



James Boswell 1873.

Shakespeare edition

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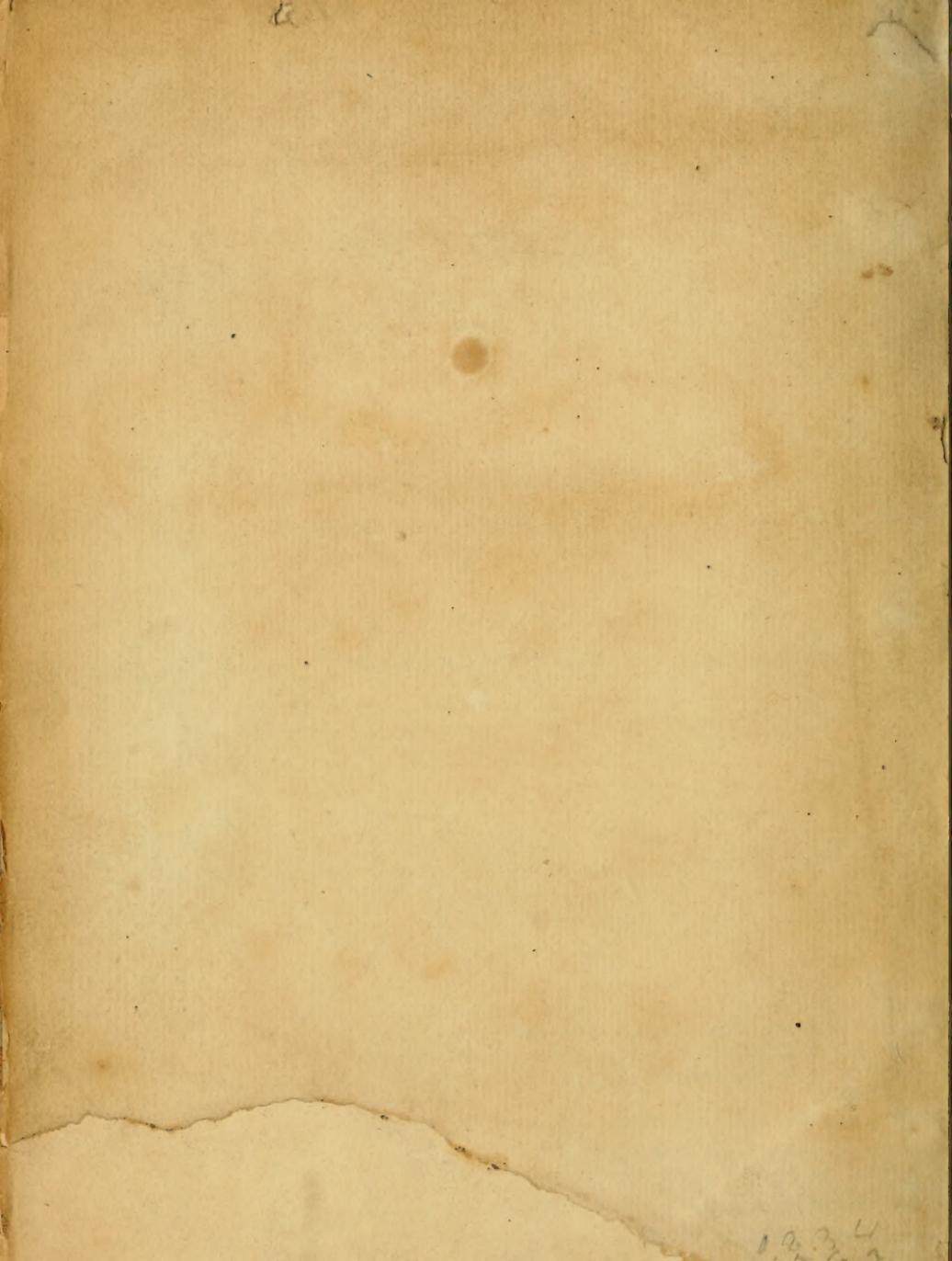
Martin Bru's Sale

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

Imprinted at London by John Day, 1562

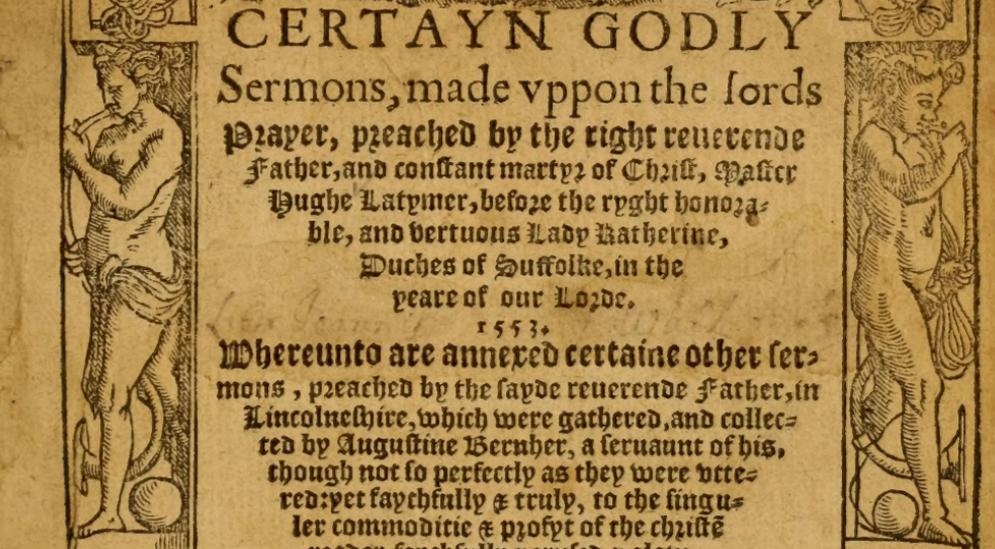
THIS VERY INTERESTING COPY BELONGED TO JAMES BOSWELL, JR., THE SHAKESPEAREAN EDITOR. His signature, "James Boswell 1803," appears on the inside cover, and he has noted on the fly-leaf that he purchased it in "*Martin Bru's Sale.*"

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





CERTAYN GODLY
Sermons, made vppon the lords



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

1553.

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

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

Math. 3.

Imprinted at Lōdon by John
Day, dwelling ouer Aldersgate.

Cum gratia & priuilegio Re-
gie Maieſtatis, per ſepten-
nium.

An. 1562.



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To the right honorable, the Lady Katherine, Duchesse of Suffolke, Augustine

Wernher, wisheth the grace of God with the increase of all heavenly vertues, to her graces eternall comfort in Iesus Christ. a



That princely prophet David describing the peruerse nature and wicked properties of the vngodlike and reprobates, amongst other crimes wherof he doth accuse them, he laith also to their charge that they haue not called vpon God. By the whiche wordes he doth manifestly teache, that they whiche doo not geue themselves to trow and faithfull prayer and inuocatinge of the name of God, are in the number of those whiche doo saye in theyr hartes there is no God. For as the Godly by theyr earnest and continuall praying and prayeing of the name of God, doo declare their reuerend feare they beare towarde his diuine maiesty, and theyr vnfaigned loue the whiche is grafted in their hartes by the gracious and diuine spirit, towards their heavenly and most louing father, by the whiche they are incouraged willingly and chearfully to walke in the waye of Godlynes, and to frame their spues to the will and pleasure of him whom they feare and loue: So on the contrarie syde, the vngodly, in that they doo not call vpon their God, neither prayse him, most evidently declare that they stand not in awe of him, nor loue him, but rather despise him as one that is neither able to hurte or pleasure them.

By thys now that I haue sayed it doth manifestly appere, that as faithfull and trow prayer is the occasion of all goodnes and godlynes, so thymmitting & neglecting of the same, is the rote & cause of all sinne & mischief: And that wilbe moze euident vnto them that doo consider with the selues these two principall partes wherin trow prayer doth consist. The fyrst part of true praier is called in $\text{\textcircled{H}}$ ebre w $\text{\textcircled{D}}$ g, $\text{\textcircled{R}}$ ephiliah the which signifieth iudicij vel cōdēnationis deprecationē, a hartly & earnest request & supplicatio made vnto god the eternal iudge, for the remission, & pardon of synnes, the which request procedeth frō the harte & is anguished by the ougosome sight of his wickednes, reueled by the brightnes of the law of God. The other part of prayer is called in $\text{\textcircled{H}}$ same $\text{\textcircled{D}}$ g, $\text{\textcircled{R}}$ ehullah. I. aus, a prayse of gods mercies, the which doth folow the former request. For whē the hart so anguished hath poured out his griefe, & is by the spirit of God certified that hys synnes be forgeuen, his prayer hearde for Christes sake: by and by it bursteth out into a ioyful prayeing of the name of the Lord, who so graciously hath shewed himselfe in geuing comfort vnto hys sorowfull conscience. In these two partes of prayer, the Childzen of God doo exercise them selues, that is, in lamenting of their synnes, and in reioysing in the forgeuenesse of the same, the whiche consisteth in the deathe of Christe.

Wheruppon the third parte foloweth, the which is to craue at their fathers hands suche thynges as be needfull for them in this worlde. Nowe he that beholdech diligently the state of the worlde, shall easely perceane that the most part of men are geue by to theyr owne hartes iult because they be destitute of that most comfortable spirit of prayer. Whe doth not see that the principall occasion of this horrible vnhappines, the whiche of all states of men is showed towarde the eternall

God, hapneth by the reaso that men do not passe for theyr sinnes, do light-ly regard them, & so do not craue remission of them at Gods handes, ney ther be thankfull. If men did exercise themselves in saythfull prayer, & did vse to examine themselves by the rule of th. law of God (in the which glasse they may sone see theyr owne fylthines) they would no doute with great diligence, consider the great and inestimable benefites of the Lord theyr god shewed vnto them, euen in these our dayes. First how gratio-ously he gaue vs the light of the Gospell in kynge Edwards time, for the space of seuen yeares. After the whiche tyme, by the reason of oure un-thankesfulnes, he most iustly plagued vs, and toke the same away agayne, and caused by the devils hangmen (the papists I meane) darknes, blind-nes, and most pestiferous doctrine to be brought into the church, by rea-son wherof, a greate number that had before no lust to the truth (euen by Gods iust iudgement) were the decaued by lyes and so perpyhed eternali-lye. And yet notwithstanding, the saythful Lord, in al these tormoylings preferred hys seruantes, geuing vnto a number of them suche a prince-ly spirit, that they were able to deride & laugh to scozne the threatenings of the tyauntes, to despyse the terribleness of prisons and torments, and in the ende, moste ioyfullye to ouercome and conquer deathe to the praise of God and theyr owne endles comforte. Vnto other some, the selfe same most gracious God gaue suche a balciant spirite, that they were able by hys grace to forsake the pleasures and commodities of this worlde, and being armed with patience, wer content to trayell into far and unknowen countreyes with theyr families and householdes, hauing small worlde-lye prouision, or none at all, but trustyng to hys prouidence, who neuer forsaketh them that truste in hym. Besydes this, the same God preferred a greate number, euen in the middelt of their enemies, not onely from bodely daungers, but also from being infected with that poysoned and blasphemous doctrine, that then in al lopye pulpits, with shameles brags and ostentation was set abroad. I will not speake now of that wonder-ful work of God, who caused his word to be preached, and his sacraments ministred euen in the middle of the enemies, in spyte of the deuill and all hys ministers.

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

These thinges the Lord wroughte most graciously for hys people. But whē the time came that the measure of wickednes of the wicked was full, the selfe same God, euen of his owne mercy, and by his owne power confounded his enemies, by the means of our most gracious La-dy the Queenes maiestie for whose prosperous estate and preferation the God of mercye graunte vnto all saythfull Christians grace, most in-stantly to praye her most ioyfull comming to the imperiall crowne of this Realm, who ceased that filthy & dark antichristian doctrine to banish out of syght, and in steade therof that most glorious lychte of the Gospell to shyne agayne, the whych sorrowfully was withted for of all saythful Eng-lish hartes: restoring withall the preachers of the same Gospell, the which before wer expulsed as exiles, by the tyranny of the popish prelates.

The whiche benefites, as they be vnmeasurable, so ought they continu-ally with thankfull hartes, of all them that beare the name of christians to be considered. But as I sayd before, the most part of men doo not pas- for these thynges. The light of the Gospell is not comfortable vnto them, because they feele not the darknes that is in them: they be not troubled
with

With their owne wickednes: stune lyeth lurking and sleppng within the, and they haue fully, as it wer e, solde themselves to woorldlye busynes, to clyme vp to get honours and dignities, and the yelke of woorldly thynges, and these thynges are the cause why they doo not pray vnto the Lorde their God. But too be vnto sache sleepers in their owne synnes, and forgetters of Gods benefites. A day will come when they shall with their selus neuer to haue ben bozne. Thus you see that the neglecting of prayer is the occasyon of that horrible vnthankfulnes & forgetfulnes of gods benefytes. What is to be sayde vnto them that contrarpe to theyr owne hartes and consciences lye in sinne and wickednes, and wyll not amende theyr lyues, although they heare their synnes accused, condemned, and Gods vengeance pronounced vpon them? They bee so drouned with the desyres of theyr owne hartes, that they doo not pas for the wayes of the Lorde. Of suche kinde of men the woorld is full, whyche haue shameles sotheades, beyng not abashed of theyr vlenes.

The cause of their miseris (as Dauid declareth) is quia deum non inuocauerunt, because they haue not called vpon God. But what kinde of prayer doo those men say (trow you) whiche call themselves spirituall and *κλυσος*, the lot of the Lorde? It is as manifest as the none dape, that the most parte of them, neyther pray nor know what trewe prayer is. For if they did vse to pray as the trewe christians doo, they coulde not chose but be compelled to amende theyr lyues: theyr consciences would be abashed to come befoze the Lorde without a hartly purpose to amende theyr conuersation. Doth not the saying of Dse the Prophet take holde vpon the most parte of you that be of the popish clergie, and haue ben massemongers? Where as he saythe, as theues swapte for a man, so the companie of preests murder in the way by consent, for theyr woake mischief. Dse. vi.

Did not you conspire together at the entry of Queen Marpe to murder the people of God, in casting from you most trayterously the precious Gospell of Iesus Christe in submittyng your selues to that spithy beast of Rome, and in receayng the stinckynge Idolatrous masse, by the whiche you haue destroyed an innumerable sorte of people? Are you soze for these your doinges? Doo you humble your selues befoze the maiestie of the terrible God, with hartly and saythful praier acknowledging your wickednes, and intending to elchew the same? No suche thynges can be perceaued in you. For where as befoze, in the tyme of antichryst, boldly and openly, you did deceaue the people of theyr saluation in Chryste, now in the lyght of the gospel, secretly you whisper in to the eares of the simple and villwade them from receyuing of the truth: so that most iustly you may be compared vnto those spyes of whom we reade *Num. xiii.* Num. xiii. the whych with theyr false reportes, did hynder the people of Israell from entryng into the lande of promise. For they beyng sente by Moses to searche the land, and to byng good tydings vnto the people, by the which they myght haue ben encouraged manfully to haue assayed their enemies, and take possession of the land, they contrarpe to Moses expectation, lyke saytheles men, came and discomforzed the people, & caused them to mistrust Gods promises. And doo not ye the lyke? where as god hath appoynted you to searche the lande of promise in hys holy woorde, and to byng tidinges of the same vnto his people, by saythfull and diligent teachers, and encourage them to embrace and to lay holde vpon the

hynghome

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

Worthely therfore the Prophet Dauid numbzeth you amongst them that say in theyr hartes there is no God: And this appeareth vnto all others, because ye doo not call vpon God. For if you did accustom to cal your selues to an accompte before the maiestie of God, in your faythfull prayers, the remembrance of your horrible murder of Gods people, of your idleness, carelesnes, bellychere, ignorance of Gods Will and word, secret spychyness, and suche other lyke stuffe, woulde cause you to water your cheekes, and compell you to shewe some token of repentance vnto the people of God: but nothyng is seen in you but desperarnes, wherfore the spirit of the Lorde is departed from you. And this is moze euidente in your manifold and manifest perurpes, committed by you in king Henryes tyme, in king Edwards time, in Quene Maryes tyme. And what may be sayd of you at thys time, but that you be false periured hypocryts, bearing two faces vnder one hood, beyng readye lyke weather cockes to turne at all seasons as the wynde doth cary you: can you looke for any thyng at gods hands, but to be punished with his terrible plagis as Judas was (whose companions you be) that all the world may take ensample by you to beware of these horrible crimes with the which you are so defiled, that no water in the sea is able to make you cleane: One kynde of water woulde helpe poure disease, if the Lorde of his mercy woulde geue you grace to call vnto hym for it, that is the same water of lyfe the which the Lorde promyseth to the faythfull and penitente sinners, amongst the number of whom as yet ye be not (sofar as man can iudge.) And therfore it standeth you in hande to looke aboute you in tyme, before the halter be cast about your neckes, as it hapned to Judas, whose foote steppes you follow in your behauiours in thys worlde, that it is to be feared, you shal rest together in one place in the worlde to come. But of the vyle behauiour of these miserable men, it greueth me to speake any further. not doubting but that the magistrates whom god hath charged with his people, will euen with speede consider these chynges accordingly, and not suffer those waueryng and periured weathercockes to haue any thyng to do within the house of God, the which is hys Church, purified with the blod of Christ. For the magistrates know that they themselues cannot pray vnto the Lorde theyr God, except theyr hartes be faythfully disposed to do the works of theyr vocatyon truly and faithfully, of the which the principall is to see the people instructed by faythfull ministers in the wayes of the Lorde: the which instructions can not be geuen by such as are not only despyed with suche kynde of vices, as is aboue reherfed, but also are vetyerly destitute of all good gyfts, and knowe not the principles of theyr religion.

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

the handes

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

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

D. Latimer, lxxxix

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

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

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

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

flatterers become guilty of the blood of their princes, and are the chiefe causes of their destructions. Wherefore this saythfull man of god, knowing his prince to be deluded by the false priests, and being assured the things that were shewed, to be contrary to gods word, was ready thus to adventure his life: at the which time god mercifully deliuered him, to the great comfort of al godly harts, and singular commodity of his church.

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

In the which his paynefull trauels he continued al kinge Edwardes time, preaching for the most part euery sondaye two sermons to the great shame, confusion, and damnation of a great number of our fatbellied vnpreaching prelates. For he beinge a sore brused man and about thre score & 7 yeres of age, took notwithstanding al these paines in preaching, and besides this, euery morning ordinarily, winter and sommer, about two of the clock in the morning, he was at his booke most diligently. And besides this how careful he was for the preservation of the church of God, and for the good successe of the gospel, they can beare record, which at that tyme were in authority, whome continually by his letters he admonished of their duties, and assisted with his godly counsel.

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

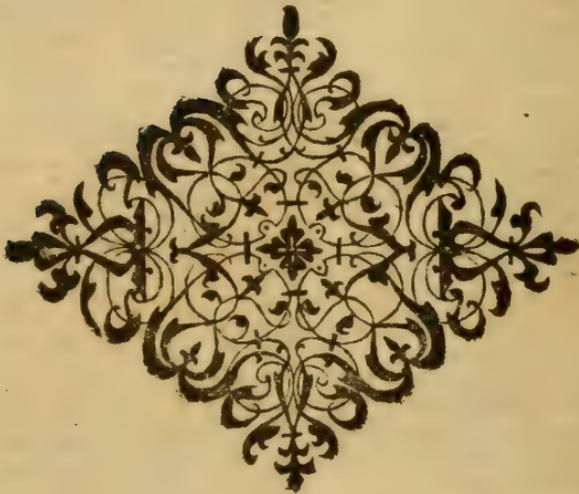
affirming that he had commaundemēt not to tary for him, by whose sodē
 departure it was manifest, that they would not haue had him to appere,
 but rather to haue fled out of the realm. They knew that his cōstantnes
 should cōfound them in their popery, and cōfirm the godly in the truth.
 As concerning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

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

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

pointed and prepared for his chosen childzen, and especyall frendes: Of the whiche he did make you most gratiovslye to taste, geuyng vnto youre grace his spirit, that you were able in all the tormoyles and greuaunces the whiche you did receaue, not only at the handes of those whiche were your professed enemyes, but also at the handes of them whych pretended for endes hyp and good will, but secretly wrought sorow and myscheyf, to be quyet and pacyente, and in the end broughte youre grace home agayne into your natue countrey, no doubt to no other end, but that you shoulde be a comfort vnto the comfortles, and an instrumente by the whiche hys holy name shoulde be praysed, and his gospell propagated and spredde as Christ Iesus, vnto whose mercifull hands I commit your grace, with all yours eternally. Amen.

From Southam, the second of
October.



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



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

Nowe at this present tyme I entende as by the way of a
lecture, at the request of my most gracious Lady, to expouid
vnto you, (her houtholde seruantes, and other that be wil-
ling to heare) the right vnderstandyng and meaning of this
most perfect prayer, which our sauioz hymself taught vs, at
the request of his disciples, which prayer we call the Pater
noster. This prayer of our lozde maye be called a prayer
aboue all prayers, the principall and mooste perfect prayer,
whyche prayer ought to be regarded aboue all others, con-
sideryng that our Sauioz hymselfe is the authoz of it, he
was the maker of this prayer, beeyng very God and very
man. He taught vs this prayer whiche is a mooste perfecte
scholemaister, and commanded vs to saie it, whiche prayer
conteineth great and wonderfull thynges, if a learned man
had the handlyng of it. But as for me, suche thynges as I

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

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

The A-
bridgemēt
of all prai-
ers.

Mat. 6.
Lu. 11.

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

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

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

sonne of **G D D** by nature, we be his sonnes by adoption thozough his goodnesse; therefore he biddeth vs to call hym our Father, which is to be had in freshe memozy, and great reputation. For here we are admonished howe that we bee reconciled vnto God: we which befoze tymes were his enemies, are made nowe the children of **G D D**, and inheritoures of euerlasting lyfe. Thus we be admonished by this woorde Father. So that it is a woorde of muche impoortance and great reputation: For it confyrmeth our sayth, whan we call him father. Therfoze our Sauour whanne he teacheth vs to call God father, teacheth vs to vnderstande the fatherly affection which God beareth towarde vs, whiche thing maketh vs bolde and hearty to call vpon hym, knowyng that he beareth a good will towards vs, and that he wil surely heare our pzaier. Whan we be in trouble we doute of a straunger whether he wil helpe vs o; not: but our sauer our commaundyng vs to call God father, teacheth vs to be assured of the loue and good will of **G D D** towarde vs.

So by this woorde Father, we learne to stablish and to comforte oure saythe: knowyng moste assuredlye that he wyl be good vnto vs. For Christ was a perfecte schoolemaister, he lacked no wysdome, he knewe his Fathers wyl and pleasure: he teacheth vs, yea and moste certainly assureth vs, that **G D D** will be no cruell iudge, but a louyng Father. Here we see what commodities we haue in this woord Father. Seyng nowe that we fynde suche commodities by this one woord, we ought to consider the whole pzaier with great diligence and earnest mynde. For there is no woord no; letter contained in this pzaier, but it is of great impoortance and waighte, therfoze it is necessarye for vs to knowe and to vnderstande it thozoughlye, and thanne to speake it consideratelye wyth greate deuotion: elles it is to no purpose to speake the woordes withoute vnderstandyng, it is but lypplabour and bayne bablyng, and so vnwoorthy to be called pzaier (as it was in tymes passe bled in Englande.

Therefore whanne you saye thys pzaier, you muste well consider what you saye. For it is better once sayde deliberately with vnderstandyng, then a thousand times without vnderstanding, which is in very dede but vaine babling: and

What
Christ mēt
by teching
vs to call
god father.

No worde
in this pzaier
lacketh
his vvaight

Note what
lyplabour
is.

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

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

The deuill
 is diligēt to
 let prayer.

The flights
 of the deuill

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

Therefore our synnes can not lette vs, nor withdraue vs from prayer: for they be gone, they are no synnes, they can not be hurtfull vnto vs. Chyist dyeng for vs, as al the scripture both of the new and old testament witnesseth: *Dolores nostros ipse portauit*, He hath taken away our sorowes. Lyke as when I owe vnto a man an hundred pounde, the daye is expired, he wille haue his moneye, I haue it not, and for lacke of it, I am layde in pylson. In suche dyresse cometh a good frende, and sayth: Syr, bee of good cheere, I will paye thy dettes, and forthwith payeth the wholle summe, and setteth me at libertie. Suche a frende is our Sauiour, he hath payde our dettes, and sette vs at libertie, els we should haue ben damned worlde withoute end in euerlastyng pylson and darknesse. Therefore though our synnes condemne vs, yet whanne we alledge Chyiste and beleue in hym, our synnes shall not hurt vs. For saint John sayth: *Si quis peccauerit aduocatum habemus apud patrem, Iesum Christum iustum*, Wee haue an aduocate with God the Father, Iesus Chyiste the rightuous. Marke that he sayth *aduocatum*, non *aduocatos*, he speaketh singularly, not plurally. Wee haue one aduocate, not many, neyther sayntes nor any body els, but onely hym: and none other neyther by the waye of Mediation, nor by the waye of redemption. He onely is sufficiente, for he onely is all the dooer, lette hym haue all the wholle prayse. Lette vs not withdraue frome hym his maiestie, and geue it to

Esa. 53.

I Ioh. 2.

One aduocate, not many.

John 1.

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

1. Iohn. 3.

But marke here, Scripture speaketh not of impenitent synners, Christe suffred not for them, his deathe remedyeth not their synnes. For they be the bondmen of the deuill and his slaues, and therfore Christes benefytes pertayne not vnto them. It is a wonderfull saying that Saint John hathe. Beholde the lambe of God that taketh away the synnes of the worlde. The deuill sayth vnto me: thou art a sinner. No, sayth Saint John, the lambe of God hath taken away thy synnes. Item Habentes igitur pontificem magis, qui penetrauit celos, Iesum filium Dei, accedamus cum fiducia, ad thronum gratie, vt consequamur misericordiam. We therfore hauing a great highe preiste, whiche hathe passed thorough the heauens euen Iesus the sonne of God, let vs with boldenesse goe vnto the seate of his grace that we may obtayne mercede. It is a comfotable thing that we haue an access vnto God: As say saith, In luore eius sanati sumus: The paine of our punishment was laide vpon hym, and with his stripes are we healed. Further in the newe testament we reade, Huic omnes Prophetarum testimonium perhibent, remissionem peccatorum accipere per nomen eius omnes qui credunt in eum. Vnto the same beare all Prophetes witnesse, that all they do receaue forgiuenesse of synnes by his name, which beleue on him. Now you see how ye be remedied from your synnes, you heare howe you shall wythstande the deuill when he wyll wythdrawe you from prayer: Lette vs therfore not giue ouer prayer, but stick vnto it, lette vs rather beleue Christe our Saviour, then the deuill, whiche was a lyar at the beginning. You knowe now howe you may preuent hym, how you may put hym of, and auoid his temptations.

Christe suffred not for impenitent sinners.

Hebr. 4
Christe is an
highe
bisshop.

Esa. 53

Act. 10
All the
prophetes
testifie
of
Christ.

There

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

Vvhat these
woordes
which arte
in heauen
do teach vs

Hic. 23.
Esa. 66.

Vvhy god
is not apparantly
vpō
earthe.

Psal 53.
The saines
see not
down from
heauen.

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

Gene. 4.
God heard
the crye of
Abels
bloude.

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

1. Para. 24

Iohn. 22.

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

An other
commodi
tie of this
worde Fa
ther.

to warde vs, farre passyng the loue of bodslye parentes to their chyldren. **Y**ea as far as heauen and earth is a sonder, so far hys loue to wards mankynd exceedeth the loue of natural parentes to theyr chyldren, which loue is set out by the mouth of hys holye **P**rophete **E**say, **W**here he sayeth: Num obliuioni trader mulier infantem suum, quo minus miseretur filii vteri sui? si esto obliuiscatur illi: ego tamen non obliuiscar. **W**yll a wyfe forget the chyld of her womb, and the sonne whome she hathe bozne? and though she doe forgette hym, yet wyll not I forgette thee. Here are she wored the affections and vnspeakeable loue, whiche **G** **D** **D** beareth to warde vs. He sayeth: Nunquid potest mulier? **H**aye a woman? He speaketh of the woman, meanyng the man too: but because women mosse commenly are moze affected to wardes theyr **C**hyldren then men bee, therefore he nameth the woman. And it is a verye vnnaturall woman that hateth her chylde or neglecteth the same. **B**ut **D** lozde what craftes and conuiciaunces vseth the deuyll abroade, that he can byng his matters so to passe, that some women sette a syde not alonely all motherly affections, but also all naturall humanitye, in so muche that they kyll theyr owne chyldren, their owne blood, and fleshe.

The loue of god to-wardes vs exceedeth the natural loue of parentes to their owne children. Esa. 49.

I was a late credibly informed of a pryeste whiche had taken in hande to be a midde wyfe: **W**hat an abhominable thyng is this: but what folowed: he ordered the matter so, that the pooze innocente was losse in the meane season. **S**uche thynges the deuyll canne bynge to passe, but what then: **G**od sayeth. **T**hough a woman doe forgette her chyldren, though they kyll theym, yet wyll I not forgette thee sayeth the **L**ozde **G** **D** **D** almightye. **T**ruthe it is there bee some women verye vnnaturall and vnkynde, whiche shall receiue their punishments of **G** **D** **D** for it. **B**ut for all that we oughte to be ware and not beleue euery tale tolde vnto vs, and so rashely iudge, **I** knowe what I meane. **T**here hath bene alate suche tales spreade abroade, and most vntroly, such false tale tellers shal haue a greuous punishment of the **L**ozde whan he shall come to rewarde euery one accordyng vnto his desertes.

A pryeste plaid the midwyfe.

Here I haue occasion to tell you a storye whyche happened

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

A chyde of hers had ben sicke by the space of a yeare, and so decayed, as it were in a consumption: At the lengthe it dyed in haruett tyme. She wente to her neyghbours and other frendes to desyre their healpe, to prepare the chyde to the buryall, but there was no body at home, euery man was in the fieelde. The woman in a heauynesse and trouble of spirite, wente to beeyng her selfe alone prepared the chylde to the buryall: her hus bande comynge home, not hauynge greate loue towardes her, accused her of the murther, and so she was taken and brought to Cambridge: But as farrefoozth as I coulde learne, throug earnest in quisttion

Wylney was gods instru ment to conuert Laty mer.

Lacymer is conuerted by hearing Bilneys confession. Bilneys exercise

Note this historie.

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

He mea-
 nerh king
 Henry the
 eighte.

Latymer is
 godfather
 to a child
 borne in
 prison.

Note one
 of the frui-
 tes of igno-
 rance

Note here
 one other
 fruite of ig-
 norance.

Thus hath God vrought a double deliverance at one tyme. The purpose of Latimers tale.

asore, be as well in the fauour of god asore they be purified, as after. So we traualled with this womay tyl we brought her to a good trade, and at the length shewed her the kyngs pardon and let her go.

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

And againe we shall marke hereby the great loue and louyng kyndnes of **G D D** our louing father. **W**ho sheweth himselfe so louing vnto vs, that notwithstanding women forget sometymes their owne naturall chyldzen, yet he wyll not forgette vs, he will heare vs, whan we call vpon hym, as he sayeth by the **C**uangelist **M**athew. **A**ke and it shal be geuen vnto you: Seeke and ye shall fynde: knocke and it shal be opened vnto you. &c. **W**hen he commeth and bzingeth in a pzetty similitude, saying: Is ther any ma amongest you, which if his son ake bread, wyl offer him a stone: yf ye then **C**um sitis mali, beyng euyll, can geue your **C**hyldzen good giftes &c. **I**n these woordes where he sayeth: **C**um sitis mali whiche be euyll, he geueth vs oure stone proper name, he paynteth vs out, he pincheth vs, he cutteth of our comes, he plucketh down our stomachs. **A**nd here we lerne to acknowledge our selues to be wicked, & to knowe him to be the wel spring & fountain of al goodnes, and yf al good things come of him. **T**herfoze let euerye man thinke lowly of himselfe, humble himselfe, and call vpon god, which is redye to geue vs, not onely bread and drinke, o2 other necessaries, but the holpe ghooste: to whome will he geue the holpe ghooste, to lordes and ladies: to gentilmens o2 gentilwomen? **N**o not so, he is not ruled by affectiōs, he hath not respecte vnto personages. **P**oscentibus (sayeth he,) vnto those whiche call vpon hym, beyng riche o2 poore, lordes o2 knightes, beggers o2 ryche, he is redy to geue vnto them whanne they come to him. **A**nd thys is a greate comfozte vnto those whyche bee ppoze and myserable in this wo:ld. **F**o2 they maye be assured of the helpe of **G D D**, yea and as boldely goe vnto him and desyre his helpe, as the greatest kyng in earthe.

Mat. 7.

A similitude.

The meaning of these wordes, Cum sitis mali.

God geueth his giftes without respecte of persons.

But

But we muste aske, we must inqurye so; if: He would haue vs to bee importune, to be earnest and diligent in desiring, than we shall receiue whan we come with a good sayth and confidence. To whom shall we call: not vnto the Sayntes, *poscentibus illum* (sayeth he) those that call vpon him shall be hearde therfoze we ought to come to him onely, and not vnto hys Sayntes.

He that will receiue at gods hande any thiuge muste aske with faith.

But one worde is lesse whiche we must needes consyder. *Noster, oure*, he sayeth not my, but our. wherfoze sayeth he, our? This worde our teacheth vs to consyder that the Father of heauen is a common father, as well my neighbours Father as myne, as well the poore mannes Father as the ryche, so that he is not a peculiar father, but a Father to the hole churche and congregation, to all the saythfull, be they neuer so poore, so vyle, so foule, and despyssed, yet he is their father as well as myne: and therfoze I shoulde not despyss them, but cōsyder that God is their father as well as myne.

Ve muste pray to god only. Mark v what is to be learned by this worde our.

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

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

Christ vould haue oure prayers common to vs all.

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

Gene. 18.

Aa. 27.

Aa 7. Chysof. iudgement is not to be libed in this pointe.

was

Certaine Sermons made by

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

A prouerbe
 Loue me
 loue my
 hounde.

The pro-
 pertie of
 praier.

The excel-
 lency of
 praier.

And here is to be noted that prayer hath one pꝛopꝛietie be-
 seze all other good workes: for with my almes I healpe but
 one or two at ones, but with my faithfull prayer I help all.
 I desire God to cōfort al men liuing, but specially domesti-
 cos fidei, those which be of y^e household of god. Yet we ought
 to pray with all our heartes for the other which beleue not,
 that God wil turne their heartes and reuew them with his
 spirite: yea our prayer reacheth so far, that our very capitall
 ennemie oughte not to bee omitted. Here you see what
 an excellent thyng prayer is, whanne it pꝛoceedeth frome
 a faithfull heart, it dooth farr passe all the good workes that
 men can doo.

What it is
 to despise
 he poore.

Now to make an ende, we are monished here of charitie,
 and taught, that God is not only a pꝛiuate father, but a cō-
 mon Father vnto the whole worlde, vnto all faithfull, bee
 they neuer so poore and miserable in this worlde, yet he is
 their Father. Where we may learne humilitie and low-
 lynesse, specially great and riche men shall learne here, not
 to be loftie, or to despise the poore. For whan ye despise the
 poore myserable manne, whome despyse ye? ye despyse
 hym whyche called **G O D** his father as well as you: and
 peradventure moze acceptable and moze regarded in his
 syghte than you bee. Those pꝛoude persones maye learne
 here to leaue their stubboznesse and lofynesse. But there
 be a great meyny whych lyttle regarde this: they thynke
 them selues better than other men be, and so despise and
 contemne the poore: in so muche that they wyl not heare
 poore mennes causes, noꝝ defende them from wrong and
 oppression of the ryche and myghtie. Suche pꝛoude menne
 despyse the lordes prayer, they shoulde bee as carefull for
 their bꝛethꝛen as for theymselues. And suche humilitie,
 suche loue and carefulnesse to wardes our neyghbours wee
 learne by this wooꝝde Our. Therefore I desyre you on
 gods

A lesson for
 them that
 loke aloft.

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

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

Psal. 33.

VVhat it is
 to be iust.

Psal. 145.

VVho they
 be vvhom
 God wyll
 and heare.

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

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

The second sermon vpon the Lordes prayer made by maister Latymer.



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

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

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

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

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

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

Ma 17.

The lordes praier is the summe of all other praieres.

The cause why we call god father.

To cal god our father, is profitable for vs two vvaies.

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

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

The diuel
is not afraid
of holy vva
ter.

God is both
villing and
able to help
vs.

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

Good Bil
ney and
good Lety
m. r. trauell
to vvir a
poore vvo
maa.

Onely the
pious of
Christ clen
sethe from
sine.

To do that
god com
maundeth
is not sinne

A man may
syn deadlye

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

For howe can a woman laryng companye with her husbunde, and byynge soorth the chyldren accordyng vnto Goddes Injunction: Howe canne she be made an heathen woman, dooyng nothyng but that GOD hath commaunded her to doo: Therefore agaynst suche foolyshe opynions that women haue haue, thynkyng theym selues oute of the fauoure of GOD, lyege in chyldbedde. I spake to daye, and tolde you holys that it is no offence afoze GOD: onely let euerye manne and wyfe take heed and vse themselues honestlye: for a man maye synne

In deadly with his own wife, if he contrary to Gods woꝛde
 myfse her. Further you haue heard how h good wil of god
 towards vs is sett out by this woꝛde Father, and his po-
 wer and omnipotencie by this woꝛde Heauenly. But I
 would haue you to consider well this woꝛde Our. For it
 is a great helpe vnto vs, and strengtheth muche our faith,
 so that we may be assured, that euery good mā in the whole
 world wil pray for vs and with vs, whiles we haue one fa-
 ther, and one maner of prayer. And this woꝛde Our, puts
 teth vs in remembꝛance that we bee byetherne in Chyſte:
 where we be admoniſhed to deſpiſe no man, be he neuer ſo
 miſerable oꝛ pooꝛe, for we haue all one Father, which hath
 made vs all of one mettall of earth. So that the hygheſte
 pꝛince in the world is made as wel of earth, as the pooꝛeſt,
 and ſo ſhal turne into the ſame again as well as the pooꝛeſt
 ſhepard. Let theſe pꝛoude perſons marke this well, which
 be euer ready to deſpiſe euery man. Suche pꝛoude perſons
 ſay neuer the Loꝛdes prayer with good mynde: yea God is
 not their Father. For he abhoreth all pꝛowdnes, therfoꝛe
 ſuche ſtubboꝛne felowes whan they wyll praye, they ſhould
 not ſay, Our father which art in heauen, but rather, Our
 father whiche art in helle. God is their Father, as concer-
 nyng their ſubſtaunce, for he geueth them ſoules and bo-
 dies: but they make theim ſelues the membes of the de-
 uyll, contrarꝛe vnto goddes will and pleaſure. Therfoꝛe
 ſette aſyde all arrogancie and pꝛoudeſſe. Lykelwyſe all
 ſuperſtitious and hypocritticall babbling, ſpeakyng many
 woꝛdes to littel purpoſe. As I heard ſaye of ſome lawyers,
 which babble and pꝛate, and pretende a great diligence and
 earneſte deſyre to defende the pooꝛe mannes cauſe, but in
 theyꝛ hartes they bee falſe, they ſeek moneye, and no
 thyngs elles, ſo that theyꝛ hartes and mouthe diſagree.
 Lette vs (I ſaye) not folowe ſuche Lawyers, lette vs
 not make a ſhewe of holynesse with muche babbling: for
 God hath no pleaſure in it, therfoꝛe alwaye with it:
 yea not alone with this, but with all that maye lette vs
 in oure prayer, ſette it aſyde, and comme reuerently to
 talke with God, like as whan you go to the communion

with his
owne wife.

To ſal god
oure further
healeth vs
muche.

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

The proud
mā's father
is in hell.

Superſtitio-
uſ babbling
in prayer is
compared
to the pra-
tinge of a
falſe aduo-
cate at a
baire.

As we communicate
so we pray
we must be prepared.

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

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

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

One prayer with vnderstanding is better then an hundred without.

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

Musculus

The meaning of the second petition.

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

and

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

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

What the name of god is.

Exo. 9.

Zach. 9.

Rom. 3.

Hiere. 10.

Iosu. 4.

Deut. 4.

Psal. 49.

Ne. 9.

Exod. 23.

Hie. 50.

Gene. 18.

Exod. 15.

Psal. 18.

Psal. 7.

Psal. 46.

Esa. 12.

What persons they be, that halow not gods name

Sapie. 12.

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

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

These fel
loves be
to hasty.

Mat. 7.

Psal. 49.

1. Cor. 10.

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

Psal. 49

Num. 20

Where it is
to halow
the name
of god.

Esd. 8.

to be

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

The Apo
files and
marrirs did
sanctifie
gods name

Dan. 3.

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

Iudith. 4.

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

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

Judith did
sanctifie
gods name
Judith 13

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

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

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

In gods qua
rell we
ought to be
flour.

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

And this halowing standeth in all things y may make for the furtherance of goddes honoz. To heare goddes woerde, and highlye to esteeme the same, that is a halowynge of goddes name. Howe halowe no we those the name of G O D,
which

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

Suche as maintayne learning haue loued gods name.

1. COR. 1.
The office of saluation.

Preachers are Christs vicars and ambassadours.

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

Sorcerers dishonor the name of god.

The

The magi-
strates of
the

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

For church
men.

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

For seruan-
tes.

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

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

but God hymselfe,) they be in a good case: but they may not bee eye seruauntes. Saincte Paule noteth this fault, and sayeth, that they shal not be murmurers, nor frowarde answerers. Saincte Paule woulde haue them to lyue so, that they maye ornate and sanctifye the name of God. For that seruaunte that dothe the thyng whereunto he is called, he dothe adorne his estate: that seruaunte is a good gospeller

that wyll not be an eye seruaunt. There be some seruauntes whiche doe their dueties as longe as their maister is in syght: but as soone as their maister is gone, they playe the lubbers. Unto such felowes I say beware, for though your bodely maister see you not, yet your great maister god secth you, and wyll puntshe you. Quod agis, toto pectore agito,

Colof 3
The deuils
Pater no-
ster.

What thou doest, doe it from the bottome of thy hearte, with a good wyll, goe not a waye with the deuils Pater noster as some doe, doe all thinges with a good mynde. For I tell you, you bec not so gotten in Scripture, you are muche commended in the same. S. Paule speaketh very honourably of you, saying, Domino Christo seruitis, you serue the lord Chyff: it becommeth not you to put a difference what

Seruauntes ar
not forgot-
ten in the
scripture.

Colof. 3.
This is to
be vndersta

busines you be commanded to do. For whatsoener it be, do it w a good will and it is gods seruice. Therfoze you oughte to do it in respect y god wold haue you to do so, for I am no

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

ded of all
thinges law
ful and god
lye.

Hic. 48.

It is a greet
benefite to
be a seruāt.

A G. 5.

A seruant
may vwith
(and his
maister in
deniying to
do vicked
ly, but not
in refusing
to suffer at
his hande.
A thing to
be marked
heth of ma
sters and
seruantes.

For

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

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

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

We muste haue a good and earnest mynde and wyll to sanctify the name of God, soz that person that prayeth and desyꝝeth of God that his name maye bee halowed, and yet hath no will noz pleasure to do it in dede, this is not the right sanctifieng of the name of god: S. Peter teacheth vs howe we shall sanctifie gods name saying, Conuersationem inter gentes habentes bonam, Haue a good & holy conuersation, liue vprightlye in your calling, so that your lychte maye so shyne befoze men that they may see your good woꝝkes, and so glozify god.

A short lesson well learned.

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

Euery word must be vweighed.

not say this to lette you from saying the whole Pater noster, but I say one wezde well sayd, is better then a great many. Kede thozoughout all the Scripture, and ye shall fynde that all faithfull men haue made, but shozte pzaers, Abzabam Isaac, Jacob, Dauid, Ezechias, our sauour himselfe in the garden sayth, Pater, si possibile est traseat a me calix iste. Faithful men make short pzaers. Mat. 26. Father if it be possible let this cuppe passe from me. Thys was but a shozte pzaer. So likewise sainct Stephen sayth: Act. 7. Pater, ignosce illis quia nesciunt quid faciunt. The publicane pzaing in the temple made but a shozte pzaer saying, Lu. 18. propitius esto mihi peccatori, Lord be mercifull vnto me a sinner. So the theefe hanging vpon the crosse sayeth, Lu. 23. Domine memento mei cum veneris in regnum tuum, Lord remember me whan thou comest in thy kingdome: here was not much bablyng: But I speake not this to dissuade you from longe pzaer, whan the spirite and the affectiōs doe serue: so our sauour himselfe spent a whole nighte in pzaer. Sanctificetur, Halowed be thy name, that is to saye lord remove awaye thy dishonoz, remove awaye sin, moue the y be in authoritpe to do their ducties: moue the man and wife to liue rightly, moue seruantes to do well. And so it should be a great greife vnto vs whan we shoulde see any body dishonoz the name of God, in so muche that we shoulde crye out, our Father Halowed be thy name. This one thing beare away with you aboue all others: conspder that whan we will come to god and talke with him, we muste be penitent. Sinners, we muste abhorre synne, purpose to leaue them, and to lyue vprightly, whiche graunte vs god the Father, Sonne and holy ghoste. Amen. A short and plain expōtion of this peutiō

A necessary lesson placed vvhether it may be hitche in memory.

The third Sermon vpon the Lordes pzaer made by M. Latymer.



Adueniat regnum tuum. Thy kingdome come. This is the seconde petitiō of the lordes pzaer. I truste you haue not sozotten your. 2. lessons befoze rehearsed vnto you. Fyyste the beginning of the lordes pzaer, what a treasure of doctrine is contayned in eue
rye

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

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

VWe must not forget that vve are able to do nothing of our selfe, according to gods vwill.

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

VWe praye not for our selues alone.

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

VWhatkingdome it is that we praye for.

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

Hym. So, we praye not for his inferiour kingdom to come, for it is come alreadye: he ruleth and governeth all thinges **Ezech. 26**
 He is called in scripture *Rex regum*, The king above all kin **1. Tim. 6.**
ges, *Dominus dominantium*, the lord above all lordes, ther-
 fore he reuleth and governeth all thinges, according to his
 will and pleasure, as scripture saith, *Voluntati eius quis resi-* **Rom. 9.**
ster, who will withstand his will.

So our sauto; repositeth saieing *Pater meus operatur* v[er]q; mo- **Ioh. 5.**
do. My Father worketh hitherto & I worke also. What wo-
 keth he: he worketh the workes of gouernaunce. For at the
 first beginning he did create all thinges. But he lefte them
 not so. He assisteth them, he ruleth the accordyng to his wil.
 Therfore our sauto; doth not teach vs to pray for his world-
 ly kingdom to come. For he ruleth alreadye as lord & kyng
 yea and all the kynges and rulers rule by him, (by his per-
 mission) as Scripture witnesseth: *per me Reges regnant.*

Thorough me, that is, by my permission kynges do reigne: **Prover. 8.**
 I would wishe of god that all kynges and potentates in the **A good ad-**
 world would consider this well, and so endeuo; themselves **monitiõ for**
 to vse their power to the hono; and glo; of god, and not to **kinges and**
 presume in their strength. For this is a good monition for **rulers.**
 them, when god saith: *per me reges regnant*, Thorough me
 kynges do reigne: yet they bee so vnder gods rule, that they
 cannt; thynke nothing nor do any thing withoute Goddes
 permission. For it is written: *Cor regis in manu domini* & **Prover. 21**
quo vult verit illud. The heart of the king is in the hand of **A good les-**
 the lord, and he turneth the same whether soeuer it pleaseth **son for sub-**
 him. This is good to be considered, and specially subiectes **iectes.**
 shoulde marke this terte well, when the rulers bee harde,
 and oppresse the people, thinke euer: *Cor regis in manu*
domini. * The kynges hearte is in the gouernaunce of
 G O D. Yet when thou art ledde to prison, consyder that
 the gouernours hearte is in the hande of the Lorde. Ther-
 fore yelde obedience, make thy mone vnto G O D, and he
 will helpe, and canne helpe. Surelye I thinke there bee
 no place in scripture more pleasaunte than thys. The heart
 of the kyng is in the hande of G O D. For it maketh vs
 sure, that no man canne hurte vs withoute the permission
 of

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

Four mo
narchies
haue bene
in the
worlde.

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

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

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

The cause
why the
monar
chies were
pulled
doune,

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

Eccle. 3.

The cry of
the people
is a great
matter.

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

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

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

The deuill is not the right lord of the worlde.

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

God only beareth rule in his kyngdome.

Gods kyngdome deu uereth vs from all misery.

Rom. 8.

L: 17.

D

within

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

We must
Aye to god
for rescue.

Prover 21
None can
preuaile a
gainst god.

The deuils
triumphe is
turned to
destruction

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

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

A note for
gospellers.

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

Carnal gos-
pellers.

The bloud
of christis
is the seede
of the frui-
tes of the
gospell.

To dye for
Christ is
the greatest
promotiō.
Mat. 5.

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

He that en-
dureth shal
be sauēd.

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

Math. x.
The king-
dome of
god is dou-
ble.

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

The meaning of this petition is: seven words

I feare there be a great numbye in England which if they knew what they ment in speaking these wordes, Thy kyngdome come, they wold neuer say them. For they are so geuen to the world, and so set their mynde vpon it, that they could be content that there should neuer be any ende of it. Such worldlings when they say these wordes, Thy kyngdome come, they praye against them selues. For they desyre god to take them out of this world speedily, & yet they haue all their delite in it. Therfore suche worldlyngs when they say, Thy kyngdome come, either they mocke GOD, or elles they vnderstande not the meanyng of these wordes. But we oughte not to tryste with GOD, we should not mocke hym, he will not be despised. Quicquid petimus, ardentius petimus, tanquam cupientes habere. Lette vs praye hartly vnto

Worldlinges pray against the selues vvhich they say this prayer.

We muste be desirous to haue that vve pray for.

him, desirous to haue the thing wherfore we pray. But the custonable impenitent synner, can not say, from the bottome of his heart, this prayer. For he would haue no ende of this worldly lyfe, he would haue his heauen here. Such felowes are not mete to say, Thy kyngdome come: for when they do, they pray against them selues. Therfore none can say this petition, but suche as be a werie of this worlde. Such faithfull folke woulde haue hym to come speedily, and make an ende of their miseries. It is with the Christians lyke as it is in a realme, where there is a confusion, and no good order, those whiche are good, woulde fayne haue a parliament. For than they thinke it shalbe better with them, they

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

trust

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

A parlia
 meut thac
 vvil reme
 die all mas
 ters.



The faith
 full and pe
 nitent sin
 ners make
 this petitiō
 from the
 botome of
 their hear
 tes.
 The more
 wicked the
 more lucky

God cur
 seth the
 vycked and
 yet they
 haue the
 best of
 god in
 this world.

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

One cauſe
why god
geueth the
bleſſinges
of this
vworld to
the vicked
Mar. 5:
Another
cauſe.

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

A thyrd
cauſe.

Gods iuge-
ment ſhall
be rightu-
ous.

Now you haue hearde the cauſes, wherfoze god ſuffereth
the wicked to inioy his gyftes. But I would will and de-
ſire you moſte heartely for goddes ſake, to conſyder that the
iudgement of **G O D** at the latter daye ſhal bee ryghte, ac-
cordyng vnto iuſtice. It will then appeare who hath bene
good or badde. And thys is the onely conſoꝛte of all chri-
ſtians

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

The com-
 forte of all
 christians .

Antichrist
 is alreadye
 knowen in
 all the
 worlde.

The tyme
 of the
 worlde.

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

penit

penitens superueniet illis interitus, than they shalbe sodenlye taken and perishe, lyke as Diues epulo, that ryche glutton dyd: He ate and dranke, he builded a new barn, for the olde was to little for hym. Than he sayde to hymselfe. Powe my soule, Powe be mery and take thy pleasure: for thou haste riches inoughe for many yeares. But what sayde God: what sayde he: Stulte, hac no ste. Thou foole, this nighte they wyll fetch the soule from thee: whose shall those riches bee then, whiche thou haste heaped vpp: And so shall all those bee taken and trapped lyke this epulo, whiche will not make redy, whiche refuse the warnynges of God: they shalbe taken so sodenlye to their euerlastyng woo. For Scripture geueth warnyng vnto euery one, sayeng: Sicut in diebus Noeh. &c. Like as in the days of Noeh, they will ate and drynke, and marye. **cc.** To ate and to drynke, and marye is godlye and lawfull: but to do it otherwise then god hath commaunded, it is wicked and damnable. To ate without thanksgewyng, or to ate either mans fleshe, or to playe the glutton, moze than suffileth nature, this is wycked. Item to marye vppon other respectes then god hath appointed & expessed in his molle holy lawes, is wicked and damnable. **Cl**s Honorabile coniugium inter omnes, Marriage is honozable amongest all men, but to marye for wantonnes sake that is wycked. **V**iderunt filii Dei filii as hominu, The sonnes of God saue the daughters of men, This did Noeh rebuke in his time, but they laughed at it: he prepared the arke, and wente into it: at the lengthe the floude fell vppon theyr heades. **S**icut in diebus Loth. As in the days of Loth, **W**hat did they: **I**ngressus es aduena. Thou art come hither a stranger, regardyng nothyng gods word which was shewed vnto them thorough that good man Loth, they were wicked, whoymongers, drunkardes, couetouse persons. But what foloweth: **W**hat foloweth (I saye:) consyder the ende. The fyre from heauen fell vpon them sodenly and consumed them al. **A**t nos non sum⁹ in tenebris: we be not in darknes, we haue the woide of god, we know what is his wyll. Therfore lett vs watche, for he wil come like a thefe in the night, happy are we if he shall fynde vs watchyng.

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

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

The last dai
shalbe like
the day of
Noah.

He eateth
other mens
flesch that
opresse o
ther mento
maintaine
his ovne
delicious
diet.

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

Ve are not
in darknes.

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

The effect of this petition.

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

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

God vwill helpe vvhc we call.

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



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

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

Merites
mongers.

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

To knowe
oure selues
is the first.
And vwhat
vve shal do
the second.

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

Paule gaue
ll the
praise to
God.

Secondarely he sheweth vs what we shall doe, namelye, call vpon god oure heauenly father that he wyl helpe vs, that we may be able to doe his wyll. For of oure owne selues we are not able to doe any thing acceptable vnto hym. And this is a good doctryne whyche admonisheth vs to geue all praise vnto God, and not to ascribe it to our owne selues. For so dydde

saincte Paule when he sayde, omnia possum in eo qui confortat me. I am able to doe all thynges that pertayne to Gods honour and gloype, thorough hym that strengthneth me, he sayde not, thorough myne owne self: but thorough **GOD** whyche helpeth me. And here appeareth the ryght humilia- tion, and lowlynes, whyche oure sauour teacheth vs in this petition. For he woulde haue vs to know our owne impossibilitye and vnableness to doe any thyng. And than agayn he woulde haue vs to call for ayde and helpe to God, therfore he teacheth vs to say, Adueniat regnum tuum, Thy kyngdome come. So that though we bee not able thorough oure owne selues to do any thyng, yet whan we call vpon hym, he wyll helpe. For Christ knewe his fathers wyll and louing affecti- ons towardes vs: he knewe that he woulde helpe vs. For he was a perfecte scholemaster, els he woulde not haue commaun- ded vs to praye: Fiat voluntas tua. Thy wyll bee done. Here we must vnderstand that the wyll of god is to bee considered after two sortes. First, as it is omnipotent, vnsercheable, and that can not be knowen vnto vs. Nowe we do not praye that his wyll so considered be done. For his wyll so considered is and euer shalbe fulfilled, though we would say nay to it. For

Gods vwill
mult be con-
sidered af-
ter two for
t. s.

nothing

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

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

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

A blessing of god.

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

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

The law of god must be our looking glasse.

saith

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

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

The vvaie
 to arise fro
 sinne.

The mea-
 ning of this
 petition.

We muste
 praye with
 the hearte.

Who they
 see that
 laugh God
 to scozne.

lippes onely, but not with their heartes. Almighty god hath reueled his will as concerning magistrates, how he wil haue them to be honoured and obeyed. They were utterly bent against it, he reueled this wil in many places of the scripture: but specially by s. Peter wher he saith, Subdite estote nimis, humane creature that is thus muche to say in effect, Bee ye subject to all the common lawes made by men of authoritie, by the kinges maicstie and his most honorable counceyl, or by a common parliament, be subiecte vnto them, obey them saith god. And here is but one exception, that is, againste god. When lawes are made againste God and his woordes, then I oughte moze to obey god then man. Then I maye refuse to obey, with a good conscience: yet for all that I may not rise by againste the magistrates, nor make any bypote. For if I do so I tyme damnabyle: I woulde be content to suffer whatsoeuer god shall laye vppon me, yet I maye not obey their wicked lawes to do thent. Onely in suche a case, men maye refuse to obey, els in all the other matters we oughte to obey. What lawes soeuer they make as concernyng outwarde thinges we ought to obey, and in no wise to rebell, although they be neuer so hard, noisome and hurtfull: our duetye is to obey, & commit all the maters vnto god, not doutyng but y god will punish them when they do contrary to their office & calling. Therefore tary till god correct them, we may not take bypots to reforme them. For it is no part of our duetye. If the rebels (I say) had considered this, thinke you they wold haue preferred their own wil afoze gods wil: For doing as they did they praied againste theselues. But I thinke y ignorance was a great cause of it, truly I thinke if this had bene opened vnto the they wold neuer haue take such an enterpyse in had. and here we haue occasid to consider how much we be bounde vnto god y he openeth vnto vs his word so plainly, & techeth vs so truly, how we shuld behaue our selues towards y magistrates & their lawes: but so; al y I fear there be som of vs which litle regard their lawes & statutes, such despisers of magistrates when they pray, they praye agaynste themselves. Where be lawes made of dyete, howe we shall feede oure bodies, what meate we shall eat at all tymes; and thys lawe is made

The rebels were of this sorte, that laugh'd God to shorne.

There is no obedience against god

God vwill punish he princes.

Ignorance is the cause of rebelho

made

made in pollicy (as I suppose) for vitalles sake, that fish might
 be vttered as wel as other meate. Nowe as long as it goeth
 so in pollicye, we oughte to keepe it. Therfore all, excepte
 those that be dispensed with al, as sicke, impotent persons,
 women with chylde, or olde folkes, or licensed persons, all the
 reste oughte to liue in an ordinary obedience to those lawes,
 and not doe agaynste the same in any wyse. There bee lawes
 made of apparell how we shall couer our nature. Is there not
 many which goe otherwyse then god and the magistrates com-
 maunde them to go: There is made a lawe for gaming, how
 we shall recreate oure bodie: (For we must haue some recre-
 ation because of the weakenes of oure nature.) In that lawe
 we be inhibited cardyng, dicyng, tablyng, and boulyng, and
 such manner of games, which are expressed in the same acte:
 you may reade it, and you ought to reade it, and to know the
 acts. For how can you kepe them when you know them not,
 euerye saythfull subiecte will not disdayne to reade the actes
 and the kynges maiesties procedynges, so that he may know
 what is allowed or forbidden in the same actes. And I my self
 rede the actes, for it is mete so for vs to do. Now agayne this
 is a greate matter that God is so kynde towarde vs, that he
 disdayneth not to reuele his will, what order we shall kepe in
 our dyet, in our refreshing and garments. Therfore it is most
 mete for vs to liue in subiection, and not to prefer oure owne
 wyll before gods wyll. For when I doe stubburnely against
 those acts set out by our natural kyng and his most honorable
 counsellors, than I prefer my wyll afore Goddes will, and so
 sinne damnably. These thynges oughte well to be noted: for
 it is not a trifling matter, there hangeth damnation or salua-
 tion vpon it. Therfore (as I sayde before) it is good to know
 the lawes, and I call him a good man, and her a good womā
 that are contente to be ruled by the lawes, and so declare their
 subiection and obedience vnto G O D and the magistrates.
 There be some men that saye, when the kynges maiesty him
 selfe commaundeth me to do so, then I wyll do it, not afore,
 this is a wycked sayeng, and damnably. For we maye not be
 excused. Scripture is playne in it, and the wech vs that we
 oughte to obey his officers hauyng authoritie from the king,

Abstinē: |
 from flesh.

A law for
 apparell.

A law for
 gaming.

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

Stubburnly
 to doe a
 gainst poli-
 tical liuē:
 is to doe a
 gainst gods
 will.

Suche as
 an authori-
 tie vnder

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

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

The offices
 of magistra-
 tes.

Lette Ma-
 gistrates
 marke this

The mou-
 the of the
 aduersaries
 muste bee
 stopp.

Vicked do
ers woulde
stop prea
chers mou
thes.

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

Learn to
stoppe the
preachers
mouthe.

Mankynde
is gods lief
tenant vp
pon earthe.

mentes

mentes: with which so doyng they lost the fauour of god, and theyr dignities: and so the deuill thozough his false lyes substituted himselfe as an vsurper or conquerour: and so he is a possessor, non per fas, sed nefas, not lawfully, but wrongfully. Though he did say to our sauour shewyng him all the kingdomes of the world, Quicunq; volo do illa, I may giue them to whom soeuer I will. He lyeth falsely, god will destroy him at the length for al his suttelties and lyes, they shall not saue him. Yet for all that, he is a great ruler. For this is most certain and true, a great many noze do the will of the deuill, thā of god, whatsoeuer they babble with their mouthes, loke vpon their workes, and you shall fynde it so. For all proude persons, all ambitious persons, (which be cuer clymyng vp, and yet neuer bee well) all suche doe not the wyll of god, and therfore pertayne not to his kingdome: all yrefull rebellious persons, all quarrellers and wyanglers, all bloudshedders, doe the will of the deuill, and not goddes wyll. God sayeth: Mihi vindictam ego retribuam. I will auenge my selfe, whiche he dothe thozough the magistrate, and when the magistrate is slacke, he doth it himselfe. Howe those yrefull malicious persons that hate their neighbors, they do not the wil of god, but of the deuill. Also these suttell, deceitful persons, which haue no conscience to defraude and beguile their neighbours, that care not for breaking their promises, noz are not ashamed to bitter false iware, they pertaine al to the deuill. Item these that wyll not make restitution of gooddes yll gotten, they serue the deuill: Scripture sayth: Qui peccat ex diabolo est. Whosoener sinneth is of the deuill, whiche is a very harde worde to be spoken of the holy ghoste, and a fearefull worde, able to withdraue vs from synne, if we had anye feare of god in oure heartes. Amongest those maye be noubryed all slouthfull persons, whiche wyll not trauayle for theyr luynges, they doo the wyll of the deuill. **G D D** byddeth vs to gette oure luyng with labour: they wyll not labour, but goe rather aboute a beggyng, and spoyle the verve pooze and nedye. Therefore suche valiaunt beggers are theues before **G D D**. Some of these valiaunt lubbars, when they came to my house I commened wyth them, burthenyng them wyth

The deuill
is an vsur-
per.

The deuill
lieth falsly.

The deuill
is a greaue
ruler, and
hath many
serue hym.

VWho so're
uēgeth his
owne quar-
rel doth the
vvil of the
diuell.

He that
vwill not
serue the
diuell must
restore thin-
ges vwrong-
fully gottē.
sturdy beg-
gars doe
serue the di-
uell.

The beg-
gers say
that they la-
bour.

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

Thenes say
that they la-
bour.

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

Drunkards
Lecherous
persons.

God hathe
fewe ser-
uauntes.

A Symili-
tude taken
of the Re-
bells.

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

vnitie and con corde: but when he cannot haue peace, by the reason of the deuyl, than he will haue the ſwoorde: that is to ſay, god loueth vnitie, he would haue vs all agree together: but becauſe of the wicked we cannot. Therfore he wyl rather haue vs to chuſe the ſwoorde, that is, to ſtrive and withſtande their wickednes, then to agree vnto them. And therfore thys doctrine is called a ſeditious doctrine: but who are thoſe rebelles: euen they them ſelues which call this doctrine ſeditious: they themſelues (I ſaye) are traitours againſt G. D. Therfore our ſauour ſceyng he can haue no peace with the wicked, he wyl haue vs rather to withſtande theyr wickedneſſe, and ſo bying them to reformation: and this is the cauſe wherfore he will haue his ſlocke ſegregated from the wicked.

Therfore let vs praye vnto god our heavenly father, Fiat voluntas tua, Thy wyl be doone. This is the prayer of all chriſtian people, whiche haue a wyl to doe goddes wyl: but thoſe impenitent ſinners whiche are not yet wery of their ſinnes, do neuer praye, for though they ſay the wordes, yet it is to no purpoſe, they ſaye them without vnderſtandyng, therefore it is but lylaboꝝ, it is no prayer, it is but the devils ſeruiſe. For a man maye ſerue the deuill with ſayeng the Pater noſter, when he ſayeth it wth a deſpiled mynde. Let vs therfore order our ſelues ſo that we maye ſaye it woꝝthely as it ought to be. Let vs laye away al wickednes and yll liuyng, ſo that we may ſay from the bottome of our heart. Our father which arte in heauen, Thy wyl be done. And ſo did Susanna that godly woman: So did lady Judith: So did Queene Eſther. So did all good ſainctes of god. And though this prayer was not made at that tyme, by the reaſon they were a great while aſoye Chriſtes comyng: yet they had this prayer in effecte. For they beleued in al mightye god: they beleued in Abrahames ſede, which was promiſed: which faith ſtoode them in as good ſtede, and they were as well ſaued thozough that ſame belief as we now thozough our belief. For it is no difference betweene their beleeſe and ours, but this: They beleued in Chriſt which was to come, and we beleue in Chriſt, which is come already. Now their beleeſe ſerued them as well as ours dothe vs. For at that time God required no further at their

They that call the goſpell ſeditious are traitors.
God wyl his ſlocke ſegregated from the wicked

The devil ſerued by ſaieng the pater noſter

The ſainctes before thys comyng of Chriſt vſed this petition.

The difference betweene the ſainctes faith and ours.

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

Susanna desired that gods will be done. God is euen true.

Judith seeketh to halowe the name of god and to his vwill. Peter forgoat his Pater noster.

In such wise did Judith whan she was pꝛouoked of Holofernes to do wickedly. She sought rather to sanctifye goddes name, to doe his will, then the wil of the deuill, therfoze God gaue her such a triūphant victoꝝy. So did queene Hester, whā Haman that wicked fellow had power ouer her: she comitted all the matter vnto god, with fastyng and prayer. But S. Peter what did he: Mary he forgate his Pater noster, foz whē there came but a foolishe wenche askyng him: arte not thou a Gallilean: art not thou one of this new learning: art not thou a gospeller: what did Peter: he was gone quite: he denied it, he forgate his Pater noster. Foz if he had had grace to consider that he ought rather to suffer death than to forsake his maister Christ, then he would haue said, Pater noster. Fiat voluntas tua. Our father, Thy vwill be done. I am redy to suffer foꝝ thy sake whā soeuer thou shalt lay vpon me. but he did not so he forgotte himselfe. What did our sautour: he turned backe and looked vpon him. Happy was Peter that our sautour looked

Christ looked on Peter.

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

Judas that falsse man that traitour, so; gotte this same petition, and remained so in his errour still to the ende. Surely he was a sorrowfull and a heauy man in so much that he made restitution. He was much better than a great many of vs be, which whan they haue iniuried and wronged poore men, will make no restitution. I tell you truth, Judas was much better than suchs felowes be. Pœnitentia ductus, sayth the text, but he lacked faith. And so betweene Peter and him, whicher wer both two sorrowfull mē, this was the difference. Peter had faith, Judas lacked it: yet he was exceeding sorrowfull for his wickednes, in so much that he went and hanged himself, therefore he forgate this petition. So likewise all voluntarie synners, all vnrepentant synners, none of them all sayth this petition as they ought to do: they say it not worthily nor profitably. For they haue no wyll to doo his will, they will is to do their owne will and pleasure. But aboue all things these questmongers had nede to take hede: so; there all thynges geth by othe. They had neede to saye: Our father, thy wyll be doone. For they shalbe moued to doo this and that which is againste God. They muste iudge by their othe, according to conscience, guiltie or not guiltie. Whan he is guiltie, in what case are those which say, not guiltie? Scripture doothe shewe what a thing it is, whan a man is a malefactor, and the questmongers iustifie hym, and pronounce him not guiltie, saying: Et qui iustificat impium, & qui condemnat iustum, ambo abominabiles coram domino, He that iustificieth the wicked, and he that condemneth the iust man, they are both abominable before the lord. Who is abominable: he that doth not the will of god, the wil of god is, that the wicked shold be punished. I my self did ones know where there was a mā slain of an other man in an anger, it was done openly, the man queller was take & put in prison. Sute was made to the questmongers (so; it was a riche man that had done the act.) At the length euery man had a crowne for his good will: and so this open mankiller was pronounced not guiltie. Lo, they solde their soules vnto the deuil for. v. shillings. For which soules Christ suffred deeth. And I dare pronounce except they amē &

Judas forgate this same petition.

Judas was better then some that now liue.

The difference betwene Peter and Judas.

Questmongers must marke this.

Marke this historic.

A dosen soules for v. shillings a peece.

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

To lose life
is to find it.

Joab looked
thozough his
syngers.

Chaplaynes
about the
king.

A meane
vvheryn ma
gistrates
may kepe
themselues
in estimatiō

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

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

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

The good preacher must strike with his sword.

Chaplaines will not do their duties,

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

Chaplains winke.

Esay is a plain fellow.

Esay perceiued things amisse.

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

The hunger that preachers shold haue.

Christ had mēney.

The cause why Christ talked with the woman alone.

Rash iudgement.

Christes meate is to do his fathers will.

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

A lesson for
priestes.

Our lady
was
a litle pricked
with
vaine glory

He that
doth gods
will is
Christes
mother

Mary was
saued
because
she
beleued
in
Christ.

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

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

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

Willfull
ignorance
excuseth
not

The very
ignorant
is
not excused

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

Despisers
of goddes
woꝛde.

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

Two ma-
ner of hea-
uens.

The mea-
ning of this
petition.

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

Joab dydde
naughtie in
obeyng to
do that the
kyng com-
maunded.

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

An exāple
to be folo-
wed of all
men.

maun-

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

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

An exāple
for kings to
tolou.

Another ex
ample for
kings to fo
lou.

4. Re. 19.

Job. 9.

The corpo
rall heauē
doth gods
commande
ment.

No: hynge
disobeyeth
god sauyng
onely man:

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

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

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

God heareth not impenitente synners.

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

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

Vve shold praye for those thynge that be lackynge.

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

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

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

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

Bread doth
signifie all
maner susti
nanc.

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

Gods name
can not bee
sanctified
except prea
ching be
maintained

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

Sanctifying.

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

The meaning of this petitions.

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

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

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

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

Good men
cannot
lacke no sorrow
and no rebellies.

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

God respecteth no persons.
The education of children.

Religious houses are not pulled downe.

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

True Religion.

via, cuius tamen postremum iter est ad mortem, There is a way, whiche waie seemed to men to bee good, whose ende is eternal perdition. Whan the ende is naught, all is naught. So were these monkes houses, these religious houses. There were many people, specially wydsowes, which would geue ouer housekeppng, and goe to suche houses, whan thei might haue doone muche good in mainteynyng of seruauntes, and releuyng of pooze people, but they went their wayes. That a madnesse was that: Agayne, holwe muche cause wee haue to thanke G O D, that we knowe what is trewe religion, that G O D hath reueled vnto vs the deceyptfulnesse of those monkes, whyche hadde a goodly shewe befoze the woelde of great holynesse, but they were naughte within. Therefore Scripture sayeth, Quod excelsum est hominibus, abhominabile est coram Deo, That whiche is hyghly esteemed befoze men, is abhominable befoze G O D. Therefore that man and woman that lyue in the feare of God, are muc he better than their houses were.

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

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

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

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

S. Anthony perceiuing that, came to knowledge of himself, and layd away all pride and presumption. By this ensample you may learne that honest conuersation and godly liuing is much regarded before god, in so much that this poore cobbler, doynge his duety diligently was made **S.** Anthonies fellow. So it appeareth that we bee not destituted of religious houses: those which apply their busines vprightly and here goddes worde, they shalbe **S.** Anthonies felawes, that is to say, they shalbe numbred amongst the childeyn of god.

Such scho-
lers hoases
bereligious
hoases.

Man and
wife praye
one for an
other.

Som aboue
no single
lyfe.

God vvyll
iudge adul-
terers and
vvhore ke-
pers.

Lonelyfe is
better than
marriage.

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

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

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

F. iiii.

maisters

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

Vve praye
for trusty
and true ser-
uantes.

Seruantes
must bee ou-
erseene.

The maisters
eie maketh
the horse
fatte.

maisters eye: not meaning that the horse should bee fed with his maisters cie, but that the maister should ouerseer the horse & take hede to the horse keper, that y^e horse might be wel fed. For whan a man rideth by the way and comueth to his Inne and giueth vnto the hostler his horse to walke, and so he himselfe sitteth at table and maketh good chere & forgetteth his horse, the hostler cometh and saith, Sye how much bread shall I geue vnto your horse? he saith geue him ii. d. I warrant you this horse shall neuer be fat. Therefore a man should not saye to the hostler, go geue him: but he shoulde see himselfe that the horse haue it. In likemanner those that haue seruants must not only commaund them what they shall do, but they must see that it be done: they muste bee present, or els it shall neuer be doone. One other man asked that same philosopher this question saying: What dounge is it that maketh a mas lande most fruitefull in byingyng forth much corne? Harry, said he, Vestigia domini, the owners footsteps: not meaning that the maister should come and walke vpp and downe and treade the ground, but he would haue hym to come and ouersee the seruantes tilling of the grounde, commaunding them to do it diligently, and so to loke himself vpon their worke: this shall be the best dounge (sayeth the philosopher.) Therefore neuer trust seruantes except you may be assured of their diligence: For I tell you truly, I canne come no where but I heare maisters complainyng of their seruants. I thinke verely they feare not God, they consider not their duties. Wel I will burthen them with this one terte of Scripture, and than go forward in my matters, the prophet Jeremy saith. *Maledictus qui facit opus domini negligenter*, an other translation hath fraudulenter but it is one in effect. Cursed be he saith the prophet Jeremy that doth the worke of the lord negligently or fraudulently take which you wil. It is no light matter that god pronounceth them to be cursed. But what is cursed: what is it: Cursed is as much to say as it shall not go wel with them, they shall haue no lucke, my face shall be against them. Is not this a great thyng? Truly consider it as you lyst, but it is no light matter to be cursed of God, which ruleth heauen and earth. And though the prophete

The foote
steps of the
owner do
dounge the
lande,

Jer. 48
Negligenter
uantes are
cursed of
god.

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

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

¶.iii.

sende

Seruauntes
serue the
lord Christe.

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

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

This petiti-
on inclu-
de:h maay.

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

We praye also for wholesome ayre. Item we praye for seasonable weather, whan we haue to muche rayne we praye for fayre weather: agayne when we lack rayne we pray that god wil send rayne. And in that praier we pray for our cattel, that god wil pꝛeserue thē to our vse, from al diseases: for without cattell we can not liue, we can not till the ground noꝝ haue meate, therefore we include them in oure praier to.

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

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

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

Here wee
leasne that
we are beg-
gers.

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

1. Cor 4.

The riche
mā is a beg-
ger before
Gōd.

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

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

Prover 10
Geds blessing
maketh
riche.

No manne
may saye this
is myne
owne to do
doe with it
what I will

Poore mē's
prayers held
rich men to
goodes.

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

The riche
manis gods
treasuꝛer.

God ſeeth
the pooꝛe to
the ryche,

Many ſay
they loue
god.

This petition
is gods ſtoꝛe
houſe.

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

A remedy
agaynst
wicked
careful
nes.

God promi-
seth to fede
vs daily.

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

*

els.

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

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

An other
countreye
deceit.

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

The gaires
that he shal
haue that
fell euyl for
good

I could

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

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

God wold
haue vs to
com to him
for all thin
gs.

Note what is Our, namelye that one prayeth for; an other and that this storehouse is common vnto all men.

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

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

The mynd
of some le
ned men.

But you muste not take my sayynges after suche soꝛte as though you should do nothyng but sit and praye: and yet you should haue your dinner and supper made redy for you. No not so, but you must labour, you must do the woꝛke of your vocation

The vwaye
to be sure
of lyuinge.

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

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

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

Mat. 5
Outward
thinges
shew not

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

who are in
Gods fa-
uour.

1. Cor. 3.

What they
be that com
not to gods
storehouse.

God ha-
teth almes
of misgouē
goods.

Restitution
in effect, or
affect.

good gotten w^ogfully and vnlawfully. For vnlawful good ought to be restozed agayne: without restitution loke not for saluation. Also this is a true sent^{ce} v^led of s. Augustin. Non remittitur peccatum, nisi restitatur ablatum, Robbery, falsehode, or otherwise yll. gotten goodes, can not be forgiuen of god, except it be restozed agayn. Zacheus that good publican that comon officer, he gaue a good ensample vnto al byrbers and extozioners, I would they all would solowe his ensample, he exercised not open robbery; he killed no man by the waye; but with craftes and subtelties he deceiued the pooze. When the pooze men came to him, he bad them to come agayne an other daye, and so delayed the time, til at the length he lueried pooze men, & so gate sonse what of them. Suche felowes are now in our time very good chepe: but thei wil not learne the second lesson. They haue red the first lesson, how Zache was a by betaker, but they will not reade the seconde, they saye A. but they wyll not saye B. What is the seconde lesson? Si quem defraudau reddam quadruplum. If I haue deceiued any man, I wil restoze it foure fold. But we maye argue that they be not suche felowes as Zache was, so; we here nothyng of restitution, they lacke right repentance. It is a wonderful thing to see y^e chrysten people wil liue in such an estate, wherein they knowe thei selues to be damned: so; whā they go to bed, they go in the name of the deuyll. In summa, whatso euer they do, they do it in his name, because they be out of the fauour of god. God loueth theim not: therefore (I say) it is to be lamented, that we here nothyng of restitution. S. Paule sayeth. Qui furabatur non amplius furetur, he that steale, let him steale no more. which wordes teache vs, that he which hath stolne or deceiued, and keepest it, he is a strange thefe, so long till he restoze againt the thung taken, and shall looke for no remission of his synes at gods hande, till he hath restozed againe suche goodes.

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

Zache is an
 exaple for
 all briers
 to solowe.

Briers vvil
 not reade
 the second
 lesson.

Briers go
 to bedde in
 the denyls
 name.

It is not e
 nough to
 be forie.

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

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

Vsurpers of
 gods gifts.

There is pro-
 priety in
 thinges.

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

1 Ioh. 3.

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

Ananias
and Saphi
ra his wife

that that they had, & spent the money amongest such poore
which were newly made christians. Amongst other whiche
sold their goods, there was one Ananias & Zaphira his wife
two very suttle persons: they besit and sold their good to, but
thei plaid a wise part, they wold not stād in danger of the lo-
sing of al their goodes: Therfore thei agreed together, & toke
the one part fro the money, & laid it vp: with thother part thei
came to Peter, affirming that to bee the whole money. For
they thought in their heartes like as al vnfaithful men doo.
We can not tell how long this religion shal abide: it is good
to be wise, & kepe somewhat in stozz, what soeuer shal happē.
Now Peter knowing by the holy ghost their falschoode, first
slew him with one word, and after her too: which in dede is a
feareful ensample, wherby we shold be monished to beware
of lies and falschode. For though god punish the not by and
by as he did this Ananias, yet he shall fynde thee, surely he
will not forget the. Therfore lerne here to take hede of fals-
hod and beware of lies. For this Ananias, this wilful Ana-
nias I say, because of this wilfull lie, went to hell with his
wife: and there shalbe punished wold without ende. Whers
you see what a greuous thynge it is to make a lye: This A-
nanias neded not to sell his landes, he had nō such cōmande-
ment: but seyng he did so, & then came and brought but halfe
the pryce, making a p̄tence as though he had brought all,
for that he was punished so greuously. ¶ What lyes ar made
now adays in England here and there in the markets, truly
it is a pitifull thing that we nothyng consider it. This one
ensample of Ananias and Saphira, their punishment is a-
ble to condēn the whole world. You haue hard now how mē
had things in cōmon in y first church: but s. Paul he teacheth
vs how things ought to be in cōmon amidgest vs: saying, Si-
cis necessitatibus sanctorū comunicātes, help the necessity
of those which be poore. Dure good is not so ours, that vs
may do with it what vs listeth, but we ought to distribute it
vnto them which haue neede. No man (as I told you before)
ought to take away my good from me: but I ought to distri-
bate y that I may spare, and helpe the poore wal. Cōmuni-
cātes necessitatibus saith s. Paul: distribute the vnto y poore
let the lacke nothing, but help them with such things as you

It is good
to be wise.

Lerne to
beware of
falschod.

Ananias
was puni-
shed for his
lye.

We maye
not dooe
what wee
list with
our goodes

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

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

He that hath much shall auerue for much.

Lubbers that vylle not labor.

We muste labour that we maye haue wherwith to relieue the poore.

Couetouse menne are like vnto Cain.

Geue geue is a meruailous doctrine to the couetouse man.

No man cometh to pouertie by helping the poore.

Geuing is gainyng, if we geue as we hold.

Loth, was a large geuer

Abraham was a liberal man also.

We can not avay with this worde geue.

Who the bee that regard their childerne more than god

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

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

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

Godly and
lafull vsu-
rye.

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

No good ar-
gument be-
fore god.

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

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

A lesse for
riche men.

The masse
is the deuils
doctrine.

Stonie and
flintie hertes.

A good fi
miltude.

Seare anye
riche man
will beleue
this.

... care

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

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

God heard Elias praier

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



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

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

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

It is a great thing to vnderstand the lordes praier.

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

The best of vs is but a begger.

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

Euery man helpeth to get others lyuynge.

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

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

How men haue proprietie in things.

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

haue

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

Remitte, who is in this world which hath not nede to say, Lord forgeue me: for ma liuing, nor neuer was: nor shalbe, (our sauioz only excepted) he was agn^o immaculat^o, an vnde filed labe. I remeber a verse which I lerned almost 4c. yeres ago, which is this, *Sæpe precor mortē, mortemq; deprecor idem*. I pray many times for deeth to come: and again I pray that he shall not com. This verse put diuersitie in *Precor* and *deprecor*. *Precor*, is when I wold faine haue a thing, *depre-*

Princes companions of theues.

Few folow Zachee in this point.

Restitution is allowed of all writers.

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

we pray to
bee deliue
red frome
them.

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

Our good
nes standeth
in gods
goodnes.

Why god
hideth from
vs our laste
day.

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

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

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

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

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

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

There

An admonition to curates.

A man can not shoꝛte his life by well doing

We sue foꝛ a pardon.

They that neuer sinned dwell no where.

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

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

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

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

The vway
to come to
redemptio.

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

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

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

Scholesar
neglected.

Faith com-
meth by
preaching.

Psal. 142.

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

that trespass against vs. What meaneth this: In dede it soundeth after the words, as though we myght or should merite remission of our synnes with our forgiuing: as for an example. That man hath done vnto me a foule turne, he hath wronged me: at the length he acknowledgeth his solye, and cometh to me, and desyret me to forgiue him; I forgiue hym. Do I now in forgiuing my neighbour his synnes whiche he hath done against me, do I (I say) deserue or merite at gods hande forgiuenes of my owne synnes: No, no, god forbid: for yf this shold bee so, the same wel Christe, it taketh him cleane away, it diminisheth his honoz, and it is very treason wrought againste Christ. This hath bene in tymes passe taught openly in the pulpets, & in the scholes but it was very treason againste Christ, for in him onely, and in nothyng els, neither in heauen nor in earthe, is our remission: vnto hym onely pertayneth thys honoz. For remission of synnes, wherein consisteth euerlasting lfe, is such a treasure, that passeth all mens doynges, it must not be our merites that shal serue but his: he is our comfot, it is the maiesty of Christe and his bloudshedding that cleanseth vs from our synnes. Therfore whosoever is mynded contrarie vnto this he robbeth Christ of his maiesty: Factus est reus lesa maiestatis, and so casteth himself into euerlastyng dager: For though the workes whiche we do be good outwardly, and god be pleased wth them, yet they be not perfect, for we beleue vnperfectly we loue vnperfectly, we suffer vnperfectly not as we ought to do, & so all thynges that we do are done imperfectly. But our saviour, he hath so remedied the matter, and taken away oure vnperfectnes so, that they be counted nowe before God moste perfecte and holy, not for our owne sake, but for his sake: and though they be not perfect, yet they be taken for perfect: And so we come to perfectnes by hym. So you see as touching our saluacion we must not go to working, to thinke to get euerlasting lyfe with oure owne doynges. No, this were to denye Christe. Saluacion, and remission of synnes, is his gifte, his owne and free gifte. As touchyng oure good woorkes whiche we doo, G O D wyll rewarde them in heauen, but they canne not gette heauen. Therfore lette euery man do well,

for

Our forgiuing other deserueth not forgiuenesse at Gods hande Treason againste Christ.

Oure doynges are all vnperfect.

We come to perfectnesse by Christ.

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

What shall we learne nowe by this addision, where we saye. As we fozgeue theym that trespasse againste vs, I tell you this addision is putte vnto it, not without greate cause, foz our sauioz beynge a wise and perfect scholemaster would speake no woordes in bayne. This addicion is putte vnto it, as to bee a certayne and sure token vnto vs, whether we haue the true faith in our heartes o2 no. Foz faith, the righte faithe I saye, consisteth not in the knowledge of the scoles, to beleue the scoles wrytten in the new and olde testamēt, that is not the lyuely faith, whiche bzingeth saluation with her. Foz the deuill himselfe beleueth the scoles, and yet is and shalbe damned world without end. Therfoze we must haue the right faith, the liuely faith, the faith that bzingeth saluation, whiche consisteth in beleuing that Chyriste died foz my synnes sake. With suche a faith I draw him vnto me, with all his benefites. I must not stande in generalities, as to beleue y Chyriste suffered vnder Poncius Pilate, but I must beleue that that was done foz my sake, to redeme with his passion my synnes, and al theyz which beleue and trust in him, yf I beleue so, then I shall not be deceiued. But this faith is a harde thing to be had, and many a man thinketh himselfe to haue that faith, when he hath nothing lesse. Therfoze I wyll tell you how you shall proue whether you haue y righte faithe o2 no, lest you be deceiued with a phantasye of faith, as many be, therfoze proue thy selfe on this wise, here is a mā which hath done me wōdg hath takē away my liuing o2 my good name, he hath slaudred me, o2 other wise hurt me. Powe at the lengthe he commeth vnto me, and acknowlegeth his fautes and trespasses, & desireth me to fozgeue him: if I now seele my selfe redye & wylling to fozgeue hym fro y bottome of my heart, al thynges that he hath done against me, then I may be assured that I haue y lyuely faith: yea, I may be assured y god will fozgeue me my synnes foz Chyriste his sonnes sake: but whā my neighboz cometh vnto me confessing his soly, & desiring fozgeuenes: if I thā be surdy and proude

Chyriste
wold speake
no wordes
in vaine.

The direll
belenech
the hyllories.

The true
beleue.

Learne to
knowe a
liuely faith

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

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

The more
godly the
sooner flaudred

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

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

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

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

Mat. 18.

A naughty
saying.Christ must
sauffye
Only

Mat. 5.

Reconcilia
tion must
first be had

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

Pouerge
uen to the
minister.

The absol
tion that
Larynet
might giue

The maner
of binding

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

Man is not bounde to forgive the impenitent

Here I have occasion to speake agaynst the Novatians, whiche denye remission of synnes: theyr opinion is, that he whiche cometh once to Christ, and hath receiued the holy ghoost, and after that, synneth agayne, he shall never come to Christ agayne, his synnes shall never bee forgiven hym: whiche opinion is moste erroneous and wycked: yea and cleane agaynst the Scripture. For if it should be so, there should no body be saved: for there is no man but he synneth daylye. I told you howe you shoulde vnderstande those two places of Scripture, which seeme to bee verye harde. Non est sacrificium. &c. As concerning the sin against the holy ghoost we cannot iudge afozehad, but after I knowe now if Judas had sinned against the holy ghoost, also Peter, Pharao, & one Fraciscus Spera, which man had forsake popery, & done very boldly in gods quarrel: at the length he was complained of, the holy ghoost moued him in his hart to stick vnto it, & not to forsake gods word: the contrary to that admonition of the holy ghoost

The Novatians opinion.

A remedy
for the sin
against the
holy ghost.

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

Some leaue
out this pe-
tition.

The cause
why god
punisheth
repentant
sinners.

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

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

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

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

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



Lne nos inducas in tentationē, sed libera nos à malo. In the petition afoze where we say, Forgiue vs our trespasses: there we fetch remedies for sinnes past, for we muste needes haue forgeuenes, we can not remedy the matter of oure selues, our synnes muste be remedied by pardon, by remission: other rightuoulnes we haue not. but forgeuyng of our vnrigh-
tousnes, our goodnes standeth in forgeuing of our ylnes. All mankynd must crye, Pardon, and acknowledge themselves to be sinners, except our sauiour, which was cleane withoute spot of sinne. Therfoze whā we feele our sinnes, we must wth a penitēt heart resort hither & say: Our father which art in heuē forgiue vs our trespasses as we forgiue them that trespas against vs. Mark wel this addition (as we forgiue them y^o tres-
passe)

Al man-
kynd must
crye pardō.

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

The storehouse of remission.

And though we be risen neuer so well, yet when we fall again, when we sinne again, what remedy than: What auaileth it me to be risen once, and fall by & by into the self same sinne againe: which is a renouation of the other sinnes. For whosoever hath done wickedly an act against god, & afterward is soyy for it, crieth god mercy, & so cometh to forgiveness of the same sinne, but by & by willingly & wittingly doth the self same sin again: he renouateth by so doyng al those sinnes which befoze times were forgiven him. Which thing appeareth by the lord that toke rekening of his seruante, it here he found one which ought him a great summe of money, the lord pittied him and remitted him al the detts. Now that same man afterward shewed himself vnto thankfull & wicked, therefore the lord called him, and caste him into prison, there to lye till he had paid the vttermoost farthing, notwithstanding that he had forgiven him afore. &c.

He that returneth to sin loseth his former forgiveness

So we see that the gyltines of the former sinnes turne againe, when we do the same synnes again. Being then that it is so dangerous a thing to fall into sinne againe, than we had nede to haue some remedy, some helpe, that we might auoid sinne, and not fall therto again. Therefore here soloweth this petition, Leade vs not into temptation.

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

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

The diuell
is ancient.A simili-
tude.

Richesse.

Psal. 62.

Pouertrie.

Honour. Further when a man is in honoꝛ and digni⁹, and in great estimation, this serpent slepeth not, but is ready to geue him an ouerthrow. For though honoꝛ be good vnto the whiche come laudfully by it, & though it be a gift of god, yet the deuyll wyll moue y^e that mans heart, which hath honour, to abuse his honoꝛ, so; he wil make him lofty, and high mynded, and fell his hearte full of ambitious, so that he shall haue a desyre euer to come higher and higher: and all those whiche will withstand him, they shall be hated, or y^e intreated at his hand: and at the length he shall be so poisoned wth this ambition, y^e he shall forget all humani⁹ and godli⁹nes, & consequently fall in the feareful handes of god, such a felow is the deuyll that old doctour.

The deuill is an olde doctour. If it cometh to passe that a man fall into open ignominie and shame, so that he shall bee nothyng regarded before the woꝛlde: then the deuyll is at hande, mouing and styrreing his heart to y^ekesomnes, and at the length to desperation.

You. he. If he be yong and lusty, the deuyll wil put in his heart, & say to him: What: thou art in thy floures man, take thy pleasure, make mery with thy companions, remember the old pꝛouerb yong saith, old deuils: which pꝛouerb in very dede is naught and deceitfull, and the deuills owne inuention, which woulde haue parentes negligent in byringing by their childꝛe in goodnes; he would rather see them to be brought by in plnes, and wickednes, therfoꝛe he found out such a pꝛouerb, to make the carelesse foꝛ their childꝛe. But (as I said afoꝛe) this pꝛouerbe is nought: so; looke commenly where childꝛe are brought by in wickednes, thei wil be wicked al their liues after: & therfoꝛe we may say thus, yong diuel, old diuel, yong saints, old saintes. Quo semel imbuta est recens seruabit odorem testa d. u.

Age. The erthen pot wil long sauoꝛ of that licoure that is first put into it. And here appereth how the deuyll can vse the youth of a yong man to his destruction, in exhorting him to folow y^e soude lustes of that age. Likewise when a man cometh to age, that olde serpent will not leaue him, but is euer styrreing him from one mischiese vnto thother, from one wickednes to another: & commonly he moueth olde folkes to auarice and

The deuill inspiration. covetousnes: so; then old folk wil commonly say, by y^e inspiration of the deuyll. Nowe it is time, so; me to lay by, to kepe in

More somewhat for me, y^e I may haue wherwth to liue whan I shall be a crippell: & so vnder this colour they set al they^r hartes & myndes onely vpon this worlde, forgetting their pooze neighbo^r, which god would haue relieued by them. But (as I tolde you befoze) this is the deuils inuention & suttelty, which blyndeth their eyes so, & withd^raweth their hearts so far from god that it is scant possible for some to be b^rought again: for they haue set al their hartes and phantasies in such wise vpon their goods, that they cannot suffer any body to occuppe their goods, nor they themselues vse it not: to the verifing of thys common sentence. Avarus caret quod habet, & que ac quod nō habet, the couetuous man lacketh as wel those thinges which he hath as those thinges which he hath not. Solikewise whan we be in helth, y^e deuil moueth vs to al wickednes & naughtiness: to hojedom, lechery, theft, and other horrible fautes, putting cleane out of our mynd the remembrance of god and his iudgementes, in so much that we forget that we shall dye.

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

Here by this petitio whā we say, Leade vs not into tēptation, we learne to know our owne impossibilitie and infirmitie, namely that we bee not able of our owne selues to withstand this great and mighty enemy the deuill. Therfoze here we resorte to god, desyzyng him to helpe and defend vs, whose power passeth the strength of the deuill. So it appeareth y^e this is a most needefull petition, for whan the deuyl is

The cōmō
d. tie of couetousnes.
Health.

Sicknesse.

The deuill
is able to
make wea
pons of
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This peti
tio is most
needefull.

buse

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

We cā not
 be without
 synne.

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

A good
morayng
prayer.

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

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

Tentatiōs
declare
gods fauour.

James. i.

The roote
of mischief

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

Learn a-
gainst who
we should
fight.

Here you may perceiue who are those whiche loue **GOD**,
namely they that fight against temptations and assaultes of
the deuill. For this life is a warfare, as **S. Job** saith, *Militia
est vita hominis super terram*, The life of man is but a war-
fare: not that we should fight and bzaule one with an other.
So not so, but we should fight against these Zebusytes that are
within vs. We may not fight one with an other, to auenge
our selues, and to satisfie our pꝛesulnes: but we should fight a-
gainst the yll motions which rise by in our hearts against the
lawe of God. Therfoze remembꝛe that our life is a warfare,
let vs be contented to be tempted. There be some whan they
fall into temptations, they be so yꝛkesom that they geue place
they wyll fight no moze. Agayn, there be some so wery, that
they ryd them selues out of this life, but this is not well done:
they doo not after saint James mynde, soz he saith: Blessed is
he that suffreth temptation, and taketh it paciētly. Now if he
be blessed that suffreth tentatiō, than it soloweth, that he that
curseth & murmureth against God, beyng tempted, that that
man is cursed in the syght of God, and so shall not enioy co-
ronam vitæ, euerlastyng lyfe.

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

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

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

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

An history
 of a bis hop

1. Cori. 10

VVe shall
neuer lack
temptati-
ons.

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

VWhat ten-
tation is.

Two ma-
ner of ten-
tations.

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

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

VVold god
this were
printed in
all mennes
heartes.

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

God and
the deuil
doo tempe
to diuers
endes.

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

tail.

The deuils
power is
nothing
without
gods per-
mission.

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

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

Our ene-
mies a. c
many.

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

Use the
sword of
the spirit.

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

The denil
 must be kil
 led.

Learne to
 heape coa
 les on thine
 enemies
 head.

He that re
 uengeth is
 ouercome.

When I was in Cambꝛidge, Maister George Staffoꝛde

Rom. 12.

An history
of a Londo
ner.

Do four
Colette
sho d have
benburned

The zeale
of a papist.

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

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

and

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

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

Accustoma-
ble sinners
are not
much temp-
ted.

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

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

The desires
of riches is
dangerous

1. Tim. 6.

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

Prover. 30

The roote
of all euill.

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

An exam-
ple.

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

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

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

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

To liue peacefully is dangerous

The lordes prayer is gods storehouse.

Note this reason, and be not effe ded at the that vse to ende the lords prayer so.

Math. 3.

vpou him with this prayer, in our Christes name: for he loveth Christ and all those which are in Christ, for so he saith: *Hic est filius meus dilectus in quo mihi bene complacitū est,* This is my welbeloued son, in whom I haue pleasure. Seeing then that god hath pleasure in him, he hath pleasure in y^e prayer that he hath made: & so when we say this praier in his name with a faithful penitent heart, it is not possible but he wil heare vs and graunt vs our requests. And truly it is the greatest comfort in the world, to talke with god, to call vpon him, in this praier, that Christ himself hath taught vs: for it taketh away the bitternes of all afflictions. Thoro^uo praier we receiue the holy ghost, which strengtⁿeth and comforteth vs at all tymes, in all trouble and perill.

Kinges are
but gods
deputies.

Quia tuum est regnum, & potentia, & gloria: For thynē is kingdome, the power, and the glorie. The kingdome of god is generall thoro^ughout al the world: Heauen and earth are vnder his dominion. As for the other kynges, they are kings in dede, but to godward they be but deputies, but officers: he only is the right king, vnto him onely must and shal all creatures in heauen and earth obey, and kneele befoze his maiestie. Therfoze haue ever this in your hearts, what troubles calamities so euer shal fal vpon you for gods words sake: if you be put in prisō, or lose your goods, euer say in your heartes, *Tuum est regnum,* Lord god thou only art ruler and gouernour, thou only canst and wil helpe and deliuer vs from al trouble, whan it pleaseth thee: for thou art the king to whō al things obey. For (as I said befoze) all thother kings reign by him, and thoro^ugh him, as scripture witnesseth: *per me*

Prouet. 8.

The sacrifice of the
masse.

reges regnant, thoro^ugh me kings rule. to say this prayer wth good faith and penitent heart, is a *sacrificium laudis,* a sacrifice of thankes geuing. We were wont to haue *sacrificium missæ,* the sacrifice of the masse, which was the most horrible blasphem^y, that could be deuised, for it was against the dignity of Christ, & his passio: but this sacrifice of thākelgeuing every one may make that calleth with a faithful heart, vpon god, in the name of Christ. Therfoze let vs at al times wthout intermission offer vnto god the sacrifice of thankesgeuing: & is to say, let vs at al times call vpon him, & glorisye his name in

in al our liuings: whā we go to bedward let vs cal vps him,
whan we rise, lette vs do likewise. Item whan we go to our
meate and drinke, let vs not go vnto it like swine and beastes:
but let vs remember god and be thankfull vnto him for al his
gifts. But aboue al things we must see, that we haue a peni-
tent heart, els it is to no purpose: for it is written: Nō est spe-
ciosa laus in ore peccatoris, god will not be praised of a wic-
ked man. Therefore let vs repent from the bottom of our har-
tes: let vs forsake al wickednes, so that we may say this pray-
er to the honoz of god, and our commodities. And as I tolde
you before, we may say this prayer whole, or by parts, accor-
ding as we shall see occasion. For when we see gods name
blasphemed, we may say: Our father, haled be thy name.
When we see the deuil rule, we may say, Our father, Thy
kingdom come: when we see the worlde inclyned to wicked-
nes, we may say, Our father, thy wil be done. Item whā we
lacke necessary thinges, either for our bodie or soules, we
may say: Our father which art in heauen, geue vs this daye
our dayly bread. Item whē I seele my sinnes, and they trou-
ble me, and greue me, than I may say: Our father which art
in heauen, forgive vs our trespasses.

Ecclesi. 13

VVe may
say this
prayer by
partes.

Finally whan we wil be preserved from all temptations,
that they shal not haue the victoꝝe ouer vs, nor that the de-
uil shal not deuoure vs, we may say: Our father which art in
heauen, leade vs not into temptation, but delyuer vs from
euill: for thine is the kingdom, the power, and gloꝝy, for e-
uer and euer, worlde without end. Amen.

Here endeth the sermons vpon the Lordes
prayer made by the right reuerend father in god, Mas-
ter Doctour Latymer, before the righte vertuous
and honorable Lady Katherine Duchesse of
Suffolke, at Gynnsorpe, the yere of
our Lord. 1552.

Excepta per me Augustinum Bernerum Heluetium.

A. iiii.

Certayn other Sermons prea-

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

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

The firste Sermon.



Math. 22.

Luce. 14.
Tvo para-
bles mea-
ning alone
thyng.

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

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

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

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

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

Things to be asked at gods hand.

DERELY beloued in the Lord, the gospell that is redde this day is a parable, a similitude, or comparifson. For our sauour compared the kynngdom of GOD vnto a man, that made a mariage for his sonne. And here was a mariage. At a mariage you knowe there is commonly great feastynges. Nowe you must know who was this feast maker, and who was his sonne, and to whom he was maried, and who were these that should be called, and who were the callers, howe they behaued them selues, and how the gesses behaued them selues towarde them that called them.

Now this mariage maker, or feast maker, is almighty god. Luke the Euangelist calleth him a man, saying: A certayne man ordeined a great sapper: he called him a mā, not that he was incarnate, or hath taken our fleshe vpon him, no not so, for you must vnderstand that there be thze persons in the deitie, God the father, god the sonne, and god the holy ghozt. And these thzee personnes decked the sonne with manhode: so that neither the father, neither the holy ghozt, toke fleshe vpon them, but onely the sonne: he toke our fleshe vpon him, taking it of the vyrgin Mary. But Luke called god the father a man, not because he toke fleshe vpon him, but onely compared him vnto a man, not y he wpll affirme him to be man. Who was he now that was maried: who was the bydegroome: Mary that was our sauour Iesus Christ, the second person in the deitie, the eternall sonne of god. who should be his spouse: to whom he was maried: Mary to his churche and congregation: for he woulde haue all the wozrde, to come vnto him, and to be maried vnto him: but we see by dayly experience, that the moste part refuse this office. But here is shewed the state of y church

Who was this mariage maker.

Only the sonne became man.

God is called a man but is not so. Christ is the bride-groome. The church is the bride

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

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

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

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

The history
of Atyages
and Harpa-
gus.

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

An ensam-
ple of cruel-
ty.

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

An ensample of a flatterer.

A signe of gods loue towards man.

Christes body and blood is eaten and dronken spiritually.

Christ.

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

whan

The spirituall eating of Christ is the right eating.

The lordes supper is not regarded.

Why the lordes supper was ordained.

we be both slouthfull and forgytfull.

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

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

For a reason a pece we should haue communicants inowe.

The cause why wee haue no mynde to com to the communion.

Men come to the communion of custome. Iohn .6. VWho so eateth Christes fleshe shall not perishe.

Death hath loste his sting.

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

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

Rom. 8.

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

Math 8.
A generall
proclamati-
on.

Nothing is
so horrible
as synne.

me to call you. And though he be the authoꝝ of the woꝝd: yet he will haue men to be called thꝛough his ministers to that woꝝd. Therfoꝛe let vs geue credite vnto the minister whan he speaketh gods woꝝde, y^e rather let vs credite God whan he speaketh by his ministers, and offreth vs remission of our finnes by his woꝝde. Foꝛ there is no sinne so great in this woꝝld, but it is pardonable as long as we be in this woꝝlde, & call foꝛ mercie: foꝛ here is the tyme of mercie, here we may com to foꝛgeuenes of our finnes. but if we ones die in sinne & wickednes, so that we be damned, let vs not looke foꝛ remission after wardes: foꝛ the state after this life is vchangeable: but as long as we be here, we may criē foꝛ mercie. Therfoꝛe let vs not dispaire, let vs amend our lues, and criē vnto god foꝛ foꝛgeuenes of our finnes: and than no doubt we shall obtain remission, if we call with a faithfull heart vpon him, foꝛ so he hath promised vnto vs in his most holy woꝝde.

The holy scripture maketh mention of a sinne agaynst the holy ghoſt, which sin can not be foꝛgeue neither in this woꝝld noꝛ in the woꝝld to com: And this maketh many mē vquiet in their heartes & consciences: foꝛ some there be which euer be afraid leaſt they haue comitted that same sinne agaynst the holy goſt, which is irremissible. Therfoꝛe som say, I cannot tel whether I haue sinned agaynst the holy ghoſte oꝛ not: if I haue comitted that sinne, I know I shall be damned. But I tel you what ye shall do, despaire not of the mercy of god, foꝛ it is sinne measurable. I can not denye but there is a sin agaynst the holy ghoſt which is irremissible, but we can not iudge of it afoꝛe hand, we can not tell which man hath comitted y^e sinne oꝛ not, as long as he is alyue: but whan he is ones gone, thā I can iudge whether he sinned agaynst the holy ghoſt oꝛ not. As now I can iudge that Peter, Saul, and Judas, and such like, that died in finnes and wickednes, didde committe this syn agaynst the holy ghoſt: foꝛ they were wicked & continued in their wickednes still to the very ende, they made an end in their wickednes: but we can not iudge whether one of vs sin this sinne agaynst the holy ghoſt oꝛ not: foꝛ though a man be wicked at this tinte, yet he may repent & leue his wickednes, & know, and so not commit that syn agaynst the holy ghoſt.

There is a
sin agaynst
the holy
ghoſtes

we can
not iudge
who ha-
h
sinned
agaynst the
holy ghoſt.

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

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

Chyriste
kneue the
heartes of
the phari-
seis.

Chyrist's pro-
mises are
generall.

Math. II.
Chyrist cal-
leth all vnto
him.

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

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

Sweete
meat. whā
haue saucy
saucy.

He that
wil come
to heauen
must bee
saucy.

¶ We must
denie our
selues.

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

¶ We must
leauē the
revenge
to god.

The crosse
callecth vs
to Christ.

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

The crosse
that men
lay vpon
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ues is not
Christes

layeth vppon me that iame is my crosse, whiche I oughte to take in good parte, as when I fall in pouertye, or in miseries, I oughte to be contente withall: whan my neighbour doth me wronge, taketh awaye my goods, robbeth me of my good name and fame, I shall beare it wyllinglye, consideringe that it is Goddes crosse, and that nothyng canne be doone agaynste me wythoute hys permission. There falleth neuer a sparrow to the grounde withoute his permission: yea not a heare falleth from oure heade withoute hys wyll. Seeving then that there is nothyng done wythoute hys wil, I oughte to beare this crosse whiche he layeth vppon me, wyllinglye withoute anye murmuringe or grudgyng.

Deus non
permittit
tantum
hæc fieri
sed censur
tuit.

But I praye you consider these woordes of Saunte Peter well: Humiliamini sub potenti manum Dei, Humble your selfe vnder the mightye hande of G O D. Here Saunte Peter signified vnto vs that G O D is a mighty G O D, which can take awaye the crosse from vs whan it semeth hym good yea and he canne sende patience in the myddes of all trouble and miseries.

Gods hãl
is mighty.

Saunte Paule that electe instrumente of God shewed a reason wherfoze G O D layeth afflictions vpon vs saying: Corripimur à domino ne cum mundo condemnemur, We are chastened of the Worde leaste we should be condemned wyth the worlde: for you see by daylye experience that the mosse parte of wycked menne are luckye in thys worlde: they beare the swynge, all thynges goeth after theyr myndes, for G O D letteth them haue theyr pleasures here. And therfoze there is a tonnon saynge, The moze wycked, the moze luckye: but they that pertayne to God, that shall inherite euerlastyng lyfe: they must goe to the potte, they muste suffer here accordyng to that scripture: Iudicium à domo Dei incipit, the iudgemente of god beginneth at the house of God: therfoze it commeth of the goodnes of god whan hee bee put to take the saufe of tribulation: for he doth it to a good end, namely that we should not be condemned wyth this wicked worlde: for these saufes are very good for vs, for they make vs moze hungry & lusty to come to Christ and fede vpon him. And truly when it goeth well wyth vs,

The cause
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Christ lai
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be his.
The more
vices
the more
lucky.

It is better to haue affliction than prosperitie.

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

Dauid saue to his meate

The deuill laboureth stil to make saue for vs.

Here it appeareth, that the deuyll studieth and seeketh the all maner of wayes to hurte vs, eyther in soule, or els in bodye: **B**ut for all that, lette vs not despaire, but rather lyste vp our heartes vnto **G**o**D**, despyng his healpe and comfozte, and no doubt whan we dooe so, he wyll healpe, he wyll eyther take awaye the calamities, or els mitigate theim, or at the lease wyse sende pacience into oure heartes, that we maye beare it wyllngly.

To comfort this, is comfortable.

The later course at this feast.

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

and

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

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

This marriage was made in paradise.

Abraham was biddē to this marriage.

John Baptiste pointed to this meate with his synger.

Math. xi.

the re-
ward that
they haue
which be
the callers
of the getts
Preachng
is a thank-
les occupa-
tion.

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

The excu-
ses that
such vse to
make as
are loth to
leauetheir
wickednes

Take hede
ye vnder-
stande this aright.

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

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

Husbandry must not hold vs from god.

The married man saith he can not come.

The rewarde of them th. refuse to come.

Saint Pauls gradation.

length he concludeth sayeng, Fides ex auditu faith commeth by hearyng: where ye may perceiue how necessarye a thyng it is, to heare gods word, and how needefull a thyng it is to haue preachers, which may teach vs the worde of god: for by hearyng we must come to faith, thozough faith we must be iustified. And therfore Chryste saith himselfe: Qui credit in me, habet vitam eternam, he that beleueth in me hath euerlasting lyfe. When we heare gods worde by the preacher, and beleue that same, then we shall be saued: for s. Paule sayeth, Euangelium est potentia dei ad salutem omni credenti, the gospel is the power of god vnto saluation, to all that beleue: the gospel preached is gods power to the saluation of all beleouers: this is a greate commendation of this office of preaching, therfore we ought not to despise it, or little regarde it: for it is gods instrument whereby he worketh faith in oure heartes. Our Sauiour saith to Nicodeme: Nisi quis renatus fuerit, except a man be bozne a new, he can not see the kingdom of god. But how commeth this regeneration: by hearyng and beleuyng of the worde of god: for so saith s. Peter Renati non ex semine mortali corruptibili, we are bozne a newe, not of mortall seede, but of immortall by the word of god. Likewise Paule sayth in an other place: Vitum est deo per salutem predicationis saluos facere credentes, It pleased god to saue the beleuers thozough the foolishnes of preaching. But peradventure you will say. What: shall a preacher teach foolishnes: No not so, the preacher when he is a right preacher, he preacheth not foolishnes, but he preacheth the word of god: but it is taken for foolishnes, the worde cometh it for a trispyll: but how soeuer the world esteemeth it, s. Paule sayeth that god will saue bys thozough it.

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

Lucer.

Rom. 1.

The commendation
of the office of preaching.

Iohn. 3.

s. Pet. 1.

The world
iudgeth the
word of
god to bee
foolishnes

David trusted
not his
true wyttes

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

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Name. 15.

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day.

Hic. 17.

Plagues
threatened
to such as
profane the
Saboth.

The saboth
day is gods
plowing
day.

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

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

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

The seconde Sermon of Maister

Latymers. Math. 5.

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

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

A necessary
pilgrimage

Two ser-
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summe of
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life.

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

Our prela-
tes be not
better than
Chriſt.

Chriſt tea-
cheth men
to goe on
pilgre-
mage.

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

than that the almighty god commaunded vs to heare hym,
we ought not to regarde his doctrine litle, to esteeme and va-
lue it for nothyng: but most highly esteeme it as the vnfalli-
ble worde of god. Now what saith he: Beati pauperis spiritu
quoniam imperium est regnum caelorum, Blessed be the poore
in the spirite, for theirs is the kyngdome of heauen. &c. I en-
tend to be very short, els I could not haue time to go thorow
all thynges that pertaine to this pilgrymage. This is a pil-
grymage of viii. moles by of. viii. dayes iourneys, al thynges
that pertaine vnto it are comprehended in viii. pointes.

Our sauour sayth, Beati pauperis, Blessed be the poore, this
is contrarpe to oure reason: for who would thynke pouertye
to be a blessednes: who is that wold not rather be ryche than
poore: to be riche is a blessednes in our eyes, to be poore is an
vndappines in our myndes: but we must subduie our iudge-
mentes. We esteeme it to be a cursednes to be poore: wel, our
sauour sayeth Blessed are the poore: Luke hath no more but
these wordes, Nathw addeth Spiritu in y spirit. These viii.
miles, or dais iourneys, may be called Paradoxa that is to say,
inopinable, incredible, & unbelievable sayinges: for if Christ
had not spoken it hymself who should haue beleued it: for we
see dayly before our eyes, what a miserable thyng is pouerty
therfore oure nature is euer giuen to auoide pouerty, and to
come to ryches. But Christ saith, Beati pauperes, Blessed bee
the poore in spirit, for the kyngdome of heauen is theirs.

The kyngdome of heauen is taken sometymes for the of-
fice of preaching, as when he compared the kyngdome of hea-
uen to a net that caught good & bad fyshes, there he meaneth
the office of preaching: sometymes it is taken for eternal fel-
citty, which Christ our sauour merited for vs. When John
Baptist sendeth his disciples vnto Christe to aske him whe-
ther he be Christe or not, he tolde them what miracles he had
done, and amongest other thynges he said, Pauperes Euange-
lizant, the poore heare the gospel, meanyng that the poore be
moze wylling to heare the gospel: they take moze pain in hea-
ring gods worde then the ryche doo, for the riche commonlye
lesse regarde the gospel. Looke thoroughout al England, and
you shall fynde it so. Lyke wise he sayeth by the Propheete, ad

Euan.

Uve most
not light-
ly regarde
Christes
doctrine.

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

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

The king-
dome of
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The pore
be mozte
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to heare
the worde
of
God.

Certaine Sermons made by

Euangelizandum pauperibus misit me, He hath sente me to preache the Gospell vnto the pooze, because the pooze hath moze pleasure in it: the riche more comonly regard it for nothing: therfore it is a wonderful thing that such terrible things are wyrtten of rich men, and yet we seke al to be riche, & cal them blessed & happy that be so. But ye herd vpon sondaie last was, howe that these riche fermers made their excuses: they would not come to the banquet, which God had prepared for them, because their riches dyd lette them: therfore riches are called thornes in scripture. As for an ensample: There be two wais to a toiuyn, the one is playn and straight, thother is full of thornes. Nowe he that goeth the plain way shall sooner come to his sojneys ende, than he that goeth the thorny way: So it is moze easer without riches to come to hauen than with riches: but our nature is so corrupt that we euer desire that thing that may do vs harme. I wyll not say but men may haue riches, & many good men haue had great riches, yet riches must be had cum tremore, with feare: for it is a dangerous thing to haue them: they be but burthens, they that haue them be but bailiffes and stewardes ouer the, they must make accompte for them. And therfore aboue all thynges ryche men must haue in freshe memoxye this scripture: Diuitiæ si affluant nolite cor apponere, When riches come vpon you, set not your hartes vpon them: vse them to such ende as God hath appointed: with your copie helpe the tropic of the pooze miserable people: and this is our duetie to do. For he that hath riches and helpeth not the poze with all, but layeth them vp for him self: he is a thefe before god, though he do come rightly and iustely by his goodes: for he doth not his duetie: he withholueth that from the pooze that pertaineth vnto them. so god requirerth of the riche to releue and helpe the pooze with his riches: when he no lwe dooth it not, the wyrtters call him a thefe. Here ye se what a burthen it is to haue riches, therfore let vs not be so greedy ouer them: and when we haue them, lette vs remembre that we bee but gods stewardes and distributors of his treasures.

You must mark here, that our sauour whan he saith, Blessed be the pooze: he commnedeth not the friers pouertie, that same

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what sort
of poore
be blessed

same wilfull pouertie: but if you be come to pouertie foꝛ confessyng of Christ, than thou art blessed. Againe, I am a ryche man, the fyre cometh & taketh away my riches. As Job was a rich man, but what hapned: his enemy came & toke away altogether: so we may this day be rich, and to morow we may be beggers: foꝛ the riches be chāceable vnto vs, but not vnto god: foꝛ God knoweth whā & to whō he wil geue thē oꝛ take them away again. Now whan I come to pouertie by chāce, so that god sendeth pouertie vnto me: thā I am blessed whā I take pouertie wel without grudging. And therfoꝛe he added Spiritu, in spirit, y^e is, to take it in good part with a faithful hert, knowing that god sendeth y^e same vnto vs: so that whā we come to pouertie by suche chaunces, oꝛ by persecutions, so that I caste not away my goodes wilfully as the fryers did) which was a leauyng of riches deuised by their owne myndes: but els he that dothe his busines accordyng vnto his calling, and than god endueth him with pouertie, let hym take it with ioy and gladnes: foꝛ these blessings which Christ promised vnto vs here in this gospel, shall light vpon hym, therfoꝛe take it so, that pouertie is a blessing whan she is taken with a faithfull hert, els in dede it is to no purpose, except it procede out of faith. Be not egre therfoꝛe to haue riches, and when ye haue them, that god sendeth them, set not to muche by them. Foꝛ Christ saith: it is hard foꝛ a rich man to come to heauen, speaking of those which set their herts vpon riches: which men in dede be very idolaters: foꝛ they put their hope trust and confidence in them, so that what so euer shal happē, they thynke they wil escape hauyng money, & so they make money their god, which is a most wicked and abhominable ching in the sight of y^e Lord. Foꝛ god wold haue vs to hang vpon hym, to trust in hym, be we poore oꝛ riche: If we be riche, we shuld not set our hearts vpon riches: if we be poore we should comfort our selues with this Scripture, Non est inopia timentibus eum They that feare hym shal not lacke.

Now the seconde myte oꝛ days ioꝛney in this pilgrimage is this: Beati qui lugent, quoniam ipsi consolabuntur, Blessed are they that mourne, foꝛ they shal haue comfort. We after our reason esteeme thē happy y^e can make mery in this woꝛld:

but

How pouerty is a blessing and how not.

How rich men are idolaters

The second dayes iourney or mile.

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

What mourning it is that maketh blessed.

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

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

The diuersities of murmuring.

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

The third mile or daies iourney.

Two manner of reuenges, the one laudfull and the other vnlawfull.

We must goe to goddes promise.

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

A christen man may go to the law but how?

The ensample of Ioseph to be folowed of vs.

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

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

The 4th mile or diuision.

hun

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

hypocri-
 tes haue
 vworks
 to sell.

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

Joseph hū-
 gred after
 rightuous-
 nes.

A history
 of a bis-
 chop.

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

Iacob thir
sted after
rightuouln
nes.

Dauid hū
god after
rightuouln
nes.

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

the hēte
nile of
his iou
107.

quoniam ipse misericordiam consequetur, Blessed be the mercifull for they shall obtayne mercy. I will not tarye longe heren, you knowe whyche bee the workes of mercy. I was hungry sayeth Christe, I was naked: Mathew 25. There is a ghostely mercy: whiche is, to admonish them that bee in erreoures: to byynge theym to the righte waye. Item to foggeue them that doe me wozonge, this is a mercy, and a needefull moreye: and therfoze they that wylbee cruell here, so that they wyl not sozgeue vnto theyz neyghboures theyz faultes, lette theym not looke for mercy at Goddes handes. For we muste bee mercifull, louynge, and comfoztable towarde our neyghboures when

VWho so
will ob
taine

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

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

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

mercy must
be merciful

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

A lesson for
iustices.

The sixt
mile ordais
journey.

Faith puri-
feth the
heart.

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

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

The fourth
male ordais
iourney.

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

whysperers
be peace
breakers.

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

I will shewe you an ensauple: There was one Doeg Idumeus, a seruaunte of Saule the kynge, he was princeps pastorum, the maister ouer his herdemen. When Dauid flyeng from Saule, came to the prieste Ahimelech very hungrye and weery, and therefore desyred some meate, the prieste haung none other bread: but paas propositionis, the hoive bread: of that he gaue Dauid, and after that he gaue him the sworde of Goliath, whome Dauid hadde killed before. So w thys Doeg beyng there at that tyme, wha doeth he: lyke a whysperer or manplea'cr goeth to Saule the kynge and tolde hym, howe the prieste had reared Dauid in hys iourney, and had geuen vnto hym the sworde of Goliath: Saule hearing that, beyng in a greate fury, sente for all the priestes and they; wyfes and they; chyldren and slew them all.

Doeg was
a peace-
breaker.

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

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

A lesse for
landclords

A lesse for
al gentlemen.

Peace in po
perie is not
the right
peace.

blyndenesse. When the rebelles were vp in **pozffolke** and **Deuonshire**, they agreed all, there was no dissencion: but their peace was not secundum Iesum Christum, accoꝝdyng to Iesus Christ. Therfoꝝe **S. Hierie** hath a pꝛeatie saying: Speciosum quidem nomen est pacis & pulchra opinio vnita- tis, sed quis dubitat eam solam vnica[m] Ecclesie pacem esse que Christi est, It is a goodly word peace, and a faire thing vntill: but who doubts but this to be the onely ryght peace of the church, which peace is after Christ, accoꝝdyng to his wordes: Therfoꝝe let vs set by vntie, lette vs be geuen to loue and charitie: but so that it maye stande with godlines. For peace oughte not to be redeemed iactura veritatis, with losse of the truthe: that we wold seke peace so much, that we should lose the truthe of Gods worde. Beati qui persecutio- nem patiuntur propter iustitiam, Blessed be they that suffer persecution foꝝ rightuousnes sake: foꝝ theirs is the kyngdom of heauen. This is the last tourney, when we be deman- ded of our faith, and examined, and afterwarde be foꝝred to beleue as they wyl, when we come to that poynte: Blessed are we when we suffre rather all extremities than foꝝsake the truth, yea we shall esteeme it to be a great blessednes whā we bs in suche trouble. And not onely this, but who soeuer suffreth any thing foꝝ any maner of rightuousnes sake: bles- sed is he, the questmonger doyng vprightly his duette in dis- chargyng of his conscience: now he shal haue displeasure, happy is he: and he shal haue his rewarde of God.

Be not de-
 ceued by
 the faire
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 peace;

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

A questmō-
 ger may be
 happy.

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

Beati cum maledixerint vobis homines & dice. Blessed are ye when men speake yll of you. Gaudete quoniam merces vestra multa est, &c. Be merie, because your rewarde is great in heauen. Nowe ye haue heard whiche is the way to hea- uen, what maner a pylgremage we must goe: Paimly first by spirituall pouertie, by hunger and thirst after rightuous- nes, by mekenes and lenitie, by wepyng and waylyng, by pitie and mercyfulnes. Item we muste haue a cleane hert: Item we must be peace makers: Item we muste suffre tri- bulation and affliction. Then shall the ende bee, Merces vestra erit multa in caelis, your rewarde shalbe great in hea- uen. Merces, this woꝝde soundeth as though we shoulde

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

Christ hath
 merited for
 vs.

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

The third Sermon of master Latymers.

Ephes. 6. cap.



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

Paule taketh muster of goddes people. Iob. 7.

against blood and fleſhe, but againſt rule, againſt power, againſt worldly rulers. Saint Paule that elect instrumente of God, taketh muster of gods warriours: and teacheth christen people to warre, telleth them plainly that they must be warriours, as it is wrytten in the booke of Job: Militia est uita hominis super terram, The life of a man or womā is nothing els but a warfare, it is nothing but a continuall battailynge & warring. Not very long agoe I entreated of a pilgrimage I told you at y^e tyme of y^e very goodly & godly pilgrimage, & such a pilgrimage, which all saints whilst they were in this world walked: they went al to y^e pilgrimage: but it is a hard pilgrimage, an vneasy way to walke: but we must nedes go it, there is no remedie, either we must go that painful pilgrimage, or els neuer go to heauen: for we may not go fro toy to toy and pleasure, but from sorrow and miserie to felicitie: we may not looke to haue here good cheere, and powder euerlasting life: for we may not looke for toy and ioly cheere at bothe sydes. We haue no such promise of Christ our sauio^r: he promised vnto vs that we should be sufferers here in this world, and than in the world to come we shal haue life euerlasting: therfore lett vs be content, for though it be a harde iorney, yet there shalbe a good end of it. Like as whan a mā goeth a great iourney, and laboureth very sore, but in the end he cometh to good chere, than all his labour is forgotten: So we shall come at the end to that seketic which no eyes hath sene, no eares hath heard, nor hart perceiued, which God hath prepared for his elect.

We may not looke for ioye here and heare to.

A similitude.

The firste pointe of a Christian souldiour.

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

that hath a strong and mighty enemy, ought not to be weak and fearful. For if he be, he shall soone overcome and vanquished. Therefore saint Paule woulde haue vs strong, that we may be able to fight against that fearefull enemy the deuil. But for all that saint Paule would not haue vs to stand to our owne strength, to think to vanquish this mighty enemy by our owne power or might: No not so, for when we put our hope in our owne strength, we shall soone be overcome, he shall haue the victorie by and by: we shall put our hope, truste and confidence in god, and truste thorow Christ our sauiour to overcome this enemy. We maye not doo as one Aiar did, whom his father sendeth forth with a company of men to warfare, geuyng him good and holson lessons and instructions that he should put his hope and trust in god at all times, then he should haue lucke: Aiar answered and sayd vnto his father, It is not a great matter to get the victorie with the helpe of god, yea the fearefullest and weakest man can get the victorie when god helpeth him: But I will gett the victorie with my owne strength without the helpe of god, I am able to fight: such blasphemies spake this Aiar. But we shall not doo so, as he dyde, trusting in our owne strength: for when we doo, we shall come to short, we shall lose the victorie, to our eternall destruction. S. Paule saith: Confortamini in domino, Be strong in the Lord: we must be strong by a beryng strength: for we of our owne selues are to weak and feble: Therefore lette vs learne where we shall gett our strength, namely from aboue: for we haue it not of our owne selues. Howe he sayeth: But on all the harness of God: you know that when a man goeth to warre, and is harnessed all about, except at one place: If his enemy spie this bare place, he woundeth him as soone as though he had no harness at all: therefore S. Paule commanded vs, that we shall haue the whole armure, nothing lacking: for we may not go with pieces, hauing one thing, and lacking the other. For when we be wounded we shall do but litle good after. Therefore doth S. Paule requyre such strength & such weapons, & teacheth vs to fight: Answer: to y^e end that we maye queyche & pull downe y^e deuil, y^e we maye striue against

VVe must
not trust in
our owne
strength.

The blas-
phemy of
Aiar.

Our strength
is from a-
boue.

VVe must
lacke no
part of ar-
mour.

The cause
why Saine
Paul would
haue vs

to be armed and weaponed.

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

Iob. 41.

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

1. Peter. 5.

Further the diligence of the deuill is expressed and declared vnto vs by the mouth of s. Peter which saith: he goeth about lyke a roꝝyng lyon, seeking whom he may deuoure: he vseth al craftes and deceytes, he compasseth the matter hither and thither: tyl at the length he byingeth his matters to passe: foꝝ he is no sluggard, no sleeper noꝝ negligēt: but he applyeth his matters and busineses to the vttermost. Now that he is subtle, it appareth in holy scripture. foꝝ so it is written: Serpens erat calidior ceteris animalibus, the serpent was wiser then the other beastes were. Here appeared his wyttes, suttelties and craftes, ouer that he hath had a great and long tyme to exercise hymself withall, he hath had fyue thousande fyue hundred and, 53. yeres, such a long tyme he hath had to exercise

The deuill applyeth his matters.

Gene. 3.

The deuill hath had long exercise

cyse

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

Diuelles
 were An-
 gels.

Note
 what the
 deuils na-
 tures.

Diuelles re-
 ioyce whe
 they do
 mischief

Bo' h men
 and vva-
 ne mult
 fight.

Math. 8.
 The de-
 uil pow-
 er is heu-
 ed.

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

The diuile
le haue
not their
full tormen
tes before
she last
day.

Wene
not to
feare the
diuels.

What it
is to haue
Christ
with vs.
Math 28

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

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

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

Anabaptistes mistake this place.

The priuate reuenge is forbidde.

The lord loueth iustice.

Cases vtherin it is laufful to vse weapon

maiestrates, the kyng must see that his quarell be good and laifull, befoze he procede to shedde chyztan blood. For they be gods sworde, not to do harue, but good, to punishe and strike the wicked, and defend the good. Therfoze as I sayde befoze, the Anabaptists can not proue by that scripture, that there shall be no maiestrates noz bettelynge: noz that maiestrates may not drawe their swordes against those that trespasse. But subjects may not of their owne priuate auctoritie take y sword, o2 rebel against their king: for whan they rebel they serue the diuell: for they haue no commission of God so to do, but of they2 owne heade they rse againste God, that is, against the kyng, to whome they owe obedience, and so woorthily be punished. Therfoze good chyzten people be ware of rebelling against your soueraigne lozde the kyng: but whan there be rebels o2 inuaders, & ye be called of the kyng to withstand them, go with a good will and conscience: and be well assured, that it is gods seruice: in withstandyng the rebeltes o2 the kynges enemies: and no doubt be that refuseth at such a tyme to serue the kyng, o2 els is slowe in seruyng, that curse shal lyghten vpo hym, y god threatheth by his holy prophete Jeremy, saying: Maledictus qui facit opus domini negligenter, & maledictus qui gladium suum abstinet a sanguine, Cursed bee he that doothe the woozke of the Lozde negligently, and cursed be he that kept his sworde fro bloodsheddyng. And no doubt that man that dieth so in fightyng against the kyngs enemye, he dyeth in gods seruice, in gods quarell. But yet I wolde not haue men to call theym selues, o2 come withoute callyng: I would haue them to tary tyll they be called: for when they be called, they be authorized, they haue a vocation of God to goe. But against rule, against power, against wooldly rulers: with these names S. Paule describeth the deuyll, signifyng vnto vs his myght and power when god permitteth and suffereth him. And than he is subtile, therfoze he saith that we must fyght agaynst the spirituall craftynesse, which craftynes passeth all the craftynesse: he is nymble and reqy to all mischiefe, his agilitie is wonderfull, his actiuitie is vspeakable.

The subiecte may not rebel.

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

The diuell is nymble

In caelestibus, in the element, we rede in scripture that the foules

foules are called Volucres cœli, the foules of the heauen, that is in the partes of the ayre, here amongest vs. So the diuell is here amongest vs in the middell parte of the aire, redy euer to moue vs against god: whensoever he can espye his tyme, he spareth not, he loseth no tyme. As for an ensample, when the demis perceiue one to be giuen to swearing and cursing: they euer minister matters vnto hym, to retayne hym in his cursing, & to pukke him forward: whē they perceiue one to be giuen to pꝛoudeues, they euer moue his heart to go forward in y^e same: whē they see or perceiue any man giue to carding or dicing, or to lechery, or to other maner of wickednes: he sleepeth not, he is euer redy at hād: for he hath a thousand ways to hurt vs, and to bying vs to mischief: in so much y^e we are not able to stande against him, when we haue not gods weapōs wherewith we may strike him. Therfoze s. Paule saith, that we must fight against rulers, he describeth vnto vs the great power that the diuell hath: for what is mightier then rulers and potentates be: therfoze to the entent that we might perceiue his mighty power he named him by that name, to that ende to make vs earnest to put on the armours, and take the weapons which god hath appointed for vs: els we shal soone haue an ouerthrow: if we will take such weapons as the deuill shal apoint vs, as he hath done in times past. For what a trust and confidence haue we had in holy water, and holpe bread: Item in ringing of holy belles, and such fooleries: but it was good spozte for the diuell: he could laughe and be merry at our foolishnes: yea, and order the matter so, to kepe vs in the same errour. For we read in storics, that at somtimes the diuell went away from some men, because of the holy water, as though that holy water had such strength and power that he could not abide it. A crafty deuill: he went away, not for feare of the holy water, but because he would mayntaine men in errour and foolishnes. And no doute it was the deuills teaching, the vsing of this holpe water. It was not long ago, sence I being with one of my neighbours that was sick, there came in an old woman: And when she saw the mā soze sick, she asked whether there were no holy water to be gotten: see here the foolishnes of the people, whiche amiddes in

Psalm. 9.

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

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

The ringing of holy belles.

The deuill taught vs to ring holy belles.

We desire fooleries more then the words of god as aultory.

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

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

the

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

When a man shall goe to battaile, commonly he hathe a great girdle with an apozne of maile goyng vpon his knees, than he hath a brest plate: than for the nether parte he hathe high shoen: and than he must haue a bucklar to keepe of his enemies strokes: than he must haue a salette wherewith his head may be saued: And finally he must haue a swoorde to fight withall, and to hurt his ennemy. These are the weapons that comonly men vse whan they go to warre: of suche wise S. Paul wold haue vs to be prepared. Therfoze whoso euer wil go to this spiritual war, & fight against y^e deuill, he must haue such wepōs, truth, iustice, redy to here gods word faith, saluation in gods word. They y^e be armed in such wise y^e deuill can nothyng do against them. As it appered in the holy man Iob, whome the deuill coulde not tempt further than he had leaue of God. Wherby we gather, that whā we stande to gods armour, we shall be able to quenche the assaultes of this old serpent the deuill. Now the first point of this armoz is truth & veritie: from which truth the deuill is fallen, he and all his company. For it is writē, in veritate non stetit, he abode not in the truth. He was in the truth, but he fel from it, he remained not in it: for with lieng & falthode he deceiued our grādmother Eue whā he desired her to eate of y^e forbidden fruit: affirmyng & most surely promisyng vnto her (& her husband Adam) that they shold be gods after they had eaten of the apple, which was a fals lie. Therfoze it is writtē of him, Mendax est, & ei⁹ rei pater, He is a liar, and a father of y^e same. That all liars wold cōsider what an horrible thing it is in y^e face of god to tell faisse tales, they haue cause to be wery of they^e estate: for the deuill is their father, and they be his childzen. Truly it is an yll fauozed thing to

The partes
of armour
and weaps

Iob was
wel armed

Vith lying
the deuill
deceiued
man.

The deuill
is father o
lyers.

Many fore
sentences
againſt ly
ers.

Ephes. 4.

All eſtates
are full of
lyeng.

Note this o
ye teachers
and ma
thers.

A medicine
to make
children
leauelyng

Like maſter
like man.

be the chyldre of the deuil: ſo; the deuil geueth an yll rewarde
to his chyldren, euerlaſtyn ꝛ perdition is their inheritaunce, whi
che they ſhal haue of their father. Cum mendaciam loquitur
ex propus loquitur, when he ſpeaketh a lie, he ſpeaketh of his
own, ſo; he himſelf is nothing els but falſhod. ¶ There be ma
ny fore ſentences in ſcripture againſt lyers, and falſ tale tel
lers. Dauid ſaith, verdes omnes qui loquuntur mendacio, thou
ſhalt deſtroy al them that ſpeake lyes. Therfore S. Paule
exhorteth vs to this truth, to leaue lyes and falſhode. he ſaith
Depoſito mendacio. veritatem loquimini quiſq; cum proxi
mo ſuo, Set aſyde all lyes, and ſpeake the truthe euerie one
with his neighbour. ¶ I pray god we may learne this leſſon of
S. Paule, and ſolowe it, and practiſe it: ſo; no doute we be
full of lyes. Conſider and examine all eſtates, and ye ſhall
fynde all their doinges furniſhed with lyes: So fyrſt to men
of occupations, conſider their liues and conuerſations, there
is in a maner nothyng with the but lying. Go to men of au
thority, go to lawiers, you ſhall fynde ſuffe inough: For it
is ſene now a dayes that chyldren learne pretelye of their pa
rentes to lye: ſo; the parentes are not aſhamed to lye in pre
ſence of their chyldren. The craſtes man or merchaunte man
teacheth his prentiſe to lye, ꝛ to vtter his wares with lying ꝛ
ſo; ſwearynge. In ſumma, there is almoſt nothing amongeſt vs
but lies, ꝛ therfore parentes ꝛ maſters are in great danger of
eternal dānation, ſo; they care not howe they bring vp theyꝝ
youth in godlines or other wayes: they care not ſo; it. Ther
fore I exhort you in gods behalf, conſider the matter, ye pa
rentes: ſuffer not your chyldren to lye or tell falſetales: when
ye here one of your chyldꝝ to make a lye, take him vp ꝛ geue
him 1. or 4. good ſtripes, ꝛ tel him ꝫ it is nought: ꝛ when he
maketh an other lye, geue him 6. or 8. ſtripes, and I am ſure
when you ſecue him ſo, he wil leaue it: ſo; it is a comū ſay
eng: Vexatio dāi in teile dū. correctio geueth vnderſtāding.
¶ What we ſee now a days ꝫ parentes reioice whā their chyldꝝ cā
make a pretꝝ lie: they ſay, he wil be a pretꝝ witty fellow, he cā
make a pretꝝ lie: ſo much is ꝫ word of god regarded amongeſt
vs. So likewise prentiſes can doe nothing but lye: and the
better he can lye, the more is he regarded of his maſter,
and

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

God needeth not our lyes.

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

A pꝛouerb to true.

Let al liers note this ſtorie.

Ananias was a carnal chꝛiſtia

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

Kepe some
what for a
foule day

A terrible
example
for lycers to
take heed
by.

The cause
why god pu-
nished not
lyars nowe
as he did in
Ananias.

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

This is nowe the fyrste armour that we shoulde haue,
namelye traueth. St. Augustyne wyrteth verie terrible of
lyars

lynges, and agaynst those that vse lying. There be some that make a defere betwene a gesting lye and an earnest lye: But I tell you, it is good to abstayne from them bothe, for god is the truthe, whenne we forsake the truthe we forsake God. Now the seconde weapen is to be Juste, to giue euery man that which we owe vnto hym: to the kyng that which he pertaineth vnto hym, to oure landelodes what we owe vnto them, to oure curate or person, what pertaineth vnto him: and though the curate be vnlearned and not able to doe his duetye, yet we may not withdralwe from hym of private authozitye that thynge which is apointed vnto hym by common authozitye. No not so, we oughte to lette hym haue his duetye, but when he is haught or vnapt to be in the place of a curate, than we may complayne to the ordinary and desire a better for hym. So likewise betwene married folkes, there shal be iustice, that is to saye, they shal do their dueties, the man shal loue his wyfe, shal honour her, shal not bee rigorous, but admonishe her louingly: Agayne the wyfe shal bee obedient louyng and kynde towarde her husband, not prouokynge him to anger, with yll and naughtye wordes. Further the parents ought to do iustice towarde theyr children, to bring them vpp in godlines and vertue, to coorrecte them when they do naught: likewise the children ought to be obedient vnto their parents, and be willing to do accordyng vnto their commaundement. Item the maisters oughte to doo Justice vnto theyr seruantes, to let them haue their meate and drinke, and theyr wages: agayne the seruaint ought to be diligent in their maisters bulines, to do them truely, not to be eye seruantes. Likewise the subiectes ought to be obedient to their kyng and magistrat: agayne the kyng ought to do iustice, to see that iustice haue place: Finally one neyghbo ure oughte to haue Justice with another: that is, to geue hym, what pertayneth vnto hym: not to deceiue hym in anye thynge, but to loue him, and to make muche of hym: when we do so, then are we sure we haue the seconde part of this armour of G O D: Thirdely, we muste bee shod, we must haue shoen, that is to saye, we muste bee redy to

A gesting lye maketh vs to forsake god.

A great number thinke that nothing is, so euill spee as that the person or curate hath. We may not require wrong with wrong.

Iustice bindeth alle. It is to do their duties one to another.

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

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

The buck-
ler of faith

Now whan we be shord, we must haue a bucklar, that is faith, and this must be a right faith, a faith accoꝝdng. vnto goddes woꝝde: for the Turkes haue theyꝝ faith, so lyke wise the Jewes haue theyꝝ faith. Item the falsse Christians haue theyꝝ faith, but they haue not the right faith, not that faythe of wh'ch Saincte Paule speaketh here, but they haue a demen- dace, a falsse faith, a deceivable faith, for it is not ground- ed in gods woꝝd: therfoꝝe the right faith cā not be gottē ex- cept by goddes woꝝde. And the woꝝde woꝝketh not; hath no comodities, excepte it be taken with faythe. Now we may trye our selues whether we haue this faythe or not, yf we lye in synne and wickednes, care not for gods woꝝde and his ho- ly commaundements, but lye onely accoꝝdng to our lustes & appetites, thā we haue not this faith: whē we be slouth- ful, whā we be whoꝝemōgers, swearers or vnnmerciful vnto the poꝝe, thē we haue not this faith, as lōg as we be in such customable sinnes, but if we heare gods woꝝd, beleue & be cō- rēt to line after it, leaue our sinnes & iniquities, thā we haue that fayth of which S. Paule speaketh here, then we shal be able to quenche the feery arrowes of the deuill. So ye haue hearde what the armour of god is, namelpe truthe, Justice, readines to heare gods woꝝde, and faith: but this fayth must not be onely in our mouth, in our tongue, but it must be in oure handes: that is to say, we muste not onely talke of the gospell, but also we muste folowe it in our conuersations and lyuynge.

The hel-
met of sal-
uation.

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

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

Whan we are now redy and armed rounde about, so that our enemy can not hurte vs, than we must haue a sworde in our handes to fight withall, and to ouercome our ghostly enemy. What maner of sworde is this: Mary it is gods worde, it is a spirituall sword, which all people oughte to haue. Here ye here that all men and women ought to haue that sworde, that is the worde of god, wherwith they may fight agaynste the deuyll. Now I pray you, how could the lay people haue that sworde, how could they fyghte with the deuyll, when al thynges were in Latine, so that they coulde not vnderstand it: Therfore how needefull it is for euery man to haue gods worde, it appeareth here: for only with the worde of God we must fight against the deuyll, which deuyll entendeth dayly to do vs mischief: how could now the vnlearned fight against him, whan all thynges were in latine, so that they might not come to the vnderstandyng of gods worde. Therfore let vs geue god most hartly thanks that we haue gods worde, and let vs thankfully vse the same: for only with gods word we shal auoyde and chase the diuel, and with nothyng els. Our Sauoure when he was tempted, what were his weapons wherewith he soughte, nothyng els but goddes word.

Whan the deuyll tempted him, he euer sayeth: *Scriptum est*: It is wrytten: whan the deuyll would haue hym to caste hym selfe doune from the temple, he saide vnto hym: *Scriptum est non tentabis dominum Deum tuum*, It is wrytten: Thou shalt not tempt thy lord god, that is to say, we may not put god to do that thing miraculously when it may be done other wayes. Agayn, vpon the mountaine whan the deuyll wold haue hym to worship him, he said *Scriptum est*, It is wrytten, thou shalt honoꝝ thy god onely. So lyke wise we muste haue gods worde to fyghte with the deuyll: and to withstande his temptations and assautes: as when the deuyll moueth me to comit adultery, I must fight against him with the word of god: *Scriptum est*, it is wrytten, thou shalt not commit adultery: Thou deuyll thou shalt not be able to bring me vnto it, to do against my lord God. So likewise when the de-

Ve may
not lack
this sword

Only gods
word is
our weapn
against the
deuil.

Christ ouer
came the
deuill
with this
weapn.

Say the
truth and
shame the
deuil.

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

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

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

Prayer is
the princi-
pall weapō

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

The mynde must pray if vve shal be heard.

Al christiās are saints.

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

Saint Paul did not hūc for benefices.

A faint hearted souldiour is not mete to be a preachers

All estates haue neede to pray.

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

Prayeris
no wille
vrouke.

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

Althys god
graūted for
his promys
sake.

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

¶ We must
pzaie at all
tymes.

Luke. 18.
A shorte
pzaier is of
greate force

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

¶ Preachers
may strike
Emperours
and kinges.

Nowe then that shall and wyll regarde that armour of god taught vs by the apostle S. Paule, the deuill no doute shall not pzoayle agaynste theym. Therfoze if we would put on this armour we should come to suche a practise of it, that the deuill should be afraid to come at vs, ye and we be.

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

The fourth Sermon of Maister Doctor

Latimer.

Phillip. 3.

Philip 3.



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

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

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

his

A sermon made at Stamford.

The Phari-sees are d. fa- pointed.

This lesson is giuen to vs, as to the leues

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

The prince
must be o-
beyed in
things not
against god

This realm
is ful of the-
ues.

Gods mat-
ters may
not be trif-
led vithal

Two thinges
considered
red we
shalbe wel
content.

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

He that payeth his duety shall haue neuer the lesse.
Deut. 28

We shall increase our goods by paying to the king

God loueth a cherefull obeyer.

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

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

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

Pauls
v vodes
seme arro
gant but
ar not so:

It is a dan
gerous
thing to
folow me

Learne
hov long
men are to
be folov
ed.

Ve are
not bound
to be sair
& es apes.

2 Macha
beas. 12.

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

folowe

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

Judas Machabeus is not to be folowd.

Mary was somewhat arrogant.

Mat. 4.

wher:

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

To leaue
 our vocati-
 on is dam-
 nable.

Num.: 5.

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

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

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

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

Apo. 2

Sathan is lofe now

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

Saint Paul was a yve per.

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

but

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

We wepe
not as S.
Paul did.

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

2. Tim. 2

V What
slande-
ring is.

A fable of
S. Bern-
hard and
his hostes

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

For sainct Berneharde tolde it to that ende to geue the warning to take hede of y^e womā. Now this was not standring and so likewise S. Paule here slaundereth them not, but set them out in their colours; to admonish vs to beware of them and so we ought to do, when we know a man that is wicked and will not leane his wickednes after due admonitions: No doute it is a good thyng to geue vnto other men warning of such a man, that they maye take heede of him: As for an ensample. There be a company of theues. Sworne together to be true one to the other, and not to disclose one another. Now I am amongst them: and after some mischies done I am taken and condemned by the law to be hanged. Shall I not disclose now my company and geue vnto the magistrates warning of them: yes I would thinke that man that is in suche a case, doth well to disclose his company, for it pertaineth to a good ende, and is a charitable deede, els his company may doe muche harme also: they be knelven. No doute that man shoulde doe well, and I thinke he oughte to doe so. And I woulde **G O D** that all theues in Englands were so perswaded in theyr heartes, that when one were taken that he should disclose his felowes too: No doute we should haue better rest, theues woulde not so much trouble the common welthe as they do.

Weeping. It greened Saincte Paule verpe sore that Christian soules should so bee seduced throught false religion.

Theues
swornes
be true.

A good
wylne.

Kigion; I woulde wythe that there were suche a fer-
 uente zeale now in vs, as was in hym then: but it is not so,
 we haue no care for the soules of Christian people: And
 that appeareth moſte manifeſtly by theſe vnpreachyng pre-
 lates. For yf they hadde ſuche an earnest mynde to the ſtocke
 of Chyſt, as ſaincte Paule hadde, no doute they woulde
 not bee ſo lozelye, ſo ſlouthfull in doyng of theyr dueties:
 but they lacke ſuche an earnest as ſaincte Paule had, ſuch an
 earnest zeale they lacke: They are the enemy of the croſſe of
 Chyſte. A man may be an enemy of the croſſe of Chyſte
 two manner of wayes. All the papiſtes in Englande and
 ſpectallye the ſpirituall men, be the enemyes of the croſſe of
 Chyſte two maner of wayes. Fyſt when he is a ryghte
 papiſte geuen to monkerye, I warraunt you he is in this o-
 pinion, that wyth hys owne woꝝkes he doth merite remiſſi-
 on of hys ſynnes, and ſatiffieth the law thorough and by his
 owne woꝝkes, and ſo thinketh himſelfe to bee ſaued euerla-
 ſtinglye. This is the opinion of all pappſtes. And thys doc-
 tryne was taughte in tymes paſte in ſcholes and in the pul-
 pettes. Howe all theſe that be in ſuche an opinion, they be
 the enemyes of the croſſe of Chyſte, of his paſſion and bloud,
 ſheddyng: for they thynke in themſelues Chyſte needeth not
 to dye, and ſo they deſpyſe his bitter paſſion: they doe not
 conſider oure byꝝth, ſynne, and the cozruption of our nature
 noꝝ yet doe they knowe the quantitye of our actuall ſynnes,
 howe many tymes we fall in ſynne, oꝝ howe muche oure
 owne power is diminiſhed, noꝝ what power & might the de-
 uyll hath: they conſider not ſuche thynges, but thynke them-
 ſelues able with theyr owne woꝝkes to enter into the kyng-
 dome of God. And therefore I tell you, this is the peryllous
 doctryne that canne be deuyſed. For all faythefull and true
 Chyſtians beleue onely in hys deathe, they long to bee ſa-
 ued thorough his paſſion, and bloudesheddyng: thys is all
 theyr comfoꝝte: they knowe and moſt ſtedfaſtly beleue, that
 Chyſt fulfilled the lawe. And that his fulfillyng is theirs,
 ſo that they attribute vnto Chyſt the gettyng & meriting of
 euerlaſting lyfe. And ſo it ſoloweth that they which attribute

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

Merite
mongers.

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

VVe must
work but
not trust
in our
workes.

the remission of synnes, the getting of euermolting life, vnto
themselues or their workes, they denie Christ, they blaspheme
and despise him: For, for what other cause did Christ come,
but onely to take away our synnes by his passion, and so de
liuer vs frome the power of the deuil: But these merites
mongers haue so many good workes, that they be able to sell
them for money, and so to bypnyng other men to heauen to by
their good workes: which no doubt is the greatest contempt
of the passion of Christ that can be deuised. For Christ on
ly and no man els merited remission, iustification, and eter
nall felicitie for as many as will beleue the same: they that
will not beleue it, shall not haue it: for it is no moze but be
leue and haue. For Christ shed as much blood for Judas as
he dyd for Peter. Peter beleued it, and therfore he was sa
ued. Judas would not beleue, and therfore he was condem
ned, the faulte bypnyng in hym onely, in no body els. But to
say or to beleue that we should be saued by the law, this is a
great dishonoring of Christs passion: for the lawe serued to
an other purpose, it bynyng vs to the knowlege of our sin
nes, and so to Christ: for when we be come through the law
to the knowlege of our syns, when we perceiue our filthines
then we be redy to come to Christ and fetch remission of our
synnes at his handes. But the Papistes fetch the remission
of their synnes, not in the passion of Christ, but in their own
doings: they thinke to come to heauen by their own workes,
which is naught. We must do good workes, we must ende
nour our selues to lyue accordyng to the comandementes
of God: yet for all that we must not trust in our doynge.
For though we doo the vttermost, yet is it al vnperfect, whā
we examine them by the rigour of the law, which lawe serueth
to bynyng vs to the knowlege of our synnes, and so to Christ,
and by Christ we shall com to the quietnes of our conscience.
But to trust in our good workes, is nothing but a robbing
of Christ, of his glozis and maiestie. Therfore it is not moze
necessarie to doo good workes, than it is to beware howe to
esteem them. Therfore take heed good churshen people, de
spise not Christ, put not your hope in youre doynge: for if
we shall repent.

An other denyng of Chyſt is thys maſmonging: for all thoſe that be maſsmongers be deniers of Chyſte, which be-
 leue oꝝ truſte in the ſacrifice of the maſſe, and ſeke remiſſion
 of theyr ſinnes therein: for this opinion hath done very much
 harme, and brought innumerable ſoules to the pytte of hell:
 for they beleued the maſſe to be a ſacrifice for the dead and li-
 uynge: and this opinion hath gotten all theſe abbeyes and
 chauntries, almoſt the halfe parte of all England: and they
 ſhould haue gotten moze yf they had not bene reſtrained by
 certayne lawes. For what would folkes not do to caſe them
 ſelues from the burthen of theyr ſinnes? But it was a falſe
 eaſement, a deceitful thing: Therfore how much ar we bound
 vnto god which hath deliuered vs from thys bondage, from
 this heuynge poke of popery, which woulde haue thruſt vs to
 euerlaſting damnation. For now we know the verye waye
 howe we ſhalbee deliuered, we knowe that Chyſte is offer-
 red once for vs: And that this one offering remedieyth all the
 ſynnes of the whole woꝛlde, for he was Agnus occiſus ab o-
 rigine mundi. He was the lambe which was killed from the
 beginning of the woꝛlde, That is to ſaye: all they that bele-
 ued in him ſence Adā was created they were ſaued by him.
 They that beleued in Abrahames ſerde, it was as good vnto
 them, and ſtoode them in as good effecte, as it dothe vnto
 vs now at this day. So that his oblation is of ſuche efficacye
 that it purifieth and taketh away all the ſynnes of the whole
 woꝛlde. They now that wyl be content to leaue theyr ſynful
 lyfe, waſte with ſinne, and then beleue in our ſauour Chyſt
 they ſhalbee partakers of euerlaſtyng felicitye. Here ye
 maye perceiue that Chyſte hath manye enemies in the
 whole woꝛlde, he hath many that ſlaunder him, that dimi-
 niſh hys gloꝛye: namelye all the papyſtes that truſte in their
 owne merites oꝝ ſecke remiſſion of their ſinnes by the ſacri-
 fice of the maſſe: all theſe nowe are enemies to the croſſe of
 Chyſt. In ſumma al thoſe that ſeke remiſſion of their ſinnes
 other wayes then in the paſſion of Chyſte, they be traitours
 to God, and ſhalbee damned woꝛlde withoute ende, vnleſſe
 they repent. But here I muſte ſaie ſome thinge vnto you,
 and I ſpeake it to the ſatiſfaunge of ſome of you: For I thinke
 there

Maſſem
 gers den
 Chriſt.

A man
 vvil ſpare
 no coſt to
 ſaue his
 ſoule.

Apoc. 13

Chriſte
 hath ma-
 ny ene-
 mies.

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

Not the blynde guide a loar, but he and his folowres together.

Ezech. 3

Ezec 33.

Only he that recei ueth warnyng shall be safe.

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

It is dangerous to haue an euell curate.

I will tell you nowe a pretty storye of a fryer to refresh you withall: A limytoure of the grave fryers in the tyme of his limitation preached manye tymes, and hadde but one Sermon at all tymes: Whiche Sermon was of the tenne commaundementes. And because this fryer hadde preached thys sermon so often: one that hearde it befoze told the friars seruaunte that his maister was called, sciar John ten commaundement: wherfoze the seruaunte shewed the fryer hys maister thereof, and aduyfed him to preach of some other matters: so it greued the seruaunte to here his maister derided. Now the fryer made answer, sayeng: Belyke then thou canste the ten commaundementes well, seeing thou hast heard them so many a tyme: he said the seruaunt, I warraunt you, lette me heare them saith the maister: then he beganne, prydousnesse, lecherie, and so numbred the deadly synnes, for the ten commaundementes. And so there be many at this time, whiche be werge of the olde gospol: they would sayne heare some newe thynges: they thinke themselves so perfecte in the olde, when they be no moze kilfull then this seruaunte was in hys tenne commaundementes. Wherfore I saye bee not offended with me, whenne I tell you one thyng two or thre tymes. And specially marke thys well, that the parishners are not excused befoze God by the wickednesse and blyndenesse of the prioste. For God sayeth thus, I will require the bloude of the people at the curates hande, and the people shalbe withoute blame. No not so, but the wycked shall perithe because of

An history of a friar limitour.

Some be very bofote they have leamed.

his

A good
wifh for
England.

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

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

his wickednes, so that the blynde people and the blynde cu-
rate shall go to hell together. I would wishe that all Eng-
land were perswaded so: soz the mosse part of the people think
themselues to be excused by thei curates. But it is not so:
soz yf there bee any man wicked because his curate teacheth
hym not, his bloud shall be required at the curates hands: yet
soz all that the parishner shall goe to the diuell withall: that
shall be his end. Therfoze beware of that opinion, thinke not
to be excused by your curate. soz when ye do, ye do not well:
and so you shall repente in the ende. S. Paule therfoze is so
diligent to geue vs warnyng of the false prophetes, lest we
should be deceiued by them. In an other place S. Paule com-
pareth their doctrine vnto a sycknes, which is is called a can-
ker, which sickenes when she once beginneth at a place of the
bodpe, excepte it be withstanden, wyll runne ouer the whole
body, and so at the length kil: so it is with this false doctrine.
Now I must answer vnto you to an obiection, o2 doute, that
peradventure some of you may haue: you will thinke when
ye heare what is the nature of false doctrine, ye will thinke. I
say: Alas what is done with our graūdfathers: no dout they
are lost euerlastyngly if this doctrine bee true: soz after your
saying they haue had the false doctryne: therfoze they be dam-
ned, soz the nature of false doctryne is to condemne. Suche
doutes some will make, yea and there bee some whiche in no
wise wil receiue h gospel, and y only soz thys opinions sake:
soz they thinke that whan they should receiue the gospel, it
were in as much as to thynke they, sozefathers be damned.
Now to this obiection o2 doubtfulnes I will make you aun-
swere. It is with the false doctryne like as it is with fyre:
the nature of fyre is to burne and consume all that which is
laped in the fyre, that may be burned. So the nature of false
doctrine is to condemne, to bying to euerlasting damnation,
that is the nature of the false doctrine. But yet soz all that
thoughe the nature of the fyre be to burne and consume all
thinges, yet there hath bene many thinges in the fyre whi-
che haue not bene burned, noz consumed, as the bush which
appeared vnto Moses, he burned in the fyre, and yet he was
not consumed, what was the cause: Mary gods power. We
rede

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

God suf
frednorthe
fyre to do
his nature

Here in this storie you se that though the nature of the fyre is to consume, yet these thre men were not consumed wyth the same. so; not a heare of their heade perished; but rather the fyre bzake oute and consumed them that put them in the ouen: so the fyre of his nature woulde haue consumed them, yet thow the powter of god the strength of the fyre was bashed and the menne were preserved from it. Euen so is it with the poperie, with the false doctryne, the nature of it is to

God hath
maaye
vvaies to
saue.

3. Reg. 18

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

God had
hys num
ber in Eli
as tyme.

Iohn. 6.

Psal. 94.

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

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

God can
p̄serue
without
ordinary
meanes.

But now ye will say: seeyng then that God can saue men
and byng them to euerlasting lyfe, withoute the outwarde
hearyng of the woorde of God, then wee haue no neede to
heare the woord of G O D, we nede not to haue preachers
amongest vs. For lyke as he hath p̄serued them, so he will
p̄serue vs to, without the hearinge of gods woorde. This
is a solithe reason: I will aunswere you this. I wyll make
you thys argument: God can and is able to p̄serue thyngs
from fyre, so that they shal not burne or consume: and ther
fore I wyll go & set my house a fyre, and it shalbee p̄serued.

An other
obiection

An aun-
swer to
the same

O this: god p̄serued these thre men from fyre so that they
toke no harme, ergo I wyll goe and cast my selfe into the
fyre and I shall take no harme: is this nowe a good reason?
No no, for these thre men had their vocation to goe in the
fyre, they were caste in by violence: so if god wyll haue thee
to goe into the fyre by violence for hys woordes sake: then go
with a good wyll, and no doute either he wil p̄serue thee
as he dyd them, or els he will take thee oute of thys mystra-
ble lyfe to euerlastyng felicitie: but to cast my selfe into the
fyre with oute anye callinge I maie not: for it is wytten:
Non tentabis dominum deum tuum, Thou shalt not tempte
the Lord thy God.

Math. 4.

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

Wwe may
not despise
the mean-
chers

¶ We may
not despise
the mean

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

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

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

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

A note
for our
cleargy.

S. Paule saith here, that all they that be wooldye mynded, ar enemies of the crosse of Christ: so; they make they; bellies to be they; gods. Therfore, they shall recetue their punyshment for they; wicked doings. what shal that be: marie ever lasting paine of hellithe fire woold without ende, without a ny deliuerance from the same, this is their rewarde.

The re-ward of such preachers.

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

The re-ward of true preachers.

What it is to haue our conuersation in heauen

Christ is not here bodily.

The day of dome shall be terrible to some.

turne to their eternall shame. So you see that all the worlde may be deuised in two partes: namely into the faithfull and vnfaithfull. Now S. Paule say he, that he looketh for this Saviour, which shall chaunge our vile bodies accordyng to his waynyng: wherby he is able also to subdue all things vnto hym self. We haue a scale body, mortall, subiect to all infirmittes and miseries: it is a grosse body, but for all that it shall rise againe, and shall be chaunged. It is mortall now, it shall be immortall then: it is passible now, it shall be impassible then: it is grosse now, it shall be tourned to agilitie then: it is corrupt now, it shall be incorrupt then. It is ignominious now, it shall be glorious then, like vnto his body. For whan it shall be so with our bodies: ye maye bee sure it shall be so with our soules too: for that felicitie that we shall haue, that God hath layd by for vs, passeth al mens thoughtes: what iope they shall haue that be content to leaue their synnes, and lyue godly. And these thynges Christ our sauiour shall bring to passe by his infinite powler.

Our grosse body shall be chaunged.

of heauen
To see all
Innences
thoughts.

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

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

Mark 9.

Psal 34.
The vic
kel shall
be puni
shed here
and hence
so.

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

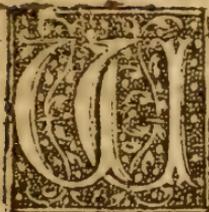
The fyfth Sermon of maister

Doctour Latymers.

Match. ix.

Luc 8.

Marc. 5.



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

The churchwardens may do much.

The thing that containeth for that whiche is conteinied.

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

Math. 11
Jairus had
hearde
Christes
proclama
tion.

Jairus run
neth not
to witches

Centurion
had a great
faith
then Jairus.

Math. 8.

Jairus had
a good
faith.

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

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

Jairus is to be tolowed in two chynges.

The commoditye of naturall affection.

We are the chose children of god.

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

Isay. 49 Nunquid potest mulier obliuisci. &c. Can a woman forgette her owne child which she hath bozn into this world: yea and though she doo forget the same: yet wyl not I forget the. It is a rare thynge whan the deuill so muche pzeuaileth in parentes, that a mother shold neglect or forget her own child: yet saith God, though it were so that she woulde forget her child, yet wil not I forget thee, whā thou beleuest in my son **C**hrist. For the deuill can nat pzeuaile agaynst me, though

he pze

Our paren
tes ca not
loue vs so
well as
god doth.

Isay. 49

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

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

Math. 7.
The sin-
nes in he-
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The confi-
deration
of gods
loue vvor-
keth obe-
dience to
his will.

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

The speci-
all wyll of
god.

Gene. 3.

Further, maisters ought to do they; dueties towardes these seruautes, and householde: to instruct them in gods word: to let them haue they; meate and d^{yn}kie. Lyke wise, seruautes oughte to obey they; maisters, with al hūblenes, to serue them b^y rightlye, and diligently: accordyng as god willety them to do. Now this is the special wyll of god, namely that euery oneshal do accordyng vnto his calling, as god willety him to do. Now to safsyll thys wyll of god, we should be moued by the great loue and fatherly affections, which god beareth towardes vs: this loue should moue vs to obey him: like

Gods fa-
therly af-
fection

as the good chyld obeyeth his father and mother.

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

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

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

Should moue vs to do his will.

Overhasty buriēg of men scarce dead,

A man lyeth 7. daies in attrauce

Mark. 5.

behynde him, and touched hys garment: so; she said, yf I on-
ly may touche h^e hemme of hys clothes, I shalbe whole. This
woman was sicke of a shamefull disease, and had bene sicke
of it. 12. yeres. Passa est multa, she had suffred much so; so; by
it. For no dout whosoever hath adoe with phisitios, he must
bee a sufferer: it is an ykefome thyng to goe to phisike: A
man must receiue many bitter medicines and potions. Ther
fo;e Mark saith: She suffred much, they had put her to great
payne: and she had bestowd all her substaunce vpon them,
and was neuer the better, but rather the worse. We
lyke she hadde bene a woman of great ryches, of greate sub-
stances, els she sheld not haue bens able to wage phisitios
so long. This place of scripture repproueth not phisicians, as
though phisike were a superfluous thyng, and not necessary
because this woman was not healed: As when ye woulde
reason of this maner: What: shall I go to phisike: No that
I wyll not: so; I reade in scripture, that a woman spente all
her good vpon phisitios, and yet was neuer the better. But
thys terte maketh no more agaynst phisike, then thys terte
doth agaynst labour, where Peter saith: Per totam noctem
laborauimus, & nihil cepimus, we haue laboured the whole
nyght, and haue gotten nothyng. Now a rashe felow wil say
what: hath S. Peter laboured al nyght, and cougth nothing:
then I wyll not labour at all: For I shall get nothyng with
my labour: but this is a folishe reasonyng. For; though the
woman spent all vpon phisitios, and yet was not healed:
And though Peter laboured all nyght, and caught nothing,
yet so; all that we are allowed to vse phisike, and commaun-
ded to labour. For; so saith scripture: Honora medicum prop-
ter necessitatem, Honour the phisition so; nedes sake. Item,
a deo est omnis medela, from God is all cure: and the hygh
est hath created h^e medecyne. If we knew the vertue of euery
herbe, we myghte be oure owne phisitios: but we know
theym not, therefore God hath ordeyned, that some shoulde
geue theymselues to the knowledge of suche thynges, and
then teache others.

It is an
ykefome
thing as
goe to phi-
sike.

We must
labour
and may
vse phisike

4. Re. 10

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

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

For that whych was said to Ezechia, is said to euery one of vs: so god loueth not stryfes nor contentions: he is a god of vnitie and conoord: therfoze to auoyde all contentions, we ought to set our thynges in good order. **N**ow although God sendeth Esay thither to tell him that he shall dye, yet it was not such a straight sentence, that it should be done out of hād, by and by: but rather god would moue hym by this message that Esay brought, to make sute for longer lyfe. **L**ike as he sendeth Jonas to Ninue, with a straight commaundement: **W**hereby god would moue them to make sute and mone to hym, and so to leaue their sinnes, and wycked lyfe. **N**ow Ezechias hearyng such a message of the prophet, what did he? **M**ary he fell to prayer, rehearsyng howe beneficiall god had bene vnto hym, saying: **I** beseeche the now, **O** lord, remember howe I haue walked befoze thee in truth, and with a perfect heart, and haue done that which is good in thy sight: and Ezechia wept very sore: & so god sendeth the prophet vnto hym againe, promisyng hym, that he should lyue yet. **15**. yeres more. **N**ow did he nothing els after that he had this promise of god? **Y**es, he vsed physike, he toke a lump of sygges, and layde it vpon the soze: lyke as we in sicknes tyme, laye

We must set things in an order before we dye.

By threatening god myndeth to bring vs to repentance.

Ezechias used physike.

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

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

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

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

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

Christ did
that phisi-
cions
could not
do.

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

The vvo
man stole
her helth

but saſeth to his diſciples, quis me tetigit: who hath touched my clothes: his diſciples made answer, ſaying: thou ſeeſt the people thruſt thee, & aſkeſt thou, who touched me: And he looked round about ſor to ſe her ꝑ had done this thynge. But the woman fearyng and tremblyng, knowyng what was done wylthin her, came and fell doune befoze him, and tolde him al the truth. So dout this woman was aſhamed to confeſſe her filthy ſickenes, befoze the whole multitude: But what then, Chriſt wold haue it ſo. I perceiue ſaith Chriſt that vertue is gone out of me: he ſaith not my cloke, or my veſtment hath done a worke: but he ſaith, Scio virtutem ex me exiuiſſe, I knowe, vertue is gone out of me. Therfoze we ſhall not bee ſo ſoliſh to thynk that our ſauoꝝ hennie had made the woman whole: but rather her good faith and truſt which ſhe had in our ſauioꝝ. We muſt not do as the ſoliſh blinde papyſtes do, which impute great holynes vnto the veſtment of our ſauioꝝ. So ye ſee that this woman was made whole by Chriſt thꝛough him, by his diuyn power. And ſo is verified this which ſcripture ſaith, that which is impoſſible vnto mā, is poſſible vnto god. Philitions had diſpꝛyed of that woman, it paſſed their cunnyng to helpe her: but our ſauoꝝ he declared his diuyn power, and healed her out of hand, ſhe doynge nothynge but touchyng the hemme of his veſtment. So god can helpe when men cannot. An enſample we haue in ſcripture, when the people of Iſraell goyng out of Egipte, came vnto the red ſee, they had great hylles of both ſydes. Pharao the kyng of Egipt ſolowed with al his hoſt at theyꝝ backes: the red ſea was afoze them, ſo that there was nothynge after mā's reaſon, but to periſh: what doth god: Mary he deuided by his infinite power, the red ſea, and deliuered them out of al dangꝛ. So it appeared, that god is able to defend his people that beieue in hym, extraordinarily. Lykelwiſe in the wyldernes they had no coꝝne noꝝ any thing to eate, there was no ordinary way to liue, what doth god: He taketh an extraordinary way: he ſendeth Manna from heauen, ſo we ſee that he is able to helpe vs ſupernaturally: but yet we muſt take heed, and not tempte God: we muſte vſe all ſuche meanes as he hath apointed to ſuſtayne this lyfe, els we ſhould tempt god,

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

That which is impoſſible vvirh man is poſſible vvirh god.

We muſt not tempt god.

which

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

1. Reg. 23

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

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

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

Examples
of men hū
bled to be
exalted.

Ve wold
make
muche of
Chyistes
hemme if
we had it

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

The faith
 that hath
 goddes
 word is a
 true faith.

Neither
 doth faith
 auail; with
 out the
 word, nor
 the word
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We must
 lose none
 occasion
 to do good

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

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

Christe
hath no re
spect to
the persōs

No thinge
shoulde dis
courage
vs.

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

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

The vse of
minstrels
and belles

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

Christ con
demneth
not all
weeping.

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

The mean
is beste in
all these
thynges.

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

Now when our sauour was come to the house, he suffered no man to go in with hym, but Peter James and John, and the father and mother of the chylde: al the other he thrust out, and toke the mayde by the hande, saying *tabita cumi*, that is to say, Maide, I say vnto thee aryse. And her spirit came agayne, and she arose strayght wayes: what shall we learne here: mary we shal learne here that our sauour did ouercomdeyth, that he is the lord ouer deyth, ȳ he hath the victozy ouer hym. Secundarily we learne here, ȳ our sauour is verie god because he com̄ naundereth deyth. For I tell you deyth is such an arrogante and stubburnefellow, that he will obey no hope but onely God. Nowe he obeyed our sauour, whereby it appeareth that he is lordes ouer deathe. He sayd, Maide I

Desire o
benhonor
but God
alone.

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

The resur
 rection
 shall bee
 bothe of
 good and
 badde.

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

Tvvo sorte
 of peo-
 ple loth to
 sleape.

A remedie
for chiefe
iuyors
of people

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

Christ
hath kil-
led our
death.

A clearly
question.

I will aske here a great clearly question, where was the soule now after it went oute of this yong mayde: it was not in heauen no; in hel, nam in inferno non est redemptio, there is no redemption in hell, where was it then: in purgatoiry: so the papistes haue reasoned, it was not in hell no; in heauen, ergo it was in purgatoiry: which no doute is a baine for lly argumēt. Now I wil make a clearly answer vnto my questiō: & such an answer that if y^e bishop of Rome wold haue gone no farther, we shold haue bene wel enough: there wold not haue bene such errorys & fooleries in religio, as there hath ben. Now my answer is this, I cā not tel but where it plesed god it shold be, ther it was. Is this not a good answer to such a clearly questiōe I think it be, other answer no body gettes

A clearly
answer.

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

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

Christ raised vp the dead by his owne power.

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

The vi. Sermon preached by Maister

Docto: Latymer.

Rom. 13.

We nothing to any man but this, that ye loue one another: for he that loneth another fulfillith the lawe. For this commaundement thou shalt not commit adultery, thou shalt not kyll, thou shalt not steale, thou shalt not beare false witness, thou shalt not luste, and so forth: yf

P. iii.

there

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

A det that
can neuer
be al paid

As for the first parte of this Epistle, we haue spoken of it before. for S. Paule entreateth of loue, and I tolde you how that loue is a thing whiche we owe one to another, and we are neuer quitte of this dette, we canne neuer discharge our selues of it: for as long as we liue we are in that dette. I will not targe now to intreate of it: for I tolde you sence I came into this countrey certapne speciall properties of this loue. Therefore I will onely desire you to consider, that this loue is the lyuerye of Christ, they that haue this liuerye be his seruantes. Againe, they that haue it not, be the seruants of the diuel: for Christ saith, by that they shal knowe if ye be my disciples, if ye loue one another: they that beare yll will hatred and malice to theyr neighbours be the dyuelles seruantes. And what soeuer such men do, that hate theyr neighbours: pleaseth not god, god abhorred it, they and all theyr doyngs

Loue is
Christes
lyuerye.
Iohn. 13.

1. Cor. 13

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

Math. 5.

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

We must
loue vwith
the whole
heart.

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

Louemul
be shew
ed by ou
workes.
Iacob. 2.

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

Two ma-
ner of sle-
pes forbid
den.

Measure
must be
kept in all
thynges.

Two ti-
mes from
the begin-
nyng to
the ende.

and so ascended into heauen, where he sitteth at the right hand of god his Father: where he with his intercession applyth vnto vs, which beleue in him, his passion, and al his merites: so that all that beleue in hym shall be quite from theyr sinnes. For his passion is profitable onely vnto theym that beleue: notwithstanding that his deathe might be sufficient for all the whole world: yet for al that no man shall enjoy that same benefit, but only they that beleue in him, that put their hope, trust, and confidence in hym. Now therefore S. Paul saith, Our saluation is come nerer: because Christ is come already, & maketh intercession for vs. All they that were before his commynge, as the patriarches and prophets, and al other faithfull, they beleued that he should come, but so do not we: we beleue that he is come already, and hath fulfilled all thynges. The Jewes which are at our time beleue that he shall come, but they tarie in vaine: their faith is a deceitfull faith, because it is against gods worde: for Christ is not to be looked for to come againe and suffre. No not so, but he wil come againe to iudge bothe the quicke and the dead. Our sauour Christ was reueled long before he came to suffre. Firste in paradise, when God spake of the womans sede, saith: *Conter caput serpentis*, The sede of the woman shall breake the serpentes head. And this was a gospell, a glad tidynge: for the serpent had deceued Adam and Eue, brought them from their felicitie, to which they were created: so that Adam and Eue could not helpe them selues, nor amende the matter.

Christes death promised to one that beleue not.

Christe was reueled long before he came.

The gospell was preached in paradise

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

The most part are euer the worse.

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

The pꝛophetes ſaying vvere dark and obſcure.

Luc. 10.

Math 13.

So ſee Chyſt m keth bleſſed.

The difference of the tyme vwherein Chyſte was diuerſly reueled

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

Christ had
 no syn, but
 toke our
 syn and
 gaue vs
 his righte-
 oussnes.

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

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

What sin
 is.

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

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

do their duety, execute iustice, punish the wicked, defend the good, to see that the common welth bee well ordered, and governed, that the people lye godly every mā in his calling. So lyke wise married folke haue their speciall calling and lawes. There is appointed in scripture how the man shall nourish his wife, rule her with al lenity, and frendelines: the woman likewise shall obey her husband, be louing & kynde to wardes him. So masters ought to do according vnto their calling, that is to rule their house well and godly, to see that their seruauntes be well occupied, and to let them haue their meate and drynke and wages. So seruauntes haue they: lawes: that is to obey their maisters, to do diligently all busines whatsoeuer their maisters commaund vnto them, so far as it is not against god. For when a maister will commaund vnto his seruauntes to do such thinges whiche are agaynst god, then the seruaunt ought not to obey to do those thinges.

Now whosoever transgresseth these lawes, eyther the generall lawes, or the speciall lawes, he sinneth: and that which is done contrary to these lawes, is synne. When ye will knowe now whether ye haue sinned or not, see and consider these lawes, and then go into thy heart, and consider thy lyuyng, how thou hast spent al thy dayes: when thou doest so, no doute thou shalt finde innumerable synnes done against these lawes: for the lawe of god is a glasse wherein a man may see his spottes and filthines: therfore when we see them, let vs abhorre them and leaue them: let vs be soze for that which is passed, and let vs take a good purpose to leaue all synnes, from henceforward. And this is it y^e S. Paule saith, let vs arise from the slepe of sinne and wickednes, for our saluation is come nerer: our sauour he is clerely opened vnto vs, he hath suffred for vs already, and fulfilled the lawe to the vttermoste: and so by hys fulfilling taken awaye the curse of the lawe.

No obedience agaynst god

Learne to fynde sinne enough.

The lawe is a looking glasse.

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

when

Two maner of sinnes

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

with

The vword
man signi
fieth both
man and
vwoman.

Vhooe
they be
that sinne
deadly.
Notwith-
standing
this diuini-
on, al sinis
of it oꝛvn
nature
is dead-
ly: and
vwhen it is
repented,
there is no
sinne vn-
pardon-
able, to the
that be
leue the
gospel.

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

Now when he had done so, this acte had ben a deadly sinne: For any acte that is done agaynst the law of god willynglye and wittingly is a dedly sinne. And that man or womā that committeth si che an acte loseth the holys ghost and the remission of sinnes, and so becommeth the childe of the diuell, being befoꝛe the childe of god. For a regenerate man, a woꝝman that beleueth, ought to haue doꝛm on ouer sinne, but as soone as sinne hath rule ouer him he is gone: so; she leaꝛdeth hym to delectation of it, and from delectacion to consenting, and so from consenting to the acte it selfe. Now he that is led so with sinne, he is in the state of damnation, and synneth damnably: And so ye may perceiue which be they that

Pro. 24

No more shall any sin that we do if we repent it, and beleue the promise of god made in Christ.

And so is a troug he' to though the act folow not. He is the seruant of sin that delecteth to dwell in sin.

hunc

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

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

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

All muste repent.

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

mentes, I must confesse my selfe to be faultye and gyltye, I muste be soyye for it, abhoire my selfe and my wickednesse. When I am nowe in that case, then I shall see nothing but helle and euerlastyng damnation befoze me, as long as I looks vpon my selfe and vpon the lawe of god. For the lawe of God when it is preached byngeth vs to the knowledge of oure synnes: For it is lyke as a glasse whiche sheweth vs the spottes in our faces, that is the synnes in our heartes. But we may not tary here onely in the lawe and oure selues: For if we do, we shall come to desperation. Therefore y first pointe is to acknowledge our synnes, and to bee soyye for the same: but as I said befoze, we must not tary here: for Judas was come so farre, he had this pointe: he was no deute: a sorrowfull man as any can be in the world. But it was to no purpose, he was lost for: al his sorrowfulnes: therefore we must haue an other pointe. what is that: Mary saithe, beleife: we must beleue Christ, we must know that our sauour is come into this worlde to saue synners: therefore he is called Iesus, because he shall saue his people frome theyr synnes: As the angell of God hymselfe wytnesseth. And this faith must not be onely a generall faith, but it must be a speciall faith: for the deuill hymself hath a generall saythe, he beleueth that Christ is come into this world, and hath made a reconciliation betwene God and man: he knoweth that there shall be remission of oure synnes, but he beleueth not that he shall haue parte of it, that his wickednesse shall bee forgiven vnto hym, this he beleueth not: he hath but a generall faith: but I say, that euery of one of vs must haue a speciall faith: I must beleue for my selfe, that his blood was shed for me. I must beleue that when Christ saith: Come to me all ye that labour and are laden, and I will ease you. Here I must beleue that Christ calleth me vnto hym, that I should come and receyue euerlastyng lyfe at his handes: With such a speciall faith I do apply his passion vnto me. In that prayer that our sauour made when he was goyng to his deathe, he sayth: I pray not for them alone, saith he, but for them also which shall beleue in me throug their preaching, that they al may be que, as thou father art in me, & I in thee: and that they

Repente
consisteth
of. iiii. par-
tes.

The lawe
of God is
a looking
glasse.

Faith must
be ioyned
with oure
repentance

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

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

Christ praie
ed for vs.

David, and
Iudas did
both repēt

The Frste
point of
penance.
The secōd
point of
penance.

they also may be one in vs. So that Christ praeseth for vs as well as for his apostles, if we beleeue in hym: and so Christ praies praier and our beliefe byngeth the salue vnto our soules. Therfoze I oughte to beleue, and so thorough faith apply Christes merites vnto me: for God requireth a speciall faith of euerie one of vs, as well as he didde of Dauid, when the pꝛophet Nathan came vnto him, and said: Absolut dominus peccatum tuum, The Lorde hath taken away thy wickednes, which words of the pꝛophet Dauid he beleued: & so accoꝛding vnto his beliefe it hapned vnto him. For Dauid had not such a contricion or penance as Iudas had: for Iudas in dede had a contricion, he was soꝛye for his sinnes, but without faith. Dauid was soꝛye for his sinnes, but he ioyned faith vnto it: he beleued stedfastly without all douting that god would be merciful vnto him: Absolut dominus, the lord hath taken away thy sinnes, and god required of him that he should beleue these words. Now like as he required of Dauid to beleue his words: so also he requireth of vs to, that we should beleeue him. for like as Dauid was remedied thorough his faith in God: so shall we be remedied to, if we beleue as he did: and god will bee as glad of vs when we repente and leaue oure sinnes, as he was of Dauid, and will also yꝛue should be partakers of the merites of Christ. So ye haue heard nowe these two poyntes whiche pertayne to the right penance: the first is contricion, when we acknowledge our synnes, be soꝛy for them, they greue vs very soꝛe. The second pointe is faith, when we beleue that god will be mercifull vnto vs, and thorough his sonne foꝛgeue vs our wickednes, & not impute the same to oure eternal destruction. But yet there is an other point left behind, which is this: yꝛ I must haue an earnest purpose to leaue sinne, & to auoide al wickednes as far soꝛth as I am able to do: I must wrestle w sin: I must not suffer yꝛ diuel to haue the victoꝛy ouer me though he be very suttile and crafty, yet I must withstand him: I muste disalowe his instiꝛctions, and suggestions, I muste not suffer synne to beare rule ouer me: for no doute if we wyll fyght and strue, we may haue the victoꝛye ouer this serpent: for Christ our sautour he hath pꝛomised vnto vs his help & coꝛse:

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

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

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

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

The vse of
 auncient
 confessiō.

The true
 satisfiactiō
 for finnes.

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

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

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

Rom. 13.
A fault in
the English
translation.

Mans diet
before the
floud.

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

Hedges
that we
may not
leape ouer.

The magi-
strate may
shed blood

An other
hedge for
eating.
Exod. 20

A thirde
hedge for
eating.

All mens
eating is
not alike

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

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

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

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

A good
man wyll
refrayne
from euil.

Genes. ix.

A fourth
hedge for
caryng.

Rom. xiii

Obstinate
bynde are
so to bee
passed vpon.

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

The fife
hedge for
eacyng.

Ro.ii. xiiii.

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

Necessitie
hath no
lawe in
these poin
tes.

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

He that
will not
ryse frome
slepe, shall

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

repente is
cuerla-
stingly.

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

Vvbat chá
bering is:

Enuy hur-
teth the
envious
most.

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

1. Re. xviii.

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

ston of synne. Therefore whosocuer is a enuious man, lette
 hi a ryse vp from that stepe, leste he be taken sodenly and so
 be damned euerlastingly.

What we
 should not
 doo.

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

What all
 men should
 doo.

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

We should
 conforme
 our selues
 to theym
 that doo
 well.

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

Both poore
 and riche
 maye bee
 clad with
 Christ.

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

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

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

Math. 24
 Our death
 is not farre
 of.

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

Ezechiel
xviii.

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

Ezec. xviii

Synne' not
in hope of
mercy.

Dispaire
not of mer
cy, if thou
repent.

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

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

The vii. Sermon made by Maister

D. Latymer. Math. 4.

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

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

The Apostles fished after men.

Hiere. xvi

very

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

Why
Christ cal-
led fishers
to be apo-
stles.

The office
of prelates.

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

The doin-
ges of pre-
lates.

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

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

Math. 4.

Iohn. i.

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

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

The Apo-
stles were
dyuers ty-
mes called

Mark this
ye that
chuse offi-
cers-

A good
wylful and
profitable

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

A lamēra-
ble thyng

Ambiti-
ous men
shold not
lyue.

Exod. xviii:

Officers
shold be
sought.

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

An officer
must hate
couetous
nes.

Jetro would
not allow
our offi-
cers.

Cleargy
men must
not flatter
for benefi-
ces.

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

Marke
this ye
that be pa-
trons.

Here. 23

Upon what manner of men they bestowe they^r benefices: for it is a great charge, a great burthen befoze God to be a patron. For euery patron, when he dothe not diligently endeuor his selfe to place a good and godly man in his benefice, which is in his hands: but is slouthful, and careth not what manner of man he taketh, or els is couetous, and will haue it himselfe: and hire a Mr John Lack latin, which shall say seruice: so that the people shall be nothing edified: no doubt that patron shall make answer befoze God, for not doynge of his dutie. And loke how many soeuer perish in that same parish because of lacke of teachyng, the patrone is gilty of them: and he must make answer for them befoze god. Therfoze it appereth most manifestly, that patrons may not solowly frendships, or other affectiōs: but they must see that gods hono^r be promoted, that they place such men as may be able to teache and instruct the people.

Now to the matter: These men, Peter, Andzew, James and John, they were called from catchynge of fishes, to the catchyng of men: they had a callyng, they ran not befoze they wer called. But we do not so, we order the mater as though God sa we vs not: and no dout there be some that thynke in their hearts: what shall I tarye till god call me: then peradventure I shall neuer be called: and so I shall neuer get any thyng. But these be unfaithfull men, they consyder not that God seeth vs euerye where: In what corner soeuer we be, god seeth vs, and can fetch vs when it pleaseth him: that we should be offycers, or be curates, or such lyke thynges. Therfoze thou runner, tary, til thou art called, runne not befoze the time. John Baptist that holy man, he wold not take vpon him, to come befoze he was bidden: Where was he? Harye in the wilderness: he made no sute, I warrant you, for anye offyce, he taryed till god called him. For Luke saith: the word of the Lozd came vnto John, beyng in the wyldernes. It is no maruell that god fetched him out of the wilderness: for there is no coznar in the whole world where anye man can hyde hymselfe from hys p^resence: therfoze when he wll haue a man, he can call hym, though he be byd in cozners: for the p^rophet saith, Deus in altis habitat, sed humilia

that be patrones.

It is a gret charge to be a patro
Mark this ye that be patronages.

The apostles came not before they were called.

John Baptist s^ried for no benefice.

Pla. 113.

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

Poples that greate friends of God, what was his occupation.

God lo-
keth vpon
lowe thynges.

Gene 39.

Cod sawe
Joseph in
the prison

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

Gen. 3.
Moses was
a shep-
herde.

Luke. 10.

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

Saule
sought not
to be made
king.

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

Mark the
ende
Dauid was
a shepard.

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

Jonas was
found out

God wyl
punishe
the ambi
tious.

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

Num. xvi.

Numbers, that when Cozab, Dathan, and Abyram, would
not be contente with their vocation, wherunto they were cal
led of GOD, but woulde clyme higher, and promote them
selues: what hapned? The grounde claue asunder, and swa
lowed them vp, with wife and children and al that they had:
this was their ende, this rewarde they had for their ambitio
n. Whereby it appeareth, that GOD wyl that euerye

An horri
ble exam
ple.

1. Reg 6.

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

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

2. Par. .6

The hurte
 that com-
 meth of
 ambition,

Ambition
 lost the
 Rhodes.

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

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

Marth. 12.

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

God defendeth them that he calleth to office.

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

Luc. 4.

Ioh. 10 8.

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

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

The cauſe
why Paul
was ſo of-
fended. i. c.
red.

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

No man cā
ſhortē hys
life by do-
ing his du-
tye.
[John. xi.

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

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

R. iiii. and

The com-
modities
that we
shal haue
by vval-
king in eu-
calling.

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

Jacob folo-
ued his vo-
cation in
flyng fro
Egipt.

Jacob y^e holy patriarke had a vocatiō to go into Mesopota-
mia: for his father and mother commaunded him to do so: be-
cause they feared least Esau his bryther shold haue kild him.
Nowe when he wente thither, he confessed that he had no
thing but a staffe vpon his backe: but folowynge his calling
God brought him againe with greate dzyones of all maner
of cattell. These thynges are wrytten for our sake, to make
vs lustie to folowe oure vocation, and to doo as we are ap-
pointed of God to doo. Further, when the people of Israell
were in the wilderness, they had a vocation: for God com-
maunded Moses to bryng them out of Egipte: Nowe he
brought them in the wilderness, where there was no corne
no; any thing to liue vpon: what doth God: he sendeth them
bread from heuen rather then that they shold lacke, and was-
ter out of the rocke. And this is wrytten to our instruction.
Therefore God sayth: Non solo pane, Man shall not lyue
by breade onely, but by euery woorde that procedeth oute
of the mouthe of G O D. For whan so euer a man apply-
eth that vocation, whyche G O D hath appoynted for hym:
No doubt he shall not bee dissappointed of lyuing, he shall
haue inoughe. Therefore oure sauour Chyriste saithe:

Math. 4.
Deute. 8.

Math. 6.

Querite primo regnum Dei, & iustitiam eius, & cetera
omnia adicientur vobis, Seeke fyrste the kyngedome

of god and his righteousnes, and all the other thynges that
 be ministred vnto you: That is to say, let vs liue godly as he
 hath appointed vnto vs: as for other thynges, *ista super do. Peter. 5.*
minum curam & ipse faciet. Caste thy care vpon the lord,
 and he wyl make it, he will synthy all thynges, for he is able
 to make a good ende of all matters: therfore sayeth the p^{ro}phete:
 Timete dominum omnes sancti eius. feare the lord all
 ye his sayntes, *Psal. n. 34* Non est inopia timentibus eum, they that feare
 the lord, they shall not come to any pouerty. Alacke what a
 pytyfull thyng is it, that we will not beleue these fatherly
 promyses which god hath made vnto vs in his worde: what
 a great synne is it to mistrust gods promyses: for to mistrust
 his promyses is as muche as to make hym a lyar, when we
 wyl not beleue hym: euery man hath his vocation, as these
 men here were fishers, so euery man hath his faculty wher
 in he was brought vp: but and yf there come a speciall voca
 tion, then we must leaue that vocation whiche we haue had
 before, and applye that wherunto we be called specially, as
 these apostles did: they were fishers, but as sone as they were
 called to another vocation, they leste theyr fishings. but euer
 remember that when we haue a vocation we regard most a
 boue all the speciall poyntes in the same, and see that we do
 them rather than the accidentes.

As for an ensample, vnto greate men god alloweth han
 tyng and haukyng at sometymes: but it is not their chiefest
 duety wherunto God hath called them: for he woulde not
 that they shoalde geue themselues onelye to haukyng and
 huntynge, and to do nothyng elles: So not so, but rather they
 oughte to consider the chiefest poynte then the accidentes:
 haukyng and huntynge is but an accessarye thyng, but the
 chiefest thyng to whiche God hath ordayned them, is to exe
 cute Justice, to see that the honour and glozpe of god, bee set
 abroade, thys is the chiefest poynte in theyr calling, and not
 haukyng and huntynge, whiche is but an accidente. So lyke
 wyse a seruyng man maye vse shootynge or other passymes:
 but yf a seruyng manne woulde doe nothyng elles but to
 shote, setting asyde hys maysters busynes, thys manne no
 duse shoalde not doe well: for a seruyng mans duetye is to
 wayte,

Psal. n. 34
 To distrust
 the promys
 of god is
 to make
 him a lyer

Huntynge
 and haau
 kyng is
 not the
 chief point
 of great
 mens cal
 ling.

The chief
point of a
seruing
mā's office
Math 8.

W^o lye vpon his mayster: and though he may scoote somety-
mes, yet his speciall and chiefest duetye is to serue hys mai-
ster in hys busines.

One speci-
all vocatio
must bee
folowed.

Our sauour wente ones ab^o bade, and by the waye as he
went, he sayde to one, folow me: the felow made answer, e
saying, let me fy^oste bury my father: our sauour saide vnto
hym agayn, let the dead bury their dead, and come thou & fo-
low me. where our sauto^o teacheth vs, that when we haue a
speciall vocation, we shall forsake the generall: so^o to burye
father and mother is a godly deede, so^o god commaunded to
honour father and mother: yet when we haue such a speciall
calling as this man had, we must leaue al other vocations:
so^o our sauour wold rather haue y^o dead to bury the dead, thē
that this man shoulde forsake o^o set asyde his vocation. But
our spiritualtie what doe they? Mary some be occupied with
worldly busineses, som be clearkes of the kitchine, suruay-
hers, o^o receiuers: which no doute is wicked, and they muste
make a heaup accompte so^o it. Fo^o their special calling is to
sithe, to p^oche the wo^ode of God, and to byng the people
from ignozance vnto the knowledge of gods wo^ord, this they
ought to do. Abraham the Patriarke hadde a vocation when
god called hyn oute of hys countree, this was a vocation.

A note for
the spiritu-
alty.

Abraham
did folov
his calling

So likewise when god commaundeth him to offer his sonne
he was redy and wyllyng to doe it: so^o because god had com-
maunded hym, he made no excuses, but wente and folowed
his vocation most diligently and earnestly. But this I wold
haue you to note wel, that they that hauebut general vocati-
ons, may not folow those which haue special vocations. As
whē we wold folow the ensample of Abzahā, we may not. A-
brazhā had a special vocation of god to offer his son: therfore
they that afterward folowed the ensample of Abraham and
burned their childzen, they did naughtly: so^o they had no cō-
maundement of god to do so. Whinees that godly mā, seeyng
one of the great men of Israel do wickedly with a naughtye
womā, went thither and killed them both, whilest they wer
yet doyng the act of lecherpe. Nowe in so doyng, he pleased
god, and is highly commended of god so^o it: shal we now fo-
low the ensample of Whinees: shal we kil a man by and by
when

The man
that hath
but a gene-
ral calling
may not fo-
lovv his ex-
ample that
had a speci-
al vocatio.

When he doth wickedly: Do not so, we haue no such comman-
dement of god as Whinees had: for he had a special calling, a Numc. 25
secrete inspiration of god to do such a thing: we which haue
no such calling may not folowe hym, for we ought to kyl no
body, the magistrates shall redresse all matters.

So to preache gods woꝛde it is a good thyng, and god wil
haue y there shalbe some which shall doe it: but for all that a
man may not take vpon him to preache gods woꝛde ercepte
he be called vnto it: when he doth it, he doth not well, though
he haue learnyng and wisdom to be a preacher, yet for all
that he ought not to come hymselfe without any lafulfull cal-
lyng: for it was no doute a good thyng to kepe the arke from
falling, yet for all that Da was stricken to deathe, because he
toke in hand to medle with it without any commission.

We haue a generall vocation which is this, in sudore vul-
tus et in vcleris pane tuo. In the sweate of thy face thou shalt Gene. 3.
eate thy bread, tyl thou be turned again into the ground, out
of which thou wast taken. This text both charge al vs to la-
bour, riche and poore, no man excepted, but he must labour
that labour which god hath appointed for hym to do: for god
loueth not sloothfulness he wyl haue vs to labour, to do our
busines: and vpon the holy day he wil haue vs to cease from
bodely labour, but for al y he wyl not haue vs to be ydle, but
to heare his woꝛd, to visite sycke folkes and p:isoners, these Holy daies
workes.
are holy days woꝛke, which god requireth of vs: therfore we
may not be let of those woꝛkes with bodely labour: we must
set aside bodely laboꝛ, & fede our soules vpo sodayns, in hearyng
of gods most holy woꝛd, & in receiuyng his holy sacraments.
So I say, laboꝛ is comaunded vnto vs, vnto euery one, no ma
excepted. Al Adames childꝛe ar bound to laboꝛ. For y inwhiche All Adams
children
matt l. box
Luca. 5.
was said vnto Adā, is said like wise vnto vs to, & our saulour
hymself teacheth vs to laboꝛ: whē he saith to Peter, duc in al-
tū, lead thy boate into y deſt, & relaxarete ad capturā, & spred
out thy net to catch. Here Christ comaunded Peter to do his
duty, to folow his occupatiō. Now he y comaunded Peter say-
ing cast out thy net: he comaundeth also vs, euery one in his e-
state to do y busines of his calling, he wil haue y farmer to fo-
low his trade, to till the ground, to solwe, &c. & yet it is god y
geueth

Labour is
the ordina-
rie meane
whereby
we liue.

Proue 10

God will
encrease
our labour
2. Thes 3

Two thin-
ges noted
in S Pau-
les vvords
A preacher
may speak
by heresay

genueth the increase of the labour. For we may not thinke as though we by our labour may get somewhat: No not so, we must labor in dede, but we must pray him to send the increse; for except he blesse our labour, no doute we shal labour all in vain. The ordinary way whereby god sendeth vs our soode is labour, yet for al that we must not set our hearts vpon our labor, nor trust therein, but only hang vpon god: it is written, Egestate operatur manus remissa, a hand that will not labour (saith scripture) shall come to pouertye. That is to say, that man or y woman that wil not labor, wil not do the worke of his vocatio, shal not prosper in this world: but a diligent had, a man that wil labor, almighty god wil send him increse, he shall haue inough. So that certain it is, that we must labor: for S. Paule saith, qui non laborat, non manducet, he that labourth not, let him not eate. I wold wishe that this commaundement of s. Paule were kept in England, that these idle lubbars that wil not labor, that they should not eate neither: For no doute if they were serued so, it woulde make them to apply their bodies to a better vse then they do. Saint Paul in the 2. Thes. Vltimo saith: we haue herd say, y there ar some which walke amongstest you inordinately: working not at al, but being busy bodies. The that are such we commaund & exhort, by our lord Iesu Christ, that they worke w quietnes & eat their own bread. In these words we may note two things, first that euery one of vs ought to labor, & do the office of his calling. Secundarily we maye note here, that a preacher may speke by heresay: as S. Paul doth here. I spake vnto you synce I came into thys countrey by here say. For I heard say, that there were some homelye theeues, some preachers in this worshipfull house, whiche no doute is a miserable thynge, that in such a house thynge should be so appoyned awaye: therefore I exhorted you at the same tyme to beware of it, and to make restitution. Now sence there were some of you which were offended with me, because I spake by here say, they said I flattered y house in speaking so. But I tell you, that I flattered no bodey at that tyme. I spake but onely to the amendement of the giltie: and therefore the gentle must geue leaues vnto the preacher, to reprove syn
and

and wickednes. For the preacher whan he reproveth syn, he
 sclandereth not the gyltlesse: but he seketh onely the amend-
 ement of the gyltie. Therfoze God sayth by the prophete: E say. 25.
 Annuncia populo scelera illorum, Shewe unto the people
their synnes: therfoze when suche a thyng is spoken, they
that be gyltlesse should be content; whan sinne and wicked- Rub a gal
horse and
he will
kicke.
nes is reprovod. There is a common sayeng, that whan a
horse is rubde on the galle, he wil kicke: whan a man casteth
a stone amongst dogges, he that is hitte will crie: So it is
with suche felowes too: belyke they be gyltie, because they
canne not suffre to bee agayne sayd. I remembze the Pro-
phete Esai, in what manner of wise he reprovod the syn- E say. 1.
nes of the people, sayenge: Argentum tuum versum est in
scoriam, Why silver is turned into dross. So no doubt the
falle of the money hath been here in Englande the undoing
of many men: Et vinum tuum mixtū est aqua, And thy wine
is mingled with water. Here the Prophete speaketh gene-
rally. And he goeth fozth, sayeng: Principes tui. &c. Thy
princes are wicked, and companions of thieves, they loue
rewards all together: as foz the fatherles they helpe them
not to right: neither will they lette the widowes cause come
before thē. These be soze words, spoken generally against al
hyprinces: where I doubt not but there were som good amon-
gest them: yet foz all that the prophete flandereth them not:
foz he speaketh not against the good, but against the wicked, A great
number is
ment whē
we speake
by the uni-
versall.
he meaneth not the gyltlesse. Foz suche a maner of speakyng
is used in the scripture, to speake by the uniuersall: meaning
a great numbe, but yet not all: only those that be gyltie: ther
foze suche maner of speakyng is no slander. Therfoze I sayd
at the same tyme, as S. Paule saith to the Thessaloms, I
heare say, that there be some amongst you that will not la-
bour: So I saied, I heare say, that there be some amongst
you, which are geuen to pickyng and stealyng: and so I she-
wed you the danger of it, and tolde you how you shold make
restitutio secretly without any open shame: foz it is no shame
to forsake sinne, and to come to godlynes. Foz no doue resti-
tution must be made eyther in effect, oz affect: That is to say
when thou art able then thou must make it in effecte, when
thou

Restitutio
of tyvo sac
tes.

thou art not able, then thou must be soze for it in thy hearte, and aske god forgiuenes. This I tolde you at the same time where I flandered no bodye: therfore I woulde wishe that ye woulde expounde my wordes now forwarde, better then ye haue hitherto.

Nowe to the matter agayne: when a man shoulde aske this question, saying: we are all bounde to worke, for our lyuinges: but I praye you by whome cometh the gayne of oure workes: who geueth the increase of it? There be some people whiche thinke, that they bring all thynges to passe by theyr labour: they thinke they gette theyr liuinges wyth theyr owne hand worke. Some agayne there be, which thinke that the increase of theyr labour cometh by the diuell, that he increaseth and blesteth theyr labours. But thinke ye that any body wyll saye so, that his increase cometh by the dyuell: No I warraunt you, they wyll not saye so, wyth theyr mouth: yet for all that, their conuersation and lyuing sheweth it to be so in dede with them. For all they that liue of vsurye, they haue theyr gaynes by the diuell. So lyke wise all they that sell false wares, or sell by false wayght, or use anye maner of falshode, they be in the deuylles seruice, they haue his liuery: therfore they seeke all theyr gaynes at his handes, thozough false and deceitfull dealing. And so it appeareth that the diuell is the increase of theyr gaynes. And no doute the diuell taketh vpon hym to be the lord over all thynges in earth: as it playnely appeareth by the gospell of Mathew, where he toke in hande to tempte Christe our sauour, and broughte hym vpon a high hyll, where he shewed vnto hym all the kyngdomes of the world, saying: Hec omnia dabo tibi, si prostratus adoraueris me, Al these things I wil geue vnto thee, yf thou wilt fall down & worship me. By these words it appeareth, that the diuell beareth himselfe in hande to be lord and ruler over the whole worlde: but in very dede he hath not so muche as a goose feather by righte. And yet for all that, he hath many children here vpon earth, which hange vpon hym, and seeke theyr increase by hym thozough falshode and deceite. Therefore suche worldynges haue a common saying amongst them, they say when a man wyll be ryche, he must

Some think that their increase cometh of the deuill

Math. 4.

The diuell is not worth a goose feather.

masse sette his soule behinde the dooze: that is to say, he must vse falshode and deceit. And therfore I feare me there be many thousandes in the world, which set theyr soules behynde the doozes. The merchant commonly in euery cite dothe teache his pparentise to sell fals wares. So that a man maye say to all cities as Esay sayth to Hierusalem: Argentum tuum versum est in scoriam, thy siluer is turned in drosse, thy ware is false, thou hast a delite in falshode and deceite, thou gettest thy good per fas & nefas, by lauful and vnlauful meanes: But the increase that the godlye man hath, commeth of god, as the scripture sayth: *Benedictio dei facit diuitem*, The blessing of god maketh ryche. Now there be some that will say, if the blessing or the increase come not of my labor, then I will not labour at all. I will tary tyll god sendeth me my foode, for he is able to fede me without my labor or travel. No, we must labour, for so are we commaunded to doe, but we must looke for the increase at gods handes: lyke as Peter dyd, he laboured the whole nyght, yet he toke nothyng at all tyll Christ came. And yet this is not a certaine rule, he that much laboureth shall haue much. For though a man labour muche, yet for all that he shall haue no more then god hath appoynted hym to haue: for euen as it pleaseth *G D D*, so he shall haue, *Nam domini est terra & plenitudo eius*, For the earthe is the Loydes, and all that is therein: and when we haue muche, then we are accountable for muche. For no doute we must make a reckenyng for that which we receiue at gods handes.

Many set
their soules
behind the
dore.

E say. 1.

Prouer. x.

Psal. xiiii
He that
hath much
must ac-
count for
much.

Nowe to make an ende, I desire you lette vs consider our generall vocation, that is to say lette vs labour, euerye one in that estate wheroin *G D D* hath sette hym, and as for the increase, lette vs looke for it at goddes handes: and lette vs bee contente with that whiche *G D D* shall sende vs: For he knoweth what is beste for vs, yf we haue *Vicum & vestitum*, meate and dzyrke, and clothyng, lette vs bee contente wythall. For we canne not tell whenne good manne deathe will come and make an ende of all to gethe. For happye shall he be, whom the Lord when he cometh, shall fynde well occupied in his vocation.

1. Tim. 6.

And

And yf we haue speciall vocations, let vs set asyde the generall, and apply the speciall poyntes of our vocation, rather then the accidentes: and let vs labour in our calling, and yet not thynke to get any thyng by it, but rather trust in God, and seke the increase at his handes: let vs looke for his benediction, then it shall go well with vs: but aboute all thinges beware of falshode, for with falshod we serue the deuyl. But as I tolde you befoze, I feare me the deuill hath a great number of seruauntes in England.

The almighty god graunt vs grace to liue so here in thys worlde, and to apply our busines in such wise, that he maye be glorified amongst vs: so that we maye finallye come to that felicity which he hath prepared for vs. Amen.

The viii. Sermon made by Maister

Doctoꝝ Latymer.

Luke. 21.



Ad there shall bee signes in the Sonne and in the Moone, and in the Starres, & in the earth, the people shall be at their wyts ende, thozough dispaire, the sea and the water shall roare, and mens hearts shall fayle them for feare, and for lokyng after those things whiche shall come on the earth. For the powers of heauen shall moue, and then shall they see the Sonne of man come in a cloud with power and great glozy: when these thyngs begin to come to passe: then loke vpye and lift vp your heades, for your redemption draweth nere.

This Gospell is red this day in the churche, and it shall bee for our lesson: It is taken oute of the 21. cap. of Luke: and it maketh mention of the glorious comming of oure Sauour Christe, how and in what maner of soone he shall come: for as the scripture witnesseth, we shall al come befoze the iudgement of Christ, and there receiue euery one accordyng vnto his desertes: after his woꝝkes he shall be rewarded of Christe, whiche shall be at that time their iudge: and there shall be signes
and

and tokens befoze his glorious and fearefull commyng. Foꝛ then he shall come to iudgement: his firste commyng into this worlde was to suffer his payne full passion, and so deliuer mankynde oute of the bondage and dominion of the devyll. But when he cometh agayne, he wyll come of another maner of wyse, then he did the firste tyme. Foꝛ he wyll come with great power and myghte, with the hoaste of heauen, with all the aungelles of god, and so sytte at the audite and iudge all menne. And this is mosse certayne that he wyll come, but we cannot tell when oꝛ at what tyme hys commyng shall bee. Foꝛ the day of his commyng is hydden from vs, to that ende that we shoulde be redye at all tymes. Wherefoze I desyre you foꝛ goddes sake make you redye, put not of your preparation. Foꝛ seeyng that we be certayn that danger and peryll shall come vpon vs, all they that bee wyse and godlye wyll prepare themselues, least they be taken sodnly vniwares oꝛ vniready. And therefore I say, this day is hydden from vs, to the intente that we euer shoulde be redye. Foꝛ yf we shoulde knowe the daye oꝛ the houre at what tyme he woulde come: No doute we woulde bee carelesse, the woulde take oure pleasure as longe as we myght, tyll at suche tyme as we shoulde departe. And therfoze leaste we shoulde bee made carelesse, this day is hydden from vs. Foꝛ the Aungelles of **G D** theymselues knowe not the houre oꝛ momente of thys greate and fearefull daye. Neyther hydde **Christe** hymselfe knowe it, as he was man: but as he is **God**, he knoweth all thynges, nothyng canne bee hydde from hym: as he sayeth hymselfe, Pater commonstrat mihi omnia, The father sheweth me all thynges: therefore hys knowledge is infinite, elles he were not verye **God**. But as concernyng hys manhode, he knewe not that tyme: foꝛ he was a verye naturall man (synne excepted:) therefore lyke as he was contente to suffer heate and colde, to bee wearye and hungrye, lyke as he was contente to suffer suche thynges: so he was contente, as concernyng his manhode to be ignoraunte of that daye. He had perfecte knowledge to dooe hys fathers commission, to instructe vs, and teache vs the waye to heauen: but it was not hys commissio

It is certayn that **Christ** shall come.

The cause why the day of iudgement is hid from vs.

The aungels knowe not that day. Iohn. 5.

Christe knew his commissio

on, to tell vs the houre of thys daye. Therfore he kne we not this day, to tell vs of it anye thyng, as concernyng when it shoulde bee. For as farre forth as ignorance is a paynefull thyng vnto man, so farre forth he was contente to be ignorant, lyke as he did suffer other thynges.

I wyl rather spend the tyme in exhortyng you to make redye agaynst that day, to prepare your selues, then curiouslys recypte or expound the sygnes thereof, whiche shall goe before this fearefull day.

And there I halbe sygnes in the Sonne and Moone: There be some learned men which expounde those tokens of the destruction of Jerusalem: but that is not the matter, yf they haue gone befoze the destruction of Jerusalem: then they haue gone befoze the ende of the world, & so admonish vs to make redye, to leaue synne, least we be taken with it.

As touchyng the Jewes, our sauour Christe wept ouer them, and thzateened them, what should come vpon them because they dyspysed hym, and woulde not receyue gods holy worde, and leaue theyz synnes: lyke as we doe, whiche take our pleasure, care little for hym or his word: we cannot suffer when oure faultes are told vs, we repyne and grudge at it, lyke as þe Jewes dyd. Therfore our sauour knowyng what should come vpon them, wept ouer the city, prophesyng þe it should so be destroyed, that one stone should not be left vpon another: and so it came to passe accordyng vnto hys worde. for Titus the sonne of Vespasian, which was Emperor at that tyme, destroyed that same city Jerusalem vtterly, lyke a fourtye yeres after the death of oure sauour Christe. But wherefoze were they so destroyed: because they woulde not beleue the sayinges of our sauour Christ: they woulde take theyz pleasures, they woulde folowe theyz forefathers (as our papistes are wonte to say.) When they cannot defende them selves with Scripture, then they wyl defende them selves with the ignorauce of theyz forefathers: muche lyke vnto the Jewes, which coulde not away with the doctryne of our Sautour, because it was disagreyng from the customes and traditions of their forefathers. But what hapned: theyz destruction fell vpon them befoze they percesued it, & destroyed

The causes of the destruction of Ierusalem.

Titus destroyed the Citie Ierusalem.

A note for papistes.

The most parte of them full miserably god knoweth: and not only that, but as the flooye dothe shewe, they that were lefte and not broughte to destruction, were so vyllye handled, and so despised amongst all menne, that thirty were solde for a peny: and so by that meanes they were scattered throught out all the woylde: and in euery countrey where they came, they were made slaves and Tributaries: and shalbe so till to the ende of the woylde. for Scripture saith: Hierusalem calcabitur a gentibus, donec implebuntur tempora gentium, Hierusalem shalbee troden vnder the feete, tyll the tymes of the gentiles be fulfilled. By this p[ro]phceye is signified, that the Jewes neuer shall come together agayne, to inhabite Jerusalem and Iurpe, and to beare rule there, as they haue done: for by this wooyde (calcabitur) is signified as muche, as it shalbee inhabited it shalbee vnder the domination of the gentyles. Nowe whiche are gentiles? Answer, all the people in the whole world are gentiles, be it whatsoeuer they wyl, except the Jewes: all other are gentiles: We Englishme are gentiles, so likewise the Frenchme, Dutchmen, and other nations, all are gentiles: Nowe the p[ro]phet saith, that Jerusalem shall not bee inhabited Donec implebuntur tempora gentium, tyll the tymes of the gentyles be fulfilled, that is to say, tyll all they are come into the world which are appointed of god to come: that is to say, they shall neuer come together agayn, tyll to the ende of the woylde. Wherefoze: because they were styfnecked that they woulde not bee ruled by goddes moste holyc wooyde, but despised it, and lyued accordyng vnto theyr owne phantasies and vanities. Lyke as we doe nowe adayes, the moste part of vs. Therefoze we maye reckon that it shall goe with vs one day lyke as it wente with them, whych are made nowe outcastes of the whole woylde: euerye manne despiseth theym, and regardeth theym for nothyng: for they haue no dominion moze, no kynge nor ruler, no cities nor pollicye.

And though Jerusalem bee builded agayne, yet the Jewes shall haue it no moze, they shall neuer haue dominion ouer it, but the gentyles, they shall haue it: it

Thyrie
cruces for
a peny.

Luke. 21.

VVhoe be
the Gen-
tiles.

Like sinne
like pu-
nishment.

S.ii.

shalbe

The cause
why the
Iewes can
not haue
Ierusalem

halbe in theyr handes: And this is the meanyng of this prophete against the Iewes, and thys God hath performed hit herto: for the Iewes haue many tymes attempted to builde it agayne, yet for all that they were not able to bynge it to passe: for goddes worde wyll not nor can not bee falsified, for the wyathe of **G D** hangeth vppon theyr heades, because of theyr wyckednesse wherewith they haue prouoked God. Further you muste vnderstande that not onely Iewes were at Ierusalem, but they were scattered thozoughout all the worlde: in euery countrey were some, and therfore they were not all destroyed when Ierusalem was destroyed: but for all that they were cursed in the sight of god: so that they should not inhabite any moze that citey.

The iewes
vain enter
pryse.

We reade in storis, that in the days of the Emperour Adrian, the Iewes gathered themselues together out of all citis a wonderfull number of men, all the Iewes which could be gotten, to the intente that they myght get Ierusalem agayne, which Ierusalem was at that tyme in the Emperours handes: and therfore they made greate preparations to haue it agayne, but what dothe the Emperour, he gathered together a great and stronge hoste and made agaynst them, and in the ende scattered them: so that they were withoute any hope afterwarde to recouer that citey agayne: after whiche thynges, the Emperour made a proclamation that not one Iewe shoulde come into the citey neyther to bye or to sell: yea and further moze, to the intente that they shoulde bee withoute any hope of recouerye, he chaunged the name of the citey, and called it Elia. So that by this stoye it moste manifestlye appeareth that the worde of **G D** can not bee falsified by any mannes power or cunningge: for though they hadde a stronge and mighty hoaste: yet for all that God whiche is the ruler of all thynges confounded them, so that they coulde bynge nothyng to passe after theyr myndes, as they woulde haue it: but rather were banished further from the citey: for they were in worse case after thys fightyng, then they hadde bene before, for they had an accesse vnto the citey before, which libertye afterward they losse.

After

After that in Julianus the Emperours tyme, which Emperour was an Apostata, so he had bene a Christian: and after he came to be Emperour, he forsoke the christian faith and al goodnes and godlines: and not onely that but he did al that he could to vanquish and pulldowne Christs true religion: and therefore he went about to sette vpp the Jewes agayn, and gauz them liberties to gather themselves together, and to returne agayne to Jerusalem: and not onely gaue them this liberty, but also he holpe them with al maner of thyng, that they might bring to passe their purpose: & so vpon that the Jewes gathered themselves together in an infinite number of people, and went to Jerusalem: and so began to make preparations for the building of the temple, and so finally layed the foundation. The Rooye saith, that this hoste of the Jewes was a wonderfull ryche hoste: so their mattocks, & spades, and other instruments, which they occupied to the building of the temple, were made of fyne syluer. So these Jewes hadde the Emperoures fauour, his aide and healpe, they were ryche and able to set vp their kingdome agayne: and so falsifye the woordes of god after mans reason: for they lacked no worldly thynges. But what dothe God: when he saw that no man would withstand them, to verifie his word, he sendeth a wynde, a strong hurlyng wynde, whiche blew away all their provisions, whiche was made for the building of the temple, all the sande and moxter and such lyke thynges, whiche men vse in suche buildinges: and after that, there came such an earthquake, that they were almost out of their wittes. And this was not inough, but there came also fyre & burned vp all their workes: and so finally they wer scattered agayne one from another. So by these Rooyes, it manifestly appeareth, that no mans power is able to stand against god, so to disapoint him of his purposes: for Christe our Saviour had tolde them, that they shoulde neuer come to their rule agayn. And so his wordes are verified tyll this day, and shall be tyll to the worldes ende: for he sayth, Cælum & terra peribunt verba autem meum non peribit, heuen and earth shall perithe, but my worde shall endure for euer. A man wolde thinke that there were nothyng so durable as heauen & earth

Julianus
an Aposta
ta and per
secutour.

God can
blow whā
he will.

Math. v.

yet for all that, they shall rather perish, then that the word
 of god should be falsified. And this appeared in the Jewes,
 which though they had the aid & help of this great emperor, &
 the mighty power of this world: yet for all that they brought
 nothing to passe at all, for god was able to confounde them:
 and so no doute he will confound all his enemies, tyll the end
 of the world: for he is as able to verify his wordes nowe as
 he was then. I woulde haue you to consider well the causes
 wherfoze they were caste awaye from God, and were made
 a mockyng stocke vnto the whole worlde. wherfoze I saye:
 Marve for their wicked and synfull lynes. Seyng then that
 they were cast out of theyr lande, it shalbe meete for vs to
 take heede. For no doute this is wryten, for our instruction,
 to geue vs warnyng, as the Epistle which is red of this day
 exhorteth vs. Now god hath fulfilled his word as touchyng
 the destruction of Jerusalem: he hath made true his worde of
 wrath, thynke ye not if he wyl fulfill hys worde of mercy to:
 yes no doute ye maye bee sure of it, that he whiche promised
 that yf we beleue in Christ, we shalbe saued: he wyl as wel
 execute and byng to passe that worde, as he hath brought
 to passe the worde of his wrath and indignation ouer the
 Jewes. The temple whiche was at Jerusalem was called
 the temple of god, the people was goddes people, but whan
 they woulde not come vnto hym, and lyue accordyng as he
 woulde haue them to lyue, he caste them away, and utterlye
 destroyed theyr dominions and kyngdomes, and made them
 slaues and bondmen for euer. And no doute this is wrytten
 for our instruction and warnyng: for no doute when we fo-
 low them in theyr wyckednes, despyse gods worde, regarde
 it as nothyng, but lyue rather accordyng vnto our phantasies
 and appetites, than after his worde: No doute we shall re-
 ceyue lyke reward with the. And though god tary long, yet
 it shalbe to our greater destruction: for his longanymity and
 long taryng for our amendement, shal increase, augment,
 and make greater our punishmentes and damnation. But
 yf we wyl leaue synne and wyckednes, and studie to lyue
 accordyng vnto hys wyl and commaundementes. No doute
 he wyl fulfill hys promises whiche he hath made vnto vs

God is ft
almighty

God will
performe
his pro-
messe.

Deferring
of punish-
ment ma-
keth it gre-
uer.

of euerlastyng lyfe: for we haue his warraunt in Scripture, therefore we oughte not to doute of it. for so he saith: Sic deus dilexit mundum, So entierly hath God loued the world that he sent his onely begotten sonne to that ende, that all that beleue in hym, shold not perishe, but haue lyfe euerlastyng. This is no we a comfoztable thyng and a greate promise, whiche GOD maketh vnto the whole worlde. And no dout he is as able to fulfill that promise of grace, as he was able to fulfill hys wrythfull worde agaynst the Jewes. So lyke wyse he saith: *Viuo ego dicit dominus, nolo mortem peccatoris sed vt conuertatur & viuat*, As truly as I lyue (saith the Lord god) I wyll not the death of a synner, but rather that he shall turne and lyue. It is not his pleasure when we be damned, therfore he sweareth an oth: we ought to beleue hym without an othe: yet to satisfie oure myndes and to the intente that we shoulde beleue hym, and bee the better assured of his good wil towarde vs, he sweareth this othe. Now therfore yf we wyll folow hym and leaue our wycked luyng, conuerte and turne our selves vnto hym, be soze for that which is past, & intende to amend our lyfe now forward: yf we do so, no doute we shal lyue w hym euerlastyngly, world without ende. Therfore let euery one of vs go in to hys owne heart, and when he fyndeth that he hath bene a wycked man, an yrefull man, a conuicious, or a slouthfull man: lette hym repente and bee soze for it. And take a good purpose to leaue that same synne, wherein he hath lye before. Lette vs not doe as the Jewes dydde, which were kynslit, they woulde not leaue theyr synnes, they hadde a pleasure in the same, they woulde folow the olde tradicions, refusyng the worde of GOD: therfore theyr destruction came worthely vppon theym. And therfore (I saye) lette vs not folow them, leaste we receyue suche a reward as they hadde, leaste euerlastyng destruction come vpon vs, and so we be cast out of the fauour of god, and finally losse world without ende.

Iohn. 3.

Exce. xviii

The cause
why God
sware.The re-
ward of
the kysse
necked.

And there shalbe signes in the Sunne and in the Moone & in the Starres, & in the earth. There be some which think & there shalbe great Eclipses agaynst the course of nature, &

ye know that there hath bene great thynges sene in the Element diuers tymes. Sometymes men haue sene a ryng about the Sunne: somtimes there hath bene sene thre tonnes at ones: and such like thynges, hath bene sene in tymes past: which no doubt signifyeth that this fearefull day is not far of, in which Chy. It will come with his heauenly hoste, to iudge and rewarde euery one of vs, accordinge vnto his desertes. And the people shalbe at their wittes end through dyspayre, men shalbe in onderfull fearefull: they shal pyne alwaye for feare: and no doubt these shalbe good men, which shalbe thus troubled, with suche a feare of this daye: for you knowe the worldynnes care not for that daye: yea they will scant beleeue that there shal be such a day, that there shalbe an other world or at the least way, they would not wysh that there shold be an other world: therefore they shalbe godly men which shalbe so bled, to be taken vnto the woylde. And no doute there hath bene here in England many already, which haue bene so bored and tormoled with such feare. That same maister Blynny which was burnte here in England, for gods worde sake, was induced and perswaded by his friendes to beare a sagotte at the tyne when the Cardinall was aloft, and bare the swynge. Now whē that same Blynny cam to Cabrydge agayne, a whole yere after he was in such an anguish and agony, so that nothyng did him good, neither eatyng nor drynking, nor any other communication of gods worde. For he thought that all the whole scriptures were against him, and sounded to his condemnation. So that I many a tyme commoned with him (for I was familiarly acquainted with him) But all thynges whatsoeuer any man coulde allege to his comforte, seemed vnto hym to make againste him: yet for all that, after wardes he came agayne, god indued him with such strength and perfectnes of faith, that he not onely confessed his faith, the gospell of our Sautour Iesus Chyriste: but also suffered his hodge to be burnte for that same Gospels sake, which we now preache in Englande. Martine Luther that wonderful instrument of god, through whō god hath opened the light of his holy word vnto the world, which was a long tyme by in corners, and neglected: he wyrteth of himselfe that

Sunn
that haue
ben sene.

Good me
shall
by mour
nyng, foie
shew the
ende.

Blynny
bare a fa
gotte.

Martin Lu
ther felte
the horror
of the end

that

that he hath bene sometymes in such an agony of the spirite,
 that he felte nothyng but trembling and fearefulnes. And I
 my self knowe two or thre at this present houre, which be in
 this case. What as concernyng the vngodly, they say, Pax &
 cura omnia, all thynges are well with them, they care for no
 more but for this worlde. Lyke as in the floude tyme, they
 were carelesse at all, they thought all things were cocksure,
 fell at such tyme when the floud fell vpon their heades. And
 so it is at this tyme with the vngodlye too: they care not for
 this day of iudgement, it greueth them not, till it fall vpon
 theyr heades one day.

Before the
 floud men
 vver care-
 lesse.

i. Regū. ii.

It is said in scripture, that god leadeth into hell, and byn-
 geth vp agayns: and so it is with such fearefull men: for god
 doth call them into hell, he hideth himselfe from them: but at
 the length he byngeth them out agayne, and stablisheth the
 with a constant sayth: so that they may be sure of their salua-
 tion and euerlastyng lyfe. I knew ones a woman, that was
 17. yere in such an exercise and feare, but at the length she re-
 couered agayne, and god endued her with a strong and sted-
 fast faith in the ende. Therefore no doubt these be warnynges
 wherwith the almighty God warneth vs to make ready a-
 gainst that horrible and fearefull day, which day no doute is
 nat farre of. For the worlde was ordeyned of god to endure,
 (as scripture and all lorned men agree) syre thousand yeres:
 Now of this number are gone syue thousand syue hundred
 52. so that there is left onely foure hundred and sixty lacking
 two: And this is but a little tyme: and yet this tyme shalbee
 shortned as scripture plainly witnesseth for the elects sake.
 So that peradventure it may come in my dayes, as old as I
 am: or in oure childrens dayes. Therefore let vs begynne to
 steyue and fight be tymes wpth synne: let vs not set all oure
 heartes and myndes vppon this worlde: for no doubt thes
 daye whensoever yt shall come, wyll be wonderfull fearefull
 vnto all mankynde, and speciall ye vnto the wycked. There
 wil be great alteracions at that date, there wil be hurly bur-
 ly: like as ye se in a man whan he dieth, what deformatie ap-
 pereth, how he stretcheth out all his membyres: what a wu-
 ding is there: so that all his body commeth out of frame: So

A woman
 afflicted
 in consci-
 ence.

The tyme
 of the
 world.

The ende
 compared
 to a mans
 death.

will

Wyll it be at this fearefull horrible day: there wyll be such alterations of the earth, and the element, they wyll loose theyz former nature and be endued with an other nature.

And then shal they see the Sonne of man come in a cloude with power and great glozy. Certain it is, that he shal come to iudge, but we can not tell the tyme when he wyll come: therefore seeing that he wyl come, lette vs make redye, lest he finde vs vnprepared. And take this for a rule, that as he

The. 4. findeth vs, so he shal iudge vs. **Sainte Paule** to the **Thessalontans**: When he speaketh of the resurrection of the good sayeth, that at the same day the trumpet shall blowe, and all shall rise which dyed synce the worlde beganne, than they & shalbe founde alyns upon the earth shal be chaunged sodely, and shalbe rapte vp into the ayre, and so meete **Christ** our sauisor. All those (I say) that be content to stryue and fight with synne, that wyll not be ruled by synne. These (I say) shall of suche wise be taken vp in the ayre and meete with **Christe**, and so shall come down with him againe: but as for the other sort which be wicked, and haue a delyte in wickednes, & will not leaue it, but rather goe forwarde in all mischiese, they shalbe lefte vpon the earth with the deuylles, vntill they bee iudged: and after that they haue receiued theyz sentence, they shall go to hell with the diuell, and all his aungelles, and there be punished for theyz synnes in hellish fire, without end, for so it is wrytten, *Vermis eorum non moritur, Theyz worme dieth not.*

The Sonne shalbe darkened and the Moone shall not geue her light: ye shall not take these wordes so, as though the Sonne and Moone shold be obscured or darkened, their light being taken from them. But it is to be vnderstand, that though the brightnes of his glozye they shall be obscured and darkened. The Sonne no doute wyll shyne, but her lighte shall not be sene, because of the bryghtnes of his glozye: lyke as when ye sette a burnyng candell in the Sonne the candel burneth in deede, but her lighte is not seene, because of the bryghtnes of the sunne. So it wilbe at that tyme, with the Sonne: for though she be the bryghtest and clearest creature aboue all others, yet for al that **Christe** with his glozye and

maiesty

The manner of our resurrection.

The iustice shal come with Christ to iudge the vniuers.

This interpretation is true, but not the meaning of the place.

maiestie will obscure her: for his light that he shall bring with hym, shall be so bright, that the other shall not be sene. And this hys commyng shall be wonderfull conforstable and joyfull vnto them which are prepared or chosen to euerlastyng lyfe: Vnto them (I say) that be content to leaue their synnes and wickednes here in this worlde, and lyue conforstable to god and his holy woorde: whiche are not proude or stoute: not couetous, or whozemongers: or if they haue ben so, they will leaue it, and doo no more so: they are sozie for it, from the bottom of their hertes. Item they that forsake all maner of falschod, of slouthfulnes, and all maner of vices, as gluttonie, lecherie, swearing. They (I say) that bee contente to wrestle with synne, they shall reioyce at that tyme and be merie beyonde all measure. And this is the thyng wherefore all godly and faithfull people prae in this petition, Adueniat regnum tuum, Thy kingdome come: they desire of God the almightie, that his kingdome (that is to saye) the laste day may come, that they may be ones deliuered frome theyr synnes, and liue with him euerlastyngly world without end. As for the other part, this shall be a heauy and feareful commyng vnto them, that intend not to leaue theyr synnes & wickednesse: but rather wyl take theyr pleasures here in this worlde: it shall be a heynous sentence vnto them, when he shall say vnto them: Ite maledicti in ignem aeternum, Go ye cursed into euerlastyng fire, which is prepared for the deuill and all his aungels, gette you hence from me: for ye myghte haue ben saued, but ye would not: ye despised my words and commaundementes: ye regarded more your owne pleasure, than that whiche I hadde commaunded you. Hence therfore gette you hence to the deuill and all hys aungelles; after whose wyl and commaundementes ye haue lyued, his rewarde therfore ye shall haue.

Of suche maner Christ our Saviour wyl talke with the vngodly, and in the end send them to euerlastyng damnation. And this shall be an heauie burthen for them: and though they can cloke and hide their synnes in this worlde, yet for al that god will open their wickednes and filthy liuyng at that day: where al the worlde shall know it, and where they shall

The ende
shall bee
fearefull.

Mat. xxv.

At the end
all shall be
open.

The case
compared
to a parlia-
ment.

not be able to hyde them selues oꝛ they: synnes. This daye
wylbe lyke vnto a parliament: ye knowe when thynges are
amysse in a realme, oꝛ out of oꝛder, all they that be good hear-
ted, that loue godlynes, they wylbe foꝛ a parliament: these
woulde fayne haue that all the rulers of the realme shoulde
come to yether, and bying all thinges in good oꝛder agayne.
Foꝛ ye know that parliaments are kept only foꝛ this pur-
pose, that thynges which be amysse maye be amended: and so
it wyl be at this last day, at this general parliament, where
god himselfe with all his heavenly power wylbe pꝛesent, &
ouersee al thinges, and heare all causes, so that nothing shal
escape hym: foꝛ than all these thinges which the deuill hath
brought oute of oꝛder, they shal be amended: and the deuill
shal not be able afterwarde to corrupt them any further, but
all thinges shal be wel foꝛ euer: Let vs therfoꝛe euer haue in
fresh remembrance this day, that it wylbe a heuy day vnto
them that be wycked: And agayn, a ioyful pleasant day vnto
them y haue no delite in wickednes. Therfoꝛe Chyist saith,
Erigite capita vestra. **W**han ye see these thinges, than holde
vp your heades, that is to saye, be merye and reioyce: foꝛ ye
knowe when we be meryly disposed we holde vp our heades,
and laughe. So Chyiste byddeth vs to holde vppre cure hea-
des: that is to saye, to be mery: foꝛ our redemption is come
nere. So Chyiste comforteth vs, and maketh vs to holde
vppre oure heades foꝛ oure redemption is come nerer then it
was before. **W**hat: bathe he not redremed vs before by his
death and passion: how chaunceth it then that our redempti-
on is come nerer: **M**ary Chyiste bathe redremed vs before in
deede by his death and passion: yet it appeareth not vnto vs
who it is that shalbee saued oꝛ damined: foꝛ we see the good
and the bad beare both the name of Chyristas: good and bad,
faithfull and vnfaithfull, are baptised in the name of Chyist:
so lyke wise they goe to the communion, so that there is no
greate difference here in this woꝛlde betwene the electe and
reprobate: foꝛ the very vnfaithfull geue almes, and doe such
outwarde actes which seeme vnto vs to be good, & be done
with a good hearts, when it is nothyng lesse. So that I say,
we can not tell as long as we be here in this woꝛlde which be
elect

The ende
shall bee
gainfull: to
the godly.
Luc. xxi.

electe and which not: but at the last day, than it shal appeare who is he that shalbee saued, and agayne, who shalbee damned. And therfoze Chyriste sayeth, our redemption doak eth neere, that is to saye, it shall appeare vnto the whole worlde, that we be the chyldren of god. Therfoze his commyng wyll be a glad and ioyfull commyng vnto the saythfull: for they shalbe the chyldren of god, they shalbe deliuered and rydde out of all miserles and calamities. But the vnsaythfull shall fall to desperation at that day: they that take theyr pleasures here, they that remember not this day, they shalbee contented with the irrefragible and vnhangeable iudgemente of god. And they shall not neede any men of lawe, to go aboute to defende or discern the causes. So no, the men of lawe shall not be troubled at that day in defendyng of other mens causes: but rather they themselues shalbe called to make an account for theyr doynge: and there they shalbee iudged, so that they shall not be able to speake any thyng againste it: for theyr owne heartes and consciences shall and wyll condemne them. And though this great and generall day come not in our tyme, yet lette vs consider that we shall dye: and that we haue but a shorze tyme to lyue here in this worlde. And as we dye so we shall rise agayne. If we dye in the state of damnation, we shall rise in that same estate: agayne yf we dye in the state of saluation, we shal rise agayne in that same estate, and come to euerlastyng felicitye, bothe soule and bodye. For if we dye now in the state of saluation, then at y last generalday of iudgement we shal heare this ioyful sentence procedinge out of the mouth of our sauntour Chyrist, when he will saye. Venite benedicti patris mei possidete regnum paratorum vobis ab exordio mundi, Come ye blessed of my father, possesse that kyngdome whiche is prepared for you from the the beginning of the worlde. And though we haue muche misery here in thys worlde, though it goeth harde with vs, though we muste byte in the byrdell: yet for al that, we must be contente, for we shalbe sure of our deliuerance, we shalbe sure that our saluation is not farre of. And no dout they that wyll wassle wyth synne, stryue and fight with it, they shall haue the assistance of god, he will helpe them: he wyll not

The meaynyng of Chyristes voyde.

Men of law shall not be troubled with other mens matters at the ende.

There is go purgatorie. Math. 25.

Certaine Sermons made by

...e that
vill fight
shall haue
helpe.

for sake them, he wyl strengthen them, so that they shalbe able to liue by righte: and though they shall not be able to fulfill the lawes of god to the vttermost: yet for al that, god will take theyr doings in good parte, for Chyistes his sonnes sake: in whose name all faythfull people dothe their good woorkes, and so for hys sake they be acceptable vnto god: and in the ende they shalbe deliuered out of all miseries and troubles, and come to the blisse of euerlasting ioy and felicity.

I pray god that we may be of the nūber of those, which shall here this loiful & most comfoztable voice of Chyist our sauioz when he will say, Venite benedicti patris, Come ye blessed of my father, possesse the kingdom which is prepared for you be fore h̄ foundatiō of the wo:ld was layed. There be a great nūber amōgest h̄ chyistian people, which in h̄ lords prayer, whē they pray (thy kingdom come) pray that this day may come, but yet for al that, they are drownded in the wo:ld: they saye the woordes with theyr lippes, but they cannot tell what is the meanyng of it: they speake it onely with theyr tongue, which saying in dede is to no purpose. But that man or wo:man that saieith these woordes (thy kingdom come) wyth a faythfull heart, no doute he desyrezeth in very dede that God wyl come to iudgement, and amend all thynges in this wo:ld, to pul doune Satan, that old serpent vnder our fete.

Some doo
not know
what they
of ke in
prayer.

But there be a great number of vs which be not redye. Some haue liued in this wo:ld 50. yeres, som 60. yet for al that they be nothyng prepared towarde his comyng: they thinke euer he wil not come yet: but I tell you, that though his generall comyng be not yet: yet for al that he wyl come one day, and take vs out of this wo:ld: and no doute as he fyndeth vs, so we shall haue: yf he fynde vs redy, and in the state of saluation, no doute we shalbe saued for euer wo:ld without ende. Agayn, yf he fynde vs in the state of damnation, we shalbe damned wo:ld without ende: there is no remedy, after we be ones past this wo:ld: no penance wil help than, nor nothing that man is able to do for vs. Therfoze it is meete for euery one of vs to take heede betymes: let vs not tary to long with our amendement, least peradventure we shall com to short: for no dout we shalbe rewarded accordyng vnto our desertes.

He will
come to
vs by deth

But

But there be some (and hath bene a greate number of vs) which haue trusted in masses and pilgrimages, in setting by randels, and such like foolishnes: but I tel you, al this geare wil not help, it is to no purpose: for if al þe masses which wer said in all Chyristendome sence the masse beganne: if all these masses (I say) were bestowd vpon one man, to byng hym out of the state of damnation, it were all to no purpose, and to no effect. Therfore let vs not put our hope & trust in suche fooleries: for if we do, no doute we shall deceiue our selues. Again ther be som people which differre & delay their amēdmentes of lylfe, tyll such tyme as they shall dye: the nne they take in hande to leaue sin, when they are not able to do any moze: They wil take their pleasures as long as thei be able to haue it: they thinke it be tyme enough to repente at the lasse houre, when they shall depart, and forsake this woꝛlde.

The masse
is but a
foolerie.

Suche people dothe very naughtely, and no doute they be in a dangerous estate: for they are not sure whether they shall haue at that same lasse tyme, grace, or not, to repente and bee soꝛye for theyꝛ synnes. Peraduenture their heartes shall be so hardened in synne and wyckednes, that they shall not be able to repent, or be soꝛye for theyꝛ faultes. Therfore the beste and surest waye is to repent betymes, whyle we haue tyme, and to be soꝛye for our wyckednes, and to take an earnest mynd and purpose to leaue synne: when we do so, then no doute we shalbee taken by with Chyriste, and dwell with him in heauen euerlastingly, in great honor and gloꝛy where we shal haue such toy, which no tonge cā expresse, no eyes hath sene, noꝛ eares hath heard þe inestimable felicitie & treasures which god hath laid by for his faithful. And lyke as our pleasure & toy shalbe inestimable, if we repēt betymes, & leue sins: so likewise the paines of thē that wil not leaue sin, but euer go soꝛward in þe same, shalbe inestimable & intollerable to, their pain shalbe intollerable, & yet thei shal beare thē. Therfore let euery man take hede how he spēdeth his time, how he taketh his pleasure in this woꝛld, so: like as þe general gret day shalbe vncertai, so also our particuler day: wher we shal depart this woꝛld shalbe vncertain, peraduenture some of vs shal die to moꝛow or þe next day: therfore it shalbe meete &

The surest
vvaic.

1. Cor. 2.

Our ende
shal be va
ccertayne.

necessa

necessarype for vs to make ready, lesse we be taken sodenly vnwares.

And then shall they see the sonne of man come in a cloude with power and great glozy.

1. Thef. 4. Sainte Paule to the Thessalonians letteth out the comyng of Christe and our resurrection: but he speaketh in the same place onely of the rysyng of the good and faythfull that shall bee saued. But the holye Scripture in other places wytnesseth, that the wycked shall ryse to, and shall receyue their sentence of Christ, and so go to hell, where they shalbe punished without ende. Now S. Paules wordes be these. This saie we vnto you in the word of the Lord: that we which shal liue and shall remayn in the comyng of the lord, shal not come before them which slepe. For the lord himselfe shall descend from heauen with a shoute, and the voyce of the Archaungell and trompe of god, and the deade in Christ shall aryse first: then we which shall lyue, euen we whiche shall remayne, shalbee caught vp with them also in the cloudes to meete the Lord in the ayre, and so shall we euer be with the Lord. Wherefore comfozt your selues one another with these wordes.

By these wordes of S. Paule it appereth, that they which died in the beginning of the world shalbe as soone by Christ as they which shalbe allue here at the time of his comyng. I would haue you to note well the maner of speaking whiche S. Paule vseth he speaketh like as if the last day should haue bene come in his tyme. Now when S. Paule thought that this day should haue bene come in his tyme: how much more shal we thynke that it shalbe in our tyme: for no dout he will come, and it is no longe thereunto, as it appeareth by all scriptures whiche make mention of this daye: it wyll come, but it shall come sodenly, vnwares, as a theefe in the night. For a theefe when he intendeth a robbery, to robbe a mans house, to bzeake vpe his chesses, and take away hys goods, he geueth hym not warnyng, he letteth not the good manne of the house knowe, at what time he entendeth to come: but rather he entendeth to spie suche a tyme, that no man shalbe ware of hym. So no doute this lastte daye wyll come one day sodenly vpon our heades, before we bee ware of

S. Paule thought the last dayes might come in his dayes

The lastte daye compered to a theefe.

of it, like as the fyre fell doune from heauen vpon the Sodomites vnloked for: they thought that all thynges were well, therefore they toke theyr pleasures, tyll at suche tyme when the fyre fell doune from heauen and burned them vp al, with all theyr substance and goods.

So lykewyse as it hapned vnto the first world, whych wold not amende their liues, but solowd theyr carnal lusties, and appetites, god sent the floude vppon their heades, and so destroyed them altogether. Therefore let vs take hede leaſt this great day do fall vpon vs, lyke as the floud and the fyre fel vpon the first worlde, and vpon the Sodomites.

Saint Hierome that holy man wyteth in a place, that he thought euer he herd this trumpet of god and the archangell blow. I would wyſhe that we wold folowe the enſauple of Hierome in that poynte, that we would be so fearefull leaſt this day come vpon vs vnwares.

S. Hierom
loked for
the ende.

And he ſhewed them a ſimilitude, beho'de the pygge tree, and all the trees, when they ſhute forth their buddes, ye ſee and know of your own ſelves y ſommer is thã neere at hãd. So when ye ſee the tokẽs which ſhal go befoze this feareful day, it is tyme to make redye. But here a man might aſke a queſtion, ſaying: I pray you wherin ſtandeth this preparation: how ſhall I make me redye: Aboute this matter hath ben great cryfe: for there hath ben an infinite number, and there be ſome yet at this tyme, which thinke that this readynes ſtandeth in maſſes, in ſetting vp candels, in going of pilgrimage, and in ſuche lyke gear: they thought to bee made redye towardeſ that day: and ſo to be made worthy to ſtand befoze the ſonne of man, that is befoze our ſauour Chriſte. But I tell you this was not the right way to make ready. Chriſt our ſauour he ſheweth vs how we ſhal make redye our ſelues, ſaying. Take heede to your ſelues leaſt at any tyme your hearts be ouertome with ſuſtapping and drunkenneſſe and cares of this worlde, and ſo this daye come vppon you vnwares: for as a ſnare ſhall it come vppon all theym that dwell vpon the face of the whole world. Watch ye therefore continually, and praye, that ye may eſcape all thoſe thyngs that ſhall come: and that you may ſtande befoze the ſonne of
man.

man. Here Christ sheweth wherin this preparation standeth
namely in keeping our selues from superfluous eating and
drinking, and in watching and praying. For how commeth
it to passe that the whole world is so deceitful and false: Be-
cause every man would sayne fare well, every one loneth to
haue good meate and drynke, and to go gaylye. And when
they haue not wherwith to get suche thynges, then they fall
to pychyng, & stealynge, and to falshode: and so deceyue their
neighbores. But our sautor he geueth vs warning y^e we shal
eate and drynke measurably, & soberly, every one accordyng
to his estate and measure. Further we ought not to be care-
full for this lyfe, we should labour and doe our busines dili-
gently, every one in that estate, in which god hath set hym,
and let vs trust in god, which no doute wil sende vs increase
of our labour. Therfore Christ addeth, saying: Vigilate & o-
rate, watch and pray, as whosay, be euer in a redynes leaſt ye
be taken vnwares: but those sluggardes whichs spende their
tyme vainly in eating, and drinking, and sleeping, they please
not god. for he commaundeth vs to watch, to be myndfull, to
take heede to our selves, lest the deuyl, or the worlde, or our
owne flesh, get the victoꝝy ouer vs. We are allowed to take
our natural sleepe, for it is as necessary for vs as meate and
drynke: and we please god as wel in that same, as we please
hym when we take our foode. but we muste take heede, that
we doe it accordyng as he hath appointed vs: for lyke as he
hath not ordeyned meate and drynke, to sende y^e we should
play the glutton with it: so lyke wise the sleepe is not ordey-
ned, that we should geue ouer selues to sluggishnes, or ouer-
much sleepynge: for no doute whenne we do so, we shall dis-
please god most highly. For Christ saith not in vayne, watch
and praye. He would haue vs to be watchers, to haue at all
tymes in remembraunce his commynge: and to geue our sel-
fes to prayer to that ende, that we may be able to stande be-
fore hym at this greate and feareful daye. Meaning that we
shoulde not truste in our selves but call vnto God, saying:

The right
waye to
make rea-
die for the
last day.

Our allo-
wance at
gods han-
des.

A forme
of prayer.

Woꝝde god almighty thou halste promised to come and iudge
the quicke and the dead: we beseeche thee geue vs thy grace &
holpe ghost, that we maye liue so accordyng vnto thy holpe
com

to maintainementes: that when thou comest, thou hauest not cause to bestowe thy fearefull anger, but rather thy louyng kyndnes and mercye vpon vs. So likewise when we go to bed, we should desyre god that we slepe not in the slepe of synne, and wickednes: but rather that we may leaue them, and folowe his wyll and pleasure, that we bee not led wyth the desires of this wicked wo:ld. Such an earnest mynd we should haue towardes hym, so watchfull we should be. for I tell you it is not a tryfell matter, it is not a mony matter: for our eternall saluation, and our damnation hangeth vpon it.

Our nature is to do all thynges that is possible for vs, to get syluer and golde: how much more then should we endeour our selues to make redy towardes this day, when it shall not be a monye matter, but a soule matter: for at that day it will appeare most manifestly, who they are, that shall enjoy euerlastyng lyfe: and who shall be thrust into hel: Now as long as we be in this wo:ld, we haue all one baptysme, we go all to the lordes supper, we beare al the names of christians: but then it wyll appeare who are the right christians, and again who are the Hypocrites or dissemblers.

Hypocrites can be well espied in this wo:ld

¶ Wel I pray god graunte vs such hearts, that we may looke diligently about vs, & make redye against his feareful & ioyful commyng: fearefull to them that delyte in syn & wickednes, and wil not leaue them: & ioyful vnto them that repent, forsake their synnes, and beleue in him: which no dout wyll come in great honoz & glozy, & wil make al his faithfull like vnto him: and will say vnto them that bee chosen to euerlasting life, Venite benedicti patris mei, Come ye blessed of my father, possesse that kyngdome which is prepared for you fro the beginning of the wo:ld. Again to the wicked which wil not liue accordyng vnto his wil & pleasure, but folow their own appetites, he wil say, Ite maledicti in ignem eternum, Go ye cursed in to euerlasting fyre. ¶ What a horrible thing will this be: to depart fro him which is the fountayn of al goodnes & mercy, wout whō is no consolacion, cofort, noz rest, but eternal sorow & euerlastyng dath: for gods sake, I require you let vs consider this, y we may be amongest those which shall beare Venite, Come to me: that we may be amongest the, which shall enjoye

The con-
med. ye
that com-
meth of
leauing
sine.

shall enioye eternall lyfe. And no doute we shalbe amengest
them, if we wilbe content to leaue synne and wyckednes, &
stryue with it, and let it not haue the rule and gouernance
ouer vs: when we haue done any man wrong, or haue taken
his good from hym wrongfully, if we be content to restore it
agayne: so; no doute restitution must be made, as I told you
many a tyme before, Restitutio nis sanæ & rerum sunt opera
debita. Restitution of a mans good or his name must needes
bee made: so; in that poynte agree all the wynters newe and
olde: they say that restitutions muste needes be made eyther
in effect, or affect. For this is a sure probation, that this mā
or woman is not right so; for his synnes, and wickednes,
that is not contente to make restitution when he hath taken
away thynges vnlawfully against conscience from his neigh-
bour. Therfoze he that is content to leaue his synnes, and to
make restitution of such thynges which he hath taken away
wrongfully from his neighbour: theweth hymselfe to bee a
verge penitent man. So likewise they that liue in sobernes
abuse not the gyftes of god, but vse theym with thankes ge-
uyng. Item he that liueth chaste ly kepeth hymselfe from fyl-
thynges, and when he feelth that he hath not the gyft of cha-
stity, marpeth in the feare of god, accordyng vnto hys ordi-
nance, maketh redy so; that daye: and as concernyng young
folkes, al h wynters agree, that with a meane diligence yong
folke may liue chaste, when they be well gouerned and ruled
and kept from ydelnes: then it is no great matter so; them to
lyue chaste, as long as they be in growyng: but such young
persons must beware aboue all thynges of foule and filthye
talkes: so; it is as S. Baule sayeth: Corrupti bonos mo-
res colloquia praua, foule and filthye talkes destroy good ma-
ners, good byngyng vp: and then agayne young folkes must
beware of ouer muche eatyng and drynkyng, so; S. Hierom
saith: he that is a great drynker of wyne, sayth he: I will ne-
uer beleue y he is a chaste man: therfoze let yong vnmarrjed
folke beware of drynkyng, and then agayne of idlenes: so;
when the diuell syndeth them ydle, it is doone with theym,
they are some ouercome. Therfoze let them euer bee well
occupied tyl they come to age, and then let them bee marrjed

Sobrietic
the comen
datiō ther-
of.

Idlenes is
a dore for
the diuell
to come in
at.

In the lord: for the scripture most highly p̄sallseth marriage. S. Paule saith: Honorabile coniugium inter omnes, Marriage is honorable amongest all mē. Further, let vs take hede of swearng. For we may not sweare at al, and we may swere by nothing, but by god, by whom we may not swear, except it be a great vrgent cause, except I be called thereunto by a magistrat: and when I am called so, then I must swear by no body els, saue onely by god. Therfore they that are so v̄sed to swearing, do very naught: & no dout gods vengeaunce hangeth ouer theyr heades. for certayn it is, that he which is a great swerer, is also a gret l̄yer. But as I said befoze, they ȳ wpl leaue such wickednes, and wil liue consozmable vnto gods word, and then beleue in Chyist our sauour, trust and beleue to be cleansed from their syns, thozough his deth and passion: no doute they shal here this ioyful sentence of Chyist our sauoz. Com to me ye blessed of my father, possesse ȳ kingdom which is p̄pared for you frō the beginning of ȳ world. We esseme it to be a great thyng to haue a kingdom in this world, to be a ruler, to be a lofte and beare the swynge: how much moze then shoulde we regarde this kyngdome, whiche Chyist our sauour offreth vnto vs, which kingdom wil be an euerlasting kingdome, where there shalbe no end of ioy and felicitye: therfore all they that will be content to folowe our sauozs steppes, to suffer with him here in this world, and beare the crosse after hym, they shal reigne with him in euerlasting glozy and honour. which grant vs god the father sonne and holy ghost. Amen.

Nonemust
be sworn
by but god
onely.
Swearing
and lying
go toge-
ther.

The ix. Sermon made by Maister

Doctoꝝ Latymer.

Math. ii. Luke. 7.

Vhen John beyng in p̄yson heard the woꝝks of Chyist he sent two of his disciples, and said vnto him, art thou he that shall come, or doe we loke for another: Iesus answe red and said vnto them, goe and he to John agayne, what ye haue heard and seene. &c.

L. iiii.

This

This is red. In the church this day, and it shall serue vs this day for our lesson.

It beginneth this, when Iohn beyng in pryson hearde the workes of Christ: and here is to bee had in consideration, of whome he had heard these wonderfull workes which our sa-
 uour did, for he could not heare it without a teller, som body tolde him of it. The Euangelist Luke in the 7. cap. doth
 shew, how and by whom Iohn Baptist heard such thinges,
 which our saour Christ did: namely by hys own disciples.
 For when our saour had raised vpp the widowes soune,
 which was dead at Paine, the disciples of Iohn came by and
 by, vnto Iohn theyr maister, and tolde hym all thyngs: name-
 lye how Christ raised vp that same young man, whiche had
 bene dead already. And thys is a thyng to be meruailed at,
 that Iohn had so much libertye: that hys disciples could come
 at hym, and speake with hym: Herode the kyng beyng a cru-
 ell man, a heathen kyng, a miscreaunte, a man of vnbeliefe:
 No doute it is a greate matter that his disciples coulde haue
 libertye to speake with him: for a man would thynke that no
 man shoulde haue bene permitted to come nere hym. For I
 knowe that in christian realmes, some beyng caste into pry-
 son for the truthe sake, for gods wordes sake, haue not bene
 suffred, that their frendes shoulde haue come nere vnto them:
 and here it appeareth mooste manifestly that christian princes
 haue some tymes moze cruellye and extremely vsed goddes
 preachers, then the gentiles, & heathen vsed theyr preachers
 sente vnto them from God to teache theym, they were moze
 straightlye holden and moze extremely handeled then Iohn
 was: So we reade lykelike of S. Paule which was cast in-
 to prison at Rome by that wycked and cruell tyraunt the em-
 perour Nero: whiche Emperour though he was a cruell ty-
 raunt, a wycked man, and a venemous persecutour of gods
 church, and his holy worde: yet for all that, Paule had liber-
 tie to speake with euery one that would come vnto him, and
 comune with him. So that there came vnto him, which wold
 and thei might speake with him what they wold: for s. Luke
 saith in the last chapter of the acts these wordes: And Paul
 dwelt two yeres ful in his lodgyng, & receiued all that came

Luke. 7.
 Iohns dis-
 ciples told
 him of the
 workes of
 Christ.

The hea-
 chen rulers
 more mer-
 cifull then
 the christe

A. A. xxviii

in vnto him, preaching the kingdō of god, and teaching those things which concerns the lord Iesus with all confidence, no mā forbidding him. Here by these words we may perceiue, y^e Paule had liberty to say his mynde, and to commune wth hys frends, he was not so straightly kept. But we see & haue had experience, that preachers whiche p^{ro}fesse that same worde, which Paule taught, are moze straightly handled in christian realms, then in times past they wer, when y^e rulers & p^{ri}nces were not christians: christen p^{ri}nces be moze earnest to extinguishe gods worde and his true religion thē the heathen were, which knew not o^r: would not know god. But now ye might aske what maner of workes were these which oure sauour had done in the p^{re}sence of Johns disciples, which by and by after ward wēt and told their maister of it, what special things had our sauoz wrought. Answer: Luke the Cuangelist sheweth a gret & meruelous act which Christ our sauoz had done immediatly as Johns disciples came vnto him. The story is this: when Christ went into a city which is called Pain and many of his disciples folowyn^g him, and muche people: when he was come nise to the gate of the city, beholde, there was a ded mā caried out which was y^e only son of his mother & she was a widow, & much people of y^e city wēt wth her: & here you may note by the way, y^e these citisens had their buryng place wout the city, which no dout is a laudable thing: and I do much maruel y^e London being so rich a city bath not a buryng place without: so: no dout it is an vnwhollsome thing to bury within y^e city, specially at such a time when there be great licknesses, so that many die together, I think verely y^e many a mā taketh his deth in Paules churchyarde: & thys I speak of experience, so: I my self when I haue bene there in some moorningsto heare y^e sermons, haue felt such an y^el fauored vnwhollso sauoz, that I was the worse so: It a gret while after. And I think no lesse, but it be the occasion of much sickness & diseases: therfoze the citisens of Pain had a good and laudable custome to bury the cozses wout y^e city, which ensāple we may folow. Now whē our sauoz saw this cozle, & the widow, which was now a miserable & so:owful womā, so: she had lost first her husband, & after ward her son, in whō she

A note for christia rulers.

Luke. 7.

Buriall without cities.

Many take their deth in Paules church yarde.

A comfort
for al widdowes.

had all her hope and comfort in this world, hym she had losse
no whether soe she was so joyfull, and not without cause:
But what doth our sauour: Why he comforted her, saying
wepe not. Here may al widdowes, which are destitute of com
forte in this worlde, here (I say) they may learne to truste in
Christe, and to seeke ayde and helpe by him. For no doute,
like as he hath comforted this miserable widdowe: so he will
comfort and helpe all them that call vpon him, in their nede
and necessity. For his hand is not abbeuiled, or his power
diminished: he is as strong, as ryche, & as mighty as euer he
was: therfore let widdowes learn here to seeke ayde and help
by him. Now, when he had comforted her with his wordes, he
came nye, and touched the coffyne: and they that bare the cof
fyne stode still. And he said, A dolens, tibi dico surge, yong
man, I say vnto thez, aryse. And he that was dead sate vppe,
and began to speake. Now vpon this there went suche a ru
mour, thozoughout all the countreys, so that euery mā mer
ueiled at it. And Johns disciples went to thez maister & told
him of it, what wonderfull thynges he dyd. Note here, that
when we heare, y our sauour is a doer of such wonderful su
pernatural works, it shalbe a wonderous great comfort vnto
vs. For by this his dede, it appeared manifestly, that he is a
maister ouer deathe: and hath power to commaunde him: so
that death is in his dominion. For, to raise a man vp, whour
death hath deuoured already, is as muche, as to commaunde
death. But I tell you, death is such an arrogant fellow, and
so proude, yea and of so great might & strength, that he will
geue no man place, noz submit himself to any man, saue on
ly vnto god: vnto hym he must obey and humble himself be
fore his diuine maiesty. And therfore it appeareth here, that
our sauour is very god, because deathe, that stoute felow,
muste obey hym: he is not able to withstande, or disobey hys
commaundementes: whiche is a most comfortable thing vnto
vs, which beleue in suche a sauoure, which hath power o
uer deathe. And therfore, yf he hath power ouer death, then
we shalbe sure, that death shall or can not hurte vs, whyche
beleue in hym: so when we beleue in hym, he is able to de
sende vs from deathe, hell, and deuill. So that they shal not
be.

Christ is
lord ouer
death.

be able, with all theyr myghte oꝛ power, to hurte vs, oꝛ doe vs any mischiese: but we shall haue lyfe euerlastyng. For he saith, Qui credit in me, & si mortuus fuerit, viuet, He that beleueth in me, and though he dye, yet he shall liue: that is to saye, though he departe oute of this naturall bodely lyfe: yet foꝛ all that, he shall lyue, euerlastyngly with me, woꝛlde without ende. This is now an excedyng comfozte, to all Chꝛistian people: foꝛ they may be assured, that when they beleue in Chꝛiste, when Chꝛiste taketh theyr partes, there shall be nothyng, neyther in heauen, noꝛ in earth, that shall be able to hurte them, oꝛ lette theym of theyr saluation: and so we learne by thys wonderfull myracle, which our sauour did befoꝛe all the multitude, that he pꝛoued himself to be very god, and one that hath power ouer death.

An obiection,

But peraduenture ye wyl saye. No, it foloweth not: he rased vpp the deade, Ergo he is very god. foꝛ we reade in the olde testamente that Eliaz, and Elisa, (these holpe Prophetes of God) dyd suche woꝛkes too: they rased by the dead as well as he: and yet foꝛ all that, they were not goddes: but synfull men as we be: though they had suche a speciall gyfte of god, yet they were not goddes, noꝛ yet toke vpon them to be goddes.

To this question, oꝛ obiection, I wyl aunswere hereafter, and if I foꝛget it not. In the meane season, I wyl moue an other question, which is this. What shoulde moue Johns disciples: to come and tell him the miracles which Chꝛist our sauour dyd: thynke ye they came with a good wyl to sette out Chꝛiste, and to magnifye hys doynge: oꝛ came they with an yll wyl, with an enuious hearte, whiche they beare towardes Chꝛiste: Aunswere. They came wyth an yll wyl, wyth an enuious hearte, whiche they bare agaynste Chꝛiste: as it appeareth moste manifestlye, by the circumstaunces beynge well considered. Foꝛ ye muste vnderstande, that John hadde verye muche adoe, to brynge his disciples to Chꝛiste: they thoughte that Chꝛiste and hys doynge, hys conuersation, were nothyng in comparison of John. Foꝛ Johns strayghte lyfe, whiche he led in the wyldernesse, made suche a shewe and oute warde glisteryng, that oure sauour was

Answer by
an other
question.

regarded so: nothyng, in comparifon of hym. For our saul: our led not so harde and straight a lyfe, as John did: he ate and drunke, and woulde come to mens tables, when he was bidden: he woulde kepe company with euery body, ryche, and poore: whosoever receiued hym: and woulde beleue in hym: but John was in the wyldernes, out of the companie of all men. Therfoze the disciples of John, they much more regarded John their maister, then Christ their sauiour. And therfoze they euer lay vpon John, in exhortyng hym, y he woulde take vpon him to be Christ, and the sauiour of the worlde.

Iohns disciples
vould haue
had hym
Christ.

And when they had heard of any miracles, that Christ had done, they by and by came vnto theyr maister, and told hym of it disdainfully: as who say, thus and thus, we haue heard that Christ hath done: wherfoze thewest not thou thy selfe to: wherfoze wozkest not as well myzacles as Christ doth: euery man speaketh of hym: do thou somwhat too, that the people may know thee to be a great man as well as Christ. We reade in the gospell of Mathew, that Iohns disciples came once to Christ, and quarelled with hym, saying: Cur nos & pharisæi ieiunamus frequenter, discipuli autem tui non ieiunant: Therfoze fast we, and the pharisees, so many a tymes, but thy disciples fast not at al: They thought in theyr owne opinions, that Iohns lyfe was a great deale moze to be esteemed then Christes, because Iohns lyfe was moze painfull, in the outward shew of the worlde: therfoze it greued them that Christ shold be moze esteemed then John. So y we may perceiue by Iohns disciples, that they had a good zeale, Sed non secundum scientiam, but not accordyng vnto knowledge.

Math. ix.

Iohns disciples
did
naught.

For it is a good thing, soz a seruaunt to loue his maister: but Iohns disciples did naught in that they eniued Christe, and wente aboute to styre vppc theyr maister to take vpon him to be Christe. Howe John, entending to correcte and amend theyr false opinton, which they hadde in Christ, and in hym: (soz they regarded him to muche, and Christe whiche was to bee mosse regarded, him esteemed they soz nothyng, in comparifon of John: therfoze John, that good and faithfull man, scyng the ignorauncy of hys disciples, playeth a wyse part, For hearyng them talke of the wonderfull wozkes, whyche Christ

John playeth
a wyse
part.

Christ our sauour dyd, he sendeth them vnto Christe: with thys question: Art thou he that shall come, or shall we looke for ano ther?

When we loke onely vpon the outward shew of these woꝝdes, a man might thinke, that John hymselfe, was doubtfull whether Christ were the sauour of the woꝝld or not, because he sendeth his disciples to aske such a question of hym. But ye must vnderstand, that it was not done for Johns sake, to aske such a question, but rather for his disciples sake. For John thought that this should be the way, to bring them to

a good trade, namely to led them to Christ. For as for John hym selfe, he doubted not, he knew that Christ was the sauour of the woꝝld, he knew it (I say) whiles he was yet in hys mothers wombe. For we rede in the gospell of Luke: that after the angell came vnto Mary, and brought her such tidings, she arose and went thorough the mountaynes, and came to Jerusalem, to Elizabeth her cosyne: and as she saluted her, the Euangelist saith, salut infans, in vtero suo, the infant, which was John, leyt in his mothers belly: So that John being in his mothers belly yet, knew Christ which should be boꝝn out of the virgin Mary. After that we rede in the 3. of Mathew when John should baptise Christ, he said vnto Christ, Ego porius, I haue moꝝe nede to be baptised of thee, than thou of me. So that it manifestly appeareth, y John doubted not of Christ but knew moꝝte certainly, that he was the eternal son of god & the redemer which was promised vnto the fathers, to come into the woꝝlde. For it was told him, from aboue, that vpon whomsoever he should see the holy ghoꝝt commynge downe from heauen visible, that same was he, whiche afterwarde happened: so John after that he had baptised hym, sawe the holy ghoꝝt come downe in a forme of a doue: further John appointed hym with hys finger, sayinge: Ecce agnus dei qui tollit peccata mundi See the lambe of God, whiche taketh a way the synnes of the woꝝld. So (I say) it is most euident, that John hymselfe doubted not: so he knew it assuredly, that Christe was the sauour, but he did it onely to remedye the doubts of hys disciples.

John
kneue
Christ in
hys mo:
thers
wombe.

Math. 3.

John. i.

Howe when Johns dis:
ciples

Christo
shewed
himself by,
dedes.

ciples came to Christ, they dyd theyr message, saying: Es tu ille, qui venturus est, an alium expectamus? Arte thou be that shall come, or shall we looke for another? What doth Christ? he made not answer with wordes, but with the dedes: he made not muche adoo, in setting oute himselfe, with greate wordes: but he shewed himselfe to be Christ in dede. For he doth such miracles, whiche no man els could do, but only he which was bothe very god and man. I would wishe of god, that we wuld doe so to: that when we bee asked a question, whether we bee Christians, whether we haue the gospel, the true word of god, or not, I would wishe (I saye) that we coulde shewe our faith by our woorkes and godly conuersations: lyke as he shewed hymselfe to be Christ, by his acts and dedes: but I tell you, we be farre other wise: our acts and dedes disagree farre from our profession. For we are wicked, we care not for gods lawes, nor his wordes: we professe w our mouth that we be the haters of synnes: but our conuersation sheweth, that we loue sinne, that we solo to the same, that we haue a delite in it. So it appeareth, that our wordes and dedes agree not: we haue gods holy worde in our mouthe, but we solo to h wil & pleasure of the diuel in our outward couersatio & liuing. But Christ he did not so: for he shewed himself by his outward woorkes & conuersation, y he was very Christ y sauto; of h world. So we shold do to: we should liue so vprightly, so godly, that euery one might know vs by our outward couersatio, to be very christians. We shold so hate & abhorre sins, y no ma iustly might or could disalowe our doings.

We shew
not oure
faith by
our woorkes

The woorkes
wher
by Christ
is knowv

But what maner of woorkes doth Christ, wherby he sheweth himself to be h very Messias & sauto; of h world: Answer. he healeth al maner of diseased folke, y blind, y lame, y leproses, & al other, which wold come vnto him, & desire help at hys handes. And finally, he pzeched the gospel, this toyful tidings vnto the pooze: vnto the Christ pzeched the gospel: But I pray you, howe chaunced it, that he sayth: Pauperes Euāgelizatur. The pooze receiue the gospel: answer: because the most part of the ryche men in this world, despise & contemne the gospel: thei esteeme it for nothig: why: wherfoze despise thei h gospel? Because they put theyr hope, truste, and confidence in theyr riches

ryches. For the moſte parte of the rychemen in this worlde,
 (I will not ſay all) do eſther put theyꝝ hope in theyꝝ ryches:
 or els they come naughtely by their riches: or els they keepe
 it yll, they heape them vp together: or els they ſpende them
 yl. So that it is a very rare thyng to finde a godly rich man:
 for commonly they are geuen to gather and to make heapes,
 and ſo forget the pooze in the meane ſeaſon, who they ought
 to reliefe: or els when they ſpende them, they ſpende them
 naughtely, not as god hath appointed vnto them, (namelye
 to helpe their pooze and needy neighbour;) but rather do vſe
 them to exceſſe, wantonnes and pleaſure. Therfore Chyſte
 ſaith: The pooze receyue the goſpell, for they are moſt mee te
 therunto, they are all comfortleſſe in this worlde, and ſo moſt
 meete to receyue the goſpell.

The cauſe
 why ſuche
 men con-
 temne the
 goſpell.

The poore
 are moſt
 mee te
 receyue ho
 goſpell.

The prophetes long aforehand hadde prophesied of theſe
 woꝝkes, whiche Chyſt when he ſhoulde come ſhoulde doe.
 For ſo it is wytten. God commeth his owne ſelfe, and will
 delyuer you, then ſhall the eyes of the blynde be lightened,
 and the eares of the deafe opened, then ſhall the lame man
 leape as an harte, and the domme mannes tongue ſhal geue
 thanks. In the wyldernes alſo there ſhalbe welſpringes.

ſay 35.

This terte of the Prophet wytnelleth that Chyſte is verye
 god: for he hath done ſuch tokens and myꝛacles, of which the
 prophet ſpeaketh. Now in the ſame prophet it is further wy-
 tten, how that Chyſt ſhould pꝛeache the goſpell vnto the pooze
 comfortles people, for ſo he ſaith. The ſpꝛite of the loꝝd god
 is vpon me: for the loꝝde hath annointed me, to pꝛeache good
 thynges vnto the pooze, that I might bynd by the wounded
 heartes, that I myght pꝛeache deliuerance to the captiue,
 and open the priſon to them that are bounde, that I myghte
 declare the acceptable yere of the loꝝde.

Eſ. y. lx. i.

Here the prophet prophesied that when Chyſt ſhould come
 he ſhould be a woꝝker of ſuch actes, and a pꝛeacher whych
 ſhould pꝛeache the goſpell vnto the pooze: and therfore now
 when the diſciples of John came vnto hym, demandyng of
 hym, whether he were Chyſte or not, he answered by hys
 woꝝkes. Lyke as he ſayeth in an other place in the goſpel to
 the Pharifeis. The woꝝkes which I do, beare witnes of me.

Chyſtes
 woꝝkes
 make an-
 ſwer for
 him.

As who

As who say I proue my selfe what I am, by my workes: Again he saith, if I not do the workes of my father, beleue me not. So that moste maniffestly he proueth himselfe to be that prophet, whiche was spoken of befoze by the prophetes and other holy men of god. John the Euangelist in his gospel saith: and many other signes truly did Iesus in the presence of his disciples, whiche are not witten in this booke, these are witten that ye might beleue, that Iesus is Christ the sonne of G D D, and that in beleuing ye mighte haue life thorough his name. This is a very notable saying and moste comfortable to all troubled consciences, Iesus hath done many thinges which ar not witten, but these are witten that we shoulde beleue him to be Christ: that that Iesus, Maries sonne that was bozne at Bethleem, and nourished at Nazareth, that he is the sauiour of mankynde: and so in beleuing in hym, we shal haue life euerlastyng. So that there was neuer none that beleued in Christ, which was lost; but all beleuers were saued: therfoze it is not to be doubted, but y^e yf we wil beleue, we shalbe saued to. We rede in a booke which is intituled Vita patrum, the lyses of the fathers, in that same booke, we rede that there was ones a great holy man, (as he seemed to all the world) worthy to be taken vp into heauen: Now that mā had many disciples, and at a tyme he fel syck: And in his sicknes he fel in great agony of his conscience: in so much that he could not tel in the worlde what to do. Now his disciples standyng about him, and seying him in this case they said vnto him: how chaunceth it that ye are so troubled father: soz certainly there was no body so good a liuer, so holy, as ye haue ben: therfoze you haue not nede to feare, soz no dout but you shal come to heauen. The old father made them answer again, saying, though I haue liued vprightly, yet soz al that it wil not help me, I lack some thing yet: and so he did in dede. soz certainlie if he had folowed the counsel of his disciples, & had put his trust in his godly conuersation, no dout he shoulde haue bene gone to the deuil. For though we ar commaunded to do good workes, & we ought to do the: yet soz al that, we must beware how we do them: when we do them to y^e end to be saued by them, then we do them not as we ought

John. xi.

A comfortable saying.

An historic.

We must not put tralle in our vvorces.

to do: then we thrust Christ out of his seate and maiesty. For in dede þe kingdom of god is merited, but not by vs. Christ he merited the kingdom of heauen for vs, through his most painful death & passion. There hath bene many perfect me among the heathen, which liued very well and vprightly, as concerning their outward conuersation, but for al that they wente to the diuel in the end, because they knew not Christ. for so saith scripture, whosoever beleueth not in the son, he is iudged alredey. Therfore let vs lern to know Christ, & to beleue in him: for knowledge must goe before the belcue, we must first heare þe word of god & know it: And after ward we must beleue the same, & then we must wraastle and stricke wth sinne & wickednes, as much as it is possible for vs: and so liue well and godly, & do al maner of gods works, which god hath comaunded vs in his holy lawes: & then we shalbe rewarded in euerlasting life, but not wth euerlasting life: for þe euerlasting life is a gift of god, a free gift, geue freely vnto men through Christ. Now whē þe disciples of John were come to Christ, & had done theyz arrant, had asked him whether he wer Christ, or not: our sauioz said vnto the: Go & shew John again what ye haue heard & sene: & here we may lern by the way, what a paciēt mā our sauioz Christ was, which could so wel beare wth the grosenes of Johns disciples: for they had heard before, many times of John, theyz maister, þe Christ was the sauioz of the worlde, yet they could not beleue it: and so with theyz vnbelefe thei came to Christ, which refused the not no, yet reuiled the, but entreating the most louingly & gently, beareth wth their weakenes: leauing vs an ensauple to do so to. For we may learne here by his ensauple, not to be hasty, but to beare wth our neighbors, though they be not by and by as we wold haue them to be: yet we shold not by and by reuple them, or banishe them out of our companye, as obstinate fellows, but rather beare wth their weakenes, like as Christ beareth wth the disciples of John.

Euerlasting life is the gift of god.

An example of bearing in Christ.

Now to my question which I moued before: how could the workes whiche our Sauioz dyd in raising vp the dead, how could they proue him to be þe sauioz of the worlde which was promised of God by his holy prophets, when other holy men dyd

The answers were promised before.

bidde the same woꝝkes as well as he: And this must be answered to, we may haue no doubt in that matter: for when we doute whether he be the very sauiour or not, then we cast doune the foundation of our fayth, and so byynge our selues to the very pytte of hell. Therefore this shalbe my answer, Elias and Elisa raised by dead bodies, to proue by suche myꝛacles that they were the right ministers of the heauiengod: and that theyr doctrine was the true doctrine, And the very woꝝde of god: to that end dyd they theyr myꝛacles: but they neuer said we be Christes, or we be the sonnes of God, yea and very gods. No no, they neuer toke vpon them suche thynges: But our sauiour when he dyd the same woꝝkes, he toke vpon hym to be Christe, to be the sauiour of the world, to be the naturall sonne of god, and so to the confirmation of

John. 6.

John. 11.

John. 1j.

John. 4.

Math. xi.

Gene. 49

Schilo significeth thy sauiour of felicity.

such his saynges, he dyd such woꝝkes: therefore he saith I am the bread of life: Item Ego sum resurrectio & vita, I am the resurrection and the life. Item Ego sum via veritas & vita, I am the waye, the truth, and the life, yea and when he talked with the woman at the well, she said vnto hym: when the Messias commeth he shall teache vs all thynges. Then he saith vnto her: I am he that speaketh vnto thee: I am that same Messias whiche was to come, and promised of God, I am he.

Further, he saith Venite ad me omnes qui laboratis, Come to me al ye that labour and are laden, and I will ease you. So it appeareth that Christ is the very sauiour of the world, because he dyd the dedes of our sauiour: and then again he toke vpon hym to be he in dede, and openly confessed it.

Further the time giueth it that Christ shoulde come, soz so it was prophesied of the good holye father and patriarke Jacob, when he blessed his sonnes, he said: The scepter shal not departe from Juda, and a law geuer from betwene hys seete, vntill Schilo come: and vnto hym shall the gathering of the people be.

Now at that tyme when our sauiour was come, the scepter was taken from Juda: soz all Iurye was vnder the dominion of the Roynaynes, therfore Schilo must needs come. So it appereth that by the reason of the tyme, Christ must needs

des come at the same season. So lykewyse Danicell in his vision shewed, that after 62. weekes should Christ be slain, & t. 48 shall haue no pleasure in him. So ye see that by the reaso of y^e time he must nedes be the right sauio; of al mankinde, again Christ raised vpp the dead, and healed the sicke in his own name, by his own authorit^y: So did not the prophets o; the apostles: fo; they did it not in their own strength, but by the help of god. S. Peter raised by Do;kas y^e good godly womā but not by his own power: but Christ our sauio; he did all things, tanquā autoritatē habēs, as he that had authorit^y. Adolecēs tibi dico, iurge, yong man, I saye vnto thee arise. So his wo;ks which he did by his own diuine power, proue him to be very god, and y^e same sauio;, which was promised vnto the wo;ld.

Christ is proued the Messiah by sundrye reasons.

Now when our sauio; had told the disciples of John his wo;kes and miracles which he did, he addeth a p;ety clause, and geueth them a goodly p;ty nyppe, saying: Et beatus qui nō fuerit offensus in me. And blessed is he that is not offēded by me: here he toucheth them, he rubbeth thē at the gall, he did not meane John, fo; John was not offēded: but he did meane thē theselues: fo; they were offēded because of his familiar and meane conuersation. But ye will say, how can a mā be hurt by him, from whom cometh no hart at all: Mary I tel you, Johns disciples were hurte of Christ, and yet the faulte was not in Christ but in them: Christ lyued a common lyfe, he was a good familiar man, he eate and dranke as other did he cante to mens tables when he was called: in so much that some called hym a gloser: therfo;re the disciples of John, seeing his symple life, were offēded with him. But I p;aye you should Christ haue fo;taken his maner of liuing, and follow the lyfe of John, because some were offēded with him: No not so. It was scandalum acceptum & non datum, they toke offences themselves, he gaue thē none: he did according vnto his calling, as he was appointed of his father. Here I haue occasion to speak of offences. Scandalum is flāuder, but it hath an other signification w^{ch} vs: it is taken fo; an offēce o; hurt, ye may define it so. An offence is, when I say o; doe any thing great o; smal, o; speak any wo;rd wherby my neighbo;

Johns disciples are rubbd on the gallo.

An offence taken and not geuen.

Offence is
of two for
ces.

Math. xv.

Iohn. vi.

A good
thing must
not be left
vadone.

is made the worse: but this offence is of two manner of wals,
first when I do well, and an other man is offended with my
well doinges, this is Scandalū acceptū. he taketh offence, I
geue him none, again Scandalū datū is, when I do wickedly
& with my yll ensample hurt my neighboz, this is offence ge
uen. There were many at our sauiozs time which were offe
ded w̄ him, because he pzeched h̄ word of god, & rebuked sins:
but Chyist saith, Sinite illos, let thē alone, care not for thē, let
them be offended as long as they wil, we may not leaue the
pzeachyng of the truth, for offences sake, because my neigh
boz can not a way with it. So not so, let vs say the truth, ha
uyng a calling, as in dede euery man hath a calling, & moste
specially pzechers: The rede in the gospel of Iohn, when our
sauioz saith vnto his disciples, & to h̄ other people: Nisi come
deritis, except ye eate the flesh of h̄ son of mā, ye shal haue no
life in you. By these sayings of Chyist, wer many offeded w̄
him, in so much h̄ the grettest nūber went frō him & forsoke h̄
they could not abide him. Now was Chyist to be blamed for
h̄: because he said so: No no, for he said nothing but h̄ truth.
So like wise h̄ pzeacher when he saith the truth, is not to be
blamed though some be offeded w̄ him. When Moses came
into Egypt what inconueniencences hapned because of his con
ming, in so much h̄ almost h̄ whole lād perished: was he fault
tye? No, for he did nothing but h̄ which god cōmaūded him,
but the Egyptiās, they wer obstinate, they wold not obey the
voice of god: therfore Moses hurt them not, but they hurt thē
selues w̄ their infidelity and obstinate heart. So ye see, h̄ we
may not leaue h̄ truth to be vs paken or an honest dede to be
vndone, because som wil be offeded w̄ it. As for an ensāple,
here is a pzeist which percei aeth by himself h̄ he hath not the
gift of charyty: & therfore wold fain mary, but he is afraide h̄
som of his parishners shold be offeded w̄ it, w̄ his marriage:
now shal he leaue his marriage because som wil be offeded w̄
him: No h̄ he shal not, let h̄ pzeist instruct his parishners, tel
thē out of h̄ word of god, h̄ it is as lausful for him to mary, as
wel as for another mā after h̄ he hath taught thē: if they wil
not beleue him or refuse his doctrine let him mary, & care not
for their offences. I told you before. h̄ there be two manner of
offe: s, scandalū datū, & scandalū acceptū, scandalū datū is,

When

When I offend my neighboꝝ by my wickednes, by my outrageous & inordinate liuing: scandalū acceptū, when he is offended wth me whē I do a good dede: but soꝝ al^l y^e we ought not to leaue an honest act, because of an other mā's offences. But I tel you, it is a perillous thing, & a heinous sin to do such a thing wherby my neighboꝝ shalbe made y^e worse, by my wicked example. As we haue an ensample of Jeroboam which offended al^l Israel, soꝝ he went & set vp two golden calues, by whiche act he gaue occasion to the whole people to comit idolatry against god: and this was a heynous horrible sin: soꝝ of it came wonderful mischief after. So likewise we rede of a great mā in scripture, which is called Zambri, which gaue an y^e ensample in comitting lechery openly wth a whoze, whō whinees y^e godly mā killed: soꝝ his act of lechery was a stōbling block to al^l y^e people of Israel. So ye see y^e scandalū datū, is a wicked act which I do, wherby my neighboꝝ is made y^e worse. Therefore I pray you soꝝ gods sake, beware of such offences: soꝝ so it is writē in y^e gospel of Mat. V x hoī p^{er} quā scandala veniunt, we be vnto y^e mā oꝝ womā by whō offences come. Therefore I say let vs beware, let vs kepe our selves w^{ith} y^e hedges of gods holy word, so y^e all our doinges may be agreable vnto y^e same: & thē if whē we agre wth gods word, y^e world wil nedes be offended wth vs, let vs not care soꝝ y^e, soꝝ they hurt not vs but the selfes. Let vs therfoꝝ take good hede to our selves, lest we do any thing wherby our neighboꝝ might be offended. soꝝ our saviour saith, whosoever doth offend one of these litle ones, which beleue in me, it wer better soꝝ him y^e a millstone wer hāged about his neck, & that he wer drowned in y^e depe, of y^e sea. Therefore let parents take hede how they speake in the p^{re}sence of theyꝝ litle children, & masters oughte to take heede how they giue ensamples vnto their seruāts. For there be som masters & parents y^e wil speake so lecherously & filthy befoꝝe their childꝝ & seruāts, y^e it is out of measure: & not onely y^e, but they will also sweare in the p^{re}sence of their childꝝ, yea they will teache them to sweare. Our Saviour how earnestly he commaunded vs to beware of sweryng, therfoꝝe parentes ought to take heede, and specialllye suche as bee rulers ouer houses, oꝝ be officers: yf they do sweare, all the householde will swere to, soꝝ it is commonlie sene that the seruant foloweth

Jeroboam
offended
all Israel.

Math. xviij

Agre vwith
Gods word
and passe
not for of-
fence.

The ser-
nants are
not haity
fo folowv
good en-
sample.

the behauiours of his maister, when they be yll, but the ser-
uauntes are not so haity to folow their maisters in goodnes.
and this swearyng is so come in ayn vble, that we can saye no-
thing at all, but we must sweare therunto: by god, oꝛ by my
faith, oꝛ such lyke geate: but there be some which when they
be reprehended because of theyꝛ swearyng they will say: me
will not beleue me except I swere, which is a token that they
haue bene great lyers. Foꝛ euery true man is to bee belued
without swearyng: and therfoꝛe take this foꝛ a certain rule:
that when a man is not ashamed, oꝛ hath not a conscience to
bꝛeake this law of god, y is to sweare, he wil not be ashamed
neither haue any consciece to lie, to do agayst y cōmaūdemēt:
foꝛ because swering is as wel foꝛbidden as lying, & lying, as
swering: therfoꝛe he y maketh no consciece in the one, will
make lesse conscience in the other. I my self haue had som ty-
mes in vlsage to say in my earnest matters: yea by S. Mary:
and such lyke thynge, which in dede is naught. Foꝛ we are
cōmaūded not to swere at al. Therfoꝛe wote vnto the that
swere, that offēd their neighbors oꝛ their children by swe-
ring, oꝛ other wickednes. Foꝛ it were better that a millstone
wer hanged about our neck then to offend any body: that is
to say, he were better to be killed bodely, to suffer extreeme
punishment bodely, foꝛ they that offēde, they bee killers of
their neighbors. But we are faulty the most part of vs, two
maner of waies: first we wil be offēded when there is no of-
fense geuen, and again we wil be bold to do y thing wherby
our neighbour may be iustly offēded. But he y is a charita-
ble man, wil not be lightly offēded: foꝛ certainly it is a great
faulte to be rashly offēded. And to iudge our neighbors do-
ingz to be naught and wicked, afoꝛe we know the truth of y
matter: foꝛ we cannot see the heartes of men. Therfoꝛe as
long as y thing is not openly wicked, let vs not be offēded.
Again, if the thynge bee necessary & good, let vs not feare offē-
ces: yet we must take heede y we walk charitably. We haue
a liberty in the gospel, yet we must take hede that we vble that
same liberty aright, accoꝛdyng vnto the rule of charity: foꝛ s.
Pauls saith, omnia mihi licēt sed non omnia conducūt, All
things are allowed vnto me, but not al things perfit. I must
beare

Swering
and lying
go togither

A great
faul to be
sone offē-
ded.

1. Cor. 6

beare with him, that is weake in faith: As soꝝ an ensauple,
 we may eate flesh vpon frydayes by gods word, if there wer
 not a law made by the king and his most honozable council:
 if there were no law (I say) then I might eate flesh vpon fry-
 day: yet soꝝ al that we must vse our liberty so that the vse of
 it may edifye our neigbour, oꝝ intermit it when it may doe
 harme. So like as my liberty must be subiecte to charitye, so
 my charity must be agreable to the syncerittis of the faith: soꝝ
 we may by no meanes leaue the truth, leaue gods word, whi-
 che we must most stedfastly kepe. We haue a law that saith,
 Ab omni specie mala abstinere, so that it is not a smal mat-
 ter to be a christiā. We rede a story that one Attalus & Bald-
 wine were cast into prison, soꝝ gods religions sake, in which
 prison there were some which wold not eate flesh, noꝝ drink
 wyne. Now thesame Attalus was instruct of god y he shold
 monish those prisoners their rigoꝝousnes, which Attal^s d. d.
 And so at the length brought them to leaue their foolishnes.
 But we can not do so here in Englād. For our indifferēcy is
 takē away by a law, yf there wer no such law, the we might
 eate as wcl flesh vpon frydayes as vpon holy daies. And this
 law is but a matter of pollicy, not of religion oꝝ holines: and
 we ought to line accoꝝding vnto y laues of y realme, made
 by the kinges maiesty: soꝝ in al maner of things we ought to
 kepe our selves wth the hedges of the lawes: in eating & drink-
 ing, in appavel, in pastimes. In summa, our whole conuer-
 satio shold be agreable vnto the lawes. For scripture saith, y
 we shold be obedient to al maner of oꝝdinances, made by the
 lauful maiestrate: therfoꝝ we must spend our life, & take our
 pastime, so that it may stand with the oꝝder of the realm. Whi-
 y we wold haue in consideration these offenses, to take he de-
 of geuing offences. And again to be ware of hastines oꝝ rash-
 nes to iudge oꝝ condemn our bꝝother: soꝝ to be offended haste-
 ly is against charity. But the world is so ful of offences, and
so redy to be offended, that I think if our sauioꝝ were here v-
pon erth again as he hath ben bodily, and shold talk with a
woman at the wel as he did once, I thinke that ther woulde
some be found amongst vs, which woulde be offended with
him, they woulde think that he had bene naught with her: but

The sa. v
 The histori
 of Attalus.

Refraining
 of flesh is
 a matter of
 pollicy.

i Peter. iii.

Rash offences mult be
anoyded.
i. Cor. x.

I pray you beware of rash offences and rash iudgements. If my neighbor doth som what wherby I am offended, let me go vnto him, and speake with hym: but to iudge him by and by without knowledg, that same is nought. And further we must folow this rule, Nemo quod suū est querat, sed quod alterius, No man shall seeke his owne profite but his neighbors. I must vse my liberty, so that my neighbor may not be hurte by it, but rather edified. So did S. Paule, when he circumcised Timothe, & at another time, when he perceived y the people was stout in defending the ceremonies of the law he would not circumsise Lite. Now when the disciples of John wer gone, then he beginneth to speake to the people of John Baptist: for our sauioz had a respect to John, to his election, lest the people shold thinke that John were in doubt of him, whether he wer Christ or not. What went ye out in y wyldernes to see: A reed that is shaken of the wind? There was once an old mā which coucelled a yong man, y he shold be like as a reed: he should be ruled as the world goeth: for a reed neuer breaketh but it foloweth the wind which way soeuer it bloweth, the ocke tree somtimes breaketh because the wil not bend. But Christ speaketh these words to the great commendation of John, because of his stedfastnes: there bee many reedes now adays in the world, many men will go with the world. But religion ought not to be subiect vnto pollicy but rather pollicye vnto religion. I feare me there shal be a great number of vs reedes when there shal come a persecutio, that we must suffer for goddes wo:de sake. I feare me there wil be a great many that will change, whiche will not be constant as John was. When a man is in the wrong or erroneous way, then he may and should change: but perseuer, saith Saint Paule, we muste endure and stande stedfast in that which is good and right, in goddes word we shoulde stande fast, but not in popery. So that first we must see that we bee righte, and afterwarde we muste stande. This is a greate praise wherwith our Saufour praised John, for it is no smal matter to be praised of him which knoweth the least thoughts of all men.

VVicked
counsel
geuen by
an old mā.

Many re
des in the
vworld
now.

God ge
ueth no
smal praise

Q: What went ye oute to see? A man clothed in softe rayment: beholde they that were soft raymentes are in kynges houses. Here in these wordes our Saviour condemned not synes geare, as Spylke, Sattynne, or beluette: so; there is no thyng so cokelye but it maye bee woyme, but not of euery boode, kynges and great men are allowed to weare suche syne geare: but John he was a cleargy man, it behoued not hym to weare suche geare: peradventure yf he had bene a flatterer as some bee now a dayes, then he mighte haue gotten suche geare, but John knowyng his office, knewe well ynough that it behoued not hym to weare suche syne geare: but howe oure cleargye men were then, and with what conscience I canne not tell: but I canne tell that it behoueth not vnto theym to weare suche delicate thynges.

Cleargy men ought not to weare fine geare.

Saincte Peter dothe disallow gorgeousnes in women, howe muche more then in menne: for a man woulde thynke that women shoulde haue more libertyes in suche tryfles, but holye Scripture disalloweth it: and not onely in women, but also in men. For he nameth women, because they are more geuen to that vanitye then menne bee. For Scripture bleseth sometymes by this woorde women, to vnderstand men too. And agayne by the woorde men, it vnderstandeth women too. For elles we shoulde not fynde in all scripture that women shoulde bee baptised.

Men vnderstand by the vvorde vromā and contra.

Here were a good place to speake againste oure cleargye menne, whiche goe so gallauntlye now a dayes. I heare saye, that some of theym weare beluette shoes, and beluet slippers: such felowes are more meete to daunce the moxrice daunce, then to bee admitted to preache. I praye God amende suche wooldelye felowes, for elles they bee not meete to be preachers.

Howe I will make an ende, as concernyng offences: peradventure ye wyl saye howe chaunceth it that God suffereth suche offences in the worlde? Answer: Inscrutabilia sunt iudicia altissimi, The iudgementes of the most highest are inscrutable, god can hie them to good purposes: therfoze he sayth, Necessē est vt scandala veniant, the ye

Rom. xi.

Certaine Sermons made by

Wyll say: why should we then be damned for offences, when offences are needfull: Answer. When we do y^e, we shal receiue our reward for our y^e; for it is no thanks to vs whē god can vse them to good purposes, we ought to be punished when we do naught. Therfore the best is to beware and take heede of offences, & all other vngodlines and liue vprightye in the feare of god. So that we may inherite the lyfe euerla-

king which he hath prepared for vs from the beginning of the world, whiche graunte vs god the father, god the Sonne, and God the holy ghost, one god and thre persons, now and euer worlde without ende. Amen.

FINIS.



SERMONS PREA-
 ched by the ryght Reuerende
 father in God and constant Martir of
 Iesus Christe, Maister Hugh Latimer, as
 well such as in tymes past haue bene printed,
 as certayne other commyng to our handes of late,
 whych were yet neuer set forth in print.
 Faithfully perused & allowed accoꝝ
 dyng to the order appoynted in
 the Quenes Maiesties
 Inunctions.

1. Hys sermon Ad clerum.
2. Hys fourth sermon vpon the plough.
3. Hys .7. sermons befoze kyng Edward.
4. Hys sermon at Stanforde.
5. Hys last sermon befoze kyng Edward.
6. Hys .7. sermons vpon the Lordes prayer.
7. Hys other .9. sermons vpon certayne Gospels
 and Epistles.

Printed at London by John
 Day, dwelling ouer Aldersgate.

Cum gratia & priuilegio Regiæ Maie.
 statis, per septenium.
 Anno. 1562.

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Father in Christ Hugh Latimer Bishop of worcester,
made to the Clergye, in the Conuocation, before the
Parliament began, the. 9. day of Iune, the. 18. yeare of the
ragnne of our Soueraygne Lord King Henrye the. viii.

Now translated out of latin into English, to thintent
that thinges wel sayd to a fewe, maye be vnder-
stand of many, and do good to al them that
despye to vnderstand the truth.

Filii huius seculi. &c. Luc. 16.



Brethren, ye be come together this
day (as far as I perceiue) to heare
of great & waightye matters: Ye
be come together to intreate of
thinges that molste appertayne to
the common wealth. This beyng
thus, ye looke (I am assured) to
heare of me, which am commaun-
ded to make as a preface, this ex-
hortacion (albeit I am vnlearned
and vnworthy) such thynges as shalbe muche meete for: thys
your assemble. I therefore not onely very desirous to obey the
commaundement of our primate, but also right greatlye co-
ueting to serue & satiffy all your expectacion: lo, briefely and
as playne as I can, wyl speake of matters, both woorthy to
be heard in your Congregation, and also of such as best shall
become myne office in this place. What I maye doo thys the
more commodiously, I haue taken, that notable sentence, in
which our Lord was not afrayd to pronounce: The children
of this world to be muche more prudent and politicke, than
the chyliden of lycht in theyr generacion. Neyther I wyl be
afrayde, trussinge that he wyl ayde and gwyde me to vse thys
sentence, as a ground and foundation of al such thinges, as
hereafter I shall speake of.

Luke. 16.

Now I suppose that you see ryght wel, beyng men of such
learning, so, what purpose the Lord sayde thys, and that ye
haue no nede to be holpe with any part of my labour in thys
A. y. thing.

haue no neede to be holpē with any part of my labour in this thing. But yet, if ye wyl pardon me, I wyl wīde somewhat deeper in this matter, and as ygh as I can, fetch it from the first original beginning. For vndoubtedly ye may much maruayl at this saying, if ye wel ponder both what is sayde, and who sayth it. Define me first these thre thynges, what prudence is, what the world, what lyght, and who be the Children of the world, who of the lyght, see what they signifye in scripture. I maruail if by & by ye al agree, that the children of the world should be wiser then the Children of the lyght. To count somwhat nigher the matter, thus the Lord beginneth:

There was a certayne ryche man, that had a Stewarde, whych was accused vnto hym that he had dissipated and wasted his goodes. This ryche man called his Steward to hym and sayde: What is this that I heare of thee. Come, make me an account of thy Stewardshyp: Thou mayest no longer beare thys office.

Brethren, because these wordes are so spoken in parable, and are so wrapped in wyynkels, that yet they seeme to haue a face and similitude of a thing done in dede, and lyke an hy-story, I thinke it much profitable to tary somwhat in them. And though we may perchaunce fynde in our hartes to be leue al that is there spoken to be true: yet I doubt whether we may abyde it, that these wordes of Christ do pertain vnto vs, and adimontly vs of our duty, whych do and lyue after suche sort, as though Christ when he spake any thing, had as the tyme serued hym, serued his turne, and not regarded the tyme that came after hym, neyther prouided for vs, or any matters of ours, as some of the Philosophers thought, which said, that God walked by and downe in heauen, and thinketh neuer a deale of our affaires. But my good brethre, erre not you so, stycke not you to such your imaginacions. For if ye inwardly behold these wordes, if ye diligently role them in your myndes, and after replicate and open them, ye shall see our tyme muche touched in these misteries. We shall perceiue that god, by this example shaketh vs by the noses, and pulleth

vs by

God is no
Ale walker

vs by the eares. We shall perceiue very playne, that God set-
teth before our eies in this similitude, what we ought most to
see, and what we ought sonest to folow. For Luke sayth, the
Lorde spake these wordes to his disciples. Wherefore let it be
out of al doubt, that he spake them to vs, which euen as we
wyl be compted the successours and Vicars of Christs dis-
ciples, so we be, if we be good dispensers, and do our duitie.
He said these thinges, partly to vs, whych spake them partly
of hym selfe. For he is that riche man, which not onelye had,
but hath, and shal haue euermore, I saye not one, but manye
Stewardes, euen to the end of the world.

He is man, seing that he is god & man. He is rich, not onely
in mercy, but in all kinde of ryches. For it is he, that giueth
vs al thinges abundantly. It is he, of whose hand, we recei-
ued both our lyues, & other thinges necessary for the conser-
uation of the same. What man hath any thing I praye you,
but he hath receiued it of his plentyfulness: To be short, it is
he, that openeth his hand, and filleth al beastes with his bles-
syng, and not onelye gyueth vnto vs, in most ample wyse his
benediction. Neyther his treasure can be spent, how much so
euer he lashe out, how much so euer we take of him, his trea-
sure tarieth still, euer taken, neuer spent.

He is also the good man of the house, the church is his hous-
holde, which ought with al dilygēce, to be fed with his word
and his sacramentes. These be his goodes, most precious, the
dispensation and administration wherof, he wold Bishops &
Curates shuld haue. Which thing s. Paule affirmeth, saying:
Let men esteeme vs, as the ministers of Christ, and dispen-
sours of Gods miseries. But I pray you what is to be loo-
ked for in a dispensour? This surely, that he be found saythful
and that he truly dispense & laye out the goodes of the Lord,
that he gyue meate in tyme, giue it I saye, & not sel it: meate
I saye, & not popson. For the one doth intoricate and sea the
eater, the other feedeth and nouryseth him. Finally, let hym
not slack and differre the doing of his office, but let hym do
his dutie whan tyme is, and neede requireth it. This is also
to be looked for, that he be one, whom God hath called, and
put in office, and not one that cometh vncald, vnsent for, not
one that of hym selfe presumeth to take honour vpon hym.

Christ is
rych.

Christs
treasure ca
not be spent

The office
of Mini-
sters.

Dark mat-
ter person

The Sermon of

What is to be looked for? Surely, if al this that I sa ye, be re-
 quired in a good Minister, it is much lyghter to require them
 all in every one, then to finde one any where, that hath them
 al. Who is a true and a faithfull Stewarde: He is true, he is
 faithfull, that coyneeth no newe mony, but taketh it cōpy cō-
 pned of the good man of the house, and neither changeth it, ne
 clyppeth it, after it is taken to hym to spend, but spendeth e-
 uen the selfe same, that he had of his Lord, and spendeth it as
 his Lordes commaundment is, neyther to his owne auan-
 tage vtterynge it, nor as the lewde seruaunt dyd, hyding it in
 the grounde. Brethren, if a faithfull Steward oughte to do,
 as I haue sayd, I praye you ponder and examyne this well,
 whether our Bysshopes and Abbotes, Brelates and Curates
 haue bene hitherto faithfull Stewardes or no: Ponder, whe-
 ther yet many of the be, as they should be or no. Co ye to, tel
 me now, as your conscience leadeth you (I wyll let passe to
 speake of many other) was there not some, that despising the
 mony of the Lord, as copper, and not curraunt, cyther coined
 newe them selues, or els vttered abrode newely coyned of o-
 ther, some tyme cyther adulterating the word of God, or els
 mingling it (as faucners do, which brewre and vtter the eul
 and good both in a potte) somtyme in the stede of Gods word
 blowing out the dreames of men: While they thus preached
 to the people, the redemptiō that cometh by Chyffes death to
 serue onely them that died before his comming, that were in
 the time of the olde testamēt, and that now since redemptiō,
 and forgyuēnesse of synnes purchased by money, and deuy-
 sed of men, is of efficacy, and not redemption purchased by
 Chyff. They haue a wonderful prety example, to perswade
 fois thinge, of a certayne married woman, which when her
 husb and was in purgatory, in that spyr fornaice, that hath bur-
 ned away so many of our pens, paid her husbandes ransom,
 and so of duety claimed hym to be sette at lyberty: While they
 thus preached to the people, that dead images (which at the
 first, as I thinke, were set vp onely to, represent thinges ab-
 sent) not onely ought to be couered with golde, but also ought
 of al faithfull and chryffen people, yea in this scarsenes and
 penyry of al thinges, to be cladde with sylke garmentes, and
those

A faithfull
Steward.

Counterfa-
lers of gods
coyne.

A prooffe of
Purgatory.

Dead yma-
ges.

those also laden with precious garments and jewels. And that
 besyde all this, they are to be lighted with wane candelles,
 both within the church and without the church, yea at none
 dayes, as who should say, here no cost can be to great, w here
 as in the meane time, w se Chri. tes faithful & lively ymages,
 bought with no lesse price, thā with his most precious blood,
 alas alas, to be an hūcred, a thurff, a cold, and to lye in darke-
 nes, wrapped in al wretchednesse, yea to lye there, until death
 take away theyr miseries: While they preached, these wyl-
 workes, that come but of our own deuotion, although they
 be not so necessarye, as the workes of mercye, and the pre-
 ceptes of God, yet they sayd, & in the pulpit, that wylworkes
 were more principall, more excellent, & playnly to vtter what
 they meane) more acceptable to God, then workes of mercye:
 as though now mans inuentions & fantasies, could please God
 better then gods preceptes, or straunge thinges better thē his
 owne: while they thus preached, that more fruite, more deuot-
 ion cometh of the beholding of an image, though it be but a
Pater noster whylle, then is gottē by reding & contemplation in
 scripture, though ye rede and contemplate therein senē yeaes
 space. finally, while they preached thus, soules tormented
 in purgatory, to haue most nede of our helpe, & that they can
 haue no ayd, but of vs in this world, of the which two, if the
 one be not false, yet at the least it is ambiguous, uncertayne,
 doubtfull, & therefore rashly & arrogantly with suche boldnes
 affirmed in the audiēce of people, thother by al mens opinio-
 ns is manifestly false. I lette passe to speake of much other such
 lyke countrefayte doctrine, which hath ben blassed & blowen
 out by some for the space of .iii. houres together. Be these the
 christian and diuine misteries, and not rather the dreames of
 men? Be these the faithful dispensers of Gods misteries, and
 not rather false dissipators of the: whom god neuer put in of-
 fice, but rather the Diuel set them ouer a miserable family,
 ouer an house miserably ordred and intreated. Happy were
 y people, if such preached wldom. And yet it is i wonder to se
 these, in their generation, to be much more prudent and poly-
 tike, then the saythful ministers are in their generatiō, while
 they go about more prudently to stablish mens dreames, thē
 these do, to hold by Gods commaundementes. Thus it com-

Will workes

More happy
if they pre-
ached neuer.

The Sermon of

meth to passe, that woorkes lucretiue, will woorkes, mēs fancies
 reign & christian woorks, necessary woorks, fruitful woorks, be
 trodē vnder the foote. Thus the hail, is much better set out by
 euill men, then is the good, by good men: because the euill be
 more wyse, then be the good in theyr generatiō. These be the
 false Stewardes, whom al good & faithfull men euery day ac-
 cuse vnto the rich maister of the household, not without great
 heauines, y they wast his goodes, whom he also one day wyl
 cal to him, & say to them as he did to his Steward, whē he said:
 what is this that I heare of thee? Here God partly wondreth
 at our ingratitude & perfidie, partly chydeth vs for them, and
 being both ful of wonder, & redy to chide, asketh vs, what is
 this, y I hear of you? As though he shuld say vnto vs, all good
 mē in al places, complain of you, accuse your auarice, your ex-
 actions, your tirany. They haue required in you a lōg season,
 & yet require diligence & sincerity. I cōmaunded you y withal
 industry & labour, ye should fede my sheepe: ye earnestly seke
 your selues, from day to day, wallowing in delites & ydlenes.
 I cōmaunded you, to teach my cōmaundementes, & not your
 fancies, & that ye should seeke my glorye & my bauntage: you
 teache your owne traditions, & seke your owne glorye & profit.
 You preach very seldom, & whan ye do preach, ye do nothing
 but cumber them that preach truly, as much as lieth in you,
 that it were much better, such not to preach at al, thā so perni-
 ciously to preach. Oh, what I heare of you: You that ought to
 be my preachers. What other thyng do you, thā aply al your
 study byther, to bring al my preachers to enuye, shame, con-
 tempt, yea more thā this, ye pul them into perils, into prisos,
 & as muche as in you lyeth, to cruel deathes. To be shorte, I
 would, that Christen people should heare my doctrine, and at
 their cōuenient leasure, rede it also, as many as would: your
 care is not, that al men may heare it, but al your care is, that
 no lay man do rede it. Surely being afrayd, least they, by the
 reding, shuld vnderstand it, & vnderstanding, learn to rebuke
 our slouthfulnes. This is your generation, this is your dispē-
 sation, this is your wisdom. In this generation, in this dispē-
 sation, you be most politike, most wittye. These be the thyngs
 that I heare of your demeanour, I wished to heare better re-
 port of you. Haue ye thus deceiued me? or haue ye rather de-

God is re-
dy to chide.

celiud

refused your selues: Wher I had but one house, that is to say,
 the church, & this so derely beloved of me, that for the loue of
 her, I put my selfe forth to be slayne, & to shed my bloude: this
 Church at my departure, I comitted vnto your charge, to be
 fed, to be nourished, & to be made much of. By pleasure was,
 ye shuld occupy my place, my desyre was, ye shuld haue to
 lyke loue to thys Church, lyke fatherly affection, as I dyd. I
 made you my Vicars, yea in matters of mosste importaunce.
 for thus I taught openly: He that shoulde heare you, shoulde
 heare me: He y^e shoulde despise you, shoulde despise me. I gaue
 you also keyes, not earthlye keyes, but heauenlye, I leste my
 goodes, y^e I haue euermore most hyghly esteemed, that is, my
 word & sacraments, to be dispensed of you. These benefites,
 gaue you, & do you giue me these thanks: Can ye find in your
 hartes, thus to abuse my godnes, my benignity, my gētilnes:
 Haue ye thus deceiued me? No no, ye haue not deceiued me,
 but your selues. By giftes & benefites toward you shall be to
 your greater dampnation. Because ye haue contempned the
 lenity & clemēcy of the master of the house, ye haue right wel
 deserved to abide the rigour & seuerity of y^e iudge. Come forth
 thē, let vs se accompt of your stewardship. An horrible & fear-
 ful sentence. Ye may haue no longer my godes in your hands.
 A voice to wepe at, and to make men tremble. You se brethre
 you se, to what euyl, the euyl stewardes must come to. Your
 labour is payd for: if ye can so take hede, that no such sentence
 be spoken to you, Nay, we must all take hede, lest these thyr-
 tninges one day take place in vs. But lest the lēgth of my ser-
 mon offend you to soze, I wyl leaue the rest of the Parable,
 and take me to the handling of the end of it, that is, I wyl de-
 clare you, how the children of this world be more witty, cras-
 ty and subtile, then are the children of the light in their gene-
 ration. Which sentence, would God it lay in my poore tonge,
 to explicate with such light of wordes, that I might seme ra-
 ther to haue painted it before your eyes, then to haue spoken
 it: and that you might rather seme, to se the thing, thē to here
 it. But I confesse plainely, this thing to be far aboue my po-
 wer. Wherfore this being only left to me, I wish for y^e I haue
 not, & am soze, that y^e is not in me which I wold so gladly haue
 That is, power so to handle the thing that I haue in hande,
 that all

Luke. r.

Math. rbi.

Luke. r.

The Sermon of

that al þy I say, may turn to the glory of god, y^rur soules helth,
 & the cothens of ch^ristles body: wherfore I pray you al, to pray
 with me vnto God, & that in your petitiō you desire, that these
 two things, he vouchsafe to graūt vs, first a mouth for me to
 speake ryghtly, next, eares for you, y^e in hearing me, ye maye
 take profit at my hand: & that this may com to effect, you shal
 desire him, vnto whō our Paister Christ had we should pray,
 saying euen the same prayer, y^e he him selfe did institute, *Pater
 noster.* Wherin ye shal pray for our most gracious *Soueraigne*
Lord þy king, chiefe & supreme head of the church of England,
vnder Christ, & for the most excellent, gracious, & vertuous
 Lady Queene Jane, his most lawfull wyfe, & for all his, wher
 ther they be of the clergy or laity, whether they be of the nobi
 lity, or els other his geases subiects: not so getting those, that
being departed out of this transitory life, now slepe in þe slepe
of peace, & rest from their labours, in quietnes, & in peaceable
slepe, faithfully, lo singly, & patiently looking for, that, y^e they
clerely shal se, when God shal be to pleased. for all these, & for
 grace necessary, ye shal say vnto god, gods prayer *Pater noster.*

Two thyn
 ges to bee
 prayed for.

Filii huius seculi. &c. Luc. 16.

Christ in this saying, touched the stouth and sluggish
 nesse of hys, and dyd not allowe the fraud and sub
 tility of other: neyther was glad, that it was in dede
 as he had sayd, but complained rather, that it should
 be so: as many men speake many thinges, not that they ought
 to be so, but y^e they are wont to be so. Nay, this greued Christ
 that the children of this world, should be of more policy, then
 the children of lyght, which thing was true in Ch^ristles time,
 and now in our tyme is most true. Who is so blynd, but he
 seeth this clerely, except perchance there be any, that can not
 discern the children of the world, from the children of lyght:
 The children of the world, conceyue & bring forth more prou
 dently, and thinges conceyued and brought forth, they count
 ryth and conserue with much more policy, then do the childre
 of lyght. Which thing is as foloweth to be sayd, as it seemeth
 absurde to be herd. When ye heare the children of the world,
 you vnderstand the world, as a father. for the world is father
 of many

of many children, not by first creation and worke, but by imitation and loue. He is not only a father, but also the sonne of an other father. If ye know since his father, by and by ye shal know his children. For he that hath the Dyuel to his father, must nedes haue diuellysh children. The dyuel is not onely taken for father, but also for prince of the world, that is, of the worldly folke. It is eyther all one thing, or els not much different, to say, children of the world, and children of the diuel, according to that, y^e Christ sayd to the Felwes, ye are of your father the dyuel: where as undoubtedly he spake to children of this world. Now seeing the Dyuel is both author and ruler of the darkenes, in the which the childre of this world walke, or to say better, wader, they mortally hate both the light, & also the childre of light. And hereof it cometh, that the childre of light neuer, or very seldome, lacke persecution in this world, vnto which the chylidren of the world, that is of the deuil bringeth the. And ther is no man but he seeth that these vse much more policy in procuring the hurt & damage of the good, than those in defending them selues. Therefore brethren, gather you the disposicion & study of the children, by the disposicion & study of the fathers. We know this is a prouerb much vsed: an euil crote, an euil egge. The childre of this world that are knowe to haue so euil a father, y^e world so euil a grandfather, the diuel cannot chuse but be euyl. Surely the first head of their auncestie, was y^e deceitful serpent the dyuell, a monster monstrous aboue al monsters. I cannot wholly expresse hym, I wot not what to cal him, but a certaine thing altogether made of the hatred of God, of mistrust in God, of lyings, deceites, per- iuries, discordes, manlaughters, & to say at one word, a thing concreate, heaped vp, & made of al kinde of mischief. But what the diuel meane I, to go about to descriue particularly the diuels nature, when no reason, no power of mans mynde can comprehend it. This alonly I can say groslye & as in a sum, of the which all we (our hurt is the more) haue experience, the dyuel to be a stinking sentine of al vices, a soule filthy chanel of al mischieses, & that this world his sonne, euen a child miste to haue such a parent, is not much vnlike his father.

Then this dyuell beyng suche one as can neuer be vnlyke hymselfe: Lo of Enuye, his welbeloued Aⁿeman he begat the world,

Prince of
the world,
that is, of
the worldly
folke.

John. 8.

A pestilent
petigree.

A description
of the di-
uel.

The Sermon of

The Do-
thers of the
worlds chil-
dren.

Math. v.

1. Peter. ij.

Worldlings
ashamed of
their father

world, & after left it with Discord at nous. Which world, af-
ter that it came to mans state, had of many Concubines, ma-
ny Sonnes. He was so secund a father, & had gotten so many
children of lady Pride, dame Glottony, maistres Auarice, la-
dy Lechery, & of dame Subtilyty: that now hard and scant, ye
may fynde any corner, any kinde of lyfe, where manye of hys
chylzen be not. In court, in coules, in cloysters, in rotchets,
be they neuer so wyte, yea, where shall ye not fynde them?
How be it, they that be secular & laye men, are not by and by
chylzen of the world, ne they chylzen of lyght that are cal-
led spiritual, and of the Clergy. No no, as ye maye fynde a-
mong the Laity many chylzen of lyght, so among the Cler-
gy (how much so euer we arrogate these holy titles vnto vs,
and thinke them onely attributed to vs: *Vos estis lux mundi, pe-
culium Christi, &c.* We are the lyght of the worlde, the chosen
people of Christ, a kingly priesthode, an holy nacion, & suche
other: We shal fynde many chylzen of the world, because in
al places the world getteth many chylzen. Among the Laye
people, the world ceaseth not to bring to passe, that as they be
called worldly, so they are worldly in dede, driuen hedlong by
worldly desyres, in so much that they may right wel seme to
haue take as wel the maners, as the name of their father. In
the Clergye, the worlde also hath learned away, to make of
men spiritual, worldynges, yea & there also to forme world-
ly children, wher with great pretence of hoynes, & crafty cou-
tour of religion, they utterly desire to hyde & cloke the name
of the worlde, as though they were ashamed of their father,
which do execrate & detest the world (being neuertheles their
father) in wordes & outward signes, but in hart & worke they
col & kille him, & in al their liues declare them selues to be his
habes, insomuch that in al worldly poyntes, they far passe &
surmount those, that they cal Seculars, lay men, men of the
world. The chylde so diligently soloweth the steps of hys fa-
ther, neuer destitute of the ayde of his grandfather. These be
our holy holy men, that say they are dead to the world, whan
no mē be more luely in worldly thyngs, then some of the be.
But let them be in profession & name, most farthest from the
world, most alienate from it, yea so far, that they may seme
to haue no occuppyng, no kintred, no affinity, nothyng to doo
with

with it: yet in their lyfe & dedes, they shew them selues no ba-
 stardes, but right begotten chyldren of the world, as y^e which
 the world long & then had by hys deare wile dan Hypocrisy,
 & since hath brought them vp & multiplied them to more then
 a good many, encreased them to much, to much, al be it they
 shewre by al he Saintes & the Saints to, that they know not
 their father, nor mother, neyther the world, nor Hypocrisy,
 as in dede they can semble & dissemble al things, which thing
 they might learne wonderful wel of their parentes. I speake
 not of al religious men, but of those that the world hath fast
 knit at his gyddel, euen in the myddle of theyr religion, that is,
 of many, & mo then many. for I fear, least in al orders of mē,
 the better, I must saye, the greater part of them be out of or-
 der, & childe of the world. Many of these myght seme ingrate
 and vnkinde chyldren, that wil no better acknowledge and re-
 cognise theyr parentes in wordes & outward pretence, but ab-
 renounce & cast them of, as though they hated them as dogs,
 and serpents. Howbeit they, in this wyse, are mosse gratefull
 to theyr parentes, because they be most lyke them, so y^e uelpe
 representing them in countenance, & conditions, that theyr
 parentes seme in them to be yong again, for as much as they
 euer say one, & thinke an other. They shew them selues to be
 as sober, as temperate, as Curius the Romain was, & lyue e-
 uery day, as though al their lyfe were a shrouing time. They
 be lyke their parents I say, in as much as they in folowynge
 them, seme & make men beleue they hate the. Thus Grand-
 father deuil, father world, & mother Hypocrisy, haue brought
 them vp. Thus good obedient sonnes haue borne away their
 parents comaundements, neither these be solitary, how reli-
 gious, how mocking, how munking, I wold say: soeuer they
 be. O ye wil lay this to my charge, that *Monachus & Solitarius*
 significeth al one. I graunt this to be so, yet these be so solitary
 that they be not alone, but accompanied with great flocks of
 fraternities. And I maruel if ther be not a great sort of Bi-
 shops & prelates, that are brethren germain vnto these, & as a
 great sort, so euen as right borne, & wordes childe by as god
 title as they. But because I cannot speake of al, whē I say pre-
 lats, I vnderstand bishops, Abbots, Priors, archdecons, deanes,

The lyuely
 ymages of
 the world.

The Sermon of

and other, of such sort, that are now called to thys Conuocation, as I haue, to intreate hercof nothing, but of such matters as both appertayne to the glory of Churche, and to the wealth of the people of England. Which thyng I pray God they do as earnestly as they ought to do. But it is to be feared, least as Lyght hath many her Chyldezen here, so the worlde hath sent some of hys whelps hither. Amonges the which I know ther can be no concord nor vnity, albeit they be in one place, in one congregation, I know there can be no agreement betwene these two, as long as they haue mindes so vnlyke, and so contrary affections, iudgements so vtterlye diuers in all poyntes. But if the chyldezen of thys worlde be eyther mo in nombre, or more prudent then the Chyldezen of Lyght, what then auayleth vs to haue this Conuocation? Had it not bene better we had not bene called together at al? For as the chyldezen of this worlde be euill, so they breede and bring forth the thynges euill, and yet there be mo of them in all places, or at the least they be more politike, than the chyldezen of lyght in thys generation. And here I speake of the generation, wher by they do engender, and not of that wherby they are engendred, because it shuld be to long to intreate, how the chyldezen of lyght are ingendred, and howe they come in at the doore: and how the chyldezen of the worlde be engendred, and come in an other way. How be it, I thinke al you that be here wer not ingendred after one generation, neyther that ye al came by your promotions after one maner. God graunt that ye, engendred worldly, do not ingender worldly: And as nowe I much passe not how ye were engendred, or by what meanes ye were promoted to those dignities, that ye now occupy: so it be honest, good, and profitable, that ye in thys your Consultation shal do and ingender. The ende of your Conuocation shal shew what ye haue done, the fruite that shal come of your consultation, shal shewe what generation ye be of. For what haue ye done hitherto I pray you, these by. yeares and mo? What haue ye engendred? what haue ye brought forth? what fruite is come of your long and great assemble. What one thyng, that the people of England hath bene the better of an heare? or you your selues, eyther more accepted

before

Men of diuers opinions agree wth wh^o they be together.

Worldly engendred, must ingender worldly

before God, or better discharged toward the people, committed vnto your cure: for that the people is better learned and taught now, then they were in tyme past, to whether of these ought we to attribute it, to your industrie, or to the prouidence of God, and the foreseeing of the kings grace: Dughte we to thanke you, or the kynges highnes: Whether stirred other self, you the king, that ye myght preache, or he you, by his letters, that ye should preach oster: Is it vnknowen thinke you, howe both ye and your Curates were in maner by violence enforced to let bookes to be made by you, but by prophane and lay persons, to let them, I say, be solde abroad, and redde for the instruction of the people: I am bolde with you, but I speake latyn, and not englysh, to the clergie, not to the laitie, I speake to you being present, & not behynd your backes. God is my wytnes, I speake, what so euer is spoken, of the good wyll that I beare you, God is my wytnes, which knoweth my hart, and compelleth me to saye, that I saye.

Now I pray you, a God his name, what dyd you so great fathers, so many, so long a season, so oft assembled together: What went you about: what would ye haue brought to pass two thynges taken away: The one, that ye (which I heard) burned a dead man: the other, that ye (which I felt) went about to burne one beynng aloue. Wym, because he dyd, I can not tel how, in hys testament withstand your profit: in other poyntes, as I haue heard, a very good man, reported to be of an honest lyfe, whyle he lyued, ful of good woorkes, good both to the Clergy, and also to the Naity, this other, which truly neuer hurt any of you, ye would haue raked in the coales, because he would not subscribe to certayne Articles, that took away the supremacy of the Kyng. Take away these two noble actes, and there is nothyng els left, that ye went about, that I know, sayng that I now remember, that some what ye attempted against Crasimus, all be it as yet nothyng is com to light. We haue oft sit in consultacio, but what haue ye done: We haue had many thynges in deliberation, but what one is put forth, wherby eyther Christe is more glorified, or els Christes people made more holper: I appele to your own conscience. How chaunced this: how came this thus: because there

Latimer
speaketh
latine.

Two
noble
actes.

The Sermon of

there were no children of light, no children of God amongst
 you, which setting the world at nought, would study to illu-
 strate the glory of God, and thereby to helpe them selves childre
 of light? I thinke not so, certainly I thinke not so. God for-
 bod, that all you: which were gathered together, vnder the
 pretence of light should be children of the world. Then why
 happened this? Why I pray you: Perchaunce eyther by cause,
 the children of the world, were mo in nombre, in thys your
 congregation, as it oft happeneth, or at the lest of moze policy
 than the children of light in their generation, wherby it
 might very soone be brought to passe, that those were much
 moze stronger, in gendryng the euil, than these in producing
 y good. The children of light haue policy, but it is like the po-
 licy of the serpent, & is toynd with dauilish simplicite. They
 ingendye nothing but simply, saythfully, and playnly, even so
 doing al that they do. And therfore they may with moze fa-
 cility be combed in they: ingendryng, and be the moze ready
 to take iniuries. But the children of this world, haue worldly
 policy, solely crafte, lyonlyke cruelty, powler to do hurt, moze
 then eyther Aspis or Basiliscus, ingendryng & doing al things
 fraudulently, deceytfully, gylefully. Which as Rembrothes &
 such sturpy and stout hunters, being full of simulation and
 dissimulation, before the Lord, deceiue the children of light,
 and combe them easely. Hunters go not forth in enery mas
 syght, but do they: affaires closely, and with vse of gyle and
 decelte, ware enery day moze craftier then other. The childre
 of this world by lyke crafty hunters, they be misnamed chil-
 dren of lyghte, for as much as they so hate lyghte, & so study
 to do the workes of darknes. If they were the children of
 lyght, they would not lone darknes. It is no meruayle, that
 they go aboute to keepe other in darknes, seeing they bee in
 darkenes, from top to toe ouerwhelmed with darknes, dar-
 ker than is the darknes of hell. Wherfore it is well done, in
 all orders of men, but in especiall in the order of prelates, to
 put a difference betwene children of light, and children of the
 world, because great deceyfe ariseth, in taking the one for the
 other. Great imposture commeth, when they that the com-
 mon people take for the light, go about to take the sunne and
 the

Children of
 lyghts poli-
 cy.

The light out of the world. But these be easily known, both by the diuersitye of myndes, and also their armour. For where as the children of lyght are thus minded, that they seke theyr aduersaries health, welth, and profite, with losse of their owne commodities, & ofte tymes with ieoperdy of their life: The children of the world, contrary wise, haue such stomakes, that they wyl soner se them dead, that doth them good, then suffeyne any losse of temporal thinges. The armour of the children of lyght, are first the word of God, which they euer set forth, and with all diligence put it abroad, that as much as in them lyeth, it may bring forth fruite: after this, patience & prayer, with the which in al aduersities the Lord comforteth them. Other thinges they commit to God, vnto whom they leaue al reuengemet. The armour of the childre of the world, are somtyme fraudes and deceytes, somtyme lyes and mony: By the first, they make theyr dreames, theyr traditions: by the second, they stablish and confirme their dreames, be they neuer so absurde, neuer so against scripture, honestye, reason. And if any man resist them, euen with these weapons they procure to slea hym. Thus they bought Christes death, tho very lyghtit selfe: & obscured him after his death. Thus they hve euery daye the children of lyght, and obscure them, and shal so do, vntil the world be at an end. So that it maye be euer true, & Christ said, The children of the world be wiser. &c.

These worldynges pul downe the lyuely fayth, and full confidence that me haue in Christe, and set vp an other faith, an other confidence, of theyr owne making: the children of lyght contrary. These worldynges set lyttel by such workes as God hath prepared for our saluation, but they extol traditions & workes of theyr owne inuention: the children of light contrary. The worldynges, if they spie profite, ganyes, lucre in any thing, be it neuer such a tryfle, be it neuer so pernicious, they preach it to the people, (if they preach at any time), & these thinges they defend with toth & nayle. They can scarce disallowe the abuses of these, al be it they be intolerable, least in disallowyng the abuse, they lose part of theyr profite. The children of the light, contrarpe put al thinges in their degre, hast highest, next, next, the worst lowest. They extol thinges

Armour of
the childre
of lyght.

Armour of
worlds chil
dren.

The Sermon of

necessarie, christia, and comanded of God. They pul downe
 wylwozkes seyned by men, and put them in theyr place. The
 buses of al thing they earnestly rebuke. But yet these thinges
 be so done on both parties, and so they both do gendre, that
 childezen of the world shew them selfe wyser then the childezen
 of lyght, and that fraudes and deceites, lyes, and mony, seme
 euermore to haue the bypper hand. I hold my peace, I wyl not
 saye, how fat seastes and ioly bankettes be ioly instrumentes
 to set forth worldly matters withal. Neyther the childezen of
 the world, be onely wyser, than the childezen of lyght, but are
 also some of them, among them selfe, much wyser then the o-
 ther in theyr generation. For al be it, as touching the end, the
 generation of them all, is one: yet in this same generation,
 some of them haue more craftily ingendred, then the other of
 their felowes. For what a thing was that, that once euery hu-
 dred yere, was brought forth in Rome, of the childezen of this
 world, and with how much policy it was made, ye heard at
 Paules crosse, in the beginning of the last parliament. How
 some brought forth Canonizations, some Expectations, some
 pluralities, and vnions, some tot quots, and dispensations,
 some pardons, and these of wonderful varitie, some Statio-
 naries, some Jubilaries, some Vocularies for Drinkers, some
 manuaries for handlers of reliques, some pedaries for pil-
 grimes, some oscularies, for killers: some of them ingendred
 one, some other such fetures, and euery one in that he was de-
 lynered of, was excellent, polithe, wise, yea so wise, that with
 their wisdom they had almost made all the world fooles.
 But yet they that begot and brought forth, that our old anci-
 ent purgatozr picke pourse, that that was swaged and souled
 with a franciscans cowle, put vpon a dead mans back, to the
 fourth part of his synnes, that that was vtterly to be spoyled,
 and of none other, but of our most prudent Lord Pope, and of
 hym as ofte as hym luffed: that satis factory, that myssal, that
 scalary: they, I say, that were the wise fathers and genitorus
 of this purgatozr, were in my mind, the wysest of al theyr ge-
 neration: and so far passe both the childezen of light, and also
 the rest of their company, that they both are but fooles, if ye
 compare them with these. It was a pleasaunt fiction, and feb
 the

**Fat seastes
 & banquetes**

**Thynge
 engendred
 at Rome.**

**The cowle
 cometh to
 late, & syns
 be gone be-
 fore wyth
 the soule.**

The beginning so profitable to the seyners of it, that almost, I dare boldly say, there hath bene no emperour, that hath gottē more by taxes and tallages of them that were alpye, thē these the very and right begotten sonnes of the world got by dead mens tributes and gyftes. If there be some in England, that wold this sweting of the world to be with no lesse policy kept styl, than it was bozne and brought forth in Rome, who thē can accuse Christ of lieng: po no, as it hath ben euer true, so it shal be, that the children of the world, be much wyser, not only in making their thinges, but also in conseruing them. I wot not what it is, but somewhat it is, I wot, that som men be so loth to se the abuse of this monster, purgatorie, which abuse is more then abhominable. As who should say, ther is none abuse in it, or eis as though ther can be none in it. They may seme hartily to loue the old thing, that thus earnestly en deuour them to restore hym his olde name. They wold not set an heare by the name but for the thing. They be not so ignorant (no they be crafty) but y they know, if the name come agayne, the thing will come after. Therby it aryleth, that some men make theyr crakes, that they (maugre of al mens heades) haue found purgatorie. I can not tel, what is found. This, to pray for dead folkes, this is not found, for it was neuer lost. How can that be found, that was not lost: O subtyl finders, that can find thinges (and God wyl) ere they be lost. For that coulysh delyuerance, their scalarie losinges, their popal spoliations, and other such their figmentes, they can not fynd, they can not find. So these be so lost, as they them selves graunt, that though they seke them neuer so diligently yet they shal not find them, except perchance, they hope to se them come in agayn with their names. And that then money gathering may returne agayne, and deceite walke a boue y country, and so stablysh theyr kingdom in al kingdomes. But to what end this chiding betwene the children of the world, & the children of lyght, wyl come: onely he knoweth, that once shal iudge them both.

Now to make hast, and to come somewhat nygher the end, go ye to good brethren and fathers, for the loue of God go ye to, and seynng we are here assembled, let vs doo some thyng,

B. y.

wher

**Purgatorie
the sweting
of world
lynges.**

**fynders of
thinges not
lost.**

The Sermon of

wherby we may be knowen to be the children of lycht. Let
 vs do somwhat, lest we, which, hitherto haue ben iudged chil-
 dren of the world, seme euen styl to be so. All men cal vs pre-
 lates, then seing we be in counsel, let vs so order our selves, y
 as we be prelates in honour and dignity, so we maye be pre-
 lates: in holynes, beneuolence, diligence, & sinceritey. All men
 knowe, that we be here gathered, and with most feruent de-
 syre they anheale, breath, and gape for the fruit of our conuo-
 cation, as our actes shal be, so they shal name vs, so that now
 it lyeth in vs, whether we wil be called children of the world,
 or children of light. Wherfore lyfte by your heades, brethren,
 and loke about with your eyes, sye what thinges are to be
 reformed in the church of England. Is it so hard, is it so great
 a matter for you, to se many abuses in the clergy, many in the
 laity: What is done in the arches: Nothing to be amended?
 What do they there: Do they euermore ryd the peoples busy-
 nes and matters, or combze and rustle them? Do they euer-
 more correct vice, or elles defend it, sometime being well cor-
 rected in other places: How many sentences be gyuen there
 in tyme, as they ought to be: If men say truth, how many with-
 out byrbes: Or if all thinges be wel done there, what do men
 in byshops Consistories: Shal you offer so the punishmentes
 assigned by the lawes executed, or els mony redemptiōs bled
 in their stede: How thinke you by the Ceremonies, that are
 in England, ofte times with no litle offence of weake con-
 sciences, contempned: more oftener with superstition so despy-
 led, and so depraued, that you maye doubtte, whether it were
 better, some of them to tary styl, or vtterly to take them a-
 way: Haue not our forefathers complayned of the nombre
 of ceremonies, of the superstition, and estimation of them?
 Do ye se nothing in our holy dayes: of the which very few
 were made at the fyrst, and they to set forth godnes, vertue &
 honestie: But sithens, in some places, there is neyther meane
 nor measure in making newe holy dayes: as who should say,
 this one thing is seruing of God, to make this lawe, that no
 man may woorke. But what doth the people on these holy
 dayes: Doo they gyue them selfe to godlynes, or els vngod-
 lynes: See ye nothing brethren: If you se not, yet God seeth.

**The Ar-
ches.**

**Byshops co
Consistories.**

**Ceremo-
nies.**

Holydayes.

**The day is
holpe yf we
be holy.**

God

God seeth all the whole holve dayes, to be spent miserably
 in dronkennes, in glossing, in strife, in enuye, in daunsing,
 dicing, ydelnes and glottonye. He seeth al this, and threate-
 neth punishment for it. He seeth it, which neither is decepued
 in seeing, nor deceyueth when he threateneth. Thus men
 serue the Diuel, for God is not thus serued, al be it ye say, ye
 serue god. So the diuel hath more seruice done vnto hym on
 one holy day, then on many working dales. Let al these abu-
ses be compted as nothing, who is he, that is not sorry, to se in
so many holy dayes, ryche and welthy persons to stowe in de-
licates, and men that lyue by theyr trauayl, poore men, to
lacke necessary meate and drinke for theyr wyues, and theyr
children, and that they can not labour vpon the holy dayes,
except they wyl be cited & brought before our officials: What
 it not the office of good prelates, to consult vpon these mat-
 ters, and to seke some remedy for them? We shall se my bre-
 thren, ye shall se once, what wyl come of this our wyking.

What thinke ye of these images that are had more the they
 felowes in reputation: that are gone vnto, with such labour
 and werines of the body, frequented with such our cost, sought
 out and visited with such confidence: What say ye by these i-
 mages, that are so famous, so noble, so noted, being of them
 so many and so dyuers in England: Do you thynke, that this
 preferring of picture to picture, image to image, is the right
 vse, and not rather the abuse of ymages: But you wyl saye
 to me, why make ye al these interrogatiōs: And why in these
 your demaundes do you let and withdraue the good deuotiō
 of the people: Be not al thinges wel don, that are done with
 good intent, whan they be profitable to vs: So surely coue-
 tousnes both thinketh and speaketh. What is not better for vs
 more for estimation, more meeter for men in our places, to
 cut away a p̄ce of this our profyt, if we wyl not cut awaye
 al, then to wynde at such vngodlynes, and so long to winke
 for a lyttel lucre, specially if it be vngodlynesse and also some
 vnto you vngodlynes: These be two thinges, so oft to seke
 mere images, and sometyme to visite the relikes of saintes.
 And yet as in those, there maye be much vngodlynes com-
 mytted, so there maye here som superstitiō be had, if that some-
 times

Images

Reliques of
Santies

Bigges bo-
nes honou-
red,

time we chaunce to visite pygges bones, in neede of sayntes
relyques, as in tyme past it hath chaunced (I had almost sayd)
in England. Then this is to great a blindnes, a darkenesse to
sensible, that these should be so comended in sermons, of some
men, & preached, to be don after such maner, as though they
could not be euil done, which not withstanding are such, that
neyther God nor man commaundeth them to be don. No, ra-
ther, men commaunded them either not to be done at all, or
els more slowlyer & seldomer to be don: for as much as our
auncetours made this constitution. *We commaunde the Priestes*
that they oft admonish the people, and in especial women, that they
make no vowes, but after long deliberation, consent of their hus-
bandes, and counsell of the Priest. The church of England in time
past made this constitution. What sawe they, that made this
decre: They sawe the intolletable abuses of Images. They
sawe the peryls, that might ensue, of going on pilgremage.
They sawe, the superstitious difference that men made be-
twene image and image. Surely somewhat they sawe. The
constitution is so made, that in maner it taketh away all such
pilgrimages. for it so plucketh away the abuse of them, that
it leaueth eyther none, or els seldome vse of them. for they
that restraine making vowes, for going of pilgremage, re-
straine also pilgremage. Seing that for the most parte, it is
sene, that few go on pilgremage, but bowe makers, and such
as by promise bynde them selfe to go. And when, I pray you
shoud a mans wife go on pilgremage, if she went not, before
she had wel debated the matter with her selfe, and obtained
the consent of her husband, being a wyse man, and were also
counsellled by a learned Priest so to do: When shoud she go
farre of, to these famous Images: for this the common
people of England thinke to be going on pilgremage, to go
to some dead and notable image out of towne, that is to say far
from theyr house. Now if your forefathers made this consti-
tution, and yet thereby dyd nothing, the abuses euery daye
more & more encreased, what is left for you to do: Whetherne
and fathers, if ye purpose to do any thing, what shoud ye so-
ner do, then to take utterly away, these deceitful and iugling
Images: or els if ye know any other meane, to put away a-
buses,

Juglyng
images.

Duses, to thewe it, if ye intend to remoune abuses. We thinke it should be grateful and pleasant to you to marke the ernest mynd of your forefathers, and to loke vpon their desire, wher they saye in theyr constitution, *We commaund you*, and not, *we counsel you*. How haue we ben so long a cold, so long slacke in setting forth so holson a pcepte of the church of Englad, where we be so hot in all thinges, that haue any gynes in them, all be it they be neyther commaunded vs, nor yet gyuen vs by counsell: as though we had leauer, the abuse of thinges should tary styll, then it taken away, lose our profit. To let passe the solemne and noxturnal bacchanals, the pscript myracles, that are done vpon certayne dayes in the Weste parte of England, who hath not hard: I thinke, ye haue heard, of sainte Blesis hart, which is at Baluerne, and of saynt Algars bones, how long they deluded the people: I am afrayd, to the losse of many soules. Wherby men maye wel coniecture, that al aboute in this realme, there is plenty of such iuglinge deceites. And yet hytherto ye haue sought no remedy. But euen styll the miserable people is sattered, to take the false myracles for the true, and to lye styll a slaepe in al kynde of superstition. God haue mercy vpon vs.

Last of al, how thinke you of matrimony? Is al well here? What of baptysme? Shall we euermore in ministring of it, speake latine, and not englyshe rather, that the people maye knowe what is sayd and done?

What thinke ye of these masse priestes, and of the Dalles them selues? What say ye? Be al thinges here so without abuses, that nothing ought to be amended? Your forefathers sawe somwhat, which made this constitution, against the venality, and sale of Dalles, that vnder paine of suspending, no priest shuld sel his saying of tricennals, or annals. What saw they, that made this constitution? What Priestes saw there what maner of masses sawe they, trow ye? But at the last, what beca of so good a constitution? God haue mercy vpon vs. If there be nothing to be amended abroad, concerning y^e who'e, let euery one of vs make one better. If ther be neither abroad nor at home any thing to be amended, & redressed: By lordes be ye of god chere, be merry: & at the least because we haue nothng els to do, let vs reaso the matter how we may be richer!

Vigils and
nyght wat
chynges.

Patrimoni

The Sermon of

Let vs sal to some pleasaunt communicatiōn, after let vs go home, euen as good as we came hōther, that is right begotten children of the world, & vtterly worldynges. And whilē we lyue here, let vs al make hone there. For after this life, there is small pleasure, lyttel myrthe for vs to hope for, if now there be nothing to be chaunged in our facions. Let vs say, not as Saint Peter byd: Our end approcheth nigh, this is an heauy hearing: but let vs say, as the euil seruaunt said: It wyl be long ere my maister come. This is pleasant. Let vs beate our felowes. Let vs eate & drynke with drunkerds. Surely as oft as we do not take away the abuse of thinges, so ofte, we beate our felows. As oft as we gyue not the people their true fode, so oft we beate our felowes. As oft as we let them dye in superstition, so oft we beate the. To be hoort, as oft as we blind, lead them blinde, so oft we beate and greuously strike our felowes. When we walter in pleasures and idelnes, then we eate and drynke with drunkerds. But God wyl come, God wyl com, he wyl not tary longe away. He wyl come vpon such a day, as we nothing loke for hym: and at such houre, as we know not. He wyl come, and cut vs in paces. He wyl reward vs, as he doth the hypocrites. He wil set vs, where wailing shalbe my brethren, where gnashing of teeth shal be my brethren. And let here be the ende of our fragible, if ye wyl. These be the delycate dishes, prepared for worldes wel beloued children. These be the wafers and ionketes, prouided for worldly prelates, wailing and gnashing of teth. Can there be any mirth, where these two courses, last al the feast: Here we laugh, there we shal wepe. Our teeth make mery here, euer bashing in delicates, there we shal be torne with teeth, and do nothing but gnash & grind our own. To what ende haue we now excelled other in policy: What haue we brought forth at the last: We se brethren what sorow, what punishment is prouided for you, yf ye be worldynges. If ye wyl not thus be bered, be not ye the children of the world. If ye wyl not be the children of the world be not stryken wyth the lone of worldly thynges, leane not vpon them. If ye wyl not dye eternallye, liue not worldlye. Come go to my brothers go to, I say againe, & once agayne, go to, leaue the loue of your profit, study for the gloze & pro-

1 Peter. 4.

Math. 24.

1 nke. 12.

He of Christ, seke in your consultations, such thinges as per-
tayne to Christ, and bring forth at the last, somewhat, that may
please Christ. feede ye tenderly with all diligence, the flock
of Christ. Preach truely the word of God. Loue the lyght,
walke in the lyght: and so be ye the chyldren of lyght, whyle
ye are in this world, that ye may shine in the world, that is to
come, bright as the sonne, with the father, the sonne, and the
holy ghoost, to whom be all honour, praise and glozy. Amen.

**A notable sermon of the reuerend fa-
ther Maister Hugh Latimer, preached in the
Shroudes at Boules churche in London, on the
viii. day of January. Anno. 1548.**

(*)

Quaecunq; scripta sunt ad nostram doctrinam

scripta sunt. — Roma. xiiii.



Things which are writtē, are writtē for our **The rest**
erudition and knowledge. All thinges that are **of these ser-**
written in gods boke, in the Byble boke, in the **mons of h**
boke of the holy scripture, are writtē to be our **plough, ara-**
doctrine. I told you in my fyrst sermon, hono- **not yet com-**
rable audiere, that I purposed to declare vnto **to our**
you. ii. thinges. The one what seede should be sowen in **Gods**
field, in gods plough land. And the other who should be the so- **handes,**
wers. That is to say, what doctrine is to be taught in christes
church & congregacion, & what men should be the teachers &
preachers of it. The first part I haue told you in p. 3. sermons
past, in whi:ch I haue assaid to set furth my plough, to proue
what I cou'd do. And now I Chal tel you, who be y plowers,
for Gods word is a seede to be sowen in Gods field, that is the
faithful congregacion, and the preacher is the sower. And it
is in the gospe'l: *Exiit qui seminat seminare semen suum.* He
that soweth, the husbandman, the ploughman went forth to
sow his seede, so th at a preacher is resembled to a ploughman,
as it is in a nother place: *Nemo adnota eratro manus, et a tergo
respicens aptus est regno Dei.* No man that putteth his hand to
the plough and looketh backe, is apt for the kingdome of god.

¶

The fourth Sermon

A place of
Scripture
racked or
mysunder-
stand.

The ryght
vnderstan-
ding of this
place.

How our
lady might
be compa-
red to a sa-
ffron bag.

Similitu-
des vsed in
the Gospel

That is to say: let no preacher be negligent in doying hys office. Al be it this is one of the places that hath bene racked, as I told you of racking scriptures. And I haue bene one of the my self, that hath racked it, I cry God mercy for it, and haue bene one of them that haue beleued and haue expounded it, against religious persons, y^e would forsake theyr order, which they had professed, & woulde go out of theyr cloyster, whereas in dede it toucheth not Honkery, nor maketh anye thyng at al for any such matter. But it is directly spoken of diligent preachyng of the word of God. for preachyng of the Gospell is one of Gods ploughe workes, and the Preacher is one of Gods plough men. We may not be offended wyth my similitude, in that I compare preachyng to the labour and works of ploughyng, & the preacher to a plowman. We maye not be offended wyth thys my similitude, for I haue bene sclaundered of some persons for such thinges. It hath bene said of me: Oh Latimer, nay, as for hym I wyl neuer beleue him, while I liue, no: neuer trust him, for he likened our blessed Lady to a saffron bag, wher in dede I neuer bled that similitude. But it was as I haue said vnto you before now, accordyng to that which Peter saw before in the spirite of prophete, and sayde that there should come afterward men: *Per quos via veritatis maledictis afficeretur*, there should come felowes by whom the way of truth should be y^el spoken of and sclaundered. But in case I had bled thys similitude, it had not ben to be reprovod, but myght haue bene wythout reproche. for I myght haue sayd thus: as the saffron bag that hath bene ful of saffron, or hath had saffron in it, doth euer after sauour and smel of the swate saffron that it contayneth: so our blessed Ladye whych conceived and bare Chyriste in her wombe, dyd euer after resemble the maners and vertues of that precious babe whych she bare. And what had our blessed Lady bene the worse for thys: or what dishonour was thys to our blessed Lady. But as preachers must be ware & circumspect that they geue not any iust occasion to be sclaundered, & y^el spoken of by the hearers: so must not the Auditours be offended wythout cause. for heauen is in the gospel lykened to a musterde seede. It is compared also to a pece of leauen, as Chyrist saith, that at the last day he wyl come lyke a thefe, & what dishonour is this to

Gods

God? or what derogation is thys to heauen? We may not then
 (I say) be offended wyth my similitude, for because I lyken
 preaching to a plowmans labour, & a prelate to a plowman.
 But now you wyl aske me whom I cal a prelat. A prelate is
 that man, whatsoeuer he be, that hath a flock to be taught of
 hym, who so euer hath anye spiritual charge in the faythful
 congregation, & whosoever he be that hath cure of soule. And
 wel may the preacher & the plowman be lykened together.
 first for theyr labour of al seasons of the yere. for ther is no
 tyme of the yeaere, in which the plowman hath not some spe-
 cial worke to do, as in my coutry in Lecester shire, the plow-
 man hath a tyme to set forth, and to assay his plough, & other
 tymes for of her necessary workes to be done. And then they
 also may be lykened together for the diuersity of workes, and
 variety of offices that they haue to do. for as the plowman
 first setteth forth his plough, & then tylleth hys lande, & bea-
 keth it in furrowes, & sometime rydgeth it by agayne. And at
 an other tyme harroweth it, & clotteth it, & sometime dongeth
 it, & hedgeth it, diggeth it, & wædeth it, purgeth and maketh it
 cleane: so the prelat, the preacher hath many diuers offices to
 do. He hath first a busy worke to bryng hys Parishners to a
 ryght fayth, as Paul calleth it. And not a swaruing faith, but
 to a fayth that embraceth Christ, & trusteth to his merytes, a
 lyuely fayth, a iustificeng fayth, a faythe that maketh a man
 ryghteous wythout respect of workes. As ye haue it verye
 wel declared & set forth in the Homily. He hath then a busy
 worke I saye, to bryng hys flocke to a ryght fayth, & then to
 confirme them in the same fayth. Now calling them dolone
 with the law, and wyth threathninges of God for synne. Now
 rydgyng them by agayne with the Gospel, & with the promi-
 ses of Gods favour. Now wæding the, by tellyng them theyr
 faulces, & makyng them forsake synne. Now clottynge them,
 by breaking theyr stony hartes, & by makyng the supple har-
 ted, & makyng them to haue hartes of flesh, y is soft hartes, &
 apt for doctrine to enter in. Now teaching to know god right
 ly, & to know theyr duty to God & to theyr neighbours. Now
 exhorting them when they know theyr duty, that they do it,
 & be diligent in it: so that they haue a continual worke to do.
 Great is theyr busynes, & therfore great should be theyr hire.

The desert-
 ption of a
 prelate.

How the
 preacher is
 lykened to
 y plowman.

The Pre-
 late hath
 many offi-
 ces.

Note the
 properties
 of a ryght
 fayth.

The firste.

The lawe
 feareth.

The gospel
 cōforteth.

The fourth Sermon

Great but
wes shoulde
haue good
rewards.

Preachig
is a daylye
meate.

They haue great labours, & therfore they ought to haue good
spuinges, that they may commopiously fede their flocks, for
the preaching of the woorde of God vnto the people is called
meate. Scripture calleth it meate, not strawberies, that com
but once a yeare & tary not long, but are soone gone, but it is
meate, it is no dainties. The people must haue meate y^e must
be familiar & continual, and dayly genen vnto them to fede
vpon. Many make a strawbery of it, ministring it but once a
yeare, but sache do not the office of good Prelates. For Chrysostome
sayth: *Quis putas est seruus prudens et fidelis? qui dat cibum in
tempore.* Who thinke you is a wyse & a faithfull seruaunt: he y^e
geneth meate in due tyme. So that he must at all tymes con
ueniently preache diligently. Therfore sayth he: Who trow
you is a faithfull seruaunt? He speaketh it as though it were a
rare thing to finde such a one, & as though he should say: ther
be but a few of them to finde in the world. And howe fewe of
them ther be throughout this realm that geue meate to their
flocke as they should do: the Visitours can best tel. To few,
to few, the more is the pity, & neuer so few as now. By this
then it appeareth that a prelate, or any that hath cure of soul,
must diligently and substantially worke & labour. Therfore
saith Paule to Timothe: *Qui episcopatum desiderat, hic bonum
opus desiderat.* He that desireth to haue the office of a Bishop,
or a prelate, that man desireth a good worke. When if it be
good worke, it is worke, he can make but a worke of it. It is
Gods worke, Gods plough, & that plough God woulde haue
wyl goyng. Suche then as loyter & lyue ydelye, are not good
prelates or Ministers. And of such as do not preach & teache,
nor do not their duties, God saith by his prophet Jeremy: *Ma
ledictus qui facit opus dei fraudulententer.* Guilfully or deceitfully,
some booke haue negligenter, negligently or slackly. How ma
ny such prelates, how many such bishops, Lord for thy mer
cy, are there now in England: And what shal we in this case
do: Shal we company with them? O Lord for thy mercy shal
we not company with them? O Lord whither shal we flee fro
them? But cursted be he that doth the worke of God negli
gently or yolefully. A soye word for them that are negligent
in discharging their office, or haue done it fraudulently, for
that is the thyng that maketh the people yll.

But

But true it must be that Christ saith: *Multi sunt vocati, pauci vero electi.* Many are called, but few are chosen. Here haue I an occasiõ by the way, somwhat to say vnto you, yea, for the place that I alledged vnto you before out of Jeremy the. 48. Chapter. And it was spoken of a spirituall worke of God, a worke that was comaunded to be done, & it was of shedding blood, & of destroying the Cities of Moab. For (saith he) cursed be he that keepeth backe hys swoorde from shedding of blood. As Saule when he kept backe the swoord from shedding of blood, at what time he was sent agaynst Amalech, was refused of God for beyng disobedient to Gods comaundementes, in that he spared Agag the Kyng. So that, that place of the Prophet was spoken of them that went to the destruction of the Cities of Moab, amonge the whych there was one called Bebo, whych was much reynoued for idolatry, supersticion, pride, auarices, cruelty, tyranny, & for hardness of hart, and for these synnes was plagued of God and destroyed. Now what shal we say of these rich citizens of London? What shal I say of them? shal I cal them proude men of London, malicious men of London, merciles men of London? No, no, I may not say so, they wyl be offended with me than. Yet must I speake. For is there not raygning in London, as much pride, as much couetousnes, as much cruelty, as much oppression, as much supersticion, as was in Bebo? Yes I thynke, and much more to. Therefore I say, repent O London, repent, repent. Thou hearest thy faultes told thee, amende them, amende them. I thynke if Bebo had had the preachyng that thou hast, they would haue conuerted. And you rulers & officers, be wise and circumspect, loke to your charge, & se you doo your duties, & rather be glad to amende your yl luyng, then to be angrye when you are warned or told of your fault. What a do was there made in London at a certain man, because he said (and in dede at that tyme on a full cause) Burgesles (quoth he) may butterflies. Lord what a do there was for that word. And yet would God they wer no worse then Butterflies. Butterflies do but theyr nature, the Butterfly is not couetous, is not greedy of other mens goodes, is not fyl of enuye & hatred, is not malicious, is not cruel,

Math. xxi.

An admonition to London.

An admonition to the rulers and officers.

The fourth Sermon

cruel, is not mercies. The Butterflie gloryeth not in her own dooers, nor preferreth the tradicions of men befoze Gods word, it comitteth not idolatri, nor worshippeth false Gods. But London can not abide to be rebuked, such is the nature of man. If they be pricked they wyl kick. If they be rubbed on the gale: they wyl wyince. But yet they wyl not amende theyr faultes, they wyl not be yl spoken of. But how shall I speake well of them? If you could be content to receyue and folow the word of God and fauour good preachers, if you could beare to be tolde of your faultes, if you could amend when you heare of them: if you would be glad to resourme that is a myffe: yf I might se any such inclinacion in you, that you would leaue to be mercies and begin to be charitable, I would then hope wel of you, I would then speake wel of you.

**Caled; bat-
arde wyl
wynehe.**

**The euyls
are now
in London**

But London was neuer so yl as it is now. In tymes past, men were ful of pity and compassion, but now there is no pity, for in London their brother shal die in the stretes for cold, he shal lye sicke at theyr doze betwene stock and stock. I cannot tell what to cal it, and perith ther for hunger, was there any more bnnuercialnes in Bebo: I thinke not.

**The reliefe
of poore sco-
lers, by the
rych in Lo-
don is gon.**

In tymes past when any ryche man dyed in London, they were wont to help the poore Scholars of the vniuersities with exhibicion. When any man dyed, they would bequeth great sums of mony towarde the reliefe of the poore. When I was a scolar in Chambydge my self, I heard very good report of London, and knew many that had reliefe of the rich men of London, but now I can heare no such good report, and yet I enquire of it, and herken for it, but now charitie is wahren cold, none helpeth the scholer, nor yet the poore.

**Charitte is
wahren cold
in London**

And in those daies what did they whē they helped the scholars: Mary they main- teined & gaue them liuinges that were very papistes and professed the Popes doctrine, & now that the knowledg of Gods word is brought to lycht, and many earnestly study and labour to set it forth, now almost no man helpeth to maintayn them. Oh London London, repent repent, for I thinke God is more displeasid with London, then euer he was with the City of Bebo. Repēt therfore repent London, & remembre y the same god liueth now y punished Bebo, euen y same god e

**The moueth
London to
repentaunce
by example
of Bebo.**

nonis

None other, & he wil punish syn as wel now, as he did then, & he wil punish þy iniquity of London as wel, as he did the of pe bo. Amend therfore. And ye that be prelates, loke wel to your office, for right prelatynge, is busy labouring and not lordynge. Therfore preach & teach, & let your plow be doing. We Lords I say þy lyue like loiterers, loke wel to your office, þy plow is your office & charge. If you liue idle & loiter, you do not your duty, you folow not your vocation, let your plow therfore be goyng and not cease, that the ground may byyng forth fruit. But now me thinketh I heare one say vnto me: wot ye what you say? Is it a worke? Is it a labour: howe then hath it hap- penened, that we haue had so many hundred yeares, so many vnpreaching prelates, lordynge loyterers and ydle ministers? We would haue me here to make aunswer, and to shewe the cause therof. Nay, thys land is not for me to ploughe, it is to stony, to thorny, to hard for me to plough. They haue so ma- ny thynges that make for them, so manye thynges to lay for them selues, that it is not for my wreake feame to plow them. They haue to lay for the selues, long customes, ceremonies, and authoritye, placing in Parliament, and manye thynges more. And I feare me this land is not yet rype to be plowed. for as the saying is: It lacketh wetherynge: This geare lacketh wethering, at least wape it is not for me to plough. For what shal I looke for amonge thornes, but prickynge & scrat- chynge: What among stonnes, but stumbling: What (I had almost sayd) among Serpentes but stinging: But this much I dare saye, that since lordynge and loyterynge hath come by, preaching hath come down, contrary to the Apostles times. for they preached and lorded not. And nowe they Lorde and preach not. for they that be Lords, wil pl go to plow. It is no mate office for them. It is not seeming for they estate. Thus cam by lording loiterers. Thus crept in vnpreachig prelats, & so haue they long continued. for how many vnlearned pre- lates haue we now at this day? And no maruel. for if þy plow men that now be, were made Lordes, they would cleane glue ouer ploughynge, they would leaue of they labour, & fal to lo- ding outright, & let þy plowe stand. And then both plowes not walkynge, nothing should be in the comon weale but hunger.

for

An admoni-
cion to pre-
lates to do
their office

An answer
to a priuie
obiection.

A weak
feame.

Lordynge
bath put
down prea-
chynge.

The neces-
sitye of the
plough.

The fourth Sermon

For ever since the Prelates wer made Lordes & Nobles, the
 plough standeth, there is no work done, the people sterue.
 They haue, they hunt, they carde, they dice, they pastime in
 there prelacyes with galaunte gentlemen, with their daun-
 ting minions, and with their freshe copanions, so that plough-
 hing is set a lyde. And by the lording and loytring, preaching
 and ploughing is cleane gon. And thus if the ploughmen of
 the country, were as negligent in theyr office, as prelates be,
 we should not long lyue for lacke of sustenance. And as it
 is necessary for to haue this ploughing for the sustentaciō of
 the body: so must we haue also the other for the satisfacciō of
 the soule, or elles we can not lyue long gostly. For as the bo-
 dy wylteth and consumeth away for lack of bodily meate: so
 both the soule pyne away for default of gostly meate. But
 there be two kindes of inclosing to let or hynder both these
 kindes of ploughing. The one is an inclosing to let or hynder
 the bodily ploughing, and the other to let or hynder the
 holy day ploughing, & church ploughing. The bodily plough-
 ing, is taken in and enclosed thoro'w singular comodity. For
 what man wil let go or diminish his priuate commodity, for
 a commune welth: and who wyl susteine any damage for the
 respect of a publique commodity: The other plough also no
 man is diligent to set forwarde, nor no man wyl hearken to
 it. But to hynder and let it, al mens eares ar open, yea and a
 great many of this kind of ploughmen which are very busy,
 and would seme to be very good workmen. I feare me some
 be rather make gospellers the faithful ploughmen. I knowe
 many, my selfe that professe the gospel, and liue nothing there
 after. I knowe them, and haue bene conuersant with some of
 them. I knowe them, and I speake it with an heauy heart,
 ther is as litle charity and good liuing in them, as in any o-
 ther, according to that which Christ sayd in the Gospel to the
 great numbre of people that folowed hym, as though they
 had had an earnest zeale to his doctrine, wher as in dede they
 had it not. *Non quia uidistis signa, sed quia comedistis de panibus.*
 Ye folow me (saith he) not because ye haue sene the signes &
 miracles that I haue don, but because ye haue eate the bread,
 and refreshed your bodyes. Therefore you folow me, so that
 I think

An apt fi-
militude.

Two kyn-
des of inclo-
sing.

Such Gos-
pellers.

I thinke many one now a dayes professeth the Gospel for the liuinge sake, not for the loue they beare to Gods word. But they that wol' be true ploughmen must worke saythfully for Gods sake, for the edifying of theyr brethren. And as diligent Ipe as the husb and man plougheth for the sustentacion of the body: so diligently must the pzelates & ministers labour for the feeding of the soule: both the ploughes must stil be doing, as most necessary for man. And wherfore are magistrates ordeined, but that the tráquility of the commune wea'e maye be confirmed, limiting both ploughes. But now for the fault of onpreaching Bzelates, me thinke I could gosse what might be sayd for excusing of them. They are so troubled with lordship liuing, they be so placed in palacies, couched in courtes, rufelyng in theyr rentes, dauncing in their dominions, burdened with ambassages, pampering of their paunches like a Donke that maketh his Jubilis, mouching in their maungers, and moiling in theyr gay manours and man syons, and so troubled with loyter yng in theyr Lordshippes, that they can not attend it. They are other wise occupied, som in the King's matters, some are Ambassadours, some of the priuie counceyl, some to furnish the courte, some are Lordes of the Parliament, some are Bzidentes, and some Comptrollers of myntes. Wel, wel. Is this their duty? Is this their office? Is this their calling? Should we haue ministers of the church to be comptrollers of the myntes? Is this a meete office for a priest that hath cure of soules? Is this his charg? I would here aske one question: I would sayne know who cōptrolleth the deuil at home at his parish, while he comptrolleth the mynt?

If the Apostles myght no' leaue the office of preaching to be deacons, shall one leaue it for minting? I can not tel you, but the saying is, that synce Bziettes haue bene mynters, mony hath bene worse then it was before. And they saye that the euillness of mony hath made al things dearer. And in this behalfe I must speake to England. Heare my cōtry England, as Paule sayd in his first epistle to the Cor. vi. Chapter. For Paule was no sitting Bpshop, but a walking & a preaching Bpshop. But whe he went from them, he lefte there behind hym the plough going tyl, for he wrot vnto them & rebuked

The dutye
of Magi-
strates.

Unpreach-
ing pzelats
excused.

Mynting
Bziettes.

The fourth Sermon

them for going to law and pleading theyr causes before hea-
then Judges. Is there (sayth he) vtterly among you no wise
man, to be an arbitratour in matters of iudgement? What
not one of all that can iudge betwene brother and brother?
But one brother go to lawe with an other, and that vnder
heathen Judges? *Constitute contemptos qui sunt in ecclesia. &c.*
Appoynte them Judges that are most abiect, and vyle in the
congregaciō, which he speaketh in rebuking them, for (saith
he) *Ad erubescenciam vestram dico.* I speake it to your shame.
So England I speake it to thy shame. Is there neuer a no-
ble man to be a Lorde President, but it muste be a prelate?
Is there neuer a wyse man in the realme to be a Comptro-
ler of the Mint? I speake it to your shame, I speake it to your
shame. If there be neuer a wise man, make a Water bearer,
a Tinker, a Cobler, a slaue, a page, Comptroler of the Mint.
Make a meane gentleman, a Cromie, a Peman, make a poore
baggard Lord president. Thus I speake not that I would haue
it so, but to your shame. If there be neuer a gentilman meete
nor able to be Lord president. for why are not the noble men
and yong gentlemen of England, so brought vp in know-
ledge of god and in learning, that they may be able to erecute
offices in the commune weale? The King hath a great many
of wardes, and I trow ther is a court of wardes, why is there
not a scoole for the wardes, as wel as ther is a court for theyr
landes? Why are they not set in schooles, where they may
learne? Or why are they not sent to the Uniuersityes, that
they may be able to serue the king when they come to age? If
the wardes & yong gentlemen were wel brought vp in lear-
ning and in the knowledge of God, they would not when they
come to age so much geue them selues to other vanities. And
if the Nobility be well trayned in godly learning, the people
would folow y same traine. For truly, such as the noble men
be, such wyl the people be. And now the onely cause, why no-
ble men be not made Lord presidentes, is because they haue
not bene brought vp in learning. Therefore for the loue of god
appoint teachers and schole maisters, you that haue charg of
youth, & geue the teachers stypēds woorthy theyr paines y they
may bying them vp in Gramer, in Logike, in Rethorike, in
philo-

The bying-
ing by of
Gentlemē.

Why noble
men be not
made Lord
Presidents.

Philosophy, in y^e ciuill lawe and in that which I cannot leaue
 vnspoken of, the word of God. Thankes be vnto god the no-
 bility, other wyse is very well brought vp in learning & God-
 lynes, to the great ioy and comfort of England, so that there
 is now good hope in the youth, that we shal an other day haue
 a flourishing common wealth, considering theyr godly educa-
 tion. Yea, and there be all ready noble men ynough, though
 not so many as I would wysh able to be Lord Presidents, &
 wyse men ynough, for the mynt. And as vnmæte a thing it is
 for Bishoppes to be Lord presidents or priettes to be minters,
 as it was for the Corinthians to plead matters of variaunce
 before heathen Judges. It is also a sciauder to the noble men
 as though they lacked wysedome, and learnyng to be able for
 such offices, or elles were no men of conscience, or els were
 not mæte to be trusted, and able for such offices. And a pre-
 late hath a charge and cure otherwise, and therefore he can
 not discharge his duety, and be a Lord president to. For a pre-
 sidenthip requireth a whole man, and a Bishop can not be
 two men. A Bishop hath his office, a flock to teach, to loke
 vnto, and therefore he can not meddle wyth an other office,
 which alone requireth a whole man. He should therfore geue
 it ouer to whom it is mæte, and labour in his owne busines,
 as Paule wyrteth to the Thessalonions. Let every man do
 his owne busines, & solow his calling. Let the Priest preach, &
 the noble men handle the tēporal matters. Moses was a mer-
 uailous man, a good man. Moses was a wonderful felowe, &
 did his duty being a married mā, we lack such as Moses was.
 Wel, I wold al men wold loke to their duty, as God hath cal-
 led them, & then we should haue a flourishing Christian cōmon
 weale. And now I would aske a straunge question. Who is
 the most diligentest Bishop and prelate in al England, that
 passeth all the rest in doing his office: I can tell, for I know
 hym who it is, I know hym wel. But now I thinke I se you
 listning and harkening, that I should name hym. There
 is one that passeth all the other, and is the most diligent pre-
 late and preacher in al England. And wil ye know who it is?
 I wyl tel you. It is y^e deuil. He is the most diligent preacher of
 al other, he is neuer out of his dioces, he is neuer frō his cure,

A iust cause
 to deny him
 to offices.

The most
 diligentest
 preacher in
 England.

The fourth Sermon

ye shal neuer find hym vnoccupied, he is euer in his parish, he kepeth residence at al tymes, ye shal neuer fynd hym out of the way: call for hym when you wyl, he is euer at home, the diligentest preacher in all the realme, he is euer at his plough: no lording nor louteryng can hynder hym, he is euer applying his busynes, ye shal neuer fynd him idle I warrant you. And his office is to hynder religion, to mayntayne supersticion, to set vp Idolatry, to teach al kinde of popery. He is ready as can be wished, for to set forth his plough, to deuyse as many wayes as can be to deface and obscure Gods glory. Where the Deuyl is resydent and hath his plough going: there alway with bookes, and vp with candelles, alway wyth Bybles and vp with beades, alway with the light of the gospel, and vp with the lighte of candelles, yea at none dayes. Where the Deuyl is resident, that he may preuaile, vp with al supersticion and Idolatry, sensing, painting of Images, candels, palmes, ashes, holy water, and ne to seruise of mens inuenting, as though man could inuent a better waye to honour God with, then God hym selfe hath appoynted. Downe with Christes crosse, vp with purgatory picke purg, vp wth hym, the popish Purgatory I meane. A way with clothing the naked, the pore and impotent, vp with decking of Images and gay garnishing of stocks and stones. Up with mans tradicions and his lawes, downe with Gods tradicions and his most holy word. Downe with the old honour delue to god and vp with the new Gods honour: let all thinges be don in latine. There must be nothing but latine, not as much as. *Memento homo quod cinis es, et in cinerem reuerteris*: Remember man that thou art ashes, and into ashes thou shalt return. Which be the wordes that the minister speaketh to the ignorant people, when he geueth the ashes vpon asshewentdaye, but it must be spoken in latin. Gods word may in no wyse be translated into English. Oh that our prelates would bee as diligent to solwe the come of god doctrine, as Sathan is, to sow cockel & darnel. And this is the Deuyls ploughing, the which worketh to haue thinges in latine, and letteth the frutefull edificacion. But here some manne wyll saye to me: what sir, are ye so pryng of the Deuyls counsell,

Note wher
the Dyuel
dwelleth.

We are
more ready
to doo our
own inuen-
cions, then
Gods com-
maunde-
mentes.

that

That yo know al this to be true: Truly I knowe hén to well,
 and haue obeyed him a litle to much in cōdescending to some
 folies. And I knowe hén as other men do, yea, that he is euer
 occupied and euer busy in following his plow. I knowe by S.
 Peter which sayth of hym . *Sicut leo rugiens circuit quarens*
quem deuoret, he goeth about like a roaring lion seeking whom
 he may deuour. I would haue this text wel beword and exami-
 ned euery word of it. *Circuit*, he goeth about in euery corner
 of his dioces. He goeth on uisitation dayly. He leaueh no
 place of his cure vniusted. He walketh round about from
 place to place, and ceaseth not. *Sicut leo*, as a Lyon that is
 strongly, boldly, and proudly, stately, and fiercely with haut
 looks, with his proud countenaunces, with his stately brag-
 ginges: *rugiens*, roaring, for he letteth not slip any occasion
 to speake or to reare out when he seeth hys tyme. *Quarens*, he
 goeth about seeking and not sleeping, as our Bishops do, but
 he seeketh diligently, he searcheth diligently al corners, where
 as he may haue his pray. He roneth abrode in euery place of
 his dioces, he standeth not still, he is neuer at rest, but euer in
 hand with his plough that it maye go forward. But there
 was neuer such a preacher in England as he is. Who is able
 to tel his dyligent preaching? which euery daye and euery
 houre, laboreth to sowe cockel and darnel, that he may bring
 out of soyme and out of estinacion and roume, thirritation
 of the Lords supper and Chyistes crosse, for there he lost his
 right, for Chyist sayd: *Nunc iudicium est mundi, princeps secu-*
li huius eicietur foras. Et sicut exaltauit Moses serpentem in de-
serto, ita exaltari oportet filium hominis. Et cum exaltatus fuero,
a terra, omnia traham ad meipsum. Howe is the iudgement of
 this world, and the Prince of this world shal be cast out. And
 as Moses dyd lyft by the serpent in the wyldernes, so must
 the sonne of man be lyft by. And when I shal be lyft by from
 the earth, I wyl drawe all thynges vnto my selfe. for the de-
 uyl was dysappoynted of his purpose, for he thought al to be
 his own. And when he had once brought Chyist to the crosse,
 he thought al cocke sure.

But there losse he all hys reuyng, for Chyiste sayde.
omnia traham ad meipsum, I wyl drawe all thynges to my

Note a fott
 wel waied.

The fourth Sermon

selfe. He meaneth drawyng of mannes soule too saluacion. And that he sayde hee woulde doo: *Per semetipsum*, by hys owne selfe, not by any other bodys Sacrifice. He ment by hys owne sacryfice on the crosse, where he offered hym selfe for the redemption of mankynde, and not the sacrifice of the Masse to be offered by an other. for who can offer hym, but hym selfe: He was both the Offerer and the offeryng. And thys is the prycke, thys is the marcke at the whych the Deuyl shooteth, to euacuate the crosse of Christ, and to myngle the institution of the Lordes Supper, the whych althoughe he can not bryng to passe: yet he goeth about by his sleightes and subtyle meanes, to frustrate the same, and these fyf-
 tene hundzeth yeares he hath bene a dower, onelye purposyng to euacuate Chykses death, and to make it of small efficacie and vertue. for where as Chyкке, accordyng as the Serpent was lyfte vp in wylbernes: so woulde he hym selfe to bee exalted, that thereby as manye as trusted in hym should haue saluacion. But the Deuyl would none of that. They would haue vs saued by a dayly oblation propiciatory, by a sacrifice expiatory, or remissory. Now yf I should preach in the country among the vnlearned, I would tel what propiciatory, expiatory and remissory is: but here is a learned auditor, yet for them that be vnlearned I will expound it. Propiciatory, expiatory, remissory, or satisfactorie, for they signify al onethyng in effect, and is nothyng els but a thyng wherby to obteyne remission of synnes, and to haue saluacion. And this way the Deuyl vsed to euacuate the death of Christ, that we myght haue assiaunce in other thynges, as in the dayly sacrifice of the priestte, where as Chyкке would haue vs to trust in his onely sacrifice. So he was: *Agnus occisus ab origine mundi*, the lambe that hath ben slain from the beginning of the world, and therfore he is called; *in ge sacrificium*, a continual sacrifice, and not for the continuance of the Masse, as the Blaunchers haue blaunched it, and wrested it. And as I my selfe dyd once myllake it. But Paule saythe: *Per semetipsum purgatio facta*, by hym selfe and by none other, Christ made purgation and satisfaction for the whole worlde.

Would Christ thys woorde (by hym selfe) had bene better weyghed

The mark
 that the dy-
 uel shoteth
 at.

weyghed and looked vpon, and in *sanctificationem*, to make them holy, for he is *iuge sacrificium*, a continuall sacrifice, in effect, fruite and operation, that lyke as they whyche sayng the Serpent hange vppe in the deserte, were put in remembrance of Chyistes death, in whom as manye as beleued were saued: so al men that trusted in the death of Chyill shal be saued, as wel they that were before, as they that came after. for he was a continuall Sacrifice, as I sayde in effecte, fruite, operacion and vertue. As though he had from the begynnyng of the world, and continually should to the worlds ende, hang styll on the crosse, and he is as freshe hangyng on the crosse now, to them that beleue and trust in hym: as he was systene hundreth yeaeres ago, when he was crucified. Then let vs trust vpon hys onely death, and looke for none other sacrifice propitiatory, then the same bloudye Sacrifice, the lyuely sacrifice, and not the dry Sacrifice, but a bloudye Sacrifice. for Chyill hym selfe sayde: *consummatum est*, It is perfectly finished. I haue taken at my fathers hande the dispensation of redeemynge mankynde. I haue wrought mans redemption, and haue dispatched the matter. Why then mingle ye hym: why do ye diuide hym: why make you of hym mo sacrifices then one: Paule sayth: *Pascha nostrum immolatus est christus*, Chyille our pascheuer is offered vppe, so that the thyng is done, and Chyille hath done it, and he hathe done it *semel*, once for al. And it was a bloudye Sacrifice, not a drye Sacrifice.

Why then, it is not the Masse that anayleth or profiteth for the quicke and the deade: Who woorth thee, O Wyuell, wo woorth thee, that hast preyayled so farre and so longe, that hast made England to woorthy false Gods, forsaking Chyill they? Lorde. Who woorth thee Diuel, wo woorth thee Deuil and al thy Angels. If Chyill by his death draweth althynges to hym selfe, and draweth all men to saluacion, and to heauenly blisse, that trust in him: Then the Priests at the Masse, at the poppe Masse (I saye) what can they drawe, when Chyill draweth all, but landes and goodes from the ryghte heyres: The Priestes drawe goodes and ryche, benefices and promotions to them selues, and su: be as beleued in theyr

The vse of
the byasen
Serpent.

Priests doo
draw sou:
thyng.

sacri

The fourth Sermon

sacrifice, they drabw to the Diuel. But Christ it is that drabw-
eth soules vnto hym by hys bloude sacrifice. What haue
we to doo then, but *epulari in domino*, to eate in the Lorde at
hys Supper.

What other seruice haue we to doo to hym? and what o-
ther sacrifice haue we to offer, but the mortification of our
flethe? What other oblation haue wee to make, but of o-
bedience, of good lyuynge, of good workes, and of helping our
neyghbours: But as for our redemption, it is done already,
it cannot be better. Christ hath done that thyng so well, that
it can not bee amended. It can not be deuised howe to make
that any better then he hath done it. But the Duell by the
helps of that Italian Byschop yonder, hys Chaplayne, hath
laboured by al meanes that he myght, to frustrate the deathe
of Christ, and the merites of hys passion. And they haue deu-
ised for that purpose, to make vs beleue in other vayne thyngs
by hys pardons, as to haue remission of synnes, for praying
on halowed beades, for dnyng of the bakehouse hole, as a
Channon of Waltham A bbeynce told me, that when so e-
uer they put theyr loaves of bread into the oven, as many as
brasse of the pardon hole, should haue pardon for dnyng
of it. A mad thyng to geue pardon to a hole. Then to Pope
Alexanders holy water, to halowed belles, palmes, candels,
ashes, and what not? And of these thynges euerpe one hath
taken a way some part of Christes sanctification. Euerie one
hath robbed some part of Christes passion and crosse, & hath
mingled Christes death, and hath bene made to be propitia-
tory and satisfactory, and to put a way sinne. Yea and Alexan-
ders holy water yet at thys day remayneth in England, and
is vsed for a remedy agaynst spirites, and to chase a way De-
uyls, yea and I woulde thys had bene the woork. I woulde
thys were the woork. But wo woork thee, O Deuyll, that
hast preuayled to euacuate Christes crosse, and to mingle the
Lordes Supper. These be the Italian Byschops deuises, and
the Duell hath pycked at thys marke, to frustrate the crosse
of Christ. He shot at thys marke long before Christe came,
he shotte at thys pycke fours thousande yeares before Christ
hanged on the Crosse, or suffered hys passion.

The Poete
of Waltham.

for the brazen Serpent, was set vp in the wyldernes to put men in remembraunce of Chyistles commyng, that lyke as they which beheld the brazen Serpent were healed of theyr bodely diseases: so they that looked spirituallye vpon Chyistles that was to come, in hym shoulde be saued spirituallye from the Diuel. The Serpent was set vp in memoire of Chyist to come, but the Diuel founde meanes to steale awaye the memoire of Chyistles commyng, and brought the people to worshippe the Serpent selfe, and to sence hym, to honour him, and to offer to hym, to worshippe hym, and to make an Idole of hym. And this was done by the market men that I tolde you of. And the Clarke of the market dyd it for the lucre and aduantage of hys Mayster, that thereby hys honour myghte encrease, for by Chyistles death, he could haue but smal worldly aduantage. And euen now so hath he certayn blaunchers iongnyng to the market, to let and stoppe the light of the Gospel, and to hynder the Kynges procedynges in setting forth the woord and glory of God. And when the Kynges Maiesty wpyth the aduise of hys honourable Counsayle goeth aboute to promote Gods woord, and to set an order in matters of religion, there shal not lacke blaunchers that wyl saye: As for Images, where as they haue bene vsed to be senced, and to haue candels offered vnto them, none be so folysh to doo it to the stock or stone, or to the Image selfe, but it is doneto God and hys honour befoze the Image. And though they shoulde abuse it, these blaunchers wyl be ready to whysper the Kyng in the care, and to tel hym, that thys abuse is but a smal matter. And that the same, with al other like abuses in the church may be reformed easely. It is but a lytle abuse (say they) and it may be easely amended. But it should not be taken in hand at the fyrste for feare of trouble, or further inconueniences. The people wyl not beate sodayne alteracions: an insurrection may be made after sodayne mutacion, whych may be to the great harme and losse of the Realme. Therfoze al things shal be wel, but not out of hand, for feare of further busynes. These be the blaunchers that hitherto haue stopped the woord of God, and hyndered the true setting forth of the same. There be so many put offes, so many put byes, so many respects,

The clarkes
of the market,

Blaunchers

spectes,

The fourth Sermon

**They haue
bene blaun-
chers styl.**

respects, and considerations of worldly wisdom. And I doubt not but there were blanchers in the olde time, to whysper in the eare of good kynge Czechyas, for the mayntenaunce of Idolatrye done to the brasen Serpent, as well as there hath bene nowe of late, and be now that can blanch the abuse of Images and other lyke thynges. But good kynge Czechias woulde not bee so blynded, he was lyke to Apollos, feruent in spirite. He woulde geue no eare to the Blanchers, he was not moued wyth the worldly respects, wyth these prudent considerations, wyth these policies, he feared not insurrections of the people. He feared not least his people woulde not heare the gloyre of God: but he (wythout anye of these respects, or polycies, or considerations, like a good kynge for Goddes sake, and for conscience sake) by & by plucked downe the brasen serpente, and destroyed it vtterlye, and beate it to powder. He out of hande, dyd cast downe all Images, he destroyed al Idolatrye, and clerely dyd extirpate al supersticion. He woulde not heare these blanchers and worldly wyse men but with out delaye, soloweth gods cause and destroyeth all Idolatrye out of hande. Thus dyd god kinge Czechias, for he was lyke Apollo, feruent in spirite, and diligente to promote Goddes gloyre. And good hope ther is that it shall be lyke wyse here in Englande, for the kynges Maiestye is so broughte vp in knowledge, vertue, and godlynesse, that it is not to be mistrusted, but that we shal haue al thynges well, and that the gloyre of God shall be spreade abroad, throughout all partes of the realme, yf the Prelates wil diligently apply their plough and be preachers, rather then Loydes. But our blanchers, which wyl be Loydes, and no labourers, when they are commaunded to go and be resident vpon their cures, and preach in theyr benefices, they woulde say.

**Deputies
for bishops**

What, I haue set a deputie there, I haue a deputie that loketh well to my flocke, & the whiche shall discharge my dutte. A deputie (quod he) I loked for that worde all this whyle. And what a deputie must he be, trowe ye: Euen one like him self, he muste be a Cannonist, that is to saye, one that is broughte vp in the studie of the Popes lawes and decrees. One that wil set forth papistrie as well as hym selfe wyl do, and one that wyl

wyl mayntayne al supersticion, and Idoлатrye. And one that wyl nothing at all, or els very weakely resist the Deuyl, & where he should be an enemy to hym, it is wel if he take not the Deuyles part agaynst Christ. But in the meane time the Prelates take theyr pleasures. They are Lords and no labourers, but the Deuyl is diligent at his plough. He is no vnpreaching prelate. He is no Lordly loyterer from his cure, but a busy plough man, so that among al the prelates, and among al the packe of them that haue cure, the Deuyl shal go for my money. For he wyl applyeth his busynes. Therefore ye vnpreaching prelates, learne of the Deuyl to be diligent in doing of your office. Learne of the Deuyl. And if you wyl not learne of God nor good men: for shame learne of the Deuyl, *ad erubescenciam vestram dico*. I speake it for your shame. If you wil not learne of God nor good man to be diligent in your office, learne of the Deuyl. Howbeit there is now very good hope that the Kinges maiesty, being by the helpe of god gouernance of his most honourable counsaillours, he is trained & brought by in learning and knowledg of gods word, wil shortly prouide a remedy and set an order herein, which thing that it may be let vs praye for hym. Praye for hym god people, praye for hym ye haue great cause, and neede:
to praye for
hym.

The deuyl
shal go for
Latimers
money.

¶ I P I S.

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Fourth block of faint, illegible text, located in the lower half of the page.

Fifth block of faint, illegible text at the bottom of the page.



THE SEVEN SER-
mons of the reuerend father, M.
Hughe Latimer, whiche he preached
before our late souerayne Lorde of famous
memoꝝ king Edward the. vi. within the Prea-
ching place, in the Palace at Westmin-
ster, in the yeare of our Lorde .1549.
the first Sermon the. viii. of
Marche.

wherunto are added other two Ser-
mons, as wel that he preached at Stamford,
as also the last that he made before the
late kyng Edward, whiche he
called hys vltimum
uale.

Printed at Lodon by John
Day, dwelling ouer Aldersgate.

Cum gratia & priuilegio Re-
gie Maiestatis, per sepre-
nium,

An. 1562.



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To the righte vertuous and gracious Lady

Katherine Douches of Suffolk, Thomas

Some, her humble and faithfull Oratour,
wisseth godly fauour & euerlasting
saluation from God the father
through Iesus Christ our
mercifull Lorde.



Whan man is borne for man, that one to another should be a God, and not a deuyll, an helper, no hynderer, vnto whom also the vse of the tonge is only geuen, whereby they doo both expresse and shew the affections of their mindes, there is no man which can say, I haue no nede of a ny man. But amonges infinite mischiefes and euilles of mans pouertie and anguish, by whiche he hath nede of other mens helpe, is the instruction of prudence or vertue and of science. For mankinde in this do precel chiefly brute beastes, because they helpe one another by mutuall communication. In learnyng good and vertuous maners, the vse of commoning is requyred chiefly, that men erryng, and ignoraunte shoulde be taught, for there is none which shall euer lerne of himselfe, al though he be neuer so happily borne.

Therefore, it shall become euery man, which do intende to liue godly, to here and learne godly boke, to print heavenly documēt: in their harts. For as euil doctrine, deuclish boke, & filthie talke do corrupt good maners: so faithfull precepts, godly boke, chaste comoning & honest shal edifie, & cōfirm. wherfore, intending to do good vnto al men and namely vn to suche, as erre and beignorante, I haue gathered, writ, and brought into lighte, the famous fryday sermons of M. Hugh Latimer, which he preached in Lēt last past, before our most noble king Edwad the sixt, at the new palaice of westminster the third yere of his reigne. which Sermons (most vertuous Lady) I dedicate vnto your honorable grace, nothing doubting but that you will gladly imbrace them, not only because of their excellencie, but chiefly for the profit which shal ensue thorough them vnto the ignorant. For in them are fruteful & godly

The Epistle.

godly documents, directing ordinatly not only the steps, cō-
uersation, and liuing of kings: but also of other ministers and
subiectes vnder him. And let no man begreued though it be
not so exactly done as he did speake it, for in very dede I am
not able so to doo, to wryte word for word as he did speake,
that passeth my capacitie, though I had xx. mens wittes, and
no fewer handes to write with all. As it is vnpossible that a
little ryuer should receiue the recourse of the mayne sea with
in his brimmes, so that no water should ouerwhelm the sides
therof, In lyke manner is it more vnlyke my simple witte to
comprehende absolutly the aboundante eloquence and lear-
ning whiche floweth most abundantly out of godly Latis-
mers mouth. Notwithstanding, yet had I rather with thames
fastnes declare charitably, this parte of his godly documents,
and counsell, then with slouthfulnes forget or kepe close fo-
lishly, that thing which may profete many.

who is that will not be glad to heare and beleue the doc-
trine of godly Latymer: whom God hath appoynted a pro-
phet, vnto our molt noble Kyng, and vnto our Realme of
England, to declare the message of the lyuing god, to supplat
and rote oute all sinnes and vice, to plant and graffe in mens
hartes the plenteousnes of all spirituall blesynges in Iesus
Chryste oure Lorde:

Moyse, Ieremias, Helias, did neuer declare the true mes-
sage of God vnto theyr rulers and people, with a more sin-
cere spirite, faythfull minde and godly zeale, then godly La-
tiner dothe now in our dayes vnto our moste noble Kyng
and vnto the wholerealm. Furthermore, also Iosia receyued
neuer the boke of Gods will at the handes of Helkia the hye
priest, or the admonicion of Halda that propheteesse, with a
more perfect and godly feare, then oure molt noble Kyng
doth most faithfully, geue credite vnto the wordes of good fa-
ther Latimer. And I haue no doubt but all godly men will
lykewise receyue gladly his godly Sermons and geue credit
vnto the same. Therefore this my rude labour of another
mans swete (most verttuous ladye) I offer most humbly vnto
yours

The Epistle.

your grace, moued there vnto of godly zeale, thorough the
godly fame, that is disperst vniuersally of youre most Godly
disposicion, and vnfaigned loue towards the lyuyng, almighty,
eternall God and his holy worde, practysed dayly bothe
in your graces most vertuous behauour, and also godly cha-
ritie towards the edificatiō of euery mēbre graffed in Chryst
Iesu, most humbly desyryng your grace to accept fauourae-
bly thys my temerous enterpryse. And I your most hum-
ble and faythfull Oratour, shall praye vnto Iehouah,
the God whiche is of hymself, by whom, and in
whom, all thynges lyue, moue, and be, that
that good work which he hath begonne
in you, he may perform it vnto your
last endyng, through our Lord Ies-
su Chylte, who preferue and
kepe your grace now &
euer. So be it.

D.iii.



The argument of the fyrst Sermon.

In this first Sermon is declared, & taught
the godly election of a king, and a rule of
godly liuing as touching his owne person.
Here he proueth our most excelēt king Edward,
to be our most lawfull king both by natiuitie, and
contrey, yea, & now appointed in these our daies
to deliuer vs from the daunger and captiuitie of
Egypt and wicked Pharao, that is from, erreure
and ignozance and the deuelish antichrist the Pope
of Rome. The foyme of his godlye rule also he de-
uided here in this Sermon in thre partes. Fyrst
that he should not trust to muche vnto his owne
strength and policie, but only to walke ordinatlie
with God and to make him his lodes man & chief
guide. Secundarily that he liue not lasciuiously
and wantonly, solowing veneriall affections, but
to lyue chastly. And whē time shall require, to lead
a pure lyfe, vnder the yoke of matrimony, admoni-
shing both his grace, and al other Maiestrates to
be circumspect in chosyng a wyfe, eyther for them-
selues or for their children, hauing this alwaies in
mind, that she be, of a faithful house, godly brought
vp, and of a pure lyfe. Thirldly he admonished the
kinges grace, that he should not desyre gold & syl-
uer to muche, prouing by many argumentes that
that kinde of vice with the other forsaide, to be de-
struction not only vnto the kinges grace: but also
vnto the whole realme & people. In these thinges
consisteth the whole sum of this sermon.

Que.



Vecunq̄ scripta sunt: ad nostram doctrinam scrip Rom. x. 2
ta sunt. What so euer thinges are witten a
 soze time, are witten for our learning, that
 we through pacience and comfote of scrip-
 ture, might haue hope. In taking this parte
 of scripture (most noble audience) I play as

a trowant, which when he is at schole, will chose a lesson,
 wherein he is persight, because he is loth to take payne in
 studieng a new lesson, or els feareth stripes for his slothful-
 nes. In like maner I mighte seme nowe in my olde age to
 some men, to take this part of scripture, because I woulde
 wade easily a way therewith, and dyue mi matter at my ple-
 sure and to be bound vnto a certayne theame. But ye shall
 consider, that the foresayd words of Paul are not to be vn-
 derstand of al scripturs, but only of those, which are of god
 witten in gods boke, and all thinges which are therein, are
 witten for our learning. The excellency of this worde is
 so great, & of so hie dignity, that ther is no earthly thinge
 to be compared vnto it. The authoꝝ therof is great, that is
 God himself, eternal, almighty, euerlasting. The scripture
 because of him, is also great, eternal, most mighty, and ho-
 ly. There is no king Emperour, Maiestrate, and ruler, of
 what state so euer they be but are bound to obey this God
 and to geue credence vnto his holy word in directing their
 steppes ordinaty accoꝝdinge vnto the same word, yea tru-
 ly they are not only bound to obey gods boke, but also the
 minister of the same, for the wordes sake, so farre as he spe-
 keth sitting in Moses chayze, that is, if his doctrine be take
 out of Moses law. For in this world god hath .ii. swerdes
 the one is a tempozall swerde the other a spirituall, The
 tempozall swerd resteth in the hands of kings, maiestrats,
 and rulers vnder him, whereunto all subiects, as well the
 clergy as the layty be subiect, and punishyable, for any of-
 fence contrary to the same booke.

The spirituall swerd is in the hands of the ministers &
 pꝛeachers wher vnto all kinges, maiestrates, rulers ought
 to be obedient, that is, to heare, and folowe, so longe as the
 ministers sit in chꝛistles chayze, that is, speaking out of chꝛi-
 stes boke.

The king correcteth transgressoꝝ with the tempozall

D. iiii.

The king may correct the pꝛe-
 cher.

Gen. i. a. and

xvii. a

Deut. iiii. a

Esay. xxvi. a

120. viii. c

Daniel. vii. c

We ought to ob-

ey, god, to be-

lieue his word,

& to folowe it.

This world ru-

led with two

swordes.

The tempozall

sword.

The spirituall
 sword.

Math. xxi.

The first sermon,

How the preacher maye correct the kinge.

Math. xxiii. a.
t. Timo. iii. a.
ii. Pet. i. a.

Exod. b. vi.
vi. ec.
iii. Reg. xxii.

King Pharaos
punished.
Exod. xiiii.

Thab.
iii. Reg. xxi.
iii. Reg. xiiii.
The preacher
must haue god
befoze his eyes.

Such preachers
are to be refused.

Math. vii. g

swerd, yea, and the preacher also if he be an offender, But the preacher can not correct the king if he be a transgressor of gods word, with the tempoꝛall swerde. But he must correct and reprove him with the spirituall swerd fearing no man setting god only befoze his eyes vnder whome he is a minister to supplant and roote by all vice and mischief by gods word, whervnto all men ought to be obedient, as is mentioned in many places of scripture, and amonges many this is one. *Quaecunq; iusserint vos seruare seruate, et facite* What so euer they bid you obserue, y obserue & do. Therfoze let y preacher teach, improue, amēd & instruct in right wisenes, with the spirituall swerd, fering no man though death should insue. Thus Moyles fering no man with this swerddid reprove king Pharaos, at gods commaundemēt.

Micheas the pꝛophet also did not spare to blame kinge Achab foꝛ his wickednes, according to Gods will and to pꝛophetcy of his distruction contrary vnto many false pꝛophets. These sozesaide kinges being admonished by the ministers of gods woꝛde, because they would not folow their godly doctrine and correct theyꝛ liues, came vnto bitter destruction. Pharaos geuing no credit vnto Moyles the pꝛophet of God, but appliant vnto the lustes of his owne hert, what time he hard of the passage of gods people, hauinge no feare oꝛ remembꝛans of gods woꝛke, he did pꝛosecute after entending to destroy them and was dꝛowned in the red sea. King Thab also because he would not herken vnto Micheas was kild with an arrow. Like wise also the house of Ieroboan with other many, came vnto destruction, because he would not heare the ministers of gods woꝛde, and correct hys life according vnto his wyll, and pleasure. Let the preacher therfoze neuer feare to declare the message of god vnto all men. And if the king wil not hear them, then the preachers may admonish and charge them wyth their deuities, and so leaue them vnto god and pꝛaye foꝛ them. But if the preachers digresse out of Chꝛistles chaire, and shall speake their owne phantasies, then in steade of. *Quaecunq; iusserint vos facere, facite, & seruare.* What soeuer they bid you obserue, that obserue and do. Change it into these woꝛdes folowing: *Cauete uero uobis a pseudopphetis qui*

veniant ad vos. &c. Beware of false Prophets which come vnto you in shepes clothing, but inwardly, they are rauening woulfes, ye shal know them by their fruts: yea chang *Quaecunque inserunt,* (if their doctrine be euill) into *Cauete a* **Luke. xii. 8**
fermento phariseorum, &c. That is: Take heede and beware of the leauen of the Phariseis, and of the Saduces. In teaching euil doctrine, all preachers are to be eschewed, and in no wise to be harkned vnto. In speaking truth: they are to be hard. Al thinges wrytten in gods booke, are most certayne true, and profitable for all men. For in it, is containned mete matter for kinges, princes, Rulers, bishops, and for all states. Wherefore, it behoueth euery preacher, some what to appoynt and accomodate him selfe, and hys matter a greable vnto the comfort, and amendment of the audience, vnto the which he declareth the message of god. If he preach before a kinge, let hys matter be concerninge the office of a king, if before a bishop, then let him treat of bishoply duties and orders, and so forth in other matters, as time and audience shall require. **A preacher must haue respect to his audience.**

I haue thought it good, to intreate vpon these wordes folowing which are wrytten in the. xvii. Chapter of Deuteronomy. *Cū veneris in terrā quā Dominus Deus dat tibi possidere risque eam, &c.* That is. *Whē thou art come vnto the land which the Lord thy God geueth thee, and enioyest it, and dwellest therein: If thou shalt say, I will set a kinge ouer me: like vnto all the nations that are about me: Then thou shalt make him kinge ouer thee, whome the Lord thy god shall chose.* **Deut. xvii. 8.**

One of thy brethren must thou make king ouer thee, and mayst not set a stranger ouer thee, which is not of thy brethren. But in any wise, let him not hold to many horses, that he bring not the people againe to Egypt, thowoe the multitude of horses, for as much as the Lord hath sayd vnto you: ye shall hence forth go no more againe that way. Also he shall not haue to many wiues, lest his hart turne away, nether shall he gather hym syluer and golde to much. As in diuers other places of scripture is mete matter for all states. So in this foresayd place is describ'd chiefly the doctrine fit for a king. But who is worthy to vtter this doctrine before oure most noble king: Not I God knoweth, which

The first Sermon.

Which am through age, both weak in body & obfusious, and apt I am, not only because of painful study, but also for thy short warning. Wel vnto god I wil make my mone, who neuer sayled me. *Auxiliator in necessitatibus.* God is my helper in all my all my necessities, To him alone wil I make my petition. To praye vnto sayntes departed I am not taught, to desire like grace of god as they had (right godly it is) or to belene god to be no lesse merciful vnto vs (being faithful) then he was vnto them, greatly comfortable it is. Therfore only vnto god let vs lift by our hartes and saye the lordes prayer.

Things touched most chiefly in the hole sermon.

Cum veneris &c. When thou arte come vnto the lande which the Lorde, &c. Thou shalt appoynt him kinge &c. One of the brethren muste thou make kinge ouer the, and

1. must not set a straunger ouer the whych is not of thy
2. brethren.

But in any wise let not such one prepare vnto him selfe many houses, that he bring not. &c.

3. Furthermoze let him not prepare vnto him selfe many
4. wiues, leasse his he arte receede from god. For he shall not multiply vnto him selfe, to much golde, and spluer. As the text doth rise, I wil touch and go a little in euery place, but till I come vnto to much. I will touch all the foresayd thinges, but not to much. The terte is, when thou shalt come into the land. &c. To haue a king the Israells did with much importunity cal vnto god, & god loog befoze promised them a king and they were full certified therof, that god had promised that thinge. For vnto Abraham he said: *Ego crescere te faciam vehementer ponamque te in gentes, sed et reges ex te prodibunt.* That is, I will multiply the exceedingly, and will make nations of the, yea and kings shall spring out of the. These woordes were spoken long befoze the children of Israell had any king. Not withstanding, yet God prescribed vnto them an order, how they should chose their king, and what manner a man he should be, where he sayth: what thou shalt come into the land, &c. As who should say. O ye children of Israell, I know your nature right well, which is euill, and inclined vnto al euils. I know that thou wilt chose a king to raigne ouer the and to appere gloriois in the face of the worlde, after the manners of Gentyles,

Gen. xlii. a.

But because thou art stiffe necked, wilde, and art geuen to walke without a byddell, and lyne: Therfoze now I wyll pzeuent thy euill and heastly manners, I will hedge strögly thy way, I will make a durable lawe, whiche shall compele thee to walke ordynatly, and in a playne way, that is: thou shalt not chose thee a king after thy will and fantasie but after me thy Lozde and God. Thus, God conditioned with the Jewes, that their king should be such a one as he himselve would chose them. This was not much vnlyke a bargayn that I herd of late should be bestwirte two frinds for a horte, the owner promiled the other should haue the horte if he would, the other ared the pzeice, he layd: *xx. nobles.* The other would geue him but *iiii. pound:* the owner said he should not haue him then. The other claymed the horte because he said, he should haue him if he woulde.

Thus this bargain became a Westminster matter, the lawyers gore twyle the balure of the horte, and whe all came to all, two fooles made an ende of the matter. Howbest, the Israelites could not go to law with God, for chosyng their king, for would they, nyl they, they? king shoulde be of his chosyng, lest they should walke inordinatly, in a deueluable way, vnto their bitter losse and destruction. For as they say comonly. *Qui vadit plane, vadit sane,* that is, he that walketh plainly walketh safely. As the Jewes were stiffe necked,

A notable tale.

and were euer redy to walk inordinatly, no lesse are we English men geuen to vntowardnes, and inordinate walking after our owne fantasies and byaynes. We wil walke without the limites of Gods word, we will chose a kynge at our owne pleasure. But let vs learn to frame our liues after the noble king Dauid which when he had many occasions, geuen of king Saule to worke euill, for euill, yea and hauing many times oportunitie to perforce me mischief and to slay kyng Saule.ouertheles yet fearing, would not solow his fleshy affections and walke inordinatly, without the will of Gods worde, which he confessed allwayes to be his direction, saying. *Lucerna pedibus meis verbum tuum et lumen semitis meis.* Thy worde, O Lozde, is a Lanterne vnto my feet and a lyght vnto my steppes.

A common say

1. Reg. xix.

1. Reg. xxiiii.

Red the stories they be verpe pleasaunt and profitable.

Psal. cxix.

Gods word is our lyght.

Thus hauing in mynde, to walke ordynatly he did alwayes auoyd to do euill. For when kyng Saul was in a caue with

The fyrst sermon

out any man. Dauid and his men sitting by the sides of the caue, yea and Dauids men mouing hym to kill Saull, Dauid made answer & sayd vnto them: *Seruet me dominus, ne rem istam. &c. contra dominum meū Messiam. &c.* That is: The Lord kepe me from doing this thing vnto my master that is the Lordes anoynted. At another tyme also, moued by Abisay to kylle Saull slepyng, Dauid sayd *Ne interficias eū, quis enim impune manū suā inferret vincto domino. &c.* That is: Destroy him not, for who can lay his hands on the lordes anoynted and begiltyles, &c. I would God we wold folow king Dauid, and then we should walke ordynatly, and yet doo but that we are bound of dutie to doo, for God sayeth:

Dauid did walke ordynatly.

1. Reg. xxvi. b

Phantasticall Braynes are reproued inordinatly.

1. Reg. viii.

Quod ego precipio, hoc tantum facio. That thing which I commaund that only do. There is a greate error risen now a dayes among many of vs, which are bayne and now sangled men, climbyng beyond the limites of our capacitye and wit, in wenchyng thys text of scripture, hereafter folowynge, after theyr owne phantasie and bayne, theyr error is vpon this text: *Audi vocem populi in omnibus quae dicunt tibi, non enim te reprobant sed me reprobarunt ne regnem super eos.* That is: Heare the voyce of the people in al that they say vnto thee, for they haue not call thee a way but me. They wench these wordes a wyse after their owne fantasies, & make muche doubt as touchyng a kyng, and his Godlye name. They that so do walke inordinatly, they walke not directly and plainly, but delite in balkes, and stubble way.

God calleth his ministers by diuers names.

It maketh no matter by what name the rulers be named, if so be they shall walke ordynately with God, and direct their steps with God. For both patriarkes, Judges, & Kinges, had, and haue their authoritie of God, and therfore Godly. But this ought to be considered which God sayeth. *Non proficere tibi potes hominem alienum,* that is. Thou must not set a straunger ouer the. It hath pleased god to graunt vs a naturall lieg king & Lord, of our owne natio an English man, one of our owne religion. God hath geuen him vnto vs, and is a most precious treasure, and yet many of vs doo desyre a straunger to be kyng ouer vs. Let vs no moze desyre to be bankers, but let vs endeuour to walke ordynatly and playnly, after the worde of God.

King Edward the vii. is our naturall kyng and a most precious treasure.

Let vs

Let vs folow Danfell, let vs not seke y death of our most noble and rightfull kyng, our owne bꝛother, both by natiu-tytie, and Godly religion. Let vs pray for his good state, that he lyue longe amonge vs.

Let vs pray
for hys lyfe.

O what a plage were it, that a straung king of a straung land, and of a straunge religion should raygne ouer vs.

Where now we be gouerned in the true religiõ, he should extirp and plucke away all together, and then plant again all abhominatiõ, and popery, God kepe suche a kyng frõ vs. Well, the kings grace hath sisters, my Lady Mary, and my Lady Elizabeth, which by succession and course are inheritioures to the crowne: Who if they should mary, with straungers, what should ensue: God knoweth. But God graunt if they so doo: wherby straunge religion cometh in, that they neuer come vnto coursing noꝛ succeeding. Therefoꝛe to auoid this plage, let vs amend our lyues and put a way all pryde, whiche doth dꝛowne men in this realme at these dayes, all couetousnes wherin the magistrates and rich men of this realme are ouerwhelmed, all lechery and other excessiue vices, prouoking Gods wꝛath were he not mercifull, euen to take from vs our naturall king and leig lord, yea, and to plage vs with a strang king foꝛ our vnpentant heart. Wherefoꝛe (if as ye saye ye loue the kyng) amend your liues, and then ye shalbe a meane that God shall lend him vs long to raigne ouer vs, foꝛ vndoubtedlye sinnes prouoke much gods wꝛath scripturẽ sayth: *Dabo tibi regem in furore meo*, That is: I wil geue the a kinge in my wꝛath. Now we haue a lawfull king, a godly kinge, neuer theles yet many euils do raygne. Long tyme the ministers appoynted, haue studied to amend, and redꝛes al euils, lōg tyme befoꝛe this great labour hath bene aboute this matter, great crakes hath bene made that all shoulde be well. But when all came to all foꝛ all their boꝛnes, little oꝛ no thing was done, in whome these words of Horace mai wel be verified sayinge. *Parturiunt montes, nascetur ridiculus mus.* The mountaynes swelleth vp, the pooze mousẽ is bꝛought out, long befoꝛe this tyme, many hath takẽ in hãd to bꝛinge many things vnto passe, but finally theyꝛe woꝛkes came vnto small effect and profit.

A straunger
would rout out
all godlynes &
plant again all
hipocrysy.

They that loue
God oꝛ the
kyng will a-
mend their sin-
full lyuing.

They that loue God oꝛ the kyng will amend their sinfull lyuing.

Now we haue a lawfull king, a godly kinge, neuer theles yet many euils do raygne. Long tyme the ministers appoynted, haue studied to amend, and redꝛes al euils, lōg tyme befoꝛe this great labour hath bene aboute this matter, great crakes hath bene made that all shoulde be well. But when all came to all foꝛ all their boꝛnes, little oꝛ no thing was done, in whome these words of Horace mai wel be verified sayinge. *Parturiunt montes, nascetur ridiculus mus.* The mountaynes swelleth vp, the pooze mousẽ is bꝛought out, long befoꝛe this tyme, many hath takẽ in hãd to bꝛinge many things vnto passe, but finally theyꝛe woꝛkes came vnto small effect and profit.

Horacius.

Now

The fyrst sermon

Nowe I heare say all things are ended after a Godly maner, or els shortly shalbe. Make hast, make hast, and let vs learne to conuert, to repent, and amend your lyues. If we do not, I feare, I feare, lest for our synnes and vnthankfulnes, an Hipocrite shall raign ouer vs. Long we haue ben seruants and in bondage, seruyng the Pope in Egypt. God hath geuen vs a deliuerer, a naturall kyng. Let vs seke no straüger of another nation, no hipocrite which shal bring in agayne all papistrie, hipocricie, and Idolatry. No diabollicall minister whiche shall maintain all deuelysh woorkes and euil exercises. But let vs pray that God maintain and continue our most excellent kyng here present, true inheritor of this our realme, both by natiuitie, and also by the speciall gift and ordinaunce of God. He doth vs rectifye in the libertie of the Gospell, in that therfoze let vs stand.

The Pope
 hath long raigned.
 God hath sent vs a deliuerer.

Let vs nomoze seke to serue a straüger.
 Let vs pray for our kyng.

Gal. b. a.

State ergo in libertate, qua Christus nos liberauit. Stand ye in the libertie, wherwith Christ hath made vs free. In Christs libertie we shall stand, If we so lyue that we pzoofyt. If we cast away all euill, fraud and deceyt, with iuche other vices, contrary to Gods word. And in so doing we shal not onely pzoelong and maintain our most noble kynges dayes in prosperitie: but also we shal prosper our owne lyues, to lyue not onely prosperously, but also godly.

The second
 part of his sermon.

In any wyse, let no such a wone prepare vnto hym self many hoꝛses. &c. In speakyng these wordes, ye shall vnderstand, that I do not entend to speake against the strength, polisy and pzoouision of a kyng, but agaynst excelle, & vaine trust that kinges haue in them selues, moze then in the liuing God the authour of all goodnes, and geuer of all blyss toꝝ. Many hoꝛses are requisite for a kyng, but he may not excede in them, noꝝ triumphe in them, moze then is needefull, for the necessary affayres and defence of the realme: what meaneth it, that God hath to do with the kyngs stable: but only he would be master of his hoꝛses, the Scripture sayeth, *In altis habitat.* He dwelleth on hye, it foloweth. *Humilia respicit.* He loketh on low thinges, yea, vpon the kinges stables, and vpon all the offices in his house.

Psalm. cxi.

God is graund
 master in the
 kinges house.

God is great graund mayster of the kinges house, and will take accompt of euery one that beareth rule therin, for the execu

executing of their offices, whether they haue lustly and truly serued the king in theyr offices or no. Hea god lokeþ vpon the kinge hiu selfe, if he woꝝke well or not. Cuery king is subiect vnto god, and al other men are subiects vnto þe king. In a king god requireth sayth, not exresse of hozses. Hozses foꝝ a king be good and necessary, if they be wel bled. But hozses are not to be preferred aboue poꝝe men. I was ones offended with the kinges hozses, and therfoꝝe toke occasion to speake in the pꝛesence of the kinges maiessty that deade is, whan Abbeies stode. Abbeies were ordeined foꝝ the cofoꝝt of the poꝝe, wherfoꝝe I sayd it was not decent that the kinges hozses should be kept in them (as many were at þe time) the liuing of poꝝe me therby minished & take a way: But after ward a certain noble ma said to me what hast thou to do with the kinges hozses: I answered, and said, I spake my conscience as gods woꝝd directed me. He sayd hozses be the maintenances and part of a kinges honour, and also of his realme, wherfoꝝe in speakinge agaynst them ye are agaynst the kinges honour. I answered. God teacheth what honour is decent foꝝ the king and foꝝ all other men accoꝝdinge vnto their vocations. God apoynteth euery king a sufficient liuing foꝝ his state and degree both by landes and other customes. And it is lawfull foꝝ euery king to enioy the same goodes and possessions. But to extoꝝt and take away the righte of the poꝝe, is agaynst the honour of the king. And you do moue the kinge to do after that manner, then you speake agaynst the honour of the king. Foꝝ I full certify you, extoꝝtioners, violent oppꝛessers, in grossers of tenamets and laods, thꝛough whose couetushnes, villages decay and fall down, the kinges leig people foꝝ lack of sustenace are famished and decayed. They be those which speake agaynst the honoure of the king. God requireth in the king and al magistrats a good hart, to walk directly in his wayes. And in all subiects, an obediẽce de we vnto a king. Therfoꝝe I pꝛay god both the king and also we his people may endeuer diligently to walke in his wayes, to his great honour and our profite. Let him not prepare vnto him selfe to many wiues. &c. All though we reade heare that the kinges amongst the Iewes had

An answer declaring the true honour of a king

He describeth the dishonour of a king playnly and most truly.

god requireth a good hart.

The. iiii. parte of his sermen.

had.

Kinges of the Jewes had a dispensation to haue mo wiues then one.

had liberty to take moze wiues then one, we may not therfore attempt to walk in ordynatly and to thinke that we may take also many wiues.

For christ hath soz bidden this vnto vs Christians. And let vs not impute sinne vnto the Jewes because they had many wiues. For they had a dispensation so to do. Christs limiteth vnto vs one wife only. And it is a great thing for a man to rule one wife rightely, and ordynatly. For a woman is frayle and pœclue vnto all euels, a woman is a very weake vessel, and may sone deceiue a man, and bying him vnto euil. Many examles we haue in holy scripture. Adam had but one wife, called Eue, and how sone had she brought him to consent vnto euill, and to come to destrucion, How did wicked Iesabell peruerter kinge Iachabs hart from god and al godlines, and finally vnto destruccio.

One wife is hard to be wel ruled. A godly womā is to be chosē.

It is a very hard thing for a man to rule well one woman. Therfore let our king, what time his grace shal be so minded to take a wife, chose him one which is of god, that is, which is of the household of sayth. Yea let all estates be no lesse circumspect in chosing her, taking great deliberacion and then they shall not neede diuorzements, and such mischeues to the euil examle and slaunder of our realme. And that she be such one as the kinge can finde in his hearte to loue and leade his life in pure and chaste espousage, and she shall be the moze prone and redy to aduance gods glozy punish and extirpe, the great lechery vsed in this realme.

Loue which is godly is to be preferred a boue all earthly thinges in marriage.

Therfor we ought to make a continuall prayer vnto god, for to graunt our kinges grace such a mate as may knitte his heart and heres, according to gods ordynance and law, and not to consider and cleaue onely to a politike matter or coniunction, for the enlarginge of dominions, for suerty and defence of contries, settinge apart the institucion & ordynance of god. We haue now a prety little shilling, in dede a very prety one. I haue but one I think in my purse and the last day I had put it away almost for an old grote and so I trust some will take them. The fines of the silver I can not se. But therein is printed a fine sentence: that is. Timor domini fons vite vel sapientie. The feare of the Lord is the fountayne of life or wisedome. I would god this sentence

A notable saying.

Prouer. xvi.

fence were alwayes printed in the hart of the king in cho-
 sing his wife, and in al his officers. For like as the feare of
 God is fons sapientie or vite, so the forgetting of god is fons
 stulticie the fountaine of folishnes or of death, although it
 be neuer so politike. for vpon such politike matters death
 doth ensue and solo w. All their deuozementes and other
 like conditions to the greate displeasure of all mighty god
 which euils I feare me, is much vsed at these dayes in the
 mariage of noble mens childzen, for toyning lands to lads,
 possessions to possessions, neither the vertuous education,
 no; living being regarded, but in the infacy such mariages
 be made, to the displeasure of god and breach of espousals.
 Let the king therfoze chose vnto him a godly wife, wherby
 he shall the better liue chaste, and in so liuing, all godlines
 shall encrease and rightwisenes be maynteyned. Notwith-
 stāding, I know here after, some wil come and moue your
 grace towarde wantonnes, and to the inclination of the
 flesh and vayne affectiōs. But I would your grace should
heare in memozy, an histozy of a good king called Lewes,
 that traneled towarde the holy land (which was a greate
 matter in those dayes) and by the way sickned, being long
 absent from his wife. And vpon this matter the phisitians
 did agre, that it was for lack of a woman. And did consult
 with the bishops therin, who did conclude that because of
 the distance of his wife (being in an other contry) he should
 take a wench. This good kyng hearyng theyr conclusyon
 wold not assent there vnto, but sayd, he had rather be speck
 euen vnto death, then he would break hys espousals. Wo-
 wort such councellers, bishops, nay rather busardes.
 Neuerthelesse if the kyng shoulde haue consented to theyr
 conclusyon, and accomplished the same, if he had not chas-
 sed well, they woulde haue excused the matter, as I haue
 hard of two that haue consulted together, and accoꝝdyng
 to the aduise of his frend, the one of them woughte where
 the succession was not good. The other imputed a pece of
 reproche to him for hys such counsel geuen. He excused the
 matter sayinge: that he gaue hym none other counsell, but
 if it had bene hys cause, he woulde haue done lyke wyse.

So I thynke the bishops woulde haue excused the mat-

Politye if it be
 not of god byma-
 geth death.

A notable histo-
 ry of a french
 kyng.

The good coun-
 cell of byshops.

The first sermon.

Note.

The kinge fear-
ing God auoy-
ded exyll.

Dent. xii. a

The iii. part of
the sermon.

A kynge may
haue muche, for
his expenses are
great.

fer, if the kyng should haue repproued them for theyr coun-
sel. I do not reade that the king dyd rebuke them for theyr
countel, but if he had, I know what wold haue bene theyr
answer. They wold haue sayde, we geue you no worse
counsel, then we wold haue folowed our selues, if we had
ben in like case. Wel sir, thys king did wel, and hadde the
fear of God befoze his eyes. He wold not walke in by wal-
kes, where are many balkes. Amongst many balkinges, is
muche stonblinge, and by stonblinge it chaunceth manye
tymes to fal down to the grounde. And therfoze, let vs not
take any bywalkes, but let Gods worde direct vs, lette vs
not walke after, noz leane to our own iudgements and pro-
cedinges of our forfathers, noz seke not what they dyd, but
what they shuld haue done, of which thing scripture admo-
nitheth vs, saying: *Ne inclinemus preceptis & traditionibus pa-
trum neq; faciamus q; videtur rectum in oculis nostris.* Let vs not
inclyne our selues vnto the pzecepts and traditions of our
fathers, noz let vs do that seemeth righte in oure eyes. But
surely, we wil not erchange oure fathers dinges and tra-
dityons with scripture, but chesely lean vnto them and to
theyr pzecription, and do that semeth good in oure owne
eyes. But surely that is going down the ladder, Scala cell
as it was made by the Pope came to be a masse, but that
is a false ladder to byzinge men to heauen. The true ladder
to byzinge a man to heauen is the knowledge and folowynge
of scripyture. Let the kyng therfoze chuse a wyse which fea-
reth God, let him not seke a proude, wanton, and one ful of
rych treasures and worldly pompe. He shal not multiplie
vnto him self to much golde and syluer. Is there to muche
thynke you for a king: God doth alow much vnto a kynge,
and it is expedyent that he should haue much, for he hathe
great expenses, and many occasyons to spend much for the
defence and surety of his realme and subiectes. And neces-
sary it is that a king haue a treasure allwaies in a readines
for that, and such other affayzes, as be daily in his handes.
The which trespure, if it be not sufficient, he may lawfullye
and with a safe conscience, take taxys of his subiectes. For it
wer not mete, the trespure should be in the subiectes purses
whan the moneg should be occupied, noz it were not best for
them

them selves, for the lack therof, it might cause both it, & all the rest that they haue, shuld not long be theirs. And so for a necessary and expedient occasion, it is warranted by gods word to take of the subjects. But if there be sufficient treasures, and the burdening of subjects be for a vaine thing, so that he wil require thus much, or so much of his subiectes, (which perchance are in great necessity, and penury.) The thys couetous intent, and the request therof is to much, which God forbyddeth the king here in this place of scripture to haue. But who shal se this to much, or tel the kinge of this to much. Thinke you any of the kyngs pzeuy chamber: No. For fear of losse of fauer. Shall any of his sworne chaplains: No. They be of the claustet, and kepe close such matters. But the king himself must se this to much, & that shal he do by no meanes with the cozporal eyes: Wherefore, he muste haue a paire of spectacles, whiche shall haue two clear sightes in them, that is, that one is faith, not a seaso- nable faith, which shal last but a whyle, but a faith, which is continuing in God. The second clear sighte is charitye, which is seruent towarde hys chrissten brother. By them two, must the kyng see euer when he hath to much. But few there be that vseth these spectacles, the moze is theyr dampnation. Not without cause Chylososome wyth admiration sayeth. *Miror si aliquis rectorum potest saluari: I mar- uel if any ruler can be saued.* Which woordes he speaketh not of an impossibility, but of a great difficultye. For that their charge is maruelous great, & that none aboute them dare thew them the truth of the thing how it goeth. Tel: then if God wil not alow a king to much. Whether wil he alow a subiect to much: no, that he wyll not, whether haue any man here in England to much? I doubt mooste ryche men haue to much, for without to much, we ca get nothig. As for example. The Phisition, If the poze ma be diseased, herca haue no help without to much: & of y lawyer, the poze ma can get no couisel, expedicio, noz help in his matter, ex- cept he geue him to much. At marchants hands, no kynde of ware can be had, ercept we geue for it to much. You land- lords, you retreisers, I may say you steplozds, you ynna- tal lozds, you haue for your possessios verely to much. For

Note whan the kyng chathe to much o. his co- mens.

Who shal see this to much. None that be seruants to the kyng. Cozporall eyes cannot se to much. Spiritual eyes are to be hadde faith & charitye.

Chylosomes saying. He vnderstan dyng of it. If God wil not graunt to much vnto a king: much lesse vnto the subiect. Who is not faste in takinge to much learne. Phisit ons. Lawyers. Marchaunts. Land' o. des. Rent payers. Steplozds. Annaruzall. Lordes.

The first sermon.

For that here befoze went for xx. or xl. peny by yere (which is an honest portyon to be had gratis in one Lordshipp, of another mans sweat and labour, nowe is it let for l. or an C.

Of this to muche cometh al dearth and scarcitye.

and portentious dearth is made by man, not withstanding God doth lend vs plentifully the frutes of the earth mercurially, contrarpe vnto oure desertes. Not withstandinge to much, which these rich men haue, causeth such dearth, that poze men (which liue of theyr laboz) cannot with the sweat of theyr face haue a liuing, all kinde of victuals is so dear,

Note the contentous men.

pigges, geese, Capons, Chickens, egges &c. These thynges with other are so vnrasonablye enhanced. And I thyncke verely, that if it this continue: we shal at length be constrained to pay for a pigge a pound. I wyl tel you my Lordes & maisters, this is not for the kinges honoure: yet some wyl say, knowest thou what belongeth vnto the kinges honoz better then we: I answer, that the true honoz of a king,

This to much is not for the kynges honour

is most perfectly mentioned and painted forth in the scriptures, of which, if ye be ignozant, for lacke of time that ye cannot read it, albeit, that your counsaill be neuer so polytike, yet is it not for the kings honour. What hys honour meaneth ye cannot tell. It is the kinges honoure that hys subiectes be led in the true religion. That all hys prelates and cleargy be set about theyr woꝝke in preaching and studyng, and not to be interrupted from their charge. Also it is the kynges honoz that the common wealth be auauñted

A descriptyon of the kynges honoure.

that the dearth of these forsaide thynges be prouided for, & the commodities of thys realme so employed, as it maye be to the setting hys subiectes on woꝝke, and keping them from idleness. And herein reaseth the kynges honoz and hys officie. So doing, his account befoze God shalbe allowed, and rewarded. Further moze, if the kynges honoure (as some men say) standeth in the greate multitude of people.

First in true religion.

Then these grasiers, inclosers, and rentreaters, are hynderers of the kynges honoz. For where as haue ben a greate many of householders and inhabitañtes, there is now but

Secodly a welthy commaltie.

a shepheard and his dog, so they hinder the kynges honoure most of all. By Lordes and maysters, I say also, that al such proceedings which are against the kinges honoz (as I haue

Thirde the kynges honour standeth in the multitude of people.

This to muche wyl make pompry slauerye. and the shauery clergye.

a parte

a part declared befoze) and as far as I can perceyue, doo intend plainly, to make the yomanry flauery, and the clergy flauery. For such woꝝkes are al singular, priuate wealth and commodity. We of the cleargye had to much, but that is taken away, and now we haue to litle. But for myne owne part, I haue no cause to complain, for I thanke God and the kyng. I haue suffycient, and God is my iudge I came not to craue of any mā, any thing, but I know them that haue to litle. There lieth a great matter by these appropziations, great refoꝝmation is to be hadde in them. I know wheris a great market tolyn w̄ diuers hameletse inhabitants, wher do rise yerely of their labours to the value of l. pound, and the vicar that serueth (being so great a cure) hathe but xii. or xiiii. markes by yeare, so that of thys penyon he is not able to bte him bokes, noꝝ geue his neighboꝝ drinke, al the great gain goeth another way. My father was a yoman, and had no landes of hys own, only he had a farme of iii. or iiii. pound by yere at the vstermooſte, and here vpon he tilled so much as kept halfe a dosen men. He had walke for a hundred shepe, and my mother milked xxx. kyne. He was able and did finde the kyng a harnessse, with himselfe, and his horse, whyle he came to the place that he shoulde receiue the kynges wages. I can remembꝝe, that I buckled hys harnessse, when he wente vnto Blacke heathe felde. He kept me to schole, or els I hadde not bene able to haue preached befoze the kinges maiesty now. He maryed my sisters wꝝth v. pounde, or xx. nobles a piece, so that he bzought them vp in godlinesse, and fear of God. He kepte hospitality for his poꝝe neighbours. And some almesse he gaue to the poꝝe, and al thys dyd he of the said farm. Where he that now hath it, payeth xbi. pound by yere or moꝝe, and is not able to do any thing for his pꝝince, for him selfe, noꝝ for his children, or geue a cup of drinke to the poꝝe. Thus al then hanſyng & rearing goth to your priuate commodity & welth. So ȳ where ye had a single to much, you haue that: & sinthe same, ye haue enhanced the rent, & so haue encreased an other to muche. So now ye haue double to muche, which is to to much. But let the pꝝecher pꝝech til his togge be woꝝn to ȳ stomps, nothing is amended. We haue good

Clergy had to much, but now to litle.

An example of the clergy.

An example of the yomanry.

No pꝝeachyng can helpe thys euill.

The fyrst Sermon.

manye statutes
but final help.

Statutes made for the common wealth as touching commeners, enclosers, many metings and sessions, but in the end of the matter, there cometh nothing for the. Well, well, thys is one thing I wil say vnto you, from whence it cometh I know, euen from the deuil. I know his intet in it. For if ye bring it to passe, that the yomanry be not able to put their sonnes to schole (as in dede vniuersities do wonderously decay al redy) and that they be not able to marrye theyr daughters to the auoidynge of whozedom, I say ye plucke saluation from the people, and vtterly destroye the realme. For by yomans sonnes, the faith of Chyriste is, and hath bene maintayned chieflye. As this realme taughte by rich mens sonnes: No, no, read the chronicles ye shall finde

To decaye of
learnynge and
purity of lyfe.
Saluatyon re-
steth in them.
Yomens sonnes
be teachers of
God.

some time noble menues sonnes, whych haue bene vnpreachyng bishops and prelates, but ye shall fynde none of them learned men. But verily, they that shoulde looke to the redresse of these thinges, be the greatest agaynst them. In thys realme are a great many of folkes, and amongst many, I knowe but one of tender zeale, at the motyon of his poze tenauntes, hath let down his landes to the old rentes for their relief. For gods loue, let not him be a phent, let him not be alone, let him not be an hermite closed in a wal some good man folow him, and do as he geueth example.

Inotable thing

Surueyers be
handmakers.

Surueyers there be, that greedely gorge by their couetous goodes, handmakers I meane, (honest men I touche not) but al such as suruey they make vp their mouthes, but the commens be vtterly vndone by them. Whose bitter crye ascending vp to the eares of the God of Sabaoth, the greedy pit of hel burning fire (without great repentance) do rary and loke for them. A redresse God graunt. For surely, surely, but that two thinges do comforte me, I would despair of the redresse in these matters. One is, that the kings maiesty when he cometh to age: wil se a redresse of these things so out of frame. Geuing example by letting down his own lands first, and then enioyn his subiects to folow him. The second hope I haue is, I beleue that the generall accompting day is at hand, the dreadful day of iudgemēt I mean, which shall make an end of all these calamities and miseries. For as the scriptures be. *Cū dixerint pax pax,* whē they shall say peace, peace: *Omnia terra,* all thynges are sure:

The crye of the
gooze.

When is the day at hand, a mery day I say, for al such as do in this world study to serue & please God, and continue in his faith, fear & loue: and a dreadfull horrible daye for them that decline from God, walkinge in their owne wayes, to whome as it is wrytten in the xv. of Mathew is said: *Ite maledicti in ignem eternum.* So ye cursed into euerlasting punishment. Wher shalbe wailinge and gnashing of teethe. But vnto thother he shal say: *Venite benedicti.* Come ye blessed childzen of my Father, possesse ye the kingdome prepared for you from the beginninge of the world, of the which God make vs al partakers. Amen.

The reward
of wicked men.

The blesse of
the godly.

The second Sermon of Maister Hughe Latimer, which be preached befoze King Edward.



Vecunque scripta sunt: ad nostram doctrinam. &c.

Al thynges that are wrytten in Gods boke, in the holy Bible, they were wrytten befoze our time, but yet to cōtinue from age to age as long as the world doth stand.

In this boke is contained doctryne for all estates, euen for kinges. A king herein may learne howe to guid himself, I told you in my last sermon, much of the duty of a king. And there is one place behind yet, and it foloweth in the text. *Postquam autem sederit in folio regni sui. &c.*

In gods booke
is contained doc
tryne for al es
tates.

And when the kinge is set in the seate of his kingdome, he shal wryte him out a boke, and take a cōpye of the priestes or Leuites. He shal haue the boke with him, and why? to reade in it al the daies of his life, to learn to fear god, and learne hys lawes, and other things, as it foloweth in the text with the appurtenances and hangings on, that he turn not from God, neither to the right hand, nor to the left. And wherfore shal he do this: that he may liue long, he and his children. Hitherto goeth the text. What I may declare this the better to the edifyinge of your soules & the glory of God, I shal desyre you to pray &c. *Et postquā. &c.* Befoze I enter into thys place (right honozable audiēce) to furnish it accordingly, whiche by y grace of god I shal do at lesure, I wold repete y place I was in last, & furnish it w an hystory or two, which I left out in my last sermō. I was in a matter cōcerning y surdines of the Jewes, a froward and stifnecked kind of people,

Deut. xlii

The fyrst Sermon.

The stiffe-necked
Jewes & our
Englysh men
compared toge-
ther.

In Englyshe
adage, other-
wyse called an
old said sawe.

iii. of the kings
the fyrst chap.

Adonias iii. of
kynge the first

like our Englysh men now a dayes, that in the minoritye of a king, take vpon them to break lawes, & to go by wais. For when God had promised them a king, when it came to the poynt they refused him. These men walked by wal-kes, and the saying is, many by walkes, many balkes, ma-ny balkes much stumbling, and wher much stumbling is, there is sometime a fall, how be it ther wer some good wal-kers among them, that walked in the kynges highe wape ordinarly, by right, plain Dunstable wape, and for thys purpose, I would shew you an hysto-ry whiche is wyrtten in the thirde of the kynges.

King Dauid being in hys chyldhode, an old man, in hys second childhode, for al olde men are twice chylden, as the Prouerbe is. *Senex bis puer.* An old man, twice a child, it hap-pened wyth him, as it doth oftentimes, when wicked men of a kynges childhode take occasyon of euyl.

This king Dauid being weak of nature and impotent, in so much that whē he was couered with clothes, he could take no heate, was counsailed of hys seruantes to take a fair young maid to nourishe him, and to kepe him warme in hys body, I suppose she was his wyfe. How be it he had no bodilye companye with her, and wel she myghte be hys wife. For though the scripture dothe say. *Non cognouit eam.* He knewe her not, he had no carnall copulation with her, yet it sayth not. *Non duxit eam uxorem.* He maried her not. And I cannot thinke that kyng Dauid would haue her to warme hys bosome in bed, except she had bene hys wyfe, hauing a dispensation of God to haue as manye wyues as he would. For god had dispensed with them to haue many wyues. Well: what happened to kinge Dauid in his child-hode, by the childe of the deuil: we shal hear. Kinge Dauid had a proude sonne, whose name was Adonias, a man full of ambition, desyrous of honoure, alwayes clymyng, cly-myng. Now, whyles the tyme was of hys fathers childhod, he would depose hys father, not knowinge of his fathers mynde, saying. *Ego regnabo.* I wil raign, I wil be kyng, he was a stout stomacked childe, a bywalker, of an ambitious mynde, he would not consent to hys fathers frendes, but gat hym a charret, and menne to run befoze it, and dyuers
other

other adherentes to help him forward, worldly wise men, suche as had ben befoze of his fathers counsaile, great men in the worlde, and some no dout of it, came of good wyll thinking no harme, for they would not thinke, that he did it without his fathers will, hauing such greate men to set him forth, for euery man can not haue accesse at all times to the king, to know his pleasure: well, algaies he would be king. He makes a great feast, and thether he called Joab the ringleader of his fathers armie, a worldly wise man, a by walker, that would not walke the kinges hye way, and one Abiathar the high priest. For it is maruayle if any mischief be in hand, if a Priest be not at some ende of it, they toke him as king, and cried, *Vivat Rex Adonias*. God saue king Adonias, Dauid suffred al thys, and let him alone, for he was in his childhod a bedred man. But see how God ordered the matter. Pathan the Prophet and Sadoc a Priest: and Banaiab, and Crethytes, and Phelchites the Kinges garde, they were not called to the feast.

These were good men, and would not walke by wayes, therfoze it was folly to breake the matter to them, they were not called to counsell. Therfoze Pathan whē he hard of this, he cometh to Bethsabe, Salomons mother, and sayth. Heare ye not how Adonias the sone of Ageth, raigeth king, Dauid not knowing: And he had her put the king in mind of his oth that he sware that her sonne Salomon should be king after him, this was wise counsaile: according to the prouerbe. *Qui vadit plane, vadit sane*.

He that walketh in the hye plain way, walketh safely. Upon this she wente and brake the matter to Dauid, and desired him to shew who should raygne after him in Hierusalem, adding that if Adonias were king, she and her soun after his death should be destroyed, saying: *Nos erimus peccatores*. We shalbe sinners, we shalbe taken for traytozs, for though we ment no harme, but walked by rightly, yet because we went not the by way with hym, he beyng in authoritie wyll destroy vs. And by and by commeth in Pathā, and taketh her tale by the ende, and she weth hym how Adonias was saluted kyng, and that he had bid to dinner the kynges seruantes, all sayng hym and Sadoc, and Banaiab.

Joab captaine
generall of Dauid's army.

Bethsabe sueth
to Dauid for
Salomon.

The second Sermon.

lah and all his brethren the kyngs sonnes saue Salomon. Kinge Dauid remembryng hymselfe, swoze, as sure as God lyueth, Salomon my sonne, shal raygne after me and by and by commaunded pathan and Sadoc and hys garde the Terites and Phelites, to take Salomon hys sonne and set hym vppon his mule, and anoynte hym kyng. And so they did cryng. *Vivat Salomon Rex.* Thus was Salomon throned, by the aduise and will of his father, and though he were a childe, yet was his will to be obeyed, and fulfilled, and they ought to haue knowen his pleasure.

The ioye of the people for their new kyng.

Whylse this was a doing there was suche a ioye and outcrye of the people, for they2 new kyng, and blowing of trompettes, that Joab and the other company beyng in they2 ioytie, and hepyng good cheare: Heard it, and todaynly asked what is this ado? And when they perceued, that Salomon, by the aduise of his father was annoynted kyng, by and by there was all whisht, all they2 good chere was don, and all that were with Adonias, went away, and let hym raygne alone: if he would, and why? He walked a by way and God would not prosper it.

God is against priuate authoritie and inordinate doings.

God will not worke with priuate authoritie, nor with any thing done inordinatly. When Adonias saw this that he was left alone, he toke sanctuary, and held by the horns of the aultar, and sware that he would not departe thence, till Salomon would sweare that he should not leafe hys lyfe. Here is to be noted the notable sentence, and greate mercy of kyng Salomon.

Salomon is mercifull.

Let him (saith he) order him selfe lyke a quyet man, and there shall not one hear fall from hys head. *Sed si inuentum fuerit, malum in eo.* But if there shall be any euyl found in hym, if he hath gone about any mischyeff, he shall dye for it. Upon this he was brought into Salomon, and as the booke sayth, he did homage vnto him, and Salomon sayde to him. *Vade in domum tuam.*

Come tryeth traitours from the trusty.

Get thee into thy house, by lyke he meant to warde, and there to see his wearing, as if he should say, shew thy selfe without gall of ambicion, to be a quyet subiect, and I wil pardõ thee for this time. But I wil see the wearing of the. Here we may see the wonderfull great mercy of Salomon

foz this notoꝝious treason, that Adonias had committed, it was a playne matter, foz he suffred him selfe to be called kyng, it hung not of beheynt suspition oꝝ coniecture noꝝ sequell oꝝ consequent, yet notwithstanding Salomon foz that pꝛesent, fozgaue him, saying I wil not foꝝget it vtterly, but I will kepe it in suspere, I will take no aduantage of thee at this time. This Adonias and Absolon were bꝛethꝛen, and came both of a straunge mother, and Absolõ likewise was a traytour and made an insurrection against his father. Beware therfoze these mothers, and let kings take hede howe they mary, in what houses, in what fayth. Foꝝ straunge bꝛynging vp bꝛyngeth straunge maners. So we geueth Dauid an exhortation to Salomon, and teacheth hym the dutie of a king, and geueth him a lesson, as it followeth at large in the boke, and he that list to reade it, may se it there at full. But what doth Adonias all this whyle? He must yet clime again, the gall of ambition was not out of his hart. He will now mary Abisaak the yong Queene that warmed king Dauides bosome, as I told you, & cometh me to Bethsabe, desiering her to be a meane to Salomon her sonne that he might obtayne his purpose. And bꝛyngeth me out a couple of lyes at a clappe, and committeth me two vnlawfull actes. Foꝝ fꝛst he would haue ben king without his fathers consente, and now he will marye his fathers wyfe, and the. ii. lies are these. Fyꝛst, sayd he to Bethsabe, thou knowest that the kyngdom belongeth to me, foꝝ I am the elder. The kingdom was mine, he lped falsely, it was none of his. Then sayd he all the eyes of Israell were cast vpon me, that is to say: all Israell consented to it, and there he lped falslye. Foꝝ Pathan, Sadoc, and oꝝther wyse men, neuer agreed to it. Here was a great enterpryse of Adonias: he will be climbing still. Well Bethsabe went at his request to her sonne Salomon, and asked a boune, and he graunted her what soeuer she did aske. Notwithstanding he bꝛake his pꝛomis after ward & that right well, foꝝ all pꝛomisses are not to be kept, specially if they be againste the woꝝde of God. Oꝝ not standyng with a commune pꝛofyt, and therfoze, as lone as Salomon hard that Adonias woulde haue maried the yonge Queene Abisaak:

Note of what
foꝝce education
is.

Adonias
schꝛinks in the
swetyng & pꝛo-
ueth nought in
the wearing.

Adonias a liar.

When pꝛomi-
ses may not be
perfoꝝmed,

The second Sermon.

Abisaak, nay then let him be king to, sayde he. I perceyue now that he is a naughty man, a proud harted fellow, the gall of ambition is not yet out of his hart, and so commaunded him to be put to death. Thus was Adonias put to execution, where as if he had kept his house and not brokē his iniunction, he mighte haue liued still. Abiathar, what became of him? The king (because he had serued his father befoze him) would not put him to death, but made him as if were a quondam. Because thou hast ben with my father (sayd he) and diddest cary the ark befoze him, I will not kill thee. But I wil promise thee, thou shalt neuer minister any moze. *Vade in agrum tuum.* Get thee to thy land, and liue there. A great matter of pitie & compassion, so God graūt vs all suche mercy. And here was the ende of Elies stocke, according to the promise and threating of God. As for the Phelthites we doo not read that they were punished.

Dary, Semey transgressed his Iniunction: for he kept not his house, but went out, of Hierusalē to seke two seruants of his, that had run from him: and when it came to Salomons care, it cost him his lyfe. I haue ript the matter now to the pill, and haue tolde you of playne walkers, and of by walkers, and how a kyng in his childhod is a kinge, as well, as in any other age. We reade in scripture of such as were but vii. or viiii. yeares olde, and yet the word of the holy Ghost called them kings, saying: *Cepit regnare* He began to raygne, or he began to be king. Here is of bywalkers. This hystory woulde be remembred, the pzoerbe is: *Felix quem faciunt aliena pericula cautum.* Happy is he that can beware by an other mans seoperdy. For if we offend not as other doo, it is not oure owne desertes. If we fall not, it is Gods pzeseruation. We are all offenders. For ether we may do, or haue don, or shall doo (except God pzeserue vs) as euill as the worst of them. I praye God we may all amend and repent. But we will all amend now I trust. We muste nedes a mende our lyues euery man.

The holy Communion is at hand, and we may not receyue it vnworthely. Well, to returne to my hystorye. Kyng Dauid (I say) was a king in his second childhod. And so, pong kinges thoughte they bee Childzen, yet are they kings

Adonias put to
Death.
iii. King. ii.
Abiathar depo-
sed and made a
quondam.
ii. King. ii

Joas was but
vii. yeares old
when he was
made kyng.
iii. King. vii.
Josias was
viii.
iii. King. vii.

kinges, though
they be chil-
dzen yet they
are kinges.

things notwithstanding, and though it be written in scripture: *Ve tibi O terra vbi puer est Rex.* Wo to thee, O Lande, where the king is a childe: it soloweth in an other place.

Beata terra vbi rex nobilis Blessed is the land, where there is a noble kyng. Where kinges be no banketers, no playets, and where they spend not their time in hauking, and hunting: And when had the kynges maiestie a Councell that toke moze payne bothe night and day for the setting forth of gods woꝝd, and profit of the commune wealth? And yet there be some wicked people that will say *Tush, this gear*

The kinges
honourable coun-
cell woꝝthelr
commended.

will not tary, it is but my Lord Protectours, and my lord of Canterburies doing: The king is a child, he knoweth not of it. Jesu mercy, how lyke ar we English men to y^e Jewes euer stubburn, stifnecked, and walking in bye wayes. Yea, I thinke no Jewe woulde at any tyme saye: this geare will not tary. I neuer heard noꝝ red at any time that they sayd. These lawes were made in such a kinges dayes, whē he was but a child. Let vs alter them. O Lorde what payntie is this, that we should be woꝝse then the Jewes?

The comune
saying of the
Popish hope
dayes.

English men
woꝝse then the
Jewes.

Blessed be the lande saith the woꝝde of God, where the king is noble. What people are they that say, the kyng is but a childe: haue not we a noble kyng? Was there euer kyng so noble? so Godly? brought vp with so noble counsellours: so excellent, & well learned Scholemaisters: I will tell you this, and I speake it euen as I thinke. His maiestie hathe moze Godly wist and vnderstanding, moze learning and knowldege at this age, then xx. of his progenitors, that I could name, had at any tyme of their lyfe.

I trowe and
and hartly re-
port of M. Lat-
timer by the
kinges maie-
stie.

I tolde you in my last sermon of ministers, of the kings people, and had occasion to shew you, how few noble men were good preachers, and I left oute an hystoꝝy then which I will now tell you.

There was a Bishop of Wynchester in king Henry the vi. dayes, whiche king was but a chylde, and yet were there many good Actes made in hys childehod, and I do not read that they were broken. This Byshop was a greate man boꝝne, & did beare suche a stroke, that he was able to shoulde the Lorde Protectour. Well, it chaunced that the lord Protectour and he fell oute, and the Byshop would beare nothyng

The hystoꝝy of
a bishop of
Wynchester in
king Henry the
vi. tyme.

The second sermon

nothing at all with him, but played me the *Satriapa*, so that the Regent of Fraunce was fayne to be sent for, from beyond the seas, to set them at one, and to go betwene them. For the Bishop was as able and readye to buccle with the Lozde Protectoure, as he was with hym.

Was not this a good pzelate: he should haue ben at home a preaching in hys Dioces in a wantant. This Protectour was so noble and Godly a man, that he was called of euery man the good Duke Humfrey. He kept such a house, as neuer was kept since in England, without any enhaunying of rentes. I warrant you, of any suche matter. And the bishop for standing so stiffly by the matter, and bearyng vp the order of our mother the holy church, was made Cardinal at Calice, and thither the byshop of Rome sent him a cardinals hat. He should haue had a tyburne tippet, a halpeny halter, and all suche proud pzelates. These Romishe hattes neuer brought good into England.

The good Duke Humfrey.

A tyburne tippet would a becom him better.

Upon this the bishop goeth me to the queene Katherine the kinges wyfe, a proud woman and a stout, and persuaded her, that if the duke were in suche authoritie with, and lyued, the people would honoꝝ him, moze then they did the king. And the king shuld not be set by, and so betwene them, I can not tell how it came to pas, but at Sente Edmundsbury in a parliamēt, the good Duke Humfrey was smothered.

Duke Humfrey smothered.

But now to returne to my text, and to make further rehearsal of the same, the matter beginneth thus. *Et post quā sederit Rex.* And when the king is set in the seat of his kingdom, what shall he do: shall he daunce, and dally: banket: hauke and hunte? No forsooth sy. For as God set an order in the kinges stable as I tolde you in my laste Sermon, so will he appoint what pastime a king shal haue.

The office of a king newly chosen.

What must he doo then? He must be a student. He muste wyte Gods booke him selfe. Not thinking because he is a kyng, he hath licence to doo what he will, as these worldly flatterers are wont to say. Wea, trouble not your self sir, ye may hauke and hunt, & take youre pleasure. As for the governing of your kingdom and people, let vs alone with it.

Flattering clawbackers.

These flattering clawbacks are original cotes of all mischief,

chief, and yet a King may take his pastime in hauking or taking pastime
 hunting or suche lyke pleasures. But he must vse them for
 recreation when he is wery, of waightye affayres, that he
 may returne to them the moze lustye: and this is called pa-
 stime with good company. He must write out a boke hym
 selfe. He speaketh of wytyng because pzynting was not v-
 sed at that time. And shall the king write it out him selfe?
 He meaneth he shall see it wzytten, & rather then he shoulde
 be without it, wzyte it him self. Iesus mercy is God so cha-
 ry with a king to haue him well bzought by & instructed:
 Yea sozoth. For if the king be well ordered, the realme is
 well ordered. Where shall he haue a copie of this boke? of
 the Leuites. And why? Because it shall be a true copie, not
 falsified. Moyles left the boke in an olde chest, and the Le-
 uites had it in kepyng. And because there should be no er-
 rour, no addition, noz taking away from it, he biddeth him
 fetch the copy of the Leuites. And was not here a greate
 miracle of God, how this boke was pzyserued? It had lain
 hid many yeares and the Iewes knew not of it. Therfore
 at length when they had found it and knew it: they lamen-
 ted for theyz ignozaunce, that had so long bene withoute
 it, and rent their clothes, repenting theyz vnfaithfulnesse.
 And the holy bible Gods boke, that we haue among vs, it
 hath ben pzyserued hytherto by wonderfull miracle of god
 though the keepers of it were nener so malicious. Firste e-
 ner syth the bishop of Rome was firste in authozitie, they
 haue gone aboute to destroye it, but God wozyketh wonder-
 fully, he hath pzyserued it mauger theyz beartes, and yet ar-
 we vnthankfull that we can not consider it. I will tell you,
 what a bishop of this realme sayde once to me, he sent for
 me and meruayled that I would not consent to such tradi-
 tions, as were then set out. And I aunswered him, that I
 woulde be ruled by Gods boke, and rather then I woulde
 dissent one iote fro it, I would be tozney with wild hozses.
 And I chaunced in our communication, to name the Lordes
 supper. Tush saith the bishop. What do ye call the Lordes
 supper? What new terme is that? There stode by him a
 dubber, one doctour Dubber he dubbed him by and by and
 sayd that this terme was seldome red in the doctours.

The king must
 write the booke
 of Deutero, him
 selfe.
 Deut. xlviii.

Gods booke
 hath, ben pzyser-
 ued hytherto by
 a wonderfull mi-
 racle.

Mark a terme
 Dubbate.

The second sermon

S. Paules termes oughte to be folowed.

A bishop that asked whether the people might not be ordered withoute scriptures.

The byble must not be forgotten in tyme of progresse and pastyme.

How homely they handle the godlye wordes.

A request to the kinges grace.

Negligent bishops.

And I made answer, that I would rather folow Paule in vsyng his termes, then them, though they had all the doctors on they? syde. Why, sayd the bishop, can not we with out scriptures order the people? howe did they befoze the scripture was first wyttē and copied out? But God knoweth, full ill yet would they haue ordered them. For seying that hauing it, they haue deceyued vs, in what case should we haue ben now without it? But thankes be to God, that by so wonderfull a myracle hath pferued the boke still.

It foloweth in the text. *Habebit secum. &c.* He shall haue it with him in his progresse, he must haue a man to carye it, that when he is hauyng and hunting or in any pastime, maye alwaies commune with them of it. He shall reade in it not once a yeare, for a time, or for his recreation, whē he is weary of hauyng or hunting, but *cunctis diebus vite sue*. All the daies of his life. Where at those worldyngs now? These bledder puffed by wply men: Who worth them that euer they were about any king. But how shal he read this boke, as the Homilies are read? Some call them homlies, and in dede so they may be well called, for they are homely handled. For though the priest reade them neuer so well, yet if the parish like them not, there is suche talking and babling in the church, that nothing can be heard: And yf the parsh be good, and the priest nought, he will so hacke it, and chop it, that it were as good for them to be without it, for any woꝝd that shalbe vnderstand. And yet (the more pitte) this is suffred of your graces bishops in their dioces unpunished. But I wil be a suter to your grace, that ye wil geue your Bishops charge ere they goo home, vpon they? allegiaunce, to loke better to they? flocke, and to see youre maiesties insunctions better kept, & send your visitours in their tasles. And if they be found negligēt, or fautye in their deuty, oute with thē. I require it in Gods behalfe, make them quondams all the packe of them. But peraduenture ye will say. Where shall we haue any to put in they? rowmes? In dede I were a presumptuous fellow to maue your grace to put them oute, if there wer not other to put in they? places. But youre maiestie hath diuers of youre chaplaynes, well learned men, and of good knowledge, and yet

yet ye haue some that be badde Inoughe, hangers on of the court, I meane not those. But if ye ur maiesties chaplains and my Lord Protectors be not able to furnishe their places, there is in this realm, thanks be to God, a great sight of lay men, wel learned in the scriptures, and of vertuous and godly conuersation, better learned then a great syghte of vs, of the cleargy.

Hangers of the
courte.

I can name a numbze of them that are able, and would be glad (I dare say) to minyster the function if they be called to it. I moue it of conscience to youre grace, let them be called to it orderly, let them haue institution, and geue the the names of the cleargy. I meane not the name onlye, but let them do the function of a bishop, and liue of the same.

Learned lay-
men to furnissh
the roswines of
bishops.

Not as it is in many places, that one shuld haue the name, and bill. other the pzoft. For what an enozmity is this in a chzistian realme to serue in a ciuility, hauinge the pzoft of a Brounshipp and a Deaurye, and a Personage: But I wil tel you what is lyke to come of it. It wil bzing the cleargy shortly into a very slauery. I may not forgette here my *Scala celi* that I spoke of in my last sermon. I will repeat it now again, desyzyng your grace in gods behalf that ye will remembze it. The byshop of Rome had a *Scala celi*, but hys was a Passe matter. This *Scala celi*, is the true ladder that bzyngeth a man to heauen, the toppe of the ladder or fyfthe greese, is this.

The clargy is
lyke to bec
brought into
slauery.

Who so euer calleth vpon the name of the Lord, shal be saued. The second step. Howe shal they call vpon hym, in whome they haue no beleue? The third step is this. Howe shal they beleue in him, of whome they neuer hearde: The fourth step. Howe shal they hear without a preacher: Howe the nether end of the ladder is. Howe shall they preache, excepte they be sente? Thys is the foote of the ladder, so that we may goo backward now, and vse the schole argument.

The *Scala cea*
ly and his, v.
stepes.

A primo ad vltimum. Take away preaching, take away saluation. But I feare one thiug, and it is, least for a safety of a litle mony, you wil put in chauntry priestes to saue theyr pensyens. But I wil tel you, Chzisse boughte soules with hys blond, and wil ye sel them for gold or siluer? I woulde

The feare is
past for it is wth
all redy.

The first sermon.

Not that ye shoulde doo with chauntrye Priestes, as ye did wyth the Abbottes, when abbeyes were putte downe. For when their enormities were fyrst redde in the parliament house, they were so great and abhominable, that ther was nothinge but downe wyth them. But wythin a whyle after, the same Abbottes were made Bishoppes, as there be some of them yet a liue to saue and redeme their pensions.

New bishops
of old abbots.

¶ Worde: thinke ye that God is a sole: and seeth it not? and if he se it, wil he not punish it? And so now for safety of monye, I would not that ye should put in chauntrye priestes. I speake not now against such chauntrye priestes as are able to preache, but those that are not able, I will not haue them put in, for if ye doo this, ye shal answer for it.

Worldly policy
feareth not god

It is in the text, that a king ought to feare God, he shall haue the dread of God befoze his eyes, worke not by worldly policy, for worldly policy feareth not God. Take hede of these claubackes, these venemous people that wil come to you, that will folowe like Snatoes and Parasites, if you folowe them, you are oute of your boke. If it be not according to Gods worde that they counsaile you, doo it not for any worldly policy, for then ye feare not God. It foloweth

Smel feathers
of flatterers.

in the text. *Vt non eleuetur cor eius.* That he be not proude a boue his brethren. A kynge muste not be proude, for God myght haue made hym a shepheard, when he made hym a kynge, and done hym no wronge. There be many exam- ples of proude kynges in scripture. As Pharao that would not heare the message of God. Herode also, that put Iohn Baptiste to deathe, and woulde not heare hym, he tolde hym, that it was not lawfull for him to mary his brothers wyfe. Jeroboam also was a proude kynge. An other kynge there was that worshipped straunge Gods and Idols, of those men whome he had ouercome befoze in battail: And when a Prophet told him of it: What sayd he. Who made you one of my counsel? These were proud kinges, their ex- amples are not to be folowed.

Pharao Exod
vii. viii.

Jeroboam, iii,
king. xii.

But wherefoze shall a kynge feare God, and tourn net- ther to the ryght hande, nor to the lefte.

Wherefoze shall he do all this? *vt longo tempore regnet ipse, & filij eius,* That he may raigne long, he and his children. Re- member

member this I beseech your grace. And when these flatterers, and slobbergibbes another day shall come and claue you by the back and say.

Sir trouble not your selfe. What shoulde you study? Such an answer would cut his combe.
 Why shoulde you do this or that? Your grace may answer them thus, and say. What sirra? I perceiue you are wery of vs, and our posterity. Doth not God say in such a place. That a kinge should write out a booke of gods lawe, and reade it? Lerne to feare God. And why? That he and hys, might reign long, I perceyue now thou art a traytoz.

Tel him this tale once, and I warrant you he wil come no moze to you, neither he, nor any other after such a sort. A charme to chafe away claubackes.

And thus shall your grace driue these flatterers and claubackes away. And I am afrayed I haue troubled you to long.

Therefore I will furnish the text now with an history or two, and then I will leaue you to God. We haue hearde how a king ought to passe the time. He must read the booke of God, and it is not inough for him to reade, but he must be acquainted with all scripture, he must study, and he must pray: And how shall he do both these.

He maye learne at Salomon, God spake vnto Salomon, when he was made a kyng, and hadde hym aske of hym what he would, and he shoulde haue it. Make thy petition, sayde God, and thou shalt obtayne. Nowe marke Salomons prayer: *Domine, o Domine deus*, sayde he: O Lord God, it is thou that hast caused me to raygne, and haste set me in my fathers seate, for thou God onely doest make kynges. Thus shoulde kyngs prayse God, and thanke god as Salomon dyd. But what was his petition: *Lozde*, sayd he: *Da mihi cor docile*. He asked a docyble heart, a wise hart, and wysedome to goo in, and to goo oute, that is to begyn all myne affayres well, and to bring them to good effect & purpose, that I may learne to guide and gouerne my people. When he hadde made hys petition, it pleased god wel that Salomon asked wisdom, & neither rytchesse nor long life, & therfoze god made him this answer. Because thou hast chosen wisdo aboute al things, I wil geue thee it, and thou shalt be the

tit. of king. tit.
ii. of Chroni-
cles. i. b

Salomon is a
president of pra-
yer for kinges.

Salomon as-
keth wisdom.

The first sermon.

Studye and
prayer must be
coupled toge-
ther.

the wyfeste kinge that euer was before thee, and so he was, and the wisest in all kindes of knowledge that euer was sythe. And though he dyd not alike ritchesse, yet God gaue hym both ritchesse and honour, moze then euer anye of hys auncetozs had. So your grace must learn how to do, of Salomon. Ye must make your petition, now study, now pray. They muste be yoked together, and thys is called pastyme with good company.

God ministrerth
occasion to bre
hys gyftes.

Now when God had geuen Salomon wisdoine, he sent him bn and by occasyon to occupye his wit. For God gaue neuer a gifte, but he sent occasyon at one time or an other to shew it to Gods glozy. As if he sente ritchesse, he sendeth pooze men to be healped wyth it. But now we must men occupy theyz goodes other wise. They will not looke on the pooze, they muste healpe their chylzen, and purchase them moze land then euer theyz graudfathers had before them. But I shall tell you what Chryste sayd. He that loueth his chylde better then me, is not worthe to be my disciple. I cannot see how ye shal stand before God at the later daye, when thys sentence shalbe layd against you.

iii. of kynge iii.

The complaint
of two harlots
to Salomon.

But to returne to my purpose, there wer two poze women came before Salomon to complaine. They were two harlottes, and dwelled together in one house, and it chaunced wythin two dayes they childed bothe. The one of these women by chaunce in the nyghte, had killed her childe, and rose pziuelye and went to the other woman, and tooke her liue childe awaye, and lefte her dead chylde in hys place.

Upon that they came bothe before Salomon to haue the matter iudged, whose the childe was. And the one sayd: it is my chylde. Paye sayeth the other, it is mine. So there was yea and naye betwene them, and they healde vp the matter with skoldyng after a womanlike fashon. At the lengthe Salomon repeated theyz tale as a good iudge ought to do, and said to the one woman. Thou sayest y childe is thyne, yea sayde she. And thou sayest, it is thine to the other. Well, fetch me a swerde, sayde he. For there was no waye now to trye, whyche was the true mother, but by naturall inclination. And so he sayde to one of hys seruaunts. Fetch me a swerd and deuyde the childe betwene them.

them. When the mother of the childe that accused thother
 hearde him saye so. Pave for Goddes sake sayde she, lette
 her haue the whole childe, and kyll it not. Pave, quod the
 other, neyther thine noz mine, bet let it be deuided. Then
 sayde Salomon. Geue this woman the childe, this is the
 mother of the childe. What come of this? *Audit omnes Is-*
rael. When all Israell heard of thys iudgement, they fea-
 red the king. It is wisdome and godly knowledg that cau-
 seth a king to be feared. One word note here for gods sake
 and I wil trouble you no longer. Would Salomon being
 so noble a king hear two pooze women? They were poze,
 for as the scripture saithe. They were together alone in a
 house, they had not so much as one seruant betwene them
 bothe. Woulde kynge Salomon, I saye, bear them in hys
 owne person? Yea forsothe. And yet I heare of many mat-
 ters befoze my Lord Protectour, and my Lozde Chaunce-
 loure that can not be heard. I must desyre my Lord protec-
 toures grace to heare me in thys matter, that your grace
 woulde heare pooze mennes sutes your selfe. Put them to
 none other to heare, let them not be delayed. The sayinge
 is now, that money is heard euery where, if he be ryche, he
 shall soone haue an ende of his matter. Other are faine to
 goo home wyth weping teares, for any helpe they can ob-
 taine at anye iudges hand. Hear mennes sutes your selfe,
 I require you in Goddes behalf, and put it not to the hea-
 ring of these beluet cotes, these vpskippes. Now a manne
 can tharie know them from an auncient knight of the cou-
 try. I can not go to my boke for poze folks come vnto me,
 desiring me that I will speake that their matters maye be
 hard. I trouble my Lord of Caunterbury, and being at hys
 house now and then I walke in the garden lokinge in my
 booke, as I can doo but litle good at it. But some thinge I
 must neades doo to satisfie this place. I am no soner in the
 garden and haue red a while, but by and by commeth ther
 some one or other knocking at the gate. None cometh my
 man and saith Sir, there is one at the gate woulde speake
 wyth you. When I come ther, then is it some one or other
 that desyrez me that I wil speake that his matter myght
 be hard, and that he hath lain this long at great colles and

Wisdome cau-
 seth a kynge to
 be feared.

A request to
 the Lord Pro-
 tectour,

Ellet cotes
 and vpskippes
 Whatser Latimer troubled
 wyth poze
 mens sutes.

The thyrd Sermon.

charges, and canne not once haue hys matter come to the hearynge, but amonge all other, one specialle woued me at thys time to speake. This it is sye.

**The gentle wo-
mans cōplaint.**

A gentle woman came to me and tolde me, that a great man kepeth certayne landes of hers from her, and wyll be her tenaunte in the spite of her tethe. And that in a whole twelue monthe, she coulde not gette but one daye for the hearynge of her matter, and the same daye when the matter shoulde be hearde, the greates manne broughte on hys syde a greates syghte of lawyers for hys counsaile, the gentlewoman hadde but one man of law: and the greates man shakes him so, that he can not tel what to do, so that when the matter came to the poynte, the iudge was a meane to the gentle woman, that she woulde let the greates manne haue a quietnesse in her lande. I beseeche your grace that ye will looke to these matters. Heare them your selfe.

**Lawyers are
like Switche-
ners that serue
wher they haue
most mony.**

We we your iudges: And heare pooze mennes causes. And you proude iudges harken what God sayeth in hys holye booke: *Audite illos, ita paruuum vt magnum.* Hear them sayeth he, the small as well as the greates, the pooze as well as the ryche. Regarde no person, feare no manne. Whye? *Quia domini iudicium est.* The iudgement is Goddes. Marke thys sayinge, thou proude iudge. The Deuill will byringe thys sentence at the daye of Dome. Hell wyll be full of these iudges, if they repente not and amende. They are worse then the wicked iudge that Christe speaketh of, that neyther feared God, nor the worlde.

Luke, xviij.

There was a certaine wyddowe that was a suter to a iudge, and she mette hym in euerye corner of the streete, cryinge: I praye you heare me, I beseeche you heare me, I aske nothing but right.

When the iudge sawe her so importunate, thoughte I feare neyther God, sayeth he, nor the worlde, yet because of her importunatnesse I wyll graunt her request. But oure iudges are worse then thys iudge was. For they will neyther heare men for Goddes sake, nor feare of the worlde, nor importunatnesse, nor any thing elsse. Yea some of the wyll commaund them to warde, if they be importunate.

**Except before,
except that is
to say excepte it
be for mony.**

I hearde

I hearde saye, that when a suter came to one of them, he sayde: What felowe is it that geueth these folke counsaile to be so impoztunate; he woulde be punished and committed to warde. Harpe syz, puny the me then, it is euen I that gaue them counsell, I would gladly be punished in suche a cause. And if ye amend not, I will cause them to crye oute vpon you still: euen as longe as I liue. I will do it in dede, but I haue troubled you longe. As I began with this sentence. *Quecunq; scripta sunt. &c.* So will I end now we wyth thys terte. *Beati qui audiunt verbum Dei, & custodiunt illud:* Blessed are they that heare the woorde of God and keepe it. There was an other sute, and I had almoste soz gotten it.

There is a pooze woman that lyeth in the Fleate, and can not come by anye meanes that she can make to her answer, and woulde faine be bailed, offeringe to put in suretyes worth a thousand paund, and yet she cannot be hard. We thynke this is a reasonable cause, it is great pitye that suche thynges shoulde so be. I beseeche God, that he wyll graunte that all that is amisse maye be amended, that we may heare his woorde and keepe it, that we maye come to the eternal blisse, to the whiche bliss I beseeche God to bying both you and me. Amen.

The pooze woman lyinge in the Fleate.

The thyrde Sermon of Maister Hughe Latimer, whyche he preached befoze the kynge, wythin hys graces Palayce at Westminster, the xxii. daye of Marche.



Quecunq; scripta sunt, ad nosram doctrinam scripta sunt. All thynges that are wytten, are wytten to be our doctrine. All thynges that be wytten in goddes holpe booke, the byble, were wytten to be oure doctrine long befoze our time, to serue from tyme to tyme,

and so forth to the worldes end.

We shall haue in remembraunce, most benigne and gracious audience, that a preacher hath two offices, and the one to be vsed orderly after an other.

A preacher hath two offices.

The thyrd Sermon.

i. To teach true doctryne.

The fyrste is Exhortari per sanam doctrinam. To teache true doctryne. He shall haue also occasyon oftentymes to vse another, and that is. Contradicentes conuincere.

ii. To confute gainfayers and spurners a- gainst the troth.

To repzehend, to conuincc, to confute gainfayers and spurners against the truth. Why: you wil saye, wil anye bodye gaine say true doctrine, and sound doctrine: Wel, let a preacher be sure, that his doctrine be true, and it is not to be thought, that any body wil gain say it. If S. Paul had not forsene that there shuld be gainfayers, he had not neade to haue appoynted the confutation of gaine sayinge. Was ther euer yet prechers, but ther wer gainfayers: that spurned: that winst: that whimpered against him: that blasphemmed, that gaynesayed it: When Moses came to Egipte w sound doctrin, he had Pharao to gaine saye him. Jeremye was the minyster of the true word, of God, he had gainfayers the pziestes, and the false Pzophets. Cly had al Baals pziestes supported by Iesabel to speake against him. Ihon Baptist and our sauour Iesus Christe, had the Phariseis, the Scribes, and the pziestes gain sayers to them. The Apostles, had gain sayers also, for it was said to S. Paul at Rome: *Notum est nobis quod vbique secte huic contradicitur.*

Preachers ha- ue euer hadd gainfayers. ex. vii. viii. ix. x

iii. king. xviii Da. xii. xv. xvi Actes. xviii

We know that euery man doth gaine say this learnynge. After the Apostles time the truthe was gaine sayed wyth tyzauntes, as Pero. Parentius, Domicianus, and suche like, and also by the doctrine of wicked heretikes. In the popyshe masse tyme, there was no gapn sayinge, all thynges seemed to be in peace, in a concozde, in a quyet agremente.

Eusebius de tē- poribus. Hystoria eccle- siastica. Antonius Sa- bellicus.

We were then at a peace with the deuyl, and at debate with God.

So longe as we had in adozation, in admiratpon, the popyshe masse, we were then wythoute gapnsayinge. What was that: The same that Christe speaketh of. *Cum fortis armatus custodierit atrium. &c.* When Sathan the Deuyl hath the guidinge of the house, he kepeth al in peace that is in hys possessyon: whan Sathan ruleth, and beareth dominion in open religyon, as he did wyth vs when we preched pardon matters, purgatory matters, and pilgrimage matters, all was quiet. He is ware inough, he is wilye, and circumspect for stirring by any sedition, When he kepeth his territozy all is in peace.

If there were any man that preached in England in times past, in the popes times (as peradventure there was. ii. or iii) strayght waies he was take and niped in the head with the title of an heretique. When he hath the religion in possession, he surreth by no sedicpon, I warrant you.

How many discentions haue we hard of in Turky? But a few I warrant you. He busyeth hym selfe there with no discention. For he hath there dominion in the open Religion, and neadeth not to trouble him selfe any further.

The deuill makes no discention in Turkye.

The Jewes lyke ronnagates where so euer they dwell) for they be disperst and be tributaryes in all contreyes where they enhabite) loke wheather ye heare of any heresy among them: But when *fortis superuenerit*, when one stronger then the Deuill, cometh in place, which is oure Sauiour Iesus Chryst, and reueleth his word, then the deuill roareth, then he bestirreth him, then he rayseth diuersitie of opinions to sleaunders gods word. And if euer cocord should haue ben in religion. When should it haue ben but when Chryst was here: ye find fault with preachers, & say, they cause sedition. We are noted to be rash, & vndiscret in oure preaching. Yet as discrete as Chryst was there was diuersitie, yea, what he was himself. For when he asked, what men called him. His Apostles answered him. Some saye, you are John Baptist, som say, you are Helias, and some saye, you are one of the prophets, and these were they that spake best of him. For some sayde, he was a Samaritane, that he had a deuill within him, a glosser, a drincker, a pot companion. There was neuer Prophet to be compared to him, and yet was there neuer moze discention then when he was, and preached him self. If it were contraryed then, will ye thinke it shall not be contraryed now, when charitie is so cold and iniquitie so stronge: Thus these backbiters, & sleaunders must be conuincid. Saint Paule said: There shall be intractabiles, that will whimpe and whine, there shall be also, Vaniloqui, vayne speakers. For the which S. Paule appointeth the preacher to stop their mouthes & it is a preachers office to be a mouth stopper.

No heresy amongst the Jewes.

When the deuill bestirreth him and playeth his parte.

Preachers are noted to be the cause of sedicio.

The. xvi. of Math. Mark. viii. Luke. ix.

There was neuer so great discention as when Chryst preached.

ii. Timo. iiii.

A preachers office is to be a mouth stopper.

refell.

This day I must somwhat do in the second offyce, I must be againe sayer, and I must stop theyr mouthes, conuince,

The second Sermon.

refell, and confute that they speake sclanderously of me.

There be some gaineſaiers gainſayers, for there be some sclanderous people, bayne ſpeakers, & *intractabiles* whiche I muſt nedes ſpeake againſt. But firſt I will make a ſhort reherſall to put you in memory of that, that I ſpake in my laſt Sermon. And that done, I will confute one that ſclaundereth me. For one there is that I muſt nedes aunſwer vnto, for he ſclaundereth me for my preaching befoze y^e kinges maiestie. There be some to blame, that when a preacher is weary, yet they will haue him ſpeake all at once.

Ye muſt tary till ye heare moze. Ye muſt not be offended till ye here the reſt. Here all and then iudge all. What ye are very haſtie, very quick with your preachers: But befoze I enter further into this matter I ſhall deſier you to pray. &c

Fiſt of all as touching my firſt ſermon, I will runne it ouer *cuſorie*, ryping a litle the matter. I brought in an hiſtozie of the Bible, excting my audience to be ware of by walkings, to walke ordinatly, plainly, the kings high way & a gre to that, which ſtandeth with the order of a Realm. I ſhewed you how we were vnder the bleſſing of God, for our king is *Nobilis*, I ſhewed you we haue a noble kinge. True inheritour to the crowne with out doubte. I ſhewed furthermoze of his godly education. He hath ſuche ſcholemaſters as can not be gotten in all the Realme againe.

The Epiloge,
or reherſall of
the firſt ſermon

The kindes
Scholemaſters

The counſayll
of Englande
haue their con-
ſayll and woꝝ-
thyppaſſe.

The people did
not repute a-
gain a king To
be in his con-
noꝝ. &c.

Wherfoze we may be ſure that God bleſſed this realme, all though he curſed the realme, whoſe ruler is a child, vnder whome the officers be climbing, and *gleyppng*, ſturyng, ſcratching, and ſcraping, and volupteouſly ſet on banketyng & for the maintenaunce of their volupteouſnes, go by walks And although he be yong he hath as good, and as ſage a counſayle, as euer was in Englande, whiche we may well knowe by their godly procedinges, and ſetting fourth of the woꝝd of God: Therefoze let vs not be woꝝſe then the liſſe necked Jewes. In king Joſias time, (who being yong did alter, chaunge and correct wonderfully the religion (it was neuer heard in Jewry that the people reprinted or ſaid, The king is a child. This geare will not laſt long. It is but one or two mens doinges. It will not but for a tyme.

The king knoweth it not. No woꝝth that euer ſuche men were

were bozne. Take hede lest foꝛ our rebellson **G**od take his blessing a way from vs. I entred into the place of the kings pastime. I tolde you howe he must passe his tyme in readinge the booke of **G**od (foꝛ that is the kinges pastime by **G**ods appointment) in the whiche boke he shall learne to feare **G**od. Oh howe carefull **G**od is to set in an order all thinges that belonge to a king in his chaumber, in his stable in his treasure house.

What is a
Princciike pa-
stime.

God is careful
foꝛ a kinges
house.

These peccith people in thys realme haue nothing but the kinge, the king in their mouthes, when it maketh foꝛ their purpose. As there was a doctoꝛ that preached, the kinges maiestye hathe his holy water, he crepeth to the crosse, and then they haue nothing but the kinge the kinge in their mouthes. These be my good people that muste haue their mouthes stopte, but if a man tell them of the kinges proceedings, now they haue their shifts, and their putofs say-
ing, we may not go befoꝛe a law, we may breake no order.

The king is in
euery mannes
mouth when it
makes foꝛ their
purpose.

Wayn foꝛ
shiftes and put
offes.

These be y wicked preachers, their mouths must be stopte, these be the gainfaiers. In other thing there is that I tolde you of *Ne eleuetur cor regis. &c.* The king must not be proud ouer his bꝛethꝛen. He must order his people with bꝛotherly loue and charitie. Here I bzought in examples of proud kynges. It is a great pride in kings and maiestꝛates when they will not heare, noꝛ be confoꝛmable to the sound doctrine of **G**od. It is an other kind of pride in kinges when they thinke them selues so high, so lofty, that they disdain and think it not foꝛ their honour to heare pooꝛe mens causes themselues. They haue claubacks that say vnto them.

A king must
not be pꝛoude.

iii. Kindes of
pride in a king.

What sir: what nede you to trouble youre selfe? take you your pleasure, hunt hauke, daunce, and dally, let vs a lone: we will gouerne and order the commune weale matters wel ynough. Wo worth them, they haue ben the root of all mischief and destruction in this realme. A king ought not only foꝛ to reade and study, but also to praye. Let him be row example at **S**rlomon, who pleased **G**od highly with his petition, desiring no woꝛldly thinges, but wisdoꝛ whiche **G**od did not only graũt him, but because he asked wisdoꝛ, he gaue him many mo thinges. His riches, honoure & such like. Oh how it pleased **G**od that he asked wisdoꝛ: And after

Kinges haue
clawe backs &
docter picke
mote and hys
fellow.

Clawbackes
counsell.

A king muste
praye as well
as reade.

he had

Salomon pray-
ed foꝛ wisdoꝛ:

The second Sermon?

he had geuen him this wisdom he sent him also occasion to vse þe same by a couple of strūpets. Here I told an exāple of a meke king, who, so continued vntill he came into the company of straunge women. He heard them not by meanes, or by any other, but in his owne persō, & I think verely the naturall mother had neuer had her owne childe if he had not herd the cause him self. They were *Meretrices*. Whozes al though some excuseth the matter, and say they were but tipplers, suche as kepe alehouses. But it is but foly to excule them, seing the Jewes were suche, and not vnlike, but they had their stewes and the maintenaunce of whozdom as they had of other vices. One thinge I must here desier you to refozm my Lozds. You haue put downe the stewes. But I pray you what is the matter a mended? What a bayleth that? ye haue but chaunged the place, and not takē the whozdom away. God should be honozed euerywhere. For the scripture sayth. *Domini est terra et plenitudo eius.* The earth and the lande is the Lozdes. What place shoulde be then within a chzistian realme left, for to dishonour God. I must nedes shew you such newes as I here. For though I see it not my self, notwithstanding it cometh faster to me then I would wish. I doo as S. Paule doth to the Cozinthians *Audicir interius stuprum.* There is such a woꝝdom among you as is not among the gentils. So like wise. *Audicir.* I here say that there is suche whozdom in England as neuer was sene the lyke. He charged all the Cozinthians for one mannes offence saying. They were all gilty for one mans sinne, if they woulde not coꝝrect and redꝝesse it, but wink at it. Lo, here may you see how that one mans sinne poluted all Cozinth. A litle leauen as S. Paule sayeth, coꝝrupteth a greate deale of dough. This is, *Communicare alienis peccatis*, to be partaker of other mē sinnes I aduertise you in gods name loke to it. I here say, there is now moze whozdom in London, then euer ther was on the bancke. These be the newes I haue to tell you. I feare they be true. We ought to heare of it, and redꝝesse it. I here of it, & as Paule sayth. *Aliqua ex parte credo.* There is moze open whozdom moze stued whozdo thē euer was befoze. For gods sake let it be loked vpon. It is your office to see vnto it. Now to my confutation.

Salomonhard
the causes and
complantes of
his people.

M. Latimers
request to the
Lozdes for the
abolishment of
whozdom.

All the Cozinthians
charged
for one mans
sinne.

Moze whozdo
in London the
euer there was
on the bancke.

There

There is a certain man that shortly after my first sermon, being asked if he had ben at the sermon that daye, answered yea: I pray you sayd he holy liked you him: mary sayd he euen as I liked him allwayes, a sedicious fellow. Oh Lozde he pinched me there in dede. May he had rather a full bit at me. Yet I comfort my self with that, that Christe him selfe was noted to be a surrer by of the people against the Emperour, and was contented to be called sedicious. It be cometh me to take it in good woorth, I am not better then he was. In the kinges dayes that dead is, a meany of vs were called together befoze him to say oure mindes in certayne matters. In the end, one kneleth me downe, & accuseth me of sedicion, that I had pzeached sedicious doctryne. A heauy salutation, and a hard point of such a mans doying, as if I should name hym, ye would not think it. The king turned to me and sayd. What say you to that sir? Then I kneled downe, and turned me first to myne accuser, and requirred him. Sir what forme of pzeaching would you appoynt me to pzeache befoze a kyng? Would you haue me soz to pzeache nothing as concerning a king, in the kings sermo? Haue you any comission to a point me what I shal pzeache? Besides this, I asked him diuers other questions, & he would make no answer to none of the all. He had nothing to say. Then I turned me to the kinge, and submitted my selfe to his Grace and sayde, I neuer thought my self woorthy, nor I neuer sued to be a pzeacher befoze youre Grace, but I was called to it, and would be willing (if you mislike me) to geue place to my betters. For I graunt there be a greate meany moze woorthy of the rounge then I am. And if it be your graces pleasure so to allow the soz pzeachers, I could be contente to beare their bookes after them. But if youre Grace allow me soz a pzeacher. I would desyre your grace to geue me leaue to discharge my consciēce. Geue me leaue to frame my doctrine accordyng to mine audyēce. I had ben a very dolt to haue pzeached so. at y^e borders of your realm, as I pzeache befoze your grace. And I thank almighty God, whiche hathe allwales ben remedy, that my sainges were well accepted of the kinge, for like a gracious Lozde he turned into a nother communitation, it is euen as the

Of one that reported M. Lattimer to be a sedicious fellow. Christ was noted for a sedicious surrer of the people.

How M. Lattimer was accused to kinge Henry the. viii.

His answer to the kyng.

A pzeacher must haue respect to the place and to the persons.

scrip

The thirde sermou

scripture sayeth. *Cor Regis in manu domini*, the Lorde directed the kings hart. Certain of my frends came to me with teares in their eyes, and told me, they loked I should haue ben in the tower the same night. Thus haue I euer moze ben burdened with the worde of sedition. I haue offended God greuously, transgressing his law, and but for this remedy and his mercy, I would not loke to be saued. As for sedicion, for ought that I knowe, me thinkes, I should not nede Christe, if I might so saye. But if I be cleare in any

M. Latimer
was euer boyd
of sedicion.

Of the newe
shilling.

M. Latimer
noted of a syng
gularitie.

thing, I am cleare in this. So farre as I know mine owne hart, there is no man further from sediciou then I, whiche I haue declared in all my doinges, and yet it hath ben euer layd to me. Another time, when I gaue ouer myne of fyce, I should haue receyued a certayne dutie that they call a Pentecostall, it came to the sūme of fiftye and fyue pouūd, I set my commissary to gather it, but he could not be suffered. For it was said a sedicion should rise vpon it. Thus they burdened me euer with sedicion. So this gentelman commeth by now with sedicion. And wot ye what? I chaunced in my last Sermon to speake a mery worde of the new shilling (to refresh my auditozy) how I was lyke to put away my new shilling for an olde grote, I was here in noted to speake sediciously. Yet I comfort my self in one thing, that I am not alone, and that I haue a fellowe. For it is, *Consolatio miserorum*. It is the comfort of the wretched to haue companye. When I was in trouble, it was obiected and sayde vnto me that I was singular, that no man thought as I thought, that I loued a singularitie in al that I did, and that I tooke away, contrary to the king, and the whole parliamente, and that I was trauailed with them, that had better wittes then I, that I was contrary to them al. Mary sir this was soze thunderbolts. I thought it an irk some thing to be alone, and to haue no fellow. I thoughte it was possible it might not be true that they tolde me. In the. vii. of John the priestes sent oute certayn of the Jewes to bring Christ vnto them violentlye. When they came in to the temple and hearde him preache, they were so moued with his preaching, that they returned home agayne, and sayd to them that sent them. *Nunquam sic locutus est homo ve*
hic

hic homo. There was neuer man spake like this man.

Then answered the Pharyses: *Num et vos seducti estis?*

What ye bzainsick soles, ye hoddy peckis. *Ne doddy poules,* ye huddes, doo ye beieue him? are you seduced also? *Nunquid ex Principibus credit in eum?* Did ye se any great man, oz any great officer take his part? do ye see any boddy follo w him, but beggerly fishers, and suche as haue nothing to take to? *Nunquid ex Pharisais?* Do ye see any holy man? any perfecte man? any learned man take his parte? *Turba que ignorat legem execrabilis est.* This lay people is accursed, it is they that know not the law, that takes his part, and none ells.

Lo here the Pharisles had nothing to choke y people, with all, but ignozauce. They did as oure bishops of England, who bybzarded the people alwayes with ignozauce where they were the cause of it themiselues. There were sayth S.

John. Multi ex principibus qui crediderunt in eum. Many of the chief menne beleued in him, and that was contrary to the Pharisais saying, Oh then by like they belyed him, he was not alone. So thought I, there be moze of mine opinion then I, thought I was not alone. I haue now gotten one felow moze, a companion of sedition, and wot ye who is my felow? Esay the Prophet, I spake but of a litle preaty shilling. But he speaketh to Hierusalem after an other sozt and was so bold to meddle with their coin. Thou proude, thou couetous, thou hautie citie of Hierusalem. *Argentum tuum versum est in scoriā.* Thy siluer is turned into, what? into teshions? *Scoriā,* into drosse. Ah sedicious wretche, what had he to doo with the minte? Why shoulde not he haue left that matter to some master of policie to repproue? Thy siluer is drosse, it is not fine, it is counterfeit, thy siluer is turned, thou haddest good syluer. What pertayned that to Esay. Mary he espied a pece of diuinitie in that pollicie, he threatheneth them Goddes vengeaunce soz it.

He wente to the roote of the matter, whych was couetousnes. He espied twa poyntes in it, that eyther it came of couetousnes, whyche became hym to repproue, oz els that it tended to the hurte of the pooze people, soz the noughtynes of the siluer was the occasyon of dearthe of all thinges in the Realme.

A paraphrastick
call exposition.

The bishops called the people ignozant and they were the cause of it them selues.

M. Latimer hath gotten Esay the prophet to be his companion.

Marke well his termes. Esay medled with the coyne of the minte.

Two causes why money in Esays time was moze baser and worse.

The thirde sermon

He imputeth it to them as a great crime. He may be called a master of sedicion in dede. Was not this a sedicious varlot to tell them this to their beades to their face?

This sedicious man goth also forth, saying: *Vinum tuum mixtum est aqua.* Thy wyne is mingled with water. Here he medeleth with vintners, be like there were bzuers in those daies, as there be nowe. It had ben good for our mis-
say medeleth with vintners.
M. Latimer was sumthing scrupulus, whē he was a masse saye.
say spoke of one vice but he ment it of mo.
cloth makers are become poticaries.
A pretty kinde of multiplying.
floke pow- ther.
 sal priestes to haue dwelled in that concey, for they might haue ben sure to haue had their wine well mingled with water. I remembze how scrupulous I was in my time of blindness and ignorauncie, when I should say masse, I haue put in water therin or thise for sayling, in so much when I haue ben at my Vemento, I haue had a grudg in my conscience, fearing that I had not put in water ynoughe. And that whiche is here spoken of wine, he meaneth it of al arts in the citie, of all kindes of faculties, for they haue all these medles and minglings. That he speaketh of one thing, he meaneth generally of all. I must tell you moze newes yet.

I here say there is a certain conning come by in mixing of wares. How say you, were it no wonder to heare that cloth makers should become poticaries. Yea and as I heare say, in suche a place, where as they haue professed the Gos-
say spoke of one vice but he ment it of mo.
cloth makers are become poticaries.
A pretty kinde of multiplying.
floke pow- ther.
 pell, and the worde of God most earnestly of a long tyme. Se how busie the Deuill is to sleaunder the woꝝd of God? Thus the poze gospell goeth to wꝝack. If his cloth be. xliii yeaꝝ long, he will set him on a rack, & stretch him oute with ropes, and racke him till the senewes shꝝinck a gaine, whiles he hath brought him to. xxvii. yeaꝝ. When they haue brought him to that perfectiō, they haue a pretty feat to thꝝick him again. He makes me a powther for it, & plais the poticary, they call it floke pouter they doo so in cozpo-
say spoke of one vice but he ment it of mo.
cloth makers are become poticaries.
A pretty kinde of multiplying.
floke pow- ther.
 rate it to the cloth, that it is wonderfull to consider, truly a goodly inuention. Oh that so goodly wittes should be so ill applied, they may well deceiue the people but they can not deceiue God. They, were wont to make beds of flocks & it was a good bed to. Now they haue turned their flocks into pouter to play the false theues with it. O wicked di- uell what can he not inuent to blasphemē Gods woꝝd?

These mixtures come of couetousnes. They ar plain theft,

Who woꝛth that these flockes should so slaunder the word of God. As he said to the Jewes, thy wine is mingled with water, so myghte he haue sayde to vs of thys lande. Thy clothe is mingled wꝛth flocke powder. He goeth yet on.

These mixtures and multiplyngs are these.

This seditious man repꝛoueth this honourable cite, and sayeth; *Principes tui infideles*. Thou lande of Ierusalem, thy magistrates, thy iudges are vnfaithful, they kepe no touch they wil talke of many gay things, they will pꝛetend thys and that, but they kepe no pꝛomise. They be woꝛse the vnfaithful, he was not afraid to cal the officers vnfaithfull.

Et socij furum. Felowes of theues: foꝛ theu; and theues felowes, be all of one soꝛt. They were wont to saye. Alke my felow if I be a these. He calleth pꝛinces theues: What?

Esay calleth the magistrates vnfaithful and fellowes of theues.

Pꝛinces theues: What a seditious harlot was this! Was he woꝛthy to liue in a common wealthe that woulde call pꝛinces on this wise, fellowes of theues: Had they a standing at shoters hil, oꝛ Stangat hole to take a purse. Why? did they stand by the high way side: Did they rob: oꝛ bꝛeak open any mannes house oꝛ dooze: No, no. What is a grosse kind of theuing. They were pꝛinces, they had a pꝛyncelyp kinde of theuing. *Omnes diligunt munera*. They al loue bzibes. Bzibery is a pꝛincelyp kinde of theuinge. They will be wꝛaged by the rich, either to geue sentence against the poꝛe, oꝛ to put of the poꝛe mans causes. This is the noble theste of pꝛinces, & of magistrates. They are bzibetakers. Now a daies they cal them gentle rewarde: let them leaue theyꝛ colouring, and call them by their chꝛistian name Bzibes.

There are two kynde of theuynge. Bzibery is a kynd of theuynge.

Omnes diligunt munera. Al the pꝛinces, all the iudges, all the pꝛiests, al y rulers are bzibers. What? were all the magistrates in Ierusalem, all bzibe takers, none good: No dout there were some good. Thys woꝛde *omnes*, signifieth the moost part, and so there be some good I doubt not of it, in England. But yet we be farre woꝛse then those stifnecked Jewes. Foꝛ we read of none of them that winsed, noꝛ kicked against Esais pꝛeching, oꝛ said that he was a seditious felow. It behoueth the magistrates to be in credite, & therefore it might seme that Esay was to blame to speak opely against the magistrates. It is verry sure that they that be good wil beare, & not spurne at the pꝛeachers, they that be

Bzibes haue gotten a new name.

We are woꝛse then the stifnecked Jewes.

The thyrd Sermon.

faulty they must amende, & neyther spurn, noz wyntse, noz whine. He that findeth him self touched or galled, he declareth him self not to be vprighte. Who worthe these giftes, they subuert iustice euery where. *Sequuntur retributiones.*

So it farith by a galled horse.

They folow byibes. Somwhat was geuen to them before and they muste neades geue somewhat a gaine, for gifte gaffe was a good fellow, this gifte gaffe led them clene fro iustice. They folow giftes.

Giffe gaffewas a good fellow.

A good fellow on a time had an other of his frends to a breakfast, and said: If you wil come, you shal be welcome, but I tel you afoze hand, you shal haue but slender fare, one dish and that is al, what is that said he? A pudding and nothing els. Mary said he, you can not please me better, of al meats, that is for mine own toth, you may draw me round about the town with a pudding. These byibing maiestrates, and iudges folow giftes faster, then the fellow woulde folow the pudding.

A good fellowe was bydden to breakfaste to a pudding.

They folow byibes as faste, as the fellowe did the poding.

I am content to beare the title of sedition wyth Clave: Thankes be to God, I am not alone, I am in no singularity. This same man that laid sedition thus to my charge, was asked an other time, whether he were at the Sermon at Paules crosse, he answered that he was there, and being asked what newes there. Mary quod he wonderful newes, we were there cleane absolued, my Mule and all had full absolution, ye may see by this, that he was such a one that rode on a Mule, and that he was a gentleman. In dede his mule was wiser then he, for I dare saye, the Mule neuer flandered the preacher. Oh what an vnhappye chaunce had this Mule to cary such an Alle vpon his backe. I was there at the sermon my selfe. In the ende of hys sermon, he gaue a generall absolution, and as farre as I remember these, or suche other lyke woordes, but at the leaste I am sure, thys was his meaninge, as manye as doo knowledg your selues to be synners, and confesse the same, & stande not in defence of it, and hartely abhorreth it, and will beleue in the death of Chryste, and be consozmable therunto, *Ego absoluo vos, quod he.* Nowe saithe this gentleman, his mule was absolued. The preacher absolued but such as wer sozry, & did repent. He liue then she did repent her stübling

A gentleman which said that he & hys Mule had full absolution at Paules crosse.

The prechers woordes in hys absolution. Mule,

hys

hys mule was wiser then he a greate deale. I speake not of worldly wisdom, for therein he is to wise, yea he is so wise that wise men meruail, how he came truly by y tenth part of that he hath. But in wildome whiche consisteth *In rebus dei, In rebus salutis*, in godly matters, and appertaininge to our saluacion, in this wisdom he is as blind as a beate.

Tanquam equus & Mulus, in quibus no est intellectus. Like horses and mules, that haue no vnderstanding. If it wer true that the mule repented her of her stumbling, I thinke she

was better absoued then he. I pray God stop his mouth, or els to open it, to speake better, and moze to his gloze:

An other man quickned with a word I spake (as he sayde opprobriously against the nobility, that their childzen dyd not setforth Gods word, but were bupreaching pzelates)

was offended wyth me. I dyd not meane so, but that some noble mennes childzen had setforth Gods woord, how be it the pooze mennes sonnes haue doone it allwayes for the most part. Iohannes Alasco was here a great learned mā, and as they say a noble man in his country, and is gon his way again, if it be for lack of intertainmēt, the moze pity.

I wold wish such men as he to be in the realin, for y realm shuld prosper in receiuing of the. *Qui vos recipit, me recipit.*

Who receiueth you receiueth me (said Christ) & it shuld be for the kings honoz to receiue them and kepe the. I heard say master Belancton, that great clark, shuld come hither.

I wold wish hym, & such as he is to haue CC. pouid a yere.

The king should neuer want it in his coffers at the yeres end. There is yet among vs ii. great learned men, Petrus Martir, & Bernard Duchin, which haue a C. markes a pece.

I woulde the kyng woulde bestowe a thousande pound on that sort.

Now I wil to my place again. In the latter ende of my sermon, I exhorted iudges to hear the smal as well as the great. *Iuste quod iustum est iudicare.* You must not onlye doo iustice, but do it iustlye. You muste obserue all circumstances. You must geue iustyce, and minister iuste iudgemente in tyme.

For the delaying of matters of the poze folke, is as sinfull befoze the face of God as wryng iudgement.

The mistepozter of M. Latimer, is worldlye wise, but in godly matters as blinde as a beate.

A charitable wish.

Tender & daintye eared me of these days, had rather comit xx faults, the hear tel of one

Dooze mennes sonnes for the most part haue euer trauced a bout the settinge forthe of gods worde. Iohan. Alasco.

It is honozable for the king to be beneficiyal toward the learned.

Petrus martir, and Bernardin Duchin

The thyrd Sermon.

The parable of a wicked iudge
I reherfed here a parable of a wicked iudge, which for in-
oportunitie sake hard the pooze womans cause. &c.

Here is a comfortable place, for al you that cry out
and are oppzessed. For you haue not a wicked iudge,
but a mercifull iudge to call vnto: I am not nowe so full
of folish pity, but I can consider wel inoughe, that some of
you complaine withoute a cause. They wepe, they wayle,
they mourne, I am sure some not withoute a cause. I dyd
not here repproue all iudges, and synde faulte wyth all. I

Some as payn-
ful magistrats
in England as
euer was.
A good lesson
for suche as are
magistrats but
noughe of the best

thinke we haue some as painful magistrats, as euer was
in England: but I wil not sweare they be all so: and they
that be not of the best, muste be content to be taughte, and
not disdaine to be repprehended. Dauid sayeth. *Erudimini
qui iudicatis terram.* I referre it to your conscience. *Vos qui iu-
dicatis terram.* Be that be iudges on the earthe, whether ye
haue heard poze mennes causes with expedition oz no: if ye
haue not, then *erudimini*, be contēt to be touched, to be told.

You widowes, you Orphanes, you pooze people, here is a
comfortable place for you. Thoughe these iudges of the
world wil not hear you, there is one wil be contente wyth
your impoztunity, he wil remeady you, if you come after a
ryght sozt vnto him. We say. The iudge doth blame you for
your impoztunity, it is irckesom vnto him. He entred into
this parable to teach you to be impoztune in your petitio.

Non defatigari. Not to be wery. Here he teacheth you, how
to come to God in aduersity, and by what meanes, whyche
is by pzyer. I do not speake of the merite of Christ: for he
sayth: *Ego sum via*, I am the way, *Qui credit in me, habet vi-
tam eternam.* Who so beleueth in me, hath euerlastinge life.

But when we are come to Christ, what is our way to re-
medy aduersity? in anguish: in tribulations? in our necessi-
ties? in our iniuries? The waye is pzyer. We are taughte
by the commaundement of God. *Inuoca me in die tribulatio-
nis & ego eripiam te.* Thou widowe, thou orphan, thou sa-
therlesse chyld, I speake to thee that haste no frendes to
healpe thee, call vppon me in the daye of thy tribulaton,
call vppon me. *Ego eripiam te.* I wyll plucke thee awaye, I
wyll deliuer thee, I will take thee awaye, I wyll relieue
thee, thou shalt haue thy hartes desyre.

How and by
what meanes
we shoulde re-
sozte to god in
aduersity.

Here

Here is the promise, here is the comforte. *Glorificabis me.*

Thanke me, accept me for the authoꝝ of it, and thanke not this creature oꝝ that for it. Here is the iudge of all iudges, come vnto him, and he wil heare you. For he sayeth: *Quicquid petieritis patrem in nomine meo. &c.* What so euer ye ask my father in my name, shall be geuen you thorough my merites. You miserable people that are wronged in the woꝝlde, aske of my father in your distresses, but put me afoze, loke you come not with bragges of your owne merites, but come in my name, and by my merite. He hathe not the pꝛopꝛety of this stout iudge, he wil bear your impoꝝtunatenesse, he wil not be angry at your cryinge and calling. The Pꝛophet sayeth: *Sperauerunt in te patres nostri & exaudiuisti illos.* Thou God, thou God, oure fathers dyd cry vpon thee, and thou hardest them. Arte not thou oure God as wel as theirs? There is nothing moze plesant to God, then for to put him in remembraunce of hys goodnesse shewed vnto our foꝝefathers. It is a plesant thing to tel God of the benefites that he hath done befoze oure time. Go to Moyses, who had the guiding of Goddes people, se how he vsed pꝛayer as an instrument to be deliuered out of aduersity, when he had great rough mountains on euery side of him, and befoze him the red sea, Pharaos host behind him, pearill of death round about him. What did he: despaired he? no. Whether wente he? He repayed to God with this pꝛayer, and said nothinge. Yet wyth a great ardeny of spirit, he pearced Gods eares. How help oꝝ neuer good Lord, no help, but in thy hand quod he.

Thoughe he neuer moued his lippes, yet the scripture sayeth: he cryed oute, and the Lord hearde him, and sayd: *quid clamas ad me?* Why criest thou out so loude? The people hard him say nothing, and yet God sayd. Why cryest thou oute? Straight waies he stroke the water with hys rod, and deuided it, and it stode vp like two walles on either side, betwene y^e which gods people passed, & the persecutoꝝ were dꝛownd. Iosue was in anguish, and like distressed at Jericho, that true captaine, y^e faithfull iudge, no folower of retributions, no bybetaker, he was no mency

The order of our pꝛayer and asking.

What God would heare o f vs and wherein he delites.

Moyses vsed pꝛayer as an instrument in aduersity.

Exod. xiiii.

Iosue was in anguish and distressed and pꝛayed.

S. iii.

man, who

The thirde sermon.

Who made his petition to almighty God to shewe him the cause of his wrath toward him, when his armye was plagued after the taking of Jericho. So he obtained his prayer and learned, that for one mannes fault, all the reaste were punished. For Achans couetousnes many a thousand were in agony, and fear of death, who had his money, as he thought from god. But god saw it wel inoughe, and broughte it to lighte. This Acan was a bywalker. Well, it came to passe, when Iosua knewe it, straight waies he purged the army, and tooke away *Malum ac Israel*, that is wickednesse from the people. For Iosua called hym befoze the people, and sayde, *Da gloriam Deo*, geue prayse to god, tell trouthe man, and forth with he tolde it. And then he and all hys house suffered death. A goodlye ensample for all Magystrates to followe. Here was the execution of a true iudge, he was no gyfte taker, he was no wincker, he was no bywalker. Also when the Assirians with an innumerable power of men in Iosaphates tyme ouerflowed the lande of Israell. Iosaphat that good kynge goeth me strait to god, and made hys prayer. *Non est in nostra fortitudine*, (sayd he) *huic populo resistere*, it is not in oure strengthe, O Lord, to resyste this people, and after his prayer god deliuered him, and at the same tyme x.ij. were destroyed. So ye miserable people, you must goo to god in angulthes, and make your prayer to hym.

For Achans
couetousnesse
many a thou-
sand punished.
Iosue. vii

Iosue put A-
can to death.
Iosue vii.

Paral. xx.

Many begin
to praye, but
few perseuer
and continue
in prayer.

Cast away sin,
and then pray.

A notable lesson
for him whych
prayeth.

Arme your selues with prayer in your aduersities. Many begin to pray, and sodenly cast away prayer, the deuyll putteth suche fantasies in theyr heades, as though God could not entend them, or had some what els to doo.

But you must be importune and not weary, nor caste away prayer. Nay you must cast away sonne. God wil hear your prayer, albeit you be sinners, I send you a iudge that wil be glad to hear you. You that are opprest, I speak to you. Christe in this parable dothe paynte the good wyll of god towarde you, o miserable people, he that is not receyued, let him not despair, nor thinke that god had forsaken him. For god tarieth till he seeth a time, and better can doo all thinges for vs, then we oure selues canne wyshe. There was a wicked iudge, &c. What meaneth it that god bo-
ro weth

roseth this parable rather of a wicked Iudge, then of a good: He like good iudges were rare at that time, & trowe ye the deuill hath bene a slepe euer sence: No, no. He is as busye as euer he was. The common manner of a wycked iudge is, neither to fear God nor man. He considereth what a man he is, and therfoze he careth not for man, because of his pride. He loketh hie ouer the poze, he will be had in admiration, in adozation. He semeth to be in a protection. Wel, shall he escape? Ho, ho, *est Deus in celo*. There is a god in heauen, he accepteth no persons, he will punyche them. There was a poze woman came to this iudge, and sayde: *Vindica me de aduersario*. He that mine aduersarye do me no wrong. He would not heare her, but droue her of. She had no money to wage eyther him, either them that were about him. Did this woman wel to be auenged of her aduersary? may chzistian people seke vengauce? The Lord sayeth: *Mihi vindictam et ego retribuam*. When ye reueuge. ye take mine offyce vppon you. This is to be vnderstaude of priuate vengauce. It is lawfull for Goddes flocke to vse meanes to put a waye wronges, to resozte to iudges, to requite to haue sentence geuen of right. Saynte Paule sent to Lissias the tribune, to haue this ordinary remedy, & chzist also said, *Si male locutus sum. &c.* If I haue spokē euil rebuke me. Chzist here answered for him self. Note here my Lords and masters what case poze widowes & ozphanes be in, I wil tel you my lord iudges, if ye consider this matter well, ye shuld be moze afraid of the poze widow, then of a noble mā wal the frends & polwer that he can make. But now a daies the iudges be a fraid to hear a poze mā against y rich, in so much they wil ether pronouce against him, or so driue of the poze mā sute, that he shal not be able to go thozow w it. The greatest man in a realm canot so hurt a iudge as the poze widow, such a shreud turn she cādo him. And with what armoz I pray you: She cā bring the iudges skin euer his eare, & neuer lay hāds vpon him. And how is that? *Lachryme miserorū descēdūt ad maxillas*. The tears of the poze fall down vpon their chekes, & *ascēdūt ad celū*, & go by to heaue & cry for vengāce befoze god, the iudge of widowes, the father of widowes & ozphanes. Poze people be oppresed euen by lawes. *Ve ijs qui cōdūt leges iniquas.* Wo worth to them that

The common maner of a wicked iudge.

Whether chzistian people may seke to be auenged

Actes. xxii

Math. xxi.

The maner of oure iudges now a daies in hearynge the poze agaynst the ryche.

How God regardeth and regardes the cause of the wydow & the poze

The thirde sermon,

make euill lawes agaynste the pooze, what shalbe to them that hinder and marre good lawes? *Quid facietis in die vltionis.* What will ye doo in the daye of greate vengauce, when God shal visitt you: he sayth, he wyll hear the tears of poze women, when he goeth on visitation. For theye sake he wil hurt the iudge, be he neuer so high, *Deus transfert regna.* He wil for widowes sakes chang realms, bzing the into teptation, pluck the iudges skins ouer their hedds

Cambises.

Cambises was a great Emperoz, suche another as our matter is, he had many lord deputies, lord pzedentes & licue tenants vnder him. It is a great while agoe syth I red the hystory. It chaced he had vnder him in one of his dominions a bzyber, a gifttaker, a gratifier of rich men, he solow ed gifts, as fast as he y solowed the pudding, a hadmaker in his office, to make his sonne a great man, as thold saying is. Happy is the child, whose father goth to the deuill. The cry of the poze widow came to the emperozs eare, and caused him to slay the iudge quick, and laid his skin in his chair of iudgement, that al iudges, that shuld geue iudgement after ward, shuld sit in the same skin. Surely it was a goodly sygne, a goodly monument, the sign of the iudges skin, I pray God we maye once se the signe of the skyn in England. He wil say peradventure that this is cruelly & vncharitably spoken, no, no, I doo it charitablye for a loue I bear to my country. God sayeth. *Ego visitabo.* I will visyte. God hath ii. visitations. The first is when he reueleth hys word by pzechers, & where the sytt is accepted, the second cometh not. The second visitation is vengauce. He went a visitation, when he broughte the iudges skin ouer hys eares. If his word be despised, he cometh with his secod visitation w vengauce. Noe preached gods word an C. yeres & was laught to skorn, & called an old dotting sole, because they would not accept this first visitation, God visited the secod time he poured downe thours of rain, til al the world was drowned. Loth was a visitor of Sodome & Gomoze, but because they regarded not his pzeaching, God visyted them the second time, and bzent them al by with bzimston, sauing Loth. Moses came first a visitation into Egypte w Gods word, and becau se they would not heare hym, God visyted them agayne, and drowned them in the redde sea,

An olde soth say, but though the saying be none of the newest I fear me yet it is one of the truest.

The bzybing iudge was flayed quick.

Amen, or els I praye god we may haue such incorruptible iudges which wil not deserue it.

God hath two visitations.

Noe preached gods word an. C. yeres

Gene. xix.

Exod. vii.

So likewise with his firſte viſitation viſited the Iſraelites by his prophets, but becauſe they wold not heare his Prophetes, he viſited them the ſecond tyme, and diſperſed them in Aſſiria and Babilon. John Baptiſt likewise and our Sauour Chriſt viſited them, afterward declaring to them Goddes will: and becauſe they deſpyled theſe viſitours, he deſtroyed Hieruſalem by Titus and Veſpaſianus. Germany was viſited, xx. yeares with Goddes word, but they did not earneſtly embrace it, and in lye ſolowe it, but made a mingle mangle and a hotchpotch of it.

Germany made a mingle mangle of their religio

I can not tell what, partely popery, partely true religion mingled together. They ſay in my countrey, when they call theſe hogges to the ſwyne trough. Come to thy mingle mangle come ppy, come ppy, euen to they made mingle mangle of it.

Conetowſnes cloked vnder a coloure of religion.

They could clatter and prate of the Goſpell, but when al commeth to all, they ioyned popery ſo with it, that they marde all together, they ſcratched and ſcraped al the liuinges of the church, and vnder a coloure of religion, turned it to theſe owne proper gaine and lucre. God ſeyng that they wold not come vnto his worde, now he viſiteth them in the ſeconde tyme of his viſitacion with his wraath. For the taking awaye of Goddes worde, is a manifeſt token of his wraath. We haue now a fyrſt viſitacion in England, let vs beware of the ſecond. We haue the miniſtracion of his worde, we are yet well, but the houſe is not cleane ſwept yet. God hath ſent vs a noble king in this his viſitacio, let vs not prouoke him againſt vs, let vs beware let vs not diſpleaſe him, let vs not be vnthankfull, and vnkind, let vs beware of bywalkyng & contemnyng of Gods word, let vs pray diligetly for our king, let vs receyue with all obedience and prayer the word of God. A word or two moze and I commit you to God. I will moniſh you of a thing, I heare ſay ye walke in ordinately, ye talke vnſemelly otherwaies then it becommeth Chriſtian ſubiectes. We take vpon you to Iudge the iudgements of Iudges.

Godly aduertisementes.

I will not make the king a Pope, for the Pope will haue all thinges that he doth, taken for an Article of our fayth.

I will not ſay but that the Kyng, and his counsell may erre, the Parliamente houſes, bothe the highe and lowe may erre. I pray dayly that they may not erre.

The thirde sermon

Let vs learne our duty toward the king the lawes and ordinaunces of the realme.

It becommeth vs what soeuer they decree to stande vnto it and receyue it obediently, as far forth as it is not manifest wicked, and directly against the worde of God. It pertaineth vnto vs to thinke the best, though we can not reder a cause for ydoing of euery thing. For *Charitas omnia credit, omnia sperat.* Charitie doth beleue and trust all things. We ought to expound to the best all things, although we can not yelde a reason. Therfoze I exhorte you, good people, pronounce in good parte all the factes and dedes of the magistrates and iudges. Charitie iudgeth the best of all menne, and specially of magistrates. *S. Paule sayth, Nolite iudicare ante tempus donec Dominus aduenerit.* Iudge not befoze the time of the Lords comming. *Prauum cor hominis.* Mans hart is vnserchable, it is a ragged pece of woрке, no man knoweth his owne hart, and therfoze David prayeth and sayeth *Ab occultis meis munda me.* Deliuer me from my vnknown faultes. I am a further offeder then I can see. A man shall be blinded in loue of him-self, & cannot see so muche in hym selfe as in other men: let vs not therfoze iudge iudges. We are comptable to God, and so be they. Let them alone, they haue their countes to make. If we haue charitie in vs, we shall do this. For *Charitas operatur.* Charitie wo رکeth. What wo رکeth it: *many Omnia credere, omnia sperare.* To accept all thiugs in good part. *Nolite iudicare ante tempus.*

How Antichrist is knowe

Iudge not befoze the Lords comming. In this we learne to know Antichrist, whiche doothe eleuate him selfe in the churche, and sudgeth at his pleasure, befoze the time. Hys canonizations and iudging of men befoze the Lords iudgment, be a manifest token of Antichrist. How can he know Sainctes? He knoweth not his owne hart, and he can not knowe them by myracles. For some miracle wo رکers shall go to the deuill. I will tell you what I remembred yesternight in my bed. A meruaylous tale to perceyue, howe inscrutable a mans hart is. I was once at Oxfozd (for I had occasyon to come that way, when I was in my office) they tolde me it was a gainer way, and a sayer way, and by that occasion I lay there a night. Being there, I harde of an execution that was done vppon one that suffered for treasoun. It was as (ye knowe) a daungerous worlde: for it myghte

soone

What he sawe and hard once at Oxfozd.

some cost a man his lyfe for a woꝛde speaking.

I cannot tell what the matter was, but the Iudge set it so out that the man was condemned. The. xii. men came in, and said giltre, and vpon that, he was iudged to be hanged, dꝛawen, & quartred. When the rope was about his necke, no man could perswade him that he was in any faulte, and stode there a great while in the pꝛotestacion of his innocency. They hanged him and cut him downe somewhat to some afoze he was cleane dead: then they dꝛew him to the fyꝛe, & he reuiued, and then he comyng to his remembꝛaunce, confessed his faulte and said he was giltie. ¶ A wonderfull example: it may well be sayd: *Prauum cor hominis et inscrutabile* A crabbed peace of woꝛk and vnsercheable. I wil leue here, for I think you know what I meane well inough. I shall not nede to applie this example any further. As I began euer with this saying. *Quaecunque scripta sunt*, like a trouant & so I haue a commune place to the ende, if my memoꝛy fayle me, *Beati qui audiunt verbum dei et custodiunt illud*, Blessed be they that heare the woꝛd of God, & kepe it. It must be kepte in memoꝛie, in liuyng, & in our cōuersacion. And if we so do, we shall come to þe blessednes, which god prepared for vs thow hys son Iesu Chꝛist, to the which he bꝛing vs al. Amē.

Note this ye
wicked that wil
not confes your
faultes.

The fourth Sermon of Master Hugh Latimer
whiche he preached befoze kynge Edwarde, the. xxix. day
of Marche.

*V*racunque scripta sunt ad nostram doctrinam
scripta sunt. All thinges that are wꝛitten, ar
wꝛitten to be our doctrine. The parable that
I toke to begin with (most honozable audi-
ence) is wꝛittē in the. xviii. chapter of Saint
Luke, and there is a certaine remnaunt of it
behind yet. The parable is this: There was a certain Iudge
in a cite, that feared neyther God noꝛ mā. And in the same
cite there was a widow, that required iustice at his hands:
but he would not heare her, but put her of, and delayed the
matter: In pꝛocesse the Iudge seing her impoꝛtunitie, said,
though I feare neither God noꝛ man, yet for the impoꝛtu-
nitie of the woman, I wil heare her, least she raille vꝓ me,
and

The fourth sermon

& molest me with exclamations, & oute cries I will heare her matter. I will make an end of it. Our Saviour Christe added moze vnto this and sayde. *Audite quid iudex dicat, &c.* Hear you said Christ, what the Wicked iudge sayd. And shal not God reuenge his elect, that crye vpon him daye & night? Although he tary & differre them, I say vnto you, he wil reuenge them, & that shortly. But when the son of man shall come, shall he finde faith in the earth?

That I may haue grace so to open the remnaunte of this parable, that it may be to the glozy of God, and edifying of youre soules, I shal desier you to praye. In the which prayer &c. I shewed you the last daye (most honourable Audie[n]ce) the cause why our Saviour Christ, rather vsed the example of a wicked Iudge the of a good. And the cause was for that in those daies there was greate plentye of wicked Iudges, so that he might borow an example among them well inough. For there was much scarcitie of good iudges. I did excuse the widdowe also, for comming to the Iudge against her aduersarye, because she did it not of malice: she did it not for appetite of vengeance.

And I told you that it was good and lawfull, for honest vertuous folke, for goddes people, to vse the lawes of the realme, as an ordinary help against their aduersaries, and ought to take them as Goddes holy ordinaunces, for the remedies of their iniuries and wzonges, when they are distressed. So that they doo it charitably, louingly, not of malice, not vengeable, not couctously.

I should haue tolde you here of a certaine secte of heretikes that speake against this order and doctrine, they will haue no magistrates nor Iudges on the earth.

Here I haue to tell you, what I hard of late by the relation of a credible person, and a woorthypfull manne, of a towne in this Realme of England, that hathe about .v. C. Verilykes of this erroneous opinion in it, as he sayde.

Oh so busy the Deuyll is now to hynder the woorde coming oute, and to sclaunder the Gospell.

A sure argumente and an eudent demonstration, that the lyghte of Goddes woorde is abzode, and that thys is a true doctrine that we are taughte nowe: else he woude not

roze and

Why Christe
vsed the exam-
ple of a wicked
Iudge.

I brefe reher-
fall of thinges
touched and spo
ken of, in hys
third sermon.

He meaneth
that Anabap-
tistes. for thys
is one of theyr
detestable and
pernicious ex-
ourses.

Howe busy the
Deuill is to hin-
der the woorde
and sclaunder
the Gospell.

roze and stirre aboute as he dothe when he hath the bypper hande. He will kepe his possession quietly as he did in the popish dayes, when he had a rule of supremacie in peaceable possession. If he reigned now in open religion, in open doctrine as he did then, he woulde not stirre by erroneous opinions, he would haue kept vs without contentiō, without dissention. There is no suche diuersitie of opinions among the Turkes, nor among the Jewes. And why? For there he raygneth peaceably in the hole religion. Chyriste sayth. *Cum fortis armatus custodierit atrium, &c.* When the strong armed man kepeth his house, those thinges that he hath in possession, are in a quyetnes, he dooth enioye them peaceably. *Sed cum fortior eo supervenerit.* But when a stronger then he commeth vpon him, when the light of Goddes word is once reueled, then he is busy, then he rozes then he fyshes abroad, and styreth by erroneous opiniōs, to sclaunder Goddes word. And this is an argument that we haue the true doctrine. I beseeche God continew vs and kepe vs in it. The deuil declareth the same, & therfoze he rozes thus and goeth about to stir by these wanton headdes and busy byaynes. And will you knowe where this to wne is? I will not tell you directly. I will put you to muse a little. I will vtter the matter by circumloquution. Where is it? Where the bishop of the dioces is an vnpreaching pzealate. Who is that? If there be but one suche in all England, it is easy to gesse. And if there wer no mo but one, yet it were to many by one. And if there be moe, they haue the moze to aūswer for, that they suffer in this realme an vnpreachyng pzealate vnreformed. I remember wel what .S. Paule sayeth to a bishop. And though he spake it to Timothe beyng a bishop, yet I may say it now to the magistrates, for all is one case, al is one matter. *Non comunicabis peccatis alienis.* Thou shalt

The deuils
busy sturmg. is
an euidēt ar-
gument that
this doctryne is
true.

1. Timothy. 2.

not be partaker of other mens faults. Lay not thy handes rashely vpo any, be not halfe in makyng of Curates, in recepying men to haue cure of Soules, that are not worthye of the office, that epyther can not or will not do theyr dutie. Doo it not. Why? *Quia comunicabis peccatis alienis.* Thou shalt be partaker of other mennes synnes. Now methynke it nedes not to be partaker of other mennes synnes
we

The fourth Sermon.

We shall find enough of oure owne. And what is *Communi-
care peccatis alienis*. To be partaker of other mennes euils,
if this be not, to make vnpzeaching pzealats, and to suffer
them to continue still in their vnpzeaching pzealace:

**Kings and ru-
lars must wake
and not winke,
and leaue lo-
king thozoto
their fingers.**

**A dignitie with
a charge.**

1. Timoth. v

**To rule well
what that is.**

**What is dou-
ble honour.**

**The mery
monke of Cam-
bridge.**

If the kyng and his counsell should suffer euill Judges
of this Realme to take byzbes, to descate iustice and suffer
the great to ouergoo the poore, and should loke thzoughe
his fyngers, and winke at it, should not the king be parta-
ker of their noughtines: And why? Is he not supreme hed
of the churche? What: is the supremacie a dignitie and no-
thing els: is it not comptable? I thinke it wil be a charge-
able dignitie when accompte shalbe asked of it. Oh what a
vauntage hathe the Deuill? what entyre hathe the wolfe
when the sheparde tendeth not his flocke, and leades them
not to good pasture? S. Paule dothe saye. *Qui bene praesunt
presbyteri duplici honore digni sunt*. What is this praesse? It is
as much to say as to take charge & cure of foules. We say *ille
praest*, he is set ouer the flock. He hath taken charge vppon
him. And what is. *Bene praesse*? To discharge the cure. To
rule well, to feede the flocke with pure food, and good exam-
ple of lyfe. Wel then, *Qui bene praesunt duplici honore digni sunt*
They that discharge theyr cure well, are worthy double ho-
nour. What is this double honour? The first is to be reue-
rensed, to be had in estimation and reputacio with the pro-
ple, and to be regarded as good pastours. A nother honour
is, to haue all things necessary toz their state, ministred vnto
them. This is the double honour that they ought to haue
Qui praesunt Bene, that discharge the cure, if they do it, *Bene*.

There was a mery monke in Cambridge in the Colledge
that I was in, and it chaunced a greate company of vs to
be together, entending to make good cheare, and to be me-
rye (as scholers will be mery when they are disposed) One
of the company bzought out this sentence. *Nil melius quam
latari et facere bene*. There is nothing better then to be mery
and to doo wel. A vengeaunce of that *Bene* (quod s̄ Monk)
I would that *Bene* had ben banished beyond the sea: & that
Bene were out, it were well. For I coulde be merye, and I
could doo, but I loue not to doo well. That, *Bene* narres al
together. I woulde *Bene* were oute, quod the mery Monke,
soz it

foz it impozteth many thinges, to lyue well, to discharge the cure. In dede it were better foz them if it were oute.

And it were as good to be out as to be ordered as it is. It will be a heuy *Bene*, to some of them, when they shall come to their accompt. But perauenture you will saye, What and they pzeache not at al? *Pet prasunt*. Are they not woꝝthy double honour? is it not an honozable order they be in: Where the pzeacher doth not his duty, there the order is not honozable, but horrible. May an horrible misorder, it is an horroz rather then an honour, and horrible rather, then honourable, if the pzeacher be nought, and doo not hys dutie. And thus God these pꝛelates aboute to wretle foꝝ honouꝝr that the Deuyll may take hys pleasure in sclaunderyng the realme, and that it may be repozted abzode that we bꝛede heresies amonge our selues. It is to be thought that some of them woulde haue it so, to bꝛing in popery agayne.

This I feare me is theyꝝ entent, and it shalbe blowe abzode to our holy father of Romes eares, and he shall send foꝝth hys thonderboltes bypon these bzutes, and all thys doths come to passe thozow theyꝝ bꝛeaching pꝛelacye. The entente of bꝛeaching pꝛelates.

Are they not woꝝthy double honour? May rather double dishonour, not to be regarded, not to be esteemed amonge the people, and to haue no lyuing at their handes? Foꝝ as good pzeachers be woꝝthy double honour: so bꝛeaching pꝛelats be woꝝthy double dishonour. They must be at their doublets. But now these. ii. dishonours what be they?

Our Sauour Chyſte doth thew. *Si sal infatuatus fuerit ad nihil ultra valet nisi vt projiciatur foras*. If the salt be vnſauerye, it is good foꝝ no thing, but to be cast out and troden of men. By this salte, is vnderſtande Pzeachers, and such as haue cure of soules. What be they woꝝthy then? Wherefoꝝe scꝛue they? Foꝝ nothing els but to be cast oute.

An argumente of congruence
Math. v.

Make them quondams, out with them, cast the out of theyꝝ office, what shoulde they doo with cure that wil not loke to them? An other dishonour is this *Vt conculcentur ab hominibus*. To be troden vnder mennes feete, not to be regarded, not to be esteemed: They be at their doublets still. S. Paule in his epistle, qualifieth a Bishop, and sayth that he muste be. *Aptus ad docendum, ad refellendum apte*. To teache and to confute all maner of false doctrine. But what shall a man doo with aptenes, if he doo not vse it? It

The fourth Sermon.

A bishop an-
grie with
Latimer.

It were as good for vs to be with out it. A bishop came to me the last day, and was angry with me for a certayn Sermon that I made in this place. His chaplayn had complained against me, because I had spoken against vnpreachyng prelates. He saie quod the bishop, he made so indifferente a Sermon the first day, that I thought he woulde marre all the second day. He wil haue euery man a quōdam as he is. As for my quondamship I thank God that he gaue me the grace to come by it, by so honest a meanes as I did. I thāk him for myne owne quondamship, and as for them, I wpll not haue them made quondams, if they discharge their office. I would haue them doo their dutie. I would haue no moze quondams as God healpe me. I owe them no other malice then this, and that is none at all.

The bishops
answere to his
chaplayn.

This bishop answered his chaplayn: wel (sayes he) wel I did wisely to day, for as I was going to his Sermon, I remembzed me that I had neither said masse, nor mattēs. And homeward I gate as fast as I could, and I thank god I haue said both, and let his vnfrutefull Sermon alone. Unfruitefull sayeth one, an other sayeth sediciouse. Well, vnfruitefull is the best, and whether it be vntruitefull or no, I can not tell, it lyeth not in me to make it fruitefull. And God worke not in your hartes, my preaching can doo you but little good. I am Goddes instrument but for a tyme.

Preachers are
Gods instru-
ments.

It is he that must geue the encrease, and yet preaching is necessarye. For take away preaching, and take a way saluation. I tould you of *Scala celi* and I made it a preaching matter, not a massyng matter. Christ is the preacher of all preachers, the patrone and the exemplar, that al preachers ought to solow. For it was he by whom the father of heauen sayd, *Hic est filius meus dilectus, ipsum audite*. This is my welbeloued sonne, heare him, Cuen he when he was here on the earthe, as wysely, as learnedly, as circumspectly as he preached, yet his sede fel in thze parts, so that the fourth part onely was fruitefull. And if he had no better luck that was preacher of all preachers, what shall we looke for? Yet was there no lacke in hym, but in the ground: And so now there is no fault in preaching: the lacke is in the people that haue stony hartes, and thozny hartes.

The partes
of Chyuses doc-
trine fell in vn-
fruitful ground.

Jbesech

I beseech God to amend the. And as for these folke that speake agaynst me I neuer loke to haue the; good word as long as I lyue. Yet wyl I speake of their wickednes, as long as I shalbe permitted to speake as long as I lyue, I wyl be an enemy to it. No preachers can passe it ouer wyth silence. It is the originall roote of al myschife. As for me I owe them no other yl wyl, but I pray God amend them, when it pleaseth hym. Now to the parable. What dyd the wycked Iudge in ende of the tale: The loue of God moued hym not, the lawe of God was thys, and it is writ in the fyrr of Deuteronomy: *audite eos* heare them. These two wordes wil be heauy wordes to wycked Iudges another day. But some of them peraduenture wyl say: I wyl heare such as wyl geue bribes, and those that wyl do me good tournes. Nay, ye be hedged out of that liberty. He sayth *ita paruum et magnum*. The small as well as great. He must do *iustum*, deale iustlye, minister iustice, and that to al men, and you must do it *iuste*, in tyme conuenient, wythout any delayes, or druiuing of, wyth expedition. Wel, I say, neyther this law, nor the word and commaundement of God moued thys wycked Iudge, nor the misery of thys wyddow, nor the vpyghtnes of her cause, nor the wronge whych she toke, moued hym: but to auoyde importunity, & clamour, and erclamacion, he gaue her the hearyng, he gaue her finall sentence, and so she had her request.

Thys place of iudgement it hath bene euer vnperfect, it was neuer sene that al Iudges did their duty, that they would heare the small as well as the great. I wyl not proue this by the wytnes of any puiate maiestrate, but by y wisest kinges sayinge that euer was: *vidi sub sole* (sayth Salomon) *in loco iusticie, impietatem, et in loco equitatis iniquitatem*. I haue sene vnder the sunne, that is to saye, ouer all, in euery place wher right iudgement should haue bene, wickednes, as who would say bribes taking, defeating of iustice, oppressing of the poore. Men sent away with weepynge teares, wythout anye hearing of their causes, and in y place of equitye sayth he, I haue sene iniquitie. No equitie, No iustice, afore word for Salomō to pronounce vniuersallye, generallye. And if Salomon said it, ther is a matter in it. I wene he sayde it not onely for hys

Justice
must be ministered
w-
out delaiies.

What mo-
ued the wic-
ked Iudge,
to heare the
complainte
of y widow

All Iudges
haue not
done the;e
duty at al
tymes.
What Sa-
lomon dyd
see in hys
tyme in iud-
ges.

The fourth Sermon

Judges sat
in y^e gates
of the citi: in
the hye wai

Bribes and
bribers.

The teares
of the oppre
ssed, cry for
vengeaunce
to God.

An aduer-
tishment to
our Judges

The word
dooves wea
pon.

ow: tyme, but he saw it both in those that were before him, and also that were to come after him. Now comes Esay and he affirmeth the same, speaking of the iudgemēt's done in hys tyme in the cōmon place, as it might be Westminster Hall, the Gylden Hall, the Judges Hall, the Pretor house. Call it what you wyl. In the open place. For Judges at that tyme (accorpyng to the maner) sat in the gates of the Citye in the hye way. A goodly and godly order for to syt, so that the poore people may easely come to them. But what sayth Esay that seditious fellow? He sayth of hys Country this: *expectaui vt faceret iudicium, & fecit iniquitatem*. I looked the Judges should do theyr duty, and I saw them worke iniquity. There was bribes walkyng, money makyng, makyng of handes (quod the Prophet, or rather almighty God by the Prophet) such is their partiality, affection, and bribes. They be suche money makers, inhauncers, and promoters of them selues. Esay knew this by the cryng of the people, *ecce clamor populi* sayth he. And though some among them be vnrasonable people (as many be now adayes) yet no doubt of it, some cryed not without a cause. And why? Their matters are not heard, they are fayne to go home with weepyng teaces, that fall downe by their cheekes, and ascende vp to heauen, and cry for vengeaunce. Let Judges looke about them, for surely God wyl reuenge hys elect one day.

And surely me think, if a Judge would follow but a worldly reason, and wey the matter politiky, without these exam-
ples of scripture, he should feare more the hurt that maye be done him by a poore widdow, or a miserable man, then by the greatest Gentleman of them al. God hath pulled the Judges shyns ouer their heads, for the poore mans sake. Yea the poore widdow may do hym more hurt wyth her poore *Pater noster* in her mouth, then any other weapon. And with two or thre wordes shal bring him downe to the ground, and destroy his iollity, and cause him to lose more in one day, then he gat in seven yeaeres. For God wyll reuenge these miserable folkes that can not helpe them selues. He sayth: *ego in die uisitationis uis. &c.* In the day of uisitation I wyll reuenge them. *An non ulciscetur anima mea?* Shall not my soule be reuenged? As
wys

who should say: I must needs take their part: *Veniens ueniam, et non tardabo.* Yes, though I tary, and though I seeme to lenger neuer so long, yet I wyl come at the length, and that shortly. And if God spake this, he wyl perfourme hys promise. He hath for their sakes (as I told you) pulled the skyn ouer the Iudges eares ere this. Byng Dauid trusted some in his old age, that did him no very good seruice. Now, if in the people of God, there were some folkes that fel to bybyng, then what was there among the Heathen? Absolon Dauids sonne was a bywalker, and made disturbaunce among the people in hys fathers tyme. And though he were a wycked man, and a bywalker, yet some there were in that time that were good, and walked vprightly. I speake not this agaynst the Iudges seate. I speake not as though all Iudges were nought, and as though I dyd not hold with the Iudges, maiestrates, and officers, as the Anabaptistes these false heretikes do. But I iudge them honourable, necessary, and Gods ordinaunce. I speake it as scripture speaketh, to geue a *Caueat*, and a warning to al Maiestrates, to cause them to looke to their offices. for the deuyl the great magistrate, is verye busy now, he is euer doing, he neuer ceaseth to go aboute to make them like him selfe. The prouerb is *Simile gaudet simili* Lyke would haue like. If the Iudge be good and vpright, he wyl assaye to deceaue hym, eyther by the subtile suggestion of craftye Lawyers, or els by false wytnesse, and subtile vtterynge of a wrong matter. He goeth about as muche as he can to corrupt the men of law, to make them fal to bybery, to lay burdens on poore mens backs, and to make them fal to periury, and to byng into the place of iudgement all corruption, iniquitie, and impietye.

I haue spoken thus much, to occasion al Iudges and Magistrates to looke to their offices. They had neede to looke about them. Thys geare moued Saint Chrysostome to speake thys sentence: *Miror si aliquis rectorum potest saluari.* I maruayle (sayd thys Doctour) if any of these Rulers or great Magistrates can be saued. He spake it not for the impossibilitye of the thyng (God so byd that all the Magistrates and Iudges should be condemned) but for the difficultye.

Dauid was decepued in puttig trust in his Iudges, whē he ward olde hym selfe.

Absolon was a bywalker.

Iudges are honorable, necessary, & Gods ordinaunces to their offices

The craft of the deuyl

A notable and bold saying of Chrysostome.

The fourth Sermon

Oh that a man myght haue the contemplacion of hel, that the Deuyll would allow a man to looke into hel, to see the state of it, as he shewed al the world. When he tempted Christe in the wyldernes. *Commonstrat illi omnia regna mundi*, he shewed hym al the kyngdomes of the world, and al theyr iollity, and told hym that he would geue hym al, if he would knele down and worshyp hym. He lyed lyke a faulse harlot, he coulde not geue them, he was not able to giue so much as a Gose wing, for they were none of hys to giue. The other that he promised them vnto: had moze ryght to them then he. But I saye if one were admitted to view hell thus, and beholde it thorowlye, the deuill wold say: On yonder side are punished vnpreaching prelates. I thinke a man should se as far as a kenning and se nothing but vnpreaching Prelates. He myght looke as farre as Calice I warrant you. And than if he would go on y other side, and shew where that brybnyng Judges were, I thinke he should se so many, that ther were scant rounge for any other. Our Lord amend it. Wel to our matter. This Judge I speak of, sayd: Though I feare neyther God, nor man .*tc.* And dyd he thinke thus: Is it the maner of wicked Judges to confesse, theyr faultes, nay he thought not so. And a man had come to hym, and called hym wycked, he woulde forth wyth haue commaunded hym to warde, he woulde haue defended hym selfe stoutly. It was God that spake in his conscience. God puteth hym to vtter suche thynges as he sawe in his harte. and were hyd to hym selfe. And ther be lyke thinges in the scripture, as *Dixit insipiens in corde suo: non est deus.* The vnwyse man sayd in hys hart, there is no God. And yet if he shoulde haue beeng asked the question, he woulde haue denyed it.

Clay the Prophet sayth also: *Mendatio protecti sumus*, we are defended with lyes. We haue put our trust in lyes. And in an other place he saith: *ambulabo in prauitate cordis mei*, I wyl walke in the wyckednes of my hart. He uttereth what lyeth in hys hart, not knowen to hym selfe, but to God. It was not for nought that Jeremy describeth mā's hart in his coulours. *Parnum cor hominis et inscrutabile.* The hart of man is nough-
 ty, a crooked & froward peece of worke. Let euery man hum-
 ble himselfe, & acknowledge his fault, & do as S. Paule dyd. ✓

When

spah. 4.

Unpreaching
 ing prelates
 are to the
 diuel in hel
 & brybnyng
 Judges are
 wyth them
 for cōpany.
 He turneth
 to hys for-
 mer mater

Why the
 Judge was
 forced then
 to confesse
 hys faultes.

Jeremy de-
 scribed the
 hart of mā.
 Jeremi. 17.

When the people to whom he had preached, had sayde many thinges in his commendation, yet he durst not iustify hym selfe. Paul would not prayse hym selfe, to hys owne iustification, and therfore when they had spoken those thinges by hym: I passe not at al sayth he, what ye say by me, I wyl not stand to your reporte, and yet he was not froward that when he herd the truth reported of hym, he would say it to be false, but he sayd, I wyl neyther stand to your report, though it be good and iust, neither yet I wyl saye that it is vntrue. He was *Bonus Pastor*. A good shepeheard. He was one of them, *qui bene presunt* that discharged his cure, and yet he thought that ther might be a farther thing in hym selfe, then he sawe in hym selfe. And therfore he sayd: The Lorde Hal iudge me. I wyl stand onely to the Judgement of the Lord. for loke whom he iudges to be god, he is sure he is safe, he is cocke sure. I spake of thys geare the last daye, and of some I had litle thanke for my labour. I smelled some folkes that were greued wyth me for it, because I speake agaynst temerarious iudgement. What bath he to do wyth iudgement (saye they?) I went about to kepe you from arrogant iudgement. This is no god argument my frendes. A man semeth not to feare death, therfore hys cause is good. This is a deceauable argument. He went to his death boldly, Ergo he standeth in a iust quarell.

The Anabaptistes that were brent here in dyuers towncs in England (as I heard of credible men, I sawe them not my selfe) went to theyr death, euen *Intrepide*: as ye wyl saye wythout any feare in the world cherefully. Wel, let them go. Ther was in the olde doctors tyanes an other kind of poisoned heretikes, that were called Donatistes. And these heretikes went to their execution as though they should haue gon to some iollye recreacion: banquet, to some beally chere, or to a play. And wyl ye argu then? He goeth to hys death boldly, or cherefully, ergo he dyeth in a iust cause. Pay that sequel followeth no more then this. A man semes to be a fraid of death, ergo he dyeth euyl. And yet our Sauour Christ was astrayde of death him selfe. I warne you therfore, & charge you not to iudge the that be in authority, but to pray for the. It becometh vs not to iudge great maiestrates, nor to condemne theyr

Paule durst not iustifye him selfe.

The truth gets hatred.

The Anabaptistes holwe theyr tooke theyr death. The Donatistes & how they dyed.

Judge not them in authority rashly.

The fourth Sermon

Charity
is the cog-
nyfaiunce &
badge of a
Churthen
man.

doinges, vnlesse they dedes be openly and apparantly wy-
ked. Charity requireth the same, for charity iudgeth no man
but wel of euery body. And thus we maye trye whether wee
haue charity or no, & if we haue not charity we are not gods
disciples, for they are knowen by that badge. He that is his
discip'le, hath the worke of charity in his brest. It is a wo-
thy saying of a clarke, *Charitas si est operatur, si non operatur,*
non est. If there be charity it woorketh *omnia credere, omnia spe-*
rare. To beleue al thinges, to hope all, to saue the best of the
maiestrates, and not to stande to the defending of a wicked
matter. I wil go farther with you now. I was traualled in y
Tower my selfe (with the kinges commaundement, and the
counsayle) and there was s^r Robert Cunstable, the Lorde
Hussy, the Lorde Darshy. And the Lorde Darshy, was telling me
of the faythfull seruice that he had don the kinges maiesty
that dead is. And I had sene my Soueraign Lord in the fyeld
(sayd he) and I had sene his grace com agaynst vs, I would
haue lyghted from my horlle & taken my sword by the point
and yeldded it into hys graces handes. Mary (quod I) but in
the meane season ye played not the parte of a faythfull sub-
iecte in holding with the people in a commotion & a distur-
baunce. It hath ben the cast of al traitours to pretend nothing
agaynst the kinges person, they neuer pretend the matter to
the king, but to other. Subiects may not resist any magistra-
tes, nor ought to do nothing contrary to the kinges lawes.
And therefore these wordes, the King and so fourth, are of
small effect. I heard once a tale of a thing that was done at
Orford. xx. yeares ago, & the like hath ben since in this realme
as I was enformed of credible persons, & some of them that
saw it be a lye yet. There was a priest that was robbed of a
great sum of money, and there were .iiij. attached for the
same robbery and to be briefe were condemned & brought to
the place of execution. The fyrrst man, when he was vpon the
ladder denied y^e matter vtterly, & toke hys death vpon it y^e he
neuer cosented to the robbery of the prest, nor neuer knew of
it. When he was dead, the second felow cometh & maketh his
protestation & acknowledded the faut, saying: that a mong o-
ther greuous offences y^e he had done he was accessory to this

robbery

What the
Lorde Dar-
shy sayd to
maister La-
tiner in y
Tower.

The com-
mune cast
of al tray-
tours.

The office
and duty of
subiectes.

A thing y^e
hapned at
Orford.

A Priest
robbed of a
greate sum
of money.

robbery, and sayth he, I had my part of it, I cry God mercy, so had thys felow that dyed before me hys parte. Now who can iudge whether this felow dyed wel or no? Who can iudge a mans heart? The one denies the matter, and the tother confessed it, there is no iudging of such matters. I haue heard much wickednes of thys man, and I thought oft, Iesu, what wil worth, what wyl be the end of thys man. When I was wyth the Byshop of Chichestre in ward (I was not so wyth hym, but my frends might come to me, and talke wyth me) I was desirous to heare of execution done (as there was euery weke, some in one place of the City or other) for there was thre wekes sessions at Newgate, and fourthnight Sessions at the Marthalsey, and so fourth. I was desirous I say to heare of execution, by cause I looked that my part should haue bene therein, I looked euery day to be called to it my selfe. Among al other I heard of a wanton woman, a naughty lyuer. A whoze, a bayne body, was led from Newgate to the place of execution for a certayne robbery that she had committed, and she had a wycked communication by the way. Here I wyl take occasion to moue your grace that such men as shall be put to death may haue learned men to geue them instruction and exhortacion.

For the reuerence of God when they be put to execution, let them haue instructours, for many of them are cast away for lack of instruction, & die miserably for lack of god preaching. Thys woman (I say) as she went by the waye, had wanton and folysh talke, as thys, that yf god felowes had kept touch wyth her she had not bene at thys tyme in that case. Christ sayth: *Memores estote vxoris Loth. Remember Lothes wyfe.* She was a woman that would not be content with her good state, but wrestled with Gods calling, & she was for that cause turned into a salt stone, & therefore the scripture doth name her as an example for vs to take hede by. We shal se also in the second Chapter, how yf God almighty spared not a number of his Aungels, which had synned agaynst him to make them examples to vs to beware by. He drowned the whole world in the time of Noe and destroyed for sinne yf Cities of Sodom & Gomor. *And why? fecit eos exemplum iis qui impi forent. acturi*

P. iij.

It is hard
to Judge a
mans hart

the bishops
besturred
them so thē
that som of
thē wer ne-
uer diligēt
synce.

The whoze
yf comitted
robbery.

M. Latimer
erhorteth
yf kin-
ges grace, yf
learned mē
might be a-
pointed to
such as shal
suffer & are
conuid per-
sons.

Lots wyfe
is our exam-
ple to con-
tent our sel-
ues wyth
our state.
The world
drowned,
Sodom & Go-
mor went.

The fourth Sermon

He made them an example to them that would be wyckedly
in tyme to come. If God would not spare them, thinke ye he
wyl favour vs? I will go on a worde or two, in the applicatio
of the parable and then I wyl make an ende. To what end,
and to what purpose, brought Christ this parable of the wycked
Judge? The ende is, that we shoulde be continually in prayer.
Prayer is neuer interrupte but by wyckednes. Wee musse
therfore walke orderly, bryghtly, calling vpon God in all
our troubles, and aduersities, and for thys purpose there is
not a more comfortable lesson in al the scripture, the here now
in the lappynge vpon of the matter. Therefore I wyl open it
vnto you. You myserable people, ifther be any here a moost
you, that are opprested wyth great men and can get no helpe,
I speake for your comfort, I wyl open vnto you, whyther
ye shall resorte, when ye be in any distres. Hys good wyl is
redy, alwayes at hande, when so euer we shall call for it. And
therfore he calles vs to hym selfe. Wee shall not doubt if we
come to him. Marke what he sayeth to cause vs beleue that
our prayers shalbe heard: *Et deus non faciet vindictam*, he reas
sons after thys fashyon: Wyl not GOD (sayth he) reuenge
hys electe, and heare them? seyng the wycked Judge hearde
the wyddowe: He semeth to go plainely to worcke, he willeth
vs to pray to God, and to none but to god. Wee haue a maner
of reasonynge in the scooles, and it is called *A minore ad maius*
from the lesse to the more, and that maye be vled here. The
iudge was a tirant, a wycked man, God is a patron, a defender
father vnto vs. If the iudge then, being a tirant would heare
the poore wyddow, much more god wil heare vs in al distresses
He being a father vnto vs, he wyl heare vs sooner, then the
other beyng no father hauyng no fatherly affection. More
ouer, God is natur ally merciful. The Judge was cruel, and
yet he healped the wyddowe, much more then wil God helpe
vs at our neede. He sayth by the oppressed: *Cum ipso sum in*
tribulatione. I am with him in his trouble. Hys tribulation is
myne. I am touched with this trouble. If the Judge the being
a cruell manne hearde the wyddow, muche more GOD wil
healpe vs, beyng touched wyth our affliction. furthermore,
thys Judge gaue the wyddows no commandement to come
to hym

To what
end the pa
rable of the
wycked
Judge ten
deth.

To whom
in distres
oppression
we shal re
sorte.

An argu
ment from
the lesse to
the more.

to him, we haue a commaundement to resoꝛte to God, foꝛ he sayth: *Inuoca me in die tribulationis*, call vpon me in the day of thy tribulations, which is as well a comaundement, as *Non furaberis*, thou shalt not steale. He that spake the one, spake the other, and what soeuer he be that is in trouble, and calleth not vpon God, breaketh hys commaundement. Take heede therfoꝛe, the Iudge dyd not promise the wyddow helpe, God promised vs helpe, & wyl he not perfourme it: He wyl, he wil. The Iudge (I say) did not promise the widdow help, God wil geue vs both hearyng & helpyng. He hath promised it vs with a double othe, *Amen, amen*, sayth he, verely, verely, he doubles it. *Quaecunq; peccieritis*. &c. what so euer ye shall aske in my name, ye shal haue it. And though he put of some synner foꝛ a tyme, and suffer him to byte on the hyde, to proue him (foꝛ there be many begynners, but few continuers in prayer) yet we may not thinke that he hath forgotten vs, & wyl not helpe vs. *Veniens veniet, non tardabit*. When the helpe is most nede-ful, then he wyl come and not tary. He knoweth when it shal be best foꝛ vs to haue helpe, though he tarpe, he wyl come at the last. I wyl trouble you but halfe a quarter of an houre, in the application of the parable, and so commit you to God.

What should it meane that God would haue vs so diligent and earnest in prayer? Hath he such pleasure in our woꝛkes? Many talke of prayer, and make it a lyp labouryng. Praying is not bablyng, noꝛ praying is not monkery. It is to miserable folke that are oppressed, a comfoꝛt, solace, and a remedye. But what maketh our prayer to be acceptable to God? It lieth not in our polwer, wee muste haue it by an other meane. Remember what God sayd of his sonne: *Hic est filius meus dilectus, in quo mihi bene complacui*. This is my deare sonne, in whom I delyste. He hath pleasure in nothyng but in hym. How commeth it to passe that our prayer pleaseth God? Our prayer pleaseth God, because Christ pleaseth God. When we praye, wee come vnto hym, in the confidence of Chrilles me-rites, and thus offeryng by our prayers, they shall be heard foꝛ Chrilles sake. Pea, Christ wyl offer them by foꝛ vs, that offered by once hys Sacrifice to God, whyche was accepta-ble, and he that commeth wyth any other meane then this,

God

We haue a
comaunde-
ment to re-
soꝛt to God

Why God
would haue
vs to be dil-
igent & ear-
nest in pray-
er.

Why our
prayer is ac-
ceptable to
God.

The fourth Sermon

God knoweth hym not. Thys is not the *Missal* sacrifice, the *Popythe* Sacrifice to stande at the aultar, and offer vp *Christ* agayne. Dute vpon it that eu^r it was vsed. I wyl not saye naye, but that ye shal fynde in the olde Doctours thys worde *Sacrificium*, but there is one generall solution for all the doctours that *Saint Augustin* sheweth vs. The signe of a thing hath often times the name of the thing that it signifieth. As the Supper of the Lord is the Sacrament of an other thyng, it is a commemoration of hys death which suffered once for vs, and because it is a signe of *Christes* offering vp, therefore he beareth the name therof. And thys Sacrifice a woman can offer as wel as a man. Yea, a poore woman in the bellry hath as good authoritie to offer vp this sacrifice, as hath the bishop in hys pontificalibus, with hys myter on hys heade, his ringes on hys fyngers, and Sandales on hys feete. And whosoever cometh asking the father remedy in hys necessity for *Christes* sake, he offereth vp as acceptable a sacrifice as any byshoppe can do. And so to make an ende. Thys must be done wyth a constant faythe, and a sure confidence in *Christe*. faythe sayeth, sayeth, We are vndone for lacke of fayeth. *Christ* nameth fayth here, faythe is altogether. When the sonne of man shall come, shall he fynde fayth on the earth: Why speaketh he so muche of fayth: because it is harde to fynde a true faythe. He speaketh not of a politicall faythe, a faythe set vp for a time, but a constant a permanent, a durable faith as durable as Gods word. He came many times. fyrst in the tyme of *Mo*, when he preached, but he found litle fayth. He came also when *Nat* preached, when he destroyed *Sodom* *Gomoza*, but he found no fayth. And to be thort he shal come at the later day, but he shal fynde a litle fayth. And I wene the day be not farre of. When he was here carnallye, dyd he fynde any fayth: Many speake of fayth, but few there be that hath it. *Christe* mourneth the lacke of it. He complayneth that when he came, he sounde no fayth.

One soluti^o
on for al.

fayth is al-
together.

fayth is a
great state
as a dutches
Thys fayth is a great State, a Lady, a Dutches, a great woman, and she hath euer a great companie and trayne about her (as a noble Estate ought to haue.) fyrst she hath a Gentleman vnder that goeth before her, and where he is not,

not, there is not Lady fayth. This Gentleman Usher is called *Agnitio peccatorum*, knowledge of synne, when we enter into our hart, and acknowledge our faultes, and stande not about to defend them. He is none of these wyncckers, he kyckes not when he heares hys faulte. Now as the Gentleman Usher goeth before her, so she hath a trayne that cometh behinde her, and yet though they come behinde, they be al of faythes companie, they are all with her, as Chyulte when he counterfaited a State goyng to Hierusalem, some went before him, and some after, yet all were of hys company. So al these wayte vpon fayth, she hath a great traine after her, besides her Gentleman Usher, her whole houtholde, and those be the woorkes of our vocation, when euerye man considereth what vocation he is in, what calling he is in, and doth the woorkes of the same, as to be good to his neighbour, to obey God. &c.

This is the trayne that foloweth Lady fayth, as for an example: A faythful Iudge hath falslye an heauye reckonyng of hys fault, repenting him selfe of hys wyckednes, and then forsaketh his iniquitie, his impietye, feareth no man, walkes vpryght, and he that doth not thus, hath not Lady faythe, but rather a boldnes of synne, & abusing of Chyistes passion. Lady fayth is neuer wythout her Gentleman Usher, nor wythout her trayne, she is no Anchres, she dwels not alone, she is neuer a private woman, she is neuer alone. And yet many there be that boast them selues that they haue fayth, and that when Chyist shall come, they shall do well inough. Nay, these that be faythful shall be so fewe, that Chyist shall scarce see them. Manye there bee that runneth (saythe Saynt Paule) but there is but one that recepueth the rewarde. It shall be wyth the multitude when Chyist shall come, as it was in the tyme of Noe, and as it was in the tyme of Lot.

In the tyme of Noe, they were eatyng and drynkyng, buyldyng and plantyng, and sodaynely the water came vpon them, and drowned them. In the tyme of Lot also, they were eatyng and drynkyng. &c. And sodaynely the fyre came vpon them, and denouced them.

Knowledge of syn is gentlemā other to Ladye fayth.

Ladye fayth is no Anchres.

And

The fift Sermon

And now we are eating and drinking. There was neuer such buylding then, as is now, plantyng, nor maryng. And thus it shalbe euen whē Christ shal come, at iudgement. Is eating and drinking and maryng, reprovēd in scripture? Is it not? Nay he reproveth not al kind of eating & drinking, he must be other wyse vnderstanded. If the scripture be not truly expounded, what is moze erroneous? And though there be cōplaynynges of some eating or drinking in the scripture, yet he speaketh not as though al were nought. They maye be well ordered, they are Gods allowaunce, but to eate and dryncke as they dyd in Noes tyme, and as they dyd in Lothes tyme: Thys eating and drinking, and maryng is spoken agaynst. To eate and dryncke in the forgetfulnes of Gods commaundement, voluptuously, in excelle and glotonnie, thys kinde of eating and drinking is nought, when it is not done moderatly, soberly, and with al circumspection. And likewise to marry, for fleshly lust, and for their owne fantasy. There was neuer such marryng in England, as is now. I heare tel of stealing of wardes to marry theyr children to. This is a straunge kind of stealing, but it is not the wardes, it is the landes that they steale. And some there be that knyght by maryages to gether not for any loue or Godlines in the partyes, but to gette frendshyp, and make them strong in the realme, to encrease their possessions and to soyne land to land. And other there be that enuegle mennes daughters, in the contempt of theyr fathers, and go about to marry them wythout theyr consent. Thys marryng is vngodly. And many parentes strayne theyr sonnes and daughters to marry where they loue not, and some are beaten and compelled. And they that marry thus, marry in a forgetfulnes and obliuiousnes of Gods commaundementes. But as in the tyme of Noe, sodenly a clay fell in theyr bosomes: so shall it be with vs at the latter daye when Christ shall come. We haue as lytle conscience as maye be, and when he shall come, he shall lacke Ladye fayth, well is them that shalbe of that lytle flocke, that shalbe set on the right hand. &c.

I haue troubled you long, partely being out of my matter, partelys being in. But now I will make an ende.

I began

What eating & drinking is allowed, & what is discommended.

What kind of marryng is reprovēd worthely. Stealing of wardes, may rather of landes.

An other kinde of marriage. The inueglers of mens daughters are noted. The parents which forese their children to marry who they loue not. A daye wyl come that pay for al.

I began with thys text *Quecunq; scripta sunt. et c.* So wyll I ende now for myne owne ease, as an old truant with thys sentence. *Beati qui audiunt verbum dei. et c.* Blessed are they that heare the word of God, and kepeth it. I told you in the beginning of this parable of *Bene. Nil melius quam letari et facere.* If I had ceased there, all had ben well (quod the merye Monke) so blessed are they that heare the word of God. But what foloweth? and kepe it. Our blessednes commeth of the keeping. It hanges all on the ende of the tale, in crediting and assenting to the word, and followyng of it. And thus we shal begyn our blessednes here, and at the length we shal come to the blessing that neuer shal haue ende, which God graunt both you and me. Amen.

Our blessednes cometh of the keeping.

The fyft Sermon of Maister Hugh Latimer, whych he preached before kyng Edward, the. v. day of Aprill.

(*)

Quecunq; scripta sunt, ad nostram doctrinam scripta sunt. Rom. xiii.



All thinges that are wytten, they are wytten to be our doctrine. What doctrine is wytten for vs in the parable of the Judge, and the widow, I haue opened it to you (most honorable audience) Somthing as concerning the Judge I woulde wyshe and praye, that it myght be a litle better keppe in memoire, that in the seate of Iustyce, no more iniquitie and vnyghtousnes myght raygne. Better a litle well kept, then a greate deale forgotten, I woulde the Judges woulde take forth theyr lesson, that there myghte be no more iniquitye vsed, no; byrbe taking, for if there shall be byrbing, they know the peryl of it, they know what shall folowe. I woulde also they should take an exaple of thys Judge that dyd save, not that that he thought hym selfe, but our sauoure Christ putteth him to say that thing, that was hid vnto hym selfe. Wherefoze I woulde ye should kepe in memoire,

Let by praye for thys.

hold

The fift Sermon

The argu-
ment of the
wicked iud-
ge shoulde
induce vs
to prayer.

What may
be wrought
by prayer.

What ma-
keth oure
prayers ac-
ceptable to
God.

Our praier
pleaseth god
for christes
sake.

Faith is al.

how vnsearcheable a mans harte is. I would ye should reme-
mber the fall of the Angles, and beware therby, the fall of the
olde world, and beware therby, the fall of Sodom and Go-
mora, and beware therby. The fall of Lotthes wyfe, and be-
ware therby. I would not that miserable folke should forget
the argument of the wicked Judge, to induce them to praier,
which argument is this. If the Judge being a tyrant, a cru-
ell man, a wycked man, which dyd not cal her to hym, made
her no promise nor in herpyng nor helpyng of her cause, yet
in the end of the matter for the importunities sake dyd helpe
her: much more almighty God which is a father who bea-
reth a fatherlye affection, as the father doeth to the childe,
and is naturally merciful, and calleth vs to hym wyth hys
promise that he wyl heare them that cal vpon hym, that be
in distress and burdened with aduersity. Remember this. You
know where to haue your remedy. You by your praier can
worke greate effycacy, and your praier wyth teares is an in-
strument of great effycacy. It can bynge many thinges to
passe. But what thing is that that maketh our praier accep-
table to God: is it our babling: No, no, It is not our babling
nor our long praier. There is an other thing the it. The dig-
nity and worthynes of our wordes, is of no such vertue. For
whosoever resorteth vnto God, not in the confidence of hys
olone merites, but in the sure trust of the deseruing of our
Sautour Iesus Christ, & in his passion. Whosoever doth in-
uocat the father of heauen, in the trust of Christes merites,
which offeryng is the most comfortable and acceptable offer-
yng to hys father. Whosoever I say offereth by Christ which
is a perfect offeryng, he can not be denyed the thing he de-
syreth, so that it be expedient, for hym to haue it. It is not the
babling of our hyppes, nor dignity of our wordes, but hys praier
of the heart, is the offeryng that pleaseth, thorow the onely
meanes of hys sonne. For our praier profiteth vs bicause we
offer Christ to his father. Whosoever resorteth to God with-
out Christ, he resorteth in vayne. Our praier pleaseth, be-
cause of Iesus Christ, whom we offer. So that it is sayth,
sayth, faith is the matter. It is no praier that is without faith

It is but a lippe labouring, and mockery without fayth. It is but a litle bablyng. I speake also of lacke of fayth and vpon that also I sayd, the end of the world is neare at hand. For therets lacke of fayth now. Also the defection is come and swaruing fro the faith. Antichrist the man of synne the soune of iniquity is reueied, y^e latter daies at hand. Let vs not think bys coming is farre of. But when so euer he cometh he shall fynde iniquity inough, let hym come when he wyl. What is now behinde: we be eating and drincking as they were in Poes tyme, and mariyng I thinke as wyckedly as euer was. We be building, purchasing, planting in the contempt of Gods word. He may come shortly when he wyl, for there is so much mischise and swaruing from the fayth (rayning now in our dayes) as euer was in any age. It is a god warning to vs al to make ready against his coming. This litle rehearsal I haue made of the thinges I spake in my last sermon. I wyl now for thys day retourne to my question & dissolue it, whether Gods people may be gouerned by a gouernour that beareth the name of a king or no. The Jewes had a law; y^e whē they should haue a kyng they should haue hym accordyng to the election of God, he would not leaue the election of a king to theyr owne Braynes. There be som busy Braynes, wanton wyttes, y^e say, the name of a king is an odious name & wrieth this tert of the scripture: where God semeth to be angry & displeasid with the Israclites for asking a king expounding it be ry euil and odiously. As who would saye a King were an odious thinge. I comming riding in my waye, and calling to remembraunce wherefore I was sent, that I must preache, and preach before the Kinges Maiesty: I thought it mete to frame my preaching accordyng to a King. Dusyng of thys, I remembred my selfe of a booke that came from Cardinall Woole, Maister Woole the Kinges traytor, which he sent to the Kinges Maiesty I neuer remember that man, me think, but I remember him wyth a heavy hart, a wytty man, a learned man, a man of a noble houle, so in fauour that if he had tarped in the Keame, and would haue conformed hym selfe to the Kynges proceedinges, I heard saye, and I beleue it verely, that he had bene Bysshop of Poerke at this day.

Co

Coniectures
of the ende
of y^e world.

As muche
wyckednes
used in our
tyme, as e-
uer was in
the tyme of
Poe.

Maister La-
timer retur-
neth to bys
former que-
stion, & to y^e
dissolucion
of the same
Whether
Gods peo-
ple may be
gouerned
by a kyng
or no.
i. Reg. viij.

Our prea-
ching must
be accordig
to y^e persons
before who
we preach.

The fift Sermon

To be a bidden by, he would haue done much good in that part of the Realme. For those quarters haue all wayes had great neede of a learned man, and a preaching prelat. A thing to be muche lamented that suche a man shoulde take suche a way. I heare say he readeth much Saynt Ieromes workes, & is wel sene in them. But I would he would folow saynte Ierom, where he expoundeth this place of scripture. *Exite de ila la popule meus.* Almighty God sayth: Get you from it, get you from Rome, he calls it, the purple whoore of Babilon. It had bene moze commendable to go from it, then to come to it. What hys sayinges be in hys boke, I donot wel remember, it is in the farthest end of my memory. He declareth hym self in it, to haue a coyrupt iudgment, I haue but a glymping of it, yet in generallly I remember the scope of it. He goeth about to disswade the king frō his supremicy. In hys perswasions he is very homely, very quicke & sharpe with the king as these Cardinals wyl take wel vpon them. He sayth that a King is an odious word, & touched the place how God was offended with the Israelites for calling for a King. Verie lyghtly he semeth to set forth the title of a king. As though he should mean: what is a King: What should a King take vpon hym to redresse matters of religion: It pertayneth to our holy father of Rome. A King is a name and a tytle rather suffered of God as an euyl thyng, the alowed as a good thing. Calling this to remembraunce it was an occasion that I spake altogether before. Now I wyl answer to thys. For the answer I must somewhat rype the eyght chapter of the fyrst booke of the Kinges. And that I may haue grace. &c.

To com to the opening of this matter. I must begyn at the chapter. That the vnlearned (although I am sure, here be a great many wel learned) may the better com to the vnderstanding of the matter: *Factum est cum senuisset Samuel fecit filios suos iudices populo.* &c. It cam to passe when Samuel was krycken in age, he made his sonnes Iudges ouer Israel. Of Samuel, I myghte fetch a processe a far of, of the stoye of Elcana, who was hys father, and who was hys Mother. Elcana hys father had two wyues, Anna and Phenenna, and dyd not put them away, as men do now a dayes.

There

Rome is called of Ierom & purple whoore of Babilon

The scope or state of the booke, tendes to disswade the kyng from hys supremacy.

i. Reg. xviij

Suche as be vnlawful diuorcesmentes.

There was debate betwene these two wyues. Whenenna in e doing of sacrifice, embayded Anya by cause she was barren, and not fruitful. I myght take here occasion to entreat of the duty betwene manne and wyfe, which is a holy relygion, but not religiously kepte. But I wyll not enter into that matter at thys tynie. Well, in procelle of tynie, God made Anna fruitful thoroow her deuout prayer. She brought forth Samuel, who by the ordinaunce of God, was made the hygh pxiest. father Samuel a good man, a singular example, and singular patcon, a man a lone, fewe such men as father Samuel was. To be thorte he was now come to age, he was an old man an impotent man, not able to go from place to place to minister iustice, he elected and chole two suffragans, two coadiutours, two co-helpers, I mean not hallowers of belles, no; Chyistiners of belles (that is a popish suffraganshypp) he made them to healy hym, to discharge his office, he chole hys two sonnes rather the other, because he knew them to be wel brought by in vertu, & learning. It was not for any carnall affection, he cared not for hys renoune, or reuenewes, but he appoynted the for the ease of the people, the one for to supply hys place in Bethsabe, and the other in Bethlem. As we haue now in England, for the wealth of the Realme, two Lordes presidentes. Surely, it is wel done, and a goodly order, I would there were a third in an other place. for the ease of hys people, god father Samuell, and to discharge hys offyce in places where he could not come hym selfe, he set hys two sonnes in office with him, as his suffragaynes, and as hys Coadiutours. Here I might take occasion to treate what olde and impotent Wyshoppes should do what old preachers should do, when they come to impotency, to ioyn with them preachers preachers, not Welhalowers, and to depart, parte of they; lyuing wyth them. I myght haue dilated this matter at large. But I am honestely preuented of thys commune place, & I am very glad of it. It was very well handeled the last Sondag. They that wyl not for the office sake receyue other, regard moze the flese then the flock. father Samuel, regarded not hys reuenewes. Our Loyd gvue the grace to be affected as he was, and to solow hym. &c. Though I saye that I would wysh mo Lord presidentes. I meane not that I would haue prelates Lords presidentes, no; that Lord Wyshoppes

A.s.

Should

Anna of barren made fruitful, and mother to Samuel.

Samuel being aged chose to him two Suffraganes, to assist hym in hys office.

Why he chose hys own 2. sons rather then any other.

Samuel feared the ease of his people. A third Lord President would doo wel.

What the impotent & old bishops should do. Ther ar to many such flese feeders.

Amen.

The fift Sermon

M. Latimer would not have Bishops & prelates Lorde presidentes

The office of a president shipp is a ciuill office.

The word wil corrupt and deceiue vs or we be ware.

The son is not alwaies bounde to walk in the fathers wayes.

4. Reg. 18.

4. Reg. 22. and 23.

He was but eyght years olde whe he beganne to raygne.

Wee are more wyf-necked moze rebellious & sturdier the the Jewes. This is no rule to recken vpon.

Should be Lord presidentes. As touching that, I sayd my mind and conscience the last yeare. And although it is sayd, *Presint*, it is not ment that they should be Lord presidentes, the office of a presidentshipp is a ciuill office, & it canne not be, that one man shall discharge both wel. It foloweth in the text *Non ambulauerunt filii eius in uis eius. &c.* Bys sons walked not in his wayes, heare is the mater, here ye see the godnes of Samuel, how, whe he was not able to take the paynes hym selfe, for they stonede ease, he appoynted them Iudges nere vnto them, as it were in the further partes of his Realme, to haue Iustice ryghtly ministered. But what folowed? Though Samuel wer good, & his chyldren wel brought vp, loke what the world can do: Ah crafty world. Whom shal not this worlde corrupt and deceaue at one tyme or other? Samuel thought hys sons shoud haue proued wel, but yet Samuels sonnes walked not in theyr fathers waye. Why? what then? Is the sonne alwayes bound to walke in the fathers way? No ye must not take it for a generall rule. Al sonnes are not to be blamed, for not walking in theyr fathers wayes. Ezechias dyd not folow the steppes of hys father Ahas, and was wel allowed in it. Josias the best king that euer was in Iewry, reformed his fathers wayes, who walked in worldly polycy. In hys youth, he toke away all Idolatry, & purdged hys Realme of it, and set a good order in al his Dominions, wrestled wth Idolatry. And although hys father or hys grand father Manasses (it makes no matter whether) repented hym in the ende, he had no tyme to reforme thinges, he left it to hys sonne to be done. Josias beganne and made an alteration in hys chyldhood, he touned al wpsydowne, he would suffer no Idolatry to stand. Therfore, you must not take it for a general rule, y the son must euer walke in his fathers wayes. Here I wyl renew, that which I sayd before of the wyf-necked Jewes, the rebellouse people (that is theyr tittle) they neuer spake so rebelliouslye, as to saye, they would not receiue any alteration, tyl theyr King came to age. Much lesse we English men (if there be any such in England) may be ashamed, I wonder wth what conscience folke can heare such thinges, and allowe it. This Josias made an notable alteration, and therfore take it not for a generall rule, that the sonne shal alwayes walke in hys fathers wayes. Thinke not because he was slaine

Josias was
slayn in bat-
tall of Pha-
rao Percho-
kinge of E-
gipt at Pa-
gods.

4. Reg 12.

Authority
and office
telleth what
a man is.
This hath
bene often
tymes vers
fied & iene
in prechers
before they
wer Bytho-
pes or bene
ficed.

Doo as the
moſte doo &
the fewest
shal wöder
at them.

The state
of a Judge
is daunge-
rous.

in battel, that God was displeas'd wth hym. For here in God
shewed his goodnes to him wonderfully, who would not suffer
hym to se the captiuitie that he would bring vpon the Israelites
He wold not him to haue y^e sight, the seeing, & the beholding of
hys plage, he suffered him to be taken a may before, and to be
slaine of the King of Egypt. Therefore a iust man must be glad
when he is taken from misery, *iustus si morte preoccupatus fuerit
in refrigerio erit.* If a iust man be prevented with death, it shall
be to hys reliefe. He must thinke that he is one of those, whom
the world is not worthy to haue, it came of a singular goodnesse
of God, that he was by death deliuered from the syght of that
captiuitie. Therefore take it not for a general rule, that the sons
be alwayes bound to walke in the fathers wayes. *Nolite in pre-
ceptis patrum uestrorum incedere.* Make not in the commaunde-
mentes of your fathers. For so it is sayd in an other place of
scripture. It is spoken to the reproch of Samuels sonnes that
they walked not in his way, for he was a good man. A wonder-
full thing that these children being so well brought vp should
so fall & be corrupt. If the deuill can preuaile and hath power
agaynst them, that had so Godly education, what bauntage
hath he at them that be brought vp in iniquity and couetousnes?
It is a byowrbe that *magistratus virum commoustrat.* Dyce &
auctorite sheweth what a man is. A man knoweth not hym
selfe, tyl he be tryed. Many ther be that being wth out office,
can rebuke magistrates, and fynde faute wth men that be in
office and preminence. After when it cometh to their chaunce
to come to office them selues, then they haue taken out a new
lesson, *cum essem paruulus sapiebam vt paruulus.* When I was
a chylde, I saucred as a chylde. They wyll doo then, as other
menne doo, they are come too haue experiance, too be prac-
titioners.

The maydes chylde is euer best taught, for he that standes by
ryght in dyce, he is the fellow. Samuell would neuer haue
thought that hys sonnes should haue ben so corrupted. It is a
perillous thing, a dangerous state to be a Judge. They felte
the maker of this world, a perillous thing. And therefore Chri-
solom sayth. *Miror si aliquis rectorum saluabitur.* I maruaile
(sayeth he) that any ruler can be saued. If the perill were
well considered, men would not be so desirous as they be:

A. g.

The

The fift Sermon

The world the world hath many subtil sleightes, it is a crafty thing and very deceitful, a corrupter, and who is it whom the world doth not corrupt and blind at one tyme or other? What was the way they walked *Declinauerunt post auaritiam*. That is one. They stouped after gaynes, turned aside after lucre. What folowed *Acceperunt munera*. They toke rewardes, gifts, baybes (I should cal them) for that is theyr right name. *Peruerterunt iudicium*. They turned Justice vpsedown. Either they would geue wrong iudgement, or els put of & delay poore mens matters. These were theyr wayes, here is the Deuilles genealogy. A gradacion of the Deuilles making. This, *scala inferni*. The ladder of hel. I told you before of *scala celi*. The ladder of heauen, I would you should not forget it. The steppes thereof are set forth in the tenth to y^e Romains. The fyrrst is preaching, then hearing, then beleuing, and last of al Saluacion. *Scala celi* is a preaching matter I tell you, and not a massyng matter, Gods instrument of saluacion, is preaching. Here I moue you my Lordes, not to be greedy and outragious in enhaunsyng, and raysing of your rentes, to the minishyng of the office of saluacion. It would p^{ro}u^{er}ty a mans heart to heare that, that I heare of the state of Cambridge, what it is in Oxfozd I can not tell. There be few do study diuinity, but so many as of necessity must furnysh the Colledges. For theyr liuinges be so smal, and victayles so dere, that they tarry not there, but go other where to seke liuinges and so they go about. Howe there be a fewe gentylmen and they study a litle diuinitie. Alas what is that? it wil com to passe that we shal haue nothing but a litle Englysh diuinity, that wil bring the Realme into a very barbarousnes, and vtter decay of learnyng, It is not that it wys, that wyll kepe out the supremacy of the Bpsh^{op} of Rome. Here I wyll make a supplication, that ye would bestow so much to the fynyng of scholers, of good wyttes, of poore mens formes, to exerce the office of saluacion, in reliuing of scholers, as ye were wont to bestow in pilgrimage matters, in trentals, in masses, in pardons, in purgatory matters. Ye bestowed that lyberally, bountefully, but thys was not wel spent. You had a zeale, but not *secundum scientiam*, not accordyng to knowledge. You may be sure if you bestow, your goods on this wise, ye shal bestow it wel to support & vphold gods word, wherin ye shal please God.

They call them re-wardes but bybes they are. The denels genealogy the ladder of hel. Preaching Hearing Beleyng & saluacion.

The study of diuinity decayed in Cambridge.

Englysh diuinity. A reasonable request.

Where by you we may be bow our gods well and please God well.

I require

I requyre no more, but that ye bestow so much Godly, as ye were wont to bestow vngodly. It is a reasonable petition, for Gods sake, loke vpon it, I say no more. There be none now but greate mens sonnes in Colledges, and they fathers loke not to haue them preachers, so euery way this office of preaching is pinched at. I wil speake no more of *scala celi*. But I am sure this is *Scala inferni*, the right way to hell, to be couetous, to take bybes, and peruert iustice. If a iudge should aske me way to hel, I would shewe hym thys way. First let hym be a couetouse man, let hys heart be poisoned with couetousnes. Then let hym go a lytle further and take bybes, and last peruerete iudgement. Now, here is the mother and the daughter, and the daughters daughter. Auarice is the mother, she bynges fourth bybe taking, and bybetaking, peruerting of iudgement. There lackes a fourth thing to make by þ melle, which so God helpe me if I were iudge should be *HANCUM INUM*, a tiburne tpyet to take wyth hym, and if wher the Iudge of the Kinges bench, my Lord chiefe Iudge of England, yea, and it were my Lorde Chancelour hym selfe, to tiburne wyth him. There was with in these .xxx. yeaeres a certayn widdow which, todaynly was attached, had to pyson, indoyted, condempned, & there were certayne learned men that visited her in the pyson. Oh I would ye would resort to prisons. A comendable thinge in a christen Realme, I would wythe there were Curates for prisons, that we myght saye, the Curat of Newgate, the Curat of the flete, and I would haue them well waged for they labour. It is a holy day worcke to byset the prisoners, for they be kept from sermons. There was that resorted to thys woman, who, when she came to pyson, was all on her beades, and no thing els, a popish woman, and sauered not of Iesu Christ. In proces she was so applyed that she talked *Quam suavis est dominus*. She had such a sauisour, such a swetenes and selyng that she thought it longe to the day of erecusion. She was wyth Christ already, as touching sayth. She had such a desyre that she sayd wyth saynt Paule, *Cupio dissolui et esse cum christo*. I desyre to be ryd, and to be with Christ. The woord of God had so wrought in her. When she was brought to punishment, she desyred to confesse hy faulte, she toke of her death, that she was guiltlesse in that thyng she suffered for, and her neyghbours would haue

They that haue least neede haue most help.

The ready way down to the deuil in hel.

A tiburne tpyet for bybe takers and peruereters of iudgement. The wyddow that was in pyson. There should be curates of prisons. A holy day worcke to byset the prisoners. The woman truned from papistry by the diliget resort of learned frequenting the pyson.

The fift Sermon

boꝛne her wyfnes in the same. She was alwayes an honest et-
 uell woman, her neyghbours would haue gone on her purga-
 tion a great way. They would nedes haue her confesse, then
 sayth she. I am not gilty, would ye haue me to make me gilty,
 where I am not? Yet foꝛ al thys, she was a trespasser, she had
 don a great offence. But befoꝛe I go foꝛward with this, I must
 first tel you a tale. I heard a god whyle ago, a tale of one (I
 sawe the man that told me the tale not long ago in thys audi-
 toꝛy.) He hath traueiled in mo countries then one. He told me
 that there was once a pretour in Rome, Lord Maye of Rome,
 a ryche man one of the richest marchauntes in al the Cyty, &
 sodaynely he was cast in the castle Aungel. It was heard of, &
 euery man, whispered in an others care. What hath he done?
 Hath he killed any man? No. Hath he medled with Alam, our
 holy fathers marchaundice? No. Hath he counterfayted our
 holy fathers Bulles? No. foꝛ these were hye treasons. One
 rowned an other in the eare and sayd: *Erat Dives*. He was a
 ryche man, A great fault. Here was a godly pray foꝛ that holy
 father. It was in Pope Julius tyme, he was a great warri-
 our. Thys praye would helpe hym to maintayne hys warres,
 a iolly praye foꝛ our holy father. So thys woman was *Dives*.
 She was a ryche woman, she had her landes by the Shirikkes
 nose. He was a Gentelman of a long nose. Such a cup, such a
 couer. She would not depart from her owne. Thys Shyriffe
 was a couetnouse man, a worldly man. The Judge at the en-
 panyng of the quest, had hys graue lookes, and charged them
 wyth thys. It was the Kinges matter, toke well vpon it. Whe-
 it makes foꝛ theyꝝ purpose, they haue the King y King in theyꝝ
 mouthes. Wel, somewhat there was, there was walkyng of
 angelles betwene them. I would wish that of such a Judge in
 Englad now, we might haue y sain hanged bp. It wer a godly
 signe y signe of the iudges skin. It shoulde be Lots wyfe, to all
 Judges that shoulde folow after. By thys ye may perceiue, it is
 possible foꝛ a man to answer foꝛ hym selfe, and be arraigned at
 the barre, and neuertheles to haue wrong. Yea, ye shall haue it
 in fouꝛme of law, and yet haue wrong to. So it is possible, in
 a case, foꝛ a man that hath in his absence ataintement, to haue
 ryght, and no wrong. I wyl not saye naye, but it is a god lawe
 foꝛ a man to answer foꝛ hym selfe, this is reasonable, allow-
 able and god. And yet such an vrgent cause may be, sucbe a re-
 luect to a commune wealth, that a man may rightly be con-

A rich mar-
chaunt cast
into the Ca-
stell Aungel

A Gentle-
man of a
long nose.

The signe
of the Iud-
ges skin.

A man mai
answer foꝛ
him selfe, &
yet haue
wrong, & be
absent, & yet
haue right.

demned in hys absence. There be such causes that a man maye in hys absence be condemned, but not ofte, except they be such cases that the reason of the general lawe maye be kepte. I am provoked of some to condemne thys lawe, but I am not able, so it be but for a time, and vpon wayghty consideracions, so y^e it be vsed rarely, seldonly, for auoyding distrabaunce in the commune wealth, such an epiky and moderacion maye be vsed in it. And neuertheles it is very meto and requisite that a man should answer for hym selfe. We must cōsider the groūd of the lawe: for *Ratio legis, anima legis*, the reason of the lawe is the soule of the lawe. Why: what is the reason and ende of the lawe: It is thys, that no man should be injured. A man may in his attayntment haue no moze wrong done hym, then if he answered for hym selfe. Ah then I am not able to saye, that in no wise, an arrainement may be tourned into attainement. A man may haue wrong (and that in open iudgement) & in forme of lawe, and yet allowed to answer for hym selfe, and euen so is possible he maye haue ryghte, though he neuer answer for hym selfe. I wyl not saye but that the parliament houses both hye and lowe maye erre, and yet they maye do well, and chrytten subiectes must take al thinges to the best, and expounde theyr doinges wel, al though they can not yeld, a reason for it, except their proceedinges be manifestly wycked. For though they can not attayne to is for what purpose things be don, it is no good reaso that they be called euel don therfore. And is this a good argument, he is not allowed to answer for hym selfe in thys place or y^e place, where he wyl apoint: Ergo, he is not allowed to answer for him selfe: No. He might haue answered y^e best he could for him self before a great many, & haue had mo to if he had required thē. Yea, & was comaūded vpon his allegiāce to speake for himself & to make answer, but he wold not, nedes he wold com out to iudgement, & appointed y^e place him selfe. A man y^e answers for himself at y^e bar, is not allowed his man of law to answer for him, but he must answer him self. Yet in the Parliament, although he were not ther him selfe, any frend he had, had liberty to answer for him, frank, and fre, I know of the old manner. The tenoure of the writtes is this. Euery man to spake the beste he knoweth of hys conscience, for the Kinges Maiesties honqur, and the wealth of the Realms.

The reaso of y^e law is the soule of the lawe.

Howe we must take y^e doinges of the parliament.

A n vnttrue argument.

Fre liberty is graunted to speake in the Parliament house

The fourth Sermon

There's wiser in the Parliament in bothe houses, a great many learned men, conscionable men, wise men. When that man was attainted ther, and they had liberty, ther to say nay, to his attayntment if they would. Sure I am the most allowed it, or els it could not haue gone forwarde. These premisses considered, I would haue you to beare suche a hart, as it becommeth Christen subiectes. I know what men say of me wel inough, I could purge my selfe. There is that prouokes me to speake against this law of attayntment, they say I am not indifferent. Surely I would haue it to be done rarely vpon some great respect to the comon wealth, for auoiding of greater tumult and perill. Saint Paule was allowed to answer for hym selfe, if Lickeas the tribune had not pluckt hym away from the wyng of hys matter, it had cost hym hys lyfe. Where he was saued by the Magistrate, being but a priuate man. Wyl ye not allowe that some thynge be done as wel for sauing of the Magistrates life? It behoues them of the Parliament to looke wel vpon the matter. And I for my part thinke not but they dyd wel, els I shuld not yeld the duty of a subiect. Some liken me to Doctor Shalw that preached at Pauls crosse, that king Edwards sonnes wer Bastardes. An easy matter for one of the counsel to do as doctor Shalw dyd. He thynke you being the kyniges seruauent & his officer, shoud thinke better on the kynge & hys Counsell, though I were lyght of beleefe. If he had bene a true man to hys mayster, he would neuer haue spoken it. The Counsayl nedes not my lye, for the defence of that, that they doo. I can beare it of my selfe. Concerning my selfe, that whyche I haue spoken, hath done some good. You wyl say this: the Parliament house are wiser then I am, you might leaue them to y^e defence of them selues. Although the men of the Parliament house can defend them selues, yet haue I spoken this of a good zeale, and a good ground, I take God to witnes. Use therfore your iudgement & languages as it becometh Christian subiectes. I wyl now leaue the honourable counsayl to answer for them selues.

Paul was allowed to answer for himselfe.
Actes. xij.

M. Latimer likened to doctor Shalw.

One fact confessed of the Admiral he would not haue y^e king

He confessed one fact, he would haue had the gouernance of the kyniges Maiesty. And wot you why? He sayd he would not in his minority haue hym brought vp like a Ward. I am sure he hath bene brought vp so godly, with suche Scholemasters, as neuer king was in England, & so hath prospered vnder them,

ber them, as neuer none did. I wot not what he meant by vs brought by
 bying up like a Warde, vnles he wold haue him not to go like a ward
 to his booke, & learne as he doth. Now wo worthe him, yet I in his mind
 wil not say so neither, but I pray God amend him, or els God rity.
 send him short lyfe, that wold haue my soueraygne not to be
 brought by in learning, & wold plucke hym from his booke. Kynges
 I aduertise thee therefore my fellow subiect, vse thy tong bet- shoulde bee
 ter, and expound w^{ell} the bying of the Magistrates. learned.

Now to the purpose, for these thynges let me of my matter.
 Some say Preachers shoulde not medle with such matters, but
 did not our sauiour Iesus Christ meole with matters of iudge
 ment, when he spake of the wicked Iudge, to leaue example to
 vs that follow, to do the same: Ye se here that Lady Couetous-
 nes is a fruitful woman, euer chyldeyng, & euer byynging forth
 her fruites. It is a true saying, *radix omnium malorum auaritia*
 Couetousnes is the roote of all wickednes. One wyl laye per-
 aduerture, you speake vnseemely, & incontinently, so to be a-
 gainst the officers, for toking of rewardes in doing pleasures.
 Ye consider not the matter to the bottom. Their offices be
 bought for great sumes, now how shuld they receiue their mo-
 ney againe, but by bying, ye wold haue them vndone. Some
 of them gaue. C. pound, some. v. C. pound, some. ij. M. pou-
 And how shal they gather by this money agayne, but by hel-
 ping them selues in their office. And is it so trow ye: Are ciuyl
 offices bought for mony: Lord God, who wold haue thought
 y? Let vs not be to hasty to credite it. for then we haue the old
 prouerb, *omnia venalia Rome*, allthynges are sold for money at
 Rome, & Rome is come home to our owne doores. If they bie,
 they must nedes sel, for it is wittely spoken: *Vendere iure potest,*
emerat ille prius, he maye lawfullye sell it, he bought it before.
 God forsend that euer any such enozmity shuld be in Englād,
 that ciuyl offices shoulde be bought & sold, wher as men shoulde
 haue them giuen them for their worthines. I wold the kinges
 maiesty shuld seke thozow his realme for mete men & able mē
 worthy to be in office, yea & giue thē liberally for their paines,
 & rather geue them money to take the office in hand, thē they
 to geue mony for it. This bying of offices is a making of by-
 bery, it is an enducing & enforing, & compelling of men to by-
 bery. Holy scripture qualifieth the officers, & she weth what
 offices.

Lady coue-
 tousnes is a
 chyldeyng
 woman.

Ye y byeth
 deare, must
 selther after

Mete men,
 able & wor-
 thi to be put
 in office.
 It is a by-
 bery to bye
 offices.

maner

The fift Sermon

manner of men they should be & of what qualitties, *Viros fortes*
 Some translaciōs haue *viros sapientes*. & Engliſhe translation
 hath it very well. Men of actiuitie that haue comakes to do
 theyr office, they muſt not be milksops, nor white liuered kni
 ghtes, they muſt be wiſe, hartie, hardy, men of a good stomack
 Secundarely, he qualifieth them wth the feare of God. He ſaith
 they muſt be *timentis deum*, fearing God. for if he fear God, he
 ſhalbe no briber, no peruerter of iudgement, faithfull. Thirdly
 they muſt be choſe officers in *quibus eſt veritas*, in who is truth
 if he ſay it, it ſhalbe don. fourthly, *qui oderunt auaritiā*, hating
 couetouſnes, far from it. He wil not come nere it & hateth it.
 It is not he & wil geue. v. C. li. for an office. With theſe quali
 ties gods wiſdom wold haue magiſtrats to be qualified. This
 cometh fro the devils conſilloy to pay. v. C. li. for one office.
 If they pay ſo much, it muſt nedes ſolow & they take byrbes, &
 they be bybetakers. Such as be mete to bear office, ſeke them
 out, hire them, geue them cōpetent & liberal fees that thei ſhal
 not nedes to take any byrbes. And if ye be a ſelling ciuil offices,
 ye ar as they which ſel their benefices, & ſo we ſhal haue *omnia*
uenalia; althings bought for mony. I maruel the groūd gapes
 not & deuours vs, how beſt we ought not to maruel, ſurely it
 is & great lenity of God & ſuffers it. Oh Lord in what caſe ar
 we. If the great men in Turky ſhould uſe in their religion of
 Mahomet, to ſel as our patrons cōmonly ſel benefices here (&
 office of preaching, the office of ſaluacion) it ſhuld be taken as
 an intollerable thing, the Turk wold not ſuffer it in his com
 mon welth. Patrons be charged to ſe & office don, & not to ſeke
 a lucre & a gavn by his patronſhip. Ther was a patrō in Eng
 land (when it was) & had a benefice fallen into his hand, and a
 good brother of mine cam vnto him & brought him. xxx. aples in
 a diſh, & gaue them his man to cary them to his maſter. It is
 like he gaue one to his mā for his labour, to make vp & game
 & ſo ther was. xxxi. This man cometh to his maſter & preſented
 him wth the diſh of apels, ſaying: Sye ſuch a man hath ſent you
 a diſh of fruit, & deſireth you to be good vnto him for ſuch a be
 nefice. Tuſh, tuſh (quoth he) this is no aple mater, I wil none
 of his apels, I haue as good as theſe (or as he hath and) in mine
 own orchard. The man cam to the prieſt agayne, & tolde hym
 what his maſter ſaid. Then quod the prieſt deſire hym yet to
 proue one of the for my ſake, he ſhall finde them more better
 then they loke for. He cut one of them, & found. x. peces of gold

Spring of
 offices for
 money.

Godly and
 meete men
 for offices,
 ſhoulde bee
 ſought out,
 & liberallye
 feed.

Selling of
 offices, & ſel
 ling of bene
 fices is all
 one.

The Turk
 woulde not
 ſuffer that
 we do.

The patrons
 dutye in be
 ſoluinge of
 his benefice

A dayntyce
 diſh of apels

in it. *Mary* quod he, this is a good apple. The pifest standyng not far of, hearing what the gentlemā said, cried out & answered, they ar al one aples I war dāt you sy; thei grew al on one tre, & haue al one tast. Wel, he is a good felow, let him haue it quod y patron. &c. Get you a graft of this tre, & I warrant you it shal stand you in better sted then al S. Pauls learning. Wel let patrons take heede, for they shal answer for al the soules y perish throughe their default. Ther is a saying y ther be a great many in England y say ther is no soule, y beleue not in y immortality of mans soule, y thinke it is not eternal, but lyke a dogs soul, y thinke ther is neither heauen nor hel. Oh Loyde, what a waighy matter is this: What a lamentable thing in a Christen cōmon welth: I cānot tel what they say, but I perceiue by their workes y they think so, or els they would neuer do as they do. These sellers of offices shew, y they beleue that ther is neither hel nor heauen. It is taken for a laughing matter, wel, I wil go on. Now to the chapter. The children of Israel cam to Samuel & said: *Senuisti*, thou art growen into age geue vs a king. Thy sons walk not in thy waies. What a heuines was this to father Samuels hart, to heare y hys sonnes (whō he had so wel brought vp) shuld swarue frō his wayes y he had iwalked in. Father Samuel goeth to God to knowe his wil & pleasure in this matter. God answered: let them haue a king. Thei haue not cast the alwai but me, y I shuld not raign ouer them. This is their ground that say a kyng is an odious thing, & not acceptable before y face of God. Thus thei force & violēt this place to make for their purpose, wher no such thing is ment. Shew y Israelites (saith God) & testify to thē a kings auctorite, & what a king is, & what a king wil do. If y wyl not perswade them, I wil not hear thē hereafter, when they shal cry vnto me. I must needes confes y the Jewes trespassed against God in asking a kyng: but here is the matter, in what thing their offence stode, whither absolutely in asking a king, or in any other circūstance. It was in a circūstance. Thei said not, aske vs a kyng of God: but make vs a kyng to iudge vs, as al other nacions haue. They woulde haue a kyng of theyz owne swinge, and of theyz owne election, as though they pass not of God. In a nother poynt ther was pryde. They woulde be lyke the Heathen, and iudges vnder kynges as they were. Thirdly, they offended God because they asked a kyng to the injury & wrong of god father Samuel to depose him, so thys

A graft of golde to get a benefice with all, is woorth a great deale of learning. The error of suche as beleue not the immortality of Soules.

Samuel was sayd for the swaruing of hys sons from his wayes. i. Sam. viij. A place violented & forced to serue for other purpose, thē it was suerment.

Wherē y intēt of the Jewes dyd consist. The iewes offended in thys thinge

The fift Sermon

A comparifon between Samuell & his ſonnes, & Ely and his ſonnes.

Elys ſonnes wer leacherers & manifold offenders

Samuels ſonnes wer bybers, and peruerterers of iudgment

Bybes are lyke pitche.

Anglice a receiuer of his maſters bybes.

A frierly faſhion in reſtoring of bybes, a goodly rag of popiſh religion.

was a wyong toward Samuel. It was not with Hainuill and hys children, Dphenes and Phinies, lyke as with Ely and his children They were cruel whoe wyth hokes taking the fleſh out of the pottes when that ſacrifice was offered to God, brought y people into a contemyt of Gods word. They were lecherers. Theyr synne was manyleſſly and notoziouſly knowen: but theyr father Ely knowing and hearing of it dyd blame thē, but nothing to the purpoſe, he dyd not earneſtly and ſubſtancially chaſtiſe them, and therfoze he was iuſtly deposed of God. The ſynnes of Samuels Sonnes were not knowen, they were not ſo notoziouſ, wherfoze it was not do father Samuel as it was wyth Elys, hys ſonnes fautes were taking of bybes, and peruertering of iudgementes. We know that bybery is a ſecret faut, and therfoze it was not knowen. It was done vnder a coloure and a pretence of iuſtice, hidly and couertly done. Therfoze becauſe it ſtod in bybes it was not like in Samuel as in Ely. It is a daungerous thying to be in office for *qui attingit picem coinquinabitur ab ea.* He that medleth wyth pitch is lyke to be ſpotted with it. Bybes may be aſſembled to pitch, for euen as pitch doth polute theyr handes that medle with it: ſo bybes wyll bying you to peruertering of iuſtice. Beware of pytch, you iudges of the world, bybes wyl make you peruert iuſtice. Why, you wyl ſay. We touch none. So many. But my Miſtres your wyfe hath a ſync ſinger ſhe toucheth it for you, or els you haue a ſeruaunt a *Muneribus*, he wyl ſay, yf you wyl come to my Maſter and offer hym a yoke of oren, you ſhal ſpede neuer the worlde, but I thincke my Maſter wyl take none, when he hath offered them to the Maſter, then conmes a nother ſeruaunt & ſayes: If you wyl bying them to the Clarke of the kitchen, you ſhal be remēbred the better. This is a frierly fallis that wil receyue no mony in theyr hands but wyl haue it put vpon theyr ſeues. A goodly rag of popiſhe religio. They be lyke gray friers they wyl not be ſene to receyue no bybes them ſelues, but haue other to receyue for thē. Though Samuels ſonnes wer priuy bybers & kept the thing very cloſe, yet y cry of y people brought it to Samuel. It was a hid kind of ſin. For mē in this poynt wold face it & brace it, & make a ſhew of byright dealing, whē they be moſt guilty. Neuertheles this geare cam out. Oh wicked ſonnes y brought both their father to depoſition, & thē ſelues to ſhame.

When

When Samuel heard of their fault, he went not about to excuse their fautes. He would not beare with his sons, he would not *communicare peccatis alienis*, be partaker with his sonnes of feces, he said: *ego sentii, ecce filii mei uobiscum sunt*. As sone as he heard of it, he deliuered his sonnes to the people to be punished. He went not about to excuse them, nor said not: this is the first time, beare with them, but presented them by & by to the people saying: Lo here they be, take them, do with them according to their desertes. Oh, I wold ther wer no more bearers of other mens syns, then this good father Samuel was. I heard of late of a notable bloodshed. *Audio* saith S. Paul, & so do I. I know it not, but I heare of it. Ther was a searcher in London, whych executing his office, displeased a marchaunt man, in so much, that when he was doing his office, they wer at words, the marchant man threathned him, the searcher said, the king shuld not lose his custome. The marchant goes me home & tharpos hys woodknife, & comes againe & knockes him on the head & kys hym. They that tolde me the tale, saye it is wyneked at, they loke thowso their fingers & wil not se it. Whether it be taken vp with a pardon or no, I cannot tel, but this I am sure, & if ye beare with such matters, the diuel shal beare you away to hel. Bloodshed & murder would haue no hearing. It is a haynous thing bloodshedding & especially voluntary murder, & pretended murder. for in Sumery God saith, it poluteth the whole realme. *Polutur illa terra. &c. et non potest expiari sine sanguine*. The lād cannot be purged nor clenfed again til his blud be shed y shed it. It is the office of a king to see suche murderers punished with death, *non frustra gestat gladiū*. What wil you make of a king: he beareth a swerde before him, not a Pecoockes feather. I go not about to tlyp you now to cruelty, but I speake a gainst bearing of bloodshed. This bearing must be looked vpo. In certain causes of murther, such great circumstances may be, that the king mai pardon a murther. But if I wer worthy to be of counsaill, or if I wer asked myne aduise, I would not haue the king to pardon a volūtary murther, a pretended murther. I can tel where one man slew an other in a toynshyp, & was attached vpon the same, xij. men wer impanelod, the mā had frendes, the Shriue laboured the bench, the xij. men stak & sit & said, except he would disbour. xij. crownes they woulde

Samuell
would not
be partaker
of his sonnes
offences.

Bloodshed
ding & pretē
sed murther
woulde not
be borne
wyth all.

The first Sermon

finde him guilty. Deanes wer found that the xij. crownes was paid. The quest comes in & saies not guilty. Here was not guilty for xij. crownes. This is bearing, & some of the bench wer hanged, thei wer wel serued. This makes men bold to do murder & slaughter. We should reserue murdering tyl we come to our enemies, & the kyng byd vs fight. He that woulde bestur hym then, were a pretty felow in dede. Crownes? If they crownes wer shauen to the shoulders, they wer serued well ynough. I knew wher a woman was got with child, & was a shamed at the matter, & went into a secret place, wher she had no womd at her franel, & was deliuered of thre children at a birth. She wounding their neckes, & cast them into a water, & so kylde her children. Sodaynly she was gaunt agayne, & her neyghbours suspecting the matter, caused her to be examined, & she graunted al. Afterward she was rained at the bar for it, & dispatched & found not guilty, through bearing of stricoes, & bribing of the Judge. After at the same Sessions another poore womā was hanged for stealing a few rags of a hedge, & wer not worth a crowne. Ther was a certayne gentleman, a professour of the woorde of God (he sped neuer the better for y, ye may be sure) who was accused for murtherring of a mā, wherupon he was cast into prison. And by chaunce as he was in prison, one of his frendes came vnto him for to visit him, & he declared to his frend y he was neuer guilty in the murtherring of the mā. So he wēt his waies, the gentleman was arained & condemned, & as he went to his execution, he saw his frendes seruaūt, & sayd vnto him: Comend me to thy maister, & I pray the tel him, I am y same man til, I was when he was to me. And if thou tarpe a whyle, y shalt se me die. Ther was sate made for this mā's pardon, but it could not be gotten. Welike the Shriues or some other bare him no good wyl. But he died for it. And afterward I being in the Tower, hauing leaue to com to the Lieutenants table, I heard him say that ther was a mā hanged afterward, y killed the same man, for whom this Gentleman was put to death. O lord what bearing, what bolstering of naughty matters is this in a Christen realm? I desire your Maiesty to remede by the matter, & God graunt you to se redres in thys realm in your own person. Although my Lord Protector, I dout not, & the rest of the counsaill do in the mean whyle, al y lieth in them to redres

Shaving of
crownes.

The histoy
of a woman.

The histoy
of a Gentleman.

An euyl thyl
riff may do
somewhat
for his frend,
in a shiere,
he mai help
to hang by
the gyltes.
An Apostrophe
to the
king for re-

to redres

to robles things I would such as be rulers, noble men & ma-
sters shuld be at this point to their seruaunts to certify the on
this sort: If any man go about to do you wrong, I wyl do my
best to help you in your right. But if y^e bzeake the law, y^e shall
haue iustice. If ye wil be maquellers, murderers, & transgres-
sours, looke for no bearing at my handes. A straunge thyng.
What nede we in the vengeance to burden our selues wyth
other mens syns: Haue we not syns proude of our own? What
nede haue I to burden my self wth other mens syns? I haue bur-
dens & y. heapes of syns. One heape of knowen syns, an other
of vnknowen sins. I had nede to say: *Ab occultis meis munda me
domine*, O lord deliuer me fro my hidden & my vnknowe sins.
The if I heare wth other mens sine, I must say: Deliuer me fro
my other mens syns. A straunge saying: from my other mens
syns. Who beareth wyth other folkes offences, he comunica-
teth wth other folkes syns. Men haue sins inough of their own,
although they bear not a bolster vp other men in their nough-
tines, thys bearing, this bolstering & lokyng thowto their sin-
gers, is naught. What y^e say: hap shuld I (o; ani els) increase
my burden. By other mens synnes forgewe me O Lorde. A
straunge language, they haue hyd syns of theyr own ynough,
although they bear not wth giltines of other mens syns. Oh sa-
ther Samuel would not beare hys owne sonnes. He offerd his
own sons to punishmet, & said: *Ecce filij mei vobiscum sunt*, euen
at the first tyme he said: Lo, here they be, I discharge my self,
& take the vnto you, & as for my part, *presto su loqui coram domi-
no et Christo eius*. I am here redy to answer for selfe my before
the Lord & his anointed. Behold here I am, recorde of me be-
fore the Lord, *Verum cuiusquam bonem*. &c. Whether I haue
taken any mans Dre, any mans Aile, or whether I haue don
any man wrong, or hurt any man, or taken any brides at any
mans hand. I can comend the English translatiō y^e doth inter-
preate *munera* brides, not giftes. They answered: nay forsooth
we know no such things in you. *testis est mihi deus*, saith he, god
is witness, *Quod nihil inuenieritis in manu mea*, That you haue
found nought in my handes. few such Samuels are in Englad
nor in the world. Why dyd Samuel this: mary to purge him
selfe, he was enforced to it, for he was wrongfully deposed.

Then by this ye may perceiue y^e fault of the Jewes, for they
offended

dyes of lear-
ning & bol-
steringe of
naughty
matters.
A godly ad-
uertisement
for noble
men and
maisters,
but I feare
me it is to
godly to be
followed.

The fift Sermon

offended not God in asking of a king, but for asking for a king
 to the wronging & depofition of good father Samuel. After
 Samuels death the people had asked of God a kyng, they had
 not faulted, but it is no fmal fault to put an innocent out of his
 office. King David likewise commaunded his people to be num-
 bryed, & therewith offended God greuously. Why: myght he not
 know the number of his people? Yes, it was not the numbrug
 of the people that offended God, for a king may number hys
 people. But he did it of a pryde, of an elation of mynde, not ac-
 cording to Gods ordinaunce, but as hauing a trust in y^e nūber
 of his men, this offended God. Lykewyfo the Jewes asked a
 king, & therewith they offended not God, but they asked him in
 fuch circumftannces, that God was offended with them. It is
 no fmal fault to put a iuft man out of his office, & to depofe him
 vnworthely. To chufe a kyng contraryng the ordinaunce of
 God, is a calling a way of God, & not of a kyng. Therefore dout
 not, but the title of a king is a lawful thing, is a lawfull tytle,
 as ofother Magiftrates. Onely let the kings take hede y^e they
 do as it becometh kinges to do, that they do their office wel. It
 is a great thinge, a chargeable thing. Let them beware y^e they
 do not *communicare peccatis alienis*, that they beare not wyth o-
 ther mens fautes, for they fhall geue a ftrait account for al that
 periffeth thorow their negligence. We perceiue now what
 thys text meaneth. It is wytten in the laft of Iudicum: *In die-
 bus illis non erat rex in Ifrael*, In thofe daies there was no kyng
 in Ifrael, euery man did that which femed right in hys owne
 eyes. Men wer then allowed to do what they wold. When mē
 may be allowed to do what they wyl, then it is good to haue no
 king at al. Here is a wonderful matter y^e vnpreaching prelats
 fhuld be fuffred fo long. Thei can alledg for them felues, by
 Cyperes. This while the realm had ben as good to haue no king.
 Likewife thefe byfbing Iudges hath ben fuffred of a lōg time,
 & then it was *Quafi non fuiffet rex in Anglia*. To fuffer thys is
 as much to fay: ther is no king in England. It is the duty of a
 king to haue al ftates fet in order to do their office. I haue tro-
 bled you to long, I wil make an end. Blessed be they that hear
 the word of God, but fo y^e they folow it & kepe it in credite, in
 memozy, not to depraue it & fclauder it, & byyng y^e Preachers
 out of credite, but that folow it in their life, & lyeue after it. We
 graunt you al that bleffing y^e made both you & me. Amen.

The fyxte Sermon of Maister

Hugh Latymer, whiche he pzeached be-
foze K. Edward, the xii. day of Aprill.



Vcunq̄e scripta sunt ad nostram doctrinam scrip-
ta sunt. Al things that are wrytten, they ar wrytē to
be our doctrine. What doctrine is wrytten foze vs in
y^e 8. Chap. of the fyfth booke of the kynges, I dydde
partely shewe vnto you (most honourable audience) this day
Tennight, of that good man father Samuel, that good iudge
how good a man he was, what helpers, and coadiutours, he
toke vnto him, to haue his office well discharged. I told you
also of the wyckednes of hys sonnes, howe they toke byzbes,
and lyued wyckedly, and by that meanes, bzought both theyz
father, and themselues to deposition. And how the people did
offende God in asking a kyng in father Samuels tyme. And
how father Samuel was put from his office, who deserued
it not. I opened to you also, how father Samuel clears hym
Telfe, that he knewe not the fautes of hys sonnes: he was no
bearer with hys sonnes, he was soze soz it, when he heard it:
but he would not beare with them in their wyckednes, Fili
mei vobiscum sunt, my sonnes are with you saith he. Do wth
them accordyng to their desertes, I wil not maintain them,
noze beare with them. After that he clears himself at the kin
ges seete, that the people had nothing to burthen hym wyth
all. neyther money, noze money worth. In treating of y^e part,
I chanced to shewe you, what I hearde of a man that was
slayne, and I heare say it was not well taken. Forsoth I en
tende not to empayze any mans estimation oze honesty, & they
that enforze it to that, enforze it not to my meaning. I sayd
I heard, but of such a thyng, and toke occasion by that, that
I heard, to speake agaynst y^e thyng, that I knewe to be naught
that no man should beare with any man to y^e mainte nance of
voluntary and pzepered murder. And I heare say synce, the
man was othe r wise an honest man, and they that spake foze
him, are honest men. I am inclinable inoughe to credite it.
I spake not because I would haue any mannes honestye im-
paired.

The pres-

chers are
occasyo
ned by hea
ring to in-
ueye a
gainst such
vyce as
the people
are infec-
ted with-
as Paul to
the Cor.
thei. x. xi.
cap.

VVhy M.
Larymer
vsed this
example;

ad. to
what end
and pur-
pose.

Chaunce
medly.

Voluntary
murder
mistermed
châcemed
ly.

He mean-
eth Au-
stin.

The tyme
of repen-
taunce is
here.

The Spani-
ard that
killed the
Englsh.
man.

As abho-
minable
vvhore-
dome vsed
in London

payzed. Onely I did as Sancte Paule dyd, who hearyng
of the Cozinthians, that there shoulde bee contencions and
myforder among them, did wyte vnto them that he hearde,
and therevpon by occasion of hearyng he set forth very whol-
some doctryne of the Supper of the Lorde. We myght not
haue lacked that doctryne I tell you. Wee it so the Cozynthi-
ans had no such contencions amonge them, as Paule wrote
of, Wee it so they had not myfordered theselues, it was neither
of, nor on, to that that Paule saide. The matter lay in that,
that vpon hearing he wold take occasion to set out the good
and true doctryne. So, I did not affirme it to bee true that I
heard, I spake it to aduertise you, to beware of bearing with
wilful & pzepped murder. I wold haue nothing enforced a-
gainst any man. This was myne intent and meaning. I do
not know, what ye calle chaunce medly in the lawe, it is not
foz my study. I am a scholer in scripture, in gods booke: I stu-
dy that, I know what voluntary murder is befoze god. If I
shall fall out with a man, he is angry with me, and I with
hym, and lacking oportunitie and place, we shal put it of foz
that time, in the meane season I pzeare my weapõ & sharp
it against another tyme, I swell and boyle in this passion to-
wardes hym, I seke him, we medle together, it is my chance
by reason my weayon is better than his, & so forth to kil him,
I geue him his deathes stroke, in my vengeance and anger.
This call I voluntary murder in scripture: what it is in the
lawe I cannot tell. It is a great sin, and therfoze I cal it volu-
tary. I remeber what a great clearke wytteth of this. Omne
peccatum adeo est voluntariũ, vt nisi sit voluntariũ nõ sit pec-
cati. Euery sin (saith he) is so voluntary, that if it be not vo-
luntary, it can not be called synne. Synne is no actuall sin,
if it be not voluntary. I woulde we would all knowe oure
faultes and repente: that that is done, is done, it can not bee
called backe agayne. God is mercifull, the kyng is mercy-
full; here we may repente, thys is the place of repentaunce:
when we are gone hence, it is to late then to repente. And let
vs be content with suche order as the magistrates shall take
But sure it is a perillous thyng to beare with any such mat-
ter. I tolde you what I hearde say, I woulde haue no mans
honor

honestly empayzed by my tellyng. I heard saye sence of another murder, that a Spanyarde should kyl an Englyshman and ronne him thozough with his sworde: they say he was a tall man. But I here it not, that the Spanyarde was hanged for his labour. If I hadde, I woulde haue tolde you it so. They fell out as the tale goeth aboute a whooze. A Lord what whozedome is vsed now a dayes. As I here by the relation of honest men, which tel it not after a worldly sort, as though they reioyced at it, but heauily with heauye hearts. how God is dishonoured by whozedome in this city of London. yea the bancke, when it floode, was neuer so common.

If it be true that is tolde, it is meruail that it doth not sinke, and that the earth gapeth not and swalloweth it vp. It is wonderful that the city of London doth suffer such whozedome unpunished. God hath suffered long of his great lenitie, mercy, and benignitie, but he wil punish sharply at the length, if we do not repent. There is some place in London, as they say: Immunitie, impunitie, what shold I cal it: a pruilleged place for whozedome. The Lord Mayre hath nothyng to doe there, the shiriffes, they can not medle with it. And the quest they do not enquire of it, and there men do byng their whores: yea, other mens wyues, and there is no refozmaciō of it.

There is suche dycyng houses also, they say, as hath not bene wonte to be, where yong Gentlemen dysce away theyr thyrifte, and where dysyng is, there are other solyes also. For the loue of God let remedy be had, let vs wyastle and stryue against synne. Penne of England in tymes past, when they would exerceyse themselues (for we must nedes haue some recreation, our bodies can not endure without some exerceyse) they were wonte to go abroa'd in the fieldes a shootyng, but now it is turned into glossyng, gullyng and whozyng w^{ch} in the house. The art of shootyng hath ben in tymes past much esteemed in this realme, it is a gift of god y^e he hath geue vs to excel al other nations wal, it hath bene gods instrument whereby he hath geue vs many victories against our enemies. But now we haue take vp whozyng in townes, in stead of shootyng in y^e fieldes. A wonderous thing that so excellent a gift of god shoulde be so litle esteemed. I desire you my Lordes, euen as

was vpon
the banck
Let vs
feare the
one and
put no
doute but
that the o-
ther is to
foule a tale
to be a lie
There be
places in
London
pruilleged
where
whoredō
is haunted
A laulesse
place
of licenti-
ous liber-
tye,
Dycyng
houses.
Shootyng
was wor
to be the
old exer-
cise of Eng
land but
the pa-
styme is to
paynfull
for our
deyaty di-
cers.
shootyng
hath bene
set by in
tymes past
VWhoring
in the tou
res in
steade of
shootyng in
the fieldes

ye loue the hozoure, and gloupe of God, and entende to remoue his indignation, let there be sent fourth som pzoclamation, some sharpe pzoclamation, to the Iustices of peace, for they do not their duety. Iustices now be no iustices, there be many good actes made for this matter alredy. Charge them by their allegiance, that this singular benefit of god may be practised, and that it be not turned into bolling, glossing, & whozpyng within the tounns: for they be negligent in executing these lawes of shootyng. In my tyme, my pooze father was as diligent to teache me to shoot, as to learn me any other thing, and so I thinke other men did theyr children. He taught me how to draw, how to lay my bodye in my bowe, and not to draw with strenght of armes as other nacions do, but with strenght of the bodye, I had my bowes bought me, according to my age and strenght: as I encreased in them, so my bowes were made bygger, & bigger, for men shall neuer shote wel, except they be bzought vp in it. It is a goodly act, a wholsome kind of exercise, & much commended in physike.

M. L. f. a.
th. r.
taught
him the
feate of
shooting
in a long
bowe.

Shooting
is commē
ded of Mar
cilus Pa
cilius.

Marcellus Whicinus in his booke de triplicivna (it is a great while since I red him now) but I remember he commendeth this kynde of exercise, and saith, that it wzeetheto agaynst many kindes of diseases. In the reuerence of god, let it be continued. Let a pzoclamation go forth, charging the iustices of peace, that they see such acts and statutes kept, as wer made for this purpose I wil to my matter. I intend this day to intreat of a pece of scripture, wreten in the beginning of the v. cap. of Luke. I am occasioned to take this place by a boke set to the kynge's Maie. tie that deade is, by Master Pole. It is a terte, that he doeth greatelye abuse, for the supzematy.

Regnold
'boole the
Cardinall

He rackes it, and violentes it, to serue for the maintenanco of the bishop of Rome. And as he did enforze thother place, that I entreated of laste, so dyd he inforze thys also, to serue his mater. The story is this. Our Saviour Christ was come now to the bancke of the water of Genezareth. The people were come to him, & flocked about him, to here him preache.

his fate
a Simons
woke.

And Jesus took a boate that was standing at the poole, it was Simons boate, and went into it. And sitting in the boote he preached to them that were on the bancke. And when he

had

had preached and taught them, he spake to Symon, and bad him launche out further into the depe, and louse hys nettes, to catche fythe. And Symon made aunswere, and sayde: Master, we haue laboured al night, but we caught nothing: how be it at thy commaundement, because thou bydest vs, we wyl go to it agayne. And so they did, and caught a great draught, a miraculous draught, so much that the net brake, & they called to theyr felowes that were by, for they had two boates to come to helpe them, and they came and fylled bothe their boates so full, that they were nyght drounyng. Thys is the floze. That I may declare this terte so, that it maye be to the honor of god, and edification of your soules and myne both. I shall desyre you to helpe me with your prayer, in the whych. &c.

Factum est autem, (saith the text) Cum turba irrueret in eum. Luc. 7.
 Saint Luke telles the floze, and it came to passe, when the people preased byd him, so that he was in perill to be cast into the pond, they rushed so fast vpon him, & made such thzong to him. A wonderous thng, what a desire the people had in those days to here our Sauour Christ preache: and the cause may be gathered of the later end of the chapter that went before. Our sauior Christ had preched vnto them, & healed the sicke folkes of such diseases & maladies as they had: and therefore the people would haue retained him still. But he made them answere, and sayd: Et aliis ciuitatibus oportet me euangelizare regnū dei, nā in hoc missus sū, I must preache the kingdome of god to other cittes also, I must shew them my fathers will: for I came so: that purpose. I was sent to preache the word of God. Our Sauior Christ sayd, how he must not tarry in one place: for he was sent to the world to preache every where. Is it not a meruailous thng, that our vnpreaching prelates can rede this place, & yet preache no moze than they do. I meruail that they can go quietly to bed, and se how he allureth them with his example, to be diligent in their office. Here is a godly lesson also, how our sauior Christ fled from glozie. If these ambitious persons, that climbe to honor by bywalkes inordinatly, wold consider this example of Iesus Christ, they shold come to moze honor then they do. so: when

Luc. 7.

Luc. iii.

An example of Christ for our vnpreaching prelates. Our Sauiour Christ fled from glozie.

they seeke honour by such bywalkes, they come to confusion: honoꝝ soloweth them that fle from it. Our sauior Chyist gat him a way early in the moꝝning, & went vnto the wildernes. I would they would solow this erample of Chyist, and not seeke honour by such bywalkes as they do. But what did the people: when he had hid hymselfe, they smelled him out in the wyldernes, and came vnto him by flockes, and solowed

Honor fol-
loweth
them that
flee fro it.

The com-
mon peo-
ple smell-
ed Chyist
out in the
wyldernes
and solow-
ed him rhi-
ther but so
did not the
Scribes the
Pharisees
nor the bi-
shoppes.

him a great nombꝛe. But where rede you that a great num-
ber of Scribes and Pharisees, and Bishops folloved hym. There is a doctoꝝ that wryteth of this place, his name is doctoꝝ Coꝝrhā, Nicholas Coꝝrham, I knew him to be a schole doctoꝝ a great while ago, but I neuer knew him to be an in-
terpꝛeter of scripture til now of late: he saith thus, maior de-
uotio in laicis uetulis quā in clericis. &c. There is moꝝe deu-
otion saith he, in laye folke, and olde, wluēs these symple
folke, the vulgar people, then in y clerkes: they be better af-
fected to the word of god, then those that be of the cleargy. I
meruall not at the sentence, but I meruall to find such a sen-
tence in such a doctoꝝ. If I shold say so much, it wold be said
to me, that it is an euil birde that defiles his owne nest, and
Nemo leditur nisi a seipso, There is no man hurt, but of his
awne self. There was verified the saying of our sauior Chyist
whiche he spake in another plac. Vbicunqꝛ fuerit cadauer,
ibi congregabūtur aquilæ, Whersoever a dead carrion is, thi-
ther wil the Egles gather. Our sauior Chyist compares him-
self to a dead carrion: so; where the carrion is, there wil the
Egles be, & though it be an euil smel to vs, and stinckes in a
mans nose, yet it is a swete smel to the Egles, they wil seeke
it out. So the people sought out Chyist, they smelt his sauor
he was a swete smel to thē. He is Odor uitæ ad uitā, the smel
of life to life. Thei flocked about him like Egles. Chyist was
the carrion, & the people were the Egles. They had no plea-
sure to heare the Scribes, and the Pharisees, they stanke in
their nose, their doctrine was vsauoꝝy, it was of Loliones,
of decimationz, of Anets seade, and Cummin and such gers.
There was no comfoꝝt in it so; so; conscience, there was no
cōsolatid so; wounded soules, there was no remedy so; sins,
as was in Chyistes doctrine. His doctryne eased the burden

Chyist cō-
pares him
selfe to a
dead carri-
on.

The Phari-
sees doc-
trine was
void of re-
medy for
Iaac.

of þe soule: it was swete to the comyn people, & sover to the
 scribes. It was such cōfort & pleasure to them, þat they came
 flocking about him: wherfoze came they? *Ut audirēt verbum
 dei*, it was a good cōming. They came to here þe woꝝd of god.
 It was not to be thought that they came all of one mynde to
 here þe woꝝd of god. It is likely that in so great a multitude
 som came of curiositie, to here som nouelles, & som came smel-
 ling a swete sauoz, to haue consolatiō & cōfort of gods woꝝd:
 so; we cānot be saued without hearing of the woꝝd. It is a ne-
 cessary way to saluatiō. We can not be saued without faith
 and faith commeth by hearing of the woꝝd. *Fides ex auditu.*
 And how shal they here without a preacher? I tell you it is
 the footesteps of þe ladder of heauen; of our saluatiō. There
 must be preachers if we loke to be saued. I tolde you of thys
 gradation befoze in the tenth to the Romaynes. Consider it
 wel. I had rather ye shold come of a naughty mynde, to here
 the woꝝd of god, so; noueltie, oꝝ so; curiositie to here some
 passime, then to be away. I had rather ye shold come as the
 tale is, by þe gentlewoman of London. One of her neighbors
 met her in the strete, and said mistres, whether go ye: Mary
 said she, I am goyng to s. Thomas of Acres to the Sermon, I
 could not slepe at this last night & I am going now thether, I
 neuerfapled of a good nap there. And so I had rather ye shold
 go a napping to þe sermons, thā not to goe at all. Fo; w̄ what
 mynde soeuer ye come, though ye come so; an yll purpose, yet
 peraduenture ye may chaunce to be caught e; ye go, the prea-
 cher may chance to catche you on hys hoke. Rather then ye
 shold not come at al. I would haue you come of curiositie, as
 s. Augustyne came to here s. Ambrose. When s. Augu-
 styne came to Millane, (he telles the Ro;ye himself, in the ende
 of his boke of confessions) he was very desirous to here s.
 Ambrose, not so; any loue he had to the doctrine þe taught
 but to here his eloquēce, whether it was so great, as þe spech
 was, and as the byute went. Wel, befoze he departed s. Am-
 brose caught him on his boke, and conuerted him so, that he
 became of a Maniche, and of a Platonik a good chrysten, a
 defender of Chyistes religion, and of the faith after ward. So
 I wold haue you to come to sermons: it is declared in many

we can
 not be sa-
 ued with-
 out hea-
 ringe of the
 word of
 god.
 The soote
 steppes of
 the ladder
 of saluatiō

M. Laty
 mer exhor-
 tes them
 to resorte
 to the hea-
 ring of ser-
 mons not
 withstan-
 ding the
 purpose of
 their com-
 ming is
 not all of
 the best.
 s. Augu-
 styne came
 of curiosi-
 tie to Mil-
 lane to
 here Am-
 brose.
 s. Augu-
 styne bee-
 came of a
 Maniche
 a chrystia.

Beware
of dimi-
nishing
the office
of prea-
ching.

no places of scripture, how necessary preaching is, as this:
Euangelium est potentia Dei, ad salutem omni creden. The
preaching of the gospell, is the power of God to every man
that dothe beleue. He meanes gods worde opened, it is the
Instrument, and the thng wherby we are sated. Beware,
be ware, ye diminish the not this office: for if ye doo, ye decaye
gods power to al that do beleue. Christ saith cōsonant to the
same, Nisi quis renatus fuerit è supernis, nõ potest videre re-
gnũ de. Except a m̃a be bozne againe from aboue, he cannot
se the kingdom of God. He must haue a regeneratis: & what
is this regeneration? It is not to be chystened in water (as
these sue bzandes expound it) and nothing els. How is it to
be expounded then? Saint Peter sheweth, That one place of
Scripture declareth an other. It is the circumstance, and col-
lation of places, that make scripture plain. Regeneremur au-
tem, (saith S. Peter) and we be bozne again. How? Non ex
semine mortali, sed immortal. Not by a mortall seede, but by
an immortall. What is this immortall seede? p̃ sermonẽ dei
viuentis, By the word of the liuing God, by the word of god
preached and ops ned. Thus cometh in our new birth. Here
you may se how necessary this office is to our saluatiõ. This
is the thing that the deuill wraakleth moste against. It hath
ben all his studie to decaye this office. He worketh against it
as much as he can, he hath preuailed to much, to much in it.
He hath set vp a state of vnpreaching prelacie in this realm
this. vii. C. yere: A state of vnpreaching prelacie. He hath
made vnpreching prelates: he hath stirred vp by heapes to per-
secute this office in þ title of heresy: He hath stirred vp þ ma-
lestrates to persecute it in þ title of sedition. And he hath stir-
red vp the people to persecute it with exprobations & scanda-
lous wordes: as by the name of ne wlearnig, strange prea-
ching: and with impropziations he hath turned preaching in
to priuate masses. If a priest shold haue left masse vndone on
a sonday within these x. yeres, all England shold haue wõ-
dred at it: but they might haue left of the sermon. xx. sondays
& neuer haue ben blamed. And thus by these impropziations
priuate Masses were set vp, and preparing of gods word tro-
den vnder fote. But what doth he now? what doth he now?

VWhat is
regenera-
tion, or to
bee borne
frõ aboue.
One place
of scrip-
ture decla-
reth an o-
ther.
How ne-
cessary the
office of
preaching
is to our
saluation.
The deuill
is diligent
to decaye
preaching

Note the
prepolite
rouisudge-
ment of
the priests.

he hurres men by to outr agious rearing of rents, that poore men that not be able to find their children at the schole to be diuines. What an vnreasonable deuill is this? he prouides a great while before hande for the tyme that is to come. He hath brought by now of late the most monstrous kynd of couetousnes that euer was heard of. He hath invented fee fermynge of benefices, and all to decay this office of preaching: In so much that whan any man hereafter shall haue a benefice, he may go where he will, for any house he shall haue to dwell vpon, or any glebe lande to keepe hospitalitie without: but he must take by a chamber in an alehouse, & there sit & play at the tables al the day. A goodly curate. He hath caused also through this monstrous kynde of couetousnes, patrons to sel their benefices. What doth he more? He gettes him to the vniuersitie, and causeth great men, and esquires to sende their sonnes thither, & put out poore scholars that should be diuines: for their parentes entende not they shall be preachers: but that they may haue a shew of learning. But it were to long to declare vnto pou, what disceit & meannes the deuill hath found to decay the office of saluation, this office of regeneration. But to retourne to my matter. The people came to here the word of god: they heard him with silence. Remember now a saying of S. Chrysostom, and peradventure it might come hereafter in better place: but yet I will take it, whyles it cometh to mynd. The saying is this. Et loquentem eum audierunt in silentio, seriem locutionis non interrumpentes, They herd him (saith he) in silence, not interrupting the order of his preaching. He meanes, they herd him quietly, without any shoueling of sete, or walking vp and downe. Surely it is an vniuersitie of folk shall be walking vp & downe in the sermon time (as I haue sene in this place this Lent: & there shall be such hussyng & bussing in the preachers eare, that it maketh hym ostentymes to forget his matter. Let vs consider the kyngs maiesties goodnes: This place was prepared for bankettyng of the body: and his maiestie hath made it a place for the comfort of the soule, & to haue the word of god preached in it, shewing hereby, that he wold haue al his subjects at it, if it might be possible. Consider what the

kynges.

The deuill
bestirres
him still.

The fee
fermyng
of benefices.

The deuill
goth to
the vniuersitie
to teach,
but
nort to lern

The myf-
order of
walkers
and tan-
gers.
To vvhate
ende the
Kynges
grace ordeined
the
banketing
place.

kynges Maiesste hath done so; you, he alloweth you all to heare with hym. Consider where ye be. First ye ought to haue a reuerence to gods woꝛd: and though it be preached by poore men, yet it is the same woꝛde that our sauiour spake. Consider also the presence of the kynges maiesste, goddes high bycare in earth, hauyng a respecte to his personage, ye ought to haue reuerence to it, & consider that heis gods high minister, & yet alloweth you al to be partakers with him, of the heying of gods woꝛd. This benefit of his, wold be thankfully take, and it wold be highly esteemed. Heare in silence as Chrysostō saith, it may chaunce that some in the company maye fall sicke, or be diseased. If there be any suche, let them go awayne with silence, let them leaue their salutations till thsi come in the courte, let them depart with silence. I tooke occasion of Chrysostomes woꝛdes to admonish you of this thyng.

What should be the cause, that our Sauiour Chyriste wente into the boate: the scripture calleth it. Nauis or nauicula, But it was no ship, it was a fishers boate, they were not able to haue a shippe. What should be the cause, why he would not stand on the banck and preach there, but he desired Peter to drawe the boate somewhat from the shoꝛe into the middes of the water, what shold be the cause: One cause was, so; that he might sit there moꝛe commodiously, then on the bancke, an other cause was, so; that he was lyke to be thrust into the pond of the people that came vnto hym. Why: our sauioure Chyrist might haue withstand them, he was strong enough to haue kept himselfe from thrustyng into the water. He was stronger then the al, and if he had listted he might haue stand on the water, as well as he walked on the water: truth it is, so might he haue done in dede. But as it was sometime hys pleasure to shewe the power of his Godhead, so he declared nowe the infirmity and imbecility of his manhead. Here he geueth vs an example what we shal do, we must not tempte god by any miracles, so long as we may walke by ordinary wais. As our saioꝛ Chyrist, when the diuell had hym on the top of the temple, & wold haue had him cast himself down, he made him this answer. Non tentabis dominum deum tuum. Thou shalt not tempt thy lord god, as if he shold haue said,

Why
Chyriste
would ra
ther go in
to the boat
then stand
vpon the
land or the
banke.
An aun
swer to a
prety ob
iectio the
figure is
calle lanti
pophora.
God must
not be tēp
ted so lōg
as we may
worke by
ordinary
meanes.

We may not tempte god at all. It is no tyme now to shew any miracles: there is an other way to goe downe, by gressinges. Thus he dyd to shew vs all example, that we muste not tempte God, except it bee in extreme necessitye, and when we cannot other wayes remedy the matter, to leaue it all to God, elles we may not tempt the maiestye of his beittie. Beware temptyng of God: wel, he commes to Symons boate, and why rather to Symons boate then another. I wyll answer, as I fynde in experience in my selfe. I came hither to day from Lambeth in a wherry, and when I came to take my boate, the water men came aboute me (as the maner is) and he wold haue me, and he wold haue me. I toke one of them. Now ye wyll aske me why, I came in that boate, rather then in another, because I woulde goe into that, that I see stand nexte me, it stode moze commodiouse for me: And so did Christe by Simons boate. It stode neerer for hym, he saw a better seate in it. A good natural reason. Now come the pappes, and they will make a misterye of it, they wyll pycke out the supremacye of the Bishop of Rome in Peters boate. We may make allegories ynough of euery place in scripture: but surely, it muste needes bee a simple matter that standeth on so weake a grounde. But ye shal see further. He desired Peter to thynke out his boate from the shoze. He desired hym. Here was a good lesson, for h byshop of Rome, and all his colledge of Cardinalles, to learne humilitie and gentleness. Rogabatur. He desired him, it was getly done of hym, without any austeritie, but with all urbanitie, mildnes, and softenes, and humilitie. What an example is this, that he geueth them here; but they spye it not, they can see nothing but the supremacye of the bishop of Rome. A wonderful thing, what sight they haue. They see nothing but the supremacye of the Bishop of Rome. Imperabatis ouibus meis saith Czechtel Cū avaricia, & austeritate, & dispersę sunt absque pastore. We haue ruled my shepe, and commanded them with great lordlines, austeritie, and power: and thus ye haue dispersed my shepe abroad, & why? There was no shepherde, they had wanted one a great while. Rome hath bene many a hundred yeres about a good shepherde. They wold not learn

VVe must
not tempt
god.
VWhy
Christe
came into
Simons
boate ra
ther then
into any
other.

A simple
matter that
standeth
vpon so
weake a
ground.

A good
lesson of
humilitie.

Howe the
bisshop of
Rome rule
and raigne
ouer the
people.

So rule them getly, they had rule ouer them: but it was with cursings, excomunications, with great austeritie, and thunderboltes, and the deuill and'all, to mainteyn their vnpreaching prelacie. I beseeche God open their eyes, that they may see the truth, and not be blinded with those things, y noman can see but they. It soloweth in the text, Sedens docebat de nauis, He taught syttinge. Preachers belike, were sitters in those days, as it is wryten in an other place, Sedent in cathedra Moyses, They syt in the chayre of Moyses.

The preacher vseth to sitte.

Christ regardeth the people more than the pulpit. The word of God may be preached in any convenient place where it may be heard.

A merue tale and a true of a bishop going on visitation.

I would our preachers would preache sitting or standing, one waye, or other. It was a goodly pulpytte that our Saviour Christe had gotten hym here: An olde rotten boate. And yet he preached his fathers will, his fathers message out of thys pulpyt. He cared not for the pulpyt, so he might do the people good. In dedde it is to bee commended for the preacher to stand, or sit, as the place is, but I wold not haue it so superstitiously esteemed, but that a good preacher may declare the word of god sitting on a horse, or preaching in a tree. And yet if this shoulde bee done, the vnpreaching prelates would laugh it to scoorne. And though it be good to haue the pulpit sette vp in churches, that the people maye resort thither: yet I would not haue it so superstitiously vsed, but that in a prophane place the worde of God might be preached som tymes, and I would not haue the people offended wythall, no more then they be with our Saviour Christes preaching out of a boate. And yet to haue pulpettes in churches it is very wel done to haue them, but they would be occupied: for it is a vaine thing to haue them as they stand in many churches. I heard of a Bishop of Englande that wente on visitation (and as it was the custome) when the Bishoppe should come and be rung into the towne, the great belles clapper was fallen down, the tyall was broken, so that the Bishop could not be rung into the towne. There was a great matter made of thys, and the chiefe of the paryshe were much blamed for it, in the visitation. The bishoppe was somewhat quicke wyth theym, and signified that he was muche offended. They made theyr aunsweres, and excused themselves, as well as they could, it was a chaunce sayd they, that the clapper brake
and

and we coulde not get it mended by and by, we must tarye tyll we canne haue it done: It shal be amended as thoytelye as may be. Among the other, there was one wyser then the rest, & he commes me to the Bishop, Why my lord, saith he, doth your lordshipp make so greate a matter of the bell, that lacketh hys clapper: here is a bell (sayeth he) and poynted to þe pulpit, þe hath lacked a clapper this 20. yeres. We haue a person that setteth out of this benefice fyfte pounde euerie yere, but we neuer see hym. I warrant you the Bishop was an vnpreachyng pzelate. He coulde finde faute with the bel, that wated a clapper to ring him into the town, but he could not find any faut with the person that preached not at his benefice. Euer this office of preachyng hath ben lest regarded, it hath scant had the name of gods seruice. They muste syng *Salua festa dies*, about the church, that no man was the better for it, but to the we they gay coates, and garmentes. I came once my selfe to a place, ridyng on a foyny homeward from London, and I sente worde ouer night into the towne, that I would preach there in the moorning, bicause it was holyday, and me thoughte it was an holydayes worke. The church stode in my way, and I toke my horse, and my company, and wente thither, I thought I should haue founde a great company in the church, and when I came there, the church doze was faste locked. I tarfed there halfe an hower and moze, at last the keye was found, and one of the paryshe commes to me and sayes. Why this is a busy day with vs, we canne not heare you, it is Robin hoodes daye. The paryshe are gone abroade to gather for Robyn hooode, I pray you let them not. I was sayne there to geue place to Robin hooode: I thought my rochet shoulde haue bene regarded, though I were not: but it would not serue, it was faine to geue place to Robin hoodes men.

It is no laughyng matter my frends, it is a wepyng matter, a heauye matter, a heauy matter vnder the pzetence for gatheryng for Robyn hooode, a traytour, and a theefe, to put ouer a preacher, to haue hys office lesse esteemed, to prefer Robyn hooode befoze the ministracion of Goddes worde, and all this hath come of vnpreachyng pzelates. Thys realme hath
hens

The pulpit
lacked his
clapper.

So doo foo
les in churk
mas.

Robin
hooode
would not
geue M.
Latymer
leau to
preach.

bene y^e p^rouided fo^r, that it hath had such corrupt iudgements
 in it, to p^refere Robin hoo^de to goddes wo^rde. If the Bi-
 shoppes had bene p^reachers, there shoulde neuer haue bene
 any such thing: but we haue a good hope of better. We haue
 had a good beginning, I beseeche God to continue it. But I
 tell you, it is farre wyde, that the people haue suche iudge-
 mentes, the Bⁱshoppes they coulde laughe at it. What was
 that to them: they would haue them continue in they^r igno-
 rance wⁱll, and themselues in vnp^reaching p^relacy. Well
 sytting, sytting. He sate doune and taught. The terte dothe
 tell vs that he taught, but it doth not tel vs what he taught.
 If I wete a Papist I coulde tell what he sayde. I woulde in
 the Popes iudgemente shewe what he taught. For the Bi-
 shoppe of Rome hath in scrinio pectoris sui, the true vⁿ-
 derstanding of scriptures: yf he call a counsaile, the coll edge
 of Cardinals, he hath authorisy to determine the Supper of
 the Lorde, as he dyd at the counsaile of Florence. And Pope
 Nicolas, and Bⁱshoppe Lanfranke shall come and erponud
 this place and say, that our Sauour Chyist, said thus. Peter
 I do meane this by sytting in thy boate, that thou shalt go to
 Rome, and be Bⁱshoppe there syue and twenty yeres, after
 myne ascension. And all thy successours shalbe rulers of the
 vniuersal churche after thee. Here woulde I place also holpe
 water, and holy breade, and all vⁿwritten verities, if I wete
 a papist, and that H^ertipture is not to be erponuded by anye
 p^rinate interpretation, but by our holy father, and hys Col-
 ledge of Cardinales. This is a great deale better place then
 luc in altum. But what was Chyistes sermon: it may soone
 be gathered what it was. He is alwayes lyke hymselfe. Hys
 fyrst sermon was p^rcaentiam agite, Do penance, your ly-
 uing is naughte, repente. Agayne at Nazareth, when he red
 in the temple and p^reached remission of synnes, and healyng
 of wounded consciences, and in the longe Sermon in the
 mounte, he was alwayes lyke hymselfe, he neuer dissented
 from hymselfe. There is a wyllie hath a solle terte here,
 and his name is Dyonsius: I chaunced to meete wyth hys
 booke in my Lorde of Caunterburies libzarpe: he was a
 Monk of the Charterhouse, I meruaile to synd such a sen-
 tence

Some bi-
 shoppes
 woulde haue
 the people
 to continaue
 in igno-
 rance till.
 A good
 place of
 scripture
 for a pa-
 pist to
 builde
 vpon v
 pou no-
 thing.

Here is
 nought v-
 pon nothing

The state
 of Chyist
 first sermō
 A text of
 one Dion-
 sius. Rikel
 a monk of
 the char-
 terhouse.

tence in that authour. What taughte Chyrist in this sermon? Mary sayeth he, it is not wrytten. And he addeth moze vnto it. Euāgelista tantum scripserunt de sermonibus & miraculis Christi, quantum cognouerunt inspirante deo sufficere ad edificationem ecclesie ad confirmationem fidei, & ad salutem animarum. It is true, it is not wrytten. All his miracles were not wrytten, so neither were al his sermons wrytten: yet for al that, the Cuāgelistes dyd wryte so much as was necessary.

They wrote so much of the myzacles and Sermons of Chyrist as they knewe by gods inspiration to be sufficient for the edifying of the churche, the confirmation of oure faith, and the health of our soules. If this be true as it is in dede, wher bee vnwrytten verities: I mernayle not at the sentence, but to fynde it in such an authour. Iesus what authoritye he gyues to goddes woozde. But God woulde that suche menne should be wytnesse with the auctority of his booke, wyl they nyl they. Now to draw towardes an ende. It soloweth in the terte, duc in altum, Here commeth in the supremacye of the Bishop of Rome. When our Sautour Chyrist had made an ende of his Sermon, and had sed their soules, he prouided for theyr bodies. Fyrst he beganne with the soule. Chyristes wozde is the soode of it. Now he goeth to the bodye, he hathe charge of them both: we must commit the sedyng of the bodye and of the soule to him. Wel, he saith to Peter, duc in altum, Launche into the depth, put forth thy boate farther into the depe of the water: Lose your nettes, nowe fythe. As who should say, your soules are now sedde, I haue taughte you my doctrine, now I wyl confirme it with a myzacle. No sic here is duc in altū, here Peter was made a great man, say the Pappyses, and all his successours after hym. And thys is declued of these few wordes, Launche into the depe. And their argumente is this: he spake to Peter only, and he spake to hym in the synguler number, ergo he gauz him such a pre-eminence aboue the rest. A goodly argument, I wene it be a syllogismus, in quē terra pontus, I wyl make a like argumēt:

Our Sautour Chyrist said to Judas, when he was about to betray him, quod facis fac citi?, Now whē he spake to Peter there were none of his disciples by, but James & John, but

The eng-
lish of the
latine text
before.

Christ pro-
uides for
the body
as well as
for the
soule.

Christ con-
ferred his
doctryne
with mira-
cles.

Vpō vvhate
grounde the
Pope buildeth.

A faint and
a feble argu-
ment.

When he spake to Judas they were all present. Well he said vnto him, quod facis fac citius, Spede thy busines, that thou hast in thy head, do it. He gaue him here a secret monition, & he knew what he intēded, if Judas had had grace to haue taken it and repented. He spake in the singuler number to him ergo he gaue him some p̄eminence. Welike he made him a Cardinal, and it mighte full well be, soz they haue followed Judas euer sence. Here is as good a ground soz the Colledge of Cardinals, as the other is soz & sup̄emie of & Bishop of Rome. Our Saviour Christ (say they) spake onely to Peter soz p̄eminence, because he was chief of the Apostelles, and you can shew none other cause, ergo this is the cause why he spake to him in the synguler number. I dare saye there is neuer a whertman at Westminster byp̄dge, but he can answer to this, & geue a naturall reason of it. He knoweth that one man is able to shoue the boate, but one man was not able to cast out the nets: and therefore he said in the plural number, laxate retia. Lose your nettes: and he saide in the synguler number to Peter, launch out the bote. Why: because he was able to do it. But he spake the other in the plurall number, because he was not able to conuey the boate, and cast out the nettes so. One man could not do it. This would the wherry man say, and that with better reason, then to make such a mistery of it, as no man can spie but they. And the cause why he spake to al, was to shew & he wil haue al christē mē to work soz their liuing. It is he & sendes foode both soz the body, and soule, but he wyll not sende it, without labour. He wil haue all christē people to labour soz it, he wyll vse our labour as a meane wherby he sendeth oure foode. This was a wondrous myracle of our Saviour Christ, and did it not only to allure them to his discipleship, but also soz our commoditie. It was a seale, a seale, to seale his doctryne wythall. Howe ye knowe that suche as be keepers of seales, as my Worde Chancellor and suche other, what so euer they bee, they do not alwayes seale, they haue a sealinge time. (Foz I haue hearde poore men complayne, that they haue bene put of from tyme to tyme of sealing, tyll all theyr mony were spent, & as they haue times to seale in, so our Saviour Christ had his time of

sealing

A good
ground for
the col-
ledge of
cardinals.

Why
Christe
spake in
the plural
number
and why
in the sin-
guler,
Christ sen-
des not
foode and
lyuing
without
labour.
Keepers of
seales haue
their sea-
ling tymes.
When
Christes
doctryne
was suffi-
ciently
sealed.

sealyng. When he was here in earth, with his Apostles, and
 in the tyme of the primitive church, Christs doctrine was
 sufficiently sealed already with scales of his own making,
 what should our scales do? What neede we to scale his scales?
 It is a confirmed doctrine already. Luther, when he came
 into the world first, and disputed against the decretales, the
 Clementines, Alexandrines, Extravagantines, what a boe
 had he? But ye will saye peradventure he was deceived in
 some thynges, I wyl not take vpon me to defend him in all
 points. I wyl not stand to it, that all that he wrote was true,
 I thinke he wold not so himself. For there is no man but he
 may erre. He came to further & further knowledge (but sure-
 ly he was a goodly instrument) wel I say when he preached
 first, they called vpon him to do miracles, they wer wrought
 before, & so we neede to do no miracles. In dede whē the po-
 pish pzelates preached first, they had neede of miracles, & the
 deuil wrought some in y^e preaching of purgatory. But what
 kind of miracles these were, all England doth know, but it
 wyl not know. A wonderful thing, that the people wyl con-
 tinue in their blindness and ignorance still. We haue greate
 vtilitie of the miracles of our sauiour Iesus Christ. He doth
 signify vnto vs by this wonderful worke, that he is Lord as
 wel of the water as of the lād. A good comfort for those that
 be on the water, when they be in any tempest or daunger to
 call vpon him. The fish here came at his commaundement,
 Here we may learne, that all thynges in the water are sub-
 iecte to Christ. Peter said, & y^e, we haue laboured all night,
 and haue not caught one sinne, how be it at your worde we
 wyl to it a frothe. By this it appeareth that the gaine, the
 lurre, the reuenues that we get, must not be imputed to our
 labour: we may not say, graunty labour, it is not our labo-
 r: it is our sauiour Christ that sendeth vs lyuing: yet must we
 labour, for he that said to Peter labour, and he that had the
 fishers labour, biddes all menne to labour in their busines.
 There be some people y^e ascribe their gaires, their increase,
 gotten by any faculty, to the deuil. Is there any frothe ye in
 England would say so? Now if any man should come to a

They cal-
 led vpon
 Luther to
 do myra-
 cles.

VVhat
 kynde of
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 the papi-
 stes had.

VVhat pro-
 fitte wee
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 Christs
 miracles.

Our lurer
 and gayns
 muste not
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 red to god
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 our labor.

nother, and so gat hys lyuing by the diuell, he would fall out
with him. There is not a man in England that so saisth, yet
is there some that thinke it. For all that get it with false by-
ing & selyng, with circumuention, with vsury, impostures,
in the wares, false wayghtes, deceyuing their lordes and mas-
ters, all those, that get their goods on this fashyon, what doe
they thinke, but that the deuill sendes them gaines & riches.
For they bee his (beyng vnlawfully gotten,) what is this to
say, but that the diuell is an hour of their gaines, when they
be so gotten: For god inhibites them Deus non volens ini-
quitatem tuam, God wyll no inquitie. These folke are great-
ly deceiued. There be some agayn impute all to their labors
and woyses. Yea, on the holy day, they cannot finde in their
heartes to come to the Temple, to the blessed communion,
they must be woikynz at home. These are wide again on the
other side. And som there be y thinke, if they woike nothing
at al, they shal haue inough: they wil haue no good exercise,
but gape and thinke that god wil send meate into their mou-
thes, and these are far wide: they must woike: he had the sy-
phers woike. Our sauour Christ had Peter woik, & he that
said so to them, sayes the same to vs, cuery man in his aete,
Benedictio dei facit diuitem. The blessing of god maketh a
man ryche. He lettes his sonne shyne bypon the wycked, as
well as byd the good, he sendes riches both to good and bad.
But this blessing turnes to them into a malediction, and a
curse, it encrease their damnation. Saint Paule tokyng
to the The Galatians, dyd put an order howe euery manne
should woike in his vocation. Cum essemus apud vos, ho-
pricipiebamus vobis, vt si quis nollet operari, is nec edat.

When I was among you (saith he) I made this ordynance
that whosoeuer wuld not do the woik of his vocation, shold
haue no meate. It were a good ordynance in a common weale
that euery man should be set on woike, euery man in his vo-
cation. Let him haue no meate. Now he saith furthermore.

Audiuimus quosdam inter vos versantes inordinate, nihil o-
peris facientes I here saie there is some amongst you, that
lyues inordinate. What is that woik inordinate: ydelly,

geuyng

VWho get
tes their li-
uing by
the diuell

Some im-
pute their
gaines to
their labor

We must
woik.

geuyng theselues to no occupatton for their lyuynge. Curiose
 agenes. Curious men, geue to curiositie, to searching what
 other men do. Saint Paul saith, he heard say, he could not
 tel whether it were so or no. But he toke occasion of hearing
 saye, to sette out a good and wholsom doctrine. His autē qui
 sunt eiusmodi precipimus, & obsecramus. We commaunde
 and desire you for the reuerence of god, if there be any sacker,
 that they will do the woorkes of their vocation, and go quiet-
 ly to their occupation, and so eate their owne bread: els it is
 not their owne, it is oither mens meate. Our sauour Christ
 befoze he began his preachyng, lpyed of his occupacion, he
 was a carpenter, and gat his lyuynge with greate labour.

Curious
men.Christ la-
boured.

Therefore let no man disdain, or think skorn to folow hfm,
 in a meane living, a meane vocation, or a common calling
 and occupation. For as he blessed oure nature with taking
 vpon him the shape of man, so in his doynge he blessed all oc-
 cupations and artes. This is a notable example to signify, y
 he abhoyres al ydlenes. When he was a Carpenter, then he
 wente, and did the woorkes of his calling, and when he was a
 preacher, he did the woorkes of that calling. He was no vn-
 preachyng prelate. The bishop of Rome shold haue learned
 that of him. And these gaineres with false artes what be they?
 They are neuer content with that they haue, though it be
 neuer so much. And they that are true dealers, are satisfied
 with that that god sendes, though it be neuer so litle. *Quest^o*
magnus pietas, cum animo sua sorte contento. Godline is
 great gain, it is lucre inough, it is vantage inough, to be corēt
 wth that, that god sendes. The faithfull can not lack, y vnfaith-
 full is ouer lacking, though he haue neuer so muche. I wyl
 now make an end. *Labores manū tuarū.* Let vs al labour,
 Christ teacheth vs to labor: yea the bishop of Rome himself,
 he teacheth him to labor, rather thē to be hed of y church. Let
 vs put our trust in god. *Labores manū tuarū.* Cast thy care
 vpo y lord, & he wil nourish thee & fede thee. Again y p^{ro}phet
 saith, *Nunquā vidi iustū derelictū nec semē eius querēs ponē.*
 I neuer sawe the righteous mā forsaken, nor his seede to seke
 his bread. It is infidelity, infidelity that marres al together.

Well to my terte, Labores manuum tuarum quia manduca-
bis, beatus es & bene tibi erit. Because thou eatest thy labours
of thy handes, that, that God sendes the of thy labour. Eue-
ry man must labour, yea though he be a king, yet he must la-
bour: for I knowe no man hath a greater labour then a king.

What is his labour? To study gods booke, to see that there
be no unpreaching prelates in his realme, noz byrbyng iud-
ges, to se to all estates, to prouide for the poore, to see vitalles
good chepe. Is not this a labour trowe ye: thus if y doest laboz
exercisynge y workes of thy vocation, y eatest the meate that

Prouision
bothe fo,
the bodye
and the
soule,

god sendes the, & the it soloweth Beatus es. Thou art a bles-
sed man in Gods sauour, Et bene tibi erit. And it shal go well
with the in this world, both in body and soule, for God pro-
uides for both. How shalt thou prouide for thy soule: go here
sermons. How for the body: Labour in thy vocation, & then
shall it be well with the, both here and in the worlde to
come, thzough the faith and merites of oure Sauour

Jesus Chyiste. To whome with the father and the
holy ghoſte be prayse for euer and
euer world without end.

Amen.

The seventh Sermon made
The seventh Sermon of Maister

Hugh Latymer, which he preached
before king Edward,
the .19. day of Aprill.



Uenunque scripta sunt ad nostrā doctrinam scripta sunt. All thinges that bee wrytten, they bee wrytten to be our doctrine. By occasion of this text (most honorable audience) I haue walkeed this Lent in the broad field of scripture and vsed my liberty, and intreated of such maters as I thought mete for this auditoꝝ. I haue had adoe with many estates, euen with the highest of all. I haue entreated of the duety kinges, of the duety of magistrates, & iudges, of the duety of prelates, and alosing ȳ that is good and disallowyng the contrary. I haue taught that we are all sinners: I thinke there is none of vs al, neither preacher, noꝝ hearer, but we may be amended, and redyffe our lyues: we may all say, yea all the packe of vs, Peccauimus cum patribus nostris, We haue offended and sinned with our forefathers. In multis offendimus omnes. There is none of vs all, but we haue in sondꝝe thinges greuouslye offended almightye God. I here entreated of many fautes and rebuked manye kindes of sinnes. I intende to daye by goddes grace, to shewe you the remedye of sinne. We bee in the place of repentance, now is the time to call for mercy, whyles we be in this world: we be all sinners, euen the best of vs all. Therfoꝝe it is good to here the remedye of sin. This daye is commonly called good friday, although euery day oughte to be with vs good friday, Yet this day we are accustomed specially to haue a commemoꝝatio and remembraunce of the passion of our sauior Iesu Christ. This day we haue in memory his bitter passion and death, which is the remedye of our syn. Therfoꝝe I intend to entreat of a piece of a stoꝝy of his passion. I am not able to entreate of all. That I may do, that is better, and that it may be to the honoꝝ of god & the edificatio of your soules and myne both, I shall desire you to pray. &c.

All as sinners and haue offended, he that is best may vwell be amended.

The remedye of syn

In this prayer I will desyre you to remembre the soules departed, with laudes and praise to almightie God, that he would vouchsafe to assist them at the houre of their deathe: In so doyng, you shalbe put in remembrance to pray for your selues, that it may please god to assist and comfort you in the agonies and paynes of deathe.

Math. 26.
Luc. xxii.
Mar. xiiii

The place that I will intreate of, is the .xxvi. Chapter of Saint Mathew. How be it, as I intreate of it, I will bozow parte of Saint Marke, and Saint Luke: for they haue som what, that saint Mathew hath not: and especially Luke. The terte is, Tunc cum venisset Iesus in villam, quæ dicitur Gethsemani, than when Iesus came, some haue in villam, some in agrum, some in prædium. But it is all one: When Christ came into a grange, into a piece of lande, into a fild: it makes no matter, calle it what ye will: At what tyme he had come into an honest mans house, and there eaten his paschal lambe, and instituted and celebrated the Lordes supper, and set forth the blessed communion: then when this was done, he toke his waye to the place, where he knew Judas would come. It was a solitarie place, and thither he went with his eleuen apostles. For Judas y^e twelfth was aboute his busynesse, he was occupied about his merchandise, and was prouidyng among the byshops and priestes, to come with an imbushment of Jewes, to take our saviour Iesu Christ. And when he was com into this fild: or graunge, this village, or ferme place, whiche was called Gethsemani: there was a garden saith Luke, into the which he goeth, & leaues .viii. of his disciples without: how be it he appointed them what they should doo. He saith, Sedete hic, donec vadã illuc, & orẽ, Sit you here, whyles I go ponder & pray. He told them that he went to pray, to monish thẽ what they shuld do to fall to prayer as he did. He left them there, & toke no moze with him, but .iii. Peter, James, & John: to teach vs y^e a solitarie place is mete for prayer. When whẽ he was com into this garden, exiit expauescere, he began to tresphe, in somuch he said, Tristis est anima mea vsq; ad mortẽ. My soule is braute and pensue, euen vnto deathe. This is a notable place, & one of the most especial & chiefe of all that be in

Judas dyd not sleepe. nor fore-slowe his busines. Christ left viii of his disciples without: the garden appointed them what to do whyles he went to pray. A solitarie place is mete for prayer. A notable place to remeber Christes deaynes for vs.

The sixte Sermon made

The story of the passion of Christ. Here is our remedie. Here we must haue in consideration, all his dooynges and sayenges, so; our learning, so; our iudification, so; our comfozte and consolation.

Christ did
appoint
his three
disciples
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der.

Fyrst of all, he set his thre disciples that he toke with him in an order, and tolde them what they should doo, sayenge: Sedere hic, & vigilare, mēcū & orate Sit here, and pray that ye enter not into temptation, but of that I will entreate afterward. Now when he was in the garden, Cæpit ex pavescere, He began to be heauy, pensive, heauie hearted. I lyke not Dyogenes playing with this worde Cæpit, it was a perfect heauynesse: it was suche a one as was neuer scene the greater, it was not onely the beginning of a sorrowe.

His doctours
are
to be este
med.

These doctours, we haue great cause to thank God so; them: but yet I would not haue them alwaies to be allowed. They haue handled many pointes of our faith very godly: and we may haue a great stay in the in many thinges: we myght not wel lacke them: but yet I would not haue men to be sworne to them, and so addict as to take hand ouer head what soeuer they say, it were a great inconuenience so to doo. Well, let vs go so;ward. He toke Peter, James, and John, into this garden. And why dyd he take them with hym, rather than other? Mary those that he had taken befoze, to whom he had reueled in the hylle, the transfiguration and declaration of his deitie, to see the reuelation of the maiestie of his Godhead: now in the garden he reueled to the same the infirmitie of his manhode: because they had tasted of the sweete, he would they should tast also of the sorrowe. He tooke these with hym at bothe tymes: so; two o; thre is inough to beare witnesse. And he began to be heauy in his mynde. He was greatly bered within hymselfe: he was so;re afflicted, it was a great heuynesse: he had ben heauy many tymes befoze, and he had suffered great afflictions in his soule, as so; the blindness of the Jewes: and he was like to suffer mo panges of paine in his body. But this pang was greater than any heauer suffered: yea it was a greater toyment vnto hym, I thinke: a greater payne than when he was hanged on the crosse, thā
Iohan:

Whan the softer nailles were knocked and dysuē through his hands and fete, than whan the sharp crowne of thornes was thrust on head. This was the heuines and pensiuenes of his bearte, the agonie of the Spirite. And as the soule is moze precious than the bodde: euen so is the paynes of the soule moze greuous thanne the paines of the bodde: Therfoze there is an other which writeth, Horror mortis grauior ipsa morte, The horroz and vgsomnes of death is sozer than death it self. This is the most greuous pain that euer Chzist suffered, euen this pange, that he suffred in the gardeyn. It is the moste notable place one of them in the whole stoze of the passion, when he sayd, Anima mea tristis est, vsq; ad mortem, My soule is heauy to death. And Cū cepit ser expauescere, And whan he began to quiter, to shake. The greuousnes of it is declared by his prayer that he made, Pater, si possibile est, &c. Father, if it be possible, away with this cup, ryd me of it. He vnderstode by this cup his paines of death. For he knew well inough, that his passion was at hande, that Judas was come vpon him with the Jewes to take hym. Ther was offred vnto hym nowe the image of death, the image, the sence, the sel yng of hell: so death and hell go bothe together. I will entreate of this image of hell which is deathe. Cruely no man can she we it perfectly, yet I will doo the best I can, to make you vnderstād the greuous panges that our sauiur Chzist was in, when he was in the gardein: As mans powder is not able to beare it, so no mans tongue is able to expresse it. Painters paint death lyke a man without skin, and a body hauing nothing but bones. And helle they painte with horrible flames of brennyng fyze: they bungle somewhat at it, they come nothyng nere it. But this is no true paintyng: No painter can paint hell, vnlesse he could paint the tozment and condemnation both of body & soule, the possession and haupng of all infelicittie. This is hell, this is the image of death, this is hell, such an euil fauored face, such an vgsom countenance, suche an horrible visage our sauiour Chzist saio of death and hell in the gardein. There is no pleasure in beholdyng of it, but moze pain than any tongue can tell. Death and hell toke vnto them this euill fauored

Painters
do but bungle.

face of sin, and through sinne. This sinne is so hyghly hated of God that he doth pronounce it woorthy to be punished with lacke of all felicitie, with the seying of infelicitie. Death and hell be not only the wages, the reward, the stipend of sinne: but they are brought into the world by sin, Per peccatū mors saith S. Paule through sinne death entred into the worlde. Moses theweth the first coming in of it into the world: wher as our first father Adam was set at libertie to lyue for euer: yet God inhibityng him from eatyng of the apple, told him, If thou medle with this frute, thou and al thy posteritie shal fall into necessitie of death, frō euer liuing, Morte morieris, thou and all thy posteritie shalbe subject to death: here came in death and hell. Sinne was their mother. Therefore they must haue such an image as their mother sinne would geue them. An vglyme thynge & an horrible image must it nedes be that is brought in by such a thynge so hated of God: yea this face of death & hell is so terrible, that suche as hath ben wicked men, had rather be hanged than abide it. As Achitophel that traitour to Dauid lyke an ambitious wyche, thought to haue come to higher promotion: and therefore conspired with Absalon against his master Dauid. He, whan he saw his counsaile toke no place, goes and hanges himselfe, in contemplation of this sull favoured face of death. Judas also whan he came with bulshementes to take his mayster Christ, in beholdyng this horrible face, hanged hym selfe. Yea the elect people of God, the faithfull hauyng the beholding of this face, (though God hath alwayes preserved them suche a good God he is to them that beleue in hym, that he wyl not suffer them to bee tempted aboue that, that they haue ben able to beare:) yet for all that, there is nothyng that they complayne more sore than of this horroz of death. Go to Job, what sayth he? Perat dies in quo natus sum, (pendium elegit anima mea, *What was the day that I was borne in, my soule would be hanged: sayeng in his panges almosse he wylt not what. This was whan with the eye of his conscience, and the inward man, he beheld the horroz of death and hell, not for any bodily paine that he suffered: for*

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When he had byles, botches, blaynes, and scabbes, he suffered theym pacientely: he coulde saye then: Si bona suscepisti, de manu Domini, &c. If we haue receyued good thynges of G D D, why shoulde we not suffer lyke wyse euill. It was not so; any suche thyng, that he was so vexed: but the syght of this face of death and hell, was offered to hym so lyuely, that he woulde haue been out of this worlde. It was this euill fauoured face of death that so troubled hym. Kyng David also sayde in contemplation of this vgly face, Laboravi in gemitu meo, I haue ben soze vexed with sighyng and mournyng. Turbatus est à furore oculus meus Myne eye hath bene greatly troubled in my rage. A strange thyng, when he hadde to fyghte with Goliath that monstrous gyant, who was able to haue eaten hym, he coulde abyde hym, and was nothyng afrayde. And now what a woocke: what exclamations makes he at the syghte of death: Jonas likewise was bold ynough to byd the shipmen cast hym into the sea, he had not yet sene that face & visage: but when he was in the whales-bealy, and had there the beholdyng of it, what terroz and distresse abode he: Ezechias when he sawe Senacherib beltegyng his citle on euery side most violently, was nothyng afrayde of the great hosse and myghty army that was lyke to destroye hym out of lands, yet he was afrayde of death. When the Propheet came vnto hym, and sayd: Dispone domui tue, moite morieris, & non vives, It stroke hym so to the heart that he fell a weppng. O Lord, what an horroz was this: There be some wyters that sayes, that Peter, James, and John, were in this selyng at the same tyme: and that Peter, when he said, Exi à me Domine, quia homo peccator sum, did tast som part of it: he was so astonished, he wyste not what to saye. It was not longe that they were in this anguyshe, some sayes longer, some shorther: but Christ was ready to comfozt them, and sayd to Peter, Ne timeas, Be not afrayd. A frende of myne told me of a certayne woman, that was eyghtene yeares together in it. I knewe a man my selfe Wilkey, little Wilney, that blessed martyr of God, what tyme he had bozne his sagort,

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Jonas fea-
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4. kin. xx.

Little Bil-
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and was come agayne to Cambridge, had suche conspect^r within hymselfe, beholdinge this ymage of death, that hys friendes were a frayde to lette hym be alone: they were sayne to bee with him daye and nighte, and comforted hym as they coude, but no comfoytes woulde serue. As for the comfortable places of Scripture to byng them vnto hym, it was as though a man woulde runne hym thozoughe the hart with a swozde: yet afterward for al this he was reuiued and toke his death patiently, and died well against the tyrannicall sea of Rome. Who will be to that bishop, that had the examination of hym, if he repented not. Here is a good lesson for you my frendes: If euer ye come in danger, in du-
 rance, in prison for gods quarell, and his sake (as he did for purgatorie matters, and put to beare a fagot for preaching the true woзде of God agaynst pilgrimage, and suche like matters.) I will aduise you first and aboue all thying to assure all your frendes, all your frendeshyp, leaue not one vn-
 abjured: it is they that shall vndoo you, and not your enemies. It was his very frendes, that brought Blynay to it. By this it may somewhat appere what our sauour Chyiste suffered: he dothe not dissemble it hymselfe, when he saythe, My soule is heauy to death: he was in so soze an agonie, that there issued out of hym, as I shall entreate anone, dropes of blood: An vglysome thng surely. which his fact & dede sheweth vs, what horrible paines he was in for our sakes. But you wil say, how can this be: It were possyble that I & such other, as be great sinners should suffre such affliction. The sonne of God, what our sauour Chyiste: neuer sinned, howe can this stand that he shold be this handled: he neuer deserued it. Mary I will tell you, how we must consider our sauour Chyiste two ways, one way in his manhod, an other in his godhed. Som places of scripture must be referred to his deity & som to his humanitie. In his godhed he suffred nothing: but now he made him self void of his deity, as scripture saith, Cū esset in forma dei exinanitit seipsam, **W**heras he was in the forme of God, he emptied himself of it, he did hide it, & blesed himself as though he had not had it, he would not helpe him selfe

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selfe wyth hys Godhode, he humbled himselfe wyth all obedience vnto deathe, euen to the deathe of the crosse: thys was in that he was man, he toke vpon hym our synnes, our synnes, not the woꝛke of synne. I meane not so, not to doe it, not to commytte it, but to purge it, to cleanse it, to beare the sypende of it: and that waye he was the greatesynner of the woꝛlde, he bare all the synne of the woꝛlde on his backe, he would become better for it.

Howe Christe toke vpon hym our synnes.
Why Christ was the greatesynner of the vvhole worlde.
Christis suffering in the garden was one of the bitterest pieces of all his passiō.
He declares vvhath Christ did for vs by a similitude

Howe to sustayne and suffer the boloures of deathe, is not to synne: but he came into this woꝛlde, wyth hys passiō on to purge our synnes. Howe thys that he suffered in the Gardyne is one of the bitterest peeces of all hys passiō: thys feare of deathe, was the bytterest payne that euer he abode, deue to synne, which he neuer byd, but became better for vs. All thys he suffered for vs, thys he dydde to satisfye for our synnes. It is muche lyke as yf I oughte another man twenty thousande poundes, and shoulde paye it out of hande, or elles goe to the dungeon of Ludgate: and when I am goyng to pylson, one of my frendes shoulde come, and aske, whether goeth thys manne: And after he hadde heard the matter, shoulde saye, lette me aunswere for hym, I will become suretye for hym. Yea, I wyll paye all for hym. Suche a parte played our Sauour Christe with vs. If he hadde not suffered thys, I for my parte shoulde haue suffered, accoꝛdyng to the grauittie and quantitie of my synnes, damnation. For the greater the synne is, the greater is the punishment in hell. He suffered for you and me, in suche a degree as is deue to all the synnes of the bohole woꝛlde. It was as yf you woulde ymagine, that one man had committed all the synnes sence Adam, you may be sure, he shoulde bee punished with the same heuour of deathe, in suche a sorte, as all men in the woꝛlde shoulde haue suffered.

Fayne and pitease our Sauour Christe, had committed all the synnes of the woꝛlde: all that I for my parte haue done, all that you for your part haue done and that any man els hath done: yf he had done all thys hymselfe, hys agonye that he suffered shoulde haue bene no greater noꝛ greuouser,

then:

then it was. This that he suffered in the gardyne was a p^{er}tion I say of his passion, and one of the bitterest partes of it. And this he suffered for our synnes, and not for any synnes that he had committed himselfe: for all we shoulde haue suffered euery man according to his o'wn desertes.

His suffering in the garden was bitter and painfull.

Why Christ suffered such paynes in the garden. All men shall beholde the vgly face of death.

Thys he dydde of hys goodnesse, partly to purge and cleane oure synnes, partlye, because he woulde taste, and feele oure miseries, Quo posset succurrere nobis, That he shoulde the rather helpe and relieue vs: and partlye he suffered to geue vs erample to behaue our selues as he dydde.

He dyd not suffer, to discharge vs cleane from death, to kepe vs cleane from it, not to taste of it. Nay, nay, you muste not take it so. We shall haue the beholding of thys vgly face euerys one of vs, we shall feele it our selues. Yet our Sauiour Christe dyd suffer, to thz entente, to signifye to vs, that deathe is ouercomable. We shall in dede ouercome it, yf we

How we shall ouercome death.

repente, and acknowledge, that oure Sauiour Iesu Christe pacified with his panges and paynes, the wyathe of the father, haunye a loue to walke in the wayes of God: yf we beieue in Iesus Christe, we shall ouercome deathe. I saye, it shall not p^{re}saille againste vs. Wherfore whensoever it

What is to be done when the horrour of death comes.

Why Christ suffered such paine in the garden.

chaunceth thee my frende, to haue the tastyng of thys death, that thou shalt bee tempted with thys horrour of deathe, what is to be done then? when so euer thou seekest thy soule heaue to deathe, make haste, and reso^{rt}e to thys gardyne, and w^{it}h this sayth thou shalt ouercome thys terrour when it comreth. Oh it was a greuous thing, that Christ suffered

here. Oh the greatnes of his dolour that he suffered in the garden partly to make amends for our sins, and partly to deliuer vs from death, not so, that we should not dye bodily, but that this death should be a way to a better life, and to destroy and ouercome hell. Our Sauioure Christ had a gardyne, but he had litle pleasure in it. You haue many goodly gardynes, I would you wold in the middes of them consider what agony

A meditation for vs in our gardynes.

our sauiour Christ suffered in his gardyne. A goodly meditation to haue in your gardynes. It shall occasion you to delight no farther in vanities, but to remember what he suffered

red for you. It may drawe you from synne: It is a good monument, a good sygne, a good monicion to consider howe he behaued him selfe in this gardyne.

Well he saith to his disciples. Sitte here and praye wyth me. He wente a lytle way of, as it were a stonys caste from them, and falles to his prayer, and saith: Pater si possibile est transeat à me calix iste. Father if it be possible, A waye with thys bytter cuppe, thys outragious payne. Yet after he correctes him selfe, and sayes: Veruntamen non sicut ego volo, sed sicut tu vis, Not my wyll but thy will bee done: O father. Here is a good meditation for Christen menne, at all tymes, and not onely vpon good Fryday: Lette good Friday bee euery daye to a Christian man to knowe, to vse hys passion to that ende and purpose, not to reade the story, but to take the fruite of it.

Every day
shold bee
good fri-
day to a
christē mā
1. Sam. xix
& Samuel
xviii.

Some menne yf they hadde bene in thys agony, would haue runne theymselues thozoughe with theyr swordes as Saule dyd, some woulde haue hanged themselues, as Achytophel did. Let vs not follow these men, they be no examples for vs, but lette vs folowe Christe, whiche in hys agonye resorted to hys father with his prayer: This must be our patrone to worke by. Here I mighte dilate the matter as thou chynge praying to Sainctes. Here we maye learne not to praye to Sainctes, Christe byddes vs, Ora patrem qui est in coelis. Praye to thy father that is in heauen, to the creato, and not to anye creature. And therefore alwaye with these a-
nouries: Lette God alone bee oure aulwyse, what haue we to doe to runne hither or thither, but onelye to the father of heauen: I wyll not tarye to speake of this matter.

VVe must
praye god
and not to
sainctes.

Our Saviour Christ sette his disciples in an order, and commaunded them to watche and praye, saying: Vigilate & orate. Watche and praye: wherto shold they watche & praye, he sayeth by and by, Ne intretis in tentationem, What ye enter not into temptation. He byddes them not praye that they bee not tempted, for that is as muche to saye, as to praye that we shoulde be out of thys worlde. There is no man in thys worlde without temptation. In the the time of prosperitie

VWhy the
disciples
were com-
maunded
to praye.

A differēce
betweene
being tem-
pted and
entring in
to tempta-
tion.

We are tempted to wantonnes, pleasures, and all lechtries: In tyme of aduersitie to dispayre in goodes goodnes. Temptation neuer ceases. There is a difference betwene beinge tempted and entryng into temptation. He bydde therefore not to praye that they be not tempted, but that they enter not into temptation. To bee tempted is no euill thing.

For what is it: no more then when the fiende, the dyuel, and the woꝛlde dothe sollicite and moue vs against god.

To geue place to these suggestions, and to yelde our selues, and suffer vs to be overcome of theym, thys is to enter into temptation. Our Saviour Chyſte knewe that they shoulde bee greuously tempted, and therefore he gaue theym warninge, that they shoulde not geue place to temptation, nor dyspayre at his deathe. And yf they chanced to forsake hym, or to runne awaye, in case they tripped or swarued, yet to come agayne.

The apo-
stles were
warned
of theyr
temptatiō.
Christ dy-
pray in his
agony.

But our Saviour Chyſte byd not onely commaunde hys Disciples to pray, but fell dolene vpon hys knees flat vpon the ground and prayed himselfe, saying: Pater si fieri potest, transeat à me calix iste, Father, deliuer me of this pange and payne that I am in, thys outragious payne, this woꝛd, Father, came euen from the bowels of hys harte, whenne he made hys mone, as who shoulde say, Father ryd me, I am in suche payne that I can be in no greater: Thou arte my Father, I am thy sonne, Can the father forsake hys Sonne in suche angutsh: Thus he made hys mone. Father, take away this horzour of death from me, ryd me of thys payne, suffer me not to be taken when Judas comes, suffer me not to be hāged on the crosse, suffer not my hāds to be perced w̄ nailes nor my harte with the sharpe speare. A wonderfull thyng, that he shoulde so oft tel his discypples of it befoze, and now when he commeth to the poynte, to desyre to be rydde of it as though he woulde haue bene disobediente to the wyll of hys father. Afoze he sayed, he came to suffer, and now he sayes away with this cup. Who woulde haue thought y euer this geare shoulde haue come out of Chyſtes mouth: What a case is this: What shuld a man say: You must vnderstande, that
Chyſte

Christ toke vpon him our infirmities, of the whyche thys was one, to be sozr at death. Among the stipends of sinne this was one, to trimble at thg crosse, this is a punishmēt for our synne.

Christ toke vpon him all oure infirmities, except sin.

It goeth otherwayes wyth vs, then wyth Christ, if we were in like case, and in like agony, almost we wold curse God, or rather wish that there wer no God. This that he said, was not of that sozte, it was referringe the mater to the wil of his father: but we seke by al means be it reght, be it wzong of our owne nature to be rid out of payne, he desyzed it conditionally, as it might stād, with his fathers wil, adding *A veruntamen* to it. So his request was to the wil the infirmity of man, here is nowe an erample what we shal doo, when we are in lyke case. He neuer deserued it, we haue. He had a *Veruntamen*, and not withstandyng, let vs haue so to, we muste haue a neuerthelesse, thy wyl be doone and not mine. Geue me grace to be contente to submit my wil vnto thine. His fact teacheth vs what to do. This is our surger, our physike, when we be in agony, and rechen vpon it frends, we shal come to it, we shal fele it, at one time or an other. What does he now? what came to passe now, when he had hard no voyce: hys father was domme. He resozttes to his frends, seking some comfozt at their hands, seing he had none at hys fathers hād, he comes to his disciples, and finds them a slepe, he spake vnto Peter and sayd. Ah Peter art thou a slepe: Peter be soze had bzagged stoutly, as though he wold haue killed God haue mercy vpon his soule. And now when he shuld haue comforted Christ, he was a slepe, not once buffe, nor baffe to hi, not a word, he was fain to say to his disciples.

An example for vs when we are tempted.

When we are in Agony what physik we should vse,

Vigilate et orate. Watch and pray, the sprite is readye, but the flesh is weake, he had neuer a word of them agayne. They might at the least haue said. Oh sir remember your self, are you not Christ: came not you into thys world, to redeme sin: be a good chear, be a good cōsozt, thys sozowe wil not help you, cōsozt your self by your own preaching, you haue said: *Oportet filium hominis pati.* You haue not deserued any thing, it is not your fault. In dede if they had don this wyth him, they had plaide a frendlye parte wyth

The seventh Sermon.

Him, but they gaue him not so muche as one comfoztable
 word. We run to our frends in our distresses & agonies, as
 though we had al our trust & confidence in them, he did not
 so, he resoꝛted to them, but trusted not in the, we will run
 to our frends & come no moꝛe to God, he returned againe.
 What haꝛt shal we not resoꝛt to our frends in time of neede? &
 trow ye we shal not finde the a slepe? Yes I warrant you,
 & when we need their help most, we shal not haue it. But
 what shal we do, when we shal finde lack in them? We will
 cry out vpon them, bꝛyde them, chide, bꝛaule, fume, chafe
 & backbite them. But Christ did not so, he excused his frends
 saying: *Vigilate & orate, spiritus quidem promptus est, caro autē
 infirma.* Wh(quoth he) watch and pray, I se wel the spirit is
 redy, but the flesh is weak. What meaneth this? surely it is
 a cōfoztable place. For as longe as we liue in this world,
 when we be at the best, we haue no moꝛe but *Promptitudi-
 nē spiritus cū infirmitate carnis.* The readinesse of the spiryte
 with thinfirmitie of the flesh. The very saintes of god said:
Velle adest mihi, my will is good, but I am not able to per-
 forme it, I haue ben with some, and saie they would, saie
 they would, there was redinesse of spirit, but it would not
 be. It greued the that they could not take thinges, as they
 shuld do. The flesh resisteth the woꝛk of the holy ghoꝛste in
 our hartes, and lets it, lets it. We haue to pray euer to god.
 Wh prayer, prayer, that it might be vsed in this realm, as
 it ought to be of al men, & specially of magistrates, of coun-
 sailers, of great rulers, to pray, to pray, that it wold please
 God to put godly policie in their hartes. Cal for assistants.
 I haue hard say, when that good Duene that is gone had
 ordeined in her house, dailly prayer bothe before none, & af-
 ter none, the Admirall gettes him oute of the waye, like a
 moule digging in the earth. He shalbe Lottes wyfe to me as
 long as I liue. He was I hard say a couetous man, a coue-
 tous man in deede, I woulde there were no moꝛe in Eng-
 lande. He was I hearde saye an ambitious man. I woulde
 ther wer no mo in Englād. He was I hard saye a seditious
 man, a contemner of common prayer, I wold there were
 no mo in England, wel he is gon. I wold he had left none
 behinde hit.

We shall finde
 our frendes sle-
 ping.

Roma. vii.

How the flesh
 resistes.
 m. l. wisheth
 prayer to be vs-
 ed.

Remember

ber you my lordes, & you pray in your houses to the better mortification of your flesh. Remember god must be honored, I wil you to pray & god will continue his spirite in you. I do not put you in comfort, that if ye haue once the spirite, ye cannot lose it. Ther be new spirites start by no we of late, & say after we haue receiued the spirite, we cannot synne. I wyl make but one argument. Saint Paul had brought & Galathias to the profession of the faith, & left them in that state, they had receiued the spirite once but they synned again, as he testified of them him self. He sayeth: *Currebatis bene.* Ye were once in a ryght state, and again; *recepistis spiritum ex operibus legis, an ex iusticia fidei?* Once they had the spirit by faith, but fall prophets came (when he was gone from them) & they plucked them clean away from al that Paule had planted them in, and then said Paul vnto the. *O stulti Galathe quis vos fascinauit?* If this be true, we maye lose the spirite, that we haue once possessed. It is a sod thing, I wil not tary in it. But nowe to the passyon again. Christ had bene wyth his father, & felt no help, he had bene wyth his frendes, and had no comfort, he had prayed twise, and was not hard, what did he now? did he geue prayer ouer? no, he goeth againe to his father, and sayeth the same againe, farther if it be possible, alwaye with this cup, here is an exāple for vs, although we be not hard at the firste tyme, shall we geue ouer our prayer? nay we must to it againe, we muste be instant in prayer. He prayed thise and was not harde, let vs pray three scoze times, folkes are verpe dull nowe a dayes in prayer, to come to sermons, to resozt to common prayer. You housekeepers, & especially great mē geue exāple of prayer in your houses. Well, did his father looke vpon him this second time: no, he wente to his frendes agayne, thinking to finde some comfort there, but he findes them a slepe again, moze deper a slepe then euer they wer. They eyes wer heauy with slepe. There was no comfort at al, they wist not what to say to him. A wonderful thinge, howe he was tosse from poste to piller, one while to his father, and was destitute at his hand, another while to his frends, and found no comfort at them, his father gaue him loking on, and suffered him to bite vpon the bible a while.

He setteth the
to prayer.

New spirites
lately start by.

Christ contented
in prayer

House keepers
and great men
must geue exā-
ple of prayer.

The feuenth sermon.

Almighty God beheld this battall, that he might enjoy & honoꝛ and gloꝛy, that in his name all knees should bow, *Celestium, Terrestrium, et inferorum*, in heauen, earth & hell:

God punishes
sin in not hea-
ring of our pra-
yers

Thys that the father wold not hear his owne sonne, was an other punishment due to our sinne. When we cry vnto him, he wil not hear vs. The pꝛophet Ieremye sayeth: *Clamabunt ad me, & ego non exaudiam eos.* These be Ieremies words, here he thꝛeatneth to punish the sinne, with not hearing their pꝛayers, the pꝛophet sayeth: They haue not had the feare of God befoꝛe their eyes, noꝛ haue not regarded discipline and coꝛrection. I neuer saw surely so little discipline as is now a daies. Men wil be masters, they will be masters, & no disciples. Alas where is this discipline now in Englande. The people regarde no Discipline, they be wythout al order. Where they should geue place, they wil not stur one inch, yea, where magistrates shuld determine matters, they wil bꝛeake into the place befoꝛe they come, and at theyꝛ comming not moue a whit foꝛ them. Is this discipline? Is thys good order? If a man say any thing vnto them, they regard it not. They that be caled to answer, wil not answer directly, but skoffe the matter oute. Men the moꝛe they know, the woꝛse they be, it is truely sayde.

People are
without order
oꝛ honesty.

The moꝛe we
know the woꝛse
we be.

Sciencia inflat, knowledge maketh vs pꝛoud, and caueth vs to foꝛget all, and set a way disciplin. Surely, in Doperpe they had a reuerence, but now we haue none at al, I neuer saw the like.

In time of po-
pꝛy ther was
som reuerence
but now none
at all.

This same lack of the feare of God, and dysci- pline in vs, was one of the causes that the father wold not hear his sonne. This pain suffred our sauioꝛ Christ foꝛ vs who neuer deserued it. Oh what it was, that he suffred in thys garden, till Judas came. The dolors, the terroꝛs, the soꝛowes that he suffered, be vnspeakable. He suffred partly, to make amends foꝛ our sinnes, & partly to geue vs exā- ple, what we should doo in like case. What comes of thys gear in thend. Wel, now he pꝛayeth again, he resoꝛteth to his father again. *Angore correptus prolixius orabat.* He was in soꝛer pains, in moꝛe anguish thē euer he was, & therfoꝛe he pꝛayeth loꝛger, moꝛe ardetly, moꝛe seruētly, moꝛe vchemētly thē euer he did befoꝛe. Oh loꝛd, what a woꝛderful thinge is this, this hoꝛroꝛ of death is woꝛse thē death it self, moꝛe

Why christ suf-
fered so foꝛe in
the garden.

Christ prayed
the thirde time
and sweettes
bloud.

vg some

He prayeth now the third time. He did it so instantly, so fervently, that it brought out a bloody sweat, & such plenty that it dropped down even to the ground. There issued out of his precious body drops of blud. What a paine was he in, when these bloody drops fel so abundantlye fro hym: Yet for al that, how vnthankful do we thewe our selues toward him that died only for our sakes, & for the remedy of our sinnes. Oh what blasphemy do we commit day by day, what litle regard haue we to his blessed passion thus to swear by gods bloud, by Chyistes passion. We haue nothing in our pastime, but gods bloud, gods woundes. We continuallye blaspheme his passyon in hauking, hunting, dissing & carding. Who wold think he shuld haue such enemies amōg those that professe his name. What became of his bloud that fel down trow ye? was þ bloud of Hales of it, wo worth it. What a do was it to bring this oute of the kinges hed. This great abhominacion of the bloud of hales could not be taken a great while out of hys minde. You that be of the court, & especially ye sworn chaplains beware of a lesson that a great man taught me at my first coming to the court he told me for good will, he thoughte it wel. He sayd vnto me. You must beware how so euer ye do that ye contrary not the king, let him haue his sayngs, folow him, go with him. Wary out vpon this counsel, shal I say, as he sayes: Say your conscience, or els what a woze shal ye fele gnawinge, what a remorse of conscience shall ye haue, when ye remēbze how ye haue slacked your duty? It is a good wise verse. *Gutta cauat lapidem, non vi sed sepe cadendo.* The drop of raine maketh a hole in the stone, not by violence, but by oft falling. Likewise a pzince must be turned not violently, but he must be won by a litle and a litle. He must haue his duty told him, but it must be don with humblenesse, with request of pardon, or els it wer a dangerous thing. Unpreachinge pzelates haue bene the cause, that the bloud of Hales did so long blinde the king. No worth that such an abhominable thing, shoulde be in a Chyisten realme, but thankes be to God, it was partlye redressed in the kinges dayes that dead is, and much moze now. God graunt good wil, and power to goo forward, if

Dure ingratitude and vnthankfulness to God, which did ed for vs.

Blasphemye & swearing in al our pastimes.

The bloud of Hales was taken once for a religious relique.

M. Latimers lesson that was taught hym at his first cominge to the court.

A pzinces mind must be perswaded, but not violently forced.

ther be any such abhominacion behiads, if it may vtterly be roted vp. How happy are we, that it hath pleased almighty God to vouchsafe, that his sonne shuld sweat blood for the redeming of our synnes, and again how unhappy are we, if we wil not take it thankfully, that was redeemed so painfully. Alas what hard hartes haue we. Our sauioure Christ neuer synned, and yet sweat he blud for our synnes we will not once water our eyes wyth a few teares. What an horrible thing is sinne? that no other thinge would remedy and pay the raunsome for it, but only the bloude of our sauiour Christ. There was nothing to pacifye the fathers wyath against man, but such an agony as he suffered. al the passion of al the martyrs that euer were, all the sacrifices of Patriarkes that euer were, al the good woorkes that euer were done, were not able to remedy oure synne, to make satisfaction for our synnes, noz any thing besides, but this extreme passion and blood sheddinge of our most merciful sauiour Christ.

Sinne is horrible, and why.

What was the only remedye for oure synne.

But to draw toward an end, what became of this thre fold prayer, at the length, it pleased God to hear his sones prayer, and sent him an angell to corrobore, to strengthen, to comfort him. Christ need no angels help if he had listted to ease him self with his deitye. He was the sonne of God, what then? for so much as he was man, he receyued comfort at the aungels hand, as it accordes to our infirmity. His obedience, his continuance and sufferinge, so pleased the father of heauen, that for his sones sake, be he neuer so great a sinner, leauing his sinne, and repentinge for the same, he wil o we him such fauoure, as though he had neuer committed any sinne.

Note a comfortable promise, and a ioyfull sayinge.

The father of heauen wil not suffer him to be tempted wyth this great horroz of death and hel to the vttermost, and aboue that he is able to bear. Loke for it my frendes, by him and throught him, he shal be able to overcome it, let vs do as oure sauioure Christ did; and we shal haue helpe from aboue, we shal haue angels help, if we truste in hym, heauen and earth shall geue vp, rather then we shall lacke helpe: he sayeth he is. *Adiutor in necessitatibus*, an healer in

A lesson for vs in tyme of temptation.

tyme

tyne of need.

When the angell had comforted him, and when this hor-
roz of death was gon, he was so strong, that he offered hym
self to Judas, and sayd, I am he. To make an end, I praye
you take paynes, it is a daye of penaunce (as we vse to say)
geue me leue to make you wery this day. The Iewes had
him to Cayphas and Annas, and there they whipte him, &
bet him, they set a crowne of sharpe thorne vpon hys head,
and nailed him to a tree, yet all this was not so bitter, as
thys horroz of death, and this agony, that he suffered in the
garden, in suche a degree as is due to all the synnes of the
world, and not to one mannes synnes. Well, this passyon
is our remeadye, it is the satisfaction for oure synnes. Hys
soule descended to hel for a tyme. Here is much a dog, these
new bps starting spirites, saye Chyriste neuer descended into
hel, neyther body nor soule. In skozn they wil aske, was he
there, what did he there? what if we cannot tel what he did
there? The Crede goth no further, but sayth, he descended
thither, what is, that to vs if we cannot tell seing we were
taught no further. Paul was taken vp into the thirde hea-
uen, aske likewise what he sawe, when he was caried thy-
ther, you shal not finde in scripture what he sawe or what
he did there, shal we not therfoze beleue that he was ther.
These arrogant spirites, spirites of baine glozpe, because
they knowe not by any expresse scripture, the order of hys
doinges in hel, they will not beleue that euer he descended
into hell. In dede thys article hath not so full scripture, so
manye places and testimonies of scriptures as other haue,
yet it bathe inough, it hath ii. or iii. textes, and if it had but
one, one texte of scripture, is of as good and lawful autho-
ritye as a *D.* and of as certayne truth. It is not to be way-
ed by the multitude of textes.

I beleue as certayne and verelye that thys realme of
Englande hath as good authozitye to heare Gods word,
as anye natyon in all the worlde, it maye be gathered by
two textes, one of them is thys. *Ite in vniuersum mundum, &*
predicare euangelium omni creature. Go into the whole world, &
preach y^e gospel to al creatures. Again, *Dens vult omnes hoies*

D. iii.

saluos

The horroz of
death, and the
agonye whyche
chryst sustained
in the garden
excedeth the o-
ther paynes.

Agaynst suche
as denye that
Chyrist descen-
ded into hel.

Arrogant spie-
rits of baine
glozpe.

The seventh sermon.

saluos fieri. God wyl haue all men to be saued, he exceptes not the English men here, noz yet expressely nameth them, and yet I am as sure, that the Realme of Englaunde, by this gathering, is allowed to hear Gods word, as though Christ had sayed a thousand times, go preach to English men. I wyl that English men be saued. Because this article of his descending into hel, cannot be gathered so directly, so necessarily, so formally they do vtterly deny it. This article hath scriptures two or thre inough for quiet minds.

Curious braynes are neuer content.

as for curiouse braynes, nothinge can content them. Thys the deuills stirring by of suche spirites of sedityon, is an euident argumente, that the lighte is come forth, for hys word is a byode, when the deuil rusheth, when he rozeth, when he stirreth by such busy spirites, to sclaunder it. My entente is not to entreate of this matter at this time. I trust the people wil not be carped awaye with these newe arrogant spirites, I dout not, but good preachers will labour against them. But now I wil say a word, and herein I protest first of al not arrogantly to determin, and define it, I wil contend wyth no man for it, I wil not haue it be prejudice to any body, but I offer it vnto you to consider & way it. There be some great clarkes that take my parte,

An argumente that Goddes word is abode

and I perceiue not what euill canne come of it, in sayinge, that our sauour Christ did not only, in soule descend into hel, but also that he suffered in hel such paines, as the damned spirites did suffer there. Surelpe, I beleue verelye for my part, that he suffered the pains of hel proportionably, as it correspondes and answers to the whole synne of the world. He wold not suffer only bodelye in the garden, and vpon the crosse, but also in hys soul, when it was from the body, which was a paine due for our sinne. Some wryte so

Bear with father Latpiner in this place.

and I canne beleue it that he suffered in the verye place, and I cannot tell what it is, cal it what ye wil, euen in the skalding house, in the vglomnesse of the place, in the presence of the place, such pain as our capacity can not attain vnto, it is somewhat declared vnto vs, when we vtter it by these effectes, by fyre, by gnashynge of teth, by the woyme that gnaweth on the conscience. What so euer the pain is, it is a great pain that he suffered for vs.

Fire, gnashing of teethe, the woyme of conscience, are termes, vttrynge to vs the pains of hel.

and I canne beleue it that he suffered in the verye place, and I cannot tell what it is, cal it what ye wil, euen in the skalding house, in the vglomnesse of the place, in the presence of the place, such pain as our capacity can not attain vnto, it is somewhat declared vnto vs, when we vtter it by these effectes, by fyre, by gnashynge of teth, by the woyme that gnaweth on the conscience. What so euer the pain is, it is a great pain that he suffered for vs.

I see no Inconuenience to saye, that Christ suffered in soule
 in hell. I singularly commende the exceeding great chaſtite
 of christ, that for our sakes would suffer in hel in his soule.
 It setteth oute the vnspeakeable hatred that God hathe to
 sinne. I perceyue not that it doth derogate any thing from
 the dignitie of Christs death, as in the garden, whē he suf-
 fered, it derogates nothing from that he suffered on the cross
 Scripture speaketh on this fashion: *Qui credit in me, habet vi-*
tam eternam. He that beleueth in me, hath life euerlasting.
 Here he setteth furth sayth as the cause of our iustification,
 in other places as high commendation is geuen to woꝝkes,
 and yet, are the woꝝkes any derogation from that digni-
 tie of saythe? No. And againe scripture sayeth: *Traditus est*
propter peccata nostra et exuscitatus propter iustificationem. &c.
 It attributeth here oure iustification to his resurrection, &
 doth this derogate any thing from his death: not a whyt.
 It is whole Christe. What with his natiuitie, what with
 his circumcisiō, what with his incarnation, and the whole
 proces of hys lyfe, with his preaching, what with his ascen-
 ding, descending, what with his deathe, it is all Christ that
 woꝝketh our saluatiō. He sitteth on yꝛight hand of yꝛ father,
 & al for vs. All this is the woꝝk of oure saluatiō. I would be
 as lothe, to derogate any thing frō Christs death, as yꝛ best
 of you all. How vnestimably are we bound to him? what
 thāks ought we to geue him for it? We must haue this cō-
 tinually in remembꝛaunce. *Propter te morti tradimur tota die,*
 For the, we are in dyng continually. The life of a christen
 man is nothing but a readines to dye, and a remembꝛaūce
 of deathe. If this that I haue spoken of Christs sufferynge
 in the garden, and in hell, derogate any thing from Chri-
 stes death and passion, awaye with it, belcue me not in this
 if it doo not, it commendes and setteth fourth very well
 vnto vs, the perfection of the satisfaction that Christe made
 for vs, and the woꝝke of redemption, not onely befoze wit-
 nes in this woꝝlde, but in hell in that vglysome place, where,
 whether he suffered, or wasstled with the spyrtes, or com-
 forted Abꝛaham, Isaac, & Iacob I will not desier to know.
 If ye like not that whiche I haue spoken of his sufferynge,
 let it goo, I will not stryue in it, I will be pꝛeuidice to no
 body,

The peculiar
 phrase and ma-
 ner of speaking
 of the scripture
 is to be noted.

Christe woꝝkes
 our salua-
 tion in all his
 doinges.

The seventh Sermon

body, wryt it as ye list, I doo but offer it you to consider. It is like his soule did somwhat the thze dayes that his bodye lay in the graue. To say he suffered in hel soz vs, derogats nothing from his death. For all thinges that Christ did before his suffering on the crosse, and after, doo worke oure saluation, If he had not bene incarnate, he had not ded, he was beneficiall to vs with althinges he did. Christen people should haue his suffering for them in remembraunce. Let your gardaynes monish you, your pleasaunt gardains what Christ suffered for you in the Gardaine, and what com moditie you haue by his sufferynge. It is his will ye should so doo, he would be had in remembraunce. Mix youre pleasures with the remembraunce of his bitter passion. The whole passion is satisfaction for oure sinnes, and not the bare death, considering it so nakedly by it selfe. The maner of speaking of scripture, is to be considered. It attributeth oure saluation, no we to one thinge, no we to a nother that Christ did, where in dede it pertayned to all. Oure Sauiour Christ hath left behind him, a remembraunce of his passion, the blessed communion, the celebztation of the Lozdes supper: a lack it hath ben long abused, as the sacrifices wer before, in the olde law. The Patriarks vsed sacrifice, in the sayth of the seade of the woman, whiche should bzeake the serpens head. The Patriarks sacrificed on hope, and afterwarde the worke was esteemed. There comes other after, and they consider not the saythe of Abraham, and the patriarks, but doo their sacrifice accoꝝding to their owne imaginacion, euen so came it to pas with our blessed communiõ.

In the primatiue church, in places, when their friendes were dead, they vsed to come together to the holy communion. What? to remedye them that were dead? No, no. If strawe, it was not instituted for no such purpose. But then they would call to remembraunce goddes goodnes, and his passion that he suffered for vs, wherein they cõforted much their faith. Other came afterwarde and settes by all these kindes of massyng, all these kindes of iniquitie.

What an abhominatio is it: the soulest that euer was, to attribute to mans work our saluatiõ. God be thanked that we haue this blessed communiton set forth so now, that we maye

Christ was be-
neficiall to vs
in all his doo-
ings.

The blessed co-
mmunion is a re-
membraunce of
Christes passi-
on.

The vsage of
the primatiue
churche in the
receiuing of the
communion at
the buriall of
the dead.

Massyng was
the soulest ab-
hominatio that
euer was.

maye comfort, encrease, and fortify our fayth at that blessed celebration. If he be guiltie of the bodye of Christe, that takes it vnworthely, he fetcheth great comforte at it, that eates it worthely: He doth eate it worthely, that doth eate it in fayth. In fayth? in what fayth? not long ago a great mā, said in an audience. They babble much of faythe, I will go lye with my whoze all night, and haue as good a fayth, as the best of them all. I thinke he neuer knew other, but the whozemongers fayth. It is no suche fayth that will serue. It is no bybygging Iudges, or iustices faythe, no retraitsers fayth, no whozemongers fayth, no leal mongers fayth, noz no seller of benefices fayeth, but the fayth in the passion of oure Sauour Christe. We must beleue that our Sauour Christ hath taken vs agayne to his fauour, that he hath deliuered vs by his owne body and blood, to plead with the deuil, and by merite of his owne passion, of his owne mere liberalitie. This is the faythe I tell you, that we must come to the communion with, and not the whozemongers faith. Loke where remission of sin is, there is ackowledging of sin also. Fayth is a noble dutches, she hath euer her gentlemā vsher going before her, the confelling of sinnes, she hath a trayne after her, the frutes of good workes, the walkyng in the commaundementes of God. He that beleueth, will not be idle, he will walke he will doo his busines, haue euer the gentelman vsher with you. So if ye will trye fayth, remember this rule, consider whether the trayne be wayting vpon her. If you haue another fayth the this, a whozemongers fayth, you are lyke to go to the Scalding house, and there you shal haue two dishes, weeping and gnawing of teeth, much good doo it you, you see your fare. If ye will beleue and acknowledge your sinnes, you shal come to the blessed communion of the bitter passion of Christ, worthely, and so attayne to euerlasting life to the which the father of heauen byynge you and me.

Amen.

CThe ende of the seven Sermons, that M.
Latimer Preached before King
Edward.

The great mā that neuer knew other the the whoze mongers fayth.

What faythe will serue.

Fayth is a noble woman she is at her gentelman vsher going before her, & her traine after her.

The true trye of faythe.

A Sermon of Master Latimer, preached at

Stamfo; the .ix. day of October.

Anno. M. CCCCCL.

Reddite ergo quæ sunt Cæsaris Cæsari, et quæ sunt dei, deo.
Beue that that is Cæsars to Cesar, and that that is Gods
to God.



Hys doctrine is greuous, heuy, and irkesom
to couetous hartes, rebellious and seditious
heartes. Seue, geue they cā not awayne with
it, it cannot sticke in their mindes, no; settle
in their stomakes: they would rather be ta-
king, scraping, and catching, then geuing.

But godly persons will well accept and take it, for it is to
them a greate pleasure, Joye and comfozte. For the better
vnderstanding of this place, ye shall vnderstande, Chyriste
came to bying vs out of bondage and to set vs at libertye:
not from ciuill burthen, as from obeying the magistrates,
from payng tare and tribute, but from a greater burthen,
and a moze greouoser burthen, the burthen of sin, the bur-
then not of the body but of the soule, to make vs free from
it, and to redeme vs from the curse and malediction of the
lawe, vnto the honourable state of the chyldren of God.

But as for the ciuill burthens, he deluyered vs not from
them, but rather commaunded vs to pay them: geue, geue,
sayth he to Cesar obedience, tribute, and all thinges delue
to Cesar. For the vnderstanding of this text, it shall bee
nedefull to consider the circumstance going befoze: whiche
thing deluely considered, geueth a great lighte to all places
of the scripture: who spake these wordes, to whom they
were spoken, vpon what occasyon, and afoze whom.

Therefoze I will take the whole fragemente and shzed,
taken out of goddes boke for the gospell of this day, wyzt
ten in the gospell of Mathew the. xxiij. Chapper. *Tunc abie-
runt Pharisei.* Then went the Pharisses and toke a counsel,
Lute hath *Observantes*, marking, spyng, looking, toosting,
watching: like suttel, crafty & sleightie felowes they toke a
counsel & sent to him their disciples, which shoulde fain the
selues lust mē, godly men, glad to learne his doctrine. And
with them Herodes seruaunts, to trap him in his words: &
they sayd to him: *M.* We know that thou arte a true man, &
teachest the way of god, in veritate, truly, & carest for no mā.

Chyrist came
not to deliuer
from ciuill bur-
den.

None suche e-
genies as these

For thou regardest not the personage of man. Tel vs therfore, what thinkest thou: Is it lawefull to geue Cesar tribute mony or no? This was thyr question that they would haue snarled him with. In answering to this they would haue caught him by the fote. But *Iesus cognita malitia eorum* knowing their malice, their wickednes, their vncharitable nes, he sayd to them: hipocrits why do ye tempt me? Shew me a peece of the tribute mony. And they bzought him a penny. And he sayd to them: whose image is this, and the writing? They answered: Cesars. He sayd to them. Geue to Cesar that that belongeth to Cesar, and to god that that is goddes.

Thus ye may perceiue, it was our sauloure Chriſte that spake these wordes, and they were spoken vnto the Phariſeis that tempted him. But they be a doctrine vnto vs that are chriſtes diſciples. For whose wordes should we delite to heare and learne, but the wordes and doctrine of our saulour chriſt? And that I may at this time so declare them, as may be for gods glozy, your edifying, and my discharge, I pray you all to helpe me with your prayers.

In the whiche prayer. &c. For the vniuersall church of chriſt thozow the whole world. &c. For the p̄ſeruation of our Soueraigne Lord King Edward the. vi. sole ſupreame head vnder God and chriſt of the churches of England and of Ireland. &c. Secondly for the kings moſt honozable counſell: Thirdly I commend vnto you the ſoules departed this lyfe in the fayth of Chriſt, that ye remember to geue lauds, prayſe and thankes to almighty God for his greate goodnes and mercy ſhe wed vnto them in that great nede & conflict againſt the deuil and ſinne. To geue them at the houre of death fayth in his ſonnes death and paſſiō, wherby they might conquere and ouercome, and get the victozye. Geue thankes I ſaye for this, adding prayers and ſupplications for your ſelues, that it may pleaſe God to geue you the like fayth and grace, to truſt only vnto the death of his deare ſō, as he gaue vnto them. For as they be gone, ſo muſt we: & the deuil will be as ready to tempt vs as he was then, and our ſinnes will light as heuy vpon vs as theirs did vpon the. And we are as weake and vnable to reſiſt as were they.

Prayer

A Sermon preached

Praye therfoze that we may haue grace to die in the same sayth of Chyſte as they did, and at the latter daye be rayſed with Abzabam, Iſaac and Iacob, and be partakers with Chyſt in the kingdome of heauen: foꝛ this and grace, let vs ſaye the Loꝝds pꝛayer. *Tunc abeuntes. Tunc,* It hangech on a tert befoze. Chyſte told them a ſimilitude that the kingdō of heauē is lyke to a king that made a bridale to his ſonne, he marped his ſonne, and ſent his ſeruaunts out to bid hys geſtes. Well they would not come although he had made great pꝛeparing and muche coſt foꝛ them: ambition, couetouſnes, and crueltie woulde not let them come. Then he ſent his warriours and deſtroyed them: and again ſente othꝛ ſeruauntes to bidde geſtes to his byzidall, hande ouer head come who would. They did his bidding, & the houſe was full of geſtes. The king now would be wth his geſtes: & ſynding there one not cladde in martyng garmentes, he asked him: frend howe cameſt thou here, not hauing a marriage garment: And commaunded to bind him hand & fote, & caſt him into vtter darknes: there was wꝛapling & grinding of teth. Foꝛ many be called and few be choſen. Now Chyſt expoundeth this. The kingdome of heauen is pꝛeaching of the Goſpell. This marriage is the ioyning of Chyſte & hys churche, which was begonne by Chyſt heare in earth, and ſhall continue to the ende of the woꝛld. The bidder of hys geſtes are pꝛeachers, but here are ſo many lettes and hinderances: couetis is a let, ambition is a let, crueltie is the greteſt let. Foꝛ they bet his ſeruaunts, bzake theyꝛ heades, yea murdered them, which bad them to this byzidall. With this the king was angry, and ſent his men of warre to deſtroy thoſe vnthankefull people. Was he not angrye with couetouſnes and with ambitſon? Yes he is angrye with couetous men, with ambitious men: But moſt of all with cruelte. This is an angre aboue commune anger, when men be not only vnthankefull, but alſo adde crueltie to perſecute the pꝛeachers, that commeth to call vs to this marriage. This toucheth God ſo nigh, that he ſayeth. *Qui vos audit me audit.* This crueltie the king would not leaue unpuniſhed, but ſent foꝛth his men of warre. They are called his mē of warre, his men, his men, foꝛ warres come at his commaundement.

bidder to the
cauſt.

deinent. Titus and Trespasian sent of God to punish those
routous Iewes, ambitious Iewes, cruell Iewes y wolde
not credit Christ, noz beleue the preaching of saluatiou.

Now in warre, what parte so euer get the victoꝛye, that is
Gods parte, that is Gods host. Nabuchodonosoz was an e

The victoꝛy is
Gods.

will man, a wicked man, yet was he sent of God to punish
the stubburne and couetous Iewes for their ambition, and
crueltie, and forsaking gods most holy word: And he is cal-
led in scripture Gods seruaunt. It is no good argumente.

He hath the victoꝛy, Ergo he is a good man. But this is a
good argument. He hath the victoꝛy, Ergo God was ou
his side, and by him punished the contrary parte. The prea-
chers called good and bad. They can doo no moze but call,

God is he that must bzing in, God must open the hartes,
as it is in the Actes of the Apostles. When Paule preached
to the women, there was a silke woman *Cuius cor deus aperit*
is, whose hart God opened. None could open it but God.

Paule could but only preache, God must work, God must
doo the thing inwardly. But good and bad came. Therefore
the preaching is likned to a Fishers net, that taketh good
fish and bad, and drauweth all to the shoare. In the whole
multitude that professe the Gospel, al be not good, all can-

The similitude
of the net.

not away with the moztifying of theyz flesh, they wil wish
good will beare the name of Christians, of gospellers, but
to do the dedes they grudge they repine, they ca not alwaie
with it. Amonge the Apostles, all were not honest, naye,

one was a deuil, So amonge so great number of gospellers
some are carde gospellers, som are dise gospellers, som pot
gospellers, all are not good, al seke not amendment of life.

Diuers sortes
of Gospellers.

Then commeth the king to see his gestic. And findeth one
not hauing the mariage garment, and sayth to him: Frede
how camest thou hither, and hast not the mariage garmēt?
Fayth is the mariage garmente, not a fayned fayth with-

The mariage
garment.

out good liuing, but faythe that worketh by loue. He was
blamed because he professed one thing, and was in dede a-
nother. Why did he not blame the preachers? There was
no faulte in them, they did theyz deuties, they had no fur-
ther commaundemente but to call them to the mariage.

The garment he should haue pꝛouided hym selfe.

Thers

A Sermon preached.

Therefore he quarrelleth not with the preachers: what doth this selowe here: *¶* Why suffered ye him to enter, &c. for theyr commission extened no further but only to call him. Many are greued that there is so litell fruite of theyr preaching. And when as they are asked: why doo you not preache hauing so great gistes geuen you of God? I would preache say they, but I see so litte fruite, so litte amendmēt of lyfe, that it maketh me wery. A noughty aunswere, a very noughty answere. Thou arte troubled with that God gaue thee no charge of, and leauest vndone, that thou arte charged with. God commaundeth thee to preache, and *Sanon locutus fueris*. If thou speke not, if thou warne not the wicked that they turn and amend, they shal perish in their iniquities. *Sanguinem autem eius de manu tua requiram*. Thys terte nippeth, this pincheth, this toucheth the quicke. He shall dye in his wickednes, but I will require his bloude at thy hand. Herke wel to this, mark it wel ye curates, I will aske his bloud at thy hand. If you doo not your office, if ye teache not þe people, & warn thē not, you shal be damned for it. If you do your office, you ar discharged. *Tua anim tuā liberasti*. Marke thē therfore to leue their wickednes, their couetise, their ambicio, their crueltye, vnmercifulnes. &c. and thou hast saued thine owne soule. For there was no quarrel with the preachers, but he was cast in prison, wher was weping and wailing, and grinding of teeth: these were his delicates. *Multi sunt vocati*. Many are called, but few ar chosen. To this parable now ioineth this gospel. *Tunc Pharisei abeuntes*. Pharisei was a sect of religion amonge the Iewes most exquisite, perfitt, holye, and learned, and wer reputed most godly men, euen such as in holynes excelled all other, as oure Ponkes were of late amonge vs, and be yet in othre places. They were in Goddes bosome, euen at heauen gates in the sight of þe world: But inwardly superstitious, fained, holo wherted, dissimulers. Now at this time I know none moze like them, thē the hipocriticall holo wharted papistes. The name is changed, but the thing remayneth: Therefore they may well be called by the name, that keepe the thing. These were enemies to Christ and his doctrine. They woulde be ordred by olde wonte, customes, forsa-

A good lesson for preachers.

Learn to discharge poure selves.

The name chaunged.

thers:

chers: and to mainteyne their tradicions set asyde the commaundementes of God, refused Chyriste, and his word. S. Luke hath *observantes* obseruayntes, that is watchers, toters, spies, muche like the obseruaunte fryers, the barefote fryers, that were here, whiche in dede were the Bishop of Romes spies, watching in euery countrey, what was sayd or don against him. He had it by and by, by one or other of his spies, they wer his men all together, his postes to worke against the Regalitie. In the court, in the noble mens houses, at euery marchauntes house, those obseruauntes were spyng, toting, and loking watching & catching what they might heare or see against the sea of Rome. Take hede of these obseruauntes. To vnderstande the worde *observantes* marke what the poet sayeth in his comedie. *Observa Daum*, Take hede, beware and marke *Daum*, for they will be stirring in euery towne, in euery getelmans house, yea at their very tables: wel, be wise, beware of them. *Inerunt Conciliū.*

The popes spies

They toke a counsell, some goodly thing, some wayghty matter, I am sure, that these holy fathers consult vpon. It must nedes be for the commune wealth, and the profit of many, that these holy fathers come together for. It was to snarle or trap him in his words. This was their deuice, this was their counsell. To this ende they gather suche a company of holy fathers. A counsell, a counsell. *Bonum est concilium* said one. Yea marke quod another: *sed bonorum*. A counsell is good, yea sir if it be of good men. For els what is a counsell, if it be wicked, of wicked men? If they say: This was done by a counsell, determined in a counsell, what is it the better, if the counsell be wicked? Picene counsell was gathered of a great number of Bishops and learned men: yet had not one man ben, they had determined contrarye to gods word. They wer minded, & earnestly bent to make a decree that no priest should mary: but one olde man, & vnmaryed him self, withstode that acte, & turned the counsels minde: so that they medled not with that decree. And why? more credence is to be geuen to one man hauing the holpe word of god for him, then to x. thousand without the word. If it agree with Goddes worde, it is to be receyued: if it agree not, it is not to be receyued, though a coucel, yea though

Dap hnuttag
preuailed a
loue.

A Sermon preached

an aungel from heauen had determined it. Truth it is that Christ graunteth to a congregation gathered in his name, to be amongs them, yea though it be but. ii. or iii. There is as much graunted to. ii. or three, as to ten thousande, so they come in Christs name. *Vbi duo vel tres congregati sunt in nomine meo, ibi sum in medio eorum. In nomine meo, muche wickednes is don. In nomine domini,* when they come together, seeking their owne priuate lust, pleasures, and ambitious desires, it is not in *in nomine domini,* But to seeke Gods glozy, Christs glozy, Christs true religion, that is *in nomine Christi,* and then they are to be hard. But what was these mennes counsell? *Vt illaquearent eum in sermone.*

To snarle or tangle him in his wordes, tooters and waters to catche him in his wordes, that they mighte enforce somwhat against him: *Non est concilium aduersus dominum?* These were wply pyes, sleightere childezen, childezen of the worlde, and craftely they handled their matters.

Miserunt discipulos suos cum Herodianis. They would not go themselves, lest they might haue ben knowen, but he knew not their disciples as they thoughte. And they went not alone, but had with them Herodes his soldiers, Herodes fauourers. This Herod was an Idumean, and was appointed by the Romaines to gouerne the Iewes, and to gather the tribute money. Therfore he was hated among y Iewes & so wer those that fauoured the Romaynes part, and in disdainne they were called Herodians. Nowe was the tyme come, that the holy Patriarke propheted, that the Scepter and kingdome was remoned, and Christ was bozne.

Agremente against God.

This they should haue marked, and receyued his doctrine. But they wente aboute to destroye him, and therfore they brought the Herodians with them. Here now is an agrement in wickednes betwene the Phariseis and the Herodians: agaynst the truthe, agaynst Christe, against Goddes worde they agree together, where as in dede neyther loued other, but hated eche other as a toade. So, many now adayes of oure Phariseis Papistes, in destroying the truth they agree wonders well: where as in pryuate matters, they hate one another as a toade.

Here commes me now these holy fathers from their
council,

councell; and sende their Disciples with the Herodians: marke their behaniour, and marke Chrystes behauioure.

They come lowtyng and with lowe curtesye, as though they woulde creape into his bosome: as for Herods men, they meddle not, bud stande by to heare the tale as witnesses, and if he should speake any thinge amisse, be readye to lay handes vpon him. They woulde sayne rid hym and destroy him, but they would turne the enuye of the deed vpon Herode, so that they woulde be seene fauteles. It had been more meete for them to haue counceild how to amend their fautes and to haue come to Chryste, to learne his doctrine, then to studey malyciously to trappe hym, and to destroye hym. What sayde they? *Magister scimus quod verax es. &c.*

Thus haue
their successe
fouris done es
uer sence,

Master we know that thou arte a true manne, and teachest the waye of God trulye, master we knowe that thou art Tomme truthe, & thou tellest the very truth, and sparest for no manne. Thou arte playne Tomme truch. Goodlye wordes, but out of a cancard stomacke and malicious hart. Smilyng speakers crepe into a mannes bosome, they loue and all to loue him, they fauoure his worde and call hym Master, and yet woulde gladly see him hanged.

Subtile ser-
pentes.

These are in deede Hipocrites, one in hart and another in mouth. We knowe that thou arte a trew manne.

Et viam dei in veritate doces. Hea thys is Goddes waye taughte trulye. There is Goddes waye and mannes way: Many teache mennes waye, but that shoulde not bee: we should learne *viam dei*, Goddes waye, and that truly, without mirture, temperature, blaunching, poloweryng.

Many teache Gods way, and shal preache a very good and godly Sermon, but at the last they wil haue a blanchet al-
monde, one litell peace of Poperye patched in, to powder their matter with, for their owne lucre & glory. They make a mingling of the waie of God and mans way together, a mingle mangle as men serue pigs in my countrey. Chryste did not so. He taught the way of god truly without mirture powdering, or blaunching. These be the properties of al true preachers, that these confes to be in Chryste. It was true e- uery word that they spake. Chryste is our master appointed of god, he was true & taught Gods way, not mans waye:

Blaunchers;

A Sermon preached

truly, not blanching it with mannes doctrine. So should we preachers be true men. Preachers of Goddes waile, truly, truly, without regard of person: That is for no mannes pleasure corrupting the word, or mingle mingle the word with mannes inventions and traditions.

Patrons of benefices.

Here may patrons of benefices learne vpon what manner a man they should bestowe their benefice. Vpon a true man, a teacher. He may not be to lerne, and a scholer when he should teache other, but one learned, hable to teache, hable and well willing to discharge his cure. But what doo you patrons? Sell your benefices, or geue them to your seruants for their seruice, for keping of houndes, haukes, for making of your gardens. These patrons regard no soules, neither their owne, nor other mennes. What care they for soules, so they haue money, though they perish, though they go to the Deuill? Where as in dede the office of a patrone is to haue a care, a zeale, a vigilant eye for soule health, & to prouide for his churches, that he is patrone of, that they might be taught in Goddes worde. Truly many now a dayes, strue to be patrones of benefices, and go to the law who should be patrone. And what strue they for think you? Euen which of them shall goo to the Deuill first. For they regard not soule health, nor the office of preaching, the office of saluatiō: where as in dede therfore are they patrones to loke to it & to se it be prouided for. God of his goodnes &

Wherefore patrons do strue.

almighty power, might ordeyn otherwayes & meanes of saluation: but this office of preaching is it that God hathe ordeyned, as Saint Paule sayeth. *Cum non cognouerit mundus per sapientiam deum, placuit deo per stultitiam prædicationis saluos facere credentes.*

Where as the worlde by his wisdom knew not God, it pleased God by foolish preaching to saue credentes, those that beleue, *per stultitiam prædicationis*, by foolishnes of preaching, or foolish preaching, it maketh no matter. Not that it was foolish in dede, but that the wisemen of the worlde did so esteeme and take the preaching of the gospel, whereas in dede it is most godly wisdom: and the preaching office, is the office of saluation, and the only meanes that God hathe appointed to saluation. *Credentes.* Those that beleue be saued by this holy office of preaching.

The office of saluation.

I would

I would wish it were better looked into, and prouided for, and that patrons and bishops should see more diligently to it, then hath ben done afore tyme: I would aske no more diligence to this office of saluation, then men are wont to bestowe vpon these worldly pleasures and liker or commo dities. May woulde they bestow but the halfe labour and paynes, and some litell part of the expences, it were well.

To consider what hath ben pluckt from Abbates, colledges, and chauntries: it is meruell no more to be bestowed vpon this holy office of saluation. It may well be sayd by vs that the Lorde complayneth by his Prophet. *Domus mea deserta, vos festinatis vnusquisque in domum suam.*

What is Chyistes house but chyisten soules: but who maketh any prouision for them: euery man scrapeth and getteth together for this bodely house, but the soule health is neglected, scholes are not maintained, scholers haue not exhibition, the preaching office decayeth: men prouide lands and riches for their childzen, but this most necessary office, they for the most part, neglect. Werye few there be that helpe poore scolars, that setteth their childzen to scole to learne the worde of God, and to make a prouision for the age to come. This notwithstanding is the only waye to saluation, God will not deuise any new waye as farre as I perceiue, but would haue vs to vse this waye ordeyned al ready. This preaching waye we oughte to vse, and not to loke for any new waye, this office of saluation we ought to mainteyne, & not loke for any other. My request is that ye would bestow as much to the maintenaunce of this necessarie office of saluation, as ye were wont to bestowe in times past vpon Romish trifels and thinges of mannes tradicions.

Neither doo I now speake for my selfe and my couente, as the begging Friers were wonte to doo. I haue enough, I thanke God, and I neade not to begge. I woulde euerye preacher were as well prouided as my selfe thozow thys Realme, as in dede I thyncke them as well worthe as my self. I wish (I saye) ye would bestow as muche vpon thys necessary office of saluation, as in times paste ye bestowed in Pilgrimage, in Images, in gildyng, painting, in Pastes,

Chyisten soules
are Chyistes
house.

God will deuise
no new waye.

Father Lathams
wishes.

A Sermon preached.

Driggs, Trentauls, Chauntries and suche bayne thinges of the Romyshe Wharyseis and Wapstles inuentyng.

Ye woulde doo that withoute calling, and to thys wil you not be ready when ye be called. If it bee no better in time to come, then hitherto looked vnto, then Englande will at the laste bee wayle it, Christ knew what a charge hangeth vpon this necessary office of preaching the office of saluation, and therfore moste earnestly applyed it hym selfe.

And when he chose his twelue Apostles to send them forth vnto thys office, he fyrst prayed all the nighte. He beyng God almighty with the father, might haue geuen all gifts fitte for this office, but to teache vs, he woulde fyrst praise all nighte. Here is good matter for Bishops and patrons to looke vpon, and not to regarde so lytell whome they geue their benefyce vnto, or whom they admit to cure the soules they haue charge of. A notable example. Christe prayed all nighte, or he woulde sende them forth, or he woulde put them in this preaching office, this moste necessary office of saluation. For he sawe that they had neade of greate zeale to God, and to soule health, that should take vpon them to keepe soules, and a boold courage and spirite that should rebuke the worlde of theyr synne and wickednes, Many will choose nowe suche a Curate for their soules as they may call foole, rather then one that shall rebuke their couetise ambition, vnmercifulnes, vncharitablenes, that shalbe sober, discrete, apte to reprove, and resist the agayne sayers, with the worde of God.

These bee the properties of euery good preacher, to be a true manne, to teache, not dreames, nor inuencions of of menne, but *viam dei in veritate*, the waye of God trulye. And not to regard the personage of manne. Not to creepe into his bosom, to claue his backe, to saye to the wicked, he doothe well, for fylthye lukers sake. Ah these flatterers no greater myschylfe in the commune wealthe then these flatterers. But who woulde haue discerned this but oure sauour Iesus Christe: He spied them out and knew all their malicious hartes, they vncharitable hartes, they dissimulynge heartes and sayde:

Quid

What a charge hangeth vpon the office of preaching.

Note this ye patrons.

The properties of a good preacher.

Quid me tentatis ypocrita.

Hypocrites, Hypocrites, Hypocrites, one in harte, a nother in mouthe, saye in pretence, but full of mischief, and malicious harted within. He saw what was within. *Hypocrites.*
Then haue at ye, ye Hypocrites, they put forth their question. Licet census dare Cesarian non?

A perflous question to answer to. This was the fruite of their counsell, and thys was the snare layed for hym, what shoulde he doo nowe: holde hys peace: What had ben a stiaunder to hys doctryne. They woulde haue sayde: loo, holwe ignozant he is in the lawe that hath no aunswere to thys symple & plain question. If he affirme & bid pay the tribute, he shall incurre the hatred of the people, & seeme to speake in the fauoure of the Romaynes. If he woulde haue denyed it. Then had they that they soughte. *A dangerous question.*

The Herodians were readye to laye handes vpon hym, to haue hym to Bocardo, to prison with him, a traytour that speaketh againste Ceser, alway with this sedicious felow.

Lozde what perill is it to haue to doo with these Hypocrites? Who coulde haue scaped thys snare, but Chyriste onely whiche is the wisdom of the father, and knew all theyr maliciousnes and craftye sleightes? And as he then by his wysdome ouercame them, so now doutles he geueth wisdom to all hys, to spye oute and beware of their suttle craftes. For suche traynes, trappes, snares and suttleties, as these Pharises layed for Chyriste, suche haue oure Pharisicall Papistes layed for Chyristes preachers. But he mercifully euer fulfilled hys promise, dabo os & sapientiam, cui non possunt resistere omnes aduersarii vestri. *God geueth wisdom.*

I will sayth Chyriste geue mouthe and wisdom, which all youre aduersaries shall not be able to resiste. They shall not be tounge eyed, they haue theyr aunswere, yea so wyse that theyr aduersaries shall not be hable to resiste.

They maye well oppresse it here in thys woylde with power, but they can not bee hable to ouercome it with argumentes of truthe, no, all the packe of aduersaries with all their subtletyes, snares, and gynnes. They maye rayle vpon it, as in manye places leud felowes doo agaynst Priests & Parpages.

A Sermon preached.

That Dame hys wyfe, hys whoze. &c.

Marriage of
Wielles.

But they can not denye it by any scripture, but that the marriage of Pyestics is as good and godly, as the marriage of any other manne. For wedlocke is honourable amonge all menne. And the wedded bedde vnderstode.

And to auoyde fornication, let euerye man haue his owne wyfe. Well, let them rayle, let them doo what they canne agaynst the truth, *Respice finem*: marke the ende. Loke vpon the ende. The ende is, all aduersaries of the truth must be confounded and come to noughte, neyther shall they be able to resist it. And though the pooze Disciples be troubled, bered, and persecuted, marke the ende.

The best promotion that God can byng hys vnto in this life is to suffer for his truth. And it is the greatest setting foorth of hys worde, it is Goddes seede: And one suffering for the truth, turneth moze then a thousand Sermons. I will tell you an example of thys, how God geueth mouthe and wysdome.

Father Lati-
ners experieñce.

I was once in examination befoze siue or siue Bishops, where I had much turmoyle: euery weeke thise I came to examynations, and many snares and trappes were layd to get some thyng. Now God knoweth I was ignorant of the lawe, but that God gaue me answer and wysdome what I shoulde speake. It was God in dede, for else I had neuer escaped them. At the last I was brought foorth to be examyned, into a chamber hanged with arras, wher I was befoze wonte to be examyned, but now at thys tyme the chamber was somewhat altered.

For where as befoze there was wonte ener to bee a fyze in the chymney, nowe the fyze was taken awaye, and an Ar-
race hangyng hanged ouer the chymney, and the table stode neare the chymneyes ende, so that I stode betwene the Table and the chymneyes ende. There was amonge these Bishops that examined me, one with whom I haue been very samylliar, and tooke him for my greate frende, an aged man, and he satte nexte the table ende.

Then amonge all other questyons, he put foorth one, a very subtyll and craftye one, and suche one in dede, as I coulde not thyncke so greate daunger in.

And

And when I shoulde make aunswere, I praye you mayster Latimer sayde he, speake oute, I am verye thicke of hearynge, and here be manye that sytte farre of. I maruailed at thys, that I was bidden speake oute, and began to misdeme, and gaue an eare to the chimney. And syz there I hearde a penne walkynge in the chimney behynde the cloth. They hadde appoynted one there to wyzte al myne aunsweres, soz they made sure woozke that I shoulde not starte from them: there was no startynge from them.

God was my good Lorde, and gaue me aunswere, I coulde neuer elste haue scaped it. The question was thys: Mayster Latimer, doo you not thincke on your conscience that you haue bene suspected of heresy? A subtile questy, *A subtl questy* on, a verye subtile question. There was no holdynge of peace woulde serue. To holde my peace hadde beene to graunte my selfe faultye. To aunswer, it was euerye way full of daunger. But God whiche alwaye hath geuen me aunswer, healed me, oz elste I coulde neuer haue eskaped it, and delpuerced me from theyz handes. Manye one haue had the like grattious deliuerance, and beene endued wyth gods wisdom & gods spirit, which all their aduersaries can not be able to resiste. *Ostendite mihi numisma census.* Shewe me said he a peny of the tribute mony. They layd snares to destroy them, but he ouerturneth the in theyz owne traps. *Qui comprehendit castutos in fallacia eorum.* He taketh the crafty in their owne subtile ginnes and snares, but not maliciously to destroy them, as they maliciously wold haue sene him hanged, but mercifullye to tourne them from theyz wicked imaginations, that they mighte consider that no wisdome, no subtile craftes, noz Counsell is agaynste the Lorde, and so repent and become new men. *At illi obtulerunt illi denarium.* And they brought him a denari, a peece of theyz currant coyne, that was woorth x. of our vsual pence, suche another peece as our Testozne. And he sayd. *Cuius est imago hac & super scriptio? dicunt ei Caesaris,* whose Image is thys, and superscription? They saide *Caesaris,* soz nowe was Jewz broughte vnder the bondage of the Romains, and therfore vsed they the Romaine coyne, that had vpon it both *Caesaris* image, and *Caesaris* superscription.

Then

A Sermon preached

Then answered Iesus. *Reddite ergo quæ sunt Cesaris Cesar, & quæ sunt dei Deo.* Paye to Cesar that is due to Cesar and to God that which is due to God.

Take not a mingle mangle of them, but geue to God hys owne, geue to Cesar his owne. To God geue thy soule, thy faythe, thy hoore, thy obedient minde to keepe hys woorde and frame thy life there after. To Cesar geue tribute, Taxe, Subsidie, and all other dueties pertaininge to him, as to haue hym in thy honoure and reuerence, to obey his iuste lawes and righte wise commaundementes &c.

Geue ech his
owne,

But because the tyme is paste, I wyll heare make an ende for thys fore noone, desiringe you to pray to God for hys healpe, for at after noone I purpose to begin agayne at this terte, and to goo forth as God shall geue me hys grace.

Nowe let vs al say together the Lordes prayer. Our father which art in heauen. &c.

The resydue of the Gospell, declared at after none by maister Lattmer.

Reddite cesari quæ sunt Cesaris, & quæ sunt, dei, Deo.



Elde to Cesar, that belongeth to Cesar and to God, that belongeth to God, ye may perceiue by that we haue sayde, who spake these wordes, and vpon what occasion they were spoken. Our sauoure Christ spake them to the tempting pharises, to the craftye and subtile holowharted Pharises, willinge them to knowe their duetye by their owne confession, and to geue to Cesar his duetye, and to God his duetye. Our sauoure Christe spake them. If he spake them, we oughte to regarde them. Regarde them I say and make muche of them, for though they were then spoken to them, yet in them they were spoken to all the world, I vse to make a rehearsall of that I spake befoze, but because the time is shorte, I will omit it. The seruyce
must

must be done, and the daye goeth faste awayne. Therfore I wil to my matter, and leaue the reherfall. These wordes be wordes of great impoꝛtaunce, and would wel be considered: foꝛ he that doth this, receiuethe greate benefites by it, but he that doth it not incurret h great damage and danger. The occasyon was a counsel taken amonge these holy fathers to smarte Chyist, a good and charitable dede, yet wer they holy men, holpe fathers, full of charitpe vp to the harde eares. This they learned in their councell, and thys now they set on broche. But Chyist nowe causeth them to make answer to their owne question, as he also did a lyttle befoze. When he was come vp into Ierusalẽ, and had dꝛiuen out the biers and sellers in the temple. The Archpharises, pꝛouincials and Abbots phariseis, came stroulye to him as he was pꝛeaching in the Temple, and said to him: *Qua auctoritate ista facis? aut quis dedit tibi istam auctoritatem?* By what authozity dost thou these things? who hath geue thee this authozity? We haue the rule of the people of god we haue geuen thee no such authozity. A woderous thing, Chyist had testimonpe of his father. This is my beloued sonne hear him. Ihon had boꝛn him witnesse, sayinge. Behold the Lambe of God, that taketh awayne the synnes of y world, his woꝛkes and miracles wer testimonies that hys doctrine was of God, well, at this wil not serue. He muste haue licence of these holpe fathers, oꝛ els all is nothyng worth, Chyist answered not directlye to their questyon, but asked them a nother question, & made them geue answer a gainste them selues, & as it were with one wedge dꝛyued out a nother. The baptisme of Ihon, was it of God: oꝛ of man? Was Ihon sent of God, had he his authozity of god oꝛ of man? Here he dꝛiuethe them to confesse his doctrin to be of God. Foꝛ Ihon whome they could not denye to haue ben sent from god, haue witnes that his doctrin was true. If they had confessed thys, he wold haue inferred, why beleeue ye him not? If they shoulde haue sayde Ihon was not of god: the wold al y people haue ben agaynst them, yea in a holye burlye haue stoned them. It is they considered wythin them selues, and yet they: malicious hartes wolde

They answer
theyꝛ own ques
tyon.

not

The Pharises
confesse igno-
rancy.

not bear it to confesse the truth, nay rather like wise gentle men they answered. *We know not, we cannot tel.*
 These Arch Pharises thought nothing might be done, or taught withoute their license, nor otherwise, but as they pleased to interpret. They were like our religion & clergy, that thought nothing might be taught, but as they pleased. They wold pay no tribute, take nor tribute. They had their Immunities, privileges and graunts from the Romain bishop. And to maintain this, they alledged many scriptures as thus, *Nolite tangere Christos meos*, which is touch not mine annointed or consecrated people, which the Lord spake by the Israelites in Egypte, warning king Pharaon to leaue and cease from persecuting the Israelites, & it maketh as much for our cleargyes immunity, and proueth it as wel, as if a man alledged, *Quem terra pontus* to proue that an Ape hath a tail. Well, they answered. *Cesaris*, Cesars, they confessed it was Cesars mony, and Cesars image and wytyng vpon it: heare Christe compelled them to make answer vnto their owne question. And if enuy should arise, to take it them self. For they confessed it to be Cesars. Then saide he. *Geue to Cesar that which is Cesars, and to God that is due to God.* Thys answer of Christe I woulde haue you all to learne: geue to your Ceser to your king, to our most noble king Edward our Ceser, our king and magistrate appoynted, and geuen to vs of God, geue to him that which is due to hym. Thys is a commaundement of God, as are these: Thou shalt not murther, thou shalt not steal, nor beare false witness against thy neighbors. And as thou art bound vpon pearill of thy soule to obey the other, so vpon pearill of thy soule thou art bound to obey and kepe this. Take wel vpon it, for it is vpon pearill of thy soule. *date*, geue, geue, a heavy word to a couetous hart, to a rebellious harte, they would not hear *Reddite* or *date*, pay or geue, but take, catch kepe fast. We are all bound to liue in obedyence vnto oure King, vnder his iust and rightwise lawes and commaundements. Christe came in dede to deliuer vs from burthens and bondage, but that was not from ciuill and polityke lawes and obedyence.

A good profe.

Geue to our
Cesar.

Geue, is an he
uy worde to
some.

He came to deliuer vs from the greatest bondage that can be, from sinne and damnation. The heauiest burthen that can be, is synne, and in comparison of it, al other burthens are but light and easy matters to beare. Therfoze Chyffe came to deliuer vs from that, and gaue his body to be tozn vpon the crosse for that. Neither could any woꝝk oꝝ lawe, oꝝ sacrifice redeme vs from that, but Chyist ony. I neuer preached in Lincolne shire afoze, noꝝ came here afoze, saue onte when I went to take oꝝders at Lincoln, which was a good while ago, therfoze I can not say much of Lyncolne shire, for I know it not, but I dare saye, if Lincoln shire be as other places that I know, this text condemneth a great many of Lincolne shyre, and dꝛiueþ them down to hel for breakinge of this commaundement: Geue to Ceasar that whiche is due to Ceasar, and to God that whiche is due to god. The office of a magistrate is grounded vpon Goddes woꝝd, and is plainly described of S. Paule, wytyng vnto the Romaines, where he sheweth that all soules, that is to say, all men ought to obey the magistrates, for they are oꝝdained of God, and to resist them, is to resist agaynst God. For he is Gods minister oꝝdained to punish the wycked and to maintaine the good. Therfoze we ought to pay to him tribute, custome, Tares and other thinges that he requireþ vpon vs, as Chyist sayeth here, Reddite geue to Ceasar. How much we shuld geue, he defineth not, but leaueth it to Ceasars offycers to determine, and to his counsell to appoynt. Chyist was not the Emperoures treasurer, therfoze he medled not wyth that poynt, but left it the treasurer to define and determine. He went about another vocation, to preache vnto the people their due tye, and to obey theyꝝ Princes, Kinges, Emperoures and magistrates, and to bid them geue that the kynge requireth of them, not to appoynt a kynge what he shal require of them. It is meete for euery man to kepe hys owne vocation, and diligentlly walke in it, and with faithfulnesse to study to be occupied in that God hathe called him vnto, and not to be busye in that God hathe not called hym vnto. Therfoze sayeth Chyist: geue to Ceasar, but he appoynteth not howe much, for that shoulde his treasurer knowe, and shoulde

sinne is the heauiest burde.

Lincoln shire.

Chyist was not Lord treasurer.

warne

A Sermon preached

warne him of it, when he hath enough, that the people be not oppressed wyth vnnecessarype burthens, nor that the kynges treasures be to seke, when they shoulde be occupied. The kyng muste haue his treasures afoze hande, what chaunce so euer come soddenly. It is no reason when the kyng should occupy his treasure in maintenaunce of a common wealthe, in defence of a countrye, in maintaineinge of his warres, that then his monye should be in thy purse to seke and vngathered. Pay he must haue it in a redinesse, at hand, that it be not to seke. And he must haue as muche as is necessary for him. For so much is due to a king as is necessary, and so much may he require by the law of God, and take of his commons is as necessary. And that muste not thou nor I that are subiectes appoynt, but the kyng hym self must appoynt it, his counsel must appoynt it, we must geue it, we must pay it, for it is due to the king, & vpon peril of thy soule thou must pay it. And as he that taketh my tippet or my cloke doth me wrong and is a thefe: so he that doth not pay to the king that is his due, without fraude or guil, doth the king wrong, and is in peril of his soul for so doing. Wel, marke it wel now, and se whether thys terte be a nipping terte for couetous me or no: Geue to Cesar, & is due to Cesar. When the parliament, the high courte of this realme is gathered together, & there it is decreed that euery man shal pay a xv. part of his goods to h^e kyng: Then commissiōs come forth, & he that in sighte of men in his cattell, cozne, shepe, and other goods is worth an. C. marke or an. C. pound, will set him selfe at x. pound, he wil be worth no moze to the king but after x. pounce. Tell me now whether this be theft or no: His cattell, cozne, shepe in euery mannes eyes shalbe worth. ii. C. pound besides other thinges, as mony and plate, and he wil mary his daughter and giue with her. iiii. or v. C. markes, and yet at the valuation he wil be a xx. pound man. doth he giue to Cesar that which is due to Cesar: Doth he not rather rob the kinge of his bound duety and debt that he ought to the king: yes it is very thefte, and thou mightest with as good conscience take my cloke or my tippet from me, as so vniustly take or

with

The treasures ducty.

Howe muche a king may take.

Twenty pound menne to the kyng.

Withhold fro the king that which the parliament hath geue
 vnto the king, it is thy bounde duety to pay him truly that
 which is granuted for it is due debt, and vpon perill of thy
 soule thou art bound to obey it. Yea I will say more. If the
 king should require of the an vniuste request, yet arte thou
 bound to pay it, and not resist nor rebell against the kinge.
 The king in dede is in pearil of his soule, for askinge of an
 vniust request, and God will in his due time reckon wyth
 him for it: but thou must obey thy king, and not take vpon
 thee to iudge him, God is the kynges iudge, and doubtlesse
 will greuouly punish him, if he do any thing vnrightheous-
 ly. Therfore pray thou for thy king, and pay him his due-
 ty, and disobey him not. And know this, that when so euer
 there is anye iniust exaction laid vpon thee, it is a plage
 and punishmente for thy sinne, as all other plagues are, as
 are hunger, dearth, pestilence and such other. We meruel,
 we are plagued as we be, and I thinke verely this vniust &
 vnfaithful dealing with our pynces, is one great cause of
 our plage: loke therfore euerye man vpon his conscience.
 We shal not be iudged by worldly policy at the latter daye,
 but by Gods word. *Sermo quem locutus sum vobis, ipse iudicabit
 vos in nouissimo die.* The woord that I haue spoken to you,
 that shal iudge you at the latter day. Loke wel nowe, eue-
 ry man vpon his conscience, and see whether he haue done
 this commaundemente of God: geue to your kinge, that
 which is due to him, and he that findeth him selfe guilty, let
 him amend in time to come. This is harde geare and soze
 gear thou wylt saye, geue, geue, I haue wife and children
 and greate charge: well I shall tell thee, it minissheth not
 thy stocke one farthinge at the yeares ende. Harken what
 God saythe. *Si audieritis verba mea.* If you will heare my
 woordes sayth God, and kepe that I commaunde thee, I
 wyl blesse thee, and *Si non audieritis.* If ye wyl not heare my
 woordes, and do my commaundements, thou shalt be cur-
 sed &c. What is blessing, not wagginge of the syngers, as
oure bythoppes were wonte, but it is. I wyl fauoure thee
and encrease thy goodes, thy coine, thy cattel, thy Ore, thy
shepe, and in al thy busynesse thou shalt prosper and goo
forwards

The king may
 be vniust.

One cause of
 plagues.

To geue dothe
 not dimynyshe
 the stocke.

A Sermon preached

Blessinge and
curfyng.

fozward. And what is the curffe, but to be oute of Goddes
fauoure, I wyll empouerithe thee, thy cozne, thy cattle, thy
Dre, thy shepe shal not prosper, what thou takest in hand,
it shall not goo fozwarde. Thys was not taughte in ty-
mes past, men had pilgrimages, Images, Passes, Tren-
tals &c. but I woulde haue you muse of these two poynts,
curfed, if thou hear not Gods word, commaunding thee to
pay thy duty to the kinge, and blessed if thou heare it and
kepe it, I woulde haue you to muse of these two thinges.
That it shall not minish thy stocke. Shew me one man in
all England that is the pozer foz paying the king his du-
ty, foz being a true dealing man, a good almes man &c.

Causes of de-
cay.

Many haue come to pouerty by dising, carding, riot, whoze
dome and such like. But neuer no man by truthe, merctye,
almes, right dealing with the king. In the cardinals time
me wer put to their othes to swear what they wer worth.

It was a soze thing, and a thing I wold wish not to be fo-
lowed. A Torde what periurpe was in Englande by that
swearinge, I thincke this realme fareth the woze yet foz
that periury. Foz doutlesse many one willingly and wit-
tingly fozsware them selues at that time. It is a dear time
thou wilt say, and men haue much a do to liue, therfoze it
is a good pollicy to set my self much lesse then I am, well,
that is thy wooldy pollicy, and with it thou runnest into
the curse of God foz breaking his worde and commaunde-
ment: Geue to Caesar, that whtch is due to Caesar. I wyl
tel thee a good pollicy to kepe thy stocke, and to maintain
rhine estate, not a pollicy of the woold, but of Gods woold,

A pollicy to
mainrayne the
stocke.

and it is this. *Querite primum regnum dei, & iustitiam eius, &*
haec omnia adiciuntur vobis, seke fyrst the kingdome of God, &
the rightuousnesse of it, and al these thinges shalbe plente-
ously geue to you. Dost thou not belcue this to be true: is
Christ an holdye man, an vntrue man, a dissembler? The
Pharises make him a true man, and we make him a false
harlot. He is a true man, and his wordes and promise are
true. Nay we be false holdy harted, and therfoze iustly pu-
nihed. Foz if we woold credite his wordes, it shuld with-
out dout be geuen vs aboundantly vpon heapes, yea moze
then we could desyre.

When

When we pray for thinges vnto almyghty God, what aske we, do we aske for thwithat þ first chop our necessaries: Pay Christ taught vs fyist to pray: Our father which art in heauen, halowed by thy name, thy kingdom come, thy wyll be don in earth as it is in heauen. &c. fyist we praye these petitions, for fayth, hope, and charity, that Gods honour may in al thinges be set out among vs, and then we praye after for bodely thinges. But we now leaue these petitions, and wold be in panem nostrum at the first dath, we wold haue our dayly bread at the fyist chop, & so we haue that, we force litle of the other. We wyl not say in wordes that we thinke God false, but in dedes we playnly affirmit, for we trust hym not, neyther beleue his promise when he bydoeth vs, gyue gene, I wyl blesse ye, I wyl make god my woord. Pay nay, we wyl scrape and scrape, and catch and pul to vs al that we may get. *Alii diuidunt sua, & ditiores fiunt, alii rapiunt non sua et semper in egestate sunt.* Some men (saith Salamon) deuides their owne goods, they pay the kyng his duty, euery man his owne, giue almes, & yet are more richer, they haue inough and enough. Other, rob other men, cratch and scrape al that they may come by, neuer content, neuer inough, heape to heape, & yet ar they al way beggars. *Qui benedicit impignabitur*, he that blesseth shal bee fat and wealthy. He that blesseth (not wyth waggyng hys fingers) but helping the pore people, he shal be blessed and ruer haue inough, god wyl blesse hym, God wyl encrease him. And in dede so ought men to consider their gistes and goods to be geuen. *et illorum copia, aliorum succurrit inopie.* That their aboundaunce might succour the necessity, pouerty, and mysery of they: pore neyghbours, and not to wast it, consume it in ryot and excede, but in dedes of mercy, in dedes of charity and pity vpon the pore. *Qui miseretur pauperis, feneratur domino.* He that hath mercy vpo the pooze, he lendeth vpon vsury vnto the Lord. Thys is a god vsury, to make God thy debter. Many lendeth vpon worldly vsery, which surely is a very wicked thing, and God forbydoeth it. But this vsury God commaundeth and promyseth to supply the lacke of it in thy cofers. He wyl be debter, he wyl be pay maister. Thou shalt not find thy stok diminished at 2 yeares

The ryght order of prayer.

Note thys well.

Learne to spend thy goods.

Good vsurye.

The Sermon preached

end by keeping Gods commaundment, but rather blessed & increased. Giue therefore vnto the king, that is due vnto the king, *Et que sunt dei deo*, and giue to God that which is Gods.

Things due
to God.

What is Gods: That I giue at Gods bidding. The tythes, oblations, first borne of beastes, and sacrifice cattel, which all God appointed vnto the Iewes to the mayntenaunce of theyr church ministers of the clergy, poore widowes, fatherles children, mayntenance of poore scholers. This was the cause that God assigned the Iewes to paye theyr tythes, and vntyl the coming of Christ, they were due by Gods law, and might by the lawe geuen to Moyses be claymed. But now that law is at an end, neither can they be claymed any more by that law. Notwithstanding now in the tyme of the new Testa- ment, the Princes be bound to prouide a sufficient liuing for the ministers, as Saint Paule sayth: *Qui euangelium predicant de euangelio uiuant*: They that preach the Gospell, this is the ministry of saluation, preaching of the Gospell, and vnto such ministers, ye be bound to geue a sufficient liuing. *Communicate Catechizanti in omnibus bonis*, giue parte to hym that teacheth you in al good thinges geue hym part of al your goods, se he haue sufficient liuing. But who shal appoynt hym a sufficient liuing: hym selfe: nay, who then: you: nay nother. The King must apoynt hym sufficient: y to paye vpon. for I thinke verely there are a great many, which if the ministers should haue no liuing, but at their appoyntment: he should not haue cloutting lether to pece his shoes with, no not cloutting lether

The Mini-
ster must be
provided for

The King
muste ap-
point his
ministers by
payng.

to his shoes. The King therefore must appoynt the ministers their liuinges by hys lawe, and that liuing that the King appoynteth, they must clayme, and you must paye it to them truly, for it is theyr duty & it is theste to withhold it or hold it from them. For God commaundeth you to obey your kings lawes, and by the same lawes the King geueth the minister hys tythes and other dutyes, therefore vpon peril of thy soule thou art bound to obey thy King and to pay to thy Curate y tithe that thou art commaunded. But some wyl say, our Cu- rate is naught, an Asshead a doddipoll, a lackelatin and can do nothing: Shal I pay hym my tythes that doth vs no good, noz none wyl do: Yea I saye thou muste paye hym hys duty,

Have no re-
spect to the
person.

and

And if he be such a one, complaine to the Byshop. We haue
complained to the ordinary, & he is as negligent as he. Com-
plaine to the councel, for so haue we done, but no remedy can
be had. What I can tel where thou shalte complayne. Com-
plain to god, he wyl surely heare the, he wyl remedy it. Christ
saue the people lying, *tanquam oves non habentes pastores*. As
sheepe hauing no shepehard. They had Byshops, scribes and
Pharises, curates in name a great many, yet were they *tan-*
quam oves non habentes pastorem, as sheepe hauing no shepe-
heard, what is that to saue? they had no true teachers, they
had no preachers of the lawe of God to them. What remedye
taught Christ for it, with praye they liuinges? Nay. Make tu-
mults: nay, but, *rogate dominum messis*, pray y^e lord of y^e haruest
Pray, pray. Prayer is the remedye that neuer faileth, when al
other faileth thys neuer faileth. Therfore pray vnto God, and
he wyl eyther turne his hart and make him better, or remoue
him from thes and send a better in hys place, or els take hym
away all to gether. So wyl the Lord do wyth any other op-
pression of the poore, eyther he wyl turne theyr hartes, and
make them better, or els remoue them and take them quite a
way. Therfore let men be patient and suffer, and praye vnto
God for deliuerance from their troubles, and not thincke to
remedy it them selues, but praye to God, and he wyl remedy
it. Nay I say, and take patience, and you shal se the Lord wil
in due tyme remedy it. There be many that turne thys terte
clene contrary. for they yeld to Ceasar that which is Gods,
and to God that which is Ceasars. They had money inough
to build Monastaries, Chantries, Dalls, pere daies, Tren-
tals, to gild images. &c. And all thys they dyd (saye they) to ho-
nour God with.

They would worship God with copes, torches, tapers, can-
dels, ten hundred things mo that god neuer required at their
hands. God requireth the hartes to feare him, & loue him, and
frudiously to walk before him: But this inward seruice we
wil not giue him. Nay, we giue Ceasar our heart, & God our
outward seruice, as al such do as haue receiued the Interim.
God should posses our whole hartes, and we should most
frudiously walke euery man in hys vocation, according to

A meane to
reforme ne-
gligent Cu-
rates.

Many turne
thys terte.

The Sermon preached

The true
Gods ser-
uice.

the word of God, according to his commaundementes, obey-
ing our king, and succouring the poore and needy, as he hath
commaunded vs. And thys is true Gods seruyce, and the
thing that belongeth to God. If thys be true, what is he come
of our forefathers? I answer, it is a bayne and vnprofitable
questio, other it nedes not, or it botes not. What so euer they
dyd, let vs do wel. Let vs kepe Gods bidding. Gods commaun-
dementes, and then are we safe. When one dieth, we must
haue belles ryngyng, singing and much a do. But to what
purpose. Those that dye in the fauour of God are well, those
that dye out of the fauour of God, thys can do them no good,
vbi ceciderit lignum ibi erat. Where the tree falleth, there it
shall remaine. Study therfore to lyue in the fauour and grace
of God, in repentaunce, in amcndement of lyfe, and then dy-
est thou well. further to the question of our forefathers. God
knoweth hys elect, and diligently watcheth and kepeth them,
so that all thinges serue to theyr saluacyon. The nature of fyre
is to byen al that is laid in it, yet God kept the. ij. yong men
in Babilon, that they burnt not. And Moyles saue a bush on
fyre, but it burnt not. So false doctrine, as fyre burneth, it cor-
rupteth. But God kept his elect that they were not corrupte
with it, but alwayes put their trust in one euer lyuing God,
thorowe the death of Iesus Chyriste our Loyde. In Elias time
Idolatre and superstition raigned, so that Elias sayd, *domine*
altaria tua subuerterunt. Lord they haue destroyed thyne al-
tars, and slaine thy prophetes & preachers, and I am left alone.
But the Loyd answered hym, I haue reserued to my selfe. vii.
Men that haue not bowed their knee to Baall. So God (I
trust) reserued our forefathers, in so perilous times, more gra-
ciously then we can think. Let vs thank God then for the gra-
cious lighte of hys word sent vnto vs, and pray for our gra-
cious king and hys counsell, that set it forth vnto vs. And as
for our forefathers, seing we haue no charge giuen vs of God,
leaue them, and comend them vnto gods mercy, who disposed
better for them then we can wyshe. But some wyl saye now,
what neede we preachers then, God can saue hys elect with-
out preachers. A goodly reason. God can saue my lyfe with-
out meat and dynke, nedes I none therfore, God can saue me

Leaue the
fathers to
God.

From burning, if I wer in the fire, shal I run into it therefore:
 No no, I must kepe y way that God hath ordayned, & use the
 ordinary meanes y God hath assigned, & not seke new waies.
 This office of preaching is the onely ordinary waies that god
 hath appoynted to saue vs al by. Let vs maintayne thys, for
 I know none other, neither thinke I God wyll appoynt or
 deuise any other. Pay therefore to Cesar that which is dewe
 to Cesar. And thys sayd Christ by an heathen king, a pai-
 nym, how much more ought we to paye to our Cesar, our
 leige Lord and king a Christen King, and so Godly and ver-
 tuous a learned King. And pay to God that is due to God, ti-
 thes and al duties longing to the ministers and preachers of
 thys office of saluacion, geue it them without dissimulyng,
 without withdrayding or abridging of theyr duties. Take
 hede of lying, and setting thy selfe at les then thou art. Marke
 the example of Ananias and Saphira hys wyfe. They dyed so-
 denly for theyr lying and dissimulacio in the like matter, well
 this was Christes doctrine. This was his aunswer: giue to
 Cesar that which is Cesars, and to God that which is Gods.
Et non potuerunt reprehendere uerbu eius coram populo, and they
 could not finde faulte in hys word before the people, it was so
 iust, so consonant wyth scriptures and with reason. Yet af-
 terward they falsified his woord before Pilate accusing him:
*Hunc deprehendimus euerterentem gentem, et uertentem tributa dari
 Cesari.* We found this felow turning aw ay the peoples hearts
 & forbidding the tribute to be geuen to Cesar. These be peri-
 lous people to meddle withal, malicious ond yncharitable, y
 care not what slander they accuse a man of, deny they are
 ready to accuse, affirme they wyll yet falsify hys word. When
 it is best to say nothing at al, nay not so. Let vs speake Gods
 truth and lyue accordyng to hys commaundement, he shal de-
 lyuer vs from the handes of our aduersaries, and make vs
 safe in hys heauenly kingdom. Let vs I say do Gods bidding
 and commaundement, gyue to our Kinge our duties, truly
 we shal haue neuer the lesse, it shal not minish our flock, we
 shall rather haue the more. For God is true of his promyse,
 let vs maintayne the necessary office of saluacion, pay to the
 ministers, the thinges appoynted them, maintayne scholers

Ordinary
 meanes
 must be u-
 sed.

Cesar was
 Heathen.

Beware of
 lying.

Perilous
 people.

To do true-
 lye, dimint-
 sheth not
 our flocke.

The last Sermon

and scoles, helpe the poore widowes and fatherles children, study to do good whyle we haue tyme in thys present lyfe, so that the Lord in thys lyfe blesse vs, and after thys lyfe geue vs eternal life, throughe Iesu Christ. To whom with the father and the holy Ghost be al laude, and honour. Amen.

Peruel not that I vse at the sermons end to make prater, for I do it not of spyngharyty, but when I am at home, and in the country where I go, sometime when the poore people come and aske at me, I appose them my selfe, or cause my seruaunt to appose them of the Lordes prater, and they answer som, I can my latin *pater noster*: some, I can the old *pater noster* but not the newe. Therefore al that canne it not may learne. I vse before the Sermon and after to say it. Therefore now I beseech you let vs say it together. Our father which art. &c.

A most fayth full Sermon preached before the Kings most excellent Maiesty, and his most honorable Council, in his Court at West-

minster, by the reuerend father Mafter

Hughe Latymer. Anno Do-
mini. M. D. L.

Videte & caute ab auaricia.



TAke hede and beware of couetousnes, take hede and beware of couetousnes, take hede & beware of couetousnes, take hede & beware of couetousnes. And what and if I should saye nothing elst these. iij. or. iij. hours (for I know it wyll be so long, in case I be not commaunded

to the contrary) but these wordes: Take hede and beware of couetousnes, it would be thought a straunge Sermon before a King to saye nothpng els *Caute ab auaricia*. Beware of Couetousnesse. And yet as straunge as it is, it would be lyke the Sermon of Jonas that he preached to y^e p^rintultes, as touching the thortnes, and as touching the paucity or felwenes of the wordes: for his Sermon was, *Ad huc quadraginta dies, et Ninue subuertetur*. There is yet fourty dayes to come, & Ninue shalbe destroyed. Thus he walked from streete to streete, &

from

A strange
sermon.

from place to place round aboute the City, and sayd nothing els, but ther is yet. xl. daies (quod he) & Ninue shall be destroyed. Thers is no great ods no; difference at the lest wyse, in y number of wordes, no no; yet in the sence or meaning between these two sermons: There is yet forty daies, & Ninue shall be destroyed, & these wordes y I haue taken to speake of this day: Take hede & beware of couetousnes, for Ninue should be destroyed for syn, & of they; syns, Couetousnesse was one, and one of the greatest, so y it is all one in effect. And as they be like concerning the shortnes, the paucity of wordes, y breuity of wordes, & also the mening & purpose: So I wold they might be lyke in frut & profit. For what cam of Jonas sermon: what was the frut of it? *Ad predicacionem Iona crediderunt Deo.* At the preaching of Jonas they beleued God. Here was a great frut, a great effect wrought. What is y same they beleued god They beleued Gods Preacher, Gods Officer, Gods Minister Jonas, & were conuerted from they; syn. They beleued that (as the preacher said) If they did not repent & amend they; life the City should be destroyed within forty dayes. Thys was a great fruite, for Jonas was but one man, & he preached but one sermon, & it was but a short sermon, neyther as touching the number of wordes, & yet he turned all the whole City great and smal, rich & poore, king & al. We be many preachers here in England, & we preach many long sermons, and yet the people wil not repēt no; conuert. This was y frut, the effect & the god that his sermon did, y all the whole City at hys preaching conuerted and amended they; euill lyuing and dy; penaunce in sackcloth. And yet here in thys Sermon of Jonas is no great curiousnes, no great clerklines, no great affectacion of wordes, no; of painted eloquence, it was none other but *Ad huc quadragesima dies, & Ninue subuertitur.* Yet fortye dayes et Ninue subuertitur, and Ninue shall be destroyed, it was no more. This was no great curious Sermon, but thys was a nyping Sermon, a pinching Sermon, a biting sermō it had a ful byte, it was a nyping Sermon, a rough Sermō, and a sharpe biting Sermon. Doo you not here maruayle that these Ninuites cast not Jonas in pylson, that they did not reape hym, and rebuke hym?

The frut
of Jonas
sermon.

Jonas ser-
mon was
not curi-
ous.

They did not reuile him nor rebuke him, but God gaue them grace to heare him, and to conuert & amend at this preaching. A strange matter, so noble a Citie to giue place to one mans Sermon. Nowe England cannot a byde thys geare, they can not be content to heare Gods Minister and hys threating for theyr sinne: Though y^e Sermon be neuer so good, though it be neuer so true. It is a naughty fellowe, a sedicious fellow, he maketh trouble and rebellion in y^e Realme, he lacketh discrecion, but the Piniuites rebuked not Jonas that he lacked discrecion, or that he spake out of tyme, that his Sermon was out of season made: But in England, if Gods Preacher, Gods minister be anye thing quicke, or doo speake sharpe, then he is a foolyshe fellow, he is rash, he lacketh discrecion, Nowe adales if they can not reprove the doctrine y^e is preached, then they wyll reprove the preacher that he lacketh dew consideration of the tymes, and that he is of learning sufficient, but he wanteth discrecion. What a tyme is this picked out to preache such thinges, he should haue a respect and a regarde to the tyme, and to the State of thinges, and of the Common weale. It reioyceth me som times when my frende commeth and telleth me that they fynde faulte wyth my discrecion, for by lykelyhood (thinke I) the doctrine is true, for if they could fynde fault wyth the doctrine, they would not charge me wyth the lacke of discrecion, but they would charge me wyth my doctrine, and not wyth the lacke of discrecion, or wyth y^e inconveniency of the tyme. I wyll nowe aske you a question: I pray you when shoulde Jonas haue preached agaynst y^e Couetousnes of Piniue, if y^e couetous men shoulde haue appoynted him his tyme: I knowe that preachers ought to haue a discrecion in theyr preaching, & that they ought to haue a consideration and respecte to the place & to the tyme that he preacheth in, as I my selfe wyl say here that I wold not say in the country for no good. But what then? syn must be rebuked, sinne must be playnly spoken agaynst. And when shoulde Jonas haue preached agaynst Piniue, if he shoulde haue forborne for the respectes of the tymes, or the place or the State of thinges there? For what was Piniue, a noble, a ryche and a welthy Citie. What is London to Piniue: lyke a village as Illington or

such

Piniue and
Englande
compared.

A signe of
true doctrine

Preachers
must consider
tyme &
place.

such a rother in comparison of London. Suche a Cytie was London but
 Piniue, it was thre daies iourny to go through euery streete a village in
 of it, and to go but from streete to streete. There was noble comparis.
 men, richmen, welthy men, ther was vicious men and coue-
 tousmen, and men that gaue them selues to all voluptuous
 liuing, and to wo:ldynes of getting riches. Was this a time
 well chosen and discretely taken of Jonas, to come & reprove
 them of they synne, to declare vnto them the threathnynges of
 God, and to tell theym of they Couetousnes, and to say plain
 ly vnto them, that except they repented & amended they euyl
 luyunge, they & they City should be destroyed of Gods hand
 within .xl. dayes: And yet they hearde Jonas and gaue place
 to his preaching. They hearde the threathnynges of God and
 feared hys stroke and vengeaunce, and beleued God, that is,
 they beleued Gods Preacher and Minister, they beleued that
 God would be true of his word, that he spake by the mouth of
 his prophet, and ther vpon did penance, to tourne a waye
 the wyath of God from them. Well what shall we say: I wil
 save thys and not spare, Christ sayeth: Piniue shall arylse a-
 gaynst the Jewes at the last day and beare wytnesse agaynst
 them, because that they hearing Gods threathnynges for syn.
Ad predicationem Ione in cinere & sacco egerunt penitentiam. they
 did penance at the preaching of Jonas in ashes and sackcloth
 (as the text sayeth there) and I say Piniue shall arylse agaynst
 England (thou England) Piniue shall arylse agaynst Eng-
 lande, because it wyl not beleue God, nor heare his preachers
 that cry dayly vnto them, nor amende they synes, & specially
 they Couetousnes. Couetousnesse is as great a synne nowe,
 as it was then, and it is the same sinne nowe, it was then. And
 he wyl as sure stryke for sinne nowe, as he dyd then. But ah
 good God that would geue them a tyme of repentaunce after
 his threathnyng. fyll to se whyther they would amend or not
 or he would destroye them. for euen from the begynnynge
 of the world they fell to synne. The fyllt age from Adam
 whych was aboute two thousande yeares they fell euer to sin
 and they had preachers Noe and Enoch & other holpe fathers.
 And in that tyme a great multiplicacion was that grew in
 two thousand yeares. for that Scripture sayth: The sonnes
of God

Piniue shall
 arise agaynst
 England.

The last Sermon

of God saw the daughters of men that they were faire, and they toke them wyues from among all that they had chosen. This is a longe matter to speake of all. But what meaneth thys the sonnes of God sawe the daughters of men: who were these sonnes of God?

The sonnes
of God and
daughters
of men.

These sonnes of God were those that came of the good men, of the good Preachers, of the holy fathers y were Gods men, as they that came of Seth and Enos, that were good men, and of others. for oure grandmother Eue, when Cayne had kylled Abell, and then she had a nother sone by Adam, who was called Seth. What did she? She gaue thanks to God for him, and acknowledged that God it was whyche had geuen hym vnto her, for she sayde: *Dedit mihi deus semen pro Abel quem occidit Cain.* God (said she) hath geuen me a nother seede in stede of Abell whom Cayne slewe. Here is a long matter to talke on. Some will say: was this a naturall mother, was thys naturally done to puplith the sinne of her owne sonne? What neded she to speake of that matter, or to make anye reherfall of that matter, to opene the sinne of her sonne? what neded she this to do? Yes, she was now a good woman, when she beleued the serpent, she was not good. But now she hath repented that deede, and had taken holde of the promyse of God, that ther should come of her a seede, that should treade downe and destroye the heade of the Serpent. She had taken hold of this promise and was now a good woman and a godlye woman, she opened the faute of her sonne and hid it not. Here could I say some what to them (yf I would) that speake so much agaynst me for my preachynge here the last yeare. But to returne to Eue, & declare that the sonnes of God are to be vnderstanded those y came of good men, as of Seth and Enos, & the same god part of generacion. And the daughters of men are to be vnderstanded of them that came of Cayne and of his seede. And therfore our grandmother Eue hadde beware of marryng wyth Caines seede, for feare of falling from God to wyckednes therby. And here I would say a thing to your mayestty, I shall speake it of good wyll to your hyghnes, I would I wer able to do your grace good seruyce in any thing, ye shoulde be sure to haue it. But I wyll say thys: for Gods

loue

Eue was a
good womā

Who bee
the sonnes
of God.

loue beware where you marrye, chuse your wyfe in a faythfull stocke. Beware of thys woonly policy, mary in god, mary not for the great respect of alpaunce, for therof cometh all these euyls of breaking of wedlocke, whych is amonge Wini-cces and noble men. And here I would be a Suter vnto your Maiestye, for I come now rather to be a Suter and a petici- oner, then a Preacher, for I come now to take my leaue, and to take my *Vltimum uale*, at least wise in thys place, for I haue not long to lyue, so that I thinke I shall neuer come here in to thys place againe, and therefore I wyll aske a petition of your hyghnes:

Latimers
vltimum
uale.

for the loue of God, take an order for meryages here in Englande. For here is mariage for pleasure, and voluptu- ousnes and for goodes, and so that they maye toyne lande to land, and possessions to possessions they care for no more here in Englande. And that is the cause of so muche aduiltye, and so muche breache of wedlocke in the noble men, and gentle men, and so muche deuorcyng. And it is not now in the no- ble men onely, but it is come now to the inferior sort. Euery man if he haue but a smal cause, wyl cast of his old wyfe, and take a newe, and wyl mary agayne at hys pleasure, and ther be many that haue so done. I would therfore wysh that there were a lawe prouided in thys behalfe for adulterers, and that aduiltye shoulde bee punished wyth deathe, and that myghte be a remedye for all thys matter. There would not then be so muche aduiltye, whordome and lechery in England as ther is. For the loue of God take heede to it, and se a remedye prouided for it. I woulde wythe that aduiltye shoulde be punished wyth death. And that the woman beynge an offender, if her hus- bande would be a suter for her, she shoulde bee pardoned for the first tyme, but not for the second tyme. And the man being an offender shoulde be pardoned, if his wyfe be a suter for him for the first tyme, but not for the second tyme, not if he offen- ded twyse.

Abuse in
mariage.

This reme-
dy did God
deuise.

If thys lawe were made, there woulde not be so muche aduiltye nor lecherye vled in the Realme as ther is. Well I trust once yet as old as I am, to se the day that lecherye shal be punished. It was neuer more needs, for ther was neuer more lecherye

The last Sermon

lechery vsed in England as there is at this day, & maintained. It is made but a laughynge matter, and a trifle, and it is a sad matter and an earnest matter. for lechery is a great synne, Sodom and Gomozze was destroyed for it. And it was one of the syns raygning in Ninive, for which it should haue bene destroyed. But thinke you y lechery was alone? No no couetousnes was ioyned with it. Couetousnes foloweth lechery, and commonly they go together. for why? they that be geuen to voluptuousnes, and to the vice of lechery, must haue wherewith to maintayne it, and that must be gotten by couetousnes. for at the fyrst when men fel to synne, and cheifelye to lechery, wherfoze the world should be destroyed (the booke sayth) ther wer Giauntes in the earth in those dayes. And after that y sons of God had come to the daughters of men, & there had engendred with them. The same became mighty men of the world, and men of renoune. &c. Thys is couetousnes, for y booke sayth: *terra erat repleta iniquitate*, the earth was replete with iniquity, for they oppressed the poore. They made them slaues, pesauntes, villains and bondmen vnto them. These were Giauntes, so called of the property of Giauntes, for they oppres the weake, and take from them what they lyst, by force, byolence and oppresyon. They were Giauntes of the property of Giauntes, not that they were greater men of stature and strenght of body then other men were. for certayne wyfters speaking of thys matter, say: that they were Gyates for theyr cruelty and couetous oppression, and not in stature or procerity of body. for there is no reason why Sethes chyldren could beget on Caines daughters greater men then others were in stature of body. But they were Gyantes in y property of Giauntes, for oppressing of others by force and byolence. And thys was couetousnes wherwith God was so displeased, that hee repented that he had made men, and resolved vtterly to destroye the worlde, and so called to Noe, and told hym of it. And I wyll not dispute the matter with them (sayth God) from daye to daye, and neuer the neare, but if they wyll not amende wythit an hundred and twentye peares, I shall bring in an byrnersfall foudde ouer theyr eares and destroy them all.

One synne
wayteth by
on another

What Gi-
auntes are.

Couetous-
nes caused
God to re-
pent. Thys
speche is af-
ter the ma-
nor of men

Thys

Thys was preached by *Poe* to them, and so that God of hys goodnes, pacience and long sufferance, gaue them a tyme to repent and amend after his threathings, because they should see they: euyl doinges, and retourne to God. So they had an hundred and .xx. yeares to repent. Thys *Poe* was laughed to scozne, they lyke doddypoles laughed thys godlye father to scozne. Wel, ye thinke lyttle of the history, yf ye wyl knowe the meaning of it, it is a great thew what anger God hath to to sinne. But how long tyme hast thou England thou England? I can not tel, for God hath not reuealed it vnto me, if hee had, so God helpe me I woulde tell you of it, I woulde not be afrayde, nor spare to tel it you, for the good wyl I bear you, but I can not tell howe long tyme ye haue, for God hath not opened it vnto me: But I can tell you that thys lenitye, this long forbearing and holdyng of his hande, prouoketh vs to repent and amend. And I can tell that whosoever contemneth this riches and treasure of Gods goodnes, of his mercy, of his pacience & long suffering, shall haue the more greuous condemnation. This I can tell well inough, Paule telleth me thys, and I can tell that ye haue tyme to repent as long as you lyue heare in thys worlde, but after thys lyfe I can make no warrant of anye furder tyme to repent. Therefore repent and amende whyle ye be here, for when ye are gone hence, ye are past that. But how long that shal be whether to morrowe or the next day, or .xx. yeare, or how long, I can not tel. But in the meane tyme ye haue many *Jonasses* to tel you of your fautes, & to declare vnto you Gods threathinges, except ye repente and amend, therfore to returne to my matter I say as I sayd at the begynnyng: *Videte et caute ab auaritia. videte*, se it. fyll se it, and then amend it. for I promise you great complayntes there is of it, and muche crying out, and much preaching, but none amendment that I see. But *caute ab auaritia*, beware of couetousnes. And why of couetousnes? *Quia radix est omnium malorum auaritia et cupiditas*. for couetousnes is the roote of al euyl, and of al mischiefe. Thys sayyng of Paule tooke me away from the Gospel that is read in the Churche thys daye, it tooke me from the Epistle, that I woulde preache vpon neyther of them bothe at thys tyme, I cannot

Poe is laughed to scozne.

Repentance must be in this life. England hath many *Jonasses*.

The roote of al mischiefe.

The last Sermon

can not tel what ayled me. But to tel you my imperfection: when I was appoynted to preache here, I was newe come out of a sicknes, wherof I looked to haue dyed, and so weake I was. Yet neuertheles when I was appointed vnto it, I toke it vpon me, how be it I repented after ward that I had done. I was displeas'd wyth my selfe, I was teasty as Jonas was when he should go preache to the Nininites. Well, I looked on the Gospel that is red thys daye, but it liked me not, I looked on the Epistle: tush I could not a waye wyth that neyther. And yet I remember I had preached vpon thys Epistle once afoye King Henry the. viij. but now I could not frame wyth it, nor it liked me not in no sauce. Well, thys saying of Paule came in my mynde, and at last I considered and wayed the matter deepe, and then thought I thus with my selfe: As Couetousnes the roote of all mischiefe, and of all euill: then haue at the roote, & down withal couetousnes. So thys place of Paule brought me to thys text of Luke: See and beware of couetousnes. Therfore you Preachers out with your swydes and strike at the roote, speake agaynst couetousnes, and crye out vpon it. Stand not tyecking and toying at the byanches, nor at the boughes (for then there wil new boughes and bradches spryng agayne of them) but strike at the roote, and feare not these Gauntes of Englande, these great men and men of power, these men that are oppressours of the poore. feare the not, but strike at the roote of all euill, whych is myscheuous couetousnes. for couetousnes is the cause of rebellion. I haue forgotten my logyke, but yet I can tumble at a Sillogisme, and make an argumet of it to proue it by. Couetousnes is the roote of al euill: Rebellion is an euill, Ergo Couetousnes is the roote of rebellion. And so it was in dede. Couetousnes was the cause of rebellion this last Sommer, and both parties had couetousnes, as well the Gentlemen as the Commons. Both parties had Couetousnes, for both parties had an inordinate desyre to haue that they had not, and that is couetousnes, an inordinate desyre to haue that one hath not. The Commons would haue hadde from the Gentlemen suche thynges as they desyred. The Gentlemen would none of it, and so was there couetousnes on both sides. The Commons thought they had a ryght to

Preachers
 must strike
 at the roote

The cause
 of rebellion

the

The thynges that they inordinatly sought to haue. But what then they must not come to it that waye. For on the other side the Gentlemen had a desire to keepe that they had, and so they rebelled to agaynst the kynges commaundement, and agaynst suche good order as he and hys counsel woulde haue set in the realme. And thus both parties had couctousnes, and both parties dyd rebell. I hearde saye that there was godlye ordinaunces deuised for the redressse of it. But the Ciawntes would none of it in no sauce. I remember myne owne selfe a certayne Ciawnt, a great man; who sat in commission about such matters. And when the tounsemen should bying in what had beene inclosed, he frowned and chafed and so nere looked and threatened the poore men, that they durst not aske theyr ryght. I red of late in an Act of Parliament: and thys Act made mencion of an act that was made in kynge Henries dayes (tho' I trow it was, yea and such an other busynes there was in kynge Edwardes tyme the seconde also.) In this parliament that I speake of, the Gentlemen and the Comons were at variaunce, as they were now of late. And there the Gentlemen that wer Landholders, would nedes haue alwaye muche landes from theyr tenaunces, and would nedes haue an Act of parliament that it myght be lawfull for them to enclose and make severall from theyr tenaunces and from the Commons suche porcions of theyr landes as they thought good, muche a doore there was about thys Act. At last it was concluded and graunted that they myght so do: Provided alwaye that they shoulde leaue sufficient to the tenaunt. Wel, it was wel that they wer bounde to leaue sufficient for theym. But who shoulde bee the Judge to lymitte what was sufficient for theym. Or who shall nowe iudge what is sufficient: Wel I for my part can not tell what is sufficient. But me thought it was well that the tenaunces and poore commons should haue sufficient. For if they had sufficient (thought I) they had cause to be quiet. And the fell I to make thys argument within my selfe: If at that tyme it were put in theyr will and power, that they myght enclose, leauing to the tennaunt that were sufficient for hym, yf they had it then in theyr power (thought I) that they myght thys doo, they woulde leaue no more then sufficient.

The frowning of a Ciawnt.

An argument more to be made.
Kod.

The last Sermon

If they left to the tenants and poore cottagers no more for those dayes but sufficient: then if they had anye more taken from them since that tyme, then had they now not sufficient.

Alate equal
in Christ.

They in Christ are equal with you. Peeres of the realm must nedes be. The poorest plowman is in Christ equall with the greatest Prince that is. Let them therefore haue sufficient to maintaine them, and to fynde them theyr necessaries. A plow lande must haue sheepe, yea they must haue sheepe to dunge theyr grounde for bearynge of corne (for if they haue no sheepe to healpe to fat the grounde, they shall haue but bare corne & thyn). They must haue swyne for theyr foode to make theyr veneryes or bacon of, theyr bacon is theyr venison (for they shall now haue *hangum tuum* if they get any other venison)

The plow
man's venis

so that bacon is theyr necessary meate to fede on, whych they may not lack. They must haue other catels, as horses to draw their ploughe and for cartage of thinges to the markets, and kine for their mylke and chese, whych they must lyue vpon & pay theyr rentes. These cattell must haue pasture whych pasture if they lacke, the rest must nedes fayle them. And pasture they can not haue, if the lande be taken in & inclosed from the. So (as I sayde) ther is in both partes rebellion. Therefore for Gods loue restore theyr sufficient vnto them, and searche no

A good re-
quest.

more what is the cause of rebellio. But se and beware of couetousnesse, for couetousnes is the cause of rebellion. What now, if couetousnes be the cause of rebellion, then preaching against couetousnesse is not the cause of rebellion. Some say that the preaching now a daies is the cause of all sedicion and rebellion, for since thys newe preaching hath come in, there hath bene much sedicion, and therefore it must nedes be that y^e preaching is the cause of rebellion heare in Englande, forsooth our preaching is the cause of rebellion, much like as Christ was cause of the destruction of Ierusalem. For (saith Christ) *Si non uenisse & locutu fuissim eis, peccatu non haberent.* &c. If I had not come (saith Christ) and spoken to them, they shoulde haue no synne. So we preachers haue come & spoken to you: we haue drawe our swerdes of Gods word, and stryken at the rootes of al euil to haue them cut downe, and if ye wyl not amende, what can we do more. And preaching is cause of sedicion heare in Eng-

Preaching
is cause of
rebellion.

land

land, much like as Ely was the cause of trouble in Israel, for he was a preacher there, and tolde the people of all degrees theyr faultes, and so they wynched and kycked at hym, and accused hym to Achab the King, that he was a sedicious fellow, and a troublous preacher and made much bypore in the Realme. So the King sente for hym, and he was brought to Achab the King, who sayd vnto hym: Art thou he that troubleth al Israel: and Ely answered and sayd: naye, thou & thy fathers house are they that trouble al Israell. Ely had preached Gods word, he had playnly told the people of theyr euill doinges, he had shewed them Gods threateninges: (In gods behalfe I speake, there is neither Kinge nor Emperour, be they neuer in so greate estate, but they are subiecte to Gods word) and therfore he was not afrayd to saye to Achab: it is thou and thy fathers house that causeth all the trouble in Israel. Was not thys presumptuously spokē to a king: was not this a sedicious fellow? Was not thys fellowes preaching a cause of all the trouble in Israel: was he not worthy to be callē in bocardo or lytle ease: so, but he had vsed Goddes sword which is his woord, and done nothing els that was euill, but they could not abide it, he neuer disobeyed Achabs sword which was the regal power. But Achab disobeyed hys sword, which was the word of God. And therfore by the punishment of god much trouble arose in the Realme for the sinnes of Achab and the people. But Gods preacher, Gods prophet was not the cause of the trouble. The is it not we Preachers that trouble England. But here is now an argument to proue the mater against the preachers. Here was preaching against couetousnes al the last yeare in Lent, and the next somer folowed rebellion: Ergo preaching agaynst couetousnes, was the cause of the rebellion. A goodly argument. Heare nowe I rement: an argument of maister Doyes, which he bringeth in a boke that he made agaynst Wilney and here by the way I wyll tel you a mery toy. Maister Doye was once sent in commission into Kent, to help to triout (if it might be) what was the cause of Goodwin landes, and the shelve that stopped by Sandwich haven. Thither commeth maister Doye, and calleth the country afoze him, such as wer thought to be men of expercience &

The cause
of trouble.

Preaching
against co-
uetousnes.

The last Sermon

men that could of lykelyhod best certyfy hym of that matter concerning the stopping of Sandwich hauen. Among others came in before hym an olde man with a white head, and one that was thought to be lytle lesse then an hundredth yeares olde. When maister Hooze saw thys aged man, he thought it expedient to heare hym say hys mynd in thys matter (for being so olde a man it was lykely that he knewe molke of any man in that presence and company.) So Maister Hooze called this old aged man vnto hym, and sayd: father (sayd he) tel me if ye can what is the cause of thys great arising of the sandes and shelues here about thys hauen, the which stop it by that no shippes can arriue here: Ye are the eldest man that I can espye in al thys company, so that if any man can tell any cause of it, ye of lykelyhode can say most in it, or at least wyse moze then any other man here assembled. Hea forsooth good Maister (quod this old man) for I am wel nigh an hundredth yeares old, and no man here in this company any thing nere vnto mine age.

Well then (quod Maister Hooze) holue saye you in thys matter: what thincke ye to be the cause of these shelues and flattes that stoppe by Sandwicke hauen: forsooth sayd he) I am an olde man, I thyncke that Centerton Steple is the cause of Godwyn sandes. for I am an old man sayd he) and I may remember the building of Centerton Steple, and I may remember when there was no Steple at al there. And before that Centerton Steple was in building, there was no maner of speaking of any flats or sands that stopped the hauen, and therefore I thinke that Centerton Steple is the cause of the destroyng and decaying of Sandwyche hauen. And euen so to my purpose is preaching of Gods word the cause of rebellyon, as Centerton Steple was a cause that Sandwich hauen is decayed.

And is not this a gaye matter, that suche shoulde be taken for great wyse men, that wyll thus reason agaynst the Preacher of Gods woorde: But here I woulde take an occasion by the waye of a digression to speake somewhat to my Sytters the women to doo them some good too, because I woulde do al folkes good if I could, before I take my *vltime*

The cause
of Godwyn
sandes.

Wale (at least wisse here of thys place) for I think I shall no more come here. for I think I haue not long to lyue. So that I iudge I take my leaue now of the court for euer, and shall no more come in this place. Achab was a Kinge, but Iesabel Iesabell, she was the perillous woman. She would rule her husband the King, she would beate a stroke in al thinges, & she would order matters as pleased her, & so wil many womē do, they wil rule their husbandes, & do al thinges after their owne mindes. They do therein against the order by God appointed the. They breake their iniunction by God gaue vnto them. Yea, it is now come to the lower sort, to meane mens wyues, they will rule and apparel them selues gorgeously, and some of them farre aboue theyr degrees, whyther theyr husbandes will nor no. But they breake theyr iniunction, and doo therein contrary to Gods ordynance. God sayth: *Subdita eris sub potestate nri.* Thou shalt be subiecte vnder the power of thy husband. Thou shalt be subiect. Women are subiectes, ye be subiectes to your husbandes.

At the first the man and the woman wer equall. But after that she had genen credit to the serpent, then she had a iniunction set vpon her: *Subdita eris sub potestate nri*, thou shalt be subiect vnder the power of thy husband. And as for one parte of her iniunction she taketh, & she taketh one parte of her penance, because she cannot auoyd it: and that is: *in dolore paris*: Thou shalt bring forth children with payne and traueil. This part of theyr iniunction they take, and yet is the same so greuous, that Chrysostome sayth: if it were not for the ordynance of God which cannot be made frustrate by man, they would neuer come to it againe for no worldly good. But God hath provided here in. And (as Chyist sayeth in the Gospel:) *Mulier cum parit tristitiam habet.* &c. The Woman when she beareth Child hath sorow, but afterward she remembreth not the payne, because there is a soule brought fourth into the world.

But as it is a parte of your penance ye women to traueil in bearing your Children: so is it a parte of youre penance to be subiectes vnto your husbandes, ye are vnderlynges, vnderlynges, and must be obedient.

The wo-
mans iniunc-
tion.

Gods orde-
nance.

But this is now made a trifle and a small matter. And yet it is a sad matter, a godly matter, a godly matter. A matter of dampnation and saluacion. And Paule saith that a woman ought to haue a power on her heade. What is thys to haue a power on her head? It is a maner of speaking of the scripture, and to haue her power on her head, is to haue a sygne and token of power, whych is by couering of her heade, declaringe that she hath a superiour aboue her, by whom she ought to be ruled and ordered. For she is not immediately vnder God, but mediately. For by their iniuncion the husband is theyr head vnder God and theyr subiectes vnto their husbandes. But this power that some of them haue is dysgyfled geare and straunge facions. They must weare frenchhoodes, and I can not tell you I, what to call it. And when they make theym ready and come to the coueryng of theyr head, they wyll call and saye, geue me my french hode, and geue me my Bonet or my cap, and so forth. I woulde wysh that the women would call the coueryng of theyr heades by the termes of the scripture. As when she would haue her cappe I would she would say: geue me my power, I woulde they woulde learne to speake, as the holye ghosste speaketh, and cal it by suche a name as Sainte Paule dothe. I woulde they would (as they haue muche pryckynge) when they put on their cap, I would they would haue thys meditacion, I am now putting on my power vpon my head, If they had this thoughte in theyr myndes, they would not make so muche pryckynge by of theym selues as they doo now a dayes. But now here is a vengeance deuil: we must haue our power from Turkey of Heluet, and gay it must be. Far fet, deare hought, and when it cometh it is a false signe I had rather haue a true Englyshe signe then a false signe fro Turkey. It is a false signe when it couereth not theyr heades as it should do. For if they would keepe it vnder the power as they ought to do, there shoulde not any suche Tustokes nor tustes be seene, as there be, nor suche laying out of the heere nor braydyng to haue it open. I would merueille of it how it shoulde come to be so abused and so farre out of order, sauing that I knowe by experyence, that many wyl not bee ruled by theyr husbandes, as they ought to be. I haue bene despyred to

Why wo-
men be co-
uered.

Let womē
learne to
speake.

Tustokes
and tustes.

erhozt some, and with some I could do little in that matter. But there be now many Adams that wil not displeas their wiues, but will in this behalfe let them haue all theyr owne myndes and do as them listeth. And some others againe ther be now adaves that wyl defendit, and say it may be suffered welinough because it is not expresse in scripture, noz spoken of by name. Though we haue not expresse mencion in scripture against such laying out of the heare in Tussocks and Tufftes: yet we haue in scripture expresse mencion: *De tortis crinibus*, of w^oithē heare, that is for the nonce forced to curles. But of these tussocks that are layd out now a dayes, there is no mencion made in scriptures, because they were not used in scripture time. They were not yet come to be so far out of order, as to laye out such tussocks and tufftes, but I wyl tell thee, if thou wylt nedes laye it out, or if thou wylte nedes shewe thy heare and haue it sene: go and pole thy heade or round it, as men do, for to what purpose is it to pul it out so, and to laye it oute: some do it (say they) of a simplicity. Some do it of a pyde. And some of other causes. But they do it because they wyl be quarter maister with their husbands, quarter maisters: say halfe maisters yea some of them wyl be whole maisters and rule the roall as they lyst them selues. But these defenders of it will not haue it euyl, because it is not spoken of in Scripture. But there be other thinges as euyl as this, which are not spoken of in scripture expressely, but they are employed in scripture, as well as though they were there expressely spoken of. for the prophet Clay sayth. *Ve qui consurgitis mane ad comessandum, ad Ebrietatem sectandam et potanda usque ad uesperam, ut uino esuetis.* W^o vnto you that aryse early in the morning, and go to drincking vntyll nyght, that ye may swynne in wine.

This is the scripture agaynst banquetting and dronkenness. But now they banquet al nyght, and lye abed in the day tyme tyl noone, and the scripture speaketh nothing of that: But when then? the Deuyl hath hys purpose thys waye, as well as the other, he hath his purpose as well by reuellingge and keping yll rule al nyght, as by ryng early in the morning and banquetting all day. So the Deuyl hath his purpose both wayes. O noble m^r, ye great men, I wat not what rule

Spanse Adams in h world.

The cause why Tussocks be not in scripture.

Quarter, halfe, and whole maisters.

The last Sermon

**The diuel
hathe hys
purpose.**

**My Lorde
is a sleepe.**

**The prater
of a noble
man.**

**Four thyn-
ges to bee
considered.**

ye kepe: for Gods sake heare the cōplaintes and sutes of the poore. Many complaine agaynst you that ye lye a bed til. viii. or. ix. of the clock, I cannot tell what reuel ye haue ouer night, whether in banquetyng, or dycyng, or cardyng, or how it is. But in the morning when poore Suters come to your houses ye cannot be spoken withal. They are kept sometimes without your gates, or if they be let into the hal or some better chamber, out commeth one or other. Sure, ye cannot speake with my Lord yet, my Lord is a sleepe, or he hath had busines of the Kinges al night. &c. And thus poore Suters are driuen of from day to daye that they cannot speake with you in. iiii. or. v. dayes, yea a whole moneth, what shal I say more: yea a hole yeare some tymes erre they canne come to your speche, to be hard of you. for Gods loue loke better to it, speake wyth poore menne when they come to your houses, and dyspatch poore suters, as in dede some noble men do, and would Christ that al noble men woulde so do. But some do.

I went one daye my selfe by tyme in the mornynge to a great mannes house, to speake with hym, in busynes that I hadde of mine owne. And me thought I was by betimes, but when I came thither, the great man was gonne fourth, aboute such affayres as behoued hym, or I came. Well, yet (thoughte I) thys is well, I lyeke thys well. This man doth somewhat regard and consider his office and duty. I came to late for myne owne matter, and lost my iourney, & my carely rising to, and yet I was glad that I had bene so begyled. for Gods loue folow thys example ye great men, and arise in the mornynge, & be redy for men to speake with the, and to dyspatch Seluters that resort vnto you. But all these I bring to dysproue them that defend euyl thinges, because they be not expressely spoken agaynst in the scripture. But what forceeth that: when the Diuyl hath hys purpose and is serued as well one waye as an other waye: though it be not expressely spoken agaynst in scripture, yet I reken playnely inough employed in the scripture. But nowe to come to my matter againe.

Videte et caute ab auaricia. See and beware of couetousnes, & I shall desyre you to consider. iiii. thinges. *Quis dicat, quid dicat sui dicat, et quare dicat,* who speaketh it, what he speaketh, to whom

whom he speaketh, & wherefore he speaketh it. As here Christ speaketh to a rich man agaynst auarice. And why agaynst a uarise: what shalbe the ende of all couetouse persons? eternal damnacion. for the couetous persons (sayth Paule) shal not posses ne enter into the Kingdome of God. Here therefore I shal desyre you to praye. &c.

Uide et caute ab auaricia. He, & beware of couetousnes. I sayth who spake these wordes: forsoth Christe spake them, if I had spoken them of my selfe, it had bene litle worth. But Christe spake them, & vpon a good occasiō: The story is *Duo litigabant inter se.* There were two at strife betwene them selues. Luc. xii. and by this it appeareth that Christe spake them wel. Christe spake these words at that tyme, and now he speaketh them by hys preacher, whom ye ought, to beleue and so it is al one. But vpon what occasion dyd he speak it, there were: ii. brethren at strife together for landes, welthy men (as it appeareth) and the ritch felow would not tary till Christe had ended hys sermon: but interrupted it, and would nedes haue his matter dispatched by and by. He was at Christes Sermon, but yet he woulde not differ his worldly cause tyll Christe had made an end of hys Godly exhortacion. This was a thorny brother, he was a gospeller, he was a carnall gospeller (as many be now adapes for a piece of an Abby, or for a portcion of chauntrey lands) to get somewhat by it and to serue hys couetyse: He was a gospeller one of the new brethren somewhat worse then a ranck pappst. How be it a ranck papist now a dayes shal sooner haue promocion, then a true Gospeller shall haue, y more pity. But this was a thorny gospeller, he heard Christes preaching and followed hym for company, & heard his words. But he was neuer the better for it, but y care of y world, so choked the word of God in him, y he could not heare the sermon to the ende, but interrupted the sermon for hys worldly matter yer it were al don. And what was Christe then doing: forsoth he was sowing of good seede, but it fel vpon stony ground, so y it could not take any rote in this felow to bring forth god fruit in him. And let me tel you of the sead y Christe was then sowing. Beare to me a while, & seing that I come now to take mine *ultimum uale* of this place, beare me pacietly & glue me leaue a litle while & let me take my leaue honestly.

A thorny
brother,
wors then
a papist.

Christe sowa
eth good
seede.

At the tyme when thys fellow interrupted Christs sermon, he was preachyng a longe Sermon to hys Discyple, and to the people beyng gathered together in a wondrous full greate multitude as appeareth in the .xii. Chapter of Saynte Lukes Gospell, and there he first of all taught hys Discyple a good lesson, saying: *Cayete uobis a fermento Phariseorum.* Beware in any wise (sayth he) from the leuen of the Pharises. What is thys leuen of the Pharises? Leauen is somtimes taken for corrupt lpyng, whych infecteth others by the euil example ther of, and against suche corrupt liuing, Gods preacher muste cry oute earnestlye, and neuer cease till it be rooted vp. In the Citie of Corinth one had married his stepmother, hys fathers wyfe. And he was a iolue fellow, a great riche man, an alderman of the City, and therefore they wincked at it, they would not medle in the matter, they had nothing to do with it, and he was one of the head men, of suche rule and authorly that they durst not, manye of them. But. S. Paule hearing of the matter, wyt vnto them, and in Gods behalfe charged them, to do awaye suche abhominacion from among them. Saynt Paule would not leaue them, till he had excommunicated the wycked doer of suche abhominacion. If we shoulde nolwe excommunicate all suche wycked doers, ther would be muche a do in England. Ye that are Magistrates, shewe fauoure for affection to suche, and wyll not suffer they maye be rooted out or put to shame. Oh, he is suche a mans seruauant, we may not do him any shame. Oh, he is a gentleman. &c. And so the thing is not now any thing looked vnto. Lechery is vsed thoroowe out England, & suche lechery as is vsed in none other place of the world. And yet it is made a matter of sport, a of matter no thing, a laughing matter, and a tryfle not to be passed on, nor not to be reformed.

But beware ye that are Magistrates, they synne dothe leauen you all. Therefore for Gods loue beware of thys leauen. Wel, I truste it wyll be one day amended. I looke not to lye long, & yet I trust (as old as I am) to lye so long as to see Lechery punished. I would wyth that Hopes lawe were restored for punishment of Lechery, and that the offenders ther in myght be punished according to the prescription of Moses lawe.

Leauen is diuersly taken.

Paule exco-
municateth

Table. And here I will make a sute to your hyghenesse to restore vnto the Church the discipline of Christ. In excommunicating suche as be notable offenders, nor neuer deulle anye other way. for no man is able to deulle a better way then God hath done, which is excommunicacion to put them from the congregacion tyl they be confounded. Therfore restore Christes discipline for excommunicacion. And that shal be a mean both to pacifye Gods wrath and indignacion against vs, and also that lesse abominacion shall be vsed, then in tymes past hath bene, and is at thys day. I speake thys of a conscience, and I meane and moue it of a good wil to your grace and your Realme.

Bring into the Church of Englande open Discipline of excommunicacion, that open synners maye bee stricken with all. Sometime Leauen is taken for corrupt Doctrine, and so it is here taken in this place when he saith: Beware of the leauen of the Phariseis. For Christ intended to make his disciples teachers of all the world: and therefore to beware of corrupt doctrine. And that that he sayde to them, he sayth also to vs. Receiue no corrupt doctrine, no mingle mangle: Yet ther be Leaueners yet styll and mingle manglers, that haue soyled Christes doctrine, with the leauen of the Pharises. Yea and where there is anye peece of Leauen, they wyll maintayne that one peece, more then all the doctryne of Christ, and about that purpose they occupy and bestowe all theyr wittes. Thys was the first seed. The secande seed was *Nihil occultum, quod non reuelabitur*. There is nothing pryuy or hidden that shal not be reuealed and opened: It parteyneth all to one purpose, for there hs taught his disciples too beware of the leauen, which was hypocrisye, declaring vnto them that hypocrisye woulde not be alwayes hydden, but suche as were not sincere shoulde be knowen at the last daye, and al that was taught shoulde at length be knowen. It hath also an other meanyng, for it is Gods prouerbe. There is nothing so pryuy but it shall be opened, at leaste wyse in the great daye of reconinge. In the dreadfull daye of generall accownt, in the daye of reuelacion. Then shall it be openlye knowen what so euer is doone: be it neuer so pryuyly doone.

God can
make best
lawes.

Mingle
manglers,
& leaueners

Gods prou-
erbe.

fetchers of
farre com-
pases.

These followes that haue there fetches & their far compasses to bying things to their purposes, w^orke they neuer so priuely neuer so couerly: Yet at y^e last day, their doings shal be openly reuealed. *vsque ad facietatem nisionis* (saith the Prophet Esay) that is, tyll all the world shal see it, to theyr shame and confu- spon that are the doers of it. As the Phrophete Jeremye saith: *Sicut confunditur fur qui detrahenditur*. &c. Euen as a thefe that is taken with the manner when he stealeth: So shall synners be openly confounded, and theyr euill doinges opened. Yea and thoughe it be not knowen in this world, yet it shal be kno- wen at the last day to their damnacions. In deede God hath verifed hys Phouerbe from time to tyme. Nothing is so pre- up the which shal not be reuealed.

Caines saith
coude not
be hyd.

When Cayne had kyled hys brother Abell: he thought he had conueied the matter so priuely and so closely, that it shoulde neuer haue bene knowen nor haue come to light, but first God knewe it well inough, and called vnto him sayinge: Cayne wher is thy brother Abel: but he thought he could haue begyled God to. And therefore he answered. I can not tell, what (quod Cain) am I set to kepe my brother: I cannot tell wher he is. But at last he was confounded, and his murder brought to lyght. And now all the world readeth it in the Bi- ble. Iosephes brethzen had solde him a waye: they toke hys motely cote and be sprinckled it ouer and ouer wyth bloude, they thoughte al was cocke sure, they had conueyed the matter so secretly, that they thought al the woylde coude neuer haue espied it. And yet oute it came to theyr greate benefite. And nowe it is knowen to vs all as manye as can read the Wyble.

Iosephes
brethzen
wrought se-
cretly.

Dauid sawe a fayre woman washe her naked. Though he was strayght wyse rauished, he was cleane gon by and would nedes haue her. He sent for her. Yea he had gentlemen of hys chamber about hym that went for her by and by and set her. And here I haue an other sate to your highnes. When you come to age beware what persons ye haue a houte you. For if ye be set on pleasure, or dysposed to wantonnesse.

Dauids po-
licy.

We shal haue ministers ynough, to be furtherers and in- strumetes of it. But Dauid by hys wylsdomme and pollicye thought so to haue cloked the matter, that it shoulde neuer haue

haue bene knowen. He sente for for her husbnde Arias, and shewed hym a fayre countenaunce, and loked merely on him, and sent hym sooth to warre that he myght doo hys pleasure wyth Bersaba afterwarde, and he thoughte he had wroughte wonderous pryncely. He thought al the matter cocke sure. But the Prophet of God (Pathan) came and layde hys faulte plaine before hys face, and who is nowe that knoweth it not? Chyze us seruaunt Giez, a byybing brother, he cam coulourably to Paaman the Surian: he fained a tal of his Payster Elizeus, as all byybers wyl do, and tolde hym that his Payster had noede of thys and that, and tooke of Paaman certayne things and byybed it a waie to his owne behoofe secretly, and thought that it shoulde neuer haue come oute, but Elizeus knewe it well inoughe. The seruaunt had hys byybes that he sought, yet was he scricken with the lepre, & so openly shamed.

A byybing
brother.

Thinke on this ye that are byybers when ye go secretly about suche thinges, haue thys in your myndes when ye desire youre secrete fetches and conuenance, how Elizeus seruaunte was serued and to be openly knowen. For Gods prouerbe wyl be true: ther is nothing hidden that will not be reuealed. He that tooke the syluer basen and eler for abybbe, thinketh that it wyl neuer come oute, but he maie now knowe that I knowe it, and I knowe it not alone, there be mo beside me that knowe it. Oh byyber and byybery, he was neuer a good man that wyl so take byybes. For I can neuer beleue that he that is a byyber shal be a good Justice. It wyl neuer bee niery in England tyll wee haue the skynnes of suche. For what needeth byybyng where menne doo theyr thinges byrighly, as for men that are offycers and haue a matter of charge in theyr handes. But nowe I wyl playe Saint Paule. And translate the thing on my selfe. I wil become the Kings offycer for a while. I haue to kye out for the Kinge twentye thousandes poundes, or a great summe whatsoeuer it bec, wel when I haue layde it oute, and do bying in myne accompte, I must geue.iii. hundred markes to haue my bills warranted. If I haue done truly and byrighly, what shoulde neede me to geue a peny to haue my gyls warraunted? If I haue done my office truly, and do bying in a true accompt.

Gods prou-
erbe wyls
true.

Latimer
wyl be the
Kinges of-
ficer for a
while.

Wyls to be
warranted

Whether foze should one groat be geuen: yea ofte groat for war-
ranteeing of my bylles: Smel ye nothing in this: what nedeth a-
ny bybes geuyng, except the bylles be false: so man geueth
bybes for warrantying of hys bylles, excepte they be false
bylles.

A necessary
note.

Well such practise hath bene in England, but beware, if
wyl out one day. Beware of Gods prouerbe: there is nothing
hydden that shall not be opened. Yea even in thys world, if
ye be not the childzen of dampnacion. And here now I speake
to you my maisters Wynters, Augmentacioners, Receiuers,
Surueiers, and Auditours: I make a petition vnto you: I be-
sech you al be good to the King. Be good to the King, he hath
bene good to you, therfoze be good to hym, yea, be good to your
ownesoules. Ye are knowen well inough what ye were, a-
foze ye came to your offices, and what landes ye hadde then,
and what ye haue purchased since, and what buyldinges ye
make dayly. Well I pray you so build, that the Kinges work-
men maye be payed. They make their mone that they can-
not get no mony. The poore Labourers, Gunmakers, Vou-
dermen, Bowmakers, Arrowmakers, Smithes, Carpen-
ders, Souldiers, and other craftes crye oute for theyr duties.
They be vnpayed some of them thre or .iiii. monethes: yea
some of them halfe a yeaere: yea and some of them putte by
bylles thys tyme .xiiij. monethes for theyr monye, and canne
not be payed yet.

They crye oute for theyr monye, (and as the Prophete
sayth) *Clamor operariorum assendit ad aures meas.* The cry of the
workemanne is come by to myne eares. Oh for Gods loue
let the workemen be payd, if there be money ynough, or els
there wyl whole howers of Gods vengeance raine downe
vpon your heades. Therfoze ye Wynters, and ye Augmen-
tacioners, serue the Kyng truely. So buylde and purchase
that the Kinge maye haue mony to paye his workemen. It
semeth enill fauouredly, that ye should haue inough where-
with to build superfluously, and the Kinge lacke to paye
hys poore laborers. Well, yet I doubt not but that there be
some good officers. But I wyl not sweare for all, I haue
now reached thre Lenten.

The

The fyrst thine I preached restitution, restitution (quod som) what should he preach of restitution let him preach of contrition (quod they) and let restitution alone. We canne neuer make restitution, (Then saye I) if thou wilt not make restitution, thou shalt go to the deuyl for it. Now chuse the eyther restitution, or els endles dampnacion. But now there be two maner of restitutions, secrete restitution, and open restitution whither of both it be, so that restitution be made it is all good inough. At my fyrst preaching of restitution, one good man toke remoyce of conscience, and acknowledged him selfe to me, that he had deceyued the King. And willing he was to make restitution, and so the first Lent came to my handes twenty poundes to be restoyed to the Kinges vse. I was promised .xx. pound more the same lent, but it could not be made, so that it came not. Wel the next Lent came thre hundred & twenty poundes more. I receyued it my selfe, and payd it to the Kings Counsel. So I was asked, what he was that thus made restitution. But should I haue named hym: nay they should as sone haue this wesaüt of mine. Wel, now this lent cam one hundred & foze score pounds .x.s. which I haue payd and deliuered thys present day to the Kinges counsaile. And so thys man hath made a Godly restitution. And so (quod I to a certaine noble man that is one of the Kinges Counsel) if euery man that hath beguiled the king should make restitution after thys sort, it would cough the king .xx. s. pounds I think (quod I) yea that it would (quod the other) a whole .C. s. pounds. Alac alac, make restitution for Gods sake, make restitution, ye wyl cough in hel els, that al the Devils there wyl laugh at your coughing: There is no remedy but restitution open or secrete, or els hel. Thys that I haue now told you of was a secrete restitution. Some examples hath ben of open restitution, and glad may he be that God was so frendly vnto hym to bring him vnto it in thys world. I am not a scayd to name him. It was Maister Sherington, an honest gentilmann and one that God loueth. He openly confessed that he had deceyued the King, & he made open restitution. Oh what an argument maye he haue against the diuel, whē he shal vious him to desperaciō, God brought this out to hys amendment.

A chose for
discepuers.

Let not the
diuills laugh
at your coughing.

An argu
ment of gods
election.

It is a token that he is a chosen man of God, and one of hys
elected. If he be of God, he shal be brought to it, therfore for
gods sake make restitution, or els remember Gods pouverb:
There is nothing so secret. &c. If you doo either of these two
in thys world, then are ye of God, if not, then for lacke of re-
stitution, ye shall haue eternall dampnacion. We may do it by
meanes, if you dare not do it your selues, bring it to an other
and so make restitution. If ye be not of Gods stocke, it shalbe
brought out to your shame and dampnacion at the last daye,
when all euill mens sinnes shalbe layed open before vs. Yet
there is one way, how al our synnes may be hidden: which is
repent & amend, *Recipiscentia, recipiscentia*, repenting & amend-
ing is a sure remedy & a sure way to hide al, yf it shal not come
out to our shame and confusion. Yet there was an other sode
that Christ was folowyng in that sermon of hys, and thys was
the seede: I say to you my frendes feare not hym that kylleth
the bodye: but feare hym, that after hee hath kylled, hath po-
wer also to cast into hell fyre. &c. And there to putte hys dis-
ciples in comfort and sure hope of hys helpe, and oute of all
doubte and mistrust of hys assistance: hee byngeth in vnto
them the example of the Sparrowes, howe they are fedde by
Gods meere prouidence and goodnes, and also of the heares
of our heades, how that not so muche as one heare fallith fro
our heades wythout hym, feare hym (sayth he) that when he
hath kylled the bodye, maye also cast into hell fyre. Matter
for all kyndes of people here, but specialllye for Kynges. And
therefore here is an other sute to your hyghnes. Fear not him
that kylleth the bodye: feare not these forayne Dynces and
forayne powers. God shall make you strong inoughe. Sytke
to God, feare God, feare not theym, God hath sent you many
Stormes in your youthe. But forsake not God, and he wyl not
forsake you. Peraventure ye shall haue that shall moue you,
and saye vnto you: Oh syr, oh suche a one is a great man, he
is a myghtye Dynce, a Kyng of great power, ye can not be
wythout hys frenshyp, agree wyth hym in Religion, or els
ye shall haue hym your enemye. &c. Well, feare theym not,
but cleaue to God, and he shall defende you. Doo not as Kyng
Achab dyd, that was afrayde of the Assirian Kyng, and for
feare

The way
to hys syn.

A sute to
the kyng.

feare least he should haue hym to hys enemy, was content to
 forsake God, and to agree wth hym in Religion, and wor-
 shipp^{ng} of God. And a none sent to Arias the hygh Priest,
 who was readye at once to sette v^{pe} the Idolatrye of the
 Assirian Kyng. Doo not your highnes so, feare not the best
 of them all, but feare God. The same Arias was *Capellanus*
ad manum, a Chaplaine at hande, an elbowe chaplaine. If ye
 wyl^l tourne, ye shall haue that wyl^l turne wth you, yea euen
 in theyr wyf^e rotches. But followe not Achab: Remember
 the heare how it falleth not wthout Gods prouidence. Re-
 member the Sparrowes how they buylde in euery house, and
 God prouided for theym. And ye are muche more precious to
 me (sayth Christ) then Sparrowes or other byrdes. God wyl^l
 defend you, that before your tyme commeth, ye shall not dye
 nor mysfear. On a time when Christ was going to Jerusalem
 hys Disciples said vnto hym: They there would haue stoned
 thee, and wyl^l thou nowe go th^{er} agayne? What (sayth he
 agayne to them) *Nonne duodecim sunt hore die.* &c. Be ther not
 twelue houres in the daye? (sayth he). God hath appoynted
 hys tymes, as pleaseh hym, and before the tyme commeth
 that God hath appoynted, they shall haue no power agaynst
 you. Therfore stycke to God and forsake hym not, but feare
 him, and feare not men. And beware chiefly of two affections
 feare and loue. Feare as Achab, of whom I haue told you that
 for feare of the Assirian Kyng he chaunged his religion, and
 therby purchased Gods hie indignation to hym and to his
 realme. And loue, as Dina Jacobs daughter, who caused a
 chaunge of religion, by Sichem and Hemoz who wer conten-
 ted for lust of a wise to the destrucion and spoyl^{ng} of all the
 whole cite: Reade the Chronicles of England and fraunce,
 and ye shall see what chaunges of religion hath come by ma-
 riages, and for mariages. Barve my daughter & bee baptised,
 & so fourth, &c. els. &c. feare them not. Remember the Sparowes.
 And this rule should al estates & degrees of men folow, wheras
 now they feare me & not God. If ther be a iudgemēt betwene
 a great man & a pore mā: Then must ther be a corrupcion of
 iustice for feare. Wh he is a great man, I dare not displeas
 him. &c. He vpon thee, art y^e a Judge & wilt be astrayd to geue
 ryght

An elbowe
Chaplain.

God wyl^l
defend his.

Two affe-
ctions to be
eschued.

Read chro-
nicles.

Berlings.

right iudgement? feare hym not he he neuer so great a man
 but vpyghtly do true iustice. Likewyse some pastures go fro
 their cure, they are afraid of the plague, they dare not com nye
 any sicke body: but hyper other, and they go away them selues.
 Out vpon thee. The Wolfe commeth vpon thy flocke to de-
 uour them, and when they haue most nede of thee, thou run-
 neth away from them. The souldiour also that shoulde go on
 warrefare, he wyl draw backe asmuche as he can. Oh I shall
 be slayne. Oh suche and suche went, and neuer came home a
 gayne: Suche men went the last yeare into Northfolke, and
 were slayne there. Thus they are afraid to go. They wyl la-
 bour to tarye at home. If the kyng commaunde thee to go,
 thou art bound to go, and seruing the kyng, thou seruest God.
 If thou serue God, he wyl not shorten thy daies to thine hurt.
 Well sayth some, if they had not gon they had lyued vnto this
 day. How knowest thou that? who made thee so pryuy of gods
 counsel? solow thou thy vocation, and serue the kyng when
 he calleth thee. In seruyng hym thou shalt serue God. And til
 thy tyme come, thou shalt not die. It was merueil that Jonas
 escaped in such a cytie, what then? Yet God p̄serued hym, so
 that he could not perish. Take therfore an example of Jonas,
 and euery man follow hys vocation not fearing men, but sea-
 rnyng God. An other seede that Chyille was sowynge in the
 Sermon was thys: *Qui confessus me fuerit hominibus, confitebor
 et ego illum coram patre meo.* He that confesseth me before men,
 I shall also confesse hym before my father. We must confesse
 hym wyth mouthe. It was of a Byshope not longe agoo as-
 ked as touchyng thys: Lawes (sayth he) muste be obeyed and
 ciuyl ordynance, I wyl follow outwardlye, but my hearte
 in religyon is fre to thinke as I wyl, So sayde fryer forrell
 halfe a pappst, yea worse then a whole Pappst. Well an other
 seede was: he that sinneth agaynst the holy ghoſte, it shal not be
 forgeuen him, neither in this world, nor in the world to come.
 What is thys same synne agaynst the holy ghoſt? an horrible
 synne that neuer shal be forgeuen, neither in thys world, nor
 in the world to come: What is thys synne? final impeniten-
 cye, and some say impugning of the truth. One came to me
 once, & dyspayred, because of synne agaynst the holye ghoſt.

Man dyeth
 not before
 hys tyme.

A byshop
 like sayng

He was soze troubled in his conscience, that he should be damned, and that it was not possible for him to be saued, because he had sinned against the holye Ghoste. I sayde to hym: what man (quod I) comfort your selfe in these words of the Apostle: *Christus est propiciatio pro peccatis nostris. And agayn: Ideo me misit pater in mundum, ut qui credit in me non pereat, sed habeat vitam eternam.* My father hath for this purpose sent me into the world, that he which beleueth in me, maye not pearish, but may haue the lyfe euerlasting. Also: *Quaerunque hora ingemuerit peccator saluus erit.* In what hour soeuer the sinner shal mourn for his sinne, he shal be saued. I had scriptures inoughe for me (as me thoughte) but saye what I could say, he could say moze against him selfe, then I could say at that tyme to doo him good with all. Where some say that the sinne againste the holy ghost, is originall sinne: I alledged against that, the saying of S. Paule, *Sicut per vnus delictum, &c.* And *si quis egerit penitenciam.* If a man had don all the sinnes in the worlde, and haue true repentaunce, with fayth and hope in Gods mercy he shall be forgiven. But whatsoeuer I said, he could still obiect against me and aduoyde my reasons. I was sayne to take an other daye, and did so. Let me go to my boke (quod I) and go you to your prayers, for ye are not all together without fayth. I got me to my study, I red many doctours, but none could content me, no expositour could please me noz satisfie my minde in the matter. And it is with me as it is with a scholler of Cambridge, who being demaunded of his Tutoure how he vnderstode his lesson, and what it mente: I knowe (quod he) what it meaneth, but I can not tell it, I can not expresse it. So I vnderstode it well inoughe, but I can not well declare it. Neuerthelesse I will bounge at it as well as I can. Nowe to tell you by the waye what sinne it was that he had committed, he had fallen from the truth knowen, And after ward fell to mocking and scozning of it. And this sinne it was that he thought to be vnforgeueable. I sayde vnto him, that it was a vehement manner of speakyng in scripture, yet (quod I) this is not spoken vniuersallye, noz it is not mente that God doothe neuer forgeue it, but it is commonly called irremissible, vnforgeueable, because that

Comforte against dispeare

A man in dispeare can saye muche against him selfe.

Why some sin is called irremissible,

A Sermon preached.

God doth seldom forgive it, but yet there is no sin so great but God may forgive it, & doth forgive it to the repentant hart, though in words it seemd that it shall never be forgiven: As *privilegium paucorum non destruit regulam uniuersalem* The priuelege of a few persons dothe not destroye an vniuersall rule or saying of scripture. For the scripture sayth: *Omnes moriemur.* We shall dye euey one of vs, yet som shall be rapt and taken a liue, as S. Paule saith. For this priueledge of a few, doth not hurte a generalty. An irremissible sinne, an vnercusable sin, yet to him that will truly repent, it is forgiveable, In Christe it may be remitted, if there be no moze but one man forgiven, ye maye be that same one man that shall be forgiven. *Vb abundauit delictum, ibi abundabit et gratia.* Where iniquitie hath habounded, there shall grace habounde. Thus by litle and litle this man came to a settled conscience agayne, and toke comfort in Christes mercy. Therfoze dispaire not though it be sayd it shall neuer be forgiven. When Cain said, my wickednes is so greate that God cannot forgive it. Nay thou yest sayest Muste to Cain. *Maior est dei misericordia, quam iniquitas tua.* The mercye of God is greater then thine iniquitie. Therfoze dispaire not but this one thyng I saye: beware of this sin that ye fall not into it, for I haue knowe no mo but this one man this one man that hath fallen fro the truth, and hath after ward repented and come to grace again, I haue knowen manye sece: god hath opened mine eyes to see a litle, I haue knowe many (I say) that know moze then I, and some whom I haue honozed, that haue afterwards fallen from the truth, but neuer one of them (this man except) that haue returned to grace and to the truth againe. But yet though God doth very seldom forgive this sin, & although it be one of the sinnes that God doth hate most of all others, & suche as is almost neuer forgiven, yet it is forgiveable. In the blood of Christ, if one truly repent, & so it is vniuersal. As there is also an other scripture, *Vae terra cuius rex puer est.* Woe be to the Lande, to the Realme, whose king is a child, whych some interpreate and referre to childish condicions. But it is commonly true the other waye to, when it is referred to the age and yeares of childhod. For where the king is with
in age,

No sinne that is repented, is irremissible.

A rare example.

In age, they that haue gouernaunce aboute the kyng, haue much libertie to lyue voluptuously and lycencyously, and not to be in feare howe they gouerne, as they woulde bee if the kyng were of full age, and then commonly they gouerne not wel. But yet Josias and one or two mo though they were chyldren, yet had they their Realmes well gouerned and rayned prosperously, and yet the saying. *Va terra cuius rex puer est*, neuertheless true for all that.

A Realm may be well gouerned vnder a chyld.

And thys I gather of thys irremittible synne agaynst the holy Ghoste, that the Scripture saythe, it is neuer forgeuen, because it is seldome forgeuen. For in deede I thynke that there is no syn whyche God doothe so seldome nor so hardely forgeue, as thys synne of falling awaye from the truthe, after that a manne once knoweth it. And in deede thys tooke best place with the manne that I haue toulde you of, and best quyetted hys conscyence. An other seede was thys:

The beste persuasion for a desperate person.

Be not carefull (sayeth Chrysostome) what ye shall saye, befoze Judges and Magistrates, when ye are brought afoze them for my names sake, for the holy Ghoste shall put in youre myndes euen at the presente houre, what ye shall speake.

A comfortable saying and a goodlye promise of the holy Ghoste. That the aduersaries of the truthe (sayeth he) shall not be able to resyste vs, what shall the aduersaries of the truthe be dumme: naye, there bee no greater talkers nor bolsters and facers then they be. But they shall not be able to resyst the truthe, to destroye it.

Here some wil saye what nedeth Uniuersities then, and the preseruacion of scholes: the holye Ghost will geue alwayes what to saye. Yea, but for all that we may not tempte God: we muste trust in the holye Ghost, but we must not presume on the holy Ghoste. Heare now shoulde I speake of Uniuersitytes, and for preferring of Scholes. But he that preached the laste Sondaye, spake verie well in it, and substancially, and lyke one that knew the estate and condycion of the Uniuersitytes and Scholes verie well. But thus muche I saye vnto you Magistrates. If ye will not mainteyne Scholes and Uniuersitytes, ye shall haue a brutalytie.

We may not tempte God.

Therfoze nowe a sute agayne to youre highnes. So order
 the matter that preaching may not decaye. For surely if
 preaching decay, ignorance and brutishnes wil enter again
 For geue y^e preachers liuings to secular men. What should
 secular men do with the liuings of preachers: I think there
 be at this day ten thousand Students, les then wer within
 these xx. yeares, and fewer preachers and that is the cause
 of rebellion, if there were good bishops, there should be no
 rebellion. I am now almost come to my mater, sauing one
 saying of Christ which was an other seede. *Vate, et dabitur
 vobis.* Geue and it shalbe geuen vnto you. &c. But who be-
 leueth this? if men beleued this promise they woulde geue
 moze thē they doe at least wise they would not sticke to geue
 a litle, but now a daies mē study is set rather to take gifts
 and to get of other mēnes good then to geue any of they
 owne, so all other the promises are mistrusted and unbele-
 ued. For if the riche men did beleue this promise of God,
 they would willingly and readely geue a litle to haue the
 ouerplus. So where Christ sayth of iniuries or offences &
 trespasses. *Mihi vindictam et ego retribuam.* &c. Leave the ad-
 uengyng of wronges a lone vnto me, and I shall pay them
 home, &c. If the rebels had beleued this promise, they wold
 not haue don as they did. So all the promises of God are
 mistrusted. For also after the floud feared at euery rayne,
 least the world should be drowned and destroyed agayn, till
 God gaue the rainbow. And what exercise shall we haue
 by the rainbow: we may learne by the rainbowe that God
 will be true of his promises, and wil fulfill his promises.
 For God sent the rainbow and. liiii. P. yeares, it is, & moze
 sence this promise was made, and yet God hath ben true
 of his promise vnto this day. So that now when we see the
 rainbow we may learn that god is true of his promise. And
 as God was true in this promes, so is he & wil be, in al the
 reast, but the couetous mā doth not beleue that god is true
 of his promise, for if he did, he woulde not sticke to geue of
 his goods to y^e pooze. But as touching that I spake afore,
 when we see the rainbow, and see in the rainbow that that
 is like water, and of a watris colour and as we may and
 ought not only to take therof holde and comfort of Goddes
 promise,

Another neede
 harp suite.

Gods promes
 is not beleued.

The rainbowe
 may teache vs

promise,

promise, that he will no moze destroye the world with wa-
ter for sinne but also we may take an example to feare god,
who in such wise hateth sin. Like wise when in the rain bow
we see that that is of fyre couloure, and like vnto fyre, we
may gather an example of the ende of the world, that ex-
cept we amende, the world shall at last be consumed with
fyre for sin, and to feare the iudgement of God, after which
they that are damned, shall be burned in hel fyre. These wer
the seedes that Christe was sowing, when thys couetous
man came vnto him. And now I am come to my matter.

While Christe was this preaching, thus couetous fellow
would not tary till all the sermon was done, but interrup-
ted the sermon, euen sodenly chopping in. Master (quod he)
speake to my brother, that he may deuide the inheritance
with me. He woulde not abide tyll the ende of the Sermon.
But his minde was on his halfe peny, and he would needes
haue his matter dispatched out of hande, Master (quod he)
let my brother diuide with me. Yet this was a good fellow
he coulde be contented with parte, he desired not to haue
all together alone to himself, but coulde be content with a
diuision, and to haue hys parte of the inheritance, & what
was the enheritance? Ager. So that it was but one peece of
ground, or one farme. This couetous man could be content
with the halfe of one farme, where oure men now a daies
cannot be satisfied with many farmes at once: one manne
must now haue as many farmes as will serue many men,
or els he will not be contented nor satisfied. They will ser-
ue now a dayes one with an other, excepte they haue all. Wh
sayth the wise man: There be thre thinges wherin my soul
deliteth: *Concordia fratrum, amor proximorum, et vir ac mulier
bene sibi consentientes.* The vntie of brethren, & loue of neigh-
bours, & a man and wife agreing wel together. So that the
concord of brethren & agreing of brethren is a gay thing.
What sayeth Salomon of this matter? *Frater qui adiunatur
a fratre quasi ciuitas firma, et turris fortis.* The brother that is
holpen of his brother, is a sure and well fenced citie, and a
strong Tower, he is so strong. Wh it is a great matter whē
brethren loue and hold well together. But if the one go a-
boute to pulle downe the other, then are they weake bothe

What the rain
bow teacheth.

Oure couetous
men loue no di-
uisions.

A Sermon preached.

Two brethren
haue reigned
in England.

of them, and whē one pulleth downe his fellow, they must
nedes downe both of them, there is no slaye to holde them
vp. Marke in the Chronicles of England. Two brethren
haue raygned ioyntly together, the one on this syde Hum-
ber, and the other beyond Humber in Scotland & all that
way. And what hath come of it? So long as they haue agre-
ed well together, so longe they haue prospered. And when
they haue ierred they haue bothe gon to wracke. Brethren
that haue so raygned here in England haue quarellled one
with a nother, and the yonger had ben contented with hys
portion (as in deede the yonger brother commonly ferreth
first) but by the contention bothe hath fared the worse. So
when there is any contenttion betwen brother and brother
for land, commonly they ar both vndon by it. And that cras-
ty marchant (what euer he be) that will set brother against
brother, meaneth to destroy them botye, but of these ii. bre-
thren whether this man here wer the elder or the yonger I
cannot say, scripture telleth me not whether of these it was
the yonger. But a likelihod this was yonger, for once it was
aplain law that *primo genitus*, that is to say the elder brother
had *duplicia*, and therfore of likelihod it should be the yong-
est brother that found him self agreued, and was not contēt:
but Chyriste sayd vnto him, thou man who hath made me a
iudge or a deuider betwene you? Chyrist answered hym by a
question, and mark this question of Chyrist, thou man. *Quis
me constituit iudicem aut diuisorem super vos.* It is no smal ma-
ter (sayth Aulken) of what intencion one asketh a question,
as Chyriste in an other place of the gospell, asketh who was
neighbour to the pilgrime that was wounded. There was
(sayeth Chyrist) a man that went from Jerusalem to Hieru-
salem, and fell amonge theues, and they wounded hym & leste
him for dead. And a priest came by, that was his owne con-
creyman and let him lye, a Leuit came by and would shew
no compassion vpon him: at last a Samaritane came by, &
set him on his horse, and conueyed him to the citie, and pro-
uided surgery for him. &c. Now who was neighbour to this
wounded man (sayeth Chyriste?) *Qui fecit illi misericordiam
(quod the Lawyer.)* He that shewed mercy vnto hym. He
that did the office of a neyghboure, he was neyghboure.

The intent of
a question as-
ked.

As ye

As ye may perceyue by a moze familjer example of the bi-
shop of Excester at Sutto in Staffoꝝdshire. Who is Bishop
of Excester: sozsoth master Couerdale. What do not al me
know who is bishop of Excester? What he hath ben byshop
many yeares. Well, say I: master Couerdale is Bishop of
Excester, maister Couerdale putteth in execution the By-
shops office, and he that doothe the office of the Bishoppe,
he is the Bishoppe in dede. Therfoze say I Master Couer-
dale is Bishoppe of Excester. Alacke there is a thynge that
maketh my harte soꝝye. I heare that Master Couerdale
is poysoned. Alack a good man, a godly pzeacher, an honest
fatherly man, and if it be true, it is a greate pytie and a la-
mentable case, that he seding them with godes woꝝde they
should feede him a gayne with poyson. But to the purpose
of Chzistes question, who made me a iudge betwene you?
here an Anabaptist will say: Ah Chzist refused the office of a
iudge, ergo there ought to be no iudges noꝝ magistrates a-
mong Chzistian men. If it had ben a thing lawfull, Chzist
would not haue refused to do the office of a iudge, & to haue
determined ybariaunce betwene these ii. byethꝝe. But Chzist
did therby signify, that he was not sent foꝝ that office. But
if thou wilt haue a triall and a sentence of that matter ac-
coꝝding to the lawes, thou must go to the tempozall iudge
that is deputed therfoze, but Chzistes meaning was, that
he was come foꝝ an oither purpose, he had another office de-
puted vnto him, then to be a iudge in tempozall matters,
Ego veni vocare peccatores ad penitenciam, I am com (sayth he)
to call sinners to repentance. He was come to pzeache the
Gospell, the remission of sinne, and the kingdom of God
and ment not therby to disalow the office of tempozall ma-
gistrates. Nay, if Chziste had ment that there shoulde be no
magistrates, he woulde haue bid him take all, but Chziste
mente nothyng so. But the matter is, that this couctous
man, this byother tooke his marke amis, foꝝ he came to a
wzong man to seke redꝝes of his matter, noꝝ Chzist did not
foꝝbid hym to secke his remedye at the magistrates hande,
but Chziste refused to take vpon hym the office that was
not hys calling.

This was but
by heare saye.

The Anabap-
tist is answe-
red.

A Sermon preached

The cause of
ignozance.

Foz Chyffe had an other vocation then to be a sudge betwene such as contended about matters of land. If our rebels had had this in their myndes, they would not haue ben their owne iudges, but they would haue sought the redces of their grief at the handes of the king and his magistrates vnder him appoynted. But no maruell of their blindnes and ignozance: for the Bilhops are out of their dioces, that should teache them this geare. But this mā perchance had heard, & did think that Chyffe was Pessias, whose reigne in woordes soundeth a cozpozall and a tempozall raygne, whiche shoulde do iustice, and see a redces in all matters of wooldy controuersy. Which is a necessary offyce in a chistian Realme, and must nedes be put in execucyon for mynistring of iustyce. And therfore I require you (as a suter rather then a pzeacher) looke to your office your selfe, and lay not all on youre officers backes. Receyue the billes of supplication your selfe, I do not see you do so now a daies, as ye were wonte to doo the laste yeare.

Foz Gods sake loke vnto it, and see to the ministring of iustice your owne selfe, and let pooze Suters haue answer.

The king of
Denmarke.

There is a king in Chyffendom, and it is the king of Denmarke, that sitteth openly in iustice, thise in the weke, and hath dozes kept open for the nones. I haue hard it reported of one that hath ben there and sene the pzoze of it, many a time and oft. And the last iustice that euer he saw don there was of a pziestes cause, that had had hys glebe lande taken from him (and now here in England som go about to take away all) but this pziest had had his glebelande taken from him by a great man. Well, first wente out letters for this man, to appeare at a day: procelle went out for hym according to the order of the law, and charged by vertue of those letters, to appeare afoze the king at suche a daye. The daye came The king sat in his hall ready to minister iustice: The pziest was there pzesente: The gentleman this Lord, thys great man, was called, and commaunded to make his apperaunce according to the wyte that had ben directed out for hym. And the Lorde came, and was there, but he appered not: Po quod the kynge: was he sommoned as he shoulde be? had he any warning to be here? It was answered, yea,

and,

and that he was there walkinge by and downe in the hall, and that he knew wel inough that that was his daye, and also that he had al ready bene called, but he said he would not come before the king at that time, alledginge that he needed not as yet to make an aunswer, because he had had but one summoning. *Pro quod* the king is hehere present: yea forsoth sir said the priest. The king commaunded him to be called, and to come before him. And the end was this. He made this Lord, this great man to restoze vnto the priest not only the glebeland which he had taken from the priest but also the rent and profit therof, for so longe time as he had withholden it fro the priest whiche was viii. yeares or therabout (saith he) when ye can the we better euidence the the priest hath done, why it ought to be your land, then he shal restoze it to you again and the profyts therof, that he shal receiue in the meane time. But till that daye come, I charge ye that ye suffer him peaceably to enioy that is his. Thys is a noble king, and this I tel for your example, that ye may do the lyke. Loke vpon the matter your selfe. Doze men put by bills euery day, and neuer the nere. Confyrme your kingdome in iudgemente, and begin doinge of your owne office your self, euen nowe whyle you are yonge, and sytte once or twice in the weeke in counsell amonge your Lordes, it shal cause things to haue good successe, and that matters shal not be lingred for the from daye to daye. It is good for euery man to do hys owne office, & to se that well executed & discharged. *Asias* king in Iuda, he wold nedes do thoffice of the priest, & he wold nedes offer incense in y sanctuary, which to do, was the priests office. But he was so dely striken w the lepre for his laboz, & so cotinued a lepre al daies of his life. *S. Johns* disciples would haue had the matter to take vpon him y he was *Christ*. But what sayd *Iho*? *Nemo sibi assumit quicquam, nisi datum fuerit ei de super.* No man may take any thing vpon him self, except it be geuen vnto him from aboue. If the *Deuonshire* men had wel considered this, they had not prouoked the plagues y they haue had light vpon them. But vnpreching prelacy hath bene the chyepest cause of al this hurly burly and commotyons. But if *Christ* may chalenge any kinde of men for takynge hys

None may medle with others office.

A Sermon preached

his office vpon them, he may say to the massmōgers. Who gaue you commissyon to offer vpon Christ: who gaue you auctority to take mine office in hande? for it is only christes office to do that. It is a great matter to offer christ, if Christ had offered his body at y^e last supper, then shuld we so do to, who is woorthy to offer vpon Christ? an abhominable presumption Panle sayth *Acceptit panem, postquam gratias egisset fregit ac dixit, Accipite, edite.* He tooke bread and after that he had geuen thanks, he brake it, and saide. Take ye, eate ye. &c. and so sayd: *Hoc est corpus meum,* He gaue thanks, well the in thanks geuing there is non oblation, and when he gaue thanks it was not hys bodye.

When I was in examination. I was asked many questiōs, and it was sayd to me: what Christ did, that should we do: a bishop gathered that vpon these woordes. *Hoc facite in mei recordacionem.* Then said he to me, how knewe ye that they eate it befoze he sayde, *Hoc est corpus meum.* I answered agayne and sayd: how know ye that they did not eate it. &c. So I brought into him the place of Paul aboue sayd, and that in thanks geuing is none oblation, and when he gaue thanks it was not his body, for he gaue thanks in the beginnyng of supper, befoze they eate any māner thing at all, as his accustomed maner was to do. I wonder therefore that they will or dare by this tert, take vpon them to offer Christs body. They should rather saye: *Quis me constituit oblatorem?* Who made me an offerer? But when Christ sayd: *Quis me constituit iudicem aut diuisorem super vos?* Who hath made me a Iudge, or a deuider of landes among you? Christ did refuse an other mans office, an office that he was not of his father deputed vnto. Christes kingdō was a spirituall kingdom, & his office was a spiritual office & he was a spiritual iudg. And therefore when the woman takē in adultery was brought befoze him, he refused not to playe the iudge, but said: *Quis te accusat?* and she sayd agayn *Nemo domine.* So man lord (saith she) then said he, *Nec ego te condēno.* For I cōdemne thee not. *Vade et noli amplius peccare.* So thy waies, & sin no moze. Here he toke vpon him his owne office & did his office, for his office was to preach & to bid sinners amend their euil liuing, & not to be a tēporal iudge in tēporal causes. And here is an other occasiō of a suit to your high:

Massmōgers
vsurp Christs
office.

Christe refused
another mans
office

nes, for y^e punishmēt of lechery. For lechery floweth in Eng
 lād like a flood. But now to make an end in tēporal causes
 he said. *Quis me constituit iudicem.* &c. Who made me a iudge
 of tēporall causes among you, & of woꝛldly matters: Thus
 came this felow in here with interrupting of Chꝛistes ser-
 mon, & receiued the answer which I haue rehearsed. Thou
 man thou felow (quod he) who hath made me a iudge, a-
 mong you: And he said vnto all the audience: *Videte, et caue-
 te ab auaricia.* See and beware of couetousnes. Whye so: *Qui
 a non in abundancia cuiusquam vita eius est, ex his que possidet.*
 For no mannes life standeth in the habundaunce of the
 thynges whyche he possesseth, we may haue thynges ne-
 cessarye, and we may haue haboundaunce of thinges, but
 the haboundance doth not make vs blessed. It is no good
 argumēt. *Quo plus quisque habet, tanto beatus uiuit.* The moze
 riches that a man hath the moze happelly & the moze blis-
 fullye he lyueth. For a certayne greate man that had pur-
 chased much lands a thousand marks by yere: or I wot not
 what, a greate porciō he had. And so on the way as he was
 in his iourney towards London, or frō London, he fel sicke
 by the way. A disease toke him, that he was constrained to
 lie vpon it. And so being in his bed the disease grew moze
 & moze, vpo him, that he was by his friends, that wer about
 him very godly aduised to loke to him self, & to make him
 ready to god, for there was non other likelyhod but that he
 must die without remedye. He cried out, what shall I dye
 (quod he) woundes, sides, hart, shal I dye, & thus go frō my
 goods: go fet me sō phisicion that may saue my lyfe, woundes
 and sides shall I thus die? There lay he still in his bed like
 a block with nothing but woundes & sides shal I dye: With
 in a very litle while he died in dede, & thē lay he like a block
 in dede. There was black golwnes, toꝛches, tapers & ring-
 ing of belles, but what is become of him, God knoweth &
 not I. But hereby this ye may perceiue that it is not the ha-
 boundaunce of riches that maketh a man to liue quiet lyfe &
 blisfully. But the quiet life is in a mediocrite. *Mediocrates op-
 time uiunt.* (sayth he) they that are in a meane do liue best.
 And there is a pꝛouerbe whiche I red many yeres ago. *Dimi-
 sium plus toto.* The half somtimes moze then the hole. The
 meane lyfe is the best life, and the most quyet lyfe of all.

A nother fixe
to the king.

A terrible ex-
ample.

A true pꝛo-
uerbe.

A Sermon preached

If a man should fill him selfe by to the throte, he should not finde ease in it, but displeasure, and wyth the one halfe he myght satisfy his greadye appetite. So this great rychesse neuer maketh a mannes life quiet, but rather troublous I remember here a saying of Salomon, and hys crample.

Coaceruavi mihi argentum & aurum. I gathered syluer and gold together (say the he) I prouided me singers, and women which could play on instruments to make men mirth and pastime, I gate me Psalteries and songes of musicke &c. And thus my hart reioysed in all that I did. But what was the end of all this: *Cum cōuertissem me ad omnia,* when I considered (saith Salomon) al the woorkes that my handes had wrought &c. loe, all was but vanitye and verayson of minde, and nothing of anye value vnder the sunne. Therfoze, leaue couetousnesse, for belcue me if I had an enemy. The first thing that I wold wish to hym, should be, that he mighte haue aboundaunce of rychesse, for so I am sure, he shuld neuer be in quiet. But think ye there be not many y would be so hurt: But in this place of the gospell. Chyriste spake & declared this vnquietnesse and vncertety of great rychesse, by a similitude & parable of a great rich mā, who had much land that brought forth all frutes plentifully. And he being in a pryde of the matter, and muche vnquyet by reason that he had so much, said to him self: *What shall I do,* because I haue not roum inough wher to bestow my frutes that haue growen vnto me of my landes, I will thus do (saith he) I will pull downe my barnes, and buylde greater barnes, and I wyl say to my soule. *My soule thou hast much goodes layed vp in store for manye yeares, take thine ease, eat, dryncke and be mery.* But God said to him. *Stulte hac nocte amiram tuam repetunt abs te.* Thou foole, thou foole, this night will they take thy soul fro thee again. and the, whose shal those things be, which y hast prouided. Euen so it is with him (saith Chyrist) y gathereth riches vnto him self, & is not rich to ward God &c. But yet the couctous man can neuer be content. I walked one day w a gentlemā in a park, & the mā regarded not mi talk, but cast his hed & eie this and that way, so that I perceiued he gaue no great eare to me, which when I saw: I held my peace.

At last, oh (quod the gentleman) if this parke were mine, I would neuer despyze moze while I liued. I answered & said: Sir, and what if ye had this Parke to, for there was another Parke euen harde by: this gentleman laughed at the matter. And truely I thinke he was diseased with y^e droppe, the moze he had, the moze couetous he was to haue til moze & moze. This was a farmer that had a farme hard by ft, & if he might haue had this Parke to it, he would neuer haue desired moze. This was a farmer not altogether so couetous a man, as there be many now a daies, as for one gentleman to take vp all the farmes in the countrey together in his handes all at ones. And heare one sute moze to your highnesse. There lacketh one thinge in this realme, that it hath nede of, for Gods sake make some promoters. There lacke promoters, such as were in kinge Henry the seuenthes dayes your graundfather. There lacke men to promote the kinges officers when they do amisse, and to promote al offenders. I thinke there is great nede of such men of godly discretion, wisdom, & conscience, to promote transgressors, as ventraisours, oppzessors of the poze, extortioners, bzibers, vserers. I here there be vserers in Englande, that will take xl. in the hundzeth: But I heare of no promoters to put them vp. We reade not this couetous farmer or landed manne of the gospel, bought cozne in the markets to lay it vp in stoze, and then sel it agayne. But and if it please your highnesse: I hear say that in Englande, we haue lande Lordes (naye steppes Lordes I myght say) are become grasters, and burgesles are become regraters, and some Farmers, wil regrate and bie vp al the cozn that commeth to markets, and laye it vp in stoze, and sell it againe at an higher pzece, when they see their tyme: I heard a marchaunt man saye that he had trauailed all the daies of his life, in the trade of marchaundise, and had gotten iii. or iiii. thousand poundes by byinge and selling, but in case he might be licensed or suffered so to doo, he woulde get a thousand pound a yeare by only bying and sellng of grayne heare within thys realme. Pea and (as I hear say) Aldermen are nowe a dayes become Colliers. They be bothe Woodmongers and makers of cooles. I woulde wythe

A droppe in Gentlemen.

Lacke of promoters.

Regraters.

Aldermen Colliers.

Wilt he he might eat nothing but coles for a while, till he had amended it. There cannot a pooze body bye a lacke of coles, but it muste come thgroue their handes. But thys ryche man that the Gospell speaketh of, was a couetouse man. God had geuen him plentye, but that made him not a good man. It is another thing that maketh a good man. God sayeth: *Si non audieris vocem meam.* If thou obey not my voyce &c. And therfoze woꝛldly riches do not declare þe fauoz oꝛ disfauoz of God. The scripture saith: *Nemo scit an sit amore dignus, an odio.* God hath oꝛdained all thinges to be good. And the deuil laboꝛeth to turn al thinges to mans euil. God geueth men plentye of richesse to exercise theyꝛ faith and charity, to confirm them that be good, to dꝛaue them that be nought, and to bring thẽ to repentance: and the deuil woꝛketh al together to the contrary. And it is an old pꝛouerbe, the moze wicked the moze foꝛtunate. But þe vnquietnesse of this couetous rich man, declareth thunguētnes of the mind, that richesse bzingeth with it. First they are al in care hoꝛe to get richesse, & then are they in moze care hoꝛe to kepe it stil. Therfoze the Apostle saith. *Qui volunt ditescere incidunt in tentationes varias.* They that study to get great richesse, do fal into manye diuers temptatyonis. But the rote of al euil is couetousnesse. What shal I doo saith this riche man.) He asked his owne bꝛainlesse heade what he shuld do, he did not aske of the scripture. For if he had asked of the scripture, it wold haue told him, it would haue said vnto hym: *Frangere esurienti panem tuum.* &c. Break thy bꝛead vnto the hungry. Al the affection of men now a dais, is in building gay and sumptuous houes, it is in setting vp & pulling down, & ueuer haue they done building. But thend of al such great ritchesse & couetousnes is this: This night thou sole thy soule shalbe taken from thee. It is to be vnderstand of al that rise vp from litle to much, as this ritch man that the gospel spake of did. I do not despise richesse, but I wilt that men shuld haue ritchesse, as Abraham had, and as Ioseph had. A man to haue ritches to help his neighboꝛ, is a godly riches. The woꝛldlye richesse is to put al his trust & confidence in his woꝛldly richesse, that he may by them liue here gallantly, plesantly, and voluptuously.

The deuil is
cōtrary to god.

Riches bzing
vnquietnes of
mynde,

Of whiche thys
is spoken.

Is this godlye richesse? No, no, this is not godlye richesse. It is a comon sayinge now a daies among manye, Oh, he is a riche mā, he is wel worth V hundred pounds. He is wel wortie V hundred pounds, who hath given V hundred pounds to the poore; otherewise it is none of this. Yea, but who shal have this V hundred pounds? For who hast thou gotten that V hundred pounds? What sayth Solomon, Ecclesiastes V. Est alia infirmitas pessima quam vidi sub sole, divitiarum conservata in malum domini sui. Another curyl, saith he, and another naughtye imperfection, richesse hoarded up, and kept together to the owners own harm: for many tymes such richesse doe perishe and consume away miserablye. Such a one shal sometym have a son, sayd he, that shal be a verye beggar, and lye al in extreme penurye. O godlye ritches, that one mā shal get it, and another come to devoure it! Therefore, videte et cavete ab avaritia. See and beware of covetousnesse. Believe Gods wordes, for they wyl not deceeve you nor lye. Heaven and carthe shal

Who is
rich

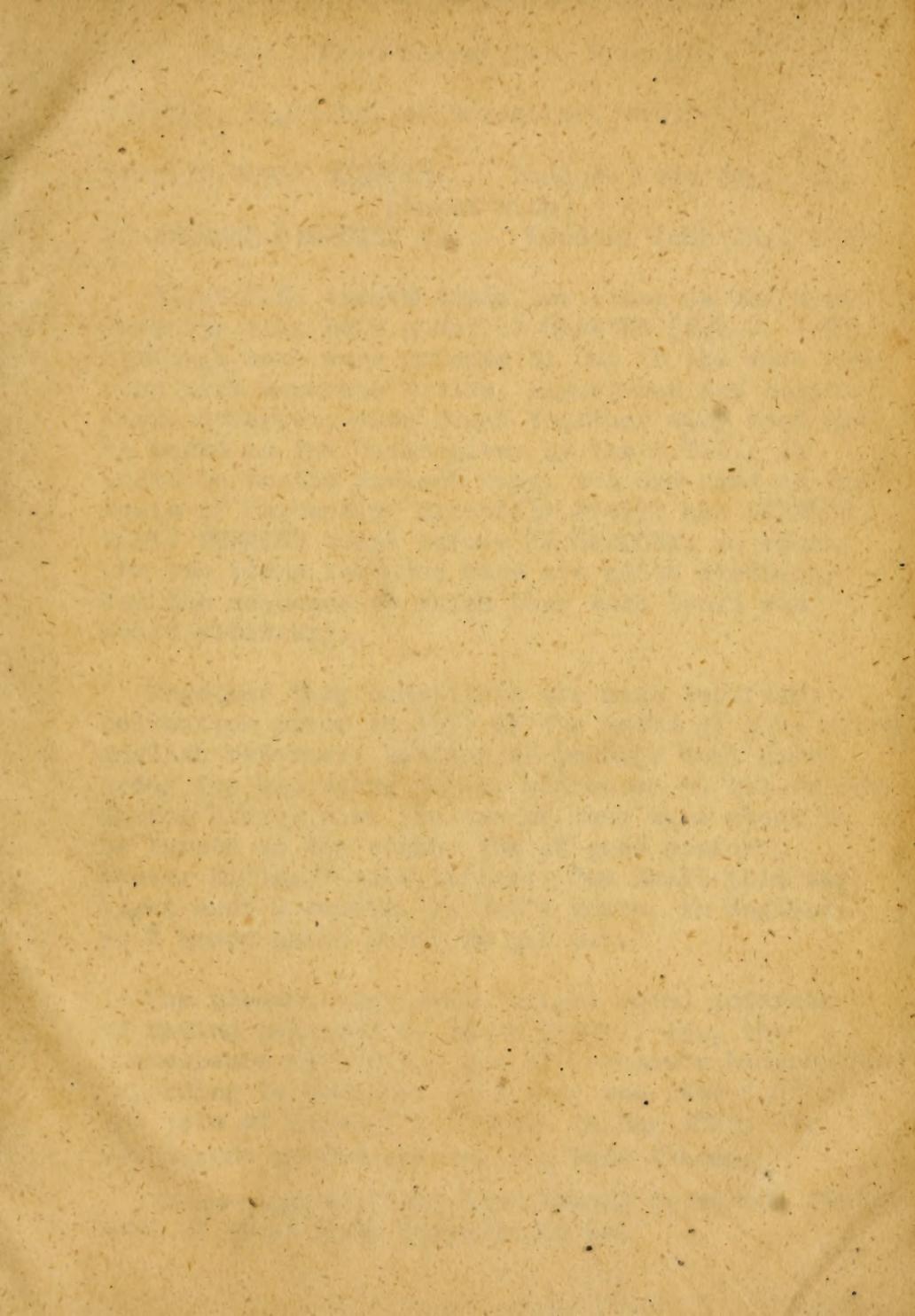
perish, but verbum Domini manet in eternum:
the worde of the Lord abideth and endureth for
ever. O thys leavened fayth, thys unseasoned
fayth! Beware of thys unseasoned fayth. A
certaine man asked me thys question. Dydst
thou ever see a man lye lōg, that had great
richesse? Therefore saith the wisemā. If God
send the ritches, use thē. If God send thee abund-
=ance, use it according to the rule of Gods worde,
and studye to be riche in our Saviour Jesus Christe
to who wryth the Father and the
Holie G-hoste, be al honour,
glorye and praye for
ever and ever.
Amen.

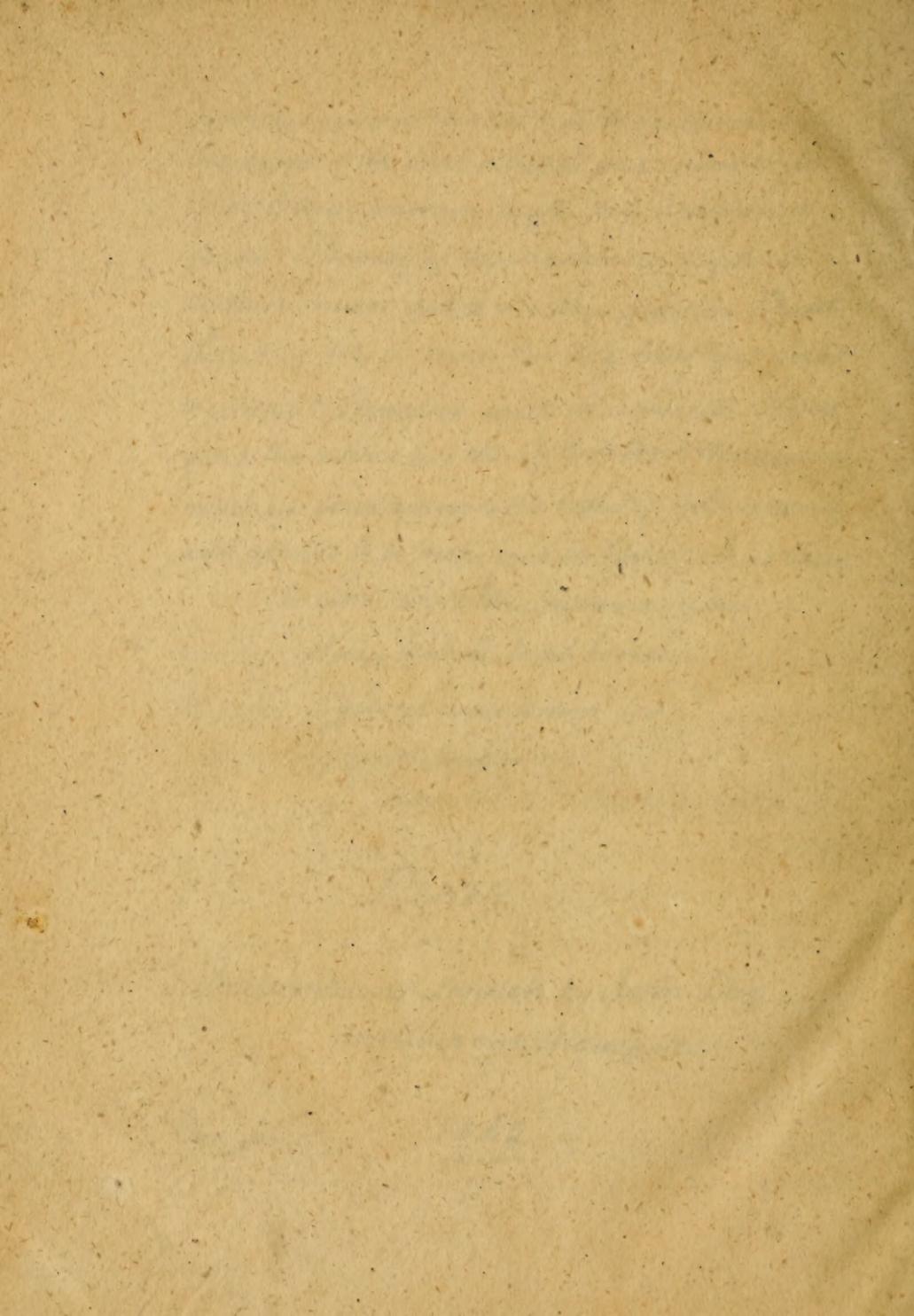
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Imprinted at London by John Day
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LATIMER, Hugh, bp. of Worcester, 1485?-1555.

CERTAYN GODLY SERMONS... London: John Day, 1562.

[bound with]

27 SERMONS PREACHED BY... London: John Day, 1562.

The S.T.C. treats these two items as one work, entering them both under 27 SERMONS (S.T.C. 15276). Although both were printed by Day in the same year they have separate titles, signatures and pagination. Moreover, when found together they need not be bound in the order given by the S.T.C.: in addition to the present copy, the one used as the basis of University Microfilm #14997 has CERTAYN GODLY SERMONS bound before 27 SERMONS. In short, the two items included here are quite distinct, and the sequence in which they were bound was quite arbitrary.

Together they constitute the most important collection prior to 1571 of the works of this noted English reformer. Latimer is perhaps best known today for his dying words, addressed to his fellow-martyr Ridley when the two of them were about to be burned at the stake: "Be of good comfort, Master Ridley," said Latimer; "we shall this day light such a candle, by God's grace, in England as I trust shall never be put out."

The present copy gains slight added interest as having belonged to James Boswell Jr., the Shakespeare editor and son of Johnson's biographer. According to Lowndes, this copy was item 1308 at the sale of Boswell's library in May 1825; its subsequent provenance has not been traced.

Title-page of first item neatly repaired; final leaf of secon item supplied in ms.

