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THE
FATHERS
OF THE
ENGLISH CHURCH;
OR,
A Selection
FROM THE
WRITINGS OF THE REFORMERS
AND
EARLY PROTESTANT DIVINES,
OF THE
CHURCH OF ENGLAND.

VOL. II.
CONTAINING
VARIOUS TRACTS AND EXTRACTS
FROM THE WORKS OF .
LANCELOT RIDLEY
AND
HUGH LATIMER:
ALSO THE
CATECHISM OF KING EDWARD VI.
WITH
MEMORIALS OF THEIR LIVES.

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TO
HIS MOST GRACIOUS MAJESTY
GEORGE III.

OF THE UNITED KINGDOM OF GREAT BRITAIN AND IRELAND
KING,

DEFENDER OF THE FAITH, &c. &c.

TO THE MOST REVEREND

THE ARCHBISHOPS;

THE RIGHT REVEREND

THE BISHOPS;

AND THE REVEREND

THE CLERGY,

OF THE UNITED CHURCH OF ENGLAND AND IRELAND:

THIS WORK,

INTENDED AS A MONUMENT

TO THE HONOUR OF

THOSE HOLY MARTYRS, VENERABLE CONFESSORS,

AND EARLY PROTESTANT DIVINES,

TO WHOM, UNDER GOD,

THE REFORMED CHURCH OF CHRIST IN THESE REALMS

OWES ITS

RISE, PROGRESS,

AND SUBSEQUENT ESTABLISHMENT,

IS,

WITH GREAT RESPECT,

DEDICATED,

AND SUBMITTED TO THEIR PATRONAGE,

BY

THE EDITORS.

417877

TO THE PUBLIC.

THE Conductors of this Work having brought the Second Volume to a conclusion, the public in general, and the friends of religion in particular, have now a full opportunity of estimating the value of the undertaking, as well with respect to its design, as execution. They deem it to be no trifling cause in which they are engaged. It is the cause of God and of truth. The writings of the Reformers are distinguished by an union of great integrity with great simplicity. The style and matter are characteristic of the age wherein they lived. It was an æra of revived learning, as well as renovated piety. The confessors, martyrs, and fathers of the English church, were, in common with their brethren on the continent, raised up of God, for the great work of overturning the kingdom of Antichrist, and re-establishing the principles of primitive truth, as it was first delivered by Christ and his Apostles.

In this endeavour God blessed their labours. They lived, they preached, they wrote, not after the manner of "the children of this world," but as those of "the generation of light." Many of them, after they had passed the days of their pilgrimage here in unceasing conflict with the powers of darkness, were at length honoured with the crown of martyrdom.

Nevertheless, they, "being dead, yet speak." Their memorial is still preserved in the universal establishment of the Protestant religion throughout this land; in the public declaration of their doctrines, as contained in the Liturgy, Articles, Ho-

milies, and Catechisms of the Church of England; and in the valuable remains of their private writings, which it is the design of this publication to collect and transmit to posterity.

The increasing attention, which has of late years been excited towards the works of the Reformers and early divines of the Protestant churches, has already been, and it is hoped, will continue to be highly advantageous to the cause of true piety and theological learning. Many eminent prelates of our church have on various occasions strongly recommended the study of the writings of the fathers of the English church, to the younger clergy and students in divinity.

The Clarendon press has of late been frequently occupied in the republication of the writings of our earlier divines. The *Enchiridion Theologicum* of Bishop Randolph, contains King Edward's Catechism, Bishop Ridley's Protestations, with his treatise on Transubstantiation, Bishop Jewel's Apology, and Noel's Catechism. Bishop Cleaver has also edited Noel's Catechism, and added notes to it. New editions of Hooker's works, Walton's Lives, and the Homilies, have been published by the university of Oxford. To these may be added, the *Sylloge Confessionum*, a collection of the confessions of faith of some of the principal foreign Protestant churches.

Editions of the works of Bishop Hall and Archbishop Leighton have been recently published, and favourably received.

The publication of "The Fathers of the English Church," will, it is presumed, form a very valuable addition to the remains of Protestant antiquity above mentioned.

In the Preface to the former Volume the plan and design of the work have been explained.

The First Volume contains the works of those Re-

formers who flourished in the reign of King Henry VIII. and died before the public reformation of the church.

The present Volume contains entire expositions on the Ephesians and Philippians, by Dr. Lancelot Ridley. Very few copies of this author's works are extant; the only one to which access could be gained is in the public library of the university of Cambridge. He flourished both in the reigns of Henry VIII. and Edward VI.

The Catechism of King Edward has been collated with an original copy in the same library. The Conductors have also published this valuable Catechism, as a separate tract, in order to promote its more extended circulation.

The praise of Hugh Latimer, Bishop of Worcester, is in all the churches.

Eleven entire sermons, and extracts from others, are inserted in this Volume.

The Third Volume will commence with the works of Archbishop Cranmer. The first tract will be printed from a manuscript in the library of C. C. College in Cambridge. It was never before published entire.

A very scarce Catechism of that great Reformer, bearing the date of 1548, will also be inserted.

The Conductors trust that this publication will appear to their readers to be carried on with that impartiality and fidelity, which may entitle it to general patronage and circulation.

They think it right to take this opportunity of mentioning the satisfaction which they have felt, on receiving letters from some distinguished prelates of the church of England, expressing their approbation of the plan and execution of the First Volume.

Conscious of the importance of their work, and

they trust they may be permitted to add, of the integrity with which they are resolved to carry it on, they submit it with many prayers to the great Head of the church, that he will own and bless the feeblest endeavours to promote his glory and the edification of his church.

THE
FATHERS
OF THE
ENGLISH CHURCH.

THE SUM AND CONTENT OF ALL THE HOLY SCRIPTURE,
BOTH OF THE OLD AND NEW TESTAMENT ;

As prefixed to many of the principal Translations of the Holy Bible, published in the Reigns of Henry VIII. and Edward VI. viz. in MATTHEW's, A. D. 1537: CRANMER's, or the Great Bible, A. D. 1539; TAVERNER's, A. D. 1539: BECKE's, A. D. 1549: from the last of which, viz. that of Edmund Becke, the following is copied.—Who was the Author of this “Sum and Content,” is uncertain.

FIRST, the holy writings of the Bible teach us, that there is one God Almighty, that hath neither beginning nor ending : which of his own goodness did create all things : of whom all things proceed, and without whom there is nothing ; which is righteous and merciful, and which worketh all things in all, after his will ; of whom it may not be demanded, wherefore he doth this, or that.

Then, that this very God did create Adam, the first man, after his own image and similitude, and did ordain and appoint him lord of all the creatures in

the earth. Which Adam, by the envy of the devil, disobeying the commandment of his Maker, did first sin, and brought sin into this world, such and so great, that we, which are sprung of him after the flesh, are subdued unto sin, death, and damnation, brought under the yoke and tyranny of the devil.

And further, that Christ Jesus, his Son, was promised of God the Father, to be a Saviour to this Adam, Abraham, Isaac, Jacob, David, and the other fathers; which should deliver them from their sins and tyranny of the devil, who with a quick and living faith would believe this promise, and trust to this Jesus Christ, hoping to have this deliverance of and by him. And truly, this promise is very oft rehearsed in the books of the Old Testament: as that is called the New, which teacheth that this promise is fulfilled.

And, that in the mean season (while the fathers look for salvation and deliverance promised, because man's nature is such that he not only cannot, but also will not confess himself to be a sinner, and especially such a sinner that hath need of the saving health promised), the law was given, wherethrough men might know sin, and that they are sinners: when they see that they do none of the things, that the law commandeth, with so glad and willing a mind as God requireth; but rather against their wills, without affection, and as though they were constrained with the fear of that hell, which the law threateneth, saying; "Cursed be he that maintaineth not all the words of this law to keep them." And that this law was given to the intent that sin and the malice of men's hearts, being thereby the better known, men should the more fervently thirst for the coming of Christ, which should redeem them from their sins: as it was figured unto the Jews by many ceremonies, hosts, and sacrifices, which were ordained of

God, not to the intent to take away sins, but to shew and declare, that they should be put away by faith in the salvation promised through Christ; and which now are put away by the coming of that Christ, which is the very host of the Father that taketh away all sin.

Last of all, by the books of the New Testament, we are taught, that Christ, which was promised and shadowed in the Old Testament, is sent of the Father, at such time as he had determined with himself; at such time, I say, as all wickedness flourished. And that he was sent, not for any man's good works (for they all were sinners), but to the intent that he would truly shew the abundant riches of his grace, which he had promised.

In the New Testament, therefore, it is most evidently declared, that Jesus Christ, the true lamb and host, is come, to the intent to reconcile us to the Father, paying on the cross the punishment due unto our sins: and to deliver us from the bondage of the devil (unto whom we served through sin), and to make us the sons of God, since he hath given us the true peace and tranquillity of conscience, that we no longer do fear the pains of hell: which fear is put away by the faith, confidence, and assurance that the Father giveth us, drawing us unto his Son. For that faith is the gift of God, whereby we believe that Christ is come into this world to save sinners: which is of so great pith, that they, which have it, desire to perform all the duties of love to all men, after the example of Christ. For, faith once received, God giveth his Holy Ghost, wherewith he tokeneth and marketh all that believe: which is the pledge and earnest that we shall surely possess everlasting life, and that giveth witness unto our spirit, and grafteth this faith in us, that we be the sons of God; pouring therewith the love into our hearts, which Paul de-

scribeth and setteth out to the Corinthians. By that faith and confidence in Christ, which by love is mighty in operation, and that sheweth itself through the works of love, stirring men thereto, by that, I say, we are justified; that is, by that faith Christ's Father (which is become ours also, through that Christ our brother) counteth us for righteous, and for his Son's: imputing not our sins unto us, through his grace.

To conclude, he came to the intent, that we, being cleansed from our sins, and sanctified unto God the Father; that is, hallowed unto the use of the Father, to exercise good works; denying and forsaking the works of the flesh, should freely serve him in righteousness and holiness all our life long; through good works which God hath ordained, to the intent that we should walk in them, declaring ourselves thereby to be surely called unto this grace: which works, whosoever hath not, declareth that he hath not faith in Christ.

Unto whom we must come, and follow him with a cheerful heart, that he may instruct and teach us: for he is our Master, meek and humble of heart; he is our example, of whom we must learn the rule of good living: further, he is our priest, high bishop, and only mediator: which now sitteth on the right hand of God the Father, is our advocate, and prayeth ever for us; which will undoubtedly obtain whatsoever we desire, either of him, or of his Father in his name; if we believe that he will do it when we require it, for so hath he promised. Let us therefore not doubt (although we sometimes sin) with a confidence to come unto him, and with a living and undoubting faith, that we shall obtain mercy. For therefore came he to the intent to save sinners: neither requireth he any thing more of us, than to come unto him without fear.

This is that Christ Jesus, which after he hath killed the man of sin with the breath of his mouth, shall sit in his majesty, and judge all men, giving unto every one the works of his body, according to that he hath done, whether it be good or bad: and that he shall say unto them that shall be on his right hand, "Come ye blessed children of my Father, inherit ye the kingdom prepared for you, from the beginning of the world; and unto them that shall be on his left hand, Depart from me ye cursed, into everlasting fire: which is prepared for the devil and his angels." "Then shall the end come, and he shall deliver up the kingdom to God, the Father."

To the intent that we should know this, by the goodness of God working by his Holy Spirit, are the holy writings of the Bible given us: that we should know, I say, and believe that there is one God, and Jesus Christ whom he hath sent: and that in believing, we should have everlasting life through his name.

Another foundation than this can no man lay. And St. Paul desireth that he be holden accursed, which preacheth any other faith and salvation, than only by Jesus Christ: yea, although it were an angel of heaven.

For of him, and through him, and for him are all things; to whom, with the Father and the Holy Ghost, be honour and glory for evermore. Amen.

SELECTIONS
FROM THE
WRITINGS
OF
DR. LANCELOT RIDLEY.

SOME ACCOUNT OF THE LIFE AND WRITINGS

OF

LANCELOT RIDLEY, D. D.

DR. LANCELOT RIDLEY was the descendant of a very ancient family, which had been seated through a long descent of Knights for many generations, in the county of Northumberland. His father, John Ridley, was uncle to Nicholas Ridley, successively Bishop of Rochester and London, in the reign of Edward VI. and who afterwards, in the reign of Mary, obtained the crown of martyrdom.

He was educated at King's Hall, in the university of Cambridge; was admitted Bachelor in Divinity, A. D. 1535; and Doctor in Divinity, A. D. 1540. He was deeply skilled in the Hebrew, Greek, and Latin languages. Dr. Ridley was promoted to the office of one of the six preachers in the cathedral church of Canterbury, by Archbishop Cranmer, about the same time that his kinsman, Nicholas Ridley, was preferred to a prebend in the same church. He defended the cause of the reformation with great energy, during the reigns of Henry VIII. and Edward VI. and with peculiar eloquence and zeal, constantly preached the sincere word of God to the people of this country. He also wrote and published

Commentaries on the following books of holy Scripture, viz.

Joshua,
Gospel of St. Matthew,
Epistle to Ephesians,
 ————— *Philippians,*
 ————— *Colossians,*
 ————— *2 Thessalonians,*
 ————— *2 and 3 John,*
 ————— *Jude;*

Also a book on "*The thirteen Abuses of the Mass,*" and a treatise on "*The Marriage of Priests.*"

He was himself ejected from his ecclesiastical station, by the Papists in the reign of Mary, on account of his being married. Little is known of him during the latter part of his life. He is thought by some to have concealed himself, and by others to have recanted, during that solemn and eventful period. Be this as it may, he certainly was for many years a bright ornament to the cause of the Reformers, and contributed no little to the overthrow of Popery, as well by his writings as his preaching.

His writings were peculiarly obnoxious to the Popish party, as appears by the following extract from a book entitled, "*Yet a Course of the Romish Fox,* compiled by John Harrison, alias Bale*, Zurich, 1543."

"The Commentary, which the virtuous, learned man, Master Lancelot Ridley, made upon St. Paul's Epistle to the Ephesians, for the true erudition of his Christian brethren, hath my Lord Bonner here also condemned for heresy. But what the cause is, I cannot tell. Unless it be for advancing the Gospel, as the thing whereby we are made righteous,

* The author of this book, John Bale, who frequently published under the name of Harrison, was afterwards Bishop of Ossory. He was a very voluminous writer, and a zealous supporter of the Reformation. See his own account of his works, in his *Catal. Scrip. illust. Brit.*

without either decree or ceremony. Or else, for admonishing us to beware of men's traditions and doctrines, lest we should by them trust in any other thing than in Christ; and lest we should, for their glittering gauds, refuse the spiritual armour against the devil and his members, whom Paul hath there prescribed unto us."

(See *Bishop Bale, Catal. Script. illustr. Britann. : Tanner, Biblioth. Britan. : Strype's Life of Cranmer, p. 94 : Do. Life of Parker, p. 72 : Bishop Bale's "Yet a Course at the Romish Fox," p. 49 : Gloucester Ridley's Life of Nicholas Ridley, p. 2.*)

A COMMENTARY,
IN ENGLISH,
UPON
ST. PAUL'S EPISTLE
TO THE
EPHESIANS,

For the Instruction of them that be unlearned in Tongues,
gathered out of the Holy Scriptures, and out of the old
Catholic Doctors of the Church, and of the best Authors
that now-a-days do write;

By LANCELOT RIDLEY,
OF THE UNIVERSITY OF CAMBRIDGE.

First published A. D. 1540, and now re-printed entire, from an
original Copy, in the public Library of the University of Cam-
bridge.

A PREFACE OF THE AUTHOR TO THE READER.

GRACE, mercy, and peace, from God the Father, and from our Lord Jesus Christ, be unto all them that love, favour, and promote the truth of God's word. Amen.

Many and divers causes moved me to write this Commentary in English, O gentle reader, for their sakes which do not understand Latin, but only read English, to help the rude and ignorant people to more knowledge of God, and of his holy word. Because, I perceive few or none to go about to open by commentaries or expositions in English to the unlearned, to declare the holy Scriptures, now suffered to all people of this realm, to read and to study at their pleasure, to their edifying and comfort in God, by the king's gracious license, for the which thing, high thanks are to be given to God, and laud and praise to the king's highness, that so tendereth the health and salvation of his subjects, that willet them shall lack nothing that may be to their comfort and soul's health; and specially that they shall not lack the word of God, which is the food of the soul (Mat. iv.); that saveth the soul (James, i.); the armour only whereby the devil and all his temptations are withstood, resisted, and overcome (Eph. vi.); the mean whereby God doth save them that believe (1 Cor. i.); yea, the spirit and the life, that bringeth the spirit of God, and life everlasting.

Because I could perceive few or none to go about to open and declare this word of life to the English people unlearned in tongues, that it might be life indeed, which, now undeclared to them, but only had in the bare letter, does appear to many, rather death

than life; rather to bring men into errors and heresies, than into the truth and verity of God's word, which, now undeclared, bringeth not so much the simple, rude, and ignorant people from their ignorant blindness, corrupt and backward judgments, false trusts, evil believings, vain superstitiousness, and feigned holiness, in the which the people have been in blindness long time, for lack of knowledge of holy Scripture. Which the man of Rome kept under the hatch, and would not suffer to come to light, to deliver the servants of God from ignorance and blindness, but would have kept them alway in darkness, that his usurped power should not have been espied, his worldly glory minished, and his profit decayed.

Because, I did see none go about to deliver the rude people from their blindness, ignorance, or errors, by any exposition in English upon the Scriptures, but many to study rather to continue them still in errors, and in blind ignorance; therefore I, as one of the least learned of all, have set forth an exposition to this Epistle of St. Paul to the Ephesians, as afore this, in the Epistle of Jude, the Apostle of Christ, that the people, that can but only read English, may the better know part of the wholesome doctrine of St. Paul, may be delivered from their ignorance and blindness, corrupt and backward judgments, evil opinions rooted in their hearts, false trusts, and vain superstitiousness, which the Holy Ghost, here speaking in St. Paul, reproveth and condemneth, and teacheth necessary things for man's salvation, as you may here see and read in this exposition, wherein I have, as it hath pleased God to give his grace, opened the holy Scriptures, shewing the true use of them, and wherefore they serve. And in this thing to be done, I have used the help of tongues, as of the Greek, the Hebrew, and the Latin tongues, and the help of the old catholic Doctors, approved by the church, and

also of the best authors that in these days now do write, and of them all gathered out, that after my judgment should declare the Scripture best and most for the glory of God, and for the edifying of the Christians unlearned in tongues, as may be seen throughout all this exposition.

The second cause, that moved me to this, was to discharge my conscience, knowing the gifts of God given to be divers, given to every man not to be idle, but to exercise himself in his talents given, to the glory of God, and to the profit of others. In this my talent given of God, although I know it is the least of all, it is my duty not to be idle, but to exercise my talent in all manner of ways, to promote and set forth God's word, to edify others: to do this thing, I thought no way more to God's glory, and to the edifying of others, than to set forth an exposition of some part of holy Scripture, to bring men unlearned to the love and desire of holy Scripture, which is the true word of the Spirit of God, to the which thing the unlearned shall be brought, when they shall see and clearly perceive, so much wholesome doctrine, so many godly virtues, shewed in one little Epistle of St. Paul, what godly lessons and spiritual teachings should they have in the whole Bible, if it were in like manner declared unto them: since there is so much heavenly teaching in one little Epistle of St. Paul.

The third cause was to exhort others that be much better learned than I, that can do much better to set forth some part of the holy Scripture in English or in Latin, to shew the goodness of God to us Englishmen, to shew that God is the God of England as well as of France, Italy, Germany, or other countries; and that he hath shewed his truth as well in England, as in those countries. For God is not the acceptor of persons, or of countries. In England, are men of no less wit, wisdom, learning, eloquence,

than be in France, Italy, Germany, or other countries, yea, I will not speak of more wisdom and learning, lest I should be counted partial to my country. Yea, I doubt not, but Englishmen should give as great light to the word of God, as ever did these countries, if they would apply their study, wits, and minds, to write upon the holy Scripture, and in writing, declare it. Which thing, many learned men would do, if the rulers, whom God hath set in authority, to be defenders and promoters of his word, would excite and provoke learned men thereunto. And when a commentary of the holy Scripture was written, approved of learned men worthy printing, it might be printed and set forth *with privilege*. So, God should be more glorified, his word better known and believed, great glory and commendation come to England, which should give great light in the true understanding of the Scriptures to all the world.

These, and many other causes moved me to write this plain exposition on this Epistle of St. Paul to the Ephesians. Wherefore, gentle reader, I pray thee accept in good worth, this my rude diligence and labour, which was to set forth openly, before every man's eyes, the mind of the Apostle St. Paul, in this Epistle, to shew what thing he would have us to know and to do, and what thing not to do, and how he seeketh alway God's glory and the salvation of others, to teach us to do such like. If this Epistle be declared according to the mind of St. Paul, give all thanks and praise to God only, of whom it cometh, and none to the writer, whose mind is to teach or defend no error nor heresy, but to teach the truth of God's word, simply and plainly; more regarding the truth, than the eloquence of words, and by the truth of the Gospel, to profit every man if he can. If this exposition do agree with the holy Scriptures, as I trust it doth, take it; if it do not, refuse it. I would not have

my writings or sayings no farther to be taken, than they do agree with the holy Scriptures of God, and by them may be proved, and by the holy Scriptures only to be judged. I am a man, and may err as well as others have done; but I will not be obstinate, if I shall be gently admonished and instructed better by the holy Scriptures of God, to whom be all honour and glory, world without end. Amen,

Here endeth the Preface of the Author.

THE ARGUMENT OF THE EPISTLE OF ST. PAUL TO
THE EPHESIANS.

IN this Epistle, the Apostle St. Paul sheweth the abundant goodness of God the Father to all men, how he hath created and made all men, and all things necessary for them, chosen and elected them to eternal life and glory, and to be heirs of the celestial kingdom, only of his mere mercy and grace, and not of the works, merits, or deservings of any man, or of any saint in heaven, or in earth, but by Jesus Christ only, by whom he hath restored man again to life, which, by the sin of Adam, lost the favour of Almighty God, life, and the celestial kingdom, to the which he was created and made, but by Christ was restored again to the favour of God, to life, and to heaven. All men, both Jews and Gentiles, have their sins clearly forgiven for Christ's sake alone, and be made dear beloved and holy in the sight of the Father, and right heirs of the heavenly inheritance, through faith in Christ Jesus, which faith is received by the word of God preached unto them.

Secondly, the Apostle teacheth what all men be of themselves, of their own nature, might, and power, surely nothing else but the children of the ire, wrath, and indignation of God, children of darkness, of sin, of death, and of hell. And what they are made by Christ again, that is, that they be made dear beloved to God, children of love, of life, of justice, and of eternal salvation, and that only by the mercy and

grace of God, and not of the merits of man, but by the merits of Christ alone.

Thirdly, here is shewed how both the Jews and the Gentiles be made at one with God the Father, and amongst themselves, by Christ that suffered death, to make them at one. Also, what is their office, now justified through grace, by faith in Christ Jesus, that is, to forsake their old life, and to walk in a new life, not to be idle, but to do good, to do good works, not such as man thinketh good, but such as God hath appointed to be done in holy Scripture, that men should walk in, and to go from one good work to another, to flee all manner of vice and sin, if not for the love of God, yet for fear of the plague of God.

Fourthly, here is declared the offices and duties of divers states of men, as of those that be married, of children to their parents, of servants to their masters, of every one's duty to another in their states of living, as you may read in the 5th and 6th chapters of this Epistle; where it is shewn plainly the office of the wife to the husband, and of the husband to the wife. Let the wife look on her duty to her husband, learn, know, and do it. Also, let the man look on his duty, and how he should order himself towards his wife, and how he should intreat her, that both of them knowing their duty, according to God's law, may more willingly and gladly do that thing, that God requireth of them, and they to please God better, and live in more peace, unity, concord, and quietness.

Also, the children may here learn their duty, and wherefore that it becometh them to be obedient to their parents, because it is God's commandment and the will of God, that children should obey their parents. And also what is the duty of servants to their masters, and of masters to their

servants, every one to look on his duty, and do it gladly and willingly, for in so doing they do serve God.

Finally, here is shewn the armour of Christian men, to fight against the devil and his temptations. Last of all, the Apostle desireth these Ephesians to pray for him, commending to them Tychicus, by whom he sent this Epistle to these Ephesians.

THE EPISTLE OF ST. PAUL TO THE EPHESIANS.

CHAP. I.

- Ver. 1. *Paul, an Apostle of Jesus Christ, by the will of God, to the saints which are at Ephesus, and to them that believe on Jesus Christ :*
- Ver. 2. *Grace be with you, and peace from God, our Father, and from the Lord Jesus Christ.*

ST. PAUL out of prison, wrote this Epistle to these Ephesians, whom he first saluteth with a Christian salutation, and after the salutation, he sheweth the causes wherefore he wrote his Epistle. St. Paul in his Epistles, useth one Christian salutation, of the which, we Christians may learn how we should one salute and greet another ; and what things we ought one to desire and wish to another. In this salutation is written the name of him that writeth the Epistle, and the name of them to whom it was written. In the beginning, St. Paul setteth his own name, that they might know this Epistle to be written of Paul ; that this Epistle might be better loved and more esteemed amongst the Ephesians, when they should know the Apostle Paul to have written this Epistle to them ; who they knew surely, would write nothing to them, but that should be both for their comfort and profit of their souls, and also to the glory of God. What man was St. Paul before he was converted and turned to the faith of Christ Jesu, it is written in the Acts of the Apostles (Acts, ix. xxii. and Phil. iii.), where it is evident, that he was

a persecutor of Christ's church; but of a persecutor, God made him to be a defender and a sure pillar of Christ's Gospel. Which thing God wrought not for the merits of Paul, but of his mere mercy and goodness, that we should despair of no man, as long as he liveth, but God may call him again to his grace and favour, and of an evil man, may make him a good man, as he made Paul, of a persecutor of Christ's church, a faithful preacher and a defender of the Gospel of Christ, that we should glorify God, which maketh good men of the evil, and faithful preachers of Christ's Gospel of persecutors. Example in Paul.

But if sinners will be made good men of evil men, they must follow Paul, they may not tarry nor continue in their naughty life, but leave it, be sorry for it, desire mercy and pardon of God, follow God when he calleth to amendment of life; to trust in the mercy of God, that God will be merciful to all penitent sinners that will trust in his mercy, that do believe faithfully that Christ came to save sinners, of the which I am one. And to be ready to do the will of God, what his pleasure is, without all fear of loss of goods of the world, of honours or dignities, or of this present life, after the example of Paul. (Acts, ix.) And so to walk all our lifetime to God's pleasure, in our calling.

“*An Apostle of Jesus Christ.*” Paul was an Apostle, not of men, but of Christ Jesus; he was sent not to be a man-pleaser, but to please God, of whom he was sent: not to please men, but God, to preach the will and pleasure of God and not of man, except the will of man be according to the will of God. And as he was sent of God, to preach his will and pleasure, and not the pleasure of man, nor to sing to men, “*placebo,*” and commendation, so he did; he preached God's will boldly, without

all fear, with much hatred and envy of men of this world, and with much persecution and affliction, as it appeareth throughout the Acts of the Apostles. Thirdly, in that Paul was an Apostle; *Apostolus* is a Greek word, and betokeneth one that is sent forth of another, to do a message. So Paul did not send himself to preach the Gospel of Christ, but he was sent of God, and appointed to that office by Ananias, as it is written in the Acts, ix. So it becometh others, to be called of God and by man, that shall be preachers.

There are four manners of Apostles, as St. Jerome sheweth, (Gal. i.) First, be they which be sent of God only, as the prophets were. Secondly, be they which be called of God and sent also by man: as Paul, Titus, and Timothy were. Thirdly, be they which be not called of God, but sent by man, by favour, love, money, service, flattery, and such-like. Fourthly, be they, which be neither called of God nor of man, but they thrust themselves into that common office, seeking their own advantage, lucre, profit, glory, ease, rest, and such-like.

In this place St. Paul reproveth all them, that will take on hand this common office, as to be the minister of God, and to be his legate, which be not called of God to that office, which seek rather the glory of men and their own lucre, than the glory of God, or the profit of their neighbour. What manner of men they should be, and what qualities they should have, that should be bishops, St. Paul declareth (1 Tim. iii. and Tit. i.); men well learned in the Scriptures of God, able for to teach wholesome doctrine; and by the same, to overcome all them that will speak against the truth (Tit. i.), men that be sober, sad, and discreet, that seek only the glory of God and the salvation of others. Therefore, it becometh every man to tarry his vocation, be he never

so well learned, lest he for his hastiness, run into damnation, taking upon him and usurping a common power, before he be called to it by the superior power, to whom the vocation, as touching the outward vocation, belongeth. And if it be so, that the high powers in this behalf, be negligent to seek for true ministers of God's word, and would not have faithful preachers of the Gospel, or care not for them, or care not whether the people be fed with God's word or no, which thing principally they should look for, and provide that the people be fed with the word of life: that then he, that is called of God, being well learned in the holy Scriptures, intending nothing else but God's glory and the people's salvation, may and ought to offer himself to the high powers, and desire their authority and license to preach the Gospel, as St. Paul saith (1 Tim. iii.), "he that desireth the office of a bishop, he desireth an honest labour." If the superior powers will not give him license, in whom they find no fault, then may he; which is called of God, walk in his calling, and do the office that he is called to of God, for a man is more bound to obey God than man. (Acts, iv.) Wherefore, I would no man, of his private authority, should take upon him this high office of God, as to preach his word openly, before he be called of God and by man, or, at the least, of God, and have attempted by lawful means, the vocation of man, shewing himself alway obedient to the lawful civil ordinances.

The Apostle of Jesus Christ. Paul was the Apostle, not of man, but of Jesus Christ, to preach Christ's will and pleasure, and not to please himself, or to be a man-pleaser, nor to preach man's fantasies and dreams, man's inventions, or man's doctrines. And here in these words he reproveth all pseudo-apostles, which study more to please men than God, which

preach not God's word purely and sincerely, but mix it with man's fantasies and dreams, seeking liere, honour, and profit of men; all such, St. Paul in these words reproveth, and willeth them only to be the messengers of Christ Jesus, and to seek his will and pleasure only.

By the will of God. Here he sheweth, how he was made the Apostle of Christ, not by his will, nor yet by the will of man, or for favour of any man; but by the will of God only. Of these words, two things we may learn. First, that sinners do repent and leave their sinful life, not of themselves by their free-will, but by the grace and will of God; example here in Paul, that sinners should give all laud and praise to God only, for the returning from sin to virtue, and nothing to themselves. The second, that we should know true and faithful preachers, as Paul was, to come to us only by the will of God, and not of man, or by the provision of man, although man's diligence, as much as may be in this behalf, is to be required; which thing, if some men would consider, and with themselves deeply weigh the matter, that true preachers come by the will of God, and not of man, and when it pleaseth God, and not when man willeth, they would not marvel, why God sends now in our time, more true preachers of the Gospel than in our fathers' time, to whom the truth was not so purely and sincerely shewed as now to us in our days, by the goodness of God, of whom it cometh, and not of our merits or deservings, or at the will of man. To God we should give thanks for his truth, shewed to us more plainly than it was to our fathers; and to accept it with all gladness, and to follow the true doctrine of Christ, and express it in our living, nothing marvelling, that God's will is thus shewn.

To saints at Ephesus, that believe in Christ Jesus.
These words shew to whom this Epistle was written,

to the saints that were at Ephesus, and to the faithful in Christ; the words that follow, expound them that go before, that is to say, saints be the faithful in Christ that live at Ephesus. So, the Scriptures oft-times expound themselves. Of this place we may learn, that saints in the Scripture be not alway taken for saints departed, that be dead; for St. Paul wrote not this Epistle to dead men, but to men that be living, whom he calleth saints, which were faithful men, believing in Christ Jesus, to whom he dedicated this Epistle; of the which, we may learn saints in the Scripture oft-times to be taken for the faithful living Christians, as here in this place. Also, methink this place maketh against them that would not have the Scripture to be given to the lay people in their common tongue, for St. Paul wrote this Epistle to the faithful Christians at Ephesus, as well to the lay people, as to the priests and bishops, and would this Epistle to be read equally to them all, that every one might have profit of it, read, heard, or shewn: if it should be read only in Latin to them, what profit should the simple ignorant people have had by it, that do not understand Latin? St. Paul would it should be read and shewn to all in that language, that every one might know what he wrote to them, and have profit by his writing, and God the more glorified.

Grace be with you, and peace from God our Father, and from the Lord Jesus Christ. Now, he sheweth what things he desireth and wisheth to these Ephesians. He desireth and wisheth them not honours, not high dignities in this world, nor yet pleasures, or worldly riches, no benefice, no bishopric, no empire, no kingdom, no corruptible goods, as carnal men do wish to their children and friends; but he wisheth the grace of God, and peace of conscience with God, which peace only have they, that

be justified by faith. (Rom. v.) And this grace, favour, and peace with God, it cometh not of ourselves, of our might, power, or of free-will, but it is of God the Father and of our Lord Jesus Christ. This place checketh all them that desire evil to others, as the pestilence, falling sickness, palsy, frenzy, sudden death, or any such-like misfortune: it checketh also all them, that wish to themselves, their children, or their friends, worldly things, rather than heavenly things. Also, he reproveth them that think the grace of God to come to them (*ex merito congruo vel condigno*, that is to say) of their just or deserved merits, and not of God the Father, freely by Christ Jesus.

Ver. 3—4. *Blessed be God and the Father of our Lord Jesus Christ, which hath blessed us, with all manner of spiritual blessing, in heavenly things by Christ, according as he had chosen us in him, or ever the foundation of the world was laid, that we should be holy and without blame, before him in love.*

Now beginneth he the narration, and sheweth the cause of this Epistle, and beginneth of thanks and praise of God for his benefits, especially for his spiritual benefits; given to us for Jesus Christ's sake. In this he teacheth us in every beginning, to laud God, and give him thanks for his spiritual benefits, as for our creation, and for the creation of all creatures in heaven and in earth, necessary or profitable for man. And also, that we should give God thanks for our redemption from sin, death, hell, and the devil, and deliverance from all thralldom of the devil's power; which benefits we have not of our deservings, which deserved eternal damnation, nor yet of the merits of angels, archangels, patriarchs, or prophets, or by the merits of any man, but only by the merits of Christ, and for Christ's sake. This place commandeth us to keep alway in memory, the

benefits of God, not to forget them, to **laud** and thank God for them. This place checketh those that forget God and his benefits, or think they have of themselves, of their labours, pains, and merits, these goods they have; or think they have some things of God, and other part of saints of all images, and so divide God's glory, part to God, and part to an image of wood or of stone, made by man's hand. As some ignorant persons have in times past, thanked God for their health, and the blessed Lady of Walsingham, of Ipswich, St. Edmund of Bury, Etheldred of Ely, the Lady of Red-bone, the holy blood of Hayles, the holy Rood of Begles of Chester, and so of other images in this realm, to the which hath been much pilgrimage, and much idolatry, supposing the dead images could have healed them, or have done something for them to God, for the which, the ignorant have crouched, kneeled, kissed, bobbed, and licked the images, giving them coats of cloth-of-gold, of silver, and of tissue, velvet, damask, and satin; and suffered the lively member of Christ to be without a russet-coat, or a sack-cloth to keep him warm from the cold, lest for cold he should perish; so, we have clothed stocks and stones, and suffered Christ to perish for cold and die without the house; and builded goodly houses for an old idol, a stock, or a stone, carved, and painted for lucre sake.

Secondly, we may learn, that we have received not one spiritual blessing, but all spiritual blessings; as our creation, redemption, justification, forgiveness of sin, and life everlasting, of no other but of Christ Jesus, and by no other means but for Christ's sake, through faith, that we should give all praise and thanks only to God, and offer up ourselves thankful sacrifices, ready to obey God's will above all things, ready to suffer with patience all injuries, wrongs, and

afflictions for God and his word. And this is the true sacrifice of Christians, daily and hourly to be offered up to God for his benefits, of all Christians.

Thirdly, as he hath chosen us before the foundation of the world was laid, so he hath blessed us with all spiritual blessings before the foundation of the world was laid. And as this election of God was only of the mere grace, will, and pleasure of God, so were all his blessings toward us intended of his only goodness, and not of our merits or deservings: what thing could we deserve, before we were born, that provoked God to love us, or was the cause why that God loved us? Nothing.

Fourthly. *That we should be holy and without blame before him in love.* Now he sheweth the cause why God elected us in him, before the beginning of the world; that we should be holy, and without fault or blame before him in love. Methinketh the Apostle doth speak these words, to stop the ungodly mouths of carnal men, which say; "If we be elected and chosen of God to immortal glory, what maketh matter what we do? Do what we will, we shall at the last, come to that glory and bliss. If we be not chosen and predestinated to be saved, what skilleth of our works? They shall not profit us to obtain life everlasting in joy. If we do all the commandments, that God hath commanded to be done, at the end we shall be rejected and damned, if we be not predestinated of God to be saved by Christ Jesus through faith." That no man should speak so ungodly, or reason with himself on this manner, and condemn good works, despise to live holily, and care not how he live, whether he keep God's commandments or no, St. Paul saith, that God hath elected and chosen us to be holy before him in love, that is to say, whosoever will be holy, and give themselves to serve God, to keep his commandments, to live a life

pure and clean from all vice and sin, to believe in God, to trust Christ only to be his Saviour, Redeemer, Justifier, Deliverer from sin, death, hell, and eternal damnation, and give himself to love God above all things in this world, preferring God's glory above all earthly things, and to deserve good to every man, studying alway to seek the glory of God and the profit of other men, according to the will and pleasure of God, for whose sake only, good works that God commandeth in Scripture are to be done ; which works they do, that be chosen and elected of God to eternal salvation. Who be elected of God to salvation, who be not, we cannot tell ; but by the outward works that they do.

Signs of God's predestination are these. First, God of his goodness electeth, and chooseth whom he will, only of his mere mercy and goodness, without all the deservings of man : whom he hath elected, he calleth them for the most part by preaching of the Gospel, and by the hearing of the word of God, to faith in Christ Jesus : and through faith he justifieth them, forgiveth sins, and maketh them obedient to hear his word with gladness, to do that thing that God's word commandeth them to do in their state and calling. Wherefore, to hear the word of God with gladness, to believe it, to know that it is the mean by the which God hath ordained, to bring to salvation them that believe, to order their lives according to the commandment of the word of God, to do all good works commanded in the Scriptures to the uttermost of their power, these be the signs of salvation. Of the contrary part, whosoever be not glad to hear the word of God, but despise it, condemn it, regard it no more than Æsop's fables ; or think the word of God to be foolishness, a vain thing, of no profit nor pleasure, a thing to be hated and set at nought ; and so give no credence to it,

care not for it, care not to keep God's commandments, but are all set to seek the pleasures and the glory of this world : whosoever is so affected, it is a token that they be not the children of salvation, but of perdition and eternal damnation : of these works that follow, we may have a conjecture, who be ordained of God to be saved, and who to be damned.

Ver. 5—10. And ordinated us before to receive us as children through Jesus Christ, according to the pleasure of his will, unto the promise of the glory of his grace, whereby he hath made us accepted in the Beloved, in whom we have redemption through his blood, forgiveness of sins, according to the riches of his grace, which he hath shewed upon us abundantly in all wisdom and prudence, and hath opened unto us the mystery of his will, according to his pleasure, which he had purposed in himself; that it should be preached, when the time was full come, that all things should be gathered together by Christ, both the things which are in heaven, and also the things that are upon earth, by him.

St. Paul repeateth here with many plain words, the things he had spoken before, that is to say, that we were elected of God in him, to be saved before the beginning of the world, that we should be holy and without blame before God by love ; the same thing is repeated again in other words : which thing the Apostle doth, because he would have this thing surely known and rooted in every man's heart and mind : of the which, preachers may learn to repeat one sentence once, or twice, which they would have known most chiefly, and most surely printed in the heart.

God hath ordained us, that we should be his children by adoption, and that not of our deserving or merits, but only by his mercy and grace, and by the merits of Christ's passion, that all the praise and thanks should be given only to God for it, and no.

thing to ourselves : he hath made us his children by adoption, that we should shew our Father in all holiness of life, that we should follow his footsteps in our life.

According to the pleasure of his will ; these he addeth, lest any should say that we be made the children of God by adoption, for our merits, or for the merits of our Lady, Peter, or Paul, or of some other man, and not only for the pleasure of God, of whom we have all things that be good ; and his will only alone is the cause of them, and no other cause is to be asked why God hath elected and chosen us to be his children by adoption, and heirs of the kingdom of heaven, but only his will, mercy, and pleasure, that all praise and thanks might alone be given to him and to none other creature ; work, deed, nor man.

Unto the praise of the glory of his grace ; here he declareth for what end he hath elected us to be his children by adoption ; that he might be praised, glorified of all men, which hath made us sinners, his well-beloved children, and that by Jesus Christ alone ; which hath pacified the ire of the Father, and reconciled us to his favour, to whom we be made well beloved through the death of Christ.

In whom we have redemption through his blood, forgiveness of sins. Two things are here declared : one is, that by Christ we are redeemed from the malediction of the law ; from sin, death, hell, eternal damnation, and from all captivity and thralldom of the devil ; and by Christ be restored to the liberty of the Spirit of God. The other is, that we have forgiveness of our sins only by Christ's blood, shed for us upon the cross.

Mark, the remission of sins is given to us by the blood of Christ ; and not by the pope's pardons, masses, and *scala cæli* ; by pilgrimages to Paul, Peter,

John, or James, in the year of jubilee; by the brotherhood, or fraternity of Christopher of York, or of our Lady of Boston; nor yet by St. Francis' cowl, Benedict's habit, cope, or coat; by monks' boots, or by the carying of friar-observants' shoes or knotted girdles; nor by Sion beads, by holy water, ringing of the great holy bell, or by any such-like outward ceremony or sacrifice. Whoso by these things think to obtain forgiveness of their sins before God, they deceive themselves; they blaspheme Christ, they be injurious to his blood which was shed upon the cross to take away our sins, to obtain pardon of God for our sins, and to wash us clean from sin: as St. John saith (Rev. i.), "the blood of Christ hath washed us from our sins:" and John (1 John, i.), "the blood of Christ hath purged us from all iniquity." If the forgiveness of sin be by the blood of Christ, then it is not by the pope's bulls, or pardons, masses, and *scala cœli*, and such-like of man's inventions, and dreams invented by man: if by such works sins might have been taken away, then died Christ in vain. (Gal. i.) If sins might have been purged by such means or works of man, then was Christ a fool that suffered so sharp a death to save us, and to take away our sins. I suppose Christ's blessing to have been as good as the bishop of Rome's blessing, or any other bishop's blessing, but Christ taught us not to believe by such means our sins to be purged; wherefore they be stark lies; yea, blasphemy to Christ and his holy blood, to believe our sins to be taken away by any other way or mean, than by Christ and his holy blood. Wherefore, they are from the true way, that think to be saved by their works, merits of saints, or of men alive, or departed, by the virtue of the mass heard or said; thinking the mass to be a sacrifice to God to take away the sin of the people; for there is none other sacrifice to take away sin, but Christ, which hath satisfied for our sin, and is

“a full satisfaction for the sins of the whole world” (1 John, ii.) ; and “by one oblation once offered up for us upon the cross, he hath made all them perfect that shall be sanctified for evermore.” (Heb. x.)

According to the riches of his grace. Redemption and remission of sin hath come unto us all, by the rich grace of God, and not by our merits, deeds, or works, or for any saint’s sake, living or departed, but alone for Christ’s sake, freely, without our merits or any deservings of our part ; that all laud and praise, with thanks, might only be given to God, as the author of all goodness.

Which he hath shewed upon us abundantly in all wisdom. Also, we have received of God’s goodness, all spiritual wisdom, as touching the knowledge of godly things, and all other knowledge necessary for the health of our souls. This place something reproveth them, that say, there are many things necessary for the salvation of men, that be not written in holy Scripture, nor yet can be gathered out of the holy Scripture. St. Paul (Rom. i.) saith, that “the Gospel is the power of God that worketh all health to all them that believe.” This place sheweth all learning, knowledge, and godly wisdom, to come of God, and not of our study, diligence, and labour, although our study and labour are required, as lawful means necessary, by the which, God giveth knowledge, learning, and wisdom to them, that with a pure heart require of him. This reproveth all them that think they get the learning they have by their own labour, study, and pains, and think not that it cometh of God, which giveth these gifts to them that seek and labour in faith, desiring to have learning to glorify God, to profit them and others, according to their talents.

Which hath opened unto us, the mystery of his will, according to his will and pleasure. The time he

sheweth, when God gave to us this knowledge and wisdom by his grace; he did give it when it pleased him to shew the mystery of his will, hid long from the world, but at the last, shewed by his word, declared plainly to the world when he pleased, and not at the pleasure of man; of the which we may learn, that the word of God cometh to us, and is clearly shewed at the will of God, and not at the will of man, nor at man's pleasure, although God use man as an instrument, to shew his will, for our health and profit.

But, peradventure, some will ask, what was this mystery, that God had hid so long from the world in himself, and now had shewed it when the fulness of time was come; in the which, he sendeth his Son, Jesus Christ, to this world, to be incarnate, by whom he hath restored all things in heaven and in earth, and made them perfect? To this, St. Paul maketh answer here, saying, this mystery was the mystery of the Gospel, preached openly to the Gentiles, as it was to the Jews: that the Gentiles should be saved by Christ as the Jews, and that the life and the inheritance of heaven, pertained as well to the Gentiles as to the Jews. Which mystery was hid from a great part of the Gentiles, till Christ's coming, and the preaching of the Apostles after Christ's ascension to heaven: of this we may learn, that God doth not give all knowledge of his divine will at one time, or altogether, but one thing after another, after long continuance of time; as here you may see that the Gospel was long hid from the Gentiles, by long time and many years, that we should nothing marvel at God's will and pleasure, if God do shew now in our time his Gospel more clearly, and open it more plainly to us, than it was in our fathers' time and days. Of this, we should not muse or marvel, but rather glorify God that giveth this knowledge, thank

him heartily for it, accept the Gospel with gladness, give credence to it, leave our old blindness, superstitiousness, false trusts, backward judgments, and other like, by the which, we have been deceived for lack of true knowledge of the word of God now shewed, thanked be God. But if any will be more curious than needeth, to ask, why God hath hid this mystery of his will so long from the world, and now sheweth it in these last days? Surely, I have not to answer; but that it is the will and pleasure of God so to do; which hath always seen what thing was most profitable for the Gentiles; or else, that he hath seen that the Gentiles before this time would not have believed the Gospel preached; that they should be less punished, not knowing the Gospel, than if they should have known it, and not followed it; or else that he knew they would have persecuted the preachers of the Gospel, and so should have deserved more grievous punishment; or else, that it was decreed of God, that all things should be shewed of God by Christ, and all things restored, and made perfect by Christ.

Ver. 11—14. *By whom also we are come to the inheritance, we that were thereto predestinated before, according to the purpose of Him, which worketh all things after the counsel of his own will; that we might be to the praise of his glory, even we that there before believed on Christ. On whom also ye believed, after that ye heard the word of truth, namely, the Gospel of your salvation; wherein, when ye believed, ye were sealed with the Holy Spirit of promise, which is the earnest of our inheritance to our redemption, that we might be his own to the praise of his glory.*

St. Paul here repeateth these things, that he hath shewed before, gathering a sum of them all: that is to say, that we are appointed of God to eternal life through Jesus Christ, and be made the children

of God by adoption ; not by our strength or merits, nor by the merits of any man ; but only by the grace of God and the merits of Christ. And that by the deliberate will of God, by whose might and power all things are done, that be good, just, and lawful : for God willeth none iniquity or sin, but is holy and just in all his works, and he willeth all good things.

That none should think our heavenly inheritance to come to us by lot or by chance, as if God had not prepared it for us before the beginning of the world, he stateth this heavenly inheritance to have been ordained for us by the forewill of God, alway intended of the Father towards us of his goodness ; by whose will and power all good things are done ; whose will, no man can resist or stop his works, that they be not done, as he hath ordained them to be done ; whose will we cannot attain unto, and know what shall be the effect of things till they be done.

And although all things are done by the power of God, yet God is not the author of evil. (James, i.) God willeth no sin, but he is just in all his ways, and holy in all his works. He willeth, that all men shall be saved, and come to the knowledge of the truth ; therefore, they that perish and shall be damned, by their own fault they perish and be damned, and not by any fault in God, which willeth every man to be saved, and for that end he commandeth the Gospel to be preached unto all creatures, that they should believe and follow the Gospel in life and be saved ; therefore, they that do not believe it, but contemn and despise it, and think it a foolish and a vain thing, they be the cause of their own death.

That we might be to the praise of his glory. We be predestinated of God, made, and created, not for ourselves, but for the laud and praise of God, that we should give all glory to God for all goodness,

and provoke all others to glorify God and worship him in spirit and truth, as it is our office and duty to do.

Even we that before believed, after that we heard the word of truth, the Gospel of health. As who should say, we that believed in Christ before the word was preached to the Gentiles, our office is not only to glorify God in ourselves, but to bring all others to glorify God with us, as much as shall lie in our power. This place reproveth them that dissuade men from the word of God, from learning of it, from reading of it, from sermons, by the which means God hath ordained men to be brought to glorify God in spirit and in merit, as he would be glorified of all men.

Also he saith, *ye believed after that ye heard the word of truth.* In these words he sheweth how faith cometh, that is to say, by hearing of the word of truth, according to St. Paul's saying (Rom. x.), "faith is of hearing, and hearing by the word of God." Also, he sheweth here what is the word of truth: it is the Gospel of health, and so it is called: because, it bringeth everlasting health to all them that faithfully believe, shewing their faith in good works.

In whom, when ye believed, ye were sealed with the Holy Spirit of promise. Here is shewed, what fruit doth come of hearing of the word of truth, that by it is gotten faith, without the which, no man can please God; and having it, all things please God; and those that believe, receive the spirit of God, as an earnest to put them in surety, that they shall receive and have all things that be promised them to have by God's word, that is to say, that they shall have life everlasting, and the inheritance of heaven; and for a surety of that promise, the believers receive the Holy Ghost, as an obligation for the performance of that promise; by the which they be made as sure

to have the promise of God, as if they had received it already.

This place maketh against them that say, no man can know whethèr he is in the favour of God or no; or whether he be worthy of hatred or love of God, alleging for him the saying of Ecclesiastes, ix. To whom this answer I make, that men cannot know of themselves, whether they be in the favour of God or no; but that they may know by the Holy Spirit, whom they have that believe faithfully. If a man may know whether he hath faith or no, he may know whether he be in the favour of God or no. If he have true faith, God favoureth him; if he lack faith, God favoureth him not. So a man may know by faith the spirit of God, to be given to glorify us, of God's favour and love towards us, and that God favoureth us, as long as we shall have faith, and the spirit of God, which faithful believers have and possess. So, a man may know whether he is now at this present time in the favour of God or no, hated or beloved; but what he shall be to-morrow, the next day, or in time to come, no man can tell. Therefore, he that standeth in the favour of God by faith, by the Holy Ghost, let him look that he fall not from God by unfaithfulness, and incredulity, and by unkindness, contemning of God's word, and disobedience to God's commandments, and so fall from the favour of God, lose faith, and the Holy Spirit of God, and lose life eternal.

As for the words of Ecclesiastes, ix. where it is written, "that no man can know whether he is worthy of hatred or love;" the words are to be understood thus: that of good or evil, that chance to men in this world, no man can know whether he is worthy of hatred or love; for good and evil, prosperity and adversity chance equal to good men and evil men, and oft-times it chanceth, that evil men have more prosperity than good men; evil men have

riches, wealth, and pleasure, good men have poverty, need, pain, and punishment. Wherefore, of prosperity or adversity in this world, is no man to be esteemed more or less in the favour of God, seeing these things chance equally to the good and the evil in this world. I would that every man should not only think himself, that he is in the favour of God, but also know it surely that God favoureth him: except he think so, how can he favour God for love, if he doubt whether God love him or no, or in this thing be wavering, and think sometimes God loveth him, sometimes he loveth him not. The spirit of God is given us, to put us in a surety, that God favoureth us; and if we lack this spirit, we be not of Christ. “We have also received the spirit of adoption: by whom we call, Father, Father; and this spirit sheweth to our spirit, that we are the children of God.” (Rom. viii.) Therefore, I would that every man should certainly think, and persuade with himself, that he is in the favour of God, and that God will give him everlasting life, joy, and bliss, in the world to come; which they that believe now, have by faith, and in the world to come, shall possess indeed. Then I suppose, they would continue in faith, and shew their faith by all good works commanded in the Scripture.

Some also here will ask, how shall we know whether we have faith and the spirit of God, or no. This thing may be known by the fruits, and by the works, and motions, that they shall perceive in their hearts. If they perceive that they be glad to hear God’s word, to read it, to study it, be glad it goeth forward for God’s glory only, do believe it to be true, and that God will perform and bring to pass all things promised or threatened in his word, that he will reward good men, and punish evil men in the world to come; if they shall perceive a readiness, a

towardness to be obedient to do God's commandments, yea, to do it indeed for God only, to the uttermost of their power; if these things they perceive in themselves, they be sure signs that they be in the favour of God, have faith and the spirit of God, and shall have life everlasting. On the contrary part, if you perceive in yourself no desire, lust, or will to hear the word of God, to read it, to study it, yea, think it is but foolishness, a vain thing, an unprofitable thing, or that you care nothing for it, or that you hate it, and envy it, and the professors of it, persecute them as authors of devils' doctrine, you feel yourself nothing ready to obey the commandments of God, but ready to all pleasure of the flesh and of the world, to do sin and naughtiness; these be sure tokens, that you be out of the favour of God, lack faith and the spirit of God, and be in the high displeasure with God. Of these things, and tokens shewed, you shall know whether you be in the favour of God, more sure than by the sight of the holy blood of Hales, or by the going through Saint Wilfred's needle; and also, if you be out of God's favour, you lack faith and the spirit of God, that moveth and stirreth men alway to all good works, for God only, alone regarding his will and pleasure.

That we might be his own to the praise of his glory. For what end God hath chosen us, and made the word of God to be preached to us. Surely for this end, that we should have faith, receive the Holy Spirit, and be made sure of God's favour towards us, and that he loveth us, and that we should glorify him again, by faith, by love to him and to our neighbour, to do the works of God, commanded us to do in the holy Scripture in our vocation and calling, and that only for God, and have no respect to ourself. Thus we may here know, what fruit

cometh of the word of God preached, that is to say, through the Holy Spirit is given, certainty of God's favour, knowledge of God's will, and of our office and duty both to God, and also to our neighbour, and life everlasting.

Ver. 15—18. *Wherefore, also, insomuch as I have heard of the faith which ye have in the Lord Jesu, and of your love unto the saints, I cease not to give thanks for you, and make mention of you in my prayers, that the God of our Lord Jesus Christ, and the Father of glory, may give unto you the spirit of wisdom, and open unto you the knowledge of himself, and lighten the eyes of your understanding, that ye may know what is the hope of your calling, and what the riches of his glorious inheritance is upon the saints.*

St. Paul here sheweth the office of one Christian man toward another, that it is to give thanks to God for faith, hope, charity, and other gifts spiritual, given to others of God. And in this he teacheth Christian men what they should do, when they hear that the word of God is purely and truly preached, without all dregs of man's inventions, dreams, or fantasies; and that others receive faith, and exercise the works of charity to the poor people, that they should give laud, praise, and thanks to the Lord for it; to desire of God, that they may continue in the truth, and go forward in it, and increase every day more and more in all godly knowledge and spiritual wisdom, that they may know what is the hope, that is to say, the thing that they hoped for, which is the heavenly inheritance which they hope and look for, to the which God hath called them, these be the duties of Christian men one to another, to wish and desire of God, and not to be sorry that so much spiritual knowledge of God be shewed to the rude and ignorant people, as is now shewed in our time.

And here St. Paul reproveth those, that be sorry that there is so much knowledge of God's word shewed and opened to the simple people as is; it checketh also all them that dissuade the lay people, unlearned, from the hearing of the word of God, from the reading of it, and from the study of it. Virtue cannot be hid, wheresoever it is, but it will be known, although they would it should not be known, that do virtuously, to avoid praise of men, as the faith and charity of these Ephesians came to St. Paul in prison, for the which St. Paul praised them; and virtue shall not lack his praise or reward in this world, or at the least in the world to come.

St. Paul commendeth these Ephesians, not for their goodly temple, nor yet for their noble worshipping of Diana, nor yet for their religious men, called of divers sects, and of divers habits, for their goodly singing in the quire, or their organs, and playing in their churches, or for other goodly ceremonies, nor for their tapers, torches, carved, painted, or gilded images, or for their goodly great bells, or multitude of masses or such-like: but for their faith in Jesus Christ, and their charity to the poor people that have need of help and succour. And Paul commendeth them, not because he would make them proud, but because he would provoke them to go forward, and continue in faith and charity, and increase them every day more and more, and that they should know good works, not to lack his reward with God, in the world to come.

In this prayer he teacheth us what things we should desire of God in our prayers, that it would please God to give us the spirit of spiritual wisdom and knowledge, that we might be lightened with all godly knowledge, that we might know how rich is our hope in the thing we hope for, the heavenly inheritance, unto the which Christ hath bought us with

his precious blood shed for us. Of this place we may learn, that we cannot know what is our hope, glory, and inheritance, which we look for after this present life, except that God shew it to us by his spirit of wisdom and knowledge, and open our eyes, that we may see and perceive it. And to obtain this spirit of God, and that we may every day increase more and more in this divine knowledge, St. Paul maketh us to pray to God, which alone doth give this spirit. This place maketh against them that would the ignorant simple people should have no further knowledge of God than is contained in the *Pater-noster* (Lord's prayer), and to be contented with that knowledge, and desire no further, but to leave to high divines the further knowledge in the Scriptures of God. But let such blind guides and ignorant teachers, put away their blindness and ignorance, and learn better knowledge of God, desire it in faith by prayer, by study, by hearing and reading of holy Scriptures, that they may increase in more knowledge, and teach others better to seek for more knowledge, that they may come to the more knowledge of God, and of the celestial kingdom, which things they know better the more knowledge they have in the holy Scriptures of God. Also, St. Paul sheweth here; that faith, charity, knowledge of godly wisdom, may be increased in saints living here in this world, and therefore he exhorteth every man to increase their faith, their charity, their knowledge, in the which he sheweth, that there is no man so good, but that he may be better, and increase in goodness, in the which he exhorteth every one to increase, and every day be better and better.

Ver. 19—23. *And what is the exceeding greatness of his power toward us, which believe, according to the working of his mighty power, which he wrought in Christ, when he raised him up from the dead, and set*

him on his right hand, in heavenly things above all rule, power, and might, and domination, and above all that may be named, not only in this world, but also in the world to come; and hath put all things under his feet, and hath made him above all things, the head of the congregation, which is his body, and the fulness of him, that filleth all in all.

The Apostle goeth forth with his prayer for these Ephesians, and desireth God that they might know by the spirit of wisdom and knowledge of God, that they might know the excellent power of God, which God hath declared mightily, in the raising up his son Jesus Christ from death to life, and made him to sit on his right hand above all heavenly powers. In Christ was shewed the excellent power of God, above all things, which power God will shew to them that believe.

He sheweth here the glory of Christ to be above all the powers, dominions, or potentates in heaven; that we should put our trust in Christ, which will exalt to that place, where he is, all them that believe in him, and think to come there, where Christ is on the right hand of the Father, only by Christ, and not by their own merits or deservings; and to put men in a surety of that thing, Christ himself was exalted from death to life eternal.

The power and the glory of Christ is shewed in that he sitteth on the right hand of the Father in heaven, above all powers, rule, dominion, potentates, and virtues, and above all names that are in this world, or in the world to come; and all things are subjected to him and under his dominion and power, and he is the head of the congregation, which is his body. Christ is the head, in whom consisteth the perfection of the whole body, and he that maketh in the body, all things perfect.

This place reproveth the bishop of Rome, and all

his decrees that make him head of the church of Christ. For the head of the church of Christ is not the bishop of Rome, but Christ, which maketh all things imperfect perfect; and princes and kings in their worldly kingdoms, be as heads of their subjects under Christ, to see that every one be in right order to God's will and pleasure, and that every man in every state and degree, do his duty after his calling. For to the kings, princes, and other superior powers, it becometh every man to be obedient, and from their power can no man exempt any of these subjects, by any profession of men; wherefore, bishops of Rome, exempting religious men from due obedience to their kings and princes, have done against God's law and St. Paul's doctrine (Rom. xiii. 1 Pet. ii. Heb. xiii.), which places command all subjects to be obedient unto the high powers, "for they that resist powers, they resist the ordinance of God; and those that resist the ordinance of God, they take to themselves judgment and damnation." (Rom. xiii.)

CHAP. II.

Ver. 1—3. *And quickened you also, when ye were dead, through trespasses and sins, in the which, in time past ye walked according to the course of this world; and after the prince that ruleth in the air, namely, after the spirit which now worketh in the children of unbelief; among whom we also had our conversation in time past in the lusts of our flesh, and of the mind, and were naturally the children of wrath, even as well as others.*

The Apostle compareth the state of these Ephesians, that they were in now, when he wrote this Epistle to them, with the state and condition of life, that they were in, before Christ had called them to faith by his word preached among them; that by the remembrance of it, they might be provoked with more gladness and hearty love, to praise and laud God, and give him hearty thanks, that it hath pleased him to call them from darkness to light, from ignorance to knowledge, from sin to justice, from death to life. He saith, when you knew not Christ, you were dead by trespasses and sins. Behold, what case they be in, that know not Christ and his word. By trespasses and sins he understandeth all manner of vices and sin, whether they be in thought, will, act, or in outward deed; when they knew not Christ, they were dead by sins; now, they, knowing Christ, do live, and be called from death to the life of grace, and of glory eternal. Before, they walked in vice and in sin; now, they walk in grace and in virtue. Before, they walked after the manners, lusts, and pleasures of this world, that is to say, after the lusts of the flesh, the lusts of the eyes, and proudness of life (1 John, ii.); now, they walk after the good will of God, and after

God's pleasure. Before, they followed the prince of the air, and were obedient to his will (this prince of the air is that evil spirit, that worketh in sturdy, froward, and disobedient persons to God's will, and that do not believe God); but now, they walk after the will of God, the Father of our Lord Jesus Christ, Lord of heaven and earth, whose Spirit bringeth and leadeth to all good works of God.

Who is he that knoweth he is called from sin, death, hell, and eternal damnation, to justice, life, heaven, and eternal joy, and bliss, and will not give thanks, laud, and praise to Him that brought him to this joy and felicity? Truly, I think no man, but would give great thanks when he remembereth the benefits of his calling; and for that cause, St. Paul here compareth these two states together, that every one of us may remember in what case we were, before Christ called us to his knowledge by his word. For, as these Ephesians were, so were we; and the same thing he writeth to them, he writeth to us; it agreeth as well to us, as to them, and is all one thing, as touching our state.

This place sheweth, that all men that come of Adam, be subject to sin, and for sin, are worthy of eternal death; none being able to deliver themselves from death and damnation. Of the which we may learn, that no man by his own nature, might, power, or free-will, can save himself from death and hell; but whosoever be saved, that they be saved by the only grace of God, and not by their own merits, or by the merits of saints departed.

You see what followeth sin; death and punishment follow sin, as the reward for sin; and that those that want the grace of God, cannot but fall into sin, and go from one sin to another, and walk after the lusts of the flesh, and apply themselves to the will of the devil, which worketh in evil men, and

provoketh to all unhappiness, vice, and sin; as these Ephesians did, before they were called by the word of God to faith, and to know Christ.

In evil men worketh the prince of the air, which is the devil, that enticeth alway to evil, and to do the works of the devil. The devil is called the prince of the air, not because he hath dominion and power to rule the air at his pleasure or will, for that to God doth pertain; but that he hath power only of evil men, that live here in the air, and give themselves to serve the devil rather than God. And many more there are, that serve the devil than God; for there are many more unfaithful than faithful; more sinners than good livers; more that follow the honours of the world, the pleasures of the flesh, than that truly serve God by true faith and faithful works of charity, commanded in the Scripture; more that abuse the goodness of the world, than that use it as they should do. Of all abusers of the goods of the world, the devil is the prince and captain; for they do the will of the devil. So we may learn, of whom the devil is prince, and what he maketh his servants to do, works of darkness and death; and where he useth his power; here in the air, where evil men live following the lusts of the flesh, worldly honours, and pleasures of men; seeking their own pleasure more than God's glory, or the profit of their neighbour.

Among whom, we also had our conversation. As if he should say, not only you Gentiles were dead by sin, going from one sin to another, doing the will of the prince of the air; but also, all we Jews were dead by sin, and had deserved everlasting death for our sin, and were worthy to have been for evermore excluded the kingdom of heaven. Wherefore, insomuch that we with you be delivered from sin, death, hell, and eternal damnation, it is not to be imputed to our merits or deservings, but only to the goodness of

God, to whom we Jews give thanks, and glorify God for it, as you Gentiles; for God, by his Son Jesus Christ, hath delivered us all from death.

Men, that be out of the favour of God, walk from one sin to another, do the lusts of their flesh, and of their own will, contrary to the will of God. Here we may learn what we can do of ourselves, left to our own might and power, if we lack the grace of God; surely we can do nothing else but sin, and follow the desires of our corrupt flesh, as adultery, gluttony, drunkenness, envy, malice, rancour, hatred, pride, covetousness, error, heresy, idolatry, and other such-like, of the which, come death and eternal damnation.

And were naturally the children of wrath, as well as others. St. Paul extolleth the Jews nothing above the Gentiles, as touching health, justification, and life everlasting; but maketh the Jews and the Gentiles equal, shewing them both by their own nature, to be the children of wrath, and of damnation; that all praise and glory might be given only to God, for our justification, forgiveness of sin, and the gift of life everlasting, in joy and bliss: and no part ascribed to man, to man's might or power, merits, or deservings.

Ver. 4—7. But God which is rich in mercy, through his great love, wherewith he loved us, even when we were dead in sins, hath quickened us with Christ (for by grace are ye saved), and hath raised us up with him, and set us up with him in heavenly things through Christ Jesus, that in times to come, he might shew the exceeding riches of his grace in kindness to us-ward in Christ Jesu.

The Apostle now sheweth, how that both the Jews and the Gentiles, dead by sins, have obtained life, not by their own merits, but only by the grace of God, and that, when all hope of life was past, after

man's judgment, or by the might of man's nature; for how could there be any hope of life of them, which were by nature the children of the wrath of God, and condemned to death? But then God, which is by nature good, gentle, merciful, and rich in mercy; of his great charity and love toward us, hath restored us, dead by sin, to life again by Jesus Christ; and that not of our good works, but freely and for Christ's sake only, by whom is our life. The goodness of God in this point, is more to be noted toward us: that he hath loved us when we were his enemies, evil and wicked sinners, that then he would not suffer us to perish in our sins, but hath delivered us from death to life, to be heirs of his kingdom.

And that he would make us sure of perpetual health and life, he saith, that God hath quickened us and raised us again with Christ, and made us to sit among the heavenly company with Christ, and that by the only mercy and grace of God, by the which we are saved. Here the Apostle speaketh in the time past, for the time to come, for the certainty of the things to come by Christ; and lest any should be wavering in hope, or doubtful of the promises of God to be fulfilled, as man's promises. God willeth that men should be as sure of his promises by faith and hope of them, as if they were received indeed, which hope is never deceived.

The raising up of Christ from death to life, maketh us sure that we shall arise from death to life; yea, we which are in these last times; in the which thing is shewed, the rich grace of God, and his mighty power to all the world and for all times.

Ver. 8—10. For by grace are ye saved through faith, and that not of yourselves, for it is the gift of God, not of works, lest any man should boast himself. For we are his workmanship created in Christ Jesu

unto good works, to the which God ordained us before, that we should walk in them.

Here we may learn of Paul, oftentimes, if need be, to repeat one thing which we would have surely known, and printed in men's hearts, specially this thing, that our salvation cometh not of ourselves, of our works, or merits of man, but only of the grace of God through faith. In the which words St. Paul reproveth all them, that think our justification doth come by other things, than by the grace of God and by Christ: as by prayers, beads hallowed at Sion, by masses of *scala cæli*, by rosaries of our Lady, by St. Francis' girdle, coat, cowl, or habit, hose, shoes, or boots, girdles, purse, or knife, mattins, masses, or even-song, or any other such-like, without the grace of God, and without faith, of the which cometh life everlasting.

To faith in the Scripture, is attributed our justification, not because faith is the author of our justification; for the author of our justification is Christ; but justification is attributed to faith, because faith receiveth the mercy of God, and believeth the promises of God made to just men and believers, to be fulfilled. So faith is the organ, and the mean by the which we perceive our justification to come of the only mercy of God, and it maketh us to believe the Scriptures, that shew, that we are justified by grace through faith, without all works. Good works go not before faith, but they follow faith and our justification by faith, make us certain that we be justified, as shall be (God willing) more plainly hereafter declared.

Albeit, that we be justified by faith, and know we have our sins forgiven of God's goodness through faith, yet we have no cause, why we should glory in ourselves. For faith is not of us, but it is the gift of God, and not the work of our power, as saith St.

Paul (2 Cor. iii.) : “ We are not able of ourselves to think any good thought, as of ourselves : but all our ability is of the Lord.” Also, St. Paul (Rom. xi.) saith, “ If by grace we be saved, now it is not of works, for grace is then no grace : but if it be of works, now it is no grace.”

Not of works, lest any man should boast himself. Our health and justice is not of any works. For if it were of works, then might men boast themselves in their works ; but man hath not wherein he may boast himself. “ For what hast thou, O man, that thou hast not received, and if thou hast received, why dost thou glory, as though thou hadst not received it? Therefore, he that will glory, let him glory in God ;” of whom cometh redemption, justification, health, salvation, and life everlasting in bliss.

But, some peradventure will say ; If our works do not justify us, we will do no good works ; or what should it profit us to do good works, if by works we be not justified ? To this St. Paul here maketh answer, saying, that we are the creatures of God, made to do good works, which God hath prepared that we should walk in them. So, we may not cease from doing of good works, although good works do not justify us. For good works are to be done to the glory of God, and without blasphemy of God. It is blasphemy to God to attribute to works, what is to be attributed and given only to God. Only to God is to be ascribed our justification, our salvation, forgiveness of sins, and life everlasting. Wherefore, good works are not to be done for this intent, that they should justify us, deserve the grace of God, take away sins, and bring life everlasting by reason of the work in itself. But good works are to be done of us Christian men, to shew and declare our faith to us and to all the world ; to declare our love, and kindness of our heart towards

God, for the benefits given to us; to make our calling certain and sure, so that we might do the will of God, and avoid his displeasure, both in this world and also in the world to come (2 Pet. i.); that we might shew our readiness to do the will of God; that we might provoke other men to glorify God with us (Mat. v.); that we might agree to our creation, and profit other men in goods and gifts, given us of God for that end; and that we should be always to the glory of God without fault before him by love (Eph. i.). For these causes and divers others, good works are to be done.

Some, peradventure, will say; If good works do not justify us, take not away sin, and give everlasting life; wherefore, in the Scriptures are justification, forgiveness of sin, and life eternal, attributed to good works so often? To this I answer, that Scripture oftentimes speaketh after the manner of men. The father oftentimes enticeth his son to do his will, by promise of a reward. So the Scripture speaketh after the manner of fathers or of men, where it promiseth justification, forgiveness of sins, and life everlasting to them that keep the commandments of God, and that be faithful: as Christ saith (Mat. xviii.), "If thou wilt enter into life, keep the commandments of God." Here the Scripture speaketh after the manner of men, enticing every man to keep God's commandments, promising them a reward, if they keep God's commandments. He meaneth not here, that the keeping of the commandments deserveth life everlasting: but rather that life everlasting is freely given to them that keep the commandments of God; and they may be sure of life in joy and bliss to come, that keep the commandments. And they that keep not God's commandments, may be sure they shall have no life in the world to come, but shall be damned perpetually in hell.

Furthermore, whereas the Scriptures do appear to give to works forgiveness of sins; the Scriptures speak of such works that be done in faith, which have always annexed forgiveness of sins; not for the works sake, but rather for the faith that they were done in, because they that work these works, were justified before God through faith before they did work. Finally, sometimes in the Scripture, justification is attributed to works, because works declare men to themselves and to others, that they have a true and lively faith, by the which they be justified before God. And so justification of works is the declaration of a true faith, and so is justification taken sometimes in the Scripture, as in James, ii. and Luke, xvi. where Christ saith to the Pharisees, "You are they which justify yourselves before men, God knoweth your hearts."

We, the creatures of God, ordained to do good works. Here in these words two things we be taught. The first is, that we be the creatures of God and his workmanship, made of him. Of the which we may fully persuade to us the love of God, for no man hateth his own work, but loveth it, and will not suffer it to perish; and if we be the work of God (as we are indeed), we may not be proud against our Maker, or be displeased with him, saying, Why hast thou made me after this fashion or that fashion? It is not meet that the pot should say to the potter, Why hast thou made me to this use or that filthy use, and another that deserveth no better than I, to be had in honour and glory? Of this thing there is none other cause to be given, but the will of the potter; and it is convenient that every pot should be content with the will of the potter, and not that he should murmur against the potter that hath preferred another before him, since the potter is in neither's debt, and both

pots have that that they have, only of the will of the potter.

The second thing is, that we should learn to know for what end we were created of God, that is to say, not that we should be idle, or live evil, and follow the pleasures of our flesh or of the world; but that we be created to do good works, and such works, not as we think good to us, but such as God hath ordained that we should walk in them. And here he exhorteth men to good works, lest any should think faith sufficient, and condemn good works: good works, I mean, such as God hath appointed us to do by his holy word, and not such works as men leaving God's word, have appointed to serve and please God withal. And here in this place may fall away pilgrimages, offerings of candles, gilding of images, and religious of men, which are works not instituted of God, but of man, and invented of man without God's word; for the which voluntary works, many have contemned, and left undone the works commanded of God, and preferred will-works above them.

He moveth us here not to stand still when we have done one good work, but to go forward from one good work to another, appointed of God, and not of ourselves, of our good intent, thought of us to honour, and please God withal; when we cannot tell, whether God will be honoured after that way, which we have imagined to honour him. For his honour doth not consist in works found out by men, but in the works appointed in the Scripture. For if all our new-found works were taken away, no part of the works assigned by God in the Scriptures, should be taken away. I mean, if all pilgrimages to painted stocks or stones, all gilding of images, all offering up of candles, all monks and friars, all masses of *scala cæli*, all trental masses were taken

away, no part of the works commanded by God, should be taken away, no part of God's glory should be diminished, but rather promoted and set forward. For these works, found by man, have hindered much the true honour of God, that God hath not been truly honoured, as he should be in spirit and in truth. These will-works have letted many to do their charity, where they should have done to the poor people (bought by the precious blood of Christ) which have had need of the help of man.

Also, in that St. Paul exhorteth men, only to do the works that God hath commanded in the Scriptures, and willeth, that we shall walk in them, and go forward in them, and increase more and more, methink in these words he teacheth works, commanded of God, to be sufficient to obtain life everlasting, if none of our new-found holy-days, or our will-works, invented of our good zeal only without God's word, be put to the works of God. We add to the works of God many works of man's invention, as who should say, God's works were not perfect, except man should put these to something to make them perfect: as if God could not give us health and life everlasting, except that we of our blind zeal should put thereto, something of our addition. I do not speak here against any godly civil ordinance, or any godly ceremony, yet used, or that may be used in time to come, that be made to set forth God's glory; or for any decent or comely order to be had amongst men in the world; or for any politic end, to be used amongst Christian men, as charity requireth the glory of God to be better promoted, and his word more regarded and set by, and the charity of Christians more increased, to the commodity of all good men.

Ver. 11—12. *Wherefore, remember that ye (which aforetime were Gentiles after the flesh, and were called*

uncircumcision, of them that are called circumcision after the flesh; which circumcision is made with hand); that ye at the same time were without Christ, and reputed aliens from the commonwealth of Israel, and were strangers from the testament of promise; therefore had ye no hope, and were without God in this world.

To this place St. Paul hath spoken generally of the grace given to all men: now, beginneth he to speak of the grace of God, given more specially to the Gentiles; when it pleased God only of his goodness, and not of the merits of the Gentiles, to call them to grace and to faith which justifieth them. And here the Apostle teacheth all preachers, after that they have shewed the general grace of God, given freely to all men, to apply the grace or the benefits of God more specially to particular men; as to them, to whom it is spoken, to bring them to the remembrance of the benefits of God towards them; to give God thanks for them, by the knowledge of whom, came all goodness, after the example of St. Paul here in this place, which applieth the grace of God given to the Gentiles, to these Ephesians.

He moveth these Ephesians to call to their remembrance, the state of living they were in before the grace of God, and the state they be in now, after the grace of God given them; which thing, if they do, they will with gladness give hearty thanks to God, and glorify him for his goodness, and shew themselves thankful to God by all readiness to obey, and do God's commandments.

He sheweth what they were before the Gospel was preached to them, and before they had received faith in Jesus Christ. First, he saith, that they had an odious name, hated of all good men, that is to say, they were called, Preputians, which was amongst the Jews, as opprobrious a name, as is

amongst us Christian men, a Turk, or a Saracen, or unchristened. And the Jews eschewed the company of the Preputians, and would neither eat, drink, nor speak with the Preputians, and abhorred their company, as we do the other people or Pagans: and he that would use the company of the Preputians, was abhorred of the Jews; as they were angry with Peter, that had preached at the commandment of God to the Gentiles (Acts, i. ii.): but now, you have an holy name, lauded and magnified of all good men, and also of God, the Father.

Also, before *you were without Christ*; that is, not that Christ was not your Saviour and Redeemer promised, but that you knew not Christ to be your Saviour and Redeemer promised as well to the Gentiles as to the Jews; as appeareth in the promise made to Abraham, that in his seed should all the Gentiles be blessed; and that Christ was the expectation of the Gentiles, but this mystery was hid from the world unto Christ's incarnation, that Christ should be a Saviour to all men, both to the Jews and to the Gentiles. This mystery was known to some, both of the Jews and Gentiles. But they were very few in comparison to them that were ignorant; or else it may be said, that the Jews and the Gentiles that were faithful, and believed in Christ, to come as the only Saviour of the world (by which faith, they were saved); that they knew not when Christ should come, after what manner, how, and by what means he should redeem and save the world from everlasting death; so the Gentiles were counted without Christ, because, that amongst the Gentiles, the knowledge of Christ was not so common before Christ's incarnation as it was after; when the Gospel was preached equally to the Gentiles as to the Jews.

Also, the Gentiles were counted *aliens from the commonwealth of Israel*; that is to say, they were as foreigners, having no claim nor title to any profit or

commodity, given or promised of God to the Israelites, that they had or professed. Here he taketh his similitude of ancestry, that have privileges and great commodities granted to them, which the citizens have, enjoy, and possess. Strangers and foreigners have no part of these commodities, that the citizens have. This privilege, of the which is spoken here, is the inheritance of the kingdom of heaven, which was promised to the faithful, that kept God's commandments, as well of the Gentiles, as of the Jews, although the Gentiles could not challenge it by any title given to them as yet, when the Gospel was hid from them.

And were strangers from the testament of promise; as who should say, The promises of life everlasting were strange to you; you knew not that they pertained to you, you could claim nothing of the life, nor inheritance in heaven.

Also, *you were without hope of life to come, and wanting God in the world; not that they wanted God, or thought there was no God, but that they believed not in the true God, and thought the God of heaven, not to be their God, a gentle, meek, good, and merciful God, their Saviour and Redeemer: without all hope of life to come in the other world. This was the state of these Ephesians, before the Gospel was preached to them by the Apostles, and by others, after Christ's incarnation.*

In that, the Apostle speaketh of the circumcision of the flesh, to whom the name of Preputians was odious, the Apostle sheweth two manner of circumcisions: one is in the flesh, another is in the spirit, or in the heart. All the Jews were circumcised in the flesh, but not circumcised in the heart: for there were many unfaithful Jews, rebels to God, murmuring against him, disobedient to his commandments; which, although they were crucified in the flesh,

yet in the spirit and in the heart they were not circumcised. Among the Gentiles that never heard of Christ, none were circumcised in the flesh, but divers were circumcised in spirit and in heart; as all they of the Gentiles that believed in God and were obedient to his word; as was Naaman, Cyrus, Abimelech, Jethro, father-in-law to Moses, and other more of the Gentiles.

Seeing that some of the Gentiles, uncircumcised in the flesh, but circumcised in spirit and in heart, were of the elect people of God to salvation: we may gather, that there may be of the elect of God amongst the Turks and Pagans, although they have not our outward Christian profession, as were amongst these Gentiles, some better Christians than were many amongst the Jews. Also, methink the Apostle in these words, that he saith, some were circumcised in the flesh, checketh some of the Jews circumcised in the flesh, but not in the spirit, which were not to be preferred before the Gentiles: and in these words he checketh some amongst us, that be worse in living than the Turks or Pagans; which thing is a great shame to all such evil and unfaithful Christians.

Ver. 13. But now ye, that be in Christ Jesu, and aforetime were far off, are now made nigh by the blood of Christ.

Before these, the Apostle hath shewed the state of these Ephesians, and of all Gentiles, before they received faith, that they had an odious name that was in hatred: they were called uncircumcised Preputians, without Christ, aliens from the commonwealth of Israel, strangers from the promises of God that promised life, without hope of life, wanting God in the world, people given to idolatry, following all pleasures of the flesh. ignorant of God. Now he sheweth that they may be delivered from that ungodly state, and be received amongst the people of

God, as of them by the grace of God only, through faith in Christ.

By Christ you be received, which were before aliens, be made of the household and citizens by the blood of Christ, shed on the cross to save all them that were lost by sin, and that will believe truly in Christ, and know him to be a whole Saviour, and no botcher or a part-Saviour, but an whole Saviour, as I have said before.

Ver. 14—17. *For he is our peace, which of both hath made one, and hath broken down the wall that was a stop betwixt us; and hath also through his flesh, put away the cause of hatred (namely, the law of the commandments contained in the law written); that of twain, he might create one new man in himself, and make peace, and to reconcile both unto God in one body, through the cross; and so he slew the hatred through his ownself, and came and preached peace in the Gospel unto you, which were afar off, and to them that were nigh.*

Christ is our peace and our peace-maker with the Father, and how he was our peace, here he sheweth. First, in that he made of two people, the Jews and the Gentiles, one people to him, agreeing in one thing, viz. in the true worship of God and health by Christ. Secondly, in that he took away the wall of debate, that is to say, the causes and the occasions of all strife and controversy between the Jews and the Gentiles, which was the law, as circumcision, ceremonies, and other sacrifices, commanded in the law, to be kept for a time to Christ's coming, which the Jews stiffly defended, and would have them kept after Christ, as they were before: or else, they said, no man could be saved; for without circumcision, they thought no man could be saved; and therefore they condemned the Gentiles uncircumcised, and thought they could not be saved, because they were

not circumcised; but Christ took away this contention, and shewed that circumcision was not of necessity to the salvation of the soul.

Christ hath taken away the law, as touching the ceremonial and judicial laws. Yea, and the moral law also, that it shall be done no more for fear, servile and bound fear, as in time past: but that it shall be kept for love only to God. Christ hath taken away the law as touching the ceremonials and judicials, that it is not now necessary to keep them, but that health may be without them; nor yet are they to be kept under pain of damnation of the soul. For life everlasting may be without circumcision and other such-like ceremonial and judicial laws, which be abrogated and taken away, that it is in a man's liberty to keep them or not keep them. It is no virtue to keep them, nor sin to omit them. And contrary, it is no sin to do them, except any should have like opinion in them, as the Jews had, that they think they must needs keep them, or else they cannot be saved. To think they be justified by the keeping of such ceremonial and judicial laws, and shall obtain by the means of them, forgiveness of sin and eternal life; in that opinion to keep these laws is sin, after the Gospel, preached by Christ and his Apostles. As touching moral precepts, Christ hath not taken them away, but that they shall not be done for fear of the law, for fear of hell, and the punishment thereof, but for the love of God, with all gladness of heart.

That of twain, he might create one new man in himself. For what end and purpose Christ abrogated the ceremonial and judicial laws, he sheweth; that is, that he should make of two people, one people eternal to him, that the one should not contemn the other, as the Jews contemned the Gentiles before, and the Gentiles the Jews; but that they should

agree in one God, Christ Jesus, the Saviour of all, and in the true worship, and faith, by the which, both the Jews and the Gentiles should be saved and justified before God, and not through any observances of the law; that all men should know the life and health of man, not to be in circumcision outward, in ceremonies, in sacrifices, in invention and religion, or merits of men, nor in the worship of idols, nor in superstitiousness of man's religion; but alone in Christ, that no man should rejoice in any other but in the Lord, and in the cross of Jesus Christ (Gal. vi.). So Christ hath reconciled the Jews and the Gentiles, taking from them both, part of their pleasure: from the Jews, circumcision, ceremonial and judicial laws; from the Gentiles, idolatry and lechery; in the which things, both parts had great pleasure. So, Christ hath reconciled the Jews and the Gentiles, in that he took away the hatred, and the cause of their hatred. So I think amongst us, now shall hatred cease, and we shall all be made one, since the cause of our hatred is now taken away by the King's majesty's commandment. The hatred that was amongst us, for the most part was for the worshipping of stocks, stones, blocks painted and gilded; now these be taken away, I suppose a great part of our hatred to cease, and charity to increase to the glory of God and the profit of many.

How Christ hath reconciled us sinners to the favour of the Father again, here is shewed; that was by the cross, that is to say, by Christ, a full sacrifice, and a sufficient oblation for all the sins of the world. By the which oblation of Christ's body once offered up for all sinners, all were made perfectly reconciled, had forgiveness of sins, and were made beloved to God the Father, and heirs of his kingdom by Christ, that died on the cross for our redemption, salvation, justification, and life eternal.

And came and preached peace in the Gospel to you, that were far off; that is, Christ preached peace and quietness in the hearts of the Gentiles, which were counted far from the peace, favour, and love of God. And this peace was wrought by the outward preaching of the Gospel, and the inward working of the Holy Ghost. So was peace brought both to the Jews and to the Gentiles, through Christ, and by no other means than by his death of the cross.

If Christ hath taken away these things, that were of necessity commanded of God to be kept, because they were no more profitable for the people: how much more should no man marvel now, if some institutions and religions of men be now taken away by God's word, which be not profitable to men, nor yet to the glory of God; which do cause much false trust, superstitiousness, erroneous opinions, false judgments, backward judgments, idolatry, and hinder the true honour of God, and faith in Christ Jesu, and have made men to put their trust of health and salvation in other than in Christ; and so brought men to death and damnation, from the which damnation to deliver us, Christ suffered death on the cross, and brought to all believers and keepers of God's commandments, life everlasting in all joy and bliss.

Ver. 18. For by him we both have entrance, in one Spirit, unto the Father.

Of these things that go before, St. Paul now sheweth plainly, that by Christ only, the way to the Father of heaven is made open to all men, both to the Jews and Gentiles: and that the Gentiles be as well of the household of God as the Jews, and made heirs of the kingdom of God by Christ; and the way to the Father open to the Gentiles as to the Jews, and that by Christ.

In that, the way is made open to all men by Christ, and by none other, St. Paul reproveth those that would men should go and desire saints departed to pray for them; that by the intercession of saints departed, men might come to the Father without Christ. Methinks, it is foolishness to leave the way to the Father of heaven, appointed and assigned us in the Scripture, and to seek another way not spoken of in the Scripture. Since it is so, that we be uncertain, whether that saints departed be in that state, that they will or can be means for us to the Father or no: whether they hear us calling to them or no; whether they know our necessity or no; whether they be heard of the Father and obtain their purpose, or no. Of these things we have no certainty by the Scripture; wherefore, I think it meet in this behalf to be content with teachings of the holy Scripture, which teacheth all necessary truths for man's salvation, and not to seek another way to the Father than the Scripture teacheth. St. Paul saith here, that the way to the Father is made open to all men, not by Peter, Paul, John, or James, Mary, or Magdalen, but by Christ, who is the mediator between God and man (1 Tim. ii.). St. Paul saith, there is but one mediator between us and the Father. We make many without the Scripture. How do we and St. Paul agree? How do light and darkness agree? Furthermore, I see as yet no cause nor necessity, that should make us to go to the saints departed, and desire them to be mediators and means to the Father for us, since there is no commandment in the Scripture, no example of holy men left us to follow, no promise made to us that we shall be heard of these saints, or that we shall obtain our request the sooner, by the intercession of these saints departed, who we call on and desire to pray for us.

Why should we leave Christ, the only Son of the Father of heaven, our daily advocate and mediator, which only obtaineth that is necessary for us, and go to others, whom we know not whether they be in that state of living, that they may hear us calling to them or no, or whether they will hear us? Foolishness it is, to leave the certain for the uncertain. Certain it is, that Christ prayeth continually to the Father for us, and Christ is the full satisfaction for our sins (1 John, ii.), and for the sins of the whole world. If Christ be our advocate, as he is indeed, and obtain of the Father that is necessary for us; what need have we of the prayer of saints not commanded in the Scripture? That were, as who should say, that God would not hear Christ praying for us, or that he would sooner hear the saints departed, praying for us, than Christ his Son, or that the prayer of Christ were not sufficient to obtain of the Father that which is necessary for our salvation, then it were need for us to desire the prayer of saints departed: but seeing God the Father will hear Christ, his Son, before all saints, and Christ's prayer is sufficient to obtain all that we have need of for our salvation, I think we have no need that saints departed should pray for us.

But, peradventure, some will here object, and say, that this reason makes against the prayer of them that be alive. To this I make answer, that it is the will of God, that those, that be alive, should one pray for another (Jam. v. and Rom. xv.): but so it is not certain by the Scripture, that those that be departed should pray for us, or that they may or will pray for us.

Also, some will say, that they dare not be so bold as to go to Christ at the first. Therefore, they say they will go to the saints that be in favour with

Christ, that by their intercession they may come the sooner to Christ. But I pray you, what opinion have these men that so say and think of Christ? Do these think that Christ is more merciful, more gentle, more ready, more glad to hear them, when they call, than the saints be? Is there any of the saints departed more merciful than Christ? more loving than Christ? Is there any of the saints that will hear us before Christ? that love us better than Christ? that care more for us than Christ? If Christ love us better than saints (for he hath bought us more dear than saints, he hath bought us by no corruptible things, as gold or silver, but by his precious blood); we may be sure that he loveth that thing that he bought so dear, better than saints that know not the price, and that he hath more care for us than saints have. Therefore, let us not be afraid to go with faith and meekness to Christ, so kind, so loving, so gentle, so glad, so ready to receive us; yea, more ready to receive us, than we be to come to him.

I pray you, what thing make they of Christ, that will go to saints departed, that they may come to Christ, and so by Christ to the Father; but Christ to be as a hard man, that will not suffer petitioners to come to him without means, to be as a cruel man, unmerciful, and ungentle? And that none should think so of Christ, he calleth, saying, "Come unto me all you that labour and bear heavy burdens, and I will refresh you." (Mat. xi.) He calleth all men to him, as well the poor as the rich, the subject as the king, the layman as the priest. St. Paul oftentimes exhorteth men to come to Christ with great boldness (Heb. iv.). If Christ do call us and bid us come to him, why should we be afraid to come to Christ? Methink, it is against good man-

ners not to come when we be called ; yea, methink, it is foolishness to deny to come to him, whom we desire to speak with, when he calleth us, and say we are not worthy to come to his presence, but we will desire some of his beloved servants, that we may come to his speech ; seeing, the Lord doth call us, and willeth we shall come to him without speechmen ; seeing that Christ is the way to the Father, and that there is none other way nor means to the Father without Christ (John, xiv.). They labour in vain, that seek another way to come to the Father of heaven than by Christ, nor yet can obtain of the Father that that is necessary for us, so soon as Christ, to whom God the Father hath promised that he will deny us nothing that we shall ask of him worthily in faith, for Christ's sake (John, xiv.). Therefore, let us prefer no saint before Christ, but ask of the Father things meet to be asked for Christ's sake, and we shall obtain our desire according to the promise of God (John, xiv.).

God doth not promise to grant our petition, if we desire of him in the name of any saint departed ; therefore, methink, it is foolishness to forsake that is certain and follow that is uncertain. Certain it is that we shall be heard of the Father, if we ask for Christ's sake and in Christ's name : but whether we shall be heard, if we ask in the name of any other saint departed, it is uncertain by the Scriptures ; yea, it is unknown whether the saints hear us calling to them or no ; whether they know our necessity or no ; whether they be in that state, that they do pray for us or no ; or can or may by their prayer obtain any thing of the Father for us. The Scripture willeth that we should pray to God (Mat. vi. Jam. i.), in the name of Christ. Scripture willeth, that we shall pray to them, in whom we should put our trust (Rom. x.), and have hope to obtain our petition of.

No trust nor hope is to be put in saints, wherefore, methink, prayer is not to be made to saints departed; methink, that prayer to saints be a sign of diffidence of Christ and of his goodness, and therefore men run to saints to obtain their favour and help, and yet all goodness cometh of God (Jam. i.), and not of saints departed. Of an evil persuasion of Christ, I think, men leave Christ and run to saints, persuading with themselves, that Christ will hear no sinners; therefore, they run to the saints, desiring their help, as who should say, there were more mercifulness, more gentleness, and love in saints than in Christ, which opinion to have of Christ, is evil and damnable.

Some there be, defenders of praying to saints, moved by divers reasons; one reason is this, they say, that saints departed, be members of the same body of Christ that we be of, and all members are profitable one to another. Saints departed, cannot profit us living members now, but by their prayers: wherefore, they think that saints departed, pray for us, and that we be helped by their prayer.

To this reason may be answered; first, to the *major*; that saints departed are members of the same body that we be of, to obtain life and glory everlasting in heaven with Christ; but whether they be members to profit other members by works of charity, as living members should profit one another, I am uncertain by the holy Scriptures. I suppose they have done their works appointed them to do of God; and this saying, methink, St. Paul doth confirm, Rom. xii. and Eph. iv. where he sheweth the works of the members; and also Gal. vi. saying; “While we have time let us work good to all men, chiefly to them that be of the household of faith.” Also, if all members be profitable one to another, I would gladly know how profitable be the living members to the holy saints in heaven, that need not our help, seeing we be mem.

bers of the same body of Christ that they be of, or how profitable is one saint in heaven to another ?

To the *minor* ; they say, that saints departed cannot profit us but by their prayers. This reason may be denied, for saints departed otherway profit and do profit us. They confirm our faith, to trust surely in God, and that our trust shall not be deceived, but that we shall have the reward that we trust for. They certify us of the goodness of God, of the life and glory to come after this life. They shew us the merit of God's promises. They teach us to follow their footsteps, to have faith as they had ; hope, charity, patience, meekness, mercifulness, and other virtues, in the which they give us example to follow them, and make us sure of life and glory after this life, as they be in. After this fashion, I think the saints departed profit us ; and this profit may be gathered oftentimes in the Scriptures ; but that they profit us now by their prayer I have not read in the Scriptures. I know not by the Scriptures that they pray for me, any more than they do alms-deeds for me, seeing both be works of charity.

Also, they have another reason, that moveth them to think, that saints departed pray for them ; which is this. They say, saints departed have lost none of their charity that they had in this world, but rather have their charity increased more and more. They of their charity prayed for us, being alive. Much more, they say, now they pray for us.

To this I answer, that their love be increased toward God more and more ; but as toward man, I am in doubt. I would gladly of it be made certain. And, whereas they say, that they, living, of their charity, prayed for us ; much more now they pray for us : so, I may say, that they, living, of their charity, preached to us the word of God, a work of charity, as necessary as prayer ; therefore, they

preach to us now. Here is to be proved what works of charity saints departed now in their state may do or not do. The holy Scriptures say that works must be done in faith that please God; saints have not faith; wherefore it seemeth to follow, that saints do not work after this present life, or else their works should be done in faith that they might please God. Also, Scripture promiseth a reward for every good work; prayer is a good work; prayer therefore doth not want its reward before God. But for the prayer of saints departed, I read no reward promised of God; but every man shall have his reward for works done in this present life and in the body (Gal. vi. and 2 Cor. v.), saith St. Paul. "All we shall stand before the justice of God, and shall every one, according to his doings, the time he was in his body, receive good or evil."

Finally, as touching prayer to saints departed, I think it no damnable thing to pray to them, nor yet no necessary thing to pray to them. I think it should be more for the glory of God, to keep sure trust and true confidence in God, and to know that all goodness, health, life, salvation, glory eternal come only of God, and of his mere mercy towards us, if no prayer at all were made to saints departed. For by prayer made to saints God's honour hath been taken away, and his power minished. Honour due for God hath been given to saints: trust and confidence taken from God and put in saints: and the blind ignorant people have been more ready to go to saints, yea, to the images of saints, than to God, and desire health and succour of them; such hath been our blind ignorance.

This praying to saints hath been the cause of much idolatry, of much false trust and confidence in saints, and in images, and that so many have desired health of saints rather than of God for their diseases; as

of St. Loy for our horse, of St. Anthony for our pig, of Roch for the pestilence, of Appoline for the tooth-ach, of John Shorne for the ague, and in a manner for every sickness one saint or other. So God was set aside, of whom all health doth come, and saints called on in whom is no health, nor any help can they grant without God. Therefore, if all prayer to saints departed were set aside, I think God should be better honoured, more trust and confidence put in him ; and that all help, succour, comfort, and goodness do come of God and of none other, would be better known and believed of the unlearned people, who have been long in blindness for lack of true teachers of the word of God.

One thing in this matter I would gladly know, what hurt should it be to Christian men, if men should not call and desire saints departed to pray for them ; but of saints should learn to follow their footsteps in faith, hope, charity, patience, meekness, contemning of honour, riches, worldly pleasures, and in other such-like virtues, for the which things Scripture putteth us in remembrance of holy men departed? I pray you what necessary thing did Christian people want, before popes ordained the lityany to be sung and said in churches? But as for praying to saints departed, I will not much contend in this matter. I will not condemn them, that do desire their prayers, nor yet commend them. I think it an indifferent thing, that may be done well and omitted, and not as a thing necessarily to be done, or that he should be counted as an heretic, that should not pray to saints, or be a good Christian man for that work that should desire the prayers of saints departed. I think it should be more for the honour of God, and for the true faith to be had among Christian men, to withstand the opinion of saints now had, that no prayers should be made to

saints departed; than if any should desire saints to pray with them, and for them. If this my mind do agree with the Scriptures, take it; if not, refuse it. I will not be obstinate in this matter; I would be glad to learn the verity by the holy Scripture, which in all doubts is able to try out the truth, if we will be diligent to search, and leave man's fantasies and dreams, which have blinded us long, that we could not see the truth. But now let us return again to St. Paul.

Ver. 19—22. *Now therefore, ye are no more guests and strangers, but citizens with the saints, and of the household of God, builded upon the foundation of the Apostles and Prophets, where Jesus Christ is the head corner-stone, in whom every building coupled together, groweth to an holy temple in the Lord, in whom ye are builded also together to be an habitation of God in the Spirit.*

Before St. Paul said, they were guests and strangers to the household of God; now he saith, they be no more strangers, but of the household of God, and citizens with the saints made by Christ. Before, they were far from the household of Israel; now, they be received to be of the household of Israel, that is to say, they be made fellows of saints (that is, of the Jews, which count themselves saints in comparison to the Gentiles), and partakers of the heavenly inheritance, and of everlasting health by Christ; *builded upon the foundation of the Apostles and Prophets*; that is to say, upon Christ, upon whom the Apostles and Prophets did build and make Christ to be their foundation. For as St. Paul saith (1 Cor. iii.), “No man can set another foundation, beside that foundation set, which is Christ Jesus,” and not the bishop of Rome, for Christ is the head of the Church and of all them that believe, and not

the bishop of Rome. And Christ is the corner-stone, that keepeth and joineth the buildings together, that coupleth the Jews and the Gentiles together, and by his spirit keepeth them both in unity and concord, faith, hope, charity, and in all goodness.

St. Paul saying the Gentiles believing to be *builded upon Christ, the foundation of the Apostles and Prophets*, reproveth all them, that say or think the bishop of Rome to be the foundation, upon whom Christ hath builded his church; for that foundation is Christ, and none other. Neither the bishop of Rome, nor yet any other man, creature, nor angel, but Christ is the foundation of all faithful believers, and the corner-stone, that will not be removed with any blast of wind.

Every building upon Christ doth grow and increase in an holy temple to the Lord. Here he sheweth the difference between the building builded upon Christ, and upon other things or creatures. If it be builded upon Christ, it will stand and increase. If it be builded upon man, or upon man's inventions, dreams, and fantasies, it will fall and decay at every blast of wind or tempest: which thing doth agree with Christ, saying (Mat. xv.), "Every graft that my Father of heaven hath not grafted, shall be plucked up by the roots." Here we may learn, pilgrimage, pardon, painting of images to be honoured, not to have been of God: monks, friars, canons, and such-like religion of men invented, not to have been of God; for they decay and fall away, and their feigned religion is little set by: also all those that go not forward from virtue to virtue, and increase daily in virtue, not to be builded of God. For the building of Christ increaseth daily, and is made more and more

the habitation and dwelling-place of God by the Holy Ghost, by whom they increase; which will not suffer them to be idle, unprofitable to others, or evil occupied; but moveth and stirreth always to do the will and pleasure of God, and suffereth not his to be idle or evil occupied.

CHAP. III.

Ver. 1—7. *For this cause I, Paul, am a prisoner of Jesus Christ for you heathen, according as you have heard of the office of the grace of God which is given me to you-ward. For by revelation was this mystery shewed unto me, as I wrote above in few words; whereby when ye read it, ye may perceive mine understanding in the mystery of Christ, which (mystery) in times past was not open unto the children of men, as it is now declared to his holy Apostles and Prophets by the Spirit: namely, that the heathen should be inheritors also, and of the same body, and partakers of his promises in Christ by the Gospel, whereof I am made a minister, according to the gift of the grace of God, which is given me according to the working of his power.*

St. Paul here marvellously doth bring and get to him the favour and the benevolence of these Ephesians; in that he saith, and truly saith, that he suffered imprisonment, and was in stocks and in fetters for their sakes, and for their health and salvation; that is to say, because he preached to the Ephesians and to other Gentiles the Gospel of Jesus Christ: of the which Gospel preached, the Ephesians and the other Gentiles received faith in Christ Jesu; and so through faith came to life and eternal salvation. For this cause, and for none other, Paul was cast in prison, in chains, and in fetters at Rome by Nero the Emperor, where he was when he wrote this Epistle; and in prison, and therefore, he saith, *I Paul, the prisoner of Jesus Christ bound fast in prison, not for mine own sake or for my cause, but for Christ's sake and for his Gospel, which was the health of the Gentiles.* When these Ephesians

should hear these things, how could it be, but they must needs favour and love Paul, and embrace his doctrine, which for Christ's sake and for their health and salvation was in prison, and suffered pains for their cause? Kind men cannot but they must love them again, that suffer for their sakes and for their health. Thus St. Paul obtained the favour of these Ephesians and of the Gentiles.

Paul cast in prison, not for his sins or any notable faults or crimes, but because he preached to the Gentiles the Gospel of Christ, by the which the Gentiles were delivered from sin, death, hell, and eternal damnation; and made good, just, and obtained eternal life, and partakers of the heavenly inheritance. This St. Paul sheweth, that it is no new thing that true preachers of God's word are cast in prison, and suffer pains, for the Gospel's sake, of evil men, and he moveth them to take patiently their pains in prison and afflictions, that they may be with Paul, the prisoner of Christ suffering only for the Gospel's sake, and not for their own faults, crimes, or deservings.

Learn here, that a good and a holy man St. Paul, yea, an Apostle of Christ was cast in prison, not for any evil, but for good, for preaching of the Gospel to the salvation of the people. He was cast in prison of an evil man and of a cruel tyrant called Nero, an Emperor of Rome. At whose commandment St. Paul was cast in prison and laid in fetters, so the good Apostle of God was in prison, and the evil tyrant, Nero, at liberty: so God suffereth in this world the evil man to have the upper hand of the good man; yea, God suffereth that the good is punished in this world, and the evil escapes punishment, but in the world to come the good shall be in joy, and the evil in pain. This place sheweth plainly, that St. Paul was in prison, when he wrote this

Epistle to these Ephesians, whose health he more regarded than his deliverance out of prison.

These that put St. Paul in prison, peradventure, they thought they did an acceptable work or sacrifice to God in so doing, thinking Paul a great malefactor, and a breaker of the law; they thought it was not lawful that the Gospel should be preached to the Gentiles, yea, and against the law of God, that forbad the Jews to have company with the Gentiles, or to make marriages with the Gentiles, much more they thought it was not lawful to preach the Gospel to the Gentiles, which was a thing hid from the world, and never heard of before. Therefore, they casting St. Paul in prison, thought they did an high sacrifice to God: such men fall of their good zeal, but without God's word hath been amongst us that hath cast men in prison for preaching that it was lawful for laymen or lay-women to have the New Testament in English, we may see what blind zeal, without God's word doth, and how it hath ever cast the true servants of God into prison, and brought them to trouble, pain, punishment and infamy in the world, although they were the true and faithful servants of God. But at the last, God delivered his servants, and punished this blind zeal, and so he will do now, if they will not repent and amend.

According as you have heard of the office of the grace of God given to me toward you. Here, the Apostle sheweth the disposition of the Gospel was committed to him, not of himself, nor yet of his will, mind, merits, or deservings, but alone of the mere mercy, and grace of God: and that when it pleased God to call him by revelation from his iniquity and sin, as is written Acts, ix. xxii. that the whole praise and laud may be given not to man, but to God alone. Of the which we may learn that true preachers of God's word be sent of God, for the

salvation of men, to whom the Gospel is purely preached: and it is a sure token that God will save those to whom he sends true preachers of his word. Of the hearers' part is required that they should diligently hear the word of God, give evidence to it, and live according to God's doctrine; or else it profiteth them nothing that the Gospel is truly preached of faithful men sent of God.

When ye read it ye may perceive mine understanding in the mystery of Christ. As if he should say; I have shewed you before that I was called to be the minister of God, and received the knowledge of the Gospel by revelation, and that office committed to me of God to preach the Gospel of Christ Jesus to the Gentiles, which thing you may know, if you will read that I have written before. In these words he giveth them liberty to read this Epistle, and willeth that they should perfectly know what things he had written to them. This place maketh against them that would not the lay-people should read the Scriptures in their vulgar tongue. St. Paul would have had his writings known of every one, both priest, layman and laywoman, that every one might have profit by his writing. What profit, I pray you, should the layman have of it, if it were not lawful for him to read it in the language he understandeth?

In times past this mystery was not opened to the children of men. What was this mystery that was hid from the children of men in times past? It was the open preaching of Christ's Gospel, as well to the Gentiles, as to the Jews: and that the Gentiles should be saved by Christ, as the Jews: and that the Gentiles pertained to the heavenly inheritance, as the Jews. This mystery was not known to the world, till Christ's incarnation; and till after his death, chiefly it was known to a few that believed

both of the Jews and also of the Gentiles, which were saved by faith in Christ to come, before Christ's incarnation. But it was seen, in comparison to them that did not know it, and therefore it was counted to be hid from the world. And also, those that believed and did know that the Gospel should come to the Gentiles, and by it their salvation; yet they knew it not so clearly, how it should come, and by what means, as those that were after Christ's incarnation, and believed in Christ. Nor yet were there so many before Christ's incarnation that believed in Christ as were after; for this mystery was shewn much more plainly, and more clearly, and to more after Christ's passion, than before his passion. For, as St. Hierome saith, that it is another thing in the spirit to know things to come, and to see them fulfilled indeed.

This mystery of the Gospel, to be preached to the Gentiles, was so hid from men, that the Apostles of Christ did not know it at the beginning, and did doubt whether it were lawful for them to preach the Gospel to the Gentiles or no, and to call Gentiles to salvation by the Gospel, without circumcision and other ceremonies, necessary to be observed. To instruct the Apostles of Christ in this matter, was the Holy Ghost sent to them, and given in Pentecost; and also this mystery was opened to them by visions, as to Peter, Acts, x. and that by the will of God, and of God's goodness; of the which we may learn to glorify God now, as the Apostles did, when they saw the mystery opened, that was hid from the beginning of the world to their time. So, let us now glorify God that hath now in our time opened, and shewn more plainly and more clearly the truth of his word, long hid, obscured, and darkened by man's traditions and inventions, than it was in our fathers' time, and nothing marvel at the goodness of God,

but shew ourselves more thankful to God, giving him thanks for his benefits, and praise to him, as the author of all goodness; and know surely, that the truth comes to light, not for our merits or deservings, but of the goodness of God; as after Christ's passion came to the Gentiles, the Gospel and the truth of it by the Apostles.

If men would consider this place well, and deeply weigh it, they should see clearly, of how little effect and strength be reasons made of carnal men, by the which some as yet, cannot think or be persuaded in their hearts, that this is the truth that is now-a-days preached by true and faithful preachers in this realm. They ground their reasons oft times of men and of customs, saying, how can it be thought that God would suffer the truth so long to be hid from his people, and suffer men so long to be deceived with falsehood? To this, I answer, and say, the Gentiles might so have said to God, but none said so, but those that would not receive the Gospel, believe it, and be saved. The faithful ask no cause of the will of God, but study to know God's will and to do it.

Also, they say, were there not as holy men in times past as are now, as well learned as are now; as wise men as now be; why would not God shew to them his truth as now? Of the will of God I will not dispute, I can give no cause of his will, why he will this thing, and why that thing. He willeth all things to the best, to his glory, and to our profit. It is enough for me to know that God willeth this thing, and that he giveth his gifts of his mercy and goodness, and not for the merits of men. The knowledge of the truth, it is the gift of God given at the will of God, and not of man, and given when it pleaseth God to give it, and when God seeth it most for his glory and for the profit of man. So, the will is the cause of the truth now shewn to the world,

and not the holiness of fathers, the learning or wisdom of men. And of our part is received, that we should take the truth now shewn, with gladness, giving to God hearty thanks, and living after the truth, as these Ephesians that were faithful did.

Ver. 8—12. Unto me, the least of all saints, is this grace given, that I should preach among the heathen, the unsearchable riches of Christ, and to make all men see, what is the fellowship of the mystery, which from the beginning of the world hath been hid in God. Which made all things through Jesus Christ, to the intent that now unto rulers and powers in heaven might be known by the congregation, the manifold wisdom of God, according to the eternal purpose, which he hath shewn in Christ Jesu our Lord; by whom, we have boldness and entrance in all confidence through faith on him.

The Apostle repeateth the same thing he hath spoken before, but in other words; of the which, he teacheth that one sentence may be spoken of the preacher divers times without a fault, especially if it be such a sentence as is meet to be surely fixed and rooted in the hearts of the hearers, and be for their profit to be known surely.

Learn, here, meekness and lowliness of heart of this Apostle St. Paul; which so did humble himself, and set himself under others, that he called himself least of all Saints or Apostles; not worthy to be called an Apostle of Jesus Christ, because he did persecute the church of Christ, as he saith, 1 Cor. xv. But yet he was made the Apostle of Christ, although he, sometime before his conversion, did persecute Christ's church. Of the which we may learn, what a Lord is God, which of his goodness doth make a faithful preacher and defender of his word, of a persecutor; a sure pillar of his church, of a plucker-

down of it. Of the which we may learn, the goodness of God towards sinners, and his power; not to despair of any man, as long as he shall live here in this world. But God may, by his grace, turn him from his sins and naughtiness, and bring him to goodness, and make of an evil man a good man, and the true servant of God; and to condemn the old saying, “once evil, always evil,” which is an evil saying, and worthy to be condemned and abolished.

The Apostle saith, *it was given to him of the grace of God that he should preach the unsearchable riches of Christ amongst the heathen.* And these unsearchable riches were the mystery of the Gospel, that St. Paul preached to the Gentiles, by whose preaching, the Gentiles received faith, and were brought to eternal salvation. Behold, what the Apostle calleth the mystery that was hid from the world so long in God; he calleth it, the unsearchable riches of Christ. They are called unsearchable riches, because no man can come to the true knowledge of them of his own might, power, works, merits, or deservings, without the grace of God. Or else they are unsearchable, because no man obtaineth them all, but every one that believeth, obtaineth one part or another of the riches of God, that is sufficient for his salvation. For if one mortal man should possess all the riches of God, he would be too proud, he would condemn every other man, and think himself to have need of no man, but every man to have need of his help, and he of no man, nor yet of God's help, and would make himself equal with Christ, and with God the Father; which things God would not. Therefore, he giveth to no mortal man all his riches, as he did to Christ Jesus. After this way the riches of God are called unsearchable, for no man can have all God's riches, or see all his glory, yea, no man can perceive

the glory that God hath ordained for them that love him, 1 Cor. ii.

Here also the Apostle teacheth all preachers to humiliate themselves, and to exalt the word of God, to glorify and magnify it above all things in this world, above all riches, honours, pleasures, profits, or other goods mortal in this world. For there is no riches worldly, worthy to be compared with the word of God; and they are reprov'd that prefer worldly goods, riches, honours, before God's word; and in this, many be offenders, as appeareth by outward tokens and signs, that give more diligence, labour, and pain, and more apply themselves to the study of such sciences, that may bring worldly riches and honours, than to the knowledge of God's word; which are tokens, that men more regard worldly riches than God's word.

This place checketh gentlemen, rich men in the world, that put their children to the temporal law, that they may get worldly riches; rather than to the study of God's word, to get heavenly riches. Their acts do shew how unkind they be to God, of whom they have their worldly riches; and also it pertaineth to gentlemen to know God's law, that they might rule according to God's will, Jos. i. I will not speak of them which openly condemn, and be mockers of God's word, thinking nothing profitable but that that bringeth worldly honours and riches.

The mystery of God that was hid from the world. Yea, and from the powers in heaven, now God hath made it open to all men, and angels in heaven, which others did not know this mystery; or if they did know it, they knew it not so perfectly before, as they did after it was preached by the Apostles, called and sent of God to do that message, as by Paul, Peter, and others, which here be called the

church, because they were as the chief ministers in the church.

In that he saith, *this mystery was opened to the heavenly powers*. As to the angels, archangels, and others in heaven by the Apostles of Christ; I think, the Apostle meaneth, not that the Apostles taught the angels this mystery of the calling of the Gentiles to the faith by the Gospel preached, but rather the contrary, that the angels taught the Apostles, and brought it from God to the Apostles, for the angels be as serving spirits, Heb. i. And so when the Apostles did preach the Gospel, and by their preaching, the Gentiles were converted from their infidelity to the faith of Christ, they did see the conversion of the Gentiles, that they did not see before so clearly, and by what means; so by the Apostles, this mystery was made open to the heavenly powers. Or else this speaking that the Apostle here useth, is a manner of speaking, by the which he meaneth, that this mystery was shewed and declared openly and plainly to all the world by the Apostles; to whom God shewed this mystery; when his pleasure was it should be shewn, and this mystery he also calleth the manifold wisdom of God, which God hath determined to be shewn by Christ Jesus, by whom he made all things, and restored to their perfectness; when it was the will of the Father, they should be made perfect, and restored to their perfectness.

He sheweth also, that by Christ we have boldness, and sure trust with all confidence to come to the Father, and to be partakers of his kingdom and glory; and that not by Peter, Paul, John, James, or by our works, deeds, or merits, but only by Christ Jesus, and for his sake alone.

Ver. 13. *Wherefore I desire that ye faint not, because of my tribulations, that I suffer for you, which is your praise.*

The Apostle seemeth in these words, to make answer to his adversaries, which spake evil of him, and slandered him, and by their slanders and evil speaking, did pluck many from his doctrine, that they did not give credence to him, saying; If Paul were the minister of God, and preached purely his Gospel, he should not have been cast in prison and in bonds; his bonds and imprisonment do prove him to be evil, and a deceiver of the people, and that God is angry with him, or else who would have cast him in prison? For who would cast a good man in prison? As who should say, no man. To these; or such-like evil speakings, the Apostle maketh answer, exhorting these Ephesians not to shrink from him, or forsake his doctrine for his imprisonment, fetters, bonds, or other afflictions which he suffered, not for his fault, but for these Ephesians, and for their sakes, and for their health and salvation that he preached the Gospel of God to them, of the which they received faith and health. Wherefore he saith, that they should not be ashamed of him for his afflictions, but rather they should rejoice, for his afflictions which he suffered for their sakes, and for their profit. Of these we may see, that those that purely preach the word of God, that they suffer oftentimes imprisonment, bonds, fetters, and other afflictions, not for any other cause, but that they preach the word of God purely and sincerely.

Men should not shrink from the word of God, or esteem it the worse, or to be false doctrine, because they that have preached it have been persecuted, punished, cast in prison, and put to death of the world, as malefactors, deceivers of the people, and false preachers. For other felicity let not true preachers look for in this world of carnal men, than persecution and affliction: this is the reward that they shall have

here, where carnal men do rule ; but in the world to come let them look for another reward in joy and bliss, and in hope of it may be their comfort, which hope doth take away the grievousness of their miseries and painfulness of afflictions here.

Affliction or persecution proveth whether we trust surely in God, and stick to his word or no, for many there be, that for fear of punishment and afflictions, do shrink from God and his word, and bid them farewell, which believed as long as there was no persecution like to follow ; as Christ saith, Mat. xiii. Many do believe for a time, but in time of tribulation they shrink, fearing more man than God, and the loss of goods of this world than the loss of heavenly riches, fearing more the loss of this present life, than the loss of the life to come. But let all such repent and amend ; “ For he that loseth his life in this world for me and my Gospel (saith Christ, Mat. xvi.), in the world to come he shall find everlasting life in joy and bliss.”

Ver. 14—19. *For this cause I bow my knees unto the Father of our Lord Jesus Christ. Which is the true Father over all, that is called Father in heaven and in earth, that he grant you (according to the riches of his glory) to be strengthened with power by his Spirit in the inward man, that Christ may dwell in your hearts by faith, that ye being rooted and grounded in love, may be able to comprehend with all saints, what is the breadth, and length, and the depth, and the height, and to know the love of Christ, which love yet passeth all knowledge, that ye may be filled with all manner of fulness of God.*

St. Paul moveth and giveth example to all bishops, pastors, curates, and to all to whom care of others is committed, that they should pray for their flock committed to their spiritual charge ; and desire of God that they shrink not from faith and from God's

word, for fear of persecution and affliction, or for love of worldly goods, pleasures, or riches, which oftentimes pluck men from God and from his word; and that they may have true faith, and continue in it, loving God above all things in this world, preferring his word above all worldly riches, honours, or pleasures. In this prayer he sheweth, that bishops and pastors have need to pray thus for their flock, yea, every one of us to pray for another, that we shrink not from God and his word by infidelity, unkindness, or by other sins. Also, in this prayer he sheweth, that one of us should desire another to pray for us, and to whom our prayer should be made, not to Peter, or Paul, John, or James, but to God, which is the giver of all goodness; and for what things prayers are to be made, for some certain thing that we have need of, and that is profitable to the health of the soul; as here it was necessary that Paul should pray that they might continue in faith, and in the love of God, and not shrink from faith, for fear of afflictions or for love of worldly riches or pleasures. And this is to be desired of God always, and every one should desire this of God for another, as a thing very necessary for every one.

So was the common-prayer made to God, for necessities to be obtained by prayer of God, to put away evils, that appeared to approach to men at the will of God, and when such necessity was: the people gathered together and desired the help of God, fasting, that their prayers should be with more devotion and more fervent, that they might escape the evil that was like to come, and fall amongst them. They fasted without meat or drink, that their prayers might be more devout; but now are true prayer and true fasting almost all put away, and our prayer and fasting are full of superstitious and feigned holiness: for what an holy fast is it, to abstain from flesh, and

fill their belly with fish for flesh? is fish more holy than flesh? Who made that holiness? If fish be more wholesome for man's body than flesh, every man can judge; I think that there be few physicians that will so say. Therefore, let us fast a true fast from all sin, and pray in faith, asking things meet to be asked for Christ's sake, and without doubt we shall obtain our desire of God; for so he hath promised the performance of our desire, and he will perform his promise.

In that St. Paul did bow his knees to God, he sheweth the ferventness of his mind, and of his prayer to God, which was shewn ever by this exterior gesture; of the which we may learn, that it is lawful to shew our inward hearts and mind by exterior gesture and signs, which oftentimes shew the good devotion of the heart: but in these exterior signs in praying, hypocrites do pass much them that truly pray in faith, in spirit, and in truth. Therefore, of these exterior signs, is not always the heart to be judged.

Here we may learn, that we have need of fervent prayer to God in faith that we may continue in faith, in charity, in the favour of God, and in the truth of his word, and increase in it every day more and more: which thing we cannot of ourselves without the grace of God; of whom we have that we continue in faith, in charity, in the favour of God, which things God giveth for the most part by faithful prayer. Therefore, let us faithfully pray and oftentimes, that we may continue and increase in all goodness. But we be slack and dull to pray faithfully to God; therefore it is no marvel, if God take his grace from us and leave us to ourselves, and suffer us to follow our own carnal and sensual lusts and desires, and so to fall to all naughtiness and sin. It is a token that our faith is faint, and scarce lukewarm, yea, I fear me, it is

cold and almost frozen up whole, that it bringeth forth no more good works; especially, now when it is shown so plainly what manner of works please God best, and how they should be done for God only.

In that he moveth us to pray to him, of whom all things were made, and are ruled and governed, which is our Father: he giveth us boldness, and maketh us bold to pray to him, trusting our Father will not deny to us that is profitable for us; but will be much more glad to grant our lawful petition, than we be to pray and desire of him that is for our health and salvation.

What charity St. Paul had, is here plainly shewn, in that he desired that these Ephesians might be increased in the riches of God; that is to say, in faith, hope, charity, patience, meekness, in the truth, in the spirit of God, by whom they should be made strong in faith; that they refuse no persecution, no affliction, so that they might promote God's glory, and the truth of his Gospel to the salvation of men. He desireth also that they might be made so strong by the Spirit in the inward man, that Christ might dwell in their inward heart by faith, rooted in charity, that bringeth forth good works of the spirit of God at all occasions given. He desireth that they might know the length, the breadth, the height, the deepness of God; that is to say, that they might know God perfectly, as men know a thing perfectly, when they know the length, the breadth, the height, and the deepness, and that they might have the love of God which passeth all knowledge, and that they might be fulfilled with all goodness of God. Such things, charity wisheth to others rather than any worldly goods; and they be written to teach us what things we should desire in our faithful and fervent prayers one for ano-

ther, as long as we be in this present life; and if we do not so, as Paul here did, we lack faith and charity, and be out of the favour of God; and they admonish us to do our duty.

Ver. 20—21. *Unto him that is able to do exceeding abundantly above all, that we are or understand, according to the power that worketh in us, be praise in the congregation which is in Christ Jesu at all times, for ever and ever. Amen.*

Lest any man should think God not able to grant these things, that we desire of him in our faithful prayers, he saith, that God doth give to us above all things, that we ask of him; and more things he giveth to us than we ask of him, or yet can think to be desired of him: for his might is omnipotent, and his riches cannot be wasted or spent, for they be infinite, and ever do flow and abound with plenty to all men.

He sheweth also that God worketh in all good men by his might and power, moving them to good works always: as in evil men the devil is not idle, but moveth and stirreth them to evil deeds and deadly works that bring death.

The Apostle giveth God thanks for his gifts given to him, and to all other faithful Christians. In the which, he moveth us all to give God thanks for his benefits that he giveth to us and to all men every day; and that we should not be unthankful or forgetful of the goodness of God, to whom be glory, praise, and commendation, for ever. Amen.

CHAP. IV.

Ver. 1—6. *Therefore I, which am prisoner in the Lord, exhort you that ye walk as it becometh your calling, wherein ye are called, with all humbleness of mind, and meekness, and long suffering, forbearing one another in love; and be diligent to keep the unity of the spirit through the bond of peace, one body and one spirit; even as ye are called in one hope of your calling, one Lord, one faith, one baptism, one God, and Father of us all, which is above all, and through all, and in you all.*

In the chapters before this chapter, the Apostle hath exhorted men to faith. Now, he desireth them to garnish their faith with good works, and first of all he exhorteth them to unity and concord; for by concord small things do increase, and by discord, great things are scattered abroad and do perish. For in the congregation of Christians, nothing is better than unity and concord, and nothing worse than discord or debate, strife or contention. Therefore it becometh every man to eschew discord and debate, and all vices that stir up contention, and to seek for unity, if it be by loss of temporal profits, and to get all virtues that bring unity, concord, peace, and quietness; and all such be blessed, and shall be called the children of God: (Mat. v.) sayeth Christ, "Blessed be you peacemakers, for you shall be called the children of God," and shall have peace with God.

The manner of desiring, helpeth much to persuade men, as here Paul, in prison for their sake, and their health, by his prayer did pierce their hearts, and moveth them much to grant his petition, and he speaketh to them after this manner; If I do suffer prisonment and grievous afflictions for your sake and your health; I can think no other, but you will do

some things at my request, and specially since that thing I require of you, is not for my profit, but for your profit, advantage, glory, and health, and for the glory of God; and that thing you be called to of God, and is your office to do with all diligence; which is, that you should walk as it becometh Christians to walk, that is, not to be idle, but to go forwards from one virtue to another, in all meekness of heart and mind; no man thinking of himself more than becometh him to think, far from pride and high mind. For what should make us proud or high-minded, thinking ourselves better than others, and extol ourselves above others, or think no man to be compared with us? What have we, that we have not received? and if we have received, why do we glory and be proud, as if we had not received it? It is in his will and pleasure how long we shall have it, of whom we received that we have; and when he pleaseth, he may take it away from us again. He willeth also, that we shall walk in meekness, which is a virtue, by the which, fire, anger, fury, malice, envy, and other like passions or affections of the mind, are quenched and put away from the heart. We must have also patience, by the which all adversity, tribulation, affliction, howsoever they come, they be patiently suffered, without murmur or grudge against God or man; without all desire to be avenged for injuries done; but remit the matter to God that will avenge injuries, and pray for them that have done injuries that they might amend, and so quench the fire of God towards them; which God will pour upon sinners that will not repent, and amend, and reform their naughty living, and make amends for their injuries.

The Apostle sheweth wherefore he exhorteth them to unity of the spirit, for of unity come many virtues, as meekness, patience, soberness, long-sufferance, with

other many more, which be knit together with charity, the bond of peace, that coupleth and knitteth all virtues together and keepeth them, that one shrink not from another. Of discord come many great vices and sins, that bring to death; as ire, hatred, envy, malice, fury, mad hastiness, cruelty, pride, despising of others, strife, contention, and debate; and many other vices more that bring death (Gal. v.). Therefore flee discord, seek for unity and peace, if it be to loss of your temporal goods and pleasure; so doing, you shall win more heavenly riches than you lose temporal goods, seeking for unity and peace; and if you will have peace and other virtues, see that you study first to get charity, and have her favour, whose favour if you lack, you shall lack peace, unity, and all other virtues; and having her favour you shall have all virtues, and the spirit of God that moveth away to all goodness, to works of charity and mercy.

He sheweth the reasons why he hath exhorted them to concord, and unity of the spirit, and to keep that unity by charity, the bond of peace. One reason is this, it becometh them not to be at discord, to whom so many things be common: it becometh them not to be of divers minds and affections, at debate and strife, that be of one body, one spirit, one calling, one hope, one Lord, one faith, one baptism, one God, and Father, which maketh all in all, as who should say, it is not meet that there should be variance amongst them, that be members of one body. All we be members of Christ's body, wherefore it is not meet that amongst Christian men should be discord and debate; but unity, and concord, and every one to seek as well for the profit of another, as members in the body speak and labour one for another.

How deadly war amongst Christian men for

worldly honours and pleasures, do agree with St. Paul here in this place, I would learn of others; also, if we have the spirit of God, as I trust we have, or else we be not of Christ. (Rom. viii.) There should be no debate amongst us, for that spirit is not the spirit of contention, but of peace; we be called in one hope of that heavenly inheritance, where there shall be no discord or contention: for contentious men obtain not the kingdom of God. We be servants to one Lord; it becometh not servants to be at contention amongst themselves; there is one profession of all Christians, by the which they profess to be servants of God alone. to believe and trust in him, to be obedient to his will, alway to look for all necessary things, life, and salvation of him alone; and one baptism, by the which we be made his servants, receive name and livery, by the which we be known to be servants only to God, which is our Lord God and Father. It becometh not servants nor brethren to strive, but to have all love, peace, unity, and concord, and every one for his part to endeavour himself with all his power, might, and diligence, to do the will and pleasure of his Lord and Father, that he may receive the heavenly inheritance, promised to obedient children.

Ver. 7—10. *Unto every one of us is given grace according to the measure of the gift of Christ. Therefore, saith he, he is gone up on high, and hath led away captivity captive, and hath given gifts unto men; that he went up, what is it, but he first came down into the lowest parts of the earth? He that came down, is even the same which is gone up above all heavens to fulfil all.*

Lest any man should think, or say that the divers gifts of the Spirit should hurt or hinder the unity of the spirit, and be a cause of debate, and stir up strife or contention for the diversity of the gifts of God,

the Apostle saith that these gifts, given freely, should rather be cause of concord, than of discord, seeing not all gifts be given to one, but every one after such a fashion and measure, that every one hath need of the help of another. Therefore it becometh every man to be content with his gift, and not to contemn another that hath not so much given to him: he that hath much, much shall be required of him; and he that hath less, less shall be required of him; and he that hath most, he hath not so much, but he hath need in some things of the help of others, that none should contemn another.

The distribution of the gifts of God is not at man's will, but at the will and pleasure of God, which giveth them as he pleaseth, to some more and some less, as he seeth it expedient for his glory and our salvation. Therefore, let none be despised because he hath little, nor no man proud because he hath much, or more than others; let every one exercise and use their gifts given them, to the glory of God, and to the profit of others, and so be thankful to God, the giver of all goodness, which gave them his gifts, not all to one man, lest he should contemn all other men, and abuse the gifts of God to lucre, to vain glory, to pride, and arrogance.

The Apostle proveth, by the testimony and record of David, the prophet (Psalm lxxviii.), that Christ hath overcome his enemies, viz. sin, death, hell, and the devil, and hath ascended to heaven, and hath given gifts to men. Here he alludeth and followeth the manner of conquerors, which conquer and overcome their enemies, and get spoils and riches of their enemies, which they shew and blaze them abroad, that every man may see them, and then distribute them to the people in a triumph and praise of victory. So Christ, having victory over his enemies, sin, death, hell, and the devil, and having robbed them of their

captives, he triumphed over them, and hath ascended to heaven, and given many gifts of the Holy Ghost to men, in laud and praise of his victory over his enemies.

In that he asketh, what is that ascended and descended into low parts of the earth? he expoundeth it himself, saying, it is he which descended before, and ascended above all, to fulfil all; that is to say, it is Christ, which came from heaven into the earth, and took the nature of man upon him, and was become as man, and as an abject person, and suffered death, and ascended to heaven, and fulfilled all things, restored all things, and made all things perfect, by whom we have free passage to the Father, and be made heirs of the celestial inheritance.

Ver. 11—13. *And the same hath set some to be apostles, some to be prophets, some to be evangelists, some to be shepherds and teachers, whereby the saints might be coupled together, through common service, to the edifying of the body of Christ; till we all come unto one manner of faith and knowledge of the Son of God, and become a perfect man into the measure of the perfect age of Christ.*

Of this place we may learn, how God hath distributed his gifts, and set in his church, divers ministers for divers offices, and willeth, that every one should use himself in his office, according to his office, calling, and gift. Some he calleth apostles; some prophets, some evangelists, some doctors, some teachers. Apostles they were called, which were not fixed to one place or to one people, but went from place to place, preaching the Gospel both to the Jews and the Gentiles. Prophets were they, that opened the mysteries of the Scriptures, and sometimes shewed things to come. Evangelists were they, that were deputed to teach the people the Gospel simply and plainly. Doctors were they that taught

the people the word God, and did drive away the wolf from the flock of Christ, and so did pastors; but these offices be not so divided, but one man may be an apostle, a prophet, an evangelist, a pastor, a doctor; they have divers names for the diversity of their offices, and of their gifts.

In that God hath in his church so many ministers, he would have some to be hearers, and not all to be pastors. And in this he reproveth them, that would have every man to be a preacher: some must be preachers; and some hearers in the congregation. The ministers in the church, they should either be apostles, prophets, or doctors, or else levites, deacons to provide for the poor. For purgatory-priests or popish priests that can do nothing else but mumble or patter over a pair of popish matins or mass, I find no place in the Scripture. Ignorant priests, not learned in the Scriptures, not able to teach and to edify others by holy doctrine, are not allowed by Saint Paul to be counted as priests or bishops, as appeareth, 1 Tim. iii. Tit. i.

For what end were these ministers in the church ordained, is here shewed, that it was to instruct others in the truth, and to edify others by wholesome doctrine, and not that they should deceive any by errors, heresies, superstitions, feigned holiness, false trusts, backward or perverse judgments. The church is edified, when it is instructed in true faith and good works approved by God; and when all erroneous opinions, superstitious errors and heresies are put away. It is destroyed by false opinions, superstitiousness, evil judgments, errors and heresies of ministers in the church that serve not for the edification of the body of Christ. I cannot tell for what purpose serve so many purgatory popish priests, that know not God's word, nor will learn it to edify themselves and others in the truth; but will hinder and let

it as much as they can, and speak evil of God's word as far as they dare.

Here he sheweth, how long it is necessary to have apostles, preachers, and teachers of God's word in the church of God; they be necessary till we come all to the unity of faith and full knowledge of God, and till we come to be perfect men in Christ; which is not in this world, but in the world to come, for now we have unperfect knowledge, then we shall have perfect knowledge; now we know by faith, then we shall know face to face. He willeth, that we shall increase daily, more and more in the knowledge of God, which knowledge increaseth as our faith increaseth: as there is increasing in age, so there is increasing in faith; of the which increasing, is here a similitude taken. And he willeth, that men should increase in faith and in knowledge of God's word, and go forward in good works, as men do increase in age: and this increasing in faith, is by the preaching of the word of God, which may not cease as long as we shall live in this world.

Ver. 14—16. *That we be no more children, wavering and carried about with every wind of doctrine, through the wickedness of men, and craftiness, whereby they lay wait for us to deceive us; but let us follow the truth in love, and in all things grow in him, which is the head, even Christ; in whom all the body is coupled together, and one member hangeth by another throughout all the joints, whereby one ministereth unto another, according to the operation, as every member hath his measure, and maketh that the body groweth to the edifying of itself in love.*

The Apostle declareth himself, and sheweth when they shall be made perfect men and how; that is, when they shall not be children and wavering with every blast of doctrine, and be drawn this way and that way. He would not have them children, that

be inconstant, foolish, mutable, and wavering hither and thither : but he would have them children in malice, and in knowledge, men : constant in the doctrine of truth and in faith ; and that they would not suffer themselves to be deceived by any doctrine of men, which should come in sheep's clothing, and under pretence of holiness and virtue, which should be inwardly, greedy wolves. Here the Apostle reproveth those that be unconstant in doctrine and in faith, and light of credence to every doctrine ; now following this way, now that way ; new, rather than true doctrine, pleaseth better for a time : and such there are many which be better pleased with the doctrine of falsehood, than with the old doctrine of truth, and therefore they get them new masters of error and believe them, and contemn the old truth. Masters of error be they that have preached pilgrimage, painting of blocks and stocks, offering up of candles to images, pardons, and other will works, neither commanded of God nor of man, leaving the works of God, commanded in holy Scripture. And also, these anabaptists be masters of error, and have deceived some by their new doctrine of falsehood, error, and heresy.

He sheweth, how those masters of error have deceived men, and brought them from the truth of holy Scripture, by falsehood, craft, and pretence of virtue and holiness and of the worship of God : but these by their pretended holiness, have deceived many, and brought from the truth to error and heresy. Such was the doctrine of them that would have the bishop of Rome to be the head corner of the church of Christ in earth, making all holiness in fasting, praying, hallowing, ringing, singing, religiousness, rites, ceremonies, customs, or otherways brought in by the bishop of Rome, and not spoken of in Scripture.

Such deceivable doctrine was the doctrine of them,

that moved men to put their trust and confidence in creatures, in their own works, deeds, and merits, in saints, yea, in carved and graven images, in pardons, in pilgrimages, in masses *ad scalam cæli*, in coats, cowls, habits, hose, shoes, boots, girdles, purses, knives, and in other such-like baggage and inventions of man, invented for lucre sake. Which inventions have been profitable to bishops of Rome, the inventors and makers of this holiness; from all such deceivable doctrine, the Apostle moveth men to beware, and take heed of their wily craftiness and slight jugglings (by the which they have deceived simple men, that trusted no evil, nor falsehood), and willeth, that men shall take the truth and follow the truth by charity, and go forwards by faith and good works, approved and appointed of God in holy Scripture, and not to leave these works and to follow our own dreams or fantasies, invented of man without God's word.

The Apostle here goeth further in his metaphor of building, by the which he willeth no other thing, but that he would men, building upon Christ, the sure foundation, should go forth in true faith, in true knowledge of Christ, and in all good works, in charity, by the which, all virtues be coupled and knit together; that they might be a perfect building in Christ, and come to his glory, of the which also we may learn, that it is the office of a preacher, not only to reprove vice and sin, but also to shew the remedy for them, how men shall get true virtue, to move, to go forwards in virtue, and in all good works and deeds commanded in Scripture, after the example of Saint Paul.

Ver. 17—19. *This I say therefore, and testify in the Lord, that ye walk no more as the other heathen walk, in the vanity of their mind, blinded in their own understanding; being strangers from the life which is*

in God, through the ignorance that is in them, because of the blindness of their heart, which, being past repentance, have given themselves over to wantonness, to work all manner of uncleanness even with greediness.

That the Apostle may more move us to holy life, holy manner, and conditions, he setteth before our eyes, the filthy and abominable life of Gentiles that know not Christ, nor his doctrine; and willeth, that we should walk no more after the ways of Gentiles, which walk in vanity of their minds, following their own imaginations, fantasies, and dreams, the lusts and pleasures of their own minds, which be blinded with ignorance of the truth, full of superstitiousness, vain holiness, false trusts, and vain hopes; having corrupt judgments so blinded, that they cannot, or will not see the truth, but continue still in blindness, in ignorance, in superstition, and in all vices used before and condemned by the holy Scriptures of God, and will not admit the truth to enter their hearts, nor walk in the truth of God's word. They be also far from God, and eternal life with God, from ignorance that is in them, and blindness of heart, by the which they know not God, nor yet will or desire to know him, which is most blindness of all, and a great token that God hath utterly rejected and forsaken them, from the which ignorance, I pray God save us; and from their ignorance and blindness they come to that point that they will not repent of their sins nor leave them, but continue still in all unhappiness and mischief, giving themselves to all uncleanness, polluting themselves with all filthiness and unsatiable greediness. With such degrees and steps go evil men to all wickedness, impiety and ungraciousness, by the which we may know in what state they are, that know not God, nor his word, nor will follow God's word, but themselves in vanity of mind, igno-

rance of God, and blindness of heart, without repentance give themselves to all uncleanness.

The Apostle here useth great wisdom, in that he setteth the faults of others before their face, and maketh them abominable in their sight, and worthy to be reprov'd and condemn'd, although he might have laid to their charge and have reprov'd these Ephesians, for that they, seeing their faults condemn'd in others, much more should think worthy of condemnation in themselves, that which they condemn'd in others.

Mark the gentleness of Saint Paul, in that he desired them, when he might have commanded them, and his wisdom in that he appeareth them from sin, used among them by the example of others, and will eth they shall not follow the vanity of their own mind, lest they run in darkness and in obstinate blindness, ever desiring to sin, and continue in sin, and never to forsake sin and uncleanness, which is the most perilous vice that can be, and a sure sign that all such be utterly rejected of God and from his favour for evermore. Of this place we may learn, that those, that give themselves to vanity of their mind, and carnal pleasure, and will do whatsoever carnal lust moveth them to, do go from one sin to another, and heap up sin upon sin, and at the last, they come to this point, that they would not forsake sin, nor be sorry for it, nor repent, but ever continue with unsatiabie lust and desire to sin. Therefore, follow not the vanity of your own mind, but God's word; walk not in ignorance, but in the light of the Gospel, that so clearly shineth, that you may walk surely, and in the truth.

Ver. 20—21. *But ye have not so learned Christ, if so be ye have heard of him, and are taught of him, even as the truth is in Jesus. So then, as concerning the conversation in time past, lay from you that old*

man, which marreth himself through deceivable lusts, but be ye renewed in the spirit of your mind, and put on that new man which is shapen after God in true righteousness and holiness.

Before, he sheweth in what vices evil men did walk, as in vanity of their minds, in ignorance, and darkness, in blindness of heart without all fear of God, without sorrow for sin, or any repentance, but in lust and pleasure ever to continue in sin. Now, he sheweth that they have not learned Christ so, that they should walk in sin; but that they should repent, and sin no more, nor follow any more their vanities of mind, or lusts, or uncleanness of body, nor other unlawful desires of the old man, but that they should put off the old man, and put on the new man, and be renewed with the Spirit of God which moveth to all virtue, as to faith, hope, charity, patience, meekness, long-suffering, unity, concord, peace, righteousness, equity, justice, cleanness, and to all holy conversation of life in all truth.

This place sheweth, who have truly learned Christ, surely all they which be taught of Christ to forsake sin, to mortify their carnal affections, and do put away sin and the old man with all his carnal lusts and affections, and mortify them by the truth, and walk in the truth according to the truth: 'those that do so, it is a sign that they have learned Christ, and put away the old man with all his concupiscence, and put on the new man which is made after God by justice and holiness; of the which we may learn, that it is of God that sinners repent them of their old evil, and now take a new life and lead an holy conversation.

The true knowledge of Christ, which is the truth, moveth us to forsake sin, in the which we have walked in times past for lack of knowledge, and in that we have obeyed our old man and his concupiscence too

much, which bringeth to death. (Gal. v. Rom. viii.) The affection of the flesh is death: therefore let us put away the old man with all his carnal desires or lusts, always ready to sin and to swerve from the truth of God's word, and bring to death; and let us be renewed in the spirit and put on a new man made after God in all justice and virtue, that moveth us always to virtue and goodness. By the putting away of the old man, he understandeth the putting away of all sin; as to put away vanity of mind, darkness, ignorance of God, blind obstinacy of heart, unsorrowfulness for sin, uncleanness, and all other vices, and in their places to put on virtues, and desire to follow God's word, with knowledge of it, and readiness to apply ourselves to do God's will and pleasure in all truth and justice. And such do appear to be renewed by the Spirit of God, whom their old life in sin did displease, and their new life in virtue doth please; whose minds are willing and glad to know the truth, and to live after the truth of God's word in all virtue and goodness.

Ver. 25—28. *Wherefore, put away lying, and speak every man the truth with his neighbour; forasmuch as we are members one of another. Be angry, but sin not; let not the sun go down upon your wrath, neither give place to the backbiter; he that hath stolen, let him steal no more, but let him labour rather, and do some good with his hands, that he may have to give to him that needeth.*

The Apostle here exhorteth men to put away certain vices, and to take in their places virtue. First, he exhorteth men to put away lying; by lying, he understandeth all craft, subtilty, falsehood, and deceit in word or in deed, by the which, crafty men deceive others that be simple, or such as fear no craft, guile, or falsehood in bargaining; as in selling, buying, or in other business of the world necessarily to be used amongst men in this world: and under lying may be

contained delaying of matters to deceive men, and to make them spend more money for the expedition of their matters. And in this he reproveth lawyers, and all others that delay matters for lucre sake.

Here are also reprov'd, all them that falsely accuse and slander others, that go about to deceive others by fair speaking, goodly words, or promises, when they intend to do nothing. Here is also reprov'd, all manner of flattery, or dissembling, yea, all perjury in selling of their ware; which vice is so commonly used, unpunished of God or of man, that in a manner it is counted a virtue, and he to be the best servant, that can with most perjury and greatest swearing, deceive his chapman. But let such repent and amend themselves, for God will not suffer unpunished his holy name so to be taken in vain, so unreverently to be brought for a testimony in a false matter and a dissembled purpose. God will not suffer perjury unpunished, but he will either punish it here in this world, or else in the world to come, or in both; in this world, and also in the world to come. And in this world, such perjured persons God punisheth often with corporal punishments, as with poverty, sickness, diseases, and with unfaithfulness, that they be least believed, that be most swearers.

Men were wont to cry out of them that did eat eggs, butter, milk, cheese, and otherlike white meat in Lent season, and held their peace at perjury, unreverence, faking the name of God in vain, and bringing it in to be witness or record in a false matter, for the which God threateneth punishment (Deut. v.), saying; "He that taketh the name of God in vain shall not be unpunished." At the breaking out of God's law, we hold our peace: at the breaking of man's law we cry out, and call them Lollards and heretics, that eat white meat in Lent season, which is a lawful thing by God's law, and may lawfully be done, so it be not

done with contempt of the authority, and with offence to weak persons, and against their conscience, thinking that thing unlawful, and yet eat it against conscience. To take the name of God in vain is alway unlawful, and forbidden by God's law.

Also, the Apostle not only forbiddeth lying, but he commandeth that men shall speak the truth, and that simply and plainly, without all dissembling in words and deeds, and to keep the profitable truth towards all men alway, as well in bargains as without, in buying and selling, chopping or changing. And here the Apostle teacheth, that it is the office of a faithful preacher, not only to reprove vice, used amongst men, but also to shew a medicine for every vice, and to heal every vice with its proper medicine, and to set virtue in the place of sin, sin being clearly put away.

This place reproveth them that go about to deceive their neighbours by craft, falsehood, subtilty, or by any crafty means, and specially those that be simple, and trust no falsehood, believing that no man would deceive them, if he might; but, alack! for pity, that craft, falsehood, and perjury is suffered of rulers and magistrates unpunished, as if they were not forbid of God, but at man's pleasure and will; so sin unpunished, is counted oftentimes to be no sin, or small sin, yea, peradventure, a virtue, a worldly wisdom, and a good worldly policy, and a sign of a wise fellow, that will thrive. So, to use craft and falsehood, is reckoned to be thrifty; but howsoever such thrive before the world, they thrive not before God Almighty, that forbiddeth such thrift, and condemneth all such thrivers, yea, as leasers and breakers of his law.

He sheweth the cause, why we should not use craft or falsehood, one to deceive another; the cause is, that we be members of one body; one member doth

not deceive another, nor will hurt another, but laboureth for another, as the hand doth not hurt the head, the leg, or the foot, but will labour for them, and provide that they want nothing, or that they be not hurt, and will in no wise deceive them; so should we all do one to another, seeing we be members of Christ's body, and one labour in truth for another, without deceit, craft, or falsehood, as members do.

Be ye angry, but sin not: the Apostle would, we should not be angry at all; but if so be it, that we be angry, as we be men, subject to the infirmities of the flesh, he moveth us to pacify and put away this anger, lest it burst out in chidings, brawlings, contentiousness, fightings, in backbiting, or detraction of others; or lest by anger not pacified, it bring to words, and from words multiplied to fighting, and so to murder, as oftentimes we do see to come to pass. Therefore, the Apostle would that we should pacify the ire, and put away anger, stirred up by occasion or infirmity of the flesh, clear away from our minds, that no part of ire or wrath should remain in heart or mind, or at the least it should not remain till the sun set, or go down. Therefore he saith, let not the sun go down upon your wrath; that is, pacify and put away anger and wrath, as soon as can be by the help of God, and be reconciled in love with him, with whom you were angry, and desire of him no vengeance; but leave all vengeance to God, that will punish all malefactors that will not repent.

And give no place to the backbiter: he sheweth why we should pacify the ire and anger of mind, lest the devil seeing ire and anger remaining in mind or heart, should stir up men to avenge themselves, or move men to chiding, brawling, fighting, and so to murder: "for the devil doth not cease, but he goeth busily about as a ramping lion, searching whom he may devour and kill." He ceaseth not, but he dili-

gently labours to bring men to eternal death, and to death, both of body and soul : therefore, pacify ire and wrath, lest it burst up and bring more evils. To be angry sometimes, it is lawful; as with sin and evil doers, that they may desist from evil doing, repent, and amend : yea, not to be angry with sin is unlawful, and oftentimes cherisheth evil doers in their naughty doings, and maketh them more bold to continue in evilness ; and so winking at men's faults, is, as it were, approving of evil doing.

He that hath stolen, let him steal no more : he moveth men to flee theft, or taking away other men's goods against the will of the master. Thieves be they, not only that steal, and rob openly by highways, or otherwise take away other men's goods ; but also all they, which by craft, falsehood, usury, might, power, or mastership, take away other men's goods, the master of those goods not knowing, or else not willing. And although all these be not counted for thieves before the world, and be not punished of the world for thieves, yet before God they be thieves, and shall be punished and hanged in hell, if they do not repent and amend. There be others, that be thieves before God ; all they that be idle and will not labour in their calling, but take profit and pleasure in idleness, filling their bellies ; which God will punish as thieves, if they do not repent and amend, for they be thieves before God, although they be counted not thieves by the world, but honest men or God's servants alway occupied in God's service ; when God, peradventure, neither knoweth them to be his servants, nor yet their service to be his service, to his honour and glory. Many such belly-beasts hath this realm found and cherished, and yet doth. And thieves of this sort be in every country, in every state of men, which take the profit due to them, and do not their duty again to them to whom

they should. Therefore let every one amend, and be no more thieves before God, that they may escape punishment due for thieves, and the wrath of God.

Let every man labour in his calling, *that he may have to give to him that needeth*: here is shewed one cause, why we should labour, that we may have to help them, that have need: but he sheweth not how we should labour, in what works, after what fashion, he willeth every one to work in his calling, according to his gifts given him of God. Some to labour with hand, some with mind, and study, or counsel, or in any other way to occupy themselves to the glory of God and to the profit of their neighbours. All such do labour: there are some that think no man doth labour, but they that do occupy handy-crafts or works: but these do not think well of workers, for they be called labourers, that do work to the glory of God, to the profit of others, whether it be by hand, foot, tongue, mind, study, counsel, or any otherways in their calling. For there are divers members in the body, and to every one is given his gift of God to the profit of others, and to God's glory: wherefore, methink it is not against God's law, that priests should labour with hand, specially such as cannot preach God's word; or if they could preach, it is not against God's commandment to labour with hand, after the example of Paul, which laboured with his hands to get necessaries for himself and for others, lest he should be painful to others, or be a slander to the Gospel; lest any should think he preached for lucre sake, or for to get him a living rather than to win and bring men to Christ; and also that he would give others example to labour and not to be idle.

For these causes and others, Paul laboured with his hand, and did get his living for himself and for others, when he might justly have taken it of them to whom he preached: but of his gentleness, and

for other causes above shewed, he remitted his duty due to him; although a priest, yea, a preacher of God's word, may labour with his hand and remit his duty due to him, yet the special labour of priests should be to be exercised in the study of the Scriptures of God, which requireth all a man's labour and diligence, that they may have learning, whereby they may profit others, and shew to the people on the sabbath day. The study of the Scripture is required of priests (1 Tim. iv.), rather than saying or mumbling up of a popish pair of Matins or Evensong, without edifying.

We must labour, that we may have to give to them that have need, and not only to get necessaries for ourselves, or to get us a quiet or a pleasant life. This place maketh against them, that say they would never labour, if they might get their living in other ways, and against all them that forsake labour and give themselves to idleness, and will not labour when they may labour to the glory of God, and to the profit of others. For what purpose and end good works are to be done, it is shewed, Eph. ii. where the Apostle saith, we are "not justified of works, lest any should rejoice, but by grace through faith." There if you please you may see my mind.

Ver. 29—32. *Let no filthy communication proceed out of your mouth, but that which is good to edify withal, when need is, that it be gracious to hear. And grieve not the holy Spirit of God, wherewith ye are sealed unto the day of redemption. Let all bitterness, and fearfulness, and wrath, and roaring, and cursed speaking, be far from you, with all maliciousness: but be ye courteous one to another, merciful and forgiving one another, even as God hath forgiven you in Christ.*

The Apostle exhorteth men to flee all unclean speaking, and all filthy communication, and willeth

them to speak cleanly and honest words, to the edifying of others in Christ, and not to make sad the Holy Ghost, which is grieved at filthy communication and unclean words, which be signs of a filthy and unclean heart. "For of the abundance of the heart the tongue speaketh." The Apostle forbiddeth all filthy communication or unclean words in all companies of men, as at dinner, or supper, or any other banquets; and in these words he reproveth minstrels, jesters, or railers, that use filthy or unclean words, songs, railings, or jestings, to delight the ears of the hearers with indelicate songs or ribaldry words; yea, the Apostle reproveth all them that have pleasure in such unclean words or songs, in the which many have pleasure, and cannot be merry, without they have a jester that can make them and all their guests merry with filthy words, and unclean communication; with the which, great men's tables be furnished, and their guests made merry and glad, at the which great men do laugh.

So the breaking of God's commandments is counted a pastime and a pleasure. But let all such take heed, for it will be no pastime at the last day, when we shall make answer for every idle word (Mat. xii.): much more we shall make answer for every noisome word and unprofitable, therefore let every man refrain his tongue from speaking of filthy words, and his ears from hearing of unclean communication, and from pleasure in the same, and in this point we shall not provoke God to pour his vengeance upon us, nor yet fear the reckoning at the last day, for noisome and unclean words: but let our communication be to the glory of God, and to the edifying of one another.

Filthy communication grieveth the Holy Ghost, given to us to be as a surcesse of the heavenly inhe-

ritance, promised to us of God, if we faithfully believe and walk in God's commandments, according to his pleasure.

He exhorteth men also to put away all bitterness, ire, wrath, malice, envy, hatred, railing, and cursed speaking one of another, and all blasphemy against God, and all other vices, with the affections and concupiscence of the flesh; and willeth, that we should put virtue in their places, as gentleness, meekness, mercifulness, and readiness, one to forgive another, that they might obtain of God, mutual mercy and forgiveness of their sins.

CHAP. V.

Ver. 1—2. *Be ye followers therefore of God, as dear children, and walk in love, even as Christ loved us, and gave himself for us, an offering and sacrifice of a sweet savour unto God.*

In the end of the chapter that goeth before, he exhorteth us to mutual forgiveness by the example of God the Father. Now, goeth he forwards with the same exhortation, moving us to be followers, not of this world, the flesh, or the devil, not of saints departed, but in those things, wherein they were followers of God; but that we should be followers of God, and follow his footsteps. This place reproveth all them that will not be followers of God, but of themselves, of their own mind, will, and pleasure; followers of the world, of worldly honours and pleasures, and give themselves wholly to the world, and to worldly fashions and manners, or will follow the sensual pleasures of their flesh, and the lust or desires of it.

This place reproveth all them that will not follow God, nor his holy word, but will follow themselves, their will-works, their own good zeals, or intent, or works invented of themselves or of men, and leave the works commanded of God undone; as many have done, preferring pardons, pilgrimage, painting of stocks or stones, above works commanded of God to be done. This place also reproveth all them that will not be followers of God, but will go before God, or else will be fellows, or check-mate with God. Some there are that go before God, that prefer men before God, or men's laws, men's decrees, traditions, statutes, religiousness, ceremonies, or other-like ordinances invented by man; preferring these things above God's law, or God's commandment, and

will punish much more grievously the breaking of man's law, man's tradition, a dumb ceremony, broken or omitted, than the breaking of God's commandment. All such do not follow God, but go before God.

There be some also that will go equal with God, and check-mate with him, which be they, that make men's traditions, laws, or ceremonies, invented of man, equal with God's law, and think themselves as well bound to keep men's traditions or ceremonies, as God's law. Such there have been many in religion, and I fear, there are as yet that so think, yea, that think it is deadly sin to omit any part of man's traditions, ceremonies, or usual customs. This thing maketh me so to believe, because there is more punishment for a tradition of man omitted, than for breaking of God's commandments, and more crying out of a man's law being broken, than for the breaking of God's law; and many that think man's law bindeth as well the conscience, as God's law, and all one thing to omit the one, as the other: all such follow not God, but make man equal with God: all such the Apostle here reproveth, and all them that will twine too much on the right hand or left hand, and will not follow Christ straight forth, declining to neither hand.

He willeth, that we should walk in love, as dear beloved children: it behoveth children to follow their father, and to shew their father in manners, conditions, and in all goodness, and it is a shame for the son to shrink from the virtue of his father. In love, therefore, it behoveth us to follow our Father of heaven, which, of his great love to us, did give his only Son for us, to bring us to everlasting salvation; and also his Son Christ Jesus did shew the love of his Father towards us, which was obedient to the will of his Father, and willingly did suffer

death, to deliver us from death, hell, and eternal damnation, and brought life to us. And this same Christ did give himself, an oblation, and a thankful sacrifice for us to the Lord: by the which one sacrifice, he reconciled us to the Father, and made us well beloved to him.

Here is allusion to the sacrifices of the old law which pacified the ire, or wrath of God, as Noah pacified the wrath of God by an oblation or sacrifice, offered up to God (Gen. viii.); and this sacrifice that Christ offered up to God, was a full and a sufficient sacrifice to pacify the wrath of God, and to take away all the sins of the world once for ever, as Saint Paul sheweth (Heb. x.); “by one oblation, he hath made them perfect for ever, that are sanctified.” Therefore they offend, that by other sacrifices than by Christ Jesu, go about to pacify the wrath of God, and to take away sins, as by masses of the Holy Ghost, of the five wounds, of *requiem*, or other like ways or means, or by any works of men, to be done to swage the wrath of God, to deserve the grace of God, forgiveness of sin, and life everlasting, by the virtue of the work in itself. For the which end, good works are not to be done, as I have shewed before.

Ver. 3—7. *As for whoredom, and all uncleanness, or covetousness, let it not be named amongst you, as it becometh saints. Neither filthiness, nor foolish talking, neither jesting (which are not comely), but rather giving of thanks. For be ye sure, that no whoremonger, or unclean person, or covetous person (which is a worshipper of images), hath inheritance in the kingdom of Christ and of God. (Let no man deceive you with many words;) for because of these cometh the wrath of God upon the children of unbelief. Be not ye therefore companions with them.*

The Apostle sheweth here certain vices, that Chris-

tian men should flee and eschew : as whoredom, uncleanness, and covetousness, which be vices not to be named, much less to be done amongst Christians, that should be saints, and all holy in conversation and living. The Apostle would have both the names of these vices, and the vices themselves clearly abolished, and put away, that no man should do them, nor yet so much as name them once : for the vengeance of God doth come upon all fornicators, uncleanness, and covetousness. Example in them, that perished in Noah's flood, and at Sodom and Gomorrah, and of many other of the Israelites, that perished in the wilderness for those sins (Num. xxv.). The punishment of them may affray all others from these vices, lest they be punished, as those were, with the plague of God.

He requireth of us an holy conversation of life, as it becometh saints, i. e. faithful men in Christ Jesu, whom it becometh to be far from all whoredom, fornication, adultery, or uncleanness, in word or in deed. And here the Apostle reproveth all them that have great pleasure to talk and speak themselves of whoredom, fornication, bawdry, or that delight to hear others speak, talk, or rail uncleanly, and so to make them merry, and their guests, to laugh at filthy and unclean words or songs ; and it is greatly to be lamented amongst Christian men, that such sauce, displeasing to God, should please Christian men, and that the displeasure of God should be a laughter amongst Christians. But those that have pleasure in filthy communication, and delight therein, and will use it, or suffer it to be used where they may let it, they be whoremongers, and unclean in their hearts before God. Therefore, if they will not so be counted before men, whoremongers, or unclean, and laughers at God's displeasure, yea, and avoid the plague and punishment of God ; let them leave all filthy com-

munications and filthy doing, amend and do no more so, have pleasure therein no more, suffer these vices in no others, but reprove them : study to amend yourselves and others, that you may avoid the plague of God for these vices.

The Apostle would that Christians should avoid all uncomely behaviour, both in word and in gesture, that none should be provoked to unclean doings, by unclean words or gestures ; by the which, he reproveth many unclean songs, called lovers songs, that sound and provoke to unclean love, or filthy pleasure of the body. He reproveth all uncomely dances, used of women, and all other dissolute gestures, that becometh not. He reproveth all foolish speaking, idle talking, and feigned fables, of the which cometh no profit, nor edifying to the auditors. Also he reproveth all knavery in all scolding, all railing, all uncomely jesting, and all uncomely behaviour, that be not to the glory of God, nor yet to the edifying of the hearers, nor to help to amend evil doers, and make them better, to seek God's glory, and the profit of others.

He dissuadeth Christians from whoredom, uncleanness, covetousness, and from all vices that follow of these, if not for love of God, yet for fear of the punishment that follows those vices, that they should abstain from them. He saith, that no whoremonger, nor fornicator, no unclean person, no covetous men, shall have the kingdom of heaven. This pain threatened, which without doubt, will fall upon them, if they do not amend ; this pain shewed how great sins before God be fornication, whoredom, uncleanness, covetousness, uncomely railing or jesting, for the which sins, men be excluded from the kingdom of Christ and of God. They must needs be great sins, that shut out from the kingdom of

heaven, howsoever they be esteemed of men in the world, great or small.

The covetous man is called a worshipper of images or idols: for as the idolaters do worship idols for God, and put hope and trust in idols; so doth the covetous man worship riches for his god, making more of riches than of God, loving riches better than God, setting his heart and mind more upon riches than upon God, putting trust and confidence in riches more than in the providence of God, extolling himself above others, by reason of his riches, substance, or goods, he hath above others.

After that he had admonished them to flee vices, he biddeth them beware, that they be not deceived by vain words; from the which it appeareth, that there were amongst the Ephesians, some men of corrupt minds and judgments, blinded with sin, and obdured in the same. As, peradventure, some desperate naughty fellows be amongst us, that think whoredom, fornication, adultery, filthy speaking, and uncomely railing, uncomely gesture, and covetousness, to be no sins, nor no displeasure to God: but fornication or lechery to be manhood or proper to man, filthy railing or jesting, to be good pastime, and that God would not be greatly displeased with such little faults: so, they did extenuate and make little or no faults these crimes and sins, that God called great faults and abominable sins before him; and so, cared nothing for God's inhibition of these sins, but played it away, laughing, mocking, and scorning at God's commandment.

That no man should do so, or think fornication, adultery, whoredom, covetousness, to be no sins before God, but to know them for great sins, for the which, God threateneth so grievous punishment, as expulsion from heaven; and that none should think these vices to be no sin before God, the Apostle

saith, that the vengeance of God shall come for fornication, adultery, whoredom, covetousness, and such like vices above rehearsed : he threateneth pain and punishment, that none should have pleasure any more in them, that none should commit them, for fear of punishment, and that none should commit these sins and think to escape unpunished, or that God will wink at these faults, and suffer them unpunished.

And not only the vengeance of God will come upon all them that commit these faults and vices, but also upon all them that do consent or approve them any ways for lucre, advantage, profit, pleasure, or for fear of man : or that do know them to be used, and will not correct and reprove and study to amend those that in these damnable sins offend God ; and so provoke God to pour out his plagues of punishment upon these sinners, and consenters to them ; for doers and consenters are worthy of like pain (Rom. i.).

Let us learn here, for what things cometh the wrath of God upon disobedient children. Not for eggs-eating upon the Friday, for eating of flesh upon St. Laurence's even, for breaking of Thomas Becket's day in Christmas, not for eating white meat in Lent, but for fornication, adultery, whoredom, uncleanness, covetousness, filthy speaking, and foolish speaking, which oftentimes is cause of naughty manners ; for by evil speaking, the good is corrupted and made evil, by evil company, or communication of evil.

Ver. 8—14. *For sometime ye were darkness, but now are ye light in the Lord ; walk as the children of light (for the fruit of the Spirit is all manner of goodness and righteousness, and truth) ; and prove what is pleasing unto the Lord. And have no fellowship with the unfruitful works of darkness, but rather rebuke them. For it is shame even to name those*

things which are done of them in secret. But all things are manifest, when they are rebuked of the light; for whatsoever is manifest, that same is light. Therefore saith he, Awake thou that sleepest, and stand up from the dead, and Christ shall give thee light.

Of the vocation of men, now he exhorteth them to holiness of life, saying, You were sometime darkness, now you be light in the Lord, and delivered from darkness and from sin. Walk therefore, as it becometh children of light to walk, in all goodness, justice, equity, and truth. which be fruits of the Spirit of God: the Apostle willeth alway, that we should have before our eyes what we were, and what we are of ourselves without the grace of God; that we are darkness, of the which, no light doth come, but by the grace of God. We be made light in the Lord, and not by our own merits or deservings, that we should bring forth works of light to the glory of God, and to the profit of others (Mat. v.).

He sheweth how we should walk, as children of light, that is, to bring forth fruits of the Spirit in all goodness, justice, and truth, seeking alway, those things that may please God, having no company with works of darkness, but reproving them and the doers of evil, that they may repent and amend.

He sheweth that he is ashamed to tell all their faults, that they secretly do, thinking them to be no sin; but afterward they be examined by the light, they be known to be sin, and those that have done them, are ashamed, and repent, and study to reform, and amend themselves.

He moveth men to arise from sleep, and from sin, and from deadly works by repentance and amendment of life, and he promiseth that God will be merciful to all penitent persons, and that will amend their life and live a new life.

Ver. 15—17. *Take heed therefore, how you walk circumspectly, not as the unwise, but as the wise, and redeem the time, for it is a miserable time. Wherefore, be not ye unwise, but understand what the will of the Lord is.*

The Apostle admonisheth men to take heed with whom they walk, with whom they use company or be conversant, and that they walk circumspectly, not as unwise men, but as wise men, and as it becometh wise men to do. If they will reprove men, look that they reprove things worthy to be reproved, and that in time and place, as becometh wise men to do, and as for their works, look they be such as please God, not of man's invention, but ordained of God for us to walk in.

Redeeming the time: that is, watching all opportunity of time to do good, to reprove sin in time and place convenient, or else amending time past, evil spent in idleness, in will-works, omitting God's works; or in sins and pleasures of the flesh, or in other evil works, to the which moveth the world, the flesh and the naughty time, which moveth men to evil.

For the days be evil: the days be called evil because of the malice of man, which is done upon days, for the days are good, for they are the creatures of God, and so are good.

Therefore be not unwise, but understand what the will of the Lord is. They are unwise, that do not seek time and place, to speak well and to do good; that seek more the glory of man than of God; that desire to know the will of man more than of God. This place sheweth many to be fools, that think themselves wise men, that be more diligent to know the law of man than of God, that be well learned in man's law, and ignorant in God's law, that be wise men in man's law, and idiot fools in God's

law. This place reproveth all them that be very diligent in the study and knowledge of man's law, to know the will of man, and how they should come to riches and goods in the world; but to know the will of God and his law, they be nothing diligent, yea, nor desirous of it: it is well, if they be not adversaries to God's word: but all such shew themselves what they be; peradventure, wise men to the world but fools before God, men that love more this present life than the life to come.

This place should move all lawyers and judges to be diligent to know God's law, lest in their judgments they do judge otherwise than God's law will, by the which all man's law should be ruled; and if God's law should be the rule of man's law (as it is indeed), how shall they rule well man's law, that be ignorant in God's law? Surely after my mind there is nothing more to the hindrance of God's word, or more to the destruction of men's souls in this realm, than that the nobility, and lawyers, and others, that have rule over the people, both in the spirituality and in the temporality, be ignorant in God's law, in the which it becometh them most chiefly to be learned: that they might order all causes and matters, according to God's law. Gentlemen, and a great part of lawyers, be ignorant in God's law, and therefore seldom they do love God's word, or the true teachers of it, and the lay-people follow the gentlemen or rulers.

As touching the spirituality under the bishops, rulers be lawyers, brought up in the bishop of Rome's law, and for the most part, such men, that be ignorant in God's word, be chancellors, commissaries, and officials, which oftentimes do hate God's word, and the true preachers of it, and favour, as much as they dare, the bishop of Rome's laws and his ways. It is a very seldom thing to have a lawyer, a chancellor,

a commissary, a preacher of God's word to be a setter-forth of it. How by them that be ignorant it hath been hindered and letted, we have experience enough. I pray God, that all bishops, with all their offices under them may be true favourers of God's word, and earnestly set forwards, and move, and exhort all men to God's word, and to live after it, that God may more and more be glorified of all men. Amen.

Ver. 18—21. *And be not drunken with wine, wherein is excess; but be full of the Spirit, and talk among yourselves in psalms and hymns, and spiritual songs, singing, and making melody unto the Lord in your hearts, giving thanks alway, for all things, unto God the Father, in the name of our Lord Jesus Christ, submitting yourselves one to another, in the fear of God.*

The Apostle here forbiddeth drunkenness, as a cause of fornication or adultery. He admonisheth to beware of drinking wine, which provoketh to adultery or fornication. In these words he forbiddeth also all excess and riot in eating and drinking, or other banqueting; of the which come many inconveniences and great diseases, both to the body and soul. Of unreasonable drinking or rioting, we see daily, great sickness to come to the body, as the gout, dropsy, palsy, and many other diseases of the body. Also drunkenness, adultery, fornication, chiding, fighting, man-slaughter, do come of great drinking, which be destruction and death to the soul. The Apostle here not only forbiddeth sin and vice, but also he forbiddeth the occasion and causes of them.

Drunkenness ought to be eschewed for many causes that come of it, that bring men to death oft-times, both of the body and of the soul. It depriveth men of wit, wisdom, and reason, and maketh them worse than a brute beast, yea, than a swine,

that wallows over and over in the mire. Drunkenness causeth many diseases in the body, it bringeth with it idleness, chiding, brawling, fighting, murder, yea, what mischief doth it not bring with it; death, both to body and soul. It is therefore to be abhorred of all men.

— He not only reproveth vice, but he sheweth virtue to be taken in the place of vice; as here he reproveth drunkenness, and willeth men to be fulfilled with the Holy Ghost, and to sing in their heart spiritual psalms and hymns, giving thanks to God always for his benefits. These spiritual psalms and hymns, he setteth for the fruits of drunkenness. And in this, methink the Apostle willeth that laymen and lay-women should sing spiritual psalms and hymns, as priests and spiritual men, and give thanks to God for all his benefits given to them. And in this he sheweth plainly, that it is lawful for laymen and lay-women, to read the holy Scriptures, and to have them by heart, that they may talk of them, and speak of them to their edifying; and sing spiritual psalms and hymns, giving thanks to the Lord. How should they sing spiritual psalms and hymns, except that they knew them before, and had read them or learned them?

This place evidently sheweth, that it is lawful for laymen and lay-women to read the Scriptures of God, and to talk of them to God's glory and to their edifying. The Apostle doth not here speak only to ministers in the church, but to all men, to whom he forbiddeth drunkenness and its fruits; and for them, the Holy Ghost and his fruits to be received with spiritual thanks, psalms, and hymns, glorifying God always.

He willeth, that every man shall be obedient, one to another, in his state and degree, and that in the fear of God: that none should contemn another,

thinking himself better than others, but every one should humble himself under others, and think himself worse in his own sight; and in this, he reproveth proud hearts and stomachs, and moveth every one to meekness and lowliness in themselves.

Ver. 22—24. *Let the women submit themselves unto their husbands, as unto the Lord; for the husband is the wife's head, even as Christ also is the head of the congregation, and he is the Saviour of his body. Therefore, as the congregation is in subjection to Christ, likewise let the wives be in subjection to their husbands in all things.*

Before, the Apostle hath universally taught every man. Now he cometh to particular persons, as to the wife and the husband; he sheweth their duty one to the other. But before I will shew of their duties, I think it expedient something to treat of matrimony, by the which, the man and the wife be joined together, and the one bound to the other by the law of God, and that with such knots as cannot be loosed without the breaking of God's law, and displeasure of God; except it be for such causes, as by the Scriptures may loose the bond of matrimony, as adultery, which is a cause of divorce, as saith Christ (Mat. v.).

First, it is to be shewed, for what causes matrimony was instituted and ordained of God. One cause was, that mankind should be multiplied to the honour and glory of God by a lawful means between man and woman. This mean was by matrimony ordained of God, as appeareth, Gen. i. where it is written, that after God made man to his similitude he created the male and the female, and blessed them, and said, "Grow and be multiplied, and fill the earth;" and this was one of the chief causes of matrimony.

Another cause was, to avoid adultery and forni-

cation, and that matrimony should be a lawful remedy against adultery, forbidden in the general commandment, “Thou shalt not commit adultery” (Exod. xx.). This cause St. Paul sheweth (1 Cor. vii.), saying, “Let every man have his wife, to avoid fornication: and every woman have her husband.” Adultery of the heart is as well forbidden, as adultery in outward deed or act: to avoid all manner of adultery, both of the heart and of outward act, and for a remedy lawful for the same, it is commanded that they shall marry and take a wife, that have not the gift of chastity and of continence.

The third cause of matrimony is, that charity might more be enlarged, and among strangers more dilated and scattered; and that those, that were strangers, should be more coupled together by charity; as the friends of the wife and the husband by affinity, be more joined together in love and charity. And for that cause it doth appear, that certain degrees of kindred were forbidden to marry together, amongst whom was love already obtained, and commanded, that marriage should be out of certain degrees of kin, to make more love, and to dilate charity, as appeareth Lev. xviii. And also, this thing appeareth in that, that there is more love commanded to be between the man and the wife, than between the children and the father. As it is written (Gen. ii.): “For this (saith God) let the man forsake his father and mother, and cleave to his wife, and they shall be two in one flesh.”

To these may be added many other causes of matrimony: that the wife should be as an helper to the husband, and the husband to the wife; that they should labour together to provide necessaries for them and their household; to bring up their children virtuously in love and dread of God, and in other wholesome doctrine or craft. For these and divers other

causes, that may be gathered of Scripture, was matrimony ordained of God and not of man. Therefore, he that speaketh against matrimony, or condemneth it as an evil thing, he speaketh against God's ordinance, and condemneth that, that God himself ordained.

Now, I will speak something of the duty between the man and the wife, whose duties St. Paul here declareth. First, the duty of the wife towards her husband he sheweth. He saith, it is the duty of the wife to be obedient to her husband in all lawful and honest things, and to be ready and diligent at his lawful commandment, and in no wise disobedient to him and his lawful commandments, neither in word, nor yet in deed, nor in any behaviour, neither in mind nor thought disobedient to her husband. And here he reproveth all women, that be disobedient to their husbands, and will not obey them, but will have their husbands obedient to them, either for the nobility of their stock they come of, or else for their riches, or for proudness of heart and mind, that they will have the rule and dominion over their husbands, contrary to God's ordinance. And here, peradventure, some women will ask, why should the woman be more obedient to the man, than the man to the wife? To this I make answer and say, that the wife should be obedient to her husband for many causes, and not the husband to the wife.

The first and chief cause is, for the ordinance of God, which hath ordained, that the wife should be obedient to her husband in all things lawful (Eph. v.). And, "they that resist the ordinance of God, they bring judgment to themselves" (Rom. xiii.). Wherefore, it is no little fault in the wife to be disobedient to her husband, or to desire the rule, dominion, or mastery over her husband, although her husband would suffer it: for she that so doth, she doth resist the ordinance of God, and taketh to herself damnation. Therefore, let women beware that

they be not disobedient to their husbands, nor desire to be master over them, for in so doing, they bring judgment and damnation to themselves. Although that fault is counted but a little fault before men; yet before God it is a great fault, and it must needs be a great fault, for the which, judgment and damnation do follow.

The second cause why that women should be obedient to men is, for the transgression of Eve, which was punished, and all her posterity after her, that is to say, all women; that they should be in subjection to men, and the wife in obedience to the husband, for Eve's transgression, which pain remaineth still in women, and shall do for ever, in a sign of Eve's transgression, as a pain for sin.

The third cause is, for the infirmity of women, which for the most part, be not so wise, witty, constant, sober, discreet, patient, sad, well-reasoned, strong in body; and for other such-like infirmities of women, which be foolish, light, unconstant, hasty, angry, babbling, full of words, light of conditions, mutable, unlearned, and other such-like infirmities, which for the most part, be more in women than in men. Therefore, it becometh the women to be obedient to men, and be ruled by men, as of more wit, wisdom, learning; judgment, sadness, soberness, and other good qualities, which, for the most part, be more in men than in women: for these and other causes, it becometh the wife to be obedient to her husband, and for a decent order to be had amongst men.

He sheweth how the wife should be obedient to her husband, even as to the Lord; for the wives serving their husbands in all hearty obedience, with reverence do serve the Lord God, and do God's service, and God's commandment, and they please God so doing; and no service of the wife to God can please God better than when she obeyeth her hus-

band loyally in heart, will, mind, word, and in deed, in all lawful things. Therefore, let the wife be obedient to her husband, not only in outward things, but also in all inward things, as in will, in mind, in heart, in thought, and without all murmur, and shew her willing and glad obedience to her husband, as the will and commandment of God is.

For the man is the head of the woman. Here he sheweth a cause why the woman should obey the man: for "the man is the head of the woman." It becometh every one to be obedient to his head: seeing the man is the head of the woman, it becometh the woman to be obedient to the man, as to her head. The man is called the head of the woman, for as out of the head do come all necessary things to feed and cherish other parts of the body, whereby they live; so it pertaineth to the man to provide all necessaries for the woman, that she may live. The head hath not rule over the other parts, that it should use any tyranny or cruelty over the other parts. So the man is the head over the woman, not that he should use tyranny or cruelty over the woman, or use the woman as he list, otherwise than becometh, or after an ungodly fashion or manner, but that he should provide all necessaries for the woman, defend her, keep her, and save her.

As the congregation is in subjection to Christ, likewise let the wives be in subjection to their husbands in all things. The wives must be obedient to their husbands, as the congregation is to Christ. The congregation only cleaveth to Christ and to none other, only loveth Christ, heareth Christ, and serveth Christ, and studieth to please Christ. So must the wife only cleave to her husband, be obedient to her husband, serve her husband, please her husband, and keep herself to her husband, and to no more. This place reproveth all those that be disobedient to their hus-

bands, do not serve their husbands willingly and gladly, do not love their husbands, but others better than them, or as well as them ; that be complainers of their husbands, nor keep them only to their husbands, but will have others, besides their husbands. All such, the Apostle here reproveth, and willeth they should amend.

Ver. 25—27. *Ye husbands love your wives, even as Christ loved the congregation, and gave himself for it : to sanctify it and cleanse it in the fountain of water by the word, to make it unto himself, a glorious congregation, having no spot, nor wrinkle, nor any such thing ; but that it should be holy, and without blame.*

Now, he sheweth the duty of the husband to his wife, whose duty is not to hate, to contemn, or despise his wife, but to love her as his own flesh, and as himself to make of her, and cherish her, keep her honestly, and see that she want nothing necessary. The Apostle prescribeth a fashion or a form, how the man should love his wife, even as Christ hath loved his church, for the which, willingly he did die that he might purge, make clean, and sanctify it to himself, and make it a glorious and an holy church, without all spot or wrinkle, and without all fault or blame.

So ought the man to love his wife, even as himself, and so with love to embrace her, that he would gladly die, if necessity so should constrain him, for for her sake, rather than he would suffer her to perish he would put his life in all jeopardy and peril. And if he shall at any time perceive his wife wrinkled, spotted, or with any vices polluted ; with sickness, diseases, or any otherways troubled with vice, sin, or sickness, that then he should not set at little, or contemn his wife, seek to be rid of her, and divorced from her ; but he should then seek all ways and means, for remedy for her.

If she be diseased with sickness, see that she lack nothing necessary for her, that he is able, either by labour or goods to get for her. Provide remedies that may be gotten by man's help; comfort her in words and deeds, and say, she shall lack nothing that may do her good, as long as you have one penny, or may get it by your labour.

If she be aged, wrinkled, or not fair, she is not to be despised for her age, wrinkles, or foulness; but to be made of, and cherished, because she is your wife given to you of God, to be loved, even as you do love your own body, be she young or aged, wrinkled or unwrinkled, fair or foul, good or bad. No man despiseth his own body, be it never so deformed, aged, wrinkled, foul, fat, weak, sickly, or any otherways diseased. So man may not despise his wife for her infirmities or diseases, but study to remedy them, if it be possible.

If thy wife be evil-tongued, spotted with sin and naughty living, otherways than God's law will; it is the duty of the husband to correct, reform, and amend his wife, by all ways and means, that are possible, and not to contemn her for her naughtiness, to forsake her and leave her, and take another; nor to upbraid her of her naughtiness, to blaze abroad her sins and vices, to her and his rebuke and shame: but to cover and hide her sins and faults, as much as shall lie in him, to study how and by what means he may amend her, and make of an evil woman a good woman. Which thing may be done by gentle exhortation, counsel, and dissuasion from sin, if not for love of God, yet for shame, rebuke, and confusion of the world; for fear of punishment of God, either in this world, or at least in the world to come, or else in both. So, it is the office of the husband, if he have an evil wife, to study by his wisdom to make her good, to correct her faults, to remedy them, and

to make her holy and virtuous, as Christ purged his church, spotted and polluted with sin, and made it holy and faultless in his sight.

Here is shewed, how Christ hath purged his church truly in the fountain of water, by his word. Although God of his mere mercy and goodness, without all man's deserts, or merits, only for Christ's sake, hath washed and purged man from sin: yet he useth a mean, by the which, he cleanseth men from sin, which is by baptism in water, by the word of God; and so in baptism are our sins taken away, and we from sins purged, cleansed, and regenerated in a new man, to live an holy life, according to the Spirit and will of God. It is not the water that washes us from our sins, but Christ by his word and his Spirit, given to us in baptism, that washeth away our sins, that we have of Adam by carnal nature.

In that the Apostle saith, that Christ "hath cleansed his church in the fountain of water by the word;" he sheweth plainly, that baptism is a mean, whereby Christ taketh away original sin, and maketh all them that be baptized in the name of the Father, the Son, and the Holy Ghost, according to Christ's institution (Mat. xxviii.), to be cleansed from all the sin of Adam. And if they be of age, they be baptized through faith in the promise of God by his word, taking upon them baptism; as many, in the Apostles time, at the preaching of the Apostles, were converted from their sins, believed in Christ, and were christened; and so delivered from their sins, and were saved.

This place of St. Paul maketh against the Anabaptists, that would not have children to be christened, which is a devilish and a damnable heresy, worthy of great punishment. If we be Christian men, our office is to bring every man, as much as in us is, to Christ, and that sinners may be cleansed from their sin, and be saved.

Children be born in sin, and shall be damned, if

they be not cleansed from their sin. Although God do purge us from sin only, yet he useth means, whereby he taketh and wa-heth away our sins. That means, saith St. Paul here, is by the fountain of water in the word of God, by the which means, Christ purgeth his church and his congregation. Children are of the church, or congregation of God; wherefore children must needs be christened, or else they are not purged of their sins, nor shall be saved without baptism, which is the mean to purge and wash them from their sins. And therefore, baptism is counted of St. Paul, to be (Tit. iii.) the fountain of regeneration, and renewing of the Holy Ghost, which God hath poured upon us abundantly, by Jesus Christ our Saviour. This saying of St. Paul proveth, that children of necessity must be christened, or else they cannot be purged of their sins, nor yet saved by Christ, and come to life everlasting. Wherefore the Anabaptists, that would not have children to be christened, they shew themselves, that they would not have children to be purged from their sin, and be saved. If they would have children saved; they would not deny to them the means, whereby Christ purgeth his church from sins, and saveth it, which is by baptism, as here appeareth.

Secondly, it may be proved, by many places of the holy Scripture, that children must needs be christened, or else they cannot be saved, except God of his absolute power do save them. Besides these places of Paul already brought, which have evidently proved, that children must needs be christened, it is also proved by St. John, saying: "Except a man be born again of the Holy Ghost and of water, he cannot enter into the kingdom of heaven." To be born again of the Holy Ghost and of water, it is to be christened, as Paul sheweth to Titus (Tit. iii.), where baptism is called the fountain of regeneration, and of renewing of the Holy Ghost. Children, therefore,

must be christened, if they shall enter into the kingdom of heaven, and be partakers of life celestial.

The third reason, to prove this same thing is, that as there were none saved in the time of Noah's flood, that were out of the ship of Noah, but only those that were within the ship; so in our time, none are saved without baptism. This similitude useth St. Peter (1 Pet. iii.). Therefore, children, if they shall be saved, must be baptized.

The fourth reason is, that, what was the sea and the cloud to the Israelites, when Moses was their captain, and they passed through the Red Sea, the same thing to us now, is baptism, as saith Paul (1 Cor. x.). This was a figure of our baptism; but as none of the Israelites were saved, that did not go through the Red Sea, and entered the cloud with Moses, so shall none be saved now, that have not been christened. It pertaineth therefore, to the salvation of children, that they shall be christened.

The fifth reason is, "He that hath not the spirit of God, he is not of God, nor of Christ" (Rom. viii.). Children have the spirit of Christ, if they be of Christ, and shall be saved; the spirit of Christ and Christ himself they receive by baptism, witnessing St. Paul, Gal. iii.; where he saith, "Whosoever are christened, they have put on Christ." First, he saith, "ye that are christened;" and then, "ye have put on Christ:" so, that christening goeth before the putting on of Christ: children, therefore, before they receive Christ, they must be christened.

The sixth reason is; "they, that will not be obedient to the ordinance of God, shall be damned" (Rom. xiii.). Christ hath ordained, that all people and reasonable creatures shall be christened (Matt. xxviii. Mark, xvi.). Children are people and reasonable creatures. Wherefore, it followeth, that children must be christened, or else they shall be damned in hell for evermore. But that children shall not be

damm'd, it appeareth Mat. xix. where Christ reproveth his disciples, that would not suffer children to come to him : where he saith to his disciples, Let not these children from coming to me ; he took these children in his arms, and laid his hand upon their heads, and blessed them, and said, Of such is the kingdom of God. Here are tokens that God loved these children, that they pleased him, and that they had faith ; for without faith no man can please God (Heb. xi.).

The seventh reason is ; circumcision in the old law was a necessary ordinance, without the which no man masculine was saved (Gen. xvii.). Baptism for us in the new law is counted in the stead of circumcision ; and as no man child was saved without circumcision, so none amongst us shall be saved without baptism. Children, therefore, must of necessity be christened. That baptism to us in the law is in the stead of circumcision, it appeareth in many places of Scripture : as Phil. iii. where St. Paul saith, that “ we are the circumcision, which worship God in the spirit.” This circumcision is that outward sign, whereby we shew ourselves to all the world, that we be servants of God, and that we will serve none other, but God and Christ Jesus, whose badge and name we have : and also we promised in baptism only to serve him.

The eighth reason is : no man can be partaker of Christ's resurrection, ascension, and glory, except he die with Christ, and be buried with him, and rise with Christ. We cannot die with Christ, except we be first christened in Christ, as saith St. Paul (Rom. vi.) : “ Do you not know, that all we, that are christened in Christ Jesus, that in his death we are christened, buried with Christ by baptism into death, that we might arise with Christ, and be partakers of his glory ?” Mark the order of St. Paul, and then see how it followeth consequently, that we must

be christened of necessity, if we will be partakers of his glory and kingdom.

The ninth reason is: the Apostles christened whole households; as Paul christened Lydia, a seller of purple, and her whole household (Acts, xviii.). He christened Crispus, an high ruler of the synagogue, with his whole household (Acts, xix.), and Stephen's household (1 Cor. i.). It is very likely that amongst these whole households he christened children, seeing children be of the households. The Apostles with all inward instructions and outward signs did bring men to Christ, as much as lay in them; and would that every man should know them that were the servants of God, and that servants should be made certain, that they were the servants of Christ by some outward token, which was by baptism. And therefore the Apostles baptized all them that would become the servants of Christ; and believe in Christ, and take Christ for their Lord and Master, whose outward badge was baptism: as appeareth by St. Paul, Eph. iv. where he moveth men to unity by reason of baptism, saying: "one God, one faith, one baptism, one Lord God and Father of all, that worketh all in all."

The tenth reason is: The truth of God's words and the true use of them hath been always in his church and in the congregation of God. That children should be christened, hath ever been used in Christ's church since Christ's time, till these Anabaptists did come; wherefore these Anabaptists, denying baptism to children, greatly are to be blamed, seeing there be so many Scriptures that prove evidently that children must be christened, as I have here shewed by some Scriptures; and more places may be brought for that purpose, to prove the baptism of children.

Now, I will bring in the reasons of the Anabap-

tists, that they bring for their purpose, and shew how weak and slender reasons they be, and how far disagreeing from the Scriptures; that no man should be overcome and brought in an error or heresy by such reasons, that be of no weightiness, and without Scripture, yea, contrary to holy Scripture.

They say, that those that should be christened, must first believe, and then be christened. Children, they say, cannot believe, for "faith is gotten by hearing, and hearing by the word of God." So children cannot have faith, say these Anabaptists: wherefore they say, that children should not be christened. To this reason I answer and say, that children may have faith, although they have it not by hearing, yet they have faith by infusion of the Holy Ghost, as the holy prophets had, and many holy men in the old law had. Also, faith is the gift of God and the work of the Holy Ghost. Who should let God to give his gifts where he will, seeing faith is the gift of God? (Eph. ii. Phil. i.) He may give faith as well to children, as to old men. Faith also is the work of God (John, vi.), and not of man, of man's will, or reason. Who shall let God to work, where he list? Therefore it is not impossible for children to have faith, as these Anabaptists falsely suppose.

Also, God regardeth no persons, but giveth his gifts, without all regard of persons; a child or old man be counted as persons in Scripture: wherefore it followeth plainly, that God giveth not faith to an old man, or denieth faith to a child, because he is a child; for then God should regard persons, which he doth not.

And where they say that they must express their faith, before they be christened; what will they do with deaf and dumb men, that get not faith by hearing, nor cannot express their faith by words? Will they exclude them from baptism, and condemn them to hell-pit?

And also some aged, peradventure, will dissemble and say, they have faith, when they have not faith; and if they will christen none without they be certain of their faith, then shall they christen none, neither young nor old; seeing that old may dissemble and say, they have faith, when they have not faith.

And where they say there is no example in Scripture by expressed words, that children should be christened: to this I answer, that it is enough, that it may be justly gathered of the holy Scriptures, truly understood, as of the Scriptures, I have shewed before, and of many more: as that the Apostles christened whole households, that they christened some children. I suppose the Scripture doth not bring forth example of children christened, not because there were no children christened of the Apostles, but because the Scripture doth not much speak of women nor of children, but understands them in the men. For I suppose there were many more women christened of the Apostles than is mention made of in the Scripture. Women and children are understood in men of the masculine kind, as Rom. v. saith, "sin came upon all men by Adam, and by Christ were all men justified;" that is, all men, all women, all children, were dead by the sin of Adam; and all men, all women, all children, made righteous and justified by Christ. Although it is spoken after the Greek tongue in the masculine gender, and no mention made of the feminine gender, nor of children, but they be both understood in the masculine gender; even as well as if mention were made of them both, and women and children be as well redeemed by Christ, and washed from sins by Christ, as men. So, I think that Scripture doth not speak of children, when it commandeth baptism, but includeth all men of the masculine gender, all women, and children,

to be christened, when it commandeth that all creatures should be christened; children are to be counted amongst creatures and people of God.

These things I have spoken as touching the baptism of young children, whose baptism the Scriptures do approve and allow, and condemn the erroneous opinion of the Anabaptists which be fallen into an error and an heresy, and have brought others to their error, by reasons of no strength nor weight, but foolish and contrary to the Scriptures; which at the first have, peradventure, seemed apparent to the ignorant in the Scriptures, but to them that be learned in the Scriptures, they be of no pith nor effect, nor prove the thing they go about, therefore let every man beware of these Anabaptists, and flee their errors, heresies, and deceivable doctrine, that bringeth to death; and let them receive the true doctrine of Christ that bringeth to life. Now, I will return again to St. Paul.

Ver. 28—30. *So ought men also to love their wives even as their own bodies. He that loveth his wife loveth himself. For no man yet ever hated his own flesh, but nourisheth and cherisheth it, even as the Lord doth also the congregation, for we are members of his body, of his flesh, and of his bones.*

The Apostle here sheweth how the man should love his wife, even as his own body. For the man and the wife be one body, coupled together by matrimony, a knot not to be loosed at man's pleasure. Who hath ever been so mad, of so little wit, that hath hated his own body, were it never so deformed, or out of fashion, so weak, so lean, so sickly, so filthy, and so full of naughtiness; but hath ever cherished and nourished his own body, and hid the faults of it, and was ready to amend it? So should a man be affected towards his wife, as towards his own body, yea, even as Christ hath loved his church;

which hath not put it away when it was polluted with filthiness and sins, but hath taken it to him, and hath purged it, and made it clean, holy, and gay, and hath dissembled many things in it, and at the last, healed all her sores and diseases, and washed clean away her spots and sins.

After the example of Christ towards his church, let the husband do to the wife, and ever have before his eyes, what thing he would should be done to his own body, and the same thing let him do to his wife.

This place reproveth those husbands, that love not their wives, that contemn and despise their wives, when they are sick, not providing for them necessaries, not comforting them with all comfort they can; yea, this place checketh all them, that will not cover and hide the faults of their wives, if they be notable crimes, and do not study to reform and amend their wives, and to make them good, virtuous, and holy.

For we are members of one body; he sheweth why he called the wife the flesh of the man. It was, because the woman was made of the man, of a rib, taken out of the side of Adam, and the woman's bone was made of a bone of Adam, as it is written Gen. ii. to the which place, St. Paul doth allude here. For this cause, that the man should not contemn the woman, as a creature, made of a viler matter than he was of, and to certify the man, that he should not contemn his wife, except he should contemn himself, and his own flesh. This thing he sheweth, that there should be more love between the man and the wife; no strife, no contention, no debate, no contemning one another.

Ver. 31—33. *For this cause, shall a man leave father and mother, and cleave unto his wife, and they two shall be one flesh. This is a great secret; I speak of Christ and the congregation. Nevertheless, do ye*

so, that every one of you love his wife, even as himself; but let the wife fear her husband.

Here the Apostle willeth, that there should be more love between the husband and the wife, than between the children and the parents; he willeth, that the son shall prefer the love to his wife, above the love to father and mother.

The Apostle speaketh here only of the love, that should be between the man and the wife. Of the other duties of the man to the wife, is spoken in other places of Scripture, as Peter (1 Pet. iii.) sheweth, that it is the office of the man, to do well with his wife, to entreat her after knowledge, and to live together as perpetual fellows of good and evil, for all their lifetime, in peace, concord, unity, love, and due obedience, according to God's law, providing together necessaries, that they might live holily and godly, and bring up their children virtuously, in the knowledge of God, in love and fear of God, to order and rule their families according to God's will, giving them example of all goodness to follow.

Peter addeth, *after knowledge*; that is, that the man should order his wife after knowledge and wisdom, which be more in men than in women. For men must bear the infirmities of women, and have many things to pardon in them, and oversee, and wink at, and dissemble, as if they had not knowledge: or else there shall be little agreement between the man and his wife; and sometimes to exhort gently, to rebuke sharply, and sometimes, clearly to remit the matter, as he for his wisdom, shall see more expedient to entreat her, always endeavouring to make his wife gentle, lowly, obedient, loving, honest, good, holy, and virtuous.

In man it is, to supply that which lacketh in woman; to have more wit, wisdom, reason, prudence, counsel, learning, ways to provide necessaries for

their living, and to order every thing well. Also, it pertaineth to men, saith Peter there, to give to women due honour, that is, that the man should not contemn nor despise his wife, or use her as his handmaid or servant, but to take her as fellow of his perpetual life, as joint heirs of God.

This place of Peter reproveth those men that contemn and despise their wives, will not use their company at bed, or at board, and other conversation of living; but leave them, forsake them, put them away from them: also, it reproveth all them that use their wives as their handmaids or servants; that use much chiding, or brawling, or fighting, with their wives; or use to bunch, beat, tread under their foot their wives, as dogs or swine, or if any other ungodly ways they do treat their wives, they be reprovèd of the Apostle. Therefore, let all such froward husbands amend, lest the plague of God fall on them, for their ungodly treating of their wives; whom they should know to be fellows with them, and bought with the precious blood of Christ, and called to be partakers of the heavenly kingdom, as well as they that be men.

Finally, it is the office of husbands to use the company of their wives, and to pay duty, as St. Paul calleth it (1 Cor. vii.), saying: "Let the man give duty to his wife, for the man hath not power of his body, but the wife; likewise, the wife hath not power of her body, but the husband." St. Paul reproveth all those married men, that do not do their duty to their wives, but will take harlots to keep, besides their wives, but let all such adulterers take heed; for the sword of the vengeance of God hangeth over their heads, and God will smite, peradventure, sooner than they suppose or believe.

This is a great secret or mystery: as he should say, this thing, that I have here spoken of, is a great mystery, and more than can be shewed by words; that is,

that the love of Christ towards his church can ne tongue express, nor heart think it; it passeth far all eloquence of tongue, or thought of man's heart. Even so should the love between man and wife be more, than any tongue by eloquence were able to express.

The Apostle, to make an end of the duties between the man and the wife, saith, it is the duty of the wife to be obedient to her husband, to fear him, to have him in honour and reverence, and esteem him as her lord and master; as Sarah called Abraham, her husband, lord (1 Pet. iii.). And this subjection of the wife must be without murmur or grudge, but willingly, and with gladness; for it is inflicted to women of God, for the transgression of Eve, as a pain for sin; therefore, let not the woman look at the husband, or at his duties to her, or whether he be good or evil, a Jew or a Gentile, a Scot or an Englishman, a Frenchman or Dutchman, a freeman or a bondman, rich or poor, a gentleman born, or yeoman, gentle or ungentle, meek or froward; but do her duty to her husband, that God requireth of her hands. Let her be obedient to him in all lawful things, love him, fear him, have him in honour and reverence, be he never so evil, unkind, naughty, and poor. Let the wife be of honest conversation and living, that the husband may espy in her, nothing but that is chaste, womanly, good, just, virtuous, holy, and godly, no finder of fault with their husband's manners and conditions: but if they find any thing to be reprov'd with their husbands, to monish them of it secretly, between them alone; bearing with patience, the infirmities of the husbands, not wanton or light in words or conditions, no babblers or strayers abroad, but of few words, keepers of their houses at home; sober, sad, and constant lovers of their husbands, studying always to please their husbands and

none other; that by their holy and chaste conversation they might bring their husbands, that were heathens, to the faith of Christ; and by their goodness, reform and amend the evilness of evil husbands. And so give no place to the devil, that moveth them marvellously, that be married, to contention, strife, and debate; the one to contemn, despise, and abhor the other, and not to bear the manners of the other, nor love the other, nor do their duties the one to the other; and so the wife desireth another husband, and the husband another wife, for the man in his own wife he seeth nothing that pleaseth him. So that the devil blindeth his eyes, and setteth before the eyes of the man, all the spots and faults of his wife (as there is no man nor woman without faults); and all his wife's virtues, goodness, and good properties, worthy of commendation, he never remembers; this thing worketh the devil, in the state of marriage, oft-times, both in the man and in the woman; and happy are they, that do not obey the devil, nor give place to the works of the devil, which thing the devil worketh, to make them that be married, to break God's commandments, and so to offend and displease God.

Also, to this helpeth the nature of man, which is never content with his state or lot; which setteth little by the thing it hath at pleasure, and desireth every thing it hath not, or is not lawful to have. Wherefore, it oft-times chances, that in the eye of the man, every woman is more fair, better, and more pleasant than his own wife. And oft-times it chances, that the man is so blinded, that he forsaketh his own lawful wife, given him of God, for whom he should forsake all others, and despiseth her, and loveth an harlot, a drab, that is foul, and evil-favoured, and ugly. So the naughty nature of man despiseth that it hath, and desireth that it hath not, which to have is unlawful, and against God's law. So laboureth the

devil, to kill men in every state, and no man or woman is sure from the temptation of the devil. But give no place nor consent to the devil's temptation, and then his temptation shall not annoy or hurt you.

If the devil shall tempt any man or woman, as I have said before, let him give no consent to the devil. let the man have ever before his eyes, not the faults, but the virtues of his wife, and her goodness, what he is bound to her by the law of God, by reason of matrimony. Let him think every thing in his wife, worthy to be commended ; let him think his wife above all others, both better and fairer ; for so she is to him, by the ordinance of God, which hath bound him to his wife only, that for her he should forsake all others, as long as she liveth ; that he should love none above her, or so well, and put her away from him for none. or should keep none other besides her. That same thing, the wife also must think and do. The husband may use his lawful wife with a clear conscience as a lawful remedy against adultery and fornication ; to use other women than his own wife he cannot, with a clean and a clear conscience ; for it is against God's law ; and he, that doth so, offendeth God, displeaseth God, and his conscience is spotted, for he committeth deadly sin.

Therefore, let the man think of his wife thus : this woman is she, that God hath given to me, that I should embrace alone, that I should love her, as long as we should live together, that I should think her to me, most fairest of all women ; better and alone meet for me, given of God to bring forth children, to continue the world to God's honour and glory ; for a lawful remedy against all kind of adultery, to dilate charity between her and me, her friends and my friends, her consanguinity and mine. And likewise, the wife should think of her husband, that he is given her of God, that she should have an eye, not to his

faults, but to his virtues, and her duty towards him : that she should love him above all others, only study to please him ; to make herself free to none other, but to her husband alone ; to be obedient to him with all lowliness and gentleness ; to have him in fear, honour, and reverence.

Thus I have shewed, according to the doctrine of St. Paul, part of the duty of the man towards his wife, and of the wife towards her husband.

CHAP. VI.

Ver. 1—4. Ye children, obey your elders in the Lord; for that is right. Honour thy father and thy mother, that is the first commandment that hath any promise, that thou mayest prosper, and live long upon earth. And ye fathers, provoke not your children unto wrath, but bring them up in nurture and information of the Lord.

Now the Apostle sheweth, of the duty of children to their father and mother. It helpeth much to obtain godly virtues, that children from their cradle and from their young age be virtuously brought up in nurture, in good, in virtues, and godly learnings, in love and fear of God, in due obedience to their parents, in gentle and lowly manners. For, as the old saying is; the bottle will keep the smell, or savour of that liquor that is first received. So men, for the most part, smell ever of that fashion and manner, and love that way that they have been brought up in during their young age. Therefore, it is necessary, that children in their young age, should be put to good schoolmasters, that may, and will bring them up in good, holy, and virtuous doctrine, and godly manners; that children may learn to know God their creator and maker, of whom, all goodness doth come; to know the goodness and benefits of God towards them; to laud and praise God, to give him thanks for his benefits; to be obedient to father and mother, to give to them all honour, not only with outward gesture, as bowing their knees, putting off their cap to their parents, or asking their blessings, or doing their lawful commandments, and being obedient with all glad diligence, to do their parents' commandments, but also that they should honour their parents with all

due honour, in giving and providing for them all necessaries, if they need, or be poor, or have need of the help of their children. For so this word, "honour," is taken in the Scripture, not only for outward reverence, but also for help or sufficiency of living, as Paul sheweth, 1 Tim. v. ; where he saith, "The elders, that rule well, are worthy double honour, chiefly they that labour in the word of God."

In the Lord. This word sheweth, how children should be obedient to their elders, and to their fathers and mothers, that is to say, in the Lord: because the Lord hath so commanded, and it is the will of the Lord, that children should obey their parents: or else, *in the Lord*; that is to say, in all things, that please the Lord; that is, in all lawful things. So children, obeying their parents, giving them due honour, do serve and please the Lord; and those children, that be disobedient to their parents, do displeas and offend God.

For this is just, that the children should obey their parents, help and succour their necessity, giving due honour to them: seeing children have received of their parents, their being, food, and cost of bringing up, when they were not able to help themselves. Therefore, it is equity, that they should help their parents.

This is the first commandment in promise: to the which, promise of reward is made of long life, either in this life, or in the life to come, or in both: as oft-times chanceth to them that honour their parents in this world. And the contrary is oft-times shewed, that those children, that do not honour their parents in this world, but be disobedient to them, contemn, despise, and will not acknowledge their father and mother, or kinsfolks, or be so unkind and unnatural children, that desire the death of their parents, for their profit, goods, lands or riches; it is oft-times

seen, that those children be of short life in this world, or die some evil death by some mischance, or evil fortune (as called of man), when it is the secret will and working of God, which will not suffer the contempt of parents to be unpunished in this world; that all children might learn to be obedient to their parents, to honour them, and not to contemn or despise them, or to wish their death for any lucre sake, for any honour, or promotion, or such-like thing.

The Apostle promiseth two things to those children, that honour their parents: the one is, that all things shall be well to them, and all things prosperous; the other, length of life. And on the contrary, to them that dishonour their parents, he threateneth two things; that all things shall be evil to them, and shortness of life. Which things, if they chance not always in this life, yet surely in the life to come they will chance; and God will perform his promise, for God is true in his promises, and will perform them, either in this world, or in the world to come, or else in both. And although it is read of some children, that disobeyed their parents, that they had great riches or felicity in this world, and of long life, in whom this threat of God had no place in this world; yet, without doubt, it had place after this life in them, or else such disobedient children to their parents, were without felicity, and of short life before God. Children that do not obey their parents, they offend against the law of nature, of equity, and justice, and against God's law written; which all require that children should give due honour to their fathers and mothers.

And, ye fathers, provoke not your children to wrath. Now he cometh to parents, and sheweth what is their duty towards their children. Fathers and mothers, for the most part, either they are too tender, soft, gentle, or make too much of them; or else, they are

too hard, cruel, sharp, or froward with them. Few, or none of their parents, do know how they should order or bring up their children ; but, either nature moveth them to be too tender over them, and so they make the children too wanton, self-willed, froward, not caring for father and mother, yea, disobedient to father and mother, and so oftentimes it is true, that the Mantuan saith,

“ *Blanda patrum segnes facit indulgentia gnatos ;*”

i. e. “ Too much pampering of fathers maketh slow and disobedient children.” Therefore, it is true, that Solomon saith : “ He that spareth the rod, he hateth the child.” And of the contrary part, there are some parents that keep their children in too much awe and fear of them ; by whose fierceness and hastiness, the children be almost marred, and brought to such fear, that they be without all sense, and for fear they cannot tell what they should answer or do, yea, for fear they cannot speak one word right. This thing causeth the fierceness or rigorousness of some too severe fathers towards their children, whom, by awe and fear, they think to make wise : and by that means, they make them stark fools, and without senses, as they be, that be angry, or in a fury, which be past themselves for fire or fury, that for a time they cannot tell what they say or do, or what is spoken to them : to whose madness or fury, the Apostle doth appear to allude here, when he saith, “ Ye fathers, provoke not your children to wrath :” as he would say, Ye fathers, by your hardness or rigorousness, provoke not your children to be without sense, or in such fear, that they cannot tell what to say or do for fear.

Therefore, let parents take heed, as they bring up their children, and let them not use too much tenderness, nor yet too much rigorousness over their

children; bringing them up in the knowledge of God, in love and fear of God, in fear to break God's commandments, in the love of God's word, of the which, the children may learn, what is the true worship of God, how they should truly honour and worship God, what is true virtue and holiness, what works please God best, and what please him not. It pertaineth to the parents, to teach their children to love virtue and to hate vice, to walk in virtue and go forwards, and increase in virtue every day; also, to give to their children, holy examples of living, that the children may see in the parents, no filthiness, uncleanness, nor evilness to follow. And also, the children may not altogether be without correction; but the rod must be had sometimes, to correct the wantonness of children and their negligence, to make them obedient to wholesome admonitions and teachings: yet the rod of correction may not be used too much, lest by too much beating, the children be dull and care not for beating.

Therefore, children must be ordered sometimes by fair means, and sometimes by correction. And it chan-ceth oftentimes, that a man shall do more amongst children with an apple, than with a rod; so it be-cometh the parents to bring up their children in learning, and in correction of the Lord: if they can, by themselves; if they cannot, or will not take the pains, then let them put their children to good schoolmasters, that can and will bring them up vir-tuously, in good learning, and in correction, as need shall require, to correct their wantonness or negli-gence.

The cause, and the fountain of all evil is, that chil-dren and youth are not well brought up in learning and sufficient chastisement; children are brought up in too much tenderness, softness, sluggishness, idle-ness, wantonness, pride of mind, elation of heart,

and in arrogancy : they are taught not to know God, but themselves ; to know themselves, not evil, the children of ire and of darkness by nature ; but to be gentlemen and lords, to be preferred before others, and to prefer themselves before others, and to contemn others. Children are not brought up in the learning of the Lord ; as in the reading of the holy Scriptures, and in the knowledge of God, and of our Lord Jesus Christ ; but if they be brought up in learning, they are, for the most part, brought up in profane learning, and in the reading of profane authors ; of the which, they may learn eloquence and worldly wisdom ; and for that end, profane authors do serve, and not to teach Christian faith or manners. And as children be brought up in profane learning, and of them learn profane manners : so they walk in profane manners and conditions, and so continue, and shew in their living, profane manners and conditions, and be so affected, as the Gentile authors be, that they have read, and form their judgments after them : examples there be too many.

Therefore, let children learn eloquence and worldly wisdom of Gentile authors, if they will ; and a Christian faith and godly manners, to order their living, according to the doctrine of Christ, of the holy Scriptures ; which alone teach faith, true judgments, and good manners. I will not here speak of them, that be so brought up in learning, that not only they do not read the holy Scriptures, but rather teach others to beware of holy Scriptures, and neither to look on them, nor to study them, as things unmeet for children to look on. I will not now speak of those that do contemn, despise, and set holy Scripture at nought, or regard it not so much as a profane author ; yea, have a natural hatred against it, insomuch, that they will not once vouchsafe to read it themselves, nor yet suffer others to read it ;

and yet this evil bringing up, hath been the cause, why so many be so loth to receive holy Scripture, and why they be so evil affected in judgments towards the holy Scripture, that as yet, scarce they can bear any one to have the New Testament in English, or to read it to their comfort and edifying; and cannot bear the truth to be preached to them. Such hath been their evil bringing up, and the smell of the liquor that was first put in their new bottles.

Therefore, look diligently, ye fathers and mothers, what liquor ye put in the new bottles, that is, in your children in their youth; for they will smell of the same liquor in their age. Therefore, if you will have them good, honest, virtuous, and obedient to you, look that they be brought up in the learning of holy Scripture, which aloneteacheth all goodness, true holiness, true virtue, and due obedience to God and his commandments, to father and mother, and to all others. I will not speak of gentlemen's children, that be brought up in idleness, wantonness, in play, in pastime, in hunting, and hawking, in riding, in keeping of horses and dogs, in singing, dancing, leaping, rioting, revelling, in hearing unclean songs or ballads, otherwise called merry songs, meet for a gentleman: as who should say, the office of gentlemen or noblemen is nothing else, but to hunt and hawk, to be idle, to take pastime and pleasure: as who should say, their lands and possessions were given for that end. Let them read the Scriptures, and they shall find that they be appointed to other offices, which require great labour and pains, and great knowledge, if they shall do their duties as they should do. Let them look, what thing pertaineth to the office of powers and of magistrates; and the same thing, gentlemen or noblemen, should think it pertaineth to them, for they be magistrates or rulers, under the king or prince, to

see God's law fulfilled ; to see that peace, equity, and justice, be kept, and sin and vice clearly put away.

Ver. 5—8. *Ye servants, obey your bodily masters with fear and trembling, in singleness of your hearts, even as to Christ ; not with service only in the eyesight, as men-pleasers : but, as the servants of God, doing the will of God from the heart, with good will. Think, that ye serve the Lord, and not men ; and be sure, that what good soever a man doeth, he shall receive it again of the Lord, whether he be bond or free.*

Now he teacheth the office of servants : whose office is to be obedient to their masters, whom they serve here in the world, in order to have meat, drink, clothes, and wages : or whom they serve for to learn handicraft, to get their living justly and truly, after the time of their apprenticeship. He commandeth all servants, howsoever they be servants, to be obedient to their masters in all lawful things and lawful service ; and to do their masters' commandments justly and truly, without all murmuring or grudging in heart and mind against God or their masters ; and to refuse no lawful work or labour, that their masters will put them to. If it be such a work, as servants have not been wont to do, it is no shame for the servant to do it, but rather dishonesty in the master to command it, when it may be done by another servant accustomed to the same : as there are divers works more accustomed to be done by men-servants, than women-servants, and some others by women-servants, rather than by men-servants. The Apostle willeth also, that servants shall have their masters in honour and reverence, and have a lowly fear towards them ; by the which fear they should be afraid to displease their masters, not only to avoid beating and punishment of their masters, but for love to their masters, whom for love they would not displease. Here we may learn, that it is not against the liberty of the

Gospel to serve carnal masters, and men here in the world: for this service is the liberty of the Lord; and those that do serve their masters, as they should do, they, serving their masters, and doing their masters' lawful commandment, do serve God, and do the commandment of God, as he sheweth hereafter, as ye may read.

In simpleness of your hearts : he commandeth the servants to serve their masters in all simpleness of heart, without all craft, falsehood, guile, debate, fraud, theft, or dissembling, in word, or in deed; in the which faults servants be oftentimes guilty. This place reproveth all those servants, that deceive their masters by any guile, craft, or falsehood; by dissembling, or theft, by bribing or stealing away privily their master's goods. This place requireth, that servants be faithful and trusty to their masters, and that in no wise they deceive their masters, either in word, work, or deed.

Even as to Christ, not with service only in the eyesight, as men-pleasers; but as servants of Christ : he willeth, that servants serve their masters with faithfulness, truth, diligence, and gladness, as they should serve God, and Jesus Christ. For servants, serving their masters, they serve Jesus Christ, and do the work of God, and are occupied in God's service, no less, yea, peradventure, better than they that continually be occupied in God's service, as it is called. For servants, obeying their masters, and doing their masters' commandment, have for them the word of God, that they work the work of God, howsoever it be counted of men: as if they should make clean the kitchen, or kennel, or any other such vile office (as it may be counted), at their masters' commandment, they work the work of God. Therefore, let not servants consider the vileness of the work they be commanded to do, but the command-

ment of God, that hath commanded them to do their masters' commandments. And so the lawful commandment of their masters is the commandment of God. And servants, that do their commandment, do the work of God, and obey God, so doing. If servants knew, that they served our Lord God, and did the work of God, when they obey their masters, and do their masters' commandment, surely, with more gladness they would bear and suffer the pain and wearisomeness of their great labours which they suffer from being servants : and with more glad heart they would do their masters' labours and business, were the labours never so painful.

Also, servants may not be as eye-pleasers only : that is, in the presence of their masters to be diligent, profitable, and to do the work of their masters faithfully, and so to please their masters well in their presence : but in their absence, neither to be faithful, profitable, nor diligent ; or care not how their masters work' go forward to their masters' profit. For good servants it becometh to be diligent, faithful, and profitable as well in their masters' absence, as presence ; and to serve their masters, as they should serve Jesus Christ, which looketh upon them always, and seeth all they do, who by their guile, craft, or falsehood, go about to deceive their masters. All unfaithfulness and negligence in servants is here re-proved and condemned by the Apostle.

Doing the will of God from the heart, with a good will. It becometh servants willingly and gladly with a free heart and mind to serve their masters, and to do those things that God willeth. Wherefore servants may not do evil at the will of their masters, for God willeth no evil.

And also servants may not grudge, or murmur against their masters, when they command them to do painful labours or business ; or to wish them evil ;

to curse them, or bann them, or to go with a dog's Paternoster, humping, or mumping at the matter, not willing to do their masters' commandment; or be such, that have need to be pricked forward with beating, whipping, or other punishment. For the servant should do his master's lawful commandment freely, willingly, and with gladness.

Thinking that ye serve the Lord, and not men. This thing may comfort the servant: and in this servants may comfort themselves and rejoice; that they, doing the lawful commandments of their masters, do serve not man, but God. And this comfort may take away the painfulness of their great labours; which painfulness also may assuage the reward which God hath promised to give to faithful servants.

And fear, unfaithful and evil servants, the pain threatened to evil servants; for as there is a reward promised to good servants, so there is a pain to evil servants, which God will give, when he seeth his time.

Ver. 9. *And, ye masters, do even the same unto them, putting away threatenings; and know, that even your Master also is in heaven, neither is there any respect of persons with him.*

Here he sheweth the office of masters to their servants. It is the office of masters to shew themselves meek and gentle to their servants, whom they must suffer not to want necessaries, neither to want meat or clothing; not to treat them with great harshness, fierceness, or cruelty; not to lay great burdens on their backs, or to put them to intolerable labours and pains. But the masters should think their servants to be men, made after the similitude of God, redeemed by the precious blood of Christ, to be heirs and inheritors of the kingdom of Heaven, as well as they.

Finally, let masters so order themselves towards

their servants, and be so loving, so kind, so gentle, that of their servants they may be more loved than dreaded; and do more for their love, than for fear, or for profit.

Putting away threatenings. The Lord commandeth the masters, not only to put away beatings and punishments, but also all cruel threatenings, fears, and fell words, which make the servants oftentimes to run away and forsake their master, contrary to the law of God. This place reproveth masters that are terrifying and cruel, and froward to their servants; that threaten great and grievous plagues and punishments, thinking they shall do more with rough and rigorous means, than with loving words and gentle ashions.

But such froward masters deceive themselves, for gentleness will do more with an honest servant, and with him that feareth God, than any rough words or rigorous manners: for there are few servants that be amended by bunching, beating, or other grievous punishment. If he need much punishment, it is a token he is an evil servant, and little regardeth his profit, or his master's profit, honesty, or worship.

And know, that your Master is in heaven. He sheweth the cause why masters should treat their servants gently, and remit to them plagues, punishments, and threatenings; because God the Father, which is in heaven, is the Lord of the servants, as well as he is of the masters; and will make the servants equal with the masters in heaven. For God doth not regard the persons of men, whether they be masters or servants, but looketh at every man's office and duty; and whom he findeth to have done their office and duty well, he will reward them with a great reward: and whom he findeth negligent in their office, and not to have done their duty, he will punish, whether they be masters or servants.

Ver. 10—12. *Finally, brethren, be strong in the Lord, and in the power of his might; put on the armour of God, that ye may stand stedfast against the crafty assaults of the devil. For we wrestle not against flesh and blood, but against rule, against power, namely, against the rulers of the world, of the darkness of this world, against the spirits of wickedness under the heaven.*

The Apostle herebefore hath exhorted men to the unity of the spirit, to peace, to concord; and hath shewed certain degrees how they shall live in their state, and do their duty; as what is the duty of the wife to the husband, and of the husband to the wife; of the children to their parents, and of the parents to their children; of the servants to their masters, and of masters to their servants. Now he sheweth, that those that will live after the rule described to them of Paul, sometimes shall have enemies, and temptations of the devil, whom they must resist and overcome; and here he sheweth what armour they must have to fight against enemies, and by what weapons they shall overcome enemies. Therefore, he commandeth them to be strong, not in themselves, in their own might or power, but in the Lord, and in the power of the Lord, by the which the enemies shall be overcome. If we be strong in the Lord, we need not to fear enemies, for the Lord is strong enough to overcome enemies and all adversaries; and we by him, for he hath care of us, and will defend us from enemies, if we trust in him.

Put on the armour of God, that ye may stand stedfast against the crafty assaults of the devil. In these words he sheweth with what weapons we should be armed, so that we may stand stedfast and sure against the assaults and crafts of the devil: and to overcome him, and put away his temptations, by the which he tempteth us; as by carnal pleasure of the

flesh, by covetousness of riches, or desires of worldly honours : by threatening or fear of the world, or loss of goods, favour, or promotion ; by the which means the devil useth to pluck men from God, and from his word. This armour, by the which we shall resist the devil and his temptation, is not by the light of the holy candle (hallowed on Candlemas day), by sprinkling of holy water, by the ringing of the hallowed great bell, by having on the body a cross made on Palm-sunday, and *agnus dei*, called, Ethelred lace about the neck ; not by going to religions invented by man, by taking this habit or that habit of religion, in this place or in that place ; not by shutting up within walls, never to come out again, as if the devil could not come within such walls, or by eating of fish always, and never flesh. These are not the armour that the Apostle biddeth us to put on to resist the devil with : but he biddeth us put on the armour of God ; that is, the word of God, by the which the devil is resisted and overcome, and all his crafts and temptations be made in vain. By this armour Christ overcame the devil (Mat. iv.), to teach us with what armour we should fight against the devil, and how to overcome him and all his temptations, and keep us safe from all hurt, or peril of the temptations of the devil.

For we wrestle not against flesh and blood, and so forth : as if he should say, we must not only fight against the temptations of the flesh and of the world, but also against more cruel adversaries than these be, as against the devil, wicked spirits, and all other powers. And here the Apostle, like a valiant and prudent captain of war, exhorteth his soldiers to be of good cheer, and to fear nothing their enemies, although they be fierce, cruel, and crafty, and have great policy, ingenuity, and experience in fighting. He openeth all their craft and subtilty, their fears,

cruelness, and their bold assaults, that his soldiers might know their adversaries' craft, and kill them in their own turn, and beware of their malice. He encourages them to fight against the devil, and giveth them armour to fight against him, and moveth them to fight like valiant soldiers, and in no wise to shrink or give place: and he sheweth them their enemies against whom they should fight; also their might and power, their fearfulness and cruelty, if they be not resisted manfully with the word and help of God, by the which all these adversaries be soon overcome.

And he speaketh after this manner, what strong enemies to man are flesh and blood, carnal concupiscence and lust, tyranny of evil men, persecution of the truth, and the malice of men, stirred up by the devil, to bring men from God, to deny his truth. But these enemies are nothing, if they be compared with the devil and his powers, wicked spirits and fiends, which, as it appeareth, have here divers names, from the diversity of their offices that they do here in the air, to hurt men. They be called powers, rulers of darkness of this world, spirits of wickedness, by the which he meaneth nothing else, but that Peter saith (1 Pet. v.), "Our adversary, the devil, goeth about as a ramping lion, seeking whom he may kill and devour by all means and crafts: but resist him with the armour of God, and he shall be overcome."

Ver. 13—17. *For this cause, take ye the armour of God, that ye may be able to resist in the evil day, and stand perfect in all things. Stand therefore, and your loins girded about with the truth; having on the breast-plate of righteousness; and shod upon your feet with the Gospel of peace, that ye may be prepared. Above all things take hold of the shield of faith, wherewith ye may quench the fiery darts of the*

wicked; and take the helmet of salvation, and the sword of the Spirit, which is the word of God.

The Apostle moveth every Christian man to take the armour of God upon him, and to fight strongly against the devil, or else he shall be killed and devoured of the devil; which is so cruel a tyrant, that he saveth none whom he may overcome, kill, and devour. There is no mercy at his hand, and he will kill all that do not resist him: it helpeth not to submit himself to the devil's gentleness, and be taken prisoner with the devil's majesty. But all such cowards he will butcherly kill and devour.

Therefore, the Apostle exhorteth every one to fight manfully against the devil, and give no place to him, and to do as valiant soldiers, that think not to be overcome, but to overcome. They put on their armour, they are ready to fight; with boldness they shew themselves before their enemies, ready to fight, and not to give place to their adversaries: they will do all things, that they may, to affray their enemies, and make them to flee and give back; to overcome them, that they may have victory over their enemies, and the laud and praise of the victory, and so triumph in gladness.

Before the Apostle used a metaphor of soldiers for to fight; now he goeth forwards in the same similitude, and teacheth what armour Christian men must have to resist the devil and his temptations, carnal concupiscences, lusts, and desires of the world. And first, he sheweth that a Christian man may not be idle, or sure in himself, but be always as a soldier, ready to fight against the devil and carnal lusts, and never to give place to the devil; but resist him always in the day of evil, that is, when the devil moveth to evil by his temptations, by carnal lusts and worldly desires; and stand sure, and not be overcome by any temptation. They cannot stand sure

and unconquered, which do not resist the devil, nor fight with him, but will be overthrown at the first meeting or temptation, and give place to the devil and obey him. Such the devil killeth and devoureth, for he is a ramping lion, and seeketh whom he may devour.

He sheweth how men should stand against the devil without peril, and how they should arm themselves, and what armour is to be put on every part, that the devil may find no part naked or unarmed, where he may pierce with his dart. Those that go to battle have three manner of weapons or armour: some armour they have to cover their body, some to fight withal, and some to bear off strokes far from the body. Soldiers were wont in battle to arm themselves with a girdle of mail about their belly and loins, and a breast-plate, an helmet, and armour on their legs, so that no part was unarmed, no place could be hurt by weapons. So, in a Christian's war against the devil and his temptations, it becometh a Christian man to be armed with like armour, to keep off strokes and wounds.

First, it becometh Christian men to be girded with the girdle of truth; that is, to quench the lusts and desires of the flesh by the truth, and to mortify them, as St. Paul doth exhort (Col. iii.), saying, "Mortify your earthly members, that is adultery, fornication, uncleanness, carnal lusts of the flesh, covetousness, and such-like that bring to death." They are said in Scripture, to have their loins girded by the truth, that have truly and unfeignedly quenched and mortified the concupiscence of the flesh, which reigneth in the loins (as authors do write); and not after the manner of hypocrites, which feign themselves to be chaste outwardly, and be in heart and mind filthy and foul adulterers, only abstaining from outward adultery for fear of punishment, and shame of the world. And

such there are many in the world, God knoweth, of the spirituality, which rather for shame of the world and worldly punishment, than for fear of the displeasure of God, of eternal pain, and damnation, do abstain from the outward act or deed of adultery; which be no less adulterous before God, than be those that commit actual adultery. Also here is to be noted, that first he would we should put away adultery and carnal lusts and desires; and after them other vices that be not so nigh us. For first is that enemy to be put away and eschewed, that is most nigh to us. Therefore, concupiscence of the flesh is to be put away and mortified, before all other vices and sins.

Take on the breast-plate of righteousness; the breast must be armed with justice, which is the breast-plate of a Christian, by the which, that which is right, is given to every man, and to God, that which is due to God. True justice giveth only to Christ, our reconciliation, redemption, justification, forgiveness of sin, and our life everlasting. And all that is good, it giveth to God, as to the author of all goodness, and not to us, to our works, or merits. True justice seeketh not other men's goods, nor keepeth things that be not ours, but giveth to every one that which is just and right. And as a breast-plate doth cover and defend the breast, so doth justice keep and defend the heart from all danger and peril of the devil, and suffereth no evil to enter the heart. This justice putteth away all guile, fraud, theft, lying, stealing, craft, deceit, and all other crafty ways and dissemblings, whereby others be deceived. This justice will not suffer us to ascribe to ourselves those things that be not ours, or to attribute to us that which pertaineth to Jesus Christ.

He would we should *be shod with the Gospel of peace*: he would we should be ready to receive the

Gospel, that bringeth peace, joy, and quietness to our conscience; and to have on shoes, as armour for our legs and feet; which signifies, that we should mortify our carnal affections and desires, and that we should not desire carnal things, but heavenly things, as the Gospel of peace, the kingdom of heaven, and joy everlasting. These be armour to defend the body, so that no dart wound it.

Above all things take the shield of faith. Faith is the armour that defendeth, not only the head, but it also defendeth the whole body; as a buckler defendeth men from the darts of their enemies, so faith defendeth men from the temptations of the devil, and his assaults. The devil casteth his firebrands and darts against us, intending to pierce and wound us with them. He throweth at us his fiery darts of diffidence, of carnal desires and pleasures, when he casteth before our eyes sin, and the pleasure of sin, and by such pleasing baits draweth us to sin. But all the devil's fiery darts, by the which we be moved and set on fire to sin, true faith doth quench and put them clear out, and maketh us safe without hurt from them. Of such virtue is faith, which is a sure armour to beat off strokes, and will not suffer any dart of the devil to wound us.

Take the helmet of salvation: that is, take Jesus Christ, your Head, for your helmet to defend you; and have true hope in him, and "put all your care in God, for he hath care for you:" and those that believe in him he will defend and save them, and make them to overcome the devil and all his temptations; so, by true faith and sure hope in God, is our enemy, the devil, put away, and his temptations do not annoy or hurt us.

Take also the sword of the Spirit, which is the word of God, and the armour to invade our enemy, the devil; by the which the devil is put away and

expelled, wounded, and killed. Here we may learn how necessary is the word of God to fight against the devil, to invade him, and to expel him. Yea, the word of God is so necessary to fight against the devil, that the devil is not overcome, nor overthrown but by the word of God; at the which he is not able to stand, but it overthroweth him at the first, and all the temptations of the devil are expelled by the word of God only.

If the word of God be so necessary a thing to expel the devil and all his temptations, and by no other way the devil is expelled, nor his temptations put away; I pray you what have they done that have dissuaded lay-men and lay-women from the word of God, and kept them so long from it, persuading the unlearned, that it was not lawful, nor expedient for them to read the holy Scriptures, to have the word of God to fight against the devil, and by it to drive away the devil, and to resist utterly the devil's temptations? I pray you judge you now, of whose party have those men been; of God's party, or of the devil's party, that have deprived Christians of their armour, by the which they should resist and overcome the devil? It were no great marvel if we were brought into great darkness and blindness, and the devil has had great rule and power over us, and as sure bound in his chains, when we had no weapons to fight against him, neither to keep out his fiery darts; nor yet weapons to smite him again. And yet those that did take away from us our lawful armour, that is the holy Scriptures, by the which only the devil is overcome, they did persuade them that they were our friends, and that to spoil us of our armour, would be for our profit; as who should say, the devil will not tempt lay-men or lay-women to sin, and so bring them to death, but be a merciful Lord to them, which is against the nature of the

devil's majesty. But if lay-men and lay-women do not fight against the devil, and by the word of God do not drive him away, but give place to him, they shall be killed and devoured, and brought to eternal death.

Therefore, let not Christians be spoiled of their armour, that is, the holy Scriptures, that they may resist and overcome the devil and all his temptations. It is as necessary for lay-men and lay-women to have their armour, as for spiritual men, as they are called, seeing the devil doth tempt to sin, as well lay-men as spiritual men. Thus the Apostle hath given us weapons to fight against the devil and his temptations, and willeth us to take chastity for a girdle; justice for a breast-plate; denying of our affections, and gladness to receive the Gospel for leg-harness; Christ for an helmet; faith for a buckler; and for a sword, the word of God, that overcometh and killeth the devil: and these are the weapons whereby Christian men should fight against the devil and overcome him.

These weapons, given to Christians to fight against the devil, do not take away from Christian princes and rulers the secular or temporal sword, as the Anabaptists think and say: which, so thinking and saying, do both think evil and say evil. For Christian princes, and kings, and rulers may use the temporal sword upon malefactors and evil-doers, to correct them, to punish them, yea, to punish them with temporal death, to fear others from doing evil; if not for love of God and of heavenly reward, yet for fear of punishment. This St. Paul plainly shewed to the Romans, xiii. saying: "The rulers bear not the sword without a cause, and that princes are to be feared of them that do evil."

The Anabaptists are worthy to be reprov'd, that abuse this place of Paul, to prove their error and heresy; saying, that Christian men should use none

other sword than the word of God, and that it is not lawful for Christian princes to use a secular or a temporal sword. By the which error they deny the powers and lawful rulers, ordained by God, to punish malefactors and evil-doers, as manifestly is written, Rom. xiii. 1 Peter, ii. These Anabaptists in this point shew their blindness and ignorance in Scripture, and take away all order, all commonwealths, and quietness in the world; in that they deny high powers, and lawful rulers, ordained of God, for the commonwealth, and take from them authority to punish by the temporal sword malefactors, and troublers of the commonwealth and peace.

What mischief should not be, if there were no rulers, none to punish malefactors: what peace, what quietness should be? Surely, none at all. Who should lie in his house sure from thieves and murderers? Who should keep his goods in safeguard? Who should walk by the way, or by the street, sure of his life? Yea, who should not be killed at his own door, within his own house, if there were no rulers to punish malefactors with the temporal sword? Surely none should be in peace, quietness, or safety of his life. Therefore, let these Anabaptists read the 13th chapter to the Romans, and they shall clearly see that St. Paul condemned their heresy, as a damnable heresy; and very hurtful for the commonwealth, peace, and quietness. And as for this place of St. Paul, it maketh nothing for the Anabaptists. For St. Paul here speaketh of weapons, that Christians should use to fight with against the devil and his temptations: and not of weapons, whereby secular rulers should punish malefactors, evil doers, or evil sayers, to fear all others from evil doing and evil saying.

Ver. 18—20. *And pray always with all manner of prayer and supplication in the spirit, and watch*

thereunto with all instance and supplication for all saints, and for me; that the word may be given me, that I may open my mouth boldly to utter the secrets of the Gospel, whereof I am a messenger in bonds, that I may speak therein freely, as it becometh me to speak.

The Apostle hath shewed them with what armour they should fight against the devil. Now he sheweth, how they should get this spiritual armour, and of whom it must be required and gotten, and by what mean. He saith it must be desired of God the Father, and obtained of him by making supplication and prayer for Jesus Christ's sake, and for none other sake; that all praise and thanks might be given to God alone for it. And he sheweth that we must oftentimes pray in the spirit for this armour, and be diligent and fervent in prayer, fervently desiring of God this armour.

He desireth all saints, that is, all faithful Christian livers, to pray for him. In the which he teacheth us to desire them, that be alive, to pray to God for us, as he desired these Ephesians to pray for him to God.

For what thing Paul did pray, and desire these Ephesians to pray for him, he sheweth that it was, that God would open his mouth, that he might speak the word of God freely, with boldness, and without all fear: and that he might make open to all men the Gospel, which he preached; for whose sake he was in prison and in chains, as appeareth.

Finally, he desired that he might speak the Gospel, as it did become him to speak. And in this St. Paul giveth example to all preachers earnestly and fervently to desire of God these things, that God will open their mouth, that they might speak freely the word, not of man, but of God: and that they might speak God's word freely, frankly, and without

all fear of man, contemning all persecution for God's word, that they might not dissemble in the word of God for pleasure or displeasure of man. We learn of Paul, that he preferred the free preaching of God's word above his deliverance out of prison, to teach us to do such like, and not to care for ourselves, so that by us God's word be promoted.

Ver. 21, 22. *But that ye may also know, what case I am in, and what I do ; Tychicus, my dear brother, and faithful minister in the Lord, shall shew you all : whom I have sent unto you, for the same cause, that ye may know what case I stand in, and that ye might comfort your hearts.*

Those things that were for the eternal salvation of these Ephesians, the Apostle sent them by writing. Those things that pertain to himself, and the case he was in, he wrote not to them ; but left them to be shewed by a faithful messenger, called Tychicus, a faithful minister to Paul in prison : which should certify these Ephesians of all things concerning Paul, which should comfort their hearts, hearing the Lord to be present with Paul in prison, and glad in the Lord, patiently taking his affliction, and also that more glory was given to God, and the word of God more promoted by Paul's imprisonment, than if he should have been out of prison ; and that few or none did shrink from the Gospel, by reason of his affliction or imprisonment ; yea, that many did receive the Gospel unfeignedly, seeing his patience and constancy in his afflictions. These things, with divers others, he left to be shewed by Tychicus, a faithful messenger, whom he greatly commended, by whom he sent his epistle to the Ephesians.

Ver. 23, 24. *Peace be unto the brethren, and love with faith from God, the Father, and from the Lord Jesus Christ. Grace be with all them, that love our Lord Jesus Christ unfeignedly. Amen.*

Now he maketh an end of his epistle, and desireth peace, charity, faith, grace, and the favour of God to all them that love our Lord Jesus Christ unfeignedly: to God be all honour and glory world without end. Amen.

FINIS.

Sent from Rome to the Ephesians, by Tychicus.

AN EXPOSITION,
IN ENGLISH,
UPON THE
EPISTLE OF ST. PAUL
TO THE
PHILIPPIANS,

For the Instruction of them that be unlearned in Tongues,
gathered out of Holy Scriptures, and of the old Catholic
Doctors of the Church, and of the best Authors that
now-a-days do write ;

By LANCELOT RIDLEY,
OF CANTERBURY.

This Tract is printed entire from an original Copy in the public
Library of the University of Cambridge.

CHAP. I.

Ver. 1, 2. Paul and Timotheus, the servants of Jesus Christ, to all the saints which are at Philippi, with the bishops and ministers: Grace be with you, and peace from God the Father, and from the Lord Jesus Christ.

Saint Paul, writing to the Philippians this Epistle, first salutes them with a Christian salutation, and then sheweth the matter that he would have them to know. And in this salutation, first he sheweth the names of them that wrote this Epistle, inspired with the Holy Ghost, as were all they that wrote the holy Scriptures (2 Peter, i.); that this Epistle should be the better esteemed and received, knowing it to be sent to them from their well-beloved friends, Paul and Timothy; by whom they had received many benefits of God, and were made the well-beloved children of God, which before were the children of the ire, wrath, and indignation of God; and were justified and made righteous, which before were sinners and wicked, bound to sin, death, and hell; but now, being delivered from all captivity of the devil, sin, and death, have obtained grace, mercy, and forgiveness of sins by the grace of the Gospel which Paul and Timothy preached unto them, as it is written Acts, xvi. And therefore, letters sent from Paul and Timothy were welcome to them and thankful, and very comfortable, as are letters sent from one hearty friend to another.

Secondly, in this salutation he sheweth to whom this Epistle was written; that it was written to all the saints and holy men that were faithful, and had received the true faith of Jesus Christ. For such are called saints of Saint Paul, and oftentimes in the

holy Scriptures, that we should not think that none others are to be called saints in the holy Scriptures but such as bishops of Rome, well paid for their pains, have canonized and sanctified for saints: although sometimes it is uncertain unto us whether they were saints, sanctified by Christ's blood, or not. For they are the true saints before God that be sanctified by Christ and by his blood, whether they be dead or alive, sanctified or canonized by the bishop of Rome, or not.

Saint Paul dedicated this Epistle to the saints at Philippi, that is to say, to the faithful men that were at Philippi living, to whom he would have this Epistle read, that from the reading of it they might have much profit and spiritual food. Then it is evident, he dedicated not this Epistle to the dead saints which could not read this Epistle, nor hear it read, nor yet take any fruit of it: but to those that were living saints, that is, to the faithful in Christ, as Chrysostom saith (Rom. i.).

And therefore, let it be known to all men, that those that live well and in the faith of Jesus Christ here in this present world, are called saints in the Scriptures, as well as those that be departed this present life. The ignorance of this thing hath been the cause of much false trust, vain hope, idolatry, and superstition; and that some men have made creators of creatures, and have desired of men that which was only to be desired of God. They have prayed to saints departed as to God; put trust and confidence in them as in God; yea, I will not say in their images; such was their ignorance and blindness, and have asked of them such things as should be asked only of God; as health of body, deliverance from perils and jeopardies by water and by land, from the power of the devil, from lightnings, tempests, fire, water, and all sudden death.

And some had one patron, some another of the saints, so called ; yea, had their images, whom they called upon before God, and above God. As some called upon Saint Anthony for their swine ; upon Saint Mudwyne for their kine ; upon Saint Loy for their horse ; upon Saint Roche for the pestilence : upon Saint John Shorn for the ague ; upon Saint Apolyne for the tooth-ach ; upon Saint Blaize for a bone in a man's throat. Our Lady's girdle was a full remedy for a woman that laboured of child-birth, that she should be delivered without pain, and the child be sure to be christened ; such was the trust that many had in our Lady's girdle. And this was a marvel that learned prelates and bishops would suffer, so long, the people thus to be blinded, and to have such false trusts, vain hopes, and so to dishonour God : giving to saints that honour and glory, trust and confidence, that should only be given and ascribed to God, the giver of all goodness, pertaining to the body or soul.

The saints and their images are not the givers of good things that we have need of, and that we desire in our prayers : but all goodness cometh of God the Father. (Jam. i.)

With the bishops and ministers. He sheweth this Epistle to be written, not only to the saints that live at Philippi, that is, to the faithful congregation of Christians, of the people whom he would have to read this Epistle, and to take comfort and profit of it when read : but also it was dedicated to the bishops and deacons that were there, from the which it is evident that there were divers ministers in the church of Philippi ; as bishops to teach and instruct them in the law of God, to feed them with spiritual food ; which is as necessary to feed the soul, as meat and drink to feed the body, and more to be desired of Christian men, than corporeal food for the body ;

forasmuch as the soul is a more precious thing than the body is. But would to God, we were as desirous of the food of the soul as of the body ! Then learned men in God's word, and sincere preachers of it, should be more regarded and esteemed ; bishops should preach oftener than they do, they should desire more learned men to be about them, and in their dioceses, and make more of them than they do. Then the people should better esteem and regard God's word, which now in a manner is contemned and despised of the most part of the people, and counted as a thing of little price or value, because bishops do not preach themselves ; or if they preach, it is very seldom, and they do not prefer God's word before ceremonies or traditions of men.

Negligence in setting forth of God's word in them, to whom it pertaineth to be setters forth of it, is a great cause why it is so little regarded ; why there is so great ignorance and blindness, so many evil opinions, preposterous judgments, false trusts, vain hopes, idolatry, and so much superstition as hath been, and yet is in some parts of this realm, and not as yet fully plucked away by the verity of God's holy word. For there are very few sincere preachers of it, and fewer like to be, if God do not provide by some good persuasion to the high powers and rulers, to whom it pertaineth to provide that their subjects perish not for lack of spiritual food of their souls ; for if they lack it, it must needs follow, that the people shall run headlong into errors, heresies, idolatry, and many false trusts and vain hopes, and call that which is good, evil ; and evil, good ; light, darkness ; and darkness, light ; sweet to be sour ; and sour, sweet ; and so condemn what is good and godly doctrine, for heresy ; and in so doing condemn themselves to everlasting death and damnation. As Isaiah saith (Isa. v.), “ Woe be to

them that call good evil, and evil good ; light, darkness, and darkness, light :” so for lack of knowledge of God’s holy word, of true and sincere preachers of God’s holy Gospel, the people shall perish and hate their own salvation.

Therefore, I pray God, that high powers, ordained of Almighty God, chiefly to set forth his glory, and to promote his word to the salvation of Christ’s people, dearly bought by no corruptible price (as by gold or silver), but by the precious blood of the unspotted Lamb Jesus Christ (1 Pet. i.), that they would diligently look upon the health and salvation of the souls of their people subjected to them, yea, of their own health and salvation. For of them account shall be required to whom they have committed the cure of Christ’s flock, and whether they were diligent in seeing Christ’s people truly fed with the bread of life or no.

And if any of the spiritual pastors have been negligent, or have had evil ministers under them, as evil chancellors or officials, that neither know God’s word themselves, nor be preachers of it, yea, scarce favourers of it, but rather adversaries and enemies to God’s holy truth, and no setters forth of it, but hinderers all that they might : then it pertaineth to high rulers to reform such negligent bishops and prelates, and to command them to look better upon their cures, and see that they be such as Saint Paul (1 Tim. iii.) would have ; and to have chancellors, officials, and commissaries such as know God’s word, be preachers of it, and setters forth of it under them. Or else, if they would not be reformed, and look diligently upon their cures, as they should above all things, to make the bishops or prelates, *quondam* : and to set in their steads such as both could and would teach and preach God’s word sincerely, as did Titus and Timotheus, bishops ordained of Saint

Paul, which diligently taught their people wholesome doctrine, and were not negligent in their offices, and had servants accordingly. that were both sober, discreet, and learned in God's word, and also lovers of it; which things are greatly to be desired in our bishops and in their chancellors, officials, and commissaries.

At Philippi were not only bishops abiding and dwelling amongst them, preaching truly the doctrine of God, and who therefore had of the Philippians all necessaries abundantly, and were had in great honour and estimation for the word's sake, which they preached, and for the Lord's sake, whose faithful servants they were: but also there were deacons, whose office was to provide for the poor, that the poor should not want necessary meat, drink, clothes, or lodging. Such was the fruit of the Gospel that Paul had preached amongst these Philippians, who were desirous of it, and so obedient to do that thing that pertained to the office of Christians, that they with great gladness kept bishops to teach them, and deacons to provide for the poor people, for they regarded more the health of their souls than the corruptible riches of this world. Yea, these Philippians, at their own cost, now kept many bishops, although at the beginning they had cast Paul and Silas into prison, esteeming them to be heretics and preachers of false doctrines. But afterwards God, by his word preached, turned their hearts, and made of them Christian men, who before were heathens; and lovers of his word, which before hated it worse than a dog. Such is the goodness of God, that maketh good men of evil men, and his servants of the servants of the devil; for the which God is to be glorified like as he was in Paul (Acts, ix.).

Also, of this place we may plainly see, that all bishops or pastors were not such as Paul and Barnabas

were, having no place to rest in, bound to no church more than to another, having necessities at the will and pleasure of those to whom they preached: for these bishops were abiding at Philippi, and bound to the Philippians above others, and of them only they had all necessities abundantly, yea, peradventure, a certain stipend assigned out for their livings. Or else how could they keep hospitality, and provide for the poor, as their office doth bind them, as saith Saint Paul? (1 Tim. iii. Tit. i.)

And this thing maketh against all them that would that bishops and pastors should have no certain living or stipend assigned for their living; but to live only of the alms and good-will of the people to whom they preach, which thing is contrary St. Paul (1 Tim. iii.), who requireth of bishops to keep hospitality, to provide for the poor, to have meat, drink, clothes, and apparel, according to their state and degree, to buy books, and all other necessities required for students in divinity. No small cost it is to have books sufficient for study in divinity, and in all tongues necessary to be learned for that study; and that students in divinity should be without care and trouble, and quietly give themselves to their divine study. It is therefore necessarily required that they should have an honest stipend assigned for their living, and to have it quietly, or else few or none will be students in divinity and preachers of it.

And peradventure, some may move here a question, and ask whether it is better for God's glory and the salvation of man, that bishops and pastors should have a certain living assigned as due to them; to require for their living, and to require no more; or to live of the only alms that the people would give unto true preachers of God's word, which God saith are worthy of their meat (Matt. x.): "The workman is worthy his meat." By meat he understandeth

all necessaries for him to live, and quietly to study without care, for an honest living.

To this question I answer, that I think it more to the glory of God, for his word truly and sincerely to be preached, and more for the health and salvation of Christ's people, that bishops and pastors should have a certain living assigned out for their portion, than that they should have nothing certain.

The first reason that moveth me so to think is, that they should by that means preach and teach God's word more truly and more sincerely, more freely and frankly rebuke vice and sin, and not to flatter men in their sins, or to hold their peace, and wink at the faults of men to whom they looked for their living.

For if they should live only of the good-wills of men, and should frankly and freely reprove the faults of some men, they should have a small living, they should go oftentimes hungry to bed, and have many poor dinners, and worse suppers; yea, peradventure, be suffered to die in the street, for lack of necessaries.

Therefore, vice and sin should be more freely rebuked, that the danger thereof shewed, might frighten men from sin; lest the plague of God, which is death, should fall upon such sinners, who would continue still in their sins, and provoke God to pour upon them his plague of vengeance for those sins which they should not know to be sin, or displeasing to God, if their preachers should flatter them, wink at their sins, and not rebuke them, nor yet shew the danger of sin, and the punishment of God to impenitent sinners that will not forsake sin and live a new life in virtue and godliness.

What was the cause why that begging friars did use so much flattery, and carried favour on every side? but because they lacked livings, and therefore they sang *placebo*, and preached pleasant things; nourish-

ing men in idolatry, superstitions, false trusts, vain religions, preposterous judgments, and such like; the which they perceived the people to be inclined to of their own nature, by the which every one is inclined to evil rather than to good and godly things. For to do or believe evil things, we have it of ourselves; but to do good, and to believe well, we cannot without the grace of God. And these things did the false flattering friars to get a cheese, or their quarter-groat; and yet for all their flattery, they could scarce get an honest living, killing spiritually their own souls and the souls of many other men and women deceived by them, to whom they promised life.

Secondly, if students in divinity be not quiet at their study, and have not their mind upon what they study; but be disquieted, careful for their dinner and supper, lack wholesome meat and drink, lack fire or warm clothes; little profit they shall do at their books, they shall not be able to come to such learning, as is necessarily required for God's glory, and the salvation of Christ's people.

Thirdly, in the Old Testament, the living for the Levites that served in the temple, was certain, and appointed by Almighty God. That their duty should not be denied to them, he commanded by Moses' law: how much more now should it be certain, what things should be due to the minister of God's holy word; that he might have both to live on for himself, his servants, and his household, and also for hospitality to be kept for others that need?

And how can he keep hospitality except he have something whereupon he may keep hospitality, and feed others corporally, as he should do?

Fourthly, to assign a certain living to the minister of God's word for his living, shall be less pain and less trouble to the people than if every day or week they should be troubled to give to him. That thing

should be very tedious to the people, and very troublesome to the pastor.

Therefore, seeing that God's law commandeth, and God hath so ordained, that he that preacheth the Gospel should live by the Gospel (1 Cor. ix.); high powers and rulers have done well, assigning to every pastor his living in a certainty, to be received without trouble or business. But, would to God, that the high powers, as they have assigned by their godly laws this thing; so, they would see that the people should truly pay it, without all grudge or murmur; to their pastors, who truly feed them with God's holy word! Would to God, that high rulers should cause every pastor to do his duty, and surely to have his due again, and no part of it to be withdrawn from him: for "the workman is worthy his meat." (Mat. x.)

Grace and peace from God the Father, and from our Lord Jesus Christ, be unto you. Here is shewed, what things Paul and Timotheus desired to these Philippians. They wished not kingdoms and empires of this world, not worldly honours or riches, not fat benefices or bishoprics, not high honours or worldly dignities, as carnal men wish to their friends and lovers, children or kinsfolk. But they wished to them the grace, favour, and the love of God, which things far pass all these corruptible worldly riches. They also wish them peace with God, the Father, which peace cometh not of man, nor of the merits of man, by works, or deeds, wrought by man; but of the mercy and goodness of God.

And this peace with God in their conscience have not evil men, for they always fear God, and reckon him as a cruel Judge, which without mercy will punish sinners and breakers of his laws. And therefore, saith the Prophet; "The evil say, Peace, peace, and they have no peace" in their conscience

with God: but those that be justified by faith, they have peace with God in their conscience, and lowly fear God.

And here we may learn grace, favour, and love of God, and also peace with God not to be of ourselves, but to be the gifts of God, freely given to them, to whom it pleaseth God to give these gifts.

Here also we may learn, what thing one Christian should desire to another, and wish in their letters, salutations, or otherwise, most chiefly and before all worldly goods, or riches: that is, the great favour of God, and peace in conscience with God. For what thing in this world can be pleasant to that man, that in conscience is not at quietness with God? Surely, nothing; and if thou wilt have peace with God, see thou be in peace, concord, and unity with thy neighbour, or else thou cannot be in peace with God.

Ver. 3—8. *I thank my God, as oft as I remember you (which I always do in my prayers for you all, and pray with gladness), because of your fellowship, which you have in the Gospel, from the first day unto now: and am surely certified of this, that He which hath begun that good work in you, shall go forth with it, until the day of Jesus Christ. As it becometh me to judge of you all, because I have you in my heart, as those that are partakers with me of grace in my bonds, in defending and establishing of the Gospel. For God is my record, how I long after you all, even from the very heart root, in Jesus Christ.*

After the salutation, the Apostle beginneth to shew the things that he would have known to these Philippians. And first of all, he giveth thanks to God for these Philippians, that they had received the faith of Jesus Christ, and that they did stand sure and constant in it: not shrinking away from Christ, for any affliction or persecution, or by any craft or

subtily, used by false apostles, to bring them from Christ's faith.

And in this thing the Apostle teacheth us to give thanks to God for benefits given to others by God, and not to be sorry, as some be, for God's gifts, given abundantly to others, which they themselves lack; and therefore are sorry that others should have what they lack; as more knowledge, learning, or cunning in God's word, than they.

They are blind and ignorant, and would have all others as ignorant and blind as they be. He praiseth them, that they were come into the communion of the Gospel, and made partakers of salvation by Christ, shewed to them by the Gospel, and this he doth, because he would have them more desirous of the Gospel, and of the knowledge of Christ, and to be more constant in the faith of Christ.

Virtus enim laudata crescit,

Virtue commended doth not make good men proud, but more diligent, to increase virtue and to attain unto it.

Also, we be here taught to pray for others, to be glad of the gifts of God given, and especially above all things, for the word of God, purely and sincerely preached; of the which cometh faith, for "faith cometh by hearing, and hearing by the word of God" (Rom. x.). So these people received faith by the preaching of St. Paul, and were made partakers of the Gospel of health and salvation by Christ (Acts, xvi.).

From the first day unto now; having this thing persuaded unto me, that He which hath begun this good work in you, will go forth with it, until the day of the Lord. This thing the Apostle would have persuaded unto these Philippians, that God, which hath begun this good work in them, that hath called them from infidelity, superstition, idolatry, fornication, adultery, and from among other gentile fashions

and heathen manners, to the faith of Jesus Christ, and to our holy conversation of living; that He who hath begun this good work in them, will go forth and increase them more and more in faith and true holiness by the knowledge of God's holy word.

And here he sheweth the common saying oft-times to be true, that of a good beginning cometh a good ending; and that God continueth in good men and obedient persons those good works, that he hath in them begun. Here we may learn to judge those to finish well and bring their matters to a good pass, that begin well. Yea, this place teacheth us to know that it is God, and not we, that beginneth a good work in us, and also that it is God that brings to a good end a good work. Of the which we learn the beginning of faith, or of good works, and the increasement of them to be not of us, of our might, strength, power, or merits; but to be of God only, and of his free grace and goodness.

This place sheweth, that we, of our own free-will, without the grace of God, are not able to begin any good work, nor to go forth with it, nor to finish it. For "we, of ourselves, are not able to think any good thought, as of ourselves, but all our ability is of God" (2 Cor. iii.). Of ourselves, we are not able to will any good work, for God worketh in us the willing of good things, for his good will's sake (Phil. ii.). And Christ saith in John; "Without me you can do nothing."

Then what shall we ascribe to our free-will without Christ, and without the grace of God? Surely, nothing that is good. Evil cometh of ourselves, and all goodness of God, the Father of light (James, i.). And if these be true, as they be in very deed, then methinks that they err, and are to be blamed that say, that we, of our free-will, may do good, may assent, and receive the grace of God offered to all

men, or not assent to it and forsake it, if we list, and at our pleasure and free-will; or else our will, they say, cannot be free or called a free-will.

Of these men I would ask one question; whether to assent to the grace of God offered, and to receive it, is good, or no? And if it be good, as I trust none will deny, then it is of God, the Father, and not of us (James, i.). To this question St. Austin maketh answer, and saith; that in outward works indifferent, neither good nor evil of themselves, we have a certain free liberty to do them, or not to do them: as to lift up a straw, or to lay it down again; but to do any thing that is acceptable to God, or meritorious (as they were wont to call works pertaining to our justification, or to the salvation of a Christian man), we cannot do it without the grace of God, nor yet will it, nor assent to it. It wholly hangs of God and of his grace, and not of us, or of our merits or good will, without God's working in us, and making our will, ill of itself, to be good and conformable to his will. For the grace of God healeth our evil will, and maketh it agreeing to his godly will, and so conformable to it, that we willingly, and freely, and with gladness do those things, that God willeth and commandeth: so, we helped with the present grace of God, of a good will and gladly, do the works of God. Not we do God's works, but rather the grace of God in us.

St. Austin in his book of grace and free-will thus saith: "*Co-operando Deus in nobis perficit, quod operando incepit: quoniam ipse, ut velimus, operatur incipiens, qui volentibus co-operatur perficiens; propter quod ait hic Apostolus, quoniam qui operatur in vobis opus bonum, perficiet usque in diem Jesu Christi. Ut ergo velimus sine nobis operatur; cum autem volumus, et sic volumus ut faciamus, nobiscum co-operatur; tamen sine illo vel operante ut velimus, vel co-operante*

cum volumus, ad bona pietatis opera nihil valemus." Bede hæc colligit verba ex Augustino in hunc locum Pauli. (i. e. "By working with us, God perfects in us, that which he began by his own operation: for he who perfecteth the work by working with us when we are willing, himself beginneth the work, that we do will; according to what the Apostle saith in this place, that he which hath begun that good work in you, shall perform it until the day of Jesus Christ. Therefore, God without us worketh, that we may have a good will; but when we have that good will, and so will that we perform it, he worketh with us: yet without him, either working in us that we may have a good will, or working with us, when we have that good will, we can avail nothing towards good works of piety." Bede gathereth these words out of Austin on this place of Paul.)

As it becometh me to judge of you all. In these words the Apostle sheweth his hearty and loving mind towards those Philippians, that he did not flatter nor deceive them with feigned and deceitful words; but simply, as he thought of them, so he spake and judged of them. For he could think none other, but that a good beginning should have a good ending. And here he teacheth all in their youth to use and exercise virtuousness; for the common saying is,

*"He, that in his youth no virtue will use,
In age all honour will him refuse."*

A saying not more common, than true. Use therefore in youth true virtue, and get godly learning, that thou mayst have honour amongst men, and glory with God everlasting.

The cause, why he thought just and convenient thus to think of them, was, because the grace of

God leaveth or forsaketh no man, who before does not leave and forsake God and well doing. And therefore, he thought that God would not forsake them, who were doing well, and ever going forwards in the knowledge of God's word, and in holy works commanded by it to be done of Christians, and to walk in them. (Eph. ii.) And therefore, he thought that God would work in them more and more good works, and that he would not leave them until the hour of death, and until the day of the Lord; when he shall come to judge the quick and dead, and to reward all good works; that is to say, all those works, that God hath wrought in us.

God is so good and loving, that those works, which he works in us, he calleth our works, and will reward them, as if they were only our works, and not by his grace. Isaiah saith, "Lord, thou hast wrought in us all our works." Also Lyra here saith, "As the beginning of a meritorious work is of God, so is the continuance and the end of it, of God."

The Apostle speaketh these words, not that he would make them proud, or to be negligent to do well; but rather that he should provoke them the more to go forward in well doing, and to increase the good hope he had conceived, and not to lose by negligence the grace of God, the assistant help and aid of the Lord.

Because I have you in my heart, as those, that are partakers with me of grace in my bonds, in defending and establishing of the Gospel. Here be tokens of love towards them shewed, that he remembereth them in heart, and in his bonds, and imprisonments, which were not for his faults, but for the Gospel of God. Which bonds were not to him any shame or rebuke, or hindrance to the Gospel of God: but to his great laud and praise, and to the furtherance and

increasement of the Gospel, and that by his bonds the Gospel was not slandered, but promoted, defended, and surely confirmed.

From the which we may learn, afflictions, persecutions, imprisonment, bonds, chains, and fetters, to the true preachers and teachers of God's word, to be no new thing, to be no shame nor rebuke to such faithful preachers, although flesh and carnal wisdom otherwise do think and judge. Flesh judgeth afflictions, persecutions, and imprisonments, to be shameful to hinder the word of God. But God doth make these afflictions to promote the Gospel, and increase it; and makes the wisdom of the flesh, and of the worldly wise men to be foolishness before him, and in his sight.

Here the Apostle bringeth these Philippians to his love; first, in that he did give God thanks for them, that they had received the Gospel, and were made partakers of eternal health, declared by the Gospel to them.

Secondly, he getteth their love, in that he prayed for them always in his prayers to God; desiring and wishing them good and godly things, as mercy, peace, favour, and love with God the Father and such like.

Thirdly, they could not but love him, which not only in wealth and prosperity did remember them, wish them good, and prayed for them; but also did remember them in his afflictions, and in prison for the Gospel's sake he preached to the Gentiles, and wrote unto them so comfortable, and also profitable an Epistle.

Also here he remembereth his afflictions, which he calleth the defence and confirmation of the Gospel, and therefore are rather to be loved and wished for, than to be hated of any Christian. So, the Apostle calleth his afflictions for the Gospel, the

defence of the Gospel (2 Tim. iv.): “ In my first defence, no man was present with me (I pray God it be not imputed to them of God), but the Lord, which was ever present with me, and did strengthen me, that by me the Gospel should be preached, and the Gentiles hear the Gospel. And I was delivered from the mouth of the lion” (so he calleth Nero, the emperor, a lion for his cruelties).

So Paul used himself in prison, and defended the Gospel, that the Gospel was stoutly defended, and also greatly increased by his imprisonment, as hereafter is shewed. So afflictions, imprisonment, persecutions, and death of faithful preachers, be not shameful, and worthy of rebuke, nor a hindrance to the Gospel; but be laudable, defend, promote, and increase it. And therefore, faithful ministers of God’s word have no cause to be sorry in their tribulations for the Gospel’s sake; but rather to rejoice and be glad, for such be blessed of God, that suffer for Christ, and for his word, and shall be partakers of glory with Christ, and so shall they all be that suffer with Christ (Rom. viii.).

Wherefore he saith, You Philippians, as you be partakers of my afflictions, and so with me suffer with Christ, if you continue with me in my afflictions, you shall be partakers of the grace, glory, and everlasting life with me. Which thing I think it meet to think of you all, for so good beginnings make me to have that good hope in you, that you will continue to the end, well doing.

For God is my record, how I long after you all, even from the very heart root, in Jesu Christ. The Apostle bringeth in God to witness, which knoweth all things and the secrets of man’s heart (for God is only the searcher of the heart), that he spake these words of no carnal affection, or for any lucre sake, but for the pure love he had towards them,

and that he loved them for no other cause, but that he did see them lovers of Christ and of his holy word, and them to be such as declared by their living that they loved God, had received his word, and were doers of it, and that they were constant in it, and therefore worthy of praise.

Here we may learn of Paul, that it is lawful for Christian men sometimes to bring in God for witness, as here Paul did confirm the truth spoken. Which thing was for the glory of God, and for the profit of others, and to confirm bonds of peace, which were made the better to be kept, because of the promise confirmed by an oath, which should in no wise be broken. Swearing in every trifling matter, and for light things, and in daily communication, and where no need is to confirm God's truth, nor profit to others, should not be amongst Christian men. Lest by oftentimes swearing, men run into perjury, to blasphemy of God, irreverently taking God's name, and so break God's commandment, offend God, and provoke him to anger, and to pour his vengeance upon such swearers. For it is written, that the sword of God's vengeance shall not go from the house of him that is perjured.

Fear therefore to swear, that you may escape the punishment of God, that is threatened for such, as take the name of God in vain, and will swear by the blessed body of our Lord, by his arms, sides, feet, legs, and by all his members, by the holy mass, at every word they speak, or in every small matter, where no need is to swear, and where no just cause compelleth them to swear. To such it is spoken (Dent. v.), that he shall not be unpunished, that taketh the name of God in vain, or bringeth in his name irreverently. For his name is to be sanctified and hallowed alway; and God is not to be brought in witness of a false matter, or to confirm our lies,

For God will punish all such, that abuse his holy name.

It grieveth all good men to hear the great swearing that is used commonly of all men; and specially of soldiers, serving men, and courtiers; how at every word God's holy name shall be blasphemed, and that they, when rebuked for it, will not, or can not, leave off swearing, because they have accustomed themselves to blasphemy of God. But if they will continue still in their evil custom, it will bring them to the devil, everlasting death, and damnation. It were better for them to leave their evil customs sometimes, than to go to the devil.

Also God will not suffer such blasphemers to be unpunished; but he will either punish them here in this world, or else in the world to come, or peradventure in both; as oftentimes it chanceth, that swearers be both punished here, and in the world to come. Here God punisheth such with poverty, hunger, cold, imprisonment, sickness, evil and sudden deaths; yea, and with this punishment they be punished here, so that all good men fly their company, abhor their communications, and hate their blasphemous words. And this thing are great swearers sure of, that those, that be great swearers, be less trusted: therefore, if fear of God will not withdraw evil men from swearing and blasphemy, let the worldly punishment pluck them from it.

Let high rulers make strict laws for perjury and swearing; let them swear not themselves, but when need shall require, let them use few oaths; for the multitude of oaths maketh oaths less set by, and perjury unpunished maketh it to be counted as no sin, or offence to God, nor to man. What quest, impannelled and sworn by an oath upon a book, will not do something contrary to their oath, at the request of them, that bear the rule and swing in that

shire they are in? What thing shall not go on their side, and at their pleasure? Examples may be seen in too many places and shires; God amend it, and make high rulers to look upon the matter, that perjury and blasphemy of God's holy name may be avoided, and this evil use of swearing left; that God's name may not be called on, but in a true matter, when need shall be, with great honour and reverence according.

Ver. 9—11. *And for the same I pray, that your love may increase more and more, in all manner of knowledge, and in all experience; that ye may prove, what is best, that ye may be pure, and such as hurt no man's conscience unto the day of Christ; filled with the fruits of righteousness, which come by Jesus Christ, unto the glory and praise of God.*

Consider here, good reader, what Paul desireth in his prayers to the Philippians. He desireth them to be increased more and more in charity, and in all knowledge and spiritual understanding of God, and of Christ Jesu. And in these he teacheth us what things we should desire to others, and how to wish charity and spiritual knowledge to be increased more and more to others.

He also teacheth, that it is the office of every good Christian to desire and get more and more knowledge of God and of Christ Jesu: and that we may, as long as we live, ever get more and more knowledge of God; that no man, be he never so well learned, should think himself to have all knowledge of God, or to be so sufficiently learned, that he should desire no more knowledge. And as they do increase in spiritual knowledge, so he would have them increase in faith, and in charity, and in godly living.

And this place is against those men, that would the lay people, that be very ignorant of God and of

his word, should have no more knowledge than they have ; and be sorry they have so much knowledge in God's word as they have.

This place reproveth all them, that be idle, and will not learn and study to have spiritual knowledge ; but be so idle, that they had rather spend the whole day, yea, the whole week, and month, at tables, cards, and dice, than to hear a sermon, to read a chapter of the New Testament, or of the Old. Such be many curates, and blind priests, and pastors in England, that be ignorant in God's word, and will not study to have more knowledge ; but will spend the whole day and week at tables and cards, railing upon learned men, and true preachers of God's word, calling them heretics, and saying it was a merry world, when there was not so much spoken of God's word, nor so much knowledge ; cursing and banning them that brought so much knowledge of it to men ; saying, they would go a hundred miles barefoot to burn such heretic knaves. Well, howsoever they rail at true preachers, that seek only God's glory, the health of such blind guides, or blind priests, and the salvation of the people committed to their spiritual charge ; such idle curates or people be here reprov'd and admonish'd, to study to get more spiritual knowledge of Christ Jesu.

Also this place checketh all them that contemn and despise holy Scripture, and the holy learning of it ; that will not come to sermons, and lectures of holy Scripture, when they may ; but will walk in the church in the time of the sermon, or keep them idle at home, or evil occupied, when they know there is a sermon of God's word ; or will at that time get them to breakfast, that they may absent themselves from the sermon : so they flee from God to the devil, forsake their salvation, and run headlong into death and damnation, except they repent and amend.

This place also maketh against all them, that go about to persuade the lay people, that it is sufficient knowledge for them to learn and know their *Pater-noster*, so they call our Lord's prayer : and that they have no need to know any more of God's holy doctrine.

But those that be wise, let them leave such doctrine, and they themselves use all diligence to learn more and more knowledge of God's holy word, and teach all others so to do, and increase in the same, and as they increase in learning, so let them increase in godly living.

That you may prove, what is best, that you may be pure, and such as hurt no man's conscience unto the day of Christ : filled with the fruits of righteousness, which come by Jesus Christ unto the glory and praise of God. Here is the cause declared, why he desired them to get all spiritual learning and increase in the same ; that they might discern and truly judge what is good, what is evil, what is for their salvation, what is against it ; that they might know light from darkness, and darkness from light ; sweet from sour, and sour from sweet : and not to judge light darkness, and darkness light, life to be death, and death life : and so to run into damnation threatened to such evil judges (Is. v.).

And here he requireth of every man, that they should have a pure and just judgment, which cannot be without true knowledge of God's holy word ; by the which good is known from evil, light from darkness, and life from death. And this place reproveth and condemneth all untrue, false, and preposterous judgments in matters pertaining to the salvation of the soul.

Lack of knowledge of holy Scripture is and hath been the cause of much mischief, and of many perilous and false judgments in the world. Such had

all they, that judged Christ Jesus (that innocent lamb, that never did sin, in whose mouth was found no deceit, falsehood, or craft) to be a sinner, a drunkard, a devourer of meat, like in sin to publicans and sinners, whose company he used to make them good, as he did in deed: and that also called him a blasphemer of God, a deceiver of the people, that cast out devils in the name of Beelzebub, saying, that he had a devil within him. Such were the false judgments here reprov'd of the scribes and pharisees by Christ Jesus. So Tertullus, the orator (Acts, xxiv.), called Saint Paul an heretic and a pestilent man, and his doctrine, heresy.

So now-a-days, many call the doctrine of the Gospel of God, new doctrine and heresy, and the teachers of it heretics. All such false judgments the Apostle here reproveth, and condemneth them that so judge, to hell fire (Is. v.), if they do not here repent, and amend, and learn better knowledge, so that they may judge better and more truly. Also here are reprov'd all preposterous judgments: as were all the judgments of them, that preferred voluntary works (as pilgrimages, offerings up of candles to images, gilding of images, and such like, not commanded of God), before the works of mercy commanded of God to the Christians to do.

Ignorance was the cause, why voluntary works were preferred before God's commandments. If men had known works of mercy to be more thankful to God, better to have pleased him, and been more acceptable to him; I think many good men, much given to voluntary works, more than to works of mercy, would have done differently, than what they did. More they did bestow upon such voluntary works, than they did give for the relief of the poor; yea, they were much more ready to do voluntary

works, than to fulfil God's commandments, which was a great token and sign, that they thought, and judged voluntary works to please God better than works commanded in holy Scripture. For, as to these works, scarce they could be brought by any persuasion, to give a crown or a noble to a poor man in sickness : but to gild an image, and to spend twenty shillings on the gilding, they of themselves were ready enough. And yet there be such that had liever give a crown to gild an image, if they could be suffered without blame, than twelve-pence to a poor blind, lame man, that is in extreme necessity.

So you see the Apostle here requireth of all true Christians, a pure and true judgment, and excludeth all false and preposterous judgments from Christ's people ; and that they should know how to judge amongst good works, and if one be better than another, to choose out the one that best pleaseth God, and with all gladness of mind to do it.

Secondly he desireth they may be pure and clear from all vice and sin, from all craft and falsehood, from evil affections of the flesh, from carnal desires and lusts, from pomp, pride, and all vanity of the world : that they may be such, as neither by word nor deed, do offend any ; that is, do not give just occasion of evil. Sometimes occasion of evil may be taken where no occasion is given : as many were offended by Christ, who never did offend, and never did sin, and yet he was evil spoken of, and was a slander and a stone of offence ; that is, an occasion of hurt to the scribes, pharisees, and unfaithful Jews. Which offence came not of Christ, but of the wickedness and maliciousness of evil men, that took occasion of hurt where no occasion was given, and were offended where they should not have been offended : but rather they should have

been offended with themselves, and their naughty manners, evil living, perverse and preposterous judgments, and have mended them; than that they should have been offended by Christ, in whom was no offence, nor by him was offence given, in word, or in deed. Here the Apostle forbids to give just occasion of offence to any man, and that not for a day or two, but unto the day of the Lord; that is, during all your lifetime, holy living is required of every good Christian man and woman.

Thirdly, learn that it becometh all Christians to be fulfilled with the fruits of justice; that is, verity, justice, faith, hope, charity, and all works of mercy, wrought by the spirit of God; and not by our merits, deservings, or suffrages of others, but only of God's grace by Jesus Christ, our Lord; and that to the glory and praise of God, and not for our own praise and commendation, nor that by our works we should merit or deserve God's grace or favour, reconcile us to God, satisfy for sin, and obtain life everlasting by the merit and worthiness of our works. But good works we must do to the glory of God, to shew us thankful to God, of whom we have received so many benefits, to declare our faith not to be dead, to agree to our creation and vocation, that we be not created and made to be idle, but to labour profitable labours, ordained not of us, but of God, that we should walk in and serve God after our vocation, as we be called, and as God hath commanded us, shewing ourselves always obedient to God's will and pleasure.

Ver. 12—14. *I would, you understood, brethren, that my business so happened unto the greater furtherance of the Gospel; so that my bonds in Christ are manifest throughout all the judgment hall, and in all other places. Insomuch that many brethren in the Lord, are emboldened through my bonds, and dare more largely speak the word of God without fear.*

The Apostle here declareth more plainly, how his imprisonment and bonds were no hurt, nor damage to the Gospel, but rather did promote it and set it forward; that these Philippians should not be offended by Paul's bonds in prison, nor think him to be evil, or an heretic, or sower of evil seed, or false doctrine, and for false doctrine to be cast in prison in fetters to his great slander and infamy, and to the rebuke of the Gospel preached by Paul. And here he sheweth two commodities to come to the Gospel by his imprisonment and bonds.

The first is, that by this occasion the word of God came to many, not only to the common people, that came to him in prison, to whom he preached God's word, and won divers to Christ, as Onesimus and divers others; but also is come to the judgment hall and into the palace of the hall of Nero the emperor. Yea, the word of God was scattered and spread throughout all the world. For at Rome were at that time people of all nations, that wrote home to their countries what things were done at Rome.

They, being at Rome, wrote of Paul and of his pure and sincere doctrine, and how he was cast in prison, and in chains for the Gospel of Christ, and not for his faults or iniquities. Yea, Paul's constancy in preaching and setting forth the word of God in prison, and in judgment before Nero (an evil emperor, an enemy and adversary to God's Gospel), and the patience that Paul had in prison and in bonds, with all humility and meekness, did declare to all good men both in Nero's court and without, that Paul suffered bonds for Christ's Gospel, and for Christ, and not for any fault in himself.

The second commodity, that came by Paul's imprisonment, was, that some that had received Christ's Gospel, and had professed the truth, favoured, and loved it; yet they were fearful, and for fear of per-

secution, afflictions, loss of worldly goods, and life, durst not boldly and openly profess the truth and Christ's Gospel. Such be many now-a-days, that shrink away from God and from the verity of his truth, either for worldly lucre sake, for fear of afflictions, loss of men's favours, or of worldly goods, or for fear of imprisonment, or of life. But those that were fearful and durst not boldly profess Christ and his Gospel, were made bold by mine afflictions and bonds, and by the patience which they saw in me, and set all fear aside, and boldly, freely, and frankly professed Christ and his word, and published it with great boldness, and were of God preserved from the mouth of the lion, as I was. And the Gospel was promoted by mine imprisonment, notwithstanding the adversaries of God's word, which thought to hinder and let God's word, and clean to abolish it and destroy it by mine afflictions. But God frustrated and made vain all their evil purposes, and made them to serve his glory, and to promote his word, and set it forth by those means, wherewith the adversaries had compassed to destroy God's word and his glory.

So we see, that evil men's purposes come not always to effect. They attain not that thing they go about; they labour against God, but in vain; for there is no labour, no counsel, no wisdom, no prudence, no power, no might, that will serve against God. Yea, God is so good, prudent, and mighty, that he turneth the purposes of evil men, and maketh them serve to promote his will and pleasure. As here Nero, the emperor, thought to have oppressed and destroyed God's word clearly, setting Paul in prison and in fetters. But God made his doing to further the Gospel, so much as nothing could further it more. Such is God's goodness, that at the length they la-

bour in vain, that labour against God, or against his word.

The truth may be hid and obscured for a time, but at the length it will burst out and be openly known in spite of all his enemies.

Learn here, that Paul was in prison at Rome, when he wrote this Epistle, and had no cause to be ashamed of his imprisonment or bonds; but rather might rejoice in them, for they were for the glory of God, and the promotion of his word. So may all others rejoice, when afflicted and imprisoned for Christ and his Gospel: for by such the Gospel is defended, confirmed, increased, and promoted.

Ver. 15—18. *Some preach Christ, of envy and strife, and some of a good will. The one part preacheth Christ of strife, and not purely, supposing to add more adversity unto my bonds: the other part of love, for they know that I lie here for the defence of the Gospel. What then? So that Christ be preached all manner of ways (whether it be done by occasion, or true meaning), I rejoice therein, and will rejoice.*

The Apostle said before, that the Gospel was preached more liberally, and more without fear, from the occasion taken by his imprisonment. Now, he in a manner correcteth himself, and with this thing not to be done of all men, that had received the faith of Christ and his Gospel; nor yet that all, who preached Christ's Gospel, did in like manner preach it. For some preach the Gospel of envy, malice, and contention. Some preach it of a good will. So we may see not all men to be of like goodness, nor of like faith, nor of godly living. For some be good, and bring forth good fruits, and some be evil, and bring forth evil fruits.

The one part preach Christ, of strife, and not purely, supposing to add more adversity unto my bonds. He sheweth for what end and purpose some preach

Christ: not purely, but of strife and of contention, not seeking God's glory, nor yet the salvation of Christ's people. But they chide, and brawl, sow discord and debate, and with great hatred of me preach the Gospel: thinking by that means to add more and more adversity and afflictions unto me, to make me more hated of Nero, the emperor; knowing that it was persuaded to Nero, that the preaching of the Gospel should be destruction to him and to his empire. And therefore Nero would have no preaching of the Gospel, but hated the Gospel worse than a serpent, or a dog. And therefore he cast Paul in prison, and thought to have killed him, and the more the Gospel was preached, the more Nero hated Paul; as they knew well enough, which preached the Gospel not purely, but knew all the blame should be laid upon Paul's back, and that he should run the more and more into the ire and indignation of Nero, the emperor; and so Paul should suffer for all, and more punishment come to him.

See, how sometimes devilish persuasions are brought into the heads of high princes and rulers, yea, persuaded unto them, as here was to Nero, the emperor, that the preaching of the Gospel of Christ should be the destruction of his realm, and the cause of rebellion of the subjects against their heads and rulers. Whereas there is nothing that is more for the salvation of the people, than is the preaching of God's word; for that is the mean, by the which God hath ordained to save his people (1 Cor. i.). And nothing more keepeth the people in a good order, and in due obedience, with all humility and subjection to their heads and rulers, than the word of God, truly and sincerely preached.

It is a great marvel, that the devil should persuade this to any man, that life is death, and light is darkness. The word of God, it is life, and bringeth

with it life and the Spirit of God : as saith Christ (John, vi.) ; “ The words which I spake unto you, they be life and the Spirit,” that is, they bring life and the Spirit of God. What is a greater offence, than to call life, death ; and death, life ; to whom the Prophet (Isa. v.) threateneth everlasting woe ? What is more blasphemy to God, than this ? Yea, it is sin against the Holy Ghost to call the Gospel of God to be the destruction and death of the people, when it is the only health and salvation of the people : a sin, which is not forgiven in this world, nor in the world to come.

This is an old craft of the devil, to persuade high princes and worldly rulers that the preaching of the Gospel is the destruction of the people, and the decay of their worldly realms, honours, and dignities. Whereas the Gospel maintaineth kingdoms, preserveth honours and dignities, and saveth the people from the devil, and hell fire, and everlasting damnation.

What other cause was, that Christian princes and rulers would not suffer the Holy Scriptures to be in their mother’s tongue, as they call it ; that not only priests, but also laymen might read the holy Scriptures to their comfort and edifying in God and in Christ, but that it was persuaded to them, that the holy Scriptures were not profitable, nor to the health and salvation of their people, but that they were hurtful, brought errors and heresy, contempt of magistrates and rulers ; and so were the death and destruction of their subjects ? And therefore the holy Scriptures were shut up from the lay people, unlearned in the Latin tongue, lest they should take hurt of them. Whereas the holy Scriptures be the spiritual food of the soul : and the soul, lacking this spiritual food, must needs die, as the body, wanting corporeal food.

The holy Scriptures bring life, health, and salvation, as is said before, except some evil men do abuse them; and because some have, and do abuse the holy Scriptures to their destruction, is it meet to take them from all laymen? For what thing is so good, so holy, that cannot be abused; or that some have not abused, or do abuse? Fire, water, meat, drink, apparel, be things necessary for man; and yet some have abused them to their great hurt, loss, shame, rebuke, and death. But because some evil persons abuse good things, is it meet or convenient to forbid all men the good use of these things? I think you will say, no, for then we should have neither fire nor water, bread nor drink, coat nor gown.

But this thing I think it meet, that those, that do abuse good things, be punished, and by punishment taught to use good things better, with thanksgiving to God. Likewise, I wish and desire, that the reading of holy Scriptures should not be forbidden to all lay men and women; but forbidden only to such as do abuse them, and do not take them and read them to their comfort in Christ, and for amendment of their lives; and that such might have them as will lawfully teach themselves and their household virtue and godliness.

Here also we may learn, that Paul, although he preached God's word purely and sincerely, yet he had many enemies and adversaries, yea, of that sort, that preached the Gospel, as he did, to the people, and so they would be counted, as to preach the Gospel of God, for God's glory, and for the edifying of the people, through envy and hatred they had to Paul, and to bring Paul in more hatred to Nero, the emperor, and by that means to increase Paul's pains and torments. For they knew that Nero would be more fierce and cruel against Paul, the more the

Gospel of God should be preached abroad, and more published.

Here we may see what envy and malice do, and that wicked men sometimes pretend holiness, that they may do displeasure to him whom they envy, and to bring him to more torments and pains: as these adversaries of Paul did preach, not purely, nor sincerely, but of envy and of contention. And if there were such in Paul's times, that so envied St. Paul, let us not marvel, if there be such in our time, that envy all good preachers, and would bring them to pains, prisons, and torments.

Also, here we may see, that as impiety and destruction of the people were persuaded to Nero, for the health and salvation of his people; so, to many Christian princes and high rulers it was persuaded, that the translation of the holy Scriptures in the mother-tongue would be the destruction of the people. So princes have erred for a time. But thanks be to God, that error is taken away from many princes and high rulers, and the truth, in the place of error, hath persuaded them, that the holy Scriptures in the mother-tongue are very profitable for all men, that will use them well. And those, that do abuse them, let them be punished in example to others, that others may fear to abuse the holy Scriptures of God, given for our salvation.

Some preach Christ of a good will. Now, he toucheth the other part, saying, some men preach Christ purely and sincerely, and of a good will, and they be those, which of charity and of love to God's glory, and the health of the people, preach God's word truly, nothing else regarding but God's glory, and the edifying of Christ's people, not seeking thereby their own lucre, advantage, honour, and glory.

Here, we may see that in Paul's life there were

some good preachers, some evil preachers; nor did every one think well of Paul. For some thought him an heretic, and a deceiver of the people, and therefore they laboured with all diligence to increase his pains, and studied to bring Paul to shame, rebuke, torment, and death. Others there were, that knew Paul to preach the truth, and to defend the Gospel by his afflictions, and they were made bold by his constancy and patience to preach and publish Christ's Gospel without all fear, and that in the court and hall of Nero.

But here, peradventure, some will ask, did all know Paul to preach the truth? No, for God did not lighten every man's mind with the light of truth. For some did count the truth to be falsehood, and the Gospel to be heresy, and did hate it, as now yet some do call God's word, heresy, and true preachers of it, heretics, and do hate them and persecute them. The cause is, they are not lightened with the light of truth, but be blind in it: whether that blindness hath deserved their malice, which hath blinded them, or the prince of this world hath blinded their eyes, that they cannot see, nor yet hear the truth of God's word preached.

So that Christ be preached, whether it be by occasion, or true meaning: I rejoyce therein, and will rejoyce. Here the Apostle rejoiceth, that the word of God is preached, howsoever it be preached of them that preach, whether they do it of a good mind, or of an evil purpose and intent. It is better the word of God should be published abroad, than be hid under the candlestick, and so hid, to profit none: for published, it profits some, and goeth not in vain (Isa. lv.). For although they, that preach it of an evil mind to hurt others, or to make others more punished, do not profit themselves, so doing, nor do any profitable work to themselves; yet they

do or work profitable to others: *will* they, *will* they, they promote God's glory. So, God orders the matter of wicked men.

So, here we may learn, that Christ may be shewed of evil men, which profit not themselves, so doing, but others. So, evil men sometimes do works profitable to others, but not to themselves. If it had not been a good work and pleasant to God, that Christ should be openly preached of evil men, Paul would not have rejoiced in it.

Wherefore, we may see, that it is better that an evil man should give a penny to a poor man, and speak well of God, than to give nothing at all, or to speak nothing of God that is good. This work, done of an evil man, is not meritorious, as they call it, for it is not done in faith: but it is called, *bonum opus in genere* (a good work in itself). If it were done of a good faithful man, and of a good intent, it should have its reward. But because it cometh from an evil man, and of no good purpose, it lacketh its reward before God, for God doth not esteem works, done out of faith, and of an evil man. Such works are not acceptable before him, nor doth he promise life everlasting to such, as labour without faith, and lack charity. Such works do not profit, to obtain eternal felicity and endless joy with Christ (1 Cor. xiii.).

Ver. 19—21. *For I know, the same shall chance to my salvation, and through your prayer and ministering of the spirit of Jesus Christ, as I look for and hope, that in nothing I shall be ashamed, but that with all confidence (as always in times past, even so now), Christ shall be magnified in my body, whether it be through life or through death. For Christ is my life, and death is to me advantage.*

Before, he hath shewed the evil purposes of them, that preached Christ of contention, and of a pre-

tended holiness, and not of a good mind or will, but to hinder the Gospel (which they promoted, so doing), although they intended to do the contrary, and also to have added to Paul more grievous pains and afflictions.

Now, he declareth, that his adversaries could not hurt him, nor bring him to death. But rather, on the contrary, he trusted to their humble prayer and to the administration of the Spirit of God, given to him, which can and will make all the labours of the adversaries vain, and make them to serve God's truth, and to be profitable to God's ministers, rather than hurt to them. Now, Paul surely trusted that the evil purposes of his adversaries would be profitable to him, and to the Gospel of God, by two things. The one is, by their prayer: for he knew the prayer of a just man to be much worth before God (Jam.v.). And therefore he used much prayer, and desired oft-times the prayers of others, to teach us to do such like.

Secondly, he hoped the evil doings of his adversaries would not hurt, but rather further, the Gospel, by the administration of the Holy Ghost, to whom nothing is impossible or difficult; but he will do what thing shall be most to God's glory, to the furtherance of his word, and the health of the people.

As I look for and hope, that in nothing I shall be ashamed. The Apostle sheweth, that his hope should never deceive him, for he was sure that those that put their full trust and hope in God, should not be confounded, should never have cause to mistrust God, should at the length obtain that thing they hope for of God. As it is written oft-times in David's Psalter, "our fathers have hoped in the good Lord, and they were not confounded;" they have obtained the thing they hoped. Yea, also, he surely trusteth,

that as God hath been present with him in other-times, and places, in his afflictions, so, he trusted, that God would not leave him now destitute of his aid and help, but would be with him, and help him, and deliver him, to the preferment of the Gospel.

Here, we may learn of Paul to desire others to pray for us, and know the prayers of others to be profitable, and to have a sure trust in God, and hope, that God will not leave his servants without help and comfort, although for a time he suffer them to be in afflictions.

As Christ always in times past, even so now, shall be magnified in my body, whether it be through life, or through death. Here, the Apostle sheweth, what thing he hoped of God, that Christ should be always magnified by him, both in life and in death. That, if so be it, he should live, he would preach and teach all-where Christ's glory, and make it famous to all the world, that all men above all worldly things should desire and study to set forth honour and glory to God and to our Saviour Jesus Christ, and to think them born for this end and purpose.

And most specially, bishops, prelates, pastors, and curates, should have their whole study to promote God's word by pure and sincere preaching of it. And so, by it purely preached, Christ should be magnified in their bodies: that is, by their living in this life in their bodies, saith he.

And if it should chance me to die; as to suffer death for the Gospel's sake, I do nothing doubt, but that by my death Christ Jesus should be magnified, and that he is the only Saviour, and that there is no salvation without him, that there is none other in whom we shall be saved, but only in Jesus Christ. And if I shall suffer death for the Gospel's sake, I should have no hurt by that, but much profit.

Which thing I desire, that I might be delivered from much sorry pain and many evils in this world, and to come to the heavenly joys that last always; unto the which I cannot come, without I be first delivered from this mortal body by bodily death, after the example of Christ, which first did suffer death, and so entered into his glory. So, must they do, that shall be partakers of his glory. Here, we learn of Paul, that death is more profitable to good men than life.

Ver. 22—26. *But inasmuch, as to live in the flesh, is fruitful to me for the work; I wot not, what I shall choose. For both these things lie hard unto me. I desire to be loosed and to be with Christ, which thing were much better for me; but to abide in the flesh is more needful for you. And this am I sure of, that I shall abide and continue with you all, for the furtherance and joy of your faith, that ye may abundantly rejoice in Christ Jesu through me, by my coming to you again.*

The Apostle openeth now more plainly, why he said his death should be to him advantage, for by it he should be delivered from the miseries, wretchedness, pains, torments, and afflictions of this world, and that he should be with Christ in heaven, in glory, and joy; and to live in this life, he knew it was but pain and labour for him.

What I shall choose, I wot not. Two things came to the Apostle's mind; the one, what was good for himself only: the other, what was more profit to the people of Christ Jesu. As for himself, he knew it was much better for him to die, than live; for by that means he should be delivered from the troubles of the world, from imprisonments and chains, from rebukes and taunts of the world. But for the people, he knew his life should be much more profit than his death. For he knew he should much more profit the people, and bring them to salvation, by faith-

ful preaching of God's holy word. And for the people's sake, looking to their profit, he did not desire death, but rather to live in his flesh, that he might bring them to Christ, and so to eternal salvation with Christ. But of these two, considering all things, he chose rather to die, than to live. Not that he refused labours, or to suffer pains of imprisonment, or of fetters, or of death; for these things he was contented to suffer: but that he might be delivered out of the miseries and wretchedness of this life; and that he might come to the eternal felicity and joy with Christ Jesu in heaven, always to be in bliss.

Here, we learn of Paul, death rather to be desired than life, and death to good men to be much better to them than this present life; that they should be no longer pilgrims, or far from God, but always to be present with him in glory and felicity. And therefore, holy men desired of God to be dissolved from this body and this naughty world, full of naughtiness and unhappiness; that they should displease God no more, that they should be wrapped no longer in the evils and miseries of this world, full of all evilness, that they might be with God in joy and in heavenly glory. So, after the example of good men, should we all desire rather death, than life, as they did.

The Apostle here reproveth them, that fear death, and shrink in their bodies, when they hear of death, as do carnal and worldly men, whose heart and mind is all upon carnal pleasures and worldly desires, honours, and dignities. For the flesh feareth death, and shrinketh at the voice of death, as Christ did, after his human nature. But he overcame death, that we should nothing fear the death of the body, which we know shall arise again, an immortal body (1 Cor. xv.). But if we will consider the matter well, as we should do, there is no cause why we should fear death. Because death is the debt of nature, which debt we must needs pay, *nill we, will we*. For the

sin of Adam brought it to us naturally, and therefore we must all die the death of this mortal body, and suffer that pain inflicted for sin.

Many places of holy Scripture shew us, that we shall die. Paul (to the Hebrews, ix.) saith, that “it is decreed of God, that all men once should die.” Ecclesiasticus (ii.) saith also, that “the wise man and fool die, the learned and the unlearned.” Paul (1 Cor. xv.), “All we shall not sleep, but all shall be changed.” “All we shall stand before the justice of Christ, to give account for those things we have done in our bodies, whether it be good or evil” (2 Cor. v.). “We have come naked from our mother’s womb, and we shall return again naked” (1 Tim. vi.).

Then seeing we cannot eschew death, why do we fear death? It is a foolishness to fear that thing, which through fear cannot be avoided. Therefore, there is no cause, why we should fear death. But this is to be feared, that we do not provide for death, as we should do; that we do not prepare us to die, as we should do; that the death of the body might bring unto us no hurt, nor damage, but much profit, joy, and bliss.

Divers examples shew us plainly, that we shall all die; Abraham, Isaac, Jacob, Moses, Joseph, David, Isaiah, Jeremiah, Daniel, Christ, and his Apostles: all patriarchs and prophets, our fathers, mothers, grandfathers, grandmothers, princes, kings, emperors, lords, earls, dukes, priests, monks, canons, that were before, are all dead. For they were mortal, so shall we all die, whether we be good or evil, as they were.

The time of death, the manner of it, and the place is to us uncertain, but as the hour of death is most uncertain, so there is nothing more certain unto us than that we all shall die from this corporal and this present life.

Death, as Christ saith (Mat. xxiv.), “shall come

to us, like a thief, and in the hour that he is not looked for." Example in the slow servant, and in the foolish virgins (Mat. xxv.). Also, the life of man is assimilated to grass (Isa. xl.), to a shadow, or to a cloud (Wis. ii.), which shortly passeth away. And Job (xiv.) saith, that "a man born of a woman liveth a little time, and is filled with ail miseries, and goeth away as a flower, and is trodden down, and fleeth as a shadow, and never tarrieth in one state." Therefore, let us not make much of our painted sheath, that is, of our frail and corruptible body: a lump of earth, which is as a tent to tarry in for a little time, as Peter saith (2 Peter, i.), "Let us think, that if the house of this tabernacle should be destroyed, we have a building with God, a building everlasting in heaven, not made by man's hand" (2 Cor. v.).

Therefore, let us watch, that death steal not upon us sleeping, and come upon us unawares, and unprovided; lest we be excluded out from heaven, and from heavenly joys. Let us take good heed, that the door be not shut to us, and we not suffered to come in. Let us provide for death, that when God shall come and call us by corporal death, we be not then found slow and unprofitable servants, not looking for the coming of the Lord, lest he be angry with us, and divide us, and put our parts with hypocrites, where shall be weeping and gnashing of teeth. Let us be ready at all times for death, and then we shall not fear death, let us have a true faith in Christ, pure charity to our neighbours, and live virtuously, and then death shall be welcome to us at all times.

There are three things, that make death terrible and fearful to men, but they are not to be feared.

The first is, an evil opinion of late days, crept in and raised by the Anabaptists, or by others, ignorant in God's holy word. Some there be, that think the

souls of good faithful men, departed this present life, do not go to rest, peace, and glory with Christ, but that they sleep, without perceiving good or evil; and that they lack the joy of heaven, till the day of judgment. And this evil opinion maketh some to fear corporal death. But let this evil opinion fear no man to die, and to depart his present life. For they that die in Christ, be blessed, and in peace, rest, and comfort with Christ, and so in joy and bliss, as I shall shew more at large by the holy Scriptures of God.

The second thing, that maketh men to fear death, is the old inveterate opinion of *the third place*, sometimes called *purgatory*: into the which place, as they have said, go all the souls of them, which, in this world, have not fully satisfied for their sins, by works here in this present life done; and are in that third place, grievously punished with great pains and intolerable punishments, which nothing differ from the pains of hell as they say, but that the pains of purgatory, as it is called, have an end; while the pains of hell have no end, but always shall endure and be more grievous and grievous to such as shall suffer in hell and the pains thereof. But if we live well, and die in Christ, we shall not need to fear the pains of this third place after this life, for the holy Scriptures put good men in more comfort, than so; as anon, by God's grace, ye shall read here by holy Scriptures.

The third thing, that maketh men to abhor death, is the pains of hell, threatened by God to evil livers, for their sins to be justly punished: which pains men should fear indeed, and leave living evil, and live well after God's laws, as they have professed to live. Men, considering when they should die and change this corporal life, and that they must go either to heaven, purgatory, or to hell: and that none go straight to heaven, without he have fully satisfied for his sins here, as few or none do; and if any do, yet the evil

opinion saith, that they shall not go to heaven, till the day of the last judgment, but till that time be without joy and bliss; and if they shall go to the third place, or to hell, they be in extreme pains and torments; men, I say, these things considering, it is no marvel though they fear death. How can they not fear death, that think their life after this present life, not to be better, but much worse, in pains and great punishments?

But these three bugs should not make us to fear to die in Christ. For the first opinion is an evil opinion, and contrary to the holy Scriptures, which say, that the souls of good men be with Christ; and if they be with Christ, they lack no joy, comfort, glory, or felicity. St. Paul saith here, "I desire to be dissolved from this mortal body, and to be with Christ." He thought to be with Christ, if he were dissolved from this corruptible body. And like it is spoken 2 Cor. v. As long as we be in this body, we be far from God, therefore we would be far from this body, and be present with God. Such, as be present with God, be in joy and felicity. And (Luke, xxiii.) Christ said to the thief, crucified with him upon the cross; "This day (not to-morrow, or at the last judgment) thou shalt be with me in paradise." *Wisdom* (iii.) confirmeth these things, saying; "If the just man be prevented by death, he shall be in refreshment." And again, the same saith, that "the souls of good men be in the hands of God, and no torments of malice touch them, they appear to the eyes of the wicked to die, but they be in peace." Also Luke (xvi.) sheweth plainly, that Lazarus was in joy and comfort, and the rich man in pains and torments. These places of holy Scriptures and many more, that might be brought for the same purpose, do sufficiently prove, that the souls of good men, departed this life, are with God and with Christ in joy, bliss, peace, refreshing, comfort, and in rest, without

all pain of malice; as the holy Scriptures afore alledged, do sufficiently prove.

As touching the second thing, that bringeth men in fear to die, I think we need not to fear that bug; for, as to the state and condition of souls departed, that place is uncertain, to us and the name of it (as the king's book * saith, speaking of the third place, called sometimes purgatory) if they be not with God, or in hell. The holy Scriptures do appear to make no mention of it, and then by the same authority it is affirmed, by the same it may be confuted, as saith Jerome (Mat. xxiii.).

And if it be such a thing, as bishops of Rome may rob and spoil at their pleasure, and will not: if there be any such pains, as they have said, or feigned to be, then they be very uncharitable and unmerciful. Charity requireth to do to thy neighbour, as thou wouldest be done to. Mercy persuadeth deliverance from pains and torments. And if money, which bought Pope's pardons, indulgence in pilgrimages and in masses said *ad scala cæli*, might rid men out of the great pains of that place, then it appeareth that rich men were always happy. For they, by their money-buying pardons, were soon delivered out of pains: and poor men were ever unhappy, that had not money to buy pardons, for they must lie still in torments. But how that doth agree with Christ's saying (Luke, vi.), I cannot tell. He saith, "Woe be to you rich, that laugh, for you shall weep." Not all rich men shall weep, but such as abuse their riches. Of this third place I will not speak, but this the Scripture doth say, that he that dieth in the faith of Jesus Christ, he resteth in peace with Christ. And if he die out of faith, he is judged. "He that believeth hath life, and he that doth not believe is now judged" (John,

* The book set forth by Henry VIII. under the title of 'A necessary Doctrine and Erudition for any Christian Man.' A. D. 1543. (Ed.)

iii.). He speaketh of a true and lively faith, working by charity at all opportunity and occasion given, and after its ability.

And as for the third bug, that bringeth men in fear of death, that is the thing that should fear men and pluck them from sin and sinful living; lest they come to the pains of hell, and there be in torments evermore without end. To the which pains they shall come, that here live wickedly, and contrary to the will and commandment of God, if they, before death, do not repent and amend and call to God for grace and mercy, and obtain pardon and remission of sins, and walk in a new life, having sure faith in Christ, hope, and charity, continuing and increasing in them.

Here, we may learn of Paul rather to desire death than life. And death is rather to be desired of true Christians, than to be dreaded, and that for many causes, and much profit to us. First, where is a true faith, it maketh them certain of eternal life, as saith St. John (iii.), "He that believeth, hath eternal life;" unto the which we cannot come without the death of the body, therefore death is to be wished of us, that we may come to life.

Secondly, if we believe God to be our Father, and if we love him above all creatures in this world, we will desire above all things to come unto our Father, so loving, so kind, so merciful, full of all goodness, riches, and glory. To our Father we cannot come, except before by death we be separated from our mortal bodies. Therefore let us desire death, that we may come to our heavenly Father, whom we love above all things.

Thirdly, as long as we are in this mortal body, we be far from God (2 Cor. v.). To be present with God we always desire; to be present with God we cannot, without we be dead from this corporal body. Death,

therefore, is not to be feared but desired, that we may be present in glory with God.

Fourthly, pilgrims and strangers, far from home, desire ever homewards, and are not merry, nor quiet, till they come home, where their treasure, riches, friends, lands, and possessions are. We Christians, as long as we be in this life, are as strangers and guests, far from home, wandering with much care and heavy hearts, having here no dwelling-place (Heb. xii.). But we are seeking the habitation to come, which is in heaven, where is our home, our riches, our treasure, laid up and surely kept for us, and our lands and possessions, yea, a kingdom, an empire, our friends and kinsfolks. And thither we cannot come, except before by death we forsake this corruptible body. Death, therefore, is of us all greatly to be desired, and not to be dreaded, for by it we enter to take possession of our heavenly inheritance, joy, and bliss.

Fifthly, as long as we are in this naughty body, we are subjected to many evils and much misery, many sicknesses and diseases; as to fevers, agues, palsy, dropsy, gout, pestilence, and to many other sorrows, pains, and troubles, from all which death delivereth us; and without death we cannot be delivered from them. Therefore, death is to be wished, that we may be delivered from all miseries and wretchedness of this present life.

Sixthly, no hurt, or damage we suffer by the death of the body, but get much profit and commodity. By death we are delivered from mortality and made immortal. We are rid from pains, and brought to joy, receive life, and heavenly salvation, and then we shall be like to God in glory, in eternal felicity, and in heavenly inheritance, to the which Christ hath called us, and redeemed us with his precious blood. And in heaven we shall be in such joy and glory, as

“no tongue can tell, nor eye hath ever seen, nor ear heard, nor man’s heart can compass that glory and joy that God hath prepared for them that love him” (1 Cor. ii.). But to these joys and felicities we cannot attain, except we first die, and be delivered from our mortal bodies.

These things if we will consider them well, and deeply in our hearts weigh them; there is no cause why we should fear the death of the body, but rather we should desire it, as Paul and other holy men did, desiring to be out of this corruptible and naughty body, and to be present with God.

I desire to be loosed, and to be with Christ. Paul desired to be dissolved from his mortal body, that he might be with Christ. So, should we do, and not fear death, but desire death, if it were so the will of God. For death is not to be feared to good men, but rather to be desired. For the death of good men, saith the Prophet, is precious in the sight of the Lord. And therefore, many good men have desired death, and to be delivered from this body, laden with sin, that they might be with God, and with Christ Jesu in glory.

But to abide in the flesh is more needful for you. Paul sheweth here, although it were better for himself to die, than live; yet he saith, that it should be more profit for these Philippians, that he should live than die; and that they should have more profit by his life, than by his death. By the which saying, he doth appear to say, that saints cannot profit men so much, being dead, as if they were living, and so their prayers do not profit men here living, so much as did their pure preaching of the Gospel, when they lived upon earth, and in their corporal bodies.

And this am I sure of, that I shall abide and continue with you all, for the furtherance and joy of your faith; that ye may abundantly rejoice in Christ Jesu, through my coming to you again. Note, how sure

Paul was, that he should return again to these Philip-
pians, and abide, and continue amongst them, and
that to their profit; both to the increasement of their
faith, and also to their greater rejoicing in God by
his coming to them. Here we learn, that God shew-
eth sometimes to some, those things that do follow;
as here Paul sheweth his deliverance and coming to
these Philippians, and the profit of his coming.

Also, this place willeth, that the coming of the
bishop or pastor to his cure should not be without
spiritual profit for his flock, that it should be to the
increasement of faith by pure and sincere preaching
of God's word, and that they should more and more
rejoice in God, knowing God's benefits the better by
the word of God purely preached by the bishop, pas-
tor, or curate.

And this place doth something reprove those bi-
shops that be dumb, and will not preach when they
come into their diocese; that will not feed their
people with the food of the soul, but suffer them to
perish without food for them. How should bishops in-
crease the true faith of the people, that will not preach
to the people God's word? For as faith cometh by
hearing of God's word, so it is increased by the same
word. And as Paul more regarded those things, that
should be profitable to others, than to himself; so
should all others do, both bishops, pastors, curates,
and all the lay-people.

But, alas for pity! few or none seek others profit,
but their own. And so they be well, and live in ease,
rest, and pleasure. They care not what becomes of
others, what pains or torments others suffer. But
let every one amend this fault, and study to be pro-
fitable, as well to others, as to himself. For we be
not born for ourselves alone, but to glorify God, and
to profit others by words, counsel, works, and deeds,
as God hath given his gifts and talents, for that pur

pose. Not all gifts be given to one, but to divers, that every one should be an helper to another; for every one needs help of another.

Ver. 27, 28. *Only let your conversation be as it becometh the Gospel of Christ; that whether I come, and see, or else be absent, I may yet hear of you, that ye continue in one spirit and one soul, labouring (as we do) to maintain the faith of the Gospel, and in nothing fearing your adversaries, which is to them a token of perdition, but unto you (a token) of salvation, and that of God.*

Now, the Apostle exhorteth them, that they would live, as it becometh the profession of the Gospel, and as it becometh Christians, that have professed Christ in baptism, and to serve him all their life-time, and to frame themselves after Christ's doctrine; and to do that, whether he come unto them, or be absent from them, preaching Christ to other people, nations, and countries, according to his vocation and calling of God. And here the Apostle teacheth all men to live, as it becometh Christians to live, whether their bishop, pastor, or curate be present with them, or absent from them, that they may obtain eternal life, prepared by Christ in heaven.

That ye continue in one spirit, and one soul, labouring to maintain the faith of the Gospel, as we do. To what thing he exhorteth them, especially here is shewed; that they should continue in one spirit, that is, in spirit of unity and concord, with all diligence, studying to maintain, defend, and increase the faith of the Gospel, that is, faith in Christ got by the Gospel preached (Rom. x.). And to help them that labour for to set forth, or preach Christ's Gospel; and to help, succour, and comfort them, if it shall happen, those that preach Christ's Gospel, or otherways set it forth, be cast in prison, in fetters and chains, as oftentimes chances to them.

And here he calleth them, that put themselves in jeopardy of loss, goods, favour of men, and danger of imprisonment, and death of body, to maintain the faith of the Gospel, to fight for the faith of it, and to fear no adversaries, nor yet their torments or punishments for the Gospel sake; knowing that they are blessed before God that suffer for Christ and for his Gospel (John, xii.). And they shall find life with Christ, howsoever they be here in this world esteemed, or counted, or what cruel death soever they shall suffer here for the Gospel.

And in nothing fear your adversaries, which is to them a token of perdition, but unto you a token of salvation, and that of God. That none should think they suffered hurt or damage of their adversaries, which cast in prison or put to death the faithful preachers, or setters forth of the Gospel; he saith, that persecution, imprisonment, or other cruelty of enemies, used to good ministers of God's word is to them no hurt, but profit, no perdition, but salvation to them, that patiently for the Gospel's sake, such great pains and torments do suffer. And the same afflictions and persecutions, which be to the good man a cause of salvation, be to the persecutors, enemies, and adversaries to God's word, the cause of their damnation.

And this place should greatly fear all adversaries of the Gospel, that they should no more persecute the Gospel, or the faithful preachers of it; lest they, persecuting the Gospel, get unto themselves eternal damnation in hell.

And also this place may comfort such, as suffer afflictions for Christ and for his word, that their afflictions be not to their hurt, but to their profit, health, and salvation.

Of this place also we may learn, that it is evil and

damnable to persecute, torment, or otherwise to punish the true preachers or setters forth of the Gospel, or those that live after the Gospel. For to them this place of Paul threateneth perdition and damnation; and to them that be afflicted for the Gospel, and patiently suffer, it promiseth salvation. So, one work may be the cause of salvation and damnation: the cause of salvation to the good, and the cause of damnation to the evil. And that thing is not of man, but of God, that so ordereth the matter, that maketh the persecution of the Gospel to serve to his glory, and to the salvation of his people. Such is God's goodness, which turneth the malice of evil men to his glory, and to the profit of others.

Ver. 29, 30. For unto you it is given, not only that you should believe on Christ, but also suffer for his sake, and to have even the same sight, which you have seen in me, and now hear of me.

The cause is here shewed, why it was said that afflictions were the cause of health to these Philippians: and that not of man but of God. For to them it was given, not only that they should believe in Christ, but also that they should suffer for Christ. And so they by patient suffering, should have health, life, and eternal salvation. And that this salvation should not be ascribed to corporal afflictions, as though afflictions and worldly persecutions deserved that thing; but to God is salvation only to be justly attributed.

This place sheweth, that faith and patience in adversity be gifts of God, and come of God, and not of our might or powers, without God's grace: for faith and patience be gifts of God.

And to have the same sight in you, which you have seen in me. It appeareth of this place, that the Philippians had stood stily in defence of the

Gospel, and to have been constant in it, and patient in adversity for it, after the example of Paul, as is written Acts, xvi. The examples of good men help much to virtue and to patience in adversity; as these Philippians followed Paul in faith, and in patience of afflictions.

CHAP. II.

Ver. 1—4. *If there be amongst you any consolation in Christ, if there be any comfort of love, if there be any fellowship of the Spirit, if there be any compassion and mercy, fulfil my joy; that you may draw one way, having one love, being of one accord, and of one mind, that there be nothing done through strife and vain glory; but that through meekness of mind every man esteem another, better than himself. And let every man look, not for his own profit, but for the profit of others.*

The Apostle exhorteth all men to the study of concord, and to the unity of the Spirit of God, shewing great mischief to come of discord, and much good of concord, peace and unity in Christ; that by that means he might clearly expel discord, and bring in concord and agreement in all goodness and godliness.

And first of all, note in Paul the Apostle of God great humility and gentleness, that when he might by his authority have commanded them, and charged them under the pain of suspension or excommunication to concord, yet he used not his authority, as bishops of Rome and their ministers do and have done; as “we charge you,” “we command you, under the pain of suspension, excommunication, interdiction, or such like, to do this or that.” But he used a more gentle fashion to win them, and to bring them to fulfil his request, that was by humble petition and desire; by the which meek and humble hearts be sooner won and overcome than by rough and sharp words, stubborn and froward. And by gentleness he thought he should win them, and bring them to accomplish his purpose, rather than

by lordly commandments and evil threatenings: teaching all bishops and pastors to use all gentleness, rather than great threats and cruel punishments; and so by gentleness they shall be conquerors.

If there be any consolation in Christ, if there be any comfort of love. His humble manner and gentle fashion is now expressed, saying, “If there be any consolation in Christ” in you, and if any Christian exhortation have place amongst you, if you will do any thing for Christ’s sake, fulfil my request and accomplish it. If there be any comfort of love in you, either towards God, your neighbour, or yourself, or your own salvation, do that, I require of you. If there be any communion of the Spirit of God in you; if the Holy Ghost be amongst you, and you partakers of him and of his gifts, by whose might and power you are all knit together in one body, and made one with Christ Jesus: if there be any tender mercy in you, as should be no otherwise, than the mother hath to the child born of her own body, and one man should have towards another, and be not in you wanting or dried up; for all these and for the love that you have, not only to me, but to your own souls’ health and salvation, fulfil this my request and joy. For there is nothing that can be to me more joy, than the fulfilling of this my request.

Behold, the gentleness of Paul, by the which he humbly and instantly desireth them, when he might justly have commanded them, and charged them by great threats. Unlike to Paul are those, that do not desire, but charge and command under great pains to the breakers, when so wholesome things be neither charged, nor desired to the people. And two things there were, that might have moved them to accomplish his desire, the place from whence Paul wrote these words; that was from the prison, where

he was for their sakes and for the Gospel preached to them, and to other Gentiles. And the other, that he speaketh to them after this sort, if you will comfort me now being in prison and in bonds for your sakes, as I know you would comfort and help me all that you can, if you pity my pains, and be sorry that I am in prison and in bonds, and would do pleasure to me and comfort me ; do that thing, which is most to my comfort and joy, which is the accomplishment of my request. The other thing, that might move them, was the request, and the manner of desire of it, in all humbleness and gentleness.

That ye draw one way, having one love, being of one accord, and of one mind. Now, is shewed what thing the Apostle so entirely desired of them. He did not desire them, that they should labour and make sure, that he might be delivered out of prison, and out of fetters. He desired not that should be profitable to him or for his carnal pleasure, but that thing that was most for the profit and commodity of these Philippians. Which was, that they should be like affected in manners and conditions, having the true knowledge of Christ Jesu, and their judgments directed after Christ and his learning, and that they should all think one thing, and be of one mind and affection, according to the true measure of Christ's word, having one charity ; that is, being altogether in perfect charity and in love : that there should be no hatred nor malice amongst them, that they should be of one mind, and will, and affection, rejoicing together, and having pity and compassion together.

And here the Apostle declareth, that he was not careful for himself, nor sought his own profit or deliverance out of prison and bonds. But rather he was careful for others, sought the profit of others, more than his own profit. Here we learn that a clear conscience and a just cause delivereth him, that

is in prison, from carefulness for himself; maketh him glad rather than sorry or heavy; it maketh his pain or affliction to be to him as no pain at all: but that such be careful for others, and desire that others may live a life meet for a Christian; and they lament the evilness and malice of evil men, and pray God for the evil, that he will convert them from their evilness and malice, and so make them good of evil men. And nothing helpeth more that we should be like in manners and conditions, than that we first of all agree in religion and in true holiness after God's word, for seldom they can agree in manners, that be divers in the opinion of true holiness and sincere knowledge of God's holy word.

That there be nothing done through strife and vain glory. The cause why he would have them of one affection and mind is, that nothing should be done amongst them of strife, contention, or of vain glory. For many inconveniences and much mischief come of strife and vain glory. Of strife cometh contention, debate, chiding, brawling, fighting, and murder. In contention the truth is suppressed, and falsehood and lies are set in the stead of truth, and the verity is either banished, or else put to silence.

Vain glory expelleth true faith, as Christ saith (John, v.), "How can you believe, which do seek glory, one of another?" Vain glory maketh good works to lose their reward with Christ (Matt. vi.). Vain glory maketh men to condemn one another, and to go by the ears together. Yea, vain glory causeth all evil, and maketh men to be contemned both of God and man. Therefore flee vain glory; for there is no cause, why we should desire it. For what have we, that we have not received? Or what good can we do of ourselves, without God's grace? Surely nothing, that is good, but all that is evil. Therefore for all good things we do, let all thanks

be given to God and all glory : for to him it is most due and most convenient.

But that through meekness of mind every man esteem another better than himself, and let every man look not for his own profit, but for the profit of others. Two remedies are declared against two vices, that is to say, vain glory and contention. The first is humbleness of mind, to think himself to be worse than others, and to think he hath nothing, whereof he should be proud, or desirous of vain glory : and that every one should think another better than himself, and worthy more praise than he. For when every man pleaseth himself too much in his own conceit or mind, and thinketh what he doth is best done, and that no man's wisdom or counsel is to be preferred before his own, and will have his mind accomplished and none else, and that all men's wit or wisdom be nothing, except his wisdom shall approve the same : where such a mind is, there is vain glory, and it must be remedied by humbleness of mind, to prefer other men before himself, and other wits or wisdom before his own, that unity and concord may be had. For amongst proud men, as saith Solomon, there is no concord, but strife ; but amongst humble and meek men there is peace, unity, and concord, and other gifts of the Holy Ghost.

The other remedy against contention and vain glory, is, that every one should search and study for the profit of others, as for his own profit. For when every man studieth, inordinately desireth his own profit, and careth not what hurt or damage comes to others, so he be well himself ; there must needs rise discord, and debate, and many inconveniences, which chance not where every man studieth the profit of others, and preferreth others before himself. I would they should read and mark dili-

gently what the Holy Ghost requireth of them, that be proud and vain-glorious, and more diligent seekers of their own profit, than of others. Yea, whom doth this place not rebuke and condemn? And let us all pull away all vain glory, and let us study not only to profit ourselves, but others, and be not such as care for none, but for ourselves, and our own bellies and belly cheer.

This place reproveth us all for too much love of ourselves, and too little of others. It reproveth them that care not what chance comes to others, so they be well themselves, so they live in wealth and pleasure, having all things at will and pleasure and commandment. Let all such remember in the midst of their pleasure, that from these carnal pleasures they shall go; and that to pains, if their pleasures have been with the displeasures, hurt, and injury of others, contrary to God's will and pleasure.

Vcr. 5—8. Let the same mind be in you, that was in Christ Jesu, which being in the shape of God, thought it no robbery to be equal with God, but made himself of no reputation, and took upon him the shape of a servant, became like another man, and was found in his apparel, as a man; he humbled himself, and was obedient unto death, even the death of the cross.

The Apostle here exhorteth us to humbleness, and to seek the profit of others, after the example of Christ Jesu, which so humbled himself, although he was equal with God, the Father, in deity. substance, and divine power, that he was become as a servant, and dejected himself under others, as though he had been the most vile servant, when he was Lord of all lords, and King, above all kings of this world. This thing did Christ to teach us humility, and to humble ourselves: Christ, being in the shape of God, equal to God in deity and divine

power, essence and substance, thought it no robbery in him to be equal with God, that is, he thought by no unjust title he had possessed that honour, and that no injury was done to God, the Father. For Christ is God, as the Father is God, and Christ and the Father be one (John, xvii.) saith Christ. "I and my Father are one." And therefore he knew, he should not lose that title, that he should be equal with the Father in substance and deity; and feared not the losing of it, as those do, that by robbery or unlawfully get any name or title of honour or dignity. Christ, being by nature God, thought it no robbery for him to be equal with the Father.

If Christ did humble himself, who was our Lord and King, it is a shame for us, servants and subjects, to be proud; seeing we have nothing good, but of him, by him, and for his sake; as John teacheth (John, i.): "All things are by him, and without him nothing was made." This place sheweth in Christ two natures, that is to say, his divine nature and his human nature. After his divine nature he is God, and always equal to the Father. After his human nature he humbled himself, and took the shape of a servant upon him, and in shape and manner of living was a man, and took all the infirmities of man upon him, sin only excepted (for he never sinned, nor in him was any craft found). And thus Christ did humble himself; that by his humbleness he should exalt us, and bring us to heaven, and by his example of humility reprove our arrogant hearts and stomachs, and teach humbleness of heart and mind in words and works.

And not only Christ humbled himself in the shape of a servant, or as a servant, but also he humbled himself to death, and that to the death of the cross, that by his death we should be delivered from death. For by death he overcame death, and brought us,

that were dead by sin, to eternal life, unto the which we should never have come, if Christ had not suffered death for us, to bring us to life.

Ver. 9—11. *Therefore hath God exalted him, and given him a name, which is above all names, that in the name of Jesus every knee should bow, both of things under the earth, and that all tongues should confess, that Jesus Christ is the Lord, unto the praise of God, the Father.*

Because before he shewed the humility of Christ, and that unto the death of the cross; that no man should think Christ always to be in that humbleness of the cross; or think that Christ was so received of the Father of heaven, as he was of the world: now he sheweth of the exaltation, or of the glory of Christ, that followed his humbleness of the cross, that no man should think men to lose any honour or glory by humility, but rather to get thereby high honours with men, and great glory with God. For the Scripture saith (Matt. xix.) that “he, that humbleth himself, shall be exalted, and he, that exalteth himself, shall be humiliated and made low.” And here of a reward, that is, of exalting, he exhorteth men to humility, after the example of Christ Jesus. We may be ashamed to be proud, when our Lord and Master is humble. And if we will or desire to be exalted, let us be humble and lowly in ourselves; for the way to high honours is by humility, and by the cross, although flesh and worldly wisdom do not judge so, but the contrary.

He saith, that *God hath exalted Christ Jesus to high honours, and given him a name above all names.* Which saying is to be understood not so, that Christ was not always in highest honours; or that his name was not always above all other names, after his deity and divine nature, by the which he was like to the Father, and one with him in substance, deity, and

glory: but this is spoken after his human nature, and after it he was exalted to high honours and to a name above all other names. And his name is taken in this place, as oftentimes in Scripture, for his power and majesty, which Christ had above all other powers and majesty above all creatures in the world; that all creatures in the world, in heaven and in earth, should be obedient to him, should bow their knees to him, and give him honour and reverence, and acknowledge him to be Lord over all creatures.

And that all tongues should confess, that Jesus Christ is the Lord, unto the praise of God, the Father. God hath exalted Christ Jesus also, that all tongues of angels, of men, and of all other creatures, should confess Christ Jesus to be Lord over them all, and that of him have they health, life, and salvation, and of none other, but of him alone, and by him, and in him: and that unto the glory of God, that all things should be done to God's glory; and that so to honour Christ, is to the glory of the Father.

Ver. 12, 13. *Wherefore, my dear beloved, as ye have alway obeyed (not only in my presence, but now also much more in my absence), even so work out your own salvation with fear and trembling. For it is God, which worketh both the will and the deed, even of his own good will.*

Of those words that go before, he now, as it were, gathereth a conclusion after this wise: You see, what is the love of Christ towards you, that did redeem you from sin, death, hell, and the devil, and all the thraldom of the devil; and that by no corruptible thing, but by his precious blood (1 Peter, i.). You also have heard, what was Christ's humility unto the death of the cross for our sakes, to bring life unto us all by his death, and how he sought always the health and salvation of others.

Do you such like, as Christ did, be humble and meek, loving and charitable: always seek the profit of others, and continue in the same, and you shall be exalted with Christ unto glory, not by yourselves, but by Christ.

And here he exhorteth them after this manner; Dear beloved, hitherto you have been obedient to my counsel, which I did give you for your health, both in my presence and absence, and you have been followers of Christ, walking according to your vocation; now do that, which I desire of you for your profit. And here he praiseth them for their true obedience to him, that by that means he might make them now more obedient to his wholesome counsels, and to do them with more gladness. So, we learn that we should do good, not only in the presence of the pastor, but also in his absence; as the servant is bound not only to do well in his master's presence, but also in his absence (Eph. vi.). For in so doing they serve God, which is present always, and always doth see them, and look upon them; and they, truly and faithfully serving their master, do serve God. So, let us always be obedient to God, and to his word, be humble and meek, seeking alway things profitable to others, and we shall be sure to be exalted with Christ to glory in heaven.

With fear and trembling work your own salvation. Here is shewed what thing he would have them to do now in his absence. That they should do and work, not those things, that should tend to profit and commodity to him, but to their own health and salvation: and that they should work their own salvation with fear and trembling, as they do, which work with fear and dread; they take good heed that nothing be done amiss, or otherwise than it should be done. And he biddeth them work their own salvation; not that he meant, they could do that thing

without Christ, or without the grace of God (for that they cannot do, as it followeth afterwards here), but he thought to have concord, unity of the Spirit of God, humbleness of mind, to seek the profit of others. For these be things pertaining to salvation, and those that do these things he calleth to work their own salvation. For these works they do, that shall be saved by Christ; and those that shall not be saved, do not these works, but contrary works.

For it is God, that worketh in you, both the will and the deed, even of his own good will. These words he addeth, lest any man should attribute or ascribe his own health, justice, or salvation, to his might, power, merits, or works, done by him, or them, without God's grace, or without Christ. Therefore he saith, that it is God that worketh in us, that we do will good things, and that we do good works; and that of his own good will and mind, and not for our good wills sake. For we, without God's grace, cannot will any good thing of ourselves, as of ourselves: but we, helped with the grace of God, do will and do good things by God's grace, by the which our will, of itself evil, is made conformable to God's will; and so willingly and gladly we do good things.

Mark also here, what manner of speaking the Scripture useth, which, when it doth seem to ascribe to us, or to our works, our justification, health, or salvation, by and by after it doth, as if it would correct itself, either by some words going before or coming after, lest to man it should be attributed or given, what is due to God, or to Christ Jesus, who is the principal author of all good works and deeds. And surely no good thoughts, wills, deeds, or works, can be in us without God's will preventing all our thoughts and wills, and working with our wills, when

made conformable to God's good will, as is said before.

Ver. 14—16. *Do all things without murmurings and disputings, that ye may be blameless and pure, and the children of God, without rebuke in the midst of the crooked and perverse nation: amongst whom see that you shine, as lights in the world, holding fast the word of life unto my rejoicing in the day of Christ, that I have not run in vain, neither laboured in vain.*

Here the Apostle moveth them to join to concord and humility, good living and pureness of life, and that they should do all things without murmuring or contentions, disputing or troublesome reasoning in matters above their learning or capacity. He would not have them to murmur, either against God, or against potentates, or powers, as the people of Israel in the wilderness did against Moses, Aaron, and Hur; lest they should be smitten of the fiery serpents, as they were, for their murmuring. For God would have men to do good, and to work good works, of a good heart and cheerful mind, and not of a loathsomeness, as some do, ever murmuring against God and against man, never content with their chance or sort of living: but ever murmuring either against God, that giveth no better living, or against some men, who they think have better living than they have, or better living than they have deserved.

He excludeth here also all contentious reasoning in matters pertaining to salvation, and willeth that all communication in such matters should be done with humbleness, and meekness, and of a good mind, with all sobriety, only for that intent to know the true honour and worship of God from the false, and for the amendment of their life, that they may know how to live better.

That ye may be blameless and pure, and the children of God without rebuke, in the midst of the crooked

and perverse nation. The Apostle requireth of them an holy conversation of living, pure and clear from all vice and sin, that no man may justly reprove them for any fault: yea, he would have them live so holily, that they should be without all offence, given by word or by deed, to any man. Yea, that they should be faultless, that no heathen nor perverse men should have any just occasion to be offended with them, or to report evil of them. Although no man can live so holily in this world, but there will be some, peradventure, that will speak evil of him; yet the Apostle would have us to live so godly, that no man could reprove either us, for our life or for our doctrine, or for our religion keeping.

There are some men, so evil of themselves, that they will speak evil of the best livers, and from their evil tongues and slanders no man can flee, or be sure to be free from their evil reports, or malicious words. As Christ himself, although he never offended, never did fault or trespass; yet he was not clear from misreport and skanderous rebukes of evil men. How much more can we not be clear from evil tongues: for who is he, that can stop all evil tongues?

Amongst whom see, you shine, as lights in the world, unto my rejoicing in the day of Christ. He would that they should shine, as lights in the midst of a perverse nation: he would have them live so holy, and so without fault, amongst evil men, that evil men could have no just cause to speak evil of them. But that they should report all goodness of them, and glorify God by their virtue and holy living, as is taught Matt. v. "Let your light so shine before men, that they may see your good works, and glorify God the Father, which is in heaven." This place reproveth all them, that live evil, that give just occasion of offence to others,

either by word, deed, or other conversation of living.

This place checketh froward men, chiders, brawlers, fighters, railers of others, and all that hurt others by their corrupt manners, or by filthy words draw others to evil, or provoke others to that thing, that is evil and contrary to God's will.

Holding fast the word of life to his rejoicing. He would, that they should in no wise let go the word of life, which is God's word, and called the word of life, because it bringeth life with it to all believers and doers of it. And as the light sheweth the straight way from the wrong way, and a sure way from perils and jeopardies: so the word of God, it sheweth the straight way to heaven, and biddeth us beware of that way, that bringeth to death, hell, and damnation. It sheweth what things men should take, and what thing they should refuse and forsake.

This place sheweth how profitable the word of God is to us, that it is so profitable and so necessary, that without it we cannot live a life acceptable or pleasant to God; for it is the food whereby the soul liveth (Matt. iv.). And it is the light to give light to our feet, for, wanting it, we walk in darkness, knowing not whether we go to life or death, heaven or hell, to God or to the devil. They, that take not God's word, think oftentimes to please God, when they displease him, and run into damnation, thinking to do works of salvation. As in times past, we, wanting the light of holy Scriptures, have wandered in strange hills, vales, mountains, woods, and pastures, seeking saviours, other than Christ; taking death for life, thinking darkness to be light, and lies for the truth. But, thanks be to God for his goodness, the light is sprung up to such, as sat in darkness, and in the region of the shadow of death;

the night is gone, the day is come, as the Apostle saith (Rom. xiii.): "Therefore let us put away works of darkness, and put on the armour of light, that in the day we may walk honestly without fault."

And these things he desireth, that he might rejoyce in them and with them, unto the day of Christ Jesus; that they might walk in faith, hope, charity, humbleness, patience, unity of spirit; seeking the profit of others, shewing with all good works in the midst of an evil nation of people. Their doing thus, was great rejoycing and glory to the Apostle, so that nothing could be more joy to him, than that was, as nothing is more rejoycing to a master, than is to hear his scholars go forwards in good learning and godly virtue, and to persist in it, and ever more and more increase in learning and virtue.

That I have not run, nor laboured in vain. The Apostle would have run in vain, and lost his labour, among these Philippians, if they should have shrunked from Christ, from his word, from faith, hope, charity, and from good works, which things should have been a great grief to him, as it is a grief to the master, when his scholars do not profit, nor go forwards in learning and virtue, or shall at any time go backwards, forsaking learning and virtue. This place willeth us to rejoyce in all them, that increase in learning, virtue, and goodness; to be sorry for the contrary, for decay of learning, virtue, and godly conversation of living; and it reproveth all them, that rejoyce in evil, and be glad of others' adversity.

Ver. 17, 18. *Yea, and though I be offered up upon the offering and sacrifice of your faith, I am glad, and rejoyce ye with me.* Now, the Apostle turneth himself to his afflictions, the which he speaketh of in the first chapter before, and he speaketh after this sort. I am not sorry for mine afflictions, which I

suffer in prison for you and for the Gospel's sake, but further even for the Gospel of God I am contented to be offered up and to die. And if it shall chance me to die for the Gospel's sake and for your profit, I have wherein I may rejoice, not only for my own cause, but also for you. For myself I may rejoice, that our Lord Jesus hath vouchsafed me to suffer for his name and Gospel, and so by suffering to be made partaker of his death and of his glory. In you I may rejoice, that by me you, being instructed in the faith of Christ Jesus, are made a thankful sacrifice unto God, and content to suffer with Christ, and so by suffering are made partakers of his passion and glory. If for many causes, saith the Apostle, mine afflictions, bonds, and death are pleasant to me, as they be indeed, then they should not be to you bitter or grievous: because I have you all as fellow-partakers of my joy and comfort. For it is a laudable thing to suffer for the Gospel's sake, and all afflictions for it, are to be counted as gladness and comfort.

And here, peradventure, the Apostle doth allude to the thank-offerings and sacrifices offered up to God in the old law. As if he should say; If it shall chance me to be offered up, or to be killed, because I have preached the only sacrifice of Christ, once offered up for the sins of the world to be purged, to be a sufficient sacrifice for ever to take away all the sins of the world, and if by this preaching I have preached and made you a lively sacrifice, acceptable and pleasing to God; therefore I rejoice, and you shall rejoice with me also, if this thing shall come to pass.

Ver. 19—24. *I trust in our Lord Jesus to send Timothy shortly unto you, that I also may be of good comfort, when I know what case you stand in. For I have no man, that is so like minded to me, which*

with so pure affection careth for you. For all others seek their own, not that which is Jesus Christ's. But ye know the proof of him, for as a child unto the father, so hath he ministered unto me in the Gospel. Him I hope to send, as soon as I know, how it will go with me. But I trust in the Lord, that I also myself shall come shortly.

The Apostle sheweth his great love and care which he had for these Philippians, and for their comfort he trusted in the Lord, that he should send to them Timotheus, whom he highly commendeth unto them, which both would teach them by the word of God, and also be as diligent to profit them, as I, Paul, if I were present amongst you. For he is none otherwise affected towards you, than I myself. And he is as careful for you, as I am, and would as gladly profit you. Yea, he will confirm you in the true faith of Christ Jesus. This Timotheus I send unto you, that he might know your state, and that you might be of one mind, humble and meek, very constant in true faith and love of God and of his word; and that from it you do not shrink for afflictions, nor yet for fear of any man, and that he might certify me of your state, that I might be glad and rejoice with you.

Paul here commendeth Timotheus, both for his good mind which he had to God and his word; and also for the zeal, which he had to profit them. His learning, his sobriety, and other virtues he needeth not to commend to them, for they should be declared in himself, when he came amongst them. Timotheus is here commended of Paul for his virtue and godly learning: of the which we may learn, what becometh a faithful minister of Christ, and for what things he should be esteemed.

Also, this place sheweth, to whom bishops should commit weighty matters, as the cure of their flocks

and of souls; surely to none other, but to proved men, of good fame and name: to men well learned in holy Scriptures, as Timotheus was: and to them that do not seek only their own filthy lucre, carnal ease, rest, or pleasure, but above all things those things that pertain to Jesus Christ, and to the health and profit of others; and especially the health of their souls that are committed to their spiritual charge: lest the bishops suffer pain for the blood of them, that perish by their negligence, and the blood of such as perish be required of their hands, which committed the cure of souls to the unlearned and to the blind, that one blind man should lead another, and so both fall into the ditch.

And that is the great cause why the world is so blind and ignorant, and haters of God's word, or so little regard it, for as the priest is, so are the people for the most part. If the curate love God and his word, the people do likewise love God and his word. If the curate be ignorant and unlearned, blind both in learning, judgment, and in affection, his flock oftentimes be such like. And so both the unlearned curate, or pastor, and his flock, hating God and his word, shall perish in their faults. And so will the bishops that committed the cure of their sheep to such greedy wolves and lions.

For all others seek their own, not that which is in Jesus Christ. The Apostle complaineth of ministers of the Gospel, and of others that were about him, that sought rather their own glory and profit, than the glory of God, or the profit of others. Much more we now in our time may complain upon such unfaithful Gospellers, as they would be called, which do not regard God's glory, or his word, further than it doth make for their carnal liberty, worldly profit, honours, and dignities, and voluptuous living. And yet they will be called Gospellers and fa-

vourers of God's word, when their works do shew, that they favour God's word only for their carnal pleasures and worldly commodities, and make God's word to serve for their carnal purposes, and so they abuse God's word. But by such talkers and not doers of God's word the holy word of God beareth evil, and is evil reported of.

For many say, that there is no man so carnal, so sensual, so covetous, so desirous of goods, riches, lands, possessions, honours, dignities; so crafty, so false in word and deed, so disobedient to all good order, as some of these be, that would be called Gossellers, or favourers of God's word. But although some be such carnal men and abusers of God's holy word, despising all good ordinance for their carnal liberty to be fulfilled; yet the more part of the Gossellers, as I trust, be good men, and use the Gospel to God's glory and to the profit of their own souls and of others, fleeing all carnal liberty, and obeying with gladness all good and godly ordinances. And for one or two evil, all are not to be condemned, nor to be railed on, or esteemed evil, but he that abuseth a good thing, he is worthy of blame, rebuke, and punishment, and none other.

But ye know the profit of him: for as a child unto the father, so he ministered unto me in the Gospel. You know Timotheus well enough; I need not greatly to commend him to you, whose learning and sobriety are known well enough to you. He hath served and ministered here at Rome to me in prison, as the son should to his father, with as great diligence and faithfulness. And him I trust to send shortly unto you, after that I shall know what may become of me. For the Apostle looked, that he should shortly be called before Nero to justice, and then either to be put to death, or else to be delivered out of prison, and out of bonds. But rather he thought

he should be delivered from the cruelty of Nero, and as soon as this should be done, he promised to send to them Timotheus to their comfort and rejoicing, as he trusted to the Lord, to whose will he committed the whole matter, teaching us so to do in all things, and not to be slothful or negligent in our office, or in our vocation.

Ver. 25—27. Nevertheless, I thought it necessary to send unto you the brother, Epaphroditus, which is my companion in labour, and my fellow-soldier, and your apostle, and my minister at my need: for so much as he longed after you all, and was full of heaviness because ye had heard that he was sick. And no doubt he was sick, and that nigh unto death, but God had mercy on him, and not on him only, but on me also, lest I should have had sorrow upon sorrow.

Paul did not send to the Philippians now Timotheus, whom he commended to them so highly, but one Epaphroditus, a faithful minister and preacher of the Gospel, and the apostle and true pastor of these Philippians. This Epaphroditus brought to Paul in prison money and other necessary things, sent from the Philippians to help and comfort him in prison. This Epaphroditus Paul did send again to the Philippians with much praise and commendations, for his diligent service to him in prison, and for his faithful ministrati^on of the Gospel.

This place sheweth, that it is lawful sometimes and good to praise ministers faithful and diligent in their vocation. Not that thereby they should be proud in themselves, but more humble and meek, and more studious to increase virtue and good learning, for the which they be commended of good men, although they themselves think they be not worthy of such commendations. For they that desire praise or laud of men, lose their reward before God (Matt. vi.). They for that very desire be un-

worthy of praise, and they shall lack their praise of God which they desire or look for from men.

It appeareth of this place that Epaphroditus, whom Paul here calleth his fellow and companion, and the apostle of these Philippians, was their peculiar and proper pastor, assigned and appointed specially to these Philippians, and that he had of them all things necessary for his living, and that he gathered of them certain money or subsidy, and carried it to Paul in prison, and there served him, providing for Paul such things as were necessary. Epaphroditus, being absent from the Philippians, his proper flock, and being sent to Paul to serve him in prison for lack of other ministers, doth shew that the proper pastor may be sometimes absent from his flock for certain causes (as here Epaphroditus was absent from these Philippians), so they be absent for like causes as he was: and so that in their absence their flock be not left without a faithful pastor, as Paul left Titus in Crete, and Timotheus at Ephesus, when he went abroad preaching the Gospel of Christ Jesus to other people and nations of the Gentiles, winning them to Christ.

So I would desire that all pastors and bishops, that if they be absent from their special cure, that they should not be idle, live in carnal pleasure and rest, but be occupied in preaching and teaching God's holy word to others as Paul was. This Epaphroditus ministered to Paul in prison all things necessary for him, bringing to Paul a subsidy from the Philippians, and served Paul in prison, as an hired servant should serve his master, diligently and faithfully.

Here we may see, that amongst the Gentiles, prisoners were not so straitly kept in prison, but that there was passage to any man to come and go at their pleasure, without any evil suspicion, and without all blame. As you may see here, to Paul in

prison resorted divers, which did minister to him necessary things, and who were to him as servants, whom he might have sent to do his business, as here he had Timotheus and Epaphroditus. Wherefore, this place doth also shew, that it pertaineth to the living of the ministers of God's word to have servants to serve them, to minister to them necessaries, whom they may send on their business. So, should a pastor of God's word have a living, not only sufficient to find himself necessaries, as meat, drink, cloth, apparel, house, fire, books; but also to find him servants and ministers necessary, that he in his study of divinity may have no trouble, nor care for any thing necessary to him.

Paul desired to send to these Philippians rather Epaphroditus, than Timotheus, to comfort them, and to deliver them from their heaviness which they were in, because they heard that Epaphroditus was very sick, and at the point of death. Therefore, to see him recovered from his sickness should comfort them more, than if he should have sent Timotheus to them. And here is a great argument of love to the pastor, when he desireth to take away all heaviness from his flock, and again an argument of love of the people to their pastor or curate, when they are sorry for their pastor to be sick, or any adversity to chance to him, and they cannot be merry or glad, till they hear he be made whole, or delivered from his trouble. As these Philippians were in great heaviness for the sickness of Epaphroditus, and were merry, when they did see him recovered from his sickness, and therefore Paul sent rather Epaphroditus to them than Timotheus.

And as you heard that Epaphroditus was sick, so he was without doubt, and that nigh unto death; of the which we may here learn, good men not always to have been without sickness of the body. For

such sickness is common both to the good and the evil, yea, oftentimes the worst sort of men have more health and wealth, and pleasure, riches, and glory of this world, than good men. For by tribulation and afflictions God proveth and trieth his elected people, whether they will be constant to him in faith, hope, charity, patience, &c. or no.

But peradventure, some will ask here why Paul did suffer Epaphroditus to be sick and at the point of death, seeing that Paul healed so many from sickness, and restored them to health again? Why did he not this to Epaphroditus? To this Ambrosius maketh answer, saying, "Miracles done by the Apostles were made for the infidels' sakes, and not for the faithful." Furthermore he saith, that "God proveth his elected people with many and divers afflictions, to prove their constancy and patience." And finally he saith, that "signs and gifts of healing were not in the Apostles at their will and pleasure, but when the will of God was that they should heal or do miracles, and when the glory of God did require them to the confirmation of his word, and for the profit of the people, when they were done."

But God had mercy on him, and not on him only, but on me also, lest I should have had sorrow upon sorrow. Here is shewed, who taketh away sickness of the body, and who delivereth men from their bodily sickness: surely none other, but God the creator and governor of all things. Therefore God is to be called upon in all adversities, sickness, and tribulations by Jesus Christ, our mediator and advocate to the Father of heaven (1 John, ii.). Know of this place that the Apostle saith, that God not only had mercy on Epaphroditus, whose sickness he took away, but also on himself being in prison, that he should have a faithful servant to minister to him necessities in prison.

And here we learn that it is of the mercy of God, that sickness be put away, and that those that be sick be made whole; and not of any virtue or holiness of any hewn stone, carved or painted post or pillar, or of any image made, carved, or painted. Wherefore, they have erred from the truth, and have robbed God of his glory, who have ascribed health of body to this or to that image made of stone, or of wood, and not to God alone, and to him alone have not given due thanks, as to the only author of their health, and of his alone mercy and grace.

The Apostle sheweth another cause of the mercy of God to him, in the recovery of health to Epaphroditus, that he should not have sorrow upon sorrow. Here, you may see Paul not to be clear from all afflictions of the flesh, as from all joy and sorrow, but to such carnal affections to be subjected, and to have sometimes been troubled with all, as other men be, living in this world. Wherefore, they that think the Apostles to have been without all joy, gladness, or heaviness in this body, do not think as they should of the Apostles: but think them as dead stones and logs without life or sense; for so they were not, but rather as Paul was, who was sorry of Epaphroditus' sickness, and glad of his amendment.

Behold, the life of a good man is very profitable to the living people; and therefore they rejoice at his corporal health, and be sorry for his sickness or his death, but not as the heathen do, as if there were no life, joy, nor bliss after this present life in the world to come, where good men shall be made immortal, and in such joy, bliss, and glory, as "no tongue can tell, nor heart think that glory that God hath prepared for them, that shall love him to the end of their lives." (1 Cor. ii.)

Ver. 28—30. *I have sent him therefore the more hastily, that ye might see him and rejoice again, and*

that I also might have the less sorrow. Receive him therefore in the Lord with all gladness, and make much of such: for because of the work of Christ he went so far, that he came nigh to death and regarded not his life, to fulfil the service, which was lacking on your part towards me.

Paul now sent to the Philippians Epaphroditus, that in the sight of him they should greatly rejoice, and in his amendment from his sickness: and their rejoicing was a sufficient proof they loved him. And so it becometh the pastor to be loved of his flock, that they may both rejoice at his coming to them, and also at his deliverance from sickness or other adversity.

And this place reproveth evil pastors, that be not loved of their parish, because of negligence of their office, and also for their unprofitableness amongst their flock. Behold, the Apostle was very careful for these Philippians. He would rather lack the necessary service of Epaphroditus, than that they should lack their comfort and joy by the absence of him from them. For Paul was not sorry for the joy of these Philippians, but rather was without sorrow and all heaviness, that he might do the office of charity the better, that is, to rejoice with them that rejoice, and weep with them that weep.

Receive him in the Lord therefore with all gladness. He, that biddeth them receive Epaphroditus, sent to them with all gladness and in the Lord, bidding them to set much not only by him, but also by all them that be such like as he is, that is, faithful preachers, and teachers of God's word, which be worthy double honour (1 Tim. v.), and reverence, not for their own sakes, but for the word they preach, and for their Master's sake, whose word and will they teach.

And this place checketh all them, that rail upon

preachers, teachers, or setters forth of God's holy word, and that contemn or despise such preachers, or make of them a laughing or mocking stock, because they do not approve the manners and fashions of this world.

Make much of such, because of the work of Christ. He willeth them to make much of Epaphroditus, and of such faithful ministers of God's word, that care not for themselves but for others, and care not what pain or labours they take, so they may profit others, yea, that care not for their lives for the Gospel's sake. As this Epaphroditus refused no labours to serve Paul in prison, and had none or little respect to his own body, and by reason of his great pains he cast himself into sickness, so that he was nigh unto death, he chose rather to serve Paul in prison with the infirmity of his body, than to be in health to follow the worldly honours and pleasures of the flesh.

To fulfil the service which was lacking on your part towards me. Here is the cause shewed, why Epaphroditus was so diligent to serve Paul and put himself in such jeopardy of sickness. It was to fulfil their office and duty, which they ought to have done to Paul; therefore he saith, that duty which you ought to have done to me, this Epaphroditus hath fulfilled it in your presence to me by his service, done to me for you. Therefore, you should receive him with gladness and love him.

And here you see, what service the people owe to their pastor, besides the giving of him sufficient living for himself and his necessary ministers, and that one may supply sometimes the office and duty of another. And let every man be diligent in his office or vocation, that he is called to of God, and not be tender of himself as to his flesh too much, or make too much of himself. For we should not study to live long, but to live well. For to live long, it is not in

us, but in God, who knoweth the time and hour of death, which be unknown to us ; nor yet the manner of our death, nor the place where we shall die. Nothing is more certain than that we shall die : but nothing more uncertain than the hour, place, and manner of death. Therefore, let us be ready at all times to die, and look every day for death and prepare for it, having a sure faith, adorned with hope and charity, and then we shall not care how soon death come to us.

CHAP. III.

Ver. 1—3. *Moreover, my brethren, rejoice in the Lord. Whereas I write ever one thing unto you, it grieveth me not, and maketh you the surer. Beware of dogs, beware of evil works, beware of dissention. For we are the circumcision, even we, that serve God in the spirit, and rejoice in Christ Jesu, and have no confidence in the flesh.*

The Apostle speaketh, after this sort: Hitherto I have taught you, that Christ's passion was sufficient for your salvation, without the works of the law: and that neither circumcision, nor sacrifice commanded in the law, be necessary for your salvation, but that you may be saved by Christ without the works of the law. Now, from henceforth see you rejoice in nothing, but in the Lord. For as without the sun there is no light; so without Christ there is no joy, no peace, no justice, no reconciliation to the Father, no remission of sin, no way to heaven, no truth, no life, but Christ is all these things to the believer. In God alone therefore rejoice; as I have written before, so I write still, and I am not ashamed to write to you the same things of Christ, and it is sure for you to trust these things.

And here we learn of Paul to rehearse one thing once or twice, specially if they be things necessary to be known, and should be sure fixed in the hearts and stomachs of the people, and therefore it is no rebuke to rehearse such things divers times, that they may be known and in their minds fixed more surely. Although some say, "overmuch of one thing is nought:" yet I say with the Apostle, that a good tale may be thrice told, as this; that in Christ be all things pertaining to our salvation, without the work of the law:

It is sure to you. As if he would say, Although I write so oft one thing, and am not ashamed of it; for it is sure for you to know the same thing, and to confirm you to that doctrine, which is always one, and like itself, teaching the truth and shewing the way that bringeth to life. And do not apply yourselves to that doctrine, that now teacheth one thing, and then another new thing, and is contrary to itself, and teacheth diversities. Of which uncertain doctrine speaketh St. Paul (2 Tim. iv.), saying, “The time shall come, when they shall not hear holy and wholesome doctrine, but after their own lusts shall heap unto them doctors (teachers), whose ears do itch, and they pluck their ears from the truth, and they shall turn them to fables and lies.”

Here, we may learn the property of true doctrine; it is always constant, and teaches one thing. It does not teach now one and now another, or the contrary it taught before. It is always constant to itself, it sheweth truth, no fables or lies, as the false doctrine doth teach lies, errors, heresy, pleasure, and lusts of men, now one new thing now another, to please men withal. And that doctrine truly is to be suspected, that sheweth much diversities of religion, as to faith, justice, remission of sin, and divers ways to eternal life with Christ Jesu.

Beware of dogs, beware of evil workers, beware of dissention. Three things he monisheth them to beware of, and to flee from. The first is, he willeth them to beware of dogs, he meaneth pseudo-apostles, whom he calleth dogs. For as dogs do bark, grin, gnash, and bite, always envying others, and treading under foot that dog, that is overthrown, and bite him and kill him if they can: so the pseudo-apostles do hate, envy, and bark against true preachers of God's holy word; to bite them by their slanderous tongues with railing, jesting upon them,

calling them lollards, heretics, deceivers of the people, abjects, runagates, apostates, ragged, new-fangled knaves, and by many other like names do call them, tread them under their feet, and keep them down in the mire, or in prison: biting them with bonds, chains, fetters, bringing and seeking false witness against them, and all to kill, if they can, the true preachers, teachers, and setters forth of God's holy word. These pseudo-apostles St. Paul calleth dogs, whom he would have them to eschew and flee, and in no wise to give credence to them or to their false doctrine, not agreeing with holy Scriptures, but greatly dissenting therefrom.

Secondly, he admonisheth them to beware of evil workers; these pseudo-apostles he calleth evil workers, not because they denied good works, but because they preferred their own good works, as their traditions, ceremonies, laws, customs, and other decrees, made of themselves without God's word, above the precepts and commandments of God; or at the least made them equal with God's law, thinking it no less offence before God, to break one of their traditions, than to break God's commandment. Yea, they thought that more offence and greater punishment was had for the breaking of a small tradition of man, than for God's commandment being broken. Examples of this were many both in religion, and out of religion, before commissaries, chancellors, and officials. But to all these Christ threateneth everlasting woe (Mat. xv.), saying, "Woe be to you, that make void the commandments of God for your traditions."

Also, he calleth pseudo-apostles evil workers, because they made equal the works of the law, as circumcision and other works of the law, with the keeping of God's commandments, and thought them as necessary, as the other works commanded of God,

and that without the works of the law no man could be saved ; as that without circumcision no man could come to eternal salvation. Which St. Paul writeth against throughout all his Epistles, and also it was decreed of the Apostles (Acts, xv.) circumcision not to be necessary for salvation, but salvation to come to the Gentiles without circumcision, and that there is no necessity of circumcision to salvation.

Thirdly, he calleth pseudo-apostles evil workers, because they did their works, not in that name or end they should be done, for they did all their works, that they might be seen of men, and have the vain praise and glory of the world, and so they lost their reward before God (Mat. vi.).

Fourthly, they did their good works, that they should merit and deserve the grace of God, reconciliation to the Father again, remission of sins, and satisfaction for their sins, and life everlasting, and that of the merit and worthiness of their outward works : so to their works they attributed their justification and salvation. And, therefore, the Apostle moveth them to beware of such workers of iniquity, and not to follow them nor their works, nor to work after them.

Finally, he willeth them to beware of dissention, which these pseudo-apostles cause, that preach circumcision, as a thing necessary for salvation, and without it no man to be saved. These preach not circumcision, but concision, and dissention ; for they, preaching circumcision as necessary to salvation, preach not circumcision, but concision and separation from Christ. And they separate the people of God from God and from Christ, by their evil doctrine. He calleth circumcision, concision, as we, alluding to a good thing out of order, say, it is deformed, when others call it reformed, changing a

letter or a syllable, keeping a like sound in the word, not much differing from words before spoken.

For we are the circumcision, even we that serve God in the spirit and rejoice in Christ Jesu, and have no comfort (confidence) in the flesh. “Here, the Apostle teacheth carnal circumcision” (which false apostles so much esteemed and preached, and enforced and required as being necessary to salvation.) So, false prophets did say, contending us to be purged from our sins and grafted in Christ only by external circumcision and not by Christ only. But Paul here teacheth the contrary, and boldly pronounceth them to be made the people of God, not by circumcision, but by Christ; and to be purged from their sins only by Christ, and that they are the true circumcision, that have mortified and cut away all carnal affections and lusts of the flesh; which do worship Christ in the spirit, and serve him by a true faith and by perfect charity; and rejoice in Christ, and have no confidence in the flesh, trusting health and salvation to come none other way but only by Christ and by his death to us all.

And, here, he willeth us not to rejoice in men, in the law, ceremonies, outward sacrifices, in cunning learning, in riches, honours, worldly wisdom, or policy; but “he that will rejoice, let him rejoice in the Lord.” (Jer. ix. Gal. vi.) He would also, we should not trust in the flesh in carnal sacrifices and in outward works to be saved by them, by the worthiness of the outward work; but that we should trust to be saved only by the mercy of God, and by Jesus Christ only.

Ver. 4—6. *Though I have whereof I might rejoice in the flesh, if any other man think that he hath whereof he might rejoice in the flesh, much more I, which was circumcised on the eighth day, one of the people of Israel, of the tribe of Benjamin, an He-*

brew of the Hebrews ; as concerning the law, a Pharisee ; as concerning ferventness, I persecuted the congregation ; and as touching the righteousness, which is in the law, I was unrebukable.

Here, is more at large expressed, what it is, to trust in the flesh. By the flesh, he understandeth circumcision, works of the law, the stock of the Jews he came of, his fathers, as Abraham, Isaac, and Jacob, the holy sect of the Pharisees, and their holy institutions of living, his good zeal which he had to keep the law of Moses, for the which he persecuted them, that openly professed Christ, or defended Christ's religion. In the which things outwardly if any man might rejoice or trust in them, much more, saith Paul, he himself might rejoice and trust in them, and give no place to any man in these things, but either to be equal with the pseudo-apostles, or else to exceed them all.

Mark, that it helpeth much to affirm any thing, when he, that affirmeth, may declare himself equal to them, that would extol themselves above others. As here the Apostle shewed himself to be equal with the pseudo-apostles, boasting themselves as being far above Paul, when they were inferiors to him, as touching the flesh. We learn here that it is good, to take example of ourselves, if we will teach humility and submission, when we may advance ourselves above others, but of humbleness we do not.

The Apostle compareth himself with the pseudo-apostles, and in their glory of the flesh he giveth no place to them, as if any would say ; " I come of the holy fathers, Abraham, Isaac, and Jacob, and am circumcised ;" and so in them, will rejoice and boast himself. In the same things, saith Paul, I may as well rejoice as they ; for I come of these holy fathers, that is, of the Israelites, yea, of the tribe of Benjamin, and was circumcised on the eighth day,

born of the Jews, and not of the Gentiles, or proselytes newly come and professing to keep the law of the Jews.

And if any pseudo-apostle do boast him of his holy sect or profession of religion, and say, "he is of the most holy sect of the Pharisees, the best and holiest religion of all amongst the Jews:" of the same may I rejoice, saith Paul. For I am a Pharisee, and of that religion a brother: or if any do think themselves famous for zeal and love which they have to the keeping of the law in themselves and in others, in that thing I need to give no place to any man, saith Paul. For I kept that law blameless, so that no man could justly reprove me for it; and as touching others, that were thought to have transgressed the law, I persecuted them, and brought them to prison and to death. Such was my zeal, as touching the law, which both I kept and would that others should have kept it.

This place sheweth us that Paul was a Jew, born both of father and mother of the tribe of Benjamin, circumcised the eighth day, of the sect of the Pharisees, a keeper of the law outwardly without reproach, and from a blind zeal to the observation of the law, to have persecuted Christian men and women, as is written more at large, Acts, ix.

Ver. 7—11. *But the things that were advantage unto me, have I counted loss for Christ's sake: yea, I think all things but loss for that excellent knowledge's sake of Christ Jesu, my Lord, for whom I have counted all things loss; and do judge them but dung, that I might win Christ, and be found in him, not having mine own righteousness, which cometh of the law; but by the faith of Christ, (namely) the righteousness which cometh of God in faith, to know him and the virtue of his resurrection, and the fellowship of his passion, that I may be conformable unto h*

death, if by any means I might attain to the resurrection of the dead.

Now, the Apostle doth not much boast himself of his kindred, the Jews, of the holy fathers he came of, of his circumcision, of his holy religion, of his diligent keeping of the law outwardly without fault or blame, of his zeal, by the which he had advanced himself before men and before the world, and had counted these things as lucre to him or advantage, and much to have helped him to justice before God: but he now boasted not of these things, for he knew they profited him nothing to true justification before God, for that justice before God cometh not to us of the flesh, of holy fathers, of works of the law, of our good blind zeals, not according to God's word; but of the mercy of God by Jesus Christ.

Things, that were advantage unto me, have I counted loss for Christ's sake. Mark, how St. Paul altered and changed his judgment, that these things which he counted, some time before he came to the true knowledge of Christ, to be advantage to him and to help to justification before God; these same things he afterwards, when he came to the true knowledge of Christ, esteemed as no helpers to true justification before God, but rather for hurt and hindrance to his justice in the sight of God.

So, amongst us there have been many things which we have esteemed for virtue, and the furtherance of our righteousness before God, which now we know neither to have any virtue, nor yet to help to our justification before God. Such were many divers religions of men and women; their observances, ceremonies, services, and traditions were more straitly kept amongst them, than God's word; and the breaking of them was more straitly punished, than the breaking of God's law. Yea, how many were in religion, that thought they should be saved by

their religion, habit, coat, cowl, and being buried in their habit within their monasteries, as they called them. But let all these not be ashamed to alter and change their judgments with Paul, and know that all these things will not justify them before God without faith in Christ, amendment of life, and walking in a new life.

Also, how many have thought pardons, pilgrimages, decking images with golden clothes of silk, velvet, or damask, and offering up of candles to them, to have been meritorious works, and to be preferred before works of mercy commanded of God: or else they would not have been so ready to do these works, and so loth to do other works commanded of God: but now let them with Paul acknowledge their ignorance and blind judgments, and change them, as Paul did, when brought to a more true knowledge of God and of his truth; and let them not be ashamed to think and judge other ways, than they have judged before, when they were in ignorance, and in blindness, lacking true knowledge of God's holy word, by the which they are delivered from their ignorance; for the which laud and praise be to God for ever. Amen.

Yea, I think all things but loss for that excellent knowledge's sake of Christ Jesu, my Lord. Now, he declareth more at large, wherefore he counted these things to be hurtful to him, which before he counted for his advantage: that was, for the excellent knowledge of Christ and of his truth, which he wanted before, when he, of ignorance and of a blind and wicked zeal, persecuted the church of Christ.

Note here, what true knowledge of Christ doth, it altereth and changeth men, their judgments and manners, and maketh them as if they were new made again, and to condemn those works, which they before esteemed and judged good works. *Yea, it*

maketh men to count all worldly riches, goods, lands, and possessions, as hurt, dung, or dust, for Christ and for the knowledge of Christ, that he might win to him Christ, whom good men preferred above all worldly riches or treasures, that he might be made just only by Christ.

Here, we learn of Paul to repeat one matter, worthy to be noted and surely printed in all men's minds, once, or twice, or thrice, if need be; that it might be fixed and rooted more surely in men's hearts and minds. Here, he preferreth Christ and the knowledge of Him above all riches or treasures of this world, shewing that it is better for us to lack all worldly riches, than to lack Christ and his word. For he, that hath Christ, hath all things and all riches: for in Christ Paul put all the treasures of the wisdom and knowledge of God (Col. ii.).

For Christ is our justice, holiness, wisdom, redemption, the light, the way, the verity, and the life, by whom cometh all goodness. Therefore he, that hath Christ, hath all things; and he, that wanteth Christ, hath nothing. And if we lose Christ, we shall lose light, justice, the way to the Father, truth, and life. And I am sore afraid that we shall lose Christ shortly from amongst us: in so much that the knowledge of Christ and of his holy word is so little esteemed or regarded, specially of bishops and high rulers, who should most regard it, and provide, that there should be many to preach and teach Christ and his doctrine, and should for such provide honest livings with quietness; or else there shall be none, or few, that will or shall be able to preach and teach Christ's Gospel, and so shall Christ be taken away from us, and the people perish.

And be found in him, not having mine own righteousness, which cometh of the law, but by faith of Christ. He goeth forward, shewing wherefore he

contemned all worldly goodness, that he might win to him Christ, that he might be justified by Christ, and not by the law, his own merits, or the suffrages of others.

Here, Paul maketh two justices ; the one of the law, after the which he walked, when he persecuted the church of God, and was without blame before men. Of that justice none is made just before God.

The other justice is of true faith in Christ Jesu, that worketh by charity at all opportunities and occasions given ; of the which is justification received and had, as by the mean : for “ God is he, which justifieth ” (Rom. viii.). And, “ by whom we be saved only of his mercy, through faith, and not of our works, lest we should rejoice ” (Eph. ii.). And yet we may not cease from doing of good works, which necessarily be required of us to walk in ; such as, to repent of our former life in sin, to amend our life, forsake sin, have faith, hope, and charity, and finally, to walk in a new life in all virtue and godliness.

To know him, and the virtue of his resurrection, and the fellowship of his passion. Yet he continueth, shewing wherefore he counted all his own justice for dung or dust, that he might have true justice by faith in Christ ; that is, remission of sins and life everlasting, which all they obtain with Christ, who truly know Christ, his resurrection, and the virtue thereof, being before made partakers of his passion ; who have died with Christ, and be buried with him ; who have died from their sins, returning no more again to them, but being dead to their evil life by the Spirit of God, and walking in a new life : all such shall come to the knowledge of Christ’s resurrection, and be made partakers of his glory. And for that end Paul contemned all worldly riches and pleasures, that he might come to the resurrection of the dead ; that is, that he might be partaker of immortal glory with

Christ, who is the cause of the resurrection of all them that be dead in Christ, and the author of all their joy and glory; and that so he might come to that glory, which they now have, that died in Christ.

Thus Paul contemned worldly things for the excellent knowledge of Christ, to win Christ, to find righteousness in Christ, to know the virtue of Christ's resurrection and the fellowship of his passion, to be made conformable to Christ's death, that he might come to the resurrection; that is, unto that glory; that they have, that died in Christ. This is to teach us to do like unto him, and to count all worldly things nothing in comparison to Christ's Gospel, and to those holy things which we obtain by Christ.

Ver. 12.—14. Not that I have attained unto it already, or that I am already perfect; but I follow, if I may comprehend that, wherein I am comprehended of Christ Jesu. Brethren, I count not myself yet that I have gotten it, but one thing I say, I forget that, which is behind, and stretch myself unto that which is before, and press unto the mark appointed, to obtain the reward of the high calling of God in Christ Jesu.

Although Paul had obtained¹ righteousness by faith before God, yet he thought himself not perfect and without all sin, which no man can be, living in this sinful flesh, as saith the Evangelist St. John (1 John, i.). Therefore, every one must study to mortify carnal affections, and put away all sin by the Spirit of God, that he may attain true justice before God, and be as perfect, as is possible for him to be in this corporeal body.

Here, we may learn of Paul, that holy men in this life were not without all sin and carnal affections, nor in all things perfect. As here Paul confesseth himself not to have attained to all justice before God,

nor yet to be perfect, but to labour and endeavour himself with all his might and power to come to perfection. So let us study and with all diligence enforce ourselves to come to perfection, that we may be holy and godly, and so without fault or blame; that those sins, which be in us, be not imputed to us of God for sins; that we may be blessed, for he is blessed, not he that hath no sin, but he to whom God imputeth not his sin, as saith David in the 32d Psalm.

I forget that which is behind, and stretch myself unto that, which is before. Here, the Apostle sheweth plainly, that he had not attained as yet to that thing, which he desired, but that he, with all diligence, study, and labour, counted to come to it and obtain it. And therefore he forgot those things, that were behind him, as all worldly things, holy fathers, circumcision, keeping of the law, his holy religion, his zeal for the law and such like; and did look at those things, which were before his eyes, that were unto the glory and life to come.

And, here, he taketh a similitude from those, that run in a rank for a wager. Such runners do not look behind them to see how much ground they have run, but they look before them and unto the place they run unto, desiring victory, and the wager promised to the winners. So, let us all not look behind us, that is, to our old sinful life and to the way of perdition, in the which we have run in times past, but look before us, that is, to amend our life, forsake sin, and let us walk in a new life, desiring justice only by Christ. With diligence and study let us endeavour ourselves to come to the eternal life, promised to such, as shall walk in the commandments of God and keep them justly. And, so, let every one run in the rank of this world, till he come to the end, and obtain victory over all his ene-

mies, and receive the wager promised to such, as shall run truly according to their vocation, that is, everlasting glory and life in Christ Jesu, and by Christ, our only redeemer and saviour.

Ver. 15, 16. *Let us therefore (as many as be perfect) be thus minded, and if ye be otherwise minded, I pray God even to open this unto you. Nevertheless, in that, whereunto we are come, let us proceed by one rule, that we may be of one accord.*

Now, the Apostle exhorteth them to continue and go forwards in the doctrine of truth he taught them, in the which he said Christ to be our only Saviour, and that Christ's sacrifice was a sufficient sacrifice to justification, and to take away the sins of the world, and to bring us to life without the works of the law. And here he admonisheth all them, that think themselves perfect, to know that there is none other name under heaven in whom we shall be saved, but in the name of Christ. And that Christ's justice is sufficient for us, and that we by Christ have remission of sins without our merits or deservings of that grace, coming only of God's mercy and goodness.

Here, peradventure, some will ask, how the Apostle calleth himself perfect, which (as before is written) calleth himself imperfect? To this it may be answered, that a man may be called perfect and imperfect, having respect to divers things. If you look to the grace of God and to faith in Christ Jesu, so a man may be called perfect. If you look to the flesh and to the infirmities of the flesh, so he is imperfect. So, Paul, looking to the grace of God and to faith in Jesu Christ, calleth himself, and others like to him, perfect.

And if you be otherwise minded, I pray God to open even unto you this. He willeth us to suffer the weakness of them, that be weak, and to pray for

them, that they may be strong, as if he should say ;
 “ Suffer those that be weak amongst you, until the time that God shall shew to them, that Christ is only our justice and our life : and pray to God that they may perfectly know that thing, which they cannot do, but by Christ, or by the Holy Ghost, certifying them in their hearts, that Christ is our righteousness.”

This place willeth us to pray for them that err from the truth, that God might bring them to his truth, and not to call such, pharisees, adversaries to God, blind guides, dumb dogs, and belly beasts, &c.

Let us proceed by one rule, that we may be of one accord. He willeth us to consent and agree to the truth of God’s holy word, and with one consent and mind go forwards in the truth, and to defend the known truth with all our might and power ; and to set it forth, and not to shrink from it for fear of persecution, cruelty of men, for loss of favour, worldly goods, riches, lands or possessions, promotions, or dignities. Nor yet let us shrink from the truth for fear of offending such, as be weak, before whom we must forbear, and not use alway our liberty, or that which we may do : but not forbear to shew them the truth, that they may be, not alway weak children, having need of milk. Such must be taught the truth in all gentleness and meekness, and the truth may not give place to them, but they to the truth ; and they must receive the truth, that they may be strong men and no weak children.

And although some will say, the truth may not be spoken for breaking of concord and unity, saying ;
 “ By concord small things do increase and grow to great things, and by discord great things do come to nought :” to this is answered, that is concord, by the which the truth is not obscured, oppressed, hid, or put to silence, and by which, those that be weak,

do not continue weak, but are by it brought to strength, that they may eat strong meat. The Apostle would not have us always children, having need of milk: but that we should grow from children to men, that we might be fed with strong meat of men.

Thus let us all agree in one way of the truth, and let us follow that way, and walk no more in the ways of perdition, in the ways of error and heresy, in the ways of lies, fables, evil customs, long used, contrary to the will and pleasure of God, and contrary to the health and salvation of our souls. And as the Apostle prayeth (Rom. xv.), 'God grant us all to be of one mind, that we may all think one thing, not after men, the world, or the flesh, but after Jesus Christ and his doctrine.

Ver. 17—21. *Brethren, be ye the followers of me, and look on them, which walk even so, as you have us for an example. For many walk (of whom I have told you often, but now I tell you weeping) even enemies of the cross of Christ, whose end is damnation, whose god is the belly, and whose glory shall be to their shame, which are earthly minded: but our conversation is in heaven, from whence we look for the Saviour, Jesu Christ, the Lord, who shall change our vile body, that it may be like fashioned unto his glorious body, according to the working, whereby he is able to subdue all things unto himself.*

Note, that the Apostle setteth himself an example for us to follow, that after his example we should walk in the way of truth, and not shrink from it for any persecution, for any cruelty of men, for any craft of pseudo-apostles, for any loss of worldly goods, favour of men, punishment of body, or for loss of this present life.

Here, we learn how we should worship saints, that is, to follow their footsteps in all holiness and in true

virtue, in faith, in hope, in charity, and in patience, and to follow the doctrine of truth, as they did, and to continue in it to the end, after their example.

Another way we are taught in Scripture to honour saints, is, to glorify God in his saints, to give glory and thanks to God, which hath made, and doth daily make good men of evil men. As the church of the Jews glorified God in Paul, because he had made him a preacher of his word, which word he did before impugn and persecute.

Thirdly, we may honour saints in confirming our faith, certifying us that we shall come to that glory, wherein they are, if we live here, as they did, learning God's word and living according to it. Yea, it helpeth very much to persuade, when a man doth bring himself, as an example to be followed, as here the Apostle did. Would to God that all bishops' lives were so holy, so good, that their true preachings and holy living were examples to others to follow, and worthy to be followed, as Paul was in his true preaching, and in the continuance of the same with holiness of life.

And look on them which walk, as you have us for an example. Lest any man should think, that Paul had set himself only for an example to follow, he willeth them to observe others, who walked after his example, and to take them for an example to follow, that we should follow holy men's footsteps, and to follow them in faith, patience, meekness, and contemning the world, as they did, and always have a respect to the world and life to come.

For many walk (of whom I have told you often, but now I tell you weeping). He sheweth the cause of this admonition, wherefore he exhorteth them to follow him, and such others that walked in the way of truth and in innocent living. It was, that they

should not be deceived by pseudo-apostles, that walk not after Christ's doctrine, but after themselves, their own imaginations, and fantasies, after men, and traditions of men, and not after Christ's doctrine. Whom to eschew and to flee their company and wicked ways, I, both present with you and also absent from you, have admonished you both by words and by letters.

Here, we learn of Paul, that it is not enough to shew, what should be done, but also it must be shewed, what should be avoided and eschewed, that good things might be taken, and evil things refused and forsaken. And as the Apostle had shewed them before to beware of these walkers in iniquity, and to flee them and their wickedness; so he doth now exhort them again with weeping tears. So sore he lamented, that there should be such evil walkers and deceivers of others, warning them that they should take heed of pseudo-apostles, and to flee their false and deceiving doctrine.

Here, we may see, that there were in Paul's time pseudo-apostles, deceivers of the people, and preachers of false doctrine, not agreeing to holy Scriptures; and that it grieved Paul much, that there should be such. So, it is now in our time. There be some false teachers, clothed in sheep-skins, but within they be greedy wolves; pretending much holiness, but shewing little in very deed, whom we should eschew and flee; and as it grieved the Apostle such to be in his time, so now it grieveth all good men, that there should be any pseudo-apostles amongst the people, to pull and pluck the people of God from God's word and his truth.

They be enemies of the cross of Christ, whose end is damnation, whose god is their belly, and whose glory shall be to their shame, which are earthly-minded. Now, he describeth these pseudo-apostles in their

own clothing and apparel. First, he saith they be enemies of the cross of Christ. For they ascribe to the law, and to works of the law (as to circumcision, sacrifices, and ceremonies of the law, to works and traditions of men, and to merits of saints), the grace of God freely given, reconciliation to the Father, remission of sin, satisfaction for sin, and life everlasting; which things should be ascribed only to Christ, that suffered, upon the cross, death, to obtain these things to us. Therefore they, ascribing these blessings to other things than to Christ alone, are enemies to the cross of Christ. Or if any preach the ceremonies, or sacrifices of the law in the stead of Christ, and ascribe justice, or righteousness, and forgiveness of sin, to any other thing than to Christ, or to Christ's passion, they are enemies of the cross of Christ.

Such were they, that brought us the bishop of Rome's pardons, masses at *scala cæli*, bidding us to go hither and thither on pilgrimage, to set up candles before images, to say five *Pater nosters*, five *Ave Maria's*, and a *Creed* before this image or that image, in this place, rather than in that place: promising to us by these things to be released from the pains of purgatory, so many days, lents, and years. Yea, promising by these things once in our lives and at the hour of death clear remission of all our sins, both a *pœna et a culpa* (from the punishment and guilt), so they called their promised remission. But these be enemies to the cross of Christ, ascribing to the inventions of man those things, that only should be attributed to Christ alone, and to none other.

Secondly, he saith, *their end is perdition*, shewing to what end and purpose the doctrine of pseudo-apostles bringeth; that it bringeth to death and damnation. Therefore, they and their devilish doctrine

are to be eschewed and avoided of all good men, lest men be brought by them and with them to death and damnation both of body and soul.

Thirdly, he saith, *their god is their belly*. In this he sheweth, for whose sake they preached the law, and the works of the law, and did all things they did. That it was for their belly, which they preferred before God or his truth; that they might live easily in quiet, rest, pleasure, honour, and in all deliciousness of life, and have all things at their wills and pleasures, be honoured, and had in great reputation above all men. And what others did for God's cause, these belly beasts did it for their belly's sake. And as other good men do prefer God above all things, so did these slow-bellies prefer their belly above all things.

Of such St. Paul speaketh (Rom. xvi.), and bids us beware of them, saying, "Brethren, I beseech you, that you would consider them, who cause debate and offence against the doctrine, which you have learned, and that you turn from them. For they be such, that serve not Jesu Christ, but their bellies, and by flattery and fair speaking, deceive the hearts of the simple." Of them also he speaketh, Gal. vi., saying, "Those that after outward face would please you in the flesh, they would compel you to be circumcised, only for this end, that for the cross of Christ they should not suffer."

Let men, therefore, look about whether there be such preachers and teachers, yea, such that pretend to favour God's word, and would have the name of setters forth of it, and would be counted to do all things for God's word sake; and who yet do it for themselves, and for their bellies sake, for they do not work for the glory of God, but for themselves and for their bellies sakes, that they might live in ease, rest, and quietness, in wealth and in all carnal

pleasures, in honour and dignity; that they might get worldly goods, riches, lands, and possessions, and have all things at their own will and pleasure. See, if there be any such amongst us, and pray God for them, that at length, yea, shortly, they may be changed and turned to God, and to seek earnestly God's glory, the salvation of others, more than their own glory, worldly profit, carnal liberty, or pleasure.

Fourthly, he saith, *their glory shall be to their shame*. He noteth these pseudo-apostles to be ambitious and vain-glorious, desiring laud and praise of the world, and to be honoured of all men. But their glory shall be turned into their rebuke, shame, and confusion. For their whole institution of living and their whole doctrine savoureth nothing else, but earth and carnal things, as circumcision, carnal works of the law, choosing of meats, difference of days, man's traditions, ceremonies, and such like things, which they teach and affirm for no other cause, but that they themselves should suffer no afflictions, and no part of the cross of Christ, and that they themselves might live in wealth and pleasure and in worldly honours. They seek not heavenly things, as faith, hope, charity, patience, meekness, the glory of God, health, life, and the salvation of others. Therefore their glory shall be turned into rebuke, shame, and confusion, who seek rather earthly things, than heavenly things.

And it is greatly to be feared, that the glory of many pastors, bishops, prelates, high rulers, magistrates, lawyers, judges, gentlemen, and of others, that be in authority in great honour and glory, having great riches, lands, and possessions; I say, it is to be feared that their high glory will be turned into rebuke, shame, confusion, yea, into damnation, because they seek earthly things and worldly pleasure, more than the glory of God, and prefer worldly

things before godly things, yea, prefer men and men's commandment before God and his commandment. I pray God, it be not spoken to them at their death, as Christ spake to the scribes and pharisees (Mat. xv.), saying; "Woe be to you scribes and pharisees, for you have made void or broken God's commandment by your traditions." I pray God, if be not spoken like to others, Woe be to you that have neglected or broken God's commandment, to fulfil your carnal pleasure, to get your worldly riches, honours, dignities, lands, and possessions; and in order to get and maintain them have not cared what sorrow, pain, or trouble, have come to others; have not cared for God and his word any further, than it served for their carnal pleasures, or worldly riches.

But our conversation is in heaven, from whence we look for the Saviour, Jesu Christ, the Lord. The Apostle setteth himself as one contrary to these pseudo-apostles, and sheweth his conversation of living to be contrary to them: as if he would say, They altogether savour earthly things, their heart and mind is all upon the earth, and fixed upon earthly things, carnal pleasures, and worldly commodities. Whereas my mind, heart, will, study, intent, and affection, are in heaven, and upon heavenly things. And therefore, I look not for worldly riches or pleasures, but for our Lord Jesus Christ, which shall alter and change our vile and corruptible bodies, subjected to corruption and carnal affections; and shall make them immortal bodies, conformable to his glorious body, and make them gracious bodies in the day of judgment, when he shall exalt this corruptible body with the soul to immortal glory, joy, and bliss. The souls of them, that be dead in Christ, now are in glory. The body lieth in the earth, and rotteth unto the day of judgment, and

then shall arise, and with the soul be joined again, and shall then receive glory.

This place reproveth all them, that set their hearts too much upon this world, on worldly honours, riches, and carnal pleasures, and have not their hearts looking up to heaven, desiring heavenly joys and bliss. Yea, this place checketh them, that deny the resurrection of the body, and the immortality of the soul, and the last day of judgment, in the which the mortal body shall be made an immortal and glorious body, conformable and like to Christ's body, as touching the immortality, glory, joy, everlasting felicity, and bliss.

According to the working, whereby he is able to subdue all things unto himself. Lest any should ascribe the resurrection of the body to any might or power of the body or of the soul, he saith, that God worketh this thing of his omnipotent power, by the which he worketh all things good, and hath all things subjected to him. And as he created and made all things of nothing, so easily he may gather the bodies, lying in the dust of the earth, and join them again to their souls, and make them to arise immortal bodies, and to receive life, joy, and salvation. And this hope have all good men, and they look for that day of the general resurrection, that they be made like to Christ, our Saviour, in immortality, and in glory.

CHAP. IV.

Ver. 1—3. *Therefore, my brethren, dearly beloved and longed for, my joy and my crown, continue so in the Lord, ye beloved. I pray Euodias, and beseech Syntiche, that they be of one mind in the Lord. Yea, and I beseech that my faithful yokefellow help the women, who have laboured with me in the Gospel, with Clement and with my other helpers, whose names are in the book of life.*

Because he had taught them before, that Christ was our only justice, resurrection, and life; which thing they knew by faith in Christ, wherein they were very constant and sure; now he exhorteth them to constancy in true faith, by certain knowledge of Christ's doctrine, and desireth them to stand in the Lord, and be constant in him. And as they had begun in the Lord, so he would have them continue in the Lord, and not to turn from the Lord to the law, or to works of the law, or to needy ceremonies, or to traditions of men, that could not justify them, nor purge them from their sins. And these things now he thought he might desire of them, for as much as they were dearly beloved to him, his joy, comfort, and his delectation; and therefore by right he thought he might desire more of them, than of his enemies.

I pray Euodias, and beseech Syntiche, that they be of one mind in the Lord. He desireth two women, Euodias and Syntiche, to be of one mind, and no longer at discord; for it appeareth that these two women did not agree, but were at debate, and that the one envied the other, and therefore the Apostle studieth to take from them their debate; and to recon-

cite them together again, and to join them together in mutual benevolence and love one to another.

Here, we learn that discord or debate may arise amongst good friends and favourers of the Gospel: but that displeasure or discord is to be ceased or quenched by other friends, as shortly as can be possible, that those, that were at discord, may be at concord and agree in the Lord Jesu.

I beseech thee, my faithful yokefellow, help the women, which have laboured with me in the Gospel. Here, the Apostle desireth, a true, kind, and faithful woman in the Lord, which had laboured with him, and taken pains with him in the Gospel. For, when he preached with great pains and labour, this woman did take pains and labour with him.

Whether she was his wife, as some authors do think, or it was some other good woman, it maketh no great matter; nor of it will I dispute, but leave it to others to judge. I think rather it was a woman, than a man (although some translate this word in the masculine gender and not in the feminine gender), and that the Apostle desireth one woman to help another.

And those that laboured with him, and did minister to him meat, drink, clothes, fire, and other necessaries, he calleth them here, *co-operatores evangelii cum illo*, that is, fellows or workers with him in the Gospel, because they ministered to him, preaching the Gospel, or in prison, those things which he had need of. Amongst whom he nameth one Clemens, for his gentleness and true heart and mind in all gentle fashion, which he had to the Gospel preached by Paul. He moveth them to favour and help all his helpers in the Gospel, whose names he saith are not forgotten with God, howsoever they are contemned or despised of men; but are in the

book of life written and enrolled, not to be blotted out again.

And here, we may learn, that it is a work acceptable to God, to be a worker of the Gospel, or a fellow to him who laboureth in the Gospel, to preach, teach, or set it forwards, or to minister to such necessities, to favour them, to help them, if they need, or be in prison, or to put themselves in peril or danger for the helping of them, that set forth God's word truly and sincerely.

And this is a great comfort to those, that suffer for the Gospel's sake, and continue in the same patiently to the end, that their names are written in the book of life before God, and shall not be rased out again; although here, peradventure, before men they be contemned and despised for evil doers, or evil speakers, and be punished or put to death: yet remain their names in the book of life with God, who knoweth them as his servants.

Ver. 4—7. *Rejoice in the Lord alway, and again I say, rejoice. Let your softness be known to all men. The Lord is even at hand. Be not careful, but in all things, let your petitions in prayer and supplications with giving of thanks be known before God. And the peace of God which passeth all understanding keep your hearts and minds in Christ Jesu.*

The Apostle exhorteth men to rejoice in the Lord, and not in other things of this world; not in honours, riches, men, friends, kindred, gold, silver, lands, possessions, nor in wisdom, or in prudence of the flesh, or in strength of body, as the prophet (Jer. ix.) biddeth, saying; "Let not the wise man rejoice in his wisdom, nor the rich in his riches, nor the strong man in his strength; but he that will rejoice, let him rejoice in that he knoweth me, saith God, by his prophet, which am God, that maketh judgment, justice, and faith." Therefore, he that

will rejoice, let him rejoice in God, which is the author of all goodness, and the deliverer from all evils and adversities. Therefore, saith the Apostle (1 Cor. i.), “ He that will rejoice, let him rejoice in God ;” and so shall his joy be full, sure, constant, permanent, and perfect.

And here he rebuketh such, as rejoice more in worldly things than in God ; as those that rejoice in riches, lands, possessions, in men, in magistrates, in nobility of stock, in their religion, institution of living, in cunning learning, or in such like more than in God. All such be here reprovèd : rejoice therefore in the Lord alway in all times and in all places.

Let your softness be known to all men. Now, he teacheth them good and godly manners, and commandeth them to put on all good manners and innocency of living, and willeth their holy conversation of living to be known to all men, not only to good men, but also to the evil, that every man might take example of godly virtue of them, and follow them in virtuous living, and so glorify God with them which is in heaven, as is written (Mat. v.). And good example of living helpeth very much to virtue, and oftentimes one follows another in virtue or in wickedness.

The Lord is at hand. Lest modest, meek, and patient men should think themselves forsaken of God, or should despair of God, or of his goodness, as if he had left them and forsaken them, suffering them to be afflicted of the evil or to want necessaries, he saith, that God is nigh to all modest, good, and godly men, and that he forgetteth them not, although he suffereth them to lack comfort for a time and help ; but in time of need, God sendeth to them both comfort and help ; for he is careful for them, and nigh to all, that will call upon him in unity and in truth.

Be not careful. He moveth them not to be careful, nor to mistrust God, that he will not give unto them all things necessary, when they shall have need, or that he will not deliver them from trouble and afflictions, that chance to them. And that they should not doubt in these things, he said, the Lord was at hand to help them at their need; and that they should not be careful for their living with a mistrust in God, he biddeth them here as teacheth more largely Christ (Mat. vi.).

And here, he taketh away covetousness, or unmerciful laying up of riches to live upon in old age, as some say, mistrusting God, thinking that God will not give unto them necessaries in age, as he did in their youth. Let us put away all such diffidence of God, and let us seek first his kingdom and his justice, and God will give us all necessaries without our trustless carefulness, as is promised (Mat. vi.). And here the Apostle doth not forbid labour, or a godly providing, but he forbiddeth carefulness, mistrusting of God, and the unmerciful laying up in store from the poor.

But in all things let your petitions in prayer and supplications with giving of thanks be known before God. Now, he teacheth, how we shall have all necessaries, and by what means; that is, of God, the Father, the merciful giver of all good things, and that by humble, meek, and faithful prayers, made after the will of God, desiring necessaries, as it shall please God to give them, appointing with God no time, no place, nor manner of giving, but referring all to his divine will and pleasure. And if in these prayers we shall continue, desiring those things, that shall be to the glory of God and for our health and salvation; at length we shall obtain of God these our petitions, made in faith for Christ's sake, always giving thanks to God for his benefits given to us, taking prosperity and adversity, as we should do; that is, not

being proud in prosperity, nor yet comfortless, heavy or sad in adversity, neither murmuring against God, nor yet envying others their felicity and joy.

And the peace of God, which passeth all understanding, keep your hearts and minds in Christ Jesu. Here, is shewed, what followeth them, that bear prosperity and adversity, as they should do; viz. that they have peace and quietness in their hearts and conscience with God, which peace have none, but such as be justified by faith (Rom. v.), “We justified by faith have peace with God.” “The evil saith, Peace, peace; but to him is no peace with God;” as saith the prophet. And this peace or quietness of the conscience, it far surpasseth all things that may be apprehended of the understanding.

And this to be true, sheweth the conscience of such, as fall into desperation of God’s mercy, for their sins, as Cain and Judas did. And also it is declared in the Canaanites, which were almost dead, without heart, comfort, spirit, or life in their bodies, when they heard the children of Israel to have entered their country, or land, to possess it, as their own, and that they were sent to kill them down, like beasts, without mercy, as is written in the book of Joshua. And this peace of conscience is not gotten by our might, or power, sacrifices, or ceremonies, but by Jesus Christ, that all laud and praise might be given to God for it, as of whom all goodness does come to us for Christ’s sake.

Ver. 8, 9. *Furthermore, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things pertain to love, whatsoever things are of honest report; if there be any virtuous thing, if there be any laudable thing, have those same in your mind, which ye have both learned and received, and*

heard and seen in me : those things do, and the God of peace shall be with you.

Now, the Apostle, making an end of his Epistle, exhorteth them to think, and do not only those things, which be worthy of praise, but also that they, following his example, may have the God of peace with them, and be fulfilled with faith and all good works.

And first, he moveth them to do and follow true things ; whereby he putteth away all deceit, craft, hypocrisy, and dissimulation. As Christ is the truth and loveth the truth, so he hateth all craft and falsehood ; and it is a marvel, that any man will love that thing, that God hateth so much, as falsehood, craft, deceit, and dissimulation. It is a token they love the devil, a false liar, better than God, which is alway true and hateth lies and falsehood.

It is a wonder to see how some men will give credence to the devil's lying, rather than to God, saying truth, and promising necessities to all them, that seek him in truth, that seek first the kingdom of God and his justice. It is a token that such be rather the servants of the devil, than of God. And therefore they, mistrusting God, run headlong to the devil, and use his craft and falsehood ; and with much deceit and many lies get their living, to the great hurt of others, and to their own judgment and damnation. Therefore, leave the crafts of the devil, and follow Christ and his truth, if you will be saved and come to everlasting salvation.

Secondly, follow honest things, seeming and becoming for Christians, worthy of praise, and meet for those that abhor dishonesty, filthy, vain, foolish, and trifling things. In the which saying the Apostle would, that the behaviour of our body in habit, vesture, word, deed, look, countenance, going, and all things about us, should be honest and comely

for our state and degree. And in this thing he reproveth all them, that keep not seemly manners or fashions in habit, gesture, words, deeds, as become their degree or vocation.

The Apostle would all things to be done seemly after a comely order. And here he reproveth such, as their vocation requireth to be sober, sad, and discreet men, and men of gravity and wisdom, that nevertheless be light in manners, full of words, not becoming their vocation; mockers and scorers of others, jesters and railers at all others' manners, and such as cause men to laugh, when it becometh their state and vocation to be men of gravity, sobriety, and to give to others example of soberness. And here he reproveth all unclean communication, filthy words, uncleanly manners or jestings, all scoffing and railing, that do not become Christians, sober, wise, and discreet men.

Thirdly, he exhorteth them to do all just things: for justice is that thing, whereby is given to every one what is due for him. Whereby no man should desire but what is equal and just to be given to him. By the which saying he condemneth all injuries, wrongs, rapines, theft, murder, craft, falsehood in buying, selling, in changing one thing for another. And by justice we be taught to render to God that which pertaineth to God, and to give to man that which pertaineth to man.

And in this he reproveth those that ascribe to themselves, to their might, merit, power, the grace of God, preservation of them from evil, remission of sins, and life eternal, and that of the merits and worthiness of their works. These things must be of justice ascribed only to Christ, our Saviour, that is, to reconcile us to the Father of heaven, to justify us, to take away our sins, and to give life everlasting. These be works of God, pertaining to God,

and to him only to be ascribed, and to none other, neither men, words, nor deeds.

Fourthly, he exhorteth men to pure and clean living: for it becometh Christians to be pure and chaste in heart, mind, soul, and body, and to flee all adultery, fornication, filthy and unclean communication, and that not one filthy word come once out of their mouths. As the Apostle saith (Eph. iv.), "Let no filthy word go once out of your mouth." Yea, he biddeth these Ephesians (Eph. v.), that no unclean communication be heard amongst them, for the vengeance of God cometh upon such.

Fifthly, he willeth them to do all things, that pertain to love: to do good to all men, both to friends and foes; and to please all men in all goodness and humbleness, to hurt no man, but profit every man; to offend no man, and so do good alway, and in all places after their ability.

Sixthly, he willeth them to do those things, that may get them a good fame and name; and to do those things, that be worthy of laud and praise before God and man: that is, to do the will of God, and to please God, and to keep God's commandments, and in all good works to walk; and that, not for to get them a fame or name, but that the name of God might in all things be magnified and glorified alway of all men in the world.

If there be any virtuous thing, if there be any laudable thing. He moveth them to follow all virtuous things and all things that be worthy of laud or praise before God or man: and not in these things to seek their own praise or commendations, but the praise of God, that God might be glorified and his name sanctified by the virtuous living of good men amongst the heathen nation, amongst whom God's holy name bears much evil, and is evil spoken of for the wic-

kedness and sins of evil Christians, that live not according to their profession at the font-stone.

He would, they should have in mind all virtuous and laudable things, which they had learned of him, and heard and seen in him practised. Would to God that all bishops, pastors, prelates, kings, princes, emperors, dukes, earls, lords, and lawyers, would live so virtuously, so holily, so godly, that their lives might be a mirror or glass to look in, and to spy in them all virtue, all humbleness, and meekness, love of God and of his word unfeignedly, and that they sought the glory of God, and the health of their people, more than their own glory, pleasure, or commodity! Then the name of God should be more glorified than it is. Then the name of God should not be evil spoken of amongst the heathen, amongst whom the name of God is blasphemed, because many Christians live worse, than do the heathen people.

The God of peace shall be with you. Now, he promiseth to them the God of peace to be present with them, if they will follow Christ, hear his doctrine and learn it, live after it, and go forwards in all virtue and godliness, as he teacheth them, shewing that a reward alway follows virtuous living; as the God of peace to be with them, to pacify and quiet their conscience, that they should be at peace with God, and so by a reward he exhorteth them to virtue.

Ver. 10—14. *I rejoice greatly in the Lord, that now at the last ye are renewed again to care for me, as ye cared for me afore, but ye lacked opportunity. I speak not this, because of necessity, for I have learned in whatsoever estate I am, therewith to be content. I can be low, I can be high, every where and in all things, I am meet, both to be full and to be hungry, to have plenty, and to suffer need. I can do all things through Christ, which strengtheneth me.*

Notwithstanding you have done well, that you bear part with me in my tribulation.

The Apostle giveth thanks to these Philippians for their duties and offices done to him, and for their charity sent to him in prison by Epaphroditus. Here, we learn to give thanks to our benefactors for their benefits done to us, lest we should be counted unthankful or without good civility or gentle manners, although those that do kindness were bound of duty to do that thing they did. As these Philippians were bound to do no less to Paul than they did. Ye hear, that Paul rejoices in the Lord that their readiness to help him was in them revived again and quickened, and they did return to do their duty which they had omitted for a time towards him, wherein he teacheth us to rejoice of the amendment of them, who have for a time neglected or omitted to do their duty to any man due, or to pay their debts, or to give to their pastors what is due to them for necessities to be paid or given.

In the which you were careful, but you lacked opportunity. Here, he partly excuseth them of their negligence, that they ceased for a time to send him necessities in prison, as if he would say, I know you were careful for me, and that you would have sent to me such things as you thought I should need. I think you did not forget me. I do not reprove you for your duty undone to me, I know you lacked no good mind or will; but you had no opportunity, nor man convenient, nor faithful and trusty messenger, by whom you should have sent your charity withal, which you sent to me by Epaphroditus.

And here privily he reproveth them of their fault and slothfulness, teaching them what they ought to have done to him. But he, preventing their excuse, saith, that they wanted opportunity to send to him such things, as he needed. And so opportunity

standeth in the stead oftentimes of an excuse ; or else by opportunity he understandeth their afflictions and tribulations, by the which they were letted for a time to send to him necessaries, and so opportunity then was a just excuse for them.

I speak not this because of necessity. I say not these words because through your fault or negligence I lacked necessaries, or was in great need, or could not live without your help : for I have learned to take all chances of living, as they chance to me by experience, and to be contented with my lot, as it shall chance. If I have plenty of riches, I give liberally to the helping of the poor and needy. If I have no plenty, I draw back my hand, and fashion me after mine ability, and give as I may, and not as I would. Fulness does not corrupt me, if I have plenty and more than for my necessities : and hunger does not deject me, or put me out of comfort, if I lack sometimes those things, which I would have, or be necessary for me.

Here, the Apostle teacheth the true use of riches and of poverty. The true use of both is to be contented with our lot. It pertaineth to the rich man, not to be proud of his riches, or to think himself thereby better than others be, or to contemn others, or to think he had his riches of himself, of his own wit or policy, works and labours, and not of God, the author of all riches and giver of all goodness, or to keep them to himself unmercifully from the needy. But it pertaineth to the rich man to know that he hath riches of God, to give God thanks for them, to be humble and meek, and to be liberal to the poor and needy.

Also, here we may learn, that it is not evil to have great riches, but it is evil to abuse great riches ; as to be proud for riches given, to extol ourselves above others, to contemn or oppress others, to trust in

riches, to make riches our God, to shut up our hands from helping of the needy. So, riches are not to be despised, but the abuse of riches is to be despised. For many holy saints, as Abraham, Isaac, Jacob, Lot, Job, David, had great riches. But they did not abuse their riches, but used them well, bestowed them to the glory of God, and were liberal to such, as had need. They kept hospitality, and received the needy into their houses, and ministered to their necessities more gladly, than the guests oft-times desired; and therefore they brought guests home to their houses, as it were by enforcement, or against their will: so ready were they to do the merciful work of hospitality, and they lacked not their reward of God (Heb. xiii.).

I can do all things through Christ, which strengtheneth me. That I do bear riches and poverty, as I should do, it is not to be ascribed to me, to my might, or power in me, but to Christ my Saviour, by whom I may and can do all things well; I can both suffer adversity, and in prosperity not abuse God's gifts, but use them well, as is said before. If riches do come, the heart may not be fixed upon them; if poverty do invade us, let us think we be rich enough, if we have God, and possess a clear conscience from sin. Let us think that we may do all things by Christ, and that without his help or power we can do nothing, without whose grace great riches cannot profit us nor others, yea, they will come to great decay and to nought. Therefore, let us altogether hang upon Christ, of his help and favour, and by him be contented with our lot, taking in good worth whatsoever thing chance to us, be it prosperity or adversity; saying with Job (Job, i.), "The name of God be blessed," thanks to God for all his gifts.

Notwithstanding ye have done well, that ye bear

part with me in my tribulation. These words he addeth, lest he should be thought to have contenned their kindness or reward, sent to him in prison by Epaphroditus. Therefore, he saith, You did well, and as you should have done, that you sent your charity to me, by the which you are made partakers of my afflictions, and shall be with me partakers of my joy. And as you sent your kindness and reward of a good mind to me, to recompense your duty, omitted for a time; so, I of a good mind accept it with thanks, given to you for it. Note, that those, that communicate to the works of good men, shall be partakers of glory with good men, for a good work shall not lack its reward of God.

Ver. 15—18. *But ye of Philippi know, that in the beginning of the Gospel, when I departed from Macedonia, no congregation bare part with me concerning giving and receiving, but ye only. For unto Thessalonica ye sent once, and afterward again unto my necessities. Not that I seek gifts, but I seek the fruit, that it be abundant in your reckoning. For I have a. . . and have plenty. I was even filled, when I received of Epaphroditus that, which came from you, an odour of sweetness, or sacrifice accepted and pleasant unto God.*

Paul here sheweth the benefits of these Philippians towards him with giving of thanks, and these Philippians he commendeth above others, that they sent him help, when he was in prison, and when he first preached the Gospel, going from Macedonia, and calling to the faith of Christ; and that these Philippians did send to him, when no other congregation helped him, nor communicated to him, and so were partakers neither of giving nor receiving. As if he would say, There is no cause why you should think me debtor unto you, because you sent to me necessaries, and no congregation but you alone.

For in so doing you did but that thing which you were bound to do to me, for it is meet that he, that giveth, should receive. If we preach unto you and sow spiritual seed amongst you, do you count it a great thing if we shall reap your carnal things (As saith Paul, 1 Cor. ix.)? I have sown amongst you spiritual seed, God's word; therefore you ought to have given to me necessary food.

And he calleth their subsidy, sent to him by Epaphroditus, an account of giving and receiving. They received of Paul spiritual food, therefore they ought to have given to him carnal food. In that he saith, no congregation to have ministered to him help, but only these Philippians, we learn, that Paul did not receive of many congregations temporal food or subsidy, as he might have done, for the workman is worthy his meat. But he abstained and would not receive temporal food of all congregations of people for divers causes. As well that he should not be an offence to the Gospel, and that they should not say, that he preached for a living, or for lucre sake, or for his belly-cheer, and that he would give others example to labour for their living, he with his hands got living for himself and for those, that were with him (Acts, xx. 2 Thess. iii.) And that others should not be ashamed to labour with their hands and to shew it was no dishonesty for priests to labour with their hands.

That was necessary for me, which you sent me. He praiseth them, not for that they sent to him at Thessalonica what was necessary, or that he desired of them such a stipend or sum of money, or that he should by praise or by giving of thanks provoke other congregations to do such like; but rather because that he required and wished to them a reward of God for their benevolence to him. And, here, we learn more to consider and wish for a reward of God to be

given for alms done, than to wish to ourselves help of our poverty, or relief of our necessity. And so we should look more at the profit of others, than for the taking away of our need, after the example of Paul here.

For I have all, and have plenty. Now, he sheweth the cause that he desired not money of any congregations; for he had no need of money at that time, for he had money in plenty. And therefore he desired not money of others, but others to be rewarded of God for their beneficialness. And he calleth their benevolence or alms, a savour of sweetness, or sacrifice acceptable and pleasant to God; alluding to the acceptable sacrifices in the old law of Moses, commanded to be offered up to God, which smelt well and were called thankful sacrifices, if they were done, as God commanded them to be done.

This place sheweth temporal sustentation given to them, that preach the Gospel, to be pleasant and thankful sacrifices to God, although those, that do give them, be bound to give an honest living to the preacher of God's word, as Christ saith (Matt. x.), "The workman is worthy of his meat." Note, that they please God, that do their duty, and pay their debts, and give their temporal duty by laws appointed to their pastors: and they, that do not, displease God.

Ver. 19, 20. *My God fulfil all your need, according to his riches in glory, in Christ Jesu. Unto God and our Father be praise for ever and ever. Amen.*

As these Philippians sent to Paul all things, that were necessary for him, so again he wished to them all necessaries that they had need of. He wished not to them great abundance of all riches or any great excess; but necessaries to the use of their life, to teach us to wish so both to ourselves and also to others. Excess and abundance of riches oftentimes bring infamy, slander, offence of God and of our

neighbour. Moderate riches have less jeopardy and more true glory. Therefore, he wished to them no excess, but sufficient living, and that to be given them of God, the author and giver of all goodness, whose riches cannot be consumed by giving to others. For he hath all riches : his barns are full of riches, and cannot be wasted or spent, but the more he giveth, the more he may give and doth give. To him be all honour and glory evermore, world without end. Amen.

Ver. 21—23. *Salute all the saints in Christ Jesus. The brethren that are with me salute you. All the saints salute you, but especially they that are of the emperor's house. The grace of our Lord Jesus Christ be with you all. Amen.*

Now, he finishes his Epistle with salutations after his humble manner. And first, he saluteth all the saints, that is, all the faithful believers in Christ Jesu, sanctified not by bishops of Rome, but by the blood of our Saviour Jesu Christ, in whom they believe and serve him by perfect charity, keeping the commandments of God, living in this world : such he calleth here saints.

Secondly, he saluteth them in the name of all the faithful brethren, that were with him, that either came to him, or did minister to him in prison necessities, or did other business for him. Specially he saluteth them in the name of the brethren, that were abiding in the court of Nero, where were many that boldly and without fear openly professed Christ and his word. Finally, he wished the grace of our Lord Jesu Christ to them all. To God the Father with his Son Jesu Christ, and the Holy Ghost, be glory for ever. Amen.

EXTRACT

FROM AN EXPOSITION UPON THE EPISTLE OF ST.
JUDE,

BY

LANCELOT RIDLEY,

OF

CANTERBURY.

[N. B. The Exposition on St. Jude is contained in the same volume in the Cambridge University Library, from which the foregoing Exposition on the Philippians has been transcribed.]

Ver. 1. *To those that are beloved in God, the Father, and by Jesus Christ preserved and called.*

Here, it is shewed to whom this Epistle was dedicated and sent, that is to say, to all men and women, renewed by the blood of Christ, whom Jesus Christ hath called, of his only mercy and grace, and not of the merits, works, and deservings of men. First he loved them, and then he did call and sanctify them.

Here, are two things to be noted ; first, that Jesus Christ loveth whom he will. Secondly, those that he calleth, he sanctifieth them : he calleth men to him of his only mercy, and not of their merits, nor yet of the worthiness of their works. God calleth sometimes inwardly by inward inspiration, as he did call St. Paul (Acts, ix.), and many other prophets. Sometimes he calleth inwardly in the heart, and outwardly by the preaching of the Gospel, to the which

they give credence that be called. Christ calleth not after the pleasure of man, but after the will and pleasure of God; when God willeth, and not when man willeth; whom God pleaseth to call, and not whom man judgeth worthy to be called; nor yet when man thinks meet to be called, but when God thinks and knoweth men apt and ready to come, when they be called. By the which saying many reasons be taken away of the calling after the will of man, by the merits of men, and when men judge men to be apt and ready to the hearing of the Gospel, and will give credence to it.

And although God only doth call, and when he will, without any endeavouring or work of man: yet oftentimes, and for the most part, he useth certain means; as by preaching of the Gospel, and by hearing of it preached. As he giveth other gifts by means, as learning by study, riches by labour, wisdom by experience, faith by the Gospel preached: so he calleth men to him by preaching of God's word, which those believe, whom he calleth, and who after it do live a life, pure and clean in all innocency of living.

“God knoweth, who be his;” and those he calleth to him in time prefixed, and when he knoweth them to be most apt to follow their calling. Here, you may see the cause, why God would not have his Gospel at the first preached to the Jews and to the Gentiles, and that in all times. It was because he did see them not apt to receive it, nor yet apt to believe it. Therefore, that they should avoid more pain, God did hide from them his Gospel; and when he did see them apt to receive and believe the Gospel, he made the Gospel to be preached to the Gentiles, and they believed it, and were saved, as many as were ordained to life.

The order, that God useth most commonly to

them that shall be saved, may be here gathered of the Apostle Jude. First, he saith, they believed in God, the Father: secondly, they be preserved in Christ Jesus: and thirdly, they be called by Jesus Christ, through his word, to be obedient to do those things gladly and freely, that the word of God teacheth them. This thing St. John testifieth (John, xvii.), saying; “Father, I have shewed thy name to men, whom thou hast given to me of the world: they were thine, and to me thou hast given them, and they have kept thy word. Now truly they have known that all things, which thou hast given to me, were of thee; for the words, which thou didst give me, I did give to them, and they have received them, and they have known truly, that from thee I have gone, and that thou sentest me.”

Here, we may learn the mean, which God useth towards them, that shall be saved. Although God only save us by himself, by Jesus Christ, and of his mere mercy and grace; yet he useth a mean, whereby he bringeth men to salvation: that is, to save by the word of God preached, the giving credence to it, and the working after it. Wherefore, if the word of God be not preached nor had amongst us, it is a great token, that we be not in the favour of God, nor of elected people to salvation.

Also, if we in ourselves do perceive no desire, nor love to the word of God; but disregard it, esteem it at little value, think other things more precious than it, or think it foolishness, or as a vain thing: then it is a token, that those, who think so, be none of the people of God, nor yet in the favour of God, as long as they shall think so. Of these tokens and signs every one in himself may soon perceive, whether he is in the favour of God, or no; in that he hath, or hath not a desire or a love to God's word,

to hear it, to read it, to believe it, to work after it, and to esteem it above all worldly things.

Ver. 2. Mercy be to you and peace, and may charity be multiplied.

In this salutation what things St. Jude desireth and wisheth to them, to whom he writeth, here it is shewed. He desireth that God would increase and multiply his gifts in them, and specially give them mercy, peace, and charity with him: which three gifts be very necessary for every Christian man and woman, as long as they shall live in this world.

The Apostle here teacheth us what things we should desire, one unto another; that is to say, the gifts of God to be increased and multiplied amongst us, and in all men. Far from this wholesome counsel of the Apostle Jude be those men and women, who do not desire nor wish good things unto their neighbours or other men; but desire vengeance, evil chance, death of their neighbours, or evil fortune to chance unto their neighbour, or neighbour's cattle or goods; who do curse and bann their neighbours, desiring God to take vengeance upon them, or to send some sudden sickness, or disease upon them, as the pestilence, the small-pox, the falling sickness, or such-like. Those men follow not the counsel of the Apostle in this place. Let therefore all such evil persons, that follow not the counsel of the Apostle, leave their evil and devilish affections and desires, which bring everlasting death, if they be not left and forsaken with repentance before death: and let them follow the wholesome counsel of St. Jude, who desireth mercy, peace, and charity to be multiplied to every one.

First, he desireth to them the mercy of God, that it would please God to give them his mercy and grace, that they might repent them of their old vices and sins, and utterly forsake them, and have a new

life in Christ Jesus : which thing no man can do without the mercy and grace of God ; therefore mercy and grace are first of all to be desired.

Secondly, he desireth peace between men and God in men's consciences : which peace and quietness in conscience evil men have not, for to evil men is not peace with God in their consciences, as the prophet saith, but evil men hate God alway, and fear him sore, lest he should punish them. For they count God, as a strict judge or a cruel tormentor, that will suffer no fault to go unpunished, but will extremely punish every fault, or trespass done against him. The evil sometimes do abstain from vices and sins, but not for love of God, or of justice, but for fear of pain, or for hope of reward of men, or favour of men. The evil sometimes have peace outwardly, as with men and with the world ; but inwardly in their conscience they lack peace and quietness. In their heart they have God, as one wroth with them, their consciences bite them and trouble them sore : day or night they be not quiet in conscience, but ever, when they remember God, they fear pain and punishment. This considering, Jude desireth to them peace in their conscience with God, which peace only is given to men, that be justified by faith ; as witnesseth St. Paul (Rom. v.) : “ We, being justified by faith, have peace with God.” Whether they have peace with the world, and the men of the world, or no ; good men, that be justified by faith, have peace with God inwardly in their conscience.

Thirdly, he desireth charity, that they should be charitable and loving one to another, knit together in mutual love, one loving another heartily, and shewing their love by mutual works, and deeds ; and that their love should be only for God's cause, but not for any carnal lucre, or advantage, honour,

or any carnal cause. Thus in this salutation we be taught what Christian men should desire and wish one to another, that is to say, mercy, peace, and charity of God, as the Apostle teacheth us.

END OF THE SELECTIONS FROM LANCELOT RIDLEY.

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Selections

FROM THE

WORKS OF LANCELOT RIDLEY.

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SOME ACCOUNT
OF THE
REIGN AND ACTS
OF
KING EDWARD THE SIXTH.



SOME ACCOUNT
 OF THE
 LIFE, CHARACTER, AND ACTS
 OF
 KING EDWARD THE SIXTH.

Extracted from the Ninth Book of Fox's Acts and Monuments, with Notes and Illustrations from other Writers.

NEXT after the death of king Henry succeeded king Edward his son, being of the age of nine years. He began his reign the 28th day of January, A. D. 1546, and reigned six years eight months and eight days, and deceased the 6th day of July, A. D. 1553.

Of whose excellent virtues and singular graces, wrought in him by the gift of God, although nothing can be said enough to his commendation, yet because the renowned fame of such a worthy prince shall not utterly pass our story without some grateful remembrance; I thought in few words to touch some little portion of his praise, taken out of great heaps of matter, which might be inferred. For to stand upon all that might be said of him, it would be too long; and yet to say nothing, it were too much unkind. If kings and princes, which have wisely and virtuously governed, have found in all ages writers to solemnize and celebrate their acts and memory, such as never knew them, nor were subject unto them; how much then are we, English men, bound not to forget our duty to king Edward,

a prince, although but tender in years, yet for his sage and mature ripeness in wit and all princely ornaments, as I see but few to whom he may not be equal, so again, I see not many to whom he may not justly be preferred.

And here, to use the example of Plutarch, in comparing kings and rulers, the Latins with the Greeks together, if I should seek with whom to match this noble king Edward, I find not with whom to make my match more aptly, than with good Josiah. For as the one began his reign at eight years of his age, so the other began at nine. Neither were their acts and zealous proceedings in God's cause much discrepant. For as mild Josiah plucked down the hill altars, cut down the groves, and destroyed all monuments of idolatry in the temple; the like corruptions, dross, and deformities of popish idolatry, which had crept into the church of Christ for a long time, this evangelical Josiah, king Edward, removed and purged the true temple of the Lord. Josiah restored the true worship of God in Jerusalem, and destroyed the idolatrous priests: king Edward in England, likewise, abolishing idolatrous masses and false invocation, reduced again religion to a right sincerity; and more would he have brought to perfection, if life and time had answered to his godly purpose. And though he killed not, as Josiah did, the idolatrous sacrificers, yet he put them to silence, and removed them out of their places.

Moreover, in king Josiah's days, the holy Scripture and book of God's word was utterly neglected and cast aside, which he most graciously repaired and restored again. And did not king Edward the like with the self-same book of God's blessed word *, and

* The two following testimonies of this prince's early veneration for the word of God are given by Fuller and Strype: "Such was the piety of this young prince, that being about to

with other wholesome books of Christian doctrine, which before were decayed and extinguished in his father's days by sharp laws and severe punishments here in England?

Briefly, in all points and respects, between him and this our godly king, no odds are to be found, but only in length of time and reign. Who if he might have reached (by the sufferance of God) to the continuance of Josiah's reign, proceeding in those beginnings, which in his youth appeared, no doubt

take down something which was above his reach, one of his play-fellows proffered him a bossed-plated Bible to stand upon, and heighten him to take what he desired. Perceiving it a Bible, with holy indignation he refused it, and sharply reprov'd the offerer thereof; it being unfit, he should trample that under his feet, which he was to treasure up in his head and heart. How many now-a-days, unable in themselves to achieve their own wicked ends, make God's word their pedestal; that standing thereon, they may be (not the holier, but) the higher, and the better advantaged, by abusing piety, to attain their own designs!"

FULLER'S *Church Hist. Brit.* book vii. p.424.

"At the king's coronation, which was on Shrove-Sunday, Feb. 20, 1546 (he being then a boy of only nine years old), an author, that wrote about those times, relates that he heard it from credible hands, that when three swords were brought, signs of his being king of three kingdoms, he said, there was one yet wanting. And when the nobles about him asked him, what that was; he answered, 'The Bible. That book,' added he, 'is the sword of the Spirit, and to be preferred before these swords. That ought in all right to govern Us, who use them for the people's safety by God's appointment. Without that sword We are nothing; We can do nothing; We have no power. From that We are what We are this day. From that We receive whatsoever it is, that We at this present do assume. He, that rules without it, is not to be called God's minister, or a king. Under that we ought to live, to fight, to govern the people, and to perform all our affairs. From that alone we obtain all power, virtue, grace, salvation, and whatsoever we have of divine strength.'

"And when the pious young king had said this, and some other like words, he commanded the Bible, with the greatest reverence, to be brought and carried before him."

STRYPE'S *Eccles. Memorials*, vol. ii. p. 22.

but of his acts and doings some great perfection would have ensued to this church and realm. But the manifold iniquities of Englishmen deserved another plague, which after fell amongst us, as in sequel of the story hereafter (God willing) shall be declared.

In the mean time, to proceed in the excellent virtues of this Christian young Josiah (as we have begun), although neither do we know, nor will leisure serve us to stand upon a full description of all his acts: yet will we (God willing) give a little taste of the noble nature and princely qualities of this king. Hereby the reader may esteem with himself, what is to be thought of the rest of his doings, though they be not here all expressed.

And first, to begin with that, which is the chief property of all other external things in a prince to be considered, that is, to be loved of his subjects. Such were the hearts of all English people toward this king inclined, and so toward him still continued, as never came prince in this realm more highly esteemed, more amply magnified, or more dearly and tenderly beloved of all his subjects, but especially of the good and the learned sort. And yet was he not only beloved, but also admirable by reason of his rare towardness and hope both of virtue and learning, which in him appeared above the capacity of his years. And as he was entirely of his subjects beloved, so with no less good-will he loved them again.

His nature and disposition were meek, and much inclined to clemency. There wanted in him no promptness of wit, gravity of sentence, or ripeness of judgment. Favour and love of religion were in him from his childhood. Such an organ, given of God to the church of England, he was, as England had never better. Over and besides these notable excellencies and other great virtues in him, add more-

over skill and knowledge of tongues and other sciences, whereunto he seemed rather born than brought up.

Moreover, there wanted not in him to this felicity of wit and dexterity of nature, like happiness of institution of good instructions. Neither did there lack again in him any diligence to receive that, which they would teach him ; insomuch that in the midst of all his play and recreation, he would always observe and keep his hours appointed to his study, using the same with much attention, till time called him again from his book to pastime. In this his study and keeping of his hours, he did so profit, that Dr. Cranmer, the archbishop then of Canterbury, beholding his towardness, his readiness in both tongues, in translating from Greek to Latin, from Latin to Greek again, in declaiming* with his school-fellows without help of his teachers, and that *extempore* ; would weep for joy, declaring to Dr. Cox, his school-master, that he would never have thought that to have been in him, except he had seen it himself.

To recite here his witty sentences, his grave reasons, which many times did proceed from him, and how he would sometimes in a matter, discoursed of by his council, add thereunto of his own, more reasons and causes touching the said matter, than they themselves had or could devise, it was almost incredible in that age to see, and unnecessary here to relate.

This in him may seem notorious and admirable, that he, in these immature years, could tell and recite all the ports, havens, and creeks, not within his own realm only, but also in Scotland, and likewise in France ; what coming in there was, how the tide

* Several specimens of his epistles and declamations in the Latin tongue are preserved in Strype's Ecclesiastical Memorials, vol. ii. Reposit. of Original, p. 162.

served in every haven or creek ; moreover, what burthen and what wind served the coming into the haven.

Also, of all his justices, magistrates, and gentlemen, that bare any authority within his realm, he knew their names, their housekeeping, their religion, and conversation, what it was. Few sermons or none in his court, especially in the lord Protector's time, but he would be at them. Again, never was he present at any such discourses, but he would take notes of them with his own hand.

Besides and above all other notes and examples of his commendation, as touching the chiefest point, which ought most to touch all men, i. e. for maintaining, promoting, preferring, embracing, zealing, and defending the true cause and quarrel of Christ's holy Gospel ; what was his study, his zealous fervency, his admirable constancy therein, by this one example following, amongst many others, may notably appear.

In the days of this king Edward the Sixth, Carolus the emperor made request to the said king and his council to permit Lady Mary (who after succeeded in the crown) to have mass in her house, without prejudice of the law. And the council on a time, sitting upon matters of policy, and having that in question, sent Cranmer, then archbishop of Canterbury, and Ridley, then bishop of London, to intreat the king for the same, who, coming to his grace, alleged their reasons and persuasions for the accomplishing thereof. So, the king, hearing what they could say, replied his answer again out of the Scriptures, so groundedly, gravely, and fully, that they were forced to give place to his replication, and grant the same to be true.

Then they, after long debating in this manner with his majesty, laboured politically in another sort, and alleged, " what dangers the denying thereof

might bring to his grace, what breach of amity of the emperor's part, what troubles, what unkindness, and what occasions of evil in sundry ways it would enforce, &c." Unto whom the king answered, willing them to content themselves; for he would (he said) "spend his life and all he had, rather than agree and grant to that which he knew certainly to be against the truth." The which, when the bishops heard, notwithstanding they urged him still to grant, and would by no means have his nay; then the good king, seeing their importunate suit, that needs they would have his majesty consent thereto, in the end (his tender heart bursting out into bitter weeping and sobbing) desired them to be content. Whereat the bishops themselves, seeing the king's zeal and constancy, wept as fast as he, and took their leave of his grace. And coming directly from him, the archbishop took Master Cheke, his schoolmaster, by the hand, and said; "Ah, Master Cheke, you may be glad all the days of your life, that you have such a scholar; for he hath more divinity in his little finger, than all we have in all our bodies." Thus the Lady Mary's mass for that time was stayed.

Over and besides these heavenly graces and virtues most chiefly to be required in all faithful and Christian magistrates, which have governance of Christ's flock; neither was he also unprovided of such outward gifts and knowledge, as appertain to the governance of his realm politic. Insomuch that neither he was inexpert or ignorant of the *Exchange*, and all the circumstances of the same, touching doings beyond the sea; but was as skilful in the practices thereof, and could say as much therein, as the chiefest doers in his affairs.

Likewise, in the entertaining of ambassadors, he would give them answers, and that to every part of their oration, to the great wonder of them that heard

him, doing that in his tender years by himself, which many princes at their mature age seldom are wont to do, but by others. And as he was a great noter of things that pertained to princely affairs, so had he a chest severally to himself for every year, for the keeping of such records and matters, as past and were concluded by the council. Of whom also he would require a reason and cause of every thing, that should pass their judgments. And of this chest he would evermore keep the key about him. His notes also he ciphered in Greek letters, to the end that those that waited upon him, should not read nor know what he had written.

He had moreover great respect to justice, and to the dispatch of poor men's suits, and would appoint hours and times with Master Cox, then master of his requests, how and by what order they might be sped in their causes without long delays and attendance; and he would so also debate with him, that their matters might be heard and judged with equity accordingly.

What Hieronimus Cardanus * saith of him concerning his knowladge in liberal sciences, I thought here to express in his own words (translated from the Latin), so much the rather, because he speaketh from his own experience, and upon the present talk which he had with the king himself. The words of Cardanus are these :

* " This summer (1552) Cardan, the great philosopher of that age, passed through England. He was brought from Italy, on the account of Hamilton, archbishop of St. Andrews, who was then desperately sick of a dropsy. Cardan cured him of his disease In his going through England he waited on king Edward, where he was so entertained by him, and observed his extraordinary parts and virtues so narrowly, that on many occasions he writ afterwards of him, with great astonishment, as being the most wonderful person he had ever seen."

BURNET, *Hist. Reform.* vol. ii. p. 208.

“ There was in him a towardly disposition and pregnancy, apt to all human literature, as who, being yet a child, had the knowledge of divers tongues, first, of the English, his own natural tongue, of the Latin also, and of the French. Neither was he ignorant (as I hear) of the Greek, Italian, and Spanish tongues, and of other languages, peradventure more. In his own, in the French, and in the Latin tongue, he was singularly perfect, and with the like facility was apt to receive all others. Neither was he ignorant in logic, in the principles of natural philosophy, or in music. There was in him lacking, neither humanity, the image of our mortality, a princely gravity and majesty, nor any kind of towardness, beseeming a noble king. Briefly, it might seem a miracle of nature, to behold the excellent wit and forwardness, that appeared in him, being yet but a child. This I speak not rhetorically, to amplify things or to make them more than truth is; yea, the truth is more than I do utter.

“ Being yet but fifteen years of age, he asked of me in Latin (in which tongue he uttered his mind no less readily and eloquently than I could do myself) ‘ What my books which I had dedicated to him, ‘ *De varietate rerum*, did contain?’ I said, that ‘ in ‘ the first chapter was shewed the cause of comets, or ‘ blazing stars, which hath been long sought for, and ‘ yet hitherto scarce fully found’ out.’—‘ What cause ‘ (said he) is that?’—‘ The concourse or meeting (said ‘ I) of the light and wandering planets and stars.’

“ To this the king thus replied again: ‘ Forasmuch ‘ (said he) as the motion of the stars keepeth not one ‘ course, but is divers and variable by continual alter- ‘ ation, how is it then that the cause of these comets ‘ either doth not quickly dissipate and vanish, or that ‘ the comet doth not keep one certain and uniform ‘ course and motion with the said stars and planets?’

Whereunto I answered, that, ‘ The comet hath his
 ‘ course and moving, but much more swift than they,
 ‘ because of the diversity of aspect, as we see in crystal,
 ‘ and in the sun, when the form of the rainbow re-
 ‘ bounded on the wall. For a little mutation maketh
 ‘ a great difference of place.’ Then said the king;
 ‘ And how can that be, having no subject: for of the
 ‘ rainbow the wall is the subject?’—‘ Likewise (said I)
 ‘ as in *Lactea via*, or in reflection of lights, as where
 ‘ many candles be lighted and set near together, in
 ‘ the middle they cause a certain bright and white
 ‘ lightsomeness to appear, &c.’

“ And so by this little trial a great guess may be
 given, what was in this king. In whom no doubt
 was a great hope and expectation amongst all good
 and learned men, both for the ingenious forwardness
 and amiable sweetness, which in his conditions ap-
 peared. He began to love and favour liberal arts and
 sciences, before he knew them, and to know them
 before he could use them. His mortal condition and
 sudden decease and decay in those tender and unripe
 years, not only England, but all the world, hath cause
 to lament. O how truly is it said of the poet :

‘ *Those things that be exceeding excellent*
 ‘ *Be not most commonly long permanent.*’

“ A show or sight only of excellency he could give
 us; long example he could not give. Where a
 kingly majesty required gravity, there you should
 have seen him a sage and an old man, and yet
 gentle and pleasant also, according as the condition
 of his age then required. He played well upon the
 lute. He had also to do in handling of weighty af-
 fairs of the realm. He was liberal and bountiful in
 heart. &c.” (*Translated from Hieronymus Cardanus,*
in lib. De Genituris.)

Thus after the godly disposition and properties of

this king, briefly in this wise declared, now, God willing, we will intermeddle something to describe the order and proceedings which he followed in his administration and government of both the states, as well politic, as especially ecclesiastic. He, after the decease of his father, coming unto the crown, because he was of young and tender age, was committed to sixteen governors. Amongst whom, especially the lord Edward Seymour *, duke of Somerset, his

* The following fine prayer, composed and used by the duke of Somerset on his being elevated to the office and dignity of the lord Protector, is taken from Strype.

The Lord Protector's Prayer for God's Assistance in the high Office of Protector and Governor, newly committed to him.

“ Lord God of hosts, in whose only hand is life and death, victory and confusion, rule and subjection, receive me, thy humble creature, into thy mercy, and direct me in my requests, that I offend not thy high majesty.

“ O! my Lord and my God, I am the work of thy hands; thy goodness cannot reject me. I am the price of thy Son's death, Jesu Christ; for thy Son's sake thou wilt not lose me. I am a vessel for thy mercy: thy justice will not condemn me. I am recorded in the book of life, I am written with the very blood of Jesus; thy inestimable love will not cancel then my name. For this cause, Lord God, I am bold to speak to thy Majesty. Thou, Lord, by thy providence hast called me to rule: make me therefore able to follow thy calling. Thou, Lord, by thine order hast committed an anointed king to my governance; direct me therefore with thy hand, that I err not from thy good pleasure. Finish in me, Lord, thy beginning, and begin in me that thou wilt finish.

“ By thee do kings reign, and from thee all power is derived. Govern me, Lord, as I shall govern; rule me, as I shall rule. I am ready for thy governance; make thy people ready for mine. I seek thy only honour in my vocation; amplify it, Lord, with thy might. If it be thy will, that I shall rule, make thy congregation subject to my rule. Give me power, Lord, to suppress, whom thou wilt have to obey.

“ I am by appointment thy minister for thy king, a shepherd for thy people, a sword-bearer for thy justice: prosper the king, save thy people, direct thy justice. I am ready, Lord, to do that thou commandest; command that thou wilt. Remember, O

his uncle, was assigned and adjoined to him as Protector and Overseer of him and of the commonwealth; a man, not so highly advanced for his consanguinity, as also for his noble virtues, and especially for his favour to God's word, worthy of his vocation and calling. Through the endeavour and industry of which man, first that monstrous hydra with six heads, the six articles * I mean (which de-

God, thine old mercies; remember thy benefits shewed heretofore. Remember, Lord, me thy servant, and make me worthy to ask. Teach me what to ask, and then give me that I ask. None other I seek to, Lord, but thee, because none other can give it me. And that I seek is thine honour and glory.

"I ask victory, but to shew thy power upon the wicked. I ask prosperity, but for to rule in peace thy congregation. I ask wisdom, but by my counsel to set forth thy cause. And as I ask for myself, so, Lord, pour thy knowledge upon all them which shall counsel me. And forgive them, that in their offence I suffer not the reward of their evil.

"If I have erred, Lord, forgive me; for so thou hast promised me. If I shall not err, direct me; for that only is thy property. Great things, O my God, hast thou begun in my hand; let me then, Lord, be thy minister to defend them. Thus I conclude, Lord, by the name of thy Son Jesus Christ. Faithfully I commit all my cause to thy high providence, and so rest to advance all human strength under the standard of thy omnipotency."

STRYPE'S *Eccles. Mem.* vol. ii. *Rep. of Orig.* p. 18.

* "In this parliament, synod, or convocation (called by Hen. VIII. A. D. 1540), certain articles, matters, and questions, touching religion were decreed by certain prelates, to the number especially of six, commonly called the six articles (or the whip with six strings), to be had and received among the king's subjects in pretence of unity. But what unity thereof followed, the groaning hearts of a great number, and also the cruel death of divers, both in the days of king Henry and of queen Mary, can so well declare, as I pray God never the like be felt hereafter.

"The doctrine of these wicked articles contained in the bloody act (although it be worthy of no memory amongst Christian men, but rather deserved to be buried in perpetual oblivion, but that posterity may come faithfully and truly to comprise things done in the church, as well one as another), is briefly in order as follows:

"The first article enforced the doctrine of transubstantiation.

voured up so many men before), was abolished and taken away. By reason whereof the counsels and proceedings of the bishop of Winchester began to decay, who, storming at the same matter, wrote to the lord Protector in the cause thereof, as by his letters is to be seen (*for which see Fox's Martyrs*, vol. ii. book ix.).

The holy Scriptures he restored to the mother tongue, masses he extinguished and abolished. Furthermore, after softer beginnings, by little and little, greater things followed in the reformation of the churches. Then such as before were in banishment for the danger of the truth, were again received to their country. To be short, a new face of things began now to appear, as it were in a stage, new players coming in, the old ones being thrust out. For the most part the bishops of churches and dioceses were changed. Such, as had been dumb prelates before, were compelled to give place to others that would preach and take pains.

Besides, others also out of foreign countries, men of learning, and notable knowledge, were sent for and received: among whom were Peter Martyr, Martin Bucer *, and Paulus Phagius. Of whom

“ The second excluded the laity from communion in both kinds.

“ The third forbade the marriage of priests.

“ The fourth enforced the vows of chastity or single life.

“ The fifth established private masses.

“ The sixth asserted the necessity of auricular confession.

“ The first article was enforced under the penalty of death by burning, for heresy; the other five by severe penalties and deprivations.”

Fox, vol. ii. p. 441. (Ed. 1542.)

* “ The king provided the two universities of the land with two learned foreigners, Peter Martyr, to read divinity at Oxford, and Martin Bucer at Cambridge, both coming from Strassburgh, but Martyr first. These grave and learned doctors were placed there, the lord Protector and the archbishop (Cranmer) judging them the fittest persons to inform the students in their no-

the first taught at Oxford, the other two professed at Cambridge, and that with no small commendation of the whole university. Of the old bishops, some were committed to one ward, some to another. Bonner, bishop of London, was committed to the Marshalsea, and eftsoons for his contempt and misdemeanour deposed from his bishopric. Gardiner, bishop of Winchester, with Tonsal, bishop of Durham, was cast into the Tower for his disobedience, where he kept his Christmas for three years together; being more worthy of some other place without the Tower, if it had pleased God otherwise not to have meant a further plague to this realm by that man.

But these meek and gentle times of king Edward, under the government of this noble Protector, have this one commendation proper unto them, that amongst the whole number of the popish sort, of whom some privily did steal out of the realm, many were crafty dissemblers, some were open and manifest adversaries: yet of all that multitude, there was not one man that lost his life. In sum, during the whole time of the six years of this king, much tranquillity, and, as it were, a breathing time was granted to the whole church of England.

So that, the rage of persecution ceasing, and the sword taken out of the adversaries hand, there was now no danger to the godly, unless it were only by wealth and prosperity, which many times bringeth more damage in corrupting men's minds, than any time of persecution or affliction.

When this virtuous and godly young prince (intions and doctrines concerning religion. Because, as they were very learned in other sciences, so in divinity they took the holy Scripture for their guide, and gathered their tenets from no other authority but from thence, according to the constant principle of that great and good archbishop."

dued with special graces from God) was now peaceably established in his kingdom, and had a council above him, grave, wise, and zealous in God's cause, especially his uncle, the duke of Somerset, he then most earnestly likewise desired, as well the advancement of the true honour of Almighty God, and the planting of his sincere religion, as also the utter suppression and extirpation of all idolatry, superstition, hypocrisy, and abuses throughout his realms and dominions, and therefore following, as is afore expressed, the good example of king Josiah, he determined forthwith to enter into some reformation of religion in the church of England. Many injunctions were published in his name, addressed to all ranks in church and state, relative to the progressive reformation of religion, and commissioners were sent over the whole realm to enquire into the state of religion and to enforce the royal orders.

At this time the first book of the Homilies was written, published under the sanction of the king and his council.

Now, during the time that the commissioners were occupied abroad in their circuits about the speedy and diligent execution of these godly and zealous orders and decrees of the king and his council, his majesty (with the advice of the same) yet still desiring a further reformation as well in this case of religion, as also in some others of his civil government, appointed a parliament of the three estates of his realm to be summoned against the fourth day of November, in the first year of his reign, and the year of our Lord one thousand five hundred forty and seven, which continued unto the twenty-fourth day of December then next following. In the which session, forasmuch as his highness minded the governance and order of his people to be in perfect unity and concord in all things, and especially in the true faith

and religion of God, and therewithal also duly weighed the great danger, that his loving subjects were in for confessing the Gospel of Christ, through many and divers cruel statutes made by sundry his predecessors against the same (which being still left in force might both cause the obstinate to contemn his gracious godly proceedings, and also the weak to be fearful of their Christian-like profession), he therefore caused it, among other things, by the authority of the same parliament to be enacted, that all acts of parliament* and statutes, touching, mentioning, or in any wise concerning religion or opinions, should from thenceforth be utterly repealed, made void, and of none effect.

By occasion whereof, as well all such his godly subjects, as were then still abiding within the realm, had free liberty publicly to profess the Gospel, as also many learned and zealous preachers, before banished, were now both licensed freely to return home again, and also encouraged boldly and faithfully to travail in their function and calling, so that God was much glorified, and the people in many places greatly edified.

The following are some of the principal steps taken towards the reformation of religion in this young king's reign.

A. D. 1546. Protestant bishops and preachers were appointed to preach the Lent sermons at court.

1547. Erasmus's Paraphrase on the New Testament and the first book of Homilies were published and enjoined to be read.

* Amongst the repealed acts particular mention was made of the aforenamed statute of the six articles.

A royal visitation commenced, accompanied with injunctions and articles of inquiry.

Many acts of parliament were passed against Popish abuses and errors.

A. D. 1548. The book of Common Prayer was appointed to be drawn up, and was enacted.

Peter Martyr and Martin Bucer were appointed to the divinity chairs of the two universities.

1549. A firm stand was made by the king on occasion of his sister (afterwards queen) Mary refusing to use the new book of Common Prayer in her private chapel—and again also in 1551.

1550. The learned foreigners were much encouraged, and disputations held in public by them at the universities.

Protestant sermons and books were much enforced and circulated.

The English Communion-Book was reformed.

Refractory bishops were punished.

1551. Many eminent Protestants were preferred to important stations in the church.

Fresh orders and injunctions were given to the bishops to carry on and enforce the reformation.

1552. The Liturgy was revised a second time, and published in an improved form.

Forty-two articles of religion were framed for uniformity of doctrine, and a Catechism explanatory of their practical

design was also published by royal authority.

A. D. 1553. Subscription to the articles and the use of the Catechism was enforced.

Amongst the many good deeds of this godly prince, was the founding of several schools, with liberal endowments. The magnificent institution of Christ's Hospital in the city of London remains as a monument of his piety and zeal. By that establishment above 1000 children, of both sexes, are maintained, educated, clothed, and prepared for divers stations in the universities, in trade, and in the maritime service.

Thus having discoursed of things done and past under the reign of king Edward, such as seemed not unfruitful to be known, we will now draw to the end and death of this blessed king, our young Josiah. Who about a year and a half after the death of the duke of Somerset, his uncle, in the year of our Lord 1553, entering into the seventeenth year of his age, and the seventh year of his reign, in the month of June, was taken from us, for our sins, no doubt. Whom, if it had so pleased the good will of the Lord to have spared with longer life, not unlike it was, by all conjectures probably to be esteemed by those his toward and blessed beginnings, but proceeding so as he began, he would have reformed such a common-wealth here in the realm of England, as by good cause it might have been said of him, that was said in the old time of the noble emperor Augustus, in reforming and advancing the empire of Rome: "Which empire he received (as he said) of brick, but he left of fine marble." But the condition of this realm, and the customable behaviour of English people (whose property is commonly to abuse the light of the Gospel, when it is

offered), deserved no such benefit of so blessed a reformation, but rather a contrary plague of deformation, such as happened after his reign, as you shall hear (the Lord granting) in the next queen's days that followed.

Thus then this godly * and virtuous youth, on the time and month above mentioned, was cut from us, whose worthy life and virtues have been partly afore declared. We will add here the order and manner of his godly departing.

As the time approached when it pleased Almighty God to call this young king from us, which was the sixth day of July, in the year above said, about three hours before his death, this godly child, his eyes being closed, speaking to himself, and thinking none to have heard him, made this prayer which followeth.

The Prayer of King Edward before his Death.

“ Lord God, deliver me out of this miserable and

* “ When crowned king, his goodness increased with his greatness; constant in his private devotions, and as successful, as fervent therein, witness this particular. Sir John Cheeke, his schoolmaster, fell desperately sick; of whose condition the king carefully inquired every day. At last his physicians told him that there was no hope of his life, being given over by them for a dead man. ‘ No,’ saith king Edward, ‘ he will not die at this time, for this morning I begged his life from God in my prayers, and obtained it.’ Which accordingly came to pass, and he soon after, against all expectation, wonderfully recovered. This was attested by the old earl of Huntingdon, bred up in his childhood with king Edward, unto sir Thomas Cheeke, still surviving, about 80 years of age.

“ He kept an exact account, written with his own hand, of all memorable accidents, with the accurate date thereof. No high honour was conferred, bishopric bestowed, state office disposed of, no old fortification repaired, no new one erected, no bullion brought in, no great sums sent forth of the land, no ambassadors dispatched hence, none entertained here, in a word, no matter of moment transacted, but by him, with his own hand it was recorded.”

FULLER'S *Church Hist.* book vii. p. 424.

N. B. The whole of king Edward's journal of his own reign is preserved in Burnet's History of the Reformation, vol. ii.

wretched life, and take me among thy chosen. Howbeit, not my will, but thy will be done. Lord, I commit my spirit to thee. O Lord! thou knowest how happy it were for me to be with thee, yet for thy chosen's sake send me life and health, that I may truly serve thee. O my Lord God bless thy people, and save thine inheritance. O Lord God, save thy chosen people of England. O my Lord God, defend this realm from papistry, and maintain thy true religion, that I and my people may praise thy holy name, for thy Son Jesus Christ's sake."

Then turned he his face, and seeing who was by him, said unto them, "Are ye so nigh? I thought ye had been further off." Then Dr. Owen said, "We heard you speak to yourself, but what you said we know not." He then (after his fashion) smilingly said, "I was praying to God." The last words of his pangs were these: "I am faint, Lord, have mercy upon me, and take my spirit." And thus he yielded up the ghost*.

* "His funeral was solemnized at Westminster, Aug. 8. Whereat were expressed, by all sorts of people, such signs of sorrow for his death, by weepings and lamentations, as the like was scarce ever seen or heard upon the like occasion."

STRYPE'S *Ecc. Mem.* vol. ii. p. 431.

"Day, bishop of Chichester, preached the funeral sermon It was intended by the queen (Mary) that all the burial rites should have been according to the old forms that were before the reformation. But Cranmer opposed this vigorously, and insisted upon it, that as the king himself had been a zealous promoter of the reformation, so the English service was then established by law. Upon this he stoutly hindered any other way of officiating, and himself performed all the offices of the burial; to which he joined the solemnity of a communion. In these, it may be easily imagined, he did every thing with a very lively sorrow; since as he had loved the king beyond expression, so he could not but look on his funeral, as the burial of the reformation, and in particular as a step to his own."

BURNET, *Hist. Reformation.* vol. ii. p. 244.

AN INSTRUCTION of King Edward the Sixth, given to Sir Anthony Saintleger, Knight of his Privy Chamber, who was of a corrupt Judgment concerning the Eucharist.

IN Eucharist then there is bread,
 Whereto I do consent ;
 Then with bread are our bodies fed,
 And further what is meant ?

I say, that Christ in flesh and blood
 Is there continually,
 Unto our souls a special food,
 Taking it spiritually.

This transubstantiation I
 Believe as I have read,
 That Jesus sacramentally
 Is there in form of bread.

St. Austin saith, “ The word doth come
 Unto the element,
 And there is made,” he saith in sum,
 “ A perfect sacrament.”

The element doth then remain,
 Or else must needs ensue,
 St. Austin’s words be nothing plain,
 And cannot be found true.

For if “ The word,” as he doth say,
 “ Come to the element,”
 Then th’ element is not away,
 But bides there verament.

Yet who doth eat that lively food,
 And hath a perfect faith,
 Receiveth Jesu’s flesh and blood,
 For Christ himself so saith.

Not with our teeth his flesh to tear,
 Nor take blood for our drink ;
 Too great absurdity it were
 So grossly for to think.

For we must eat him spiritually,
 If we be spiritual,
 And whoso eats him carnally,
 Thereby shall have a fall.

For he is now a spiritual meat,
 And faithfully we must
 That spiritual meat right spiritually eat,
 And leave our carnal lust.

Thus by the spirit I spiritually
 Believe, say what men list ;
 No other transubstantiation I
 Believe of th' Eucharist :

But that there is both bread and wine,
 Which we see with our eye,
 Yet Christ is there by power divine,
 To those that spiritually

Do eat that bread and drink that cup :
 But some esteem it light,
 As Judas did, which eat that sop,
 Not judging it aright.

For I was taught, not long ago,
 I should lean to the Spirit,
 And let the carnal flesh alone,
 For it doth not profit.

God save him, that me thus taught,
 For I thereby did win
 To put from me that carnal thought,
 That I before was in.

For I believe Christ corporally
In heaven doth keep his place,
And yet Christ sacramentally
Is here with us by grace.

So that in this high mystery
We must eat spiritual meat,
To keep his death in memory,
Lest we should it forget.

This do I say, this have I said,
This saying say will I ;
This saying, though I once denied,
I will no more to die.

End of King Edward's Life.



A
SHORT CATECHISM;
OR,
PLAIN INSTRUCTION,
CONTAINING
THE SUM OF CHRISTIAN LEARNING,
SET FORTH BY
THE KING'S MAJESTY'S AUTHORITY,
FOR ALL
SCHOOLMASTERS TO TEACH.
1553.

THE following Catechism received the sanction of the same Convocation of the Clergy, wherein was framed and concluded the book of Articles of Religion, 42 in number, agreed upon by the bishops and other learned men, in the year of our Lord 1552. In the following year, the Articles* and the Catechism were published and bound together in the same volume, by royal edict.

* A copy of the articles of religion, as established in the reign of King Edward the Sixth, is here subjoined, as the Editors apprehend it may be satisfactory to the reader to see the articles and catechism of that reign in their original connexion together.

ARTICLES agreed upon by the Bishops and other learned and godly Men, in the last Convocation at London, in the Year of our Lord 1552, to root out the Discord of Opinions, and establish the Agreement of true Religion.—Published by the King's Majesty's Authority, 1553.

1. *Of Faith in the Holy Trinity.*

There is but one living and true God, and he is everlasting, without body, parts, or passions; of infinite power, wisdom, and goodness, the maker and preserver of all things both visible and invisible. And in unity of this Godhead there be three persons, of one substance, power, and eternity, the Father, the Son, and the Holy Ghost.

2. *That the Word, or Son of God, was made very Man.*

The Son, which is the word of the Father, took man's nature in the womb of the blessed Virgin Mary, of her substance; so that two whole and perfect natures, that is to say, the Godhead and manhood were joined together into one person, never to be divided, whereof is one Christ very God and very man, who truly suffered, was crucified, dead, and buried, to reconcile his Father to us, and to be a sacrifice for all sin of man both original and actual.

3. *Of the going down of Christ into Hell.*

As Christ died and was buried for us, so also it is to be believed, that he went down into hell; for the body lay in the sepulchre

until the resurrection, but his ghost, departing from him, was with the ghosts that were in prison or in hell, and did preach to the same, as the place of St. Peter doth testify.

4. *The Resurrection of Christ.*

Christ did truly rise again from death, and took again his body, with flesh, bones, and all things appertaining to the perfection of man's nature, wherewith he ascended into heaven, and there sitteth, until he return to judge men at the last day.

5. *The Doctrine of holy Scripture is sufficient to Salvation.*

Holy Scripture containeth all things necessary to salvation: so that whatsoever is neither read therein, nor may be proved thereby, although it be sometime received of the faithful as godly and profitable for an order and comeliness, yet no man ought to be constrained to believe it as an article of faith, or reputed requisite to the necessity of salvation.

6. *The Old Testament is not to be refused.*

The Old Testament is not to be put away as though it were contrary to the New, but to be kept still; for both in the Old and New Testaments everlasting life is offered to mankind by Christ, who is the only mediator between God and man, being both God and man. Wherefore they are not to be heard, which feign that the old fathers did look only for transitory promises.

7. *The three Creeds.*

The three creeds, Nicene Creed, Athanasius' Creed, and that which is commonly called the Apostles' Creed, ought thoroughly to be received; for they may be proved by most certain warrants of holy Scripture.

8. *Of Original or Birth Sin.*

Original sin standeth not in the following of Adam (as the Pelagians do vainly talk, which also the Anabaptists do now-a-days renew), but it is the fault and corruption of the nature of every man that naturally is engendered of the offspring of Adam, whereby man is very far gone from his former righteousness which he had at his creation, and is, of his own nature, given to evil; so that the flesh desireth always contrary to the spirit; and therefore in every person born in this world, it deserveth God's wrath and damnation; and this infection of nature doth remain, yea in them that are baptized, whereby the lust of the flesh, called in Greek *φρόνημα σαρκος*, which some do expound the wisdom, some the sensuality, some the affection, some the desire of the flesh, is not subject to the law of God. And although there is no condemnation for them that believe and are baptized, yet the Apostle

doth confess, that concupiscence and lust hath, of itself, the nature of sin.

9. *Of Free-will.*

We have no power to do good works pleasant and acceptable to God, without the grace of God by Christ preventing us, that we may have a good will and working in us, when we have that will.

10. *Of Grace.*

The grace of Christ, or the Holy Ghost by him given, doth take away the stony heart, and giveth an heart of flesh; and although those that have no will to good things, he maketh them to will; and those that would evil things, he maketh them not to will the same: yet nevertheless he enforceth not the will: and therefore no man when he sinneth, can excuse himself as not worthy to be blamed, or condemned, by alleging that he sinned unwillingly, or by compulsion.

11. *Of the Justification of Man.*

Justification by only faith in Jesus Christ, in that sense as it is declared in the Homily of justification, is a most certain and wholesome doctrine for Christian men.

12. *Works before Justification.*

Works done before the grace of Christ, and the inspiration of his Spirit, are not pleasant to God, forasmuch as they spring not of faith in Jesu Christ, neither do they make men meet to receive grace, (or as the school authors say) deserve grace of congruity: but because they are not done as God hath willed and commanded them to be done, we doubt not but they have the nature of sin.

13. *Works of Supererogation.*

Voluntary works besides, over and above, God's commandments, which they call works of supererogation, cannot be taught without arrogancy and iniquity. For by them men do declare, that they do not only render to God as much as they are bound to do, but that they do more for his sake than of bounden duty is required: whereas Christ saith plainly, When ye have done all that is commanded you, say, We be unprofitable servants.

14. *No Man is without Sin but Christ alone.*

Christ in the truth of nature was made like unto us in all things (sin only excepted), from which he was clearly void, both in his flesh and in his spirit. He came to be the Lamb without spot, who by sacrifice of himself made once for ever, should take away the sins of the world: and sin (as St. John saith) was not in him.

But the rest (yea, although we be baptized and born again in Christ) yet we offend in many things, and if we say we have no sin, we deceive ourselves, and the truth is not in us.

15. *Of Sin against the Holy Ghost.*

Every deadly sin willingly committed after baptism, is not sin against the Holy Ghost, and unpardonable: wherefore the place for penitents is not to be denied to such as fall into sin after baptism. After we have received the Holy Ghost, we may depart from grace given, and fall into sin; and by the grace of God (we may) rise again, and amend our lives. And therefore they are to be condemned, which say they can no more sin as long as they live here, or deny the place for penitents to such as truly repent and amend their lives.

16. *Blasphemy against the Holy Ghost.*

Blasphemy against the Holy Ghost, is when a man of malice and stubbornness of mind doth rail upon the truth of God's word manifestly perceived, and being enemy thereunto persecuteth that same; and because such be guilty of God's curse, they entangle themselves with a most grievous and heinous crime; whereupon this kind of sin is called and affirmed, of the Lord, unpardonable.

17. *Of Predestination and Election.*

Predestination to life is the everlasting purpose of God, whereby (before the foundations of the world were laid) he hath constantly decreed by his own judgment, secret from us, to deliver from curse and damnation those whom he hath chosen out of mankind, and to bring them to everlasting salvation by Christ, as vessels made to honour: whereupon such as have so excellent a benefit of God given unto them, be called according to God's purpose by his Spirit working in due season: they through grace obey the calling: they be justified freely: they be made sons by adoption: they be made like the image of God's only begotten Son Jesus Christ: they walk religiously in good works, and at length, by God's mercy, they attain to everlasting felicity.

As the godly consideration of predestination and our election in Christ is full of sweet, pleasant, and unspeakable comfort to godly persons, and such as feel in themselves the working of the Spirit of Christ, mortifying the works of the flesh, and their earthly members, and drawing up their mind to high and heavenly things, as well because it doth greatly establish and confirm their faith of eternal salvation, to be enjoyed through Christ, as because it doth fervently kindle their love towards God: so for curious and carnal persons, lacking the Spirit of Christ, to have continually before their eyes the sentence of God's predestination, is a most dangerous downfall, whereby the devil may thrust them

either into desperation, or into retchlessness of most unclean living, no less perilous than desperation.

Furthermore, although the decrees of predestination are unknown to us, yet we must receive God's promises in such wise as they be generally set forth to us in holy Scripture: and in our doings that will of God is to be followed, which we have expressly declared unto us in the word of God.

18. *We must trust to obtain eternal Salvation only by the Name of Christ.*

They also are to be had accursed and abhorred that presume to say that every man shall be saved by the law or sect which he professeth, so that he be diligent to frame his life according to that law, and the light of nature. For holy Scripture doth set out unto us only the name of Jesus Christ, whereby men must be saved.

19. *All Men are bound to keep the moral Commandments of the Law.*

The Law which was given of God by Moses, although it bind not Christian men as concerning the ceremonies and rites of the same, neither is it required that the civil precepts and orders of it should, of necessity, be received in any commonwealth; yet no man, be he never so perfect a Christian, is exempt and loose from the obedience of those commandments which are called moral: wherefore they are not to be hearkened unto, who affirm, that holy Scripture is given only to the weak, and do boast themselves continually of the Spirit, of whom they say they have learned such things as they teach, although the same be most eminently repugnant to the holy Scripture.

20. *Of the Church.*

The visible church of Christ is a congregation of faithful men, in which the pure word of God is preached, and the sacraments be duly ministered according to Christ's ordinance, in all those things that of necessity are requisite to the same.

As the church of Jerusalem, of Alexandria, and of Antioch, hath erred: so also the church of Rome hath erred, not only in their living, but also in matters of faith.

21. *Of the Authority of the Church.*

It is not lawful for the church to ordain any thing that is contrary to God's word written, neither may it so expound one place of Scripture, that it be repugnant to another: wherefore, although the church be a witness and keeper of Holy Writ, yet as it ought not to decree any thing against the same, so beside the same

ought not to enforce any thing to be believed for necessity of salvation.

22. *Of the Authority of General Councils.*

General councils may not be gathered together without the commandment and will of princes. And when they be gathered (forasmuch as they be an assembly of men, whereof all be not governed with the Spirit and word of God), they may err, and sometimes have erred, not only in worldly matters, but also in things pertaining unto God. Wherefore things ordained by them as necessary to salvation, have neither strength nor authority, unless it may be declared that they be taken out of the holy Scripture.

23. *Of Purgatory.*

The doctrine of school authors concerning purgatory, pardons, worshipping, and adoration, as well of images as of relics, and also invocation of saints, is a fond thing, vainly feigned, and grounded upon no warrant of Scripture, but rather repugnant to the word of God.

24. *No Man may minister in the Congregation except he be called.*

It is not lawful for any man to take upon him the office of public preaching, or ministering the sacraments in the congregation, before he be lawfully called, and sent to execute the same. And those we ought to judge lawfully called and sent, which be chosen and called to this work by men, who have public authority given unto them in the congregation, to call and send ministers in the Lord's vineyard.

25. *Men must speak in the Congregation in such a Tongue as the People understandeth.*

It is most seemly and most agreeable to the word of God, that in the congregation nothing be openly read, spoken in a tongue unknown to the people; the which thing St. Paul did forbid, except some were present that should declare the same.

26. *Of the Sacraments.*

Our Lord Jesus Christ hath knit together a company of new people, with sacraments most few in number, most easy to be kept, most excellent in signification, as is baptism and the Lord's supper.

The sacraments were not ordained of Christ to be gazed upon, or to be carried about, but that we should rightly use them. And in such only as worthily receive the same, they have a wholesome effect and operation, and yet not that of the work wrought, as

some men speak; which word, as it is strange and unknown to holy Scripture, so it engendereth no godly, but a very superstitious sense; but they that receive the sacraments unworthily, purchase to themselves damnation, as St. Paul saith.

Sacraments ordained by the word of God, be not only badges and tokens of Christian men's profession: but rather they be certain sure witnesses, and effectual signs of grace and God's good will toward us, by the which he doth work invisibly in us, and doth not only quicken, but also strengthen and confirm our faith in him.

27. *The Wickedness of the Ministers doth not take away the effectual Operation of God's Ordinances.*

Although in the visible church the evil be ever mingled with the good, and sometime the evil have chief authority in the ministration of the word and sacraments: yet forasmuch as they do not the same in their own name, but do minister by Christ's commission and authority, we may use their ministry, both in hearing the word of God, and in the receiving the sacraments. Neither is the effect of God's ordinances taken away by their wickedness, nor the grace of God's gifts diminished from such, as by faith rightly receive the sacraments ministered unto them, which be effectual, because of Christ's institution and promise, although they be ministered by evil men.

Nevertheless, it appertaineth to the discipline of the church, that inquiry be made of such, and that they be accused by those that have knowledge of their offences; and finally being found guilty by just judgment be deposed.

28. *Of Baptism.*

Baptism is not only a sign of profession, and mark of difference, whereby Christian men are discerned from others that be not christened: but it is also a sign and seal of our new birth, whereby, as by an instrument, they that receive baptism rightly are grafted into the church: the promises of forgiveness of sin, and of our adoption to be the sons of God, are visibly signed and sealed, faith is confirmed, and grace increased by virtue of prayer unto God. The custom of the church to christen young children, is to be commended, and in any wise to be retained in the church.

29. *Of the Lord's Supper.*

The supper of the Lord is not only a sign of the love that Christians ought to have among themselves one to another; but rather it is a sacrament of our redemption by Christ's death. Inasmuch that to such as rightly, worthily, and with faith, receive the same, the bread which we break is a communion of the body of

Christ; likewise the cup of blessing is a communion of the blood of Christ.

Transubstantiation, or the change of the substance of bread and wine, into the substance of Christ's body and blood, cannot be proved by Holy Writ: but it is repugnant to the plain words of Scripture, and hath given occasion to many superstitions.

Forasmuch as the truth of man's nature requireth that the body of one and the self-same man cannot be at one time in divers places, but must needs be in some one certain place, therefore the body of Christ cannot be present at one time, in many and divers places: and because, as holy Scripture doth teach, Christ was taken up into heaven, and there shall continue unto the end of the world: a faithful man ought not either to believe, or openly confess the real and bodily presence, as they term it, of Christ's flesh and blood in the sacrament of the Lord's supper.

The sacrament of the Lord's supper was not commanded by Christ's ordinance to be kept, carried about, lifted up, nor worshipped.

30. *Of the perfect Oblation of Christ made upon the Cross.*

The offering of Christ made once for ever, is the perfect redemption, the pacifying of God's displeasure, and satisfaction for all the sins of the whole world both original and actual, and there is none other satisfaction for sin but that alone. Wherefore the sacrifice of masses, in the which it was commonly said, that the priest did offer Christ for the quick and the dead, to have remission of pain or sin, were forged fables and dangerous deceits.

31. *The State of single Life is commanded to no Man by the Word of God.*

Bishops, priests, and deacons, are not commanded to vow the state of single life without marriage; neither by God's law are they compelled to abstain from matrimony.

32. *Excommunicate Persons are to be avoided.*

That person which by open denunciation of the church is rightly cut off from the unity of the church, and excommunicate, ought to be taken, of the whole multitude of the faithful, as an heathen and publican, until he be openly reconciled by penance, and received into the church by a judge that hath authority thereto.

33. *Traditions of the Church.*

It is not necessary that traditions and ceremonies be in all places one, or utterly like, for at all times they have been divers, and may be changed according to the diversity of countries, and men's manners, so that nothing be ordained against God's word.

Whosoever through his private judgment willingly and purposely doth openly break the traditions and ceremonies of the church, which be not repugnant to the word of God, and be ordained and approved by common authority, ought to be rebuked openly (that other may fear to do the like), as one that offendeth against the common order of the church, and hurteth the authority of the magistrate, and woundeth the consciences of weak brethren.

34. *Of Homilies.*

The Homilies of late given and set out by the king's authority, be godly and wholesome, containing doctrine to be received of all men, and therefore are to be read to the people diligently, distinctly, and plainly.

35. *Of the Book of Prayers and Ceremonies of the Church of England.*

The book which of very late time was given to the church of England by the king's authority and the parliament, containing the manner and form of praying and ministering the sacraments in the church of England: likewise also the book of ordering ministers of the church, set forth by the aforesaid authority, are godly, and in no point repugnant to the wholesome doctrine of the Gospel, but agreeable thereto, furthering and beautifying the same not a little; and therefore of all faithful members of the church of England, and chiefly of the ministers of the word, they ought to be received and allowed with all readiness of mind and thanksgiving, and to be commended to the people of God.

36. *Of Civil Magistrates.*

The king of England is supreme head in earth next under Christ of the church of England and Ireland.

The bishop of Rome hath no jurisdiction in this realm of England.

The civil magistrate is ordained and allowed of God, wherefore we must obey him, not only for fear of punishment, but also for conscience sake.

The civil laws may punish Christian men with death for heinous and grievous offences.

It is lawful for Christians at the commandment of the magistrate, to wear weapons, and serve in lawful wars.

37. *Christian Men's Goods are not common.*

The riches and goods of Christians are not common, as touching the right, title, and possession of the same, as certain Anabaptists do falsely boast. Notwithstanding, every man ought, of such things as he possesseth, liberally to give alms to the poor according to his ability.

38. *Christian Men may take an Oath.*

As we confess that vain and rash swearing is forbidden Christian men by our Lord Jesu Christ, and his Apostle James: so we judge that Christian religion doth not prohibit, but that a man may swear when the magistrate requireth, in a cause of faith and charity, so it be done according to the prophet's teaching, in justice, judgment, and truth.

39. *The Resurrection of the Dead is not yet brought to pass.*

The resurrection of the dead is not as yet brought to pass, as though it only belonged to the soul, which by the grace of Christ is called from the death of sin, but it is to be looked for at the last day. For then (as Scripture doth most manifestly testify), to all that be dead, their own bodies, flesh, and bone, shall be restored, that the whole man may, according to his works, have either reward or punishment, as he hath lived virtuously or wickedly.

40. *The Souls of them that depart this Life do neither die with the Bodies, nor sleep idly.*

They which say that the souls of such as depart hence do sleep, being without all sense, feeling, or perceiving, until the day of judgment; or affirm that the souls die with the bodies, and at the last day shall be raised up with the same, do utterly dissent from the right belief, declared to us in holy Scripture.

41. *Heretics called Millenarii.*

They that go about to renew the fable of the heretics called Millenarii, be repugnant to holy Scripture, and cast themselves headlong into a Jewish dotage.

42. *All Men shall not be saved at the length.*

They also are worthy of condemnation, who endeavour, at this time, to restore the dangerous opinion, that all men, be they never so ungodly, shall at length be saved, when they have suffered pains for their sins a certain time appointed by God's justice.

AN INJUNCTION

Given by the King our Sovereign Lord His most excellent Majesty, to all Schoolmasters, and Teachers of Youth, within all His Grace's Realm and Dominions, for authorizing and establishing the Use of this Catechism.

EDWARD the Sixth, by the grace of God, king of England, France, and Ireland: defender of the faith, and of the church of England, and also of Ireland, in earth the supreme head: to all schoolmasters and teachers of youth.

When there was presented unto us, to be perused, a short and plain order of catechism, written by a certain godly and learned man; we committed the debating and diligent examination thereof to certain bishops, and other learned men, whose judgment we have in great estimation. And because it seemed agreeable with the Scriptures, and the ordinances of our realm, we thought it good, not only for that agreement to put it forth abroad to print; but also, for the plainness and shortness, to appoint it out for all schoolmasters to teach: that the yet unskilful and young age, having the foundations laid, both of religion and good letters, may learn godliness together with wisdom; and have a rule for the rest of their life, what judgment they ought to have of God, to whom all our life is applied; and how they may please God; wherein we ought, with all the doings and duties of our life, to travail.

We will, therefore, and command, both all and each of you, as ye tender our favour, and as ye mind to avoid the just punishment of transgressing our authority, that ye truly and diligently teach this Catechism in your schools, immediately after the other brief Ca-

techism, which we have already set forth : that young age, yet tender and wavering, being by authority of good lessons and instructions of true religion established, may have a great furtherance to the right worshipping of God, and good helps to live in all points according to duty. Wherewith being furnished, by better using, due godliness toward God, the author of all things : obedience toward their king, the shepherd of the people : loving affection to the commonwealth, and general mother of all : they may seem not born for themselves ; but be profitable and dutiful toward God, their king, and their country.

Given at Greenwich, the twentieth of May, the seventh year of our reign.

THE
CATECHISM*.

It is the duty of them all, whom Christ hath redeemed by his death, that they not only be servants to obey, but also children to inherit: and so to know, which is the true trade of life, and that God

* It was of this Catechism that bishop Ridley wrote in two instances, during his imprisonment previous to his martyrdom.

The first is in a letter "to the brethren which constantly cleave unto Christ, in suffering affliction with him, and for his sake." "Finally, I hear say, that the Catechism, which was lately set forth in the English tongue, is now" (viz. after the restoration of Popery, by queen Mary) "in every pulpit condemned. O! devilish malice, and most spitefully injurious to the salvation of mankind, purchased by Jesus Christ. Indeed Satan could not long suffer, that so great light should be spread abroad in the world. He saw well enough that nothing was able to overthrow his kingdom so much, as if children, being godly instructed in religion, should learn to know Christ, whilst they are yet young, whereby not only children, but the elder sort also and aged folks, that before were not taught to know Christ in their childhood, should now even with children and babes be forced to learn to know him. Now therefore he roareth, now he rageth."

Fox, iii. 446.

The other is taken from his last farewell to his friends.

"So I say, know ye, that even here in the cause of my death, it is with the church of England: I mean the congregation of the true chosen children of God in this realm of England, which I acknowledge not only to be my neighbours, but rather the congregation of my spiritual brethren and sisters in Christ: yea, members of one body, wherein by God's grace I am and have been grafted in Christ. This church of England had of late, of the infinite goodness and abundant grace of Almighty God, great substance; great riches of heavenly treasure; great plenty of God's true sincere word; the true and wholesome administration of Christ's holy sacraments; the whole profession of Christ's religion, truly and plainly set forth in baptism; the plain declaration and understanding of the same, taught in the holy Catechism, to have been learned of all true Christians."

Fox, iii. 505.

liketh ; that they may be able to answer to every demand of religion, and to render account of their faith and profession.

And this is the plainest way of teaching, which not only in philosophy, Socrates, but also in our religion Apolinarius, hath used: that both by certain questions, as it were by pointing, the ignorant might be instructed, and the skilful put in remembrance, that they forget not what they have learned. We, therefore (having regard to the profit, which we ought to seek in teaching of youth, and also to shortness, that in our whole schooling there should be nothing, either overflowing or wanting), have conveyed the whole sum into a dialogue, that the matter itself might be the plainer to perceive, and we the less stray in other matters, beside the purpose. Thus then beginneth the master to oppose his scholar.

Master. Since I know, dear son, that it is a great part of my duty, not only to see that thou be instructed in good letters, but also earnestly and diligently to examine, what sort of religion thou followest in this thy tender age: I thought it best to oppose thee by certain questions, to the intent I may perfectly know, whether thou hast well or ill travailed therein. Now, therefore, tell me, my son, what religion that is, which thou professest.

Scholar. That, good master, do I profess, which is the religion of the Lord Christ: which in the eleventh of the Acts is called the Christian religion.

Master. Dost thou then confess thyself to be a follower of Christian godliness and religion, and a scholar of our Lord Christ?

Scholar. That, forsooth, do I confess, and plainly and boldly profess; yea, therein I account the whole sum of all my glory, as in the thing which is both of more honour, than that the slenderness of my wit may attain unto it: and also more approaching

to God's majesty, than that I, by any feat of utterance, may easily express it.

Master. Tell me then, dear son, as exactly as thou canst, in what points thou thinkest that the sum of Christian religion standeth.

Scholar. In two points, that is to say, true faith in God, and assured persuasion, conceived of all those things, which are contained in the holy Scriptures: and in charity, which belongeth both to God and to our neighbour.

Master. That faith, which is conceived by hearing and reading of the word; what doth it teach thee concerning God?

Scholar. This doth it principally teach: that there is one certain nature, one substance, one ghost, and heavenly mind, or rather an everlasting spirit, without beginning or ending, which we call God: whom all the people of the world ought to worship with sovereign honour, and the highest kind of reverence. Moreover, out of the holy words of God, which by the prophets and the beloved of Almighty God, are in the holy books published, to the eternal glory of his name, I learn the law and the threatenings thereof: then the promises and the Gospel of God. These things, first written by Moses and other men of God, have been preserved whole and uncorrupted, even to our age: and since that, the chief articles of our faith have been gathered into a short abridgment, which is commonly called the Creed, or symbol of the Apostles.

Master. Why is this abridgment of the faith termed with the name of a symbol?

Scholar. A symbol is as much as to say, as a sign, mark, privy token, or watch-word, whereby the soldiers of one camp are known from their enemies. For this reason the abridgment of the faith, whereby

the Christians are known from them, that be no Christians, is rightly named a symbol.

Master. First, tell me somewhat, what thou thinkest of the law, and then afterward of the Creed, or symbol.

Scholar. I shall do, good master, with a good will, as you command me. The Lord God hath charged us by Moses, that we have none other God at all, but him; that is to say, that we take him alone, for our one only God, our Maker, and Saviour. That we reverence not, nor worship any portraiture, or any image whatsoever, whether it be painted, carved, graven, or by any mean fashioned, howsoever it be. That we take not the name of our Lord God in vain: that is, either in a matter of no weight, or of no truth. Last of all, this ought we to hold stedfastly and with devout conscience: that we keep holily and religiously the sabbath day; which was appointed out from the other, for rest and service of God.

Master. Very well. Now hast thou rehearsed unto me the laws of the first table; wherein is, in a sum, contained the knowledge, and true service of God. Go forward, and tell me, which be the duties of charity, and our love toward men.

Scholar. Do you ask me, master, what I think of the other part of the law, which is commonly called the second table?

Master. Thou sayest true, my son: that is it indeed, that I would fain hear of.

Scholar. I will in few words dispatch it, as my simple wit will serve me. Moses hath knit it up in a short sum: that is, that with all loving affection, we honour and reverence our father and mother. That we kill no man. That we commit no adultery. That we steal nothing. That we bear false witness

against none. Last of all, that we covet nothing, that is our neighbour's.

Master. How is that commandment, of the honouring father and mother, to be understood?

Scholar. Honour of father and mother containeth love, fear, and reverence: yea, and it further standeth in obeying, succouring, defending, and nourishing them, if need require. It bindeth us also most humbly, and with most natural affection, to obey the magistrates, to reverence the ministers of the church, our schoolmasters, with all our elders and betters.

Master. What is contained in that commandment, Do not kill?

Scholar. That we hate, wrong, or revile no man. Moreover, it commandeth us, that we love even our foes; do good to them that hate us; and that we pray for all prosperity and good hap to our very mortal enemies.

Master. The commandment of not committing adultery, what thinkest thou it containeth?

Scholar. Forsooth, this commandment containeth many things: for it forbiddeth not only to talk with another man's wife, or any other woman unchastely; but also to touch her, yea, or to cast an eye at her wantonly; or with lustful look to behold her; or by any dishonest mean to woo her, either ourselves, or any other in our behalf: finally, herein is debarred all kind of filthy and straying lust.

Master. What thinkest thou of the commandment, not to steal?

Scholar. I shall shew you, as briefly as I have done the rest, if it please you to hear me. It commandeth us, to beguile no man; to occupy no unlawful wares; to envy no man his wealth; and to think nothing profitable, that either is not just, or differeth from right and honesty: briefly, rather willingly

lose that is thine own, than thou wrongfully take that is another's, and turn it to thine own commodity.

Master. How may that commandment be kept, of bearing no false witness ?

Scholar. If we neither ourselves speak any false or vain lie ; nor allow it in others, either by speech or silence, or by our present company. But we ought always to maintain truth, as place and time serveth.

Master. Now remaineth the last commandment, of not coveting any thing, that is our neighbour's : what meaneth that ?

Scholar. This law doth generally forbid all sorts of evil lusts ; and commandeth us to bridle and restrain all greedy unsatiable desire of our will, which holdeth not itself within the bounds of right and reason : and it willeth that each man be content with his estate. But whosoever coveteth more than right, with the loss of his neighbour, and wrong to another ; he breaketh and bitterly looseth the bond of charity and fellowship among men. Yea, and upon him (unless he amend) the Lord God, the most stern revenger of the breaking his law, shall execute most grievous punishment. On the other side, he that liveth according to the rule of these laws, shall find both praise and bliss ; and God also his merciful and bountiful good Lord.

Master. Thou hast shortly set out the ten commandments. Now, then tell me, how all these things, that thou hast particularly declared, Christ hath in few words contained, setting forth unto us in a sum, the whole pith of the law ?

Scholar. Will you that I knit up in a brief abridgment, all that belongeth both to God and to men ?

Master. Yea.

Scholar. Christ saith thus : “ Thou shalt love the Lord, thy God, with all thy heart, with all thy soul,

with all thy mind, and with all thy strength. This is the greatest commandment in the law. The other is like unto this. Thou shalt love thy neighbour as thyself. Upon these two commandments hang the whole law, and the prophets."

Master. I will now, that thou tell me further, what law is that, which thou speakest of: that which we call the law of nature, or some other besides?

Scholar. I remember, master, that I learned that of you long ago: that it was ingrafted by God in the nature of man, while nature was yet sound and uncorrupted. But after the entrance of sin, although the wise were somewhat, after a sort, not utterly ignorant of that light of nature: yet was it by that time so hid from the greatest part of men, that they scarce perceived any shadow thereof.

Master. What is the cause, that God willed it to be written out in tables: and that it should be privately appointed to one people alone?

Scholar. I will shew you. By original sin and evil custom, the image of God in man was so at the beginning darkened, and the judgment of nature so corrupted, that man himself doth not sufficiently understand, what difference is between honesty and dishonesty, right and wrong. The bountiful God, therefore, minding to renew that image in us, first wrought this by the law written in tables, that we might know ourselves, and therein, as it were in a glass, behold the filth and spots of our soul, and stubborn hardness of a corrupted heart: that by this mean, yet acknowledging our sin, and perceiving the weakness of our flesh, and the wrath of God fiercely bent against us for sin; we might the more fervently long for our Saviour Christ Jesus: which by his death and precious sprinkling of his blood, hath cleansed and washed away our sins; pacified the wrath of the Almighty Father; by the holy breath

of his spirit createth new hearts in us; and reneweth our minds after the image and likeness of their Creator, in true righteousness and holiness. Which thing neither the justice of the law nor any sacrifices of Moses were able to perform.

And that no man is made righteous by the law, it is evident; not only thereby, that the righteous liveth by faith: but also hereby, that no mortal man is able to fulfil all that the law of both the tables commandeth. For we have hindrances that strive against the law: as the weakness of the flesh, froward appetite, and lust naturally engendered. As for sacrifices, cleansings, washings, and other ceremonies of the law; they were but shadows, likenesses, images, and figures of the true and everlasting sacrifice of Jesus Christ, done upon the cross. By the benefit whereof alone, all the sins of all believers, even from the beginning of the world, are pardoned by the only mercy of God, and by no desert of ours.

Master. I hear not yet, why Almighty God's will was, to declare his secret pleasure to one people alone, which was the Israelites.

Scholar. Forsooth, that had I almost forgotten. I suppose it was not done for this intent, as though the law of the ten commandments did not belong generally to all men: for as much as the Lord our God is not only the God of the Jews, but also of the Gentiles. But rather, this was meant thereby, that the true Messiah, which is our Christ, might be known at his coming into the world: who must needs have been born of that nation, and none other, for true performance of the promise. For the which cause, God's pleasure was to appoint out for himself one certain people, holy, sundered from the rest, and, as it were, peculiarly his own: that by this means

his divine word might be continually kept holy, pure, and uncorrupted.

Master. Hitherto thou hast well satisfied me, dear son: now let us come to the Christian confession, which I will, that thou plainly rehearse unto me.

Scholar. It shall be done. "I believe in God, the Father Almighty; maker of heaven and earth. And in Jesu Christ, his only Son, our Lord: which was conceived by the Holy Ghost: born of the Virgin Mary: suffered under Pontius Pilate: was crucified: dead and buried. He went down to hell: the third day he rose again from the dead. He went up to heaven: sitteth on the right hand of God, the Father Almighty: from thence shall he come, to judge the quick and the dead. I believe in the Holy Ghost. I believe the holy universal church: the communion of saints: the forgiveness of sins: the rising again of the flesh: and the life everlasting."

Master. All these, my son, thou hast rehearsed generally and shortly. Therefore, thou shalt do well, to set out largely all that thou hast spoken particularly: that I may plainly perceive what thy belief is concerning each of them. And first, I would hear of the knowledge of God; afterwards, of the right serving of him.

Scholar. I will with a good will obey your pleasure, dear master, as far as my simple wit will suffer me. Above all things we must stedfastly believe and hold; that God Almighty, the Father, in the beginning, and of nothing, made and fashioned this whole frame of the world; and all things whatsoever are contained therein: and that they all are made by the power of his word, that is, of Jesu Christ, the Son of God: which thing is sufficiently approved by witness of Scriptures. Moreover, that when he had thus shapen all creatures, he ruled, governed, and saved them by his bounty and liberal hand: hath ministered, and

yet also ministereth most largely, all that is needful for maintenance and preserving of our life : that we should so use them, as behoveth mindful and godly children.

Master. Why dost thou call God, Father ?

Scholar. For two causes ; the one, for that he made us all at the beginning, and gave life unto us all : the other is more weighty, for that by his Holy Spirit and by faith he hath begotten us again : making us his children : giving us his kingdom and the inheritance of life everlasting, with Jêsus Christ, his own true and natural Son.

Master. Seeing then God hath created all other things to serve man, and made man to obey, honour, and glorify him : what canst thou say more of the beginning and making of man ?

Scholar. Even that which Moses wrote : that God shaped the first man of clay : and put into him soul and life : then, that he cast Adam in a dead sleep, and brought forth a woman, whom he drew out of his side, to make her a companion with him of all his life and wealth. And therefore was man called Adam, because he took his beginning of the earth : and the woman called Eve, because she was appointed to be the mother of all living.

Master. What image is that, after the likeness whereof, thou sayest that man was made ?

Scholar. That is most absolute righteousness, and perfect holiness : which most nearly belongeth to the very nature of God, and most clearly appeared in Christ, our new Adam. Of the which in us, there scarce are to be seen any sparkles.

Master. What ? are there scarce to be seen ?

Scholar. It is true forsooth : for they do not now so shine, as they did in the beginning, before man's fall : forasmuch as man, by the darkness of sins and mist of errors, hath corrupted the brightness of this

image. In such sort hath God in his wrath wreaked him upon the sinful man.

Master. But I pray thee, tell me, wherefore came it thus to pass?

Scholar. I will shew you. When the Lord God had made the frame of this world, he himself planted a garden, full of delight and pleasure, in a certain place eastward, and called it Eden. Wherein, beside other passing fair trees, not far from the midst of the garden, was there one, especially called, the tree of life, and another, called the tree of knowledge of good and evil.

Herein the Lord, of his singular love, placed man: and committed unto him the garden to dress, and look unto: giving him liberty to eat of the fruits of all the trees of Paradise, except the fruit of the tree of knowledge of good and evil. The fruit of this tree, if ever he tasted, he should without fail die for it. But Eve, deceived by the devil counterfeiting the shape of a serpent, gathered of the forbidden fruit: which was for the fairness to the eye to be desired; for the sweetness in taste to be reached at; and pleasant for the knowledge of good and evil: and she eat thereof, and gave unto her husband to eat of the same. For which doing, they both immediately died; that is to say, were not only subject to the death of the body, but also lost the life of the soul, which is righteousness.

And forthwith, the image of God was defaced in them; and the most beautiful proportion of righteousness, holiness, truth, and knowledge of God, was confounded, and in a manner utterly blotted out. There remained the earthly image, joined with unrighteousness, guile, fleshly mind, and deep ignorance of godly and heavenly things. Hereof grew the weakness of our flesh: hereof came this corruption, and disorder of lusts and affections: hereof

came that pestilence : hereof came that seed and nourishment of sins, wherewith mankind is infected, and it is called sin original. Moreover, thereby nature was so corrupted, and overthrown, that unless the goodness and mercy of Almighty God had holpen us by the medicine of grace, even as in body we are thrust down into all wretchedness of death : so, must it needs have been, that all men of all sorts should be thrown into everlasting punishment, and fire unquenchable,

Master. Oh the unthankfulness of men ! But what hope had our first parents, and from thenceforth the rest, whereby they were relieved ?

Scholar. When the Lord God had both with words and deeds chastised Adam and Eve (for he thrust them both out of the garden with a most grievous reproach), he then cursed the serpent, threatening him, that the time should one day come, when the seed of the woman should break his head. Afterward the Lord God established that same glorious and most bountiful promise : first, with a covenant made between him and Abraham, by circumcision, and in Isaac his son : then again, by Moses : last of all, by the oracles of the holy prophets.

Master. What meaneth the serpent's head, and that seed that God speaketh of ?

Scholar. In the serpent's head lieth all his venom, and the whole pith of his life and force. Therefore, do I take, the serpent's head to betoken the whole power and kingdom ; or more truly, the tyranny of the old serpent, the devil. The seed (as St. Paul doth plainly teach) is Jesus Christ, the Son of God, very God and very man : conceived of the Holy Ghost : engendered of the womb and substance of Mary, the blessed, pure, and undefiled maid : and was so born and fostered by her, as other babes be,

saving that he was most far from all infection of sin.

Master. All these foundations, that thou hast laid, are most true. Now, therefore, let us go forward to those his doings, wherein lieth our salvation and conquest against that old serpent.

Scholar. It shall be done, good master. After that Christ Jesus had delivered in charge to his Apostles that most joyful, and in all points heavenly doctrine, the Gospel, which, in Greek, is called Euangelion, in English, good tidings, and had, as by sealing, established the same with tokens, and miracles innumerable, whereof all his life was full; at length was he sore scourged, mocked with pouting, scorning, and spitting in his face: last of all, his hands and feet bored through with nails: and he fastened to a cross. Then he truly died, and was truly buried, that by his most sweet sacrifice he might pacify his Father's wrath against mankind: and subdue him by his death, who had the authority of death, which was the devil. Forasmuch, not only the living, but also the dead, were they in hell, or elsewhere, they all felt the power and force of this death; to whom, lying in prison (as Peter saith), Christ preached, though dead in body, yet relived in spirit.

The third day after, he uprose again, alive in body also, and with many notable proofs, the space of forty days he abode among his disciples, eating and drinking with them. In whose sight he was conveyed away in a cloud up into heaven; or rather, above all heavens: where he now sitteth at the right hand of God, the Father; being made Lord of all things, be they in heaven, or in earth: king of all kings: our everlasting and only high bishop: our only attorney: only mediator: only peacemaker between God and men. Now, since that he is entered into his glorious majesty, by sending down his Holy

Spirit unto us (as he promised) he lighteneth our dark blindness ; moveth, ruleth, teacheth, cleanseth, comforteth, and rejoiceth our minds, and so will he still continually do ; till the end of the world.

Master. Well, I see, thou hast touched the chief articles of our religion, and hast set out, as in a short abridgment, the creed that thou didst rehearse. Now therefore, I will demand the questions of certain points.

Scholar. Do as shall please you, master ; for you may more perfectly instruct me in those things that I do not thoroughly understand, and put me in remembrance of that I have forgotten ; and print in my mind deeper such things, as have not taken stedfast hold therein.

Master. Tell me then. If by his death we get pardon of our sins ; was not that enough, but that he must also rise again from the dead ?

Scholar. It was not enough, if ye have a respect either to him or to us. For unless he had risen again, he should not be taken for the Son of God. For which cause also, while he hung upon the cross, they, that saw him, upbraided him and said, " He hath saved others, but cannot save himself ; let him now come down from the cross, and we will believe him." But now uprising from the dead to everlasting continuance of life, he hath shewed a much greater power of his Godhead, than if, by coming down from the cross, he had fled from the terrible pains of death. For to die is common to all men, but to loose the bonds of death, and by his own power to rise again, that properly belongeth to Jesus Christ, the only begotten Son of God, the only author of life.

Moreover, it was necessary, that he should rise again with glory, that the sayings of David and other prophets of God might be fulfilled, which told be-

fore, that neither his body should see corruption, nor his soul be left in hell. As for us, we neither had been justified, nor had had any hope left to rise again, had not he risen again, as Paul doth in divers places plainly shew. For if he had remained in the prison of death, in the grave, and been holden in corruption, as all men beside: how could we have hoped for safety by him, which saved not himself? it was meet therefore and needful for the part that he had in hand, and for the chief stay of our safeguard, that Christ should first deliver himself from death, and afterwards assure us of safety by his uprising again.

Master. Thou hast touched, my son, the chief cause of Christ's rising again. Now, would I fain hear thy mind of his going up into heaven. What answer thinkest thou is to be made to them, that say, it had been better for him to tarry here with us presently to rule and govern us? For beside other divers causes, it is likely that the love of the people toward their prince, especially being good and gracious, should grow the greater by his present company.

Scholar. All these things which he should do present, that is to say, if he were in company among us, he doth them absent. He ruleth, maintaineth, strengtheneth, defendeth, rebuketh, punisheth, correcteth, and performeth all such things, as do become such a prince, or rather God himself. All those things, I say, performeth he, which belong either to our need or profit, honour or commodity.

Beside this, Christ is not so altogether absent from the world, as many do suppose. For albeit, the substance of his body be taken up from us: yet is his Godhead perpetually present with us, although not subject to the sight of our eyes. For things, that be not bodily, cannot be perceived by any bo-

dily mean. Who ever saw his own soul? No man. Yet what is there more present, or what to each man nearer, than his own soul? Spiritual things are not to be seen, but with the eye of the Spirit. Therefore he, that in earth will see the Godhead of Christ, let him open the eyes, not of his body, but of his mind, but of his faith, and he shall see him present, whom eye hath not seen: he shall see him present, and in the midst of them, wheresoever be two or three gathered together in his name: he shall see him present with us, even unto the end of the world. What said I? Shall he see Christ present? Yea, he shall both see and feel him, dwelling within himself in such sort, as he doth his own proper soul. For he dwelleth and abideth in the mind and heart of him, which fasteneth all his trust in him.

Master. Very well; but our confession is, that he is ascended up into heaven. Tell me, therefore, how that is to be understood?

Scholar. So use we commonly to say of him, that hath attained to any high degree or dignity, that he is ascended up, or advanced into some high room, some high place or state: because he hath changed his former case, and is become of more honour, than the rest. In such case is Christ gone up, as he before came down. He came down from highest honour to deepest dishonour, even the dishonour and vile state of a servant, and of the cross. And likewise afterward he went up from the deepest dishonour, to the highest honour, even that same honour, which he had before. His going up into heaven, yea, above all heavens, to the very royal throne of God, must needs be evident by most just reason, that his glory and majesty might in comparison agreeably answer to the proportion of his baseness and reproachful estate. This doth Paul teach us, in his writings to the Philippians: "He became obe-

dient even unto death : yea, the very death of the cross. Wherefore, God hath both advanced him to the highest state of honour ; and also given him a name above all names : that at the name of Jesus every knee should bow, of all things in heaven, earth, and hell."

But although he be already gone up into heaven, nevertheless, by his nature of Godhead, and by his Spirit, he shall always be present in his church, even to the end of the world. Yet this proveth not that he is present among us in his body. For his Godhead hath one property, his manhood another. His manhood was created, his Godhead uncreated. His manhood is in some one place of heaven ; his Godhead is in such sort each-where, that it filleth both heaven and earth.

But to make this point plainer, by a similitude, or comparing of like to like. There is nothing that doth trulier, like a shadow, express Christ, than the sun, for it is a fit image of the light and brightness of Christ. The sun doth alway keep the heaven, yet do we say, that it is present also in the world ; for without light there is nothing present, that is to say, nothing to be seen of any man, for the sun with his light fulfilleth all things. So, Christ is lifted up above all heavens, that he may be present with all, and fully furnish all things, as St. Paul doth say.

But as touching the bodily presence of Christ here in earth (if it be lawful to place in comparison great things with small), Christ's body is present to our faith ; as the sun, when it is seen, is present to the eye : the body whereof, although it do not bodily touch the eye, nor be presently with it together here in earth ; yet is it present to the sight, notwithstanding so large a distance of space between. So, Christ's body, which at his glorious going up was conveyed

from us ; which hath left the world, and is gone unto his Father ; is a great way absent from our mouth, even then when we receive with our mouth the holy sacrament of his body and blood. Yet is our faith in heaven, and beholdeth that sun of righteousness, and is presently together with him in heaven, in such sort as the sight is in heaven with the body of the sun : or in earth the sun with the sight. And as the sun is present to all things by his light ; so is Christ also in his Godhead. Yet neither can from the body the light of the sun be sundered ; nor from his immortal body the Godhead of Christ. We must therefore so say, that Christ's body is in some one place of heaven, and his Godhead every where : that we neither of his Godhead make a body, nor of his body, a God.

Master. I see, my son, thou art not ignorant, after what sort Christ is rightly said, to be from us in body, and with us in spirit. But this one thing would I know of thee. Why Christ our Lord is thus conveyed away from the sight of our eyes, and what profit we take by his going up to heaven ?

Scholar. The chief cause thereof was to pluck out of us that false opinion, which sometime deceived the Apostles themselves : that Christ should in earth visibly reign, as other kings and ruffling princes of the world. This error he minded to have utterly suppressed in us, and that we should think his kingdom to consist in higher things. Which thing he therefore thought fitter, because it was more for our commodity and profit, that some such kingdom should be set up, as the foundations thereof should rest upon our faith. Wherefore, it was necessary that he should be conveyed away from us, past perceiving of all bodily sense ; that by this mean our faith might be stirred up, and exercised to consider his govern-

ment and providence, whom no sight of bodily eyes can behold.

And for as much as he is not king of some one country alone; but of heaven and earth, of quick and dead: it was most convenient that his kingdom should be otherwise governed, than our senses may attain unto. For else he should have been constrained, sometimes to be carried up to heaven: sometimes to be driven down to the earth: to remove sometimes into one country, sometimes into another: and, like an earthly prince, to be carried hither and thither, by divers change of chanceable affairs. For he could not be presently with all at once, unless his body were so turned into Godhead, that he might be in all, or in many places together: as Eutyches, and certain like heretics, held opinion.

If it so were, that he might be each-where present with all, at one very instant of time; then were he not man, but a ghost: neither should he have had a true body, but a fantastical: whereof should have sprung forthwith a thousand errors: all which he hath dispatched by carrying his body up whole to heaven. In the mean season he, remaining invisible, governeth his kingdom and commonwealth, that is, his church, with sovereign wisdom and power. It is for men to rule their commonwealths by a certain civil policy of men; but for Christ and God, by a heavenly godlike order.

But all that I have hitherto said containeth but a small parcel of the profit, that we take by the carrying up of Christ's body into heaven. For there are many more things, that here might be rehearsed, whereof large store of fruit is to be gathered. But especially this may not be left unspoken: that the benefits are such and so great, which come unto us by the death, rising again, and going up of Christ, as no tongue either of men or angels is able to ex-

press. And that you may know my mind herein, I will rehearse certain of the chief: whereunto, as it were two principal points, the rest may be applied.

I say therefore, that both by these and other doings of Christ, two commodities do grow unto us; the one, that all the things, that ever he hath done for our profit and behoof, he hath done them, so that they be as well our own, if we will cleave thereunto with stedfast and lively faith, as if we had done them ourselves.

He was nailed to the cross; we were also nailed with him, and in him our sins punished. He died and was buried; we likewise with our sins are dead and buried, and that in such sort, that all remembrance of our sins is utterly taken out of mind. He is risen again, and we are also risen again with him; that is, are so made partakers of his rising again and life, that from henceforth death hath no more rule over us. For the same spirit is in us, that raised up Jesus from the dead. Finally, as he is gone up into heavenly glory, so are we lifted up with him. Albeit, that these things do not now appear, yet then shall they all be brought to light, when Christ, the light of the world, shall shew himself in his glory, in whom all our bliss is laid up in store. Moreover, by his going up are granted us the gifts of the Holy Ghost: as Paul doth sufficiently witness (Eph. iv.).

The other commodity, which we take by the doings of Christ is: that Christ is set for an example unto us, to frame our lives thereafter. If Christ hath been dead; if he hath been buried for sin; he was so but once. If he be risen again; if he be gone up to heaven: he is but once risen, but once gone up. From henceforth he dieth no more, but liveth with God, and reigneth in everlasting continuance of glory. So, if we be dead; if we be buried

to sin ; how shall we hereafter live in the same ? If we be risen again with Christ ; if by stedfast hope we live now in heaven with him : heavenly and godly things, not earthly and frail, we ought to set our care upon. And even, as heretofore we have borne the image of the earthly man ; so, from henceforward let us bear the image of the heavenly.

As the Lord Christ never ceases to do us good, by bestowing upon us his Holy Spirit ; by garnishing his church with so many notable gifts ; and by perpetually praying to his Father for us : like reason ought to move us to aid our neighbour with all our endeavour ; to maintain, as much as in us lieth, the bond of charity. And to honour Christ our Lord and Saviour ; not with wicked traditions and cold devices of men, but with heavenly honour and spiritual, indeed most fit for us that give it, and him that shall receive it : even as he hath honoured and doth honour his Father : for he that honoureth him, honoureth also the Father : of which he himself is a substantial witness.

Master. The end of the world, holy Scripture calleth the fulfilling and performance of the kingdom and mystery of Christ, and the renewing of all things. For says the Apostle Peter (2 Pet. iii.). “ We look for a new heaven and a new earth, according to the promise of God : wherein dwelleth righteousness.” And it seemeth reason that corruption, unstedfast change, and sin, whereunto the whole world is subject, should at length have an end. Now, by what way, and what fashion of circumstances, these things shall come to pass, I would fain hear thee tell ?

Scholar. I will tell you, as well as I can, according to the witness of the same Apostle ; “ The heavens shall pass away like a storm : the elements shall melt away : the earth and all the works therein shall

be consumed with fire :” as though he should say, as gold is wont to be fined ; so shall the whole world be purified with fire, and be brought to his full perfection. The lesser world, which is man, following the same, shall likewise be delivered from corruption and change. And so for man this greater world (which for his sake was first created) shall at length be renewed : and be clad with another hue, much more pleasant and beautiful.

Master. What then remaineth ?

Scholar. The last and general doom. For Christ shall come : at whose voice all the dead shall rise again, perfect and sound, both in body and soul. The whole world shall behold him sitting in the royal throne of his majesty : and after the examination of every man’s conscience, the last sentence shall be pronounced. Then the children of God shall be in perfect possession of that kingdom of freedom from death, and of everlasting life, which was prepared for them, before the foundations of the world were laid. And they shall reign with Christ for ever. But the ungodly, that believed not, shall be thrown from thence into everlasting fire, appointed for the devil and his angels.

Master. Thou hast said enough of the again rising of the dead. Now, remaineth that thou speak of the holy church ; whereof I would very fain hear thy opinion ?

Scholar. I will rehearse that in few words shortly, which the holy Scriptures set out at large and plentifully. Afore that the Lord God had made the heaven and earth, he determined to have for himself a most beautiful kingdom and holy commonwealth. The Apostles and the ancient fathers, that wrote in Greek, called it *Εκκλησια*, in English a congregation or assembly : into the which he hath admitted an infinite number of men, that should all be subject to one

king, as their sovereign and only one head : him we call Christ, which is as much to say, as Anointed. For the high bishops, and kings among the Jews (who in figure betokened Christ, whom the Lord anointed with his holy Spirit), were wont by God's appointment at their consecration to have material oil poured on them.

To the furnishing of this commonwealth belong all they, as many as do truly fear, honour, and call upon God, wholly applying their mind to holy and godly living : and all those that, putting all their hope and trust in him, do assuredly look for the bliss of everlasting life. But as many, as are in this faith stedfast, were forechosen, predestinated, and appointed out to everlasting life, before the world was made. Witness hereof, they have within in their hearts the Spirit of Christ, the author, earnest, and infallible pledge of their faith. Which faith only is able to perceive the mysteries of God : only bringeth peace unto the heart : only taketh hold on the righteousness, that is in Christ Jesus.

Master. Doth then the Spirit alone, and faith. (sleep we never so soundly, or stand we never so reckless and slothful), so work all things for us, as without any help of our own to carry us idle up to heaven ?

Scholar. I use, Master, as you have taught me, to make a difference between the cause and the effects. The first, principal, and most perfect cause of our justifying and salvation, is the goodness and love of God : whereby he chose us for his, before he made the world. After that, God granteth us to be called by the preaching of the Gospel of Jesus Christ, when the Spirit of the Lord is poured into us : by whose guiding and governance we be led to settle our trust in God, and hope for the performance of all his promises. With this choice is joined, as

companion, the mortifying of the old man; that is, of our affection and lust.

From the same Spirit also cometh our sanctification, the love of God and of our neighbour, justice, and uprightness of life: finally, to say all in sum, whatsoever is in us, or may be done of us, pure, honest, true, and good: that altogether springeth out of this most pleasant root, from this most plentiful fountain, the goodness, love, choice, and unchangeable purpose of God. He is the cause, the rest are the fruits and effects. Yet are also the goodness, choice, and Spirit of God, and Christ himself, causes conjoined and coupled each with other: which may be reckoned among the principal causes of our salvation. As oft therefore as we use to say, that we are made righteous and saved by only faith, it is meant thereby, that faith, or rather trust alone, doth lay hand upon, understand, and perceive our righteous-making to be given us of God freely: that is to say, by no deserts of our own, but by the free grace of the Almighty Father.

Moreover, faith doth engender in us the love of our neighbour and such works, as God is pleased withal. For if it be a lively and true faith, quickened by the Holy Ghost, she is the mother of all good saying and doing. By this short tale is it evident, whence and by what means we attain to be made righteous. For not by the worthiness of our deservings, were we either heretofore chosen, or long ago saved: but by the only mercy of God, and pure grace of Christ our Lord: whereby we were in him made to those good works, that God hath appointed for us to walk in. And although good works cannot deserve to make us righteous before God: yet do they so cleave unto faith, that neither can faith be found without them, nor good works be any where without faith.

Master. I like very well this short declaration of faith and works: for Paul plainly teacheth the same. But canst thou yet further depaint me out that congregation, which thou callest a kingdom, or commonwealth of Christians: and so set it out before mine eyes, that it may severally and plainly be known asunder from each other fellowship of men?

Scholar. I will prove how well I can do it. Your pleasure is, Master, as I take it, that I point you out some certain congregation, that may be seen.

Master. That it is indeed: and so it shall be good for you to do.

Scholar. That congregation is nothing else but a certain multitude of men; which, wheresoever they be, profess the pure and upright learning of Christ, and that in such sort as it is faithfully set forth in the holy Testament by the Evangelists and Apostles: which in all points are governed and ruled by the laws and statutes of their king and high bishop, Christ, in the bond of charity: which use his holy mysteries, that are commonly called sacraments, with such pureness and simplicity (as touching their nature and substance) as the Apostles of Christ used, and left behind in writing.

The marks therefore of this church are; first, pure preaching of the Gospel: then brotherly love, out of which, as members out of all one body, springeth good will of each to other: thirdly, upright and uncorrupted use of the Lord's sacraments, according to the ordinance of the Gospel: last of all, brotherly correction and excommunication, or banishing these out of the church, that will not amend their lives. This mark the holy fathers termed discipline. This is that same church, that is grounded upon the assured rock, Jesus Christ, and upon trust in him. This is that same church, which Paul calleth the pillar and upholding stay of truth. To this church below

the keys, wherewith heaven is locked and unlocked: for that is done by the ministration of the word: whereunto properly appertaineth the power to bind and loose; to hold for guilty, and forgive sins. So that whosoever believeth the Gospel preached in this church, he shall be saved: but whosoever believeth not, he shall be damned.

Master. Now, would I fain hear thy belief of the Holy Ghost.

Scholar. I confess him to be the third person of the Holy Trinity. And since he is equal with the Father and the Son, and of the very same nature, that he ought equally to be worshipped with them both.

Master. Why is he called holy?

Scholar. Not only for his own holiness: but for that by him are made holy the chosen of God, and members of Christ. And therefore have the Scriptures termed him the Spirit of sanctification or making holy.

Master. Wherein consisteth this sanctification?

Scholar. First, we be new gotten by his inward motion. And therefore said Christ, we "must be new born of water, and of the Spirit." Then by his inspiration are we adopted, and as it were by choice made the children of God. For which cause he is not causelessly called the Spirit of adoption. By his light, are we enlightened to understand God's mysteries. By his judgment, are sins pardoned and retained. By his power, is the flesh with her lusts kept down and tamed. By his pleasure, are the manifold gifts dealt among the holy. Finally, by his means, shall our mortal bodies be relived. Therefore, in the author of so great gifts, we do not without a cause believe, honour, and call upon him.

Master. Well, thou hast now said sufficiently of the Holy Ghost. But this would I hear of thee, why

it immediately followeth, that we believe the holy universal church, and the communion of saints ?

Scholar. These two things I have alway thought to be most fitly coupled together. Because the fellowships and incorporations of other men proceed and be governed by other means and policies : but the church, which is an assembly of men called to everlasting salvation, is both gathered together, and governed by the Holy Ghost, of whom we even now made mention. Which thing, since it cannot be perceived by bodily sense or light of nature, is (by right and for good reason) here reckoned among things, that are known by belief.

And therefore this calling together of the faithful is called universal, because it is bound to no one special place. For God, throughout all coasts of the world, hath them that worship him ; which, though they be far scattered asunder by divers distance of countries and dominions ; yet are they members most nearly joined of that same body, whereof Christ is the head ; and have one spirit, faith, sacraments, prayers, forgiveness of sins, and heavenly bliss, common among them all ; and be so knit with the bond of love, that they endeavour themselves in nothing more, than each to help other, and to build together in Christ.

Master. Seeing thou hast already spoken of the knowledge of God and his members : I would also hear what is the true service of God ?

Scholar. First, we must consider, that the right and true knowledge of God, is the principal and only foundation of God's service. The same knowledge, fear doth foster and maintain, which in Scriptures is called " The beginning of wisdom." Faith and hope are the props and stáys, whereupon lean all the rest, that I have rehearsed. Furthermore, charity, which we call love, is like an everlasting

bond, by the strait knot whereof all other virtues be bound in one together, and their force increased. These are the inward parts of God's service, that is to say, which consist in the mind.

Master. What hast thou to say of the Sabbath, or the holy day, which even now thou madest mention of, among the laws of the first table?

Scholar. Sabbath is as much to say, as *rest*. It was appointed for only honour and service of God, and it is a figure of that rest and quietness, which they have, that believe in Christ. For our trust in Christ doth set our minds at liberty, from all slavish fear of the law, sin, death, and hell; assuring us in the mean season, that by him we please God, and that he hath made us his children and heirs of his kingdom: whereby there groweth in our hearts peace and true quietness of mind: which is a certain fore-taste of the most blessed quiet, which we shall have in his kingdom.

As for those things that are used to be done on the sabbath day, as ceremonies and exercises in the service of God, they are tokens and witnesses of this assured trust. And meet it is, that faithful Christians, on such days as are appointed out for holy things, should lay aside unholy works, and give themselves earnestly to religion and serving of God.

Master. What be the parts of that outward serving God, which thou sayedst even now, did stand in certain bodily exercises; which are also tokens of the inward serving him?

Scholar. First, to teach and hear the learning of the Gospel; then, the pure and natural use of the ceremonies and sacraments; last of all, prayer made unto God by Christ, and in the name of Christ, which without fail obtaineth the Holy Ghost, the most assured author of all true serving God, and upright religion.

Master. Tell me, what thou callest sacraments?

Scholar. They are certain customary, reverent doings and ceremonies, ordained by Christ, that by them he might put us in remembrance of his benefits: and we might declare our profession, that we be of the number of them, which are partakers of the same benefits, and which fasten all their affiance in him: that we are not ashamed of the name of Christ, or to be termed Christ's scholars.

Master. Tell me, my son, how these two sacraments be ministered; baptism, and that which Paul calleth, the supper of the Lord?

Scholar. Him that believeth in Christ, professeth the articles of the Christian religion, and mindeth to be baptized (I speak now of them that be grown to ripe years of discretion, since for the young babes their parents' or the church's profession sufficeth), the minister dippeth in, or washeth with pure and clean water only, in the name of the Father, and of the Son, and of the Holy Ghost: and then commendeth him by prayer to God, into whose church he is now openly, as it were, enrolled, that it may please God to grant him his grace, whereby he may answer in belief and life agreeably to his profession.

Master. What is the use of the Lord's supper?

Scholar. Even the very same that was ordained by the Lord himself, Jesus Christ. "Which (as St. Paul saith) the same night that he was betrayed, took bread: and when he had given thanks, brake it, and said; This is my body, which is broken for you; do this in remembrance of me. In like manner, when supper was ended, he gave them the cup, saying, This cup is the New Testament in my blood. Do this, as oft as ye shall drink thereof, in the remembrance of me." This was the manner and order of the Lord's supper, which we ought to hold and keep; that the remembrance of so great a benefit,

the passion and death of Christ, be always kept in mind: that after that the world is ended, he may come and make us to sit with him at his own board.

Master. What doth baptism represent and set before our eyes?

Scholar. That we are by the Spirit of Christ new born, and cleansed from sin, that we be members and parts of his church, received into the communion of saints. For water signifieth the spirit. Baptism is also a figure of our burial in Christ, and that we shall be raised up again with him in a new life, as I have before declared in Christ's resurrection.

Master. What declareth and betokeneth the supper unto us; which we solemnly use in the remembrance of the Lord?

Scholar. The supper (as I have shewed a little before) is a certain thankful remembrance of the death of Christ; forasmuch as the bread representeth his body, betrayed to be crucified for us; the wine standeth in stead and place of his blood, plenteously shed for us. And even, as by bread and wine our natural bodies are sustained and nourished; so, by the body, that is, the flesh and blood of Christ, the soul is fed through faith, and quickened to the heavenly and godly life.

Master. How come these things to pass?

Scholar. These things come to pass by a certain secret mean and lively working of the Spirit, when we believe that Christ hath, once for all, given up his body and blood for us, to make a sacrifice and most pleasant offering to his heavenly Father: and also when we confess and acknowledge him our only Saviour, high Bishop, Mediator, and Redeemer, to whom is due all honour and glory.

Master. All this thou dost well understand. For methinketh thy meaning is, that faith is the mouth of the soul; whereby we receive this heavenly meat, full

both of salvation and immortality, dealt among us, by the means of the Holy Ghost. Now, since we have entreated of the sacraments, pass forward to the other parts of God's service.

Scholar. I will do your commandment. There remain two things belonging to the perfection of God's service. First, our Lord Jesus Christ's will was, that there should be teachers and evangelists; that is to say, preachers of the Gospel, to this intent, that his voice might continually be heard to sound in his church. He that coveteth (as all ought to covet) to bear the name of a Christian, may have no doubt that he ought with most earnest affection and fervent desire endeavour himself to hear and soak into his mind, the word of the Lord: not like the words of any man, but like (as it is indeed) the word of Almighty God.

Secondarily, because all, that is good, and that ought of a Christian to be desired, cometh unto us from God, and is by him granted; therefore of him we ought to require all things: and by thanksgiving acknowledge them all received of him. Which thing he so well liketh, that he esteemeth it instead of a passing pleasant sacrifice: as it is most evident by the witness of the prophets and Apostles.

Master. Hast thou any certain and appointed manner of praying?

Scholar. Yea, forsooth: even the very same that our Lord taught his disciples, and in them all other Christians. Who being on a time required to teach them some sort of prayer, taught them this. "When ye pray," quoth he, "say, Our Father which art in heaven, hallowed be thy name. Thy kingdom come. Thy will be done in earth, as it is in heaven. Give us this day our daily bread, and forgive us our trespasses as we forgive them, that trespass against us. And lead us not into temptation. But deliver us

from evil: for thine is the kingdom, power, and glory, for ever. Amen."

Master. How thinkest thou, is it lawful for us, to use any other words of prayer?

Scholar. Although in this short abridgment are sufficiently contained all things, that every Christian ought to pray for: yet hath not Christ in this prayer tied us up so short, as that it were not lawful for us to use other words and manner of prayer. But he hath set out in this prayer certain principal points, whereunto all our prayers should be referred. But let each man ask of God, as his present need requireth. "Whatsoever ye ask the Father in my name (saith Christ), he shall give it you."

Master. Forasmuch as there is in all this prayer nothing doubtful, or beside the purpose: I would hear thy mind of it.

Scholar. I do well perceive what the words do signify.

Master. Thinkest thou then, that there is in it nothing dark, nothing hid, nothing hard to understand?

Scholar. Nothing at all. For neither was it Christ's pleasure, that there should be any thing in it dark, or far from our capacity, especially since it belongeth equally to all, and as it is necessary for the simple, as the learned.

Master. Therefore declare unto me in few words each part by itself?

Scholar. When I say, "Our Father which art in heaven:" this do I think with myself, that it cannot be, but that he must hear me, and be pleased with my prayers. For I am his son (although unprofitable and disobedient), and he on the other side is my most bountiful Father, most ready to take pity and pardon me.

Master. Why dost thou say, he is in heaven? Is

he in some one certain and limited place in heaven? What meaneth that, which he saith of himself: "I fill both heaven and earth?" again, "The heaven is my seat and the earth my footstool?"

Scholar. Hereof have I spoken somewhat before, whereunto I will join this that followeth. First of all, as oft as we do say, "which art in heaven," it is as much to say, as heavenly and divine; for we ought to think much higher of our heavenly Father than of our earthly.

He is also said to be in heaven for this cause, that in that high and heavenly place the notable and wonderful works of God do the more clearly and gloriously shew themselves: and he is now declared to be in everlasting and full felicity: whereas we abide, yet banished in earth full wretchedly. Moreover, as the heaven, by unmeasurable wideness of compass, containeth all places, the earth, and the sea: and no place is there, that may be hid from the large reach of heaven, since it is, at every instant of time, to every thing present: so, hereby may we understand, that God is likewise present to each thing and in each place. He seeth, heareth, and governeth all things, he being himself a Spirit and most far from all earthly and mortal state. Witness whereof Jeremiah the prophet. "Am not I (saith the Lord) a God near unto you? And am not I a God far off? Shall any man be able to shroud himself in such a corner, that I cannot espy him?"

This is a pithy sentence to drive fear into us, that we offend not that Lord of so large a dominion; whereby also we are persuaded assuredly to believe, that God will hear, whensoever we shall stand in need. For he is at all times and in all places present. This foundation then laid, and so sweet and pleasant entrance prepared, there followeth the first part of the Lord's prayer: wherein we require, that not

only we, but also all others whosoever, may in holiness honour, reverence, and worship his name.

Master. How is that to be done?

Scholar. I shall shew you. Then we do that, when leaving all those, that have the name of gods, be they in heaven or in earth, or worshipped in temples, divers shapes and images; we acknowledge him alone, our Father; pray to the true God, and Jesus Christ, his only Son, whom he hath sent; and by pure unfeigned prayer call upon him alone with uprightness of life and innocency.

Master. Thou hast said very well. Proceed.

Scholar. In the second part we require, that his "kingdom come." For we see not yet all things in subjection to Christ. We see not the stone hewn off from the mountain without work of man, which altogether bruised and brought to nought the image, which Daniel describeth; that the only rock, Christ, may obtain and possess the dominion of the whole world, granted him of his Father.

Antichrist is not yet slain. For this cause do we long for and pray, that it may at length come to pass and be fulfilled, that Christ may reign with his saints, according to God's promises: that he may live and be Lord in the world, according to the decrees of the holy Gospel: not after the traditions and laws of men, nor pleasure of worldly tyrants.

Master. God grant, his kingdom may come, and that speedily.

Scholar. Moreover, since it is the children's duty to frame their life to their father's will, and not the father's, to bow to the children's pleasure: forasmuch as our will is commonly by exciting of affections, and stirring of lusts, drawn to do those things, that God is displeased with: it is reason, that we hang wholly upon the beck of our heavenly Father, and wholly submit ourselves to his heavenly govern-

ment. Wherefore, for this cause, we mortal men do pray, that we may in like case be obedient to his commandment, as are the sun and moon, and other stars in heaven, which by ordinary courses, and by enlightening the earth with incessant beams, execute the Lord's will continually. Or that we, as the angels and other spirits divine, in all points obey him : which bestow all their travail diligently, to accomplish his godly commandments.

Next after that, he teacheth us to ask of our heavenly Father our bread : whereby he meaneth not meat only, but also all things else needful for maintenance, and preserving of life : that we may learn, that God alone is author all things : which maketh the fruits of the earth both to grow and increase to plenty. Wherefore, it is meet that we call upon him alone in prayer : which (as David saith) alone feedeth and maintaineth all things.

Master. Some suppose this place to mean that bread that Christ maketh mention of in the sixth of John. That is, of the true knowledge and taste of Christ, that was born and died for us : wherewith the faithful soul is fed. The reason, whereupon they gather this, is the Greek word *, whereby they understand, *supernatural, ghostly, heavenly, and divine.* This meaning I refuse not, for both these expositions may fitly agree with this place ; but why calleth he it *daily*, which is also signified by this word * ?

Scholar. We ask daily bread, that might be always present and accompany us continually : to slake and satisfy our thirsty desire, and unsatiate stomach, lest otherwise we should be (as Christ sayeth) careful for tomorrow : because " the morrow shall care for itself." For it shall come not without his own

* *Επιβιωτικον.*

discommodity and care ; wherefore, it is not reason, that one day should increase the evil of another. It shall be sufficient for us daily to ask, that our most bountiful Father is ready daily to give.

Now, followeth the fifth request, wherein we beseech the Father to forgive us our trespasses and faults, that we have committed. This request, doubtless, is very necessary, since there is no man living free from sin. Here, therefore, must we cast away all trust of ourselves. Here, must we pluck down our courage. Here, must we pray our most merciful Father, for the love of Jesu Christ, his most dear and obedient Son, to pardon, forgive, and utterly blot out of his book, our innumerable offences.

Here, ought we, in the mean season, to be mindful of the covenant we make with God. That it may please God so to forgive us our trespasses, as we ourselves forgive them, that trespass against us. Therefore, it is necessary, that we forgive and pardon all men all their offences, of what sort or condition soever they be. If we forgive men their faults, our heavenly Father shall forgive us ours.

Master. Were these things, my son, thus used, there should not at this day thus violently reign so many brawls, so many contentions, so many and so heinous disagreements, enmities, and hatreds of one man to another. But now whereas each man so standeth in his own conceit, that he will not lose an inch of his right, neither in honour or wealth ; it chanceth oft, that they lose both their wealth, their honour, and their life itself withal. Yea, they put from themselves, and turn away the favour of God and everlasting glory.

But thou, my son, must not be ignorant of Christ's commandment ; nor of that which Paul teacheth, that thou suffer not thyself to be overcome of evil, that is, suffer not thyself so to be seduced by any other

man's offence, as to repay evil for evil, but rather overcome evil with good. I mean by doing him good, that hath done thee evil ; by using him friendly, that hath shewed himself thy most cruel foe. Now, go forward to the sixth request.

Scholar. I will with a good will, as you command me. Forasmuch as we be feeble, weak, subject to a thousand perils, a thousand temptations, easy to be overcome, ready to yield to every light occasion, either to men fraught with malice, or to our own lust and appetite, or finally, to the crafty malicious serpent, the devil : therefore, we beseech our Father, that he bring us into no temptation, no such hard escape and peril : nor leave us in the very plunge of danger, but, if it come to that point, that he rather take us away from the present mischief, and engines of the devil, the author and principal cause of all evil, than suffer us to run headlong into destruction. Now, have you, good master, in few words all that you have taught me, unless peradventure, somewhat be overslipped in the rehearsal.

Master. " Because thine is the kingdom, power, and glory, for ever. Amen." Why was it Christ's pleasure to knit up our prayer with this clause in the end ?

Scholar. Partly, that we should declare our assured trust to obtain all things, that we have before required. For there is nothing which, if it be asked with faith, he is not able, or not willing to give, who ruleth and governeth all things, who is able to do all things, who is garnished with endless glory.

These things, when we rehearse of God, our Father, there remaineth no cause to doubt or suspect, that we shall receive denial. Partly, by so saying, we teach ourselves how meet it is, to make our suit to God, since beside him, none glistereth with so shining glory, none hath dominion so large, or force

so great, to be able to stay him from giving that he hath appointed, according to his pleasure ; or to take away that he hath already given us. And there is no evil of ours so great, that may not be put away by his exceeding great power, glory, and wisdom.

Master. I like well, my son, this thy short declaration, and I see nothing left out, that ought to have been spoken.

Scholar. But yet this one thing will I add thereto. The chief and principal thing required in prayer is, that without all doubting we stedfastly believe, that God, our Father, will grant what we do ask : so, that it be neither unprofitable for us to receive, nor unfit for him to give. For “ he that is not assured, but doubtful, let him not think (as James saith) to get any thing at the hands of God.”

Master. I see now, my dear son, how diligently and heedfully thou hast applied thy mind, to those things, that I have taught thee ; how godly and upright a judgment thou hast of God’s true service ; and of the duties of neighbours one to another, This remaineth, that from henceforth thou so frame thy life, that this heavenly and godly knowledge decay not in thee, nor lie soulless and dead, as it were, in a tomb of flesh. But rather see that thou wholly give thyself continually and earnestly to these godly studies. So, shalt thou live, not only in this present life, but also in the life to come, which is much better and more blessed, than this life present. For godliness, as Paul saith, hath a promise, not in this life only, but in the other. It is convenient, therefore, that we earnestly follow godliness, which plainly openeth the way to heaven, if we will seek to attain thereto.

And the principal point of godliness is (as thou hast declared, even now, very well) to know God only ; to covet him only, as the chief felicity ; to fear

him, as our Lord ; to love and reverence him, as our Father, with his Son, our Saviour Jesus Christ. This is he, that hath begotten and regenerated us. This is he, which at the beginning, gave us life and soul : which maintaineth, which blesseth us with life of everlasting continuance. To this godliness is directly contrary godlessness. As for superstition and hypocrisy, they counterfeit in deed, and resemble it: whereas, nevertheless, they are most far different from all true godliness : and therefore we ought to avoid them, as a pestilence, as the venom, and most contagious enemies of our soul and salvation.

The next point of godliness, is to love each man, as our brother. For if God did at the beginning create us all : if he doth feed and govern us : finally, if he be the cause and author of our dwelling in this wide frame of the world : the name of brother must needs most fitly agree with us : and with so much straiter bond shall we be bound together, as we approach nearer to Christ, which is our brother, the first begotten and eldest : whom he that knoweth not, he that hath no hold of, is unrighteous indeed, and hath no place among the people of God. For Christ is the root and foundation of all right and justice, and he hath poured into our hearts certain natural lessons ; as, “ Do that, saith he, to another, that thou wouldst have done unto thyself.”

Beware, therefore, thou do nothing to any man, that thou thyself wouldst not willingly suffer. Measure always another by thine own mind, and as thou feelest in thyself. If it grieve thee to suffer injury, if thou think it wrong, that another man doth to thee ; judge likewise the same in the person of thy neighbour, that thou feelest in thyself : and thou shalt perceive, that thou dost no less wrongfully in hurting another, than others do in hurting thee.

Here, if we would stedfastly fasten our feet : here-

unto if we would earnestly travail: we should attain to the very highest top of innocency. For the first degree thereof, is to offend no man. The next, to help, as much as in us lieth, all men; at least to will and wish well to all. The third, which is accounted the chief and perfectest, is to do good, even to our enemies that wrong us.

Let us, therefore, know ourselves, pluck out the faults that are in us, and in their place plant virtues; like unto the husbandmen, that first use to stub and root out the thorns, brambles, and weeds, out of their lay-land and unlooked to: and then each where therein scatter and throw in to the womb of the earth good and fruitful seeds, to bring forth good fruit in their due season. Likewise let us do. For first, let us labour to root out froward and corrupt lusts; and afterward, plant holy and fit conditions for Christian hearts. Which, if they be watered, and fattened with the dew of God's word, and nourished with warinth of the Holy Ghost, they shall bring forth, doubtless, the most plentiful fruit of immortality and blessed life; which God hath by Christ prepared for his chosen, before the foundations of the world were laid. To whom be all honour and glory. Amen.

Imprinted at London by John Day, with the king's most gracious license and privilege*, 1553.

* The Rev. Dr. Randolph, now bishop of Bangor, being the Regius Professor of Divinity in the university of Oxford, A. D. 1792, published a work in five volumes, entitled,

“Enchiridion Theologicum: or, a Manual for the Use of Students in Divinity.” This Catechism commences the series of tracts comprised in his lordship's publication. In a preface to the first volume he observes: “It is another object of the present plan to shew the genuine sense of the church of England in her earliest days, both as to the grounds of separation from the church of Rome, and the doctrines, which, after a long struggle, having

entirely emancipated herself from that yoke, she at length finally adopted and ratified."

"The first is a Catechism published in the time of K. Edward VI. and was the last work of the reformers of that reign ; whence it may fairly be understood to contain, as far as it goes, their ultimate decision, and to represent the sense of the church of England, as then established. In this, according to archbishop Wake, the complete model of our church Catechism was first laid ; and it was in some measure a public work : ' the examination of it ' having been committed (as the injunction testifies) to certain ' bishops and other learned men ;' after which it was published by the king's authority."

The foregoing copy of King Edward's Catechism has been collated with the original edition of 1553, and a few slight deviations, owing to errors in the copying of the Bishop of Bangor's publication, are rectified.

THE
L I F E
AND
SELECTIONS FROM THE WRITINGS
OF
DR. HUGH LATIMER,
Bishop and Martyr.

The STORY, LIFE, and MARTYRDOM,

OF

HUGH LATIMER, D. D.

As related by John Fox, in the Third Volume of the Martyrology.

Now followeth, likewise, the life and doings of the worthy champion, and old practised soldier of Christ, Master Hugh Latimer: of whose acts and long travels, even from his first years and tender age, to begin here to entreat: first, he was the son of one Hugh Latimer, of Thirkisson, in the county of Leicester, a husbandman of right good estimation; with whom also he was brought up, until he was of the age of four years, or thereabout. At which time his parents (having him, as then left for their only son, with six daughters) seeing his ready, prompt, and sharp wit, purposed to train him up in erudition and knowledge of good literature; wherein he so profited in his youth at the common schools in his own country, that at the age of fourteen years he was sent to the university of Cambridge. Where, after some continuance of exercises in other things, he gave himself to the study of such school divinity, as the ignorance of that age did suffer.

Zealous he was then in the popish religion, and therewith so scrupulous, as himself confessed, that being a priest, and using to say mass, he was so servile an observer of the Romish decrees, that he thought he had never sufficiently mingled his mass-

ing wine with water : and moreover, that he should never be damned, if he were once a professed friar, with divers such superstitious fantasies. And in this blind zeal he was a very enemy to the professors of Christ's Gospel ; as both his orations, made, when he proceeded bachelor of divinity, against Philip Melancthon, and also his other works did plainly declare. But especially his popish zeal could in no case abide in those days, good Master Stafford, reader of the divinity lectures in Cambridge ; most spitefully railing against him, and willing the youth of Cambridge in no wise to believe him.

Notwithstanding, such was the goodness and merciful purpose of God, that when he saw his good time, by the which way he thought to have utterly defaced the professors of the Gospel, and true church of Christ, he was at length himself, by a member of the same, prettily caught in the blessed net of God's word. For Mr. Thomas Bilney *, being at that time a trier out of Satan's subtilties, and a secret overthrower of antichrist's kingdom, seeing Master Latimer to have a zeal in his ways (although without knowledge), was stricken with a brotherly pity towards him, and be-thought by what means he might best win this zealous ignorant brother, to the true knowledge of Christ. Wherefore, after a short time, he came to Master Latimer's study, and desired him to hear him make his confession. Which thing he willingly granted ; by hearing whereof, he was (through the good Spirit of God) so touched, that hereupon he forsook his former studying of the school doctors, and other such fopperies, and became an earnest student of true divinity, as he himself, as well in his conference with Master Ridley, as also in his first sermon made upon the *Paternoster*, doth con-

* The martyr.

fess. So, that whereas before he was an enemy, and almost a persecutor of Christ, he was now a zealous seeker after him, changing his old manner of cavilling and railing, into a diligent kind of conferring both with Master Bilney and others, and came also to Master Stafford before he died, and desired him to forgive him.

After this his winning to Christ, he was not satisfied with his own conversion only, but like a true disciple of the blessed Samaritan, pitied the misery of others, and therefore became both a public preacher, and also a private instructor to the rest of his brethren within the university, by the space of three years, spending his time partly in the Latin tongue among the learned, and partly among the simple people, in his natural and vulgar language. Howbeit, as Satan never sleepeth when he seeth his kingdom to begin to decay, so likewise now, seeing that this worthy member of Christ would be a shrewd shaker thereof, he raised up his impious imps to molest and trouble him.

Amongst these was an Austin friar, who took occasion upon certain sermons that Master Latimer made about Christmas 1529, as well in the church of St. Edward, as also in St. Austins, within the university of Cambridge, to inveigh against him, for that Master Latimer in the said sermons (alluding to the common usage of the season) gave the people certain cards out of the v. vi. and vii. chapters of St. Matthew, whereupon they might, not only then, but always else occupy their time. For the chief *triumph* in the cards he limited the heart, as the principal thing that they should serve God withal; whereby he quite overthrew all hypocritical and external ceremonies, not tending to the necessary furtherance of God's holy word and sacraments. For the better attaining hereof, he wished the Scriptures

to be in English, whereby the common people might the better learn their duties, as well to God as their neighbours.

The handling of this matter was so apt for the time, and so pleasantly applied of him, that not only it declared a singular towardness of wit in the preacher, but also wrought in the hearers much fruit, to the overthrow of popish superstition, and setting up of perfect religion.

This was upon the Sunday before Christmas Day; on which day coming to the church, and causing the bell to be tolled to a sermon, he entered into the pulpit, taking for his text the words of the Gospel aforesaid, read in the church that day; *tu quis es, &c.* *

In delivering the which cards (as is aforesaid) he made the heart to be *triumph*, exhorting and inviting all men thereby to serve the Lord with inward heart and true affection, and not with outward ceremonies: adding moreover to the praise of that *triumph*, that though it were never so small, yet it would take up the best court card beside in the bunch, yea, though it were the king of clubs, &c. : meaning thereby how the Lord would be worshipped and served in simplicity of heart and verity, wherein consisteth true Christian religion, and not in the outward deeds of the letter only, or in the glistening show of man's traditions or pardons, pilgrimages, ceremonies, vows, devotions, voluntary works, and works of supererogation, foundations, oblations, the pope's supremacy, &c. so that all these either were needless, where the other is present: or else were of small estimation in comparison of the other.

It would ask a long discourse to declare what a stir there was in Cambridge upon this preaching of Lati-

* John, i. 19.

mer. Belike, Satan began to feel himself and his kingdom to be touched too near, and therefore thought it time to look about him, and to make out his men of arms.

First came out the prior of the black friars, called Buckingham, who, thinking to make a great head against Master Latimer, about the sametime of Christmas, when Master Latimer brought forth his cards, to deface belike the doings of the other, brought out his Christmas dice, casting there to his audience *cinque and quater*, meaning by the *cinque*, five places in the New Testament, and the four doctors by the *quater*; by which, his *cinque quater*, he would prove that it was not expedient the Scripture to be in English, lest the ignorant and vulgar sort, through the occasion thereof, might haply be brought in danger to leave their vocation, or else to run into some inconvenience, as for example.

“ The ploughman, when he heareth this in the Gospel; ‘ No man that layeth his hand on the ‘ plough and looketh back, is meet for the kingdom ‘ of God,’ might peradventure hearing this, cease from his plough. Likewise, the baker, when he hears ‘ that a little leaven corrupteth the whole lump ‘ of dough,’ may, percase, leave our bread unleavened, and so our bodies shall be unseasoned. Also, the simple man, when he heareth in the Gospel, ‘ If ‘ thine eye offend thee, pluck it out, and cast it from ‘ thee,’ may make himself blind, and so fill the world full of beggars.” These, with other more this clerkly friar brought out, to the number of five, to prove his purpose.

Master Latimer, hearing this friarly sermon of Doctor Buckingham, cometh again the afternoon, or shortly after to the church, to answer the friar, where resorted to him a great multitude, as well of the university as of the town, both doctors and

other graduates, with great expectation to hear what he could say, among whom also, directly in the face of Latimer underneath the pulpit, sat Buckingham, the foresaid friar, prior of the black friars, with his black friar's cowl about his shoulders.

Then Master Latimer, first repeating the friary reasons of Doctor Buckingham, whereby he would prove it a dangerous thing for the vulgar people to have the Scripture in the vulgar tongue, so refuted the friar, so answered to his objections, so dallied with his bald reasons of the ploughman looking back, and of the baker having his bread unleavened, that the vanity of the friar might to all men appear, well proving and declaring to the people, how there was no such fear nor danger for the Scriptures to be in English, as the friar pretended. At last he required this, that the Scripture might be so long in the English tongue, till Englishmen were so mad, that either the ploughman durst not look back, or the baker should leave his bread unleavened. And proceeding moreover in his sermon, he began to discourse of the mystical speeches and figurative phrases of the Scripture, which phrases he said were not so diffuse and difficult, as they were common in the Scripture, and in the Hebrew tongue are commonly used and unknown, and not only in the Hebrew tongue, but also every speech (saith he) hath his like metaphors and figurative significations, so common and vulgar to all men, that the very painters do paint them on walls, and on houses.

As for example (saith he, looking toward the friar that sat over against him) when they paint a fox preaching out of a friar's cowl, none is so mad to take this to be a fox that preacheth, but know well enough the meaning of the matter, which is to paint out unto us, what hypocrisy, craft, and subtle dissimulation lieth hid many times in these friars'

cowls, willing us thereby to beware of them. In fine, friar Buckingham with this sermon was so dashed, that never after he durst peep out of the pulpit against Master Latimer.

Besides this Buckingham, there was also another railing friar, not of the same coat, but of the same note and fashion, a grey friar and a doctor, and Dutchman called Doctor Wenenus, who likewise in his brawling sermons railed and raged against Master Latimer, calling him a mad and brainless man, and willing the people not to believe him, &c. To whom Master Latimer, answering again, taketh for his ground the words of our Saviour Christ (Mat. v.), "Thou shalt not kill, &c. But I say unto you, whosoever is angry with his neighbour, shall be in danger of judgment; and whosoever shall say unto his neighbour Raca (or any other like words of rebuking, as, brainless), shall be in danger of council, and whosoever shall say to his neighbour, Fool, shall be in danger of hell fire."

In discussing of which place, first, he divideth the offence of killing into three branches. One, to be with hand; the other, with heart; the third, with word.

With hand, when we use any weapon drawn, to spill the life of our neighbour. With heart, when we be angry with him. With word, when in word or countenance we disdainfully rebuke our neighbour, or despitefully revile him.

Words of rebuking are, when we speak any opprobrious or unseemly thing, whereby the patience of our neighbour is moved; as when we call him mad (said he), or brainless, or such like, which are guilty of council. Words of spite or reviling, are, when we call him fool: which Christ saith "is guilty of hell fire," &c.

Thus Master Latimer in handling and trimming

this matter, after that with the weight of Christ's words, and the explaining of the same, he had sufficiently born the friar clean down, then he turned to the fifth chapter of the book of Wisdom. Out of which chapter he declared to the audience, how the true servants and preachers of God in this world commonly are scorned and reviled of the proud enemies of God's word, which count them here as madmen, fools, brainless, and drunken : so, did they (said he) in the Scripture call them which most purely preached, and set forth the glory of God's word. But (said he) what will be the end of these folly-fellows, or what will they say in the end ? We mad men, we mad fools, we, we ourselves, &c. And that will be their end, except they repent. And thus ending his sermon, he so confounded the poor friar, that he drave him not only out of countenance, but also clean out of the university. But what should I stand here decyphering the names of his adversaries, when whole swarms of friars and doctors flocked against him on every side, almost through the whole university, preaching likewise and barking against him : amongst whom was Dr. Watson, &c. &c. &c.

Then came at last Doctor West, bishop of Ely, who, preaching against Master Latimer at Barnwell abbey, forbad him within the churches of that university to preach any more. Notwithstanding so the Lord provided, that Doctor Barnes *, prior of the Austin friars, did license Master Latimer to preach in his church of the Austins, and he himself preached at the church by, called St. Edward's church, which was the first sermon of the Gospel, which Dr. Barnes preached, being upon Christmas, even upon a Sunday. Whereupon

* The martyr.

certain articles were gathered out of his sermon, and were commenced against him by Master Tirell, fellow of the King's Hall, and so by the vice-chancellor presented to the cardinal.

This Master Latimer (as you have heard), being baited by the friars, doctors, and masters of that university, about the year aforesaid 1529, notwithstanding the malice of these malignant adversaries, continued yet in Cambridge, preaching the space of three years together, with favour and applause of the godly, also with such admiration of his enemies that heard him, that the bishop himself, coming in, and hearing his gift, wished himself to have the like, and was compelled to commend him upon the same.

So Master Latimer with Master Bilney, after this continued yet in Cambridge a certain space, where he with the said Bilney used much to confer and keep company together, insomuch that the place where they most used to walk in the fields, was called long after the Heretics' hill.

The society of these two, as it was much noted of many in that university, so it was full of many good examples to all such as would follow their doings, both in visiting the prisoners, in relieving the needy, in feeding the hungry. In a place of his sermons Master Latimer maketh mention of a certain history which happened about this time in Cambridge, between them two, and a certain woman then prisoner in the castle or tower of Cambridge, which I thought here not unworthy to be remembered. The history is this.

It so chanced that after Master Latimer had been so acquainted with the foresaid Master Bilney, he went with him to visit the prisoners in the tower in Cambridge, and being there, among other prisoners there was a woman, which was accused that she had killed her own child, which act she plainly and

steadfastly denied. Whereby it gave them occasion to search for the matter, and at length they found that her husband loved her not, and therefore sought all means he could to make her away. The matter was thus.

A child of hers had been sick a whole year, and at length died in the harvest time, as it were in a consumption. Which when it was gone, she went to have her neighbours to help her to the burial, but all were in harvest abroad, whereby she was enforced with heaviness of heart, alone to prepare the child to the burial. Her husband, coming home and not loving her, accused her of murdering the child. This was the cause of her trouble, and Master Latimer by earnest inquisition of conscience thought the woman not guilty. Then immediately after, was he called to preach before king Henry the Eighth, at Windsor, where after his sermon the King's Majesty sent for him, and talked with him familiarly. At which time Master Latimer, finding opportunity, kneeled down, opened this whole matter to the king, and begged her pardon, which the king most graciously granted, and gave it him at his return homeward.

This good act among many others at this time happened in Cambridge by Master Latimer and Master Bilney. But this was not alone, for many more like matters were wrought by them, if all were known. But as it is commonly seen in the natural course of things, that as the fire beginneth more to kindle, so the more smoke ariseth withal, in such like sort it happened with Master Latimer, whose towardness the more it began to spring, his virtues to be seen, and his doings to be known, the more his adversaries began to spurn and kindle against him. Concerning these adversaries, and such as did molest him, partly their names be above expressed.

Among the rest of this number was Dr. Redman, a man savouring at that time somewhat more of superstition, than of true religion, after the zeal of the Pharisees, yet not so malignant or harmful, but of a civil and quiet disposition; and also so liberal in well doing, that few poor scholars were in that university, which fared not better by his purse. This Dr. Redman, being of no little authority in Cambridge, perceiving and understanding the bold enterprise of Master Latimer, in setting abroad the word and doctrine of the Gospel, at this time, or much about the same, writeth to him, seeking by persuasion to revoke the said Latimer from that kind and manner of teaching; to whom Master Latimer maketh answer again in few words. The sum and effect of both their letters, translated out of Latin, here followeth to be seen.

The Sum of the Epistle, written by Doctor Redman to Master Latimer.

“Grace be with you, and true peace in Christ Jesus. I beseech you heartily, and require most earnestly, even for charity’s sake, that you will not stand in your own conceit with a mind so indurate, nor prefer your own singular judgment in matters of religion and controversies before so many learned men, and that more is, before the whole Catholic church, especially considering that you neither have any thing at all in the word of God to make for you, nor yet the testimony of any authentic writer. Nay, nay, I beseech you, rather consider that you are a man, and that lying and vanity may quickly blear your eye, which doth some time transform itself into an angel of light.

“Judge not so rashly of us, as that wicked spirit hath tickled you in the ear. Wit you well that we

are careful for you, and that we wish you to be saved, and that we are careful also for your own salvation. Lay down your stomach, I pray you, and humble your spirit, and suffer not the church to take offence with the hardness of your heart, nor that her unity and Christ's coat without a seam (as much as lieth in you) should be torn asunder. Consider, what the saying of the wise man is, and be obedient thereunto, 'Trust not your own wisdom.' The Lord Jesus Christ, &c."

The Sum of Master Latimer's Answer to Doctor Redman.

"Reverend Master Redman, it is even enough for me, that Christ's sheep hear no man's voice but Christ's, and as for you, you have no voice of Christ against me, whereas for my part I have a heart that is ready to hearken to any voice of Christ that you can bring me. Thus fare you well, and trouble me no more from the talking with the Lord my God."

After Master Latimer had thus travailed in preaching and teaching in the university of Cambridge, about the space of three years, at length he was called up to the cardinal for heresy, by the procurement of certain of the said university, where he was commanded to subscribe, and grant to such articles as then they propounded unto him, &c.

After that he returned to the university again, where shortly after, by the means of Doctor Butts, the king's physician, a singular good man, and a special favourer of good proceedings, he was in the number of them which laboured in the cause of the king's supremacy. Then went he to the court, where he remained a certain time in the said Doctor Butts's chamber, preaching then in London very often. At last being weary of the court, having a benefice

offered by the king at the suit of the lord Cromwell and Doctor Butts, was glad thereof, seeking by that means to be rid out of the court, wherewith in no case he could agree, and so having a grant of the benefice, contrary to the mind of Doctor Butts, he would needs depart and be resident at the same.

This benefice was in Wiltshire, under the diocese of Sarum, the name of which town was called West Kingston, where this good preacher did exercise himself with much diligence of teaching to instruct his flock, and not only to them his diligence extended, but also to all the country about. In fine, his diligence was so great, his preaching so mighty, the manner of his teaching so zealous, that there in like sort he could not escape, without enemies. So true it is, that St. Paul foretelleth us, "Whosoever will live godly in Christ shall suffer persecution." It so chanced, that where as he, preaching upon the blessed Virgin, Christ's mother (whom we call our lady), had thereupon declared his mind, referring and reducing all honour only to Christ, our only Saviour, certain popish priests, being therewith offended, sought and wrought much trouble against him, drawing out articles and impositions, which they untruly, unjustly, falsely, and uncharitably imputed unto him.

The chief impugners and molesters of him, besides these country priests, were Dr. Powell, of Salisbury, Dr. Wilson, some time of Cambridge, Master Hubberdin, and Dr. Sherwood. Of whom some preached against him, some also did write against him, insomuch that by their procurement he was cited up and called to appear before W. Warham, archbishop of Canterbury, and John Stokesley bishop of London. Jan. 29, Anno 1531.

A long and vexatious prosecution followed, during which the malice of his adversaries raged much.

But their schemes were frustrated through the influence of the lord Cromwell with the king.

Yet this by the way is to be noted, concerning the crafty and deceitful handling of these bishops in his examinations, what subtle devices they used at the same time to entrap him in their snares. The truth of the story he shewed forth himself, in a certain sermon, preached at Stamford, 1550, Oct. 9: his words be these, "I was once (saith he) in examination before five or six bishops, where I had much turmoiling; every week thrice I came to examinations, and many snares and traps were laid to get something. Now, God knoweth I was ignorant of the law, but that God gave me answer and wisdom what I should speak. It was God indeed, for else I had never escaped them. At the last I was brought forth to be examined into a chamber hung with arras, where I was wont to be examined, but now at this time the chamber was somewhat altered. For whereas before there was wont ever to be a fire in the chimney, now the fire was taken away, and an arras hanged over the chimney, and the table stood near the chimney's end.

"There was amongst these bishops that examined me, one with whom I had been very familiar, and took him for my great friend, an aged man, and he sat next the table's end.

"Then amongst all other questions he put forth one, a very subtle and crafty one, and such a one indeed, as I could not think so great a danger in. And when I should make answer, 'I pray you, Master 'Jatimer,' said one, 'speak out, I am very thicke of 'hearing, and here be many that sit far off.' I marvelled at this, that I was bidden to speak out, and began to misdeem, and give an ear to the chimney; and, sir, there I heard a pen moving in the chimney behind the cloth. They had appointed one

there to write all mine answers, for they made sure that I should not start from them. There was no starting from them, God was my good Lord, and gave me answer, I could never else have escaped it."

The question to him there and then objected, was this, whether he thought in his conscience that he had been suspected of heresy. This was a captious question. There was no holding of peace would serve, for that was to grant himself faulty. To answer it, was every way full of danger. But God, which alway giveth in need what to answer, helped him, or else (as he confessed himself) he had never escaped their bloody hands. Albeit, what was his answer, he doth not there express. And thus hitherto you have heard declared the manifold troubles of this godly preacher, in the time not only of his being in the university, but especially at his benefice.

In these so hard and dangerous straits, and such snares of the bishops, hard had it been for him, and impossible to have escaped and continued so long, had not the almighty helping hand of the Highest, as he stirred him up, so preserved him, through the favour and power of his prince, who with much favour embraced him, and with his mere power sometime rescued and delivered him out of the crooked claws of his enemies. Moreover, at length also, through the procurement partly of Dr. Butts, partly of good Cromwell (whose story ye heard before), he advanced him to the dignity and degree of a bishop, making him the bishop of Worcester, which so continued a few years instructing his diocese, according to the duty of a diligent and vigilant pastor, with wholesome doctrine and example of perfect conversation duly agreeing to the same.

It were long a matter to stand particularly upon such things as might here be brought to the commendation of his pains, as study, readiness, and

continual carefulness in teaching, preaching, exhorting, visiting, correcting, and reforming, either, as his ability could serve, or else the time would bear. But the days then were so dangerous and variable, that he could not in all things do that he would, yet what he might do, that he performed to the uttermost of his strength, so that although he could not utterly extinguish all the sparkling relics of old superstition, yet he so wrought, that, though they could not be taken away, yet they should be used with as little hurt and with as much profit as might be.

As (for example) in this thing, and in divers other it did appear, that when it could not be avoided, but holy water and holy bread must needs be received, yet he so prepared and instructed them of his diocese with such informations and lessons, that in receiving thereof superstition should be excluded and some remembrance taken, thereby, teaching and charging the ministers of his diocese, in delivering the holy water and the holy bread, to say these words following :

Words spoken to the People in giving them holy Water.

Remember your promise in baptism,
 Christ is mercy and blood shedding,
 By whose most holy sprinkling
 Of all your sins you have free pardoning.

What to say in giving holy Bread.

Of Christ's body this is a token,
 Which on the cross for our sins was broken ;
 Wherefore of your sins you must be forsakers,
 If of Christ's death ye will be partakers.

By this it may be considered what the diligent care of this bishop was in doing the duty of a faithful

pastor among his flock. And, moreover, it is to be thought that he would have brought more things else to pass, if the time then had answered to his desire, for he was not ignorant how the institution of holy water and holy bread not only had no ground in Scripture, but also how full of profane exorcisms and conjurations they were, contrary to the rule and learning of the Gospel. Thus this good man behaved himself in his diocese, but (as before) both in the university, and at his benefice, he was tossed and turmoiled by wicked and evil-disposed persons, so in his bishopric also he was not all clear and void of some, that sought his trouble. As among many other evil willers, one especially there was, and that no small person, which accused him then to the king for his sermons. The story, because he himself sheweth in a sermon of his before king Edward, I thought therefore to use his own words, which be these :

“ In the king’s days that is dead, a great many of us were called together before him, to say our minds in certain matters. In the end, one kneeled down and accused me of sedition, and that I had preached seditious doctrine. A heavy salutation, and a hard point of such a man’s doing, as if I should name, ye would not think. The king turned to me and said, ‘ What say you to that, sir ?’

“ Then I kneeled down, and turned me first to my accuser and required of him : ‘ Sir, what form of preaching would you appoint me in preaching before a king ? Would you have me preach nothing as concerning a king in the king’s sermon ? Have you any commission to appoint me what I shall preach ?’ Besides this I asked him divers other questions. and he would make me no answer to any of them all, he had nothing to say.

“ Then I turned me to the king, and submitted myself to his grace, and said, ‘ I never thought myself

‘ worthy, nor did I ever sue to be a preacher before
 ‘ your grace, but I was called to it, and would be
 ‘ willing (if you mislike me) to give place to my bet-
 ‘ ters, for I grant there be a great many more worthy
 ‘ of the room than I am. And if it be your grace’s
 ‘ pleasure so to allow them for preachers, I could be
 ‘ content to bear their books after them. But if your
 ‘ grace allow me for a preacher, I would desire your
 ‘ grace to give me leave to discharge my conscience,
 ‘ give me leave to frame my doctrine according to my
 ‘ audience. I had been a very dolt to have preached
 ‘ so at the borders of your realm, as I preach before
 ‘ your grace.’

“ And I thank Almighty God (which hath always been my remedy) that my sayings were well accepted of the king, for, like a gracious lord, he turned into another communication. It is even as the Scripture saith; the Lord directeth the king’s heart. Certain of my friends came to me with tears in their eyes, and told me, they looked I should have been in the Tower the same night.”

Besides this, divers other conflicts and combats this godly bishop sustained in his own country and diocese, in taking the cause of right and equity against oppression and wrong. As for another example, there was at that time not far from the diocese of Worcester, a certain justice of peace, whom here I will not name, being a good man afterward, and now deceased. This justice in purchasing of certain land for his brother, or for himself, went about to wrong or damnify a poor man, who made his complaint to Master Latimer. He first hearing, then tendering his rightful cause, wrote a letter to the gentleman, exhorting him to remember himself, to consider the cause and to abstain from injury. The justice of peace, not content withal (as the fashion of men is, when they are told of their fault),

sendeth word again in great displeasure, that he would not so take it at his hands, with such threatening words, &c. Master Latimer hearing this, answered again by writing to a certain gentleman.

It were a large and long process to story out all the doings, travels, and writings of this christian bishop, neither yet have we expressed all that came to our hands, but this I thought sufficient for the present. Thus he continued in this laborious function of a bishop the space of certain years, till the coming of the six articles. Then being distressed through the straitness of time, so that either he must lose the quiet of a good conscience, or else forsake his bishopric, he did of his own free accord resign his pastorship. At which time Shaxton, the bishop of Salisbury, resigned likewise with him his bishopric. And so these two remained a great space unbishoped, keeping silence till the time of king Edward, of blessed memory. At what time he first put off his rochet in his chamber among his friends, suddenly he gave a skip on the floor for joy, feeling his shoulders so light, and being discharged (as he said) of such an heavy burden. Howbeit, neither was he so lightened, but that troubles and labours followed him, wheresoever he went.

For a little after he had renounced his bishopric, first, he was almost slain, being sore bruised with the fall of a tree. Then coming up to London for remedy, he was molested and troubled of the bishops, whereby he was again in no little danger, and at length was cast into the Tower, where he continually remained prisoner, till the time that blessed king Edward entered his crown, by means whereof the golden mouth of this preacher, long shut up before, was now opened again. And so he beginning afresh to set forth his plough again, continued all the time of the said king, labouring in the Lord's harvest most

fruitfully, discharging his talent as well in divers other places of this realm, as in Stamford, and before the duchess of Suffolk (whose sermons be extant and set forth in print), as also at London in the convocation house: and especially before the king at the court, in the same place of the inward garden, which was before applied to lascivious and courtly pastimes, there he dispensed the fruitful word of the glorious Gospel of Jesus Christ, preaching there before the king and his whole court, to the edification of many.

In this his painful travail he occupied himself all king Edward's days, preaching for the most part every Sunday twice, to no small shame of all other loitering and unpreaching prelates, which occupy great rooms, and do little good, and that so much more to their shame, because he being a sore bruised man by the fall of a tree, mentioned a little before, and above 76 years of age, took so little ease and care of sparing himself, to do the people good. Now, to speak here of his indefatigable travail and diligence in his own private studies, who, notwithstanding both his years and other pains in preaching, every morning ordinarily, winter and summer, about two of the clock in the morning, was at his book most diligently. How careful his heart was of the preservation of the church, and the good success of the Gospel, his letters can testify, wherewith he admonished such, as then were in authority, of their duty, and assisted them with his godly counsel.

As the diligence of this man of God never ceased all the time of king Edward, to profit the church both publicly and privately; so among other doings in him to be noted, this is not lightly to be overpassed, but worthy to be observed, that God not only gave unto him his Spirit, plenteously and comfortably to preach his word unto his church: but also by the same Spirit he did so evidently foreshew and

prophesy of all those kinds of plagues afore, which afterward ensued, that if England ever had a prophet, he might seem to be one. And as touching himself he ever affirmed, that the preaching of the Gospel would cost him his life, to the which he no less cheerfully prepared himself, than certainly was persuaded that Winchester was kept in the Tower for the same purpose, as the event did too truly prove the same. For after the death of the said blessed king Edward, not long after queen Mary was proclaimed, a *pursuivant* was sent down (by the means no doubt of Winchester) into the country, to call him up, of whose coming although Master Latimer lacked no forewarning, being premonished about six hours before by one John Careless, yet so far off was it that he thought to escape, that he prepared himself towards his journey before the said *pursuivant* came to his house.

At the which thing when the *pursuivant* marvelled, seeing him so prepared towards his journey, he said unto him, " My friend, you be a welcome messenger to me. And be it known unto you, and to all the world, that I go as willingly to London at this present, being called by my prince to render a reckoning of my doctrine, as ever I was at any place in the world. I doubt not but that God, as he hath made me worthy to preach his Gospel before two excellent princes, so will he enable me to witness the same unto the third, either to her comfort or discomfort eternally, &c." At the which time the *pursuivant*, when he had delivered his letters, departed, affirming, that he had commandment not to tarry for him. By whose sudden departure, it was manifest that they would not have him appear, but rather to have fled out of the realm. They knew that his constancy should deface them in their Popery, and confirm the godly in the truth.

Then Master Latimer being sent for, and coming

up to London through Smithfield (where merrily he said, that Smithfield had long groaned for him), was brought before the council, where he, patiently bearing all the mocks and taunts given him by the scornful Papists, was cast again into the Tower, where he, being assisted with the heavenly grace of Christ, sustained most patient imprisonment a long time, notwithstanding the cruel and unmerciful handling of the lordly Papists, which thought then their kingdom would never fall. Yet he shewed himself not only patient, but also cheerful in and above all that, which they could or would work against him. Yea, such a valiant spirit the Lord gave him, that he was able not only to despise the terribleness of prisons and torments, but also to deride and laugh to scorn the doings of his enemies. As it is not unknown to the ears of many, what he answered to the lieutenant, being then in the Tower. For when the lieutenant's man upon a time came to him, the aged father kept without fire in the frosty winter, and well nigh starved for cold, merrily bade the man tell his master, that if he did not look the better to him, perchance he would deceive him.

The lieutenant, hearing this, bethought himself of these words, and fearing lest that indeed he thought to make some escape, began to look more straitly to his prisoner, and so coming to him, beginneth to charge him with his words, reciting the same unto him which his man had told him before, how that if he were not better looked unto, perchance he would deceive him. "Yea, master lieutenant, so I said," quoth he, "for you look, I think, that I should burn, but except you let me have some fire, I am like to deceive your expectations, for I am like here to starve for cold."

Many such like answers and reasons, merry, but savoury, coming not from a vain mind, but from a

constant and quiet reason, proceeded from that man, declaring a firm and stable heart, little passing for all this great blustering of their terrible threats, but rather deriding the same.

Thus Master Latimer, passing a long time in the Tower, with as much patience as a man in his case could do, from thence was transported to Oxford, with Dr. Cranmer, archbishop of Canterbury, and Master Ridley, bishop of London, there to dispute upon articles, sent down from Gardiner, bishop of Winchester.

Latimer with his other fellow-prisoners were condemned after the disputations upon them, and so committed again to the prison, and there they continued from the month of April above mentioned to this present month of October, where they were most godly occupied, either with brotherly conference, or with fervent prayer, or with fruitful writing.

Albeit Master Latimer, by reason of the feebleness of his age, wrote least of them all in this later time of his imprisonment, yet in prayer he was fervently occupied, wherein oftentimes so long he continued kneeling, that he was not able to rise without help, and amongst other things, these were three principal matters he prayed for.

First, that as God had appointed him to be a preacher of his word, so also he would give him grace to stand to his doctrine until his death, that he might give his heart blood for the same.

Secondly, that God of his mercy would restore his Gospel to England once again; and these words, "once again, once again," he did so inculcate and beat into the ears of the Lord God, as though he had seen God before him, and spoken to him face to face.

The third matter was, to pray for the preservation

of the queen's majesty that now is *, whom in his prayer he was wont accustomedly to name, and even with tears desired God to make her a comfort to this comfortless realm of England. These were the matters he prayed for so earnestly. Neither were these things of him desired in vain, as the good success thereof after following did declare, for the Lord most graciously did grant all those his requests.

First, concerning his constancy, even in the most extremity the Lord graciously assisted him. For when he stood at the stake without Bocardo gate at Oxford, and the tormentors about to set the fire to him and to the learned and godly bishop Master Ridley, he lifted up his eyes towards heaven with an amiable and comfortable countenance, saying these words: "God is faithful, which doth not suffer us to be tempted above our strength." And so afterward, by and by, shed his blood in the cause of Christ, the which blood ran out of his heart in such abundance, that all those who were present, being godly, did marvel to see the most part of the blood in his body to be gathered to his heart, and with such violence to gush out, his body being opened by the force of the fire, by the which thing, God most graciously granted his request, which was, that he might shed his heart blood in the defence of the Gospel.

How mercifully the Lord heard his second request in restoring his Gospel once again unto this realm, these present days can bear record. And what then shall England say now for her defence, which being so mercifully visited and refreshed with the word of God, so slenderly and unthankfully considereth either her own misery past, or the great benefit of God now present? The Lord be merciful unto us. Amen.

Again concerning his third request, it seemeth

* Queen Elizabeth.

likewise most effectuously granted to the great praise of God ; the furtherance of his Gospel, and to the unspeakable comfort of this realm. For whether at the request of his prayer, or of other God's holy saints, or whether God was moved by the cry of his whole church, the truth is, that when all was deplorate and in a desperate case, and so desperate that the enemies mightily flourished and triumphed, God's word was banished ; Spaniards received ; no place left for Christ's servants to cover their heads ; suddenly the Lord called to remembrance his mercy, and forgetting our former iniquity, made an end of all these miseries, and wrought a marvellous change of things. At the change whereof the said queen Elizabeth was appointed and anointed, for whom this grey-headed father so earnestly prayed in his imprisonment. Through whose true, natural, and imperial crown, the brightness of God's word was set up again to confound the dark and false vizored kingdom of Antichrist, the true temple of Christ re-edified, the captivity of sorrowful Christians released, which so long was wished for in the prayers of so many good men, especially of this faithful and true servant of the Lord, Master Latimer.

Touching the memorable acts and doings of this worthy man, among many other this is not to be neglected, what a bold enterprise he attempted, in sending to king Henry a present, the manner whereof is this. There was then, and yet remaineth still, an old custom received from the old Romans, that upon New Year's Day, every bishop with some handsome New Year's gift should gratify the king. And so they did, some with gold, some with silver, some with a purse full of money, some one thing and some another. But Master Latimer, being bishop of Worcester then, among the rest, presented a New Testament for his New Year's gift, with a napkin, having

this verse about it, "Whoremongers and adulterers God will judge."

Bishops Ridley and Latimer were examined together before the commissioners appointed for their trial. When Latimer was called up the last time, he said to one of them, who was bishop of Lincoln, "My lord, if I appear again, I pray you, not to send for me until you be ready. For I am an old man, and it is great hurt to mine old age to tarry so long, gazing upon the cold walls."

The bishop of Lincoln replied, "Master Latimer, I am sorry you are brought so soon, although it is the bailiff's fault, and not mine; but it shall be amended."

Then Master Latimer bowed his knee down to the ground, holding his hat in his hand, having a kerchief on his head, and upon it a nightcap or two (such as townsmen use, with two broad flaps to button under the chin), wearing an old threadbare Bristol frieze gown girded to his body with a penny leather girdle, at the which hung by a long string of leather his Testament, and his spectacles without case, depending about his neck upon his breast.

The bishop of Lincoln made a long exhortation to him to recant and conform to the Romish church, concluding thus: "Therefore, Master Latimer, for God's love consider your estate, remember you are a learned man, you have taken degrees in the school, you have borne the office of a bishop; remember you are an old man, spare your body, accelerate not your death, and especially remember your soul's health, quiet of your conscience; consider that if you should die in this state, you should be a stinking sacrifice to God; for it is the cause that maketh the martyr, and not the death: consider that if you die in this state, you die without grace, for without the church can be no salvation. Let not vain-glory have

the upper hand, humiliate yourself, captivate your understanding, subdue your reason, submit yourself to the determination of the church, do not force us to do all that we may do, let us rest in that part which we most heartily desire, and I for my part (then the bishop put off his cap) again with all my heart exhort you."

After the bishop had somewhat paused, then Master Latimer lifted up his head (for before he leaned upon his elbow), and asked whether his lordship had said, and the bishop answered, "Yea." To which Latimer replied, "Your lordship gently exhorted me in many words to come to the unity of the church. I confess (my lord) a Catholic church, spread throughout all the world, in the which no man may err, without the which unity of the church no man can be saved: but I know perfectly by God's word, that this church is in all the world, and hath not its foundation in Rome only, as you say, and methought your lordship brought a place out of the Scriptures to confirm the same, that there was a jurisdiction given to Peter, in that Christ bade him govern his people. Indeed, my lord, St. Peter did well and truly his office, in that he was bid to govern: but since that, the bishops of Rome have taken a new kind of governing. Indeed they ought to govern, but how, my lord? Not as they will themselves: but this governing must be hedged and ditched in. They must rule, but according to the word of God."

The next morning he again replied to the commissioners, saying, "Your lordship often doth repeat the Catholic church; as though I should deny the same. No, my lord, I confess there is a Catholic church, to the determination of which I will stand, but not the church which you call Catholic, which sooner might be termed diabolic. And whereas you join together the Romish and Catholic church,

stay there, I pray you. For it is one thing to say *Romish church*, and another thing to say *Catholic church*: I must use here in this my answer, the counsel of Cyprian, who at what time he was accited before certain bishops, that gave him leave to take deliberation and counsel to try and examine his opinions, he answered them thus: ‘ In sticking and ‘ persevering in the truth, there must be no counsel ‘ nor deliberation taken.’ And again being demanded of them sitting in judgment, which was most like to be of the church of Christ, whether he who was persecuted, or they that did persecute? “ Christ,” said he, “ hath foreshewed, that he who doth follow him, must take up his cross, and follow him. Christ gave knowledge that the disciples should have persecution and trouble. How think you then, my lords, is it like that the See of Rome, which hath been a continual persecutor, is rather the church, or that small flock which hath continually been persecuted of it, even to death? Also the flock of Christ hath been few in comparison to the residue, and ever in subjection :” which he proved beginning at Noah’s time even to the Apostles.

After their examination, the Popish bishops, unable to prevail with these noble confessors to recant, first degraded them from all their ecclesiastic honours, and then gave them over to the civil powers, by whom they were condemned to the flames.

Upon the north side of the town, in the ditch over against Baliol College, the place of execution was appointed: and for fear of any tumult that might arise, to hinder the burning of them, the lord Williams was commanded by the queen’s letter, and the householders of the city, to be their assistants sufficiently appointed, and when every thing was in a readiness, the prisoners were brought forth by the mayor and the bailiffs.

Master Ridley had a fair black gown, furred and faced with ermine, such as he was wont to wear, being bishop, and a tippet of velvet furred likewise about his neck, a velvet nightcap upon his head, and a corner cap upon the same, going in a pair of slippers to the stake, and going between the mayor and an alderman.

After him came Master Latimer in a poor Bristol frieze frock, all worn, with his buttoned cap, and a kerchief on his head, all ready to the fire, a new long shroud hanging over his hose, down to the feet: which at the first sight, stirred men's hearts to rue upon them, beholding, upon the one side, the honour they sometime since had; on the other, the calamity whereunto they were fallen.

Master Dr. Ridley, as he passed towards Bocardo, looked up where Master Cranmer did lie, hoping, belike, to have seen him at the glass window, and to have spoken unto him. But then Master Cranmer was busy with Friar Soto and his fellows, disputing together, so that he could not see him through that occasion. Then Master Ridley looking back, espied Master Latimer coming after. Unto whom he said, "Oh! be ye there?"—"Yea," said Master Latimer, "have after, as fast as I can follow." So he followed a pretty way off: at length they came both to the stake, one after the other, where first Dr. Ridley, entering the place, marvellous earnestly holding up both hands, looked towards heaven, then shortly espied Master Latimer, with a wondrous cheerful look, run to him, embraced and kissed him, and as they, that stood near, reported, comforted him, saying, "Be of good heart, brother, for God will either assuage the fury of the flame, or else strengthen us to abide it."

With that went he to the stake, kneeled down by it, kissed it, most effectuously prayed, and behind

him Master Latimer kneeled, as earnestly calling upon God, as he. After they arose, the one talked with the other a little while, till they, which were appointed to see the execution, removed themselves out of the sun. What they said, I can learn of no man.

Then Dr. Smith, who recanted in king Edward's time, began his sermon to them, upon this text of St. Paul, in the 13th chapter of the first Epistle to the Corinthians.

“ Though I yield my body to the fire to be burnt, and have not charity, I shall gain nothing thereby.” Wherein he alleged, that “ the goodness of the cause, and not the order of the death, maketh the holiness of the person : which he confirmed by the examples of Judas, and of a woman in Oxford, that of late hanged herself. For that they and such like, as he recited, might then be adjudged righteous, which desperately sundered their lives from their bodies, as he feared, that those men, who stood before him, would do. But he cried still to the people to beware of them, for they were heretics, and died out of the church. And on the other side, he declared their diversities in opinions, as Latherans, Œcolampadians, Zuinglians, of which sect they were (he said), and that was the worst : but the old church of Christ, and the Catholic faith, believed far otherwise.” At which place they lifted up both their hands and eyes to heaven, as it were calling God to witness of the truth. The which countenance they made in many other places of his sermon, where they thought he spoke amiss. He ended with a very short exhortation to them to recant and come home again to the church, and save their lives and souls, which else were condemned. His sermon was scarce in all a quarter of an hour.

Dr. Ridley said to Master Latimer, “ Will you begin to answer the sermon, or shall I ? ” Master La-

timer said, "Begin you first, I pray you."—"I will," said Master Ridley.

Then the wicked sermon being ended, Dr. Ridley and Master Latimer kneeled down upon their knees towards my lord Williams of Thame, the vice-chancellor of Oxford, and divers other commissioners, appointed for that purpose, which sat upon a form thereby. Unto whom Master Ridley said: "I beseech you, my lord, even for Christ's sake, that I may speak but two or three words:" and whilst my lord bent his head to the mayor and vice-chancellor, to know (as it appeared) whether he might give him leave to speak, the bailiffs and Dr. Marshal, vice-chancellor, ran hastily unto him, and with their hands stopped his mouth and said: "Master Ridley, if you will revoke your erroneous opinions, and recant the same, you shall not only have liberty so to do, but also the benefit of a subject, that is, have your life."—"Not otherwise?" said Master Ridley. "No," quoth Dr. Marshal: "therefore if you will not so do, then there is no remedy, but you will suffer for your deserts."—"Well," quoth Master Ridley, "so long as the breath is in my body, I will never deny my Lord Christ, and his known truth: God's will be done in me." And with that he rose up, and said with a loud voice: "Well, then I commit our cause to Almighty God, which shall indifferently judge all."

To whose saying, Master Latimer added: "Well, there is nothing hid but it shall be opened:" and he said, "He could answer Smith well enough, if he might be suffered." Immediately they were commanded to make them ready, which they with all meekness obeyed. Master Ridley took his gown and his tippet, and gave it to his brother-in-law, Master Shepside, who all his time of imprisonment, although he might not be suffered to come to him,

lay there at his own charges to provide him necessaries, which from time to time he sent him by the serjeant that kept him. Some other of his apparel, that was of little worth, he gave away; others the bailiffs took.

He gave away, besides, divers other small things to gentlemen standing by, and divers of them pitifully weeping. As to Sir Henry Lee, he gave a new groat, and to divers of my lord Williams' gentlemen, some napkins, some nutmegs, and races of ginger, his dial, and other such things, as he had about him, to every one that stood next him. Some plucked the points of his hose. Happy was he that might get any rag of him.

Master Latimer gave nothing, but very quietly suffered his keeper to pull off his hose, and his other array, which to look unto was very simple: and being stripped into his shroud, he seemed as comely a person to them that were there present, as any one should see: and whereas in his clothes he appeared a withered and crooked old man, now he stood bolt upright, as comely a father as one might behold.

Then Master Ridley, standing as yet in his truss, said to his brother: "It were best for me to go in my truss still."—"No," quoth his brother, "it will put you to more pain: and the truss will do a poor man good." Whereunto Master Ridley said: "Be it, in the name of God," and so unlaced himself. Then being in his shirt, he stood upon the foresaid stone and held up his hands and said: "O! heavenly Father, I give unto thee most hearty thanks, for that thou hast called me to be a professor of thee, even unto death. I beseech thee, Lord God, take mercy upon this realm of England, and deliver the same from all her enemies."

Then the smith took a chain of iron, and brought the same about both Dr. Ridley's and Master Lati-

mer's middles ; and as he was knocking in a staple, Dr. Ridley took the chain in his hand, and shook the same, for it did gird in his stomach, and looking aside to the smith, said : " Good fellow, knock it in hard, for the flesh will have its course." Then his brother did bring him gunpowder in a bag, and would have tied the same about his neck. Master Ridley asked what it was. His brother said, " Gunpowder." Then said he, " I will take it to be sent of God. Therefore I will receive it as sent of him. And have you any," said he, " for my brother ?" meaning Master Latimer. " Yea, sir, that I have," quoth his brother : " then give it unto him," said he, " betime, lest you come too late." So his brother went, and carried of the same gunpowder unto Master Latimer.

In the mean time Dr. Ridley spake unto my lord Williams, and said : " My lord, I must be a suitor unto your lordship, in the behalf of divers poor men, and specially in the cause of my poor sister: I have made a supplication to the queen's majesty in their behalf. I beseech your lordship, for Christ's sake, to be a mean to her grace for them. My brother here hath the supplication, and will resort to your lordship to certify you hereof. There is nothing in all the world, that troubleth my conscience (I praise God), this only excepted. Whiles I was in the see of London, divers poor men took leases of me, and agreed with me for the same. Now, I hear say, the bishop, that now occupieth the same room, will not allow my grants unto them made, but, contrary unto all law and conscience, hath taken from them their livings, and will not suffer them to enjoy the same. I beseech you, my lord, be a mean for them: you shall do a good deed, and God will reward you."

Then they brought a fagot, kindled with fire, and laid the same down at Dr. Ridley's feet. To whom

Master Latimer spake in this manner: "Be of good comfort, Master Ridley, and play the man: we shall this day light such a candle by God's grace in England, as, I trust, shall never be put out."

And so the fire being given unto them, when Dr. Ridley saw the fire flaming up towards him, he cried with a wonderful loud voice, "Into thy hands, O Lord, I commend my spirit. Lord, receive my spirit:" and after repeating this latter part often: "Lord, Lord, receive my spirit." Master Latimer cried out as vehemently on the other side: "O Father of heaven, receive my soul:" who received the flame as it were embracing of it. After that he had stroked his face with his hands, and (as it were) bathed them a little in the fire, he soon died (as it appeared) with very little pain or none. And thus much concerning the end of this old and blessed servant of God, Master Latimer, for whose laborious travails, fruitful life, and constant death, the whole realm hath cause to give great thanks to Almighty God.

Selections

FROM THE

WORKS OF LATIMER.

The SEVENTH SERMON preached by Mr. HUGH LATIMER before King EDWARD, on the 19th of April 1549.

Rom. xv. 4. *All things, that be written, are written to be our doctrine.*

By occasion of this text (most honourable audience) I have walked this Lent in the broad field of Scripture, and used my liberty and entreated of such matters as I thought meet for this auditory. I have had ado with many estates, even with the highest of all. I have entreated of the duty of kings, of the duty of magistrates and judges, of the duty of prelates, allowing that that is good, and disallowing the contrary. I have taught that we are all sinners. I think there is none of us all, neither preacher, nor hearer, but we may be amended; and redress our lives. We may all say, yea, all the pack of us, “We have offended and sinned with our forefathers.”—“There is none of us all, but we have in sundry things grievously offended Almighty God.” I have entreated of many faults, and rebuked many kinds of sin.

I intend to-day, by God’s grace, to shew you the remedy of sin. We be in the place of repentance. Now is the time to call for mercy, whiles we be in this world. We be all sinners, even the best of us all: therefore it is good to hear the remedy of sin. This day is commonly called Good Friday, although every day ought to be with us Good Friday: yet this day

we are accustomed specially to have a commemoration and remembrance of the passion of our Saviour Jesu Christ. This day we have in memory his bitter passion and death, which is the remedy of our sin. Therefore I intend to entreat of a piece of a story of his passion. I am not able to entreat of all. That I may do that the better, and that it may be to the honour of God and the edification of your souls and mine both, I shall desire you to pray. In this prayer I will desire you to remember the souls departed, with lauds and praises to Almighty God, that he did vouchsafe to assist them at the hour of their death. In so doing you shall be put in remembrance to pray for yourselves, that it may please God to assist and comfort you in the agonies and pains of death.

The place that I will entreat of is the xxvith chapter of St. Matthew. Howbeit, as I entreat of it, I will borrow part of St. Mark and St. Luke, for they have somewhat, that St. Matthew hath not, and especially Luke. The text is, "Then when Jesus came," some have, "*in villam*;" some, "*in agrum*;" some, "*in prædium*." But it is all one, whether Christ came into a grange, into a piece of land, or into a field, it makes no matter, call it what ye will. At what time he had come into an honest man's house, and there eaten his pascal lamb, and instituted and celebrated the Lord's supper, and set forth the blessed communion, then when this was done, he took his way to the place, where he knew Judas would come. It was a solitary place, and thither he went with his eleven Apostles. For Judas, the twelfth, was about his business: he was occupied about his merchandise, and was providing among the bishops and priests, to come with an ambushment of Jews to take our Saviour Jesus Christ.

And when he was come into this field, or grange, this village or farm place, which was called Geth-

semanè, there was a garden, saith Luke, into the which he goeth and leaveth eight of his disciples without. Howbeit, he appointed them, what they should do. He saith, “ Sit you here, whiles I go yonder and pray.” He told them that he went to pray, to admonish them what they should do, to fall to prayer as he did. He left them there, and took no more with him but three, Peter, James, and John; to teach us that a solitary place is meet for prayer. Then when he was come into this garden, he began to tremble, insomuch that he said, “ My soul is heavy and pensive even unto death.”

This is a notable place, and one of the most especial and chiefest of all, that be in the story of the passion of Christ. Here is our remedy. Here we must have in consideration all his doings and sayings, for our learning, for our edification, for our comfort and consolation.

First of all, he set his three disciples that he took with him in an order, and told them what they should do, saying, “ Sit here and pray that ye enter not into temptation.” But of that I will entreat afterward. Now, when he was in the garden, he began to be heavy, pensive, heavy-hearted. I like not Origen’s playing with this word, *cœpit*: it was a perfect heaviness, it was such a one, as was never seen a greater.

These doctors, we have great cause to thank God for them, but yet I would not have them always to be allowed. They have handled many points of our faith very godly, and we may have a great stay in them in many things; we might not well lack them. But yet I would not have men to be sworn to them, and so addicted as to take hand over head, whatsoever they say; it were a great inconvenience so to do. Well, let us go forward. He took Peter, James, and John into this garden. And why did

he take them with him, rather than others? Marry, those that he had taken before, to whom he had revealed in the hill the transfiguration, and declaration of his deity, to see the revelation of the majesty of his Godhead; now in the garden he revealed to the same the infirmity of his manhood. Because they had tasted of the sweet he would they should taste also of the sour.

He took those with him at both times, for two or three is enough to bear witness. And he began to be heavy in his mind. He was greatly vexed within himself, he was sore afflicted, it was a great heaviness. He had been heavy many times before, and he had suffered great afflictions in his soul, from the blindness of the Jews, and he was like to suffer more pangs of pain in his body. But this pang was greater than any that he ever suffered; yea, it was a greater torment unto him, I think a greater pain, than when he was hanged on the cross, than when the four nails were knocked and driven into his hands and feet, than when the sharp crown of thorns was thrust on his head. This was the heaviness and pensiveness of his heart, the agony of the spirit. And as the soul is more precious than the body, even so are the pains of the soul more grievous than the pains of the body. Therefore, there is another which writeth; "The horror and ugsomeness of death is sorer than death itself." This is the most grievous pain, that ever Christ suffered, even this pang that he suffered in the garden. It is the most notable place one of them in the whole story of the passion, when he said, "My soul is heavy to death." And when he began to quiver, to shake, the grievousness of it is declared by this prayer that he made, "Father, if it be possible, away with this cup, rid me of it." He understood by this cup, his pains of death, for he knew well enough that his passion was at

hand, that Judas was coming upon him with the Jews to take him.

There was offered unto him now the image of death, the image, the sense, the feeling of hell, for death and hell go both together. I will entreat of this image of hell, which is death. Truly no man can shew it perfectly, yet I will do the best I can, to make you understand the grievous pangs that our Saviour Christ was in, when he was in the garden. As man's power is not able to bear it, so no man's tongue is able to express it.

Painters paint death like a man without skin, and a body having nothing but bones. And hell they paint with horrible flames of burning fire: they bungle somewhat at it, they come nothing near it. But this is no true painting; no painter can paint hell, unless he could paint the torment and condemnation both of body and soul, the possession and having of all infelicity. This is hell, this is the image of death. This is hell: such an evil-favoured face, such an ugly countenance, such an horrible visage our Saviour Christ saw of death and hell in the garden. There is no pleasure in beholding of it, but more pain, than any tongue can tell. Death and hell took unto them this evil-favoured face of sin, and through sin. This sin is so highly hated of God, that he doth pronounce it worthy to be punished with lack of all felicity, with the feeling of infelicity.

Death and hell be not only the wages, the reward, the stipend of sin; but they are brought into the world by sin. St. Paul saith, "Through sin death entered into the world." Moses sheweth the first coming in of it into the world, where as our first father Adam was set at liberty to live for ever, yet God, inhibiting him from eating of the apple, told him; "If thou meddle with this fruit, thou and all thy

posterity shall fall into necessity of death from ever living, thou and all thy posterity shall be subject to death." Here came in death and hell. Sin was their mother. Therefore they must have such an image, as their mother sin would give them.

An ugly thing and an horrible image must it needs be that is brought in by such a thing so hated of God; yea, this face of death and hell is so terrible, that such as have been wicked men, had rather be hanged than abide it. As Ahitophel, that traitor to king David, like an ambitious wretch, thought to have come to higher promotion, and therefore conspired with Absalom against his master David. He when he saw his counsel took no place goeth and hangeth himself, in contemplation of this evil-favoured face of death. Judas also when he came with ambushments to take his master Christ, in beholding this horrible face hanged himself.

Yea, the elect people of God, the faithful, having the beholding of this face (though God hath always preserved them, such a good God he is to them that believe in him, that he will not suffer them to be tempted above that, that they have been able to bear), yet for all that, there is nothing that they complain more sore, than of this horror of death. Go to Job, what saith he? "Woe worth the day that I was born in, my soul would be hanged:" saying in his pangs almost he wist not what. This was when with the eye of his conscience, and the inward man, he beheld the horror of death and hell, not for any bodily pain he suffered. For when he had boils, blotches, blains, and scales, he suffered them patiently, he could say then; "If we have received good things of God, why should we not suffer likewise evil?" It was not for any such thing, that he was so vexed: but the sight of this face of death and hell was offered to him so lively, that he

would have been out of this world. It was this evil-favoured face of death that so troubled him.

King David also said in contemplation of this ugly face; "I have been sore vexed with sighing and mourning."—"Mine eye hath been greatly troubled in my rage." A strange thing, when he had to fight with Goliath, that monstrous giant, who was able to have eaten him, he could abide him and was nothing afraid. And now what a work, what exclamations maketh he at the sight of death!

Jonah, likewise, was bold enough to bid the shipmen cast him into the sea, he had not seen that face and visage; but when he was in the whale's belly, and had there the beholding of it, what terror and distress abode he!

Hezekiah, when he saw Senacharib besieging his city on every side most violently, was nothing afraid of the great host and mighty army that was like to destroy him out of hand: yet he was afraid of death. When the prophet came unto him and said; "Prepare thine house, thou shalt die, and not live:" it struck him so to the heart, that he fell a weeping. O Lord, what a horror was this!

There be some writers that say, that Peter, James, and John were in this feeling at the same time, and that Peter, when he said, "Depart from me, Lord, for I am a sinful man," did taste some part of it: he was so astonished, he wist not what to say. It was not long that they were in this anguish, some say longer, some shorter, but Christ was ready to comfort them, and said to Peter, "Be not afraid."

A friend of mine told me of a certain woman that was eighteen years together in it. I knew a man myself, Bilney, that blessed martyr of God, what time he had borne his fagot and was once come again to Cambridge, had such conflict within himself, beholding this image of death, that his friends were afraid

to let him be alone: they were fain to be with him day and night, and comforted him as they could, but no comfort would serve. As for the comfortable places of Scripture, to bring them unto him, it was as though a man would run him through the heart with a sword: yet afterward for all this he was revived and took his death patiently, and died well against the tyrannical see of Rome. Woe will be to that bishop, that had the examination of him, if he repented not. Here is a good lesson for you, my friends, if ever ye come in danger, in durance, in prison for God's quarrel, and his sake (as he did for purgatory matters, and put to bear a fagot for preaching the true word of God against pilgrimage and such like matters), I will advise you first and above all things to abjure all your friends, all your friendships; leave not one unabjured, it is they that shall undo you, and not your enemies. It was his very friends that brought Bilney to it.

By this it may somewhat appear what our Saviour Christ suffered; he doth not dissemble it himself, when he saith, "My soul is heavy to death." He was in so sore an agony, that there issued out of him, as I shall entreat anon, drops of blood. An ugly thing surely, which his fact and deed sheweth us! -What horrible pains he was in for our sakes! But you will say, how can this be? It were possible that I and such others as be great sinners should suffer such affliction. The Son of God, what, our Saviour Christ? He never sinned, how can this stand, that he should be thus handled? He never deserved it. Marry, I will tell you, how we must consider our Saviour Christ: two ways, one way in his manhood, another in his Godhead. Some places of Scripture must be referred to his deity, and some to his humanity. In his Godhead he suffered nothing; but now he made himself void of his deity,

as Scripture saith ; “ Whereas he was in the form of God, he emptied himself of it,” he did hide it, and used himself as though he had not had it. He would not help himself with his Godhead : he humbled himself with all obedience unto death, even to the death of the cross. This was in that he was man, he took upon him our sins : our sins, not the work of sin. I mean not so, not to do it, not to commit it : but to purge it, to cleanse it, to bear the stipend of it, and that way he was the greatest sinner of the world, he bare all the sin of the world on his back, he would become debtor for it.

Now, to sustain and suffer the dolours of death, is not to sin : but he came into this world, with his passion to purge our sins. Now this, that he suffered in the garden, is one of the bitterest pieces of all his passion. This fear of death, was the bitterest pain, that ever he abode, due to sin, which he never did, but became debtor for us. All things he suffered for us, this he did to satisfy for our sins. It is much like as if I owed another man twenty thousand pounds, and should pay it out of hand, or else go to the dungeon of Ludgate ; and when I am going to prison, one of my friends should come and ask, “ Whither goeth this man ?” And after he had heard the matter, should say, “ Let me answer for him, I will become surety for him. Yea, I will pay all for him. Such a part played our Saviour Christ with us. If he had not suffered this, I, for my part, should have suffered, according to the gravity and quantity of my sins, damnation. For the greater the sin is, the greater is the punishment in hell. He suffered for you and me, in such a degree as is due to all the sins of the whole world. It was as if you would imagine, that one man had committed all the sins since Adam ; you may be sure he should be

punished with the same horror of death, in such a sort as all men in the world should have suffered.

Feign and put case, our Saviour Christ had committed all the sins of the world, all that I, for my part, have done, all that you, for your parts, have done, and that any man else hath done: if he had done all this himself, his agony, that he suffered, should have been no greater nor grievous than it was. This that he suffered in the garden was a portion, I say, of his passion, and one of the bitterest parts of it. And this he suffered for our sins, and not for any sins that he had committed himself, for all we should have suffered every man according to his own deserts.

This he did of his goodness, partly, to purge and cleanse our sins; partly, because he would taste and feel our miseries, that he should the rather help and relieve us; and partly he suffered, to give us example to behave ourselves as he did. He did not suffer to discharge us clean from death, to keep us clean from it, not to taste of it. Nay, nay, you must not take it so. We shall have the beholding of this ugly face every one of us, we shall feel it ourselves. Yet our Saviour Christ did suffer to the intent, to signify to us, that death is overcomeable. We shall indeed overcome it, if we repent and acknowledge, that our Saviour Christ pacified with his pangs and pains, the wrath of the Father, having a love to walk in the ways of God. If we believe in Jesus Christ, we shall overcome death. I say, it shall not prevail against us.

Wherefore, whensoever it chanceth thee, my friend, to have the tasting of this death, that thou shalt be tempted with this horror of death, what is to be done then? Whensoever thou feelest thy soul heavy to death, make haste and resort to this garden, and with this faith thou shalt overcome this

terror when it cometh. Oh what a grievous thing that Christ suffered here! Oh the greatness of his dolour that he suffered in the garden, partly to make amends for our sins, and partly to deliver us from death! Not so, indeed, that we should not die boldly, but that this death should be a way to a better life, and to destroy and overcome hell. Our Saviour Christ had a garden, but he had little pleasure in it. You have many goodly gardens: I would you would in the midst of them consider what agony our Saviour Christ suffered in his garden. A goodly meditation to have in your gardens! It shall occasion you to delight no farther in vanities, but to remember what he suffered for you, it may draw you from sin, it is a good monument, a good sign, a good monition, to consider how he behaved himself in this garden.

Well, he saith to his disciples, "Sit here and pray with me." He went a little way off, as it were a stone's cast from them, and falleth to his prayer and saith, "Father, if it be possible, away with this bitter cup," this outrageous pain: yet after he correcteth himself and saith, "Not my will, but thy will be done, O Father." Here is a good meditation for Christian men at all times, and not only upon Good Friday. Let Good Friday be every day to a Christian man, to know to use his passion to that end and purpose, not to read the story, but to take the fruit of it.

Some men, if they had been in this agony, would have run themselves through with their swords, as Saul did; some would have hanged themselves, as Ahitophel did. Let us not follow these men, they be no examples for us; but let us follow Christ, which in his agony resorted to his Father with his prayer. This must be our pattern to work by. Here I might dilate the matter, as touching praying to

saints. Here we may learn not to pray to saints, Christ biddeth us, "Pray to thy Father that is in heaven," to the Creator, and not to the creature. And therefore away with these *Avouries*: let God alone be our *Avoury*. What have we to do to run hither or thither, but only to the Father of heaven? I will not tarry to speak of this matter.

Our Saviour Christ set his disciples in an order, and commanded them to watch and pray, saying, "Watch and pray." Whereto should they watch and pray? He saith by and by, "That ye enter not into temptation." He biddeth them not pray that they be not tempted, for that is as much to say, as to pray that we should be out of this world. There is no man in this world without temptation. In the time of prosperity we are tempted to wantonness, pleasures, and all lightness; in the time of adversity, to despair in God's goodness. Temptation never ceaseth. There is a difference between being tempted, and entering into temptation: he biddeth therefore not to pray that they be not tempted, but that they enter not into temptation. To be tempted is no evil thing. For what is it? No more than when the flesh, the devil, and the world doth solicit and move us against God.

To give place to these suggestions, and to yield ourselves, and suffer us to be overcome of them, this is to enter into temptation. Our Saviour Christ knew that they should be grievously tempted, and therefore he gave them warning, that they should not give place to temptation, nor despair at his death. And if they chance to forsake him, or to run away, in case they tripped or swerved, yet to come again.

But our Saviour Christ did not only command his disciples to pray, but fell down upon his knees flat upon the ground and prayed himself, saying, "Fa-

ther, deliver me of this pang and pain that I am in," this outrageous pain. This word, "Father," came even from the bowels of his heart, when he made his moan: as who should say, "Father, rid me, I am in such pain that I can be in no greater. Thou art my Father, I am thy Son, can the Father forsake his own Son in such anguish?" Thus he made his moan: "Father, take away this horror of death from me, rid me of this pain, suffer me not to be taken when Judas cometh, suffer me not to be hanged on the cross, suffer not my hands to be pierced with nails, nor my heart with the sharp spear." A wonderful thing, that he should so oft tell his disciples of it before, and now when he cometh to the point, to desire to be rid of it, as though he would have been disobedient to the will of his Father! Afore he said, he came to suffer, and now he saith, "Away with this cup." Who would have thought that ever this gear should have come out of Christ's mouth? What a case is this! what should a man say? You must understand that Christ took upon him our infirmities, of the which this was one, to be sorry at death. Among the stipends of sin this was one, to tremble at the cross; this is a punishment for our sin.

It goeth otherwise with us than with Christ: if we were in like case and in like agony, almost we should curse God, or rather wish that there were no God. This, that he said, was not of that sort; it was referring the matter to the will of his Father. But we seek by all means, be it right, be it wrong, of our own nature, to be rid out of pain. He desired it conditionally, as it might stand with his Father's will, adding a *nevertheless* to it. So his request was to shew the infirmity of man: here is now an example what we shall do, when we are in like case. He never deserved it, we have. He had a

nevertheless and *notwithstanding*. Let us have so too, we must have a “Nevertheless thy will be done and not mine.”—“Give me grace to be content to submit my will unto thine.” His fact teacheth us what to do. This is our surgery, our physic, when we be in agony, and reckon upon it: friends, we shall come to it, we shall feel it at one time or another. What doeth he now, what came to pass now, when he had heard no voice? his Father was dumb. He resorteth to his friends, seeking some comfort at their hands, seeing he had none at his Father’s hand. He cometh to his disciples, and findeth them asleep; he spake unto Peter and said, “Ah! Peter, art thou asleep? Peter before had bragged stoutly, as though he would have killed, God have mercy upon his soul. And now when he should have comforted Christ, he was asleep, not once buff nor baff to him, not a word; he was fain to say to his disciples, “Watch and pray, the spirit is ready, but the flesh is weak;” he had never a word of them again.

They might at the least have said, “Oh! sir, remember yourself, are you not Christ? Came not you into this world to redeem sin? Be of good cheer, be of good comfort; this sorrow will not help you, comfort yourself by your own preaching; you have said, it behoveth the Son of Man to suffer. You have not deserved any thing, it is not your fault.” Indeed, if they had done this with him, they had played a friendly part with him, but they gave him not so much as one comfortable word.

We run to our friends in our distresses and agonies, as though we had all our trust and confidence in them: he did not so, he resorted to them, but trusted not in them: we will run to our friends, and come no more to God; he returned again. What, shall we not resort to our friends in time of need? And

throw ye, we shall not find them asleep. Yes, I warrant you, and when we need their help most, we shall not have it. But what shall we do, when we shall find lack in them? We will cry out upon them, upbraid them, chide, brawl, fume, chafe, and backbite them. But Christ did not so; he excused his friends, saying: "Oh!" quoth he, "watch and pray: I see well the spirit is ready, but the flesh is weak." What meaneth this? Surely it is a comfortable place, for as long as we live in this world, when we be at the best, we have no more but the readiness of the spirit with the infirmity of the flesh.

The very saints of God said, "My will is good, but I am not able to perform it." I have been with some, and, "fain they would," "fain they would;" there was readiness of spirit, but it would not be. It grieved them, that they could not take things as they should do. The flesh resisteth the work of the Holy Ghost in our hearts, and letteth it, letteth it. We have to pray ever to God. Oh! prayer, prayer, that it might be used in this realm, as it ought to be of all men, and specially of magistrates, of counselors, of great rulers; pray, pray that it would please God to put godly policies in their hearts: call for assistance. I have heard say, when that the good queen * that is gone had ordained in her house daily prayer both before noon and after noon, the admiral † getteth him out of the way, like a mole digging in the earth. He shall be Lot's wife to me as long as I live. He was, I heard say, a covetous man, a covetous man indeed. I would there were no more in England! He was, I heard say, an am-

* Catharine Parr.

† Thomas Seymour, uncle to king Edward VI. He was beheaded in 1548.

bitious man. I would there were no more in England! He was, I heard say, a seditious man, a contemner of common prayer. I would there were no more in England! Well, he is gone. I would he had left none behind him.

Remember you, my lords, that you pray in your houses to the better mortification of your flesh. Remember, God must be honoured. I will you to pray that God will continue his Spirit in you. I do not put you in comfort, that if ye have once the Spirit, ye cannot lose it. There be new spirits started up now of late, that say, after we have received the Spirit, we cannot sin. I will make but one argument. St. Paul had brought the Galatians to the profession of the faith, and left them in that state: they had received the Spirit once, but they sinned again, as he testified of them himself. He saith, "Ye did run well." Ye were once in a right state; and again, "Have ye received the Spirit by the works of the law, or by the righteousness of faith?" Once they had the spirit of faith, but false prophets came (when he was gone from them), and they plucked them clean away from all that Paul had planted them in; and then said Paul unto them, "Oh! foolish Galatians, who hath bewitched you?" If this be true, we may lose the Spirit, that we have once possessed. It is a fond thing, I will not tarry in it. But now to the passion again.

Christ had been with his Father, and felt no help; he had been with his friends, and had no comfort: he had prayed twice, and was not heard; what did he now? Did he give prayer over? No, he goeth again to his Father, and saith the same again. "Father, if it be possible, away with this cup." Here is an example for us; although we be not heard at the first time, shall we give over our prayer? Nay, we must go to it again, we must be instant in

prayer. He prayed thrice, and was not heard; let us pray three score times. Folks are very dull now-a-days in prayer, to come to sermons, to resort to common prayer. Ye housekeepers, and especially great men, give example of prayer in your houses.

Well, did his Father look upon him this second time? No, he went to his friends again, thinking to find some comfort there; but he findeth them asleep again, more deeper asleep than ever they were. Their eyes were heavy with sleep. There was no comfort at all, they wist not what to say to him. A wonderful thing! How he was tossed from post to pillar, one while to his Father, and was destitute at his hand: another while to his friends, and found no comfort at them.

Almighty God beheld this battle, that he might enjoy the honour and glory, that at his name all knees should bow in heaven, earth, and hell. This, that the Father would not hear his own Son, was another punishment due to our sin. When we cry unto him, he will not hear us. The prophet Jeremy saith, "They shall cry unto me, and I will not hear them." These be Jeremy's words; here he threateneth to punish sin with not hearing their prayers. The prophet saith, "They have not had the fear of God before their eyes, nor have regarded discipline and correction." I never saw, surely, so little discipline as is now-a-days: men will be masters, they will be masters and no disciples.

Alas! where is this discipline now in England? The people regard no discipline, they be without all order. Where they should give place, they will not stir one inch. Yea, where magistrates should determine matters, they will break into the place, before they come, and at their coming not move a whit for them. Is this discipline? Is this good order? If a man say any thing unto them, they regard it not.

They, that be called to answer, will not answer directly, but scoff the matter out. Men, the more they know, the worse they be. It is truly said, knowledge maketh us proud, and causeth us to forget all, and set away discipline. Surely, in Popery they had a reverence, but now we have none at all; I never saw the like. This same lack of the fear of God, and discipline in us, was one of the causes that the Father would not hear his Son. This pain for us suffered our Saviour Christ, who never deserved it. Oh, what it was, that he suffered in this garden, till Judas came! The dolours, the terrors, the sorrows, that he suffered, be unspeakable. He suffered partly to make amends for our sins, and partly to give us example, what we should do in like case. What cometh of this gear in the end?

Well, now he prayeth again, he resorteth to his Father again; he was in sorer pains, in more anguish than ever he was, and therefore he prayeth longer, more ardently, more fervently, more vehemently than ever he did before. Oh Lord, what a wonderful thing is this! This horror of death is worse than death itself, and is more ugly. He prayeth now the third time, he did it so instantly, so fervently, that it brought out a bloody sweat, and such plenty that it dropped down even to the ground. There issued out of his precious body drops of blood. What a pain was he in, when these bloody drops fell so abundantly from him! Yet for all that, how unthankful do we shew ourselves toward him, that died only for our sakes and for the remedy of our sins! Oh, what blasphemy do we commit day by day! What little regard have we to his blessed passion, thus to swear by God's blood, by Christ's passion! We have nothing in our pastime but, "God's blood," "God's wounds." We continually blaspheme his passion, in hawking, hunting, dicing,

and carding. Who would think he should have such enemies among those that profess his name? What became of his blood that fell down, trow ye? Was the blood of Hales * of it? Woe worth it. What ado was it to bring this out of the king's head! This great abomination of the blood of Hales could not be taken a great while out of his mind.

You, that be of the court, and 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 thought it well. He said unto me, "You must beware, howsoever ye do, that ye contrary not the king: let him have his sayings, follow him, go with him." Marry, out upon this counsel! Shall I say, as he saith? Say your conscience, or else what a worm shall ye feel gnawing; what a remorse of conscience shall ye have, when ye remember how ye have slacked your duty! It is a good wise verse,

"*Gutta cavat lapidem, non vi, sed saepe cadendo,*" i. e.

"The drop of water hollows out the stone

By frequent falling, not by force alone."

* This was a famous relic at Hales in Gloucestershire, and it was pretended to be the blood of our Saviour, brought from Jerusalem, and there preserved for many years past. If any man was in mortal sin, and had not received absolution, he could not see the relic, which otherwise to any pious person was visible enough. To prepare therefore for a sight of the miracle, it was the custom to confess to a priest, and make a suitable offering at the altar, before the relic was shewn. This pretended blood of our Saviour was kept in a crystal vessel, very thick on one side, but thin and transparent on the other. If a wealthy person appeared, they turned the thick side, where the eye could discern nothing. This it is said was done to open both his heart and his pocket. For when he had bought as many masses, and made offerings as far as they thought fit, they turned the thin side, and then the blood was visible to the eye. And this, as William Thomas, clerk of the counsel to king Edward VI. says, was nothing more than the blood of a duck, renewed every week. Yet this mighty relic excited the devotion and adoration of king Henry the Eighth.

Likewise, a prince must be turned not violently, but he must be won by a little and a little. He must have his duty told him, but it must be done with humbleness, with request of pardon, or else it were a dangerous thing. Unpreaching prelates have been the cause, that the blood of Hales did so long blind the king. Woe worth that such an abominable thing should be in a Christian realm! But, thanks be to God, it was partly redressed in the king's days that dead is, and much more now. God grant good will and power to go forward, if there be any such abomination behind, that it may utterly be rooted up. Oh, how happy are we that it hath pleased Almighty God to vouchsafe, that his Son should sweat blood for the redeeming of our sins! And again, how unhappy are we, if we will not take it thankfully, that were redeemed so painfully!

Alas, what hard hearts have we! Our Saviour Christ never sinned, and yet sweat he blood for our sins. We will not once water our eyes with a few tears. What an horrible thing is sin, that no other thing would remedy and pay the ransom for it, but only the blood of our Saviour Christ! There was nothing to pacify the Father's wrath against man, but such an agony as he suffered. All the passions of all the martyrs that ever were, all the sacrifices of patriarchs that ever were, all the good works that ever were done, were not able to remedy our sin, to make satisfaction for our sins, nor any thing besides, but this extreme passion and blood-shedding of our most merciful Saviour Christ.

But to draw toward an end, what became of this threefold prayer? At the length, it pleased God to hear his Son's prayer, and send him an angel to corroborate, to strengthen, and to comfort him. Christ needed no angel's help, if he had listed to ease himself with his deity. He was the Son of God, what

then? For so much as he was man, he received comfort at the angel's hand, as it accords to our infirmity. His obedience, his continuance and suffering so pleased the Father of heaven, that for his Son's sake, be he never so great a sinner, leaving his sin and repenting for the same, he will owe him such favour, as though he had never committed any sin.

The Father of heaven will not suffer him to be tempted with this great horror of death and hell to the uttermost, and above that he is able to bear. Look for it, my friends, by him and through him, he shall be able to overcome it. Let us do as our Saviour Christ did, and we shall have help from above, we shall have angels' help, if we trust in him; heaven and earth shall give up, rather than we shall lack help: he saith, "He is an helper in time of need."

When the angel had comforted him, and when this horror of death was gone, he was so strong, that he offered himself to Judas, and said, "I am he." To make an end, I pray you, take pains, it is a day of penance (as we use to say), give me leave to make you weary this day. The Jews had him to Caiaphas and Annas, and there they scourged him and beat him, they set a crown of sharp thorns upon his head, and nailed him to a tree, yet all this was not so bitter, as this horror of death, and this agony that he suffered in the garden, in such a degree as is due to all the sins of the world, and not to one man's sins. Well, his passion is our remedy, it is the satisfaction for our sins. His soul descended to hell for a time.

Here is much ado: these new upstarting spirits say, Christ never descended into hell, neither body nor soul. In scorn they will ask, was he there, what did he there? What, if we cannot tell what he did there? The creed goeth no further, but saith he de-

scended thither. What is that to us, if we cannot tell, seeing we were taught no further? Paul was taken up into the third heaven: ask likewise what he saw when he was carried thither? You shall not find in Scripture, what he saw, or what he did there. Shall we not therefore believe that he was there? These arrogant spirits, spirits of vain glory, because they know not, by any express Scripture, the order of his doings in hell; they will not believe, that ever he descended into hell. Indeed this article hath not so full scripture, so many places and testimonies of Scripture, as others have: yet it hath enough, it hath two or three texts: and if it had but one, one text of Scripture is of as good and lawful authority as a thousand, and of as certain truth. It is not to be weighed by the multitude of texts.

I believe as certainly and verily that this realm of England hath as good authority to hear God's word as any nation in all the world. It may be gathered by two texts, one of them is this: "Go into the whole world, and preach the Gospel to all creatures." Again. "God will have all men to be saved:" he excepts not the Englishmen here, nor yet expressly nameth them, and yet I am as sure, that this realm of England, by this gathering, is allowed to hear God's word, as though Christ had said a thousand times, "Go preach to Englishmen, I will that Englishmen be saved."

Because this article of his descending into hell cannot be gathered so directly, so necessarily, so formally, they utterly deny it. This article hath scriptures two or three; enough for quiet minds; as for curious brains, nothing can content them. This the devil's stirring up of such spirits of sedition, is an evident argument, that the light is come forth. For his word is abroad, when the devil rusheth,

when he roareth, when he stirreth up such busy spirits to slander it. My intent is not to entreat of this matter at this time. I trust the people will not be carried away with these new arrogant spirits: I doubt not but good preachers will labour against them.

But now I will say a word, and herein I protest, first of all, not arrogantly to determine, and define it: I will contend with no man for it, I will not have it be prejudice to any body; but I offer it unto you to consider and weigh it. There be some great clerks that take my part, and I perceive not what evil can come of it, in saying, that our Saviour Christ did not only in soul descend into hell, but also that he suffered in hell such pains, as the damned spirits did suffer there. Surely, I believe verily, for my part, that he suffered the pains of hell proportionably as it correspondeth and answereth to the whole sin of the world. He would not suffer only bodily in the garden, and upon the cross, but also in his soul, when it was from the body, which was a pain due for our sin. Some write so, and I can believe it, that he suffered in the very place, and I cannot tell what it is, call it what ye will, even in the scalding house, in the ugsonness of the place, in the presence of the place, such pain as our capacity cannot attain unto. It is somewhat declared unto us, when we utter it by these effects, by fire, by gnashing of teeth, by the worm that gnaweth on the conscience. Whatsoever the pain is, it is a great pain that he suffered for us.

I see no inconvenience to say, that Christ suffered in soul in hell. I singularly commend the exceeding great charity of Christ, that for our sakes would suffer in hell in his soul. It sets out the unspeakable hatred, that God hath to sin. I perceive not that it doth derogate any thing from the dignity

of Christ's death, as in the garden, when he suffered, it derogates nothing from that, he suffered on the cross. Scripture speaketh on this fashion; "He that believeth on me, hath life everlasting." Here he sets forth faith, as the cause of our justification; in other places as high commendation is given to works; and yet are the works any derogation from that dignity of faith? No. And again Scripture saith, "He was delivered for our offences, and he rose again for our justification." It attributeth here our justification to his resurrection; and doth this derogate any thing from his death? Not a whit. It is whole Christ. What with his nativity, what with his circumcision, what with his incarnation, and the whole process of his life, with his preaching, what with his ascending, descending, what with his death, it is all Christ, that worketh our salvation. He sitteth on the right hand of the Father, and all for us. All this is the work of our salvation. I would be as loth to derogate any thing from Christ's death, as the best of you all. How inestimably are we bound to him, what thanks ought we to give him for it! We must have this continually in remembrance: "For thee, we are in dying continually."

The life of a Christian man is nothing but a readiness to die, and a remembrance of death. If this that I have spoken of Christ's suffering in the garden, and in hell, derogate any thing from Christ's death and passion, away with it, believe me not in this, if it do. It commends and sets forth very well unto us the perfection of the satisfaction that Christ made for us, and the work of redemption, not only before witnesses in this world, but in hell, in that ugly place, where, whether he suffered, or wrestled with the spirits, or comforted Abraham, Isaac, and Jacob, I will not desire to know. If ye

like not that which I have spoken of his suffering, let it go, I will not strive in it, I will be prejudice to nobody, weigh it as ye list, I do but offer it you to consider. It is like his soul did somewhat the three days that his body lay in the grave. To say he suffered in hell for us, derogates nothing from his death; for all things that Christ did before his suffering on the cross, and after, do work our salvation. If he had not been incarnate, he had not died; he was beneficial to us with all things he did.

Christian people should have his suffering for them in remembrance. Let your gardens admonish you, your pleasant gardens, what Christ suffered for you in the garden, and what commodity you have by his suffering. It is his will ye should so do, he would be had in remembrance. Mix your pleasures with the remembrance of his bitter passion. The whole passion is satisfaction for our sins, and not the bare death, considering it so nakedly by itself. The manner of speaking of Scripture is to be considered. It attributeth our salvation now to one thing, that Christ did, now to another, where indeed it pertained to all. Our Saviour Christ hath left behind him a remembrance of his passion, the blessed communion, the celebration of the Lord's supper: alack! it hath been long abused, as the sacrifices were before in the old law. The patriarchs used sacrifice in the faith of the seed of the woman, which should break the serpent's head.

The patriarchs sacrificed on hope, and afterward the work was esteemed. There come others after, and they consider not the faith of Abraham, and the patriarchs, but do their sacrifice according to their own imagination: even so it came to pass with our blessed communion. In the primitive church, in places, when their friends were dead, they used

to come together to the holy communion. What, to remedy them that were dead? No, no, a straw, it was not instituted for any such purpose. But then they would call to remembrance God's goodness, and his passion that he suffered for us, wherein they comforted much their faith. Others came afterward, and set up all these kinds of inassing, all these kinds of iniquity. What an abomination is it, the foulest that ever was, to attribute to man's work our salvation! God be thanked, that we have this blessed communion set forth so now, that we may comfort, increase, and fortify our faith at that blessed celebration.

If he be guilty of the body of Christ that takes it unworthily, he fetcheth great comfort at it, that eats it worthily. He doth eat it worthily, that doth eat it in faith. In faith, in what faith? Not long ago a great man said in an audience, "They babble much of faith, I will keep a mistress, and have as good a faith, as the best of them all." I think he never knew other, but the whoremonger's faith. It is no such faith that will serve. It is no bribing judge's or justice's faith, no whoremonger's faith, no leasemonger's faith, nor no seller's of benefices faith, but the faith in the passion of our Saviour Christ. We must believe that our Saviour Christ hath taken us again into his favour, that he hath delivered us his own body and blood, to plead with the devil, and by the merit of his own passion, of his own mere liberality. This is the faith, I tell you, that we must come to the communion with, and not the whoremonger's faith.

Look, where remission of sin is, there is acknowledging of sin also. Faith is a noble duchess, she hath ever her gentleman-usher going before her, the confessing of sins. She hath a train after her, the fruits of good works, the walking in the command.

ments of God. He, that believeth, will not be idle, he will walk, he will do all his business. Have ever the gentleman-usher with you : so if you will try faith, remember this rule. Consider, whether the train be waiting upon her. If you have another faith than this, a whoremonger's faith, you are like to go to the scalding house, and there you shall have two dishes, weeping and gnashing of teeth : much good do it you, you see your fare. If you will believe and acknowledge your sins, you shall come to the blessed communion of the bitter passion of Christ, worthily, and so attain to everlasting life, to the which the Father of heaven bring you and me. Amen.

A SERMON,

PREACHED ON THE FIRST SUNDAY AFTER EPIPHANY.

A. D. 1552.

Luke, ii. 42. *The father and mother of Jesus went to Jerusalem, after the custom, &c.*

HERE in this Gospel is to be noted, how Mary, the mother of Christ, went to Jerusalem, having her husband and the child Jesus, which was twelve years of age, with them, &c. But before I come to this Gospel, I will rehearse unto you something, which I took in hand the last holy day, where I, taking occasion of the Gospel that was read the same day, made mention how Jesus, the Son of God, and Saviour of the world, was born in Bethlehem, and how God opened his birth unto the Gentiles, which were the three wise men, commonly called the three kings of Colen, but they were not kings, as the fond opinion of the common people is, but they were religious men, and men that feared God. Yea, and as some great learned men gather, they were of the remnant of those, which Daniel the prophet had taught and instructed in the knowledge of God and of his will. For Daniel, being in captivity, bore great rule amongst the Gentiles, as it appeareth in his book of prophecy, and therefore was able to set forth and promote the true religion of God, which was known at that time only among the Jews. Which knowledge these wise men had, and had also a special understanding of astronomy. And now they, seeing the star, perceived that it was not a common thing, but a token that the greatest king was born, of whom they had heard their forefathers tell, and

therefore they came to Jerusalem, and inquired for this king, &c.

The last holy day I had no time to entreat of this matter fully, and therefore I intend to speak somewhat of it at this time. And first of this word Jesus, what it is.

The Evangelist saith here, "When Jesus was born." What is Jesus? Jesus is an Hebrew word, and signifieth in our English tongue a Saviour and Redeemer of all mankind born into this world. This title and name, "to save," pertaineth properly and principally unto him, for he saved us, else we had been lost for ever. Notwithstanding the name of Saviour is used in common speech; as the king is called a saviour, for he saveth his subjects from all danger and harm, that may ensue of the enemies. Likewise the physician is accounted a saviour, for he saveth the sick man from the danger of his disease with good and wholesome medicines. So fathers and mothers are saviours, for they save their children from bodily harm, that may happen unto them. So bridges, leading over the waters, are saviours, for they save us from the water. Likewise ships and boats, great and small vessels upon the seas, are saviours, for they save us from the fury, rage, and tempest of the sea. So judges are saviours, for they save, or at least should save the people from wrong and oppression.

But all this is not a perfect saving, for what avail-eth it to be saved from sickness, calamities, and oppression, when we shall be condemned after our death both body and soul for ever to remain with the devil and his angels? We must therefore come to Jesus, which is the right and true Saviour, and he it is that hath saved us from sin. Whom hath he saved? His people. Who are his people? All that believe in him, and put their whole trust in him, and those that

seek help and salvation at his hands, all such are his people. How saved he them? First, by magistrates he saved the poor from oppression and wrong: the children he saved through the tuition of the parents from danger and peril: by physicians he saveth from sickness and diseases; but from sin, he saveth only through his passion and blood-shedding. Therefore he may be called and is the very right Saviour, for it is he that saveth from all infelicity all his faithful people. And his salvation is sufficient to satisfy for all the world, as concerning itself, but as concerning us, he saved no more than such as put their trust in him. And as many as believe in him shall be saved: the other shall be cast out as infidels into everlasting damnation, not for lack of salvation, but for infidelity and lack of faith, which is the only cause of their damnation.

He saved us from what? Even from sin. Now when he saved us from sin, then he saved us from the wrath of God, from affliction and calamities, from hell and death, and from damnation and everlasting pain; for sin is the cause and fountain of all mischief. Take away sin, then all other calamities, wherein mankind is wrapped, are taken away and clean gone and dispersed. Therefore, he, saving us from sin, saved us from all affliction. But how doth he save us from sin? In this manner, that sin shall not condemn us, sin shall not have the victory over us. He saved us, not so that we should be without sin, that no sin should be left in our hearts. No, he saved us not so, for all manner of imperfections remain in us, yea, in the best of us: so, that if God should enter into judgment with us, we should all be damned. For there are none, nor ever was any man born into this world, which could say, I am clean from sin, except Jesus Christ. Therefore, he saved us not so from sin, in taking clean away the

same, that we should not be inclined unto it; but rather the power and strength of the same sin he hath so vanquished, that it shall not be able to condemn those which believe in him, for sin is remitted, and not imputed unto the believers.

So, likewise, he saved us from sin, not taking it clean away, but rather the strength and force of the same. So, he saved us from other calamities, not taking the same clean away, but rather the power of the same, so that no calamity nor misery should be able to hurt us that are in Christ Jesu. And, likewise, he saved us from death, not that we should not die, but that death should have no victory over us, nor condemn us, but rather to be a way and entrance into salvation and everlasting life; for death is a gate to enter into everlasting life.

No man can come to everlasting life, but he must first die bodily; but this death cannot hurt the faithful, for they are exempted from all danger through the death and passion of Jesus Christ, our Saviour, which with his death hath overcome our death. Here is to be noted the error of the Jews, which believed that this Saviour should be a temporal king and ruler, and deliver them out of the hands of the Romans. For the Jews, at that time, were under the governance of the Romans, subdued by Pompeius, the great and valiant captain, as Josephus, a great learned man amongst the Jews, and Titus Livius do witness. Therefore they believed, that this Saviour should not only set them at liberty, but should subdue all nations, so that the Jews only, with their Saviour, should be the rulers of all the whole world, and that the whole world should serve them. This was at the same time, and is yet still the opinion of the Jews, which will not learn, nor understand that Jesus saved them and us, not from the power of the Romans, but from sin, death, the devil, and hell.

and set us at liberty, and made us the children of God and the inheritors of life everlasting.

The Papists, which are the very enemies of Christ, make him to be a Saviour after their own fantasy, not after the word of God, wherein he declared himself and set out and opened his mind unto us. They follow, I say, not the Scripture, which is the very leader to God, but regard more their own inventions, and therefore they make him a Saviour after this fashion.

They consider how there shall be after the general resurrection a general judgment, where all mankind shall be gathered together to receive their judgment; then shall Christ (say the Papists) sit as a judge, having power over heaven and earth; and all those which have done well in this world, and have stedfastly prayed upon their beads, and have gone a pilgrimage, &c. and so with their good works have deserved heaven and everlasting life, those (say they) that had merited with their own good works, shall be received of Christ, and admitted to everlasting salvation. As for the others that have not merited everlasting life, they shall be cast into everlasting darkness, for Christ will not suffer wicked sinners to be taken into heaven, but rather receive those which deserve. And so it appeareth, that they esteem our Saviour, not to be a redeemer, but only a judge, which shall give sentence over the wicked to go into everlasting fire, and the good he will call to everlasting felicity. And this is the opinion of the Papists, as concerning our Saviour, which opinion is most detestable, abominable, and filthy in the sight of God. For it diminisheth the passion of Christ, it taketh away the power and strength of the same passion, it defileth the honour and glory of Christ, it forsaketh and denieth Christ and all his benefits. For if we shall be judged after

our own deservings, we shall be damned everlastingly.

Therefore, learn here, every good Christian, to abhor this most detestable and dangerous poison of the Papists, which go about to thrust Christ out of his seat. Learn here, I say, to leave all papistry, and to stick only to the word of God, which teacheth thee, that Christ is not only a judge, but a justifier, a giver of salvation, and a taker away of sin. For he purchased our salvation through his painful death, and we receive the same through believing in him, as St. Paul teacheth us, saying (Rom. iii. iv.), “Freely you are justified through faith.” In these words of St. Paul, all merits and estimation of works are excluded and clean taken away, for if it were for our works sake, then it were not freely, but St. Paul saith, “freely.” Whether will you now believe St. Paul, or the Papists? It is better for you to believe St. Paul, rather than those most wicked and covetous Papists, which seek nothing but their own wealth, and not your salvation.

But if any of you will ask now, How shall I come by my salvation? How shall I get everlasting life? I answer, If thou believe with an unfeigned heart, that Jesus Christ, the Son of God, came into the world, and took upon him our flesh, of the Virgin Mary, and suffered under Pontius Pilate in the city of Jerusalem most painful death and passion upon the cross, and was hanged between two thieves for our sins sake (for in him was no sin), neither (as the prophet Isaiah saith) was there found in his mouth any guile or deceit. For he was a lamb undefiled, and therefore suffered not for his own sake, but for our sake, and with his suffering hath taken away all our sins and wickedness, and hath made us, which were the children of the devil, the children of God, fulfilling the law for us to the utter-

most, giving us freely as a gift his fulfilling to be ours. So that we are now fulfillers of the law by his fulfilling, so that the law may not condemn us. For he hath fulfilled it, so that we, believing in him, are fulfillers of the law, and just before the face of God. For Christ with his passion hath deserved, that all that believe in him shall be saved, not through their own good works, but through his passion.

Here, thou seest whereupon hangeth thy salvation, namely, believing in the Son of God, which hath prepared and gotten heaven for all those that believe in him, and live uprightly according to his word. For we must do good works, and God requireth them of us, but yet we may not put our trust in them, nor think to get heaven with the same. For our works are wicked and evil, and the best of them be imperfect. As for those which are evil, no man is so foolish to think to get to heaven with evil doing. And as concerning our good works, they are imperfect, and not so agreeable to the law of God, who requireth most perfect works, by the which appeareth that the best works, which are done by man, are hateful before God, and therefore not able to get or deserve salvation.

Wherefore, we must be justified, not through our good works, but through the passion of Christ, and so live by a free justification and righteousness in Christ Jesu. Whosoever thus believeth, mistrusting himself and his own doings, and trusting in the merits of Christ, he shall get the victory over death, the devil, and hell, so that they shall not hurt him, neither all their powers be able to stand against any of those, which are in Christ Jesu. Therefore, when thou art in sickness, and feelest that the end of thy bodily life approacheth, and that the devil with his assaults cometh to tempt thee, and to have thy soul,

and so to bring thee to everlasting confusion, then withstand him strongly in faith: namely, when he bringeth thee low, for he is an old doctor, and very well learned in the Scripture, as it appeareth in the 4th chapter of Matthew, where he reasoned with Christ. So will he reason with thee, saying, "Sir, it is written in the law, that all those which have not fulfilled the law to the uttermost shall be condemned. Now, thou hast not fulfilled it, but hast been wicked and a transgressor of it, therefore thou art mine, and therefore thou shalt go to hell, and there be punished world without end."

Against such temptations and assaults of the devil, we must fight in this wise, and answer, "I acknowledge myself to be a sinner most miserable and filthy in the sight of God, and therefore, of myself, I should be damned according to thy saying. But there is yet one thing behind; that is this, I know and believe without all doubt that God hath sent his Son into the world; who suffered a most painful and shameful death for me, and fulfilled the law wherewith thou wouldest condemn me. Yea, he hath given me, as a gift, his fulfilling, so that I am now reckoned a fulfiller of the law before God, therefore avoid, thou most cruel enemy, avoid, for I know that my Redeemer liveth, who hath taken away all my sin and wickedness, and set me at unity with God, his heavenly Father, and made me a lawful inheritor of everlasting life."

Whosoever in such wise fighteth with the devil, shall have the victory, for he is not able to stand against Christ, and it appeareth throughout all the Scripture most plainly and manifestly, that the power of the devil is vanquished, when the word of God is used against him, and not only in the Scripture, both Old and New Testament, but also in other writings. For Eusebius Pamphilus hath many

stories, wherein is mentioned the impotency of the devil. And at this time we have a story written by a Spaniard in the Latin tongue, and affirmed by many godly and well learned men, which story happened in a town of Germany, where a poor husbandman, lying sore sick and ready to die, they that kept him company in the chamber, where he lay, saw a man of great stature and very horrible to look upon, his eyes being all fiery, coming into the chamber. This terrible devil, turning himself unto the sick body, said; "Sir, thou must die this day, and I am come hither to fetch thy soul, for that pertaineth unto me."

The sick man answered with a good countenance, saying, "I am ready to depart, whensoever I shall be called of my Lord, which gave unto me my soul, and put the same into my body; therefore unto him only I will deliver it, and not unto thee, for he hath delivered my soul from thy power, with the precious blood of his only Son."

Then said the devil, "Thou art laden with many sins, and I am come hither to write them together." And forthwith he drew out of his bosom pen, ink, and paper, setting himself at the table, that stood there ready to write upon.

The sick man, hearing his mind, and perceiving his intent, said, "I know myself to be laden with many sins, but yet I believe that the same are taken away through the passion and suffering of Christ, through whom I stedfastly believe that the heavenly Father is pleased with me; but yet if thou wilt write my sins, thou mayst do it, and then write thus, that all my righteousness is as a filthy cloth, therefore I cannot stand in the judgment of God."

The devil sitting at the table wrote this with a good will, and desired the sick man to go forward in confessing and numbering his sins. Then the

sick man, alleging the Scripture, saith, “ The eternal and living God promised, saying, ‘ For mine own sake only, I take away your iniquities.’ Further, thou, O God, hast promised, that though our sins be as red as scarlet, thou wilt make them as white as snow.”

But these words he wrote not, but instantly desired him to go forward: as he had begun. Then the sick man with great sorrow and heaviness cried out, saying, “ The Son of God appeared to that end, that he might destroy the works of the devil.” And after these words the devil vanished out of sight, and shortly after, the sick man departed unto the living God.

Here, you see how the devil will go to work with us when we are sick, therefore let us learn now, when we are in health, to know God and his word, that we may withstand this horrible enemy, knowing that we shall have the victory through Christ, our Saviour, in whom and by whom God is pleased with us, and taketh in good part all our doings.

We have a common saying amongst us, “ Every thing is, as it is taken.” We read of King Henry the Seventh, at a time as he was served with a cup of drink, a gentleman that brought the cup, in making obeisance, the cover fell to the ground, the King, seeing his folly, saith, “ Sir, is this well done?”—“ Yea, Sir,” said he, “ if your Majesty take it well.” With this pretty answer the King was pacified.

So is it with us, as touching our salvation. Our works are imperfect, but God taketh the same well for Christ’s sake. He will not impute unto us the imperfectness of our works, for all our imperfections and sins are drowned in the blood of our Saviour Jesus Christ: and whosoever believeth the same stedfastly shall not perish. But we must be sure of

it, we may not doubt, but be certain that Christ hath destroyed the works of Satan ; that is, he has taken his power from him, so that he can do us no more harm. And we must certainly believe his promises, which are, that we shall have life everlasting in believing in him, and being sure of his promises, then are we sure of our salvation. Here you see, that we must seek our salvation, not in our works, but in Christ. For if we look upon our works, we shall never be sure ; as I said before, they will be evil and imperfect, and evil works deserve anger ; and imperfect works are punishable, and not acceptable, and therefore they deserve no heaven, but rather punishment.

But you will say, “ Seeing we can get nothing with good works, we will do nothing at all, or else do such works, as shall best please us, seeing we shall have no reward for our well doings.” I answer, we are commanded by God’s word to apply ourselves to goodness, every one in his calling : but we must not do it to the end to deserve heaven thereby, we must do good works, to shew ourselves thankful for all his benefits, which he has poured upon us, and in respect of God’s commandment, considering that God willeth us to do well, not to make a merit of it ; for this were a denying of Christ, to say, “ I will live well and deserve heaven.” This is a damnable opinion ; let us rather think thus, “ I will live to shew myself thankful towards my loving God, and Christ my redeemer.”

Further, in this Gospel is to be noted the earnestness of these three men, which were but Gentiles, as you have heard before. These men were not double-hearted, speaking one thing with their tongues, and thinking another thing in their hearts. No, they are none such, but they openly profess wherefore they come, and say, “ Where is this new-

born king of the Jews? for we have seen his star, and are come to worship him." This is a great matter for them to do. For the Jews at that time had a king whose name was Herod, not a Jew born, but an Idumean, which was not their lawful nor natural king, but somewhat with craft and subtlety, and somewhat with power, he had gotten the crown and the kingdom.

Now, the men came inquiring for the lawful king, which was newly born; which thing they could not do without danger of their lives. But here appeareth, that faith feareth no danger. They had seen the star, and they were sure and certain in their hearts that the King of all kings was born, and they believed that this king was able to deliver them out of trouble, and this confidence and faith in God made them hearty to go and inquire without any dissembling for this new king, not fearing the old, &c.

Herod, hearing this news, was much troubled, for he was afraid the matter would go against him, and that he should be thrust out of his seat, which had been a great displeasure unto him. For he was not minded to give place to any other king with his good will. And also the citizens were sore dismayed, for they would rather have rest and quietness and serve the old, than to receive the new, with peril of their goods and bodies. So we see at this day, where his Gospel is preached and this new king proclaimed, there are more, which had rather be in quietness and serve the devil, than stand in jeopardy of their lives and serve God, and so they esteem this world more than God, his word, and their own salvation.

The said Herod, as soon as he heard these tidings, sent for the bishops and learned men, and inquired of them, where Christ should be born. The bishops were well seen in the prophets and the law, and

made answer forthwith, that Christ should be born in Bethlehem. Herod, hearing that, sent for the wise men to examine them better of the matter, asking them, what time they had seen the star. And after that he had reasoned enough with them, he sent them to Bethlehem, saying, "Go and search for the child, and when you have found him, bring me word again, that I may come and worship him also."

See what a crafty fox this Herod was, as our Saviour called him! He made a pretence, like as if he were willing to give over his kingdom, and to give place unto the new king. Such was his pretence outwardly. But his heart was poisoned with the poison of cruelty and ambition, so that he was minded to have killed the child, as soon as he might get him; which, his intent, appeared afterward. For he, hearing that the wise men were returned another way into their country, sent by and by his guard, and killed all the children that were two years of age and under at Bethlehem, and in the country. But for all his cruelty God was able to preserve Christ that he should not be slain amongst these children. Therefore, the angel giveth Joseph warning, that he should go into Egypt.

Here, learn to trust in God, for "against the Almighty prevaieth no counsel." This Herod thought himself wiser than God and the whole world: yet for all that he was much deceived, for he could neither destroy the wise men nor Christ, with all his wit and counsel; the Lord that sitteth above, laughed him to scorn, he brought his counsel to nought, and he delivered them out of his hands. So undoubtedly he will do with us. He will deliver us out of all our troubles, and from all our enemies, whensoever they shall oppress us, if we do put our trust in him.

Now, after they were departed from Herod, they go their ways, seeking the child. And, as soon as they came out of the city, they see the star, which guided them until they came unto the house where Jesus was, with his mother and Joseph his father-in-law. And when these men came thither, what did they? They worshipped him. Note here, they worshipped him, saith the Evangelist. Here is confounded and overthrown the foolish opinion and doctrine of the Papists, which would have us to worship a creature before the Creator, Mary before her son: these wise men do not so. They worship not Mary, and wherefore? Because God only is to be worshipped, but Mary is not God; therefore they worship not her, but him, which is the very natural Son of God, yea, God himself, and yet very man. And therefore, if it had been allowed or commanded, that Mary the mother of Christ, should have been called upon and worshipped; surely then had these wise men been greatly to blame; but they knew that Mary was a blessed woman above all women, and yet not such a one as should be called upon and worshipped.

Let all those learn here, that are so foolish, that they will call rather upon Mary, on whom they have no commandment to call, than upon God, which hath commanded us to call upon him, as he saith every where in the Psalms, "Call upon me in the time of thy trouble, and I will hear thee."

They gave him gifts, gold, myrrh, and frankincense: gold, they gave him to signify his kingdom; myrrh, to signify his mortality; frankincense, to signify his priesthood. And afterwards they departed another way into their countries by the admonition of the angel. After their departure, Joseph with Mary and the child fled into Egypt for fear of Herod, who was minded to destroy the child.

Where you learn to know the wonderful provision that God ever maketh for those, that put their trust in him. For to the intent they might have wherewith to bear their costs for such a journey, God moved their hearts, that they should give him gold.

Learn, I say, here to put your trust in God, and to have a good confidence in him, for he is such a loving father to those that trust in him, that he will not suffer them to have lack or need of any thing in this world, of food and necessary things, for he careth for us that believe in him, as well as for Mary and her son. Therefore, he will not suffer us to have lack of that which is needful to soul or body, for the king and prophet David saith, "I have never seen the just man forsaken or rejected of God, nor cast away." No (saith he), I have never seen a just man perish for lack of necessary things.

But what is a just man? He is just that believeth in our Saviour; for, as you have heard before, those which believe in Christ are justified before God, they are clean delivered from all sins, and therefore may be called just: for so they are in the sight of God, such (saith the prophet) he hath never seen forsaken of God. But for all this we may not tempt God, we must labour and do our business, every one in his vocation and order, wherein God hath called him. Labour thou, and God will bless thee, and increase thy labours, so that thou shalt have no lack of necessary things, so long as thou walkest uprightly in thy vocation; like as he provided for Mary and her child, but yet thou must labour and do thy business, as it is written, Be content to work for thy living, and it shall go well with thee, and thou shalt have enough, for I will make thee a living. Which promise of God is surely a comfortable thing, but little regarded of the people. For they do like as if there were no God, and deceive

and oppress one another. Every man scrapeth for himself, ever in fear that he shall lack, nothing regarding that promise of God. But God is yet alive, and surely he will most grievously punish such horrible unthankfulness and mistrust of his word and promise. What might be more comfortable unto us, if we had grace to believe it, than his loving promises, wherein he sheweth himself a loving Father?

David saith, "I have been young, and now am old, but yet I never saw the righteous lack bread." Here learn, O man, to have respect to Godward, esteem the word of God and his promises as they are, that is, most certain and true. Believe them, hang upon them, labour and do thy business truly, and it shall be well with thee, thou shalt have enough, thou shalt have a storehouse that never shall be empty, that is, thy labour. For the poor man's treasure-house is his labour and travail, and he is more sure of his living than the rich. For God's promises cannot be stolen by any thief. God promiseth him a living that truly laboureth, and putteth his trust in him. But the rich man is not sure of his riches, for a thief may come and steal them, or else the same may perish by fire, or one way or other. Therefore the poor faithful man is more sure of his living, than if he had the same in his chest. For God's promises are not vain, they are most certain, and happy are those which believe the same. They shall have not only in this world enough, but afterwards everlasting life without all sorrow and misery.

This much I was minded to tell you of this Gospel; now let us return to the Gospel of this day, wherein I will note two or three short notes, for I will not trouble you much longer, because that time is much spent.

And when he was twelve years old, &c. God Al-

mighty had commanded in his law (Deut. xvi.) that all the males should come together three times in the year, for these three causes.

The first was, that they should learn to trust in God, and not in their own strength. And it was a great matter unto them to leave the land void. As if we Englishmen had a commandment to come all to London, and leave our country, were it not to be feared that the country should be hurt either by the Scotch or Frenchmen in our absence? Surely, I think it were very dangerous. So at that time, the Jews had great and mortal enemies round about them, yet God commanded them to leave the land void, as who would say, "Come you together after my commandment, and let me alone with your enemies; I will keep them from you, that they shall not hurt you." And this was the first cause why he would have them come together.

The second cause was, that they should learn the law and commandments of God, for there was the chief temple of the Jews, and all the spirituality of the whole land were there gathered together and taught the people the law, and how they should walk before God, and this was the second cause.

The third cause of their coming together was for acquaintance sake, for God would have them knit together in earnest love and charity. And therefore he willeth them to come together, that they that dwelled on the one side of the land might be acquainted with them that dwelled on the other side, so that there might be a perfect love between them. For God hateth nothing more than discord. And these are the causes why they were commanded to come together every year three times.

Now, at this time Mary went with her husband Joseph. Belike she was desirous to hear the word of God, which made her to take so great journey in

hand, for she was not commanded by the law to be there, for women were at their liberty to go or tarry.

Here, note the painfulness of Mary, that she was content to go so great a journey for God's sake. I fear this journey of hers will condemn a great many of us, which will not go out of the door to hear God's word. Therefore learn here, first, to love and embrace God's word. Secondly, to follow all good orders. Thirdly, to be content to go with thy neighbours every holy day to the church, for it is a good and godly order, and God will have it so.

But, peradventure, you will say unto me, How chance you go not to the service upon the holy days? I have none other excuse but this, namely, that I shall go thither in vain. Mary went thither to hear the word of God, and if I might hear the word of God there, I would go thither with a good will. But first, the parson of the church is ignorant and unable to teach the word of God, neither beareth he any good will to the word of God, therefore it were better for me to teach my family at home, than to go thither and spend the time in vain, and so lose my labour. This I have to allege for myself, that if the curate were as he ought to be, I would not be from the church upon the holy day.

Jesus and Mary with all their neighbours were at Jerusalem. And after they had done their business, they came home again; Mary in the company of other women, and Joseph her husband in the company of men, but Jesus the child was left behind. For Mary thought he was with his father, and Joseph thought he was with his mother. At night when they were met together, she asked him, and he asked her for the child: for before they were not aware that they had lost him. Oh, what sorrow and tri-

bulation arose then in their hearts ! I think no tongue can shew what pain and sorrow this mother felt in her heart for the loss of her child : for she thought thus, God hath rejected me, and therefore hath taken my son from me, I shall no more find him. Alas, that ever I was born, that I should lose my son, whom I heard say should be the Saviour of the world ! This Saviour is lost now through my negligence and slothfulness : what shall I do ? Where shall I seek ? In this great heaviness she turned back again to Jerusalem, inquiring for him by the way amongst their friends and acquaintance. But he could neither be heard of, nor found, until they came to Jerusalem, where they found him amongst the doctors and learned men, arguing with them, and posing them.

Here, is to be noted a negligence in Mary and Joseph ; therefore they, which go about to make Mary to be without sin, are much deceived : for here it appeareth plainly, that Mary was in a fault. Here, also, all parents may learn to be diligent and careful about their children. The common sort of parents are either too careful for their children, or else too negligent. But the right carefulness, that you should have over your children is, first, to consider that God hath appointed his angels to keep and save your children from all peril and danger, that may happen unto them ; as it plainly appeareth daily. For surely a child is in many dangers of his life daily, but the angel of God keepeth them, and therefore the parents should not be too careful, neither yet too negligent. For they should consider, that it is the will, pleasure, and commandment of Almighty God, that they should keep their children in safe custody, and to preserve them, as much as in them lieth, from all danger and harm.

Further, here is to be noted, that this fault and sin of Mary was not set out to bolden us to sin, but rather to keep us from desperation, when we have sinned, making this reckoning: "Hath God pardoned his saints and forgiven their faults? Then he will be merciful unto me, and forgive my sin." So by their example we may strengthen our faith, and not take boldness from them to sin.

After that they found him, Mary beginneth to quarrel with him, saying, "Son, why hast thou done thus unto us?" Here she speaketh like a mother, and is very quick with him. But he made as quick an answer, saying; "Know ye not that I must do the will of my Father?" We learn here, how far forth children are bound to obey their parents; namely, so far as the same may stand with godliness. If they will have to go further, and pluck us from true religion and the serving of God, making them this answer, "We ought rather to obey God than men." For otherwise we are bound to obey our parents. Here not only children may learn, but subjects and servants, to obey their king and masters, so far as it may stand with God's pleasure, and further to go we ought not.

The child went home with them, and was obedient to them, although partly he had signified unto them, wherefore he was sent into the world, namely, to teach men the way to heaven. Yet he remained with them in his obedience from this time, being of the age of twelve years, unto the age of thirty years. And in this mean time (as is to be thought) he exercised his father's occupation, which was a carpenter. This is a wonderful thing, that the Saviour of the world, and the King above all kings, was not ashamed to labour; yea, and to use so simple an occupation. Here he did sanctify all manner of occupations, ex-

horting and teaching us with his example, every man to follow and keep the state, wherein God hath called him, and then we shall have living enough in this world, doing well and after his pleasure, and in the world to come life everlasting, which Christ by his death and passion hath deserved for us. To whom with God the Father and the Holy Ghost, be all honour and glory, both now and for ever. Amen.

A SERMON,

PREACHED BY MASTER HUGH LATIMER, ON SUNDAY
CALLED SEPTUAGESIMA, THE 13TH DAY OF
FEBRUARY. ANNO 1552.

Mat. xx. 1, &c. *The kingdom of heaven is like
unto a man, that is an householder, &c.*

THIS parable is written by the Evangelist Matthew in the xxth chapter, and is very dark and hard to be understood; yea, there is no harder piece of Scripture written by any Evangelist. Therefore it may well be called hard meat, not meat for mowers, nor ignorant people; which be not exercised in the word of God. And yet there is none other diversity in this Scripture, than is in any other: for though many Scriptures have divers expositions (as well to be allowed of, so long as they keep them in the tenor of the catholic faith), yet they pertain all to one end and effect, and they be all alike: therefore, although this parable be harder to understand than the others, at the first hearing or reading, yet, when we shall well advise and consider the same, we shall find it agreeable unto all the others.

Now to come to the matter, there are some learned men which apply this parable unto the ages of a man. For a man-child, when he is born, first he is a child, afterwards he becomes a lad, then a young man, and after that a perfect man.—And in process of time he becometh an old man, and at length a cripple and impotent.

Some there be, which apply it to the ages of the world, as from Adam to Noah was the first hour. From Noah to Abraham: from Abraham to David:

from David to Christ: from Christ to the end of the world.

Some there be, which would have an allegory of it: but all agree in this point, namely, that it is not requisite in a parable to expound every word of the same. For every parable hath a certain scope, to the which we must have a respect, and not go about to set all the words together, or to make a gloss for the same: for it is enough for us, when we have the meaning of the principal scope, and more needeth not.

Now the principal cause and end, to the which our Saviour hath had respect in this parable, is, that he will teach us hereby that all Christian people are equal in all things appertaining to the kingdom of Christ. So that we have one Christ, one redeemer, one baptism, and one gospel, one supper of the Lord, and one kingdom of heaven. So that the poorest man, and most miserable that is in the world, may call God his Father, and Christ his Redeemer, as well as the greatest king or emperor in the world. And this is the scope of this parable, wherein Christ teacheth us this equality. And if this now were well considered, the whole parable will be easily and soon understood.

Here is declared unto us, that some laboured the whole day, which were hired for a penny, that is, of our money, ten pence: for like as we have a piece of money which we call a shilling, and that is value twelve pence; so the Jews had a piece that they called *denarium*, and it was in value ten of our pence. The first company wrought twelve hours, and the other wrought, some nine hours, some seven hours, and some three hours, and some but one hour. Now when evening was come, and time of payment drew on, the householder said to his steward, "Go, and give every man alike, and begin at those that came last." And when the others, that came early

in the morning, perceived that they should have no more than those that had wrought but one hour, they murmured against the householder, saying; "Shall those, that have laboured but one hour, have as much as we, that have wrought the whole day?" The householder perceiving their malicious mind, said to one of them, "Friend, wherefore grudgest thou? is it not lawful for me to do with mine own what pleaseth me? have I not given thee what I promised thee? Content thyself, therefore, and go thy way, for it hath pleased me to give unto this man, which hath wrought but one hour, as much as unto thee." This is the sum of this parable, which he concludeth with this sentence, "The first shall be last, and the last first."

First consider, who are these murmurers? The merit-mongers, which esteem their own works so much, that they think heaven scarce sufficient to recompense their good deeds; namely, for putting themselves to pain, with saying of our Lady's psalter, and gadding on pilgrimage and such-like trifles. These are the murmurers, for they think themselves holier than all the world, and therefore worthy to receive a greater reward than other men: but such men are much deceived, and are in a false opinion, and if they abide and continue therein, it will bring them to the fire of hell. For man's salvation cannot be gotten by any work, because the Scripture saith: "Life everlasting is the gift of God." True it is, that God requireth good works of us, and commandeth us to avoid all wickedness. But for all that, we may not do our good works, to the end to get heaven withal; but rather to shew ourselves thankful for that, which Christ hath done for us, who with his passion hath opened heaven unto all believers, that is, unto all those that put their hope and trust, not in their deeds, but in his death

and passion, and study to live well and godly. And yet not to make merits of their own works, as though they should have everlasting life for them, as our monks and friars, and all our religious persons were wont to do, and therefore may rightly be called murmurers. For they had so great store of merits, that they sold some of them unto other men. And many men spent a great part of their substance to buy their merits, and to be a brother of their houses, or to obtain one of their coats or cowls, to be buried in. But there is great difference between the judgment of God and the judgment of this world. They in this world were accounted most holy above all men, and so most worthy to be "first;" but before God they shall be "last," when their hypocrisy and wickedness shall be opened. And thus much I thought to say of the murmurers.

Now I will go about to apply all the parts of this parable. For, as I said before, it is enough for us, if we know the chief point and scope of the parable, which is, that there shall be one equality in all the things, that appertain to Christ. Inasmuch, that the rulers of this realm have no better a God, no better sacraments, and no better a gospel than the poorest in this world. Yea, the poorest man hath as good right to Christ and his benefits, as the greatest man in the world. This is comfortable to every one, and specially to such as are in miseries, poverty, and other calamities; which, if it were well considered, we would not be so desirous to come aloft, and to get riches, honour, and dignities in this world, as we now are; nor yet so malicious, one against another, as we be. For we would ever make this reckoning with ourselves, each man in his vocation. The servant would think thus with himself: "I am a servant poor and miserable, and must live after the pleasure of my master, I may not have

my free will : but what then ? I am as sure that I have as good a God, as my master hath, and I am sure, that my service and business pleaseth God as much (when I do it with a good faith), as the preachers, or curates, in preaching or saying of the service."

For we must understand that God esteemeth not the diversity of the works, but he hath a respect unto the faith. For a poor man, which doth his business in faith, is as acceptable unto God, and hath as good right to the death and merits of Christ, as the greatest man in the world. So go through all estates ; whosoever applieth his business with faith, considering that God willeth him so to do ; surely the same is most beloved of God. If this were well considered and printed in our hearts, all ambition and desire of promotions, all covetousness and other vices would depart out of our hearts. For it is the greatest comfort that may be unto poor people (specially such as are nothing regarded in this world), if they consider that God loveth them as well as the richest in this world ; it must needs be a great comfort unto them.

But there be some that say, that this sentence, "the first and the last," is the very substance of the parable. And here you shall understand, that our Saviour Christ took occasion to put forth this parable, when there came a young man demanding of him in the sixth chapter of this Evangelist, saying, "What shall I do to come to everlasting life ?" Our Saviour, after he had taught him the commandments of God, bade him go and sell all that he had, and give it to the poor, and come and follow him. He, hearing this, went away heavily, for his heart was cold, and then our Saviour spake very terribly against rich men, saying, "It is more easy for a camel to go through the eye of a needle, than for a rich

man to enter into the kingdom of heaven." A *camel* is a great *cable* of a ship, which is more likely than a beast, that is called a camel.

The disciples, hearing this, said, "Who then can be saved?" He made them answer, "God is Almighty, and that which is impossible to men, is possible with God." Signifying, that he condemneth not all rich men, but only those that set their hearts upon riches, that care not how they get them, and when they have them, they abuse them to the satisfying of their own carnal appetites and fleshly delights and pleasures, and not to the honour of God. And again such riches as are justly, rightly, and godly gotten, those are the good creatures of God, being rightly used to the glory of God and comfort of their neighbours, not hoarding nor keeping them up to make treasures of them. For riches are indifferent, and are not evil of themselves, but they are made evil, when our heart is set upon them, and that we put hope in them; for that is an abominable thing before the face of God.

Now, after these words, spoken by our Saviour Christ, Peter cometh forth saying, "Lo, we have forsaken all that we had, what shall be our reward?" Peter had forsaken all that he had, which was but little in substance, but yet it was a great matter to him, for he had no more but that little. Like to the widow which cast into the treasury two mites, yet our Saviour praised her gift above all, that gave before her. Here thou learnest, that when thou hast but little, yet give of the same little, as Tobias teacheth his son; for it is as acceptable unto God, as though it were a greater thing.

So Peter in forsaking his old boat and net, was allowed as much before God, as if he had forsaken all the riches in the world. Therefore he shall have a great reward for his old boat. For Christ saith

that he shall be one of them, that shall sit and judge the twelve tribes of Israel. And to signify them to be more than the others, he giveth them the name of judges, meaning that they shall condemn the world, like as Almighty God speaketh of the queen of Sheba, that in the last day she shall arise and condemn the Jews, that would not hear Christ, and she came so great a journey to hear the wisdom of Solomon. Then he answered and said, "Whosoever leaveth father, or mother, or brethren, for my sake, shall receive an hundred fold, and shall inherit everlasting life." Now what is this, to leave father and mother? When my father or mother will hinder or let me in any goodness, or would persuade me from the honouring of God and faith in Christ, then I must forsake, and rather lose the favour and good will of my father and mother, than to forsake God and his holy word..

And now Christ addeth and saith, "The first shall be the last, and the last shall be the first;" alluding to Peter's saying, that sounded as though Peter looked for a reward for his deeds; and that is it, which is the let altogether. If a man come to the gospel and heareth the same, and after hath a respect to reward, such a man shall be *ultimus*, that is the last. If these sayings were well considered of us, surely we should not have such a number of vain gospelers, as we now have, that seek nothing but their own commodities, under the name and colour of the gospel. Moreover, he teacheth us to be meek and lowly, and not think much of ourselves: for those that are greatly esteemed in their own eyes, they are the least before God. For "he, that humbleth himself shall be exalted," according to the Scripture which saith, "God resisteth the proud, and advanceth the humble and meek." And this that he saith, "the first shall be the last," teacheth us to be careful, and

not to stand in our own conceit, but ever to mistrust ourselves, as St. Paul teacheth, saying, "Whosoever standeth, let him take heed he fall not." And therefore may not put trust in ourselves, but rather in God.

Further in this saying of our Saviour is comprehended a great comfort. For those, that are accounted of the world to be the most vile slaves and objects, may by this saying have a hope to be made the first and the most principal; for although they be never so low, yet they may arise again, and become the highest. And so this is to us a comfortable sentence, which strengtheneth our faith, and keepeth us from desperation and falling from God.

And at the end he saith, "Many are called and few are chosen." These words of our Saviour are very hard to understand, and therefore it is not good to be too curious in them, as some vain fellows do, who seeking carnal liberty, pervert, toss, and turn the word of God, after their own mind and purpose. Such (I say), when they read these words, make their reckoning thus, saying: "What need I to mortify my body with abstaining from all sin and wickedness? I perceive God hath chosen some, and some are rejected. Now, if I be in the number of the chosen, I cannot be damned: but if I be accounted among the condemned number, then I cannot be saved, for God's judgments are immutable." Such foolish and wicked reasons some have, which bring them either to desperation, or else to carnal liberty. Therefore, it is as needful to beware of such reasons or expositions of the Scriptures, as it is to beware of the devil himself.

But if thou art desirous to know whether thou art chosen to everlasting life: thou mayst not begin with God, for God is too high: thou canst not comprehend him. The judgments of God are

unknown to man, therefore thou mayst not begin there. But begin with Christ, and learn to know Christ, and wherefore he came, namely, that he came to save sinners, and made himself a subject to the law, and a fulfiller of the same, to deliver us from the wrath and danger thereof, and therefore was crucified for our sins, and rose again, to shew and teach us the way to heaven, and by his resurrection to teach us to arise from sin; so also his resurrection teacheth and admonisheth us of the general resurrection. He sitteth at the right hand of God, and maketh intercession for us, and giveth us the Holy Ghost, that comforteth and strengtheneth our faith, and daily assureth us of our salvation.

Consider, I say, Christ and his coming, and then begin to try thyself, whether thou art in the book of life, or not. If thou findest thyself in Christ, then thou art sure of everlasting life. If thou be without him, then thou art in an evil case. For it is written, "No man cometh unto the Father, but through me." Therefore, if thou knowest Christ, then thou mayst know further of thy election. But when we are about this matter, and are troubled within ourselves, whether we be elect or no, we must ever have this maxim or principal rule before our eyes, namely, that God beareth a good will towards us, God loveth us, God beareth a fatherly heart towards us.

But you will say, How shall I know that, or how shall I believe that? We may know God's will towards us, through Christ. God hath opened himself unto us by his Son Christ. For so saith John, the Evangelist: "The Son, which is in the bosom of the Father, he hath revealed:" therefore, we may perceive his good will and love towards us: he hath sent the same, his Son, into this world, which hath suffered most painful death for us. Shall I now

think that God hateth me? Or shall I doubt of his love towards me?

Here you see, how you shall avoid the scrupulous and most dangerous question of the predestination of God. For if thou wilt inquire his councils, and enter into his consistory, thy wit will deceive thee, for thou shalt not be able to search the councils of God. But if thou begin with Christ, and consider his coming into the world, and dost believe, that God hath sent him for thy sake, to suffer for thee, and to deliver thee from sin, death, the devil, and hell; then, when thou art so armed with the knowledge of Christ, then, I say, this simple question cannot hurt thee; for thou art in the book of life, which is Christ himself.

Also we learn by this last sentence, that “many are called;” that the preaching of the gospel is universal: that it pertaineth to all mankind: that it is written, “Through the whole earth their sound is heard.” Now, seeing that the gospel is universal, it appeareth that he would have all mankind saved, and that the fault is not in him, if we be damned. For it is written thus, “God would have all men to be saved.” His salvation is sufficient to save all mankind, but we are so wicked of ourselves, that we refuse the same, and we will not take it, when it is offered unto us, and therefore he saith, “Few are chosen,” that is, few have pleasure and delight in it, for the most part are weary of it, they cannot abide it. And there are some, that hear it, but they will abide no danger for it: they love more their riches and possessions, than the word of God. And therefore, “few are chosen,” there are but a few that stick heartily unto it, and can find in their hearts to forego this world for God’s sake and his holy word. There are some now-a-days, that will

not be reprehended by the gospel, they think themselves better than it.

Some again are so stubborn, that they will rather forswear themselves, than confess their sins and wickedness. Such men are cause of their own damnation, for God would have them saved, but they refuse it, like as did Judas the traitor, whom Christ would have had to be saved, but he refused his salvation. He refused to follow the doctrine of his master, Christ. And so, whosoever heareth the word of God and followeth it, the same is elect by him. And again, whosoever refuseth to hear the word of God, and to follow the same, is damned. So that our election is sure, if we follow the word of God. Here is now taught you, how to try out your election, namely, in Christ. For Christ is the accounting-book and register of God. Even in the same book, that is, Christ, are written all the names of the elect.

Therefore we cannot find our election in ourselves, neither yet in the high council of God; for, "Unsearchable are the judgments of the Most High." Where shall I then find my election? In the accounting-book of God, which is Christ: for thus it is written, "God hath so entirely loved the world, that he gave his only begotten Son, to that end, that all, that believe in him, should not perish, but have life everlasting." Whereby appeareth most plainly, that Christ is the book of life, and that all, that believe in him, are in the same book, and so are chosen to everlasting life, for only those are ordained, which believe.

Therefore, when thou hast faith in Christ, then thou art in the book of life, and so art thou sure of thy election. And again, if thou be without Christ and have no faith in him, neither art sorry for thy wickedness, nor have a mind or purpose to leave

and forsake sin, but rather exercise and use the same; then thou art not in the book of life, as long as thou art in such a case; and therefore shalt thou go into everlasting fire, namely, if thou die in thy wickedness and sin without repentance.

But there is none so wicked, but he may have a remedy: what is that? Enter into thine own heart, and search the secrets of the same. Consider thine own life, and how thou hast spent thy days. And if thou find in thyself all manner of uncleanness and abominable sins, and so seest thy damnation before thine eyes, what shalt thou then do? Confess the same unto thy Lord God, be sorry that thou hast offended so loving a Father, and ask mercy of him in the name of Christ, and believe stedfastly that he will be merciful unto thee in the respect of his only Son, who suffered death for thee. And then have a good purpose to leave all sin and wickedness, and to withstand and resist the affections of thine own flesh, which ever fight against the spirit, and to live uprightly and godly after the will and commandment of thy heavenly Father. If thou go thus to work, surely thou shalt be heard, thy sins shall be forgiven thee, God will shew himself true in his promise. For to that end he hath sent his only Son into this world, that he might save sinners. Consider therefore, I say, wherefore Christ came into this world; consider also the great hatred and wrath that God beareth against sin; and again consider his great love, shewed unto thee, in that he sent his only Son to suffer most cruel death, rather than that thou shouldest be damned everlastingly.

Consider, therefore, this great love of God the Father; amend thy life, fly all occasions of sin and wickedness, and be loth to displease him. And in this doing thou mayst be assured that though thou hadst done all the sins of the world, they shall neither

hurt nor condemn thee, for the mercy of God is greater than all the sins of the world. But we sometimes are in such a case, that we think we have no faith at all, or if we have any, it is very feeble and weak. And therefore these are two things, to have faith, and to have the feeling of faith. For some men would fain have the feeling of faith, but they cannot attain unto it, and yet they may not despair, but go forward in calling upon God, and it will come at the length, God will open their hearts, and let them feel his goodness.

And thus you may see, who are in the book of life, and who are not. For all those, that are obstinate sinners, are without Christ, and so not elect to everlasting life, if they remain in their wickedness. There are none of us all, but we may be saved by Christ, and therefore let us stick hard unto it, and be content to forego all the pleasures and riches of this world for his sake, who for our sake forsook all the heavenly pleasures, and came down into this miserable and wretched world, and here suffered all manner of afflictions for our sake. And therefore it is meet, that we should do somewhat for his sake, to shew ourselves thankful unto him, and so we may assuredly be found among the first and not among the last, that is to say, among the elect and chosen of God, that are written in the accounting book of God, that are those that believe in Christ Jesu, to whom with God the Father and the Holy Ghost be all honour and glory, world without end. Amen.

S E R M O N S *

Made upon the Lord's Prayer by the Right Reverend Father in God, Master Hugh Latimer, before the right virtuous and honourable Lady Catherine Duchess of Suffolh, Anno 1552.

Our Father which art in heaven, &c. I have entered of late into the way of preaching, and spoken many things of prayer, and rather of prayer than of any other thing. For I think, there is nothing more necessary to be spoken of, nor more abused than prayer was by the craft and subtilty of the devil. For many things were taken for prayer, when they were nothing less. Therefore, now also I have thought it good to intreat of prayer, to the intent that it may be known how precious a thing right prayer is. I told you first, what prayer is. Secondly, to whom we ought to pray. Thirdly, where and in what place we ought to pray. And fourthly, I told you the diversity of prayer, namely, of the common prayer and the private. These and such-like things I have dilated and expounded unto you in the open pulpit.

Now, at this present time I intend, as by the way of lecture, at the request of my most gracious lady, to expound unto you (her household servants, and others, that be willing to hear), the right understanding and meaning of this most perfect prayer,

* The edition of bishop Latimer's sermons, from which the transcript is made for the present publication, is that of A. D. 1572, by his faithful attendant, Augustine Bernher. It may be proper to remark, that in the original sermons, where a quotation from Scripture is made, it is usually given first in Latin, then in English; in such instances the Editors have thought it preferable to omit the former, as a needless redundancy.

which our Saviour himself taught us, at the request of his disciples, which prayer we call the *Pater noster*.

This prayer of our Lord may be called a prayer above all prayers, the principal and most perfect prayer, which prayer ought to be regarded above all others, considering that our Saviour himself is the author of it: he was the maker of this prayer, being very God, and very man. He taught us this prayer, which is a most perfect schoolmaster, and commanded us to say it: which prayer contains great and wonderful things, if a learned man had the handling of it. But as for me, such things, as I have conceited by the reading of learned men's books, so far forth as God will give me his grace and spirit, I will shew unto you, touching the very meaning of it, and what is to be understood by every word contained in this prayer. For there is no word, idle, or spoken in vain. For it must needs be perfect, good, and of great importance, being our Saviour's teaching, which is the wisdom of God itself.

There be many other psalms and prayers in Scripture, very good and godly, and it is good to know them. But it is with this prayer (the Lord's prayer, I say), like as with the law of love. All the laws of Moses, as concerning what is to be done to please God, how to walk before him uprightly and godly: all such laws are contained in the law of love, viz. "Thou shalt love the Lord thy God with all thy heart, with all thy soul, and with all thy mind, and thy neighbour as thyself:" even so it is with this prayer. For like as the law of love is the sum and abridgment of the other laws: so this prayer is the sum and abridgment of all other prayers: all the other prayers are contained in this prayer, yea, whatsoever mankind hath need of to soul and body, that same is contained in this prayer.

This prayer hath six parts: it hath a preface, which some call a salutation, or a loving entrance: secondarily, the prayer itself. The entrance is this: "When ye pray, say, Our Father, which art in heaven," as who should say, "You Christian people, you that bear 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 Saviour Christ, that he would vouchsafe to teach us to pray: and in this prayer to signify unto us the good will, which our heavenly Father beareth towards us. Now to the matter.

Our Father: these words pertain not to the petitions; they be but an entering, a seeking favour at God's hands, yet if we well weigh and consider them, they admonish us of many things, and strengthen our faith wondrous well. For this word, "Father," signifieth we be Christ's brothers, and that God is our Father. He is the eldest Son, he is the Son of God by nature, we be his sons by adoption through his goodness. Therefore he biddeth us to call him, "Our Father," which is to be had in fresh memory, and great reputation. For here we are admonished, how that we be reconciled unto God: we, which were beforetime his enemies, are made now the children of God, and inheritors of everlasting life. This we be admonished by this word, "Father." So that it is a word of much importance and great reputation, for it confirmeth our faith, when we call him, "Father."

Therefore our Saviour, when he teacheth us to call God Father, teacheth us to understand the fatherly affection, which God beareth towards us, which thing maketh us bold and hearty to call upon him, knowing that he beareth a good will towards us, and that he will surely hear our prayers. When we be in trouble, we doubt of a stranger, whether he

will help us or not: but our Saviour commanding us to call God, "Father," teacheth us to be assured of the love and good will of God towards us. So by this word, "Father," we learn to establish and to comfort our faith: knowing most assuredly, that he will be good unto us.

For Christ was a perfect schoolmaster, he lacked ~~no~~ wisdom, he knew his Father's will and pleasure: he teacheth us, yea, and most certainly assureth us, that God will be no cruel judge, but a loving Father. Here we see, what commodities we have in this word, "Father." Seeing now, that we find such commodities by this one word, we ought to consider the whole prayer with great diligence and earnest mind. For there is no word nor letter contained in this prayer, but it is of great importance and weight; therefore, it is necessary for us to know and to understand it thoroughly, and then to speak it considerately with great devotion: else it is to no purpose to speak the words without understanding. It is but lip-labour and vain babling, and so unworthy to be called prayer (as it was in times past used in England).

Therefore, when you say this prayer, you must well consider, what you say. For it is better once said deliberately with understanding, than a thousand times without understanding, which is in very deed, but vain babling: and so more a displeasure, than a pleasure unto God. For the matter lieth not in much saying, but in well saying. So, if it be said to the honour of God, then it hath its effect, and we shall have our petitions, for God is true in his promises: and our Saviour, knowing him to be well affected towards us, commandeth us therefore to call him, "Father."

Here, you must understand, that like as our Sa-

viour was most earnest and fervent in teaching us how to pray, and call upon God for aid and help, and for things necessary both to our souls and bodies : so the devil, that old serpent, with no less diligence endeavoureth himself to let and stop our prayers, so that we shall not call upon God. And amongst other his lets, he hath one especially, wherewith he thinketh to keep us from prayer, which is the remembrance of our sins. When he perceiveth us to be disposed to pray, he cometh with his crafty and subtle conveyances, saying : “ What, wilt thou pray unto God for aid and help ? Knowest thou not, that thou art a wicked sinner, and a transgressor of the law of God ? Look rather to be damned and judged for thy ill doings, than to receive any benefit at his hands. Wilt thou call him, Father, which is so holy a God, and thou art so wicked, and miserable a sinner ? ” This the devil will say, and trouble our minds to stop and let us from our prayer : and so to give us occasion not to pray unto God. .

In this temptation we must seek for some remedy and comfort : for the devil doth put us in remembrance of our sins to that end, to keep us from prayer and invocation of God. The remedy for this temptation is to call our Saviour to remembrance, who hath taught us to say this prayer : he knew his Father’s pleasure, he knew what he did. When he commanded us to call God, “ Our Father,” he knew we should find fatherly affection in God towards us. Call this (I say) to remembrance, and again remember, that our Saviour hath cleansed, through his passion, all our sins, and taken away all our wickedness. So that as many, as believe in him, shall be the children of God. In such wise let us strive and fight against the temptations of the devil, which would not have us to call upon God, because we be sinners.

Catch thou hold of our Saviour, believe in him, be assured in thy heart, that he with his sufferings took away all thy sins.

Consider again, that our Saviour calleth us to prayer, and commandeth us to pray : our sins let us and withdraw us from prayer, but our Saviour maketh them nothing. When we believe in him, it is like, as if we had no sins. For he changeth with us, he taketh our sins and wickedness from us, and giveth unto us his holiness, righteousness, justice, fulfilling of the law, and so, consequently, everlasting life. So that we be like, as if we had done no sin at all : for his righteousness standeth us in good stead, as though we of our own selves had fulfilled the law to the uttermost.

Therefore, our sins cannot let us, nor withdraw us from prayer : for they be gone, they are no sins, they cannot be hurtful unto us. Christ dying for us, as all the Scriptures, both of the New and Old Testament, witness : “ He taketh away our sorrows.”

Like as when I owe unto a man an hundred pounds ; the day is expired, he will have his money ; I have it not, and for lack of it, I am laid in prison. In such distress cometh a good friend, and saith, “ Sir, be of good cheer, I will pay thy debts ;” and forthwith payeth the whole sum, and setteth me at liberty. Such a friend is our Saviour, he hath paid our debts, and set us at liberty, else we should have been damned, world without end, in everlasting prison and darkness. Therefore, though our sins condemn us, yet when we allege Christ, and believe in him, our sins shall not hurt us. For St. John saith, “ We have an advocate with God the Father, Jesus Christ, the righteous.”

Mark that he saith, “ An advocate,” not advocates ; he speaketh singularly, not plurally. We

have one advocate, not many, neither saints, nor any body else, but only him, and none other, neither by the way of mediation, nor by the way of redemption. He only is sufficient, for he only is all the doer; let him have all the whole praise. Let us not withdraw from him his majesty, and give it to creatures: for he only satisfieth for the sins of the whole world. So that all, that believe in Christ, be clean from all the filthiness of their sins. For St. John Baptist saith, "Behold the Lamb of God which taketh away the sins of the world!" Doth the devil call thee from prayer? Christ calleth thee unto it again: for so it is written, "To that end the Son of God appeared, to destroy the works of the devil."

But mark here, Scripture speaketh not of impenitent sinners; Christ suffered not for them; his death remedieth not their sins. For they be the bondmen of the devil and his slaves, and therefore Christ's benefits pertain not unto them. It is a wonderful saying that St. John hath, "Behold the Lamb of God, that taketh away the sins of the world." The devil saith unto me: "Thou art a sinner." Yea, saith St. John; "But the Lamb of God hath taken away thy sins." Also, "We therefore having a great high priest, which hath passed through the heavens, even Jesus, the Son of God, let us with boldness go unto the seat of his grace, that we may obtain mercy." Oh! it is a comfortable thing, that we have an access unto God.

Isaiah saith, "The pain of our punishment was laid upon him, and with his stripes are we healed." Further, in the New Testament we read, "Unto the same bear all prophets witness, that all they do receive forgiveness of sins by his name, which believe on him." Now you see, how ye be remedied from your sins; you hear how you shall withstand

the devil, when he will withdraw you from prayer. Let us therefore not give over prayer, but stick unto it. Let us rather believe Christ our Saviour, than the devil, which was a liar at the beginning. You know now, how you may prevent him, how you may put him off and avoid his temptations.

There is one other addition, afore we come to the petitions, which doth much confirm our faith, and increase the same, *which art in heaven*. These words put a diversity between the heavenly Father, and our temporal fathers. There be some temporal fathers, which would fain help their children, but they cannot; they be not able to help them. Again, there be some fathers, which are rich and might help their children, but they be so unnatural, they will not help them. But our heavenly Father, in that we call him Father, we learn that he will help, that he beareth a fatherly love towards us. *In heaven*; here we learn that he is able to help us, to give us all good things necessary to soul and body, and is mighty to defend us from all ill and peril.

So, it appeareth that he is a Father which will help, and that he being celestial, he is able to help us. Therefore, we may have a boldness and confidence, that he may help us, and that he will help us, where and whensoever we call. He saith, "I fill heaven and earth." And again, "Heaven is my seat, and the earth is my footstool." Where we see, that he is a mighty God, that he is in heaven and earth with his power and might. In heaven he is apparently, where face to face he sheweth himself unto his angels and saints. In earth he is not so apparently, but darkly and obscurely he exhibiteth himself unto us. For our corrupt and feeble flesh could not bear his majesty. Yet he filleth the earth, that is to say, he ruleth and governeth the same, ordering all things according unto his will and pleasure. There-

fore, we must learn to persuade ourselves, and undoubtedly believe that he is able to help, and that he beareth so good and fatherly a will towards us, that he will not forget us.

Therefore the king and prophet David saith, "The Lord looked down from heaven." As far as the earth is from heaven, yet God looked down; he seeth all things, he is in every corner; he saith, "The Lord hath looked down," not the saints. No, he saith not so. For the saints have not so sharp eyes, to see down from heaven. They be purblind and sand-blind, they cannot see so far, and have not so long ears to hear. And therefore our petition and prayer should be unto him, which will hear and can hear. For it is the Lord, that looketh down. He is here in earth (as I told you) very darkly, but he is in heaven most manifestly, where he sheweth himself unto his angels and saints, face to face.

We read in Scripture, that Abel's blood did cry unto God, where it appeareth that he can hear; yea, not only hear, but also see and feel. For he seeth over all things, so that the least thought of our hearts is not hid from him. Therefore, ponder and consider these words well, for they fortify our faith. We call him, "Father," to put ourselves in remembrance of his good will towards us. "Heavenly," we call him, signifying his might and power, that he may help and do all things according to his will and pleasure. So it appeareth most manifestly, that there lacketh neither good will nor power in him.

There was once a prophet, which, when he was ill treated of king Joash, said, "The Lord look upon it and revenge it." There be many men in England and other where else, which care not for God, yea, they be clean without God, which say in their hearts,

“Tush, the clouds cover him that he may not see, and he dwelleth above in heaven.” But, as I told you before, Abel's blood may certify to us of his present knowledge. Let us therefore take heed that we do nothing that might displease his majesty, neither openly nor secretly, for he is every where, and nothing can be hid from him. “He seeth it and will punish it.”

Farther, this word, “Father,” is not only apt and convenient for us to strengthen our faith withal (as I told you), but also it moveth God the sooner to hear us, when we call him by that name, “Father.” For he, perceiving our confidence in him, cannot choose but shew him like a father. So that this word, “Father,” is most meet to move God to pity, and to grant our requests. Certain it is, and proved by holy Scripture, that God hath a fatherly and loving affection towards us, far passing the love of bodily parents to their children. Yea, as far as heaven and earth are asunder, so far his love towards mankind exceedeth the love of natural parents to their children, which love is set out by the mouth of his holy prophet Isaiah, where he saith; “Can a woman forget the child of her womb, and the son whom she hath borne? And though she do forget him, yet will not I forget thee.”

Here, are shewed the affections and unspeakable love, which God beareth towards us. He saith, “May a woman?” He speaketh of the woman, meaning the man too: but because women most commonly are more affected towards their children than men be, therefore he nameth the woman. And it is a very unnatural woman, that hateth her child, or neglecteth the same. But, O Lord, what crafts and conveyances useth the devil abroad, that he can bring his matters to pass, that some women set aside not only all motherly affections, but also all natural

humanity, insomuch that they kill their own children, their own blood, and flesh.

I was of late credibly informed of a priest, which had taken in hand to be a midwife: O what an abominable thing is this! But what followed? He ordered the matter so, that the poor innocent was lost in the mean season. Such things the devil can bring to pass, but what then? God saith; Though a woman do forget her children, though they kill them, “yet will I not forget thee, saith the Lord God Almighty.” Truth it is, there be some women very unnatural and unkind, which shall receive their punishments of God for it. But for all that, we ought to beware, and not believe every tale told unto us, and so rashly judge. I know what I mean. There hath been of late such tales spread abroad, and most untruly. Such false tale-tellers shall have a grievous punishment of the Lord, when he shall come to reward every one according unto his deserts.

Here, I have occasion to tell you a story which happened at Cambridge. Master Bilney (or rather Saint Bilney, that suffered death for God’s word sake), the same Bilney was the instrument, whereby God called me to knowledge: for I may thank him, next to God, for that knowledge I have in the word of God. For I was as obstinate a Papist, as any was in England, insomuch that when I should be made Bachelor of Divinity, my whole oration went against Philip Melancthon, and against his opinions. Bilney heard me at that time, and perceived that I was zealous without knowledge, and he came to me afterward in my study, and desired me for God’s sake to hear his confession. I did so. And to say the truth, by his confession I learned more than before in many years. So from that time forward, I

began to smell the word of God, and forsook the school doctors and such fooleries.

Now, after I had been acquainted with him, I went with him to visit the prisoners in the Tower at Cambridge, for he was ever visiting prisoners and sick folk. So we went together, and exhorted them, as well as we were able to do, moving them to patience, and to acknowledge their faults. Among other prisoners, there was a woman, that was accused, that she had killed her child, which act she plainly and stedfastly denied, and could not be brought to confess the act: which denying gave us occasion to search for the matter, and so we did. And at the length we found, that her husband loved her not; and therefore he sought means to take her out of the way. The matter was thus:

A child of hers had been sick by the space of a year, and so decayed, as it were, in a consumption: at the length it died in harvest time. She went to her neighbours and other friends to desire their help, to prepare the child to the burial; but there was nobody at home; every man was in the field. The woman, in a heaviness and trouble of spirit, went, and being herself alone, prepared the child to burial. Her husband, coming home, not having great love towards her, accused her of the murder, and so she was taken and brought to Cambridge: but as farforth as I could learn, through earnest inquisition, I thought in my conscience the woman was not guilty, all the circumstances well considered. Immediately after this, I was called to preach before the king, which was my first sermon that I made before his majesty, and it was done at Windsor: where his majesty, after the sermon was done, did most familiarly talk with me in a gallery. Now, when I saw my time, I kneeled down before his majesty, opening the whole matter, and afterward most humbly de-

sired his majesty to pardon that woman. For I thought in my conscience she was not guilty, else I would not for all the world sue for a murderer.

The king most graciously heard my humble request, insomuch that I had a pardon ready for her at my return homeward. In the mean season that same woman was delivered of a child in the Tower at Cambridge, whose godfather I was, and Mistress Cheke was godmother. But all that time I hid my pardon, and told her nothing of it, only exhorting her to confess the truth.

So we travelled with this woman, till we brought her to a good trade, and at length shewed her the king's pardon and let her go.

This tale I told you by this occasion, that though some women be very unnatural and forget their children, yet when we hear any body so report, we should not be too hasty in believing the tale, but rather suspend our judgment, till we know the truth.

And again, we shall mark hereby the great love and loving kindness of God, our loving Father, who sheweth himself so loving unto us, that notwithstanding women forget sometimes their own natural children, yet he will not forget us, he will hear us, when we call upon him, as he saith by the Evangelist Matthew, "Ask and it shall be given unto you, seek and ye shall find, knock and it shall be opened unto you," &c. Then he cometh and bringeth in a pretty similitude, saying, "Is there any man amongst you, which, if his son ask bread, will offer him a stone? If ye then, being evil, can give your children good gifts," &c. In these words, where he saith, "Which be evil," he giveth us our own proper name, he painteth us out, he pincheth us, he cutteth off our combs, he plucketh down our stomachs.

And here we learn to acknowledge ourselves to be

wicked, and to know him to be the well-spring and fountain of all goodness, and that all good things come of him. Therefore, let every man think lowly of himself, humble himself, and call upon God, who is ready to give us, not only bread and drink, or other necessaries, but the Holy Ghost. To whom will he give the Holy Ghost? To lords and ladies, to gentlemen or gentlewomen? No, not so; he is not ruled by affections, he hath not respect unto personages. *Poscentibus* (saith he), unto those which call upon him, being rich or poor, lords or knights, beggars or rich, he is ready to give unto them when they come to him.

And this is a great comfort unto those which be poor and miserable in this world. For they may be assured of the help of God, yea, and as boldly go unto him, and desire his help, as the greatest king in earth. But we must ask, we must inquire for it, he would have us to be importunate, to be earnest and diligent in desiring; then we shall receive, when we come with a good faith and confidence. To whom shall we call? Not unto the saints; *poscentibus illum* (saith he), those that call upon him shall be heard, therefore we ought to come to him only, and not unto his saints.

But one word is left, which we must needs consider. *Our*, he saith not "my," but "our." Wherefore saith he, "our?" This word, "our," teacheth us to consider, that the Father of heaven is a common Father; as well my neighbour's father, as mine; as well the poor man's father as the rich, so that he is not a peculiar Father, but a Father to the whole church and congregation. to all the faithful, be they never so poor, so vile, so foul, and despised, yet he is their Father, as well as mine, and therefore I should not despise them, but consider that God is their Father, as well as mine.

Here may be perceived what communion is between us, so that when I pray, I pray not for myself alone, but for all the rest: again, when they pray, they pray not for themselves only, but for me: for Christ hath so framed this prayer, that I must needs include my neighbour in it. Therefore all those, which pray this prayer, they pray as well for me, as for themselves: which is a great comfort to every faithful heart, when he considereth, that all the church prayeth for him. For amongst such a great number there be some which be good, and whose prayer God will hear. As it appeareth by Abraham's prayer, which prayer was so efficacious, that God would have pardoned Sodom and Gomorrah, if he might have found but ten good persons therein. Likewise St. Paul in shipwreck preserved his company by his prayer. So that it is a great comfort unto us to know, that all good and faithful persons pray for us.

There be some learned men, which gather out of Scripture, that the prayer of St. Stephen was the occasion of the conversion of St. Paul. St. Chrysostom saith, that that prayer I make myself is the best, and is of more efficacy, than that which is made in common. Which saying I like not very well. For our Saviour was better learned than St. Chrysostom. He taught us to pray in common for all: therefore we ought to follow him, and to be glad to pray one for another: for we have a common saying amongst us: whosoever loveth me, loveth my hound: so whosoever loveth God, will love his neighbour, which is made after the image of God.

And here is to be noted, that prayer hath one property before all other good works: for with my alms I help but one or two at once, but with my faithful prayer I help all. I desire God to comfort all men living, but "especially, those which be of

the household of faith." Yet we ought to pray with all our hearts for the others, which believe not, that God will turn their hearts and renew them with his spirit: yea, our prayer reacheth so far, that our very capital enemy ought not to be omitted. Here you see what an excellent thing prayer is, when it proceedeth from a faithful heart; it doth far pass all the good works that men can do.

Now to make an end, we are monished here of charity, and taught, that God is not only a private Father, but a common Father unto the whole world, unto all the faithful; be they never so poor and miserable in this world, yet he is their Father. Where we may learn humility and lowliness; especially great and rich men shall learn here, not to be lofty, or to despise the poor. For when ye despise the poor miserable man, whom despise ye? Ye despise him which calleth God his Father, as well as you: and peradventure, more acceptable and more regarded in his sight than you be. Those proud persons may learn here to leave their stubbornness and loftiness.

But there be a great many which little regard this: they think themselves better than other men be, and so despise and contemn the poor: inso-much that they will not hear poor men's causes, nor defend them from wrong and oppression of the rich and mighty. Such proud men despise the Lord's prayer; they should be as careful for their brethren, as for themselves. And such humility, such love and carefulness towards our neighbours we learn by this word, "our." Therefore I desire you on God's behalf; let us cast away all disdainfulness, all proudness, yea, and all bible babble. Let us pray this prayer with understanding and great deliberation, not following the trade of monkery, which was without all devotion and understanding.

There be but few which can say from the bottom of their hearts, "Our Father;" a little number. Neither the Turks, neither the Jews, nor yet the impenitent sinners can call God, their Father. Therefore it is but vain babbling, whatsoever they pray: God heareth them not, he will not receive their prayers. The promise of hearing is made unto them only which be faithful, and believe in God, which endeavour themselves to live according unto his commandments. For Scripture saith: "The eyes of the Lord are over the righteous, and his ears open unto their prayers." But who are those righteous? Every penitent sinner, that is sorry from the bottom of his heart for his wickedness, and believeth that God will forgive him his sins, for his Son our Saviour Jesus Christ's sake. This is called in Scripture a just man, that endeavoureth himself to leave all wickedness. In such sort Peter and Paul were just, because they did repent and believe in Christ, and so endeavoured themselves to live according unto God's laws. Therefore, like as they were made just before God, so may we too, for we have even the self-same promise.

Let us therefore follow their example, let us forsake all sin and wickedness; then God will hear our prayers. For the Scripture saith: "The Lord filleth the desire of them that fear him," he also "will hear their cry, and help them." In another place he saith: "If ye abide in me, and my words abide in you, ask what ye will, and it shall be done for you." So we see, that the promises pertain only unto the faithful, to those which endeavour themselves to live according to God's will and pleasure, which can be content to leave their wickedness and follow goodness. Those God will hear at all times, whensoever they shall call upon him.

Remember now, what I have said. Remember what is meant by this word "Our:" namely, that it

admonisheth us of love and charity, it teacheth us to beware of stubbornness and proudness, considering that God loveth as well the beggar as the rich man : for he regardeth no persons. Again, what is to be understood by this word " Father : " namely, that he beareth a good will towards us, that he is ready and willing to help us. " Heavenly : " that admonisheth us of his potency and ability, that he is ruler over all things. This, I say, remember, and follow it, then we shall receive all things necessary for this life, and finally, everlasting joy and felicity. Amen.

THE SECOND SERMON

UPON THE LORD'S PRAYER.

HALLOWED be thy name. These few words contain the first petition of the Lord's prayer. The other words, which go before this, be no part of this petition, but rather an introduction unto these petitions, and they be like a preface, or learned entrance to the matter, that the petitions might be the sooner and with more favour heard. For our Saviour, being a perfect schoolmaster, as a learned and expert orator, teacheth us, how we should begin our prayer, that we may be speedily heard, and how to get favour at God's hand.

I have a manner of teaching, which is very tedious to them that be learned. I am wont ever to repeat those things, which I have said before, which repetitions are nothing pleasant to the learned. But it is no matter, I care not for them. I seek more the profit of those, which be ignorant, than to please learned men. Therefore I oftentimes repeat such things which be needful for them to know, for I would speak so, that they might be edified withal.

I speak some things this day in the commendation of this prayer. And first, I told you, that it was our Saviour's own making and hand-work, which is a perfect schoolmaster put in authority by God, the heavenly Father, himself, which saith: "This is my well-beloved Son, in whom I have pleasure, hear him."

This prayer is a perfect prayer, an abridgment and compendious sum of all other prayers. There is nothing that we have need of, neither to our souls or bodies, but is contained in some of these petitions,

nor nothing that God promiseth in his word to give us, but it is expressed in one of these seven petitions.

I shewed you this day, why we call God, "Father," namely, because he beareth a loving and fatherly heart towards us. It is a sweet word, "Father," and a word that pleaseth God much, when it is spoken with a faithful heart, which above all things God requireth. This word, "Father," moveth God's affections in a manner towards us, so that he hearing the word of Father, cannot choose but shew himself a Father indeed. So that it is a word profitable to us in God's behalf, and again for our own selves. For it moveth God to pity, and also helpeth our faith; so that we doubt not, but that we shall find him a Father, which will grant our requests and petitions, made unto him in the name of Christ.

Now what crafts and conveyances the devil useth to withdraw and let us from prayer, I told you to-day afore-noon. If you exercise prayers, you shall find the temptations of the devil, for he sleepeth not: he ever intendeth to withdraw us from prayer. But, I told you, what remedy you should use against him, how you should strive against him, namely, with faith, believing that our Saviour hath taken away our sins, so that they cannot hurt us. For they be not sins in the sight of God: for he hath taken away both the guiltiness of sins, and the pains and punishments which follow sins. Christ hath deserved, that those which believe in him shall be quit from all their sins.

These benefits of Christ are set out in Scripture in many places, and these be the weapons, wherewith we must fight against the devil, and his illusions: not with holy water, for I tell you, the devil is not afraid of holy water: it is Christ, that hath gotten the victory over him, it is he that vanquisheth the serpent's head, and not holy water. Farther, in

that we call him, "Father," his will and fatherly affections are expressed. That we call him, "Heavenly Father," his might and power, his omnipotency is expounded unto us. So that you perceive, that he is both loving and kind towards us, that he beareth a good will, and also is able to help, able to defend us from all our enemies, spiritual and temporal. Therefore, let us put our trust and confidence in him: let us not despair of his help, seeing he is so loving, kind, and gentle towards us; and then so mighty, that he hath all things in his hands. This affection and love towards us, passeth all motherly affections.

Farther, you have heard, how the good will of God towards us is set out by this word, "Father," and his power and omnipotence by this word "heavenly." But I would have you to consider well this word, "Our." For it is a great help unto us, and strengtheneth much our faith, so that we may be assured, that every good man in the whole world will pray for us, and with us, whilst we have one Father, and one manner of prayer. And this word, "Our," putteth us in remembrance that we be brethren in Christ: where we be admonished to despise no man, be he never so miserable, or poor, for we have all one Father, which hath made us all of one metal of earth. So, that the highest prince in the world is made as well of earth, as the poorest, and so shall turn into the same again, as well as the poorest shepherd.

Let these proud persons mark this well, which be ever ready to despise every man. Such proud persons say never the Lord's prayer with good mind: yea, God is not their Father. For he abhorreth all proudness: therefore such stubborn fellows, when they will pray, they should not say, "Our Father, which art in heaven," but rather, Our father which

art in hell. God is their Father, as concerning their substance, for he giveth them souls and bodies: but they make themselves the members of the devil, contrary unto God's will and pleasure.

Therefore, set aside all arrogance and proudness. Likewise all superstition and hypocritical babbling, speaking many words to little purpose. As I heard say of some lawyers, who babble and prate, and pretend a great diligence and earnest desire to defend the poor man's cause, but in their hearts they be false, and seek money, and nothing else, so that their hearts and mouths disagree.

Let us, I say, not follow such lawyers, let us not make a show of holiness with much babbling, for God hath no pleasure in it; therefore away with it; yet, not alone with this, but with all that may let us in our prayer. Set it aside, and come reverently to talk with God. Like as when you go to the communion, you must be prepared unto it, you must be in charity with your neighbour: so likewise, when you will talk with God, and pray to him, you must be prepared.

Here, you may perceive, that all those persons that will not be corrected for their faults, that cannot bear godly admonitions, they talk never with God to his pleasure. They be not ruled by God's spirit, and so not meet for him. All rebellious persons, all blood-thirsty persons, all covetous persons, all lecherous persons, all liars, drunkards, and such-like, be not in the case to talk with God. God will not hear them, he cannot abide them: they stink before his face, as long as they come before him with such abominable sins, not intending to leave them. Remember now, what a doctrine is contained in this preface, weigh it, for it is better to say it sententially one time, than to run it over an hundred times with humbling and mumbling.

Now, when we have begun, as we ought to do, what shall we desire? "Hallowed be thy name." Thy name, "Father," be hallowed, be sanctified, be magnified. What is this? What meant our Saviour, when he commanded us, that we should desire, that God's name be hallowed? There are a great number of people, who speak these words with their mouth, but not with their hearts, contrary to that saying, "Whatsoever we ask, let us ask fervently, as if desirous to obtain." But they say it without knowledge, therefore they say it not, as they ought to do. "Thy name:" we require not that his name may be hallowed in him; for this is already done without our prayer: but we desire that he will give us grace, and assist us, that we in all our doings, throughout our life, may sanctify his name.

And here we are admonished again of love and charity. For when we say, "Hallowed be thy name," we ask in all men's names: where we may perceive, what communion and fellowship is between the faithful flock of God. For every faithful man and woman requireth, that the whole church may hallow and sanctify God's word. What is it to be hallowed? We desire that the name of God may be revealed, opened, manifested, and credited throughout all the world. What is God's name? Marry, all that is spoken of him in holy Scripture; that is his name. He is called "gracious," "merciful," "righteous," "a punisher of wickedness," "true," "almighty," "long suffering," "patient," "hearty," "a consuming fire," "the king over the whole earth," "a judge," "a Saviour." These, and such like, are the names of God.

Now, when I make my petition unto him, saying, "Hallowed be thy name," I desire that his name may be revealed, that we may know what Scripture speaketh of him, and so believe that same, and live

after it. I do not desire, that his name be hallowed of himself, for it needeth not, he is holy already. But I desire that he will give us his Spirit, that we may express him in all our doings and conversation: so that it may appear by our deeds, that God is even such one indeed, as Scripture doth report him. We are tried many times whether his name be hallowed amongst us, or no. He sendeth us troubles and adversities, to prove us, whether we will hallow his name or no; but he findeth us clean contrary. For some of us, when we be in trouble, do run hither and thither to sorcerers and witches, to get remedy. Some again swear and curse: but such fellows hallow not the name of God. But God is a sharp punisher, he will punish sin, and those which blaspheme his holy name.

I heard of late, that there be some wicked persons (despisers of God and his benefits), which say; "It is no matter whatsoever we do: we be baptized, we cannot be damned, for all those that be baptized, and be called Christians, shall be saved." This is a false and wicked opinion. And I assure you that such which bear the name of Christians, and be baptized, but follow not God's commandments, that such fellows (I say) be worse than the Turks and heathen. For the Turks and heathen have made no promise unto Christ to serve him. These fellows have made promise in baptism to keep Christ's rules, which thing they do not. And therefore they be worse than the Turks. For they break their promise, made before God and the whole congregation. And therefore such Christians be most wicked, perjured persons, and not only be perjured, but they go about to make God a liar, so much as lieth in them.

There be some again, which, when they be in trouble, they call upon God, but he cometh not by and by, minding to prove their patience: they, per-

ceiving that, he cometh not at the first call, give over by and by, they will no more call upon him. Do they believe now, think ye? Do they sanctify God's holy name? God promiseth in his holy word; "Every one that calleth, that desireth help of me, shall have it."—"Call upon me in the day of trouble, and I will hear thee, and thou shalt praise me." Likewise St. Paul saith, "God is faithful, which will not suffer you to be tempted above it that ye be able."

Now, when we give over prayer, being in trouble, do we sanctify the name of God? No, no; we slander and blaspheme his holy name, we make him a liar, as much as lieth in us. For he saith, "I will deliver thee, I will help thee." We will call no more; for we say, he will not help. So we make him and his word a liar. Therefore God saith to Moses and Aaron; "Because ye believed me not, to sanctify me in the sight of the children of Israel, therefore you shall not bring this congregation into the land, which I have given them." Where it appeareth what it is to hallow God's name, that is, to believe his words, to shew ourselves, that he is true in his doings and sayings. He saith further, "Fear them not, neither be afraid of them, but sanctify the Lord of hosts."

Here you see, what is to sanctify his name, that is, to believe that all things be true, that be spoken of him: that is, to believe, that our enemies be not able to go farther than it pleaseth God. And so did the Apostles, when they suffered for God's sake: they believed, that God would do with them according to his word and promise. And so they sanctified God: that is, they declared with their acts and deeds, that God is a true and faithful God. This did the martyrs of God. This did the three young men, which would not worship the idol, set up by

the king, and therefore were cast into the burning oven, to which pain they were willing to go. "We know," said they, "that God is able to help and defend us, when it pleaseth him."

So must we likewise offer ourselves unto the cross, content to suffer whatsoever he shall lay upon us. We may call upon him, and desire his help, but we may not appoint unto him the manner and way, how he shall help, and by what means, neither may we appoint him any time, but only sanctify his name; that is, to call upon him for deliverance, not doubting, but when it is to his honour and our profit, to be delivered, that he will help. But if he help not, but let us suffer death, happy are we: for then we be delivered from all trouble. And so these three young men sanctified the name of God, they believed that God was a helper; and so according to their belief he helped them, marvellously shewing his power, and defending them from the power of the fire.

In such wise did Achior, that good man, when Holofernes, that sturdy captain, made great brags, what he would do, and how he would handle the Jews. This Achior, knowing God, and believing him to be the ruler over heaven and earth, stepped forward, and said to Holofernes, "If this people have done wickedness in the sight of their God, then let us go up against them: but if this people have not displeas'd their God, we shall not be able to withstand them, for God shall defend them." Here this Achior shewed himself to believe that, which was spoken of God in Scripture, namely, that God would be a deliverer and defender of those, which believe in him. But for all that he suffereth; being before a great and mighty captain, he was now handled like a vile beast: but what then? Happy are those that suffer for God's sake. The prophet saith;

“Commit thy way unto the Lord, and he shall bring it to pass,” that is to say, when thou art in trouble, call upon the Lord, believe in him; and if it be good for thee, he will deliver thee. So to sanctify God’s name, is to believe in him.

Lady Judith, that good, godly, and holy woman, sanctified the name of the Lord. For she and her people, being in great distress and misery, she put her hope in God, she fasted and prayed devoutly, and afterwards being moved, or monished by a secret admonition, was not afraid to put herself in great danger. Insomuch, that she took in hand, being a woman, to kill the great captain (of whom all men were afraid), Holofernes: I say she was not afraid of him. I trow, she rebuked the priests, which would appoint God a time, as who should say, “He shall be no more my God, except he come by that time,” which was very wickedly done of them. For we ought to be at his pleasure; whensoever and whatsoever he will do with us, we ought to be content withal.

If we were earnest and zealous as we should be, oh! how hot we would be in promoting God’s honour, and sanctifying his name: we would, nor could not suffer, that any body should go about to dishonour the holy name of God. But we be very cold, we care not for his honour: we ought to be patient in our own quarrel; when any body doth us wrong, we ought to bear and forbear it; but in God’s behalf we ought to be hot and earnest to defend his honour, as much as lieth in us to do.

But it is clean contrary with us: for in our own quarrel we be as hot as coals: but in God’s cause, for his honour, we care not, we regard it as nothing, whereas it ought most above all to be regarded. For God, he is just, righteous, faithful, and kind, and therefore we ought to take his part. But nothing

maketh more for the sanctifying of God's holy name, than to be thankful for such gifts, as we receive at his hands.

And this hallowing standeth in all things, that may make for the furtherance of God's honour. To hear God's word, and highly to esteem the same, that is a hallowing of God's name. How hallow now they the name of God, which refuse to hear the word of God ; or for lack of preachers cannot hear it ; and how can they believe, when they hear it not ? Therefore, they that do somewhat for the furtherance of learning, for maintaining of schools and scholars, they sanctify God's holy name. As for those preachers, which have been in my time, they go away. How shall now this office of preaching, the office of salvation, how shall it be maintained, except there be made some provision for the same ? Here I could say much against those, which let that office, which withdraw the goods, wherewith schools should be maintained, and take it to themselves ; but my audience is not thereafter. This office of preaching is the office of salvation ; for St. Paul saith ; " It hath pleased God to save the believers by the foolishness of preaching : " how can men then believe, but by and through the office of preaching ? Preachers are Christ's vicars, they are Christ's ambassadors : St. Paul saith ; " The Gospel is the power of God unto salvation for every believer : " it is the mighty instrument of God.

When we say, " Hallowed be thy name : " we desire God, that he, through his goodness, will remove and put away all things, that may let and stop the honour of his name. But, I fear me, there be many which would not, that it should be so : we desire here, that God will remove all infidelity, we require that all witchcrafts be removed, that art-magic and sorcery be pulled out, necromancy taken

away: and so nothing left but his holy word, where-with we may daily praise the name of God. For, I fear me, there be a great many in England which use such sorceries, to the dishonour of God and their own damnation. We require here further, that all heresy, all Popery may be abolished and extinguished. Farther, we require here, that all wicked living may be amended and reformed. Next, we require, that all magistrates may do their duties.

Finally, we require that every man in his vocation may do the work, whereunto God hath called him. There be many vocations. The magistrates' vocation is to see, that the commonwealth be well ordered, to see that the schools be maintained, to see that universities be well furnished, to see that justice be executed, that the wicked be punished, and the good rewarded: finally, to keep every one in good order. This is their duty.

Farther, we pray that the priests, the spirituality, or the churchmen (as they call them), do their duties; to preach God's word, to live godly, and to give a good example by their conversation: else they do against the honour of God, and their own honesty.

Likewise, we pray, that servants may do their duties. For to be a servant, is an honest estate, and much commended in Scripture; and Scripture speaketh much to the comfort of them. And truly, those that live in the fear of God (considering that they serve not only their carnal masters, but God himself), they be in a good case: but they may not be "eye servants." St. Paul noteth this fault, and saith, that they shall not be murmurers, nor froward answerers. St. Paul would have them to live so, that they may adorn and sanctify the name of God. For that servant, that doth that thing, whereunto he is called, he doth adorn his estate: that servant is a good gospeller, that will not be an "eye servant."

There be some servants, which do their duties, as long as their master is in their sight: but as soon as their master is gone, they play the lubbers. Unto such fellows, I say, Beware, for though your bodily master see you not, yet your great master, God, seeth you, and will punish you. What thou doest, do it from the bottom of thy heart with a good will, go not away with the devil's *Paternoster*, as some do: do all things with a good mind. For I tell you, you be not forgotten in Scripture, you are much commended in the same. St. Paul speaketh very honourably of you, saying, "You serve the Lord Christ." It becometh not you to put a difference, what business you be commanded to do. For whatsoever it be, do it with a good will, and it is God's service. Therefore you ought to do it in respect, that God would have you to do so. For I am no more assured in my preaching, that I serve God, than that servant is in doing such business, as he is commanded to do, scouring the candlesticks, or whatsoever it be. Therefore, for God's sake consider the matter.

Some of you think, if Christ were here, you would go with him and serve him: I tell you, when you follow your service, and do such things, as your master and mistress shall command you, you serve him as well, as if he were here bodily. He is not here bodily now, but his word is here. Saith St. Paul, "You serve the Lord Christ."

Therefore, I desire you in God's behalf, to walk uprightly, and godly. Consider, what God saith unto you; "Cursed be he, that doeth the work of the Lord negligently." This Scripture pertaineth to you, as well as to me. For when you do your business negligently, you be cursed before the face of God. Therefore, consider the goodness of God, that he would have you as well saved, as your masters. Surely,

me-thinketh, it is a great benefit of God, to be a servant. For those, that keep houses, must make account afore God for their family, they must watch and see, that all things be well. But a servant can discern what standeth with God's commandments, and what is against it, it is enough for him: but he must know, that he ought not to obey his master or mistress, when they would command him to do against God: in such a case he may refuse and withstand them. For it is written, "We must more obey unto God, than man:" we should not do against God, to please our masters.

Again, masters and mistresses are bound to consider their duty, to pay unto their servants their wages, and meat and drink convenient. For it is a great sin to defraud the labourer of his wages: for it is written, "The cry of the labourer shall come before the Lord." It is a great fault afore God to defraud them: but there be some servants, which be so wicked, that they will complain without a cause, when they cannot have that, that they would have, nor bear all the rule themselves. But, I say, it is a great thing for a master to defraud his servant: and again, the servant, which hath his whole wages, and doth not half his work, or is a sluggard, that same fellow, I say, is a thief afore God. For like as the master ought to pay the whole wages, so likewise the servant ought to do his whole work.

Here I might have occasion to shew, how man and wife ought to live together, how they ought to be faithful, loving, and friendly, one to the other: how the man ought not to despise the wife, considering that she is partaker with him of everlasting life. Therefore, the man ought to dwell with her, which is a great thing. Again, see, how the woman ought to behave herself towards her husband, how faithful she ought to be. Now, when they both yield their

duties, the one to the other, then they sanctify the name of God: but when they do contrary to their calling, then they slander the holy name of God. Therefore, let every man and woman walk in their vocations.

We must have a good and earnest mind and will to sanctify the name of God; for that person, that prayeth and desireth of God, that his name may be hallowed, and yet hath no will nor pleasure to do it in deed, this is not the right sanctifying of the name of God: St. Peter teacheth us, how we shall sanctify God's name, saying; "Have a good and holy conversation, live uprightly in your calling, so that your light may so shine before men, that they may see your good works, and so glorify God."

I will trouble you now no longer; it is better, a little well perceived and born away, than a great deal heard and left behind. Consider, wherefore our Saviour commandeth us to call God, "Our Father;" then afterward weigh this, "Which art in heaven." Then come to the petition, "Hallowed be thy name:" weigh and consider this. For now is the time wherein the name of God should be hallowed. For it is a pitiful thing to see what rule and dominion the devil beareth, how shameless men be, how the name of God is brought in derision. Therefore, let us say from the bottom of our heart, "Hallowed;" that is to say, "Lord God, through thy goodness remove all wickedness, give us grace to live uprightly." And so consider every word, for it is better one word spoken with good affection, than an hundred without it. Yet do I not say this to let you from saying the whole *Paternoster*, but I say, one word well said, is better than a great many else.

Read throughout all the Scripture, and ye shall find that all faithful men have made but short prayers: Abraham, Isaac, Jacob, David, Hezekiah. Our

Saviour himself in the garden saith, "Father, if it be possible, let this cup pass from me." This was but a short prayer. So likewise St. Stephen saith, "Father, forgive them because they know not what they do." The publican, praying in the temple, made but a short prayer, saying, "Lord be merciful unto me a sinner." So the thief, hanging upon the cross, saith, "Lord, remember me when thou comest into thy kingdom." Here was not much babbling. But I speak not this to dissuade you from long prayer, when the spirit and the affections do serve: for our Saviour himself spent a whole night in prayer.

"Hallowed be thy name," that is to say, "Lord, remove away thy dishonour, remove away sin, move them that be in authority to do their duties, move the man and wife to live rightly, move servants to do well." And so it should be a great grief unto us, when we should see any body dishonour the name of God, insomuch that we should cry out, "Our Father, hallowed be thy name." This one thing bear away with you above all others: consider, that when we will come to God and talk with him, we must be penitent sinners, we must abhor sin, purpose to leave it, and to live uprightly, which grant us God, the Father, Son, and Holy Ghost. Amen.

THE THIRD SERMON

UPON THE LORD'S PRAYER.

THY kingdom come. This is the second petition of the Lord's prayer. I trust, you have not forgotten the two lessons, before rehearsed unto you. First, the beginning of the Lord's prayer, what a treasure of doctrine is contained in every word. "Our," what it signifieth. "Father," what it meaneth; and then this addition, "which art in heaven." How many things are to be noted by every one of those words, and I trust also, you have remembered the contents of the first petition, "Hallowed be thy name." Here, I told you, wherein standeth the holiness of his name, and what it meaneth, namely, we require that his name may be so sanctified in us, that is to say, we require all our conversations may be to the honour of God, which followeth, when we endeavour ourselves to do his pleasure; when we hear his word with great diligence and earnest reverence, and so walk in the works of our vocation, every man whereunto God hath appointed him. And because the word of God is the instrument and fountain of all good things, we pray to God for the continuance of his word, that he will send godly and well-learned men amongst us, which may be able to declare us his will and pleasure. So that we may glorify him in the hour of our visitation, when God shall visit us and reward every one according unto his desert.

One thing we must well consider, and not forget it, namely, that our Saviour teacheth us to pray and desire of God that his name may be hallowed. Where he painteth us in our own colour, and would have us to confess our own imperfections, that we be not able to do any thing according to God's will, except

we receive it first at his hands. Therefore he teacheth us to pray, that God will make us able to do all things according to his will and pleasure.

This is our request; "Thy kingdom come:"—"Thou, Father, we beseech thee, let thy kingdom come to us." Here we pray, that the kingdom of God come not to one only, but to us all. So that 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 own selves.

Let "thy kingdom come." You must understand, that to speak properly, these words are not to be understood of God's inferior kingdom, of his earthly kingdom, as though it did hang upon our petitions, so that he could not be lord and ruler over the earth, except we pray for him. No, we pray not for his inferior kingdom to come, for it is come already; he ruleth and governeth all things. He is called in Scripture "the King above all kings," "the Lord above all lords." Therefore he ruleth and governeth all things, according to his will and pleasure, as Scripture saith, "Who will withstand his will?"

So our Saviour reporteth, saying, "My Father worketh hitherto, and I work also." What worketh he? He worketh the works of governance. For at the beginning he did create all things. But he left them not so. He assisteth them, he ruleth them according to his will. Therefore our Saviour doth not teach us to pray for his worldly kingdom to come. For he ruleth already, as Lord and King, yea, and all the kings and rulers rule by him (by his permission), as Scripture witnesseth. "Through me," that is, by my permission, "kings do reign." I would wish of God, that all kings and potentates in the world would consider this well, and so endeavour themselves to use their power to the honour and

glory of God, and not to presume in their strength. For this is a good monition for them, when God saith, "Through me kings do reign:" yet they be so under God's rule, that they can think nothing, nor do any thing, without God's permission. For it is written, "The heart of the king is in the hand of the Lord, and he turneth the same, whithersoever it pleaseth him."

This is good to be considered, and specially subjects should mark this text well. When the rulers be hard, and oppress the people, think ever the king's heart is in the governance of God. Yea, when thou art led to prison, consider that the governor's heart is in the hand of the Lord. Therefore, yield obedience, make thy moan unto God, and he will help, and can help. Surely I think there be no place in Scripture more pleasant than this, "The heart of the king is in the hand of God." For it maketh us sure, that no man can hurt us without the permission of God, our heavenly Father. For all those great rulers, that have been from the beginning of the world till now, have been set up by the appointment of God, and he pulled them down, when it pleased him.

There have been principally four monarchies in the world; the first were the Babylonians, which had great and many nations underneath them, which was God's ordinance and pleasure, for he suffered them so to do.

After those came the Persians, which were great rulers and mighty kings, as it appeareth by stories written of learned men at that time.

Then came in the Greeks, and took the dominion from the Persians, and ruled themselves for a while, till they were plucked down.

At the last came the Romans with their empire, which shall be the last, and therefore it is a token that

the end of the world is not far off. But wherefore were those mighty potentates plucked down? Marry, for wickedness sake. The Babylonians, Persians, and Grecians (and a good part of the Romans), were cast down for wickedness sake; what were their doings? They would not execute justice, the magistrates were wicked, lofty, and high-minded. The subjects, taking example of their magistrates, were wicked too, and so worthy to be punished together. Therefore the wisdom of God saith, "In the place where poor men ought to be heard, there have I seen impiety, I have seen oppression and extortion," this I have seen. Yea, and in the place of justice there I have seen bearing and bolstering. So for these causes sake, these great empires were destroyed; so shall we, if we follow their wicked examples.

Isaiah, that hearty prophet, confirmeth the same, saying, "I looked that they should execute justice, defend the good, and punish the ill, but there was nothing but crying." This is a great matter, the cry of the people, when subjects be oppressed; so that they cry unto God for deliverance, truly God will hear them, he will help and deliver them. But it is to be pitied, that the devil beareth so much rule, and so much prevaieth both in magistrates and subjects, insomuch that he beareth almost all the rule; not that he ought to do so. For God, he is the lawful ruler of the world, unto him we owe obedience; but the devil is an usurper, he cometh to his dominion by craft and subtilty, and so maketh himself the great ruler over the world. Now he, being the great ruler, would have all the other rulers to go after him, and follow his example, which commonly happeneth so. For, you know, there is a common saying, "like to like," therefore he useth all homely tricks to make all rulers go after him; yea, he intendeth to inveigle even very kings, and to make

them negligent in their business and office. Therefore, such kings and potentates were plucked down, because they followed the instructions of the devil.

But our Saviour speaketh not of such worldly kingdoms, when he teacheth us to say, "Thy kingdom come." For these worldly kingdoms bring us not to perfect felicity, they be full of calamities and miseries, death, perditions, and destructions. Therefore, the kingdom, that he speaketh of, is a spiritual kingdom, a kingdom where God only beareth the rule, and not the devil. This kingdom is spoken of every where in Scripture, and was revealed long ago, and daily God hath his preachers, which bring us to knowledge of this kingdom. Now we pray here, that the kingdom of God may be increased, for it is God's fellowship, they are God's subjects that dwell in that kingdom, which kingdom doth consist in righteousness and justice, and it delivereth from all calamities and miseries, from death and all peril.

And in this petition we pray, that God will send unto us his Spirit, which is the leader unto this kingdom; and all those, which lack this Spirit, shall never come to God. For St. Paul saith, "Whoever hath not the Spirit of Christ, he pertaineth not unto him." Likewise our Saviour saith, "The kingdom of God is within you," signifying, that those, which have the Spirit of God, shall be sure of the kingdom, yea, it beginneth here in this world with them, that be faithful.

The instrument wherewith we be called to this kingdom, is the office of preaching. God calleth us daily by preachers to come to this kingdom, to forsake the kingdom of the devil, to leave all wickedness. For customable sinners, those that be not content to leave sin, they pertain not to that kingdom, they are under the dominion of the devil, he ruleth them, like as our Saviour saith to the Jews,

“The devil is your father.” Also, “He, that doth sin, is of the devil.” Therefore by this petition we pray that we may be delivered from all sin and wickedness, from the devil and his power. We desire God that we may be his subjects, which is a very godly and needful prayer.

Farther, by this petition we be put in remembrance what we be, namely, captives of the devil, his prisoners and bondmen, and not able to come at liberty through our own power. Therefore we desire God’s help and aid, as Christ has taught us to call him, “Father:” he knew his affection, therefore he commandeth us to call him, “Father,” and to desire his help to be delivered out of the kingdom of the devil. Happy are those, which are in this kingdom, for they shall lack nothing: and this kingdom cometh to us by preaching and by hearing of God’s word. Therefore those, that find scholars to school, they are helpers and fartherers of this kingdom, and truly it is needful that there be made some provision for them. For except schools and universities be maintained, we shall have no preachers; when we have no preachers, when we have none which shew unto us God’s word, how shall we come to that blessed kingdom which we desire? What availeth it, when you have gotten many hundred pounds for your children, and lack God’s word?

Therefore I say, this office must needs be maintained, for it is a necessary office, which farthereth to this kingdom, of which our Saviour speaketh in the Gospel to the Jews, saying, “The kingdom of God is come near.” Likewise he saith to one, “Follow me, and preach the kingdom of God.” So ought all preachers to do, they ought to allure every man to come to this kingdom, that this kingdom may be replenished. For the more that be converted, the more is the kingdom of God. Again,

those that be wicked livers, they help to multiply the kingdom of the devil.

To this heavenly kingdom our Saviour exherteth us, saying, "Seek first the kingdom of God and his righteousness, and all other things shall come upon you unlooked for." "Cast all thy care upon God," as David saith; then our principal study shall be to hear God's word; and when we have heard it, we shall believe it, and follow it, every man in his vocation. Then servants shall yield their obedience to their masters, as God requireth of them. Then the parents shall bring up their children in the fear of God. Then the children shall be obedient to their parents. Then subjects shall be obedient to their king and prince, and all his officers under him. So, go throughout all estates, every one shall live uprightly in his calling, then God will bless us, so that we shall not lack necessaries in this world, and then at the end we shall come to that perfect felicity and joy, that God hath laid up and prepared for them, that study here to live according to his will and testament.

But we must labour and travail. As long as we be in this world, we must be occupied. For St. Paul saith, "Whosoever will not labour, let him not eat." Likewise David saith, "Thou shalt eat the labours of thy hand, and it shall go well with thee." For he, that will labour and is content to travail for his living, God will prosper him, he shall not lack. Let every man therefore labour in his calling. For so did our Saviour himself, who came into this world to teach us the way to heaven and to suffer death for us. Now how diligent he hath been in his office, it appeareth every where. For the Evangelist saith, "he talked with them of the kingdom of God." Mark here, he taught them of the kingdom of God, he taught them nothing of the

kingdom of this world. For he saith, standing before Pilate, "My kingdom is not of this world." He reigneth by faith through his Holy Ghost in all those, which pertain unto him. He is not an earthly king, as the Jews hope to have their Messiah.

Therefore, when I feel such motions within me, then it is time to call upon God, for such motions come of the devil, therefore I must run to God saying, "Thy kingdom come; most loving Father, help thou, fight thou for me against my enemies; suffer me not to be taken prisoner; let not my enemies have the victory over me." So we must call upon God without intercession. For you may be sure, we shall never be without battle and travail, and we are not able to withstand our adversary by our own power. Therefore, it is most needful for us to call and cry unto him for help: if we do so, then we shall have grace to withstand the devil. For he cannot, neither is able to strive with God, for all his craft. For the Scripture saith, "no wisdom, no craft can prevail against the Lord," he will help and deliver us when he seeth his time.

For commonly the nature of God is to help, when all man's help is past. When the devil thinketh himself most sure, then God cometh, and subverteth his wicked intents, as it appeareth in our Saviour himself. For when the devil had brought the Jews to such a madness, that they went and crucified him; when this was done, the devil triumphed and made merry, he thought himself sure enough of him. But what was the end of it? His triumphing was turned to his own destruction. For Christ, hanging upon the cross, did by his death destroy the power of the devil. So we see, how God suffereth the devil for a while, and then, when he seeth his time, he cometh with his gracious helping hand.

But as I told you before, the devil hath many inventions, many impediments and lets wherewith he trappeth us. For we see, there be a great many gospellers, which began very well and godly, but now the most part of them become ambitious and covetous persons; all the world is full of such fellows.

But what then? God will preserve his kingdom, he will wrestle with the devil's kingdom, and so shall prevail, and pull it down to the bottom. Therefore, all those, which be in the kingdom of God, must wrestle, strive, and fight with the devil, not as the carnal gospellers do, which commonly begin well at the first, but now having rest and tranquillity, and all things going with them, they leave the Gospel, and set their minds upon this naughty world.

Therefore, it is good and needful for us to have afflictions and exercises, for as St. Austin saith, "The blood of Christains is, as it were, the seed of the fruit of the Gospel." For when one is hanged here, and another yonder, then God goeth a sowing of his seed. For like as the corn, that is cast into the ground, riseth up again and is multiplied; even so the blood of one of those, which suffer for God's word's sake, stirreth up a great many, and happy is he, to whom it is given to suffer for God's holy word's sake. For it is the greatest promotion that a man can have in this world to die for God's sake, or to be despised and condemned for his sake. For they shall be well rewarded for their pains and labours. "Your reward (saith our Saviour) shall be great in heaven."

Farther, when we say, "Thy kingdom come," we desire of God, that there may come more and more to the knowledge of God's word. And secondarily we desire of God to bring those, which be come already to the perfect knowledge of his word, and so to keep them in it still to the very end:

for not he, that beginneth, but he, that endureth, shall be saved.

This kingdom of God is double: the kingdom of grace, and the kingdom of glory, honour, joy, and felicity. As long as we be in this world, we be in the kingdom of grace. When we are gone, then we shall come to the kingdom of glory. For as long as we be here, God sheweth himself unto us by grace: he ascertaineth us, through his Spirit, of his favour, and so he reigneth within us by grace. But when we be once gone, then we shall see him face to face, which we cannot, as long as we be here. For he exhibiteth himself unto us, not so plainly as he doth unto his angels, which be with him in the kingdom of glory. Therefore when we say, "Thy kingdom come," we desire of God that he will help us to this perfect kingdom, that he will deliver us out of this troublous world and give us everlasting rest.

I fear, there be a great number in England, which if they knew what they meant in speaking these words, "Thy kingdom come," they would never say them. For they are so given to the world, and so set their mind upon it, that they could be content, that there should never be any end of it. Such worldlings, when they say these words, "Thy kingdom come," they pray against themselves. For they desire God to take them out of this world speedily, and yet they have all their delight in it. Therefore, such worldlings, when they say, "Thy kingdom come," either they mock God, or else they understand not the meaning of these words. But we ought not to trifle with God, we should not mock him, he will not be despised. Let us pray heartily unto him, desirous to have the things wherefore we pray.

But the customable impenitent sinner cannot say from the bottom of his heart this prayer. For he

would have no end of this worldly life, he would have his heaven here. Such fellows are not meet to say, "Thy kingdom come;" for when they do, they pray against themselves. Therefore none can say this petition, but such as be weary of this world. Such faithful folk would have him to come speedily, and make an end of their miseries.

It is with the Christians, like as it is in a realm, where there is a confusion and no good order. Those which are good would fain have a parliament. For then they think it shall be better with them: they trust all things shall be well amended. Sometimes the councils be good, but the constitutions please not the wicked, and so they begin to cry out as fast as they did before. Sometimes the councils be naught, then the good people cry out, and so they be never at rest.

But there is one parliament, that will remedy all the matters. Be they never so weighty or heavy, it will dispatch them clean. And this parliament will be sufficient for all realms of the whole world; which is the last day. Where our Saviour himself will bear the rule, there shall be nothing done amiss. I warrant you; but every one, as he hath deserved, so he shall have. The wicked shall have hell, the good shall possess heaven. Now this is the thing that we pray for, when we say, "Thy kingdom come." And truly the faithful penitent sinners do desire that parliament even from the bottom of their hearts. For they know that therein reformation of all things shall be had, they know that it shall be well with them in that day. And therefore they say from the bottom of their hearts, "Thy kingdom come." They know that there shall be a great difference between that parliament that Christ shall keep, and the parliaments of this world.

For in this world this is the common rule, "the

more wicked the better luck." Which is a wonderful thing to consider, how it cometh to pass, that for the most part wicked bodies have the best luck. They are in health and wealth; insomuch that a man may much marvel at it, as Esdras, David, and others do, especially considering, that God curseth them in his laws, and threateneth them that they shall have none of his benefits. "If thou wilt not hear the voice of the Lord thy God, thou shalt be cursed in the field, &c." These be the words of GóD, which he speaketh against the wicked, and it must needs be so, but yet we see by experience daily the contrary. Wherefore doth God suffer the wicked to subvert his order? The order is, that those, which do well, shall receive good things at God's hand, they shall be blessed, and all things shall go well with them. Now how chanceth it, that we see daily the wicked to be blessed of God, to have and possess his benefits, and the good to be cursed? Which is a wonderful thing.

God, the Almighty, which is most true, yea, the truth itself, doth it not without a cause. One cause is, that it is his pleasure to shew his benefits, as well unto the wicked, as to the good. For he letteth them have their pastime here: as it is written, "He letteth his sun shine, as well over the wicked, as over the good." And I tell you, this is for the exercise of those, which serve God with godly living. They are promised, that it shall go well with them, and yet have they all the ill. This maketh them to think that there is another world, wherein they shall be rewarded, and so giveth them occasion to hawk and hunt for the other world. Whereas, otherwise they would forget God, if they should have all things according to their hearts desire, as the wicked have which in very deed do forget God, their mind being so occupied with other business,

that they can have no leisure to inquire for God, or his kingdom.

Again, he suffereth them to turn his order, to the intent that they may be brought to repentance, when they see his great goodness shewed unto them; in that, notwithstanding all their wickedness, he suffereth them to enjoy the good things of the world. And so by his benefits he would give them occasion to leave sin and wickedness. As St. Paul saith, "The goodness of God allureth us to amendment of our life;" but when they will not amend, then "they reap up to themselves the wrath of God in the day of wrath."

Now you have heard the causes, wherefore God suffereth the wicked to enjoy his gifts. But I would will and desire you most heartily for God's sake to consider, that the judgment of God at the latter day shall be right, according unto justice. It will then appear, who hath been good, or bad. And this is the only comfort of all Christian people, that they know, that they shall be delivered from all their troubles and vexations.

Let us therefore have a desire that this day may come quickly: let us hasten God forward; let us cry unto him day and night, "Most merciful Father, thy kingdom come." St. Paul saith, "The Lord will not come till the swerving from faith cometh:" which thing is already done and past, Antichrist is known throughout all the world. Wherefore the day is not far off. Let us beware, for it will one day fall upon our heads. St. Peter saith, "The end of all things draweth very near." If St. Peter said so at his time, how much more shall we say so? For it is a long time since St. Peter spake these words.

The world was ordained to endure (as all learned men affirm, and prove it with Scripture) six thousand years. Now of that number there be past five thou-

sand five hundred and fifty-two, so that there is no more left, but four hundred and forty-eight. And furthermore, those days shall be shortened; it shall not be full six thousand years, "the days shall be shortened for the elect's sake." Therefore all those excellent learned men, which, without doubt, God hath sent into this world in these latter days to give the world warning; all those men do gather out of Scripture, that the last day cannot be far off. And this is most certain and sure, that whensoever he cometh, he cometh not too timely, for all things, which ought to come before, are past now. So that if he come this night, or to-morrow, he cometh not too early. Therefore, good people, let us make ready towards his coming. And though he cometh not at this time, yet let us make ready. For we are not sure, when we shall be called to make account before the Lord.

All good and godly people, since the world began, endeavoured themselves to make ready towards this day. But, O Lord, how wretched and miserable, yea, and how careless we be! therefore it will be like as he saith, "When they say all things are well and quiet, then they shall be suddenly taken and perish." Like as Dives, that rich glutton, did, he eat and drank, he builded a new barn, for the old was too little for him. "Then he saith to himself, Now my soul, now be merry and take thy pleasure, for thou hast riches enough for many years. But what said God?" What said he? "Thou fool, this night they will fetch thy soul from thee: whose shall those riches be then, which thou hast heaped up?"

And so shall all those be taken and trapped like this glutton, which will not make ready, which refuse the warnings of God, they shall be taken so suddenly to their everlasting woe. For Scripture giveth warning unto every one, saying, "Like as in

the days of Noah they will eat and drink and marry, &c." To eat and to drink and marry, is godly and lawful; but to do it otherwise than God hath commanded, it is wicked and damnable. To eat without thanksgiving, or to eat either man's flesh, or to play the glutton, more than sufficeth nature, this is wicked.

Item, to marry upon other respects than God hath appointed and expressed in his most holy laws, is wicked and damnable. Else, "marriage is honourable amongst all men;" but to marry for wantonness sake, that is wicked. "The sons of God saw the daughters of men;" this did Noah rebuke in his time, but they laughed at it, he prepared the ark and went into it, at length the flood fell upon their heads.

"As in the days of Lot," what did they? "Thou art come hither a stranger;" regarding nothing God's word, which was shewed unto them through that good man Lot, they were wicked whoremongers, drunkards, covetous persons. But what followeth? What followeth, (I say?) consider the end. The fire from heaven fell upon them suddenly, and consumed them all. We be not in darkness, we have the word of God, we know what is his will. Therefore let us watch, for he will come, like a thief in the night. Happy are we if he shall find us watching.

This is the effect of this petition, wherein we desire that God will send down faith from heaven, that he will continue in me my faith and every man's, so that we may be ready to go with him when his kingdom shall come.

Now as many, as pertain to this kingdom of God, shall have one property amongst other things. They shall have an earnest mind and stedfast purpose to leave sin, according to St. Paul's saying, "Let not sin therefore reign in your mortal bodies." God's

kingdom shall reign in us, and not the devil's. Therefore, when the devil tempteth thee, withstand him, give not over, let him not have the victory. As for an example; when thou seest a fair woman, an ill desire riseth up in thy heart towards her; this lust is of the devil; call therefore for help; let him not occupy thy heart. Then surely God will help, for he hath promised, "There is no condemnation to such, as are in Christ Jesu:" when we do not allow sin, nor agree unto it.

Therefore, dispose yourselves so to live according unto his will, which can and will preserve us from the devil, and bring us into his kingdom. Which grant us God, the Father, God the Son, and God the Holy Ghost.—Amen.

THE FOURTH SERMON

UPON THE LORD'S PRAYER.

THY will be done. After this form our Saviour, a perfect schoolmaster, taught Christian people to pray. "Our Father, which art in heaven, thy will be done:" and here he teacheth us two things, as he did afore in the other petitions: First, he teacheth us to understand what we be of ourselves, namely, nothing at all; not able to do any thing pleasant unto God; and so he plucketh us down, cutteth off our combs, bringeth us low, which else would be proud, as though we could do somewhat, that we cannot do indeed: like as these merit-mongers do, which esteem themselves after their merits, and think themselves perfect: insomuch that their works shall not only help themselves, but also others: therefore they take in hand to sell them for money.

These fellows know not themselves, and therefore they do contrary unto this petition; where our Saviour teacheth us, that we can do nothing of ourselves. They (contrary to that petition) will do all alone, and with their merits bring to pass all matters. But our Saviour, contrary to that, teacheth us two things in this petition. First, he pulleth down our stomachs, and teacheth us to know ourselves. Secondly, he sheweth us what we shall do, namely, call upon God, our heavenly Father, that he will help us, that we may be able to do his will. For, of our own selves, we are not able to do any thing acceptable unto him.

And this is a good doctrine, which admonisheth us to give all praise unto God, and not to ascribe it to our own selves. For so did St. Paul, when he said, "I am able to do all things," that pertain to God.

honour and glory, "through him that strengtheneth me." He said not, through mine own self; but through God, which helpeth me. And here appeareth the right humiliation and lowliness, which our Saviour teacheth us in this petition. For he would have us to know our own impossibility and unableness to do any thing. And then again, he would have us to call for aid and help to God, therefore he teacheth us to say, "Thy kingdom come." So, that though we be not able, through our own selves, to do any thing, yet when we call upon him, he will help. For Christ knew his Father's will and loving affections towards us: he knew that he would help us, for he was a perfect schoolmaster, else he would not have commanded us to pray, "Thy will be done."

Here, we must understand, that the will of God is to be considered after two sorts. First, as it is omnipotent, unsearchable, and that cannot be known unto us. Now, we do not pray, that his will, so considered, be done; for his will, so considered, is, and ever shall be fulfilled, though we would say nay to it. For nothing, either in heaven or in earth, is able to withstand his will. Wherefore, it were but folly for us to pray to have it fulfilled otherwise, than to shew thereby, that we give our consent to his will, which is to us unsearchable.

But there is another consideration of God's will, and in that consideration, we and all faithful Christians desire that it may be done. And so considered, it is called a revealed, a manifested, and declared will: and it is opened unto us in the Bible, in the New and Old Testament. There God hath revealed a certain will, therefore we pray that it may be done, and fulfilled of us.

This will was opened by Moses and the holy prophets: and afterwards by our Saviour himself and his Apostles, which he left behind him to that end,

that they should instruct the world, and teach them his will : which Apostles have done according to their master's commandment. For they not only spake it, but also wrote it, to that end, that it should remain to the world's end. And truly we are much bound to God, that he hath set out this, his will, in our natural mother tongue ; in English (I say), so that you may not only hear it, but also read it yourselves : which thing is a great comfort to every Christian heart. For now you can no more be deceived, as you have been in times past, when we did bear you in hand, that popery was the word of God : which falsehood we could not have brought to pass, if the word of God, the Bible, had been abroad in the common tongue. For then you might have perceived yourselves our falsehood and blindness. This I speak to that end, to move you to thankfulness towards Him, which so lovingly provideth all things necessary to our salvation.

Now to the matter : Almighty God (I say) set out his will by Moses and his prophets ; and this will is contained in certain laws, which laws God commandeth, that we should keep ever before our eyes, and look upon them, as in a glass, and so learn to order our lives according unto the same. And in case that a man swerve from the same, and so fall into the danger of damnation ; God revealeth farther his will, how to remedy the matter, namely, by repentance and faith. So that whosoever from the bottom of his heart is sorry for his sins, and studieth to leave them, and live uprightly, and then believeth in our Saviour, confessing that he came into this world to make amends for our sins : this man, or woman, shall not perish, but have forgiveness of sins, and so obtain everlasting life.

And this will God revealeth especially in the New Testament, where our Saviour saith ; " Whosoever

believeth in me, hath everlasting life." Where we learn, that our Saviour is ordained of God to bring us to heaven, else we should have been all damned world without end. So that in this prayer when we say, "Thy will be done;" we desire of God, that he will help and strengthen us, so that we may keep his holy laws and commandments. And then again we desire of him, that he will endue us with the gift of faith, so that we may believe, that all those things, which we do contrary to his laws, be pardoned and forgiven unto us through his Son, for his passion's sake.

And further, we desire that he will fortify and strengthen us so, that we may withstand the devil's will and our own, which fight against God's will. So, that we may be able to bear all tribulation and affliction willingly and patiently for his sake. This is the simple meaning of this petition, when we say, "Thy will be done." I will go a little further, and shew you somewhat more of it, yet I intend not to tarry long, for I am not very well at ease this morning, therefore I will make it short.

I have said now many times, and I say it yet again: whatsoever we desire of God, let us desire it from the bottom of our hearts. But I fear me, there be many, which say this prayer, and yet cannot tell what they say, or at the least their hearts are contrary disposed unto it. Such people I exhort, on God's behalf, to consider their duties, to consider that God will not be mocked withal, he will not be derided. We laugh God to scorn, when we say one thing with our mouths, and think another thing with our hearts; take this for example.

Our rebels, which rose about two years ago in Norfolk and Devonshire, they considered not this petition; they said it with their lips only, but not with their hearts. Almighty God hath revealed his

will, as concerning magistrates, how he will have them to be honoured and obeyed. They were utterly bent against it. He revealed this will in many places of the Scripture: but especially by St. Peter, where he saith, "Subinit yourselves to every ordinance of men;" that is, thus much to say in effect; be ye subject to all the common laws made by men of authority, by the king's majesty, and his most honourable council, or by a common parliament; be subject unto them, obey them, saith God.

And here is but one exception, that is, against God. When laws are made against God and his word, then I ought more to obey God, than man. Then I may refuse to obey with a good conscience: yet for all that, I may not rise up against the magistrates, nor make any uproar. For if I do so, I sin damnably: I must be content to suffer whatsoever God shall lay upon me; yet I may not obey their wicked laws to do them. Only in such a case men may refuse to obey, else in all the other matters we ought to obey. What laws soever they make, as concerning outward things, we ought to obey, and in no wise to rebel, although they be never so hard, noisome, and hurtful; our duty is to obey, and to commit all the matters unto God, not doubting, but that God will punish them, when they do contrary to their office and calling. Therefore tarry, till God correct them: we may not take upon us to reform them. For it is no part of our duty.

If the rebels (I say) had considered this, think you, they would have preferred their own will before God's will? For, doing as they did, they prayed against themselves. But I think, that ignorance was a great cause of it. Truly I think, if this had been opened unto them, they would never have taken such an enterprise in hand: and here we have occasion to consider, how much we be bounden unto God,

that he openeth unto us his word so plainly, and teacheth us so truly, how we should behave ourselves towards the magistrates and their laws: but for all that, I fear, there be some of us, which little regard their laws and statutes; all such despisers of magistrates, when they pray, they pray against themselves.

There be laws made of diet, how we shall feed our bodies, what meat we shall eat at all times, and this law is made in policy (as I suppose) for victual's sake, that fish might be uttered, as well as other meat. Now, as long as it goeth so in policy, we ought to keep it. Therefore all, except those, that be dispensed withal, as sick, impotent persons, women with child, or old folks, or licensed persons, all the rest ought to live in an ordinary obedience to those laws, and not do against the same in any wise.

There be laws made of apparel, how we shall cover our nature. Are there not many, which go otherwise than God and the magistrates command them to go?

There is made a law for gaming, how we shall recreate our bodies: (for we must have some recreation, because of the weakness of our nature.) In that law we be inhibited carding, dicing, tabling, and bowling, and such manner of games, which are expressed in the same act: you may read it, and you ought to read it, and to know the acts. For how can you keep them, when you know them not? Every faithful subject will not disdain to read the acts and the king's majesty's proceedings, so that he may know what is allowed or forbidden in the same acts. And I myself read the acts, for it is meet so for us to do.

Now again this is a great matter, that God is so kind towards us, that he disdaineth not to reveal his will, what order we shall keep in our diet, in our refreshings, and garments. Therefore it is most

meet for us to live in subjection, and not to prefer our own will before God's will. For when I do stubbornly against those acts, set out by our natural king and his most honourable counsellors; then I prefer my will before God's will, and so sin damnably. These things ought well to be noted: for it is not a trifling matter, there hangeth damnation or salvation upon it. Therefore (as I said before), it is good to know the laws, and I call him a good man, and her a good woman, that are content to be ruled by the laws, and so declare their subjection and obedience unto God, and the magistrates.

There be some men that say, "When the king's majesty himself commandeth me to do so, then I will do it, not before:" this is a wicked saying and damnable. For we may not so be excused. Scripture is plain in it, and sheweth us that we ought to obey his officers, having authority from the king, as well as unto the king himself. Therefore, this excuse will not, nor cannot serve before God.

Yet let the magistrates take heed to their office and duties. For the magistrates may not do all things according to their pleasures and minds: they have authority of God to do well, and not harm: to edify and not to destroy: to punish the wicked and obstinate, and to comfort those which live well and godly, to defend the same from wrong and injuries of the wicked. So, it appeareth that every one in his order, in his degree and calling, ought to do the will of God, and not his own will and pleasure. This is our duty: happy are we if we do it indeed. O that men in authority would consider wherunto God hath ordained them! St. Paul saith, "The magistrate is God's ordained minister to punish malefactors and ill doers." God saith, "I will avenge myself;" and so he doth by his magistrates. For that is his ordinary way, whereby he punisheth malefactors.

But magistrates must take heed, they go no further, than God alloweth them to do: if they do, they themselves shall be punished. As there be many ensamples in Scripture, whereby appeareth how grievously God hath punished wicked magistrates.

Finally, St. Peter giveth a rule, not only unto the magistrates, but also unto the subjects, saying: "It is the will of God, that you, with your good, godly, and honest conversation, shall stop the mouth of your adversaries." What called St. Peter well doing? Well doing is to live according to God's laws and commandments. God's commandment is, that we should obey magistrates; therefore those, that disobey and transgress the laws of the magistrates, they do not according to God's will and pleasure: they do but mock God, they stop not the mouth of their adversaries (as St. Peter would have them to do), but they give rather occasion unto the wicked to slander and blaspheme the holy word of God. St. Peter would have us to stop their mouth with well doings.

Many men, when they have been reprov'd of preachers because of their wicked living, they have gone about to stop their mouths with slanderous words: this stopping is an ill stopping. St. Peter would have us to stop with well doing. Now will magistrates not be spoken ill of, and reprov'd of preachers? Let them do well. Likewise, saith St. Paul of the subjects: "Wilt thou not fear the higher powers? Do well, and thou shalt be commended."

Now, even as it is with the temporal sword, so it is with the spiritual. There be some men which cannot away withal, if they be rebuked: they cannot bear, when the preacher speaketh against their wickedness: unto them I say, "Will you not be rebuked of the preacher?" Then do well, leave off your covetousness, your ambition, your fretfulness, vengeance, and malice, your lechery and filthiness, your

blood-shedding and such-like sins, leave them, amend your life, or else the preacher, according to his office, will rebuke and reprove you: be ye never so great lords or ladies, he will rub you on the gall. For a good and godly preacher can do no less, seeing God dishonoured, perceiving him to be blasphemed, his will to be neglected, and not executed of them that ought with all their study and endeavour to apply themselves, that his will might be done. For he is well worthy, he is the Lord, he created heaven and earth, and is therefore the right natural Lord over it. But for all that the devil is lord more than he is, not by right or inheritance, but by conquest, by usurpation, he is an usurper.

God (as I said before) is the natural and lawful Lord over the earth, because he made it: yet it pleased his divine majesty to make mankind, as ye would say, lieutenant over it, so that mankind should bear the rule over the whole earth. Therefore God said unto him, "Be ruler over it," also, "Replenish the earth, and subdue it." Here Adam and his wife, and so all his posterity, were made by God rulers over the earth, as God's high deputies, or his lieutenants.

So, as concerning God's ordinance, mankind was the lawful inheritor of this kingdom. But now cometh in the devil with his crafty conveyances, and his false subtleties he inveigled first the woman, and afterwards the man, persuading them to transgress God's holy commandments. With which so doing they lost the favour of God, and their dignities. And so the devil, through his false lies, substituted himself as an usurper or conqueror; and so he is a possessor, not lawfully, but wrongfully: though he did say to our Saviour, shewing him all the kingdoms of the world, "I may give them to whomsoever I will;" he lieth falsely: God will destroy him at the

length, for all his subtleties and lies, they shall not save him. Yet for all that, he is a greater ruler. For this is most certain and true: a great many more do the will of the devil, than of God; whatsoever they babble with their mouths, look upon their works, and you shall find it so.

For all proud persons, all ambitious persons (which be ever climbing up, and yet never be well), all such do not the will of God, and therefore pertain not to his kingdom: all ireful rebellious persons, all quarrellers and wranglers, all blood-shedders, do the will of the devil, and not God's will. God saith, "I will avenge myself:" which he doth through the magistrate, and when the magistrate is slack, he doth it himself. Now those ireful, malicious persons, that hate their neighbours, they do not the will of God, but of the devil.

Also, these subtle, deceitful persons, which have no conscience, to defraud and beguile their neighbours, that care not for breaking their promises, and are not ashamed to utter false ware, they pertain all to the devil.

Item, these that will not make restitutions of goods ill gotten, they serve the devil: the Scripture saith: "Whosoever sinneth is of the devil:" which is a very hard word to be spoken of the Holy Ghost, and a fearful word, able to withdraw us from sin, if we had any fear of God in our hearts.

Amongst these may be numbered all the slothful persons, which will not travail for their livings, they do the will of the devil. God biddeth us to get our living with labour: they will not labour; but go rather about a begging, and spoil the very poor and needy. Therefore, such valiant beggars are thieves before God. Some of these valiant lubbers, when they come to my house, I commune with them, burdening them with the transgressions of God's law. "Is

not this a great labour (say they) to run from one town to another to get our meat? I think we labour as hard as other men do." In such wise they go about to excuse their unlawful beggary and thievery: but such idle lubbers are much deceived. For they consider not, that such labour is not allowed of God. We must labour so as may stand with godliness, according unto his appointment: else thieves, which rob in the night-time, do they not labour? Yea, sometimes they labour with great care, peril, and danger of their lives. Is it therefore godly, because it is a labour? No, no; we must labour, as God hath appointed us, every man in his estate.

Farther, these drunkards, which abuse the gifts of God; item, these lecherers and whoremongers, that live in adultery; these violators of holy matrimony, which live not according unto God's laws; item, these swearers, forswearers, liars; all those do not the will of God. Therefore, it is to be lamented of every Christian heart, when they see, how many servants the devil hath, and God so few: but all those, which serve the devil, are rebels against God; God was their Lord, they swerve from him, through wicked living, and so become servants of the devil.

Therefore, those Christian people, that have a desire to live after God's will and commandments, they live amongst the wicked, even as it were amongst the rebels. They that dwelled in Norfolk or Devonshire at the time of rebellion, they which were faithful to their king and prince, how, think you, they were intreated? Full miserably, God knoweth: either they were constrained to help their wicked purposes, or else they must suffer all calamities, which could be devised: even so shall all those be intreated, which intend to live well, according to God's commandments. For the rebels, that is, the wicked, which have forsaken their Lord God, and taken the devil

to be ruler over them, they shall compel them to follow ; or else to suffer all calamities and miseries.

And so shall be verified the saying of our Saviour Christ, " I am not come," saith he, " to send peace, but a sword." Which is indeed a strange saying, but it hath its understanding : God is a God of peace and concord, he loveth unity and concord : but when he cannot have peace, by reason of the devil, then he will have the sword : that is to say, God loveth unity, he would have us all agree together : but, because of the wicked, we cannot. . Therefore, he will rather have us to choose the sword, that is, to strive and withstand their wickedness, than to agree unto them. And therefore this doctrine is called a seditious doctrine : but who are those rebels ? Even they themselves, which call this doctrine seditious : they themselves (I say) are traitors against God. Wherefore our Saviour, seeing he can have no peace with the wicked, he will have us rather to withstand their wickedness, and so bring them to reformation : and this is the cause, wherefore he will have his flock segregated from the wicked.

Therefore let us pray unto God our heavenly Father ; " Thy will be done." This is the prayer of all Christian people, which have a will to do God's will : but those impenitent sinners, which are not yet weary of their sins, do never pray. For though they say the words, yet it is to no purpose, they say them without understanding : therefore it is but lip-labour, it is no prayer, it is but the devil's service. For a man may serve the devil with saying the *Pater-noster*, when he sayeth it with a defiled mind. Let us therefore order ourselves so, that we may say it worthily, as it ought to be. Let us lay away all wickedness and ill living, so that we may say from the

bottom of our hearts, "Our Father which art in heaven, thy will be done."

And so did Susanna, that godly woman: so did lady Judith: so did queen Esther. So did all good saints of God. And though this prayer was not made at that time (by the reason they were a great while afore Christ's coming), yet they had this prayer in effect. For they believed in Almighty God: they believed in Abraham's seed, which was promised: which faith stood them in as good stead, and they were as well saved through that same belief, as we now through our belief. For it is no difference between their belief and ours, but this: they believed in Christ which was to come, and we believe in Christ, which is come already. Now their belief served them as well as ours doth us. For at that time God required no further at their hands, than was opened unto them: we have in our time a further and more perfect knowledge of Christ than they had.

Now Susanna when the judges (the same wicked men) came unto her and moved her with fearful threatenings to do their wills, that is, to sin against God, think you not she resorted unto God? Yes, yes, without doubt, she said these words in effect: "Our Father, thy will be done," and not the will of wicked men. Therefore she, putting her hope and trust in God, having a respect that his will might be done, and not the devil's will, God, which is ever true, did not fail her: for, you know, she was delivered through young Daniel. This is writtē to our instruction: for he is now the self-same God, that he was at that time: he is as almighty, as he was; he is as ready, as he was. She was in anguish and great distress, she sought to hallow his holy name: therefore he did help her, he suffered her not to perish. So certainly he will do unto us too. Therefore, when

we be in trouble, let us hallow his name, and then we shall find us help, like as Susanna did.

In such wise did Judith, when she was provoked of Holofernes to do wickedly. She sought rather to sanctify God's name, to do his will, than the will of the devil: therefore God gave her such a triumphant victory.

So did queen Esther, when Haman, that wicked fellow, had power over her: she committed all the matter unto God, with fasting and prayer. But St. Peter, what did he? Marry, he forgot his *Paternoster*, for when there came a foolish maid, asking him, "Art not thou a Galilean? Art not thou one of this new learning? Art not thou a gospeller?" What did Peter? He was gone quite, he denied it, he forgot his *Paternoster*. For if he had had grace to consider that he ought rather to suffer death, than to forsake his master, Christ, then he would have said, "Our Father, thy will be done."—"I am ready to suffer for thy sake, whatsoever thou shalt lay upon me." But he did not so, he forgot himself. What did our Saviour? He turned back and looked upon him. Happy was Peter, that our Saviour looked upon him again, for it was a gracious token.

Judas, that false man, that traitor, forgot this same petition, and remained so in his error still to the end. Surely he was a sorrowful and a heavy man, insomuch that he made restitution. He was much better, than a great many of us be, which when they have injured and wronged poor men, will make no restitution. I tell you truth, Judas was much better than such fellows be: "Led to repentance," saith the text, but he lacked faith. And so between Peter and him, which were both two sorrowful men, this was the difference. Peter had faith, Judas lacked it: yet he was exceeding sorrowful for his wickedness, insomuch

that he went and hanged himself, therefore he forgot this petition.

So likewise, all voluntary sinners, all unrepentant sinners, none of them all say this petition, as they ought to do: they say it not worthily nor profitably. For they have no will to do his will. Their will is to do their own will and pleasure. But above all things, these questmongers * had need to take heed: for there all things goeth by oath. They had need to say: "Our Father, thy will be done." For they shall be moved to do this and that, which is against God. They must judge by their oath, according to conscience, guilty or not guilty. When he is guilty, in what case are those that say, "Not guilty?" Scripture doth shew, what a thing it is, when a man is a malefactor, and the questmongers justify him, and pronounce him, "not guilty," saying, "He that justifieth the wicked, and he that condemneth the just man, they are both abominable before the Lord." Who is abominable? He that doth not the will of God: the will of God is, that the wicked should be punished.

I myself did once know, where there was a man, slain of another man in an anger, it was done openly: the mankiller was taken and put in prison. Suit was made to the questmongers (for it was a rich man that had done the act). At the length, every man had a crown for his good will: and so this open mankiller was pronounced, "not guilty." Lo, they sold their souls unto the devil for five shillings. For which souls Christ suffered death. And I dare pronounce, except they amend and be sorry for their faults, they shall be damned in hell, world without end. They had clean forgotten this petition. "Thy

* Questmen. Persons chose annually in each ward of the city of London, to inquire into abuses and misdemeanors, especially such as relate to weights and measures.—*BALLY'S Dictionary*.

will be done." For they did the will of the devil. It had been a good deed to cut off their crowns by their necks, to the example of all others. Therefore (I say) these questmongers had need to say: "Our Father, which art in heaven, thy will be done."

For truly, it is a marvel that this realm sinketh not down to hell headlong. What perjury, swearing, and cursing is every where, in every corner! Therefore (I say) we had need to pray earnestly, that God's will may be done. And we should be content to lose our lives for righteousness sake. For he that loseth his life for because he will not agree to the dishonour of God, he seeketh that God's will may be done. Happy is that man, for he findeth his life, he loseth it not. For Christ will be his keeper.

Joab, that great and valiant captain, he knew well enough, when David sent unto him good Uriah, with letters: he knew (I say) that the king's will was against God's will, yet he looked through his fingers; he winked at it, he would rather do the wicked will of the king, than the will of God.

Of such fellows there be a great number, which care not for the honour and will of God. These chaplains about the king and great men, had need to say; "Our Father, thy will be done," but they are very slow and slack: they wink commonly at all matters, be they never so bad. They be handy chaplains, they will not, they dare not rebuke the world of sin: they dare not do, as the prophet commanded unto them to do, when he saith, "Let the hills hear the judgments of the Lord," though they smoke, as he saith; "Touch the hills, and they will smoke." Yea, and though they smoke, yet strike them, spare them not, tell them their faults.

But great men cannot suffer that, to be so rebuked: their chaplains must be taught a discretion, if they will go so to work. They say, commonly magistrates

should be brought out of estimation, if they should be handled so. Sirs, I will tell you what you shall do to keep your estimation and credit: do well, handle uprightly and indifferently all matters, defend the people from oppressions, do your office, as God hath appointed you to do: you do so (I warrant you) you shall keep your estimation and credit. And I warrant you again, the preacher will not strike nor cut you with his sword, but rather praise you and commend your well-doings. Else, when you do naughtily and wickedly oppress the poor, and give false judgment: when you do so, there is no godly preacher that will hold his peace, and not strike you with his sword, that you smoke again. But it is commonly as the Scripture saith, "The wicked is praised in the desires of his wickedness." Chaplains will not do their duties, they will not draw their swords, but rather flatter, they will use discretion: but what shall follow? Marry, they shall have God's curse upon their heads for their labours, this shall be all their gains that they shall get by their flatteries.

Another Scripture saith, "The great and mighty men be called benefactors and well doers;" but of whom be they called so? marry, of flatterers, of those which seek not to do the will of God, but the pleasures of men.

St. John Baptist, that hardy knight, and excellent preacher of God, he said this petition right with a good faith; "Our Father, thy will be done." Therefore he went to the king, saying: "Sir, it is not lawful for thee so to do." See what boldness he had! How hot a stomach in God's quarrel to defend God's honour and glory! But our chaplains, what do they now-a-days? Marry, they wink at it, they will not displease: for they seek livings, they seek benefices, therefore they be not worthy to be God's officers.

Esaias, that faithful minister of God, he is a good

plain fellow, he telleth them the matter in plain, saying: "Thy silver is turned to dross, thy princes are unfaithful, and fellows of thieves." He is no flatterer, he telleth them the truth. The princes, said he, are bribe-takers, subverters of justice. This Esaias did: for he had respect to God's word, he perceived things amiss, he knew that it was his part to admonish, to cut them with his sword. Would God, our preachers would be so fervent to promote the honour and glory of God, to admonish the great and the small to do the will of the Lord. I pray God, they may be as fervent as our Saviour was when he said to his disciples; "My meat is to do the will of my Father which is in heaven," (that is to say,) you are no more desirous to eat your meat, when you be hungry, than I am to do my Father's will, which is in heaven.

By what occasion our Saviour saith these words you shall perceive, when you consider the circumstances: I pray you read the chapter, it is the fourth of John. The story is this. He sent his disciples to a town to buy meat (where it appeareth that our Saviour had money): after their departure, he sitteth him down, which was a token that he was weary, and, I warrant you, he had never a cushion to lay under him. Now, as he was sitting so, there cometh a woman out of the town to fetch water: he desired her to give him drink. She made answer; "Will you drink with me, which am a Samaritan?" So they went forward in their talk: at the length he bade her go call her husband. She made answer, "I have no husband:" "Thou sayest well, (said our Saviour,) for thou hast had five, and this, that thou hast now, is not thy husband:" and so he revealed himself unto her.

Some men, peradventure, will say: What meaneth this, that our Saviour talketh alone with this woman?

Answer, his humility and gentleness is shewed herein. For he was content to talk with her, being alone, and to teach her the way to heaven.

Again, some men may learn here, not to be so hasty in their judgments; that when they see two persons talk together, to suspect them. For in so doing they might suspect our Saviour himself. It is not good, it is against the will of God to judge rashly; I know what I mean. I know what unhappy tales be abroad, but I can do no more, but to give you warning. Now, the woman went her way into the city, making much ado, how she had found the Messiah, the Saviour of the world; insomuch that a great many of the Samaritans came out unto him. Now as the woman was gone, the disciples desired him to eat. He made them answer, "I have other meat." Then they thought somebody had brought him some meat: at the length he breaketh out and saith, "I am as desirous to do the will of my Father, as you be of meat and drink."

Let us now for God's sake be so desirous to do the will of God, as we be to eat and drink. Let us endeavour ourselves to keep his laws and commandments; then, whatsoever we shall desire of him, he will give it unto us, we shall have it.

We read oft-times in Scripture, that our Saviour was preaching according to his vocation: I would every man would go so diligently about his business:—The priests to go to their books, not to spend their time so shamefully in hawking, hunting, and keeping of alehouses. If they would go to their books, in so doing they should do the will of God: but the most part of them do their own will, they take their pleasure. But God will find them out at length: he will meet with them, when he seeth his time.

On a time when our Saviour was preaching, his mother came unto him, very desirous to speak with

him, insomuch that she made mean to speak with him, interrupting his sermon, which was not good manners. Therefore after St. Austin's and St. Hierome's mind, she was prickled a little with vain glory, she would have been known to be his mother, else she would not have been so hasty to speak with him. And here you may perceivè that we give her too much, thinking her to be without any spark of sin, which was too much : for no man, born into this world, is without sin, save Christ only.

The school doctors say, she was arrogant. One came and told our Saviour, as he was teaching: " Sir, thy mother is here, and would speak with thee : " he made answer, like as he did when he was but twelve years old, " It must be so : " he saith now, stretching out his hands ; " Who is my mother ? " " He that doeth the will of my Father that is in heaven ; " Luke saith, " He that heareth the word of God and doth it. " Mark this well, he saith that God doth it : let us do : let us not only be hearers, but doers, then we shall be (according to his promise) his brethren, and sisters, we must hear his word and do it. For truly, if Mary, his mother, had not heard his word and believed it, she should never have been saved. For she was not saved, because she was his natural mother, but because she believed in him, because she was his spiritual mother. Remember therefore that all, that do his will, are his kinsfolk.

But remember, that in another place he saith ; " Not all that say, Lord, Lord, shall enter into the kingdom of heaven. " Here, you see that the matter standeth, not in saying, but in doing ; do his will, and then resort unto him, and thou shalt be welcome. We read in Luke, where our Saviour said ; " That servant, that knoweth the will of his master, and doth it not, shall be beaten with many stripes. " He, that knoweth not, shall be beaten, but not so much.

We must first know and then do. It is a good thing to know, but it is an heinous thing to know and not to do: it is a great sin, to slander God's word with wicked living, as it is commonly seen amongst men. But this fault, if it be not amended, shall have grievous punishment.

Now, some men will say, (seeing it is so, that those, which know God's word, and do not the same, shall be beaten with many stripes,) "Then I will keep me from it, and so, when I am damned, I shall have the easier punishment." No, no, my friend: wilful ignorance excuseth not. To say, I will not hear it, or I intend to do as it shall please me: this is not ignorance, brother, but rather contumacy, or despising of God's word. Those, which would fain know, but cannot, for that they have no teacher, they shall be excused somewhat: for they shall have easier pain, than the others have, as he saith: "Wo be unto thee, Chorazin, because if in Sodom, &c." meaning that the Sodomites shall have easier punishment, than the others. But as for those that refuse to hear, when they might hear, they are in an ill case, and shall be punished with unspeakable pains. And I tell you, the very ignorant man is not all excused, for so saith God by his prophet. "The wicked," saith he, "he shall die, even though he had never warning before." (Ezek. xxxiii.) So we see, that ignorance excuseth not: but the ignorant are the less punished, because of their ignorance. As there be degrees in hell, one shall be punished more grievously than the other, according to their deserts.

There be some men in England, which say, "No, I will not hear any of them all, till they agree amongst themselves." Such fellows, truly, shall never come to the gospel. For there will be contentions, as long as the devil is alive: he cannot suffer God's word to be spread abroad. Therefore, he doth and will do

till the world's end, what he can, to let the word of God: then it is like, that these fellows shall never come to hear God's word, and therefore worthily be damned, as despisers of God's most holy word.

Farther, this petition hath an addition, "As it is in heaven." The writers make two manner of heavens, a spiritual heaven, and a temporal heaven. The spiritual heaven is, where God's will is fully done, where the angels be, which do the will and pleasure of God without violation. Now, when we say, "as it is in heaven," we pray God that we may do his will as perfectly, as the angels do. Ensamples in Scripture we have many, which teach us the diligent service which the angels do unto the Lord.

When king David fell in a presumption, so that he commanded his captain Joab to number his people, which thing was against the Lord, and Joab did naughtily in obeying the king in such things, but he went and numbered eight hundred thousand, and five hundred thousand men, able to fight, besides women and children. For this act God was angry with David, and sent his prophet, which told him, that God would plague him, and bade him to choose, whether he would have seven years hunger, or that his enemies should prevail against him three months long, or to have three days pestilence. He made answer, saying; "It is better to fall into the hands of God, than of men:" and so chose pestilence. After that within three days there died three score and ten thousand.

This story is a great declaration, how angry God is with sin. Now David, that good king, seeing the plague of God over the people, said unto God: "Lord, it is not they, that have sinned, it is I myself, punish me, and let them alone:" this was a good mind in David: there be but few kings now that would do so.

Now, at the length God was moved with pity, and said unto the angel; "It is enough, leave off:" by and by the plague ceased. Where you see how ready the angels of God be to do the Lord's commandments. After that, David was minded to be thankful unto God, and offered a great sacrifice unto him, and so removed the wrath of God. And therefore he made sue to one of his subjects for certain ground to build an altar upon. The same man was willing to give it unto the king freely. But David would not take it at his hands. Where kings may learn, that it is not lawful for them to take away other men's lands, to their own use. This good king David would not take it, when it was offered unto him. He did not as Ahab, the wicked man, which did Naboth wrong in taking away his vineyard against his will.

Another ensample, wherein appeareth how diligently the angels do God's commandments. Sennacherib, king of the Assyrians, having a captain, called Rabshakah, which captain, after that he had besieged Jerusalem, spake blasphemous words against God the Almighty, saying to the Jews: "Think you that your God is able to help you, or to defend you from my hand?" Now, Hezekiah, that good king, hearing such blasphemous words to be spoken against God, fell to prayer, desired God for aid, sent for the prophet Isaiah, and asked him counsel. The end was, God sent his angels, which killed an hundred and eighty and five thousand of the Assyrians in one night. The king himself scarce escaped, and with great danger and fear gat him home. Here, you see, what a God our God is, whose will we ought to do. Therefore, let us endeavour ourselves to do his will and pleasure: and when we are not able to do it (as we be not indeed) let us call unto him for help and aid.

The other heaven is called a corporeal heaven, where the sun and the moon and the stars are, which heaven doth God's commandment too. As it appeareth in the books of Joshua, and the Kings: how the sun stood at the commandment of God. Also, how the shadow went backward, like as Job saith; "Thou gavest commandment to the sun, and it arose not:" therefore at the commandment of God, they keep their ordinary course, as God hath commanded them in the first beginning. Also, the rain, and the snow, came at his commandment.

Finally, nothing rebelleth in his estate, wherein it was set at the first, but man. Man will not be ruled by him, all other things be obedient: rain cometh when God will have it, and snow at his time. We read in Ahab's time, that Elijah, the prophet, stopt the rain for three years and six months, for to punish the people, whereof followed a great dearth. Afterward at the request of the same Elijah, God sent rain, which tempered the ground to bring fruits. I think there be some Elijahs abroad at this time, which stop the rain: we have not had rain a good while. Therefore, let us pray to God, that we may do his will, and then we shall have all things necessary for soul and body. For what was this Elijah? A sinful man, born and conceived in sin: yet God, seeing his confidence, granted his request. For he was a man that feared the Lord, and trusted in him: therefore, God loved him and heard his prayer.

Therefore, I say, let us do as he did, then God will hear our prayers: but we are fleshly, we are carnal, we can do nothing perfectly as we ought to do. Wherefore we have need to say with St. Austin: "Lord, do thou within me what thou commandest, and then command what thou wilt." For we, of our own strength and power, are not able to

do his commandments; but that lack our Saviour will supply with his fulfilling, and with his perfectness he will take away our imperfectness. Now, since we have spoken much of prayer, I will desire you that we may pray together, and so make an end: but you must pray with a penitent heart. For God will not hear the prayer that proceedeth from an impenitent heart, it is abominable in his sight. I desire you to say after me, "Our Father, &c." Amen.

THE FIFTH SERMON

UPON THE LORD'S PRAYER.

GIVE us this day our daily bread. This is a very good prayer, if a body should say no more at one time, but that: for as we see our need, so we shall pray, when we see God's name to be dishonoured, blasphemed, and ill spoken of, then a man, a faithful man should say, "Our Father, which art in heaven, hallowed be thy name." When we see the devil reign, and all the world follow his kingdom, then we may say, "Our Father, which art in heaven, thy kingdom come." When we see, that the world followeth her own desires and lusts, and not God's will and his commandments, and it grieveth us to see this, and we be sorry for it, we shall make our moan unto God for it, saying, "Our Father, which art in heaven, thy will be done." When we lack necessities for the maintenance of this life, and every thing is dear, then we may say, "Our Father, which art in heaven, give us this day our daily bread." Therefore, as we see cause, so we should pray. And it is better to say one of these short prayers with a good faith, than the whole psalter without faith.

By this now that I have said, you may perceive that the common opinion and estimation, which the people have had of this prayer (the Lord's prayer, I say) is far from that, that it is indeed. For it was esteemed for nothing, for when we be disposed to despise a man, and call him an ignorant fool, we say, he cannot say his *Paternoster*, and so we made it a light matter, as though every man knew it. But I tell you, it is a great matter, it containeth weighty things, if it be weighed to the very bottom, as a

learned man could do. But as for me, that, that I have learned out of the holy Scripture and learned men's books, which expound the same, I will shew unto you; but I intend to be short. I have been very long before in the other petitions, which something expound those that follow; therefore I will not tarry so long in them as I have done in the other.

Give us this day our daily bread. Every word is to be considered, for they have their importance. This word, bread, signifieth all manner of sustenance for the preservation of this life; all things, whereby man should live, are contained in this word, "bread."

You must remember what I said by that petition, "Hallowed be thy name." There we pray unto God, that he will give us grace to live so, that we may, with all our conversations and doings, hallow and sanctify him, according as his word telleth us. Now, forasmuch as the preaching of God's word is most necessary to bring us into this hallowing, we pray in the same petition for the office of preaching. For, the sanctifying of the name of God cannot be, except the office of preaching be maintained, and his word be preached and known; therefore, in the same petition, when I say, "Hallowed be thy name;" I pray that his word may be spread abroad and known, through which cometh sanctifying.

So, likewise, in this petition, "Give us this day our daily bread," we pray for all those things, which be necessary and requisite to the sustenance of our souls and bodies. Now, the first and principal thing, that we have need of in this life, is the magistrate. Without a magistrate we should never live well and quietly. Then it is necessary and most needful to pray unto God for them, that the people may have rest, and apply to their business, every man in his calling: the husbandman in tilling and plowing, and the artificer in his business.

For you must ever consider, that, where war is, there be all discommodities. No man can do his duty, according unto his calling; as it appeareth now in Germany, the emperor and the French king being at controversy, I warrant you, there is little rest, or quietness. Therefore in this petition we pray unto God for our magistrates, that they may rule and govern this realm well and godly, and keep us from invasions of aliens and strangers, and execute justice and punish malefactors: and this is so requisite, that we cannot do without it.

Therefore, when we say, "Give us this day our daily bread," we pray for the king, his counsellors, and all his officers: but not every man, that saith these words, understandeth so much. For it is obscurely included, so that none perceive it but those which earnestly and diligently consider the same. But St. Paul he expresseth it with more words plainly, saying, "I exhort you to make supplications and prayers for all men, but especially for the kings, and for those, which be aloft:" whereto? "That we may live godly and quietly, in all honesty and godliness." And when I pray for them, I pray for myself. For I pray for them, that they may rule, so that I and all men may live quietly and at rest. And to this end we desire a quiet life, that we may the better serve God, hear his word, and live after it.

For in the rebels time, I pray you, what godliness was shewed amongst them? They went so far (as it was told), that they defiled other men's wives: what godliness was this? In what estate, think you, were those faithful subjects, which at the same time were amongst them? They had sorrow enough, I warrant you. So it appeareth, that where war is, there is right godliness banished and gone. Therefore, to pray for a quiet life, that is, as much as to pray for a godly life, that we may serve God in our calling, and

get our livings uprightly. So it appeareth that praying for magistrates is as much as to pray for ourselves.

They that be children and live under the rule of their parents, or have tutors, they pray in this petition for their parents and tutors. For they be necessary for their bringing up. And God will accept their prayers, as well as theirs, which be of age. For God hath no respect of persons, he is as ready to hear the youngest, as the oldest. Therefore, let them be brought up in godliness, let them know God. Let parents and tutors do their duties to bring them up so, that as soon as their age serveth, they may taste and savour God. Let them fear God in the beginning, and so they shall do also, when they be old. Because I speak here of orphans, I shall exhort you to be pitiful unto them, for it is a thing that pleaseth God, as St. James witnesseth, saying, "Pure religion, &c." (James, i.)

It is a common speech amongst the people, and much used, that they say, all religious houses are pulled down; which is a very peevish saying, and not true, for they are not pulled down. That man and that woman, that live together godly and quietly, doing the works of their vocation, and fear God, hear his word, and keep it; that same is a religious house, that is that house that pleaseth God. For religion, pure religion (I say), standeth not in wearing of a monk's cowl, but in righteousness, justice, and well doing; and (as St. James saith) in visiting the orphans, and widows, that lack their husbands; orphans, that lack their parents to help them when they be poor, to speak for them when they be oppressed; herein standeth true religion, God's religion (I say). The other, which was used, was an unreligious life, yea, rather an hypocrisy. There is a text in Scripture, I never read it, but I remember these

religious houses. "There is a way, which way seemeth to men to be good, whose end is eternal perdition;" when the end is nought, all is nought.

So, were these monks' houses, these religious houses. There were many people, especially widows, which would give over house-keeping, and go to such houses, when they might have done much good in maintaining of servants, and relieving of poor people; but they went their ways. What a madness was that! Again, how much cause we have to thank God that we know what is true religion, that God hath revealed unto us the deceitfulness of those monks, which had a goodly show before the world of great holiness, but they were nought within. Therefore Scripture saith, "That which is highly esteemed before men, is abominable before God." Therefore that man and woman, that live in the fear of God, are much better than their houses were.

I read once a story of a holy man, some say it was St. Anthony, which had been a long season in the wilderness, eating and drinking nothing but bread and water. At the length he thought himself so holy, that there should be nobody like unto him. Therefore, he desired of God to know, who should be his fellow in heaven. God made him answer, and commanded him to go to Alexandria; there he should find a cobbler, which should be his fellow in heaven. Now, he went thither and sought him out, and fell in acquaintance with him, and tarried with him three or four days to see his conversation. In the morning his wife and he prayed together; then they went to their business, he in his shop, and she about her housewifery. At dinner-time they had bread and cheese, wherewith they were well content and took it thankfully. Their children were well taught to fear God and to say their *Paternoster*, and the Creed, and the Ten Commandments: and so he

spent his time in doing his duty truly, I warrant you, he did not so many false stitches, as coblers do now-a-days. St. Anthony, perceiving that, came to knowledge of himself, and laid away all pride and presumption.

By this ensample you may learn, that honest conversation and godly living is much regarded before God, insomuch that this poor cobbler, doing his duty diligently, was made St. Anthony's fellow. So, it appeareth that we be not destitute of religious houses. Those which apply to their business uprightly and hear God's word, they shall be St. Anthony's fellows, that is to say, they shall be numbered amongst the children of God.

Farther, in this petition the man and wife pray, one for the other. For one is a help unto the other, and so necessary the one to the other. Therefore, they pray one for the other, that God will spare them their lives, to live together quietly and godly according to his ordinance and institution; and this is good and needful.

As for such as be not married, you shall know that I do not so much praise marriage, that I should think that single life is naught, as I have heard some, which will scarce allow single life. They think in their hearts that all those which be not married be naught, therefore they have a common saying amongst them: What (say they), they be made of such metal as we be made of; thinking them to be naught in their living, which suspicions are damnable before God. For we know not what gifts God hath given unto them, therefore we cannot with good conscience condemn them or judge them.

True it is, "Marriage is good and honourable amongst all men," as St. Paul witnesseth. And, "The Lord shall and will judge (that is, condemn) adulterers and whoremongers," but not those which

live in single life: when thou livest in lechery, or art a whore or whoremonger, then ye shall be damned; but when thou livest godly and honestly in single life, it is well and allowable before God, yea, and better than marriage. For St. Paul saith, "I will have you to be without carefulness," that is, unmarried; and sheweth the conditions, saying, "They that be unmarried set their minds upon God, how to please him," and to live after his commandments. But as for the other, "the man is careful how to please his wife;" and again, "the woman how to please her husband:" and this is St. Paul's saying of the one, as well as of the other. Therefore, I will wish you not to condemn single life, but take the one with the other, like as St. Paul teacheth us; not to extol the one, that we should condemn the other. For St. Paul praiseth as well single life, as marriage, yea, and more too. For those, that be single, have more liberty to pray, and to serve God, than the other: for they, that be married, have much trouble and afflictions in their bodies. This I speak, because I hear that some there be, which condemn single life. I would have them to know that matrimony is good, godly, and allowable unto all men: yet for all that, the single life ought not to be despised or condemned, seeing that Scripture alloweth it, yea, and he affirmeth, that it is better than matrimony, if it be clean without sin and offence.

Farther, we pray here in this petition for good servants, that God will send unto us good, faithful, and trusty servants, for they are necessary for this bodily life, that our business may be done; and those which live in single life have more need of good trusty servants than those which are married. Those, which are married, can better oversee their servants. For when the man is from home, at the least the wife

overseeth them and keepeth them in good order. For, I tell you, servants must be overseen and looked to: if they be not overseen, what be they? It is a great gift of God to have a good servant. For the most part of servants are but eye servants; when their master is gone, they leave off from their labour and play the sluggards. But such servants do contrary unto God's commandment, and shall be damned in hell for their slothfulness, except they repent. Therefore (I say), those, that be unmarried, have more need of good servants, than those that be married: for one of them at the least may always oversee the family. For, as I told you before, the most part of servants be eye servants, they be nothing when they be not overseen.

There was once a fellow asked a philosopher a question, saying, "How is a horse made fat?" The philosopher made answer, saying, "With his master's eye:" not meaning that the horse should be fed with his master's eye, but that the master should oversee the horse, and take heed to the horsekeeper, that the horse might be well fed. For when a man rideth by the way, and cometh to his inn, and giveth unto the ostler his horse to walk, and so he himself sitteth at the table, and maketh good cheer, and forgetteth his horse; the ostler cometh and saith, "Sir, how much bread shall I give unto your horse?" He saith, "Give him two penny worth." I warrant you, this horse shall never be fat. Therefore a man should not say to the ostler, "Go, give him;" but he should see himself that the horse have it. In like manner, those that have servants must not only command them what they shall do, but they must see that it be done. They must be present, or else it shall never be done.

One other man asked that same philosopher this question, saying, "What dung is it, that maketh a

man's land most fruitful in bringing forth much corn?"—"Marry," said he, "the owner's footsteps;" not meaning that the master should come and walk up and down, and tread the ground; but he would have him to come and oversee the servants tilling of the ground, commanding them to do it diligently, and so to look upon their work: this shall be the best dung (saith the philosopher).

Therefore, never trust servants, except you may be assured of their diligence: for I tell you truly, I can come no where, but I hear masters complaining of their servants. I think verily, they fear not God, they consider not their duties. Well, I will burthen them with this one text of Scripture, and then go forward in my matters. The prophet Jeremiah saith, *Maledictus qui facit opus Domini negligenter*: another translation hath *fraudulenter*, but it is one in effect. "Cursed be he," saith the prophet Jeremiah, "that doth the work of the Lord negligently, or fraudulently;" take which you will.

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 well with them; they shall have no luck; my face shall be against them. Is not this a great thing? Truly, consider it as you list, but it is no light matter to be cursed of God, which ruleth heaven and earth. And though the prophet speaketh these words of warriors going to war, yet it may be spoken of all servants, yea, of all estates, but especially of servants. For St. Paul saith, "You servants, you serve the Lord Christ, it is his work." Then when it is the Lord's work, take heed, how you do it; for cursed is he that doth it negligently.

But where is such a servant, as Jacob was to Laban? How painful was he? How careful for his mas-

ter's profit? insomuch, that when somewhat perished, he restored it again of his own.

And where is such a servant, as Eliazer was to Abraham, his master? What a journey had he? How careful he was, and when he came to his journey's end, he would neither eat nor drink, afore he had done his master's message; so that all his mind was given only to serve his master, and to do according to his commandments, insomuch that he would neither eat nor drink, till he had done according to his master's will. Much like to our Saviour's saying, "This is my meat, to do the will of Him that sent me." I pray you, servants, mark this Eliazer well, consider all the circumstances of his diligent and faithful service, and follow it, else if you follow it not, you read it to your own condemnation.

Likewise, consider the true service which Joseph (that young man) did unto his master Potiphar, lieutenant of the tower. How faithfully he served without any guile or fraud! Therefore God promoted him so, that he was made afterwards the ruler over all Egypt.

Likewise consider, how faithful Daniel was in serving king Darius. Alack, that you servants be stubborn-hearted, and will not consider this; you will not remember that your service is the work of the Lord; you will not consider that the curse of God hangeth upon your heads for your slothfulness and negligence. Take heed therefore, and look to your duties.

Now farther, whosoever prayeth this prayer with a good faithful heart, as he ought to do, he prayeth for all plowmen and husbandmen, that God will prosper and increase their labour; for except he give increase, all their labour and travail is lost. Therefore it is needful to pray for them that God may send his benediction by their labour, for with-

out corn and such manner of sustenance, we cannot live. And in that prayer we include all artificers, for by their labours God giveth us many commodities, which we could not lack.

We pray also for wholesome air. Item, we pray for seasonable weather. When we have so much rain, we pray for fair weather. Again, when we lack rain, we pray that God will send rain. And in that prayer we pray for our cattle, that God will preserve them to our use from all diseases; for without cattle we cannot live; we cannot till the ground, nor have meat: therefore we include them in our prayer.

So we see, that this prayer containeth innumerable things. For we pray for all such things as be expedient and needful for the preservation of this life. And not alone this, but we have here good doctrine and admonitions besides.

For here we be admonished of the liberality of God our heavenly Father, which he sheweth daily over us. For our Saviour, knowing the liberality of God our heavenly Father, commandeth us to pray: if he would not give us the things we ask, Christ would not have commanded us to pray. If he had borne an ill will against us, Christ would not have sent us to him. But our Saviour, knowing his liberal heart towards us, commandeth us to pray and desire all things at his hands.

And here we be admonished of our estate and condition, what we be, namely, beggars. For we ask bread, of whom? Marry, of God. What are we then? Marry, beggars, the greatest lords and ladies in England are but beggars before God. Seeing then that we all are but beggars, why should we then disdain and despise poor men? Let us therefore consider, that we be but beggars. Let us pull down our stomachs, for if we consider this matter well, we are like as they be afore God. For St. Paul saith,

“ What hast thou, that thou hast not received of God ?” Thou art but a beggar, whatsoever thou art, and, though there be some very rich and have great abundance ; of whom have they it ? Of God. What saith he, that rich man ? He saith, “ Our Father, which art in heaven, give us this day our daily bread ;” then he is a beggar afore God, as well as the poorest man.

Farther, how continueth the rich man in his riches ? Who made him rich ? Marry, God. For it is written, “ The blessing of God maketh rich.” Except God bless, it standeth to no effect. For it is written, “ They shall eat, but yet never be satisfied.” Eat, as much as you will, except God feed you, you shall never be full. So likewise, as rich as a man is, yet he cannot augment his riches, nor keep that he hath, except God be with him, except he bless him. Therefore let us not be proud, for we be beggars, the best of us.

Note here, that our Saviour biddeth us to say, “ us.” This “ us,” lappeth in all other men with my prayer. For every one of us prayeth for another. When I say, “ Give us this day our daily bread,” I pray not for myself only (if I ask, as he biddeth me), but I pray for all others. Wherefore say I not “ Our Father, give *me* this day *my* daily bread !” For because God is not my God alone, he is a common God.

And here we be admonished to be friendly, saving, and charitable, one to another. For what God giveth, I cannot say, This is my own : but I must say, This is ours. For the rich man cannot say, This is mine alone, God hath given it unto me, for my own use. Nor yet hath the poor man any title unto it to take it away from him. No, the poor man may not do so, for when he doth do so, he is a thief afore God and man ; but yet the poor man hath title to the rich

man's good, so that the rich man ought to let the poor man have part of his riches, to help and to comfort him withal. Therefore, when God sendeth unto me much, it is not mine but ours: it is not given unto me alone, but I must help my poor neighbours withal.

But here I must ask you rich men a question, How chanceth it you have your riches? We have them of God, you will say. But by what means have you them? By prayer, you will say; we pray for them unto God, and he giveth us the same. Very well. But I pray you, tell me what do other men which are not rich? Pray they not as well as you do? Yes, you must say, for you cannot deny it. Then it appeareth that you have your riches not through your own prayers only, but other men help you to pray for them. For they say as well, "Our Father, give us this day our daily bread," as you do; and peradventure, they be better than you be, and God heareth their prayer sooner than yours. And so appeareth most manifestly that you obtain your riches of God, not only through your own prayer, but through other men's too. Other men help you to get them at God's hand. Then it followeth, that seeing you get not your riches alone through your own prayer, but through the poor man's prayer, it is meet that the poor man should have part of them, and you ought to relieve his necessity and poverty.

But what meaneth God by this inequality? That he giveth to some a hundred pounds, unto this man five thousand pounds, unto this man in a manner nothing at all. What meaneth he by this inequality?

Here he meaneth that the rich ought to distribute his riches abroad amongst the poor. For the rich man is but God's officer, God's treasurer; he ought to distribute them according unto his Lord God's

commandment. If every man were rich, then no man would do any thing; therefore God maketh some rich and some poor.

Again, that the rich may have where to exercise his charity, God made some rich and some poor; the poor he sendeth unto the rich to desire of him in God's name help and aid. Therefore, you rich man when there cometh a poor man unto you, desiring your help, think none otherwise, but God hath sent him unto you, and remember, that thy riches be not thy own, but thou art but a steward over them. If thou wilt not do it, then cometh in St. John, which saith, "He that hath the substance of this world, and seeth his brother lack, and helpeth him not, how remaineth the love of God in him?" He speaketh not of them that have it not, but of them that have it; that same man loveth not God, if he help not his neighbour, having wherewith to do it. This is a sore and hard word.

There be many which say with their mouth, they love God, and if a man should ask here this multitude, whether they love God or no, they would say, "Yes, God forbid else." But if you consider their unmercifulness unto the poor, you shall see, as St. John said, the love of God is not within them. Therefore, you, rich men, ever consider of whom you have your riches, be it a thousand pounds, yet you fetch it out of this petition. For this petition, "Give us this day our daily bread," is God's storehouse, God's treasure-house, here lieth all his provision, and here you fetch it. But ever have in remembrance, that this is a common prayer. A poor man prayeth as well as thou, and peradventure God sendeth this riches unto thee for another man's prayer's sake, who prayeth for thee, whose prayer is more effectual than thine own. And therefore you

ought to be thankful unto other men, who pray for you unto God, and help you to obtain your riches.

Again, this petition is a remedy against this wicked carefulness of men, when they seek how to live, and how to get their livings, in such wise, like as if there were no God at all. And then there be some, who will not labour, as God hath appointed unto them, but rather give them to falsehood, to sell false ware, and deceive their neighbours, or to steal other men's sheep or rabbits. Those fellows are far wide; let them come to God's treasure-house, that is to say, let them come to God, and call upon him with a good faith, saying, "Our Father, give us this day our daily bread." Truly God will hear them. For this is the only remedy that we have here in earth, to come to his treasure-house, and fetch there such things as we lack.

Consider this word, "daily;" God promiseth us to feed us daily. If ye believe this, why use ye then falsehood and deceit? Therefore, good people, leave your falsehood, get you rather to this treasure-house: then you may be sure of a living. For God hath determined, that all that come unto him, desiring his help, they shall be holpen, God will not forget them. But our unbelief is so great, we will not come unto him, we will rather go about to get our living with falsehood, than desire the same of him. Oh! what falsehood is used in England, yea, in the whole world! It were no marvel, if the fire from heaven fell upon us, like as it did upon the Sodomites, only for our falsehood's sake.

I will tell you of a false practice, that was practised in my country where I dwell. But I will not tell it you to teach you to do the same, but rather to abhor it. For those, which use such deceitfulness, shall be damned, world without end, except they repent.

I have known some, that had a barren cow, and they would fain have had a great deal of money for her, therefore they go and take a calf of another cow, and put it to this barren cow, and so come to the market, pretending that this cow hath brought that calf: and so they sell their barren cow six or eight shillings dearer than they should have done else. The man, which bought the cow, cometh home. Peradventure he hath a many children, and hath no more cattle but this cow, and thinketh he shall have some milk for his children: but when all things come to pass, this is a barren cow, and so this poor man is deceived. The other fellow, which sold the cow, thinketh himself a jolly fellow and a wise merchant, and he is called one, that can make shift for himself. But I tell thee, whosoever thou art, do so if thou lust, thou shalt do it at this price, thou shalt go to the devil, and there be hanged on the fiery gallows, world without end. And thou art as very a thief, as when thou takest a man's purse from him going by the way, and thou sinnest as well against this commandment, "Thou shalt do no theft." But these fellows commonly, which use such deceitfulness and guiles, can speak so finely that a man would think butter should scarce melt in their mouths.

I tell you one other falsehood: I know that some husbandmen go to the market with a quarter of corn; now they would fain sell dear the worst, as well as the best, therefore they use this policy; they go and put a strike of fine malt or corn in the bottom of the sack, then they put two strikes of the worst they had, then a good strike aloft in the sack's mouth, and so they come to the market. Now there cometh a buyer, asking, "Sir, is this good malt?"—"I warrant you," saith he, "there is no better in this town." And so he selleth all his malt or corn for the best, when there be but two strikes of the best in his

sack. The man that buyeth it, thinketh he hath good malt. He cometh home, and when he putteth the malt out of the sack, the strike, which was in the bottom, covereth the ill malt, which was in the midst, and so the good man shall never perceive the fraud, till he cometh to the occupying of the corn. The other man that sold it, taketh this for a policy, but it is a theft afore God, and he is bound to make restitution of so much, as those two strikes (which were nought) were sold too dear, so much he ought to restore, or else he shall never come to heaven, if God be true in his word.

I could tell you of one other falsehood, how they make wool to weigh well; but I will not tell it you. If you learn to do those falsehoods, whereof I have told you now, then take the sauce with it, namely, that you shall never see the bliss of heaven, but be damned world without end with the devil and all his angels. Now go to, when it please you, use falsehood. But I pray you, wherefore will you deceive your neighbour, whom you ought to love as well as your own self?

Consider the matter, good people, what a dangerous thing it is to fall into the hands of the ever-living God. Leave falsehood, abhor it, be true and faithful in your calling, seek the kingdom of God and the righteousness thereof, then all things, necessary for you, shall come unto you unlooked for. Therefore in this petition rate first, God's goodness, how gentle he is towards us, insomuch that he would have us to come unto him and take of him all things. Then again note, what we be, namely, beggars; for we beg of him, which admonisheth us to cave stoutness and proudness, and to be humble.

Note what is, "our;" namely, that one prayeth for another, and that this storehouse is common unto all men.

Note again, what we be, when we be false, namely, children of the devil and enemies unto God.

There be some men, who would have this petition not to import or contain these bodily things, as things which be too vile to be desired at God's hand. Therefore, they expound it altogether spiritually of things pertaining unto the soul only : which opinion truly I do not greatly like. For that I trust God for my soul, and shall I not trust him for my body ? Therefore, I take it, that all things necessary to soul and body are contained in this petition, and we ought to seek all things necessary to our bodily food only in this storehouse.

But you must not take my sayings after such sort, as though you should do nothing but sit and pray : and yet, you should have your dinner and supper made ready for you. No, not so ; but you must labour, you must do the work of your vocation. " Seek the kingdom of heaven ;" you must set those two things together, works and prayer. They, that are true in their vocation, do according as God willeth them to do, and then pray they unto God : that man and woman may be assured of their living, as sure, I say, as God is God.

As for the wicked, indeed God, of his exceeding mercy and liberality, findeth them, and sometimes they fare better than the good man doth : but for all that, the wicked man hath ever an ill conscience. He doth wrong unto God, he is an usurper, he hath no right unto it : the good and godly man, he hath right unto it, for he cometh by it lawfully, by his prayer and travail.

But do these covetous men, think ye, say this prayer with a faithful heart ; " Our Father, which art in heaven, give us this day our daily bread ?" Think ye, they say from the bottom of their hearts ? No, no, they do but mock God, they laugh him to

scorn, when they say these words. For they have their bread, their silver and gold in their coffers, in their chests, in their bags, or budgets. Therefore they have no savour of God, else they would shew themselves liberal unto their poor neighbours, they would open their chests and bags, and lay out and help their brethren in Christ. They be as yet but scorners, they say this prayer, like as the Turk might say it.

Consider this word, "give:" certainly we must labour, yet we must not so magnify our labour as though we gat our living by it. For labour as long as thou wilt, thou shalt have no profit by it, except the Lord increase thy labour. Therefore we must thank him for it, he doth it, he giveth it: to whom? Unto him, that laboureth and prayeth: that man, that is so disposed, shall not lack: as he saith, "He will give the Holy Ghost, unto them that desire the same." Then we must ask: for he giveth not to sluggards. Indeed they have his benefits: they live wealthily: but as I told you before, they have it with an ill conscience, not lawfully. Therefore Christ saith; "He suffered his sun to rise upon the just and unjust."

Item, "We cannot tell outwardly by these worldly things, which be in the favour of God, and which be not:" for they be common unto good and bad. But the wicked have it not with a good conscience. The upright good man hath his living through his labour and faithful prayer. Beware, that you trust not in your labour, as though ye get your living by it, for as St. Paul saith; "Neither he, that planteth, is ought, nor he that watereth, but God that giveth the increase:" except God give the increase, all our labour is lost.

They, that be the children of this world (as covetous persons, extortioners, oppressors, caterpillars,

usurers), think you, they come to God's storehouse? No, no, they do not, they have not the understanding of it, they cannot tell what it meaneth. For they look not to get their livings at God's storehouse, but rather they think to get it with deceit and falsehood, with oppressions, and wrong doings. For they think that all things be lawful unto them: therefore they think, that though they take other men's goods through subtilty and crafts, it is no sin. But, I tell you, those things, that we buy or get with our labour, or are given us by inheritance, or other ways, those things be ours by the law, which maketh, "mine and thine."

Now all things, gotten otherwise, are not ours: as those things, which be gotten by crafty conveyances, by guile and fraud, by robbery and stealing, by extortion and oppression, by hand-making, or howsoever you come by it, beside the right way, it is not yours, insomuch that you may not give it for God's sake, for God hateth it.

But you will say, What shall we do with the goods gotten by unlawful means? Marry, I tell thee, make restitution, which is the only way that pleaseth God. O Lord, what bribery, falsehood, deceivings, false getting of goods in England! And yet, for all that, we hear nothing of restitution, which is a miserable thing. I tell you, none of them which have taken their neighbour's goods from him by any manner of falsehood, none of them, I say, shall be saved, except they make restitution, either in affect, or effect: in effect, when they be able: in affect, when they be not able in any wise.

Ezekiel saith: "When the ungodly doth repent, and restoreth the goods wrongfully and unlawfully gotten." For unlawful goods ought to be restored again. Without restitution, look not for salvation. Also, this is a true sentence, used of St. Austin:

“ Robbery, falsehood, or otherwise ill-gotten goods, cannot be forgiven of God, except it be restored again.”

Zaccheus, that good publican, that common officer, he gave a good example unto all bribers and extortioners. I would, they all would follow his example: he exercised not open robbery, he killed no man by the way: but with crafts and subtilties he deceived the poor. When the poor men came to him, he bade them come again another day, and so delayed the time, till at length he wearied poor men, and so gat somewhat of them. Such fellows are now in our time very good cheap: but they will not learn the second lesson. They have read the first lesson, how Zaccheus was a bribe-taker, but they will not read the second: they say, “ A,” but they will not say, “ B.” What is the second lesson? “ If I have deceived any man, I will restore it four-fold.” But we may argue, that there be no such fellows as Zaccheus was, for we hear nothing of restitution: they lack true repentance.

It is a wonderful thing to see, that the Christian people will live in such an estate, wherein they know themselves to be damned: for when they go to bed, they go in the name of the devil. Finally, whatsoever they do, they do it in his name, because they be out of the favour of God, God loveth them not: therefore (I say) it is to be lamented, that we hear nothing of restitution. St. Paul saith, “ He that stole, let him steal no more.” Which words teach us, that he which hath stolen, or deceived, and keepeth it, he is a strong thief, so long till he restore again the thing taken, and shall look for no remission of his sins at God’s hand, till he hath restored again such goods.

There be some, which say, repentance or contrition will serve; it is enough, when I am sorry for it. Those fellows cannot tell, what repentance

meaneth. Look upon Zaccheus, he did repent, but restitution by and by followed. So let us do: let us live uprightly and godly: and when we have done amiss or deceived any body, let us make restitution, and after beware of such sins, of such deceitfulness: but rather let us call upon God, and resort to his storehouse, and labour faithfully and truly for our livings. Whosoever is so disposed, him God will favour, and he shall lack nothing.

As for the other impenitent sluggards, they be devourers and usurpers of God's gifts, and therefore shall be punished, world without end, in everlasting fire. Remember this word, "Our," what it meaneth I told you.

And here I have occasion to speak of the properties of things: for I fear, if I should leave it so, some of you would report me wrongfully, and affirm, that all things should be common. I say not so. Certain it is, that God hath ordained properties of things, so that, that which is mine, is not thine: and what thou hast, I cannot take from thee. If all things were common, there could be no theft, and so this commandment, "Thou shalt not steal," were in vain; but it is not so. The laws of the realm make *meum* and *tuum*, "mine and thine." If I have things by those laws, then I have them well, but this you must not forget, that St. Paul saith; "Relieve the necessities of those that have need." Things are not so common, that another man may take my goods from me; for this is theft; but they are so common, that we ought to distribute them unto the poor, to help them and to comfort them with it: we ought one to help another: for this is a standing sentence; "He, that hath the substance of this world, and shall see his brother to have need, and shutteth up his entire affections from him, how dwelleth the love of God in him?"

There was a certain manner of having things in common in the time of the Apostles. For some good men (as Barnabas was) sold their lands and possessions, and brought the money unto the Apostles; but that was done for this cause: there was a great many of Christian people at that time treated very ill, insomuch that they left all their goods. Now such folk came unto the Apostles for aid and help. Therefore those, that were faithful men, seeing the poverty of their brethren, went and sold that they had, and spent the money amongst such poor which were newly made-Christians. Amongst others, which sold their goods, there was one Ananias and Sapphira, his wife, two very subtle persons; they went and sold their goods too, but they played a wise part: they would not stand in the danger of the losing of all their goods: therefore they agreed together, and took the one part from the money, and laid it up: with the other part they came to Peter, affirming that to be the whole of the money. For they thought in their hearts, like as all unfaithful men do: We cannot tell, how long this religion shall abide, it is good to be wise, and keep somewhat in store, whatsoever shall happen.

Now Peter, knowing by the Holy Ghost their falsehood, first slew him with one word, and after, her too: which indeed is a fearful example, whereby we should be monished to beware of lies and falsehood. For though God punisheth thee not by and by, as he did this Ananias, yet he shall find thee, surely he will not forget thee. Therefore learn here to take heed of falsehood and beware of lies. For Ananias, this wilful Ananias, I say, because of this wilful lie, went to hell with his wife; and there shall be punished world without end. Where you see, what a thing it is to make a lie.

This Ananias needed not to sell his lands, he had

no such commandment, but seeing he did so, and then came and brought but half the price, making a pretence, as though he had brought all, for that he was punished so grievously. O what lies are made now-a-days in England, here and there in the markets, truly it is a pitiful thing that we nothing consider it! This one example of Ananias and Sapphira their punishment is able to condemn the whole world.

You have heard now, how men had things in common in the first church. But St. Paul, he teacheth us, how things ought to be common amongst us, saying: "Help the necessities of those, which be poor." Our good is not so ours, that we may do with it what us listeth, but we ought to distribute it unto them which have need. No man (as I told you before) ought to take away my good from me: but I ought to distribute that that I may spare, and help the poor withal. Saith St. Paul, "Distribute them unto the poor;" let them lack nothing, but help them with such things as you may spare. For so it is written, "He, that hath much, must make account for much," and if he have not spent it well, he must make the heavier account.

But I speak not this to let poor folks from labour, for we must labour, and do the works of our vocation, every one in his calling. For so it is written, "Thou shalt eat thy hand-labour, and it shall go well with thee:" that is to say, every man shall work for his living, and shall not be a sluggard, as a great many be: every man shall labour and pray, then God will send him his living. St. Paul saith, "He that laboureth not, let him not eat." Therefore those lubbers, which will not labour, and might labour, it is a good thing to punish them according to the king's most godly statutes. For God himself saith, "In the sweat of thy face thou shalt eat thy

bread." Then cometh in St. Paul, which saith, " Let him labour the sorer, that he may have wherewith to help the poor : " and Christ himself, " It is better to give than to take."

So Christ and all his Apostles, yea, the whole Scripture admonish us ever of our neighbour, to take heed of him; to be pitiful unto him : but God knoweth, there be a great many which care little for their neighbours. They do like as Cain did, when God asked him, " Cain, where is thy brother Abel ?"—" What," saith he, " am I my brother's keeper ?" So these rich franklings, these covetous fellows, they scrape all things to themselves, they think they should care for nobody else, but for themselves. God commandeth the poor man to labour the sorer, to the end that he may be able to help his poor neighbour : how much more ought the rich to be liberal unto them ?

But you will say, here is a marvellous doctrine, which commandeth nothing but give, give : if I should follow this doctrine, I should give so much, that at the length I shall have nothing left for myself. These be words of infidelity : he, that speaketh such words, is a faithless man. And I pray you, tell me, have ye heard of any man that came to poverty, because he gave unto the poor ? Have you heard tell of such a one ? No, I am sure you have not. And I dare lay my head to pledge for it, that no man living hath come, or shall hereafter come to poverty, because he hath been liberal in helping the poor. For God is a true God, and no liar : he promiseth us in his word, that we shall have the more by giving to the needy.

Therefore, the way to get, is to scatter that you have. Give and you shall gain. If you ask me, How I shall get riches ? I make thee this answer : Scatter that thou hast : for giving is gaining. But

you must take heed, and scatter it according to God's will and pleasure : that is, to relieve the poor withal, to scatter it amongst the flock of Christ. Whosoever giveth so, shall surely gain, for Christ saith ; " Give, and it shall be given unto you."—" This is a sweet word, we can well away with that : but how shall we come by it ? Give. This is the way to get, to relieve the poor. Therefore it is a false and wicked proposition, to think that with giving to the poor we shall come to poverty.

What a giver was Lot, that good man : came he to poverty through giving ? No, no ; he was a great rich man. Abraham, the father of all believers, what a liberal man was he, insomuch that he sat by his door, watching when any man went by the way, that he might call him, and relieve his necessity. What ? came he to poverty ? No, no ; he died a great rich man. Therefore let us follow the example of Lot and Abraham : let us be liberal, and then we shall augment our stock. For this is a most certain and true word, " Give and it shall be given unto you : " but we believe it not, we cannot away with it.

The most part of us are more given to take from the poor, than to relieve their poverty. They be so careful for their children, that they cannot tell, when they be well, they purchase this house and that house ; but what saith the prophet ? " Woe be unto you, that join house to house : " the curse of God hangeth over your heads ! Christ saith ; " He that loveth father, or mother, or children, more than me, he is not meet for me." Therefore those, which scrape and gather ever for their children, and in the mean season forget the poor, whom God would have relieved : those (I say) regard their children more than God's commandments. For their

children must be set up, and the poor miserable people are forgotten in the mean season.

There is a common saying amongst the worldlings, Happy is that child whose father goeth to the devil: but this is a worldly happiness. The same is seen, when the child can begin with two hundred pounds, whereas his father began with nothing; it is a wicked happiness, if the father got those goods wickedly. And there is no doubt but many a father goeth to the devil for his child's sake, in that he neglected God's commandment, scraped for his child, and forgot to relieve his poor miserable neighbour. We have in Scripture, "Whosoever hath pity over the poor, he lendeth unto God upon usury:" that is to say, God will give it unto him again with increase: this is a lawful and godly usury.

Certain it is, that usury was allowed by the laws of this realm, yet it followed not, that usury was godly, nor allowed before God. For it is not a good argument to say, It is forbidden to take ten pounds of the hundred, therefore I may take five. Like as the thief cannot say, It is forbidden in the law to steal thirteen-pence; therefore I may steal sixpence, or threepence, or twopence: no, no; this reasoning will not serve before God. For though the law of this realm hangeth him not, if he steal fourpence, yet for all that, he is a thief before God, and shall be hanged on the fiery gallows in hell. So that he that occupieth usury, though by the laws of this realm he might do it without punishment (for the laws are so precise), yet for all that he doth wickedly in the sight of God. For usury is wicked before God, be it small or great; like as theft is wicked.

But I will tell you, how you shall be usurers to get much gain: give it unto the poor, then God will give it to thee again; give twenty pounds, and thou shalt have forty pounds. It shall come again (thou

shalt not lose it), or else God is not God. What needeth it to use such deceitfulness and falsehood to get riches? Take a lawful way to get them, that is, to scatter this abroad, that thou hast, and then thou shalt have it again with great gains; four times, saith Scripture. Now God's word saith, that I shall have again that, which I have laid out with usury, with gain. Is it true that God saith? Yes: then let me not think that giving unto the poor doth diminish my stock, when God saith the contrary, namely, that it shall increase; or else we make God a liar. For if I believe not his sayings, then by my infidelity I make him a liar; as much as is in me.

Therefore, learn here to commit usury; and especially you rich men, you must learn this lesson well, for of you it is written; "Whosoever hath much, must account for much." And you have much, not to that end, to do with it what you list, but you must spend it as God appointeth you in his word to do. For no rich man can say before God, This is my own. No, he is but an officer over it, an almoner, God's treasurer. Our Saviour saith; "Whosoever shall leave his field, shall receive it again an hundred fold." As if I should be examined now of the Papists, if they should ask me, "Believe you in the mass?" I say, No, according unto God's word and my conscience, it is naught, it is but deceitfulness, it is the devil's doctrine. Now I must go to prison, I leave all things behind, wife and children, goods and land, and all my friends; I leave them for Christ's sake in his quarrel. What saith our Saviour unto it? "I shall have an hundred times so much."

Now, though this be spoken in such wise, yet it may be understood of alms-giving too. For that man or woman, that can find in their hearts for God's sake to leave ten shillings or ten pounds, they

shall have an hundred fold again in this life, and in the world to come life everlasting. If this will not move our hearts, then they are more than stony and flinty ; then our damnation is just and well deserved. For to give alms, it is like as when a man cometh unto me, and desireth an empty purse of me : I lend him the purse ; he cometh by and by and bringeth it full of money, and giveth it me : so that I have now my purse again, and the money too. So it is to give alms ; we lend an empty purse, and take a full purse for it.

Therefore let us persuade ourselves in our hearts, that to give for God's sake, is no loss unto us, but great gain.

And truly the poor man doth more for the rich man, in taking things of him, than the rich for the poor in giving them. For the rich giveth but only worldly goods : but the poor giveth him by the promise of God all felicity daily. Here we learn to cast away all carefulness, and to come to the storehouse of God, where we shall have all things competent, both for our souls and bodies.

Further, in this petition we desire that God will feed not only our bodies, but also our souls : and so we pray for the office of preaching. For like as the body must be fed daily with meat : so the soul requireth her meat, which is the word of God. Therefore we pray here for all the clergy, that they may do their duties, and feed us with the word of God, according to their calling.

Now, I have troubled you long, therefore I will make an end : I desire you remember to resort to this storehouse : whatsoever ye have need of, come hither ; here are all things necessary for your soul and body, only desire them. But you have heard, how you must be apparelled, you must labour and do your duties, and then come, and you shall find all

things necessary for you : and especially now at this time, let us resort unto God, for it is a great drought, as we think, and we had need of rain. Let us therefore resort unto our loving Father, which promiseth, that when we call upon him with a faithful heart, he will hear us. Let us therefore desire him to rule the matter so, that we may have our bodily sustenance ; we have the ensample of Elias, whose prayer God heard : therefore let us pray this prayer, which our Saviour and Redeemer Jesus Christ himself taught us, saying : “ Our Father which art in heaven, &c.” Amen.

THE SIXTH SERMON

UPON THE LORD'S PRAYER.

AND forgive us our trespasses, as we forgive them, that trespass against us. This is a very good prayer, if it be said in faith with the whole heart. There was never any that did say it with the heart, but he had forgiveness, and his trespasses and all sins were pardoned, and taken from him. As touching the former petitions, I told you, that many things were contained in them, which you may perceive partly by that, that I have said, and partly by gatherings and conjectures. Truly there is a great doctrine in it, yet we think it to be but a light matter to understand the Lord's prayer; but it is a great thing. Therefore, I would have you to mark it well. But especially keep in your remembrance, how our Saviour teacheth us to know the liberality of God, how God hath determined to help us, insomuch that we shall lack nothing, if we come to his treasure-house, where are locked up all things necessary for our souls and bodies.

Farther, consider by the same petition, that we be but beggars altogether. For the best of us hath need to say daily; "Our Father, give us this day our daily bread." I would have these proud and lofty fellows consider this, namely, that they be but beggars, as St. Paul saith; "What have ye, that you have not gotten with begging?"

Yet most above all things, I would have you to consider this word, "Our;" for in that word are contained great mysteries, and much learning. All those that pray this prayer (that is to say, all Christian people) help me to get my living at God's hand:

and therefore (as I told you before) they ought to be partakers of my substance, seeing they help to get my living at God's hand: for when they say, "Our," they include me in their prayer.

Again, consider the remedy against carefulness, which is, to trust in God, to hang upon him, to come to his treasure-house, and then to labour and to do the works of our vocation: then undoubtedly God will provide for us, we shall not lack. Therefore learn to trust upon the Lord, and leave this wicked carefulness, whereof our Saviour admonisheth us.

Especially, I would have you consider what a wicked opinion this is, to fancy that giving to the poor is a diminishing of our goods. I told you of late of the properties of things, how things be ours, and how they be not ours: all those things which we have, either by labour, or by inheritance, or else by gifts, or else by buying; all those things, which we have by such titles, be our own, but yet not so, that we may spend them according to our own pleasure. They be ours upon the condition, that we shall spend them to the honour of God, and relieving of our neighbours. And here I speak of restitution, how we ought to make amends unto that man, whom we have deceived, or taken his good wrongfully from him.

There be some men, that think there be no other theft, but only taking of purses and killing of men by the way, or stealing other men's goods: those men are much deceived: for there be divers kind of thefts. What was this but a theft, when Isaiah saith, "Thy princes are infidels, and are companions with thieves." This was a theft, but it was not a common theft, it was a lordly theft: they could tell how to weary men, and so take bribes of them. Such a one was Zaccheus: he robbed not men by the highway,

but he was an oppressor, and forced men to pay more than they ought to pay: which his so doing, was as well a theft, as if he had robbed men by the highway.

There be many which follow Zaccheus in his illness, but there be but few or none at all, which will follow him in his goodness. "If I have deceived any man, I will restore it again fourfold." I would wish that all bribers and false tax-gatherers would follow his ensample. But, I tell you, without restitution, there is no salvation. This is a certain sentence, allowed and approved, first by the holy Scriptures; secondarily, by all the writers that ever wrote upon Scripture. Yea, the very school doctors (as bad as they were), yet they never contradicted that, but said; "We ought to make restitution of a man's good name, and of his goods taken from him wrongfully:" that is to say, when we have slandered any body, we ought to make him amends. Item, when we have taken any man's goods wrongfully, we ought to make him amends, else we shall never be saved, for God abhorreth me, and all things that I do, are abominable before him.

Who is there in this world which hath not need to say, "Lord, forgive me?" No man living, nor ever was, nor shall be (our Saviour only excepted). He was an undefiled lamb. I remember a verse, which I learnt almost forty years ago; which is this,

Sæpe precor mortem, mortemque deprecor idem,

I pray many times for death to come: and again I pray that he shall not come. This verse doth put diversity in *precor*, and *deprecor*. *Precor*, is when I would fain have a thing. *Deprecor*, is when I would avoid it. Like as Elias the prophet, when Jezebel had killed the prophets of the Lord. Elias being in a hole of the mount, desired of God to die, and this is

precor. Now *deprecor* is its contrary; when I would avoid the thing, then I use *deprecor*. Now in the Lord's prayer till now we have been in *precor*, that is to say, we have desired things at God's hand. Now cometh *deprecor*: I desire him now to remove such things which may do me harm, as sin which doth harm, therefore I would have him to take away my trespasses.

Now who is in the world, or ever hath been, which hath not need to say this, *deprecor*, to desire God to take from him his sins, to forgive him his trespasses? Truly no saint in heaven, be they as holy as ever they will, yet they had need of this *deprecor*. They have had need to say, "Lord, forgive us our trespasses." Now you ask, wherein standeth our righteousness? Answer: in that God forgiveth unto us our unrighteousness. Wherein standeth our goodness? In that God taketh away our illness, so that our goodness standeth in his goodness.

In the other petition we desire all things necessary for our bodily life, as long as we be here in this world. For every man hath a certain time appointed him of God, and God hideth the same time from us. For some die in young age, some in old age, according as it pleaseth him. He hath not manifested unto us the time, because he would have us at all times ready: else if I knew the time, I would presume upon it, and so should be worse. But he would have us ready at all times, and therefore he hideth the time of our death from us. And it is a common saying: "There do come as many skins of calves to the market, as do of bulls or kine." But of that we may be sure, that there shall not fall one hair from our heads without his will, and we shall not die before the time, that God hath appointed unto us, which is a comfortable thing, espe-

cially in time of sickness or wars. For there be many men which are afraid to go to war, and to do the king's service, for they fear ever they shall be slain.

Likewise, vicars and parsons be afraid when there cometh a sickness in the town, therefore they were wont commonly to get themselves out of the way, and send a friar thither, which did nothing else but rob and spoil them: which doing of the vicar was damnable, for it was a diffidence and mistrust in God. Therefore ye vicars, parsons, and curates, what name soever you bear, when there cometh any sickness into your town, leave not your flock without a pastor, but comfort them in their distress, and believe certainly, that with your well doings you cannot shorten your lives.

Likewise, thou subject, when thou art commanded by the king, or his officers, to go to war, to fight against the king's enemies, go with a good heart and courage; not doubting but that God will preserve thee, and that thou canst not shorten thy life with well doing. Peradventure, God hath appointed thee to die there, or to be slain: happy art thou, when thou diest in God's quarrel. For to fight against the king's enemies, being called unto it by the magistrates, it is God's service: therefore, when thou diest in that service with a good faith, happy art thou.

There be some which say, when their friends are slain in battle, "O! if he had tarried at home, he should not have lost his life:" these sayings are naught. For God hath appointed every man his time. To go to war in presumptuousness without any ordinary calling, such going to war I allow not: but when thou art called, go in the name of the Lord, and be well assured in thy heart, that thou canst not shorten thy life with well doing.

Forgive us. Here we sue for our pardon: and so we acknowledge ourselves to be offenders. For the unguilty needeth no pardon. This pardon, or remission of sins, is so necessary, that no man can be saved without it. Therefore of remission standeth the Christian man's life: for so saith David; "They are blessed of God, whose iniquities are forgiven, and whose sins are covered." He saith not, Blessed be they which have never sinned. For where dwell such fellows, which never sinned? Marry, no where, they are not to be gotten. Here the prophet signifieth that all we be sinners: for he saith, "whose sins are pardoned:" and here we be painted out in our colours, else we should be proud, and so he saith in the Gospel, "Forasmuch as ye be evil." There he giveth us our own title and name, calling us wicked and ill. There is neither man nor woman, that can say they have no sin, for we be all sinners.

But how can we hide our sins? Certainly the blood of our Saviour Jesus Christ hideth our sins and washeth them away. And though one man had done all the world's sins since Adam's time, yet he may be redeemed by the blood of Jesus Christ. If he believe in him, he shall be cleansed from all his sins. Therefore all our comfort is in him, in his love and kindness. For St. Paul saith: "Charity covereth the multitude of sins." So doth indeed the love of our Saviour Jesus Christ. His love towards us covereth and taketh away all our sins: insomuch that the Almighty God shall not condemn us, nor the devil prevail against us. Our nature is ever to hide sin, and to cloke sin: but this is a wicked hiding, and this hiding will not serve: he seeth our wickedness, and he will punish it, therefore our hidings cannot serve us. But if you be disposed to hide your sins, I will tell you how you shall hide them. First, acknowledge them, and then believe in our Saviour Christ, put

him in trust withal. He will pacify his Father, for to that end he came into this world, to save sinners. This is the right way to hide sins, not to go and excuse them, or to make them no sins. No, no; the prophet saith: "Blessed is that man to whom the Lord imputeth not his sins:" he saith not, Blessed is he, that did never sin: but "Blessed is he, to whom sin is not imputed."

And so here in this petition we pray for remission of our sins: which is so requisite to the beginning of our spiritual life, that no man can come thereto, except he pray for remission of his sins, which standeth in Christ our Redeemer: he hath washed and cleansed our sins, by him we shall be clean.

But how shall we come to Christ? How shall we have him? I hear that he is beneficial, as Scripture witnesseth: "There is full and plenteous redemption by him." But how shall I get that? How shall I come unto it? By faith. Faith is the hand, wherewith we receive his benefits, therefore we must needs have faith. But how shall we obtain faith? Faith indeed bringeth Christ, and Christ bringeth remission of sins. But how shall we obtain faith? Answer; St. Paul teacheth us this, saying, "Faith cometh by hearing of God's word." Then if we will come to faith, we must hear God's word: if God's word be necessary to be heard, then we must have preachers, which be able to tell us God's word. And so it appeareth that in this petition we pray for preachers: we pray unto God, that he will send men amongst us, which may teach us the way of everlasting life.

Truly, it is a pitifal thing to see schools so neglected, scholars not maintained: every true Christian ought to lament the same. But I have good hope, since God hath done greater things in taking away and extirpating all our Popery, that he will send us a re-

medy for this matter too. I hope he will put into the magistrates' hearts, to consider those things: for by this office of preaching God sendeth faith. This office is salvation: for it hath pleased God "by the foolishness of preaching to save the believers." So (I say) we pray for this office, which bringeth faith: faith bringeth to Christ, Christ bringeth remission of sins, remission of sins bringeth everlasting life.

O! this is a godly prayer, which we ought at all times to say. For we sin daily, therefore we had need to say daily, "Forgive us our trespasses:" and as David saith, "Lord, enter not into judgment with thy servant." For we be not able to abide his judgment. If it were not for this pardon, which we have in our Saviour Jesu Christ, we should all perish eternally. For when this word, "*Forgive,*" was spoken with a good faith, and with a penitent heart, there was never man but he was heard. If Judas (that traitor) had said it with a good faith, it should have saved him: but he forgot that point, he was taught it indeed, our Saviour himself taught him to pray so, but he forgot it again. Peter, he remembered that point: he cried, "Forgive, Lord forgive me;" and so he obtained his pardon. And so shall we do; for we be ever in that case, that we have need to say, "Lord, forgive us," for we ever do amiss.

But here is one addition, one hanger on: "As we forgive them that trespass against us." What meaneth this? Indeed it soundeth after the words, as though we might, or should merit remission of our sins with our forgiving: as for an ensample. That man hath done unto me a foul turn, he hath wronged me: at the length he acknowledgeth his folly, and cometh to me, and desireth me to forgive him. I forgive him. Do I now in forgiving my

neighbour his sins, which he hath done against me, do I (I say) deserve or merit at God's hand forgiveness of my own sins? No, no, God forbid: for, if this should be so, then farewell Christ, it taketh him clean away, it diminisheth his honour, and it is very treason wrought against Christ. This hath been in times past taught openly in the pulpits, and in the schools, but it was very treason against Christ: for in him only, and in nothing else, neither in heaven nor in earth, is our remission: unto him only pertaineth this honour.

For remission of sins, wherein consisteth everlasting life, is such a treasure, that passeth all men's doings: it must not be our merits, that shall serve, but his. He is our comfort, it is the majesty of Christ and his blood-shedding, that cleanseth us from our sins. Therefore whosoever is minded contrary to this, he robbeth Christ of his majesty, and so casteth himself into everlasting danger. For though the works, which we do, be good outwardly, and God be pleased with them, yet they be not perfect. For we believe imperfectly, we love imperfectly, we suffer imperfectly, not as we ought to do, and so all things, that we do, are done imperfectly. But our Saviour, he hath so remedied the matter, and taken away our imperfectness, that we be counted now before God most perfect and holy, not for our own sake, but for his sake. And though they be not perfect, yet they be taken for perfect: and so we come to perfectness by him. So you see, as touching our salvation, we must not go to working, to think to get everlasting life with our own doings. No, this were to deny Christ's salvation, and remission of sins, and his own and free gift. As touching our good works, which we do, God will reward them in heaven, but they cannot get heaven. Therefore, let every man do well, for it shall be well rewarded:

but let them not think, that they with their doings may get heaven: for so doing is a robbing of Christ.

What shall we learn now by this addition, where we say, "As we forgive them, that trespass against us?" I tell you, this addition is put unto it, not without great cause. For our Saviour, being a wise and perfect schoolmaster, would speak no words in vain. This addition is put unto it, to be a certain and sure token unto us, whether we have the true faith in our hearts, or no. For faith, the right faith, I say, consisteth not in the knowledge of the stories, to believe the stories written in the New and Old Testament; that is, not the lively faith, which bringeth salvation with her. For the devil himself believeth the stories, and yet is and shall be damned, world without end.

Therefore, we must have the right faith, the lively faith, the faith that bringeth salvation, which consisteth in believing, that Christ died for my sin's sake. With such a faith I draw him unto me, with all his benefits. I must not stand in generalities, as to believe that Christ suffered under Pontius Pilate; but I must believe, that was done for my sake, to redeem with his passion my sins, and all theirs, which believe and trust in him: if I believe so, then I shall not be deceived.

But this faith is a hard thing to be had, and many a man thinketh himself to have that faith, when he hath nothing less. Therefore, I will tell you how you shall prove, whether you have the right faith or no, lest you be deceived with a fantasy of faith, as many be. Therefore prove thyself on this wise; here is a man that hath done me wrong, hath taken away my living or my good name, he hath slandered me, or otherwise hurt me. Now at length, he cometh unto me, and acknowledgeth his faults and

and trespasses, and desireth me to forgive him. If I now feel myself ready and willing to forgive him, from the bottom of my heart, all things that he hath done against me; then I may be assured, that I have the lively faith. Yea, I may be assured, that God will forgive me my sins for Christ's, his Son, sake. But when my neighbour cometh unto me, confessing his folly, and desireth forgiveness: if I then be sturdy and proud, my heart flinty, and my stomach bent against him, insomuch, that I refuse his request, and have an appetite to be avenged upon him: if I have such a sturdy stomach, then I may pronounce against myself, that I have not that lively faith in Christ, which cleanseth my sins. It is a sure token, that I am not of the number of the children of God, as long as I abide in this sturdiness.

There is no good body, but he is slandered or injured by one means or other. And commonly it is seen, that those, which live most godly, have in this world the greatest rebukes: they are slandered and backbited, and divers ways vexed of the wicked. Therefore thou (whosoever thou art) that sufferest such wrongs, either in thy goods and substance, or in thy good name and fame, examine thyself, go into thy heart, and if thou canst find in thy heart to forgive all thine enemies, whatsoever they have done against thee, then thou mayst be sure that thou art one of the flock of God. Yet thou must beware (as I said before) that thou think not to get heaven by such remitting of thy neighbours' ill doings: but by such forgiving, or not forgiving, thou shalt know whether thou have faith or no.

Therefore, if we have a rebellious stomach, and a flinty heart against our neighbour, so that we are minded to avenge ourselves upon him, and to take upon us God's office, which saith, "Yield unto me the vengeance, and I shall recompense them" (as I told

you), we be not of the flock of Christ. For it is written; "Whosoever saith, I love God, and hateth his brother, that man (or woman) is a liar." For it is impossible for me to love God and hate my neighbour. And our Saviour saith, "If you will pray, forgive first:" else it is to no purpose, you get nothing by your prayer.

Likewise, we see in the parable of that king, which called his servants to make an account, and pay their debts: where he remitteth one of them a great sum of money. Now, that same fellow, whom the lord pardoned, went out and took one of his fellow-servants by the neck, and handled him most cruelly, saying: "Give me my money." He had forgotten belike that his lord had forgiven him.

Now the other servants, seeing his cruelty, came unto the king, and told him how that man used himself so cruelly to his fellow. The lord called him again, and after great rebukes cast him into prison, there to lie till he had payed the last farthing. Upon that our Saviour saith: "Thus will my heavenly Father also do with you, if ye forgive not every one his brother, even from your hearts." Therefore, let us take heed by that wicked servant which would not forgive his fellow-servant, when he desired of him forgiveness, saying; "Have patience with me, and I will pay thee all thy debts." But we cannot say so unto God, we must only call for pardon.

There be many folk which, when they be sick, say: "O! that I might live but one year longer, to make amends for my sins:" which saying is very naughty, and ungodly. For we are not able to make amends for our sins: only Christ, he is the Lamb of God which taketh away our sins. Therefore, when we be sick we should say: "Lord God, thy will be done: if I can do any thing to thy ho-

nour and glory, Lord, suffer me to live longer, but thy will be done." As for satisfaction, we cannot do the least piece of it.

You have heard now, how we ought to be willing to forgive our neighbours their sins, which is a very token that we be the children of God. To this our Saviour also exhorteth us, saying; "If thou offerest therefore thy gift before the altar, and there rememberest that thy brother hath somewhat against thee, leave thou thy gift there before the altar, and go first, and be reconciled unto thy brother. Leave it there (saith our Saviour), if thy brother have any thing against thee: go not about to sacrifice to me, but first above all things go and reconcile thyself unto thy brother." On such wise St. Paul exhorteth us, saying, "I would have men to pray without anger and dispute."

There be many wranglers and brawlers now-a-days, which do not well: they shall well know that they be not in the favour of God: God is displeased with them. Let us therefore give ourselves to prayer, so that we may love God and our neighbour. It is a very godly prayer, to say, "Lord, forgive us our trespasses, as we forgive them that trespass against us." But there be, peradventure, some of you, which will say; "The priest can absolve me, and forgive me my sins." Sir, I tell thee, the priest or minister (call him what you will), he hath power given unto him from our Saviour, to absolve in such wise, as he is commanded by him. But I think ministers be not greatly troubled therewith: for the people seek their carnal liberties, which indeed is not well, and a thing which God misliketh. For I would have them that are grieved in conscience to go to some godly man, which is able to minister God's word, and there to fetch his absolution, if he cannot be satisfied in the public sermon: it were truly

a thing which would do much good. But to say the truth, there is a great fault in priests, for they (for the most part) be unlearned, and wicked: and seek rather means and ways to wickedness than to godliness. But a godly minister, which is instructed in the word of God, can and may absolve in open preaching, not of his own authority, but in the name of God: for God saith, "I am he, that cleanseth thy sins." But I may absolve you, as an officer of Christ, in the open pulpit in this wise: as many as confess their sins unto God, acknowledging themselves to be sinners, and believe that our Saviour through his passion hath taken away their sins, and have an earnest purpose to leave sin; as many (I say) as be so affectioned, I, as an officer of Christ, and his treasurer, absolve you in his name. This is the absolution that I can make by God's word.

Again, as many as will stand in defence of their wickednesses, will not acknowledge them, nor purpose to leave them, and so have no faith in our Saviour to be saved by him, through his merit: to them I say, "I bind you:" and I doubt not, but they shall be bound in heaven. For they be the children of the devil, as long as they be in such unbelief and purpose to abide in sin. Here you see how, and in what wise, a preacher may absolve, or bind: but he cannot do it of fellowship or worldly respect. No, in no wise: he must do it, according as Christ hath commanded him. If God now command to forgive him, that sinneth against me; how much more must I be reconciled to him, whom I have offended? I must go unto him and desire him to forgive me, I must acknowledge my fault, and so humble myself before him.

Here a man might ask a question, saying: "What if a man have offended me grievously, and hath hurt

me in my goods, or slandered me, and is sturdy in it, standeth in defence of himself and his own wickedness, and will not acknowledge himself: shall I forgive him? Answer: forsooth, God himself doth not so, he forgiveth not sins, except the sinner acknowledge himself, confess his wickedness, and cry to him for mercy. Now I am sure, God requireth no more at our hands, than he himself. Therefore I will say this: If thy neighbour, or any man hath done against me, and will not confess his fault, but wickedly defendeth the same; I, for my own discharge, must put away all rancour and malice out of my heart, and be ready, as far forth as I am able, to help him: if I do so, I am discharged afore God: but so is not he. For truly that sturdy fellow shall make a heavy count afore the righteous Judge.

Here, I have occasion to speak against the Novatians, which deny the remission of sins: their opinion is, that he, which cometh once to Christ, and hath received the Holy Ghost, and after that sinneth again, he shall never come to Christ again, his sins shall never be forgiven him: which opinion is most erroneous and wicked; yea, and clean against Scripture. For, if it should be so, there should nobody be saved: for there is no man but he sinneth daily.

I told you how you should understand those two places of Scripture, which seem to be very hard: "There is no sacrifice, &c." As concerning the sin against the Holy Ghost, we cannot judge aforehand, but after. I know now, that Judas sinned against the Holy Ghost: also Nero, Pharaoh, and one Francis Spira, which man had forsaken Popery, and done very boldly in God's quarrel: at length he was complained of, the Holy Ghost moved him in his heart to stick unto it, and not to forsake God's word. He, contrary to that admonition of the Holy Ghost, denied the word of God, and so finally died

in desperation : him I may pronounce to have sinned the sin against the Holy Ghost. Ask remission of sin in the name of Christ, and then I ascertain you, that you sin not against the Holy Ghost. For the mercy of God far exceedeth our sins.

I have heard tell of some, which when they said this petition, they perceived that they asked of God forgiveness, like as they themselves forgive their neighbours ; and again, perceiving themselves so unapt to forgive their neighbours' faults, came to that point, that they would not say this prayer at all : but took up our Lady's psalter in hand, and such fooleries, thinking they might do unto their neighbours a foul turn with a better conscience, than if they should say this petition : for here they wish the vengeance of God upon their heads, if they bear grudge in their hearts and say this petition. But if we will be right Christians, let us set aside all hatred and malice, let us live godly and forgive our enemy ; so that we may from the bottom of our hearts say ; " Our Father, which art in heaven, forgive us our trespasses."

There be some, when they say, " Forgive us our trespasses," they think that God will forgive only the guilt, and not the punishment : and therefore they believe, that they shall go into purgatory, and there be cleansed from their sins ; which thing is not so : they be liars, which teach such doctrine. For God forgiveth us both the punishment and the guilt of sins. Like as it appeareth in David, when he repented, Nathan said unto him, " The Lord," saith he, " hath taken away thy wickedness." But they will say ; " God took away the guiltiness of his sins, but not the pain, for he punished him afterwards." Sir, thou must understand, that God punished him, but not to that end, that he should make satisfaction and amends for his sins : but for a warn-

ing; God would give him a caution, therefore he punished him. So likewise, whosoever is a repenting sinner, as David was, and believeth in Christ, he is clean, both from the punishment and guiltiness of his sins: yet God punisheth sins, to make us remember and to beware of sins.

Now to make an end: you have heard, how needful it is for us to cry unto God, for forgiveness of our sins: where you have heard, wherein forgiveness of our sins standeth, namely, in Christ, the Son of the living God. Again, I told you, how you should come to Christ, namely, by faith, and faith cometh through hearing the word of God.

Remember then this addition: "As we forgive them that trespass against us:" which is a sure token, whereby we may know whether we have the true faith in Christ, or no. And you here learn, that it is a good thing to have an enemy, for we may use him to our great commodity: through him or by him we may prove ourselves, whether we have the true faith or no.

Now I shall desire you again, to pray unto Almighty God, that he will send us such weather, whereby the fruits of the field may increase: for we think we have need of rain. Let us therefore call upon him, which knoweth what is best for us. Therefore say with me the Lord's prayer, as he himself hath taught us.

THE SEVENTH SERMON

UPON THE LORD'S PRAYER.

AND lead us not into temptation, but deliver us from evil. In the petition afore, where we say, "Forgive us our trespasses," there we fetch remedies for sins past, for we must needs have forgiveness, we cannot remedy the matter of ourselves, our sins must be remedied by pardon, by remission. Other righteousness we have not, but forgiving of our unrighteousness: our goodness standeth in the forgiving of our illness. All mankind must cry for pardon, and acknowledge themselves to be sinners, except our Saviour, who was clean without spot of sin. Therefore, when we feel our sins, we must with a penitent heart resort hither and say, "Our Father, which art in heaven, forgive us our trespasses as we forgive them, that trespass against us."

Mark well this addition ("As we forgive them that trespass"), for our Saviour putteth the same unto it, not to that end, that we should merit any thing by it, but rather to prove our faith, whether we be of the faithful flock of God, or no. For the right faith abideth not in that man, that is disposed purposely to sin. For whosoever purposely sinneth against his conscience, he hath lost the Holy Ghost, the remission of sins, and finally, Christ himself. But when we are fallen, so we must fetch them again at God's hand by this prayer, which is a storehouse; here we shall find remission of our sins.

And though we be risen never so well, yet when we fall again, when we sin again, what remedy then? What availeth it me to be risen once, and fall by and by into the self-same sin again? Which is a renova-

tion of the other sins. For whosoever hath done wickedly an act against God, and afterwards is sorry for it, crieth God mercy, and so cometh to forgiveness of the same sin; but by and by willingly and wittingly doth the self-same sin again, he renovateth by so doing all those sins which before times were forgiven him. Which thing appeareth by the lord that took reckoning of his servants, where he found one which owed him a great sum of money, the lord pitied him and remitted him all the debts. Now that same man afterward shewed himself unthankful and wicked, therefore the lord called him, and cast him into prison, there to lie, till he had payed him the uttermost farthing, notwithstanding that he had forgiven him afore, &c.

So, we see the guiltiness of the former sins turn again, when we do the same sins again. Seeing then, that it is so dangerous a thing to fall into sin again, then we had need to have some remedy, some help, that we might avoid sin, and not fall thereto again. Therefore here followeth this petition, "Lead us not into temptation."

Here we have a remedy, here we desire God, that he will preserve us from falling into sin. Our Saviour (that loving schoolmaster) knew whereof we had need, therefore he teacheth us to beg a preservation of God, that we fall not. "Lead us not, &c.;" that is to say, Lord God, lead us not into trial, for we shall soon be overcome, but preserve us, suffer us not to sin again, let us not fall, help us, that sin get not the victory over us.

And this is a necessary prayer, for what is it that we can do? Nothing at all but sin, and therefore we have need to pray unto God, that he will preserve and keep us in the right way, for our enemy, the devil, is an unquiet spirit, ever lying in the way, seeking occasion how to bring us to ungodliness.

Therefore it appeareth, how much we have need of the help of God. For the devil is an old enemy, a fellow of great antiquity, he hath endured this five thousand and fifty-two years, in which space he hath learned all arts and cunninges; he is a great practiser, there is no subtlety, but he knoweth the same. Like as an artificer, that is cunning and expert in his craft, and knoweth how to go to work, how to do his business the readiest way, so the devil knoweth always how to tempt us, and to give us an overthrow, insomuch that we can begin nor do any thing, but he is at our heels, and worketh some mischief: whether we be in prosperity or adversity; whether we be in health or sickness, life or death, he knoweth how to use the same to his purpose.

As for an ensample, when a man is rich and of great substance, he by and by setteth upon him with his crafts, intending to bring him to mischief. And so he moveth him to despise and contemn God, to make his riches, his god. Yea he can put such pride into the rich man's heart, that he thinketh himself able to bring all things to pass, and so becometh to oppress his neighbour with his riches. But God by his holy word warneth us and armeth us against such crafts and subtilties of the devil, saying, "If riches come upon you, set not your hearts upon them." He commandeth us not to cast them away, but not to set our hearts upon them, as wicked men do. For to be rich, is a gift of God, if riches be rightly used; but the devil is so wily, he stirreth up rich men's hearts to abuse them.

Again, when a man falleth into poverty, so that he lacketh things necessary to the sustentation of this bodily life, lo, the devil is even ready at hand to take occasion by that poverty, to bring him to mischief: for he will move and stir up the heart of that man, that is in poverty, not to labour and call-

ing upon God, but rather to stealing and robbing, notwithstanding that God forbiddeth such sins in his laws: or else, at the best he will bring him to use deceit and falsehood with his neighbour, intending that way to bring him to everlasting destruction.

Farther, when a man is in honour and dignity, and in great estimation, this serpent sleepeth not, but is ready to give him an overthrow. For though honour be good unto them, which came lawfully by it, and though it be a gift of God, yet the devil will move that man's heart which hath honour, to abuse his honour, for he will make him lofty and high-minded, and fill his heart full of ambition, so that he shall have a desire ever to come higher and higher; and all those which will withstand him, they shall be hated, or ill treated at his hand: and at the length he shall be so poisoned with this ambition, that he shall forget all humanity and godliness, and consequently fall into the fearful hands of God. Such a fellow is the devil, that old doctor.

If it cometh to pass that a man fall into open ignominy and shame, so that he shall be nothing regarded before the world, then the devil is at hand, moving and stirring his heart to irksomness, and at the length to desperation.

If he be young and lusty, the devil will put in his heart, and say to him, "What? Thou art in thy flower, man, take thy pleasure, make merry with thy companions. Remember the old proverb, Young saints, old devils." Which proverb, in very deed is naught and deceitful, and the devil's own invention, which would have parents negligent in bringing up their children in goodness. He would rather see them to be brought up in illness and wickedness, therefore he found out such a proverb, to make them careless for their children. But (as I said before) this proverb is naught: for look commonly, where

children are brought up in wickedness, they will be wicked all their lives after, and therefore we may say thus, “ young devil, old devil, young saints, old saints.” The earthen pot will long savour of that liquor, that is first put into it. And here appeareth how the devil can use the youth of a young man to his destruction, in exhorting him to follow the fond lusts of that age.

Likewise, when a man cometh to age, that old serpent will not leave him, but is ever stirring him from one wickedness to another, from one mischief to another. And commonly, he moveth old folks to avarice and covetousness, for then old folks will commonly say, by the inspiration of the devil: “ Now it is time for me to lay up, to keep in store somewhat for me, that I may have wherewith to live when I shall be a cripple.” And so under this colour they set all their hearts and minds only upon this world, forgetting their poor neighbour, which God would have relieved by them. But (as I told you before) this is the devil's invention and subtlety, which blindeth their eyes so, and withdraweth their hearts so far from God, that it is scarce possible for some to be brought again, for they have set all their hearts and fantasies in such wise upon their goods, that they cannot suffer any body to occupy their goods, and they themselves use it not; to the verifying of this common sentence, “ The covetous man lacketh as well those things, which he hath, as those things, which he hath not.”

So likewise, when we be in health, the devil moveth us to all wickedness and naughtiness, to whoredom, lechery, theft, and other horrible faults, putting clean out of mind the remembrance of God and his judgments, insomuch that we forget that we shall die.

Again, when we be in sickness, he goeth about

like a lion, to move and stir us to impatience and murmuring against God: or else he maketh our sins so horrible before us, that we fall into desperation. And so it appeareth, that there is nothing either so high or low, so great or so small; but the devil can use that self-same thing, as a weapon to fight against us withal, like as with a sword. Therefore our Saviour, knowing the crafts and subtleties of our enemy, the devil, how he goeth about day and night without intermission to seek our destruction, teacheth us here to cry unto God, our heavenly Father, for aid and help, for a subsidy against this strong and mighty enemy; against the Prince of this world, as St. Paul disdained not to call him, for he knew his power and subtle conveyances. Belike St. Paul had some experience of him.

Here by this petition, when we say, "Lead us not into temptation," we learn to know our own impassibility and infirmity, namely, that we be not able of our own selves to withstand this great and mighty enemy, the devil. Therefore, here we resort to God, desiring him to help and defend us, whose power passeth the strength of the devil. So it appeareth, that this is a most needful petition, for when the devil is busy about us, and moveth us to do against God and his holy laws and commandments, ever we should have in remembrance whither to go, namely to God; acknowledging our weakness, that we be not able to withstand the enemy. Therefore we ought ever to say, "Our Father which art in heaven, lead us not into temptation." This petition (lead us not into temptation), the meaning of it is, "Almighty God, we desire thy holy Majesty for to stand by us, and with us, with thy Holy Spirit, so that temptation overcome us not, but that we through thy goodness and help, may

vanquish and get the victory over it, for it is not in our power to do it; thou, O God, must help us to strive and fight."

It is with this petition, "Lead us not into temptation," even as much as St. Paul saith, "Let not sin reign in your corruptible body:" he doth not require that we shall have no sin, for that is impossible unto us. But he requireth that we be not servants unto sin, that we give not place unto it, that sin rule not in us. And this is a commandment; we are commanded to forsake and hate sin, so that it may have no power over us. Now we shall turn this commandment into a prayer, and desire of God that he will keep us, that he will not lead us into temptation, that is to say, that he will not suffer sin to have the rule and governance over us, and so we shall say with the prophet, "Lord, rule and govern thou me in the right way." And so we should turn God's commandment into a prayer, to desire of him help to do his will and pleasure, like as St. Augustin saith, "Give that thou commandest, and then command what thou wilt." As who would say, if thou wilt command only, and not give, then we shall be lost, we shall perish. Therefore, we must desire him to rule and govern all our thoughts, words, acts, and deeds, so that no sins remain in us; we must require him to put his helping hand to us, that we may overcome temptation, and not temptation us.

This I would have you to consider, that every morning, when you rise from your bed, you would say these words with a faithful heart and earnest mind, "Lord, rule and govern me so, order my ways so, that sin get not the victory over me, that sin rule me not, but let thy Holy Ghost inhibit my heart." And especially, when any man goeth about a dangerous business, let him ever say, "Lord, rule

thou me, keep me in thy custody." So, this is the first point, which you shall note in this petition, namely to turn the commandments of God into a prayer. He commandeth us to leave sins, to avoid them, to hate them, to keep our hearts clean from them. Then let us turn his commandment into a prayer and say, "Lord, lead us not into temptation." That is to say, "Lord, keep us, that the devil prevail not against us, that wickedness get not the victory over us."

You shall not think, that it is any ill thing to be tempted. No, for it is a good thing, and Scripture commendeth it, and we shall be rewarded for it. For St. James saith, "Blessed is that man, that suffereth temptations patiently. Blessed is he that suffereth." Not he that followeth, not he that is led by them, and followeth the motions thereof. The devil moveth me to do this thing and that, which is against God, to commit whoredom or lechery, or such-like things. Now this is a good thing: for if I withstand his motions, and more regard God, than his suggestions, happy am I, and I shall be rewarded for it in heaven.

Some think, that St. Paul would have been without such temptations, but God would not grant his request: "Be content, Paul, to have my favour." For temptations be a declaration of God's favour and might: for though we be most weak and feeble, yet through our weakness, God vanquisheth the great strength and might of the devil. And afterwards he promiseth us, that we shall have the crown of life; that is to say, we shall be rewarded in everlasting life. To whom did God promise everlasting life? St. James saith, "unto them that love him:" not unto them that love themselves, and follow their own affection: *diligentibus se*, it is an ambiguous phrase, and therefore Erasmus turneth it thus: Not

they that love themselves, but they of whom God is beloved, for self-love is the root of all mischief and wickedness.

Here, you may perceive who are those which love God, namely, they that fight against temptations and assaults of the devil. For this life is a warfare, as St. John saith, "The life of man is but a warfare upon the earth;" not that we should fight and brawl one with another. No, no, not so; but we should fight against these Jebusites that are within us. We may not fight one with another to avenge ourselves and to satisfy our fretfulness, but we should fight against the ill motions, which rise up in our hearts against the law of God. Therefore remember that our life is a warfare. Let us be contented to be tempted.

There be some when they fall into temptations they be so irksome that they give place, they will fight no more.

Again, there be some so weary that they rid themselves out of this life; but this is not well done, they do not after St. James's mind, for he saith, "Blessed is he that suffereth temptation, and taketh it patiently." Now, if he be blessed, that suffereth temptation, then it followeth, that he that curseth and murmureth against God, being tempted, that that man is cursed in the sight of God, and so shall not enjoy everlasting life.

Farther, it is a necessary thing to be tempted of God, for how should we know whether we have the love of God in our hearts or no, except we be tried, except God tempt and prove us? Therefore the prophet David saith, "Lord, prove me and tempt me." This prophet knew that to be tempted of God is a good thing. For temptations minister to us occasion to run to God, and to beg his help. Therefore David was desirous to have something, whereby he might exercise his faith. For there is nothing so

dangerous in the world as to be without trouble, without temptation: for look, when we be best at ease, when all things go with us according unto our will and pleasure, then we are commonly farthest off from God. For our nature is so feeble that we cannot bear tranquillity, we forget God by and by: therefore we should say, "Lord, prove and tempt me."

I read once a story of a good bishop, which rode by the way, and was weary, being yet far off from any town. Therefore, seeing a fair house, a great man's house, he went thither and was very well and honourably received. There were great preparations made for him, and a great banquet. All things were plenty. Then the man of the house set out his prosperity, and told the bishop what riches he had, in what honour and dignity he was, how many fair children he had, what a virtuous wife God had provided for him, so that he had no lack of any manner of thing, he had no trouble, no vexations, neither inward nor outward. Now, this holy man, hearing the good estate of that man, called one of his servants and commanded him to make ready the horses, for the bishop thought that God was not in that house, because there was no temptation there. He took his leave and went his ways. Now, when he came a two or three miles off he remembered his book, which he had left behind him; he sent his man back again to fetch that book, and when the servant came again the house was sunken and all that was in it. Here it appeareth that it is a good thing to have temptation. This man thought himself a jolly fellow, because all things went well with him, but he knew not St. James's lesson, "Blessed is he that endureth temptation."

Let us therefore learn here not to be irksome when God layeth his cross upon us. Let us not

despair, but call upon him, let us think we be ordained unto it. For truly we shall never have done, we shall have one vexation or other, as long as we be in this world. But we have a great comfort, which is this, "God is faithful, who will not suffer us to be tempted above our strength." If we mistrust God, then we make him a liar, for God will not suffer us to be tempted further than we shall be able to bear. And again, he will reward us, we shall have everlasting life.

If we consider this, and ponder it in our hearts, wherefore should we be troubled? Let every man, when he is in trouble, call upon God with a faithful and penitent heart, "Lord, let me not be tempted farther than thou shalt make me able to bear." And this is the office of every Christian man, and look for no better cheer, as long as thou art in this world, but trouble and vexations; thou shalt have thy belly full. And, therefore, our Saviour being upon the mount Olivet, knowing what should come upon him, and how his disciples would forsake him and mistrust him, taught them to fight against temptation, saying, "Watch and pray." As who should say, I tell you what you shall do, resort to God, seek comfort at him, call upon him in my name, and this shall be the way how to escape temptations without your peril and loss. Now let us follow that rule, which our Saviour giveth unto his disciples. Let us watch and pray, that is to say, let us be earnest and fervent in calling upon him, and in desiring his help, and no doubt he will order the matter so with us, that temptation shall not hurt us, but shall be rather a furtherance, and not an impediment to everlasting life. And this is our only remedy to fetch help at his hands. Let us therefore watch and pray, let no temptations bear rule in us, or govern us.

Now, peradventure, there be some amongst the ig-

norant, unlearned sort, which will say unto me, You speak much of temptations; I pray you, tell us how shall we know when we be tempted? Answer, When you feel in yourselves (in your hearts) some concupiscence or lust towards any thing, that is against the law of God, rise up in your hearts, that same is a tempting. For all manner of ill motions to wickedness are temptations. And we be tempted most commonly two manner of ways, on the right hand and on the left hand. Whensoever we be in honours, wealth, and prosperities, then we be tempted on the right hand. But when we be in open shame, outlaws, or in great extreme, poverty, and penuries, then that is on the left hand. There hath been many, that when they have been tempted on the left hand, that is, with adversities and all kind of miseries, they have been hardy, and most godly have suffered such calamities, giving God thanks amidst all their troubles: and there hath been many which have written most godly books in the time of their temptations and miseries.

Some also there were, which heartily and godly suffered temptations, as long as they were in trouble; but afterward, when they came to rest, they could not stand so well as before in their trouble. Yea, the most part go, and take out a new lesson of discretion to flatter themselves and the world withal, and so they verify that saying, "honours change manners." For they can find in their hearts to approve that thing now which beforetime they reprov'd. Aforetime they sought the honour of God, now they seek their own pleasure. Like as the rich man did, saying, "Soul, now eat, drink, &c." But it followeth, "Thou fool." Therefore, let men beware of the right hand, for they are gone by and by, except God with his spirit illuminate their hearts. I would such men would begin to say with David,

“ Lord, prove me, spur me forward, send me somewhat that I forget not thee.” So it appeareth, that a Christian man's life is a strife, a warfare; but we shall overcome all our enemies, yet not by our own power, but through God, who is able to defend us.

Truth it is, that God tempteth. Almighty God tempteth to our commodities, to do us good withal: the devil tempteth to our everlasting destruction. God tempteth us for exercise sake, that we should not be slothful, therefore he proveth us diversly. We had need often to say this prayer, “ Lord, lead us not into temptation,” when we rise up in a morning, or whatsoever we do. When we feel the devil busy about us, we should call upon God.

The diligence of the devil should make us watchful, when we consider with what earnest mind he applyeth to his business, for he sleepeth not, he slumbereth not, he mindeth his own business, he is careful, and hath mind of his matters. To what end is he so diligent, seeking, and searching, like a hunter? Even to take us at a vantage. St. Peter calleth him a roaring lion, whereby is expressed his power, for you know the lion is the prince of all other beasts. “ He goeth about,” here is his diligence. There is no power to be likened unto his power. Yet our hope is in God, for as strong as he is, our hope is in God; he cannot hurt or slay us without the permission of God: therefore let us resort unto God, and desire him, that he will enable us to fight against him.

Farther, his wiliness is expressed by this word, serpent: he is of a swift nature, he hath such compasses, such fetches, that he passeth all things in the world. Again consider, how long he hath been a practitioner, you must consider what Satan is, what experience he hath, so that we are not able to match with him. O how fervently ought we to cry unto

God, considering what danger and peril we be in, and not only for ourselves we ought to pray, but also for all others, for we ought to love our neighbour as ourselves.

Seeing then that we have such an enemy, resist, for so it is needful; for I think that now in this hall, amongst this audience, there be many thousand devils, which go about to let us of hearing of the word of God, to make hardness in our hearts and stir up such-like mischief within us. But what remedy? Withstand, withstand his motions, and this must be done at the first. For as strong as he is, when he is resisted at the first he is the weakest; but if we suffer him to come into our hearts, then he cannot be driven out without great labour and travail. As for an ensample, I see a fair woman, I like her very well, I wish in my heart to have her. Now withstand, this is a temptation. Shall I follow my affections? No, no; call to remembrance what the devil is, call God to remembrance and his laws, consider what he hath commanded thee; say unto God, "Lord, lead us not into temptation, but deliver us from evil." For I tell thee when he is entered once, it will be hard to get him out again. Therefore, suffer him not too long, give him no mansion in thy heart, but strike him with the word of God, and he is gone, he will not abide.

Another ensample. There is a man that hath done me wrong, taken away my living, or hurt me of my good name. The devil stirreth me against him, to acquit him, to do him another foul turn, to avenge myself upon him. Now, when there rise up such motions in my heart, I must resist, I must strive, I must consider what God saith, "Let me have the vengeance, I will punish" him for his ill doings.

In such wise we must fight with Satan, we must kill him with the sword of God. Withstand and

resist: away, then, Satan, thou movest me to that which God forbiddeth; God will defend me, I will not speak ill of my neighbour, I will do him no harm. So you must fight with him.

And farther remember what St. Paul saith, "If thy enemy be hungry, let him have meat," this is the shrewd turn that Scripture alloweth us to do to our enemies, and so we shall cast hot coals upon his head, which is a metaphorical speech. That ye may understand it, take an ensample. This man hath done harm unto thee; make him warm with thy benefits, bear patiently the injuries done unto thee by him, and do for him in his necessities; then thou shalt heat him, for he is in coldness of charity. At the length he shall remember himself, and say, "What a man am I! This man hath ever been friendly and good unto me, he hath borne patiently all my wickedness, truly I am much bound unto him, I will leave off from my wrong doings, I will no more trouble him." And so you see, that this is the way to make our enemy good, to bring him to reformation.

But there be some that when they be hurt they will do a foul turn again; but this is not as God would have it. St. Paul commandeth us to pour hot coals upon our enemy's head; that is to say, if he hurt thee do him good, make him amends with well doing, give him meat and drink, whereby is understood all things. When he hath need of counsel, help him; or whatsoever it is that he hath need of, let him have it. And this is the right way to reform our enemy, to amend him and bring him to goodness, for so St. Paul commandeth us, saying, "Be not overcome of the wicked." For when I am about to do my enemy a foul turn, then he hath gotten the victory over me, he hath made me as wicked as he himself is. But we ought to overcome the ill with

goodness, we should overcome our enemy with well doing.

When I was in Cambridge Master George Stafford read a lecture there, I heard him; and in expounding the Epistle to the Romans he came to that place where St. Paul saith, that we “ shall overcome our enemy with well doing, and so heap up hot coals upon his head.” Now, in expounding of that place, he brought in an ensample, saying, that he knew in London a great rich merchant, which merchant had a very poor neighbour; yet for all his poverty he loved him very well, and lent him money at his need, and let him come to his table, whensoever he would. It was even at that time when Doctor Collet was in trouble, and should have been burnt, if God had not turned the king’s heart to the contrary. Now the rich man began to be a Scripture man, he began to smell the Gospel, the poor man was a Papist still. It chanced on a time when the rich man talked of the Gospel, sitting at his table, where he reprov’d popery, and such kind of things, the poor man being then present, took a great displeasure against the rich man, insomuch that he would come no more to his house, he would borrow no money of him, as he was wont to do beforesimes, yea, and conceived such hatred and malice against him that he went and accused him before the bishops. Now, the rich man, not knowing any such displeasure, offered many times to talk with him, and to set him at quiet: it would not be, the poor man had such a stomach that he would not vouchsafe to speak with him: if he met the rich man in the street he would go out of the way.

One time it happened that he met him in so narrow a street that he could not avoid but come near him; yet for all that this poor man had such a stomach against the rich man, I say, that he was

minded to go forward and not to speak with him. The rich man perceiving that, catcheth him by the hand and asked him, saying, "Neighbour, what is come into your heart to take such displeasure with me? What have I done against you? tell me, and I will be ready at all times to make you amends."

Finally, he spake so gently, so charitably, so lovingly, and friendly, that it wrought so in the poor man's heart, that by and by he fell down upon his knees and asked him forgiveness. The rich man forgave him, and so took him again to his favour, and they loved as well as ever they did before. Many one would have said, "Set him in the stocks, let him have bread of affliction, and water of tribulation;" but this man did not so. And here you see an ensample of the practice of God's word, in such sort that the poor man, bearing great hatred and malice against the rich man, was brought through the lenity and meekness of the rich man from his error and wickedness to the knowledge of God's word. I would you would consider this ensample well, and follow it.

"Lead us not into temptation." Certain it is that customable sinners have but small temptations: for the devil letteth them alone, because they be his already: he hath them in bondage, they be his slaves. But when there is any good man abroad that intendeth to leave sin and wickedness and abhorreth the same, the man shall be tempted: the devil goeth about to use all means to destroy that man, and to let him of his forwardness. Therefore all those which have such temptations resort hither for aid and help, and withstand betimes. For I tell thee if thou withstandest and fightest against him betimes, certainly thou shalt find him most weak, but if thou sufferest him to enter into thy heart, and hast a

delight in his motions, then thou art undone, then he hath gotten the victory over thee.

And here is to be noted, that the devil hath no farther power than God will allow him, the devil can go no farther than God permitteth him to do, which thing shall strengthen our faith, insomuch that we shall be sure to overcome him.

St. Paul, that excellent instrument of God, saith, "They that go about to get riches, they shall fall into many temptations:" in which words St. Paul doth teach us to beware. For when we go about to set our minds upon this world, upon riches, then the devil will have a fling at us. Therefore let us not set our hearts upon the riches of this world, but rather let us labour for our living, and then let us use prayer, and we may be certain of our living. Though we have not riches, yet a man may live without great riches. "When we have meat and drink and clothing let us be content." Let us not gape for riches, for I tell you it is a dangerous thing to have riches, and they that have riches must make a great account for them. Yea, and the most part of the rich men use their riches so naughtily and so wickedly that they shall not be able to make an account for them.

And so you may perceive how the devil useth the good creatures of God to our own destruction. For riches are the good creatures of God, but you see daily how men abuse them, how they set their hearts upon them, forgetting God and their own salvation. Therefore (as I said before) let not this affection take place in your hearts to be rich. Labour for thy living, and pray to God. Then he will send thee things necessary; though he send not great riches, yet thou must be content withal. For it is better to have a sufficient living than to have great riches. There-

fore Solomon, that wise king, desired of God, that he would send him neither too much nor too little. Not too much, lest he should fall into proudness, and so despise God: not too little, lest he should fall to stealing, and so transgress the law of God.

“ But deliver us from evil.” This evil the writers take it for the devil. For the devil is the instrument of all ill: like as God is the fountain of all goodness, so the devil is the original root of all wickedness. Therefore when we say, “ Deliver us from evil,” we desire God that he will deliver us from the devil and all his crafts, subtilties, and inventions, wherewith he intendeth to hurt us. And we, of our own selves, know not what might let or stop us from everlasting life, therefore we desire him that he will deliver us from all ill, that is to say, that he will send us nothing that might be a let or impediment unto us, or keep us from everlasting felicity. As for an example, there be many which, when they be sick, they desire of God to have their health, for they think if they might have their health they would do much good, they would live godly and uprightly.

Now, God sendeth them their health, but they by and by forget all their promises made unto God before, and fall into all wickedness and horrible sins. So that it had been a thousand times better for them to have been sick still than to have their health. For when they were in sickness and affliction they called upon God, they feared him; but now they care not for him, they despise and mock him. Now therefore, lest any such thing should happen unto us, we desire him to deliver us from evil, that is to say, to send us such things as may be a furtherance unto us to eternal felicity, and take away those things that might lead us from the same.

There be some which think it is a gay thing to avoid poverty, to be in wealth and to live pleasantly.

Yet, sometimes we see that such an easy life giveth us occasion to commit all wickedness, and so is an instrument of our damnation. Now therefore, when we say this prayer, we require God that he will be our loving Father, and give us such things which may be a furtherance to our salvation, and take away those things which may let us from the same.

Now, you have heard the Lord's prayer, which is, as I told you, the abridgment of all other prayers, and it is the storehouse of God. For here we shall find all things necessary both for our souls and bodies. Therefore I desire you most heartily to resort hither to this storehouse of God. Seek here what you lack, and no doubt you shall find things necessary for your wealth.

In the gospel of Matthew there be added these words, "For thine is the kingdom, the power, and the glory, world without end. Amen." These words are added not without cause. For like as we say in the beginning, "Our Father," signifying that he will fulfil our request; so at the end we conclude, saying, "Thine is the power, &c." signifying that he is able to help us in our distress and grant our requests. And though these be great things, yet we need not to despair, but consider that he is Lord over heaven and earth, that he is able to do for us, and that he will do so, being our Father, and being Lord and King over all things. Therefore let us often resort hither and call upon him with this prayer, in our Christ's name, for he loveth Christ and all those which are in Christ. For so he saith, "This is my beloved Son, in whom I have pleasure." Seeing then that God hath pleasure in him, he hath pleasure in the prayer that he hath made; and so when we say this prayer in his name with a faithful, penitent heart, it is not possible but he will hear us and grant us our

requests. And truly it is the greatest comfort in the world to talk with God, to call upon him in this prayer that Christ himself hath taught us, for it taketh away the bitterness of all afflictions. Through prayer we receive the Holy Ghost, which strengtheneth and comforteth us at all times, in all trouble and peril.

“ For thine is the kingdom, the power and the glory.” The kingdom of God is general throughout all the world, heaven and earth are under his dominion. As for the other kings, they are kings indeed, but to Godward: they be but deputies, but officers, he only is the right king; unto him only must and shall all creatures in heaven and earth obey, and kneel before his Majesty. Therefore have ever this in your hearts, what trouble and calamities soever shall fall upon you for God's word's sake; if you be put in prison, or lose your goods, ever say in your hearts, “ Lord God, thou only art ruler and governor, thou only canst and wilt help and deliver us from all trouble when it pleaseth thee, for thou art the King to whom all things obey.” For, as I said before, all the other kings reign by him, and through him; as Scripture witnesseth, “ Through me kings rule.” To say this prayer with good faith and penitent heart is a sacrifice of thanksgiving. We were wont to have the sacrifice of the mass, which was the most horrible blasphemy that could be devised, for it was against the dignity of Christ and his passion; but this sacrifice of thanksgiving every one may make that calleth with a faithful heart upon God in the name of Christ.

Therefore let us at all times, without intermission, offer unto God the sacrifice of thanksgiving; that is to say, let us at all times call upon him, and glorify his name in all our livings: when

we go to bedward let us call upon him : when we rise let us do likewise ; also when we go to our meat and drink, let us not go unto it like swine and beasts, but let us remember God, and be thankful unto him for all his gifts. But above all things we must see that we have a penitent heart, else it is to no purpose, for it is written, “ God will not be praised of a wicked man.” Therefore let us repent from the bottom of our hearts, let us forsake all wickedness, so that we may say this prayer to the honour of God and our commodities. And, as I told you before, we may say this prayer, whole or by parts, according as we shall see occasion. For when we see God’s name blasphemed we may say, “ Our Father, hallowed be thy name.” When we see the devil rule we may say, “ Our Father, thy kingdom come.” When we see the world inclined to wickedness we may say, “ Our Father, thy will be done.” Likewise, when we lack necessary things, either for our bodies or souls, we may say, “ Our Father, which art in heaven, give us this day our daily bread.” Also, when I feel my sins, and they trouble me, and grieve me, then I may say, “ Our Father, which art in heaven, forgive us our trespasses.”

Finally, when we will be preserved from all temptations, that they shall not have the victory over us, nor that the devil shall not devour us, we may say, “ Our Father, which art in heaven, lead us not into temptation, but deliver us from evil : for thine is the kingdom, the power and glory, for ever and ever, world without end. Amen.”

Here end the seven sermons upon the Lord’s prayer, preached before Lady Catherine, Duchess of Suffolk, at Grymstorpe, in the year of our Lord 1552.

SERMON

ON THE PARABLE OF THE MARRIAGE FEAST.

Preached by Mr. HUGH LATIMER. 1552.

Matt. xxii. 1, &c.

The kingdom of heaven is like unto a certain king, which married his son; and sent forth his servants to call them, that, &c.

THIS is a gospel, that containeth very much matter: and there is another like unto this in the xivth of Luke; but they be both one in effect, for they teach both one thing. And therefore I will take them both in hand together, because they tend to one purpose. Matthew saith; "The kingdom of heaven is like unto a certain king, which married his son." Luke saith: "A certain man ordained a great supper;" but there is no difference in the very substance of the matter, for they pertain to one purpose. Here is made mention of a feast-maker, therefore we must consider, who was this feast-maker: secondly, who was his son: thirdly, we must consider to whom he was married: fourthly, who were they that called the guests: fifthly, who are the guests. And then we must know how the guest-callers behaved themselves: and then how the guests behaved themselves towards them that called them. When all these circumstances be considered, we shall find much good matter covered and hid in this gospel.

Now, that I may so handle these matters, that it may turn to the edification of your souls, and to the discharge of my office, I will most instantly desire you, to lift up your hearts unto God: and desire his divine majesty in the name of his only begotten Son,

our Saviour Jesus Christ, that he will give unto us his Holy Ghost: unto me, that I may speak the word of God, and teach you to understand the same: unto you, that you may hear it fruitfully, to the edification of your souls: so that you may be edified through it: and your lives reformed and amended, and that his honour and glory may increase daily amongst us. Wherefore I shall desire you to say with me, "Our Father, &c."

Dearly beloved in the Lord, the gospel that is read this day is a parable, a similitude, or comparison. For our Saviour compared the kingdom of God unto a man, that made a marriage for his son. And here was a marriage. At a marriage you know that there are commonly great feastings. Now you must know, who was this feast-maker, and who was his son, and to whom he was married, and who were those, that should be called, and who were the callers; how they behaved themselves, and how the guests behaved themselves towards them that called them.

Now, this marriage-maker, or feast-maker, is Almighty God. Luke, the Evangelist, called him a man, saying, "A certain man ordained a great supper:" he called him a man, not that he was incarnate, or hath taken our flesh upon him: no, not so, for you must understand that there be three persons in the Deity, God, the Father, God, the Son, and God, the Holy Ghost. And these three persons decked the Son with manhood: so that neither the Father, neither the Holy Ghost, took flesh upon them, but only the Son, he took our flesh upon him, taking it of the Virgin Mary. But Luke called God, the Father, a man; not because he took flesh upon him, but only compared him unto a man, and not that he will affirm him to be a man.

Who was he now, that was married? Who was the bridegroom? Certainly that was our Saviour

Jesus Christ, the second person in the Deity, the eternal Son of God.

Who should be his spouse? To whom was he married? To the church and congregation: for he would have all the world to come unto him, and to be married unto him: but we see by daily experience, that the most part refuse this offer. But here is shewed the state of the church of God: for this marriage, and this feast, was begun at the beginning of the world, and shall endure to the end of the same; yet for all that, the most part come not: for, at the beginning of the world, ever the most part refused to come. And so it appeareth at this time, how little a number cometh to this wedding and feast: though we have many callers, yet there be but few of those that come. So ye hear, that God is the feast-maker: the bridegroom is Christ, his Son, our Saviour: the bride is the congregation.

Now, what manner of meat was prepared at this great feast? For ye know, it is commonly seen, that at a marriage the finest meat is prepared, that can be gotten. What was the chiefest dish at this great banquet? What was the feast-dish? Marry, it was the bridegroom himself: for the Father, the feast-maker, prepared none other manner of meat for the guests, but the body and blood of his own natural Son. And this is the chiefest dish at this banquet: which truly is a marvellous thing, that the Father offereth his Son to be eaten. Verily, I think, that no man hath heard the like. And truly there was never such kind of feasting as this is, where the Father will have his Son to be eaten, and his blood to be drank.

We read in a story, that a certain man had eaten his son, but it was done unawares, he knew not that it was his son; else, no doubt, he would not have eaten him. The story is this: there was a

king, named Astiages, which had heard by a prophecy, that one Cyrus should have the rule and dominion over his realm, after his departure: which thing troubled the said king very sore, and therefore he sought all the ways and means how to get the the said Cyrus out of the way, how to kill him, so that he should not be king after him. Now, he had a nobleman in his house, named Harpagus, whom he appointed to destroy the said Cyrus: but howsoever the matter went, Cyrus was preserved and kept alive, contrary to the king's mind. Which thing when Astiages heard, what doth he? Thus he did: Harpagus, the nobleman, which was put in trust to kill Cyrus, had a son in the court, whom the king commanded to be taken, his head, hands, and feet to be cut off, and his body to be prepared, roasted, or sodden in the best manner that could be devised. After that, he biddeth Harpagus to come and eat with him, where there was jolly cheer, one dish coming after another: at length the king asked him, "Sir, how like you your fare?" Harpagus thanked the king, with much praising the king's banquet. Now the king, perceiving him to be merrily disposed, commanded one of his servants to bring in the head, hands, and feet of Harpagus' son, which when it was done, the king shewed him what manner of meat he had eaten, asking him how he liked it. Harpagus made answer, though with a heavy heart; "Whatsoever pleaseth the king, that also pleaseth me."

And here we have an ensample of a flatterer or dissembler: for this Harpagus spake against his own heart and conscience: surely, I fear me, there be a great many of flatterers in our time also, which will not be ashamed to speak against their own heart and conscience, like as this Harpagus did, which had no doubt an heavy heart, and in his conscience the act

of the king misliked him: yet for all that, with his tongue he praised the same. So I say, we read not in any story, that at any time any father had eaten his son willingly and wittingly. And this Harpagus, of whom I rehearsed the story, did it unawares. But the Almighty God, which prepared this feast for all the world, for all those, that will come unto it, he offereth his only Son to be eaten, and his blood to be drank: belike, he loved his guests well, because he did feed them with so costly a dish.

Again, our Saviour, the bridegroom, offered himself at his last supper, which he had with his disciples; his body to be eaten, and his blood to be drank. And to the intent that it should be done to our great comfort, and then again to take away all cruelty, irksomeness, and horribleness, he sheweth unto us, how we shall eat him, in what manner and form: namely, spiritually, to our great comfort. So that whosoever eateth the mystical bread, and drinketh the mystical wine worthily, according to the ordinance of Christ, he receiveth surely the very body and blood of Christ spiritually, so as it shall be most comfortable unto his soul. He eateth with the mouth of his soul, and digesteth with the stomach of his soul, the body of Christ. And to be short, whosoever believeth in Christ, putteth his hope, trust, and confidence in him, he eateth and drinketh him. For the spiritual eating, is the right eating to everlasting life, not the corporal eating, as the Capemites understood it. For that such corporal eating, on which they set their minds, hath no commodities at all; it is a spiritual meat, that feedeth our souls.

But I pray you, how much is this supper of Christ regarded amongst us, where he himself exhibiteth unto us his body and blood? How much, I say, is it

regarded, how many receive it with the curate or minister? O Lord, how blind and dull are we to such things, which pertain to our salvation? But I pray you, wherefore was it ordained principally? Answer: It was ordained for our help, to help our memory withal, to put us in mind of the great goodness of God, in redeeming us from everlasting death, by the blood of our Saviour Christ: yea, and to signify unto us, that his body and blood is our meat and drink for our souls, to feed them to everlasting life. If we were now so perfect, as we ought to be, we should not have need of it; but to help our imperfectness, it was ordained of Christ: for we be so forgetful, when we be not pricked forward, we have soon forgotten all his benefits. Therefore, to the intent that we might better keep it in memory, and to remedy this our slothfulness, our Saviour hath ordained this his supper for us, whereby we should remember his great goodness, his bitter passion and death, and so strengthen our faith: so that he instituted this supper for our sake, to make us keep in fresh memory his inestimable benefits.

But, as I said before, it is in a manner nothing regarded amongst us, we care not for it, we will not come unto it. How many be there, think ye, which regard this supper of the Lord, as much as a tester*? But very few, no doubt of it: and I will prove that they regard it not so much. If there was a proclamation made in this town, that whosoever would come unto the church at such an honour, and there go to the communion with the curate, should have a tester; when such a proclamation were made, I think truly, all the town would come and celebrate the communion to get a tester. But they will not come to receive the body and blood of Christ,

* Sixpence.

the food and nourishment of their souls, to the augmentation and strength of their faith. Do they not more regard now a tester, than Christ? But the cause which letteth us from celebrating of the Lord's supper, is this: we have no mind nor purpose to leave sin and wickedness; which maketh us not to come to this supper, because we be not ready nor meet to receive it. But I require you in God's behalf, leave your wickedness, that ye may receive it worthily, according unto his institution. For this supper is ordained, as I told you before, for our sakes, to our profits and commodities. For if we were perfect, we should not need this outward sacrament: but our Saviour, knowing our weakness and forgetfulness, ordained this supper, to the augmentation of our faith; and to put us in remembrance of his benefits. But we will not come: there come no more at once, but such as give their holy loves from house to house, which follow rather the custom than any thing else.

Our Saviour Christ saith in the gospel of St. John; "I am the living bread, which came down from heaven." Therefore, whosoever feedeth on our Saviour Christ, he shall not perish, death shall not prevail against him: his soul shall depart out of his body, yet death shall not get the victory over him. He shall not be damned, he that cometh to that marriage; to that banquet, death shall be unto him but an entrance, or a door to everlasting life. "The bread, that I will give, is my flesh, which I will give for the life of the world." As many as will feed upon him, shall attain to everlasting life: they shall never die, they shall prevail against death: death shall not hurt them, because he hath lost his strength. If we would consider this, no doubt we would be more desirous to come to the communion, than we be: we would not be so cold, we would be

content to leave our naughty living, and come to the Lord's table.

Now ye have heard, what shall be the chiefest dish at this marriage, namely the body and blood of Christ. But now there be other dishes, which be sequels or hangings on, wherewith the chiefest dish is powdered: that is, remission of sins. As, the Holy Ghost, which ruleth and governeth our hearts: also, the merits of Christ, which are made ours: for when we feed upon this dish worthily, then we shall have remission of our sins, we shall receive the Holy Ghost. Moreover, all the merits of Christ are ours, his fulfilling of the law is ours, and so we be justified before God; and finally attain to everlasting life. As many, therefore, as feed worthily of this dish, shall have all those things with it, and in the end everlasting life.

St. Paul saith; "He which spared not his own Son, but gave him for us all: how shall he not with him give us all things also?" Therefore, they, that be in Christ, are partakers of all his merits and benefits of everlasting life, and of all felicity. He that hath Christ, hath all things, that are Christ's: he is our preservation from damnation, he is our comfort, he is our help, our remedy. When we feed upon him, then we shall have remission of our sins: the same remission of our sins is the greatest and most comfortable thing that can be in the world.

O what a comfortable thing is this, when Christ saith, "Thy sins are forgiven unto thee!" And this is a standing sentence: it was not spoken only to the same one man, but it is a general proclamation unto us all: that is, to all and every one that believeth in him, that they shall have forgiveness of their sins. And this proclamation is cried out daily by his ministers and preachers, which proclamation is the word of grace, the word of comfort and consolation. For

like as sin is the most fearful and the most horrible thing in heaven and earth: so, the most comfortable thing is the remedy against sin: which remedy is declared and offered unto us in this word of grace. And the power to distribute this remedy against sins, he hath given unto his ministers, which be God's treasurers, distributors of the word of God: for now he speaketh by me, he calleth you to this wedding by me, being but a poor man, yet he hath sent me to call you: and though he be the author of the word, yet he will have men to be called through his ministers to that word.

Therefore let us give credit unto the minister, when he speaketh God's word: yea, rather let us credit God, when he speaketh by his ministers, and offereth us remission of our sins by his word. For there is no sin so great in this world, but it is pardonable, as long as we be in this world, and call for mercy: for here is the time of mercy; here we may come to forgiveness of our sins. But, if we once die in our sins and wickedness, so that we be damned, let us not look for remission afterwards: for the state after this life is unchangeable: but as long as we be here, we may cry for mercy. Therefore, let us not despair, let us amend our lives, and cry unto God for forgiveness of our sins: and then, no doubt, we shall obtain remission, if we call with a faithful heart upon him, for so he has promised unto us in his most holy word.

The Holy Scriptures make mention of a sin against the Holy Ghost, which sin cannot be forgiven, neither in this world, nor in the world to come: and this maketh many men unquiet in their hearts and consciences: for some there be, which ever be afraid, lest they have committed that same sin against the Holy Ghost, which is irremissible. Therefore some say, "I cannot tell whether I have sinned against the

Holy Ghost, or not : if I have committed that sin, I know I shall be damned." But I tell you what you shall do : despair not of the mercy of God, for it is immeasurable.

I cannot deny, but there is a sin against the Holy Ghost, which is irremissible, but we cannot judge of it aforehand, we cannot tell which man hath committed that sin or not, as long as he is alive : but when he is once gone, then I can judge whether he sinned against the Holy Ghost, or not. As now I can judge, that Nero, Saul, and Judas, and such like, that died in sin and wickedness, did commit this sin against the Holy Ghost. For they were wicked, and continued in their wickedness still to the very end : they made an end in their wickedness. But we cannot judge whether one of us sin this sin against the Holy Ghost, or not : for though a man be wicked at this time, yet he may repent and leave his wickedness to-morrow, and so not commit that sin against the Holy Ghost.

Our Saviour Christ pronounced against the Scribes and Pharisees, that they had committed that sin against the Holy Ghost : because he knew their hearts, he knew that they would still abide in their wickedness, to the very end of their lives. But we cannot pronounce this sentence against any man, for we know not the hearts of men : he that sinned now, peradventure shall be turned to-morrow, and leave his sins, and so be saved.

Farther, the promises of Christ, our Saviour, are general, they pertain to all mankind : he made a general proclamation, saying, " Whosoever believeth in me, hath everlasting life." Likewise St. Paul saith : " The grace and mercies of God exceed far our sins." Therefore, let us ever think and believe that the grace of God, his mercy and goodness, exceed our sins. Also consider, what Christ saith

with his own mouth : “ Come to me all ye that labour and are laden, and I will ease you.”

Mark here, he saith : “ Come all ye :” wherefore then should any man despair, or shut out himself from these promises of Christ, which be general and pertain to the whole world? For he saith, “ Come all unto me.” And then again he saith, “ I will refresh you,” you shall be eased from the burden of your sins. Therefore, as I said before, he, that is blasphemous and obstinately wicked, and abideth in his wickedness still to the very end, he sinneth against the Holy Ghost. So St. Austin and all other godly writers do affirm : that he that leaveth his wickedness and sins, is content to amend his life, and then believing in Christ, seeketh salvation and everlasting life by him, no doubt that man or woman, whosoever he or they be, shall be saved : for they feed upon Christ, upon that meat, that God the Father, this feast-maker, hath prepared for all his guests.

You have heard now, who is the maker of this feast or banquet : and again, you have heard what meat is prepared for the guests, what a costly dish the house-father hath ordained at the wedding of his son. But now ye know, that where there be great dishes and delicate fare, there be commonly prepared certain sauces, which shall give men a great lust and appetite to their meats, as mustard, vinegar, and such-like sauces. So this feast, this costly dish, hath its sauces : what be they? Marry, the cross, affliction, tribulations, persecutions, and all manner of miseries : for, like as sauces make lusty the stomach to receive meat, so afflictions stir up in us a desire to Christ. For, when we be in quietness, we are not hungry, we care not for Christ : but when we be in tribulation, and cast in prison, then we have a desire to him : then we learn to call upon

him : then we hunger and thirst after him : then we are desirous to feed upon him. As long as we be in health and prosperity, we care not for him : we be slothful, we have no stomach at all, and therefore these sauces are very necessary for us.

We have a common saying amongst us : when we see a fellow, sturdy, lofty, and proud, men say, This is a saucy fellow : signifying him to be a high-minded fellow, which taketh upon him more than he ought to do, or his estate requireth. Which thing no doubt is naughty and ill : for every one ought to behave himself according unto his calling and estate. But he, that will be a Christian man, that intendeth to come to heaven, must be a saucy fellow : he must be well powdered with the sauce of affliction and tribulation, not with proudness and stoutness, but with miseries and calamities. For so it is written, “ Whosoever will live godly in Christ, he shall have persecutions, and miseries,” he shall have sauce enough to his meat. Again our Saviour saith, “ He that will be my disciple must deny himself, and take up his cross upon him, and follow me.” Is there any man that will feed upon me, that will eat my flesh, and drink my blood, let him forsake himself. O this is a great matter, this is a biting thing : the denying of my own will !

As for an ensample : I see a fair woman, and conceive in my heart an evil appetite towards her. Here is my appetite, my lust, my will : but what must I do ? I must deny myself, and follow Christ. What is that ? I must not follow my own desire, but the will and pleasure of Christ. Now what saith he : “ Thou shalt not be a whoremonger :” thou shalt not be a wedlock-breaker. Here I must deny myself, and my will, and give place unto his will, abhor and hate my own will : yea, and furthermore, I must earnestly call upon him, that he will

give me grace to withstand my own lusts and appetite, in all manner of things, which may be against his will. As when a man doeth me wrong, taketh my living from me, or hurteth me in my good name and fame, my will is to avenge myself upon him, to do him a foul turn again: but what saith God? “Unto me belongeth vengeance, I will recompence the same.” Now, here I must give over my own will and pleasure, and obey his will: this I must do, if I will feed upon him, if I will come to heaven: this is a bitter thing: sour sauce, a sharp sauce: this sauce maketh a stomach. For when I am injured or wronged, or am in other tribulation, then I have a great desire for him, to feed upon him, to be delivered from trouble, and to attain to quietness and joy.

There is a learned man, which hath a saying, that is most true: he saith, the cross and persecution bringeth sooner to Christ, than prosperity and wealth. Therefore St. Peter saith, “Humble yourselves under the mighty hand of God.” Look what God layeth upon you, bear it willingly and humbly. But you will say, I pray you, tell me what is my cross? Answer, This that God layeth upon you, that same is your cross: not that which you of your own wilfulness lay upon yourselves. As there was a certain sect which were called Flagellants, which scourged themselves with whips, till the blood ran from their bodies; this is a cross, but it was not the cross of God: no, no; he laid not that cross upon them, they did it all of their own head.

Therefore look, what God layeth upon me, that same is my cross, which I ought to take in good part: as when I fall in poverty, or in miseries, I ought to be content withal: when my neighbour doth me wrong, taketh away my goods, robbeth me of my good name and fame, I shall bear it willingly,

considering that it is God's cross, and that nothing can be done against me without his permission. There falleth never a sparrow to the ground without his permission : yea, not a hair falleth from our head without his will. Seeing then, that there is nothing done without his will, I ought to bear this cross, which he layeth upon me, willingly, without any murmuring or grudging.

But, I pray you, consider these words of St. Peter well ; "Humble yourselves under the mighty hand of God." Here St. Peter signifieth unto us that God is a mighty God, which can take away the cross from us when it seemeth him good ; yea, and he can send patience in the midst of all trouble and miseries.

St. Paul, that elect instrument of God, sheweth a reason wherefore God layeth afflictions upon us, saying ; "We are chastened of the Lord, lest we should be condemned with the world." For you see by daily experience, that the most part of wicked men are lucky in this world : they bear the swing, all things go after their minds, for God letteth them have their pleasures here. And therefore, this is a common saying, The more wicked, the more lucky. But they that pertain to God, that shall inherit everlasting life, they must go to the pot, they must suffer here according to that Scripture, "The judgment of God beginneth at the house of God." Therefore it cometh of the goodness of God, when we be put to taste the sauce of tribulation : for he doeth it to a good end, namely, that we should not be condemned with this wicked world : for these sauces are very good for us, for they make us more hungry and lusty to come to Christ and feed upon him.

And truly, when it goeth well with us, we forget Christ, our hearts and minds are not upon him :

therefore, it is better to have affliction, than to be in prosperity. For there is a common saying, Vexation giveth understanding. David, that excellent king and prophet, saith, "Lord, it is good for me, that thou hast pulled down my stomach, that thou hast humbled me." But, I pray you, what sauce had David? How was he humbled? Truly this, his own son defiled his daughter. After that, Absalom, one other of his sons, killed his own brother. And this was not enough, but his own son rose up against him, and treacherously cast him out of his kingdom, and defiled his wives in the sight of all the people. Was not he vexed? Had he not sauces? Yes, yes; yet for all that, he cried not out against God, he murmured not, but saith, "Lord, it is good for me that thou hast humbled me, thou hast brought me low."

Therefore, when we be in trouble, let us be of good comfort, knowing that God doth it for the best. But for all that, the devil, that old serpent, the enemy of mankind, doth what he can day and night to bring us to this sauce, to cast us into persecution, or other miseries, as it appeareth in the Gospel of Matthew, where our Saviour, casting him out of a man, seeing that he could do no more harm, he desired Christ to give him leave to go into the swine: and so he cast them all into the sea. Where it appeareth, that the devil studieth and seeketh all manner of ways to hurt us, either in soul, or else in body: but for all that, let us not despair, but rather lift up our hearts unto God, desiring his help and comfort; and no doubt, when we do so, he will help, he will either take away the calamities, or else mitigate them, or at the least wise will send patience into our hearts, that we may bear it willingly.

Now, you know, at a great feast, when there is made a delicate dinner, and the guests fare well

at the end of the dinner they have certain niceties, custards, sweet and delicate things: so when we come to this dinner, to this wedding, and feed upon Christ, and take his sauces, which he hath prepared for us: at the end cometh the sweet meat: what is that? The remission of sins, and everlasting life, such joy, that no tongue can express, nor heart can think; which God hath prepared for all them that come to this dinner, and feed upon his Son, and taste of his sauces. And this is the end of this banquet. This banquet, or marriage-dinner, was made at the very beginning of the world. God made this marriage in paradise, and called the whole world unto it, saying; "The seed of the woman shall vanquish the head of the serpent:" this was the first calling. And this calling stood unto the faithful in as good stead, as it doth unto us, which have a most manifest calling.

Afterwards, Almighty God called again with these words, speaking to Abraham; "I will be thy God, and thy seed's after thee." Now what is it to be our God? Forsooth, to be our defence, our comfort, our deliverer, and helper. Who was Abraham's seed? Even Christ the Son of God, he was Abraham's seed: in him and through him, all the world shall be blessed, all that believe in him, and all that come to this dinner, and feed upon him. After that, all the prophets; their only intent was to call the people to this wedding.

Now, after the time was expired, which God had appointed, he said, "Come, all things are ready." But who are these callers? The first was John Baptist, which not only called with his mouth, but also shewed with his finger that meat, which God hath prepared for the whole world. He saith, "Lo, the Lamb of God, that taketh away the sins of the world!" Also Christ himself called, saying, "Come

unto me, all ye that travail and labour, and I will refresh you." Likewise, the Apostles cried and called all the whole world, as it is written, "Their sound is gone throughout all the world."

But, I pray you, what thanks had they for their calling and for their labour? Verily this; John Baptist was beheaded: Christ was crucified: the Apostles were killed: this was their reward for their labours. So all the preachers shall look for none other reward: for no doubt they must be sufferers, they must taste of these saucers. Their office is, to rebuke the world of sin, which no doubt is a thankless occupation, that the high hills, that is, great princes and lords, may hear the judgments of the Lord. They must spare nobody, they must rebuke high and low; when they do amiss, they must strike them with the sword of God's word: which no doubt is a thankless occupation: yet it must be done, for God will have it so.

There be many men, which be not so cruel as to persecute or to kill the preachers of God's word: but when they be called to feed upon Christ, to come to this banquet, then, to leave their wicked livings, they begin to make their excuses, as it appeareth here in this Gospel; where the first said, "I have bought a farm, and I must needs go and see it, I pray thee have me excused." Another said, "I have bought five yoke of oxen, and I go to prove them, I pray thee have me excused." The third said, "I have married a wife, and therefore I cannot come:" and these were their excuses.

You must take heed that you mistake not this text: for after the outward letter, it seemeth as though no husbandman, no buyer, or seller, nor married man, shall enter into the kingdom of God: therefore you must take heed, that ye understand it aright. For to be a husbandman, to be a buyer or

seller, to be a married man, is a good thing, and allowed of God: but the abuse of such things is reprov'd: husbandmen, and married men, every one in his calling, may use and do the works of his calling: the husbandmen may go to plough: they may buy and sell. Also men may marry, but they may not set their hearts upon it.

The husbandman may not so apply to his husbandry, to set aside the hearing of the word of God: for when he doth so, he sinneth damnably: for he more regardeth his husbandry, than God and his word: he hath all lust and pleasure in his husbandry, which pleasure is naught. As there be many husbandmen, which will not come to service, they make their excuses that they have other business, but this excusing is naught: for commonly they go about wicked matters, and yet they would excuse themselves, to make themselves faultless, or at the least way, they will diminish their faults. Which thing itself is a great wickedness: to do wickedly, and then to defend that same wickedness: to neglect and despise God's word, and then to excuse such doings, like as these men do here in this Gospel. The husbandman saith, "I have bought a farm, have me excused:" the other saith, "I have bought five yoke of oxen, I pray thee have me excused:" now when he cometh to the married man: that same fellow saith not, "Have me excused," as the others say, but he only saith, "I cannot come:" where it is to be noted, that the affections of carnal lusts and concupiscence are the strongest above all the other: for there be some men which set all their hearts upon voluptuousness: they regard nothing else, neither God, nor his word: and therefore this married man saith, "I cannot come:" because his affections were more strong and vehement, than the other men's were.

But what shall be their reward, which refuse to come? The house-father saith: "I say unto you, that none of those men that were bidden, shall taste of my supper." With these words Christ our Saviour teacheth us, that all those, that love better worldly things than God and his word, shall be shut out from this supper, that is to say, from everlasting joy and felicity. For it is a great matter to despise God's word, or the minister of the same; for the office of preaching is the office of salvation, it hath warrants in Scripture, it is grounded upon God's word. St. Paul to the Romans maketh a gradation of such wise. "Whosoever shall call upon the name of the Lord shall be saved; but how shall they call upon him, in whom they believe not? How shall they believe on him, of whom they have not heard? How shall they hear without a preacher? And how should they preach except they be sent?" At the length he concludeth, saying, "Faith cometh by hearing:" where you may perceive how necessary a thing it is, to hear God's word, and how needful a thing it is to have preachers, which may teach us the word of God: for by hearing we must come to faith, through faith we must be justified. And therefore Christ saith himself, "He that believeth in me, hath everlasting life."

When we hear God's word by the preacher, and believe that same, then we shall be saved. St. Paul saith, "The Gospel is the power of God unto salvation," the Gospel preached is God's power to the salvation of all believers. This is a great commendation of this office of preaching: therefore we ought not to despise it, or little regard it: for it is God's instrument, whereby he worketh faith in our hearts. Our Saviour saith to Nicodemus, "Except a man be born again, he cannot see the kingdom of God." But how cometh this regeneration? By hear-

ing and believing of the word of God: for so saith St. Peter, "We are born anew, not of mortal seed, but of immortal, by the word of God." Likewise, Paul saith in another place, "It pleased God to save the believers through the foolishness of preaching." But, peradventure, you will say, What? shall a preacher teach foolishness? No, not so; the preacher, when he is a right preacher, he preacheth not foolishness, but he preacheth the word of God: but it is taken for foolishness, the world esteemeth it for a trifle: but howsoever the world esteemeth it, St. Paul saith, that God will save his through it.

Here I might take occasion to inveigh against those, which little regard the office of preaching, which are wont to say, What need we such preaching every day? Have I not five wits? I know as well what is good or ill as he doth, that preacheth. But I tell thee, my friend, be not too hasty, for when thou hast nothing to follow, but thy five wits, thou shalt go to the devil with them. David, that holy prophet, said not so, he trusted not his five wits, but he said, "Lord, thy word is a lantern to my feet:" here we learn not to despise the word of God, but highly to esteem it, and reverently to hear it: for the holy day is ordained and appointed to none other thing, but that we should at that day hear the word of God, and exercise ourselves in all godliness: but there be some, which think, that this day is ordained only for feasting, drinking, or gaming, or such foolishness. But they be much deceived: this day was appointed of God, that we should hear his word, and learn his laws, and so serve him. But I dare say, the devil hath no days so much service, as upon Sundays or holy days, which Sundays are appointed to preaching, and hearing God's most holy word. Therefore God saith not only in his commandments that we shall abstain from working, but he saith,

“Thou shalt hallow:” so that holy-day-keeping is nothing else but to abstain from good works, and to do better works, that is, to come together, and celebrate the communion together, and visit the sick bodies. These are holy day works, and for that end God commanded us to abstain from bodily works, that we might be more meet and apt to do those works, which he hath appointed unto us, namely, to feed our souls with his words, to remember his benefits, and to give him thanks, and to call upon him.

So that the holy day may be called the marriage day, wherein we are married unto God, which day is very needful to be kept. The foolish common people think it to be a belly-cheer day, and so they make it a surfeiting day: there is no wickedness, no rebellion, no lechery, but she hath most commonly her beginning upon the holy day. We read a story in the xvth chapter of the book of Numbers, that there was a fellow, which gathered sticks upon the Sabbath day, he was a despiser of God’s ordinances and laws: like as they now-a-days go about their business, when they should hear the word of God, and come to the common prayer, which fellows truly had need of sauce, to be made more lusty to come and feed upon Christ, than they be. Now Moses and the people consulted with the Lord, what they should do, how they should punish that fellow, which had so transgressed the Sabbath day: “he shall die,” saith God. Which thing is an ensample for us to take heed, that we transgress not the law of the Sabbath day: for though God punish us not by and by, as this man was punished, yet he is the very self-same God that he was before: and will punish one day, either here, or else in the other world, where the punishment shall be everlasting.

Likewise, in the xviith chapter of the prophet Jeremy, God threateneth his fearful wrath and anger unto those, which do profane his Sabbath day. Again, he promiseth his favour, and all prosperity, to them that will keep the holy days, saying; "Princes and kings shall go through thy gates, that is to say: thou shalt be in prosperity, in wealth, and great estimation amongst thy neighbours." Again, "If ye will not keep my Sabbath day, I will kindle a fire in your gates," that is to say, I will destroy you, I will bring you to nought, and burn your cities with fire. These words pertain as well unto us at this time, as they pertained to them at that time. For God hateth the disallowing of his Sabbath, as well now as then: for he is and still remaineth the old God: he will have us to keep his Sabbath, as well now as then. For upon the Sabbath day God's seed-plough goeth: that is to say, the ministry of his word is executed: for the ministering of God's word is God's plough. Now upon the Sundays God sendeth his husbandmen to come and till, he sendeth his callers to come and call to the wedding, to bid the guests, that is, all the world to come to that supper.

Therefore, for the reverence of God, consider these things, consider who calleth, namely, God: consider again, who be the guests, all ye. Therefore I call you in God's name, come to this supper, hallow the Sabbath day, that is, do you holy-day-work, come to this supper: for this day was appointed of God, to the end that his word should be taught and heard. Prefer not your own business, therefore, before the hearing of the word of God. Remember the story of that man which gathered sticks upon the holy day, and was put to death by the consent of God: where God shewed himself not a cruel God, but he would give a warning unto the

the whole world by that man, that all the world should keep holy his Sabbath day.

The Almighty everlasting God give us grace to live so in this miserable world, that we may at the end come to the great Sabbath day, where there shall be everlasting joy and gladness.

EXTRACTS

FROM CERTAIN OTHER SERMONS OF BISHOP LATIMER,
CONTAINED IN THE EDITION OF 1572.

From the Convocation Sermon, Page 2, Vol. I.

HE (Christ) is man, seeing that he is God and man. He is rich not only in mercy, but in all kinds of riches. For it is he, that giveth us all things abundantly: it is he, of whose hand we receive both our lives, and other things necessary for the conservation of the same. What man hath any thing, I pray you, but he hath received it of his plentifulness? To be short, it is he, that openeth his hand, and filleth all living things with his blessing, and giveth unto us, in most ample wise, his benediction. Neither his treasure can be spent, how much soever he lash out: how much soever we take of him, his treasure tarrieth still, ever taken, never spent:

From the Sermon of the Plough, Page 13, Vol. I.

FOR as the ploughman first setteth forth his plough, and then tilleth his land, and breaketh it in furrows, and sometimes ridgeth it up again; and at another time harroweth it, and clotteth it, and sometimes dungeth and hedgeth it, diggeth it, and weedeth it, purgeth and maketh it clean: so the prelate, the preacher, hath many divers offices to do. He hath first a busy work to bring his parishioners to a right faith, as Paul calleth it, and not a swerving faith, but to a faith that embraceth Christ, and trusteth to his merits; a lively faith, a justifying faith, a faith, that maketh a man righteous without respect of works, as ye have it very

well declared and set forth in the Homily *. He hath a busy work, I say; to bring his flock to a right faith, and to confirm them in the same faith.

Now casting them down with the law, and with threatenings of God for sin. Now ridging them up again with the Gospel and the promises of God's favour. Now weeding them, by telling them their faults, and making them forsake sin. Now clotting them, by breaking their stony hearts, and by making them supple-hearted, and making them to have hearts of flesh, that is, soft hearts, and apt for doctrine to enter in. Now teaching to know God rightly, and to know their duty to God and to their neighbour. Now exhorting them, when they know their duty, that they may do it, and be diligent in it: so that they have a continual work to do.

From the same Sermon, Page 17, Vol. I.

A BISHOP hath his office, a flock to teach, to look unto, and therefore he cannot meddle with any other office, which alone requireth a whole man. He should therefore give it over to whom it is meet, and labour in his own business, as Paul writeth to the Thessalonians: "Let every man do his own business, and follow his calling." Let the priest preach, and the nobleman handle the temporal matters. Moses was a marvellous man, a good man. Moses was a wonderful fellow, and did his duty, being a married man: we lack such as Moses was. Well, I would all men would look to their duty, as God hath called them, and then we should have a flourishing Christian common-wealth.

And now I would ask a strange question. Who is the most diligent bishop and prelate in all Eng-

* The Homily on salvation.

land, that passeth all the rest in doing his office? I can tell, for I know him, who it is, I know him well. But now, I think, I see you listening and hearkening, that I should name him. There is one that passeth all the others, and is the most diligent prelate and preacher in all England. And will ye know who it is? I will tell you. It is the devil, he is the most diligent preacher of all others, he is never out of his diocese; he is never from his cure, ye shall never find him unoccupied; he is ever in his parish, he keepeth residence at all times: ye shall never find him out of the way, call for him when you will: he is ever at home, the diligentest preacher in all the realm: he is ever at his plough, no lording or loitering can hinder him: he is ever applying to his business, ye shall never find him idle, I warrant you. And his office is to hinder religion, to maintain superstition, to set up idolatry, to teach all kind of Popery. He is as ready, as can be wished, for to set forth his plough, to devise as many ways, as can be, to deface and obscure God's glory.

Where the devil is resident and hath his plough going; there away with books, and up with candles; away with Bibles, and up with beads; away with the light of the Gospel, and up with the light of candles, yea, at noon-day. Where the devil is resident, that he may prevail, up with all superstition and idolatry, painting of images, candles, palms, ashes, holy water, and new services of men's inventing; as though man could invent a better way to honour God with, than God himself hath appointed. Down with Christ's cross, up with purgatory pick-purse; up with him, the popish purgatory, I mean. Away with clothing the naked, the poor, and impotent; up with decking of images, and gay garnishing of stocks and stones. Up with man's traditions and his laws, down with God's traditions and his

most holy word. Down with the old honour due to God, and up with the new god's honour: let all things be done in Latin. There must be nothing but Latin, not as much as, "Remember, man, that thou art ashes, and into ashes thou shalt return." Which be the words, that the minister speaketh to the ignorant people, when he giveth them ashes upon Ash Wednesday, but it must be spoken in Latin. God's word may in no wise be translated into English. Oh that our prelates would be as diligent to sow the corn of good doctrine, as Satan is to sow cockle and darnel! And this is the devilish ploughing, the which worketh to have things in Latin, and letteth * the faithful edification.

But here some men will say to me: "What, Sir, are ye so privy of the devil's counsel, that ye know all this to be true?" Truly, I know him too well, and have obeyed him a little too much in condescending to some follies. And I know him, as other men do, yea, that he is ever occupied and ever busy in following his plough.

I know by St. Peter, which saith of him: "He goeth about, like a roaring lion, seeking whom he may devour." I would have this text well viewed and examined every word of it: "He goeth about" in every corner of his diocese: he goeth on visitation daily. He leaveth no place of his cure unvisited. He walketh round about from place to place, and ceaseth not, "as a lion," that is, strongly, boldly, and proudly, stately and fiercely with haughty looks, with his proud countenances, with his stately braggings: "roaring," for he letteth not slip any occasion to speak, or to roar out, when he seeth his time. "He goeth about seeking" and not sleeping, as our bishops do, but he seeketh diligently. He

* Hindereth.

searcheth diligently all corners, where he may have his prey. He rovethe abroad in every place of his diocese: he standeth not still, he is never at rest, but ever in hand with his plough, that it may go forward. But there was never such a preacher in England, as he is. Who is able to tell his diligent preaching? Which every day and every hour laboureth to sow cockle and darnel, that he may bring out of form and out of estimation, the institution of the Lord's supper and Christ's cross, for there he lost his right, for Christ said, "Now is the judgment of this world, and the prince of this world shall be cast out." And, "as Moses did lift up the serpent in the wilderness, so must the Son of Man be lifted up." And when I shall be lifted up from the earth, I will draw all things unto myself. For the devil was disappointed of his purpose, for he thought all to be his own.

From the fourth Sermon preached before King Edward, at Page 57, Vol. I.

WHAT should it mean, that God would have us so diligent and earnest in prayer? Hath he such pleasure in our works? Many talk of prayer, and make it a lip-labouring. Praying is not babling, nor praying is not monkery. It is to miserable folks that are oppressed, a comfort, a solace, and a remedy. But what maketh our prayers to be acceptable to God? It lieth not in our power, we must have it by another mean. Remember what God said of his Son: "This is my dear Son, in whom I delight:" he hath pleasure in nothing but in him.

How cometh it to pass, that our prayer pleaseth God? Our prayer pleaseth God, because Christ pleaseth God. When we pray, we come unto him, in the confidence of Christ's merits, and thus offer-

ing up our prayers, they shall be heard for Christ's sake. Yea, Christ will offer them up for us, that offered up once his sacrifice to God, which was acceptable; and he that cometh with any other mean than this, God knoweth him not.

This is not the missal sacrifice, the Popish sacrifice, to stand at the altar, and offer up Christ again. Out upon it, that ever it was used! I will not say nay, but that ye shall find in the old doctors this word *sacrificium*; but there is one general solution for all the doctors, that St. Austin sheweth us. The sign of a thing hath oftentimes the name of a thing, that it signifieth. As the supper of the Lord is the sacrament of another thing, it is a commemoration of his death, which suffered once for us; and because it is a sign of Christ's offering up, therefore he bears the name thereof. And this sacrifice a woman can offer as well as a man: yea, a poor woman in the belfry hath as good authority to offer up this sacrifice, as hath the bishop in his pontificals with his mitre on his head, his rings on his fingers, and sandals on his feet. And whosoever cometh, asking the Father remedy in his necessity for Christ's sake, he offereth up as acceptable a sacrifice, as any bishop can do.

And so to make an end. This must be done with a constant faith, and a sure confidence in Christ. Faith, faith, faith. We are undone for lack of faith. Christ nameth faith here: faith is altogether. When the Son of Man shall come, shall he find faith on the earth? Why speaketh he so much of faith? Because it is hard to find a true faith. He speaketh not of a political faith, a faith set up for a time, but a constant, a permanent, a durable faith, as durable as God's word. He came many times. First in the time of Noah, when he preached, but he found little faith. He came also, when Lot preached, when he

destroyed Sodom and Gomorrah, but he found no faith. And to be short, he shall come at the latter day, but he shall find a little faith. And I ween the day be not far off. When he was here carnally, did he find any faith? Many speak of faith, but few there be that have it. Christ mourneth the lack of it. He complaineth, that when he came, he found no faith.

This faith is a great estate, a lady, a duchess, a great woman, and she hath ever a great company and train about her (as a noble estate ought to have). First, she hath a gentleman-usher, that goeth before her, and where he is not, there is not Lady faith. This gentleman-usher is called, knowledge of sin; when we enter into our hearts, and stand not about to defend them. He is none of these winkers, he kicks not when he hears his faults. Now as the gentleman-usher goeth before her, so she hath a train, that cometh behind her, and yet, though they come behind, they be all of faith's company, they are all with her: as Christ, when he counterfeited a state, going to Jerusalem, some went before him, and some after, yet all were of his company. So all these wait upon faith, she hath a great train after her, besides her gentleman-usher, her whole household; and those be the works of our vocation, when every man considereth what vocation he is in, what calling he is in, and doth the works of the same, as to be good to his neighbour, to obey God, &c.

This is the train that followeth Lady faith, as for an example: a faithful judge hath first an heavy reckoning of his fault, repenting himself of his wickedness, and then forsaking his iniquity, his impiety, feareth no man, walks uprightly; and he that doth not thus, hath not Lady faith, but rather a boldness of sin, and abusing of Christ's passion. Lady faith is never without her gentleman-usher, nor without her

train; she is no anchoress, she dwells not alone, she is never a private woman, she is never alone. And yet many there be that boast themselves that they have faith, and that when Christ shall come, they shall do well enough; nay, nay, these that be faithful, shall be so few, that Christ shall scarce see them. "Many there be that run," saith St. Paul, "but there is but one receiveth the reward." It shall be with the multitude, when Christ shall come, as it was in the time of Noah, and as it was in the time of Lot.

In the time of Noah, they were eating and drinking, building and planting, and suddenly the water came upon them, and drowned them. In the time of Lot also, they were eating and drinking, &c. And suddenly the fire came upon them, and devoured them.

And now we are eating and drinking. There was never such building then, as is now, planting, nor marrying. And thus it shall be, even when Christ shall come, at judgment. Is eating and drinking and marrying, reprov'd in Scripture? Is it not? Nay, he reproveth not all kind of eating and drinking, he must be otherwise understood. If the Scripture be not truly expounded, what is more erroneous? And though there be complainings of some eating or drinking in Scripture, yet he speaketh not, as though all were naught. They may be well ordered, they are God's allowance, but to eat and drink as they did in Noah's time, and as they did in Lot's time: this eating and drinking and marrying is spoken against. To eat and drink, in the forgetfulness of God's commandment, voluptuously, in excess and gluttony, this kind of eating and drinking is naught, when it is not done moderately, soberly, and with all circumspection.

And, likewise, to marry for fleshly lusts, and for

their own fancy. There was never such marrying in England as now. I hear tell of stealing of wards to marry their children to. This is a strange kind of stealing, but it is not the wards, it is the lands that they steal. And some there be that knit up marriages together not for any love or godliness in the parties, but to get friendship, and make them strong in the realm, to increase their possessions, and to join land to land.

And others there be, that inveigle men's daughters, in the contempt of their fathers, and go about to marry them without their consent: this marrying is ungodly. And many parents constrain their sons and daughters to marry, where they love not, and some are beaten and compelled. And they that marry thus, marry in a forgetfulness and obliviousness of God's commandments. But as in the time of Noah, suddenly a clap fell in their bosoms: so it shall be with us at the latter day, when Christ shall come. We have as little conscience as may be, and when he shall come, we shall lack Lady faith: well is them, that shall be of that little flock, that shall be set on the right hand, &c.

From the sixth Sermon preached before King Edward, at Page 72, Vol. I.

“THE preaching of the Gospel is the power of God to every man that doth believe.” He (Paul) means God's word opened; it is the instrument, and the thing whereby we are saved. Beware, beware, ye diminish not this office: for if ye do, ye decay God's power to all that do believe. Christ saith, consonant to the same; “Except a man be born again from above, he cannot see the kingdom of God.” He must have a regeneration: and what is this regeneration? It is not to be christened in water

(as these fire-brands expound it), and nothing else. How is it to be expounded then? St. Peter sheweth, that one place of Scripture declareth another. It is the circumstance and collation of places, that make Scripture plain: saith St. Peter, “We be born again.” How? “Not by a mortal seed, but by an immortal.” What is this immortal seed? “By the word of the living God, by the word of God preached and opened.” Thus cometh in our new birth.

*From the Sermon preached at Stamford, on
Matt. xxii. 21. At Page 102, Vol. I.*

THERE be many, that turn this text clean contrary. For they yield to Cæsar that which is God's, and to God, that which is Cæsar's. They had money enough to build monasteries, chantries, masses, year-days, trentals, to gild images, &c. And all this they did (say they) to honour God with.

They would worship God with copes, torches, tapers, candles, and an hundred things more, that God never required at their hands. God requireth the heart, to fear him, and love him, and studiously to walk before him: but this inward service we will not give him. Nay, we give Cæsar our heart, and God our outward service, as all such do, as have received the *Interim* *. God should possess our whole hearts, and we should most studiously walk,

* *Interim*, a name given to a formulary, or kind of confession of the articles of faith, obruded upon the Protestants after Luther's death by the emperor Charles V. when he had defeated their forces; so called, because it was only to take place in the (*interim*) mean time till a general council should have decided all points in dispute between the Protestants and Romanists.

It retained most of the doctrines and ceremonies of the Romanists, excepting that of marriage, which was allowed to the clergy, and communion to the laity, under both kinds. Most of the Protestants rejected it.—EDITORS

every man in his vocation, according to the word of God, according to his commandments, obeying our king, and succouring the poor and needy, as he hath commanded us. And this is true God's service, and the thing that belongeth to God.

If this be true, what is become of our forefathers? I answer, it is a vain and unprofitable question; either it needs not, or it boots not. Whatsoever they did, let us do well, let us keep God's bidding, God's commandments, and then are we safe. When one dieth, we must have bells ringing, singing, and much ado. But to what purpose? Those, that die in the favour of God, are well: those, that die out of the favour of God, this can do them no good: "Where the tree falleth, there it shall remain." Study, therefore, to live in the favour and grace of God, in repentance, in amendment of life, and then diest thou well.

Further, to the question of our forefathers. God knoweth his elect, and diligently watcheth and keepeth them, so that all things serve to their salvation. The nature of fire is to burn all that is laid in it, yet God kept the three young men in Babylon, that they burnt not. And Moses saw a bush on fire, but it burnt not. So, false doctrine, as fire burneth, it corrupteth. But God kept his elect, that they were not corrupted with it, but always put their trust in one everliving God, through the death of Jesus Christ our Lord.

In Elias' time idolatry and superstition reigned, so that Elias said: "Lord, they have destroyed thine altars, and slain thy prophets (and preachers), and I am left alone." But the Lord answered him: "I have reserved to myself seven thousand men, that have not bowed their knee to Baal."

So God (I trust) reserved our forefathers in so perilous times, more graciously than we can think.

Let us thank God then for the gracious light of his word sent unto us, and pray for our gracious king and his council, who set it forth unto us. And as for our forefathers, seeing we have no charge given us of God, leave them, and commend them unto God's mercy, who disposeth better for them, than we can wish.

But some will say now, What need we preachers then? God can save his elect without preachers. A goodly reason! God can save my life without meat and drink, need I none therefore? God can save me from burning, if I were in the fire: shall I run into it therefore? No, no; I must keep the way that God hath ordained, and use the ordinary means that God hath assigned, and not seek new ways. This office of preaching is the only ordinary way, that God hath appointed to save us all by. Let us maintain this, for I know none other, neither, think I, God will appoint, or devise any other. "Pay, therefore, to Cæsar, that which is due to Cæsar." And this said Christ by an heathen king, a pagan, how much more ought we to pay to our Cæsar, our liege lord and king, a Christian king, and so godly, virtuous, and learned a king!

From the Sermon preached on the twenty-third Sunday after Trinity, Page 91, Vol. II.

A MAN may be an enemy of the cross of Christ two manner of ways. All the Papists in England, and especially the spiritual men, be the enemies of the cross of Christ two manner of ways. First, when he is a right Papist, given to monkery, I warrant you, he is in this opinion, that with his own works he doth merit remission of sins, and satisfieth the law through and by his own works, and so thinketh himself to be saved everlastingly. This is

the opinion of all Papists. And this doctrine was taught in times past in schools and in the pulpits.

Now all these, that be in such an opinion, they be the enemies of the cross of Christ, of his passion and blood-shedding. For they think in themselves, Christ needeth not to die; and so they despise his bitter passion. They do not consider our birth-sin and the corruption of our nature, nor yet do they know the quantity of our actual sins; how many times we fall in sin, or how much our own power is diminished, nor what power and might the devil hath. They consider not such things, but think themselves able with their own works to enter into the kingdom of God. And, therefore, I tell you, this is the most perilous doctrine, that can be devised.

For all faithful and true Christians believe only in his death, they long to be saved through his passion and blood-shedding. This is all their comfort, they know and most stedfastly believe, that Christ fulfilled the law; and that his fulfilling is theirs; so that they attribute unto Christ the getting and meriting of everlasting life. And so it followeth, that they, which attribute the remission of sins, the getting of everlasting life, unto themselves or their works, they deny Christ, they blaspheme and despise him. For, for what other cause did Christ come, but only to take away our sins by his passion, and so deliver us from the power of the devil? But these merit-mongers have so many good works, that they be able to sell them for money, and so to bring other men to heaven by buying of their good works, which no doubt is the greatest contempt of the passion of Christ, that can be devised.

For Christ only, and no man else, merited remission, justification, and eternal felicity for as many, as will believe the same. They that will not believe

it, shall not have it, for it is no more, but believe and have. For Christ shed as much blood for Judas, as he did for Peter. Peter believed it, and therefore he was saved. Judas would not believe, and therefore he was condemned, the fault being in him only, in nobody else. But to say or to believe that we should be saved by the law, this is a great dishonouring of Christ's passion, for the law served to another purpose, it bringeth us to the knowledge of our sins, and so to Christ; for when we be come, through the law, to the knowledge of our sins, when we perceive our filthiness, then we be ready to come to Christ, and fetch remission of our sins at his hands.

But the Papists fetch the remission of their sins, not in the passion of Christ, but in their own doings, they think to come to heaven by their own works, which is naught. We must do good works, we must endeavour ourselves to live according to the commandments of God: yet for all that, we must not trust in our doings. For though we do the uttermost, yet is it all imperfect, when ye examine them by the rigour of the law, which law serveth to bring us to the knowledge of our sins, and so to Christ, and by Christ we shall come to the quietness of our conscience. But to trust in our good works, is nothing but a robbing of Christ of his glory and majesty. Therefore, it is not more necessary to do good works, than it is to beware how to esteem them. Therefore, take heed, good Christian people, deny not Christ, put not your hope in your doings; for if you do, ye shall repent.

Another denying of Christ is this mass-monging; for all those that be mass-mongers be deniers of Christ, which believe or trust in the sacrifice of the mass, and seek remission of their sins therein. For this opinion hath done very much harm, and brought

innumerable souls to the pit of hell. For they believed the mass to be a sacrifice for the dead and living, and this opinion hath gotten all these abbeyes and chauntries, almost the half part of all England; and they would have gotten more, if they had not been restrained by certain laws. For what would folks not do to ease themselves from the burden of their sins?

But it was a false easement, a deceitful thing; therefore, how much are we bound unto God, who hath delivered us from this bondage, from this heavy yoke of Popery, which would have thrust us to everlasting damnation! For now we know the very way, how we shall be delivered: we know, that Christ is offered once for us, and that this one offering remedyeth all the sins of the whole world, for he was "the Lamb, which was killed from the beginning of the world:" that is to say, all they, that believed in him, since Adam was created, they were saved by him. They that believed in Abraham's seed, it was as good unto them, and stood them in as good effect, as it doth unto us now at this day. So that his oblation is of such efficacy, that it purifieth and taketh away all the sins of the whole world.

They now, that will be content to leave their sinful life, wrestle with sin, and then believe in our Saviour Christ; they shall be partakers of everlasting felicity. There ye may perceive, that Christ hath many enemies in the whole world, he hath many, that slander him, that diminish his glory: namely, all the Papists that trust in their own merits, or seek remission of their sins by the sacrifice of the mass, all these now are enemies to the cross of Christ. Finally, all those that seek remission of their sins otherways than in the passion of Christ, they be traitors to God, and shall be damned world without end, unless they repent.

From the same Sermon, Page 91.

AND especially mark this well, that the parishioners are not excused before God, by the wickedness and blindness of the priest. For God saith not, "I will require the blood of the people at the curate's hand, and the people shall be without blame." No, not so, but the wicked shall perish, because of his wickedness, so that the blind people and the blind curate shall go to hell together. I would wish, that all England were persuaded in this: for the most part of the people think themselves to be excused by their curates. But it is not so; for if there be any man wicked, because his curate teacheth him not, his blood shall be required at the curate's hands, yet for all that, the parishioner shall go to the devil withal; that shall be his end.

Therefore, beware of that opinion, think not to be excused by your curate; for if ye do, ye do not well, and so you shall repent in the end. St. Paul, therefore, is so diligent to give us warning of the false prophets, lest we should be deceived by them. In another place St. Paul compareth their doctrine unto a sickness, which is called a canker, which sickness, when it once beginneth at a place of the body, except it be withstood, will run over the whole body, and so at the length kill; so it is with this false doctrine.

And here I must answer to an objection, or doubt, that peradventure some of you may make. You will think when ye hear, what is the nature of false doctrine, ye will think, I say, "Alas! what is done with our grandfathers?" No doubt, they are lost everlastingly, if this doctrine be true; for, after your saying they have had the false doctrine, therefore they be damned, for the nature of false doc-

trine is to condemn." Such doubts some will make, yea, and there be some, which in no wise will receive the Gospel, and that only for this opinion's sake. For they think, that if they should receive the Gospel, it were even as much as to think, their forefathers were damned.

Now, to this objection or doubtfulness, I will make you answer, it is with false doctrine, like as it is with fire; the nature of fire is to burn and consume all that which is laid in the fire, that may be burned. So the nature of false doctrine is to condemn, to bring to everlasting damnation, that is the nature of false doctrine. But yet, for all that, though the nature of fire be to burn and consume all things, yet there have been many things in the fire, which have not been burned, nor consumed. As the bush, which appeared unto Moses, it burned in the fire, and yet was not consumed. What was the cause? The power of God.

We read also in the third chapter of Daniel, how that Nebuchadnezzar, the king, caused a golden image to be made, and so called all his lords and his people to come and worship his idol, which he had set up, threatening further that whosoever would not fall down and worship the said idol, should be cast into a hot oven. "Now, there were three young men, Shadrach, Meshach, and Abed-nego, which refused to worship the said idol, saying, O Nebuchadnezzar, we ought not to consent unto thee in this matter: for why? Our God whom we serve is able to keep us from the hot burning oven, and he can right well deliver us out of thy hands. And though he will not, yet shalt thou know that we will not serve thy gods, nor do any reverence to that image, which thou hast set up. Then was Nebuchadnezzar exceeding full of indignation against them, and commanded by and by that the oven should be made

seven times hotter than it was wont to be, and spake unto the strongest men that were in his host to bind Shadrach, Meshach, and Abed-nego, and cast them in the burning oven. So these men were bound in their coats, hosen, shoes, with their other garments, and cast into an hot burning oven; for the king's commandment was so strait, and the oven was exceeding hot, and these three men, Shadrach, Meshach, and Abed-nego fell down in the hot burning oven, being fast bound. Then Nebuchadnezzar the king marvelled, and stood up in all haste, and spake unto his counsel, saying, Did ye not cast these three men into the fire? They answered, saying, Yea, O king: he answered and said, Lo! for all that, I do see four men going loose in the midst of the fire, and nothing corrupt, and the fourth is like the Son of God to look upon."

Here in this story you see, that though the nature of the fire is to consume, yet these three men were not consumed with the same; for not a hair of their head perished, but rather the fire brake out and consumed them, that put them in the oven. For though the fire of its nature would have consumed them; yet, through the power of God, the strength of the fire was vanquished, and the men were preserved from it. Even so it is with Popery, and with false doctrine; the nature of it is to consume, to corrupt, and bring to everlasting sorrow: yet let us hope, that our forefathers were not damned, for God hath many ways to preserve them from perishing. Yea, in the last hour of death, God can work with his Holy Ghost, and teach them to know Christ his Son for their Saviour; though they were taught other ways before, yet God can preserve them from the poison of that false doctrine.

I will shew you a notable story done in king Ahab's time, written in the first book of the Kings, xviii

chap. At the time when Ahab, that wicked king, and his wife Jezabel, more wicked than her husband, when they had the rule, they abolished the word of God clean, and set up false doctrine, and killed the true prophets of God, insomuch, that Elias saith unto God with crying and great lamentation, saying, "Lord, the children of Israel have forsaken thy covenant, broken down thine altars, and slain thy prophets with the sword, and I only am left, and they seek my life to take it away." Here it appeareth that the pulpits at that time were occupied with false teachers, with false religion, like as it was in the time of our forefathers, insomuch that Elias crieth out and saith plainly, that there were left no more, but he only. But what saith God? "I have left me seven thousand, which have not bowed their knees unto Baal." When Elias thought that there was left no more but he only, then God shewed him a great many which were left, and not infected with the poison of the false doctrine. Therefore, like as God could preserve a great number of the Israelites at the same time; so, he could preserve our forefathers from the poison of Popery, which was taught at that time, for "the Lord knoweth, which are his." Also Christ himself saith, "No man shall take those from me, which my Father hath given unto me:" that is to say, which are ordained to everlasting life.

"The Lord will not cast away his people, and his inheritance he will not forsake;" therefore, let us hope, that though the doctrine at that time was false and poisoned, yet, for all that, God hath had his. He hath seven thousand, that is to say, a great number amongst them, which took no harm by the false doctrine; for he wonderfully preserved them, like as he did in the great dearth, when all things were so dear, when the rich franklings would not

sell their corn in the markets, then at that time, the poor were wonderfully preserved of God. For after man's reason they could not live, yet God preserved them, insomuch that their children were as fat and as well-liking as if they had been gentlemen's children. So, like as God could preserve the poor man with his children in that great dearth, so he could preserve our forefathers from everlasting perdition. Though they lacked the food of their souls, yet he could feed them inwardly with the Holy Ghost.

But now ye will say, "Seeing then, that God can save men, and bring them to everlasting life, without the outward hearing of the word of God; then we have no need to hear the word of God, we need not to have preachers amongst us. For like as he hath preserved them, so he will preserve us too without the hearing of God's word."

This is a foolish reason. I will answer you this. I will make you this argument. God can and is able to preserve things from fire, so that they shall not burn or consume; and therefore I go and set my house a-fire, and it shall be preserved. Or this: God preserved those three men from fire, so that they took no harm, therefore I will go and cast myself into the fire, and I shall take no harm. Is this now a good reason? No, no; for these three men had their vocation to go in the fire: they were cast in by violence. So, if God will have thee to go into the fire by violence for his word's sake, then go with a good will, and, no doubt, either he will preserve thee, as he did them, or else he will take thee out of this miserable life to everlasting felicity. But to cast myself into the fire without any calling, I may not: for it is written, "Thou shalt not tempt the Lord, thy God."

So likewise, in our time, God hath sent light into the world, he hath opened the gates of heaven unto

us by his word, which word he opened unto us by his officers, by his preachers. Shall we now despise the preachers? Shall we refuse to hear God's word, to learn the way to heaven, and require him to save us without his word? No, no; for when we do, we tempt God, and shall be damned world without end.

This much I thought good to say against the suggestion of the devil, when he putteth thee in mind, saying, Thy forefathers are damned—that thou mightest learn not to despair of their salvation, and yet not be too careful. For they have their part, we must not make an account for their doings, every one must answer for himself. For if they be damned, they cannot be brought again with our sorrowfulness. Let us rather endeavour ourselves to hear God's word diligently, and learn the way of salvation, so that when we shall be called, we may be sure of it.

*From the Sermon on Jairus's Daughter, Page 98,
Vol. II.*

Now ye shall know of this Jairus, first, by his ensample to go to Christ, in all distresses to seek help by him. And also ye shall mark and observe his great and fatherly love, that he hath towards his daughter, for he maketh great suit to Christ for her, which signifieth that he hath a great and earnest love towards her. The same fatherly affection and love of the parents towards their children is the good gift of God, and God hath planted the same in their hearts, and this specially for two respects.

First, for the children's sake, for it is an irksome thing to bring up children; and not only that, but also it is a chargeable thing to keep them and to wait upon them, and preserve them from all peril. If

God had not planted such love in the parents' hearts, indeed it were impossible to do so much for them; but God hath planted such love in their hearts, which love taketh away the irksomeness of all labour and pain. For what is a child when it is left alone? What can it do? How is it able to live?

Another cause, wherefore God hath planted such love in the parents' hearts towards their children, is, that we might learn by it, what affections he beareth towards us. For though the love of parents towards their children be very great, yet the love of God towards us is greater. Yea, his love towards us, passeth far all fatherly love, which they have towards their children. And though Christ only be the very natural Son of God, yet with his death and passion he hath merited that we be the chosen children of God. For God, for our sake, hath bestowed his only natural Son, unto the death, to the end that we should be made through him his chosen children.

Now, therefore, all that believe in Christ, and trust through his passion to be saved, all they are the children of God, and God loveth them more than any natural father loveth his child. For the love of God towards us is more earnest, and more vehement, than is the fatherly love towards his natural child: which thing shall comfort us in all our distress: in what peril or danger soever we be, we shall believe that God is our Father. And therefore we shall come unto him in the name of Christ his natural Son, our Saviour. Therefore we need not to despair in any manner of things, but rather, whatsoever we have in hand, let us run to Him, which beareth such a fatherly affection towards us, more a great deal than our natural fathers and mothers can do.

As for our carnal or temporal fathers and mothers, sometimes they be unnatural, so that they will not

help their children in their distress. Sometimes again they would fain help, but they are not able to help them. But our heavenly Father, he is loving and kind towards us, so that he will help. And then again he is mighty, he is almighty, he can and may help, so that there lacketh neither good will in him, neither power. Therefore, let us not despair, but rather come unto him in all tribulation, and no doubt we shall be eased by him. For certain it is, that the Almighty God hath greater affection towards us, than our natural fathers and mothers can have. And this appeareth by that he hath given his natural Son (the highest treasure that ever he had in heaven or in earth) for us, even unto the death in his bitter passion.

From the sixth Sermon, at Page 108, Vol. II.

WHEN he (Christ) came, he wrought the work of our salvation, and taught us the way to heaven, suffered that pain for us which we should have suffered in hell, world without end, and rose again from the death, declaring his resurrection unto his disciples, and so ascended into heaven, where he sitteth at the right hand of God, his Father; where he with his intercession applieth unto us, which believe in him, his passion, and all his merits, so that all that believe in him shall be quit from their sins. For his passion is profitable only unto them, that believe. Notwithstanding, that his death might be sufficient for all the whole world; yet, for all that, no man shall enjoy that same benefit, but only they that believe in him, that put their hope, trust, and confidence in him.

From the same Sermon, at Page 109.

BUT as touching the blessedness which we have by Christ, it was alike at all times. For it stood Adam in as good stead to believe the first promise, which God made unto him, and he was as well saved by it, in believing that Christ should come, as we be, which believe that he is come, and hath suffered for us. So likewise, the prophets are saved in believing that he should come and suffer, and deliver mankind by his most painful death. But now since he is come indeed, and hath overcome the devil and redeemed our sins, suffered the pains, not for his own sake, but for our sakes, for he himself had no sin at all; he suffered to deliver us from everlasting damnation, he took our sins and gave us his righteousness.

From the same Sermon, at Page 110.

Now whosoever transgresseth these laws, either the general laws, or the special laws, he sinneth; and that, which is done contrary to these laws, is sin. If ye will know now, whether ye have sinned or not, see and consider these laws, and then go into thy heart and consider thy living, how thou hast spent all thy days. If thou doest so, no doubt thou shalt find innumerable sins, done against these laws. For the law of God is a glass, wherein a man may see his spots and filthiness. Therefore, when we see them, let us abhor them, and leave them: let us be sorry for that, which is passed, and let us take a good purpose to leave all sins from henceforward. And this is it, that St. Paul saith; "Let us arise from the sleep of sin and wickedness, for our salvation is come nearer." Our Saviour, he is clearly

opened unto us; he hath suffered for us already, and fulfilled the law to the uttermost; and so by his fulfilling taken away the curse of the law.

From the same Sermon, at Page 111.

JOHN Baptist, when he began to preach, his sermon was; "Do penance." So, likewise, Christ saith, "Do penance and believe the Gospel." But wherein standeth the right penance, and what is penance? Answer: penance is a turning from sin unto God, a waking up from this sleep, of which St. Paul speaketh here. But wherein consisteth this penance? The right penance consisteth in three points.

The first is contrition, that is, I must acknowledge myself, that I have transgressed God's most holy laws and commandments. I must confess myself to be faulty and guilty. I must be sorry for it, abhor myself and my wickedness. When I am now in that case, then I shall see nothing but hell and everlasting damnation before me, as long as I look upon myself and upon the law of God. For the law of God, when it is preached, bringeth us to the knowledge of our sins: for it is like as a glass which sheweth us the spots in our faces, that is, the sins in our hearts. But we may not tarry here only in the law and ourselves; for if we do, we shall come to desperation. Therefore, the first point is, to acknowledge our sins, and to be sorry for the same; but, as I said before, we must not tarry here, for Judas was come so far. He had this point, he was, no doubt, a sorrowful man, as any can be in the world. But it was to no purpose, he was lost, for all his sorrowfulness; therefore we must have another point. What is that? Marry, faith and belief.

We must believe Christ, we must know that our

Saviour is come into this world to save sinners. Therefore, he is called Jesus, "because he shall save his people from their sins," as the angel of God himself witnesseth. And this faith must not be only a general faith, but it must be a special faith, for the devil himself hath a general faith. He believeth that Christ is come into this world, and hath made a reconciliation between God and man. He knoweth that there shall be remission of our sins; but he believeth not he shall have part of it, that his wickedness shall be forgiven unto him. This he believeth not, he hath a general faith.

But I say, that every one of us must have a special faith. I must believe for myself, that his blood was shed for me. I must believe, that when Christ saith, "Come to me, all ye that labour and are laden, and I will ease you:" here I must believe that Christ calleth me unto him, that I should come and receive everlasting life at his hands. With such a special faith do I apply his passion unto me. In that prayer, that our Saviour made when he was going to his death, he saith, "I pray not for them alone, but for them also which shall believe in me through their preaching, that they all may be one, as thou, Father, art in me, and I in thee; and that they also may be one in us." So that Christ prayeth for us, as well as for his Apostles, if we believe in him; and so Christ's prayer and our belief bring the salve unto our souls.

Therefore, I ought to believe, and so through faith apply Christ's merits unto me. For God requireth a special faith of every one of us, as well as he did of David, when the prophet Nathan came unto him and said, "The Lord hath taken away thy wickedness." Which words of the prophet, David, he believed, and so according unto his belief it happened unto him. For David had not such

a contrition, or penance, as Judas had. For Judas indeed had a contrition, he was sorry for his sins, but without faith. David was sorry for his sins, but he joined faith unto it. He believed stedfastly, without all doubting, that God would be merciful unto him; "The Lord hath taken away thy sins:" and God required of him that he should believe those words. Now like as he required of David to believe his words, so also he requireth of us too, that we should believe him; for like as David was remedied through his faith in God, so shall we be remedied also, if we believe, as he did. For God will be as glad of us, when we repent and leave our sins, as he was of David, and will, also, that we should be partakers of the merits of Christ.

So ye have heard now these two points, which pertain to the right penance. The first is contrition, when we acknowledge our sins, be sorry for them, and that they grieve us very sore. The second point is, faith; when we believe that God will be merciful unto us, and through his Son forgive us our wickedness, and not impute the same to our eternal destruction.

But yet there is another point left behind, which is this; that I must have an earnest purpose to leave sin, and to avoid all wickedness, as far forth as I am able to do. I must wrestle with sin, I must not suffer the devil to have the victory over me; though he be very subtle and crafty, yet I must withstand him. I must disallow his instinctions and suggestions. I must not suffer sin to bear rule over me; for no doubt, if we will fight and strive, we may have the victory over this serpent. For Christ, our Saviour, he hath promised unto us his help and comfort. Therefore St. James saith, "Withstand the devil, and he shall flee from you." For, at his first coming, he is very weak, so that we are able,

if we will take heed and fight, to overcome him. But if we suffer him to enter once to possess our hearts, then he is very strong, so that he with great labour can scarce be brought out again. For he entereth first by ill thoughts, and as soon as he hath cast us in ill thoughts, if we withstand not, by and by, then followeth delectation. If we suffer that, then cometh consenting, and so from consenting, to the very act: and afterward from one mischief unto another. Therefore it is a common saying, "Resist the beginnings:" for when we suffer him once to enter, no doubt it is a perilous thing, we are then in jeopardy of everlasting death.

So ye have heard now; wherein standeth right penance. First, we must know and acknowledge our sins, be sorry for them and lament them in our hearts. Then the second point is faith; we must believe, that Christ will be merciful unto us, and forgive us our sins, and not impute them unto us. Thirdly, we must have an earnest purpose to leave all sin and wickedness, and no more to commit the same. And then ever be persuaded in thy heart, that they, that have a good will and an earnest mind to leave sin, that God will strengthen them, and he will help them. But and if we, by and by, at the first clap give place unto the devil, and follow his mischievous suggestions, then we may be sure, that we highly displease God, our heavenly Father, if we forsake him so soon. Therefore, St. Paul saith, "Let not sin bear rule in your mortal bodies: be not led with sin, but fight against it." When we do so it is impossible but we shall have help at God's hand.

As touching confession, I tell you, that they, that can be content with the general absolution which every minister of God's word giveth in his sermons, when he pronounceth, that all that be sorry for

their sins and believe in Christ, seek help and remedy by him, and afterward intend to amend their lives, and avoid sin and wickedness: all these, that be so minded, shall have remission of their sins. Now (I say) they that can be content with this general absolution, it is well. But they, that are not satisfied with it, they may go to some godly, learned minister, who is able to instruct and comfort them with the word of God, and to minister the same unto them to the contentation and quieting of their consciences.

As for satisfaction or absolution for our sins, there is none but Christ: we cannot make amends for our sins, but only by believing in him, which suffered for us. For he hath made amends for all our sins by his painful passion and blood-shedding. And herein standeth our absolution or remission of our sins; namely, when we believe in him, and look to be saved through his death. None other satisfaction are we able to make.

But, I tell you, if there be any man or woman that hath stolen or purloined away any thing from his neighbour, that man or woman is bound to make restitution and amends. And this restitution is so necessary, that we shall not look for forgiveness of our sins at Christ's hand, except this restitution be made first. For otherwise the satisfaction of Christ will not serve us. For God will have us to restore, or make amends unto our neighbour, whom we have hurt, deceived, or have in any manner of ways taken from him wrongfully his goods, whatsoever it be.

*From the Sermon on the third Sunday in Advent,
at Page 143, Vol. II.*

We read in a book which is entitled, "The Lives of the Fathers," in that same book, we read that there was once a great holy man (as he seemed to

all the world), worthy to be taken up into heaven. Now that man had many disciples, and at a time he fell sick, and in his sickness he fell in a great agony of his conscience, insomuch, that he could not tell in the world what to do. Now, his disciples standing about him, and seeing him in this case, they said unto him, "How chanceth it that ye are so troubled, father? For certainly, there was nobody so good a liver, so holy as ye have been: therefore, ye have not need to fear, for no doubt but you shall come to heaven." The old father made them answer again, saying, "Though I have lived uprightly, yet for all that it will not help me, I lack something yet:" and so he did indeed, for certainly if he had followed the counsel of his disciples, and had put his trust in his godly conversation, no doubt he should have gone to the devil.

For though we are commanded to do good works, and we ought to do them, yet for all that, we must beware how we do them. When we do them to the end, to be saved by them, then we do them not as we ought to do, then we thrust Christ out of his seat and majesty. For indeed the kingdom of God is merited, but not by us. Christ, he merited the kingdom of heaven for us, through his most painful death and passion. There have been many perfect men among the heathen, which have lived very well and uprightly, as concerning their outward conversation; but for all that, they went to the devil in the end, because they knew not Christ. For so saith the Scripture, "Whosoever believeth not in the Son, he is judged already." Therefore, let us learn to know Christ and to believe in him, for knowledge must go before the belief. We must first hear the word of God and know it, and afterward we must believe the same, and then we must wrestle and strive with sin and wickedness, as much as it is pos-

sible for us, and so live well and godly, and do all manner of good works, which God hath commanded us in his holy laws, and then we shall be rewarded *in* everlasting life, but not *with* everlasting life: for that everlasting life is a gift of God, a free gift, given freely unto men, through Christ.

From Page 150, Vol. II.

“AND though I could prophesy, and understand all secrets and all knowledge, yea, if I had all faith, so that I could move mountains out of their places, and yet had no love, I were nothing. And though I bestowed all my goods to feed the poor, and though I gave my body, even that I burned, and yet had no love, it profiteth me nothing.” These are godly gifts, yet St. Paul called them nothing, when a man hath them without charity. Which is a great commendation and a great necessity of love, insomuch, that all other virtues be in vain, when this love is absent. And there have been some which thought that St. Paul spake against the dignity of faith; but you must understand that St. Paul speaketh here not of the justifying faith, wherewith we receive everlasting life: but he understandeth by this word, “faith,” the gift to do miracles, to remove hills: of such a faith he speaketh.

This I say, to the confirmation of this proposition, “faith only justifieth.” This proposition is most true and certain. And St. Paul speaketh not here of this lively justifying faith, for this right faith is not without love, for love cometh and floweth out of faith; love is a child of faith, for no man can love, except he believe. So that they have two several offices, they themselves being inseparable. St. Paul hath a saying in the thirteenth chapter of the first Corinthians; which, after the outward letter, seemeth much to the dispraise of this faith, and to the praise

of love; these be his words, "Now abideth faith, hope, and love, even these three, but the chief of these is love."

There be some learned men, which expound this majority, of which St. Paul speaketh here, for durability. For, when we come to God, then we believe no more, but rather see with our eyes face to face, how he is. Yet for all that, love remaineth still, so that love may be called the chiefest, because she endureth for ever. And though she be the chiefest, yet we must not attribute unto her, the office which pertaineth unto faith only. Like as I cannot say, "The mayor of Stamford must make me a pair of shoes, because he is a greater man than the shoemaker is." For the mayor, though he be the greater man, yet it is not his office to make shoes: so, though love be greater, yet it is not her office to save. Thus much I thought good to say against those, which fight against the truth.

From the Sermon on St. John's Day.

Page 173, Vol. II.

FURTHER, it is not enough to believe Christ to be a Saviour, but you must know what manner of Saviour he be; how far forth he saveth. And therefore, you must understand, that he was not such a Saviour as Moses, which saved the people of Israel from hunger and thirst in the wilderness, but could not deliver them from everlasting death. Christ therefore, our Saviour, is such a Saviour which saveth us from eternal damnation, from the power of the devil and all our enemies. The angel of God himself shewed us what manner of Saviour Christ is in the first of Matthew, "for he shall save his people from their sins." So we must believe him to be such a Saviour, which released us from all our

sins, as well our original, as actual wickedness, But the Papists, as it is most manifest, make him but half a Saviour. They think that they with their good works must help him to save them half. So they blaspheme him, take away his dignity: for he only hath merited with his painful passion to be a Saviour of the whole world; that is, to deliver all them that believe in him, from their sins and wickedness.

This we must believe undoubtedly, that he was born into this world to save mankind from their sins. Again, we must not only believe that he is a Saviour of mankind, but also that he is my Saviour, and thy Saviour. I must have such a trust and hope in him, that he will save me from all my sin and wickedness: so every man must have a special faith. We must apply his passion unto us, every one to himself: for when it is not applied unto us with a special faith, it is to no purpose. For what commodity have I, when I believe that Christ saved St. Peter and St. Paul, and other good men, and go no further? Therefore, I must have a special faith, I must believe that he saved them; and so also will save me, and forgive me my sins.

The Jews, that same obstinate people, think that the Messiah, the Saviour, for whom they long, shall be a great ruler in this world; shall have the swing in this world, no man shall be able to withstand him. So they believe, that their Saviour shall be a great king in the world, which is contrary to the most holy and infallible word of God.

Again, the Papists, as I told you before, make him but half a Saviour, for they think and believe that Christ is a Saviour, but how? Marry thus, they say that all they that have lived well in this world, have deserved heaven with their good works, with almsgiving and other such works, merited everlasting

life. And therefore, when they die, they shall be received of Christ, and he shall give them everlasting life, which they in their lifetimes have deserved with their own deeds: so that our Saviour shall be, after their sayings, only a judge. He shall judge, which be those, which have deserved heaven, and them he shall receive into everlasting life, and so he shall give unto every one, according to his merits.

Such a Saviour the Papists make him. But I pray you, if it should be so as they say, which of us should be saved? Whose works are so perfect, that they should be able to deserve heaven? For (I tell you) heaven and everlasting life is a more precious thing than that it can be deserved with our doings, with our outward works. And therefore, the Papists deprave Christ, and spoil him of his honour and dignity. For he is another manner a Saviour, than they fancy him to be. For he reputeth all them for just, holy, and acceptable before God, which believe in him, which put their trust, hope, and confidence in him, for by his passion which he hath suffered, he hath merited, that as many as believe in him, shall be as well justified by him, as though they themselves had never done any sin, and as though they themselves had fulfilled the law to the uttermost: for we without him are under the curse of the law, the law condemneth us, the law is not able to help us: and yet the imperfection is not in the law but in us, for the law itself is holy and good, but we are not able to keep it, and so the law condemneth us; but Christ with his death, hath delivered us from the curse of the law. He hath set us at liberty, and promiseth, that when we believe in him, we shall not perish, the law shall not condemn us. Therefore, let us study to believe in Christ. Let us put all our hope, trust, and confidence, only in him. Let us patch him with nothing, for as I

told you before, our merits are not able to deserve everlasting life: it is too precious a thing to be merited by man. It is his doing only. God hath given him unto us to be our deliverer, and to give us everlasting life. O! what a joyful thing is this? what a comfortable thing is it? that we know now, that neither devil, hell, or any thing in heaven or earth, shall be able to condemn us when we believe in Christ.

*From the Sermon on the Twelfth Day, at
Page 179, Vol. II.*

WHEN the time was full come, then God sendeth his Son, made of a woman. "Made of a woman," he saith, which signifieth, that Christ took the substance of his body of the woman. In all things he was like unto other children, except that he had no carnal father, and was without sin, else he was very man, for we may not make him so spiritual, that we would deny his humanity. No, not so, he was very man, and was bound to the law. To what end? "That he might deliver us from the law, to which we were bound." And that we might receive the right of the children of God by adoption, through God's goodness, by his deserving: that we might have through his fulfilling of the law, remission of sins and eternal life. These are his gifts, which he hath deserved with his keeping of the law.

Thus you see, to what end he was circumcised, and wherefore he kept the law, namely, to deliver us from the condemnation of it, for if he had not kept the law, the law had such power, that it should have condemned us. For so it is written, "Cursed be he, that abideth not by all that, which is written in this law." So that the least cogitation, that we have

against that law of God, bringeth this curse upon our heads: so that there was never man nor shall be one, that could remedy himself by this law: for it is spiritual, it may not be fulfilled but by the Spirit. It requireth us to be clean from all spot of sin, from all ill thoughts, words, and deeds. But we are carnal, and as St. Paul saith, "sold unto sin and wickedness;" therefore, he concludeth thus, and "by the works of the law, no man can be justified:" for you must consider the works of the law, how they ought to be done; and again, how we do them. As Christ did them, they merit, for he did them perfectly, as they ought to be done, but as we do them they condemn, and yet the lack is not in the law, but in us. The law for itself is holy and good, but we are not able to keep it, and therefore we must seek our righteousness not in the law but in Christ, who hath fulfilled that same, and given us freely his fulfilling.

And this is the chiefest cause, wherefore Christ would fulfil the law. But all the Papists think themselves to be saved by the law, and I myself have been of that dangerous, perilous, and damnable opinion, till I was thirty years of age: so long I had walked in darkness, and in the shadow of death. And no doubt he that departeth from this world in this opinion, he shall never come to heaven. For when we well consider the works of the law, which the law requireth, and again how we do them, we shall find, that we may not be justified by our doings. For the flesh reigneth in us, it beareth rule, and letteth the Spirit, and so we never fulfil the law.

Certain it is, that they that believe in Christ, have the Holy Ghost, which ruleth and governeth them: yet for all that, there be a great many lacks in them. So that, if they would go about to be saved by their works, they should come too short: for their works

are not able to answer the requests of the law. And so Christ should be but a judge, who should give every one according to his merits, and should not deserve for us. If we had no better help than that, then we should go all to the devil. But God, the everlasting, be praised, we have a remedy and a sure helper. Christ, the Son of the living God, hath fulfilled the law for us, to deliver us from sin. Such is the office of Christ to deliver us from the law and the wrath of it.

The law requireth a perfect righteousness and holiness. Now all they, that believe in Christ, they are holy and righteous, for he hath fulfilled the law for us which believe in him. We be reputed just through faith in Christ. What requireth the law of us? Marry, righteousness and holiness: this we have. We are righteous, but how? Not by our works, for our works are not able to make us just and deliver us from our sins: but we are just by that, that sins are pardoned unto us through faith that we have in Christ, our Saviour. For he, through his fulfilling of the law, took away the curse of the law from our heads. "He took away the power of the sin." Sin is made no sin.

I desire you, in the reverence of God, to bear away this one sentence, which I will tell you now, for it shall be a good stay against the temptations of the devil. The sentence is this: "What the law could not do" (for it was letted by the flesh). What can the law do, when it hath no let? Marry, it can justify; but it was made weak through the flesh: man was not able to do it, the lack was in us. For we are wicked, and the law is holy and good. Now that, which we lacked, that same hath God fulfilled and supplied, in that he hath sent his Son to supply that, which man's works could not do. And with this fulfilling of the law and painful

death he merited, that as many as believe in him, though they had done all the sins of the world, yet shall they not be damned, but are righteous before the face of God, believing in Christ. So that remission of sins and everlasting life may be sought no where else, but only in Christ. "He that spared not his only Son, but gave him for us, why should he not have given all things with him?"

By this text it appeareth, that he which hath Christ, hath all things, he hath Christ's fulfilling of the law, he hath remission of his sins, and so consequently everlasting life. Is this not a comfort? What greater consolation, comfort, and heart's ease can there be in heaven and in earth than that, namely, to be sure of the remission of thy sins, and that Christ bound himself unto the law to that end, that he might fulfil it to the uttermost. This, I say, is the greatest comfort, especially when he (Satan) will go in hand with us, and cast our sins in our teeth, as he no doubt forgetteth them not, but hath them at his fingers end (as they say): when he will go so to work with us, saying, "Sir, thou art damned, thou art a sinful wicked man, thou hast not kept God's most holy commandments. God must needs judge thee according unto his law."

Now then, when I have the grace to have in remembrance the circumcision of Christ; when I remember that Christ hath fulfilled the law for me; that he was circumcised, that he will stand between me and my damnation; when I look not upon my works, to be saved by them, but only by Christ; when I stick unto him; when I believe that my soul is washed and made clean through his blood; then I have all his goodness. For God hath given him unto me, and when I believe in him, I apply all his benefits unto me. I pray God, the Almighty, to give us such a heart, that we may believe in him,

for he is the end of the law, the fulfilling of the same, to the salvation of every one that believeth on him. What can be more comfortable? Therefore, let us believe in him and be thankful. Now I must needs speak a word or two of good works, lest peradventure some of you be offended with me.

I told you before, wherein standeth our righteousness, namely, in that our unrighteousness is forgiven unto us. For we must needs confess, that the best works that we do, have need of remission of sins, and so are not meritorious: for they be not perfect as they ought to be, and therefore we live by borrowing. We have no proper righteousness of our own, but we borrow; that is to say, we take the righteousness of Christ, which he offered freely to as many that believe in him. And this treasure of his righteousness is not wasted or spent, He hath enough for all the world, yea, if there were a thousand worlds. Therefore, when we have been wicked, let us be sorry for our wickedness, and come to Christ, and call for forgiveness, and then take a good earnest purpose to leave sin.

There is a common saying amongst us here in England, "Every thing is (say they) as it is taken." Which indeed is not so, for every thing is, as it is, howsoever it be taken; but in some manner of ways it is true, as in this matter. We of ourselves are unjust, our works are imperfect, and so disagreeable unto God's laws. Yet, for Christ's sake, we be taken for just, and our works are allowable before God, not that they be so minded for themselves: but they be taken well for his sake. God hath a pleasure in our works, though they be not so perfectly done, as they ought to be, yet they please him, and he delighteth in them, and he will reward them in everlasting life. We have them not by our merits, but by Christ.

And yet this sentence is true, "He will reward every one according to his deservings:" he will reward our good works *in* everlasting life, but not *with* everlasting life. For our works are not so much worth, nor ought not so to be esteemed as to get to heaven. For it is written, "The kingdom of heaven is a gift of God." So likewise St. Paul saith, "Ye are saved freely without work." Therefore, when ye ask, Are they saved? Say, yes: how? Marry, *gratis*, freely, and he is all our comfort to stay our consciences.

You will say now, here is all, "Faith, faith," but we hear nothing of good works, as some carnal people make such carnal reasons like themselves. But I tell you we are bound to walk in good works, for to that end we are come to Christ, to leave sin, to live uprightly, and so to be saved by him; but you must be sure to what end you must work: you must know how to esteem your good works. As, if I fast and give alms, and think to be saved by it, I thrust Christ out of his seat: what am I the better when I do so? But I tell you, how you shall do them. First, consider with yourselves, how God hath delivered you out of the hand of the devil. Now to shew yourselves thankful, and in consideration that he commandeth you to do good work, ye must do them, and therefore we wrestle with sin.

When the devil tempteth me, or in any wise moveth me to wickedness, then I must withstand, disallow, and reprove it: and when he hath gotten at any time the victory, we must rise again and beware afterward. And when I feel myself feeble and weak, what shall I do? Marry, call upon God, for he hath promised that he will help. There was never man yet, nor any shall be, but he shall find ease and comfort at God's hand, if he call unto him with a faithful heart. For as St. Paul saith, "God

is true, he will not suffer us to be tempted further than we may bear." If, therefore, we would once enter into a practice to overcome the devil, it were but an easy thing for us to do, if every one in his calling would direct his ways to Godward, and to do good works : as the parents, in their calling, to live quietly and godly together, and bring up their youth in godliness. So likewise, masters to keep their servants in good order, to keep them from idleness and wickedness.

These are good works when every one doth his calling as God hath appointed him to do. But they must be done to that end to shew ourselves thankful, and therefore they are called in Scripture, sacrifices of thanksgivings, not to win heaven withal ; for if I should do so, I should deny Christ, my Saviour, despise and tread him under my feet ; for to what purpose suffered he, when I shall with my good works get heaven ? As the Papists do which deny him indeed, for they think to get heaven with their pilgrimages, with running hither and thither. I pray you, note this, we must first be made good before we can do good. We must first be made just, before our works please God. For when we are justified by faith in Christ, and are made good by him, then cometh our duty ; that is, to do good works, to make a declaration of our thankfulness.

I have troubled you a good while, and somewhat the longer, because I have much pleasure to comfort myself in it. In times past we were wont to run hither and thither, to this saint and that saint. But it is all but fig-leaves, which man can do. Therefore let us stick to Christ, who is the right, perfect, and absolute Saviour, and able to deliver us from all our sins, and not only able to do it, but also willing. He offereth himself unto us, therefore (I say) let us believe in him, and afterward shew our thankfulness

through an honest godly conversation and living, so that his name may be praised amongst us, and that they, that know him not as yet, may be brought to the knowledge of him through our godly conversation. The Almighty God, whose kingdom is everlasting, give us this grace. To whom with God the Son and the Holy Ghost, be all honour and glory now and ever, world without end. Amen.

From the Sermon on the Leper, for the third Sunday after Epiphany. Page 197, Vol. II.

BUT what was this man's prayer? Did he pray upon his beads, and say our Lady's psalter? No, no; he was never brought up in any such Popish schools. What said he? "If thou wilt, O Lord, thou canst make me clean and put away my disease." This is but a short prayer, but it containeth much. For first, it teacheth how we should pray unto God; namely, conditionally in our outward and bodily things; that is to say, when it pleaseth him. And so did our Saviour himself pray unto his heavenly Father, saying, "If thou wilt, Father, let this cup pass from me." So we should do, when we are in any manner of tribulation or sickness, that is, pray unto God conditionally, saying; O Lord God, if it please thee, and if it may stand with thy honour and glory, and the salvation of my soul, help and deliver me. We must put the matter to him, for he knoweth best what is good for us.

Peradventure, he seeth that if we should be without affliction, we would be wanton, wicked, and proud, and so sin against him and damn our souls, and then it were better for us to be in sickness than in health. Therefore, we must desire help, if it please him, that is to say, when it appertaineth to our salvation: or else it were a thousand times better

to be sick still, than to be out of sickness and fall from God and all goodness. He therefore knoweth best what is good for us. Trust him, be content to be ruled by him, he shall and will order the matter so that thou shalt find him a loving Father unto thee, like as this man did here.

Secondarily, this prayer expresseth the faith, that this poor man had in Christ. For he said, "Lord, if thou wilt, thou canst help me."—"If thou wilt," saith he; noting him to be omnipotent and almighty. And in these words he expresseth the divinity of Christ our Saviour, "If thou wilt." He believed him to be able to help him; so we should do in our prayers. We must believe that he may and will help us, as it appeareth by this man, who was made whole straightway.

Also it appeareth partly by the confession and faith of this man, and partly by the end of the matter, that he was made perfect whole. So we shall be healed from our diseases, when we come unto him with such a faith, as this man did, and especially if we call earnestly upon him. But, O Lord, what slothfulness is in our hearts, how slender a faith have we, how imperfect and cold is our prayer! So, that it is no marvel, that it is not heard of God. But we must always consider, that God is able to save us, and believe undoubtedly that he will save us. So that when I am sick (as is said afore), I may doubt whether God will deliver me from my sickness or no, but I may not doubt of everlasting life.

Therefore, if I be sick, I must pray as this man, "Lord, if thou wilt," conditionally. For peradventure, when I come out of my sickness, I shall become more wicked and ungodly: which, God knowing, keepeth me still in sickness, and so it is better for me to be in sickness still, than whole. So we may learn here to call upon God conditionally.

As for our general salvation, which is the salvation of our souls, we may not doubt in that, nor call for it conditionally, but apprehend God by his promise, saying, “ Lord, thou hast promised that all that believe in thee shall be saved. Lord, for thy mercy and promise sake, and for thy death and passion sake, take away all my sin, wash me with the blood which thou hast shed upon the cross, and hast promised, that all that believe shall be saved through thee. Now, Lord, for thy promise sake help me; I believe, O Lord, help my infirmity and increase my faith.”

As touching thy bodily health, put it to his good will, and offer thyself unto him, saying, “ Lord, I am thy creature, thou hast given unto me soul and body: my body is sick now; when it pleaseth thee, help me; if not, give me grace to bear patiently this thy visitation. For in like manner didst thou visit thy holy martyrs, who suffered great calamities, and they desired to be delivered: but thou deliveredst them not bodily, but yet thou savedst them after their death, so I trust thou wilt with me.”

Now how came it to pass, that this leper had such a great faith and confidence in our Saviour? Truly, by hearing the word of God. For he had heard our Saviour say, “ Come unto me, all ye, that are laden and oppressed with miseries, and I will refresh you.” This he had heard and believed. Therefore he came boldly unto him, desiring him of help; and so here is verified the saying of St. Paul, “ Faith cometh by hearing.” The ordinary way to get faith, is through the hearing of the word of God. For the word of God is of such a power, that it entereth and pierceth the heart of man, that heareth it earnestly, as it doth well appear in this leper.

We read in the Apostles, that when St. Paul had made a long sermon at Antioch, there believed

(saith the Evangelist) as many as were ordained to life everlasting. With the which saying a great number of people have been offended, and have said, "We perceive, that only those shall come to believe, and so to everlasting life, which are chosen of God unto it, therefore it is no matter, whatsoever we do; for if we be chosen to everlasting life, we shall have it." And so they have opened a door unto themselves of all wickedness and carnal liberty, against the true meaning of the Scripture. For if the most part be damned, the fault is not in God, but in themselves. For it is written, "God would that all men should be saved:" but they themselves procure their own damnation, and despise the passion of Christ by their own wicked and inordinate living.

Here we may learn to keep us from all curious and dangerous questions. When we hear, that some be chosen and some be damned, let us have good hope that we shall be amongst the chosen, and live after this hope, that is, uprightly and godly; then thou shalt not be deceived. Think, that God hath chosen those that believe in Christ, and that Christ is the book of life. If thou believest in him, then thou art written in the book of life, and shalt be saved. So we need not go about to trouble ourselves with curious questions of the predestination of God. But let us rather endeavour ourselves, that we may be in Christ; for when we be in him, then are we well, and then we may be sure, that we are ordained to everlasting life.

But you will say, "How shall I know that I am in the book of life? How shall I try myself to be elect of God to everlasting life?" I answer, first, we may know, that we may one time be in the book, and another time come out again; as it appeareth by David, who was written in the book of life, but when he sinned, he at that same time was out of the book

of the favour of God, until he had repented and was sorry for his faults. So we may be in the book one time, and afterward, when we forget God and his word and do wickedly, we come out of the book, that is, out of Christ, which is the book, and in that book are written all believers.

But I will tell you, how you shall know when you are in the book ; and there are three special notes whereby ye may know the same. The first note is, if you know your sin and feel your own wretchedness and filthiness, which is a great matter. For the most part of people are so drowned in sin, that they no more feel the same. For sin grieveth them no more, according to the saying of Solomon, "The ungodly man, when he entereth into the midst of all sin and mischief, despiseth the same, he regardeth sin nothing at all, neither is he sorry for it." But as I said, the first note is, when you know your sins, and feel the same, then are they heavy unto you and grieve you.

Then followeth the second point, which is faith in Christ: that is, when you believe most stedfastly and undoubtedly, that God the heavenly Father, through his Son, will deliver you from your sins: when you believe, I say, that the blood of our Saviour is shed for you, for the cleansing and putting away of your sins; and believing this most stedfastly with an unfeigned heart, then you have the second point.

The third point is, when you have an earnest desire to amendment and hatred against sin, study to live after God's will and commandments, as much as is possible for you to do, then have you the third point. And when you find these three points to be in you: namely, first, when you know your sin and be sorry for the same; and afterward believe to be saved through the passion of Jesus Christ; and

thirdly, have an earnest desire to leave sin, and to fly the same: when you find these three things in your hearts, then you may be sure that your names are written in the book. And you may be sure also that you are elect and predestinate to everlasting life.

And again when you see not your wickedness, and that sin grieveth you not, neither have you faith or hope in our Saviour, and therefore are careless, and study not for amendment of life, then you are in a heavy case, and then you have cause to be sorry and to lament your wretchedness, for truly you are not in the book of life, but the devil hath power over you as long as ye are in such a state. Here you see now how you shall try yourselves whether you be in the book of life or no.

Extract from "a most faithful Sermon, preached before K. Edward VI. and his most honourable Council, in his Court at Westminster, A.D. 1550."
Page 103, Vol. I.

Luke, xii. 15.

Take heed, and beware of covetousness.

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Take heed, and beware of covetousness.

And what and if I should say nothing else these three or four hours (for I know it will be so long, in case I be not commanded to the contrary) but these words; "Take heed, and beware of covetousness," it would be thought a strange sermon before a king, to say nothing else; but "Beware of covetousness." And yet, as strange as it is, it would be like the sermon of Jonah that he preached to the Ninevites, as touching the shortness, and as touching the paucity or fewness of the words. For his sermon was, "There is yet forty days to come, and

Nineveh shall be destroyed." Thus he walked from street to street, and from place to place round about the city, and said nothing else, but " Yet there is forty days (quoth he), and Nineveh shall be destroyed." There is no great odds nor difference, at the least wise in the number of words, no nor yet in the sense or meaning between these two sermons: " There is yet forty days, and Nineveh shall be destroyed:" and these words, that I have taken to speak of this day: " Take heed, and beware of covetousness."

For Nineveh should be destroyed for sin: and of their sins, covetousness was one, and one of the greatest; so that it is all one in effect. And as they be like, concerning the shortness, the paucity of words, the brevity of words, and also the meaning and purpose: so, I would, they might be like in fruit and profit. For what came of Jonah's sermon? What was the fruit of it? " At the preaching of Jonah they believed God." Here was a great fruit, a great effect wrought. What is the same, they believe in God? They believed God's preacher, God's officer, God's minister, Jonah, and were converted from their sin. They believed, that (as the preacher said) if they did not repent and amend their life, the city should be destroyed within forty days. This was a great fruit, for Jonah was but one man, and he preached but one sermon, and it was but a short sermon neither, as touching the number of words, and yet he turned all the whole city, great and small, rich and poor, king and all.

We be many preachers here in England, and we preach many long sermons, and yet the people will not repent, nor convert. This was the fruit, the effect and the good, that his sermons did, that all the whole city at his preaching converted and amended their evil living, and did penance in sackcloth. And yet

here in this sermon of Jonah is no great curiousness, no great clerkliness, no great affection of words, nor of painted eloquence; it was none other but "Yet forty days, and Nineveh shall be destroyed." It was no more. This was no great curious sermon, but this was a nipping sermon, a pinching sermon, a biting sermon, it had a full bite, it was a nipping sermon, a rough sermon, and a sharp-biting sermon. Do you not here marvel, that these Ninevites cast not Jonah in prison, that they did not revile him, and rebuke him? They did not revile him, nor rebuke him, but God gave them grace to hear him, and to convert and amend at this preaching. A strange matter, so noble a city to give place to one man's sermon!

Now England cannot abide this gear, they cannot be content to hear God's minister, and his threatening for their sin, though the sermon be never so good, though it be never so true. "It is a naughty fellow, a seditious fellow, he maketh trouble and rebellion in the realm, he lacketh discretion." But the Ninevites rebuked not Jonah, that he lacked discretion, or that he spake out of time, that his sermon was out of season made: but in England, if God's preacher, God's minister, be any thing quick, or do speak sharply, then he is a foolish fellow, he is rash, he lacketh discretion. Now-a-days, if they cannot reprove the doctrine that is preached, then they will reprove the preacher, that he lacketh due consideration of the times, and that he is of learning sufficient, but he wanteth discretion. "What a time is this, picked out to preach such things! he should have a respect and a regard to the time, and to the state of things, and of the commonwealth." It rejoiceth me sometimes, when my friends come and tell me, that they find fault with my discretion, for by likelihood (think I) the doctrine is true: for if they could find fault with the doctrine, they would

not charge me with the lack of discretion, but they would charge me with my doctrine, and not with the lack of discretion, or with the inconveniency of the time.

I will now ask you a question: I pray you, when should Jonah have preached against the covetousness of Nineveh, if the covetous men should have appointed him his time? I know that preachers ought to have a discretion in their preaching, and that they ought to have a consideration and respect to the place and to the time that they preach in, as I myself will say here, that which I would not say in the country for no good. But what then? Sin must be rebuked, sin must be plainly spoken against. And when should Jonah have preached against Nineveh, if he should have forbore for the respect of the times, or the place, or the state of things there? For what was Nineveh? A noble, a rich, and a wealthy city. What is London to Nineveh? Like a village, as Islington, or such another, in comparison of London. Such a city was Nineveh; it was three days journey to go through every street of it, and to go but from street to street. There were noble men, rich men, wealthy men, there were vicious men, and covetous men, and men that gave themselves to all voluptuous living, and to worldliness of getting riches. Was this time well chosen and discreetly taken of Jonah, to come and reprove them of their sin, to declare unto them the threatenings of God, and to tell them of their covetousness, and to speak plainly unto them, that except they repented, and amended their evil living, they and their city should be destroyed of God's hand within forty days? And yet they heard Jonah, and gave place to his preaching. They heard the threatenings of God, and feared his stroke and vengeance, and believed God, that is, they believed God's preacher and im-

nister, they believed that God would be true to his word, that he spake by the mouth of his prophet, and thereupon did penance, to turn away the wrath of God from them.

Well, what shall we say? I will say this and not spare; Christ saith, "Nineveh shall arise against the Jews at the last day, and bear witness against them, because that they hearing God's threatening for sin, they did penance at the preaching of Jonah in ashes and sackcloth" (as the text saith there). And I say, Nineveh shall arise against England (thou, England), Nineveh shall arise against England, because it will not believe God, nor hear his preachers, that cry daily unto them, nor amend their lives, and specially their covetousness. Covetousness is as great a sin now, as it was then, and it is the same sin now, as it was then. And he will as sure strike for sin now, as he did then.

From the same Sermon, Page 115.

I have now preached three Lents. The first time I preached restitution. "Restitution (quoth some), what should he preach of restitution? Let him preach of contrition (quoth they), and let restitution alone. We can never make restitution." Then say I, if thou wilt not make restitution, thou shalt go to the devil for it. Now choose thee, either restitution, or else endless damnation. But now there are two manners of restitution, secret restitution, and open restitution: whether of both it be, so that restitution be made, it is all good enough.

At my first preaching of restitution, one man took remorse of conscience, and acknowledged himself to me, that he had deceived the king; and willing he was to make restitution. And so the

first Lent came to my hands twenty pounds, to be restored to the king's use. I was promised twenty pounds more the same Lent, but it could not be made, so that it came not. Well, the next Lent came three hundred and twenty pounds more. I received it myself, and paid it to the king's council. So I was asked, who he was, that thus made restitution. But should I have named him? Nay, they should as soon have this wesant * of mine. Well, now this Lent came one hundred and four score pounds, ten shillings, which I have paid and delivered this present day to the king's council. And so this man hath made a godly restitution. "And so (quoth I to a certain nobleman that is one of the king's council), if every man, that hath beguiled the king, should make restitution after this sort, it would bring the king twenty thousand pounds I think."—"Yea, that it would (quoth the other), a whole hundred thousand pounds." Alack, alack, make restitution for God's sake, make restitution, ye will cough in hell else, that all the devils there will laugh at your coughing. There is no remedy but restitution, open or secret, or else, hell. This, that I have now told you of, was a secret restitution.

Some examples have lately been of open restitution, and glad may he be, that God was so friendly unto him to bring him unto it in this world. I am not afraid to name him. It was Master Sherington, an honest gentleman, and one that God loveth. He openly confessed, that he had deceived the king, and he made open restitution. Oh! what an argument may he have against the devil, when he shall move him to desperation: God brought this out to his amendment. It is a token that he is a chosen man of God, and one of his elected. If he be of

* Windj'pe, or gullet.

God, he shall be brought to it. Therefore, for God's sake make restitution, or else remember God's proverb: "There is nothing so secret, &c." If you do either of these two in this world, then ye are of God: if not, then for lack of restitution, ye shall have eternal damnation. Ye may do it by means, if you dare not do it yourselves. Bring it to another, and so make restitution. If ye be not of God's flock, it shall be brought out to your shame and damnation at the last day, when all evil men's sins shall be laid open before us. Yet there is one way, how all our sins may be hidden; which is, repent and amend; repenting and amending is a sure remedy and a sure way to hide all, that it shall not come out to our shame and confusion.

Extract from the Sermon on the fourth Sunday after Epiphany, at Page 203, Vol. II.

WE see daily that they, that take part with Christ and his Gospel, are most commonly nothing regarded in this world. The world and they cannot agree together, for they love godliness, and the others love wickedness, which two can never be set together. But there are very few, God knoweth, that take part with Christ, for every man will rather apply himself after the world, and have quietness and a merry life, than to forsake the same, and to have trouble with Christ and his flock; but what reward they shall have, it will appear in the end.

A man may marvel, how God can suffer *his* to be so punished and afflicted in this world: and again, the wicked to have ever the upper hand, and to be merry in this world. Because God and the devil are two lords, most repugnant in conditions. For God is good, just, merciful, and liberal, and kind towards *his*, offering unto them, which live after his

will, life everlasting. But the devil is a most wicked minister, unmerciful and cruel, rewarding his servants with everlasting pain and damnation. Now these two lords have their servants, God suffereth *his* to be much afflicted and plagued for these two causes.

The first is, though they be justified before God through the passion of our Saviour, yet remain a great many sins and imperfections within them. Now to put in remembrance, how abominable a thing sin is in the face of God, he sendeth unto them calamities and miseries to teach them to beware of sin, and to live uprightly and holily. Secondly, to teach them to pray, and call upon God. And thirdly, to teach us to know ourselves. For when we be in prosperity and wealth, we think we have faith, and that all things are safe: but when there cometh affliction, then our imperfection appeareth. Therefore God sendeth affliction, to verify the saying of St. Peter, "The judgment of God be-ginneth at the house of God." As for the wicked, for the most part, he letteth them alone, until they come to their death-bed, and then they shall find all their wickedness together, and suffer punishment world without end.

By the afflictions of the household of God appeareth most plainly the power and strength of God, for Christ confoundeth the devil with his weak members, as it appeareth daily, how God giveth unto such as have his Spirit, power to suffer death for his word's sake, and so he confoundeth the devil and all his members, as it appeareth in John Baptist and Christ himself. For the devil thought that Christ, after he hanged upon the cross, had been destroyed and clean overcome, but it was clean contrary.

Thus you see the causes, wherefore God suffereth

his to be in tribulation and afflictions. Now, when we have affliction, we must pray unto him to take away the same from us: but this prayer must be conditionally, when it shall please him. As we have an ensample of David, the king, which when he was driven out of his kingdom by Absalom, his son, he said, "If the Lord will, let him bring me back:" therefore then, being in sickness follow the ensample of David. Call upon him for deliverance conditionally. But above all things, beware of murmuring and rebelling against God, for he will have us obedient to his will and pleasure.

The best service that thou canst do, is to take thy cross patiently, which God hath laid upon thee. Some men, when they be sick, say, "It grieveth my heart, that I do spend my time so idly, for if I were whole, I might do much good." These are much deceived, for they cannot spend their time better, than when they suffer the cross, that God hath laid upon them, and bear the same willingly and obediently. For, as I said before, it is the best service that we can do to God, when we bear our afflictions and troubles well and godly: yet we may pray, that he will be merciful unto us, and not lay more upon us than we are able to bear, according to his promises.

*From the Sermon on the fifth Sunday after Epiphany,
at Page 206, Vol. II.*

THE form of judgment shall be in this wise: Christ our Saviour, at the day of judgment, being appointed of God, shall come down with great triumph and honour, accompanied with all his angels and saints, that departed in faith out of this world beforetimes. They shall come with him now, and all the elect shall be gathered to him, and there they

shall see the judgment, but they themselves shall not be judged, but shall be like as judges with him. After that the elect are separated from the wicked, he shall give a most horrible and dreadful sentence unto the wicked, commanding his angels to cast them into everlasting fire, where they shall have such torments, as no tongue can express.

Therefore, our Saviour, desirous to set out the pains of hell unto us, and to make us afraid thereof, calleth it fire, yea, a burning and unquenchable fire. For, like as there is no pain so grievous to a man as is fire, so the pains of hell pass all the pains that may be imagined of any man. There shall be sobbing and sighing, weeping and wailing and gnashing of teeth, which are the tokens of unpeakable pains and griefs, that shall come upon those, that die in the state of damnation.

For you must understand, that there are but two places, appointed of Almighty God, for all mankind; that is, heaven and hell. And in what state soever a man dieth, in the same he shall rise again, for there shall be no alteration or change. Those, which die repentantly, and are sorry for their sins, cry God mercy, be ashamed of their own wickedness, and believe with all their hearts, that God will be merciful unto them, through the passion of our Saviour Christ: those, which die in such a faith, shall come into everlasting life and felicity, and shall also arise in the last day in the state of salvation. For look, as you die, so shall you arise. Whosoever departeth out of this world without a repentant heart, and hath been a malicious and envious man, and a hater of the word of God, and so continueth, and will not repent, and be sorry, and call upon God with a good faith, or hath no faith at all: that man shall come to everlasting damnation, and so he shall arise again at the last day,

for there is nothing that can help him out of his damnation, or hinder him of his salvation.

For when a man dieth without faith in Christ, all the masses in the whole world are not able to relieve him: and to conclude, all the travails, that we have had in time past, by seeking of remedy by purgatory, and all the great costs and expenses, that may be bestowed upon any soul lying in the state of damnation, it can avail nothing, neither can it do any good. For, as I said before, the judgments of God are immutable; that is, as you die, so shall you rise. If thou die in the state of salvation, thou shalt rise so again, and receive thy body and remain in salvation. Again, if thou die in damnation, thou shalt rise in the same estate and receive thy body, and return again to the same estate, and be punished world without end, with unspeakable pains and torments. For our natural fire, in comparison to hell fire, is like a fire painted on a wall: for that shall be so extreme, that no man is able to express the terrible horror and grief thereof.

O! what a pitiful thing is it, that man will not consider this, and leave sin and the pleasure of this world, and live godly, but is so blind and so mad, that he will rather have a momentary and a very short and small pleasure, than to hearken to the will and pleasure of Almighty God, that might avoid everlasting pain and woe, and give unto him everlasting felicity. For that a great many of us are damned, the fault is not in God, for "God would have all men to be saved:" but the fault is in ourselves, and in our own madness, that had rather have damnation, than salvation.

Therefore, good people, consider these terrible pains in your minds, which are prepared for the wicked and ungodly: avoid all wickedness and sin: set before your eyes the wonderful joy and felicity

and the innumerable treasure, which God hath laid up for you, that fear and love him, and live after his will and commandments. For no tongue can express, no eye hath seen, no heart can comprehend, nor conceive the great felicity, that God hath prepared for his elect and chosen, as St. Paul witnesseth. Consider therefore, I say, these most excellent treasures, and endeavour yourselves to obtain the fruition of the same. Continue not, neither abide nor wallow too long in your sin, like as a swine lieth in mire. Make no delay to repent your sins, and to amend your life; for you are not sure to have repentance in the end.

It is a common saying, that late repentance is seldom true. Therefore, consider this thing with yourself betimes, and study to amend your life: for what availeth it to have all the pleasures of the world for a while, and after that, to have everlasting pain and infelicity? Therefore, let every one go into his own conscience, when he findeth himself unready: for all such, as through the goodness of God have received faith, and then wrestle with sin, consent not unto it, but are sorry for it, when they fall, and do not abide and dwell in the same, but rise up again forthwith, and call for forgiveness thereof, through the merits of our Saviour Jesu Christ; all such as are called just: that is to say, that all die with a repentant heart, and are sorry that they have sinned, and are minded, if God give them longer time to live, that they will amend all faults, and lead a new life, then are they just, but not through their own merits, nor good works.

For, if God should enter into judgment with us, none are able to stand before his face; neither any of his saints may be found just: neither St. John Baptist, St. Peter, nor St. Paul, no, nor the mother of our Saviour herself, is not just, if she should be

judged after the rigour of the law. For all are, and must be justified by the justification of our Saviour Christ, and so we must be justified, and not through our own well doings; but our justice standeth in this, that our unrighteousness is forgiven us, through the righteousness of Christ. For if we believe in him, then are we made righteous. For he fulfilled the law, and afterwards granted the same to be ours, if we believe that his fulfilling is our fulfilling; for St. Paul saith, "he hath not spared his own Son, but hath given him for us, and how then may it be, but we should have all things with him?" Therefore, it must needs follow, that when he gave us his only Son, he gave us also his righteousness, and his fulfilling of the law. So it appeareth, that we are justified by the free gift of God, and not of ourselves, nor by our merits: but the righteousness of Christ is accounted to be our righteousness, and through the same we obtain everlasting life, and not through our own doings; for, as I said before, if God should enter into judgment with us, we should be damned. Therefore, take heed and be not proud, and be humble and low, and trust not too much in yourselves, but put your only trust in Christ our Saviour.

And yet you may not utterly set aside the doing of good works. But specially look, that you have always oil in a readiness for your lamps, or else you may not come to the wedding, but shall be shut out, and thrust into everlasting darkness. This oil is faith in Christ, which if you lack, then all things are unsavoury before the face of God. But a great many people are much deceived, for they think themselves to have faith, when indeed they have it not. Some, peradventure, will say, "How shall I know, whether I have faith, or not?" Truly, thou shalt find this in thee, if thou have no mind to leave sin,

then sin grieveth thee not : but thou art content to go forward in the same, and thou delightest in it, and hatest it not, neither feelest thou what sin is. When thou art in such a case, then thou hast no faith, and therefore art like to perish everlastingly. For that man, that is sore sick, and yet feeleth not his sickness, he is in great danger, for he hath lost all his senses : so that man, that hath gone so far in sin, that he feeleth his sin no more, is like to be damned, for he is without faith.

Again, that man is in good case, that can be content to fight and strive with sin, and to withstand the devil and his temptations, and calleth for the help of God, and believeth that God will help him and make him strong to fight. That man shall not be overcome by the devil. And whosoever feeleth this in his heart, and so wrestleth with sin, may be sure that he hath faith, and is in the favour of God. But if thou wilt have a trial of thy faith, then do thus ; examine thyself toward thine enemy ; he doth thee harm, he slandereth thee, or taketh away thy living from thee, how shalt thou now use thyself towards such a man ?

If thou canst find in thy heart to pray for him, to love him with all thy heart, and to forgive him with a good will, all that he hath sinned against thee ; if thou canst find this readiness in thy heart, then thou art one of those, which have faith, if thou wouldest him to be saved as well as thyself. And if thou canst do this, thou mayst argue, that thy sin is forgiven thee, and that thou art none of those, that shall be cast out, but shall be received and placed among the number of the godly, and shall enjoy with them everlasting life.

For St. Paul saith, that those, that are just, that is, those that are justified by faith, and exercise faith in their living and conversation : they shall shine like

unto the sun in the kingdom of God : that is to say, they shall be in exceeding great honour and glory. For, like as the sun exceedeth in brightness all other creatures of God, and is beautiful in the eyes of every man, so shall all the faithful be beautiful and endued with honour and glory ; although in this world they be but outcasts, and accounted as the offscourings of the world : but in the other world, when the angels shall gather together the wicked, and cast them into the fire ; then shall the elect shine as the sun in the kingdom of God. For no man can express the honour and glory that they shall have, which will be content to suffer all things for God's sake, and to reform themselves after his will, or are content to be told of their faults, and glad to amend the same, and humble themselves under the mighty hand of God.

End of the Selections from Bishop Latimer.

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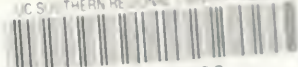
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