

The Book of Homilies

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Introduction.
Which order
I recommend
reading
them. How
I change
the text.
Sources.
History.
Add: The
39 articles.
Maybe the
Anathemas
of Trent.

Homily ON THE READING OF SCRIPTURE

A FRVITFVLL EXHORTATION TO the reading and knowledge of holy Scripture.

The praise of holy Scripture. To a Christian man there can be nothing either more necessary or profitable, than the knowledge of holy Scripture, forasmuch as in it is contained God's true word, setting forth his glory, and also Man's duty.

The Perfection of Holy Scripture: And there is no truth nor doctrine necessary for our justification and everlasting salvation, but that is (or may be) drawn out of that fountain and Well of truth.

The knowledge of holy Scripture is necessary. Therefore as many as be desirous to enter into the right and perfect way unto God, must apply their minds to know holy Scripture, without the which, they can neither sufficiently know God and his will, neither their office and duty.

To whom the knowledge of holy Scripture is sweet and pleasant. Who be enemies to holy Scripture. And as drink is pleasant to them that be dry, and meat to them that be hungry: so is the reading, hearing, searching, and studying of holy Scripture, to them that be desirous to know God or themselves, and to do his will. And their stomachs only do loathe and abhor the heavenly knowledge and food of God's word, that be so drowned in worldly vanities, that they neither favour God, nor any godliness: for that is the cause why they desire such vanities, rather than the true knowledge of God.

An apt similitude, declaring of whom the Scripture is abhorred. As they that are sick of an ague, whatsoever they eat and drink (though it be never so pleasant) yet it is as bitter to them as wormwood, not for the bitterness of the meat, but for the corrupt and bitter humour that is in their own tongue and mouth: even so is the sweetness of God's word bitter, not of itself, but only unto them that have their minds corrupted with long custome of sin and love of this world.

THE I. PART OF THE EXHORTATION

An exhortation unto the diligent reading and searching of the holy Scripture. Therefore forsaking the corrupt judgement of fleshly men, which care not but for their carcass: let us reverently hear and read holy Scriptures, which is the food of the soul (Matthew 4.4). Let us diligently search for the Well of Life in the books of the New and Old Testament, and not runne to the stinking puddles of men's

traditions (devised by men's imagination) for our justification and salvation.

The holy Scripture is a sufficient doctrine for our salvation. What things we may learn in the holy Scripture. For in holy Scripture is fully contained what we ought to do, and what to eschew; what to believe, what to love, and what to look for at God's hands at length. In these Books we shall find the father from whom, the son by whom, and the Holy Ghost, in whom all things have their being and keeping up, and these three persons to be but one God, and one substance. In these books we may learn to know ourselves, how vile and miserable we be, and also to know God, how good he is of himself, and how he maketh us and all creatures partakers of his goodness. We may learn also in these Books to know God's will and pleasure, as much as (for this present time) is convenient for us to know. And (as the great Clerk and godly Preacher Saint John Chrysostom sayeth) whatsoever is required to salvation of man, is fully contained in the Scripture of God. He that is ignorant, may there learn and have knowledge. He that is hard hearted, and an obstinate sinner, shall there find everlasting torments (prepared of God's justice) to make him afraid, and to mollify or soften him. He that is oppressed with misery in this world, shall there find relief in the promises of everlasting life, to his great consolation and comfort. He that is wounded by the Devil onto death, shall find there medicine whereby he may be restored again unto health.

Holy Scripture ministreth sufficient doctrine for all degrees and ages. What commodities and profits, the knowledge of holy Scripture bringeth. If it shall require to teach any truth, or reprove false doctrine, to rebuke any vice, to commend any virtue, to give good counsel, to comfort or to exhort, or to do any other thing requisite for our salvation, all those things (sayeth Saint Chrysostom) we may learn plentifully of the Scripture. There is (sayeth Fulgentius) abundantly enough, both for men to eat, and children to suck. There is, whatsoever is meet for all ages, and for all degrees and sorts of men. These Books therefore ought to be much in our hands, in our eyes, in our ears, in our mouths, but most of all in our hearts. For the Scripture of God is the heavenly meat of our souls (Matthew 4.4), the hearing and keeping of it maketh us blessed (Luke 11.28), sanctifieth us (John 17.17), and maketh us holy, it turneth our souls (Psalms 19.7 10), it is a light lantern to our feet (Psalms 119.105), it is a sure, steadfast, and everlasting instrument of salvation, it giveth wisdom to the humble and lowly hearts, it comforteth, maketh glad, chereth, and cherisheth our conscience: it is a more excellent jewel or treasure, then any gold or precious stone, it is more sweet then honey, or honeycomb, it is called the best part, which Mary did choose, for it hath in it everlasting comfort (Luke 10.42). The words of holy Scripture be called words of everlasting life (John 6.68): for they be God's instrument, ordained for

the same purpose. They have power to turn through God's promise, and they be effectual through God's assistance, and (being received in a faithful heart) they have ever a heavenly spiritual working in them: they are lively, quick, and mighty in operation, and sharper then any two-edged sword, and entreth through, even unto the dividing asunder of the soul and the spirit, of the joints and the marrow (Hebrews 4.12). Christ calleth him a wise builder, that buildeth upon his word, upon his sure and substantial foundation (Matthew 7.24). By this word of God, we shall be judged: for the word that I speak (sayeth Christ) is it, that shall judge in the last day (John 12.48). He that keepeth the word of Christ, is promised the love and favour of God, and that he shall be the dwelling place or temple of the blessed Trinity (John 14.23). This word, whosoever is diligent to read, and in his heart to print that he readeth, the great affection to the transitory things of this world, shall be minished in him, and the great desire of heavenly things (that be therein promised of God) shall increase in him. And there is nothing that so much strengtheneth our faith and trust in God, that so much keepeth up innocency and pureness of the heart, and also of outward godly life and conversation, as continual reading and recording of God's word. For that thing, which (by continual use of reading of holy Scripture, and diligent searching of the same) is deeply printed and graven in the heart, at length turneth almost into nature. And moreover, the effect and virtue of God's word is, to illuminate the ignorant, and to give more light unto them, that faithfully and diligently read it, to comfort their hearts, and to encourage them to perform that, which of God is commanded. It teacheth patience in all adversity, in prosperity, humbleness: what honour is due unto God, what, mercy and charity to our neighbor. It giveth good counsel in all doubtful things. It showeth of whom we shall look for aid and help in all perils, and that God is the only giver of victory, in all battles and temptations of our enemies, bodily and ghostly (I Samuel 14.4 23, II Chronicles 20.7, 17, 29, I Corinthians 15.57, I John 5.4).

Who profit most in reading God's word. And in reading of God's word, he most profiteth not always, that is most ready in turning of the book, or in saying of it without the book, but he that is most turned into it, that is most inspired with the Holy Ghost, most in his heart and life altered and changed into that thing which he readeth: he that is daily less and less proud, less wrathful, less covetous, and less desirous of worldly and vain pleasures: he that daily (forsaking his old vicious life) increaseth in virtue more and more. And to be short, there is nothing that more maintaineth godliness of the mind, and driveth away ungodliness, then doth the continual reading or hearing of God's word, if it be joined with a godly mind, and a good affection, to know and follow God's will.

What discommodities the ignorant of God's word bringeth. For without a

single eye, pure intent, and good mind, nothing is allowed for good before God. And on the other side, nothing more darkneth Christ, and the glory of God, nor bringeth in more blindness, and all kinds of vices, then doth the ignorance of God's word (Isaiah 5.13, 24, Matthew 22.29, I Corinthians 14.20, 37 38).

THE SECOND PART OF THE SERMON OF THE KNOWLEDGE OF HOLY SCRIPTURE

The first part of this Sermon, which exhorteth to the knowledge of holy Scripture, was declared wherefore the knowledge of the same is necessary and profitable to all men, and that by the true knowledge and understanding of Scripture, the most necessary points of our duty towards God and our neighbours are also known. Now as concerning the same matter, you shall hear what followeth. If we profess Christ, why be we not ashamed to be ignorant in his doctrine? Seeing that every man is ashamed to be ignorant in that learning which he professeth.

God's word excelleth all sciences. That man is ashamed to be called a Philosopher, which readeth not the books of Philosophy, and to be called a Lawyer, and Astronomer, or Physician, that is ignorant in the books of Law, Astronomy, and Physick. Now can any man then say that he professeth Christ and his religion, if he will not apply himself (as far forth as he can or may conveniently) to read and hear, and so to know the books of Christ's Gospel and doctrine? Although other sciences be good, and to be learned, yet no man can deny, but this is the chief, and passeth all other incomparably. What excuse shall we therefore make (at the last day before Christ) that delight to read or hear men's fantasies and inuentions, more then his most holy Gospel? And will find no time to do that which chiefly (above all things) we should do, and will rather read other things then that, for the which we ought rather to leave reading of all other things. Let us therefore apply ourselves, as far forth as we can have time and leasure, to know God's word, by diligent hearing and reading thereof, as many as profess God, and have faith and trust in him.

Vain excuses dissuading from the knowledge of Christ's word. The first. The second. But they that have no good affection to God's word (to colour this their fault) allege commonly two vain and feigned excuses. Some go about to excuse them by their own frailness and fearfulness, saying that they dare not read holy Scripture, lest through their ignorance, they should fall into any error. Other pretend that the difficulty to understand it, and the hardness thereof is so great, that it is meet to be read only of Clerks and learned men.

As touching the first: Ignorance of God's word, is the cause of all error, as Christ himself affirmed to the Saducees, saying that they erred, because they

knew not the Scripture (Matthew 22.29). How should they then eschew error, that will be still ignorant? And how should they come out of ignorance, that will not read nor hear that thing which should give them knowledge? He that now hath most knowledge, was at the first ignorant, yet he forbare not to read, for fear he should fall into error: but he diligently read, lest he should remain in ignorance, and through ignorance in error. And if you will not know the truth of God (a thing most necessary for you) lest you fall into error, by the same reason you may then lie still, and never go, lest (if you go) you fall in the mire: nor eat any good meat, lest you take a surfeit, nor sow your corn, nor labour in your occupation, nor use your merchandise, for fear you lose your seed, your labour, your stock, and so by that reason, it should be best for you to live idly, and never to take in hand to do any manner of good thing, lest peradventure some evil thing may chance thereof. And if you be afraid to fall into error, by reading of holy Scripture: I shall show you how you may read it without danger of error.

How most commodiously and without all peril the holy Scripture is to be read. Read it humbly with a meek and lowly heart, to the intent you may glorify God, and not yourself, with the knowledge of it: and read it not without daily praying to God, that he would direct your reading to good effect: and take upon you to expound it no further, then you can plainly understand it. For (as Saint Augustine sayeth) the knowledge of holy Scripture is a great, large, and a high place, but the door is very low, so that the high & arrogant man cannot run in: but he must stoop low, and humble himself, that shall enter into it. Presumption and arrogancy is the mother of all error: and humility needeth to fear no error. For humility will only search to know the truth, it will search, and will bring together one place with another, and where it cannot find out the meaning, it will pray, it will ask of other that know, and will not presumptuously and rashly define any thing, which it knoweth not. Therefore the humble man may search any truth boldly in the Scripture, without any danger of error. And if he be ignorant, he ought the more to read and to search holy Scripture, to bring him out of ignorance. I say not nay, but a man may prosper with only hearing, but he may much more prosper, with both hearing and reading.

Scripture in some places is easy, and in some places hard to be understood. This have I said, as touching the fear to read, through ignorance of the person. And concerning the hardness of Scripture, he that is so weak that he is not able to brook strong meat, yet he may suck the sweet and tender milk, and defer the rest, until he wax stronger, and come to more knowledge. For God receiveth the learned and unlearned, and casteth away none, but is indifferent unto all. And the Scripture is full, as well of low valleys, plain ways, and easy for every man to use, and to walk in: as also of high hills & mountains, which few men can climb

unto.

God leaveth no man untaught, that hath good will to know his word. And whosoever giveth his mind to holy Scriptures, with diligent study and burning desire, it can not be (sayeth Saint Chrysostom) that he should be left without help. For either God Almighty will send him some godly doctor, to teach him, as he did to instruct Eunuchus, a noble man of Ethiopia, and Treasurer unto Queene Candace, who having affection to read the Scripture (although he understood it not) yet for the desire that he had unto God's word, God sent his Apostle Philip to declare unto him the true sense of the Scripture that he read: or else, if we lack a learned man to instruct and teach us, yet God himself from above, will give light unto our minds, and teach us those things which are necessary for us, & wherein we be ignorant.

How the knowledge of the Scripture may be attained unto. And in another place Chrysostom sayeth that Man's humane and worldly wisdom or science needeth not to the understanding of Scripture, but the revelation of the Holy Ghost, who inspireth the true meaning unto them, that with humility and diligence do search therefore. He that asketh, shall have, and he that seeketh shall find, and he that knocketh, shall have the door open (Matthew 7.7 8).

A good rule for the understanding of Scripture. If we read once, twice, or thrice, and understand not, let us not cease so, but still continue reading, praying, asking of other, and so by still knocking (at the last) the door shall be opened (as Saint Augustine sayeth). Although many things in the Scripture be spoken in obscure mysteries, yet there is nothing spoken under dark mysteries in one place, but the self same thing in other places, is spoken more familiarly and plainly, to the capacity both of learned and unlearned.

No man is excepted from the knowledge of Christ's will. And those things in the Scripture that be plain to understand, and necessary for salvation, every Man's duty is to learn them, to print them in memory, and effectually to exercise them. And as for the dark mysteries, to be contented to be ignorant in them, until such time as it shall please God to open those things unto him. In the mean season, if he lack either aptness or opportunity, God will not impute it to his folly: but yet it behoveth not, that such as be apt, should set aside reading, because some other be unapt to read: nevertheless, for the hardness of such places, the reading of the whole ought not to be set apart.

What persons would have ignorance to continue. And briefly to conclude, (as Saint Augustine sayeth) by the Scripture, all men be amended, weak men be strengthened, and strong men be comforted. So that surely, none be enemies to

the reading of God's word, but such as either be so ignorant, that they know not how wholesome a thing it is: or else be so sick, that they hate the most comfortable medicine that should heal them: or so ungodly, that they would wish the people still to continue in blindness and ignorance of God.

The holy Scripture is one of God's chief benefits. Thus we have briefly touched some part of the commodities of God's holy word, which is one of God's chief and principal benefits, given and declared to mankind here in earth. Let us thank God heartily, for this his great and special gift, beneficial favor, and fatherly providence.

The right reading, use, and fruitful studying in holy Scripture. Let us be glad to revive this precious gift of our heavenly Father. Let us hear, read, and know these holy rules, injunctions, and statutes of our Christian religion, and upon that we have made profession to God at our baptism. Let us with fear and reverence lay up (in the chest of our hearts) these necessary and fruitful lessons. Let us night and day muse, and have meditation and contemplation in them. Let us ruminare, and (as it were) chew the cud, that we may have the sweet juice, spiritual effect, marrow, honey, kernel, taste, comfort and consolation of them (Psalms 56.4). Let us stay, quiet, and certify our consciences, with the most infallible certainty, truth, and perpetual assurance of them. Let us pray to God (the only author of these heavenly studies) that we may speak, think, believe, live and depart hence, according to the wholesome doctrine, and verities of them.

And by that means, in this world we shall have God's defence, favour, and grace, with the unspeakable solace of peace, and quietness of conscience, and after this miserable life, we shall enjoy the endless bliss and glory of heaven: which he grant us all that died for us all, Iesus Christ, to whom with the Father and the Holy Ghost, be all honour and glory, both now and everlastingly.

HOMILY ON THE MISERY OF MANKIND

A SERMON OF THE misery of all mankind, and of his condemnation to death everlasting, by his own sin.

THE Holy Ghost, in writing the holy Scripture, is in nothing more diligent then to pull down Man's vain glory and pride, which of all vices is most universally grafted in all mankind, even from the first infection of our first father Adam. And therefore we read in many places of Scripture, many notable lessons against this old rooted vice, to teach us the most commendable virtue of humility, how to know ourselves, and to remember what we be of ourselves.

In the book of Genesis, Almighty God giveth us all a title and name in our great grandfather Adam, which ought to warn us all to consider what we be, whereof we be, from whence we came, and whither we shall, saying thus, In the sweat of thy face shalt thou eat thy bread, till thou be turned again into the ground, for out of it wast thou taken, in as much as thou art dust, into dust shalt thou be turned again (Genesis 3.19). Heere (as it were in a glass) we may learn to know ourselves to be but ground, earth, and ashes, and that to earth and ashes we shall return.

Also, the holy Patriarch Abraham did well remember this name and title, dust, earth, and ashes, appointed and assigned by God to all mankind: and therefore he calleth himself by that name, when he maketh his earnest prayer for Sodom & Gomorrah. And we read that Judith, Esther, Job, Jeremiah, with other holy men and women in the old Testament, did use sackcloth, and to cast dust and ashes upon their heads, when they bewailed their sinful living (Judith 4.10 11, Job 42.6, Jeremiah 6.26). They called and cryd to God, for help and mercy, with such a ceremony of sackcloth, dust, and ashes, that thereby they might declare to the whole world, what a humble and lowly estimation they had of themselves, and how well they remembered their name and title aforesaid, their vile corrupt frail nature, dust, earth, and ashes. The book of Wisdom also willing to pull down our proud stomachs, moveth us diligently to remember our mortal and earthly generation, which we have all of him that was first made (Wisdom 7.1): and that all men, as well kings as subjects, come into this world, and go out of the same in like sort: that is, as of ourselves full miserable, as we may daily see. And Almighty God commanded his Prophet Isaiah to make a Proclamation, and cry to the whole world: and Isaiah asking, what shall I cry? The Lord answered, Cry, that all flesh is grass, and that all the glory thereof, is but as the flower of the field, when the grass is withered, the flower falleth away, when the wind of the Lord bloweth upon it. The people surely is grass, the which dryeth up, and the flower fadeth away (Isaiah 40.6 7). And the holy man Job, having in himself

great experience of the miserable and sinful estate of man, doth open the same to the world in these words; Man (sayeth he) that is born of a woman, living but a short time, is full of manifold miseries, he springeth up like a flower, and fadeth again, vanisheth away as it were a shadow, and never continueth in one state. And dost thou judge it meet (O Lord) to open thine eyes upon such a one, and to bring him to judgement with thee? Who can make him clean, that is conceived of an unclean seed (Job 14.1 4), and all men of their evilness, and natural proneness, be so universally given to sin, that (as the Scripture sayeth) God repented that ever he made man (Genesis 6.6). And by sin his indignation was so much provoked against, the world, that he drowned all the world with Noah's flood (except Noah himself, and his little household, Genesis 7.11 24). It is not without great cause, that the Scripture of God doth so many times call all men here in this world by this word, earth, O thou earth, earth, earth, sayeth Jeremiah, hear the word of the Lord (Jeremiah 22.29). This our right name, calling, and title, earth, earth, earth, pronounced by the Prophet, showeth what we be indeed, by whatsoever other style, title, or dignity, men do call us. Thus he plainly named us, who knoweth best, both what we be, and what we ought of right to be called. And thus he setteth us forth, speaking by his faithful Apostle Saint Paul, All men, Jews and Gentiles, are under sin, there is none righteous, no not one: there is none that understandeth, there is none that seeketh after God, they are all gone out of the way, they are all unprofitable, there is none that doeth good, no not one: their throat is an open sepulchre, with their tongues they have used craft and deceit, the poison of serpents is under their lips, their mouth is full of curling and bitterness, their feet are swift to shed blood, destruction and wretchedness are in their ways, and the way of peace have they not known: there is no fear of God before their eyes. And in another place, Saint Paul writeth thus, God hath wrapped all nations in unbelief, that he might have mercy on all (Romans 11.32). The Scripture shutteth up all under sin, that the promise by the fayth of Iesus Christ, should be given unto them that believe (Galatians 3.22). Saint Paul in many places painteth us out in our colours, calling us the children of the wrath of God (Ephesians 2.3), when we be born: saying also that we cannot think a good thought of ourselves, much less can we say well, or do well of ourselves.

And the Wise man sayeth in the book of Proverbs, The just man falleth seven times a day (Proverbs 24.16). The most tried and approved man Job, feared all his works. Saint John the Baptist being sanctifyd in his mothers wombe, and praised before he was born, being called an Angel, and great before the Lord, filled even from his birth with the Holy Ghost, the preparer of the way for our Saviour Christ (Luke 1.15, 76), and commended of our Saviour Christ to be more then a Prophet, and the greatest that ever was born of a woman: yet he plainly granteth,

that he had need to be washed of Christ, he worthily extolleth and glorifieth his Lord and master Christ, and humbleth himself as unworthy to unbuckle his shoes (Matthew 3.11, 14), and giveth all honour and glory to God. So doth Saint Paul both oft and evidently confess himself, that he was of himself, ever giuing (as a most faithful seruant) all praise to his master and Saviour. So doth blessed Saint John the Euangelist, in the name of himself, and of all other holy men (be they never so just) make this open confession: If we say we have no sin, we deceive ourselves, and the truth is not in us: If we acknowledge our sins, God is faithful and just to forgive our sins and to cleanse us from all unrighteousness: If we say we have not sinned, we make him a liar, and his word is not in us (1 John 1.8 10). Wherefore, the wise man in the book called Ecclesiastes, maketh this true and generall confession, There is not one just man upon the earth that doth good, and sinth not (Ecclesiastes 7.20). And Dauid is ashamed of his sin, but not to confess his sin (Psalms 51).

How oft, how earnestly, and lamentably doth he desire God's great mercy for his great offences, and that God should not enter into judgement with him (Psalms 143.2)? And again, how well weigheth this holy man his sins, when he confessth that they be so many in number, and so hid, and hard to understand, that it is in a maner impossible to know, vtter, or number them? Wherefore, he having a true, earnest, and deepe contemplation and consideration of his sins, and yet not comming to the bottome of them, he maketh supplication to God, to forgive him his priuy, secret, hid sins: to the knowledge of which we cannot attain unto (Psalms 19.12, 40.12). He weigheth rightly his sins from the originall roote and spring head, perceiuing inclinations, prouocations, stirrings, stingings, buds, branches, dregges, infections, tastes, feelings, and sents of them to continue in him still. Wherefore he sayeth, Mark e, and behold, I was conceived in sins (Psalms 51.5): He sayeth not sin, but in the plurall number, sins, for as much as out of one (as a fountain) springeth all the rest.

Our Saviour Christ sayeth, There is none good, but God (Mark 10.18, Luke 18.19): and that we can do nothing that is good without him, nor no man can come to the father but by him (John 15.5, 14.6). He commandeth us also to say, that we be unprofitable seruants, when we have done all that we can do (Luke 17.10). He preferreth the penitent Publicane, before the proude, holy, and glorious Pharisee (Luke 18.14). He calleth himself a Physician, but not to them that be whole, but to them that be sick (Matthew 9.12), and have neede of his salue for their sore. He teacheth us in our prayers, to reknowlege ourselves sinners, and to ask righteousness and deliverance from all evils, at our heavenly Fathers hand. He declareth that the sins of our own hearts, do defile our own selues. He teacheth that an evil word or thought deserueth condemnation,

affirming that we shall give account for every idle word (Matthew 12.36). He sayeth, He came not to saue, but the sheepe that were vtterly lost, and cast away (Matthew 15.24). Therefore few of the proude, just, learned, wise, perfect, and holy Pharisees, were saved by him, because they justfyd themselves by their counterfeite holyness before men. Wherefore (good people) let us beware of such hypocrisie, vain glory, and justifying of ourselves.

FORasmuch as the true knowledge of ourselves is very necessary, to come to the right knowledge of God, yee have heard in the last reading, how humbly all godly men alwaies have thought of themselves, and so to think and judge of themselves, are taught of God their Creator, by his holy word. For of ourselves we be crabtrees, that can bring forth no apples. We be of ourselves of such earth, as can bring forth but weedes, netles, brambles, briers, cockle, and darnel. Our fruits be declared in the fifth chapter to the Galathians. We have neither fayth, charitie, hope, patience, chastitie, nor any thing else that good is, but of God, and therefore these virtues be called there, the fruits of the holy ghost, and not the fruits of man (Galatians 5.19 23). Let us therefore acknowledge ourselves before God (as we be indeede) miserable and wretched sinners. And let us earnestly repent, and humble ourselves heartily, and cry to God for mercy. Let us all confess with mouth and heart, that we be full of imperfections: Let us know our own works, of what imperfection they be, and then we shall not stand foolishly and arrogantly in our own conceits, nor challenge any part of justification by our merites or works. For truely there be imperfections in our best works: we do not love God so much as we are bound to do, with all our heart, mind, and power: we do not fear God so much as we ought to do: we do not pray to God, but with great and many imperfections: we give, forgive, believe, live, and hope unperfectly: we speak, think, and do imperfectly: we fight against the devil, the world, and the flesh imperfectly: Let us therefore not be ashamed to confess plainly our state of imperfection: yea, let us not be ashamed to confess imperfection, even in all our best works. Let none of us be ashamed to say with holy Saint Peter, I am a sinful man (Luke 5.8). Let us say with the holy Prophet Dauid, We have sind with our fathers, we have done amisse and dealt wickedly (Psalms 106.6), Let us all make open confession with the prodigall son to our father, and say with him, We have sind against heaven, and before the (O Father) we are not worthy to be called thy sons (Luke 15.18). Let us all say with holy Baruch, O Lord our God, to us is worthily ascribed shame and confusion, and to the righteousness: Wee have sind, we have done wickedly, we have behaved ourselves ungodly in all thy righteousness (Baruch 2.6, 12). Let us all say with the holy Prophet Daniel, O Lord, righteousness belongeth to thee, unto us belongeth confusion. Wee have sind, we have bene naughtie, we have offended, we have fled from thee, we have gone backe from all thy precepts and judgements (Daniel 9.7, 5). So we learn of

all good men in holy Scriptures, to humble ourselves, and to exalt, extoll, praise, magnify, and glorify God.

Thus we have heard how evil we be of ourselves, how of ourselves, and by ourselves, we have no goodnes, help nor salvation, but contrariwise, sin, damnation, and death everlasting: which if we deeply weigh and consider, we shall the better understand the great mercie of God, and how our salvation commeth only by Christ. For in ourselves (as of ourselves) we find nothing (II Corinthians 3.5), whereby we may be delivered from this miserable captiuitie, into the which we were cast, through the enuie of the devil, by breaking of God's commandement, in our first parent Adam. We are all become unclean, but we all are not able to cleanse ourselves, nor to make one another of us clean (Psalms 51.1 10). Wee are by nature the children of God's wrath (Ephesians 2.3), but we are not able to make ourselves the children and inheritours of God's glorie. Wee are sheepe that runne astray (1 Peter 2.25), but we can not of our own power come again to the sheepfold, so great is our imperfection and weakenes. In ourselves therefore may we not glorie, which (of ourselves) are nothing but sinful: neither may we reioyce in any works that we do, which all be so unperfect and unpure, that they are not able to stand before the righteous judgement seat of God, as the holy Prophet Daud sayeth, Enter not into judgement with thy seruant (O Lord:) for no man that liveth shall be found righteous in thy sight (Psalms 143.2). To God therefore must we flee, or else shall we never find peace, rest and quietnes of conscience in our hearts. For he is the Father of mercies, and God of all consolation (II Corinthians 1.3). He is the Lord, with whom is plenteous redemption (Psalms 130.7): He is the God which of his own mercie saueth us, and setteth out his charitie and exceeding love towards us, in that of his own voluntary goodnes, when we were perished, he saved us, and prouided an everlasting Kingdome for us. And all these heavenly treasures are given us, not for our own deserts, merits, or good deeds, (which of ourselves we have none) but of his meere mercy freely. And for whose sake? Truely for Iesus Christ's sake, that pure and undefiled lamb of God. He is that dearely beloved Sonne, for whose sake God is fully pacifyd, satisfied, and set at one with man. He is the Lambe of God, which taketh away the sins of the world (John 1.29), of whome only it may be truely spoken, that he did all things well, and in his mouth was found no craft nor subiltie (1 Peter 2.22). None but he alone may say, The prince of the world came, and in mee he hath nothing (John 14.30). And he alone may also say, Which of you shall reprove me of any fault (John 8.46)? He is the high and everlasting Priest, which hath offered himself once for all upon the altar of the crosse, and with that one oblation hath made perfect for evermore them that are sanctifyd (Hebrews 7.27 and 10.14). He is the alone mediatur betweene God and man, which paid our ransome to God with his own blood, and with that hath he cleansed us all from

sin. He is the Phisition which health all our diseases. He is that Saviour which saueth his people from all their sins (Matthew 1.21): To be short, he is that flowing and most plenteous fountain, of whose fulness all we have received. For in him alone are all the treasures of the wisdom and knowledge of God hidden. And in him, and by him, have we from God the Father all good things, pertaining either to the body or to the soul. O how much are we bound to this our heavenly Father for his great mercies, which he hath so plenteously declared unto us in Christ Iesu our Lord and Saviour! What thanks worthie and sufficient can we give to him? Let us all with one accord burst out with ioyfull voyce, ever praising and magnifying this LORD of mercie, for his tender kindnes showed unto us in his dearly beloved Sonne Iesus Christ our Lord.

Hitherto have we heard what we are of ourselves: very sinful, wretched, and damnable. Againe, we have heard how that of ourselves, and by ourselves, we are not able either to think a good thought, or worke a good deed, so that we can find in ourselves no hope of salvation, but rather whatsoever maketh unto our destruction. Again, we have heard the tender kindness and great mercy of God the Father towards us, and how beneficial he is to us for Christs sake, without our merits or deserts, even of his own meere mercy & tender goodnes. Now, how these exceeding great mercies of God, set abroad in Christ Iesu for us, be obtained, and how we be delivered from the captiuity of sin, death, and hell, it shall more at large (with God's help) be declared in the next Sermon. In the mean season, yea, and at all times let us learn to know ourselves, our frailty and weakness, without any craking or boasting of our own good deedes and merits. Let us also knowledge the exceeding mercy of God towards us, and confess, that as of ourselves commeth all evil and damnation: so likewise of him commeth all goodness and salvation, as God himself sayeth by the Prophet Osee, O Israel, thy destruction commeth of thy self, but in me only is thy help and comfort (Hosea 13.9). If we thus humbly submit ourselves in the sight of God, we may be sure that in the time of his visitation, he will lift us up unto the kingdome of his dearly beloved son Christ Iesu our Lord: To whom, with the Father, and the Holy Ghost, be all honour and glory for ever. Amen.

HOMILY ON THE SALVATION OF MANKIND

A SERMON OF THE salvation of mankind, by only Christ our Savior from sin and death everlasting.

Because all men be sinners and offenders against God, and breakers of his law and commandments, therefore can no man by his own acts, works, & deeds (seem they never so good) be justifyd, and made righteous before God: but every man of necessity is constrained to seek for another righteousness or justification, to be received at God's own hands, that is to say, the forgiveness of his sins and trespasses, in such things as he hath offended. And this justification or righteousness, which we so receive of God's mercy and Christ's merits. embraced by faith, is taken, accepted and allowed of God, for our perfect and full justification. For the more full understanding hereof, it is our parts and duties ever to remember the great mercy of God, how that (all the world being wrapped in sin by breaking of the Law) God sent his only son our Savior Christ into this world, to fulfill the Law for us, and by shedding of his most precious blood, to make a sacrifice and satisfaction, or (as it may be called) amends to his Father for our sins, to assuage his wrath and indignation conceived against us for the same.

The efficacy of Christ's passion & oblation. In so much that infants, being baptized and dying in their infancy, are by this sacrifice washed from their sins, brought to God's favor, and made his children, and inheritors of his kingdom of heaven. And they which in act or deed do sin after their baptism, when they turn again to God unfeignedly, they are likewise washed by this sacrifice from their sins, in such sort, that there remains not any spot of sin, that shall be imputed to their damnation. This is that justification or righteousness which S. Paul speaks of, when he sayeth, No man is justifyd by the works of the Law, but freely by faith in Jesus Christ. And again he sayeth, We believe in Jesus Christ, that we be justifyd freely by the faith of Christ, and not by the works of the Law, Because that no man shall be justifyd by the works of the Law (Galatians 2.16). And although this justification be free unto us, yet it cometh not so freely unto us, that there is no ransom paid therefore at all.

Objection. But here may Man's reason be astonied, reasoning after this fashion. If a ransom be paid for our redemption, then is it not given us freely. For a prisoner that payed his ransom, is not let go freely, for if he go freely, then he goes without ransom: for what is it else to go freely, then to be set at liberty without paying of ransom? Answer. This reason is satisfied by the great wisdom of God in this mystery of our redemption, who hath so tempered his justice & mercy together, that he would neither by his justice condemn us unto the everlasting captivity of the devil, & his prison of Hell, remediless for ever without

mercy, nor by his mercy deliver us clearly, without justice or payment of a just ransom: but with his endless mercy he joined his most upright and equal justice. His great mercy he showed unto us in delivering us from our former captivity, without requiring of any ransom to be paid, or amends to be made upon our parts, which thing by us had ben impossible to be done. And where as it lay not in us that to do, he provided a ransom for us, that was, the most precious body and blood of his own most dear and best beloved Son Jesus Christ, who besides this ransom, fulfilled the law for us perfectly. And so the justice of God & his mercy did embrace together, & fulfilled the mystery of our redemption. And of this justice and mercy of God knit together, speaks S. Paul in the third Chap. to the Romans, All have offended, & have need of the glory of God, but are justifyd freely by his grace, by redemption which is in Jesus Christ, whom God hath sent forth to us for a reconciler & peace maker, through faith in his blood, to show his righteousness (Romans 3.23 25). And in the tenth Chap. Christ is the end of the law unto righteousness, to every man that believeth (Romans 10.4). And in the 8. Chap. That which was impossible by the law, in as much as it was weak by the flesh, God sending his own Son, in the similitude of sinful flesh, by sin damned sin in the flesh, that the righteousness of the law might be fulfilled in us, which walk not after the flesh, but after the spirit (Romans 8.3 4).

Three things must go together in our justification. In these aforesaid places, the Apostle touches specially three things, which must go together in our justification. Upon God's part, his great mercy and grace: upon Christ's part, justice, that is, the satisfaction of God's justice, or the price of our redemption, by the offering of his body, and shedding of his blood, with fulfilling of the law perfectly & throughly; and upon our part true & lively faith in the merits of Jesus Christ, which yet is not ours, but by God's working in us: so that in our justification, is not only Gods mercy & grace, but also his justice, which the Apostle calls the justice of God, & it consists in paying our ransom, & fulfilling of the law: & so the grace of God doth not shut out the justice of God in our justification, but only shuts out the justice of, that is to say, the justice of our works, as to be merits of deserving our justification. And therefore S. Paul declares here nothing upon the behalf of man, concerning his justification, but only a true & lively faith, which nevertheless is the gift of God, and not Man's only work, without God: And yet that faith doth not shut out repentance, hope, love, dread, & the fear of God, to be joined with faith in every man that is justifyd, but it shuts them out fro the office of justifying.

How it is to be understood, justifies without works. So that although they be all present together in him that is justifyd, yet they justify not all together: Nor the faith also dos not shut out the justice of our good works, necessarily to be

done afterwards of duty towards God (for we are most bounden to serve God, in doing good deeds, commanded by him in his holy Scripture, all the days of our life:) But it excludes them, so that we may not do them to this intent, to be made good by doing of them. For all the good works that we can do, be imperfect, and therefore not able to deserve our justification: but our justification doth come freely by the mere mercy of God, and of so great and free mercy, that whereas all the world was not able of their selves to pay any part towards their ransom, it pleased our heavenly Father of his infinite mercy, without any our desert or deserving, to prepare for us the most precious jewels of Christ's body and blood, whereby our ransom might be fully paid, the law fulfilled, and his justice fully satisfied. So that Christ is now the righteousness of all them that truly do believe in him. He for them paid their ransom by his death. He for them fulfilled the Law in his life. So that now in him, and by him, every true Christian man may be called a fulfiller of the Law, forasmuch as that which their infirmity lacked, Christ's justice hath supplied.

THE SECOND PART OF THE SERMON OF SALVATION.

YE have heard of whom all me ought to seek their justification and righteousness, and how also this righteousness cometh unto men by Christ's death and merits: ye heard also how that three things are required to the obtaining of our righteousness, that is, God's mercy, Christ's justice, and a true and a lively faith, out of the which faith springs good works. Also before was declared at large, that no man can be justifyd by his own good works, that no man fulfills the Law, according to the full request of the Law.

And S. Paul in his Epistle to the Galatians proves the same, saying thus, If there had ben any law given which could have justifyd, verily righteousness should have ben by the law. And again he sayeth, If righteousness be by the Law, then Christ died in vain (Galatians 2.21). And again he sayeth, You that are justifyd by the law, are fallen away from grace. And furthermore he writes to the Ephesians on this wise, By grace are ye saved through faith, and that not of yourselves, for it is the gift of God, and not of works, lest any man should glory (Ephesians 2.8 9). And to be short, the sum of all Paul's disputation is this: that if justice come of works, then it cometh not of grace: and if it come of grace, then it cometh not of works. And to this end tend all the Prophets, as Saint Peter sayeth in the tenth of the Acts. Of Christ al the Prophets (faith S. Peter) do witness that through his name, all they that believe in him, shall receive the remission of sins (Acts 10.43).

Faith only justifys, is the doctrine of old Doctors. And after this wise to be justifyd only by this true and lively faith in Christ, speaks all the old and ancient

Authors, both Greeks and Latins. Of whom I will specially rehearse three, Hilary, Basil, and Ambrose. Saint Hilary sayeth these words plainly in the ix. Canon upon Matthew, Faith only justifies. And Saint Basil a Greek author writes thus, This is a perfect and whole rejoicing in God when a man advances not himself for his own righteousness, but acknowledges himself to lack true justice and righteousness, and to be justified by the only faith in Christ. And Paul (sayeth hee) doth glory in the contempt of his own righteousness, and that he looks for the righteousness of God, by faith (Philipp. 3.9).

These be the very words of Saint Basil. And Saint Ambrose, a Latin Author, sayeth these words, This is the ordinance of God, that they which believe in Christ, should be saved without works, by faith only, freely receiving remission of their sins. Consider diligently these words, Without works by faith only, freely we receive remission of our sins. What can be spoken more plainly, then to say, That freely without works, by faith only we obtain remission of our sins? These and other like sentences, that we be justified by faith only, freely, and without works, we do read oft times in the most best and ancient writers. As beside Hilary, Basil, and Saint Ambrose before rehearsed, we read the same in Origen, Saint Chrisostome, Saint Cyprian, Saint Augustine, Prosper, Oecumenius, Phocius, Bernardus, Anselme, and many other Authors, Greek, and Latin.

Faith alone, how it is to be understood. Nevertheless, this sentence, that we be justified by faith only, is not so meant of them, that the said justifying faith is alone in man, without true repentance, hope, charity, dread, and the fear of God, at any time and season. Nor when they say, That we be justified freely, they mean not that we should or might afterward be idle, and that nothing should be required on our parts afterward: Neither they mean not so to be justified without good works, that we should do no good works at all, like as shall be more expressed at large hereafter. But this saying, That we be justified by faith only, freely and without works, is spoken for to take away clearly all merit of our works, as being unable to deserve our justification at God's hands, and thereby most plainly to express the weakness of man, and the goodness of God, the great infirmity of ourselves, and the might and power of God, the imperfectness of our own works, and the most abundant grace of our Savior Christ, and therefore wholly to ascribe the merit and deserving of our justification unto Christ only, and his most precious blood shedding.

The profit of the doctrine of faith only justifies. This faith the holy Scripture teaches us, this is the strong Rock and foundation of Christian Religion, this doctrine all old and ancient Authors of Christ's Church do approve, this doctrine advances and sets forth the true glory of Christ, and beats down the vain glory of man, this whosoever denies, is not to be accounted for a Christian man, nor for

a setter forth of Christ's glory, but for an adversary to Christ and his Gospel, and for a setter forth of men's vain glory.

What they be that impugn the doctrine of Faith only justifies. And although this doctrine be never so true (as it is most true indeed) that we be justified freely without all merit of our own good works (as Saint Paul doth express it) and freely by this lively and perfect faith in Christ only (as the ancient authors used to speak it) yet this true doctrine must be also truly understood and most plainly declared, lest carnal men should take unjustly occasion thereby to live carnally, after the appetite and will of the world, the flesh and the devil.

A declaration of this doctrine of faith without works justifies. And Because no man should err by mistaking of this doctrine, I shall plainly and shortly so declare the right understanding of the same, that no man shall justly think that he may thereby take any occasion of carnal liberty, to follow the desires of the flesh, or that thereby any kind of sin shall be committed, or any ungodly living the more used.

First, you shall understand, that in our justification by Christ, it is not all one thing, the office of God unto man, and the office of man unto God. Justification is not the office of man, but of God, or man cannot make himself righteous by his own works, neither in part, nor in the whole, for that were the greatest arrogance and presumption of man, that Antichrist could set up against God, to affirm that a man might by his own works, take away and purge his own sins, and so justify himself. Justification is the office of God only. But justification is the office of God only, and is not a thing which we render unto him, but which we receive of him: not which we give to him, but which we take of him, by his free mercy, and by the only merits of his most dearly beloved Son, our only Redeemer, Savior, and Justifyer Jesus Christ: so that the true understanding of this doctrine, We be justified freely by faith without works, or that we be justified by faith in Christ only, is not, that this our own act, to believe in Christ, or this our faith in Christ, which is within us, doth justify us, and deserve our justification unto us (for that were to count ourselves to be justified by some act or virtue that is within ourselves) but the true understanding and meaning thereof is, that although we hear God's word, and believe it, although we have faith, hope, charity, repentance, dread, and fear of God within us, and do never so many works thereunto: yet we must renounce the merit of all our said virtues, of faith, hope, charity, and all other virtues and good deeds, which we either have done, shall do, or can do, as things that be far too weak and insufficient, and imperfect, to deserve remission of our sins, and our justification, and therefore we must trust only in God's mercy, and that sacrifice which our high Priest and Savior Christ Jesus the son of God once offered for us upon the Crosse, to obtain thereby God's

grace, and remission, as well of our original sin in Baptism, as of all actual sin committed by us after our Baptism, if we truly repent, and turn unfeignedly to him again. So that as S. John Baptist, although he were never so virtuous and godly a man, yet in this matter of forgiving of sin, he did put the people from him, & appointed them unto Christ, saying thus unto them, Behold, yonder is the lamb of God, which taketh away the sins of the world (John 1.29): even so, as great and as godly a virtue as the lively faith is, yet it puts us from it self, and remits or appoints us unto Christ, for to have only by him remission of our sins, or justification. So that our faith in Christ (as it were) sayeth unto us thus, It is not I that take away your sins, but it is Christ only, and to him only I send you for that purpose, forsaking therein all your good virtues, words, thoughts, and works, and only putting your trust in Christ.

THE THIRD PART OF THE SERMON OF SALVATION

IT hath ben manifestly declared unto you, that no man can fulfill the Law of God, and therefore by the law all men are condemned: whereupon it follows necessarily, that some other thing should be required for our salvation then the law: and that is, a true and a lively faith in Christ: bringing forth good works, and a life according to God's commandments. And also you heard the ancient authors minds of this saying, Faith in Christ only justifies man, so plainly declared, that you see, that the very true meaning of this proposition or saying, We be justified by faith in Christ only, (according to the meaning of the old ancient authors) is this: We put our faith in Christ, that we be justified by him only, that we be justified by God's free mercy, and the merits of our Savior Christ only, and by no virtue or good works of our own, that is in us, or that we can be able to have or to do, for to deserve the same: Christ himself only being the cause meritorious thereof.

Here you perceive many words to be used to avoid contention in words with them that delight to brawl about words, and also to show the true meaning to avoid evil taking and misunderstanding, and yet peradventure all will not serve with them that be contentious: but contenders will ever forge matters of contention, even when they have none occasion thereto. Notwithstanding, such be the less to be passed upon, so that the rest may profit, which will be the most desirous to know the truth, then (when it is plain enough) to contend about it, and with contentious and captious caviling, to obscure and darken it. Truth it is, that our own works do not justify us, to speak properly of our justification, (that is to say) our works do not merit or deserve remission of our sins, and make us of unjust, just before God: but God of his own mercy, through the only merits and deservings of his son Jesus Christ, does justify us. Nevertheless, Because faith does

directly send us to Christ for remission of our sins, and that by faith given us of God, we embrace the promise of God's mercy, and of the remission of our sins, (which thing none other of our virtues or works properly do) therefore Scripture uses to say, that faith without works doth justify. And forasmuch that it is all one sentence in effect, to say, faith without works, and only faith doth justify us, therefore the old ancient Fathers of the Church from time to time, have uttered our justification with this speech, Only faith justifies us: meaning none other thing then Saint Paul meant, when he said, Faith without works justifies us. And Because all this brought to passe through the only merits and deservings of our Savior Christ, and not through our merits, or through the merit of any virtue that we have within us, or of any work that cometh from us: therefore in that respect of merit and deserving, we forsake (as it were) altogether again, faith, works, and all other virtues. For our own imperfection is so great, through the corruption of original sin, that all is imperfect that is within us, faith, charity, hope, dread, thoughts, words, and works, and therefore not apt to merit and discern any part of our justification for us. And this form of speaking used we, in the humbling of ourselves to God, and to give all the glory to our Savior Christ, which is best worthy to have it.

Here you have heard the office of God in our justification, and how we receive it of him freely, by his mercy, without our deserts, through true and lively faith.

They that preach faith only justifies, do not teach carnal liberty, or that we should do no good works. Now you shall hear the office and duty of a Christian man unto God, what we ought on our part to render unto God again, for his great mercy and goodness. Our office is, not to passe the time of this present life unfruitfully, and idly, after that we are baptized or justified, not caring how few good works we do, to the glory of God, and profit of our neighbors: Much less is it our office, after that we be once made Christ's members, to live contrary to the same, making ourselves members of the devil, walking after his incitements, and after the suggestions of the world and the flesh, whereby we know that we do serve the world and the devil, and not God.

The devils have faith, but not the true faith. For that faith which brings forth (without repentance) either evil works, or no good works, is not a right, pure, and lively faith, but a dead, devilish, counterfeit and feigned faith, as Saint Paul and Saint James call it. For even the devils know and believe that Christ was born of a virgin, that he fasted forty days and forty nights without meat and drink, that he wrought all kind of miracles, declaring himself very God: They believe also, that Christ for our sakes suffered most painful death, to redeem from everlasting death, and that he rose again from death the third day: They believe that he ascended into heaven, and that he sits on the right hand of the Father, and at the

last end of this world shall come again, and judge both the quick and the dead. These articles of our faith the Devils believe, and so they believe all things that be written in the new and old Testament to be true: and yet for all this faith, they be but Devils, remaining still in their damnable estate, lacking the very true Christian faith.

What is the true and justifying faith. For the right and true Christian faith is, not only to believe that holy Scripture, and all the aforesaid articles of our faith are true, but also to have a sure trust and confidence in God's merciful promises, to be saved from everlasting damnation by Christ: whereof doth follow a loving heart to obey his commandments. And this true Christian faith neither any devil hath, nor yet any man, which in the outward profession of his mouth, and in his outward receiving of the Sacraments, in coming to the Church, and in all other outward appearances, seems to be a Christian man, and yet in his living and deeds shows the contrary.

They that continue in evil living, have not true faith. For how can a man have this true faith, this sure trust and confidence in God, that by the merits of Christ, his sins be forgiven, and be reconciled to the favor of God, and to be partaker of the kingdom of heaven by Christ, when he lives ungodly, and denys Christ in his deeds? Surely no such ungodly man can have this faith and trust in God. For as they know Christ to be the only savior of the world: so they know also that wicked men shall not enjoy the kingdom of God. They know that God hates unrighteousness (Psalms 5.5 6), that he will destroy all those that speak untruly, that those which have done good works (which cannot be done without a lively faith in Christ) shall come forth into the resurrection of life, and those that have done evil, shall come unto the resurrection of judgement: very well they know also, that to them that be contentious, and to them that will not be obedient unto the truth, but will obey unrighteousness, shall come indignation, wrath, and affliction, &c.

Therefore to conclude, considering the infinite benefits of God, showed and given unto us, mercifully without our deserts, who hath not only created us of nothing; and from a piece of vile clay, of his infinite goodness, hath exalted us (as touching our soul) unto his own similitude and likeness: but also whereas we were condemned to hell, and death everlasting, hath given his own natural Son, being God eternal, immortal, and equal unto himself, in power and glory, to be incarnated, and to take our mortal nature upon him, with the infirmities of the same, and in the same nature to suffer most shameful and painful death for our offences, to the intent to justify us, and to restore us to life everlasting: so making us also his dear children, brethren unto his only son our Savior Christ, and inheritors for ever with him of his eternal kingdom of heaven.

These great and merciful benefits of God (if they be well considered) do neither minister unto us occasion to be idle, and to live without doing any good works, neither yet stirs us up by any means to do evil things: but contrariwise, if we be not desperate persons, and our hearts harder then stones, they move us to render ourselves unto God wholly with all our will, hearts, might, and power, to serve him in all good deeds, obeying his commandments during our lives, to seek in all things his glory and honor, not our sensual pleasures and vain glory, evermore dreading willingly to offend such a merciful God, and loving redeemer, in word, thought, or deed. And the said benefits of God deeply considered, move us for his sake also to be ever ready to give ourselves to our neighbors, and as much as lies in us, to study with all our endeavor, to do good to every man. These be the fruits of true faith, to do good as much as lies in us to every man, and above all things, and in all things to advance the glory of God, of whom only we have our sanctification, justification, salvation, and redemption: to whom be ever glory, praise, and honor, world without end. Amen.

HOMILY ON THE TRUE AND LIVELY FAITH

A SHORT DECLARATION of the true, lively, and Christian Faith.

Faith. THE first comming unto God (good Christian people) is through Faith, whereby (as it is declared in the last Sermon) we be justfyd before God. And lest any man should be deceived, for lack of right understanding thereof, it is diligently to be noted, that Faith is taken in the Scripture two manner of ways.

A Dead Faith. There is one fayth, which in Scripture is called a dead fayth, which bringeth forth no good works, but is idle, barren, and unfruitful. And this faith, by the holy Apostle Saint Iames, is compared to the fayth of Divels, which believe God to be true and just, and tremble for feare, yet they do nothing well, but all evil (James 2.17, 19). And such a manner of fayth have the wicked and naughty Christian people, which confess God, (as S. Paul sayeth) in their mouth, but deny him in their deeds, being abominable, and without the right fayth, and to all good works reprouable (Titus 1.16). And this faith is a perswasion and belief in Man's heart, whereby he knoweth that there is a God, and agreeth unto all truth of God'S most holy word, contained in the holy Scripture. So that it consisteth only in beleeuing in the word of God, that it is true. And this is not properly called faith. But as he that readeth C'sars Commentarys, beleeuing the same to be true, hath thereby a knowledge of C'sars life, and notable acts, because he believeth the history of C'sar: yet it is not properly said that he believeth in C'sar, of whom he looketh for no help nor benefit. Euen so, he that believeth that all that is spoken of God in the Bible is true, and yet liveth so ungodly, that he cannot look to enioy the promises and benefits of God: although it may be said, that such a man hath a fayth and belief to the words of God, yet it is not properly said that he believeth in God, or hath such a fayth and trust in God, whereby he may surely look for grace, mercy, and everlasting life at God'S hand, but rather for indignation and punishment, according to the merits of his wicked life. For as it is written in a book, intituled to be of Didymus Alexandrinus, Forasmuch as faith without works is dead, it is not now faith, as a dead man, is not a man.

A Lively Faith. This dead faith therefore is not the sure and substantial faith, which saueth sinners. Another faith there is in Scripture, which is not (as the foresaid faith) idle, unfruitful, and dead, but worketh by charity (as S. Paul declareth, Galatians 5.6) Which as the other vain faith is called a dead faith, so may this be called a quick or lively faith. And this is not only the common belief of the Articles of our faith, but it is also a true trust and confidence of the mercy of God through or Lord Iesus Christ, and a steadfast hope of all good things to be received at God'S hand: and that although wee, through infirmitie or temptation

of our ghostly enimie, do fall from him by sin, yet if we return again unto him by true repentance, that he will forgive, and forget our offences for his Sonnes sake our Saviour Iesus Christ, and will make us inheritours with him of his everlasting Kingdome, and that in the mean time until that kingdome come, he will be our protectour and defendour in all perils and dangers, whatsoever do chance: and that though sometime he doth send us sharp adversitie, yet that evermore he will be a louing Father unto us, correcting us for our sin, but not withdrawing his mercie finally from us, if we trust in him, and commit ourselves wholly unto him, hang only upon him, and call upon him, ready to obey and serue him. This is the true, lively, and unfeigned Christian faith, and is not in the mouth and outward profession only: but it liveth, and stirreth inwardly, in the heart. And this faith is not without hope and trust in God, nor without the love of God and of our neighbours, nor without the fear of God, nor without the desire to hear God'S word, and to follow the same in eschewing evil, and doing gladly all good works.

This faith (as Saint Paul describeth it) is the sure ground and foundation of the benefites which we ought to look for, and trust to receive of God, a certificate and sure looking for them, although they yet sensibly appeare not unto us. And after he sayeth, He that commeth to God, must believe, both that he is, and that he is a mercifull rewarder of well dors. And nothing commendeth good men unto God, so much as this assured faith and trust in him (Hebrews 11.1, 6).

Three Things Are to Be Noted of Faith. Of this faith, three things are specially to be noted. First, that this faith doth not lie dead in the heart, but is lively and fruitfull in bringing forth good works. Second, that without it, can no good works be done, that shall be acceptable and pleasant to God. Third, what maner of good works they be, that this faith doth bring forth.

Faith Is Full of Good Workes. For the first, that the light can not be hid, but will show forth itself at one place or other: So a true faith can not be kept secret, but when occasion is offered, it will break out, and show itself by good works. And as the living bodie of a man ever exerciseth such things as belong to a natural and living bodie, for nourishment and preseruatiō of the same, as it hath need, opportunity, and occasion: even so the soul that hath a lively fayth in it, will be doing alway some good worke, which shall declare that it is living, and will not be unoccupied. Therefore when men hear in the Scriptures so high commendations of fayth, that it maketh us to please God, to live with God, and to be the children of God: if then they phantasie that they be set at liberty from doing all good works, and may live as they lust, they trifle with God and deceive themselves. And it is a manifest token; that they be farre from having the true and lively fayth, and also farre from knowledge, what true fayth meaneth. For the very sure and lively Christian fayth is, not only to believe all things of God,

which are contained in holy Scripture, but also is an earnest trust, and confidence in God, that he doth regard us, and that he is carefull over us, as the father is over the Childe whom he doth love, and that he will be mercifull unto us for his only sons sake, and that we have our Saviour Christ our perpetual aduocate, and Priest, in whose only merits, oblation, and suffering, we do trust that our offences be continually washed and purged, whensoever we (repenting truely) do return to him, with our whole heart, steadfastly determining with ourselves, through his grace, to obey and serue him in keeping his commandements, and never to turn backe again to sin. Such is the true faith, that the Scripture doth so much commend, the which when it seeth and considereth what God hath done for us, is also mooued through continual assistance of the Spirit of God, to serue and please him, to keepe his favour, to fear his displeasure, to continue his obedient children, showing thankfulness again by obseruing or keeping his commandements, and that freely, for true love chiefly, and not for dread of punishment, or love of temporall reward, considering how cleerely, without deseruings we have received his mercy and pardon freely.

This true faith will show forth itself, and cannot long be idle: For as it is written, The just man doth live by his faith (Habakkuk 2.4). He never sleepeth nor is idle, when he would wake, and be well occupied. And God by his Prophet Ieremie sayeth, that he is a happy and blessed man, which hath faith and confidence in God (Jeremiah 17.7 8). For he is like a tree set by the water side, and spreadeth his roots abroad toward the moysture, and feareth not heat when it commeth, his leafe will be greene, and will not cease to bring forth his fruit: even so, faithful men (putting away all fear of aduersitie) will show forth the fruit of their good works, as occasion is offered to do them.

THE SECOND PART OF THE SERMON OF FAITH

YE have heard in the first part of this Sermon, that there be two kinds of fayth, a dead and an unfruitful fayth, and a fayth lively that worketh by charity. The first to be unprofitable, the second, necessary for the obtaining of our salvation: the which faith hath charity alwaies joined unto it, and is fruitful, and bringeth forth all good works. Now as concerning the same matter, you shall hear what followeth. The wise man sayeth, He that believeth in God, will hearken unto his commandements (Sirach 32.24). For if we do not show ourselves faythfull in our conversation, the fayth which we pretend to have, is but a fayned faith: because the true Christian faith is manifestly showed by good living, and not by words only, as S. Augustine sayeth, (Augustine, De Fide et Operibus 23, 42 (PL 40. 224), Libro de fide & operibus) Good living cannot be separated from true faith, which worketh by love.

And S. Chrysostom sayeth (Pseudo Chrysostom, De Fide et Lege Naturae 1 [PG 48.1081], Sermo. de lege & fide.), Faith of itself is full of good works: as soone as a man doth believe, he shall be garnished with them. How plentiful this fayth is of good works, and how it maketh the worke of one man more acceptable to God, then of another, S. Paul teacheth at large in the xi. Chapter to the Heb. saying, That fayth made the oblation of Abel, better then the oblation of Cain. This made Noah to build the Arke. This made Abraham to forsake his Country, and all his friends, and to go into a far Country, there to dwell among strangers. So did also Isaac and Iacob, depending or hanging only of the help and trust that they had in God. And when they came to the country which God promised them, they would build no Cities, Townes, nor Houses, but lived like strangers in Tents, that might every day be remooued (Hebrews 11.4 38, Genesis 4.4 5, Genesis 6.22, Sir 44.17, Genesis 11.31, 12.1 5). Their trust was so much in God, that they set but little by any worldly thing, for that God had prepared for them better dwelling places in heaven of his own foundation and building. This faith made Abraham ready at God'S commandement, to offer his own son and heire Isaac, whom he loved so well, and by whom he was promised to have innumerable issue, among the which, one should be born, in whom all nations should be blessed, trusting so much in God, that though he were slaine, yet that God was able by his omnipotent power to rayse him from death, and perform his promise (Genesis 22.1 18, 26.1 35, Sirach 44.20). He mistrusted not the promise of God, although unto his reason every thing seemed contrary. He believed verily that God would not forsake him in death and famine that was in the country. And in all other dangers that he was brought unto, he trusted ever that God should be his God, and his protectour and defender, whatsoever he saw to the contrary. This faith wrought so in the heart of Moses, that he refused to be taken for King Pharao his daughters son, and to have great inheritance in Egypt, thinking it better with the people of God to have affliction and sorrow, then with naughty men, in sin to live pleasantly for a time (Exodus 2.11). By faith he cared not for the threatning of king Pharao: for his trust was so in God, that he passed not of the felicitie of this world, but looked for the reward to come in heaven, setting his heart upon the inuisible God, as if he had seene him ever present before his eyes. By faith, the children of Israel passed through the red sea (Exodus 14.22). By faith, the walles of Hierico fell down without stroke, and many other wonderfull miracles have bene wrought (Joshua 6.20). In all good men that heretofore have bene, faith hath brought forth their good works, and obtained the promises of God. Faith hath stopped the Lions mouths (Daniel 6.16 23): faith hath quenched the force of fire (Daniel 3.13 28): faith hath escaped the swords edges: faith hath given weak men strength, victorie in battaile, overthrowen the armies of Infidels, raysed the dead to life: faith hath made good men to take adversitie in good part, some have bene mocked and whipped, bound, and cast in prison, some have lost all

their goods, and lived in great povertie, some have wandered in mountains, hills, and wilderness, some have bene racked, some slaine, some stoned, some sawen, some rent in pieces, some beheaded, some brent without mercy, and would not be delivered, because they looked to rise again to a better state (Hebrews 11.36 38).

All these Fathers, Martyrs, and other holy men, (whom Saint Paul spake of) had their faith surely fixed on God, when all the world was against them. They did not only know God to be the Lord, maker, and governour of all men in the world: but also they had a special confidence and trust, that he was and would be their God, their comforter, aidr, helpr, maintainer, and defender. This is the Christian faith which these holy men had, and we also ought to have. And although they were not named Christian men, yet was it a Christian faith that they had, for they looked for all benefites of God the Father, through the merites of his Sonne Iesu Christ, as we now do. This difference is betweene them and us, that they looked when Christ should come, and we be in the time when he is come. Therefore faith S. Augustine (Augustine, In Ioannis Evangelium Tract. 45 10, 9 [PL 35: 1722]), The time is altered and changed, but not the faith. For we have both one faith in one Christ. The same holy ghost also that we have, had they, sayeth S. Paul (II Corinthians 4.13). For as the Holy Ghost doth teach us to trust in God, and to call upon him as our Father: so did he teach them to say, as it is written, Thou Lord art our Father and Redeemer, and they Name is without beginning and everlasting. God gaue them then grace to be his children, as he doth us now (Isaiah 63.10 11). But now by the comming of our Saviour Christ, we have received more abundantly the spirit of God in our hearts, whereby we may conceive a greatr faith, and a surer trust then many of them had. But in effect they and we be all one: we have the same faith that they had in God, and they the same that we have And Saint Paul so much extolleth their faith, because we should no lesse, but rather more, give ourselves wholly unto Christ, both in profession and living, now when Christ is come, then the olde fathers did before his comming. And by all the declaration of S. Paul, it is evident, that the true, lively, and Christian faith, is no dead, vain, or unfruitful thing, but a thing of perfect virtue, of wonderfull operation or working, and strength, bringing forth all good motions, and good works.

All holy Scripture agreeably beareth witness, that a true lively faith in Christ, doth bring forth good works: and therefore every man must examine and trye himself diligently, to know whether he have the same true lively faith in his heart unfeignedly, or not, which he shall know by the fruits thereof. Many that professed the faith of Christ, were in this error, that they thought they knew God, and believed in him, when in their life they declared the contrary: Which

error Saint John in his first Epistle confuting, writeth in this wise, Hereby we are certfyd that we know God, if we obserue his commandements. He that sayeth, he knoweth God, and obserueth not his commandements, is a lyar, and the truth is not in him (1 John 2.3 4). And again he sayeth, Whosoever synth, doth not see God, nor know him: let no man deceive you, welbeloved children (1 John 3.6 7). And moreover he sayeth, Hereby we know that we be of the truth, and so we shall perswade our hearts, before him (1 John 3.19 22).

For if our own hearts reprove us, God is above our hearts, & knoweth all things. Welbeloved, if our hearts reprove us not, then have we confidence in God, and shall have of him whatsoever we aske, because we keepe his Commandements, and do those things that please him. And yet further he sayeth, Euery man that believeth that Iesus is Christ, is born of God, and we know that whosoever is born of God, doth not sin: but he that is begotten of God, purgeth himself, and the devil doth not touch him (1 John 5.1, 18). And finally he concludeth, and showeth the cause why he wrote this Epistle, saying, For this cause have I thus written unto you, that you may know that you have everlasting life, which do believe in the Sonne of God (1 John 5.13). And in his iii. Epistle he confirmeth the whole matter of faith and works, in few words, saying, He that doth well, is of God, and he that doth evil, knoweth not God (3 John 11). And as S. John sayeth, That as the lively knowledge and faith of God bringeth forth good works: so sayeth he likewise of hope and charitie, that they cannot stand with evil living. Of hope he writeth thus, We know that when God shall appeare, we shall be like unto him, for we shall see him, even as he is: and whosoever hath this hope in him, doth purify himself, like as God is pure (1 John 3.2 3). And of charitie he sayeth these words, He that doth keepe Gods word and commandement, in him is truely the perfect love of God (1 John 2.5). And again he sayeth, This is the love of God, that we should keepe his Commandements (1 John 5.3). And S. John wrote not this, as a subtyll saying, devised of his own fantasie, but as a most certain and necessary truth, taught unto him by Christ himself, the eternall and infallible veritie, who in many places doth most clearly affirme, that faith, hope and charitie, can not consist or stand without good and godly works. Of faith, he sayeth, He that believeth in the Sonne, hath everlasting life: but he that believeth not in the Sonne, shall not see that life, but the wrath of God remaineth upon him. And the same he confirmeth with a double othe, saying, Verily, verily I say unto you, He that believeth in mee, hath everlasting life (John 6.47).

Now forasmuch as he that believeth in Christ, hath everlasting life: it must needes consequently follow, that he that hath this faith, must have also good works, and be studious to obserue Gods commandements obediently. For to them that have evil works, and leade their life in disobedience, and transgression

or breaking of Gods commandements, without repentance, pertaineth not everlasting life but everlasting death, as Christ himself sayeth, They that do well, shall go into life eternall, but they that do evil, shall go into everlasting fire (Matthew 25.46). And again he sayeth, I am the first letter, and the last, the beginning and the ending: to him that is athirst, I will give of the well of the water of life freely: he that hath the victorie, shall have all things, and I will be his God, and he shall be my son: but they that be fearefull, mistrusting God, and lacking faith, they that be cursed people, and murtherers, and fornicators and sorcerers, and all liars, shall have their portion in the lake that burneth with fire and brimstone, which is the second death (Revelations 21.6 8).

Charitie Bringeth Foorth Good Workes. And as Christ undoubtedly affirmeth, that true faith bringeth forth good works, so doth he say likewise of Charitie. Whosoever hath my commandements and keepeth them, that is he that loveth me. And after he sayeth, He that loveth me, will keepe my word, and he that loveth me not, keepeth not my words. And as the love of God is tryed by good works, so is the fear of God also, as the wise man sayeth, The dread of God putteth away sin. And also he sayeth, He that feareth God, will do good works (John 14.21 24, Sir 1.21, Sir 15.1).

THE THIRD PART OF THE SERMON OF FAITH

YOU have heard in the second part of this Sermon, that no man should think that he hath that lively faith which Scripture commandeth, when he liveth not obediently to Gods lawes, for all good works spring out of that faith: And also it hath bene declared unto you by examples, that faith maketh men steadfast, quiet, and patient in all affliction. Now as concerning the same matter, you shall hear what followeth. A man may soone deceive himself, and think in his own phantasie that he by faith knoweth God, loveth him, feareth him, and belongeth to him, when in very deede he doth nothing lesse. For the triall of all these things is a very godly and Christian life. He that feeleth his heart set to seeke Gods honour, and studieth to know the will & commandements of God, and to frame himself thereunto, and leadeth not his life after the desire of his own flesh, to serue the devil by sin, but setteth his mind to serue God for his own sake, and for his sake also to love all his neighbours, whether they be friends or adversarys, doing good to every man (as opportunitie serueth) and willingly hurting no man: such a man may well reioice in God, perceiuing by the trade of his life, that he unfeignedly hath the right knowledge of God, a lively faith, a steadfast hope, a true and unfeigned love, and fear of God. But he that casteth away the yoke of God'S commandements from his necke, and giveth himself to live without true repentance, after his own sensuall mind and pleasure, not regarding

to know God'S word, and much less to live according thereunto: such a man clearely deceiveth himself, and seeth not his own heart, if he thinkth that he either knoweth God, loveth him, feareth him, or trusteth in him. Some peradventure fantasie in themselves, that they belong to God, although they live in sin, and so they come to the Church, and show themselves as God'S deare children. But S. John sayeth plainly, If we say that we have any company with God, and walk in darkness, we do lie (1 John 1.6). Other do vainly think that they know and love God, although they passe not of the commandements. But S. John sayeth clearely, He that sayeth I know God, and keepeth not his commandements, he is a liar (1 John 2.4). Some falsely perswade themselves, that they love God, when they hate their neighbours. But S. John sayeth manifestly, If any man say I love God, and yet hateth his brother, he is a liar (1 John 4.20). He that sayeth that he is in the light, and hateth his brother, he is still in darkness. He that loveth his brother, dwelleth in the light, but he that hateth his brother, is in darkness, and walketh in darkness, and knoweth not whither he goeth: For darkness hat blinded his eyes (1 John 2.9 11). And moreover he sayeth, Hereby we manifestly know the children of God from the children of the devil. He that doth not righteously, is not the childe of God, nor he that hateth his brother (1 John 3.10). Deceive not yourselves therefore, thinking that you have faith in God, or that you love God, or do trust in him, or do fear him, when you live in sin: for then your ungodly and sinful life declareth the contrary, whatsoever you say or think. It pertaineth to a Christian man to have this true Christian faith, and to trie himself whether he hath it or no, and to know what belongeth to it, and how it doth worke in him. It is not the world that we can trust to, the world and all that is therein, is but vanitie. It is God that must be our defence, and protection against all temptation of wickedness and sin, errors, superstition, idolatrie, and all evil. If all the world were on our side, and God against us, what could the world auaille us? Therefore let us set our whole faith and trust in God, and neither the world, the devil, nor all the power of them shall preuaile against us. Let us therefore (good Christian people) trie and examine our faith, what it is: let us not flatter ourselves, but look upon our works, and so judge of our faith what it is. Christ himself speakth of this matter, and sayeth, The tree is known by the fruit (Luke 6.44, Matthew 12.33). Therefore let us do good works, and thereby declare our faith to be the lively Christian faith. Let us by such virtues as ought to spring out of faith, show our election to be sure and stable, as S. Peter teacheth, Endeavour yourselves to make your calling & election certain by good works. And also he sayeth, Minister or declare in your faith virtue, in virtue knowledge, in knowledge, in temperance patience, in patience godlines, in godliness brotherly charity, in brotherly charity love (2 Peter 1.5 7): so shall we show in deed that we have the very lively Christian fayth, and may so both certify our conscience the better that we be in the right fayth, and also by these means

confirme other men. If these fruites do not follow, we do but mocke with God, deceive ourselves, and also other men. Well may we beare the name of Christian men, but we do lack the true fayth that doth belong thereunto: for true fayth doth ever bring forth good works, as S. Iames sayeth: Shew me thy fayth by thy deeds (James 2.18). Thy deeds and works must be an open testimoniall of thy fayth: otherwise thy fayth (being without good works) is but the Divels fayth, the faith of the wicked, a fantasie of fayth, and not a true Christian fayth. And like as the Divels and evil people be nothing the better for their counterfait fayth, but it is unto them the more cause of damnation: so they that be Christians and have received knowledge of God and of Christ's merits, and yet of a set purpose do live idly, without good works, thinking the name of a naked fayth to be either sufficient for them, or else setting their minds upon vain pleasures of this world, do live in sin without repentance, not vttering the fruites that do belong to such an high profession, upon such presumptuous persons, and wilfull sinners, must needs remayne the great vengeance of God, and eternall punishment in hell, prepared for the unjust and wicked livers. Therefore as you profess the name of Christ (good Christian people) let no such phantasie and imagination of fayth at any time beguile you: but be sure of your fayth, trie it by your living, look upon the fruites that commeth of it, marke the increase of love and charity by it towards God and your neighbour, and so shall you perceive it to be a true lively fayth. If you feele and perceive such a fayth in you, reioyce in it: and be diligent to maintain it, and keepe it still in you, let it be daily increasing, and more and more by well working, and so shall you be sure that you shall please God by this fayth, and at the length (as other faithful men have done before) so shall you (when his will is) come to him, and receive the end and finall reward of your fayth (as S. Peter nameth it) the salvation of your souls (1 Peter 1.9): the which God grant us, that hath promised the same unto his faithful, to whom be all honour and glory, world without end. Amen.

HOMILY ON GOOD WORKS

A SERMON OF GOOD works annexed unto Faith

No good works can be done without faith. IN the last Sermon was declared unto you, what the lively and true fayth of a Christian man is, that it causeth not a man to be idle, but to be occupied in bringing forth good works, as occasion serueth. Now by God'S grace shall be declared the second thing that before was noted of fayth, that without it can no good worke be done, accepted and pleasant unto God. For as a branch can not beare fruite of itself (sayeth our Saviour Christ) except it abide in the Vine: so can not you, except you abide in me. I am the Vine, and you be the branches, he that abideth in me, and I in him, he bringeth forth much fruit: for without me, you can do nothing (John 15.4 5). And S. Paul proueth that the Eunuch had fayth, because he pleased God. For without fayth (sayeth he) it is not possible to please God (Hebrews 11.6). And again to the Romans he sayeth, whatsoever worke is done without fayth, it is sin (Romans 14.23). Faith giveth life to the soul, and they be as much dead to God that lack fayth, as they be to the world, whose bodies lack souls. Without fayth all that is done of us, is but dead before God, although the worke seeme never so gay and glorious before man. Euen as the picture graven or painted, is but a dead representation of the thing itself, and is without life, or any maner of moouing: so be the works of all unfaythfull persons before God. They do appeare to be lively works, and indeed they be but dead, not auayling to the everlasting life. They be but shadowes and showes of lively and good things, and not good and lively things indeed. For true fayth, doth give life to the works, and out of such fayth come good works, that be very good works indeed, & without fayth, no worke is good before God, as sayeth S. Augustine (Enarratio in Psalm. 31 2, 4 [PL 36.259]). We must let no good works before fayth, nor think that before fayth a man many do any good works: for such works, although they seeme unto men to be praise worthy, yet indeed they be but vain, and not allowed before God. They be as the course of an Horse that runneth out of the way, which taketh great labour, but to no purpose. Let no man therefore (sayeth he) reckon upon his good works before his fayth: Where as fayth was not, good works were not. The intent (sayeth hee) maketh the good works, but fayth must guide and order the intent of man. And Christ sayeth, If thine eye be naught, thy whole body is full of darkness (Matthew 6.23). The eye doth signify the intent (sayeth S. Augustine) wherewith a man doth a thing. So that he which doth not his good works with a godly intent, and a true fayth, that worketh by love: the whole body beside (that is to say) all the whole number of his works, is dark, and there is no light in them. For good deedes be not measured by the facts themselves, and so discerned from vices, but by the ends and intents for the which they were done. If

a Heathen man clothe the naked, feed the hungry, and do such other like works: yet because he doth them not in fayth, for the honour and love of God, they be but dead, vain, and fruitless works to him. Fayth is it that doth commend the worke to God: for (as S. Augustine sayeth) whether thou wilt or no, that work that commeth not of faith, is naught: where the fayth of Christ is not the foundation, there is no good worke, what building so ever we make. There is one worke, in the which be all good works, that is, faith, which worketh by charity: if thou have it, thou hast the ground of all good works. For the virtues of strength, wisdom, temperance, and justice, be all referred unto this same faith. Without this faith we have not them, but only the names and shadowes of them (as Saint Augustine sayeth,) All the life of them that lack the true faith, is sin, and nothing is good, without him, that is the author of goodness: where he is not, there is but fained virtue, although it be in the best works. And S. Augustine, declaring this verse of the Psalme, The turtle hath found a nest where she may keepe her yong birds, sayeth, that Jews, Heretickes, and Pagans do good works, they cloath the naked, feede the poore, and do other good works of mercy: but because they be not done in the true faith, therefore the birdes be lost. But if they remain in faith, then faith is the nest and safegard of their birdes, that is to say, safegard of their good works, that the reward of them be not vtterly lost. And this matter (which Saint Augustine at large in many books disputeth) (Ambrosiaster, De Vocatione Gentium 1, 3 [PL 17.1078], De vocatione gentium, lib.cap.). Saint Ambrose concludeth in few words saying, He that by nature would withstand vice, either by natural will, or reason, he doth in vain garnish the time of this life and attainth not the verie true virtues: for without the worshipping of the true God, that which seemeth to be virtue, is vice. And yet most plainly to this purpose writeth Saint Chrysostom in this wise, (Pseudo Chrysostom, De Fide et Lege Naturae 1 [PG 48. 1081 82], In sermone de fide, lege, & spiritu sancto). You shall find manie which have not the true faith, and be not of the flocke of Christ, and yet (as it appeareth) they flourish in good works of mercy: you shall find them full of pitie, compassion, and given to justice, and yet for all that they have no fruit of their works, because the chief worke lacketh. For when the Jews asked of Christ what they should do to worke good works: he answered, This is the worke of God, to believe in him whom he sent (John 6.29): so that he called faith the worke of God. And assoone as a man hath faith, anone he shall florish in good works: for faith of itself is full of good works, and nothing is good without faith. And for a similitude, he sayeth that they which glister and shine in good works without fayth in God, be like dead men, which have godly and precious tombes, and yet it auayleth them nothing. Faith may not be naked without good works, for then it is no true faith: and when it is adjoined to works, yet it is above the works. For as men that be verie men indeed, first have life, and after be nourished: so must our faith in Christ go before, and after be nourished with

good works. And life may be without nourishment, but nourishment cannot be without life. A man must needs be nourished by good works, but first he must have faith. He that doth good deedes, yet without faith he hath no life. I can show a man that by faith without works lived, and came to heaven: but without faith, never man had life. The thiefe that was hanged, when Christ suffered, did believe only, and the most mercifull God justifyd him. And because no man shall say again that he lacked time to do good works, for else he would have done them: truth it is, and I will not contend therein, but this I will surely affirme, that faith only saved him. If he had lived and not regarded faith and the works thereof, he should have lost his salvation again. But this is the effect that I say, that faith by itself saved him, but works by themselves never justifyd any man. Here yee have heard the mind of Saint Chrysostom, whereby you may perceive, that neither faith is without works (having opportunity thereto) nor works can auaile to everlasting life, without faith.

THE SECOND PART OF THE SERMON OF GOOD WORKES

OF three things which were in the former Sermon especialy noted of lively faith, two be declared unto you.

What works they are that spring out of faith. The first was, that faith is never idle, without good works when occasion serueth. The second, that good works, acceptable to God, cannot be done without faith. Now to go forward to the third part, that is, What maner of works they be which spring out of true faith, and leade faithful men unto everlasting life. This cannot be known so well, as by our Saviour Christ himself who was asked of a certain great man the same question; What works shall I do (said a prince) to come to everlasting life? To whom Iesus answered, if thou wilt come to everlasting life, keepe the Commandements (Matthew 19.16 17). But the prince not satisfied herewith, asked farther, Which commandements? The Scribes and Pharisees had made so many of their own lawes and traditions, to bring men to heaven, besides God'S commandements, that this man was in doubt whether he should come to heaven by those lawes and traditions or by the law of God, and therefore he asked Christ which commandements he meant.

The works that leade to heaven, be works of Gods commandements. Whereunto Christ made him a plain answere, rehearsing the commandements of God, saying, Thou shalt not kill, Thou shalt not commit adulterie, Thou shalt not steale, Thou shalt not beare false witness, Honour thy father and thy mother, and love thy neighbour as thy self (Matthew 19.18 19). By which words Christ declared that the lawes of God be the very way that doth leade to everlasting life, and not the traditions and lawes of men. So that this is to be taken for a most

true lesson taught by Christ's own mouth, that the works of the morrall commandements of God be the very true works of faith, which leade to the blessed life to come. But the blindness and malice of man, even from the beginning, hath ever bene readie to fall from God'S Commandements.

Man from his first falling from Gods commandements hath ever bene ready to do the like, and doth devise works of his own phantasy to please God withall. As Adam the first man, having but one commandement, that he should not eat of the fruit forbidden: not withstanding God'S Commandement, he gaue credit unto the woman, seduced by the subtill perswasion of the Serpent, and so followed his own will, and left God'S commandement. And ever since that time all that came of him, have bene so blinded through originall sin, that they have bene ever readie to fall from God and his law, and to inuent a new way unto salvation by works of their own device: so much that almost all the world, forsaking the true honour of the only eternall living God, wandered about their own phantasies, worshipping some the Sonne, the Moone, the Starres, some Iupiter, Iuno, Diana, Saturnus, Apollo, Neptunus, Ceres, Bacchus, and other dead men and women. Some therewith not satisfied, worshipped diverse kinds of beastes, birdes, fish, foule, and serpents, every countrie, town, and house in manner being divided, and setting up images of such things as they liked, and worshipping the same. Such was the rudeness of the people, after they fell to their own phantasies, and left the eternall living God and his commandements, that they devised innumerable Images and gods. In which error and blindness they did remaine, until such time as Almighty God, pitying the blindness of man, sent his true Prophet Moses into the world, to reprove and rebuke this extreme madness, and to teach the people to know the only living God and his true honour and worshippe. But the corrupt inclination of man, was so much given to follow his own phantasie, and (as you would say) to favour his own byrde, that he brought up himself, that all the admonitions, exhortations, benefites, and threatnings of God, could not keep him from such his inuentions.

The devises and idolatries of the Israelites. For not withstanding all the benefits of God showed unto the people of Israel, yet when Moses went up into the mountain to speak with Almighty God, he had taryd there but a few dayes, when the people began to inuent new Gods. And as it came in their heads, they made a calfe of gold, & kneeled downe, & worshipped it (Exodus 32.1 6). And after that, they followed the Moabites, & worshipped Beelphegor the Moabits God. Read the book of Judges, the book of the Kings, & the Prophets, and there you shall find how unsteadfast the people were, how full of inuentions, and more ready to runne after their own phantasies, then God'S most holy commandements. There shall you read of Baal, Moloch, Chamos, Melchom, Baalpeor, Astaroth, Bell,

the Dragon, Priapus, the brasen Serpent, the twelue signes, and many other unto whose images the people with great deuotion inuented Pilgrimages, precious decking and sensing them, kneeling downe, and offering to them, thinking that an high merit before God, and to be esteemed above the precepts and commandements of God, And where at that time God commanded no Sacrifice to be made but in Ierusalem only, they did clean contrary, making Altars and sacrifices every where, in hills, in woodes, and in houses, not regarding God'S commandements, but esteeming their own phantasies, and deuotions to be better then they. And the error hereof was so spread abroad, that not only the unlearned people, but also the Priestes, and teachers of the people, partly by glory and covetousness were corrupted, and partly by ignorance blindly deceived with the same abominations. So much, that king Achab having but only Helias a true teacher and minister of God, there were eight hundred and fiftie Priestes, that perswaded him to honour Baal, and to do sacrifice in the woods or groues. And so continued that horrible error, until the three noble Kings, as Iosaphat, Ezechias, and Iosias, God'S chosen Ministers, destroyed the same clearely, and brought again the people from such their faigned inuentions, unto the very commandements of God: for the which thing their immortal reward and glory, doth, and shall remain with God for ever.

Religions and sectes among the Jews. And beside the foresaid inuentions, the inclination of man to have his own holy deuotions, devised new sects, and religions, called Pharisees, Sadduces, and Scribes, with many holy and godly traditions and ordinances (as it seemed by the outward appearance, and goodly glistening of the works) but in very deede all tending to idolatrie, superstition, & hypocrisie: their hearts within being full of malice, pride, covetousness, & all wickedness. Against which sectes, and their pretended holiness Christ cryd out more vehemently, then he did against any other persons, saying, and often rehearsing these words, Woe be to you Scribes and Pharisees, yee hypocrites, for you make clean the vessell without, but within yee be full of rauine and filthiness: thou blind Pharisee, and hypocrite, first make the inward part clean (Matthew 23.25 26). For not withstanding all the goodly traditions and outward shoves of good works, devised of their own imagination, whereby they appeared to the world most religious and holy of all men, yet Christ (who saw their hearts) knew that they were inwardly in the sight of God, most unholy, most abominable, and farthest from God of all men. Therefore said he unto them, Hypocrites, the Prophet Esai spake full truely of you, when he said, This people honour mee with their lips, but their heart is farre from mee. They worship mee in vain, that teach doctrines and commandements of men: for you leave the commandements of God, to keepe your own traditions (Matthew 15.7 9, Isaiah 29.13 14).

Mans lawes must be obserued and kept, but not as Gods Lawes. And though

Christ said, They worship God in vain, that teach doctrines and commandements of men: yet he meant not thereby to overthrow all men's commandements, for he himself was ever obedient to the Princes and their lawes, made for good order and governance of the people, but he reprov'd the lawes and traditions made by the Scribes and Pharisees: which were not made only for good order of the people, (as the Ciuill lawes were) but they were (set up so high, that they were made to be right and pure worshipping of God, as they had bene equall with God'S Lawes, or above them: for many of Gods Lawes could not be kept, but were faine to give place unto them. This arrogancie God detested, that man should so aduance his lawes, to make them equall with God'S Lawes, wherein the true honouring and right worshipping of God standeth, and to make his Lawes for them to be left off. God hath appointed his Lawes, whereby his pleasure is to be honoured. His pleasure is also, that all men's lawes, not being contrary unto his Lawes, shalbe obeyed and kept, as good and necessary for every Common weale, but not as things wherein principally his honour resteth: and all Ciuill and Man's lawes, either be, or should be made, to bring men the better to keepe God'S Lawes, that consequently, or followingly, God should be the better honoured by them.

Holy traditions were esteemed as Gods Lawes. Howbeit, the Scribes and Pharisees were not content that their lawes should be no higher esteemed then other positive and Ciuill lawes, nor would not have them called by the name of other Temporall lawes: but called them holy and godly traditions, and would have them esteemed not only for a right and true worshipping of God (as God'S Lawes be in deede) but also for the most high honouring of God, to the which the commandements of God should give place.

Holiness of Man's devise, is commonly occasion that God is offended. And for this cause did Christ so vehemently speak against them, saying, Your traditions which men esteeme so high, be abomination before God. For commonly of such traditions, followeth the transgression or breaking of God'S commandements, and a more deuotion in keeping of such things, and a greatr conscience in breaking of them, then of the commandements of God. As the Scribes and Pharises so superstitiously, and scrupulously kept the Sabboth, that they were offended with Christ, because he heald sick men, and with his Apostles, because they being sore hungry, gathered the ears of corn to eat upon that day, and because his disciples washed not their handes, so often as the traditions required: the Scribes and Pharises quarrell'd with Christ, saying, Why do they disciples break the traditions of the Seignours (Matthew 12.1 14)? But Christ layd to their charge, that they for to keepe their own traditions, did teach men to break the very commandements of God (Matthew 15.2). For they taught the people such a deuotion, that they offer'd their goods into the treasure house of the Temple,

under the pretence of God'S honour, leauing their fathers and mothers (to whom they were chiefly bound) unholpen, and so they brake the commandements of God, to keepe their own traditions. They esteemed more an othe made by the golde or oblation in the Temple, then an othe made in the Name of God himself, or of the Temple. They were more studious to pay their tithes of small things, then to do the greatr things commanded of God, as works of mercy, or to do justice, or to deale sincerely, uprightly, and faithfully with God and man. These (sayeth Christ) ought to be done, and the other not left undone. And to be short, they were of so blind judgement, that they stumbled at a straw, and leaped over a blocke. They would (as it were) nicely take a flie out of their cup, and drink down a whole Camell (Matthew 23.16 24). And therefore Christ called them blind guides, warning his disciples from time to time to eschew their doctrine. For although they seemed to the world to be most perfect men, both in living and teaching, yet was their life but hypocrisie, and their doctrine sowre leaven, mingled with superstition, idolatry, and overthwart judgement, setting up the traditions and ordinances of man, in stead of God'S commandements.

THE THIRD PART OF THE SERMON OF GOOD WORKES

THat all men might rightly judge of good works, it hath bene declared in the second part of this Sermon, what kind of good works they be that God would have his people to walk in, namely such as he hath commanded in his holy Scripture, and not such works as men have studied out of their own braine, of a blind zeale and deuotion, without the word of God: And by mistaking the nature of good works, man hath most highly displeased God, and hath gone from his will and commandements. So that thus you have heard how much the world from the beginning until Christ's time, was ever ready to fall from the commandements of God, and to seeke other means to honour and serue him, after a deuotion found out of their own heads: and how they did set up their own traditions, as high or above God'S commandements, which hath happened also in our times (the more it is to be lamented) no less then it did among the Jews, and that by the corruption, or at least by the negligence of them that chiefly ought to have preserued the pure and heavenly doctrine left by Christ . What man having any judgement or learning, joined with a true zeale unto God, doth not see, and lament, to have entred into Christ's religion, such false doctrine, superstition idolatry, hypocrisie, and other enormities and abuses, so as by little and little, through the sowre leaven thereof, the sweete bread of God'S holy word hath bene much hindred and layed apart?

Sectes and religion amongst Christian men. Never had the Jews in their most blindness, so many Pilgrimages unto Images, nor used so much kneeling,

kissing, and sensing of them, as hath bene used in our time. Sects and feigned religions were neither the fourtieth part so many among the Jews, nor more superstitiously and ungodly abused, then of late dayes they have ben among us. Which sects and religions, had so many hypocriticall and feigned works in their state of religion (as they arrogantly named it) that their lampes (as they said) ran always over, able to satisfie, not only for their own sins, but also for all other their benefactors, brothers, and sisters of religion, as most ungodly and craftily they had perswaded the multitude of ignorant people: keeping in divers places (as it were) marts or markets of merites, being full of their holy reliques, images, shrines, and works of overflowing abundance ready to be solde. And all things which they had were called holy, holy cowles, holy girdles, holy pardons, beades, holy shooes, holy rules, and all full of holiness. And what thing can be more foolish, more superstitious, or ungodly, then that men, women, and children, should weare a Friers coat, to deliver them from agues, or pestylence? or when they die, or when they be buried, cause it to be cast upon them, in hope thereby to be saved? Which superstition, although (thankes be to God) it hath bene little used in this Realm, yet in divers other Realms, it hath bene, and yet it is used among many both learned and unlearned. But to passe over the innumerable superstitiousnes that hath bene in strange apparel, in silence, in Dormitory, in Cloyster, in Chapter, in choise of meats, and drinks, and in such like things, let us consider what enormities & abuses have ben in the three chief principal points, which they called the three essentials, or three chief foundations of religion, that is to say, obedience, chastitie, and wilfull povertie.

The three chief vowes of religion. First, under pretence or colour of obedience to their Father in religion (which obedience they made themselves) they were made free by their rule and Canons, from the obedience of their natural father and mother, and from the obedience of Emperour and King, and all temporall power, whom of very duetie by God'S lawes they were bound to obey. And so the profession of their obedience not due, was a forsaking of their due obedience. And how their profession of chastitie was kept, it is more honestly to passe over in silence, and let the world judge of that which is well known, then with unchaste words, by expressing of their unchaste life, to offend chaste and godly ears. And as for their wilfull povertie, it was such, that when in possessions, jewels, plate, and riches, they were equall or above merchants, gentlemen, Barons, Earles, and Dukes: yet by this subtill sophisticall terme, Proprium in commune, that is to say, Proper in common, they mocked the world, persuading, that notwithstanding all their possessions, and riches, yet they kept their vow, and were in wilfull povertie. But for all their riches, they might never help father nor mother, nor other that were in deede very needy and poore, without the licence of their father Abbot, Prior, or Warden, and yet they might take of every man, but they might not

give ought to any man, no not to them whom the lawes of God bound them to help. And so through their traditions and rules, the lawes of God could beare no rule with them. And therefore of them might be most truly said, that which Christ spake unto the Pharisees, You break the commandements of God by your traditions: you honour God with your lips, but your hearts be farre from him (Matthew 15.3, 8). And the longer prayers they used by day and by night, under pretence or colour of such holiness, to get the favour of widowes, and other simple folkes, that they might sing Trentalles and service for their husbands and friends, and admit or receive them into their prayers: the more truly is verifed of them the saying of Christ, Woe be unto you Scribes and Pharisees, hypocrites, for you deuoure widowes houses, under colour of long prayers, therefore your damnation shall be the greatr (Matthew 23.14 15). Woe be to you Scribes and Pharisees hypocrites, for you go about by sea and by land to make moe Nouices, and new brethren, and when they be let in, or received of your sect, you make them the children of hell, worse then yourselves be. Honour be to God, who did put light in the heart of his faithful and true minister, of most famous memorie King Henry the eight, and gaue him the knowledge of his word, and an earnest affection to seeke his glory, and to put away all such superstitious, and Pharisaicall sectes by Antichrist inuented, and set up against the true word of God, and glory of his most blessed Name, as he gaue the like spirit unto the most noble and famous Princes, Iosaphat, Iosias, and Ezechias. God grant all us the Kings Highness faithful and true Subiects, to feed of the sweete and sauoury bread of God'S own word, and (as Christ commanded) to eschew all our Pharisaicall and Papisticall leaven of Man's fained religion. Which, although it were before God most abominable, and contrary to Gods commandements, and Christ's pure Religion, yet it was praised to be a most godly life, and highest state of perfection: as though a man might be more godly, and more perfect by keeping the rules, traditions, and professions of men, then by keeping the holy commandements of God.

Other devises and superstitions. And briefly to passe over the ungodly and counterfait religion, let us rehearse some other kinds of Papisticall superstitions & abuses, as of Beades, of Lady Psalters, and Rosarys, of fifteene Oes, of Saint Barnards verses, of Saint Agathes letters, of Purgatorie, of Masses satisfactory, of Stations, and Iubilees, of fained Reliques, or hallowed Beades, Belles, Bread, Water, Psalmes, Candels, Fire, and such other: of superstitious fastings, of fraternities or brotherheads, of pardons, with such like merchandise, which were so esteemed and abused to the great prejudice of Gods glory and Commaundements, that they were made most high and most holy things, whereby to attain to the everlasting life, or remission of sin:

Decrees and decretals. Yea also vain inuentions, unfruitful ceremonies, and

ungodly lawes, decrees, and counsels of Rome, were in such wise aduanced, that nothing was thought comparable in authoritie, wisdom, learning, and godliness unto them. So that the lawes of Rome, (as they said) were to be received of all men, as the foure Euangelists, to the which all lawes of Princes must give place. And the lawes of God also partly were left off, and less esteemed, that the said lawes, decrees and counsels, with their traditions and ceremonies, might be more duely kept, and had in greatr reverence. Thus was the people through ignorance so blinded, with the godly show and appearance of those things, that they thought the keeping of them to be a more holiness, a more perfect seruice and honouring of God, and more pleasing to God, then the keeping of Gods commandements. Such hath bene the corrupt inclination of man, ever superstitiously given to make new honouring of God of his own head, and then to have more affection and deuotion to keepe that, then to search out Gods holy commandements, and to keepe them. And furthermore, to take God'S commandements for men's commandements, and men's commandements for Gods commandements, yea, and for the highest and most perfect and holy of all God'S commandements. And so was all confused, that scant well learned men, and but a small number of them knew, or at the least would know, and durst affirme the truth, to separate or sever God'S Commandements from the commandements of men. Whereupon did grow much error, superstition, idolatrie, vain religion, overthwart judgement, great contention, with all ungodly living.

An exhortation to the keeping of Gods commandements. Wherefore, as you have any zeale to the right and pure honouring of God, as you have any regard to your own souls, and to the life that is to come, which is both without paine, and without ende, apply yourselves chiefly above all things, to read and hear God'S word, marke diligently therein what his will is you shal do, and with all your endeuour apply yourselves to follow the same.

A briefe rehearsall of Gods commandements. First you must have an assured faith in God, and give yourselves wholly unto him, love him in prosperitie and aduersitie, and dread to offend him evermore. Then for his sake love all men, friends and foes, because they be his creation and image, and redeemed by Christ, as ye are. Cast in your minds, how you may do good unto all men, unto your powers, and hurt no man. Obey all your superiours, and governours, serue your Masters faithfully and diligently, as well in their absence, as in their presence, not for dread of punishment only, but for conscience sake, knowing that you are bound so to do by Gods Commandements. Disobey not your Fathers and Mothers, but honour them, help them, and please them to your power. Oppresse not, kill not, beat not, neither slaunder, nor hate any man: but love all men, speak well of all men, help and succour every man, as you may, yea, even your

enemies that hate you, that speak evil of you, and that do hurt you. Take no Man's goods, nor covet your neighbours goods wrongfully, but content yourselves with that which yee get truly, and also bestow your own goods charitably, as neede and case requireth. Flee all idolatrie, witchcraft, and periury, commit no maner of adulterie, fornication, or other unchastness, in will, nor in deede, with any other Man's wife, widdow, or maid, or otherwise. And trauayling continually, (during this life) thus in keeping the commandements of God (wherein standeth the pure, principall, and right honour of God, and which wrought in faith, God hath ordeined to be the right trade and path way unto heaven) you shall not faile, as Christ hath promised, to come to that blessed and everlasting life, where you shall live in glory and ioy with God for ever: to whom be praise, honour and emperie, for ever and ever. Amen.

HOMILY ON CHRISTIAN LOVE AND CHARITY

A SERMON OF CHRISTIAN love and charity

OF all things that be good to be taught unto Christian people, there is nothing more necessary to be spoken of, and daily called upon, then charity: aswell for that all maner of works of righteousness be contained in it, as also that the decay thereof is the ruine or fall of the world, the banishment of virtue, and the cause of all vice. And for so much as almost every man, maketh and frameth to himself charity after his own appetite, and how detestable soever his life be, both unto God and man, yet he perswadeth himself still that he hath charity: therefore you shall hear now a true and plain description or setting forth of charity, not of men's imagination, but of the very words and example of our Saviour Iesus Christ. In which description or setting forth, every man (as it were in a glass) may consider himself, and see plainly without error, whether he be in the true charity, or not.

What charitie is. The love of God. Charity is, to love God with all our heart, all our soul, and all our powers and strength. With all our heart: That is to say, that our heart, mind, and study be set to believe his word, to trust in him, and to love him above all other things that we love best in heaven or in earth. With all our life: that is to say, that our chief ioy and delight be set upon him and his honour, and our whole life given unto the seruice of him above all things, with him to live and die, and to forsake all other things, rather then him. For he that loveth his father or mother, son or daughter, house, or land, more then me (sayeth Christ) is not woorthy to have me (Matthew 10.37). With all our power, that is to say, that with our hands and feete, with our eyes and ears, our mouths and tongues, and with all our parts and powers, both of body and soul, we should be given to the keeping and fulfilling of his commandements.

The love of thy neighbor. This is the first and principal part of charity, but it is not the whole: for charity is also to love every man, good and evil, friend and foe, and whatsoever cause be given to the contrary, yet nevertheless to beare good will and heart unto every man, to use ourselves well unto them, aswell in words and countenances, as in all our outward actes and deedes: for so Christ himself taught, and so also he performd indeed. Of the love of God he taught in this wise unto a doctor of the law, that asked him which was the great and chief commandement in the Law, Loue thy Lord God, (said Christ) with all thy heart, with all thy soul, and with all thy mind (Matthew 22.37). And of the love, that we ought to have among ourselves each to other, he teacheth us thus, You have heard it taught in times past, Thou shalt love thy friend, and hate thy foe: But I tell you, Loue your enemies, speak well of them that defame and speak evil of you, do well to them that hate you, pray for them that vex and

persecute you, that you may be the children of your father that is in heaven. For he maketh his Sunne to rise both upon the evil and good, and sendeth raine to the just and unjust. For if you love them that love you, what reward shall you have? Doe not the Publicanes likewise? And if you speak well only of them that be your brethren and deare beloved friends, what great matter is that? Doe not the Heathen the same also (Matthew 5.43 47)? These be the very words of our Saviour Christ himself, touching the love of our neighbour. And forasmuch as the Pharisees (with their most pestilent traditions, and false interpretations, and glosses) had corrupted, and almost clearly stopped up this pure Well of God's lively word, teaching that this love and charity pertained only to a Man's friends, and that it was sufficient for a man to love them which do love him, and hate his foes: therefore Christ opened this Well again, purged it and scoured it by giuing unto his godly law of charitie, a true and cleare interpretation, which is this: that we ought to love every man, both friend and foe, adding thereto what commodity we shall have therby, and what incommodity by doing the contrary. What thing can we wish so good for us, as the eternall heavenly father, to reckon, and take us for his children? And this shall we be sure of (sayeth Christ) if we love every man without exception. And if we do otherwise (sayeth he) we be no better then the Pharisees, Publicanes, and Heathen, and shall have our reward with them, that is, to be shut out from the number of God'S chosen children, and from his everlasting inheritance in heaven.

Thus of true charitie, Christ taught that every man is bound to love God above all things, and to love every man, friend and foe. And this likewise he did use himself, exhorting his adversarys, rebuking the faults of his adversarys, and when he could not amend them, yet he prayed for them. First he loved God his Father above all things, so much that he sought not his own glorie and will, but the glorie and will of his Father. I seeke not (said hee) mine own will, but the will of him that sent mee (John 5.30). Nor he refused not to die, to satisfie his Fathers will, saying, If it may be, let this cuppe of death passe from mee: if not, thy will be done, and not mine (Matthew 26.39, 42). He loved not only his friends, but also his enemies, which (in their heartes) bare exceeding great hatred against him, and with their tongues spake all evil of him, and in their actes and deedes pursued him with all their might and power, even unto death, yet all this notwithstanding, he withdrew not his favour from them, but still loved them, preached unto them in love, rebuked their false doctrine, their wicked living, and did good unto them, patiently taking whatsoever they spake or did against him. When they gaue him evil words, he gaue none evil again. When they did strike him, he did not smite him again: and when he suffred death, he did not slay them, nor threatn them, but prayed for them, and did put all things to his fathers will. And as a sheepe that is lead unto the shambles to be slaine, and as

a lambe that is shorne of his fleece, maketh no noyse nor resistance, even so he went to his death, without any repugnance, or opening of his mouth to say any evil. Thus have I set forth unto you what charity is, aswell by the doctrine, as by the examples of Christ himself, whereby also every man may without error know himself, what state and condition he standeth in, whether he be in charity, (and so the child of the father in heaven) or not. For although almost every man perswadeth himself to be in charity, yet let him examine none other man, but his own heart, his life and conversation, and he shall not be deceived, but truely discern and judge whether he be in perfect charity or not. For he that followeth not his own appetite and will, but giveth himself earnestly to God, to do all his will and commandements, he may be sure that he loveth God above all things, and else surely he loveth him not, whatsoever he pretend: as Christ said, If yee love mee, keepe my commandements. For he that knoweth my commandements, and keepeth them, he it is (sayeth Christ) that loveth mee (John 14.15, 21). And again he sayeth, He that loveth me, will keepe my word, and my Father will love him, and we will both come to him, and dwell with him: and he that loveth mee not, will not keepe my words. And likewise he that beareth a good heart and mind, and useth well his tongue and deeds unto every man, friend and foe, he may know thereby that he hath charitie. And when he is sure that Almighty God taketh him for his deare beloved son, as S. John sayeth, Heereby manifestly are known the children of God, from the children of the Devil: for whosoever doth not love his brother, belongeth not unto God (1 John 3.10).

THE SECOND PART OF THE SERMON OF CHARITIE

YOU have heard a plain and a fruitful setting forth of charity, and how profitable and necessary a thing charitie is: how charitie stretcheth itself both to God and man, friend and foe, and that by the doctrine and example of Christ: and also who may certify himself whether he be in perfect charity, or not. Now as concerning the same matter, it followeth.

Against carnall men that will not forgive their enemies. The perverse nature of man, corrupt with sin, and destitute of God'S word and grace, thinkth it against all reason, that a man should love his enemie, and hath many perswasions which bring him to the contrary. Against all which reasons, we ought aswell to set the teaching, as the living of our Saviour Christ, who louing us (when we were his enemies) doth teach us to love our enemies. He did patiently take for us many reproches, suffered beating, and most cruell death. Therefore we be no members of him, if we will not follow him. Christ (sayeth S. Peter) suffered for us, leauing an example that we should follow him (1 Peter 2.21).

Furthermore, we must consider, that to love our friends, is no more but that

which theeues, adulterers, homicides, and all wicked persons do: in so much that Jews, Turkes, Infidels, and all brute beasts, do love them that be their friends, of whom they have their living, or any other benefites. But to love enemies, is the proper condition of them that be the children of God, the disciples and followers of Christ. Notwithstanding, Man's froward and corrupt nature weigheth over deeply many times, the offence and displeasure done unto him by enemies, and thinkth it a burden intolerable, to be bound to love them that hate him. But the burden should be easy ynough, if (on the other side) every man would consider, what displeasure he hath done to his enemy again, and what pleasure he hath received of his enemy. And if we find no equall or even recompence, neither in receiving pleasures of our enemy, nor in requiting displeasures unto him again: then let us ponder the displeasures which we have done unto Almighty God, how often and how grievously we have offended him, whereof if we will have of God forgiveness, there is none other remedy, but to forgive the offences done unto us, which be very small, in comparison of our offences done against God. And if we consider that he which hath offended us, deserueth not to be forgiven of us, let us consider again, that we much less deserue to be forgiven of God. And although our enemy deserue not to be forgiven for his own sake, yet we ought to forgive him for God'S love, considering how great and many benefites we have received of him, without our desertes, and that Christ hath deserued of us, that for his sake we should forgive them their trespasses committed against us.

A question. But here may rise a necessary question to be dissolved. If charitie require to think, speak, and do well unto every man, both good and evil: how can Magistrates execute justice upon malefactors or evil dors with charitie? How can they cast evil men in prison, take away their goods, and sometime their lives, according to lawes, if charitie will not suffer them so to do?

Answer. Hereunto is a plain and a briefe answer, that plagues and punishments be not evil of themselves, if they be well taken of the harmeslesse. And to an evil man they are both good and necessary, and may be executed according to charity, and with charitie should be executed.

Charity hath two offices. For declaration whereof, you shall understand that charitie hath two offices, the one contrary to the other, and yet both necessary to be used upon men of contrary sort and disposition. The one office of charitie is, to cherish good and harmesless men, not to oppresse them with false accusations, but to encourage them with rewards to do well, and to continue in well doing, defending them with the sword from their adversarys: as the office of Bishopes and Pastours is, to praise good men for well doing, that they may continue therein, and to rebuke and correct by the word of God, the offences and crimes of all evil disposed persons. The other office of charity is, to rebuke, correct,

and punish vice, without regard of persons, and is to be used against them only that be evil men, and malefactours or evil dors. And that it is aswell the office of charitie to rebuke, punish, and correct them that be evil, as it is to cherish and reward them that be good and harmelesse. S. Paul declareth (writing to the Romans) saying, That the high powers are ordeined of God, not to be dreadfull to them that do well, but unto malefactors, to draw the sword to take vengeance of him that committeth the sin (Romans 13.1, 4). And S. Paul biddeth Timothy stoutly and earnestly to rebuke sin by the word of God (1 Timothy 5.20). So that both offices should be diligently executed, to fight against the kingdome of the Devil, the Preacher with the word, and the Governours with the sword. Else they neither love God, nor them whom they governe, if (for lack of correction) they wilfully suffer God to be offended, and them whom they governe, to perish. For as every louing father correcteth his natural son when he doth amisse, or else he loveth him not: so all governours of Realms, Countreys, Townes, and Houses, should louingly correct them which be offendours, under their governance, and cherish them which live innocently, if they have any respect either unto God and their office, or love unto them of whom they have governance. And such rebukes and punishments of them that offend, must be done in due time, lest by delay, the offenders fall headlong into all manner of mischief, and not only be evil themselves, but also do hurt unto many men, drawing other by their evil example, to sin and outrage after them. As one theefe may both robbe many men, and also make many theeues: and one seditious person may allure many, and annoy a whole Town or Countrie. And such evil persons that be so great offenders to God, and the common weale, charitie requireth to be cut from the body of the common weale, least they corrupt other good and honest persons: like as a good Surgion cutteth away a rotten and festered member, for love he hath to the whole body, lest it infect other members adjoining unto it. Thus it is declared unto you what true charitie or Christian love is, so plainly, that no man neede to be deceived. Which love, whosoever keepeth, not only towards God (whom he is bound to love above all things) but also toward his neighbour, as well friend as foe, it shall surely keepe him from all offence of God, and just offence of man. Therefore bears well away this one short lesson, that by true Christian charitie, God ought to be loved, good, and evil, friend, and foe, and to all such, we ought (as we may) to do good: those that be good, of love to encourage and cherish, because they be good: and those that be evil, of love to procure and seeke their correction and due punishment, that they may thereby either be brought to goodness, or at the least that God and the common wealth may be less hurt and offended. And if we thus direct our life, by Christian love and charitie, then Christ doth promise and assure us that he loveth us, that we be the children of our heavenly Father, reconciled to his favour, very members of Christ, and that after this short time of this present and mortal life, we shall

have with him everlasting life in his everlasting kingdome of heaven. Therefore to him with the Father and the Holy Ghost, be all honour and glory, now and for ever. Amen.

HOMILY ON SWEARING AND PERJURY

A SERMON AGAINST Swearing and Periury

ALmighty God, to the intent his most holy Name should be had in honour, and evermore be magnifyd of the people, commandeth that no man should take his Name vainly in his mouth, threatning punishment unto him that unreverently abuseth it by swearing, forswearing, and blasphemie.

How and in what causes it is lawfull to sweare. To the intent therefore that this commandement may be the better known and kept, it shall be declared unto you, both how it is lawfull for Christian people to sweare, and also what peril and danger it is vainly to sweare, or to be forsworne. First, when Judges require othes of the people for declaration or opening of the truth, or for execution of justice, this manner of swearing is lawfull. Also when men make faithful promises with calling to witness of the Name of God, to keepe covenants, honest promises, statutes, lawes and good customes, as Christian Princes do in their conclusions of peace, for conseruation of common wealths, and priuate persons promise their fidelitie in Matrimony, or one to another in honestie and true friendship: and all men when they do sweare to keepe common lawes, and locall statutes, and good customes, for due order to be had and continued among men, when Subiects do sweare to be true and faithful to their King and Sovereigne Lord, and when Judges, Magistrates, and Officers sweare truely to execute their Offices, and when a man would affirme the truth to the setting forth of Gods glorie (for the salvation of the people) in open preaching of the Gospel, or in giuing of good counsel priuately for their souls health: all these maner of swearing, for causes necessary and honest, be lawfull. But when men do sweare of custome, in reasoning, buying and selling, or other daily communications (as many be common and great swearers) such kind of swearing is ungodly, unlawfull, and forbidden by the commandement of God. For such swearing is nothing els, but taking of God'S holy name in vain. And here is to be noted, that lawfull swearing is not forbidden, but commanded by Almighty God. For we have examples of Christ, and godly men, in holy Scripture, that did sweare themselves, and required othes of others likewise. And God'S Commandement is, Thou shalt dread thy Lord God, and shalt sweare by his Name (Deuteronomy 6.13). And Almighty God by his Prophet Dauid sayeth, All men shall be praised that sweare by him (Psalms 63.11).

Thus did our Saviour Christ sweare divers times, saying, Verily, verily (John 3.3). And S. Paul sweareth thus, I call God to witness (II Corinthians 1.23). And Abraham (waxing old) required an oath of his seruant, that he should procure a wife for his son Isahac, which should come of his own kinred (Genesis 24.3): and the seruant did sweare that he would perform his masters will. Abraham also

being required, did sweare unto Abimelech the king of Geraris, that he should not hurt him, nor his posteritie (Genesis 21.23), and likewise did Abimelech sweare unto Abraham. And Daudid did sweare to be and continue a faithful friend to Ionathan, and Ionathan did sweare to become a faithful friend unto Daudid.

Also God once commanded, that if a thing were laide to pledge to any man, or left with him to keepe, if the same thing were stollen, or lost, that the keeper thereof should be sworne before Judges, that he did not conveigh it away, nor used any deceit in causing the same to be conveied away, by his consent or knowledge. And Saint Paul sayeth, that in all matters of controversie betweene two persons, whereas one sayeth, Yea, and the other, Nay, so as no due prooffe can be had of the truth, the end of every such controversie must be an oath ministred by a Judge (Hebrews 6.16). And moreover God by the Prophet Jeremiah sayeth, Thou shalt sweare, The Lord liveth, in truth, in judgement, in righteousness (Jeremiah 4.2). So that whosoever sweareth when he is required of a Judge, let him be sure in his conscience that his oath have three conditions, and he shall never need to be afraid of periurie.

What condition an oath ought to have. First, he that sweareth, may sweare truely, that is, he must (setting apart all favour and affection to the parties) have the truth only before his eyes, and for love thereof, say and speak that which he knoweth to be truth, and no further.

The second. The second is, he that taketh an oath, must do it with judgement, not rashly and unadvisedly, but soberly, considering what an oath is.

The third. The third is, he that Sweareth, must sweare in righteousness: that is, for the very zeale and love which he beareth to the defence of innocencie, to the maintenance of the truth, and of the righteousness of the matter or cause: all profit, disprofit, all love and favour unto the person for friendship or kinred layd apart.

Why we be willed in scripture to sweare by the Name of God. Thus an oath (if it have with it these three conditions) is a part of God'S glory, which we are bound by his commandements to give unto him. For he willeth that we shall sweare only by his name, not that he hath pleasure in oathes, but like as he commanded the Jews to offer sacrifices unto him, not for any delight that he had in them, but to keep the Jews from committing of idolatrie: so he commanding us to sweare by his holy name, doth not teach us that he delighteth in swearing, but he thereby forbiddeth all men to give his glory to any creature in heaven, earth, or water (Isaiah 42.8). Hitherto you see, that oathes lawfull are commanded of God, used of Patriarches and Prophets, of Christ himself, and of his Apostle Paul. Therefore Christian people must think lawfull oathes, both godly and necessary.

Commodities had by lawfull oths made and obserued. For by lawfull promise and covenants confirmed by oathes, Princes and their Countries are confirmed in common tranquillity & peace. By holy promises with calling the name of God to witness, we be made lively members of Christ, when we profess his Religion receiuing the Sacrament of Baptisme. By like holy promise the Sacrament of Matrimonie knitteth man and wife in perpetual love, that they desire not to be separated for any displeasure or aduersity that shall after happen. By lawfull oathes, which Kings, Princes, Judges, and Magistrates do sweare, common lawes are kept inuiolate, Iustice is indifferently ministred, harmeless persons, fatherless children, widowes, and poore men, are defended from murderers, oppressours, and theeues, that they suffer no wrong, nor take any harme. By lawfull oathes, mutual society, amity, and good order is kept continually in all comminalties, as Boroughes, Cities, Townes, and Villages. And by lawfull oathes, malefactors are searched out, wrong dors are punished, and they which sustain wrong, are restored to their right. Therefore lawfull swearing can not be evil, which bringeth unto us so many godly, good, and necessary commodities.

Vain swearing is forbidden. Wherefore when Christ so earnestly forbad swearing, it may not be understood, as though he did forbid all maner of oathes: but he forbiddeth all vain swearing and forswearing both by God, and by his creatures, as the common use of swearing in buying, selling, and in our daily communication, to the intent every Christian Man's word should be aswell regarded in such matters, as if he should confirme his communication with an oath. For every Christian Man's word (sayeth S. Hierome) should be so true, that it should be regarded as an oath. And Chrysostom witnessing the same, sayeth, It is not convenient to sweare: for what needeth us to sweare, when it is not lawfull for one of us to make a lie unto another?

An obiection. Peradventure some will say, I am compelled to sweare, for else men that do commune with me, or do buy and sell with me will not believe me.

An answer. To this, answereth S. Chrysostom, that he that thus sayeth, showeth himself to be an unjust and a deceitfull person. For if he were a trustie man, and his deedes taken to agree with his words, he should not need to sweare at all. For he that useth truth and plainness in his bargayning and communication, he shall have no need by such vain swearing, to bring himself in credence with his neighbours, nor his neighbours will not mistrust his sayings. And if his credence be so much lost indeed, that he thinkth no man will believe him without he sweare, then he may well think his credence is clean gone. For truth it is (as Theophylactus writeth) that no man is less trusted, then he that useth much to sweare. And Almighty God by the Wise man sayeth, That man which sweareth much shall be full of sin, and the scourge of God shall not depart from his house

(Ecclesiasticus 23.11).

Another obiection. But here some men will say, for excusing of their many oathes in their daily talke: Why should I not sweare, when I sweare truely?

An answer. To such men it may be said, that though they sweare truly, yet in swearing often unadvisedly, for trifles, without necessity, and when they should not sweare, they be not without fault, but do take God'S most holy name in vain. Much more ungodly and unwise men are they, that abuse God'S most holy name, not only in buying and selling of small things daily in all places, but also in eating, drinking, playing, communing and reasoning. As if none of these things might be done, except in doing of them, the most holy name of God be commonly used and abused, vainly and unreverently talked of, sworne by, and forsworne, to the breaking of God'S commandement, and procurement of his indignation.

THE SECOND PART OF THE SERMON OF SWEARING

YOU have bene taught in the first part of this Sermon against swearing and periurie, what great danger it is to use the name of God in vain. And that all kind of swearing is not unlawfull, neither against God'S commandement, and that there be three things required in a lawfull oath. First, that it be made for the maintenance of the truth. Secondly, that it be made with judgement, not rashly and unadvisedly. Thirdly, for the zeale and love of Iustice. Ye heard also what commodities commeth of lawfull oathes, and what danger commeth of rash and unlawfull oathes.

Lawfull oths and promises would be better regarded. Now as concerning the rest of the same matter, you shall understand, that aswell they use the name of God in vain, that by an oath make unlawfull promises of good and honest things, and perform them not: as they which do promise evil and unlawfull things, and do perform the same. Of such men that regard not their godly promises bound by an oath, but wittingly and wilfully breaketh them, we do read in holy Scripture two notable punishments. First, Iosua and the people of Israel made a league and faithful promise of perpetual amitie and friendship with the Gabaonites (Joshua 9.15): not withstanding afterward in the dayes of wicked Saul, many of these Gabaonites were murdered, contrary to the said faithful promise made. Wherewith Almighty God was sore displeased that he sent an universall hunger upon the whole countrey, which continued by the space of three yeeres. And God would not withdraw his punishment, until the said offence was revenged by the death of seven sons, or next kinsmen of king Saul. And whereas Zedekias king of Hierusalem, had promised fidelitie to the king of Chaldea, afterwarde when Zedechias contrary to his oath and allegiance, did

rebell against K. Nabuchodonosor: this heathen king by God'S permission and sufferance, inuading the land of Iurie, and besieging the citie of Hierusalem, compelled the said king Zedechias to flee, and in fleeing, took him prisoner, slewe his sons before his face, and put out both his eyes: and binding him with chaines, led him prisoner miserablie into Babylon (2 Kings 24.17, 20, 2 Kings 25.1 7).

Vnlawfull oathes and promises are not be kept. Thus doth God show plainly how much he abhorth breakers of honest promises bound by an oath made in his Name. And of them that make wicked promises by an oath, and will perform the same, we have example in the Scriptures, chiefly of Herod, of the wicked Jews, and of Iephtah. Herode promised by an oath unto the Damosell which danced before him, to give unto her whatsoever she would ask (Matthew 14.7 11): when she was instructed before of her wicked mother to ask the head of Saint John Baptist, Herod as he took a wicked oath, so he more wickedly performd the same, and cruelly slewe the most holy Prophet. Likewise did the malicious Jews make an oath, cursing themselves if they did either eat or drink, until they had slaine Saint Paul (Acts 23.14). And Iephtah when God had given to him victorie of the children of Ammon, promised (of a foolish deuotion) unto God, to offer for a sacrifice unto him, that person which of his own house should first meete with him after his return home. By force of which fonde and unaduised oath, he did slay his own and only daughter, which came out of his house with mirth and ioy to welcome him home (Judges 11.30 39). Thus the promise which he made (most foolishly) to God, against God'S everlasting will, and the law of nature, most cruelly he performd, so committing against God a double offence. Therefore, whosoever maketh any promise, binding himself thereunto by an oath: let him foresee that the thing which he promiseth, be good, and honest, and not against the commandement of God, and that it be in his own power to perform it justly. And such good promises must all men keepe evermore assuredly. But if a man at any time shall, either of ignorance, or of malice, promise and sweare to do any thing which is either against the law of Almighty God, or not in his power to perform: let him take it for an unlawfull and ungodly oath.

Against periurie. Now something to speak of periurie, to the intent you should know how great and gryuous an offence against God this wilfull periurie is, I will show you what it is to take an oath before a Judge upon a book.

An oath before a Judge. First, when they laying their hands upon the Gospel book, do sweare truely to enquire, and to make a true presentment of things wherewith they be charged, and not to let from saying the truth, and doing truely, for favour, love, dread, or malice of any person, as God may help them, and the holy contents of that book: They must consider, that in that book is contained God'S everlasting truth, his most holy and eternall word, whereby

we have forgiveness of our sins, and be made inheritours of heaven, to live for ever with God'S Angels and Saints, in ioy and gladness. In the Gospel book is contained also God'S terrible threats to obstinate sinners, that will not amend their lives, nor believe the truth of God his holy word, and the everlasting paine prepared in hell for Idolaters, hypocrites, for false and vain swearers, for periured men, for false witness bearers, for false condemners of innocent and guiltless men, and for them which for favour, hide the crimes of evil dors, that they should not be punished. So that whosoever wilfully forswear themselves upon Christs holy Euangelie, they vtterly forsake God'S mercy, goodness, and truth, the merits of our Saviour Christs natiuity, life, passion, death, resurrection and ascension, they refuse the forgiveness of sins, promised to all penitent sinners, the ioyes of heaven, the company with Angels and Saints for ever. All which benefits and comforts are promised unto true Christian persons in the Gospel. And they, so being forsworne upon the Gospel, do betake themselves to the Divels seruice, the master of all lies, falshood, deceit, and periurie, prouoking the great indignation and curse of God against them in this life, and the terrible wrath and judgement of our Saviour Christ, at the great day of the last judgement, when he shall justly judge both the quick and the dead, according to their works. For whosoever forsaketh the truth, for love of displeasure of any man, or for lucre and profit to himself, doth forsake Christ, and with Judas betray him.

Though periurie do escape hereun spied and unpunished, it shall not do so ever. And although such periured men's falshood be now kept secret, yet it shall be opened at the last day, when the secrets of all men's hearts shall be manifest to all the world. And then the truth shall appeare, and accuse them: and their own conscience, with all the blessed company of Heauen, shall beare witness truly against them. And Christ the righteous Judge shall then justly condemne them to everlasting shame and death. This sin of periurie, Almighty God by the Prophet Malachie doth threatn to punish sore, saying unto the Jews, I will come to you in judgement, and I will be a swift witness and a sharpe Judge upon sorcerers, adulterers, and periured persons (Malachai 3.5). Which thing to the Prophet Zachary God declareth in a vision, wherein the Prophet saw a book fleeing, which was twenty cubites long, and ten cubites broad, God saying then unto him, this is the curse that shall go forth upon the face of the earth, for falsehood, falseswearing, and periurie. And this curse shall enter into the house of the false man and into the house of the periured man, and it shall remain in the midst of his house, consume him, and the timber and stones of his house (Zachariah 5.1 4). Thus you see how much God doth hate periurie, and what punishment God hath prepared for false swearers, and periured persons.

Thus you have heard, how and in what causes it is lawfull for a Christian

man to sweare: yee have heard what properties and conditions a lawfull oath must have, and also how such lawfull oathes are both godly and necessary to be obserued: yee have heard, that it is not lawfull to sweare vainly, (that is) other ways then in such causes, and after such sort as is declared. And finally, yee have heard how damnable a thing it is, either to forswear ourselves, or to keepe an unlawfull, and an unaduised oath. Wherefore let us earnestly call for grace, that all vain swearing and periurie set apart, we may only use such oathes as be lawfull and godly, and that we may truely without all fraud keepe the same, according to God'S will and pleasure. To whom with the Sonne, and the Holy Ghost, be all honour and glory. AMEN.

HOMILY ON THE DECLINING FROM God

A SERMON HOW dangerous a thing it is to fall from God

OF our going from God, the wise man sayeth, that pride was the first beginning: for by it Man's heart was turned from God his maker. For pride (sayeth hee) is the fountain of all sin: he that hath it, shall be full of cursings, and at the end it shall overthrow him (Ecclesiasticus 10.13). And as by pride and sin we go from God, so shall God and all goodness with him go from us. And the Prophet Osee doth plainly affirme, that they which go away still from God by vicious living, and yet would go about to pacify him otherwise by sacrifice, and entertain him thereby, they labour in vain. For, notwithstanding all their sacrifice, yet he goeth still away from them. For so much (sayeth the Prophet) as they do not apply their minds to return to God, although they go about with whole flockes and heards to seeke the Lord, yet they shall not find him: for he is gone away from them (Hosea 5.5 6, 6.6, 8.13). But as touching our turning to God, or from God, you shall understand, that it may be done divers ways. Sometimes directly by Idolatry, as Israel and Juda then did: sometimes men go from God by lack of Fayth, and mistrusting of God, whereof Isaiiah speakth in this wise, Woe to them that go down into Egypt to seeke for help, trusting in horses, & having confidence in the number of chariots, and puiſance or power of horsemen. They have no confidence in the holy God of Israel, nor seeke for the Lord (Isaiiah 31.1 3). But what followeth? The Lord shall let his hand fall upon them, and down shall come both the helpr, and he that is holpen: they shall be destroyed altogether. Sometime men go from God by the neglecting of his Commandements concerning their neighbours, which commandeth them to expresse hearty love towards every man, as Zachary said unto the people in God'S behalfe. Give true judgement, show mercy and compassion every one to his brother, imagine no deceit towards widowes, or children fatherless and motherlesse, toward strangers, or the poore, let no man forge evil in his heart against his brother (Zechariah 7.9 10). But these things they passed not off, they turned their backes, and went their way, they stopped their ears that they might not hear, they hardened their hearts as an Adamant stone, that they might not listen to the Law, and the words that the Lord had sent through his holy Spirit, by his ancient Prophets. Wherefore the Lord showed his great indignation upon them. It came to passe (sayeth the Prophet) even as I told them: as they would not hear, so when they cryed, they were not heard, but were scattered into all kingdomes which they never knew, and their land was made desolate. And to be short, all they that may not abide the word of God, but following the perswasions and stubbornness of their own hearts, go backward and not forward (as it is said in Ieremie, Jeremiah 7.24) They go and turn a way from God. Insomuch that Origen sayeth, He that with

mind, with study, with deedes, with thought, and care applyeth and giveth himself to God'S word, and thinkth upon his Lawes day and night, giveth himself wholly to God, and in his precepts and Commandements is exercised: this is he that is turned to God. And on the other part he sayeth, Whosoever is occupied with Fables and Tales, when the word of God is rehearsed, he is turned from God. Whosoever in time of reading God'S word, is carefull in his mind of worldly business, of money, or of lucre, he is turned from God: whosoever is intangled with the cares of possessions, filled with covetousness of riches, whosoever studieth for the glory and honour of this world, he is turned from God. So that after his mind, whosoever hath not a special mind to that thing that is commanded or taught of God, he that doth not listen unto it, embrace, and print it in his heart, to the intent that he may duely fashion his life thereafter, he is plainly turned from God, although he do other things of his own deuotion and mind, which to him seeme better, and more to God'S honour. Which thing to be true, we be taught and admonished in the holy Scripture by the example of king Saul, who being commanded of God by Samuel, that he should kill all the Amalekites, and destroy them clearely with their goods and cattel (I Samuel uel 15.3): yet hee, being moued partly with pitie, and partly (as he thought) with deuotion unto God, saved Agag the King, and all the chief of their cattell, therewith to make sacrifice unto God. Wherewithall God being displeased highly, said unto the Prophet Samuel, I repent that ever I made Saul King, for he hath forsaken me, and not followed my words, and so he commanded Samuel to show him, and when Samuel asked wherefore (contrary to God'S word) he had saved the cattel, he excused the matter, partly, by feare, saying, he durst do none other, for that the people would have it so, partly, for that they were goodly beastes, he thought God would be content, seeing it was done of a good intent and deuotion, to honour God with the sacrifice of them.

But Samuel reproofing all such intents and deuotions (seeme they never so much to God'S honour, if they stand not with his word, whereby we may be assured of his pleasure) said in this wise, Would God have sacrifices and offerings? Or rather that his word should be obeyed? To obey him, is better then offerings, and to listen to him is better then to offer the fat of Rammes: yea, to repugne against his voyce is as evil as the sin of soothsaying: and not to agree to it is like abominable Idolatrie. And now forasmuch as thou hast cast away the word of the Lord, he hath cast away thee, that thou shouldest not be king.

The turning of God from man. By all these examples of holy Scripture, we may know, that as we forsake God, so shall he ever forsake us. And what miserable state doth consequently and necessarily follow thereupon, a man may easily consider by the terrible threatnings of God. And although he consider

not all the said miserie to the vttermost, being so great that it passeth any Man's capacitie in this life sufficiently to consider the same: yet he shall soone perceiue so much thereof, that if his heart be not more then stonie, or harder then the Adamant, he shall feare, tremble, and quake, to call the same to his remembrance. First the displeasure of God towards us is commonly expressed in the Scripture by these two things: by showing his fearefull countenance upon us, and by turning his face, or hiding it from us. By showing his dreadfull countenance, is signifyd his great wrath: but by turning his face or hiding thereof is many times more signifyd, that is to say, that he clearely forsaketh us, and giveth us over. The which significations be taken of the properties of men's manners. For men towards them whom they favour, commonly beare a good, a chearfull, and a louing countenance: so that by the face or countenance of a man, it doth commonly appeare what will or mind he beareth towards other. So when God doth show his dreadfull countenance towards us, that is to say, doth send dreadfull plagues of Sword, famine, or pestylence upon us, it appeareth that he is greatly wroth with us. But when he withdraweth from us his Word, the right doctrine of Christ, his gracious assistance and aid (which is ever joined to his word) and leaveth us to our own wit, our own will and strength: he declareth then, that he beginneth to forsake us. For whereas God hath showed to all them that truely believe his Gospel, his face of mercie in Iesus Christ, which doth so lighten their hearts, that they (if they behold it as they ought to do) be transformed to his Image, be made partakers of the heavenly light, and of his holy Spirit, and be fashioned to him in all goodness requisite to the children of God: so, if they after do neglect the same, if they be unthankfull unto him, if they order not their lives according to his example and doctrine, and to the setting forth of his glory, he will take away from them his Kingdome, his holy word, whereby he should reigne in them, because they bring not forth the fruit thereof that he looketh for. Neverthelesse, his is so mercifull, and of so long sufferance, that he doth not show upon us that great wrath suddenly. But when we begin to shrink from his word, not beleeuing it, or not expressing it in our livings: first he doth send his messengers, the true preachers of his word, to admonish and warn us of our duetie: that as he for his part, for the great love he bare unto us, delivered his own Sonne to suffer death, that we by his death might be delivered from death, and be restored to the life everlasting, evermore to dwell with him, and to be partakers and inheritours with him, of his everlasting glory and kingdome of heaven: so again, that we for our parts should walk in a godly life, as becommeth his children to do. And if this will not serue, but still we remain disobedient to his word and wil, not knowing him, nor louing him, not fearing him, not putting our whole trust and confidence in him: and on the other side, to our neighbours behaving ourselves uncharitably, by disdain, enuie, malice, or by committing murder, robbery, adultery, gluttony, deceit, lying, swearing, or other

like detestable works, and ungodly behaviour, then he threatneth us by terrible comminations, swearing in great anger, that whosoever doth these works, shall never enter into his rest, which is the kingdome of heaven. (Hebrews 3.11, Psalms 15, I Corinthians 6).

THE SECOND PART OF THE SERMON OF FALLING FROM God

IN the former part of this sermon, yee have learned how many manner of ways men fall from God: some by idolatrie, some for lack of faith, some by neglecting of their neighbors, some by not hearing of God'S word, some by the pleasure they take in the vanities of worldly things. Yee have also learned in what misery that man is, which is gone from God: and how that God yet of his infinite goodness to call again man from that his miserie useth first gentle admonitions by his Preachers, after he layeth on terrible threatnings. Now if this gentle monition and threatning together do not serue, then God will show his terrible countenance upon us, he will powre intolerable plagues upon our heads, and after he will take away from us all his aid and assistance, wherewith before he did defend us from all such manner of calamitie. As the Euangelicall prophet Isaiah agreeing with Christ's parable doth teach us, saying, That God had made a goodly vineyard for his beloved children, he hedged it, he walled it round about, he planted it with chosen vines, and made a Turret in the midst thereof, and therein also a vine presse. And when he looked that it should bring him forth good grapes, it brought forth wild graps (Isaiah 5.1 2, Matthew 21.33): and after it followeth, Now shall I show you (sayeth God) what I wil do with my vineyard: I will plucke down the hedges, that it may perish: I will break down the walles that it may be troden under foot: I will let it lie wast, it shall not be cut, it shall not be digged, but briers and thornes shall overgrowe it, and I shall command the cloudes that they shall no more raine upon it.

By these threatnings we are monished and warnd, that if we which are the chosen vineyard of God, bring not forth good grapes, that is to say, good works that may be delectable and pleasant in his sight, when he looketh for them, when he sendeth his messengers to call upon us for them, but rather bring forth wild grapes, that is to say, sowre works, unsauery, and unfruitful: then will he plucke away all desence, and suffer gryuous plagues of famine, battel, dearth, and death, to light upon us. Finally, if these serue not, he will let us lie waste, he will give us over, he will turn away from us, he will dig and delue no more about us, he will let us alone, and suffer us to bring forth even such fruite as we will, to bring forth brambles, bryers, and thornes, all naughtiness, all vice, and that so abundantly, that they shall clean overgrow us, choke, strangle, and vtterly destroy us. But they that in this world live not after God, but after their own carnall libertie,

perceive not this great wrath of God towards them, that he will not digge, nor delue any more about them, that he doth let them alone even to themselves. But they take this for a great benefit of God, to have all their own libertie: and so they live, as if carnall libertie were the true libertie of the Gospel. But God forbid (good people) that ever we should desire such libertie. For although God suffer sometimes the wicked to have their pleasure in this world, yet the ende of ungodly living is at length endless destruction. The murmuring Israelites had that they longed for, they had Quailes ynough, yea, till they were weary of them. But what was the end thereof? Their sweete meat had sowre sauce: even whiles the meat was in their mouths, the plague of God lighted upon them, and suddenly they died (Numbers 11.31 33). So, if we live ungodly, and God suffereth us to follow our own willes, to have our own delightes and pleasures, and correcteth us not with some plague: it is no doubt but he is almost vtterly displeased with us. And although he be long ere he strike, yet many times when he striketh such persons, he striketh them at once for ever. So that when he doth not strike us, when he ceaseth to afflict us, to punish or beat us, and suffereth us to runne headlong into all ungodliness, and pleasures of this world that we delight in, without punishment and adversity, it is a dreadfull token that he loveth us no longer, that he careth no longer for us, but hath given us over to our own selves. As long as a man doth prune his vines, doth dig at the rootes, and doth lay fresh earth to them, he hath a mind to them, he perceiveth some token of fruitfulness that may be recovered in them, but when he will bestow no more such cost and labour about them, then it is a signe that he thinkth they will never be good. And the father, as long as he loveth his childe, he loketh angerly, he correcteth him when he doth amisse: but when that serueth not, and upon that he ceaseth from correction of him, and suffereth him to do what he list himself, it is a signe that he intendeth to disinherit him and to cast him away for ever. So surely nothing should pearce our heart so sore, and put us in such horrible feare, as when we know in our conscience, that we have greeuously offended God, and do so continue, and that yet he striketh not, but quietly suffereth us in the naughtines that we have delight in. Then specialy it is time to cry, and to cry again, as Dauid did: Cast mee not away from thy face, and take not away thy holy spirit from mee (Psalms 51.11). Lord turn not away thy face from mee, cast not thy seruant away in displeasure. Hide not thy face from mee, least I be like unto them that go down to hell. The which lamentable prayers of him, as they do certify us what horrible danger they be in, from whom God turneth his face (for the time, and as long as he so doth:) so should they mooue and stirre us to cry upon God with all our heart, that we may not be brought into that state, which doubtless is so sorrowfull, so miserable, and so dreadfull, as no tongue canne sufficiently expresse, nor any heart canne think. For what deadly greefe may a man suppose it is to be under the wrath of God, to be forsaken of him, to have

his holy spirit the author of all goodness to be taken from him, to be brought to so vile a condition, that he shall be left meeete for no better purpose, then to be for ever condemned in hell? For not only such places of Daudid do show, that upon the turning of God'S face from any persons, they shall be left bare from all goodness, and farre from hope of remedie: but also the place rehearsed last before of Isaiiah , doth mean the same, which showeth, that God at length doth so forsake his unfruitful vineyard, that he will not only suffer it to bring forth weedes, bryers, and thornes, but also further to punish the unfruitfulness of it. He sayeth he will not cut it, he will not delue it, and he will commaund the cloudes that they shall not raine upon it: whereby is signifyd the teaching of his holy word, which Saint Paul, after a like manner, expressed by planting and watering, meaning that he will take that away from them, so that they shall be no longer of his kingdome, they shall be no longer governed by his holy Spirit, they shall be put from the grace and benefits that they had, and ever might have enjoyed through Christ, they shall be deprived of the heavenly light, and life which they had in Christ, whiles they abode in him: they shall be (as they were once) as men without God in this world, or rather in worse taking. And to be short, they shall be given into the power of the devil, which beareth the rule in all them that be cast away from God, as he did in Saul and Judas (I Samuel uel 15.23, 16.14), and generally in all such, as worke after their own willes, the children of mistrust and unbeliefe. Let us beware therefore (good Christian people) least that we reiecting or casting away God'S word (by the which we obtain and retain true faith in God) be not at length cast of so farre, that we become as the children of unbelief, which be of two sortes, farre diverse, yea, almost clean contrary, & yet both be very farre from returning to God; the one sort, only weighing their sinful and detestable living, with the right judgement and straightness of God'S righteousness, be so without counsaile, and be so comfortless (as they all must needes be from whom the spirit of counsel and comfort is gone) that they will not be perswaded in their heartes, but &that; either God can not, or else that he will not take them again to his favour and mercie. The other, hearing the louing and large promises of God'S mercie, and so not conceiuing a right faith thereof, make those promises larger then ever God did, trusting, that although they continue in their sinful and detestable lyuing never so long, yet that God at the end of their life, will show his mercie upon them, and that then they will return. And both these two sortes of men be in a damnable state, and yet nevertheless, God (who willeth not the death of the wicked) hath showed means, whereby both the same (if they take heede in season) may escape (Ezekiel 18.32, 33.11).

Against desperation. The first, as they do dread God'S rightfull justice in punishing sinners (whereby they should be dismayed, and should despaire in deede, as touching any hope that may be in themselves) so if thy would constantly

or steadfastly believe, that God'S mercy is the remedy appointed against such despaire and distrust, not only for them, but generally for all that be sorry & truely repentant, and will therewithall stick to God'S mercie, they may be sure they shall obtain mercie, and enter into the port or haven of safegard, into the which whosoever doth come, be they before time never so wicked, they shall be out of danger of everlasting damnation, as God by Ezechiel sayeth, what time soever a sinner doth return, and take earnest and true repentance, I will forget all his wickedness (Ezekiel 33.19). Against presumption. The other, as they be ready to believe God'S promises, so they should be as ready to believe the threatnings of God: as well they should believe the law, as the Gospel: as well that there is an hell & everlasting fire, as that there is an heaven, and everlasting ioy: as well they should believe damnation to be threatned to the wicked and evil dors, as salvation to be promised to the faithful in word and works, aswell they should believe God to be true in the one, as in the other. And the sinners that continue in their wicked living, ought to think, that the promises of God'S mercy, and the Gospel, pertain not unto them being in that state, but only the law, and those Scriptures which containe the wrath and indignation of God, and his threatnings, which should certify them, that as they do over boldly presume of Gods mercy, and live dissolutely: so doth God still more and more withdraw his mercy from them, and he is so provoked thereby to wrath at length, that he destroyeth such presumers many times suddenly. For of such S. Paul said thus, When they shall say it is peace, there is no danger, then shall sudden destruction come upon them (1 Thessalonians 5.3). Let us beware therefore of such naughty boldness to sin. For God, which hath promised his mercie to them that be truely repentant (although it be at the latter ende) hath not promised to the presumptuous sinner, either that he shall have long life, or that he shall have true repentance at the last end. But for that purpose hath he made every Man's death uncertain, that he should not put his hope in the ende, and in the mean season (to God'S high displeasure) live ungodly. Wherefore, let us follow the counsel of the wise man, let us make no tarrying to turn unto the Lord: let us not put off from day to day, for suddainly shall his wrath come, and in time of vengeance he will destroy the wicked. Let us therefore turn betimes, and when we turn let us pray to God, as Ose teacheth, saying, Forgive all our sins, receive us graciously (Hosea 14.2). And if we turn to him with an humble and a very penitent heart, he will receive us to his favour and grace for his holy Names sake, for his promise sake, for his truth and mercies sake, promised to all faithful beleevers in Iesus Christ his only natural Sonne: to whom the only Saviour of the world with the Father and the Holy Ghost, be all honour, glory, and power, world without end. Amen.

HOMILY ON THE FEAR OF DEATH

AN EXHORTATION against the fear of Death.

IT is not to be maruelled that worldly men do fear to die. For death depriveth them of all worldly honors, riches, and possessions, in the fruition whereof, the worldly man counteth himself happy, so long as he may enjoy them as his own pleasure: and otherwise, if he be dispossessed of the same, without hope of recovery, then he can none otherwise think of himself, but that he is unhappy, because he hath lost his worldly ioy and pleasure. Alas thinkth this carnall man, shall I now depart for ever from all my honours, all my treasure, from my countrie, friends, riches, possessions, and worldly pleasures, which are my ioy and heartes delight? Alas that ever that day shall come, when all these I must bid farewell at once, and never to enjoy any of them after. Wherefore it is not without great cause spoken of the Wise man, O death, how bitter and sowre is the remembrance of the to a man that liveth in peace and prosperitie in his substance, to a man living at ease, leading his life after his own mind without trouble, and is therewithall well pampered and fedde (Ecclesiasticus 41.1)? There be other men, whom this world doth not so greatly laugh upon, but rather vexe and oppresse with povertie, sick eness, or some other adversitie, yet they do fear death, partly because the flesh abhorth naturaly his own sorrowfull dissolution, which death doth threatn unto them, and partly by reason of sick enesss and painefull diseases, which be most strong pangues and agonies in the flesh, and use commonly to come to sick men before death, or at the least accompanie death, whensoever it commeth.

Although these two causes seeme great and weightie to a worldly man, whereupon he is mooued to fear death, yet there is an other cause much greatr then any of these afore rehearsed, for which indeede he hath just cause to fear death, and that is the state and condition whereunto at the last end death bringeth all them that have their hearts fixed upon this world, without repentance and amendment. This state and condition is called the second death, which unto all such shall ensue after this bodily death. And this is that death, which indeed ought to be dread and feared: for it is an everlasting losse without remedy of the grace and favour of God, and of everlasting ioy, pleasure, and felicitie. And it is not only the losse for ever of all these eternall pleasures, but also it is the condemnation both of body and soul (without either appellation, or hope of redemption) unto everlasting paines in hell. Vnto this state death sent the unmercifull and the ungodly rich man (that Luke speakth of in his Gospel, Luke 16.19 23) who living in all wealth and pleasure in this world, and cherishing himself daily with dainty fare, and gorgious apparell, despised poore Lazarus that lay pitifull at his gate, miserably plagued and full of sores, and also gryuously pined with hunger. Both these two were arrested of death, which sent Lazarus the poore miserable man by

Angels anon unto Abraham's bosome, a place of rest, pleasure, and consolation: but the unmercifull rich man descended down into hell, and being in torments, he cryed for comfort, complaining of the intolerable paine that he suffered in that flame of fire, but it was too late. So unto this place bodily death sendeth all them that in this world have their ioy and felicity, all them that in this world be unfaithful unto God, and uncharitable unto their neighbours, so dying without repentance and hope of God'S mercy. Wherefore it is no maruaile, that the worldly man feareth death, for he hath much more cause so to do, then he himself doth consider.

The first. Thus we see three causes why worldly men fear death. One, because they shall loose thereby their worldly honours, riches, possessions, and all their hearts desires:

Second. Another, because of the painefull diseases, and bitter pangs, which commonly men suffer, either before, or at the time of death:

Third. but the chief cause above all other, is the dread of the miserable state of eternall damnation both of body and soul, which they fear shall follow, after their departing from the worldly pleasures of this present life.

For these causes be all mortal men, (which be given to the love of this world) both in feare, and state of death, through sin (as the holy Apostle sayeth, Hebrews 2.15) so long as they live here in this world: But (everlasting thankes be to Almightye God for ever) there is never a one of all these causes, no nor yet them altogether, that can make a true Christian man afraid to die (who is the very member of Christ, the Temple of the Holy Ghost, I Corinthians 3.16, the son of God, and the very inheritour of the everlasting kingdome of heaven:) but plainly contrary, he conceiveth great and many causes undoubtedly grounded upon the infallible and everlasting truth of the word of God, which mooueth him not only to put away the fear of bodily death, but also for the manifold benefits and singular commodities which ensue unto every faithful person by reason of the same, to wish, desire, and long heartily for it. For death shall be to him no death at all, but a very deliverance from death, from all paines, cares, and sorrowes, miseries, and wretchedness of this world, and the very entry into rest, and a beginning of everlasting ioy, a tasting of heavenly pleasures, so great, that neither tongue is able to expresse, neither eye to see, nor eare to hear them: nor any earthly Man's heart to conceive them. So exceeding great benefits they be, which God our heavenly Father by his meere mercy, and for the love of his Sonne Iesus Christ, hath laid up in store, and prepared for them that humbly submit themselves to God'S, and evermore unfainedly love him from the bottome of their hearts. And we ought to believe that death being slaine by Christ, cannot keepe any man

that steadfastly trusteth in Christ, under his perpetual tyrannie and subjection: but that he shall rise from death again unto glory at the last day, appointed by Almighty God, like as Christ our head did rise again, according to God'S appointment, the thirde day. For S. Augustine sayeth, The head going before, the members trust to follow and come after. And S. Paul sayeth, If Christ be risen from the dead, we shall rise also from the same. And to comfort all Christian persons herein, holy Scripture calleth this bodily death a sleepe, wherein mannes senses be (as it were) taken from him for a season, and yet when he awaketh, he is more fresh then he was when he went to bed. So although we have our souls separated from our bodies for a season, yet at the generall Resurrection we shall be more fresh, beautifull, and perfect then we be now. For now we be mortal, then shall we be immortal: now infected with divers infirmities, then clearely void of all mortal infirmities: now we be subject to all carnall desires, then we shall be all Spirituall, desiring nothing but God'S glory, and things eternall. Thus is this bodily death a door or entring unto life, and therefore not so much dreadfull (if it be rightly considered) as it is comfortable, not a mischief, but a remedy for all mischief, no enemy, but a friend, not a cruell tyrant, but a gentle guide leading us not to mortality, but to immortality, not to sorrow and paine, but to ioy and pleasure, and that to endure for ever, if it be thankfully taken and accepted as God'S messenger, and patiently born of us for Christ's love, that suffered most painefull death for our love, to redeeme us from death eternall. According hereunto S. Paul sayeth, our life is hid with Christ in God (Colossians 3.3 4): but when our life shall appeare, then shall we also appeare with him in glory. Why then shall we fear to die, considering the manifold and comfortable promises of the Gospel, and of holy Scriptures? God the Father hath given us everlasting life (sayeth S. John) to you that believe in the Name of the Sonne of God, that you may know that you have everlasting life (1 John 5.11 13) and that you do believe upon the Name of the Sonne of God. And our Saviour Christ sayeth, He that believeth in me hath life everlasting, and I will raise him from death to life at the last day (John 6.40): S. Paul also sayeth, that Christ is ordained and made of God our righteousness, or holiness and redemption, to the intent that he which will glory should glory in the Lord (I Corinthians 1.30 31). S. Paul did contemne and set little by all other things, esteeming them as dounge which before he had in very great price, that he might be found in Christ, to have everlasting life, true holiness, righteousness, and redemption (Philippians 3.8 9). Finally, S. Paul maketh a plain argument in this wise. If our heavenly Father would not spare his own natural Sonne, but did give him to death for us: how can it be, that with him he should not give us all things (Romans 8.32)? Therefore if we have Christ, then have we with him, and by him, all good things whatsoever we can in our hearts wish or desire, as victorie over death, sin, and hell: we have the favour of God, peace with him, holiness, wisdom, justice, power, life, and redemption, we

have by him perpetual health, wealth, ioy, and bliss everlasting.

THE SECOND PART OF THE SERMON AGAINST THE FEARE OF DEATH. IT hath bene heretofore showed you, that there be three causes wherefore men do commonly fear death. First, the sorrowfull departing from worldly goods and pleasures. The second, the fear of the pangs and paines that come with death. Last and principal cause is, the horrible fear of extreame misery, and perpetual damnation in time to come. And yet none of these three causes troubleth good men, because they stay themselves by true Faith, perfect Charitie, and sure Hope of the endless ioy and bliss everlasting.

All those therefore have great cause to be full of ioy that be joined to Christ with true Faith, steadfast Hope, and perfect Charitie, and not to fear death nor everlasting damnation. For death cannot deprive them of Iesu Christ, nor any sin can condemne them that are graffed surely in him, which is their only ioy, treasure, and life. Let us repent our sins, amend our lives, trust in his mercy and satisfaction, and death can neither take him from us, nor us from him. For then (as Saint Paul sayeth) whether we live or die, we be the Lords own. And again he sayeth, Christ did die, and rose again, because he should be Lord both of the dead and quick. Then if we be the Lords own when we be dead, it must needs follow that such temporall death, not only cannot harme us, but also that it shall be much to our profite, and joine us unto God more perfectly. And thereof the Christian heart may surely be certifyd by the infallible or undeceivable truth of holy Scripture. It is God (sayeth S. Paul) which hath prepared us unto immortalitie, and the same is he which hath given us an earnest of the Spirit (II Corinthians 5.5). Therefore let us be always of good comfort, for we know that so long as we be in the body, we be (as it were) far from God in a strange cuntry, subject to many perils, walking without perfect sight and knowledge of Almighty God, only seeing him by Faith in holy Scriptures. But we have a courage and desire rather to be at home with God and our Saviour Christ, farre from the body, where we may behold his Godhead as he is, face to face, to our everlasting comfort. These be S. Paul's words in effect, whereby we may perceive, that the life in this world, is resembled and likened to a Pilgrimage in a strange cuntry, farre from God, and that death, delivering us from our bodies, doth send us straight home into our own cuntry, and maketh us to dwell presently with God for ever, in everlasting rest and quietness: So that to die, is no losse, but profit and winning to all true Christian people. What lost the theefe that hanged on the Crosse with Christ, by his bodily death? yea, how much did he gaine by it? Did not our Saviour say unto him, This day thou shalt be with me in Paradise? And Lazarus that pitifull person, that lay before the rich Man's gate, pained with sores, and pined with hunger, did not death highly profit and promote him,

which by the ministry of Angels sent him unto Abraham's bosome, a place of rest, ioy, and heavenly consolation (Luke 16.22)? Let us think none other (good Christian people) but Christ hath prepared and made ready before, the same ioy and felicitie for us, that he prepared for Lazarus and the theefe. Wherefore, let us stick unto his salvation, and gracious redemption, and believe his word, serue him from our hearts, love and obey him, and whatsoever we have done heretofore contrary to his most holy will, now let us repent in time, and hereafter study to correct our life: and doubt not, but we shall find him as mercifull unto us, as he was either to Lazarus, or to the theefe, whose examples are written in holy Scripture for the comfort of them that be sinners, and subject to sorrowes, miseries, and calamities in this world, that they should not despaire in God'S mercy, but ever trust thereby to have forgiveness of their sins, and life everlasting, as Lazarus and the thiefe had. Thus I trust every Christian man perceiveth by the infallible or undeceivable word of God, that bodily death cannot harme nor hinder them that truely believe in Christ, but contrarily shall profit and promote the Christian souls, which being truely penitent for their offences depart hence in perfect Charitie, and in sure trust, that God is mercifull to them, forgiuing their sins, for the merits of Iesus Christ his only natural Sonne.

The second cause why some do fear death. The second cause why some do fear death, is sore sick eness and gryuous paines, which partly come before death, and partly accompanie or come with death, whensoever it commeth. This fear is the fear of the frail flesh, and a natural passion belonging unto the nature of a mortal man. But true faith in God'S promises, and regard of the paines and pangs which Christ upon the crosse suffered for us miserable sinners, with consideration of the ioy and everlasting life to come in heaven, will mitigate and asswage less those paines, and moderate or bring into a mean this feare, that it shall never be able to overthrow the hearty desire and gladness, that the Christian soul hath to be separated from this corrupt body, that it may come to the gracious presence of our Saviour Iesus Christ. If we believe steadfastly the word of God, we shall perceive that such bodily sick eness, pangs of death, or whatsoever dolorous pangs we suffer, either before or with death be nothing else in Christian men, but the rod of our heavenly and louing Father, wherewith he mercifully correcteth us, either to trye and declare the faith of his patient children, that they may be found laudable, glorious, and honourable in his sight, when Iesus Christ shall be openly showed to be the Judge of all the world, or else to chastice and amend in them whatsoever offendeth his Fatherly and gracious goodness, lest they should perish everlastingly. And this his correcting rodde is common to all men that be truely his. Therefore let us cast away the burden of sin that lieth too heaui in our neckes, and return unto God by true penance and amendment of our lives, let us with patience runne this course that is appoynted, suffering (for his sake

that dyed for our salvation) all sorrowes and pangs of death, and death itself ioyfully, when God sendeth it to us, having our eyes fixed and set fast ever upon the head and Captain of our faith, Iesus Christ: who (considering the ioy that he should come unto) cared neither for the shame nor paine of death, but willingly conforming and framing his will to his Fathers will, most patiently suffered the most shamefull and painefull death of the crosse, being innocent and harmeless (Philippians 2.8). And now therefore he is exalted in heaven, and everlastingly sitteth on the right hand of the throne of God the Father. Let us call to our remembrance therefore the life and ioyes of heaven, that are kept for all them that patiently do suffer here with Christ, and consider that Christ suffered all his painefull passion by sinners, and for sinners: and then we shall with patience, and the more easily suffer such sorrowes and paines, when they come. Let us not set at light the chastising of the Lord, nor grudge at him, nor fall from him, when of him we be corrected: for the Lord loveth them whom he doth correct, and beath every one whom he taketh to his childe. What childe is that (sayeth S. Paul) whom the Father loveth, and doth not chastice? If ye be without God'S correction (which all his welbeloved and true children have) then be you but bastards, smally regarded of God, and not his true children (Hebrews 12.6, 8).

Therefore seeing that when we have in earth our carnall fathers to be our correctours, we do fear them, and reverently take their correction: shall we not much more be in subjection to God our spiritual Father, by whom we shall have everlasting life? And our carnall fathers sometime correct us even as it pleaseth them, without cause: but this Father justly correcteth us, either for our sin, to the intent we should amend, or for our commoditie and wealth, to make us thereby partakers of his holiness. Furthermore, all correction which God sendeth us in this present time, seemeth to have no ioy and comfort, but sorrow and paine, yet it bringeth with it a taste of God'S mercy and goodness, towards them that be so corrected, and a sure hope of God'S everlasting consolation in heaven. If then these sorrowes, diseases, and sick enesses, and also death itself be nothing els but our heavenly Fathers rod, whereby he certifieth us of his love and gracious favour, whereby he trieth and purifieth us, whereby he giveth unto us holiness, and certifieth us that we be his children, and he our mercifull Father: shall not we then with all humilitie, as obedient and louing children, ioyfully kisse our heavenly Fathers rod, and ever say in our heart, with our Saviour Iesus Christ, Father, if this anguish and sorrow which I feele, and death which I see approach may not passe, but that thy will is that I must suffer them, thy will be done.

THE THIRD PART OF THE SERMON OF THE FEARE OF DEATH. IN this Sermon against the fear of death, two causes were declared, which commonly mooue worldly men to be in much fear to die, and yet the same do nothing trouble

the faithful and good livers when death commeth, but rather giveth them occasion greatly to reioyce, considering that they shalbe delivered from the sorrow and miserie of this world, and be brought to the great ioy and felicitie of the life to come.

The third cause why death is to be feared. Now the third and special cause why death in deede is to be feared, is the miserable state of the worldly and ungodly people after their death: but this is no cause at all, why the godly and faithful people should fear death, but rather contrariwise, their godly conversation in this life, and believe in Christ, cleaving continually to his mercies, should make them to long sore after that life, that remaineth for them undoubtedly after this bodily death. Of this immortal state, (after this transitory life) where we shall live evermore in the presence of God, in ioy, and rest, after victorie over all sickness, sorrowes, sin, and death: there be many plain places of holy Scripture, which confirme the weak conscience against the fear of all such dolours, sickness, sin, and bodily death, to asswage such trembling and ungodly feare, and to encourage us with comfort and hope of a blessed state after this life. S. Paul wisheth unto the Ephesians, that God the Father of glory would give unto them the Spirit of wisdom and revelation, that the eyes of their hearts might give life to know him, and to perceive how great things he had called them unto, and how rich inheritance he hath prepared after this life, for them that pertain unto him (Ephesians 1.17 18). And S. Paul himself declareth the desire of his heart, which was to be dissolued and loosed from his body, and to be with Christ, which (as he said, was much better for him, although to them it was more necessary that he should live, which he refused not, for their sakes, Philippians 1.23 24). Euen like as S. Martin said, Good Lord, if I be necessary for thy people to do good unto them, I will refuse no labour: but els for mine own self, I beseech the to take my soul.

Now the holy Fathers of the olde law, and all faithful and righteous men which departed before our Saviour Christ's ascension into heaven, did by death depart from troubles unto rest, from the handes of their enemies, into the handes of God, from sorrowes and sickness, unto ioyfull refreshing in Abraham's bosome, a place of all comfort and consolation, as the Scriptures do plainly by manifest words testify. The book of wisdom sayeth, that the righteous men's souls be in the hand of God, and no torment shall touch them (Wisdom 3.1, 3). They seemed to the eyes of foolish men to die, and their death was counted miserable, and their departing out of this world wretched, but they be in rest. And an other place sayeth, That the righteous shall live for ever, and their reward is with the Lord, and their minds be with God, who is above all: therefore they shall receive a glorious Kingdome, and a beautifull crown at the Lords hand. And in another

place the same book sayeth, The righteous, though he be prevented with sodaine death, nevertheless he shall be there where he shall be refreshed (Wisdom 4.7). Of Abraham's bosome, Christs words be so plain, that a Christian man needeth no more prooffe of it. Now then, if this were the state of the holy Fathers and righteous men, before the coming of our Saviour, and before he was glorifyd: how much more then ought all we to have a steadfast faith, and a sure hope of this blessed state & condition, after our death? seeing that our Saviour now hath performd the whole worke of our redemption, and is gloriously ascended into heaven, to prepare our dwelling places with him, and said unto his Father, Father, I will that where I am, my seruants shall be with mee (John 17.24). And we know, that whatsoever Christ will, his Father will the same, wherefore it cannot be, but if we be his faithful seruants, our souls shall be with him, after our departure out of this present life. Saint Steven when he was stoned to death, even in the midst of his torments, what was his mind most upon? when he was full of the Holy Ghost (sayeth holy Scripture) having his eyes lifted up into heaven, he saw the glory of God, and Iesus standing on the right hand of God. The which truth, after he had confesd boldly before the enemies of Christ, they drew him out of the Citie, and there they stoned him, who cryed unto God, saying, Lord Iesu Christ, take my spirit (Acts 7.55, 59). And doth not our Saviour say plainly in Saint Johns Gospel, Verily, verily I say unto you, He that hearth my word, and believeth on him that sent mee, hath everlasting life, and commeth not into judgement, but shall passe from death to life (John 5.24)? Shall we not then think that death to be precious, by the which we passe unto life?

Therefore it is a true saying of the Prophet, The death of the holy and righteous men, is precious in the Lords sight (Psalms 116.15). Holy Simeon, after that he had his hearts desire in seeing our Saviour, that he ever longed for in his life, he imbraced, and took him in his armes, and said, Now Lord, let mee depart in peace, for mine eyes have beholden that Saviour, which thou hast prepared for all Nations (Luke 2.29, 31).

It is truth therefore, that the death of the righteous is called peace, and the benefite of the Lord, as the Church sayeth, in the name of the righteous departed out of this world: My soul turn the to thy rest, for the Lord hath bene good to thee, and rewarded the (Psalms 116.7). And we see by holy Scripture, and other ancient hystories of Martyrs, that the holy, faithful, and righteous, ever since Christ's ascension, or going up, in their death did not doubt, but that they went to Christ in Spirit, which is our life, health, wealth, and salvation. John in his holy Reuelation, saw an hundred forty and foure thousand virgins and innocentes, of whom he said, These follow the Lambe Iesu Christ wheresoever he goeth. And shortly after in the same place he sayeth, I heard a voyce from

heaven, saying unto mee, Write, happy and blessed are the dead, which die in the Lord: from henceforth (surely sayeth the spirit) they shall rest from their paines and labours, for their works do follow them (Revelations 14.4, 13): so that then they shall reape with ioy and comfort, that which they sowed with labours and paines.

They that sowe in the spirit, of the spirit shall reape everlasting life. Let us therefore never be weary of well doing, for when the time of reaping or reward commeth, we shall reape without any weariness everlasting ioy. Therefore while we have time (as Saint Paul exhorteth us) let us do good to all men (Galatians 6.8 10), and not lay up our treasures in earth, where rust and mothes corrupt it, which rust (Matthew 6.19) (as Saint Iames sayeth) shall beare witness against us at the great day, condemne us, and shall (like most burning fire) torment our flesh (James 5.3). Let us beware therefore (as we tender our own wealth) that we be not in the number of those miserable, covetous, and wretched men, which Saint Iames biddeth mourn and lament for their greedy gathering, and ungodly keeping of goods. Let us be wise in time, and learn to follow the wise example of the wicked Steward. Let us so wisely order our goods and possessions, committed unto us here by God for a season, that we may truely hear and obey this commandement of our Saviour Christ: I say unto you (sayeth hee) make you friendes of the wicked Mammon, that they may receive you into everlasting tabernacles, or dwellings (Luke 16.9). Riches be called wicked, because the world abuseth them unto all wickedness, which are otherwise the good gifts of God, and the instruments wherby God'S seruants do truely serue him in using of the same. He commanded them not to make them rich friends, to get high dignities and worldly promotions, to give great gifts to rich men that have no neede thereof, but to make them friends of poore and miserable men, unto whom, whatsoever they give, Christ taketh it as given to himself. And to these friends Christ in the Gospel giveth so great honour and preheminance, that he sayeth, They shall receive them that do good unto them into everlasting houses: not that men shall be our rewarders for our well doing, but that Christ will reward us, and take it to be done unto himself, whatsoever is done to such friends.

Thus making poore wretches our friends, we make our Saviour Christ our friend, whose members they are: whose misery as he taketh for his own misery, so their relief, succour, and help, he taketh for his succour, relief, and help, and will as much thank us and reward us for our goodness showed to them, as if he himself had received like benefit at our hands, as he witnesseth in the Gospel, saying, Whatsoever yee have done to any of these simple persons, which do believe in mee, that have ye done to my self (Matthew 25.40). Therefore let us diligently foresee, that our fayth and hope which we have conceived in Almighty

God, and in our Savior Christ waxe not faint, nor that the love which we beare in hand to beare to him, waxe not cold: but let us study daily and diligently to show ourselves to be the true honourers and lovers of God, by keeping of his commandements, by doing of good deedes unto our needy neighbours, releuing by all means that we can their poverty with our abundance and plenty, their ignorance with our wisdom and learning, and comfort their weakness with our strength and authority, calling all men backe from evil doing by godly counsaile and good example, persevering still in well doing, so long as we live: so shall we not neede to fear death for any of those three causes afore mentioned, nor yet for any other cause that can be imagined: but contrarily, considering the manifold sick nesses, troubles, and sorrowes of this present life, the dangers of this perilous pilgrimage, and the great encumbrance which our Spirit hath by this sinful flesh and frayle body subject to death: considering also the manifold sorrowes and dangerous deceits of this world on every side, the intolerable pride, covetousness, and lechery, in time of prosperity, the impatient murmuring of them that be worldly, in time of adversity, which cease not to withdraw and plucke us from God, our Saviour Christ, from our life, wealth, or everlasting ioy and salvation: considering also the innumerable assaults of our Ghostly enemy the Devil, with all his fierie darts of ambition, pride, lechery, vain glory, enuie, malice, detraction, or backbiting, with other his innumerable deceits, engines, and snares, whereby he goeth busily about to catch all men under his dominion, ever like a roaring Lion, by all means searching whom he may deuour (1 Peter 5.8). The faythfull Christian man which considereth all these miseries, perils, and incommodities (whereunto he is subject so long as he here liveth upon earth) and on the other part considereth that blessed and comfortable state of the heavenly life to come, and the sweet condition of them that depart in the Lord, how they are delivered from the continual encumbrances of their mortal and sinful body, from all the malice, crafts, and deceits of this world, from all the assaults of their Ghostly enemy the Devil, to live in peace, rest, and endless quietness, to live in the fellowship of innumerable Angels, and with the congregation of perfect just men, as Patriarches, Prophets, Martyrs, and Confessours, and finally unto the presence of Almighty God, and our Saviour Iesus Christ. He that doth consider all these things, and believeth them assuredly, as they are to be believed, even from the bottome of his heart, being established in God in this true fayth, having a quiet conscience in Christ, a firme hope, and assured trust in God'S mercy, through the merits of Iesu Christ to obtaine this quietness, rest, and everlasting ioy, shall not only be without fear of bodily death, when it commeth, but certainly (as S. Paul did) so shall he gladly (according to God'S will, and when it pleaseth God to call him out of this life) greatly desire in his heart, that he may be rid from all these occasions of evil, and live ever to God'S pleasure (Philippians 1.23), in perfect obedience of his will, with our Saviour Iesus Christ, to whose gracious

presence the Lord of his infinite mercy and grace bring us, to raigne with him in life everlasting: to whom with our heavenly Father, and the Holy Ghost, be glory in worldes without end. Amen.

HOMILY ON OBEDIENCE

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UTEL Home Page.

AN EXHORTATION concerning good Order, and obedience to Rulers and Magistrates.

ALmighty God hath creatd and appointed all things in heaven, earth, and waters, in a most excellent and perfect order. In Heauen, he hath appointed distinct and severall orders and states of Archangels and Angels. In earth he hath assigned and appointed Kings, Princes, with other governours under them, in all good and necessary order. The water above is kept, and rayneth down in due time and season. The Sun, Moone, Starres, Rainebow, Thunder, Lightning, Clouds, and all Birdes of the ayre, do keepe their order. The Earth, Trees, Seedes, Plants, Hearbes, Corne, Grasse, and all maner of Beasts keepe themselves in order: all the parts of the whole yeare, as Winter, Summer, Moneths, Nights and Dayes, continue in their order: all kinds of Fishes in the Sea, Rivers, and Waters, with all Fountains, Springs, yea, the Seas themselves keepe their comely course and order: and man himself also hath all his parts both within and without, as soul, heart, mind, memory, understanding, reason, speech, with all and singular corporall members of his body in a profitable, necessary, and pleasant order: every degree of people in their vocation, calling and office, hath appointed to them their duty and order: some are in high degree, some in low, some Kings and Princes, some inferiours and subjects, Priests, and lay men, masters and seruants, fathers, and children, husbands and wives, rich and poore, and every one have neede of other, so that in all things is to be lauded and praised the goodly order of God, without the which no house, no Citie, no Commonwealth can continue and endure, or last. For where there is no right order, there reigneth all abuse, carnall liberty, enormitie, sin, and Babylonicall confusion.

Take away Kings Princes, Rulers, Magistrates, Judges, and such estates of God's order, no man shall ride or go by the high way unrobbed, no man shall sleepe in his own house or bedde unkilld, no man shall keepe his wife, children, and possession in quietness, all things shall be common, and there must needes follow all mischief, and vtter destruction both of souls, bodies, goodes, and common wealthes. But blessed be God, that we in this Realm of England, feele not the horrible calamities, miseris, and wretchedness, which all they undoubtedly feele and suffer, that lack this godly order: and praised be God, that we know the

great excellent benefit of God showed towards us in this behalfe, God hath sent us his high gift, our most deare Sovereigne Lord King IAMES, with a godly, wise, and honourable Counsell, with other superiours and inferiours, in a beautifull order, and godly.

Wherefore, let us subjectes do our bounden dueties, giuing hearty thankes to God, and praying for the preseruacion of this godly order. Let us all obey even from the bottome of our heartes, all their godly proceedings, lawes, statutes, proclamations, and injunctions, with all other godly orders. Let us consider the Scriptures of the Holy Ghost, which perswade and command us all obediently to be subject, first and chiefly to the Kings Maiestie, supreme governour over all, and the next to his honourable counsel, and to all other noble men, Magistrates, and officers, which by God's goodness, be placed and ordered.

For Almighty God is the only author and prouider for this forenamed state and order, as it is written of God, in the book of the Proverbs: Thorow mee kings do raigne, through mee counselors make just lawes, through mee do princes beare rule, and all iudges of the earth execute judgement, I am louing to them that love mee (Proverbs 8.15, 17).

Here let us marke well, and remember that the high power and authoritie of Kinges, with their making of lawes, judgements and offices, are the ordinances not of man, but of God: and therefore is this word (through mee) so many times repeatd. Here is also well to be considered and remembered, that this good order is appointed by God's wisdom, favour, and love, especialy for them that love God, and therefore he sayeth, I love them that love mee. Also in the book of wisdom we may evidently learne, that a kinges power, authoritie, and strength, is a great benefite of God, given of his great mercie, to the comfort of our great miserie. For thus we read there spoken to kinges, Heare O yee Kinges, and understand, learn yee that be Iudges of the endes of the earth, give eare yee that rule the multitudes: for the power given you of the Lord, and the strength, from the highest (Wisdom 6.1 3). Let us learn also here by the infallible and undeceivable word of God, that kinges and other supreme and higher officers, are ordeined of God, who is most highest: and therefore they are here taught diligently to apply and give themselves to knowledge and wisdom, necessary for the ordering of God's people to their governance committed, or whom to governe they are charged of God.

And they be here also taught by Almighty God, that they should acknowledge themselves to have all their power and strength not from Rome, but immediatly of God most Highest. Wee read in the book of Deuteronomie, that all punishment pertainth to God, by this sentence, Vengeance is mine, and I will reward (Deuteronomy 32.35). But this sentence we must understand to pertain also unto

the Magistrates which do exercise God's roome in judgement, and punishing by good and godly lawes, here in earth. And the places of Scripture, which seeme to remooue from among all christian men, judgement, punishment, or killing, ought to be understood, that no man (of his own priuate authority) may be judge over other, may punish, or may kill. But we must referre all judgement to God, to Kings, and Rulers, Judges under them, which be God's officers to execute justice, and by plain words of Scripture, have their authoritie and use of the sword gravnted from God, as we are taught by Saint Paul, that deare and chosen Apostle of our Saviour Christ, whom we ought diligently to obey, even as we would obey our Saviour Christ if he were present.

Thus Saint Paul writeth to the Romanes, Let every soul submit himself unto the authority of the higher powers, for there is no power but of God. The powers that be, be ordained of God. Whosoever therefore withstandeth the power, withstandeth the ordinance of God: but they that resist, or are against it, shall receive to themselves damnation. For rulers are not fearefull to them that do good, but to them that do evil. Wilt thou be without fear of that power? Doe well them, and so shalt thou be praised of the same, for he is the minister of God, for thy wealth. But and if thou do that which is evil, then feare, for he beareth not the sword for nought, for he is the minister of God, to take vengeance on him that doth evil. Wherefore ye must needes obey, not only for fear of vengeance, but also, because of conscience, and even for this cause pay yee tribute, for they are God's ministers seruing for the same purpose (Romans 13.1 6).

Here let us learn of Saint Paul the chosen vessell of God, that all persons having souls (he excepteth none, nor exempteth none, neither Priest, Apostle, nor Prophet, sayeth S. Chrysostom) do owe of bounden duty, and even in conscience, obedience, submission, and subjection to the high powers, which be set in authority by God, for as much as they be God's Lieuetenants, God's Presidentes, God's Officers, God's Commissioners, God's Judges, ordained of God himself, of whom only they have all their power, and all their authority. And the same Saint Paul threatneth no less paine, then everlasting damnation to all disobedient persons, to all resisters against this generall, and common authority, for as much as they resist not man, but God.

THE SECOND PART OF THE SERMON OF OBEDIENCE. Not Mans Deuice and Inuention, but Gods Wisdom, Gods Order, Power, and Authority. Or as much as God hath creatd and disposed all things in a comely order, we have bene taught in the first part of the Sermon, concerning good order and obedience, that we also ought in all common weales, to obserue and keepe a due order, and to be obedient to the powers, their ordinances, and lawes, and that all rulers are appointed of God, for a goodly order to be kept in the world: and

also how the Magistrates ought to learn how to rule and governe according to God's Lawes: and that all Subiects are bound to obey them as God's ministers, yea, although they be evil, not only for feare, but also for conscience sake. And here (good people) let us all marke diligently, that it is not lawfull for inferiours and Subiects, in any case to resist and stand against the superiour powers: for Saint Pauls words be plain, that whosoever withstandeth, shall get to themselves damnation: for whosoever withstandeth, withstandeth the ordinance of God. Our Saviour Christ himself, and his Apostles, received many and divers iniuries of the unfaithful and wicked men in authoritie: yet we never read, that they, or any of them, caused any sedition or rebellion against authoritie. We read oft, that they patiently suffered all troubles, vexations, slaunders, pangs, and paines, and death itself obediently without tumult or resistance. They committed their cause to him that judgeth righteously, and prayed for their enemies heartily and earnestly. They knew that the authoritie of the powers, was God's ordinance, and therefore both in their words and deedes, they taught ever obedience to it, and never taught nor did the contrary.

The wicked Judge Pilate, said to Christ, Knowest thou not that I have power to crucify thee, and have power also to loose thee? Iesus answered, Thou couldest have no power at all against me, except it were given the from above. Whereby Christ taught us plainly, that even the wicked rulers have their power and authoritie from God, and therefore it is not lawfull for their Subiects to withstand them, although they abuse their power: much less then it is lawfull for subjects, to withstand their godly and Christian Princes, which do not abuse their authoritie, but use the same to God's glory, and to the profite and commoditie of God's people. The holy Apostle Peter commandeth seruants to be obedient to their masters, not only if they be good and gentle, but also if they be evil and froward: affirming that the vocation and calling of God's people is to be patient, and of the suffering sides. And there he bringeth in the patience of our Saviour Christ, to perswade obedience to governours, yea, although they be wicked and wrong dors.

But let us now hear S. Peter himself speak, for his words certify best our conscience. Thus he vttereth them in his first Epistle, Seruants, obey your masters with feare, not only if they be good and gentle, but also if they be froward. For it is thank worthy, if a man for conscience toward God, endureth gryfe, and suffer wrong undeserued: for what praise is it, when ye be beate for your faults, if ye take it patiently? but when ye do well, if you then suffer wrong, and take it patiently, then is there cause to have thank of God, for hereunto verily were yee called: for so did Christ suffer for us, leauing us an example, that we should follow his steps (1 Peter 2.18 21). All these be the very words of S. Peter.

Holy Daudid also teacheth us a good lesson in this behalfe, who was many times most cruelly and wrongfully persecuted of king Saul, and many times also put in ieopardie and danger of his life by king Saul and his people, yet he neither withstood, neither used any force or violence against king Saul his mortal and deadly enemie, but did ever to his liege Lord and Master king Saul, most true, most diligent, and most faithful seruice (I Samuel uel 18.11, 14, 30, 19.10 11; 20.31; 24.2 7). Insomuch that when the Lord God had given king Saul into Daudids handes in his own Caue, he would not hurt him, when he might without all bodily peril easily have slaine him, no he would not suffer any of his seruants once to lay their hand upon king Saul, but prayed to God in this wise, Lord keepe me from doing that thing unto my Master, the Lords anoynted, keepe me that I lay not my hand upon him, seeing he is the anoynted of the Lord: for as truely as the Lord liveth (except the Lord smite him, or except his day come, or that he go down to warre, and perish in battaile) the Lord be mercifull unto me, that I lay not my hand upon the Lords anoynted.

And that Daudid might have killed his enemie king Saul, it is evidently prooued in the first book of the Kings, both by the cutting off the lap of Sauls garment, and also by plain confession of king Saul. Also another time, as is mentioned in the same book, when the most unmercifull and most unkind King Saul did persecute poore Daudid, God did again give king Saul into Daudids handes, by casting of king Saul and his whole armie into a dead sleepe, so that Daudid, and one Abisai with him, came in the night into Sauls host, where Saul lay sleeping, and his speare stacke in the ground at his head: then said Abisai unto Daudid, God hath delivered thine enemie into thy hands at this time, now therefore let me smite him once with my speare to the earth, and I will not smite him again the second time: meaning thereby to have killed him with one stroke, and to have made him sure for ever. And Daudid answered and said to Abisai, Destroy him not, for who can lay his hands on the Lords anointed, and be guiltlesse? And Daudid said furthermore, As sure as the Lord liveth, the Lord shall smite him, or his day shall come to die, or he shall descend or go down into battaile, and there perish, the Lord keepe me from laying my handes upon the Lords anoynted. But take thou now the speare that is at his head, and the cruse of water, and let us goe: and so he did. Here is evidently prooued that we may not withstand, nor in any wise hurt an anointed King, which is God's lieftenant, vice gerent, and highest minister in that countrey where he is King.

An obiection. But peradventure some here would say, that Daudid in his own defence might have killed King Saul lawfully, and with a safe conscience.

An answeare. But holy Daudid did knowe that he might in no wise withstand, hurt, or kill his Soveraigne lord and King: he did know that he was but king

Sauls subject, though he were in great favour with God, and his enemy king Saul out of Gods favour. Therefore though he were never so much provoked, yet he refused vtterly to hurt the Lords anoynted. He durst not for offending God & his own conscience (although he had occasion and opportunity) once lay his hands upon Gods high officer the king, whom he did know to be a person reserued & kept (for his office sake) only to God's punishment and judgement.

Therefore he prayeth so oft, and so earnestly, that he lay not his handes upon the Lords annointed. And by these two examples, Saint Daudid (being named in Scripture a man after God's own heart) giveth a generall rule and lesson to all subjectes in the world, not to withstand their liege lord and king, not to take a sword by their priuate authority against their king, God's annointed (I Samuel uel 26.11; Psal.88.), who only beareth the sword by God's authority for the maintenance of the good, and for the punishment of the evil, who only by God's Law hath the use of the sword at his command, and also hath all power, iurisdiction, regiment, correction and punishment, as supreme governour of all his Realms & Dominions, and that even by the authority of God, and by God's ordinances.

Yet another notable story and doctrine is in the second book of the kinges, that maketh also for this purpose. When an Amalekite, by king Saules own consent and commandement, had killed king Saul (2 Samuel 1.8 10), he went to Daudid, supposing to have had great thanks for his message that he had killed Daudids deadly enemy, and therefore he made great haste to tell to Daudid the chaunce, bringing with him king Saules crown that was upon his head, and his bracelet that was upon his arme, to perswade his tidings to be true. But godly Daudid was so farre from reioycing at this newes, that immediatly and forthwith he rent his clothes off his backe, he mourned and wept, and said to the messenger, How is it that thou wast not afraid to lay thy hands on the Lords annointed to destroy him? And by and by Daudid made one of his seruants to kill the messenger, saying, Thy blood be on thine own head, for thine own mouth hath testifyd and witnessd against thee, granting that thou hast slaine the Lords annointed.

These examples being so manifest and evident, it is an intolerable ignorance, madness, and wickedness for subjects to make any murmuring, rebellion, resistance, or withstanding, commotion, or insurrection against their most deare and most dread Sovereigne Lord and King, ordeined and appointed of God's goodnes for their commodity, peace, and quietness.

Yet let us believe undoubtedly, (good Christian people) that we may not obey Kings, Magistrates, or any other, (though they be our own fathers) if they would command us to do any thing contrary to God's commandements. In such a

case we ought to say with the Apostle, Wee must rather obey God then man (Acts 5.29). But nevertheless in that case we may not in any wise withstand (violently) violently, or rebell against rulers, or make any insurrection sedition, or tumults, either by force of armes (or otherwise) against the annointed of the Lord, or any of his officers: But we must in such case patiently suffer all wrongs, and iniuries, referring the judgement of our cause only to God (Acts 7). Let us fear the terrible punishment of Almighty God against traytors and rebellious persons, by the example of Chore, Dathan, and Abiron, which he repugned and grudged against God's Magistrates and officers, and therefore the earth opened and swallowed them up alive. Other for their wicked murmuring and rebellion, were by a sudden fire sent of God, vtterly consumed. Other for their froward behaviour to their rulers and governours, God's ministers, were suddenly stricken with a foule leprosie. Other were stinged to death, with wonderfull strange fiery serpents. Other were sore plagued, so that there was killed in one day, the number of foureteene thousand and seven hundred, for rebellion against them whom God had appointed to be in authority.

Absalon also rebelling against his father King David, was punished with a strange and notable death (2 Samuel 18.9 10).

THE THIRD PART OF THE SERMON OF OBEDIENCE. YEe have heard before in this Sermon of good order and obedience, manifestly proued both by the Scriptures and examples, that all subjects are boden to obey their Magistrates, and for no cause to resist, or withstand, or rebell, or make any sedition against them, yea, although they be wicked men. And let no man think that he can escape unpunished, that committeth treason, conspiracy, or rebellion against his soveraigne Lord the King, though he commit the same never so secretly, either in thought, word, or deede, never so priuily, in his priuie chamber by himself, or openly communicating, and consulting with others. For treason will not be hid, treason will out at length. God will have that most detestable vice both opened and punished, for that it is so directly against his ordinance, and against his high principal judge, and anoynted in earth. The violence and iniury that is committed against authoritie, is committed against God, the common weale, and the whole Realm, which God will have known, and condignly or worthily punished one way or other. For it is notably written of the wise man in Scripture, in the book called Ecclesiastes: With the King no evil in thy thought, nor speak no hurt of him in thy priuie chamber: for the bird of the ayre shall betray thy voyce, and with her fethers shall bewray thy words (Ecclesiastes 10.20). These lessons and examples are written for our learning.

Therefore let us all fear the most detestable vice of rebellion, ever knowing and remembering, that he that resisteth or withstandeth common authority, resisteth

or withstandeth God and his ordenance, as it may be proued by many other moe places of holy Scripture. And here let us take heede that we understand not these or such other like places (which so straitly command obedience to superiours, and so straitly punished rebellion, and disobedience to the same) to be meant in any condition of the pretended or coloured power of the Bishop of Rome. For truly the Scripture of God alloweth no such usurped power, full of enormities, abusions, and blasphemies. But the true meaning of these and such places, be to extoll and set forth God's true ordinance, and the authoritie of God's anoynted Kings, and of their officers appoynted under them. And concerning the usurped power of the Bishop of Rome, which he most wrongfully challengeth, as the successor of Christ and Peter: we may easily perceiue how false, fained, and forged it is, not only in that it hath no sufficient ground in holy Scripture, but also by the fruites and doctrine thereof.

For our Saviour Christ, and S. Peter, teacheth most earnestly and agreeably obedience to Kings, as to the chief and supreme rulers in this world, next under God: but the Bishop of Rome teacheth, that they that are under him, are free from all burdens and charges of the common wealth, and obedience toward their Prince, most clearely against Christs doctrine and S. Peters. He ought therefore rather to be called Antichrist, and the successour of the Scribes and Pharises, then Christs vicar, or S. Peters successour: seeing that not only in this point, but also in other weighty matters of Christian religion, in matters of remission and forgiveness of sins, and of salvation, he heareth so directly against both S. Peter, and against our Saviour Christ, who not only taught obedience to Kings, but also practised obedience in their conversation and living: For we read that they both payd tribute to the king (Matthew 17.27): And also we read that the holy virgin Mary, mother to our Saviour Christ, and Ioseph, who was taken for his father, at the Emperours commandement, went to the citie of Dauid, named Bethlehem, to be taxed among other, and to declare their obedience to the Magistrates, for God's ordinances sake (Luke 2.4 5). And here let us not forget the blessed virgin Marys obedience: for although she was highly in God's favour, and Christs natural mother, and was also great with childe at the same time, and so nigh her trauaile, that she was delivered in her iourney, yet she gladly without any excuse or grudging (for conscience sake) did take that cold and foule winter iourney, being in the mean season so poore, that she lay in a stable, and there she was delivered of Christ.

And according to the same, loe how S. Peter agreeth, writing by expresse words in his first Epistle: Submit yourselves, and be subject (sayeth hee) unto kings, as unto the chief heads, and unto rulers, as unto them that are sent of him for the punishment of evil dors, and for the praise of them that do well, for so

is the will of God (1 Peter 2.13 15). I neede not to expound these words, they be so plain of themselves. S. Peter doth not say, Submit yourselves unto mee, as supreme head of the Church: neither sayeth hee, Submit yourselves from time to time to my successours in Rome: but he sayeth, Submit yourselves unto your King, your supreme head, and unto those that he appointeth in authoritie under him, for that you shall so show your obedience, it is the will of God. God will that you be in subjection to your head and king.

This is God's ordinance, God's commandement, and God's holy will, that the whole body of every Realm, and all the members and parts of the same, shall be subject to their head, their king, and that (as S. Peter writeth) for the Lords sake (1 Peter 2.13): and (as S. Paul writeth) for conscience sake, and not for fear only (Romans 13.5). Thus we learn by the word of God, to yeeld to our king, that is due to our king: that is, honour, obedience, payments of due taxes, customes, tributes, subsidies, love and fear (Matthew 22.21, Romans 13). Thus we know partly our bounden duties to common authority, now let us learn to accomplish the same. And let us most instantly and heartily pray to God, the only author of all authority, for all them that be in authority, according as S. Paul willeth, writing thus to Timothie in his first Epistle: I exhort therefore, that above all things, prayers, supplications, intercessions, and giuing of thankes be done for all men: for kings, and for all that be in authority, that we may live a quiet and a peaceable life, with all godliness and honesty: for that is good and accepted or allowable in the sight of God our Saviour (1 Timothy 2.1 3). Heere S. Paul maketh an earnest and an especial exhortation, concerning giuing of thankes, and prayer for kings and rulers, saying, above all things, as he might say, in any wise principally and chiefly, let prayer be made for kings.

Let us heartily thank God for his great and excellent benefit and providence concerning the state of kings. Let us pray for them, that they may have God's favour and God's protection. Let us pray that they may ever in all things have God before their eyes. Let us pray, that they may have wisdom, strength, justice, clemency, & zeale to God's glory, to God's verity, to Christian souls, and to the common wealth. Let us pray, that they may rightly use their sword and authority, for the maintenance and defence of the Catholike fayth contained in holy Scripture, and of their good and honest subjects, for the fear and punishment of the evil and vicious people. Let us pray, that they may most faythfully follow the Kings and Captains in the Bible, Daud, Ezekias, Iosias, and Moses, with such other. And let us pray for ourselves, that we may live godly in holy and Christian conversation: so shall we have God on our side, and then let us not fear what man can do against us: so we shall live in true obedience, both to our most mercifull King in Heauen, and to our most Christian King in Earth:

so shall we please God and have the exceeding benefit, peace of conscience, rest and quietness here in this world, and after this life, we shall enjoy a better life, rest, peace, and the everlasting bliss of heaven, which he grant us all, that was obedient for us all, even to the death of the crosse, Iesus Christ: to whom with the Father and the Holy Ghost, be all honour and glory, both now and ever. Amen.

HOMILY AGAINST WHOREDOME AND ADULTERY

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UTEL Home Page.

A SERMON AGAINST whoredome and uncleanness.

ALthough there want not (good Christian people) great swarmes of vices worthy to be rebuked (unto such decay is true Godliness and vertuous living now come:) yet above other vices, the outrageous seas of adulterie (or breaking of wedlocke) whoredome, fornication and uncleanness, have not only burst in, but also overflowed almost the whole world, unto the great dishonour of God, the exceeding infamie of the name of Christ, the notable decay of true Religion, and the vtter destruction of the publike wealth, and that so abundantly, that through the custorable use thereof, this vice is grown into such an height, that in a manner among many, it is counted no sin at all, but rather a pastime, a dalliance, and but a touch of youth: not rebuked, but winkd at: not punished, but laughed at.

Wherefore it is necessary at this present, to intreat of the sin of whoredome and fornication, declaring unto you the greatness of this sin, and how odious, hatefull, and abominable it is, and hath alway bene reputed before God and all good men, and how gryuously it hath bene punished both by the law of God, and the lawes of diuers Princes.

Againe, to show you certain remedies, whereby yee may (through the grace of God) eschew this most detestable sin of whoredome and fornication, and lead your lives in all honesty and cleanness, and that yee may perceive that fornication and whoredome are (in the sight of God) most abominable sins, yee shall call to remembrance this commandement of God, Thou shalt not commit adultery (Exodus 20.14): by the which word, adultery, although it be properly understood of the unlawfull commixtion or joining together of a married man with any woman beside his wife, or of a wife with any man beside her husband: yet thereby is signifyd also all unlawfull use of those parts, which be ordeyned for generation. And this one commandement (forbidding adultery) doth sufficiently paint and set out before our eyes the greatness of this sin of whoredome, and manifestly declareth how greatly it ought to be abhorred of all honest and faythfull persons. And that none of us all shall think himself excepted from this commandement, whether we be old or yong, married, or unmarried, man or woman, hear what God the Father sayeth by his most excellent Prophet Moses: There shall be no

whore among the daughters of Israel, nor no whoremonger among the sons of Israel (Deuteronomy 23.17).

Heere is whoredome, fornication, and all other uncleanness forbidden to all kinds of people, all degrees, and all ages without exception. And that we shall not doubt, but that this precept or commandement pertainth to us indeede, hear what Christ (the perfect teacher of all truth) sayeth in the new Testament, Yee have heard (sayeth Christ) that it was said to them of olde time, Thou shalt not commit adulterie: but I say unto you, Whosoever seeth a Woman, to have his lust of her, hath committed adultery with her already in his heart (Matthew 5.27 28). Heere our Saviour Christ doth not only confirme and stablish the law against adulterie, given in the olde Testament of God the Father by his seruant Moses, and make it of full strength, continually to remain among the professours of his Name in the new law: but he also (condemning the grosse interpretation of the Scribes and Pharisees, which taught that the foresaid commandement only required to abstain from the outward adulterie, and not from the filthie desires and unpure lustes,) teacheth us an exact and full perfection of puritie and cleanness of life, both to keepe our bodies undefiled, and our heartes pure and free from all evil thoughts, carnall desires, and fleshly consentes. How can we then be free from this commandement, where so great charge is layd upon us?

May a seruant do what he will in any thing, having commandement of his master to the contrary? Is not Christ our Master? Are not we his seruants? How then may we neglect our Masters will and pleasure, and follow our own will and phantasie? Yee are my friendes (sayeth Christ) if you keepe those things that I command you (John 15.14).

Now hath Christ our Master commanded us that we should forsake all uncleanness and filthiness both in body and spirit: this therefore must we do, if we look to please God. In the Gospel of Saint Matthew we read, that the Scribes and Pharisees were gryuously offended with Christ, because his disciples did not keepe the traditions of the forefathers, for they washed not their handes when they went to dinner or supper (Matthew 15.1 2): And among other things, Christ answered and said, Heere and understand; Not that thing which entreth into the mouth defileth the man, but that which commeth out of the mouth defileth the man (Matthew 15.10 11). For those things which proceed out of the mouth, come forth from the heart, and they defile the man. For out of the heart proceede evil thoughts, murders, breaking of wedlocke, whoredome, theftes, false witness, blasphemies: these are the things which defile a man (Matthew 15.19 20, Mark 7.21). Here may we see, that not only murder, theft, false witness, and blasphemie, defile men, but also evil thoughts, breaking of wedlocke, fornication, and whoredome. Who is now of so little witte, that he will esteeme whoredome

and fornication to be things of small importance, and of now waight before God? Christ (who is the truth, and can not lie) sayeth that evil thoughtes, breaking of wedlocke, whoredome, and fornication defile a man, that is to say, corrupt both the body and soul of man, and make them, of the temples of the Holy Ghost, the filthie dunghill, or dungeon of all unclean spirits, of the house of God, the dwelling place of Satan (Titus 1.15).

Againe in the Gospel of Saint John, when the woman taken in adulterie, was brought unto Christ, said not he unto her, Goe thy way, and sin no more (John 8.11)? Doth not he here call whoredome sin? And what is the reward of sin, but everlasting death (Romans 6.23)? If whoredome be sin, then it is not lawfull for us to commit it. For Saint John sayeth, He that committeth sin is of the devil (1 John 3.8). And our Saviour sayeth, Euery one that committeth sin, is the seruant of sin (John 8.34). If whoredome had not bene sin, Surely Saint John Baptist would never have rebuked king Herod for taking his brothers wife, but he told him plainly, that it was not lawfull for him to take his brothers wife. He winkd not at the whoredome of Herod, although he were a king of power, but boldly reprov'd him for his wicked and abominable living (Mark 6.18), although for the same he lost his head. But he would rather suffer death (then see God so dishonoured, by the breaking of his holy precept and commandement) then to suffer whoredome to be unrebuked, even in a king. If whoredome had bene but a pastime, a dalliance, & not to be passed off, (as many count it now a dayes) truely John had bene more then twice mad, if he would have had the displeasure of a king, if he would have bene cast in prison, and lost his head for a trifle. But John knew right well how filthy, and stinking, and abominable the sin of whoredome is in the sight of God, therefore would not he leave it unrebuked, no not in a king, If whoredome be not lawfull in a king, neither is it lawfull in a subject. If whoredome be not lawfull in a publique or common officer, neither is it lawfull in a priuate person. If it be not lawfull neither in king, nor subject, neither in common officer, nor priuate person, truely then it is lawfull in no man nor woman of whatsoever degree or age they be.

Furthermore in the Actes of the Apostles we read that when the Apostles & Elders with the whole Congregation, were gathered together to pacify the hearts of the faithful dwelling at Antioch, (which were disquieted through the false doctrine of certain Iewish preachers) they sent word to the brethren, that it seemed good to the Holy Ghost, and to them, to charge them with no more then with necessary things: among other, they willed them to abstain from idolatry and fornication, from which (said they) if ye keepe yourselves, ye shall do well (Acts 15.28 29). Note here, how these holy and blessed Fathers of Christs Church, would charge the congregation with no moe things then were necessary. Mark

also how among those things, from the which they commanded the brethren of Antioch to abstain, fornication and whoredome is numbred. It is therefore necessary, by the determination and consent of the Holy Ghost, and the Apostles and Elders, with the whole Congregation that as from idolatrie and superstition, so likewise we must abstain from fornication and whoredome. It is necessary unto salvation to abstain from idolatrie: So is it to abstain from whoredome. Is there any nigher way to leade unto damnation, then to be an idolater? No. Euen so, neither is there any neerer way to damnation, then to be a fornicator and a whoremonger. Now where are those people, which so lightly esteeme breaking of wedlocke, whoredome, fornication and adulterie. It is necessary, sayeth the Holy Ghost, the blessed Apostles, the Elders, with the whole Congregation of Christ, it is necessary to salvation (say they) to abstain from whoredome. If it be necessary unto salvation, then woe be to them which neglecting their salvation, give their minds to so filthy and stinking sin, to so wicked vice, and to such detestable abomination.

THE SECOND PART OF THE SERMON AGAINST ADULTERIE. YOU have bene taught in the first part of this Sermon against Adulterie, how that vice at this day raigneth most above all other vices, and what is meant by this word (Adulterie) and how holy Scripture disswadeth or discoursaileth from doing that filthy sin, and finally what corruption commeth to Man's soul through the sin of Adultery. Now to proceed further, let us hear what the blessed Apostle Saint Paul sayeth to this matter, writing to the Romanes he hath these words. Let us cast away the works of darkness, and put on the armour of light. Let us walk honestly as it were in the day time, not in eating and drinking, neither in chambering and wantonness, neither in strife and enuying, but put yee on the Lord Iesus Christ, and make not prouision for the flesh to fulfill the lusts of it (Romans 13.12 14). Here the holy Apostle exhorteth us to cast away the works of darkness, which (among other) he calleth gluttonous eating, drinking, chambering, and wantonness, which are all ministers unto that vice, and preparations to induce and bring in the filthy sin of the flesh.

He calleth them the deedes and works of darkness, not only because they are customably in darkness, or in the night time (for every one that doth evil, hateth the light, neither commeth he to the light, lest his works should be reproved, John 3.20) but that they lead the right way unto that vtter darkness, where weeping and gnashing of teeth shall be (Matthew 25.30). And he sayeth in an other place of the same Epistle, They that are in the flesh, cannot please God: We are detters, not to the flesh, that we should live after the flesh, for if yee live after the flesh, ye shall die (Romans 8.8, 12 13). Againe he sayeth, Flee from whoredome, for every sin that a man committeth, is without his body: but

whosoever committeth whoredome, sinneth against his own body. Doe ye not know, that your members are the Temple of the Holy Ghost which is in you, whom also ye have of God, and ye are not your owne? For ye are dearly bought: glorify God in your bodies, &c. And a little before he sayeth, Doe ye not know that your bodies are the members of Christ: Shall I then take the members of Christ, and make them the members of a whore? God forbid. Doe ye not know, that he which cleaveth to a whore, is made one body with her? There shall be two in one flesh (sayeth he) but he that cleaveth to the Lord, is one spirit (I Corinthians 6.15 17). What godly words doth the blessed Apostle Saint Paul bring forth here, to dissuade and discourse us from whoredome and all uncleannes? Your members (sayeth he) are the Temple of the Holy Ghost, which whosoever doth defile, God will destroy him, as sayeth Saint Paul. If we be the Temple of the Holy Ghost, how unfitting then is it, to drive that holy Spirit from us through whoredome, and in his place to set the wicked spirits of uncleanness and fornication, and to be joined, and do service to them?

Ye are dearly bought (sayeth he) therefore glorify God in your bodies. Christ that innocent Lambe of God, hath bought us from the seruitude of the devil, not with corruptible gold & silver, but with his most precious and deare heart blood (1 Peter 1.18 19). To what intent? That we should fall again into our old uncleanness and abominable living? Nay verily: but that we should serue him all the dayes of our life (Isaiah 38.20, Luke 1.74 75), in holiness and righteousness, that we should glorify him in our bodies, by puritie and cleanness of life. He declareth also that our bodies are the members of Christ: How unseemely a thing is it then to cease to be incorporate or imbodyed and made one with Christ, and through whoredome to be enjoined and made all one with a whore? What great dishonour or iniury can we do to Christ, then to take away from him the members of his body, and to joine them to whores, devils, and wicked spirits? And what more dishonour can we do to ourselves, then through uncleanness, to loose so excellent a dignitie and freedome, and to become bondsclaues, and miserable captives to the spirits of darkness? Let us therefore consider, first the glorie of Christ, then our estate, our dignitie, and freedome, wherein God hath set us, by giuing us his holy Spirit, and let us valiantly defend the same against Satan, and al his craftie assaults, that Christ may be honoured, and that we loose not our libertie or freedome, but still remain in one Spirit with him.

Moreover, in his Epistle to the Ephesians, the blessed Apostle willeth us to be so pure and free from adultery, fornication, and all uncleanness, that we not once name them among us (as it becommeth Saints) nor filthiness, nor foolish talking, nor iesting, which are not comely, but rather giuing of thanks: for this ye know (sayeth hee) that no whoremonger, neither unclean person, or covetous

person (which is an idolater) hath any inheritance in the kingdome of Christ and of God (Ephesians 5.3 5, I Corinthians 6.9 10). And that we should remember to be holy, pure, and free from all uncleanness, the holy Apostle calleth us Saints, because we are sanctifyd and made holy by the bloud of Christ, through the holy ghost.

Now if we be Saints, what have we to do with the maners of the Heathen? Saint Peter sayeth, as he which called you is holy, even so be ye holy also in your conversation, because it is written, Be ye holy, for I am holy (1 Peter 1.15 16, Leviticus 19.4, 19.2). Hitherto have we heard how gryuous a sin fornication and whoredome is, and how greatly God doth abhor it throughout the whole Scripture: How can it any otherwise be then a sin of most abomination, seeing it may not once be named among the Christians, much less it may in any point be committed. And surely if we would weigh the greatness of this sin, and consider it in the right kind, we should find the sin of whoredome, to be that most filthy lake, soul puddle, and stinking sink, whereunto all kinds of sins and evils flow, where also they have their resting place and abiding.

For hath not the adulterer a pride in his whoredome? As the Wise man sayeth, They are glad when they have done evil, and reioyce in things that are starke naught. Is not the adulterer also idle, and delighteth in no godly exercise, but only in that his most filthy and beastly pleasure? Is not his mind pluckt, and vtterly drawen away from all vertuous studies, and fruitful labours, and only given to carnall and fleshly imagination? Doeth not the whoremonger give his mind to gluttonie, that he may be the more apt to serue his lusts and carnall pleasures? Doeth not the adulterer give his mind to covetousness, and to polling and pilling of other, that he may be the more able to maintain his harlots and whores, and to continue in his filthy and unlawfull love? Swelleth he not also with enuy against other, fearing that his pray should be allured and taken away from him? Againe is he not yrefull, and replenished with wrath and displeasure, even against his best beloved, if at any time his beastly and devilish request be letted? What sin, or kind of sin is it that is not joined with fornication and whoredome? It is a monster of many heads: it receiveth all kinds of vices, and refuseth all kinds of virtues. If one severall sin bringeth damnation, what is to be thought of that sin, which is accompanied with all evils, and hath waiting on it whatsoever is hatefull to God, damnable to man, and pleasant to Satan.

Great is the damnation that hangeth over the heades of fornicators and adulterers. What shall I speak of other incommodities, which issue and flowe out of this stinking puddle of whoredome? is not that treasure, which before all other is most regarded of honest persons, the good fame and name of man and woman, lost through whoredome? What patrimony or livelode, what substance,

what goods, what riches doth whoredome shortly consume and bring to nought? What valiantness and strength is many times made weake, and destroyed with whoredome? What wit is so fine, that is not besotted and defaced through whoredome? What beauty (although it were never so excellent,) is not disfigured through whoredome? Is not whoredome an enemy to the pleasant floure of youth, & bringeth it not gray haire and old age before the time? What gift of nature (although it were never so precious) is not corrupted with whoredome? Com not many foule and most loathsome diseases of whoredome? From whence come so many bastards and misbegotten children, to the high displeasure of God, and dishonour of holy wedlocke, but of whoredome? How many consume all their substance and goods, and at the last fall into such extreme poverty, that afterward they steale, and so are hanged, through whoredome? What contention and manslaughter commeth of whoredome? How many maidens be deflowered, how many wives corrupted, how many widowes defiled through whoredome? How much is the publique and common weale impoverished, and troubled through whoredome? How much is God's word contemned and depraved through whoredome & whoremongers? Of this vice commeth a great part of the diuorces which (now adayes) be so commonly accustomed and used by men's priuate authority, to the great displeasure of God, and the breach of the most holy knotte and bond of matrimonie. For when this most detestable sin is once crept into the breast of the adulterer, so that he is intangled with unlawfull and unchast love, streightways his true and lawfull wife is despised, her presence is abhorred, her company stinkth, and is loathsome, whatsoever she doth is dispraised: there is no quietness in the house, so long as she is in sight: therefore to make short worke, she must away, for her husband canne brook her no longer. Thus through whoredome, is the honest and harmeless wife put away, and an harlot received in her steed: and in like sort, it happeneth many times in the wife towards her husband. O abomination! Christ our Saviour, very God and man, comming to restore the Law of his heavenly Father, unto the right sense, understanding, and meaning (among other things) reformed the abuse of this Law of God. For where as the Jews used a long sufferance, by custome, to put away their wives, at their pleasure, for every cause, Christ correcting that evil custome, did teach, that if any man put away his wife, and maryth another, for any cause, except only for adultery, (which then was death by the law) he was an adulterer (Matthew 19.9), and forced also his wife so diuorced, to commit adultery, if she were joined to any other man, and the man also so joined with her, to committe adultery.

In what case then are these adulterers, which for the love of an whore put away their true and lawfull wife, against all law, right, reason and conscience? O how damnable is the estate wherein they stand! Swift destruction shall fall on them, if they repent not, and amend not: For God will not suffer holy wedlock thus to be

dishonoured, hated and despised. He will once punish this fleshly and licentious maner of living, and cause that this holy ordinance shall be had in reverence and honour. For surely wedlocke (as the Apostle sayeth) is honourable among all men, and the bedde undefiled: But whoremongers and fornicators God will judge, that is to say, punish and condemne (Hebrews 13.4). But to what purpose is this labour taken, to describe and set forth the greatness of the sin of whoredome, and the discommodities that issue & flowe out of it, seeing that breath and tongue shall sooner faile any man, then he shall or may be able to set it out according to the abomination and heinousness thereof? Notwithstanding this is spoken to the intent that all men should flee whoredome, and live in the fear of God: God grant that it may not be spoken in vain.

THE THIRD PART OF THE SERMON AGAINST ADULTERIE. IN the second part of this Sermon against adultery that was last read, you have learned how earnestly the Scripture warnth us to auoyde the sin of adulterie, and to imbrace cleanness of life: and that through adultery, we fall into all kinds of sin, and are made bond slaues to the devil: through cleanness of life we are made members of Christ: and finally, how farre adultery bringeth a man from all goodness, and driveth him headlong into all vices, mischief, and misery. Now will I declare unto you in order, with what gryuous punishments God in times past plagued adultery, and how certain worldly Princes also did punish it, that yee may perceiue that whoredome and fornication be sins no less detestable in the sight of God, to all good men, then I have hitherto vttered. In the first book of Moses, we read that when mankind beganne to be multiplied upon the earth, the men and women gaue their minds so greatly to fleshly delight, and filthie pleasure, that they lived without all fear of God. God seeing this their beastly and abominable living and perceiuing that they amended not, but rather increased daily more and more in their sinful and unclean manners, repented that ever he had made man: and to show how greatly he abhorth adultery, whordome, fornication, and all uncleanness, he made all the fountains of the deepe earth to burst out, and the sluces of heaven to be opened, so that the raine came down upon the earth by the space of fourty dayes and fourty nights, and by this means destroyed the whole world, and all mankind, eight persons only excepted, that is to say, Noah the preacher of righteousness, (as S. Peter calleth him) and his wife, his three sons and their wives. O what a gryuous plague did God cast here upon all living creatures for the sin of whoredome! For the which God, took vengeance, not only of man, but of all beastes, foules, and all living creatures. Manslaughter was committed before (Genesis 4.8), yet was not the world destroyed for that: but for whoredome all the world (few only except) was overflowed with waters, and so perished. An example worthy to be remembered, that ye may learn to fear God.

We read again, that for the filthy sin of uncleanness, Sodom and Gomorrhe, and the other Cities nigh unto them, were destroyed by fire and brimstone from heaven (Genesis 19.24), so that there was neither man, woman, childe, nor beast, nor yet any thing that grew upon the earth there left undestroyed. Whose heart trembleth not at the hearing of this historie? Who is so drowned in whoredome and uncleanness, that will not now for ever after leave this abominable living, seeing that God so gryuously punisheth uncleanness, to raine fire and brimstone from heaven, to destroy whole Cities, to kill man, woman, and childe, and all other living creatures there abiding, to consume with fire all that ever grew? What can be more manifest tokens of God's wrath and vengeance against uncleanness and impuritie of life? Mark e this history (good people) and fear the vengeance of God. Doe you not read also, that God did smite Pharao and his house with great plagues, because that he ungodly desired Sara the wife of Abraham (Genesis 12.17)? Likewise read we of Abimelech king of Gerar, although he touched her not by carnall knowledge (Genesis 20.4). These plagues and punishments did God cast on upon filthy and unclean persons, before the Law was given (the law of nature only reigning in the hearts of men) to declare how great love he had to Matrimony and wedlocke, and again, how much he abhorred adulterie, fornication, and all uncleanness. And when the Law that forbade whoredome was given by Moses to the Jews, did not God command that the breakers thereof should be put to death? The words of the law be these: Who so committeth adultery with any Man's wife, shall die the death, both the man and the woman, because he hath broken wedlocke with his neighbours wife (Leviticus 20.10). In the Law also it was commanded, that a damosell and a man taken together in whoredome should be both stoned to death. In another place we also read, that God commanded Moses to take all the head Rulers, and Princes of the people, and to hang them upon gibbets openly, that every man might see them, because they either committed, or did not punish whoredome (Numbers 25.4). Againe, did not God send such a plague among the people for fornication, and uncleanness, that they dyed in one day three and twenty thousand? I passe over for lack of time many other histories of the holy Bible, which declare the gryuous vengeance, and heavy displeasure of God against whoremongers and adulterers. Certes this extreme punishment appointed of God, showeth evidently how greatly God hateth whoredome. And let us not doubt, but that God at this present abhorth all maner of uncleanness, no less then he did in the olde law, and will undoubtedly punish it, both in this world, and in the world to come. For he is a God that can abide no wickedness: therefore ought it to be eschewed of all that tender the glory of God, and the salvation of their own souls (Psalms 5.4).

Saint Paul sayeth, All these things are written for our example, and to teach us the fear of God, and the obedience to his holy Law (I Corinthians 10.11).

For if God spared not the natural branches, neither will he spare us that be but grafts, if we commit like offence. If God destroyed many thousands of people, many cities, yea the whole, world for whoredome, let us not flatter ourselves, and think we shall escape free, and without punishment. For he hath promised in his holy Law, to sende most gryuous plagues upon them that transgresse, or break his holy commandements. Thus have we heard, how God punisheth the sin of adultery: let us now hear certain lawes, which the Ciuill Magistrates devised in their countreyes, for the punishment thereof, that we may learn how uncleanness hath ever bene detested in all well ordered cities and commonwealths, and among all honest persons.

i Lawes devised for the punishment of whoredome. The law among the Lepreians was this, that when any were taken in adultery, they were bound and caryd three dayes through the Citie, and afterward as long as they lived, were they despised, and with shame and confusion counted as persons voyde of all honestie. Among the Locrensians the adulterers have both their eyes thrust out. The Romanes in times past, punished whoredome, sometime by fire, sometime by sword. If any man among the Egyptians had bene taken in adultery, the law was, that he should openly in the presence of all the people be scourged naked with whippes, unto the number of a thousand stripes, the woman was then taken with him, had her nose cut off, whereby she was known ever after, to be a whore, and therefore to be abhorred of all men. Among the Arabians, they that were taken in adultery, had their heads striken from their bodyes. The Athenians punished whoredome by death in like maner. So likewise, did the barbarous Tartarians. Among the Turkes even at this day, they that be taken in adultery, both man and woman are stoned straightway to death, without mercy. Thus we see what godly actes were devised in times past of the high powers, for the putting away of whoredome, and for the mainteining of holy Matrimony, or wedlocke, and pure conversation. And the authors of these actes were no Christians, but the Heathen: yet were they so inflamed with the love of honestie and pureness of life, that for the maintenance and conseruation or keeping up of that, they made godly Statutes, suffering neither fornication or adultery to reigne in their Realms unpunished. Christ said to the people, The Nineuites shall rise at the judgement with this Nation (meaning the unfaithful Jews) and shall condemne them: for they repented at the preaching of Ionas, but behold (sayeth he) a greatr then Ionas is here, (meaning him self) and yet they repent not (Matthew 12.41). Shall not (think you) likewise the Locrensians, Arabians, Athenians, with such other, rise up in the judgement, and condemne us, for as much as they ceased from the whoredome at the commandement of man, and we have the Law, and manifest precepts and commandements of God, and yet forsake we not our filthy conversation? truly, truly, it shalbe easyr at the day of judgement, to these Heathen,

then to us, except we repent and amend. For though death of body seemeth to us a gryuous punishment in this world for woredome: yet is that paine nothing in comparison of the gryuous torments which adulterers, fornicators, and all unclean persons shall suffer after this life. For all such shall be excluded and shut out of the Kingdome of heaven, as S. Paul sayeth, Bee not deceived, for neither whoremongers, nor worshippers of Images, nor adulterers, nor effeminate persons, nor Sodomites, nor theeues, nor covetous persons, nor drunkards, nor cursed speakrs, nor pillers, shall inherite the Kingdome of God (I Corinthians 6.9 10, Galatians 5.19, Ephesians 5.5). And S. John in his Reuelation sayeth, That whoremongers shall have their part with murderers, sorcerers, enchaunters, liars, idolaters, and such other, in the lake which burneth with fire and brimstone, which is the second death (Revelations 21.8). The punishment of the body, although it be death, hath an ende: but the punishment of the soul, which S. John calleth the second death, is everlasting, there shall be fire and brimstone, there shall be weeping and gnashing of teeth, the worm that there shall gnaw the conscience of the damned, shall never die (Matthew 13.42, Mark 9.44). O whose heart distilleth not even drops of blood, to hear and consider these things? If we tremble and shake at the hearing and naming of these paines, oh what shall they do that shall feele them, that shall suffer them, yea, and ever shall suffer, worlds without end: God have mercy upon us. Who is now so drowned in sin, and past all godliness, that he will set more by filthy and stinking pleasure, (which soone passeth away) then by the losse of everlasting glory? Againe, who will so give himself to the lustes of the flesh, that he feareth nothing at all the paine of hell fire? But let us hear how we may eschew the sin of whoredome, and adultery, that we may walk in the fear of God, and be free from those most gryuous and intolerable torments, which abide all unclean persons.

Remedies whereby to auoide fornication and adultery. Now to auoide fornication, adultery, and all uncleanness, let us prouide that above all things, we may keepe our heartes pure and clean, from all evil thoughtes and carnall lustes: for if that be once infected and corrupt, we fall headlong into all kind of ungodliness. This shall we easily do, if when we feele inwardly, that Satan our olde enemie tempteth us unto whoredome, we by no means consent to his craftie suggestions, but valiantly resist and withstand him by strong faith in the word of God, alleadging against him always in our heart, this commandement of God: Scriptum est, non mIjchaberis. It is written, Thou shalt not commit whoredome. It shall be good also for us, ever to live in the fear of God, and to set before our eyes the gryuous threatnings of God against all ungodly sinners, and to consider in our mind, how filthy, beastly, and short that pleasure is, whereunto Satan continualie stirreth and moueeth us: And again, how the paine appointed for that sin is intolerable and everlasting. Moreover, to use a temperance and sobrietie

in eating and drinking, to eschew unclean communicatition, to auoide all filthie company, to flee idleness, to delight in reading the holy Scriptures, to watch in godly prayers and vertuous meditation, and at all times, to exercise some godly trauailes, shall help greatlie unto the eschewing of whoredome. And here are all degrees to be monished, whether they be married or unmarried, to love chastitie and cleanness of life. For the married are bound by the law of God so purely to love one another, that neither of them seeke any strange love. The man must only cleave to his wife, and the wife again only to her husband: they must so delight one in anothers company, that none of them covet any other. And as they are bound thus to live together in all godliness and honesty, so likewise it is their duty, vertuously to bring up their children, and prouide, that they fall not into Satans snare, nor into any uncleanness, but that they come pure and honest unto holy wedlocke, when time requireth. So likewise ought all masters, and rulers to prouide that no whoredome, nor any point of uncleanness be used among their seruants. And again, they that are single, and feele in themselves that they cannot live without the company of a woman, let them get wives of their owne, and so live godly together: For it is better to marry then to burn (I Corinthians 7.9).

And to auoyde fornication, sayeth the Apostle, let every man have his own wife, and every woman her own husband. Finally, all such as feele in themselves a sufficiencie and habilitie (through the working of God's Spirit) to leade a sole and continent life, let them praise God for his gift, and seeke all means possible to maintain the same: as by reading of holy Scriptures, by godly meditations, by continual prayers, and such other vertuous exercises. If we all on this wise will endeauour ourselves to eschew fornication, adultery, and all uncleannes, and lead our lives in all godliness and honestie, seruing God with a pure and clean heart, and glorifying him in our bodyes by the leading an innocent and harmeless life, we may be sure to be in the number of those, of whom our Saviour Christ speakth in the Gospel on this maner, Blessed are the pure in heart, for they shall see God (Matthew 5.8): to whom alone be all glory, honour, rule, and power, worldes without end. Amen.

HOMILY AGAINST STRIFE AND CONTENTION

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A SERMON AGAINST Contention and Brawling.

THis day (good Christian people) shall be declared unto you, the unprofitable-

ness and shamefull dishonestie of contention, strife, and debate, to the intent, that when you shall see as it were in a table painted before your eyes, the evilfavouredness and deformitie of this most detestable vice, your stomachs may be moued to rise against it, and to detest and abhor that sin, which is so much to be hated, and pernicious, and hurtfull to all men. But among all kinds of Contention, none is more hurtfull then is Contention in matters of Religion. Eschew (sayeth Saint Paul), foolish and unlearned questions, knowing that they breed strife (2 Timothy 2.23). It becommeth not the seruant of God to fight, or strive, but to be meek toward all men (2 Timothy 2.24). This Contention and strife was in Saint Paul's time among the Corinthians, and is at this time among us English men. For too many there be which upon the Ale benches or other places, delight to set forth certain questions, not so much pertaining to edification, as to vain glorie, and showing forth of their cunning, and so unsoberly to reason and dispute, that when neither part will give place to other, they fall to chiding and contention, and sometime from hot words, to further inconvenience. Saint Paul could not abide to hear among the Corinthians, these words of discord or dissention, I holde of Paul, I of Cephas, and I of Apollo (I Corinthians 3.4): What would he then say, if he heard these words of Contention (which be now almost in every Man's mouth?) He is a Pharisee, he is a Gospeler, he is of the new sort, he is of the olde faith, he is a new broched brother, he is a good Catholike Father, he is a Papist, he is an Heretike. O how the Church is divided? Oh how the cities be cut and mangled? O how the coat of Christ, that was without seame, is all to rent and torne? O body mysticall of Christ, where is that holy and happy unitie, out of the which whosoever is, he is not in Christ? If one member be pulled from another, where is the body? If the bodie be drawn from the head, where is the life of the bodie? Wee cannot be joined to Christ our head, except we be glued with concord and charitie one to another. For he that is not of this unitie, is not of the Church of Christ, which is a congregation or unitie together, and not a diuision. Saint Paul sayeth, That as long as emulation or enuying, contention, and factions or sects be among us, we be carnall, and walk according to the fleshly man (I Corinthians 3.3). And Saint Iames sayeth, If yee have bitter emulation or enuying, and contention in your hearts, glorie not of it (James 3.14): for where as contention is, there is unsteadfastness, and all evil deeds. And why do we not hear Saint Paul, which prayeth us, where as he might command us, saying, I beseech you in the Name of our Lord Iesus Christ, that you will speak all one thing, and that there be no dissention among you, but that you will be one whole bodie, of one mind, and of one opinion in the truth (I Corinthians 1.10). If his desire be reasonable and honest, why do we not grant it? if his request be for our profit, why do we refuse it? And if we list not to hear his petition of prayer, yet let us hear his exhortation, where he sayeth, I exhort you that you walk as it becommeth the vocation in which you be called, with all submission and meek-

ness, with lenitie and softness of mind, bearing one another by charitie, studying to keepe the unitie of the spirit by the bond of peace: For there is one Bodie, one Spirit, one Faith, one Baptisme (Ephesians 4.1 5). There is (sayeth he) but one Bodie, of the which he can be no lively member, that is at variance with the other members. There is one Spirit, which joineth and knitteth all things in one. And how can this one Spirit raine in us, when we among ourselves be divided? There is but one Faith, and how can we then say, He is of the old Faith, and he is of the new Faith? There is but one Baptisme, and then shall not all they which be Baptized be one? Contention causeth division, wherefore it ought not to be among Christians, whom one Faith and Baptisme joineth in an unitie. But if we contemne Saint Paul's request and exhortation, yet at the least let us regard his earnest entreating, in the which he doth very earnestly charge us and (as I may so speak) coniure us in this forme and manner, If there be any consolation in Christ, if there be any comfort of love, if you have any fellowship of the Spirit, if you have any bowels of pittie and compassion, fulfill my ioy, being all like affected, having one charitie, being of one mind, of one opinion, that nothing be done by contention, or vainglorie (Philippians 2.1 3). Who is he that hath any bowels of pittie, that will not be mooued with these words so pithie? whose heart is so stonie, that the sword of these words (which be more sharpe then any two-edged sword) may not cut and break asunder? wherefore let us endeauour ourselves to fulfill Saint Paul's ioy here in this place, which shall be at length to our great ioy in another place.

How Wee Should Read the Scripture. Let us so read the Scripture, that by reading thereof, we may be made the better livers, rather then the more contentious disputers. If any thing be necessary to be taught, reasoned, or disputed, let us do it with all meekness, softness, and lenitie If any thing shall chance to be spoken uncomely, let one beare anothers frailtie. He that is faultie, let him rather amend, then defend that which he hath spoken amisse, lest he fall by contention from a foolish error into an obstinate Heresie. For it is better to give place meekly, then to win the victorie with the breach of charitie, which chanceth when every man will defend his opinion obstinately. If we be the Christian men, why do we not follow Christ, which sayeth, Learn of mee, for I am meek and lowly in heart (Matthew 11.29)? A Disciple must learn the lesson of his Schoolemaster, and a seruant must obey the commandement of his Master. He that is wise and learned, (sayeth Saint Iames) let him show his goodness by his good conversation, and soberness of his wisdom. For where there is enuie and contention, that wisdom commeth not from God, but is worldly wisdom, Man's wisdom and devilish wisdom. For the wisdom that commeth from above from the spirit of God, is chaste and pure, corrupted with no evil affections: it is quiet, meek, and peaceable, abhorring all desire & contention (James 3.13 17): it is tractable,

obedient, not grudging to learne, and to give place to them that teach better for the reformation. For there shall never be an end of striuing and contention, if we contend who in contention shall be master, and have the over hand: if we shall heape error upon error, if we continue to defend that obstinately, which was spoken unadvisedly. For truth it is, that stiffness in maintaining an opinion, breedeth contention, brawling, and chiding, which is a vice among all other most pernicious and pestylent to common peace and quietness. And it standeth betwixt two persons and parties (for no man commonly doth chide with himself) so it comprehendeth two most detestable vices: the one is picking of quarrelles, with sharpe and contentious words: the other standeth in froward answering, and multiplying evil words again. The first is so abominable, that Saint Paul sayeth, if any that is called a brother, be a worshipper of idoles, a brawler, a picker of quarrels, a thiefe, or an extortioner, with him that is such a man, see that yee eat not (I Corinthians 5.11).

Against quarrell picking. Now here consider that Saint Paul numbred a scoulder, a brawler, or a picker of quarrelles, among theeues and idolaters, and many times there commeth less hurt of a theefe, then of a railing tongue: for the one taketh away a Man's good name, the other taketh but his riches, which is of much less value and estimation then is his good name. And a theefe hurteth but him from whom he stealeth: but he that hath an evil tongue, troubleth all the towne, where he dwelleth, and sometime the whole countrey. And a rayling tongue is a pestylence so full of contagiousness, that Saint Paul willeth Christian men to forbear the company of such, and neither to eat nor drink with them (I Corinthians 5.11). And whereas he will not that a Christian woman should forsake her husband, although he be an Infidell, or that a Christian seruant should depart from his Master, which is an Infidell and Heathen, and so suffer a Christian man to keepe company with an Infidell: yet he forbiddeth us to eat or drink with a scoulder, or quarrelpicker. And also in the first Chapter to the Corinthians, he sayeth thus, Be not deceived, for neither fornicators, neither worshippers of Idols, neither theeues, nor drunkards, nor cursed speakrs shall dwell in the kingdome of heaven (I Corinthians 6.9 10). It must needs be a great fault, that doth move and cause the father to disherite his natural son. And how can it otherwise be, but that this cursed speaking must needs be a most damnable sin, the which doth cause God our most mercifull and louing Father, to deprive us of his most blessed kingdome of heaven?

Against Froward Answering. Against the other sin that standeth in requiting taunt for taunt, speakth Christ himself, saying: I say unto you, resist not evil, but love your enemies, and say well by them, that say evil by you, do well unto them that do evil unto you, and pray for them that do hurt and persecute you,

that you may be the children of your Father which is in heaven, who suffereth his Sunne to rise both upon good and evil, and sendeth his raine both upon the just and unjust (Matthew 5.39, 44 45). To this doctrine of Christ agreeth very well the teaching of S. Paul, that chosen vessell of God, who ceaseth not to exhort and call upon us, saying, Bless them that curse you, bless I say, and curse not, recompense to no man evil for evil, if it be possible (as much as lyeth in you) live peaceably with all men (Romans 12.14, 17 18).

THE SECOND PART OF THE SERMON AGAINST CONTENTION. IT hath bene declared unto you in this Sermon against strife and brawling, what great inconvenience commeth thereby, specialy of such contention as groweth in matters of religion: and how when as no man will give place to another, there is none end of contention and discord: and that unity which God requireth of Christians, is vtterly thereby neglected and broken: and that this contention standeth chiefly in two points, as in picking of quarrelles, and making of froward answers. Now yee shall hear Saint Paul's words, saying, Dearly beloved, auenge not yourselves, but rather give place unto wrath, for it is written, Vengeance is mine, and I will revenge, sayeth the Lord. Therefore if thine enemy hunger, feed him, if he thirst, give him drink: be not overcome with evil, but overcome evil with goodness (Romans 12.19 21).

An obiection. All these be the words of Saint Paul, but they that be full of stomache, and set so much by themselves, that they may not abide so much as one evil word to be spoken of them, peradventure will say: If I be reviled, shall I stand still like a Goose, or a foole, with my finger in my mouth? Shall I be such an ideot and dizard, to suffer every man to speak upon me what they list, to raile what they list, to spue out all their venome against me at their pleasures? Is it not convenient that he that speakth evil, should be answered accordingly? If I shall use this lenitie and softness, I shall both increase mine enemies frowardness, and provoke other to do like. Such reasons make they that can suffer nothing, for the defence of their impatience.

An answer. And yet if by froward answering to a froward person, there were hope to remedie his frowardness, he should less offend that so should answer, doing the same not of ire or malice, but only of that intent, that he that is so froward or malicious, may be reformed. But he that cannot amend an other Man's fault, or cannot amend it without his own fault, better it were that one should perish, then two. Then if he cannot quiet him with gentle words, at the least let him not follow him in wicked and uncharitable words. If he can pacify him with suffering, let him suffer, and if not, it is better to suffer evil, then to do evil, to say well, then to say evil. For to speak well against evil, commeth of the Spirit of God: but to render evil for evil, commeth of the contrary spirit. And he

that cannot temper nor rule his own anger, is but weak & feeble, and rather more like a woman or a childe, then a strong man. For the true strength and manliness is to overcome wrath, and to despise iniuries, and other men's foolishness. And besides this, he that shall despise the wrong done unto him by his enemy, every man shall perceive that it was spoken or done without cause: whereas contrarily, he that doth fume and chase at it, shall help the cause of his adversary, giuing suspicion that the thing is true. And in so going about to revenge evil, we show ourselves to be evil, and while we will punish and revenge another Man's follie, we double and augment our own follie. But many pretences find they that be wilfull, to colour their impatience. Mine enemy, say they, is not worthy to have gentle words or deeds, being so full of malice or frowardness. The less he is worthy, the more art thou therefore allowed of God, and the more art thou commended of Christ, for whose sake thou shouldest render good for evil, because he hath commaunded thee, and also deserued that thou shouldest so do. Thy neighbour hath peradventure with a word offended thee: call thou to thy remembrance with how many words and deeds, how gryuously thou hast offended thy Lord God. What was man, when Christ dyed for him? was he not his enemy, and unworthy to have his favour and mercie? Euen so, with what gentleness and patience doth he forbear, and tolerate, and suffer thee, although he is daily offended by thee? Forgive therefore a light trespasse to thy neighbour that Christ may forgive the many thousands of trespasses, which art every day an offender. For if thou forgive thy brother, being to the a trespasser, then hast thou a sure signe and token, that God will forgive thee, to whom all men be debtors and trespassers. How wouldest thou have God mercifull to thee, if thou wilt be cruell unto thy brother? Canst thou not find in thine heart to do that towards another that is thy fellow, which God hath done to thee, that art but his seruant? Ought not one sinner to forgive another, seeing that Christ which was no sinner, did pray to his Father for them that without mercy and despitefully put him to death? Who, when he was reviled, he did not use reviling words again, and when he suffered wrongfully, he did not threatn, but gaue all vengeance to the judgement of his Father which judgeth rightfully (1 Peter 2.23). And what crakest thou of thy head, if thou labour not to be in the body? Thou canst be no member of Christ, if thou follow not the steppes of Christ: (who as the Prophet sayeth) was ledde to death like a Lambe, not opening his mouth to reviling (Isaiah 53.7), but opening his mouth to praying for them that crucifyd him, saying, Father, forgive them, for they cannot tell what they do (Luke 23.34). The which example, anon after Christ, Saint Steven did follow (Acts 7.60), and after S. Paul: We be evil spoken of, (sayeth he) and we speak well: we suffer persecution, and take it patiently: Men curse us, and we gently entreat (I Corinthians 4.12 13). Thus S. Paul taught that he did, and he did that he taught. Bless you (sayeth he) them that persecute you: bless you, and curse not. Is it a great thing to speak well to thine adversary,

to whom Christ doth command the to do well? Daurid when Semei did call him all to naught, did not chide again, but said patiently, Suffer him to speak evil, if perchance the Lord will have mercy on me. Histories be full of examples of Heathen men, that took very meekly both opprobrious & reprochful words, and iniurious or wrongful deedes. And shall those Heathen excell in patience us that profess Christ, the teacher and example of all patience? Lisander, when on did rage against him, in reviling of him, he was nothing mooued, but said, Goe to, go to, speak against me as much and as oft as thou wilt, and leave out nothing, if perchance by this means thou mayest discharge the of those naughty things, with the which it seemeth that thou art full laden. Many men speak evil of all men, because they can speak well of no man. After this sort, this wise man auoydeth from him, the reprochfull words spoken unto him, imputing and laying them to the natural sick eness of his adversary. Pericles when a certain scoulder, or rayling fellow did revile him, he answered not a word again, but went into a gallery, and after towards night, when he went home, this scoulder followed him, raging still more and more, because he saw the other to set nothing by him: and after that he came to his gate (being dark night) Pericles commanded one of his seruants to light a torch, and to bring the scoulder home to his own house. He did not only with quietness suffer this brauler patiently, but also recompenced an evil turn with a good turne, and that to his enemie. Is it not a shame for us that profess Christ, to be worse then Heathen people, in a thing chiefly pertaining to Christ's religion: shall philosophy perswade them more then God'S word shall perswade us? shall natural reason preuaile more with them, then religion shall with us? shall Man's wisdom leade them to those things, whereunto the heavenly doctrine cannot leade us? What blindness, wilfulness, or rather madness is this (Pericles being provoked to anger with many villanous words answered not a word. But we, stirred but with one little word, what foule worke do we make? How do we fume, rage, stampe, and stare like mad men? Many men, of every trifle wil make a great matter, and of the sparke of a little word will kindle a great fire, taking all things in the worst part.

Reasons to move men from quarelpicking. But how much better is it, and more like to the example and doctrine of Christ, to make rather of a great fault in our neighbor, a small fault, reasoning with ourselves after this sort. He spake these words, but it was in a suddaine heat, or the drink spake them, and not he, or he spake them at the motion of some other, or he spake them being ignorant of the truth, he spake them not against mee, but against him whom he thought me to be. But as touching evil speaking, he that is ready to speak evil against other men, first let him examine himself, whether he be faultless and cleare of the fault which he findth in another. For it is a shame when he that blameth another for any fault, is guiltie himself, either in the same fault, or in a greatr. It

is a shame for him that is blind to call another man blinde, and it is more shame for him that is whole blind to call him blinkard, that is but purblinde. For this is to see a straw in another Man's eye, when a man hath a blocke in his own eye.

Then let him consider, that he that useth to speak evil, shall commonly be evil spoken of again. And he that speakth what he will for his pleasure, shall be compelled to hear what he would not, to his displeasure. Moreover, let him remember that saying, that we shall give an account for every idle word (Matthew 12.36). How much more then shall we make reckoning for our sharpe, bitter, brauling and chiding words, which provoke our brother to be angry, and so to the breach of his charitie?

Reasons to move men from froward answering. And as touching evil answering, although we be never so much provoked by other men's evil speaking, yet we shall not follow their frowardness by evil answering, if we consider that anger is a kind of madness, and that he which is angry, is (as it were for the time) in a phrensie. Wherefore let him beware, least in his fury he speak any thing, wherof afterward he may have just cause to be sorry. And he that will defend that anger is not fury, but that he hath reason, even when he is most angry: then let him reason thus with himself when he is angry; Now I am so mooued and chafed, that within a little while after I shall be otherwise mindd: wherefore then should I now speak any thing in mine anger, which hereafter, when I would fainest, cannot be changed? Wherefore shall I do any thing, now being (as it were) out of my wit for the which, when I shall come to my self again, I shall be very sad? Why doth not reason, why doth not godlines, yea why doth not Christ obtain that thing now of mee, which hereafter time shall obtain of mee? If a man be called an adulterer, usurer, drunkarde, or by any other shamefull name, let him consider earnestly, whether he be so called truely or falsely: if truely, let him amend his fault, that his adversary may not after worthily charge him with such offences: if these things be layd against him falsly, yet let him consider whether he hath given any occasion to be suspected of such things, and so he may both cut off that suspicion, whereof this flander did arise, and in other things shall live more warily. And thus using ourselves, we may take no hurt, but rather much good, by the rebukes and slaunders of our enemie. For the reproch of an enemie may be to many men a quickr spurre to the amendment of their life, then the gentle monition of a friend. Philippus the king of Macedonie, when he was evil spoken of by the chief Rulers of the citie of Athens, he did thank them heartily, because by them he was made better, both in his words and deedes: for I studie (sayeth hee) both by my sayings and doings to prooue them lyars.

THE THIRD PART OF THE SERMON AGAINST CONTENTION. YEe heard in the last lesson of the Sermon against strife and brawling, how we may

answere them which maintain their froward sayings in contention, and that will revenge with words such evil as other men do them, and finally how we may according to God'S will order ourselves, and what to consider towards them when we are provoked to contention and strife with rayling words. Now to proceede in the same matter, you shall know the right way how to dispropoove and overcome your adversary and enemy. This is the best way to improve a Man's adversary, so to live, that all which shall know his honestie, may beare witness that he is slandered unworthily. If the fault, whereof he is slandered, be such, that for the defence of his honestie, he must needs make answer, let him answer quietly and softly, on this fashion, That those faults be layd against him falsely. For it is truth that the wise man sayeth, A soft answer asswageth anger, and a hard and sharpe answer doth stirre up rage and furie (Proverbs 15.1). The sharpe answer of Nabal, provoked Daud to cruell vengeance: but the gentle words of Abigail quenched the fire again that was all in a flame (I Samuel uel 25.10 35). And a special remedie against malicious tongues, is to arme ourselves with patience, meekness, and silence, lest with multiplying words with the enemy, we be made as evil as he.

An objection. But they that cannot beare one evil word, peradventure for their own excuse will allege that which is written: He that despiseth his good name, is cruell.

Answer. Also we read, Answer a foole according to his foolishness (Proverbs 26.5). And our Lord Iesus did holde his peace at certain evil sayings: but to some he answered diligently. He heard men call him a Samaritane, a Carpenters son, a wine drinkr, and he held his peace: but when he heard them say, Thou hast the devil within thee, he answered, to that earnestly. Truth it is indeede, that there is a time, when it is convenient to answer a foole according to his foolishness, lest he should seeme in his own conceit to be wise. And sometime it is not profitable to answer a foole according to his foolishness, lest the wise man be made like to the foole. When our infamie, or the reproach that is done unto us, is joined with the peril of many, then it is necessary in answering, to be quick and ready. For we read that many holy men of good zeale, have sharpely and fiercely both spoken and answered tyrants and evil men: which sharpe words came not of anger, rancor, or malice, or desire of vengeance, but of a feruent desire to bring them to the true knowledge of God, and from ungodly living, by an earnest and sharpe rebuke and chiding. In this zeale, Saint John Baptist called the Pharisees, Adders brood (Matthew 3.7): and Saint Paul called the Galathians, fooles (Galatians 3.1): and the men of Creete, he called liars, evil beasts, and sluggish bellies (Titus 1.12): and the false Apostles, he called dogges, and crafty workmen (Philippians 3.2). And his zeale is godly, and to be allowed, as it is plainly prooved by the

example of Christ, who although he were the fountain and spring of all meekness, gentleness, and softness: yet he called the obstinate Scribes and Pharisees, blind guides, fooles, painted graves, hypocrites, Serpents, Adders brood, a corrupt and wicked generation (Matthew 23.16). Also he rebuketh Peter eagerly, saying, Get behind mee Satan (Matthew 16.23). Likewise S. Paul reproveth Elimas, saying, O thou full of all craft and guile, enemy to all justice, thou ceasest not to destroy the right ways of God: and now loe, the hand of the Lord is upon thee, and thou shalt be blinde, and not see for a time (Acts 13.10 11). And Saint Peter reprehendeth Ananias very sharply, saying, Ananias, how is it that Satan hath filled thy heart, that thou shouldest lie unto the Holy Ghost (Acts 5.3)? This zeale hath bene so feruent in many good men, that it hath stirred them; not only to speak bitter and eager words, but also to do things, which might seeme to some to be cruell, but indeed they be very just, charitable, and godly, because they were not done of ire, malice, or contentious mind, but of a feruent mind, to the glory of God, and the correction of sin, executed by men called to that office. For in this zeale our Lord Iesus Christ did drive with a whippe the buyers and sellers out of the Temple (John 2.15). In this zeale Moses brake the two Tables which he had received at God'S hand, when he saw the Israelites dancing about the Calfe, and caused to be killed xxiiii. M. of his own people (Exodus 32.19). In this zeale Phinees the son of Eleazer, did thrust through with his sword, Zimri, and Cosbi, whom he found together joined in the act of uncleanness (Numbers 25.8). But these examples are not to be followed of every body, but as men be called to office and set in authority. Wherefore now to return again to contentious words, and specialy in matters of Religion, and God'S word (which would be used with all modesty, soberness, and chastity) the words of S. Iames ought to be well marked, and born in memory, where he sayeth, that of contention riseth all evil. And the wise King Solomon sayeth, Honour is due to a man that keepeth himself from contention, and all that mingle themselves therewith be fooles (Proverbs 20.3). And because this vice is so much hurtfull to the society of a common wealth, in all well ordered cities, these common brawlers and scoulders be punished with a notable kind of paine: as to be set on the cucking stoole, pillory, or such like. And they be unworthy to live in a common wealth, the which do as much as lieth in them, with brawling and scoulding to disturbe the quietness and peace of the same. And whereof commeth this contention, strife, and variance, but of pride and vain glory? Let us therefore humble ourselves under the mighty hand of God, which hath promised to rest upon them that be humble and low in spirit (1 Peter 5.5, Luke 1.52). If we be good & quiet Christian men, let it appeare in our speech and tongues. If we have forsaken the Devil, let us use no more Devilish tongues: He that hath bene a rayling scowlder, now let him be a sober counsayler. He that hath bene a malicious slanderer, now let him be a louing comforter. He that hath ben a vain rayler, now let him be a ghostly teacher. He that hath abused his

tongue in cursing, now let him use it in blessing. He that hath abused his tongue in evil speaking, now let him use it in speaking well. All bitterness, anger, rayling, and blasphemy, let it be auoyded from you. If you may, and it be possible, in no wise be angry. But if you may not be clean voyd of this passion, then yet so temper and bridle it, that it stirre you not to contention and brawling. If you be provoked with evil speaking, arme yourself with patience, lenitie, and silence, either speaking nothing, or else being very soft, meek, and gentle in answering. Ouercome thine adversary with benefits and gentleness. And above all things, keepe peace and unity: be no peace breakers, but peace makers. And then there is no doubt, but that God the author of comfort and peace, will grant us peace of conscience, and such concord and agreement, that with one mouth and mind, we may glorify God the Father of our Lord Iesus Christ, to whom be all glory, now and for ever. AMEN.

HEereafter shall follow Sermons of Fasting, Praying, Almes deedes, of the Natiuity, Passion, Resurrection, and Ascension of our Saviour Christ: of the due receiuing of his blessed Body and Blood, under the forme of Bread and Wine: against Idleness, against Gluttony and Drunkenness, against Couetousness, against Enuie, ire, and malice, with many other matters, aswell fruitful as necessary to the edifying of Christian people, and the increase of godly living.

God Saue the King.

BOOK 2

HOMILY ON THE RIGHT USE OF THE CHURCH

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AN HOMILIE OF THE RIGHT VSE OF the Church or Temple of God, and of the reverence due unto the same.

THE FIRST CHAPTER.

WHERE there appeareth at these dayes great slackeness and negligence of a great sort of people, in resorting to the Church, there to serue God their heavenly Father, according to their most bounden duty, as also much uncomely and unreverent behaviour of many persons in the same when they be there assembled, and therby may just fear arise of the wrath of God, and his dreadful plagues hanging over our heads for our gryuous offences in this behalfe, amongst other many and great sins which we daily and hourelly commit before the Lord. Therefore for the discharge of all our consciences, and for the auoyding of the common peril and plague hanging over us, let us consider what may be said out of God's holy book concerning this matter, whereunto I pray you give good audience, for that it is of great weight, and concerneth you all. Although the eternall and incomprehensible Maiestie of God, the Lord of heaven and earth, whose feat is heaven, and the earth his footstoole, cannot be inclosed in temples or houses made with Man's hand, as in dwelling places able to receive or containe his Maiestie, according as is evidently declared by the Prophet Esaias (Isaiah 66.1), and by the doctrine of S. Steven, and S. Paul in the Actes of the Apostles (Acts 17.24). And where King Solomon (who builded unto the Lord, the most glorious Temple that ever was made) sayeth, Who shal be able to build a meet or worthy house for him? if heaven, and the heaven above all heavens cannot conteine him: how much less can that which I have builded (1 Kings 8.27)? And further confessth: What am I, that I should be able to build the an house, O Lord? But yet for this purpose only it is made, that thou mayest regard the prayer of thy seruant, and his humble supplication. (II Chronicles 2.6, II Chronicles 6.18) Much less then be our Churches meet dwelling places to receive the incomprehensible Maiestie of God. And indeed, the chief and special Temples of God, wherein he hath greatest pleasure, and most delighteth to dwell and continue in are the bodies and minds of true Christians, and the chosen people of God, according to the doctrine of the holy Scripture, declared in the first Epistle to the Corinthians. Know yee not (sayeth Saint Paul) that ye be the Temple of God, and that the spirit of God dwelleth in you? If any man defile the temple of God, him wil God destroy. For the temple of God is holy, which ye are (I Corinthians 3.16 17). And again in

the same Epistle: Know yee not that your body is the Temple of the Holy Ghost dwelling in you, whom yee have given you of God, and that yee be not your owne? For yee are dearely bought. Glorify yee now therefore God in your body, and in your Spirit, which are God's (I Corinthians 6.19 20). And therefore as our Saviour Christ teacheth in the Gospel of Saint John, they that worship God the Father in spirit and truth, in what place soever they do it, worship him a right: for such worshippers doth God the Father look for. For God is a Spirit, and those that worship him, must worship him in spirit and truth (John 4.23 24), sayeth our Saviour Christ. Yet all this notwithstanding, the material Church or Temple is a place appointed aswell by the usage and continual examples expressed in the olde Testament, as in the New, for the people of God to resort together unto, there to hear God's holy Word, to call upon his holy Name, to give him thanks for his innumerable and unspeakable benefits bestowed upon us, and duely and truly to celebrate his holy Sacraments: (In the unfained doing and accomplishing of the which, standeth that true and right worshipping of God afore mentioned) and the same Church or Temple, is by the holy Scriptures both of the Olde Testament and New, called the House and Temple of the Lord, for the peculiar seruice there done to his Maiestie by his people, and for the effectuous presence of his heavenly Grace, wherewith he by his said holy Word endueth his people so there assembled. And to the said house or Temple of God, at all times, by common order appointed, are all people that be godly indeed, bound with all diligence in resort, unless by sick eness, or other most vrgent causes they be letted therefro. And all the same so resorting thither, ought with all quietness and reverence there to behave themselves, in doing their bounden duetie and seruice to Almighty God, in the Congregation of his Saints. All which things are evident to be prooued by God's holy word, as hereafter shall plainly appeare.

And first of all, I will declare by the Scriptures, that it is called (as it is in deede) the house of God (John 2.16), and Temple of the Lord. He that sweareth by the Temple (sayeth our Saviour Christ) sweareth by it, and him that dwelleth therein (Matthew 23.21), meaning God the father, which he also expresseth plainly in the Gospel of Saint John, saying: Do not make the house of my father, the house of merchandize (John 2.16). And in the book of the Psalmes, the Prophet Dauid sayeth, I will enter into thine house, I will worship in thy holy Temple, in thy fear (Psalms 5.7). And it is almost in infinite places of the Scripture, specialy in the Prophets and book of Psalmes, called the house of God, or house of the Lord. Sometime it is named the Tabernacle of the Lord, and sometime the Sanctuary, that is to say, the holy place or house of the Lord (Exodus 25.8 9, Leviticus 19.30). And it is likewise called the house of prayer, as Solomon, who builded the Temple of the Lord at Ierusalem, doth oft call it the house of the Lord, in the which the Lords Name should be called upon (1

Kings 8.43, II Chronicles 6.10). And Esaias in the 56. Chapter, My house shall be called the house of prayer amongst all nations (Isaiah 56.7). Which text our Saviour Christ alleadgeth in the new Testament, as doth appeare in three of the Euangelists (Matthew 12.4, Matthew 21.13, Mark 11.17, Luke 19.46), and in the parable of the Pharisee and the Publicane which went to pray, in which parable our Saviour Christ sayeth, They went up into the Temple to pray (Luke 18.10). And Anna the holy widow and prophetisse, serued the Lord in fasting and prayer in the Temple, night and day (Luke 2.37). And in the story of the Acts it is mentioned, how that Peter and John went up into the Temple at the houre of prayer (Acts 3.1). And S. Paul praying in the Temple at Ierusalem, was rapt in the Spirit, and did see Iesus speaking unto him. And as in all convenient places, prayer may be used of the godly priuately: so it is most certain, that the Church or Temple is the due and appointed place for common and publike prayer. Now that it is likewise the place of thankesgiuing unto the Lord for his innumerable and unspeakable benefits bestowed upon us, appeareth notably in the latter end of the Gospel of S. Luke (Luke 24.53), and the beginning of the story of the Acts, where it is written that the Apostles & Disciples after the ascension of the Lord, continued with one accord daily in the Temple, alwaies praising, and blessing God (Acts 2.46 47). And it is likewise declared in the first Epistle to the Corinthians, that the Church is the due place appointed for the use of the Sacraments (I Corinthians 11.18). It remaineth now to be declared, that the Church or Temple is the place where the lively word of God (and not Man's inuentions) ought to be read and taught, & that the people are bound thither with all diligence to resort: and this prooffe likewise to be made by the Scriptures, as hereafter shall appeare.

In the story of the Acts of the Apostles, we read that Paul and Barnabas preached the word of God in the Temples of the Jews at Salamine. And when they came to Antiochia, they entered on the Sabbath day into the Synagogue or Church, and sate downe, & after the Lesson or reading of the Law and the Prophets, the ruler of the temple sent unto them, saying: Ye men & brethren, if any of you have any exhortation to make unto the people, say it. And so Paul standing up, and making silence with his hand, said: Ye me that be Israelites, & ye that fear God, give eare, &c. preaching to them a sermon out of the Scriptures, as there at large appeareth (Acts 13.14 16). And in the same Storie of the Acts, the seventeenth Chapter is testifyd, how Paul preached Christ out of the Scriptures at Thessalonica (Acts 17.1 2). And in the fifteenth Chapter, Iames the Apostle in that holy Counsell and Assembly of his fellow Apostles sayeth, Moses of old time hath in every city certain that preach him in the Synagogues or Temples, where he is read every Sabboth day (Acts 15.21). By these places ye may see the usage of reading the Scriptures of the old Testament among the Jews in their Synagogues every Sabboth day, and Sermons usually made upon

the same. How much more then is it convenient that the Scriptures of God, and specially the Gospel of our Saviour Christ should be read and expounded to us that be Christians in our Churches, specially our Saviour Christ and his Apostles allowing this most godly and necessary usage, and by their examples confirme the same?

It is written in the Stories of the Gospels in divers places, that Iesus went round about all Galile, teaching in their Synagogues, and preaching the Gospel of the kingdome (Matthew 4.23, Mark 1.14, Luke 4.15, Matthew 13.54, Mark 6.1 2, Luke 13.10): In which places is his great diligence in continual preaching and teaching of the people most evidently set forth.

In Luke ye read, how Iesus according to his accustomed use came into the Temple, and how the book of Esaias the Prophet was delivered him, how he read a text therein, and made a Sermon upon the same.

And in the xix. is expressed how he taught daily in the Temple (Luke 19.47). And it is thus written in the viii. of John: Iesus came again early in the morning into the Temple, and all the people came unto him, and he sate down and taught them (John 8.1 2). And in the xviii. of John, our Saviour testifieth before Pilate, that he spake openly unto the world, and that he always taught in the Synagogue and in the Temple, whither all the Jews resorted, and that secretly he spake nothing (John 18.20). And in Saint Luke Iesus taught in the Temple, and all the people came early in the morning unto him, that they might hear him in the Temple (Luke 21.37 38).

Here ye see aswell the diligence of our Saviour in teaching the word of God in the Temple daily, and specially on the Sabbath dayes, as also the readiness of the people resorting altogether, and that earely in the morning, into the Temple to hear him.

The same example of diligence in preaching the word of God in the Temple, shall ye find in the Apostles, and the people resorting unto them. Acts the fift., where the Apostles, although they had bene whipped and scourged the day before, and by the high Priest commanded that they should preach no more in the Name of Iesus, yet the day following they entred earely in the morning into the Temple, and did not cease to teach and declare Iesus Christ (Acts 5.21, 42). And in sundry other places of the storie of the Actes, ye shall find like diligence both in the Apostles in teaching, and in the people in comming to the Temple to hear God's word (Acts 13.15, 17). And it is testifyd in the first of Luke, that when Zachary the holy Priest, and father to John Baptist, did sacrifice within the Temple, all the people stode without a long time praying, such was their zeale and feruencie at that time (Luke 1.9 10). And in the second of Luke appeareth

what great iourneyes men, women, yea and children tooke, to come to the Temple on the Feast day, there to serue the Lord, and specially the example of Ioseph, the blessed virgin Mary, mother to our Saviour, and of our Saviour Christ himself, being yet but a child, whose examples are worthy for us to follow (Luke 2.41, 46). So that if we would compare our negligence in resorting to the house of the Lord there to serue him, with the diligence of the Jews in comming daily very early, sometime by great iourneys to their Temple, and when the multitude could not be received within the Temple, the feruent zeale that they had, declared in standing long without and praying: we may justly in this comparison condemne our slouthfulness and negligence, yea plain contempt, in comming to the Lords house, standing so neere unto us, so seldome, and scarcely at any time. So farre is it from a great many of us to come early in the morning, or give attendance without, who disdain to come into the Temple: and yet we abhor the very name of the Jews when we hear it, as of a most wicked and ungodly people. But it is to be feared, that in this point we be farre worse then the Jews, and that they shall rise at the day of Judgement, to our condemnation, who in comparison to them, show such slackeness and contempt in resorting to the house of the Lord, there to serue him, according as we are of duty most bound. And besides this most horrible dread of God's just Judgement in the great day, we shall not in this life escape his heavy hand and vengeance for this contempt of the house of the Lord, and his due seruice in the same, according as the Lord himself threatneth in the first Chapter of the Prophet Aggeus, after this sort: Because you have left my House desert and without company (sayeth the Lord) and ye have made hast every man to his own house, for this cause are the heavens stayed over you, that they should give no deaw, and the earth is forbidden that it shall bring forth her fruit, and I have called drought upon the earth, and upon the mountains, and upon corn, and upon wine, and upon oyle, and upon all things that the earth bringeth forth, and upon men, and upon beasts, and upon all things that men's hands labour for (Haggai 1.9 11). Behold, if we be such worldlings that we care not for the eternall Judgements of God (which yet of all other are most dreadfull, and horrible) we shall not escape the punishment of God in this world by drought and famine, and the taking away of all worldly commodities, which we as worldlings seeme only to regarde and care for. Whereas on the contrary part, if we would amend this fault, or negligence, slouthfulness and contempt of the house of the Lord, and his due Seruice there, and with diligence resort thither together, to serue the Lord with one accord and consent, in all holiness and righteousness before him, we have promises of benefits both heavenly and worldly. Wheresoever two or three be gathered in my Name (sayeth our Saviour Christ) there am I in the midst of them (Matthew 18.20). And what can be more blessed, then to have our Saviour Christ among us? Or what again can be more unhappy or mischieuous then to drive our Saviour Christ from amongst us,

to leave a place for his and our most ancient and mortal enemy the old Dragon and serpent Satan the diuel in the midst of us? In the second of Luke it is written, how that the mother of Christ and Ioseph, when they had long sought Christ, whom they had lost, and could find him no where, that at the last they found him in the Temple, sitting in the midst of the Doctors (Luke 2.46). So if we lack Iesus Christ, that is to say, the Saviour of our souls and bodies, we shall not find him in the Mark et place, or in the Guild hall, much less in the Ale house or Tauerne, amongst good fellowes (as they call them) so soone as we shall find him in the Temple, the Lords house, amongst the Teachers & Preachers of his Word, where indeed he is to be found. And as concerning worldly commodities, we have a sure promise of our Saviour Christ: Seeke ye first the kingdome of God, and the righteousness thereof, and all these things shall withall be given unto you. And thus we have in the first part of this Homily declared by God's word, that the Temple or Church is the house of the Lord, for that the Seruice of the Lord (as teaching and hearing of his holy Word, calling upon his holy Name, giuing thanks to him for his great and innumerable benefits, and due ministring of his Sacraments) is there used. And it is likewise declared by the Scriptures, how all godly and Christian men and women ought at times appointed, with diligence to resort unto the house of the Lord, there to serue him, and to glorify him, as he is most worthy, and we most bound, to whom be all glorie and honour world without end. Amen.

THE SECOND PART OF THE HOMILY OF THE RIGHT VSE OF THE CHURCH.

IT was declared in the first part of this Homily, by God's word, that the Temple or Church is the house of the Lord, for that the Seruice of the Lord (as teaching and hearing of his holy Word, calling upon his holy Name, giuing thanks to him, for his great and innumerable benefits, and due ministring of the Sacraments) is there used. And it is likewise already declared by the Scriptures, how all godly and Christian men and women, ought at times appointed, with diligence to resort unto the house of the Lord, there to serue him, and to glorify him, as he is most worthy, and we most bounden.

Now it remaineth in this second part of the Homilie concerning the right use of the Temple of God, to be likewise declared by God's word, with what quietness, silence, and reverence, those that resort to the house of the Lord, ought there to use and behave themselves.

It may teach us sufficiently how well it doth become us Christian men reverently to use the Church and holy house of our prayers, by considering in how great reverence and veneration in the Jews in the olde law had their Temple,

which appeareth by sundry places, whereof I will note unto you certain. In the xxvi. of Matthew , it is laid to our Saviour Christs charge before a Temporall Judge, as a matter worthy death, by the two false witnesss, that he had said, he could destroy the Temple of God, and in three dayes build it again, not doubting but if they might make men to believe that he had said any thing against the honour and maiestie of the Temple, he should seeme to all men most worthy of death. And in the xxi. of the Actes, when the Jews found Paul in the Temple, they layd hands upon him, crying, Yee men Israelites help, this is that man who teacheth all men every where against the people and the law, and against this place: besides that, he hath brought the Gentiles into the Temple, and hath prophaned this holy place (Acts 21.27 28). Behold how they took it for a like offence to speak against the Temple of God, as to speak against the Law of God, and how they judged it convenient, that none but godly persons and the true worshippers of God, should enter into the Temple of God (Acts 24.6). And the same fault is layd to Pauls charge by Tertullus an eloquent man, and by the Jews in the xxiii. of the Actes, before a temporall Judge, as a matter worthy of death, that he went about to pollute the Temple of God. And in the xxviii. of Matthew , when the chief Priests had received again the pieces of siluer as Judas hand, they said, It is not lawfull to put them into Corban (which was the treasure house of the Temple) because it is the price of blood (Matthew 27.6). So that they could not abide that not only any unclean person, but also any other dead thing that was judged unclean, should once come into the Temple, or any place thereto belonging. And to this end is S. Pauls saying in the second Epistle to the Corinthians the vi. Chapter to be applyd: What fellowship is there betwixt righteousness, and unrighteousness? or what communion betweene light and darkness? or what concorde betweene Christ, and Belial? or what part can the faithful have with the unfaithful? or what agreement can there be betweene the Temple of God and images (II Corinthians 6.14 16)? Which sentence, although it be chiefly referred to the temple of the mind of the godly: yet seeing that the similitude and pith of the argument is taken from the materiall Temple, it enforceth that no ungodliness, specially of images or idols, may be suffered in the Temple of God, which is the place of worshipping God: and therefore can no more be suffered to stand there, then light can agree with darkness, or Christ with Belial: for that the true worshipping of God, and the worshipping of images, are most contrary. And the setting of them up in the place of worshipping, may give great occasion to the worshipping of them. But to turn to the reverence that the Jews had to their Temple. You will say that they honoured it superstitiously, and a great deale too much, crying out, The Temple of the Lord, the Temple of the Lord (Jeremiah 7.4), being notwithstanding most wicked in life, and be therefore most justly reprov'd of Ieremie the Prophet of the Lord. Trueth it is that they were superstitiously given to the honouring of their Tem-

ple. But I would we were not as farre too short from the due reverence of the Lords house, as they overshoot themselves therein. And if the Prophet justly reprehended them, hearken also what the Lord requireth at our hands, that we may know whether we be blame worthy or no. It is written in Ecclesiastes the fourth Chapter: When thou dost enter into the house of God (sayeth he) take heede to thy feete, draw neere that thou mayest hear: for obedience is much more worth then the sacrifice of fooles, which know not what evil they do. Speak nothing rashly there, neither let thine heart be swift to vtter words before God. For God is in heaven, and thou art upon the earth, therefore let thy words be few (Ecclesiastes 5.1 2). Note (welbeloved) what quietness in gesture and behaviour, what silence in talk and words, is required in the house of God; for so he calleth it, See whether they take heede to their feete, as they be here warnd, which never cease from uncomely walking and ietting up and downe, and overthwart the Church, showing an evident signification of notable contempt, both of God, and all good men there present: and what heede they take to their tongues, and speech, which do not only speak words swiftly and rashly before the Lord (which they be here forbidden) but also oftentimes speak filthily, covetously, and ungodly, talking of matters scarce honest or fitte for the Ale house or Tauerne, in the house of the Lord, little considering that they speak before God, who dwelleth in heaven, (as is here declared) when they be but vermins here creeping upon the earth, in comparison to his eternall Maiestie, and less regarding that they must give an account at the great day, of every idle word wheresoever it be spoken (Matthew 12.36), much more of filthy, unclean, or wicked words spoken in the Lords house, to the great dishonour of his Maiestie, and offence of all that hear them. And indeede concerning the people and multitude, the Temple is prepared for them to be hearrs, rather then speakrs, considering that aswell the word of God is there read or taught, whereunto they are bound to give diligent eare, with all reverence and silence, as also that common prayer and thankesgiuing are rehearsed and said by the publike Minister in the name of the people and the whole multitude present, whereunto they giuing their ready audience, should assent and say, Amen, as S. Paul teacheth in the first Epistle to the Corinthians (I Corinthians 14.16). And in another place, glorifying God with one spirit and mouth: which cannot be when every man and woman in severall pretence of deuotion prayeth priuately, one asking, another giuing thanks, another reading doctrine, and not regarding to hear the common prayer of the Minister. And peculiarly, what due reverence is to be used in the ministring of the Sacraments in the Temple, the same S. Paul teacheth to the Corinthians, rebuking such as did unreuerently use themselves in that behalfe. Haue ye not houses to eat and drink in (sayeth he?) Doe ye despise the Church or congregation of God? What shall I say to you? Shall I praise you? In this I praise you not (I Corinthians 11.22). And God requireth not only this outward reverence of behaviour and silence in his house,

but all inward reverence in cleansing of the thoughts of our hearts, threatening by his Prophet Osee in the ix. Chapter, that for the malice of the inventions and devices of the people, he will cast them out of his house: whereby is also signified the eternall casting of them out of his heavenly house and kingdome, which is most horrible (Hosea 9.15). And therefore in the xix. of Leuiticus God sayeth, Feare you with reverence my Sanctuary, for I am the Lord (Leuiticus 19.30). And according to the same the Prophet Daud sayeth, I will enter into thine house. I will worship in thy holy Temple in thy fear (Psalms 5.7): showing what inward reverence and humbleness of mind the godly men ought to have in the house of the Lord. And to alleadge somewhat concerning this matter out of the new Testament, in what honour God would have his house or Temple kept, and that by the example of our Saviour Christ. whose authoritie ought of good reason with all true Christians to be of most weight and estimation. It is written of all the foure Euangelists. as a notable act, and worthy to be testifyd by many holy witness, how that our Saviour Iesus Christ, that mercifull and milde Lord, compared for his meekness to a sheepe, suffering with silence his fleece to be shorne from him, and to a Lambe led without resistance to the slaughter, which gaue his body to them that did smite him, answered not him that reviled, nor turned away his face from them that did reproch him and spit upon him, and according to his own example, gaue precepts of mildness and sufferance to his disciples (Isaiah 53.7, Acts 8.32, Isaiah 50.6, Matthew 5.39 48): Yet when he seeth the Temple and holy house of his heavenly Father misordered, polluted, and prophaned, useth great severity and sharpness, overturneth the tables of the exchanges, subuerteth the feats of them that sold doves, maketh a whip of cordes, and scourgeth out those wicked abusers and prophaners of the Temple of God, saying, My house shalbe called the house of prayer, but yee have made it a denne of theeues (Matthew 21.12, Mark 11.15, Luke 19.45, John 2.14), And in the second of John, Doe not ye make the house of my Father, the house of merchandize (John 2.16). For as it is the house of God, when God's seruice is duely done in it: So when we wickedly abuse it with wicked talk or covetous bargaining, we make it a denne of theeues, or an house of merchandize. Yea, and such reverence would Christ should be therein, that he would not suffer any vessell to be caryed through the Temple (Mark 11.16). And whereas our Saviour Christ (as is before mentioned) could be found no where (when he was sought) but only in the; Temple amongst the doctors (Luke 2.46), and now again he exerciseth his authoritie and iurisdiction, not in castles and princely palaces amongst souldiers, but in the Temple: Ye may hereby understand in what place his spiritual Kingdome (which he denyeth to be of this world) is soonest to be found, and best to be known of Chrysost all places in this world. And according to this example of our Saviour Christ in the primitive Church, which was most holy and godly, and in the which due discipline with severitie was used against the wicked, open offenders were not suffered once

to enter into the house of the Lord, nor admitted to common prayer, and the use of the holy Sacraments with other true Christians, until they had done open penance before the whole Church.

The peoples fault was most gryuous: the sentence executed otherwise and more cruell then it should. He was only dehorted from receiuing the Sacrament, until by Repentance he might be better prepared. And this was practised, not only upon mean persons, but also upon the rich, noble, and mighty persons, yea, upon Theodosius that puissant and mighty Emperour, whom for committing a gryuous and wilfull murder, S. Ambrose Bishop of Millaine reprovved sharpely, and did also excommunicate the said Emperour, and brought him to open penance. And they that were so justly exempted and banished (as it were) from the house of the Lord, were taken (as they be indeede) for men devided & separated from Christ's Church, and in most dangerous estate, yea as S. Paul sayeth, even given unto Satan the devil for a time (I Corinthians 5.5), and their company was shunned & auoyded of all godly men and women, until such time as they by repentance & publike penance were reconciled. Such was the honour of the Lords house in men's hearts, and outward reverence also at that time, and so horrible a thing was it to be shut out of the Church and house of the Lord in those dayes, when religion was most pure, and nothing so corrupt as it hath bene of late dayes. And yet we willingly, either by absenting ourselves from the house of the Lord, do (as it were) excommunicate ourselves from the Church and fellowship of the Saintes of God, or else comming thither, by uncomely and unreverent behaviour there, by hastie, rash, yea unclean and wicked thoughts and words before the Lord our God, horribly dishonour his holy house the Church of God, and his holy Name and Maiestie, to the great danger of our souls, yea and certain damnation also, if we do not speedily and earnestly repent us of this wickedness.

Thus ye have heard (dearely beloved) out of God's word, what reverence is due to the holy house of the Lord, how all godly persons ought with diligence at times appointed thither to repayre, how they ought to behave themselves there, with reverence and dread before the Lord, what plagues and punishments, aswell temporall, as eternall, the Lord in his holy word threatneth, as well to such as neglect to come to his holy house, as also to such, who comming thither, do unreverently by gesture or talk there behave themselves. Wherefore if we desire to have seasonable weather, and thereby to enioy the good fruites of the earth, if we will auoyd drought and barrenness, thirste and hunger, which are plagues threatned unto such as make haste to go to their own houses, to alehouses and tauerns, and leave the house of the Lord empty and desolate, if we abhor to be scourged, not with whips made of cordes, out of the materiall Temple only (as our Saviour Christ serued the defilers of the house of God in Hierusalem) but also to

be beate and driven out of the eternall temple and house of the Lord (which is his heavenly kingdome) with the yron rodde of ever lasting damnation, and cast into vtter darkness, where is weeping and gnashing of teeth, if we feare, dread and abhor this (I say) as we have most just cause to do: then let us amend this our negligence and contempt in comming to the house of the Lord, this our unreverent behaviour in the house of the Lord, and resorting thither diligently together, let us there with reverent hearing of the Lords holy word, calling on the Lords holy Name, giuing of hearty thankes unto the Lord for his manifold and inestimable benefits daily and houely bestowed upon us, celebrating also reverently the Lords holy Sacraments, serue the Lord in his holy house, as becommeth the seruants of the Lord, in holiness and righteousness before him all the dayes of our life, and then we shall be assured, after this life, to rest in his holy hill, and to dwell in his Tabernacle, there to praise and magnify his holy Name in the congregation of his Saints, in the holy house of his eternall kingdome of heaven, which he hath purchased for us, by the death and shedding of the precious blood of his Sonne our Saviour Iesus Christ, to whom with the Father and the Holy Ghost, one immortal God, be all honour, glory, praise, and thankesgiuing, world without end. Amen.

HOMILY AGAINST PERIL OF IDOLATRY

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AN HOMILIE AGAINST peril of Idolatrie, and superfluous decking of Churches.

The first part. IN what points the true ornaments of the Church or Temple of God do consist and stand, hath bene declared in the two last Homilies, entreating of the right use of the Temple or house of God, and of the due reverence that all true Christian people are bound to give unto the same. The summe whereof is, that the Church or house of God, is a place appointed by the holy Scriptures, where the lively word of God ought to be read, taught, and heard, the Lords holy name called upon by publike prayer, hearty thankes given to his Maiestie for his infinite and unspeakable benefits bestowed upon us, his holy Sacraments duely and reverently ministred, and that therefore all that be godly indeed, ought both with diligence at times appointed, to repayre together to the said Church, and there with all reverence to use and behave themselves before the Lord. And that the said Church thus godly used by the seruants of the Lord, in the Lords true seruice, for the effectual presence of God's grace, wherewith he doth by his holy word and promises, endue his people there present and assembled, to the attainment, aswell of commodities worldly, necessary for us, as also of all heavenly gifts, and life everlasting, is called by the word of God (as it is indeed) the Temple of the Lord, and the house of God, and that therefore the due reverence thereof, is stirred up in the hearts of the godly, by the consideration of these true ornaments of the said house of God, and not by any outward ceremonies or costly and glorious decking of the said house or Temple of the Lord, contrary to the which most manifest doctrine of the Scriptures, and contrary to the usage of the Primitive Church, which was most pure and uncorrupt, and contrary to the sentences and judgements of the most ancient, learned and godly Doctours of the Church (as hereafter shall appeare) the corruption of these latter dayes, hath brought into the Church infinite multitudes of images, and the same, with other parts of the Temple also, have decked with gold and siluer, painted with colours, set them with stone and pearle, clothed them with silkes and precious vestures, fancying untruely that to be the chief decking and adorning of the Temple or house of God, and that all people should be the more moooued to the due reverence of the same, if all corners thereof were glorious, and glistening with gold and precious stones. Whereas indeed they by the said images, and such glorious decking of the Temple, have nothing at all profited such as were wise and of understanding: but have thereby greatly hurt the simple and unwise, occasioning them thereby to commit

most horrible idolatrie. And the covetous persons, by the same occasion, seeming to worship, and peradventure worshipping indeed, not only the images, but also the matter of them, gold and siluer, as that vice is of all others in the Scriptures peculiarly called idolatrie or worshipping of images (Ephesians 5.5, Colossians 3.5). Against the which foule abuses and great enormities shall be alleadged unto you: First, the authority of God's holy word, aswell out of the old Testament, as of the new. And secondly, the testimonies of the holy and ancient learned Fathers and Doctours, out of their own works and ancient histories Ecclesiasticall, both that you may at once know their judgements, and withall understand what maner of ornaments were in the Temples in the Primitive Church in those times, which were most pure and syncere. Thirdly, the reasons and arguments made for the defence of images or idols, and the outrageous decking of Temples and Churches, with gold, siluer, pearle, and precious stone, shall be confuted, and so this whole matter concluded. But lest any should take occasion by the way, of doubting by words or names, it is thought good here to note first of all, that although in common speech we use to call the likeness or similitudes of men or other things images, and not idols: yet the Scriptures use the said two words (idols and images) indifferently for one thing alway. They be words of divers tongues and sounds, but one in sense and signification in the Scriptures. The one is taken of the Greeke word (ed. note: probably eikwn), an Idol, and the other of the Latine word Imago, an Image, and so both used as English termes in the translating of Scriptures indifferently, according as the Septuaginta have in their translation in Greeke, (ed. note: probably eidwlon), and S. Ierome in his translation of the same places in Latin hath Simulachra, in English, Images. And in the new Testament, that which S. John calleth eidwlon, S. Ierome likewise translateth Simulachrum, as in all other like places of Scripture usually he doth so translate (1 John 5.21). And S. Ierome, a most ancient Doctor, and well learned in both the tongues, Greeke and Latine, interpreting this place of S. John, Beware of Idols, that is to say (sayeth S. Ierome) of the images themselves: the Latin words which he useth, be Effigies and Imago, to say, an Image (S. Ierome, Liber de Corona Militis). And therefore it skilleth not, whether in this processe we use the one terme or the other, or both together, seeing they both (though not in common English speech, yet in Scripture) signify one thing. And though some to blind men's eyes, have heretofore craftily gone about to make them to be taken for words of divers signification in matters of Religion, and have therefore usually named the likeness or similitude of a thing set up amongst the Heathen in their Temples or other places to be worshipped, an Idoll. But the like similitude with us, set up in the Church, the place of worshipping, they call an Image, as though these two words (Idoll and Image) in Scripture, did differ in proprietie and sense, which as is aforesaid) differ only in sound and language, and in meaning be in deed all one, specially in the Scriptures and matters of Religion. And our Images also have

bene, and be, and if they be publicly suffered in Churches and Temples, ever will be also worshipped, and so Idolatrie committed to them, as in the last part of this Homilie shall at large be declared and prooued. Wherefore our Images in Temples and Churches, be in deed none other but Idoles, as unto the which Idolatrie hath bene, is, and ever will be committed.

And first of all, the Scriptures of the olde Testament, condemning and abhorring aswell all Idolatrie or worshipping of Images, as also the very Idoles or Images themselves, specialy in Temples, are so many and plentiful; that it weere almost an infinite worke, and to be contained in no small volume, to record all the places concerning the same. For when God had chosen to himself a peculiar and special people from amongst all other Nations that knew not God, but worshipped Idols and false gods, he gaue unto them certain ordinances and Lawes to be kept and obserued of his said people. But concerning none other matter did he give either moe, or more earnest and expresse Lawes to his said people, then those that concerned the true worshipping of him, and the auoyding and fleeing of Idols and Images, and Idolatrie: for that, both the said Idolatrie is most repugnant to the right worshipping of him and his true glorie, above all other vices, and that he knew the proneness and inclination of Man's corrupt kind and nature, to that most odious and abominable vice. Of the which ordinances and Lawes, so given by the Lord to his people concerning that matter, I will rehearse and alleadge some that be most special for this purpose, that you by them may judge of the rest.

In the fourth Chapter of the Book named, is a notable place, and most worthy with all diligence to be marked, which beginneth thus: And now Israel hear the Commandements and Judgements which I teach the (sayeth the Lord) that thou doing them, maist live, and enter and possesse the land which the Lord God of your Fathers will give you. Yee shall put nothing to the word which I speak to you, neither shall ye take any thing from it. Keepe yee the Commandements of the Lord your God, which I commaund you (Deuteronomy 4.1 2, Numbers 22.18, 35, 38). And by and by after he repeatth the same sentence three or foure times, before he come to the matter that he would specially warn them of, as it were for a Preface, to make them to take the better heed unto it. Take heed to thy self (sayeth he) and to thy soul, with all carefulness, lest thou forgettest the things which thine eyes have seene, and that they go not out of thine heart all the dayes of thy life, thou shalt teach them to thy children and nephewes, or posteritie. And shortly after, The Lord spake unto you out of the middle of fire, but you heard the voyce or sound of his words, but you did see no forme or shape at all. And by and by followeth, Take heed therefore diligently unto your souls, you saw no manner of Image in the day in the which the Lord spake unto you in Horeb,

out of the midst of the fire, lest peradventure, you being deceived, should make to yourselves any graven Image, or likeness of man or woman, or the likeness of any beast which is upon the earth, or of the birds that flee under heaven, or of any creeping thing that is mooued on the earth, or of the fishes that do continue in the waters: least peradventure thou lifting up thine eyes to heaven, do see the Sunne and the Moone, and the Starres of heaven, and so thou, being deceived by error, shouldest honour, and worship them which the Lord thy God hath creatd to serue all Nations that be under heaven. And again: Beware that thou forget not the covenant of the Lord thy God, which he made with thee, and so make to thy self any carued Image of them which the Lord hath forbidden to be made: for the Lord thy God is a consuming fire, and a iealous God. If thou have children and nephewes, and do tarry in the land, and being deceived do make to yourselves and similitude, doing evil before the Lord your God, and provoke him to anger: I do this day call upon heaven and earth to witness, that ye shall quickly perish out of hte land which you shall possesse, you shall not dwell in it any long time, but the Lord will destroy you, and will scatter you amongst all Nations, and ye shall remain but a very few amongst the Nations, whither the Lord will leade you away, and then shall you serue gods which are made with Man's hands, of wood and stone, which see not, and hear not, neither eat nor smell, and so forth. This is a notable chapter, and entreatth almost altogether of this matter. But because it is too long to write out the whole, I have noted you certain principal points out of it. First, how earnestly and oft he calleth upon them to marke and to take heed, and that upon the peril of their souls, to the charge which he giveth them. Then how he forbiddeth by a solemne and long rehearsall of all things in heaven, in earth, and in the water, any Image or likeness of any thing at all to be made. Thirdly, what penaltie and horrible destruction, he solemnelly, with inuocation of heaven and earth, for record, denounceth and threatneth to them, their children and posteritie, if they contrary to this Commandement, do make or worship any Images or similitude, which he so straightly hath forbidden. And when they, this notwithstanding, partly by inclination of Man's corrupt nature most prone to Idolatry, and partly occasioned by the Gentiles and heathen people dwelling about them, who were Idolaters, did fall to the making and worshipping of Images: God according to his word, brought upon them all those plagues which he threatned them with, as appeareth in the books of the Kings and the Chronicles, in sundry places at large. And agreeable hereunto are many other notable places in the old Testament, (Deuteronomy 27) "Cursed be he that maketh a carued Image, or a cast or molten Image, which is abomination before the Lord, the worke of the artificers hand, and setteth it up in a secret corner, and all the people shall say, Amen."

Read the thirteene and fourteene Chapters of the book of Wisdom, concerning

Idoles or Images, how they be made, set up, called upon, and offered unto, and how he praiseth the tree whereof the gibbet is made, as happy, in comparison to the tree that an Image or Idoll is made of, even by these very words, Happy is the tree wherethrough righteousness commeth, (meaning the gibbet) but cursed is the Idoll that is made with hands, yea, both it, and he that made it, and so forth (Apocrypha. Wisdom 14.7 8). And by and by he showeth how that the things which were the good creatures of God before (as Trees or Stones) when they be once altered and fashioned into Images to be worshipped, become abomination, a temptation unto the souls of men, and a snare for the feet of the unwise. And why? the seeking out of Images, is the beginning of whoredome (sayeth hee) and the bringing up of them, is the destruction of life: for they were not from the beginning, neither shall they continue for ever. The wealthy idlenes of men hath found them out upon earth, therefore shall they come shortly to an end: and so forth to the end of the Chapter, conteining these points, Now Idoles or Images were first inuented, and offered unto, how by an ungracious custome they were established, how tyrants compell men to worship them, how the ignorant and the common people are deceived by the cunning of the workeman, and the beautie of the Image, to do honour unto it, and so to erre from the knowledge of God, and of other great and many mischiefs that come by Images. And for a conclusion he sayeth, that the honouring of abominable Images, is the cause, the beginning, and end of all evil, and that the worshippers of them be either mad, or most wicked. See and vjew the whole Chapter with diligence, for it is worthy to be well considered, specially that is written of the deceauing of the simple and unwise common people by Idols and Images, and repeatd twice or thrise lest it should be forgotten. And in the Chapter following be these words: The painting of the picture and carued Image with divers colours, entiseth the ignorant so, that he honoureth and loveth the picture of a dead image that hath no soul (Apocrypha. Wisdom 15.4 5). Neverthesse, they that love such evil things, they that trust in them, they that make them, they that favour them, and they that honour them, are all worthy of death, and so forth.

In the book of Psalmes, the Prophet curseth the Image honourers, in divers places. Confounded be all they that worship carued Images, and that delight or glory in them (Psalms 97.7, 96.5, 115.8). Like be they unto the Images that make them, and all they that put their trust in them (Psalms 135.15, 18). And in the Prophet Esai, sayeth the Lord: Euen I am the Lord, and this is my Name, and my glory will I give to none other, neither my honour to graven Images (Isaiah 42.8). And by and by: Let them be confounded with shame that trust in Idoles or Images, or say to them, you are our God's, And in the xl. Chapter after he hath set forth the incomprehensible Maiestie of God, he asketh, To whom then will yee make God like? Or what similitude will yee set up unto him (Isaiah 40.18)?

Shall the caruer make him a carued Image? and shall the Goldsmith cover him with gold, and cast him into a forme of siluer plates? And for the poore man, shall the Image maker frame an Image of timber, that he may have somewhat to set up also? And after this he cryeth out: O wretches, heard ye never of this? Hath it not bene preached unto you since the beginning, and so forth, how by the Creation of the world, and the greatness of the worke, they might understand the Maiestie of God, the the Creatour and maker of all, to be greatr then that it should be expressed, or set forth in any Image or bodily similitude? And besides this preaching, even in the law of God written with his own finger (as the Scripture speakth) and that in the first Table, and the beginning thereof, is this doctrine aforesaid against Images (not briefly touched) but at large set forth and preached, and that with denunciation of destruction to the contemners and breakers of this Law, and their posteritie after them (Exodus 20.4). And lest it should yet not be marked or not remembered, the same is written and reported not in one, but in sundry places of the Word of God, that by oft reading and hearing of it, we might once learn and remember it, as you also hear daily read in the Church, God spake these words, and said, I am the Lord thy God. Thou shalt have none other God's but me. Thou shalt not make to thy self any graven Image, nor the likeness of any thing that is in Heauen above, nor in the Earth beneath, nor in the water under the Earth, Thou shalt not bowe down to them, nor worship them: For I the Lord thy God am a iealous God, and visit the sin of the fathers upon the children, unto the third and fourth generation of them that hate mee, and show mercie unto thousands in them that love mee, and keepe my Commandements (Exodus 20.1 6, Leviticus 26.13, Deuteronomy 5.6 10). All this notwithstanding, neither could the notableness of the place, being the very beginning of the very louing Lords Law, make us to marke it, nor the plain declaration by recounting of all kind of similitudes, cause us to understand it, nor the oft repeating and reporting of it in divers and sundry places, the oft reading and hearing of it, could cause us to remember it, nor the dread of the horrible penaltie to ourselves, our children, and posterity after us, fear us from transgressing of it, nor the greatness of the rewarde to us and our children after us, mooue us any thing to obedience, and the obseruing of this the Lords great Law: But as though it had bene written in some corner, and not at large expressed, but briefly and obscurely touched, as though no penalty to the transgressours, nor reward to the obedient, had bene adjoined unto it, like blind men without all knowledge and understanding, like unreasonable beastes, without dread of punishment or respect of reward, have diminished and dishonoured the high Maiestie of the living God, by the baseness and vileness of sundry and divers images of dead stockes, stones, and metals.

Places of the Scripture against idoles or images. And as the Maiestie of God, whom we have left, forsaken, and dishonoured, and therefore the greatness of

our sin and offence against his Maiestie, cannot be expressed: So is the weakness, vileness, and foolishness, in device of the images (whereby we have dishonoured him) expressed at large in the Scriptures, namely the Psalmes, the book of Wisdom, the Prophet Esaias, Ezekiel, and Baruch, specialy in these places and Chapters of them: Psalms 115.8, 135.15, Apocrypha: Wisdom 13, 14, 15, Isaiah 40.18, 44.9, and Ezekiel 6.13. The which places, as I exhort you often and diligently to read, so are they too long at this present to be rehearsed in an Homilie. Notwithstanding, I will make you certain briefe or short notes out of them, what they say of these idoles or images. First, that they be made but of small pieces of wood, stone, or mettall, and therefore they cannot be any similitudes of the great Maiestie of God, whose seat is heaven, and the earth his footestool. Secondly, that they be dead, have eyes and see not, hands and feele not, feete and cannot go, & c. and therefore they cannot be fit similitudes of the living God. Thirdly, that they have no power to do good nor harme to others, though some of them have an axe, some a sword, some a speare in their hands, yet do theeues come into their Temples and robbe them, and they cannot once sturre to defend themselves from the thieues: nay, if the Temple or Church be set afire, that their Priests can run away and saue themselves, but they cannot once mooue, but tary still like blockes as they are, and be burned, and therefore they can be no meete figures of the puissant and mighty God, who alone is able both to saue his seruants, and to destroy his enemies everlastingly. They be trimly deckt in Golde, Siluer, and Stone, aswell the images of men, as of women, like wanton wenches (sayeth the Prophet Baruch) that love paramours, and therefore can they not teach us, nor our wives and daughters any soberness, modestie, and chastitie (Ezekiel 6.9-11). And therefore although it is now commonly said that they be the lay men's books, yet we see they teach no good lesson, neither of God, nor godliness, but all error and wickedness. Therefore God by his word, as he forbiddeth any idoles or images to be made or set up: so doth he commaund such as we find made and set up to be pulled downe, broken, and destroyed.

And it is written in the book of Numbers, the xxiii. Chapter, that there was no idole in Iacob, nor there was no image seene in Israel, and that the Lord God was with the people (Numbers 23.21, ed. note: the Hebrew word 'aven means both trouble/sorrow and idolatry). Where note, that the true Israelites, that is, the people of God, have no images among them, but that God was with them, and that therefore their enemies cannot hurt them, as appeareth in the processe of that Chapter. And as concerning Images already set up, thus sayeth the Lord in Deuteronomie. Ouerturn their altars, and break them to pieces, cut down their groues, burn their images: for thou art an holy people unto the Lord (Deuteronomy 7.5, 12.2 3). And the same is repeatd more vehemently again in the twelfth Chapter of the same book. Here not, what the people of God ought to

do to images, where they find them. But lest any priuate persons, upon colour of destroying images, should make any stirre or disturbance in the common wealth, it must always be remembered, that the redresse of such publike enormities pertaineth to the Magistrates, and such as be in authoritie only, and not to priuate persons, and therefore the good Kings of Juda, Asa, Ezechias, Iosaphat, and Iosias, are highly commended for the breaking down and destroying of the altars, idoles, and images. And the Scriptures declare that they, specially in that point, did that which was right before the Lord. And contrariwise, Hieroboam, Achab, Ioas, and other Princes, which either set up, or suffered such altars or images undestroyed, are by the word of God reported to have done evil before the Lord (1 Kings 14.9, 2 Kings 13.11, 2 Chro.14, 15.31, 1 Kings 16.32). And if any, contrary to the commaundement of the Lord, will needes set up such altars or images, or suffer them undestroyed amongst them, the Lord himself threatneth in the first Chapter of the book of Numbers, and by his holy Prophets, Ezechiel, Micheas, and Abacuc, that he will come himself and pull them downe. And how he will handle, punish, and destroy the people that so set up, or suffer such altars, images, or idoles undestroyed, he denounceth by his Prophet Ezechiel on this manner: I my self (sayeth the Lord) will bring a sward over you, to destroy your high places, I will cast down your altars, and break down your images, your slaine men will I lay before your gods, and the dead carkases of the children of Israel will I cast before their idoles, your bones will I straw round about your altars and dwelling places, your Cities shall be desolate, the hill Chappels layd waste, your altars destroyed and broken, your gods cast down and taken away, your Temples layd even with the ground, your own works clean rooted out, your slayne men shall lye amongst you, that yee may learn to know how that I am the Lord (Ezekiel 6.3 7). and so forth to the Chapters ende, worthy with diligence to be read: that they that be neare, shall perish with the sword, they that be farre off, with the pestylence, they that flee into holds or wilderness, with hunger: and if any be yet left, that they shalbe caryed away prisoners to seruitude and bondage. So that if either the multitude, or plainness of the places might make us to understand, or the earnest charge that God giveth in the said places mooue us to regard, or the horrible plagues, punishments, and dreadfull destruction, threatned to such worshippers of images or idoles, setters up, or maintainrs of them, might ingender any fear in our hearts, we would once leave and forsake this wickedness, being in the Lords sight so great an offence and abomination. Infinite places almost might be brought out of the Scriptures of the olde Testament concerning this matter, but these few at this time shall serue for all.

You will say peradventure these things pertain to the Jews, what have we to do with them? Indeed they pertain no less to us Christians, then to them. For if we be the people of God, how can the Word and Law of God not appertain to us?

Saint Paul alleading one text out of the old Testament, concludeth generally for other Scriptures of the old Testament as well as that, saying, Whatsoever is written before (meaning in the old Testament) is written for our instruction (Romans 15.4): which sentence is most specially true of such writings of the old Testament, as contain the immutable law and ordinances of God, in no age or time to be altered, nor of any persons of any nations or age to be disobeyed, such as the above rehearsed places be. Notwithstanding, for your further satisfying herein, according to my promise, I will out of the Scriptures of the new Testament or Gospel of our Saviour Christ, likewise make a confirmation of the said doctrine against Idoles or Images, and of our duetie concerning the same. First the Scriptures of the new Testament do in sundry places make mention with reioycing, as for a most excellent benefit and gift of God, that they which received the Faith of Christ, were turned from their dumbe and dead Images, unto the true and living God, who is to be blessed for ever: namely in these places, the xiiii. and xvii. of the Acts of the Apostles, the eleventh to the Romanes, the first Epistle to the Corinthians, the twelfth Chapter, to the Galathians, the fourth, and the first to the Thessalonians the first Chapter.

And in likewise the said is Idoles, Images, and worshipping of them, are in the Scriptures of the new Testament by the spirit of God much abhorred and detested, and earnestly forbidden, as appeareth both in the forenamed places, and also many other besides, as in the seven, and fifteenth of the Actes of the Apostles, the first to the Romanes, where is set forth the horrible plague of Idolaters, given over by God into a reprobate sense to worke all wickednes and abominations not to be spoken, as usually spiritual and carnall Fornication go together.

In the first Epistle to the Corinthians the fifth Chapter, we are forbidden once to keepe company, or to eat and drink with such as be called brethren or Christians that do worship Images. In Galatians 5.20, the worshipping of Images is numbred amongst the works of the flesh. and in I Corinthians 10.19 20, it is called the seruice of devils, and that such as use it, shall be destroyed. And in I Corinthians 6.9, and Galatians 5.20 21, is denounced, that such Image worshippers shall never come into the inheritance of the Kingdome of heaven. And in sundry other places is threatned, that the wrath of God shall come upon all such. And therefore Saint John in 1 John 5.21 exhorteth us as his deare children to beware of Images. And Saint Paul warnth us to flee from the worshipping of them, if we be wise, that is to say, if we care for health, and fear destruction, if we regard the Kingdome of God and life everlasting, and dread the wrath of God, and everlasting damnation (I Corinthians 10.14). For it is not possible that we should be worshippers of Images, and the true seruants of God also, as S. Paul

teacheth, in II Corinthians 6.16, affirming expressly that there can be no more consent or agreement betweene the Temple of God (which all true Christians be) and Images, then betweene righteousness and unrighteousness, betweene light and darkness, betweene the faithful and the unfaithful, or betweene Christ and the devil. Which place enforceth both that we should not worship Images, and that we should not have Images in the Temple, for fear and occasion of worshipping them, though they be of themselves things indifferent: for the Christian is the holy Temple and lively Image of God, as the place well declareth, to such as will read and weigh it. And whereas all godly men did ever abhor that any kneeling and worshipping or offering should be used to themselves when they were alive (for that it was the honour due to God only) as appeareth in the Acts of the Apostles by S. Peter forbidding it to Cornelivs (Acts 10.25 26), and by S. Paul and Barnabas forbidding the same to the Citizens in Lystra (Acts 14.14 15): Yet we like madde men fall down before the dead idols or images of Peter and Paul, and give that honour to stockes and stones, which they thought abominable to be given to themselves being alive. And the good Angel of God, as appeareth in the book of S. Johns Reuelation, refused to be kneeled unto, when that honour was offered him of John: Beware (sayeth the Angel) that thou do it not, for I am thy fellow seruant. But the evil angel Satan, desireth nothing so much as to be kneeled unto, and thereby at once both to robbe God of his due honour, and to worke the damnation of such as make him so low curtesie, as in the story of the Gospel appeareth in sundry places. Yea, and he offered our Saviour Christ all earthly goods, on the condition that he would kneele down & worship him (Matthew 4.9, Luke 4.7). But our Saviour repelleth Satan by the Scriptures, saying, It is written, thou shalt worship thy Lord God, and him alone shalt thou serue. But we by not worshipping and seruing God alone (as the Scriptures teach us) and by worshipping of images, contrary to the Scriptures, plucke Satan to us, and are ready without reward to follow his desire: yea, rather then fayle, we will offer him gifts and oblations to receive our seruice. But let us brethren, rather follow the counsel of the good Angel of God, then the suggestion of subtyll Satan, that wicked angel and old Serpent: Who according to the pride whereby he first fell, attempteth alway by such sacriledge to deprive God (whom he enuieth) of his due honour: and (because his own face is horrible and vgly) to convey it to himself by the mediation of gilt stockes and stones, and withall to make us the enemies of God, and his own suppliants and slaues, and in the end to procure us for a reward, everlasting destruction and damnation. Therefore above all things, if we take ourselves to be Christians indeed (as we be named) let us credit the word, obey the law, and follow the doctrine and example of our Saviour and master Christ, repelling Satans suggestion to idolatrie, and worshipping of Images, according to the truth alleadged and taught out of the Testament and Gospel of our said heavenly Doctour and Schoolemaster Iesus Christ, who is God

to be blessed for ever, AMEN.

The second part of the Homilie against peril of Idolatry.

YOU have heard (welbeloved) in the first part of this Homilie, the doctrine of the word of God against idols and images, against Idolatrie, and worshipping of images, taken out of the Scriptures of the old Testament & the New, & confirmed by the examples as well of the Apostles as of our Saviour Christ himself. Now although our Saviour Christ taketh not, or needeth not any testimony of men, and that which is once confirmed by the certainty of his eternall truth, hath no more need of the confirmation of Man's doctrine and writings, then the bright sunne at noonetide hath neede of the light of a little candle to put away darkness, and to increase his light: yet for your further contentation, it shall in this second part be declared (as in the beginning of the first part was promised) that this truth and doctrine concerning the forbidding of images and worshipping of them, taken out of the holy Scriptures, aswell of the old Testament as the new, was believed and taught of the old holy Fathers, and most ancient learned Doctours, and received in the old Primitive Church, which was most uncorrupt and pure. And this declaration shall be made out of the said holy Doctours own writings, and out of the ancient histories Ecclesiasticall to the same belonging.

S. Ierome, a most ancient Writer and Doctour of the Church, who lived about one hundred and threescore yeeres after the death of our Saviour Christ, both in sundry other places of his works, and specially in his book written against the maner of crowning, and in another little treatise entituled, Of the souldiers crown or garland, doth most sharply and vehemently write and inueygh against images or idols (S. Ierome, Liber contra Coronandi Morem). And upon S. Johns words, the first Epistle and fifth Chapter, sayeth thus, S. John (sayeth hee) deeply considering the matter, sayeth: My little children, keepe yourselves from images or idols (1 John 5.21). He sayeth not now, keepe yourselves from idolatrie, as it were from the seruice and worshipping of them: but from the images or idols themselves, that is, from the very shape and likeness of them. For it were an unworthy thing, that the image of the living God should become the image of a dead idoll. Doe you not think those persons which place images and idols in Churches and Temples, yea shrine them even over the Lords table, even as it were of purpose to the worshipping and honoring of them, take good heed to either of S. Johns counsel, or S. Ieromes? For so to place images and idols is it to keepe themselves from them, or else to receive and embrace them. Origenes in his book against Celsus, sayeth thus: Christian men and Jews, when they hear these words of the Law (Thou shalt fear the Lord thy God, and shalt not make any image) do not only abhor the Temples, Altars, and Images of the gods, but if need be, will rather die then they should defile themselves with any impiety. And shortly

after he sayeth: In the common wealth of the Jews, the caruer of idols and image maker, was cast farre off and forbidden, lest they should have any occasion to make images, which might plucke certain foolish persons from God, and turn the eyes of their souls to the contemplation of earthly things. And in another place of the same book: It is not only (sayeth he) a mad and frantick part to worship images, but also once to dissemble or wink at it. And a man may know God and his only son, and those which have had such honour given them by God, that they be called gods: But it is not possible that any should by worshipping of images get any knowledge of God.

Athanasius in his book against the Gentiles, hath these words: Let them tell, I pray you, how God may be known by an image. If it be by the matter of an image, then there needeth no shape or forme, seeing that God hath appeared in all materiall creatures which do testify his glory. Now if they say he is known by the forme or fashion: Is he not better to be known by the living things themselves, whose fashions the images expresse? For of surety, the glory of God should be more evidently known, if it were declared by reasonable and living creatures, rather then by dead and unmoouable images. Therefore when yee do grave or paint images, to the end to know God thereby, surely ye do an unworthy and unfit thing. And in another place of the same book he sayeth, The inuention of images came of no good, but of evil, and whatsoever hath an evil beginning, can never in any thing be judged good, seeing it is altogether naught. Thus farre Athanasius, a very ancient, holy, and learned Bishop and Doctour, who judgeth both the first beginning and the end, and altogether of images or idols, to be naught.

Lactantius likewise, an olde and learned writer, in his book of the Origine of error, hath these words, God is above man, and is not placed beneath, but is to be sought in the highest region. Wherefore there is no doubt, but that no religion is in that place wheresoever any image is: For if religion stand in godly things, (and there is no godliness but in heavenly things) then be images without religion. These be Lactantius words, who was above xiii. hundred yeeres ago, and within three hundreth yeeres after our Saviour Christ (Lactantius, Of the Origin of Error, Bk. 2, Chap. 16).

Cyrellus, an old and holy doctor, upon the Gospel of Saint John hath these words, Many have left the creatour, and have worshipped the creature, neither have they bene abashed to say unto a stocke: Thou art my father, and unto a stone, Thou begottest me. For many, yea, almost all (alasse for sorrow) are fallen unto such folly, that they have given the glory of deity or Godhead, to things without sense or feeling.

Epiphanius Bishop of Salamine in Ciprus, a very holy and learned man, who lived in Theodosius the Emperours time, about three hundred and ninetie yeeres after our Saviour Christs ascension, writeth this to John Patriarch of Hierusalem: I entred (sayeth Epiphanius) into a certain Church to pray: I found there a linnen cloth hanging in the Church door, paynted, and having in it the image of Christ, as it were, or of some other Saint, (for I remember not well whose image it was) therefore when I did see the image of a man hanging in the Church of Christ, contrary to the authoritie of the Scriptures, I did teare it, and gaue counsel to the keepers of the Church, that they should wind a poore man that was dead in the said cloth, and to bury him.

And afterwards the same Epiphanius sending another unpaynted cloth, for that paynted one which he had torne, to the said Patriarch, writeth thus, I pray you will the Elders of that place to receive this cloth which I have sent by this bearer, and commaund them that from henceforth no such painted clothes contrary to our religion, be hanged in the Church of Christ . For it becommeth your goodness rather to have this care, that you take away such scrupulositie, which is unfitting for the Church of Christ, and offensive to the people committed to your charge. And this Epistle, as worthy to be read of many, did S. Ierome himself translate into the Latine tongue.

All notable Bishops were then called Popes. And that ye may know that S. Ierome had this holy and learned Bishop Epiphanius in most high estimation, and therefore did translate this Epistle, as a writing of authoritie: hear what a testimonie the said S. Ierome giveth him in another place, in his Treatie against the errors of John Bishop of Hierusalem, where he hath these words: Thou hast (sayeth Saint Ierome) Pope Epiphanius, which doth openly in his letters call the an heretike. Surely thou art not to be preferred before him, neither for age nor learning, nor godliness of life, nor by the testimonie of the whole world. And shortly after in the same treatie sayeth S. Ierome: Bishop Epiphanius was ever of so great veneration and estimation, that Valens the Emperour, who was a great persecutour, did not once touch him. For heretikes, being princes, thought it their shame if they should persecute such a notable man. And in the tripartite Ecclesiasticall historie, the ninth book and xlvi. Chapter, is testifyd, that Epiphanius being yet alive did worke miracles, and that after his death devils, being expelled at his grave or tombe, did roare. Thus you see what authoritie S. Ierome and that most ancient historie give unto the holy and learned Bishop Epiphanius, whose judgement of images in Churches and Temples, then beginning by stealth to creepe in, is worthy to be noted.

First, he judged it contrary to Christian religion and the authoritie of the Scriptures, to have any images in Christs Church. Secondly, he reiected not only

carued, graven, and moulted images, but also paynted images, out of Christs Church. Thirdly, that he regarded not whether it were the image of Christ, or of any other Saint, but being an image, would not suffer it in the Church. Fourthly, that he did not only remooue it out of the Church, but with a vehement zeale tare it in sunder and exhorted that a corse should be wrapped and buried in it, judging it meete for nothing but to rotte in the earth, following herein the example of the good king Ezechias, who brake the brasen Serpent to pieces, and burned it to ashes, for that idolatrie was committed to it. Last of all, that Epiphanius thinkth it the duetie of vigilant Bishops, to be carefull that no images be permitted in the Church, for that they be occasion of scruple and offence to the people committed to their charge. Now whereas neither S. Ierome, who did translate the same Epistle, nor the authors of that most ancient historie Ecclesiasticall tripartite (who do most highly commend Epiphanius, as is aforesaid) nor any other godly or learned Bishoppe at that time, or shortly after, have written any thing against Epiphanius judgement concerning images: it is an evident prooffe, that in those dayes, which were about foure hundred yeeres after our Saviour Christ, there were no images publicly used and received in the Church of Christ, which was then much less corrupt, and more pure then now it is.

And whereas Images beganne at that time secretly and by stealth to creepe out of priuate men's houses into the Churches, and that first in paynted clothes and walles, such Byshops as were godly and vigilant, when they spyed them, remooued them away, as unlawfull and contrary to Christian religion, as did here Epiphanius, to whose judgement you have not only Saint Ierome the translatur of his Epistle, and the writer of the historie tripartite, but also all the learned and godly Clerks, yea and the whole Church of that age, and so upward to our Saviour Christ's time, by the space of about foure hundred yeeres, consenting and agreeing. This is written the more largely of Epiphanius, for that our image mayntainers now a dayes, seeing themselves so pressed with this most plain and earnest act and writing of Epiphanius, a Bishop and Doctour of such antiquity, and authoritie, labour by all means (but in vain against the truth) either to proue that this Epistle was neither of Epiphanius writing, nor Saint Ieromes translation: either if it be, say they, it is of no great force: for this Epiphanius, say they, was a Iew, and being converted to the Christian faith, and made a Bishop, reteined the hatred which Jews have to images still in his mind, and so did and wrote against them as a Iew, rather then as a Christian. O Iewish impudencie and malice of such devisers, it would be prooued, and not said only, that Epiphanius was a Iewe. Furthermore, concerning the reason they make, I would admitte it gladly. For if Epiphanius judgement against Images is not to be admitted, for that he was born of a Iewe an enemy to Images, which be God's enemies, converted to Christ's religion, then likewise followeth it, that no sentence in the

olde Doctours and Fathers sounding for Images, ought to be of any authority: for that in the primitive Church the most part of learned writers, as S. Ierome, Cyprian, Ambrose, Austen, and infinite others more, were of Gentiles (which be favourers and worshippers of Images) converted to the Christian faith, and so let somewhat slippe out of their pennes, sounding for Images, rather as Gentiles then Christians, as Eusebius in his Historie Ecclesiasticall, and Saint Ierome sayeth plainly, that Images came first from the Gentiles to us Christians. And much more doth it follow, that the opinion of all the rablement of the Popish Church, maintaining Images, ought to be esteemed of small or no authority, for that it is no maruell that they which have from their childhoode bene brought up amongst Images and Idoles, and have drunke in idolatry almost with their mothers milk, hold with Images and Idols, and speak and write for them. But in deede it would not be so much marked whether he were of a Iewe or a Gentile converted unto Christ's Religion, that writeth, as how agreeable or contrary to God's word he doth write, and so to credite or discredite him. Now what God's word sayeth of Idoles and Images, and the worshipping of them, you heard at large in the first part of this Homilie.

Saint Ambrose in his treatie of the death of Theodosius the Emperour, sayeth, Helene found the Crosse and the title on it. She worshipped the King, and not the wood surely (for that is an heathenish error, and the vanitie of the wicked) but she worshipped him that hanged on the Crosse, and whose name was written in the title, and so forth. See both the godly Empresse fact, and Saint Ambrose judgement at once: They thought it had bene an heathenish error and vanitie of the wicked, to have worshipped the Crosse itself which was embrewed with our Saviour Christs own pretious blood. And we fall down before every Crosse peece of timber, which is but an Image of that Crosse.

Saint Augustine, the best learned of all ancient doctors, in his xliiii. Epistle to Maximus sayeth, know thou that none of the dead, nor anie thing that is made of God, is worshipped as God of the Catholique Christians, of whom there is a Church also in your Towne. Note that by Saint Augustine, such as worshipped the dead, or creatures, be not Catholique Christians.

The same Saint Augustine teacheth in the xii. book of the Citie of God, the tenth Chapter, that neither Temples or Churches ought to be builded or made for Martyrs or Saints, but to God alone: and that there ought no Priestes to be appointed for Martyr or Saint, but to God only. The same Saint Augustine in his book of the maners of the Catholique Church, hath these words: I know that many be worshippers of tombes and pictures, I know that there be many that banquet most riotously over the gravs of the dead, and giuing meat to dead carkases, do burie themselves upon the buried, and attribute their gluttonie and

drunkenness to religion. See, he esteemeth worshipping of Saints tombes, and pictures, as good religion as gluttonie and drunkenness, and no better at all. Saint Augustine greatly alloweth Marcus Varro, affirming that religion is most pure without images, and sayeth himself: images be of more force to crooken an unhappy soul, then to teach and instruct it. And sayeth further: Euery childe, yea every beast knoweth that it is not God that they see. Wherefore then doth the Holy Ghost so often monish us of that which all men know? Whereunto Saint Augustine himself answereth thus (Augustine, Liber de Civi. Deim Chap. 43; Psalms 36 and 113). For (sayeth hee) when images are placed in Temples, and set in honourable sublimity and begin once to be worshipped, forthwith breedeth the most vile affection of error. This is Saint Augustines judgement of Images in Churches; that by and by they breed error and idolatrie. It would be tedious to rehearse all other places, which might be brought out of the ancient Doctours against Images and idolatrie. Wherefore we shall holde ourselves contented with these fewe at this present. Now as concerning histories Ecclesiasticall, touching this matter, that yee may know why and when, and by whom Images were first used priuately, and afterwarde not only received into the Christians Churches and Temples, but in conclusion worshipped also, and how the same was gaine said, resisted, and forbidden, aswell by godly Bishoppes and learned Doctours, as also by sundry Christian Princes: I will briefly collect into a compendious history, that which is at large and in sundry places written by diverse ancient writers and historiographers concerning this matter.

As the Jews, having most plain and expresse commaundement of God, that they should neither make nor worshippe any Image (as it is at large before declared) did notwithstanding, by the example of the Gentiles or Heathen people that dwelt about them, fall to the making of Images, and worshipping of them, and so to the committing of most abominable idolatrie, for the which God by his holy Prophets doth most sharpely reprove and threatn them, and afterwarde did accomplish his said threatnings by extreame punishing of them (as is also above specifyd:) Euen so some of the Christians in olde time, which were converted from worshipping of Idoles and false Gods, unto the true living God, and to our Saviour Iesus Christ, did of a certain blind zeale (as men long accustomed to Images) paynt or carue Images of our Saviour Christ, his Mother Mary, and of the Apostles, thinking that this was a point of gratitude and kindness towards those, by whom they had received the true knowledge of God, and the doctrine of the Gospel. But these pictures or Images came not yet into Churches, nor were not yet worshipped of a long time after. And lest you should think that I do say this of mine own head only without authoritie, I alleadge for mee Eusebius Bishoppe of Cesarea, and the most ancient Authour of the Ecclesiasticall historie, who lived about the three hundred and thirtieth yeere of our Lord in

Constantinus Magnus dayes, and his son Constantius Emperours, in the seventh book of his history Ecclesiasticall, the xiiii Chapter, and Saint Ierome upon the tenth Chapter of the Prophet Ieremie: who both expresly say, that the errors of Images (for so Saint Ierome calleth it) hath come in and passed to the Christians from the Gentiles, by an Heathenish use and custome. The cause and means Eusebius showeth, saying, It is no maruell if they which being Gentiles before, and did believe, seemed to offer this, as a gift to our Saviour, for the benefites which they had received of him, Yea and we do see now that Images of Peter and Paul, and of our Saviour himself be made, and tables to be painted, which me think to have bene obserued and kept indifferently by an Heathenish custome. For the Heathen are wont so to honour them whom they judged honour worthy, for that some tokens of old men should be kept. For the remembrance of posterity is a token of their honour that were before, and the love of those that come after.

Thus farre I have rehearsed Eusebius words. Where note ye, that both Saint Ierome and he agreeth herein, that these Images came in amongst Christian men by such as were Gentiles, and accustomed to idols, and being converted to the fayth of Christ, retheyned yet some remnants of Gentility not throughly purged: for Saint Ierome calleth it an error manifestly. And the like example we see in the Actes of the Apostles, of the Jews, who when they were converted to Christ, would have brought in their circumcision (whereunto they were so long accustomed) with them, into Christs Religion. With whom the Apostles (namely Saint Paul) had much ado for the staying of that matter (Acts 15.5). But of Circumcision was less maruell, for that it came first in by God's ordinance and commandement. A man may most justly wonder of Images so directly against God's holy word and strait commandement, how they should enter in. But Images were not yet worshipped in Eusebius time, nor publikely set up in Churches and Temples, and they who priuately had them, did erre of a certain zeale, and not by malice: but afterwards they crept out of priuate houses into Churches, and so bredde first superstition, and last of all Idolatrie amongst Christians, as hereafter shall appeare.

In the time of Theodosius and Martian, Emperours, who reigned about the yeere of our Lord 460, and 1117. yeeres ago, when the people of the citie of Nola once a yeere did celebrate the birth day of Saint Felix in the Temple, and used to banquet there sumptuously, Pontius Paulinus Bishop of Nola caused the walles of the Temple to be painted with stories taken out of the old Testament, that the people beholding and considering those pictures, might the better abstain from too much surfeitting and riot. And about the same time Aureliu Prudentius, a very learned and Christian Poet, declareth how he did see painted in a Church, the history of the passion of Saint Cassian, a Schoolemaster and Martyr, whom his own schollers at the commandement of the tyrant, tormented with the pricking

or stabbing in front of their pointells or brasen pennes into his body, and so by a thousand wounds and moe (as sayeth Prudentius) most cruelly slew him. And these were the first paintings in Churches that were notable of antiquity. And so by this example came in painting, and afterward Images of Timber and Stone, and other matter, into the Churches of Christians. Now and ye well consider this beginning, men are not so ready to worship a picture on a wall, or in a window, as an imbossed and gilt Image, set with pearle and stone. And a processe of a story, painted with the gestures and actions of many persons, and commonly the sum of the story written withall, hath another use in it, then one dumbe idoll or image standing by itself. But from learning by painted stories, it came by little and little to idolatry. Which when godly men (aswell Emperours and learned Bishops as others) perceived, they commanded that such pictures, images, or idols, should be used no more. And I will for a declaration thereof, begin with the decree of the ancient Christian Emperours, Valens and Theodosius the second, who raigned about foure hundred yeeres after our Saviour Christs ascension, who forbad that any Images should be made or painted priuately: for certain it is, that there was none in Temples publikely in their time. These Emperours did write unto the captain of the armie attending on the Emperours, after this sort, Valens and Theodosius Emperours, unto the captain of the armie: Whereas we have a diligent care to maintain the religion of God above, in all things, we will grant to no man to set forth, grave, carue, or paint the image of our Saviour Christ in colours, stone, or any other matter, but in what place soever it shall be found, we command that it be taken away, and that all such as shall attempt any thing contrary to our decrees or commandement herein, shall be most sharply punished. This decree is written in the books named Libri Augustales, the Emperiall books, gathered by Tribonianus, Basilides, Theophilus, Dioscorus, and Satira, men of great authority and learning, at the commandement of the Emperour Iustinian, and is alleadged by Petrus Crinitus, a notable learned man, in the ix. book and ix. Chapter of his worke, intituled, De honesta disciplina, that is to say, of honest learning. Heere you see what Christian Princes of most ancient times decreed against images, which then began to creepe in amongst the Christians. For it is certain that by the space of three hundred yeeres and more, after the death of our Saviour Christ, and before these godly Emperours raigned, there were no images publikely in Churches or Temples. How would the idolaters glory, if they had so much antiquity and authority for them, as is here against them?

Now shortly after these dayes, the Gothes, Vandales, Hunnes, and other barbarous and wicked nations, burst into Italy, and all partes of the West countries of Europe, with huge and mighty armies, spoyled all places, destroyed Cities, and burned Librarys, so that learning and true Religion went to wracke, and decayed incredible. And so the Bishops of those latter dayes, being of less learning, and

in the midst of the warres, taking less heede also then did the Bishops afore, by ignorance of God's word, and negligence of Bishops, and specially barbarous Princes, not rightly instructed in true Religion bearing the rule, images came into the Church of Christ in the said West parts, where these barbarous people ruled, not now in painted clothes only, but embossed in stone, timber, mettall, and other like matter, and were not only set up, but began to be worshipped also. And therefore Serenus Bishop of Massile, the head Town of Gallia Nabonensis (now called the Prouince) a godly and learned man, who was about six hundred yeeres after our Saviour Christ, seeing the people by occasion of images fall to most abominable idolatrie, brake to pieces all the images of Christ and Saints which were in that City, and was therefore complayned upon to Gregorie, the first of that name, Bishop of Rome, who was the first learned Bishop that did allow the open having of Images in Churches, that can be known by any writing or history of antiquity. And upon this Gregorie do all image worshippers at this day ground their defence. But as all things that be amisse, have from a tolerable beginning growen worse and worse, till they at the last became intolerable: so did this matter of images. First, men used priuately stories painted in tables, clothes, and walles. Afterwards, grosse and embossed images priuately in their own houses. Then afterwards, pictures first, and after them embossed images began to creepe into Churches, learned and godly men ever speaking against them. Then by use it was openly maintained that they might be in Churches, but yet forbidden that they should be worshipped. Of which opinion was Gregorie, as by the said Gregories Epistle to the forenamed Serenus Bishop of Massile, plainly appeareth. Which Epistle is to be found in the book of Epistles of Gregorie, or Register, in the tenth part of the fourth Epistle, where he hath these words: That thou didst forbid images to be worshipped, we praise altogether, but that thou didst break them, we blame. For it is one thing to worship the picture, and another thing by the picture of the story, to learn what is to be worshipped. For that which Scripture is to them that read, the same doth picture perform unto idiots or the unlearned beholding, and so forth. And after a few words: therefore it should not have bene broken, which was set up, not to be worshipped in Churches, but only to instruct the minds of the ignorant. And a little after, thus thou shouldest have said, If you will have images in the Church for that instruction wherefore they were made in old time, I do permit that they may be made, and that you may have them, and show them, that not the sight of the story, which is opened by the picture: but that worshipping which was inconveniently given to the pictures, did mislike you. And if any would make images, not to forbid them, but auoyd by all means to worship any image. By these sentences taken here and there out of Gregories Epistle to Serenus (for it were too long to rehearse the whole) ye may understand whereunto the matter was now come six hundred yeeres after Christ : that the having of Images or pictures

in the Churches, were then maintained in the West part of the world (for they were not so forward yet in the East Church) but the worshipping of them was vtterly forbidden. And you may withall note, that seeing there is no ground for worshipping of Images in Gregories writing, but a plain condemnation thereof, that such as do worship Images, do unjustly alleadge Gregorie for them. And further, if Images in the Church do not teach men according to Gregories mind, but rather blind them: it followeth, that Images should not be in the Church by his sentence, who only would they should be placed there, to the end that they might teach the ignorant. Wherefore, if it be declared that Images have bene and be worshipped, and also that they teach nothing but errors and lies (which shall by God's grace hereafter be done) I trust that then by Gregories own determination, all images and image worshippers shall be overthrowen. But in the mean season, Gregories authority was so great in all the West Church, that by his encouragement men set up images in all places: but their judgement was not so good to consider why he would have them set up, but they fell all on heapes to manifest idolatrie by worshipping of them, which Bishop Serenus (not without just cause) feared would come to passe. Now if Serenus his judgement, thinking it meete that images, whereunto Idolatrie was committed, should be destroyed, had taken place, idolatrie had bin overthrowen: For to that which is not, no man committeth idolatrie. But of Gregories opinion, thinking that images might be suffered in Churches, so it were taught that they should not be worshipped: what ruine of religion, and what mischief ensued afterward to all Christendome, experience hath to our great hurt and sorrow proued. First, by the schisme rising betweene the East and the West Church about the said images. Next, by the deuision of the Empire into two partes by the same occasion of images, to the great weakening of all Christendome, whereby last of all, hath followed the vtter overthrow of the Christian religion and noble Empire in Greece and all the East partes of the world, and the encrease of Mahomets false religion, and the cruell dominion and tyranny of the Saracens and Turkes, who do now hang over our neckes also & that; dwell in the West partes of the world, ready at all occasions to overrunne us. And all this do we owe unto our idolles and images, and our idolatry in worshipping of them.

But now give you eare a little to the processe of the history, wherein I do much follow the histories of Paulus Diaconus, and others joined with Eutropius an olde writer (Eutropius, Liber de Rebus Rom., 23). For though some of the authors were favourers of images: yet do they most plainly and at large prosecute the histories of those times whom Baptist Platina also in his historie of Popes (Baptist Platina, Lives of Constantine and Gregory II), as in the lives of Constantine, and Gregorie the second, Bishoppes of Rome, and other places (where he intreatth of this matter) doth chiefly follow. After Gregories time, Constantine Bishoppe of

Rome assembled a councell of Bishoppes in the West Church, and did condemne Philippicus then Emperour, and John Bishoppe of Constantinople of the heresie of the Monothelites, not without a cause in deede, but very justly. When he had so done, by the consent of the learned about him, the said Constantine Bishoppe of Rome, caused the images of the ancient fathers, which had bene at those sixe councels which were allowed and received of all men, to be painted in the entrie of Saint Peters Church at Rome. When the Greekes had knowledge hereof, they beganne to dispute and reason the matter of images with the Latines, and held this opinion, that images could have no place in Christ's Church, and the Latines held the contrary, and took part with the images. So the East and West Churches which agreed evil before, upon this contention about images fell to vtter enmity, which was never well reconciled yet. But in the mean season Philippicus and Arthemius, or Anastatius, Emperours, commanded images and pictures to be pulled downe, and rased out in every place of their dominion. After them came Theodosius the third, he commanded the defaced images to be painted again in their places: but this Theodosius raigned but one yeere. Leo the third of that name succeeded him, who was a Syrian born, a very wise, godly, mercifull, and valiant prince. This Leo by proclamation commanded, that all images set up in Churches to be worshipped, should be plucked down and defaced: and required specialy the Bishop of Romethat he should do the same, and himself in the mean season caused all images that were in the imperiall citie Constantinople, to be gathered on an heape in the middest of the citie, and there publicly burned them to ashes, and whited over, and rased out all pictures painted upon the walles of the Temples, and punished sharply divers maintainrs of images. And when some did therefore report him to be a tyrant, he answered, that such of all other were most justly punished, which neither worshipped God aright, nor regarded the imperiall Maiestie and authority, but maliciously rebelled against wholesome and profitable lawes. When Gregorius, the third of that name, Bishop of Rome, heard of the Emperours doings in Greece concerning the images, he assembled a councell of Italian Bishoppes against him, and there made decrees for images, and that more reverence and honour should yet be given to them then was before, and stirred up the Italians against the Emperour, first at Rauenna, and moved them to rebellion.

Treason and rebellion for the defence of images. And as Vspurgensis and Anthonius Bishoppe of Florence testify in their Chronicles, he caused Rome and all Italie, at the least to refuse their obedience and the payment of any more tribute to the Emperour: and so by treason and rebellion maintaind their idolatry. Which example, other Bishops of Rome have continually followed, and gone through withall most stoutly.

After this Leo, who raigned xxxiiii. yeeres, succeeded his son Constantine the fifth, who after his fathers example, kept images out of the Temples, and being moved with the councell which Gregorie had assembled in Italie for images against his father: he also assembled a council of all the learned men and Bishops of Asia and Greece, although some writers place this Councell in Leo Isauricus his fathers latter dayes.

A councell against images. In this great assembly they sate in councell from the fourth of & the; Idus of February, to the sixt of the Idus of August, and made concerning the use of images this decree. It is not lawfull for them that believe in God through Iesus Christ, to have any images, neither of the creator, nor of any creatures, set up in Temples to be worshipped: but rather & that; all things by the Law of God, and for the auoyding of offence, ought to be taken out of the Churches. And this decree was executed in all places where any images were found in Asia or Greece. And the Emperour sent the determination of this councell holden at Constantinople, to Paul then Bishop of Rome, and commanded him to cast all images out of the Churches: which he (trusting in the friendship of Pipine a mighty prince) refused to do. And both he and his successour Stephanus the third (who assembled another councell in Italie for images) condemned the Emperour and the councell of Constantinople of heresie, and made a decree that the holy images (for so they called them) of Christ the blessed Virgine, and other Saints, were in deede worthy honour and worshipping.

Or Eirene. When Constantine was dead, Leo the fourth his son raigned after him, who maryd a woman of the citie of Athens, named Theodora, who also was called Irene, by whom he had a son, named Constantine the sixt, and dying whilst his son was yet young, left the regiment of the Empire and governance of his yong son to his wife Irene. These things were done in the Church about the yeere of our Lord 760. Note here I pray you in this processe of the story, that in the Churches of Asia and Greece, there were no images publicly by the space of almost seven hundred yeeres. And there is no doubt but the primitive Church next the Apostles time was most pure. Note also, that when the contention beganne about images, how of sixe Christian Emperours, who were the chief Magistrates by God's law to be obeyed, only one, which was Theodosius, who raigned but one yeere, held with images. All the other Emperours, and all the learned men and Bishoppes of the East Church, and that in assembled councels condemned them, besides the two Emperours before mentioned, Valence and Theodosius the second, who were long before these times, who straightly forbade that any images should be made. And universally after this time, all the Emperours of Greece (only Theodosius excepted) destroyed continually all images. Now on the contrary part, note ye, that the Bishoppes of Rome, being no

ordinary Magistrates appoynted of God, out of their diocesse, but usurpers of Princes authority contrary to God's word, were the maintainers of images against God's word, and stirrers up of sedition and rebellion, and workers of continual treason against their soveraigne Lords, contrary to God's Law, and the ordinances of all humane lawes, being not only enemies to God, but also rebelles and traitours against their Princes. These be the first bringers in of images openly into Churches, These be the mayntainers of them in the Churches, and these be the means whereby they have mayntained them: to wit, conspiracie, treason, and rebellion against God and their Princes.

Now to proceede in the history, most worthy to be known. In the nonage of Constantine the sixt, the Empresse Irene his mother, in whose handes the regiment of the Empire remained, was governed much by the aduise of Theodore Bishoppe, and Tharasius Patriarche of Constantinople, who practised and held with the Bishoppe of Rome in maintaining of images most earnestly. By whose counsel and intreatie, the Empresse first most wickedly digged up the body of her father in law Constantine the fift, and commanded it to be openly burned, and the ashes to be thrown into the sea. Which example (as the constant report goeth) had like to have ben put in practise with Princes corses in our dayes, had the authority of the holy father continued but a little longer. The cause why the Empresse Irene thus used her father in law, was, for that hee, when he was alive, had destroyed images, and had taken away the sumptuous ornaments of Churches, saying that Christ, whose Temples they were, allowed poverty, and not pearles and pretious stones. Afterward the said Irene at the perswasion of Adrian Bishoppe of Rome, and Paul the Patriarch of Constantinople and his successour Tharasius, assembled a councell of the Bishoppes of Asia and Greece, at the Citie Nicea where the Bishop of Romes legates, being presidentes of the councell, and ordering all things as they listed, the councell which were assembled before under the Emperour Constantine the fifth, and had decreed that all images should be destroyed, was condemned as an hereticall councell and assemblee: And a decree was made, that images should be put up in all the Churches of Greece, and that honour and worshippe also should be given unto the said images.

A decree that Images should be worshipped. And so the Empresse sparing no diligence in setting up of images, nor cost in decking them in all Churches, made Constantinople within a short time altogether like Rome itself. And now you may see that come to passe which Bishoppe Serenus feared, and Gregorie the first forbade in vain: to wit, that images should in no wise be worshipped. For now not only the simple and unwise (unto whom images, as the Scriptures teach, be specially a snare) but the Bishoppes and learned men also, fall to idolatrie by occasion of images, yea and make decrees and lawes for the maintenance of the

same. So hard is it, and in deede impossible any long time to have images publike in Churches and Temples without idolatrie, as by the space of little more then one hundred yeeres betwixt Gregory the first, forbidding most straightly the worshipping of images, and Gregory the third, Paul, and Leo the third, Bishoppes of Rome, with this councell commaunding and decreeing that images should be worshipped, most evidently appeareth.

Now when Constantine the young Emperour came to the age of twentie yeeres, he was daily in less and less estimation. For such as were about his mother, perswaded her, that it was God's determination that she should reigne alone, and not her son with her. The ambitious woman beleeuing the same, deprived her son of all Imperiall dignitie, and compelled all the men of warre, with their Captains, to swear to her that they would not suffer her Sonne Constantine to reigne during her life. With which indignitie the young Prince being mooued, recovered the regiment of the Empire unto himself by force, and being brought up in true religion in his fathers time, seeing the superstition of his mother Irene, and the Idolatrie committed by images, cast downe, brake, and burned all the idoles and images that his mother had set up. But within a few yeeres after, Irene the Empresse, taken again into her sons favour, after she had perswaded him to put out Nicephorus his uncles eyes, and to cut out the tongues of his foure other uncles, and to forsake his wife, and by such means to bring him into hatred with all his subjects; now further to declare that she was no changeling, but the same woman that had before digged up and burned her father in lawes body, and that she would be as natural a Mother as she had bene a kind Daughter, seeing the images, which she loved so well, and had with so great cost set up daily destroyed by her son the Emperour, by the help of certain good companions deprived her Sonne of the Empire: And first, like a kind and louing mother, put out both his eyes, and layd him in prison, where after long and many torments, she at the last most cruelly slew him.

In this historie, joined to Eutropius, it is written, that the Sunne was darkned by the space of xvii. dayes most strangely and dreadfully, and that all men said, that for the horribleness of that cruell and unnatural fact of Irene, and the putting out of the Emperours eyes, the Sunne had lost his light. But indeede, God would signify by the darkness of the Sunne, into what darkness and blindesse of ignorance and idolatrie, Christendome should fall by the occasion of Images. The bright Sunne of his eternall truth, and light of his holy word, by the mystes and black cloudes of men's traditions being blemished and darkned, as by sundry most terrible earthquakes that happened about the same time, God signifyd, that the quiet estate of true religion, should by such idolatry be most horribly tossed and turmoyled. And here may you see what a gracious and vertuous Lady this Irene

was, how louing a neece to her husbands uncles, how kind a mother in law to her sons wife, how louing a daughter to her father in law, how natural a mother to her own son, and what a stout and valiant Captain the Bishops of Rome had of her, for the setting up and maintenance of their idoles or images. Surely, they could not have found a meeter patrone for the maintenance of such a matter, then this Irene, whose ambition and desire of rule was insatiable, whose treason continually studied and wrought, was most abominable, whose wicked and unnatural crueltie passed Medea and Progne, whose detestable paracides have ministred matter to Poets, to write their horrible tragedies.

And yet certain Historiographers, who do put in writing all these her horrible wickednesss, for love they had to images, which the mainteyned, do praise her as a godly Empresse, and as sent from God. Such is the blindness of false superstition, if it once take possession in a Man's mind, that it will both declare the vices of wicked princes, and also commend them. But not long after, the said Irene being suspected to the princes and Lords of Greece of treason, in alienating the Empire to Charles king of the Francons, and for practising a secret marriage betweene her self and the said king, and being conuicted of the same, was by the said Lords deposed and deprived again of the Empire, and caryd into exile into the Iland Lesbos, where she ended her lewde life.

Another councill against images. While these tragedies about images were thus working in Greece, the same question of the use of images in Churches began to be mooued in Spaine also. And at Eliberi, a notable citie, now called Granate, was a councill of Spanish Bishops and other learned men assembled, and there, after long deliberation and debating of the matter, it was concluded at length by the whole councill, after this sort, in the 36. article.

Doctours of the councill against images. Wee think that pictures ought not to be in Churches, lest that which is honoured or worshipped be painted on walles. And in the xli. Canon of that council it is thus written: Wee thought good to admonish the faithful, that as much as in them lieth, they suffer no images to be in their houses, but if they fear any violence of their seruants, at the lest let them keepe themselves clean and pure from Images, if they do not so, let them be accounted as none of the Church. Note here, I pray you, how a whole and great cuntry in the West and South parts of Europe, neerer to Rome a greatr deale then to Greece in situation of place, do agree with the Greekes against Images, and do not only forbid them in Churches, but also in priuate houses, and do excommunicate them that do the contrary.

Yet another councill against images. And an other councill of the learned men of all Spaine also, called Concilivm Toletanum Duodecimum, decreed and

determined likewise against Images and Image worshippers. But when these decrees of the Spanish councill at Eliberi came to the knowledge of the Bishop of Rome and his adherents, they fearing lest all Germany also would decree against Images, and forsake them, thought to prevent the matter, and by the consent and help of the prince of Francons (whose power was then most great in the West parts of the world) assembled a councill of Germanes at Frankford, and there procured the Spanish councill against Images afore mentioned, to be condemned by the name of the Foelician heresie, (for that Foelix Bishoppe of Aquitania was chief in that councill) and obtaind that the actes of the second Nicene councill, assembled by Irene (the holy Empresse whom ye heard of before) and the sentence of the Bishop of Rome for images might be received. For much after this sort do the Papists report of the history of the councill of Frankford. Notwithstanding the book of Carolus Magnus his own writing, as the title showeth, which is now put in print, and commonly in men's hands, showeth the judgement of that Prince, & of the whole councill of Frankford also, to be against Images, and against the second councill of Nice assembled by Irene for Images, and calleth it an arrogant, foolish, and ungodly councill, and declareth the assembly of the councill of Frankford, to have bene directly made and gathered against that Nicene councill, and the errors of the same. So that it must needs follow, that either there were in one Princes time two counceles assembled at Frankford, one contrary to the other, which by no history doth appeare, or els that after their custome, the Popes and Papistes have most shamefully corrupted the councill, as their maner is to handle, not only counceles, but also all histories and writings of the olde Doctors, falsifying and corrupting them for the maintenance of their wicked and ungodly purposes, as hath in times of late come to light, and doth in our dayes more and more continually appeare most evidently.

The forged gift of Constantine.&c. Let the forged gift of Constantine, and the notable attempt to falsify the first Nicene councill for the Popes Supremacie, practised by Popes in Saint Augustines time be a witness hereof: which practise in deed had then taken effect, had not the diligence and wisdom of S. Augustine and other learned and godly Bishops in Affrik, by their great labour and charges also, resisted and stopped the same. Now to come towards and end of this history, and to show you the principal point that came to passe by the maintenance of images.

Nicene councill like to be falsifyd. Whereas from Constantinus Magnus time, until this day, all authority imperiall and princely dominion of the Empire of Rome, remayned continually in the right and possession of the Emperours, who had their continuance and seat Imperiall at Constantinople the Citie royall. Leo the third, then Bishop of Rome, seeing the Greeke Emperours so bent against his

gods of golde and siluer, timber and stone, and having the king of the Francons or Frenchmen, named Charles, whose power was exceeding great in the West Countreys, very applyable to his mind, for causes hereafter appearing, under the pretence that they of Constantinople were for that matter of images under the Popes ban and curse, and therefore unworthy to be Emperours, or to beare rule, and for that the Emperours of Greece being farre off, were not ready at a becke to defend the Pope against the Lumbardes his enemies, and other with whom he had variance: this Leo the third, I say, attempted a thing exceeding strange and unheard of before, and of incredible boldness and presumption: For he by his Papall authoritie doth translate the government of the Empire, and the crown and name Imperiall, from the Greekes, and giveth it unto Charles the great, King of the Francons, not without the consent of the forenamed Irene, Empresse of Greece, who also sought to be joined in mariage with the said Charles. For the which cause the said Irene was by the Lords of Greece deposed and banished, as one that had betrayed the Empire, as ye before have heard.

These things were done about the 803 yeere of our Lord. And the said princes of Greece did, after the depriuation of the said Irene, by common consent, elect and creat (as they always had done) an Emperour, named Nicephorus, whom the Bishop of Rome and they of the West would not acknowledge for their Emperour; For they had already creatd them another: and so there became two Emperours. And the Empire which was before one, was divided into two parts, upon occasion of idols and images, and the worshipping of them: even as the kingdome of the Israelites was in old time for the like cause of idolatrie divided in King Roboam his time. And so the Bishop of Rome, having the favour of Charles the great by this means assured to him, was wondrously enhanced in power and authority, and did in all the West Church (especialy in Italy) what he lust, where images were set up, garnished, and worshipped of all sorts of men.

Or, Stauratius. But Images were not to fast set up, and so much honoured in Italie and the West: but Nicephorus Emperour of Constantinople, and his successours Scauratius, the two Michaels, Leo, Theophilus, and other Emperours their successours in the Empire of Greece, continually pulled them downe, brake them, burned them, and destroyed them as fast. And when Theodorus Emperour, would at the Councill of Lions have agreed with the Bishop of Rome, and have set up images: he was by the Nobles of the Empire of Greece deprived, and another chosen in his place, and so rose a ielousie, suspicion, grudge, hatred, and enmity betweene the Christians and Empires of the East countries and West, which could never be quenched nor pacifyd. So that when the Saracens first, and afterward the Turkes, inuaded the Christians, the one part of Christendome would not help the other. By reason whereof at the last, the noble Empire of Greece, and the city

imperiall Constantinople, was lost, and is come into the hands of the Infidels, who now have overrunne almost all Christendome, and possessing past the middle of Hungary, which is part of the West Empire, do hang over all our heads, to the vtter danger of all Christendome.

Thus we see what a sea of mischiefs the maintenance of Images hath brought with it, what an horrible Schisme betweene the East and the West Church, what an hatred betweene one Christian and another, Councils against Councils, Church against Church, Christians against Christians, Princes against Princes, rebellions, treasons, unnatural and most cruell murders, the daughter digging up & burning her father the Emperours body, the mother for love of idols most abominably murdering her own son, being an Emperour, at the last, the tearing in sunder of Christendome and the Empire into two pieces, till the Infidels, Saracens, and Turkes, common enemies to both parts, have most cruelly vanquished, destroyed and subdued the one part, the whole Empire of Greece, Asia the lesse, Thracia, Macedonia, Epirus, and many other great and goodly countreyes and Prouinces, and have wonne a great piece of the other Empire, and put the whole in dreadfull fear and most horrible danger. For it is not without a just and great cause to be dread, left as the Empire of Rome was even for the like cause of Images and the worshipping of them torne in pieces and divided, as was for Idolatrie the kingdome of Israel in old time divided: so like punishment, as for the like offence fell upon the Jews, will also light upon us: that is, left the cruell tyrant and enemy of our common wealth and Religion the Turke, by God's just vengeance, in likewise partly murder, and partly leade away into captiuity us Christians, as did the Assyrian and Babylonian Kings murder and leade away the Israelites, and left the Empire of Rome and Christian Religion be so vtterly brought under foot, as was then the kingdome of Israel and true Religion of God, whereunto the matter already (as I have declared) shrewdly enclineth on our part, the greatr part of Christendome within less then three hundred yeers space, being brought into captiuity and most miserable thraldome under the Turke, and the noble Empire of Greece clean everted. Whereas if the Christians, devided by these Image matters, had holden together, no Infidels and miscreants could thus have preuayled against Christendome. And all this mischief and misery, which we have hitherto fallen into do we owe to our mighty gods of gold and siluer, stock and stone, in whose help and defence (where they can not help themselves) we have trusted so long, until our enemies the Infidels have overcome and overrunne us almost altogether. A just reward for those that have left the mighty living God, the Lord of hosts, and have stoopd and given the honour due to him, to deade blockes and stockes, who have eyes and see not, feet and cannot go, and so forth, and are cursed of God, and all they that make them, and put their trust in them. Thus you understand (welbeloved in our Saviour Christ) by the judgement

of the old learned and godly Doctours of the Church, and by ancient histories Ecclesiasticall, agreeing to the verity of God's word, alleaged out of the old Testament and the new, that Images and Image worshipping were in the Primitive Church (which was most pure and uncorrupt) abhorred and detested, as abominable and contrary to true Christian Religion. And that when Images began to creepe into the Church, they were not only spoken and written against by godly and learned Bishops, Doctours, and Clerks, but also condemned by whole Councels of Bishops and learned men assembled together, yea, the said Images by many Christian Emperours and Bishops were defaced, broken, and destroyed, and that above seven hundred and eight hundred yeers ago, and that therefore it is not of late dayes (as some would beare you in hand) that images and image worshipping have bene spoken and written against. Finally, you have heard what mischief and misery hath by the occasion of the said Images fallen upon whole Christendome, besides the losse of infinite souls, which is most horrible of all. Wherefore let us beseech God, that we, being warnd by his holy word, forbidding all Idolatry, and by the writing of old godly Doctours and Ecclesiasticall histories written, and preserued by God's ordinance for our admonition and warning, may flee from all Idolatry, and so escape the horrible punishment and plagues, aswell worldly, as everlasting, threatned for the same, which God our heavenly Father gravnt us, for our only Saviour and Mediator Iesus Christs sake. Amen.

The third part of the Homilie against Images, and the worshipping of them, containing the confutation of the principal arguments which are used to be made for the maintenance of Images. Which part may serue to instruct the Curates themselves, or men of good understanding.

NOW ye have heard how plainly, how vehemently, and that in many places, the word of God speakth against not only idolatrie and worshipping of images, but also against idols and images themselves: (I mean alwaies thus herein, in that we be stirred and provoked by them to worship them, and not as though they were simply forbidden by the New Testament, without such occasion and danger.) And ye have heard likewise out of histories Ecclesiasticall, the beginning, proceeding, and successe of idolatrie by images, and the great contention in the Church of Christ about them: to the great trouble and decay of Christendome: and withall ye have heard the sentences of old ancient Fathers and godly learned Doctours and Bishops, against images and idolatry, taken out of their own writings. It remayneth, that such reasons as be made for the maintenance of images, and excessive painting, gilding and decking, aswell of them, as of the Temples or Churches, also be answered and confuted, partly by application of some places before alleadged, to their reasons, and partly, by otherwise answering the same. Which part hath the last place in this Treatise, for that it cannot be well under-

stood of the meaner sort, nor the arguments of image maintainers, can without prolixitie too much tedious, be answered without the knowledge of the Treatise going before. And although divers things before mentioned, be here rehearsed again: yet this repetition is not superfluous, but in a maner necessary, for that the simple sort cannot else understand how the foresaid places are to be applyd to the arguments of such as do maintain images, wherewith otherwise they might be abused.

First, it is alleadged by them that maintain images, that all lawes, prohibitions, and curses, noted by us out of the holy Scripture, and sentences of the Doctours also by us alleadged, against images and the worshipping of them, appertain to the idols of the Gentiles or Pagans, as the idoll of Iupiter, Mars, Mercury, etc. and not to our images of God, of Christ, and his Saints. But it shall be declared both by God's word, and the sentences of the ancient Doctours, and judgement of the Primitive Church, that all images, aswell ours, as the idoles of the Gentiles, be forbidden and unlawfull, namely in Churches and Temples. And first this is to be replied out of God's word, that the images of God the Father, the Sonne, and the Holy Ghost, either severally, or the images of the Trinitie, which we had in every Church, be by the Scriptures expressly and directly forbidden, and condemned, as appeareth by these places: The Lord spake unto you out of the middle of fire, you heard the voyce or sound of his words, but you did see no forme or shape at all, lest peradventure you being deceived, should make to yourself any graven image or likeness (Deuteronomy 4.12, 16): and so forth, as is at large rehearsed in the first part of this treatise against images. And therefore in the old Law, the middle of the propitiatorie, which presented God's seat, was emptie, lest any should take occasion to make any similitude or likeness of him. Esaias, after he hath set forth the incomprehensible Maiestie of God, he asketh, to whom then will ye make God like? or what similitude will yee set up unto him? Shall the caruer make him a carued image? and shall the goldsmith cover him with golde, or cast him into a forme of siluer plates (Isaiah 40.18 20)? And for the poore man, shall the image maker frame an image of timber, that he may have somewhat to set up also? And after this he cryeth out: O wretches, heard yee never of this? Hath it not bene preached to you since the beginning, how by the creation of the world, and the greatness of the worke, they might understand the Maiestie of God, the maker and creatour of all, to be greatr then that it could be expressed or set forth in any image or bodily similitude? Thus farre the Prophet Esaias, who from the xliiii. Chapter, to the xlix. intreatth in a maner of no other thing. And S. Paul in the Acts of the Apostles evidently teacheth the same, that no similitude can be made unto God, in gold, siluer, stone or any other matter (Acts 17.29). By these and many other places of Scripture it is evident, that no image either ought or can be made unto God. For how can God, a most pure spirit, whom man never

saw, be expressed by a grosse, bodily, and visible similitude? How can the infinite Maiestie and greatness of God, incomprehensible to Man's mind, much more not able to be compassed with the sense, be expressed in a small and little image? How can a dead and dumbe image expresse the living God? What can an image, which when it is fallen, cannot rise up again, which can neither help his friends, nor hurt his enemies, expresse of the most puissant and mighty God, who alone is able to reward his friends, and to destroy his enemies everlastingly? A man might justly cry with the Prophet Habacuc, Shall such Images instruct or teach any thing right of God? or shall they become doctors? Wherefore men that have made an image of God, whereby to honour him, have thereby dishonoured him most highly, diminished his Maiestie, blemished his glory, and falsifyd his truth (Habakkuk 2.18). And therefore S. Paul sayeth, that such as have framed any similitude or Image of God like a mortal man, or any other likeness, in timber, stone, or other matter, have changed his truth into a lie (Romans 1.25). For both they thought it to be no longer that which it was, a stock or a stone, and took it to be that which it was not, as God, or an image of God. Wherefore an image of God, is not only a lie, but a double lie also. But the devil is a liar, and the father of lyes: wherefore the lying Images which be made of God, to his great dishonour, and horrible danger of his people, came from the devil (John 8.44).

Wherefore they be conuict of foolishness and wickedness in making of images of God, or the Trinitie: for that no image of God ought or can be made, as by the Scriptures and good reason evidently appeareth: yea, and once to desire an image of God commeth of infidelitie, thinking not God to be present, except they might see some signe or image of him, as appeareth by the Hebrewes in the wilderness willing Aaron to make them gods whom they might see go before them. Where they object, that seeing in Esaias and Daniel be certain descriptions of God, as sitting on a high seat, etc. Why may not a painter likewise set him forth in colours to be seene, as it were a Judge sitting in a throne, aswell as he is described in writing by the Prophets, seeing that Scripture or writing, and picture, differ but a little? First, it is to be answered, that things forbidden by God's word, as painting of images of God, and things permitted of God, as such descriptions used of the Prophets, be not all one: neither ought, nor can Man's reason (although it show never so goodly) preuaile any thing against God's expresse word, and plain statute Law, as I may well terme it. Furthermore, the Scripture although it have certain descriptions of God, yet if you read on forth, it expoundeth itself, declaring that God is a pure spirit, infinite, who replenisheth heaven and earth, which the picture doth not, nor expoundeth itself, but rather when it hath set God forth in a bodily similitude, leaveth a man there, and will easily bring one into the heresie of the Anthropomorphites, thinking God to have hands and feete, and to sit as a man doth. which they that do (sayeth S. Augustine in his book de

fide & symbolo cap.7.) fall into that sacriledge which the Apostle detesteth, in those, who have changed the glory of the incorruptible God, into the similitude of a corruptible man. For it is wickedness for a Christian to erect such an image to God in a Temple, and much more wickednes to erect such a one in his heart by beleeuing of it. But to this they reply, that this reason notwithstanding, Images of Christ may be made, for that he took upon him flesh, and became man. It were well that they would first gravnt, that they have hitherto done most wickedly in making and mayntaining of Images of God, and of the Trinitie in every place, whereof they are by force of God's word and good reason conuicted: and then to descend to the triall for other images.

Now concerning their obiection, that an Image of Christ may be made, the answer is easy. For in God's word and religion, it is not only required whether a thing may be done or no: but also, whether it be lawfull and agreeable to God's word to be done, or no. For all wickedness may be and is daily done, which yet ought not to be done. And the words of the reasons above alleaged out of the Scriptures are, that Images neither ought, nor can be made unto God. Wherefore to replie that Images of Christ may be made, except withall it be prooued, that it is lawfull for them to be made, is, rather then to hold ones peace, to say somewhat, but nothing to the purpose. And yet it appeareth that no Image can be made of Christ, but a lying image (as the Scripture peculiarly calleth Images lies) for Christ is God and man. Seeing therefore that for the Godhead, which is the most excellent part, no Images can be made, it is falsly called the image of Christ (Romans 1.23). Wherefore images of Christ be not only defects, but also lies. Which reason serueth also for the Images of Saints, whose souls, the most excellent partes of them, can by no Images be presented and expressed. Wherefore, they be no Images of Saints, whose souls reigne in ioy with God, but of the bodies of Saints, which as yet lie putrifyd in the graves. Furthermore, no true image can be made of Christs body, for it is unknown now of what forme and countenance he was. And there be in Greece and at Rome, and in other places, diuers Images of Christ, and none of them like to other, and yet every of them affirmeth, that theirs is the true and lively image of Christ, which cannot possible be. Wherefore, as soon as an image of Christ is made, by and by is a lie made of him, which by God's word is forbidden. Which also is true of the images of any Saints of antiquity, for that it is unknown of what forme and countenance they were. Wherefore seeing that Religion ought to be grounded upon truth, Images which cannot be without lies, ought not to be made, or put to any use of Religion, or to be placed in Churches and Temples, places peculiarly appointed to true Religion and seruice of God. And thus much, that no true image of God, our Saviour Christ, or his Saints can be made: wherewithall is also confuted that their allegation, that Images be the Lay men's books. For it is evident by that

which is afore rehearsed, that they teach no things of God, or our Saviour Christ, and of his Saints, but lies and errors. Wherefore either they be no books, or if they be, they be false and lying books, the teachers of all error.

And now if it should be admitted and granted, that an image of Christ could truly be made, yet it is unlawfull that it should be made, yea, or that the Image of any Saint should be made, specially to be set up in Temples, to the great and unauoydable danger of Idolatry, as hereafter shall be prooued. And first concerning the Image of Christ ; that though it might be had truly, yet it were unlawfull to have it in Churches publikely, is a notable place in Ireneus, who reproveth the Heretikes called Gnostici, for that they carried about the Image of Christ, made truly after his own proportion in Pilates time (as they said) and therefore more to be esteemed, then those lying Images of him which we now have (Irenaeus, Bk. 1, Chap. 24). The which Gnostici also used to set garlands upon the head of the said Image, to show their affection to it. But to go to God's word. Bee not, I pray you, the words of the Scripture plain? Beware lest thou being deceived, make to thy self (to say, to any use of Religion) any graven Image, or any similitude of any thing, etc (Leviticus 26.1, Deuteronomy 5.8, Sculptile, ed. note: original text also refers to Fusile and Similitudo). And cursed be the man that maketh a graven or molten Image, abomination before the Lord, etc (Deuteronomy 27.15). Be not our Images such? Be not our Images of Christ and his Saints, either carued or molten, or cast, or similitudes of men and women? It is happy that we have not followed the Gentiles in making of Images of beasts, fishes, and vermines also. Notwithstanding, the Image of an Horse, as also the Image of the Asse that Christ rode on, have in divers places bene brought into the Church and Temple of God. And is not that which is written in the beginning of the Lords most holy Law, and daily read unto you, most evident also? Thou shalt not make any likeness of any thing in heaven above, in earth beneath, or in the water under the earth, etc. Could any more be forbidden, and said, then this? either of the kinds of Images, which be either carued, molten or otherwise similitudes? or of things whereof images are forbidden to be made? Are not all things either in heaven, earth, or water under the earth (Exodus 20.4)? And be not our Images of Christ and his Saints, likenesses of things in heaven, earth, or in the water? If they continue in their former answer, that these prohibitions concerne the idols of the Gentiles, and not our Images: First that answer is already confuted, concerning the Images of God and the Trinity at large, & concerning the Images of Christ also, by Ireneus. And that the Law of God is likewise to be understood against all our Images, as well of Christ, as his Saints, in Temples and Churches, appeareth further by the judgement of the old Doctours, and the Primitive Church. Epiphanius renting a painted cloth, wherein was the picture of Christ, or of some Saint, affirming it to be against

our Religion, that any such image should be had in the Temple or Church (as is before at large declared) judged that not only idols of the Gentiles, but that all Images of Christ and his Saints also, were forbidden by God's word and our Religion. Lactantius affirming it to be certain that no true Religion can be where any Image or picture is (as is before declared) judged, that aswell all Images and pictures, as the idols of the Gentiles were forbidden, else would he not so generally have spoken and pronounced of them. And Saint Augustine (as is before alleaged) greatly alloweth M. Varro, affirming that Religion is most pure without Images: and sayeth himself, Images be of more force to crook an unhappy soul, then to teach and instruct it (Augustine, De Civit. Dei, Bk. 4, Chap. 3, Psalms 36, 113). And he sayeth further, Euery childe, yea every beast knoweth that it is not God that they see. Wherefore then doth the Holy Ghost so often monish us of that which all men know? Whereunto Saint Augustine answereth thus. For (sayeth he) when Images are placed in Temples, and set in honourable sublimity, and begin once to be worshipped, forthwith breedeth the most vile affection of error. This is Saint Augustines judgement of Images in Churches, that by and by they breed error and Idolatrie. The Christian Emperours, the learned Bishops, all the learned men of Asia, Greece, and Spaine, assembled in Councils at Constantinople and in Spaine, seven and eight hundred yeeres ago and more, condemning and destroying all Images, aswell of Christ, as of the Saints, set up by the Christians (as is before at large declared) testify, that they understood God's word so, that it forbad our Images, aswell as the idols of the Gentiles. And as it is written, Sap.14. that images were not from the beginning, neither shall they continue to the end (Apocrypha. Wisdom 14.13): so were they not in the beginning in the Primitive Church, God grant they may in the end be destroyed. For all Christians in the Primitive Church, as Origen against Celsus (Origen, 'Against Celsus', bks. 4, 8), Cyprian also and Arnobius do testify (Cyprian 'Against Demetrius'), were sore charged and complayned on, that they had no Altars nor Images. Wherefore did they not (I pray you) conforme themselves to the Gentiles in making of Images, but for lack of them sustained their heavy displeasure, if they had taken it to be lawfull by God's word to have Images? It is evident therefore that they took all Images to be unlawfull in the Church or Temple of God, and therefore had none (though the Gentiles there fore were most highly displeased) following this rule, Wee must obey God rather then men (Acts 5.29). And Zephirus in his notes upon the Apologie of S. Ierome, gathereth, that all his vehement perswasion should be but cold, except we know this once for all, that Christian men in his time did most hate Images, with their ornaments. And Iren'us (as is above declared) reproveth the Heretikes called Gnostici, for that they carried about the image of Christ . And therefore the Primitive Church, which is specially to be followed as most incorrupt and pure, had publikely in Churches neither idols of the Gentiles, nor any other Images, as things directly

forbidden by God's word. And thus it is declared by God's word, the sentences of the Doctours, and the judgement of the Primitive Church, which was most pure and syncere, that all Images, aswell ours, as the Idols of the Gentiles, be by God's word forbidden, and therefore unlawfull, specialy in Temples and Churches.

Now if they (as their custome is) flee to this answeare, that God's word forbideth not absolutely all Images to be made, but that they should not be made to be worshipped, and that therefore we may have Images, so we worship them not, for that they be things indifferent, which may be abused, or well used. Which seemeth also to be the judgement of Damascene and Gregorie the first, as is above declared (Damascene, 'De Fide Orth.', bk. 4, chap. 17, Gregory I, 'Epistle to Serenum Massil.'). And this is one of their chief allegations for the maintenance of Images, which have bene alleaged since Gregorie the first his time.

Well, then we be come to their second allegation, which in part we would not stick to grant them. For we are not so superstitious or scrupulous, that we do abhor either flowers wrought in carpets, hanginges, and other arasse, either Images of Princes printed or stamped in their coynes, which when Christ did see in a Romane Coyne, we read not that he reprehended it, neither do we condemne the artes of paynting and image making, as wicked of themselves. But we would admit and gravnt them, that Images used for no religion, or superstition rather, we mean Images of none worshipped, nor in danger to be worshipped of any, may be suffered. But Images placed publikely in Temples, cannot possibly be without danger of worshipping and idolatrie, wherefore they are not publikely to be had or suffered in Temples and Churches. The Jews, to whom this Law was first given (and yet being a morrall commandement, and not ceremoniall, as all Doctours interpret it, bindeth us aswell as them) the Jews I say, who should have the true sense and meaning of God's Law so peculiarly given unto them, neither had in the beginning any Images publikely in their Temple (as Origenes and Iosephus at large declareth, Origen 'Against Celsus', bk. 4, Iosephus, 'Antiq.', bk. 17, chap. 8, bk. 18, chaps. 5, 15) neither after the restitution of the Temple, would by any means consent to Herode, Pilate or Petronius, that Images should be placed only in the Temple at Hierusalem, although no worshipping of Images was required at their hands: but rather offered themselves to the death, than to assent that Images should once be placed in the Temple of God, neither would they suffer any Image maker among them. And Origen added this cause, lest their minds should be plucked from God, to the contemplation of earthly things. And they are much commended for this earnest zeale, in maintaining of God's honour and true religion. And truth it is, that the Jews and Turkes, who abhor Images and Idoles as directly forbidden by God's word, will never come to the truth of our religion, whiles the stumbling blockes of Images remain amongst us,

and lie in their way. If they object yet the brasen serpent which Moses did set up, or the Images of the Cherubims, or any other Images which the Jews had in their Temple, the answer is easy. Wee must in religion obey God's generall Law, which bindeth all men, and not follow examples of particular dispensation, which be no warrants for us: els we may by the same reason resume circumcision and sacrificing of beastes, and other rites permitted to the Jews. Neither canne those Images of Cherubim, set in secret where no man might come nor behold, be any example for our publike setting up of Images in Churches and Temples. But to let the Jews goe. Where they say that Images, so they be not worshipped, as things indifferent may be tolerable in Temples and Churches: Wee inferre and say for the adversative, that all our Images of God, our Saviour Christ, and his Saints, publicly set up in Temples and Churches, places peculiarly appointed to the true worshipping of God, be not things indifferent, nor tolerable: but against God's Lawe and Commandement, taking their own interpretation and exposition of it. First, for that all Images, so set up publicly, have bene worshipped of the unlearned and simple sort shortly after they have bene publicly so set up, and in conclusion, of the wise and learned also. Secondly, for that they are worshipped in sundry places now in our time also. And thirdly, for that it is impossible that Images of God, Christ, or his Saints can be suffered (especialy in Temples and Churches) any while or space, without worshipping of them: and that idolatry, which is most abominable before God, cannot possibly be escaped and auoyded, without the abolishing and destruction of Images and pictures in Temples and Churches, for that idolatrie is to Images, specialy in Temples and Churches, an inseparable accident (as they terme it) so that Images in Churches, and idolatrie, goe always both together, and that therefore the one cannot be auoyded, except the other (specialy in all publike places) be destroyed. Wherefore, to make Images, and publicly to set them up in the Temples and Churches, places appointed peculiarly to the seruice of God, is to make Images to the use of religion, and not only against this precept, Thou shalt make no maner of Images: but against this also, Thou shalt not bowe down to them, nor worship them. For they being set up, have bene, be, and ever will be worshipped. And the full prooffe of that which in the begining of the first part of this treatie was touched, is here to be made and perfourmed: To wit, that our Images, and idoles of the Gentiles be all one, aswell in the things themselves, as also in that our Images have bene before, be now, and ever will be worshipped, in like forme and maner, as the idoles of the Gentiles were worshipped, so long as they be suffered in Churches and Temples. Whereupon it followeth, that our Images in Churches have bene, be, and ever will be none other but abominable Idols, and be therefore no things indifferent.

Simulachra gentium Argentum & aurum. Fusile. Similitudo, Sculptilo. Similachrum opera mannum hominum. And every of these parts shall be prooued

in order, as hereafter followeth. And first, that our Images and the idols of the Gentiles be all one concerning themselves, is most evident, the matter of them being gold, siluer, or other mettall, stone, wood, clay, or plaster, as were the idoles of the Gentiles, and so being either moulted or cast, either carued, graven, hewen, or other wise formed and fashioned after the similitude and likeness of man or woman, be dead and dumbe works of Man's handes, having mouths and speak not, eyes and see not, handes and feele not, feete and go not, and so aswell in forme as matter, be altogether like the idoles of the Gentiles. Insomuch that all the titles which be given to the idoles in the Scriptures, may be verifed of our Images. Wherefore, no doubt but the like curses which are mentioned in the Scriptures, will light upon the makers and worshippers of them both. Secondly, that they have bene and be worshipped in our time, in like forme and manner as were the idoles of the Gentiles, is now to be prooued.

Dii tutelares (ed. note: image maintainrs?). And for that idolatrie standeth chiefly in the mind, it shall in this part first be prooued, that our Image maintainrs have had, and have the same opinions and judgement of Saints, whose Images they have made and worshipped, as Gentiles idolaters had of their Gods. And afterwards shall be declared, that our Image maintainrs and worshippers, have used, and use the same outward rites and maner of honouring and worshipping their Images, as the Gentiles did use before their idoles, and that therefore they commit idolatrie, aswell inwardly and outwardly, as did the wicked Gentiles idolaters.

And concerning the first part of the idolatrous opinions of our Image maintainrs. What I pray you be such Saints with us, to whom we attribute the defence of certain countreys, spoyling God of his due honour herein, but Dii tutelares of the Gentiles idolaters? Such as were Belus to the Babilonians and Assyrians, Osiris and Isis to the Egyptians: Vulcane to the Lemnians, and to such other.

Dii praesides (ed. note: image rulers/judges?, perhaps in this context, images considered rulers of a locale). What be such Saints to whom the sauegard of certain cities are appointed, but Dii Pr'sides, with the Gentiles idolaters? Such as were at Delphos Apollo, at Athens Minerua, at Carthage Iuno, at Rome Quirinus. & c.

Dij patroni. What be such Saints, to whom, contrary to the use of the Primitive Church, Temples and Churches be builded, and Altars erected, but Dij Patroni, of the Gentiles idolaters? Such as were in the Capitoll Iupiter, in Paphus Temple Venus, in Ephesus Temple Diana, and such like. Alas, we seeme in thus thinking and doing to have learned our religion not out of God's word, but out of the Pagan Poets, who say, Excessere omnes adytis, arisque relictis,

Dij quibus imperiu hoc steterat. & c. That is to say, All the gods by whose defence this Empire stood, are gone out of the Temples, and have forsaken their Altars. And where one Saint hath Images in divers places, the same saint hath divers names thereof, most like to the Gentiles. When you hear of our Lady of Walsingham, our Lady of Ipswich, our Lady of Wilsdon, and such other: what is it but an imitation of the Gentiles idolaters? Diana Agrotera, Diana Coriphea, Diana Ephesia. & c. Venus Cypria, Venus Paphia, Venus Gnidia. Whereby is evidently meant, that the Saint for the Image sake, should in those places, yea, in the Images themselves, have a dwelling, which is the ground of their idolatrie. For where no Images be, they have no such means. Terentius Varro showeth, that there were three hundred Jupiters in his time, there were no fewer Veneres and Dian', we had no fewer Christophers, Ladies, and Mary Magdalenes, and other Saints. Oenomaus, and Hesiodus show, that in their time there were thirtie thousand gods. I think we had no fewer Saints, to whom we gaue the honour due to God. And they have not only spoyled the true living God of his due honour, in Temples, Cities, Countreys, and lands, by such devises and inuentions as the Gentiles idolaters have done before them: but the Sea and waters have aswell special Saints with them, as they had gods with the Gentiles, Neptune, Triton, Nereus, Castor, and Pollux, Venus, and such other. In whose places be come Saint Christopher, Saint Clement, and divers other, and specially our Lady, to whom shipmen sing Aue maris stella. Neither hath the fire scaped the idolatrous inuentions. For in stead of Vulcan and Vesta, the Gentiles gods of the fire, our men have placed Saint Agatha, and make letters on her day for to quench fire with. Euery Artificer and profession hath his special Saint, as a peculiar god. As for example, Schollers have Saint Nicholas and Saint Gregory, Painters Saint Luke, neither lack souldiers their Mars, nor lovers their Venus, amongst Christians. All diseases have their special Saints, as gods the curers of them. The pockes Saint Roche, the falling evil Saint Cornelis, the tooth ache Saint Appolin, & c. Neither do beastes and cattell lack their gods with us, for Saint Loy is the horseleach, and Saint Anthoney the swineherd. &c. Where is God's providence and due honour in the mean season? who sayeth, The heavens be mine, and the earth is mine, the whole world and all that in it is, I do give victorie, and I put to flight, of mee be all counsels and help.&c. Except I keepe the citie, in vain doth he watch that keepeth it, thou Lord shalt saue both men and beastes. But we have left him neither heaven, nor earth, nor water, nor countrey, nor citie, peace nor warre to rule and governe, neither men, nor beastes, nor their diseases to cure, that a godly man might justly for zealous indignation cry out, O heaven, O earth, and seas, what madness and wickedness against God are men fallen into? What dishonour do the creatures to their Creator and maker? And if we remember God sometime, yet because we doubt of his abilitie or will to help, we joine to him another helpr, as he were a nown adiective, using these sayings: such

as learne, God and Saint Nicholas be my speede: such as neese, God help and Saint John: to the horse, God and Saint Loy saue thee. Thus are we become like horses and Mules, which have no understanding. For, is there not one God only, who by his power and wisdom made all things, and by his providence governeth the same? and by his goodness mainteineth and saueth them? Bee not all things of him, by him, and through him? Why dost thou turn from the Creatour to the creatures? This is the manner of the Gentiles idolaters: but thou art a Christian, and therefore by Christ alone hast accesse to God the Father, and help of him only. These things are not written to any reproch of the Saints themselves, who were the true seruants of God, and did give all honour to him, taking none unto themselves, and are blessed souls with God: but against our foolishness and wickednes, making of the true seruants of God, false gods, by attributing to them the power and honour which is God's, and due to him only. And for that we have such opinions of the power and ready help of Saints, all our Legends, Hymnes, Sequenses, and Masses, did containe Stories, Laudes, and Prayses of them, and prayers to them: yea, and Sermons also altogether of them, and to their praises, God's word being clean laid aside. And this we do altogether agreeable to the Saints, as did the Gentiles idolaters to their false gods. For these opinions which men have had of mortal persons, were they never so holy, the old most godly & learned Christians have written against the fained gods of the Gentiles, and Christian Princes have destroyed their images, who if they were now living, would doubtless likewise both write against our false opinions of Saints, and also destroy their images. For it is evident, that our Image maintainers, have the same opinion of Saintes, which the Gentiles had of their false gods, and thereby are mooued to make them images as the Gentiles did.

Medioximi Dij. If answere be made, that they make Saints but intercessours to God, and means for such things as they would obtaine of God: that is even after the Gentiles idolatrous usage, to make them of Saints, Gods, called Dij Medioximi, to be mean intercessours and helps to God, as though he did not hear, or should be weary if he did all alone. So did the Gentiles teach, that there was one chief power working by other, as means, and so they made all gods subject to fate or destinie: as Lucian in his dialogues faineth that Neptune made suite to Mercurie, that he might speak with Iupiter. And therefore in this also, it is most evident that our Image maintainers be all one in opinion with the Gentiles idolaters.

Now remaineth the third part, that their rites and ceremonies in honouring and worshipping of the Images or Saints be all one with the rites which the Gentiles idolaters used in honouring their idoles. First, what meaneth it, that Christians, after the example of the Gentiles idolaters, go on pilgrimage to visite

Images, where they have the like at home, but that they have a more opinion of holiness and virtue in some Images, then other some, like as the Gentiles idolaters had? which is the readiest way to bring them to idolatry by worshipping of them, and directly against God's word, who sayeth, Seeke mee, and yee shall live, and do not seeke Bethel, enter not into Gilgal, neither go to Bersheba (Amos 5.4 5). And against such as had any superstition in holiness of the place, as though they should be heard for the places sake, saying, Our fathers worshipped in this mountain, and yee say, that at Hierusalem is the place where men should worshippe, our Saviour Christ pronounceth, Beleeue mee, the houre commeth when you shall worship the father neither in this mountain, nor at Hierusalem, but true worshippers shall worshippe the father in spirit and truth (John 4.20-21). But it is too well known, that by such pilgrimage going, Lady Venus and her son Cupide, were rather worshipped wantonly in the fleshe, then God the Father and our Saviour Christ his Sonne truely worshipped in the spirit.

And it was very agreeable (as Saint Paul teacheth) that they which fell to Idolatry, which is spiritual fornication, should also fall into carnall fornication, and all uncleanness, by the just judgements of God, delivering them over to abominable concupiscenses (Romans 1.24).

What meaneth it that Christian men, after the use of the Gentiles Idolaters kneele before Images? which if they had any sense and gratitude, would kneele before men, Carpenters, Masons, Plasterers, Founders, and Goldsmithes, their makers and framers, by whose means they have attained this honour, which else should have bene evilfavoured and rude lumpes of clay, or plaster, pieces of timber, stone, or mettall. without shape or fashion, and so without all estimation and honour, as that Idole in the Pagane Poete confessth (Horatius.), saying, I was once a vile blocke, but now I am become a God, etc.

Adorare, Genesis 23.7, 12 and 33.3, 7, 9, 10. What a fonde thing is it for man, who hath life and reason, to bow himself to a dead and unsensible Image, the worke of his own hand? is not this stouping and kneeling before them, adoration of them, which is forbidden so earnestly by God's word? Let such as so fall down before Images of Saintes, know and confess that they exhibite that honour to dead stocks and stones, which the Saintes themselves, Peter, Paul, and Barnabas would not to be given them being alive (Acts 10.25, 14.14): which the Angel of God forbiddeth to be given to him (Revelations 19.10). And if they say, they exhibite such honour not to the Image, but to the Saint whom it representeth, they are conuicted of folly, to believe that they please Saints with that honour, which they abhor as a spoile of God's honour: for they be no changelings: but now both having greatr understanding, and more feruent love of God, do more abhor to deprive him of his due honor: & being now like unto the Angels of

God, do with angels flee to take unto them by sacrilege the honour due to God, And herewithall is confuted their lewde distinction of Latria & Dulia, where it is evident, that the Saints of God can not abide, that as much as any outward worshipping be done or exhibited to them. But Satan, God's enemie, desiring to robbe God of his honor, desireth exceedingly that such honour might be given to him (Matthew 4.9). Wherefore those which give the honour due to the creator, to any creature, do seruice acceptable to no Saintes, who be the friends of God, but unto Satan, God and Man's mortal and sworne enemie. And to attribute such desire of diuine honour to Saintes, is to blot them with a most odious and diuelish ignominie and villanie, and in deede of Saintes, to make them Satans and very devils, whose propertie is to challenge to themselves the honour which is due to God only. And furthermore, in that they say that they do not worship the Images, as the Gentiles did their Idoles, but God and the Saints whom the Images do represent, and therefore that their doings before Images, be not like the Idolatrie of the Gentiles before their Idoles, Saint Augustine, Lactantius, and Clemen's, do prooue evidently, that by this their answere, they be al one with the Gentiles Idolaters. The Gentiles (sayeth S. Augustine) which seeme to be of the purer religion say, We worship not the Images, but by the corporall Image, we do behold the signes of the things which we ought to worship (Augustine, on Psalm (1)35). And Lactantius sayeth, The Gentiles say, we fear not the Images, but them after whose likeness the Images be made, and to whose names they be consecrated (Lactantius 'Insti.', bk. 2). Thus farre Lactantius. And Clemen's sayeth, That serpent the devil vttereth these words by the mouth of certain men, Wee to the honour of the inuisible God, worship visible Images: Which surely is most false. See how in using the same excuses which the Gentiles Idolaters pretended, they showe themselves to joine with them in Idolatery. For notwithstanding this excuse, Saint Augustine, Clemen's, and Lactantius prooue them Idolaters. And Clemen's sayeth, that the Serpent the devil putteth such excuses in the mouth of Idolaters. And the scriptures say, they worship the stockes and stones (notwithstanding this excuse) even as our Image maintainers do. And Ezekiel therefore calleth the God's of the Assyrians, stockes and stones, although they were but Images of their God's. So are our Images of God and the Saintes named by the names of God and his Saintes, after the use of the Gentiles. And the same Clemen's sayeth thus in the same book, They dare not give the name of the Emperour to any other, for he punisheth his offendour and traytour by and by: but they dare give the name of God to other, because he for repentance suffereth his offendours. And even so do our Image worshippers give both names of God and the Saintes, and also the honour due to God, to their Images, even as did the Gentiles, Idolaters to their Idoles. What should it mean that they, according as did the Gentiles Idolaters, light candles at noone time, or at midnight, before them, but therewith to honour them? for other use

is there none in so doing. For in the day it needeth not, but was ever a proverbe of foolishnes, to light a candle at noone time. And in the night, it auayleth not to light a candle before the blinde: and God hath neither use nor honour thereof. And concerning this candle lighting, it is notable that Lactantius above a thousand yeeres ago hath written, after this maner, If they would behold the heavenly light of the Sunne, then should they perceive that God hath no neede of their candles, who for the use of man hath made so goodly a light (Lactantius, 'Instit.', bk. 6, chap. 2). And whereas in so little a circle of the Sunne, which for the great distance, seemeth to be no greatr then a Man's head, there is so great brightness, that the sight of Man's eye is not able to behold it, but if one steadfastly look upon it a while, his eyes will be dulled and blinded with darkness. Now great light, how great cleareness may we think to be with God, with whom is no night nor darkness? and so forth. And by and by he sayeth, Seemeth he therefore to be in his right mind, who offereth up to the giver of light the light of a ware candle for a gift? He requireth another light of us, which is not smokie, but bright and cleare, even the light of the mind and understanding. And shortly after he sayeth, But their goddes, because they be earthly, have neede of light, lest they remain in darkness, whose worshippers, because they understand no heavenly thing, do drawe religion, which they use, down to the earth, in the which being dark of nature, is neede of light. Wherefore they give to their goddes no heavenly, but the earthly understanding of mortal men. And therefore they believe those things to be necessary and pleasant unto them, which are so to us, who have neede either of meat when we be hungry, or drink when we be thirstie, or clothing when we be acolde, or when the Sunne is set, candle light, that we may see. Thus farre Lactantius, and much more, too long here to write, of candle lighting in Temples before Images and Idoles for religion: whereby appeareth both the foolishness thereof, and also, that in opinion and acte, we do agree altogether in our candle religion, with the Gentiles idolaters. What meaneth it that they, after the example of the Gentiles idolaters, burn incense offer up golde to Images, hang up crouches, chaines, and ships, legges, armes, and whole men and women of waxe, before images, as though by them, or Saints (as they say) they were delivered from lameness, sick ness, captiuity, or shipwracke? Is not this Colere imagines, to worship images, so earnestly forbidden in God's word?

Colere. If they deny it, let them read the xi. Chapter of Daniel the Prophet, who sayeth of Antichrist: He shall worship God whom his fathers knew not, with golde, siluer, and with precious stone, and other things of pleasure. in which place the Latine word is Colet.

Cultus. And in the second of Paralipomenon the xxix. Chapter, all the outward rites and ceremonies, as burning of incense, and such other, wherewith

God in the Temple was honoured, is called Cultus (to say) worshipping, which is forbidden straitly by God's word to be given to images.

Do not all stories Ecclesiasticall declare, that our holy Martyrs, rather then they would bow and kneele, or offer up one crumme of incense before an image or idole, have suffered a thousand kinds of most horrible and dreadful death? And what excuses soever they make, yet that all this running on pilgrimage, burning of incense and candles, hanging up of crouches, chaines, ships, armes, legges, and whole men and women of waxe, kneeling and holding up of handes, is done to the Images, appeareth by this, that where no Images be, or where they have bene, and be taken away, they do no such things at all. But all the places frequented when the Images were there, now they be taken away, be forsaken and left desert, nay, now they hate and abhor the place deadly, which is an evident prooffe, that that which they did before, was done in respect of the Images. Wherefore, when we see men and women on heapes to go on pilgrimage to images, kneele before them, hold up their hands before them, set up candles, burn incense before them, offer up golde and siluer unto them, hang up ships, crouches, chaines, men and women of waxe before them, attributing health and safegard, the gifts of God, to them, or the Saintes whom they represent, as they rather would have it: who I say, who can doubt, but that our Image maintainers, agreeing in all idolatrous opinions, outward rites, and ceremonies with the Gentiles idolaters, agree also with them in committing most abominable idolatry? And to increase this madness, wicked men which have the keeping of such Images, for their more lucre and aduantage, after the example of the Gentiles idolaters, have reported and spread abroad, aswell by lying tales, as written fables, divers miracles of Images. As that such an Image miraculously was sent from heaven, even like Paladium, or magna Diana Ephesiorum. Such an other was as miraculously found in the earth, as the Man's head was in Capitol, or the horse head in Capua. Such an Image was brought by Angels. Such an one came itself farre from the East to the West, as dame Fortune fledde to Rome. Such an Image of our Lady was painted by Saint Luke, whom of a Physicion they have made a Painter for that purpose. Such an one an hundred yokes of oxen could not move, like bona Dea, whom the ship could not carry, or Iupiter Olympius, which laught the artificers to scorn that went about to remove him to Rome. Some images, though they were hard and stonie, yet for tender heart and pitie, wept. Some like Castor and Pollux, helping their friends in battaile, sweat, as marble pillars do in dankish weather. Some spake more monstrously then ever did Balaams Asse, who had life and breath in him. Such a crippe came and saluted this Saint of oke, and by and by he was made whole, and loe, here hangeth his crouch. Such an one in a tempest vowed to Saint Christopher, and scaped, and behold here is his ship of waxe. Such an one by S. Leonards help brake out of prison, and see where his fetters hang. And

infinite thousands moe miracles, by like or more shameless lyes were reported. Thus do our Image maintainers, in earnest apply to their images, all such miracles as the Gentiles have fained of their idoles. And if it were to be admitted, that some miraculous actes were by illusion of the devil done where Images be: (For it is evident that the most part were fained lyes, and craftie iuglings of men) yet followeth it not therefore, that such images are either to be honoured, or suffered to remaine, no more them Ezechias left the brasen Serpent undestroyed, when it was worshipped, although it were both set up by God's commandement, and also approved by a great and true miracle, for as many as beheld it, were by and by heald: neither ought miracles perswade us to do contrary to God's word. For the Scriptures have for a warning hereof foreshowed, that the kingdome of Antichrist shall be mighty in miracles and wonders, to the strong illusion of all the reprobate. But in this they passe the folly and wickedness of the Gentiles, that they honour and worship the reliques and bones of our Saintes, which prooue that they be mortal men and dead, and therefore no Gods to be worshipped, which the Gentiles would never confess of their gods for very shame. But the reliques we must kisse and offer unto, specially on relique Sunday. And while we offer (that we should not be weary or repent us of our cost) the musick and minstrelsie goeth merrily all the offertorie time, with praying and calling upon those Saints, whose reliques be then in presence. Yea, and the water also wherein those reliques have bene dipped, must with great reverence be reserued, as very holy and effectuell. Is this agreeable to Saint Chrysostom, who writeth thus of reliques (Chrysostom, Homily of the Seven Machabees)? Doe not regard the ashes of the Saintes bodies, nor the reliques of their flesh and bones, consumed with time: but open the eyes of thy faith, and behold them clothed with heavenly virtue, and the grace of the Holy Ghost, and shining with the brightness of the heavenly light. But our idolaters found too much vantage of reliques and relique water, to follow Saint Chrysostoms counsel. And because reliques were so gainefull, few places were there but they had reliques prouided for them. And for more plenty of reliques, some one Saint had many heads, one in one place, and another in another place. Some had sixe armes, and xxvi. fingers. And where our lord bare his crosse alone, if all the pieces of the reliques thereof were gathered together, the greatest ship in England would scarcely beare them, and yet the greatest part of it, they say, doth yet remain in the handes of Infidels, for the which they pray in their beades bidding, that they may get it also into their hands, for such godly use and purpose. And not only the bones of the Saints, but every thing appertaining to them was an holy relique. In some place they offer a sword, in some the scabberd, in some a shooe, in some a saddle that had bene set upon some holy horse, in some the coales wherewith Saint Laurence was rosted, in some place the taile of the Asse which our Lord Iesus Christ sate on, to be kissed and offered unto for a relique. For rather then they would lack a relique, they would offer you a horse

bone, in stead of a virgins arme, or the taile of the Asse to be kissed and offered unto for reliques. O wicked, impudent, and most shameles men, the devisers of these things, O seely, foolish, and dastardly dawes, and more beastly then the Asse whose taile they kissed, that believe such things. Now God be mercifull to such miserable and seely Christians, who by the fraud and falshood of those which should have taught them the way of truth and life, have bene made not only more wicked then the Gentiles idolaters, but also no wiser then asses, horses, and mules, which have no understanding.

Of these thinges already rehearsed, it is evident, that our Imagemaintainrs have not only made Images, and set them up in Temples, as did the Gentiles idolaters their idoles: but also that they have had the same idolatrous opinions of the Saints, to whom they have made Images, which the Gentiles idolaters had of their false gods, and have not only worshipped their Images with the same rites, ceremonies, superstition, and all circumstances, as did the Gentiles Idolaters their Idoles: but in many poynts also have farre exceeded them in all wickedness, foolishness, and madness. And if this be not sufficient to prooue them Image worshippers, that is to say, Idolaters: loe, you shall hear their own open confession, I meane, not only, the decrees of the second Nicene councell under Irene, the Romane councell under Gregorie the shipped, as is before declared: so yet do they it warily and fearefully, in comparison to the blasphemous bolde blasing of manifest idolatry to be done to Images, set forth of late, even in these our dayes, the light of God's truth so shining, that above other abominable doings, and writings, a man would marueile most at their impudent, shamelesse, and most shamefull blustering boldness, who would not at the least have chosen them a time of more darkness, as meeter to vtter their horrible blasphemies in: but have now taken an harlotes face, not purposed to blush, in setting abroad the furniture of their spiritual whoredome. And hear the plain blasphemie of the reverend father in God, Iames Naclantus Bishop of Clugium, written in his exposition of Saint Pauls Epistle to the Romanes and the first Chapter, and put in print now of late at Venice, may stand instead of all, whose words of image worshipping be these in Latine, as he did write them, not one syllable altered: *Ergo non solum fatendum est, fideles in Ecclesia adorare coram imagine (vt nonnulli ad cautelam forte loquuntur) sed & adorare imaginem, sine quo volueris scrupulo, quin & eo illam venerantur cultu, quo & prototypon eius propter quod si illud habet adorare latria, & illa latria: si dulia, vel hyperdulia, & illa pariter eiusmodi cultu adoranda est.*

The sense whereof in English is this: Therefore it is not only to be confesd, that the faithful in the Church do worshippe before an Image (as some peradventure do warily speak) but also do worship the Image itself, without any scruple or

doubt at all: Yea, and they worshippe the Image with the same kind of worship, wherewith they worship the copy of the Image, or the thing whereafter the Image is made. Wherefore if the copie itself is to be worshipped with divine honour (as is God the Father, Christ, and the Holy Ghost) the Image of them is also to be worshipped with divine honour. If the copie ought to be worshipped with inferiour honour, or higher worshippe: the Image also is to be worshipped with the same honour or worshippe.

Thus farre hath Naclantus, whose blasphemies let Pope Gregorius the first confute, & by his authority damne them to hell, as his successours have horribly thundred (Gregory). For although Gregorie permitteth Images to be had, yet he forbiddeth them by any means to be worshipped, and praiseth much Bishop Serenus for the forbidding the worshipping of them, and willeth him to teach the people to auoyde by all means to worship any Image (Gregory, 'Epistle to Serenus Massil.').

Of Image worshipping. But Naclantus bloweth forth his blaphemous Idolatry, willing Images to be worshipped with the highest kind of adoration & worship: and least such wholesome doctrine should lack authoritie, he groundeth it upon Aristotle, in his book de somno & vigilia, that is, of sleeping and waking as by his printed Book noted in the margin, is to be seene: whose impudent wickedness and idolatrous judgement, I have therefore more largely set forth, that yee may (as Virgil speakth of Simon) of one know all these Image worshippers and idolaters, and understande to what point in conclusion the publike having of Images in Temples and Churches hath brought us: comparing the times and writings of Gregory the first, with our dayes, the blasphemies of such idolaters as this instrument of Belial, named Naclantus, is. Wherefore, now it is by the testimony of the old godly Fathers and Doctours, by the open confession of Bishops assembled in Councels, by most evident signes and arguments, opinions, idolatrous actes, deedes, and worshipping done to their Images, and by their own open confession and doctrine set forth in their books, declared and showed, that their Images have bene, and be commonly worshipped, yea, and that they ought so to be: I will out of God's word make this generall argument against all such makers, setters up, and maintainers of Images in publike places. And first of all I will begin with the words of our Saviour Christ, Woe be to that man by whom an offence is given, woe be to him that offendeth one of these little ones, or weak ones: better were it for him, that a milstone were hanged about his necke, and he cast into the middle of the sea and drowned, then he should offend one of these little ones, or weak ones(Matthew 18.6 7). And in Deut. God himself denounceth him accursed that maketh the blind to wander in his way (Deuteronomy 27.18). And in Leuit. Thou shalt not lay a stumbling block or stone before the blind (Leviticus 19.14).

But images in Churches and Temples have bene, and be, and (as afterward shall be prooued) ever will be offences and stumbling blockes, specially to the weake, simple, and blind common people, deceiuing their hearts by the cunning of the artificer (as the Scripture expresly in sundry places doth testify) and so bringing them to Idolatrie. Therefore woe be to the erecter, setter up, and maintainer of Images in Churches and Temples, for a greatr penalty remayneth for him then the death of the body (Apocrypha, Wisdom 13.10, 14.8).

If answer be yet made, that this offence may be taken away by diligent and syncere doctrine and preaching of God's word, as by other means: and that Images in Churches and Temples therfore be not things absolutely evil to all men, although dangerous to some: and therefore that it were to be holden, that the publike having of them in Churches and Temples, is not expedient, as a thing perilous, rather then unlawfull, and a thing vtterly wicked. Then followeth the third article to be prooued, which is in this: That it is not possible, if Images be suffered in Churches and Temples, either by preaching of God's word, or by any other means, to keepe the people from worshipping of them, and so to auoyd Idolatrie. And first concerning Preaching. If it should be admitted, that although Images were suffered in Churches, yet might Idolatrie by diligent and syncere preaching of God's word be auoyded: It should follow of necessity, that syncere doctrine might always be had and continue, aswell as Images, and so that wheresoever, to offence, were erected an Image, there also, of reason, a godly and syncere Preacher should and might be continually maintained. For it is reason, that the warning be as common as the stumbling blocke, the remedy as large as is the offence, the medicine as generall as the poison: but that is not possible, as both reason and experience teacheth. Wherefore preaching cannot stay Idolatry, Images being publikely suffered. For an Image, which will last for many hundred yeeres, may for a little be bought: but a good Preacher cannot without much be continually maintained. Item, if the Prince will suffer it, there will be by and by many, yea, infinite Images: but syncere Preachers were and ever shall be but a few in respect of the multitude to be taught. For our Saviour Christ sayeth, The haruest is plentiful, but the workemen be but few: which hath bene hitherto continually true, and will be to the worlds end: And in our time, and here in our country so true, that every Shire should scarcely have one good Preacher, if they were divided.

Now Images will continually to the beholders preach their doctrine, that is, the worshipping of Images and Idolatrie, to the which Preaching mankind is exceeding prone, and enclined to give eare and credit: as experience of all nations and ages doth too much prooue. But a true Preacher to stay this mischief, is in very many places scarcely heard once in a whole yeere, and some where not once in seven

yeeres, as is evident to be prooued. And that evil opinion which hath bene long rooted in men's hearts, cannot suddenly by one Sermon be rooted out clean. And as few are enclined to credit sound doctrine: as many, and almost all, be prone to superstition and idolatry. So that herein appeareth not only a difficulty, but also an impossibility of the remedy. Further, it appeareth not by any story of credit, that true and syncere Preaching hath endured in any one place above one hundred yeeres: But it is evident, that Images, superstition, and worshipping of Images and idolatrie, have continued many hundred yeeres. For all writings and experience do testify, that good things do by little and little ever decay, until they be clean banished: and contrariwise, evil things do more and more increase, till they come to a full perfection and wickedness. Neither neede we to seeke examples farre off for a prooffe hereof, our present matter is an example. For Preaching of God's word (most syncere in the beginning) by processe of time, waxed less and less pure, and after corrupt, and last of all, altogether layd down and left off, and other inuentions of men crept in place of it. And on the other part, Images among Christian men were first painted, and that in whole stories together, which had some signification in them: Afterwards, they were embossed, and made of timber, stone, playster, and mettall. And first they were only kept priuately in priuate men's houses: And then after, they crept into Churches and Temples, but first by paynting, and after by embossing: and yet were they no where at the first worshipped. But shortly after, they began to be worshipped of the ignorant sort of men: as appeareth by the Epistle that Gregory the first of that name Bishop of Rome, did write to Serenus Bishop of Marcelles. Of the which two Bishops, Serenus for idolatrie committed to Images, brake them, and burned them, Gregory although he thought it tolerable to let them stand: yet he judged it abominable that they should be worshipped, and thought (as is now alleaged) that the worshipping of them might be stayed, by teaching of God's word, according as he exhortheth Serenus to teach the people, as in the same Epistle appeareth. But whether Gregories opinion, or Serenus judgement were better herein, consider ye, I pray you, for experience by and by confuteth Gregories opinion. For notwithstanding Gregories writing, and the Preaching of others, Images being once publikely set up in Temples and Churches, simple men and women shortly after fell on heaps to worshipping of them: And at the last, the learned also were carried away with the publike error, as with a violent streame or flood. And at the second Councill Nicene, the Bishops and Clergie decreed, that Images should be worshipped: and so by occasion of these stumbling blockes, not only the unlearned and simple, but the learned and wise, not the people only, but the Bishops, not the sheepe, but also the shepherds themselves (who should have bene guides in the right way, and light to shine in darkness) being blinded by the bewitching of Images, as blind guides of the blinde, fell both into the pit of damnable Idolatry. In the which all the world, as it were

drowned, continued until our age, by the space of above eight hundred yeeres, unspoken against in a manner. And this successe had Gregories order: which mischief had never come to passe, had Bishop Serenus way bene taken, and all idols and Images bene vtterly destroyed and abolished: for no man worshipping that that is not. And thus you see, how from having of Images priuately, it came to publike setting of them up in Churches and Temples, although without harme at the first, as was then of some wise and learned men judged: and from simple having them there, it came at the last to worshipping of them. First, by the rude people, who specially (as the Scripture teacheth) are in danger of superstition and idolatry, and afterwards by the Bishops, the learned, and by the whole Clergie (Apocrypha. Wisdom 13.10, 14.16). So that Layty and Clergie, learned and unlearned, all ages, sectes, and degrees of men, women, and children, of whole Christendome (an horrible and most dreadfull thing to think) have bene at once drowned in abominable idolatrie, of all other vices most detested of God, and most damnable to man and that by the space of eight hundred yeeres and more. And to this end is come that beginning of setting up of Images in Churches then judged harmelesse, in experience prooued not only harmfull, but exitious and pestylent, and to the destruction and subversion of all good religion universally. So that I conclude, as it may be possible in some one City or little Country, to have Images set up in Temples and Churches, and yet idolatry by earnest and continual preaching of God's true word, and the syncere Gospel of our Saviour Christ, may be kept away for a short time: So is it impossible, that (Images once set up and suffered in Temples and Churches) any great countreyes, much less the whole world, can any long time be kept from idolatry. And the godly will respect, not only their own City, countrey and time, and the health of men of their age: but be carefull for all places and times, and the salvation of men of all ages. At the least, they will not lay such stumbling blockes and snares, for the feet of other countrymen and ages, which experience hath already prooued to have bene the ruine of the world. Wherefore I make a generall conclusion of all that I have hitherto said: If the stumbling blockes, and poisons of men's souls, by setting up of Images, will be many, yea, infinite if they be suffered, and the warnings of the same stumbling blockes, and remedies for the said poisons by preaching but few, as is already declared: if the stumbling blockes be easy to be layd, the poisons soone prouided, and the warnings and remedies hard to know or come by: if the stumbling blockes lie continually in the way, and poison be ready at hand every where, and warnings and remedies but seldome given: and if all men be more ready of themselves to stumble and be offended, then to be warnd, all men more ready to drink of the poison, then to taste of the remedy (as is before partly, and shall hereafter more fully be declared) and so in fine, the poison continually and deeply drunke of many, the remedy seldome and faintly tasted of a few: How can it be but that infinite of the weak and infirme shalbe offended, infinite by ruine

shall break their neckes, infinite by deadly venome by poisoned in their souls? And how is the charity of God, or love of our neighbour in our hearts then, if when we may remooue such dangerous stumbling blockes, such pestylent poisons, we will not remooue them: What shall I say of them which will lay stumbling blockes, where before there was none, and set snares for the feet, nay, for the souls of weak and simple ones, and worke the danger of their everlasting destruction, for whom our Saviour Christ shedde his most pretious blood, where better it were that the arts of painting, plaistering, caruing, graving, and founding, had never bene found nor used, then one of them, whose souls in the sight of God are so pretious, should by occasion of image or picture perish and be lost. And thus is it declared that Preaching cannot possibly stay Idolatry, if Images be set up publikely in Temples and Churches. And as true is it, that no other remedy, as writing against idolatry, Councels assembled, Decrees made against it, severe Lawes likewise and Proclamations of Princes and Emperours, neither extreme punishments and penalties, nor any other remedy could or can be possible devised for the auoyding of idolatry, if Images be publikely set up and suffered. For concerning writing against Images, and Idolatrie to them committed, there hath bene alleaged unto you in the second part of this Treatise a great many places, out of S. Ierome, Origen, Lactantius, S. Augustine, Epiphanius, S. Ambrose, Clemen's, and divers other learned and holy Bishops and Doctours of the Church. And besides these, all histories Ecclesiasticall, and books of other godly and learned Bishops and Doctours are full of notable examples and sentences against Images and the worshipping of them. And as they have most earnestly written, so did they syncerely and most diligently in their time teach and preach, according to their writings and examples. For they were then Preaching Bishops, and more often seene in Pulpits, then in Princes palaces, more often occupied in his legacy, who said, Goe ye into the whole world, and preach the Gospel to all men, then in Embassages and affayres of Princes of this world. And as they were most zealous and diligent, so were they of excellent learning and godliness of life, and by both of great authority and credit with the people, and so of more force and likelihood to perswade the people, and the people more like to believe and follow their doctrine. But if their preachings could not help, much less could their writings, which do but come to the knowledge of a few that be learned, in comparison to continual preaching, wherof the whole multitude is partaker. Neither did the old Fathers, Bishops, and Doctours, severally only by preaching and writing, but also together, great numbers of them assembled in Synods and Councels, make Decrees and Ecclesiasticall Lawes against Images, and the worshipping of them, neither did they so once or twise, but divers times, and in divers ages and Countreyes, assembled Synodes and Councels, and made severe Decrees against Images and worshipping of them, as hath bene at large in the second part of this Homilie before declared. But all their writing, preaching, assembling in

Councils, decreeing and making of Lawes Ecclesiasticall, could nothing help, either to pull down Images to whom Idolatrie was committed, or against Idolatrie whilst Images stood. For those blind books and dumbe Schoolemasters, I mean Images and Idols (for they call them Lay men's books, and Schoolemasters) by their carued and painted writings, teaching and preaching Idolatry, preuayled against all their written books, and preaching with lively voice, as they call it. Well, if preaching and writing could not keepe men from worshipping of Images and Idolatry, if pen and words could not do it, you would think that penalty and sword might do it, I meane, that Princes by severe Lawes and punishments, might stay this unbridled affection of all men to idolatry, though Images were set up and suffered. But experience prooueth, that this can no more help against Idolatrie, then writing and preaching. For Christian Emperours (whose authoritie ought of reason, and by God's Law, to be greatest) above eight in number, and sixe of them successively raingning one after another (as is in the histories before rehearsed) making most severe Lawes and Proclamations against Idols, and Idolatry, Images, and the worshipping of Images, and executing most gryuous punishments, yea, the penalty of death, upon the maintainers of Images, and upon Idolaters and Image worshippers: could not bring to passe, that either Images once set up, might throughly be destroyed, or that men should refrayne from the worshipping of them, being set up. And what think you then will come to passe, if men of learning should teach the people to make them, and should maintain the setting up of them, as things necessary in religion? To conclude, it appeareth evidently by all stories and writings, and experience in times past, that neither preaching, neither writing, neither the consent of the learned, nor authority of the godly, nor the decrees of Councils, neither the Lawes of Princes, nor extreme punishments of the offendours in that behalfe, nor any other remedy or means, can help against Idolatrie, if Images be suffered publikely. And it is truely said, that times past are Schoolemasters of wisdom to us that follow and live after. Therefore if in times past, the most vertuous and best learned, the most diligent also, and in number almost infinite, ancient Fathers, Bishops, and Doctors, with their writing, preaching, industry, earnestness, authority, assemblies and Councils could do nothing against Images and Idolatry, to Images once set up: what can we, neither in learning, nor holiness of life, neither in diligence, neither authority, to be compared with them, but men in contempt, and of no estimation (as the world goeth now) a few also in number, in so great a multitude and malice of men. What can we do, I say, or bring to passe to the stay of Idolatrie or worshipping of Images, if they be allowed to stand publikely in Temples and Churches? And if so many, so mighty Emperours, by so severe Lawes and Proclamations, so rigorous and extreme punishments and executions could not stay the people from setting up and worshipping of Images: what will ensue, think you, when men shall commend them as necessary books of the lay men. Let us therefore of

these latter dayes learn this lesson of the experience of ancient antiquitie, that Idolatrie can not possibly be separated from Images any long time: but that as an unseparable accident, or as a shadow followeth the bodie when the Sunne shineth, so Idolatrie followeth and cleaveth to the publique having of Images in Temples and Churches. And finally, as Idolatrie is to be abhorred and auoyded, so are Images (which can not be long without Idolatry) to be put away and destroyed. Besides the which experiments and proove of times before, the very nature and origine of Images themselves draweth to Idolatry most violently, and men's nature and inclination also is bent to Idolatrie so vehemently, that it is not possible to sever or part Images, nor to keepe men from Idolatrie, if Images be suffered publikely. That I speak of the nature and origine of Images, is this: Euen as the first inuention of them is nought, and no good can come of that which had an evil beginning, for they be altogether nought, as Athanasius in his book against the Gentiles declareth, and Saint Ierome also upon the prophet Ieremie the sixt Chapter, and Eusebius the seventh book of his Ecclesiasticall Historie the xviii. Chapter testifieth, that as they first came from the Gentiles, which were idolaters and worshippers of Images, unto us, and as the inuention of them was the beginning of spiritual fornication, as the word of God testifieth: (Apocrypha, Wisdom 14.12) So will they naturaly (as it were of necessity) turn to their origine from whence they came, and draw us with them most violently to Idolatrie, abominable to God and all godly men. For if the origine of Images, and worshipping of them, as it is recorded in the eight Chapter of the book of Wisdom, began of a blind love of a fond father, framing for his comfort an Image of his son, being dead, and so at the last men fell to the worshipping of the Image of him whom they did know to be dead: How much more will men and women fall to the worshipping of the Images of God, our Saviour Christ, and his Saints, if they be suffered to stand in Churches and Temples publikely? For the great opinion is of the maiestie and holiness of the person to whom an Image is made, the sooner will the people fall to the worshipping of the said Image. Wherefore the Images of God, our Saviour Christ, the blessed virgin Mary, the Apostles, Martyrs, and other of notable holiness, are of all other Images most dangerous for the peril of Idolatrie, and therefore greatest heede to be taken that none of them be suffered to stand publikely in Churches and Temples. For there is no great dread lest any should fall to the worshipping of the images of Annas, Caiaphas, Pilate, or Judas the traytor, if they were set up. But to the other, it is already at full prooued, that Idolatrie hath bene, is, and is most like continually to be committed. Now as was before touched, and is here most largely to be declared, the nature of man is none otherwise bent to worshipping of Images (if he may have them, and see them) then it is bent to whoredome and adulterie in the company of harlots. And as unto a man given to the lust of the flesh, seeing a wanton harlot, sitting by her, and imbracing her, it profiteth little for one to

say, Beware of fornication, God will condemne fornicatours and adulterers: for neither will hee, being overcome with great intisements of the strumpet give eare or take heede to such godly admonitions, and when he is left afterwarde alone with the harlotte, nothing can follow but wickedness (I Corinthians 6.9 10, 1 Thessalonians 4.3, 1.Cor. 5.1, Hebrews 13.4): even so, suffer Images to be set in the Churches and Temples, ye shall in vain bid them beware of Images, as Saint John doth, and flee Idolatrie (1 John 5.21), as all the Scriptures warn us, yee shall in vain preach and teach them against Idolatry. For a number will notwithstanding fall headlong unto it, what by the nature of Images, and what by the inclination of their own corrupt nature.

Wherefore as for a man given to lust, to sit down by a strumpet, is to tempt God: So is it likewise to erect an Idole in this proneness of Man's nature to Idolatrie, nothing but a tempting. Now if any will say that this similitude prooueth nothing, yet I pray them let the word of God, out of the which the similitude is taken, prooue something. Doeth not the word of God call Idolatrie spiritual fornication (Leviticus 17.7, 20.3, Numbers 25.2, Deuteronomy 31.16, Ezekiel 6.9)? Doeth it not call a gylte or painted Idole or Image, a strumpet with a painted face? Bee not the spiritual wickedness of an Idols intising, like the flatteries of a wanton harlot? Bee not men and women as prone to spiritual fornication (I mean Idolatrie) as to carnall fornication? If this be denied, let all nations upon the earth which have bene Idolaters (as by all Stories appeareth) prooue it true. Let the Jews and the people of God which were so often and so earnestly warnd, so dreadfully threatned concerning images and idolatry, and so extremely punished therefore (and yet fell unto it) prooue it to be true: as in almost all the books of the old Testament, namely the Kings and the Chronicles, and the Prophets, it appeareth most evidently. Let all ages and times, and men of all ages and times, of all degrees and conditions, wise men, learned men, Princes, Idiotes, unlearned, and comminalty, prooue it to be true. If you require examples: For wise men, ye have the Egyptians, and the Indian Gymnosophistes, the wisest men of the world, you have Solomon the wisest of all other. For learned men, the Greekes, and namely the Athenians, exceeding all other nations in superstition and idolatrie, as in the historie of the Actes of the Apostles S. Paul chargeth them (Acts 17.16, Romans 1.23). For Princes and governours, you have the Romanes, the rulers of the rost, (as they say) you have the same forenamed king Solomon, and all the kings of Israel and Juda after him, sauing Daud, Ezechias and Iosias, and one or two more. All these (I say) and infinite others, wise, learned, Princes, and Governours, being all Idolaters, have you for examples and a prooue of men's inclination to idolatrie. That I may passe over with silence in the mean time, infinite multitudes and millions of Idiotes and unlearned, the ignorant and grosse people, like unto Horses and Mules in whom is no understanding, whose peril

and danger to fall on heapes to Idolatrie by occasion of Images, the Scriptures specially foreshow and give warning of (Psalms 32.9). And indeede how should the unlearned, simple, and foolish scape the nettes and snares of Idolles, and Images, in the which the wisest and the best learned have bene so entangled, trapped, and wrapped (Apocrypha. Wisdom 13.17 19, 14.1, 27)? Wherefore the argument holdeth this ground sure, that men be as inclined of their corrupt nature to spiritual fornication, as to carnall, which the wisdom of God foreseeing, to the generall prohibition, that none should make to themselves and Image or similitude, addeth a cause, depending of Man's corrupt nature. Lest (sayeth God) thou being deceived with error, honour and worshippe them (Deuteronomy 4.16, 19). And of this ground of Man's corrupt inclination, aswell to spiritual fornication, as to carnall, it must needes follow, tht as it is the duetie of the godly Magistrate, louing honestie, and hating whoredome, to remooue all strumpets and harlots, specially out of places notoriously suspected, or resorted unto of naughty packes, for the auoyding of carnall fornication: so it is the duetie of the same godly Magistrate, after the examples of the godly Kings, Ezechias and Iosias, to drive away all spiritual harlots, (I mean Idoles and Images) especialy out of suspected places, Churches and Temples, daungerous for idolatry to be committed to Images placed there, as it were in the appointed place and height of honour and worship (as Saint Augustine sayeth) where the living God only (and not dead stones and stockes) is to be worshipped: It is (I say) the office of godly Magistrates likewise to auoide Images and Idoles out of Churches and Temples, as spiritual harlots out of suspected places for the auoyding of Idolatrie, which is spiritual Fornication (Augustine, on Psalms 36 and 113 in 'De Civitatis Dei', Bk. 4, Chap. 3). And as he were the enemy of all honesty, that should bring strumpets and harlots out of their secret corners into the publique market place, there freely to dwell and practise their filthy Marchandise: So is the enemy of the true worshipping of God, that bringeth Idols and Images into the Temple and Church, the house of God, there openly to be worshipped, and to robbe the zealous God of his honour, who will not give it to any other, nor his glory to carued Images, who is as much forsaken, and the bond of love betweene man and him as much broken by Idolatry, which is spiritual Fornication, as is the knot and bond of marriage broken by carnall Fornication. Let all this be taken as a lie, if the word of God enforce it not to be true. Cursed be the man, sayeth God in Deuteronomie, that maketh a carued or molten Image, and placeth it in a secret corner: and all the people shall say, Amen (Deuteronomy 27.15). Thus sayeth God, for at that time no man durst have or worship Images openly, but in corners only: and the whole world being the great Temple of God, he that in any corner thereof robbeth God of his glorie, and giveth it to stockes and stones, is pronounced by God's word accursed. Now he that will bring these spiritual harlots out of their lurking corners, into publique Churches and Temples, that

spiritual Fornication may there openly of all men and women without shame be committed with them, no doubt that person is cursed of God, and twice cursed, and all good and godly men and women will say, Amen, and their Amen will take effect also. Yea, and furthermore the madness of all men professing the Religion of Christ, now by the space of a sort of hundred yeeres, and yet even in our time in so great light of the Gospel, very many running on heapes by sea and land, to the great losse of their time, expence and waste of their goods, destitution of their Wives, Children, and Families, and danger of their own bodies and lives, to Compostella, Rome, Hierusalem, and other farre Countreys, to visite dumbe and dead stockes and stones, doth sufficiently prooue the proneness of Man's corrupt nature to the seeking of Idolles once set by, and the worshipping of them. And thus aswell by the origine and nature of Idolles and Images themselves, as by the proneness and inclination of Man's corrupt nature to Idolatrie, it is evident, that neyther Images, if they be publicly set up, can be separated, nor men, if they see Images in Temples and Churches, can be staide and kept from Idolatrie. Now whereas they yet alleadge, that howsoever the people, Princes, learned, and wise of olde time, have fallen into Idolatrie by occasion of Images, that yet in our time the most part, specially the learned, wise, and of any authoritie, take no hurt nor offence by Idolles and Images, neyther do runne into farre Countreys to them, and worship them: And that they know well what an Idoll or Image is, and how to be used, and that therefore it followeth, Images in Churches and Temples to be an indifferent thing, as the which of some is not abused: and that therefore they may justly hold (as was in the beginning of this part by them alledged) that it is not unlawfull or wicked absolutely to have Images in Churches and Temples, though it may for the danger of the simple sort seeme to be not altogether expedient.

Whereunto may be well replied, that Solomon also the wisest of all men, did well know what an Idoll or Image was, and neither took any harme thereof a great while himself, and also with his godly writings armed others against the daunger of them. But yet afterward the same Solomon suffering his wanton Paramours to bring their Idolles into his Court and Palace, was by carnall harlots perswaded, and brought at the last to the committing of Spiritual Fornication with Idolles, and of the wisest and godliest Prince, became the most foolishest and wickeddest also (Apocrypha. Wisdom 13.14). Wherefore it is better even for the wisest to regard this warning, He that loveth danger shall perish therein: and Let him that standeth, beware lest he fall, rather then wittingly and willingly to lay such a stumbling blocke for his own feet and others, that may perhappes bring at last to break necke (Apocrypha. Ecclesiasticus 3.26, 13.13, I Corinthians 10.12). The good King Ezechias did know well enough, that the brasen Serpent was but a dead Image, and therefore he took no hurt himself thereby through Idolatrie to it (2

Kings 18.4): Did he therefore let it stand, because himself took no hurte thereof? No not so: but being a good King, and therefore regarding the health of his seelie Subiects, deceived by that Image, and committing Idolatrie thereto, he did not only take it downe, but also brake it to peeces. And this he did to that Image that was set up by the commandement of God, in the presence whereof great Myracles were wrought, as that which was a figure of our Saviour Christ to come, who should deliver us from the mortal sting of the old Serpent Satan. Neither did he spare it in respect of the ancientness or antiquity of it, which had continued above seven hundreth yeeres, nor for that it had bene suffered, and preserued by so many godly Kings before his time. Now (think you) would that godly Prince (if he were now living) handle our Idols, set up against God's commandement directly, and being figures of nothing but follie, and for fooles to gaze on, till they become as wise as the blockes themselves which they stare on, and so fall down as dared Lerks in that gase, and being themselves alive, worship a dead stock or stone, gold or siluer, and so become Idolaters, abominable and cursed before the living God, giuing the honour due unto him which made them when they were nothing, and to our Saviour Christ who redeemed them being lost, to the dead and dumbe Idoll, the worke of Man's hand, which never did nor can do any thing for them, no, is not able to stirre nor once to moou, and therefore worse then a vile worm which can mooue and creepe? The excellent King Iosias also did take himself no hurt of Images and Idols, for he did know well what they were: did he therefore because of his own knowledge let Idolles and Images stand? much less did he set any up? Or rather did he not by his knowledge and authoritie also succour the ignorance of such as did not know what they were, by vtter taking away of all such stumbling blockes as might be occasion of ruine to his people and Subiects? Will they because a few took no hurt by Images or Idols, break the generall Law of God, Thou shalt make to the no similitude, etc. They might aswell, because Moses was not seduced by Iethroes daughter, nor Boos by Ruth, being strangers, reason, that all the Jews might break the generall Law of God, forbidding his people to joine their children in marriage with strangers, lest they seduce their children that they should not follow God. Wherefore they which thus reason, thought it be not expedient, yet it is lawfull to have Images publikely, and do proue that lawfulness by a few picked and chosen men: if they obiect that indifferently to all men, which a very few can have without hurt and offence, they seeme to take the multitude for vile souls (as he sayeth in Virgil) of whose losse and safegard no reputation is to be had, for whom yet Christ paid as dearely as for the mightiest Prince, or the wisest and best learned in the earth. And they that will have it generally to be taken for indifferent, that a very few take no hurt of it, though infinite multitudes beside perish thereby, show that they put little difference betweene the multitude of Christians and bruit beasts, whose danger they do so little esteeme. Besides this, if they be Bishops

or Parsons, or otherwise having charge of men's consciences that thus reason, It is lawfull to have Images publikely, though it be not expedient, what manner of pastours show they themselves to be to their flocke, which thrust unto them that which they themselves confess not to be expedient for them, but to the vtter ruine of the souls committed to their charge, for whom they shall give a strait account before the Prince of Pastours at the last day? For indeede to obiect to the weake, and readie to fall of themselves, such stumbling blockes, is a thing not only not expedient, but unlawfull, yea, and most wicked also. Wherefore it is to be wondered how they can call Images, set up in Churches and Temples to no profite or benefit of any, and to so great peril and daunger, yea hurt and destruction of many, or rather infinite, things indifferent. Is not the publike setting up of them rather a snare for all men, and the tempting of God? I beseech these reasoners to call to mind their own accustomed ordinance and Decree, whereby they determined that the Scripture, though by God himself commaunded to be known of all men, women, and children, should not be read of the simple, nor had in the vulgar tongue, for that (as they said) it was dangerous, by bringing the simple people into errors (Deuteronomy 31.11 12). And will they not forbid Images to be set up in Churches and Temples, which are not commanded, but forbidden most straitly by God, but let them still be there, yea, and maintain them also, seeing the people are brought, not in danger only, but in deed into most abominable errors and detestable Idolatry thereby? Shall God's word, by God commanded to be read unto all, and known of all, for danger of Heresie (as they say) be shut up? and Idols and Images, notwithstanding they be forbidden by God, and notwithstanding the danger of Idolatry by them, shall they yet be set up, suffered, and maintaied in Churches and Temples? O worldly and fleshly wisdom, even bent to maintain the inuentions and traditions of men by carnall reason, and by the same to disanull or deface the holy ordinances, lawes, and honour of the Eternall God, who is to be honoured and praised forever. Amen.

Now it remayneth for the conclusion of this Treatie, to declare aswell the abuse of Churches and Temples, by too costly and sumptuous decking and adorning of them, as also the lewde paynting, gilding, and clothing of Idoles and Images, and so to conclude the whole treatie.

In S. Ieromes time, an hundreth and threescore yeeres after Christ, Christians had none other Temples but common houses, whither they for the most part secretly resorted (S. Ierome, 'Apolog.', chap. 39, Tertul.Apo). And so farre off was it that they had before his time any goodly or gorgious decked Temples, that lawes were made in Antonius, Verus and Commodus the Emperours times, that no Christians should dwell in houses, come in publique bathes, or be seene in streetes, or any where abroad, and that if they were once accused to be Christians,

they should by no means be suffered to escape (Eusebius, 'Eccles. Hist.', bk. 5, Hieronymus). As was practised on Apolonius a noble Senatour of Rome, who being accused of his own bondman and slaue that he was a Christian, could neither by his defence and apologie learnedly and eloquently written and read publicquely in the Senate, nor in respect that he was a Citizen, nor for the dignitie of his order, nor for the vileness and unlawfulness of his accuser, being his own slaue, by likelihood of malice moued to forge lyes against his Lord, nor for no other respect or help, could be delivered from death. So that Christians were then driven to dwell in caues and dennes: so farre off was it that they had any publique Temples adorned and decked as they now be. Which is here rehearsed to the confutation of those, which report such glorious glosed fables, of the goodly and gorgious Temple, that Saint Peter, Linus, Cletus, and those thirtie Bishoppes their successours had at Rome, until the time of the Emperour Constantine, and which Saint Policarpe should have in Asia, or Ireneus in France, by such lyes, contrary to all true Histories, to mayntain the superfluous gilding and decking of Temples now a dayes, wherein they put almost the whole summe and pith of our religion. But in those times the world was wonne to Christendome, not by gorgious, gilded, and paynted Temples of Christians, which had scarcely houses to dwell in: but by the godly, and as it were golden minds, and firme faith of such as in all aduersitie and persecution professd the truth of our religion. And after these times in Maximinian and Constantius the Emperours proclamation, the places where Christians resorted to publique prayer, were called conventicles (Eusebius, 'Eccles. Hist.', bk. 8, chap. 19, and bk. 9. chap. 9). And in Galerius Maximinus the Emperours Epistle, they are called Oratories and Dominicae, to say, places dedicate to the seruice of the Lord. And here by the way it is to be noted, that at that time there were no Churches or Temples erected unto any Saint, but to God only, as Saint Augustine also recordeth, saying, Wee build no Temples unto our Martyrs (Augustine, 'De Civitate', bk. 8, chap. 1). And Eusebius himself calleth Churches, houses of prayer, and showeth that in Constantine the Emperours time, all men reioyced, seeing in stead of low conventicles, which tyrants had destroyed, high Temples to be builded.

Crypt. Loe, unto the time of Constantine, by the space of above three hundred yeeres after our Saviour Christ, when Christian religion was most pure, and indeede golden, Christians had but low and poore conventicles, and simple Oratories, yea caues under the ground, called Crypt', where they for fear of persecution assembled secretly together.

Basilic'. A figure whereof remayneth in the vaultes which yet are builded under great Churches, to put us in remembrance of the olde state of the primitive Church before Constantine, whereas in Constantines time, and after him,

were builded great and goodly Temples for Christians, called Basilic', either for that the Greekes used to call all great and goodly places Basilicas, or for that the high and everlasting King God and our Saviour Christ was serued in them. But although Constantine, and other Princes, of good zeale to our religion, did sumptuously decke and adorne Christians Temples, ye did they dedicate at that time all Churches and Temples to God or our Saviour Christ, and to no Saint, for that abuse began long after in Iustinians time. And that gorgiousness then used, as it was born with, as rising of a good zeale: so was it signifyd of the godly learned even at that time, that such cost might otherwise have bene better bestowed ('Novel. Constit.', 3, 47). Let Saint Ierome (although otherwise too great a liker and allower of externall and outward things) be a prooffe hereof, who hath these words in his Epistle to Demetriades, Let other (sayeth Saint Ierome) build Churches, cover walles with tables of Marble, carrie together huge pillars, and gild their tops or heads, which do not feele or understand their precious decking and adorning, let them decke the doors with Iuorie, and Siluer, and set the golden Altars with precious stones, I blame it not, let every man abound in his own sense, and better is it so to do, then carefully to keepe their riches layd up in store. But thou hast another way appoynted thee, to clothe Christ in the poore, to visit him in the sick e, feede him in the hungry, lodge him in those who do lack harbour, and especialy such as be of the household of faith.

And the same Saint Ierome toucheth the same matter somewhat more freely in his treatie of the life of Clerkes to Nepotian, saying thus, Many build walles, and erect pillars of Churchers, the smoothe Marbles do glister, the rooffe shineth with gold, the altar is set with precious stones: But of the ministers of Christ, there is no election or choyse. Neither let any man obiect and alleadge against mee the rich Temple that was in Iurie, the table, candlestickes, incense, shippes, platters, cups, morters, and other things all of golde. Then were these things allowed of the Lord, when the Priests offered sacrifices, and the blood of beastes was accounted the redemption of sins. Howbeit all these things went before in figure, and they were written for us, upon whom the end of the world is come. And now when that our Lord being poore, hath dedicate the poverty of his house, let us remember his crosse, & we shall esteeme riches as mire and dung. What do we maruell at that which Christ calleth wicked Mammon? Whereto do we so highly esteeme and love that which S. Peter doth for a glory testify that he had not? Hitherto S. Ierome. Thus you see how S. Ierome teacheth the sumptuousness amongst the Jews to be a figure to signify, and not an example to follow, and that those outward things were suffered for a time, until Christ our Lord came, who turned all those outward things into spirit, faith and truth. And the same Saint Ierome upon the seventh Chapter of Jeremiah sayeth, God commaunded both the Jews at that time, and now us who are placed in the Church, that we have no trust

in the goodliness of building and guilt roofes, and in walles covered with tables of marble, and say: the Temple of the Lord, the Temple of the Lord. For that is the Temple of the Lord, wherein dwelleth true faith, godly conversation, and the company of all virtues. And upon the Prophet Agge, he describeth the true and right decking or ornaments of the Temple after this sort: I (sayeth Saint Ierome) do think the Siluer wherewith the house of God is decked, to be the doctrine of the Scriptures, of the which it is spoken, The doctrine of the Lord is a pure doctrine, Siluer tried in the fire, purged from drosse, purifyd seven times. And I do take gold to be that which remaineth in the hid sence of the Saintes, and the secret of the heart, and shineth with the true light of God. Which is evident that the Apostle also meant of the Saints that build upon the foundation of Christ, some siluer, some gold, some pretious stones: that by the gold, the hid sence, by siluer, godly vtterance, by pretious stones, works which please God, might be signifyd. With these metals, the Church of our Saviour is made more goodly and gorgeous, then was the Synagogue in olde time. With these lively stones, is the Church and house of Christ builded, and peace is given to it for ever. All these be Saint Ieromes sayings. No more did the old godly Bishopes and Doctours of the Church allow the oversumptuous furniture of Temples and Churches, with plate, vessels of gold, siluer, and pretious vestments. S. Chrysostom sayeth, in the ministry of the holy Sacraments, there is no neede of golden vessels, but of golden minds (Chrysostom, '2 Offi.', chap. 28'). And Saint Ambrose sayeth, Christ sent his Apostles without golde, and gathered his Church without gold. The Church hath gold, not to keepe it, but to bestow it on the necessities of the poore. The sacraments look for no gold, neither do they please God for the commendation of gold, which are not bought for golde. The adorning and decking of the Sacraments, is the redemption of Captives. Thus much sayeth Saint Ambrose.

Saint Ierome commendeth Exuperius Bishop of Tolose, that he carried the Sacrament of the Lordes body in a wicker basket, and the Sacrament of his blood in a glass, and so cast covetousness out of the Church (unidentifyd, Tit. de consecra. can. Triburien.). And Bonifacius Bishop and Martyr, as it is recorded in the decrees, testifieth, that in olde time the ministers used wodden, and not golden vessels. And Zepherinus the xvi. Bishop of Rome made a decree, that they should use vessels of glass. Likewise were the vestures used in the Church in olde time very plain and single, and nothing costly (Lactantius? 'Insti.', bk. 1, chap. 14). And Rabanus at large declareth, tht this costly and manifold furniture of vestments of late used in the Church, was set from the Iewish usage, and agreeth with Aarons apparelling almost altogether. For the maintenance of the which Innocentius the Pope pronounceth boldly, that all the customes of the old Law be not abolished, that we might in such apparell, of Christians the more willingly

become Iewish. This is noted, not against Churches and Temples, which are most necessary, and ought to have their due use and honour, as is in another Homily for that purpose declared, nor against the convenient cleanness & ornaments thereof: but against the sumptuousness and abuses of the Temples and Churches. For it is a Church or Temple also that glittereth with no marble, shineth with no Gold nor Siluer, glistereth with no Pearles nor pretious stones: but with plainness and frugality, signifieth no proud doctrine nor people, but humble, frugall, and nothing esteeming earthly and outward things, but gloriously decked with inward ornaments, according as the Prophet declareth, saying, The kings daughter is altogether glorious inwardly.

Now concerning excessive decking of Images and Idoles, with painting, gilding, adorning, with pretious vestures, pearle, and stone, what is it else, but for the further prouocation and intisement to spiritual fornication, to decke spiritual harlots most costly and wantonly, which the idolatrous Church understandeth well ynough. For she being in deede not only an harlot (as the Scripture calleth her) but also a foule, filthie, olde withered harlot (for she is indeede of ancient yeeres) and understanding her lack of nature and true beautie, and great loth-someness which of her self she hath, doth (after the custome of such harlots) paint her self, and decke and tyre her self with gold, pearle, stone, and all kind of pretious jewels, that she shining with the outward beauty and glory of them, may please the foolish fantasie of fonde lovers, and so entise them to spiritual fornication with her. Who, if they saw her (I will not say naked) but in simple apparell, would abhor her, as the fowlest and filthiest harlot that ever was seene, According as appeareth by the discription of the garnishing of the great strumpet of all strumpets, the Mother of Whoredome, set forth by Saint John in Revelations 17.2, who by her glory provoked the Princes of the earth to commit whoredome with her. Whereas on the contrary part, the true Church of God, as a chaste matron, espoused (as the Scripture teacheth) to one husband, our Saviour Iesus Christ, whom alone she is content only to please and serue, and looketh not to delight the eyes or phantasies of any other strange lovers, or wooers is content with her natural ornaments, not doubting, by such sincere simplicitie, best to please him, who can well skill of the difference betweene a painted visage, and true natural beauty. And concerning such glorious gilding and decking of Images, both God's word written in the tenth Chapter of the Prophet Ieremie, and Saint Hieroms commentaries upon the same, are most worthy to be noted. First, the words of the Scriptures be these, The workeman with his axe hewed the timber out of the wood with the worke of his hands, he decked it with gold and siluer, he joined it with nayles and pinnes, and the stroke an hammer, that it might holde together. They be made smoth as the Palme, and they can not speak: if they be born they remooue, for they cannot goe. Feare yee them not,

for they can neither do evil nor good: thus sayeth the Prophet (Jeremiah 10.3 5), Upon which text, Saint Hierome hath these words, This is the description of Idoles, which the Gentiles worship, their matter is vile and corruptible. And whereas the Artificer is mortal, the things he maketh must needs be corruptible: he decketh it with siluer and gold, that with the glittering or shining of both mettals, he may deceaue the simple. Which error indeed hath passed over from the Gentiles, that we should judge Religion to stand in riches. And by and by after he sayeth, They have the beautie of mettalles, and be beautifyd by the Arte of Painting, but good or profite is there none in them. And shortly after again, They make great promises, and devise an Image of vain worshipping of their own fantasies, they make great bragges to deceive every simple body, they dull and amaze the understanding of the unlearned, as it were with golden sentences, and eloquence, shining with the brightnes of siluer. And of their own devisers and makers are these Images aduanced and magnifyd, in the which is no vtilitie nor profit at all, and the worshipping of the which, properly pertainth to the Gentiles and Heathen, and such as know not God.

Thus farre of Saint Ieromes words. Whereupon you may note aswell his judgement of Images themselves, as also of the painting, gilding, and decking of them: that it is an error which came from the Gentiles, that it perswadeth Religion to remain in riches, that it amazeth and deceiveth the simple and unlearned with golden sentences, and siluer shining eloquence, and that it appertainth properly to the Gentiles and Heathens, and such as know not God. Wherefore the having, paynting, gilding, and decking of Images, by Saint Ieromes judgement, is erroneus, seducing and bringing into error (specialy the simple and unlearned) Hethenish, and voyde of the knowledge of God.

Surely the Prophet Daniel in the eleventh Chapter declareth such sumptuous decking of Images with gold, siluer, and precious stones, to be a token of Antichrists kingdome, who (as the Prophet foreshoweth) shal worship God with such gorgeous things. Now usually such excessive adorning and decking of Images, hath risen and bene maintaind, either of offerings provoked by superstition and given in Idolatrie, or of spoyles, robberies, usurie, or goods otherwise unjustly gotten, whereof wicked men have given part to the Images or Saints, (as they call them) that they might be pardoned of the whole: as of divers writings and old monuments concerning the cause and end of certain great gifts, may well appeare. And in deed such money so wickedly gotten, is most meet to be put to so wicked a use. And that which they take to be amends for the whole before God, is more abominable in his sight, then both the wicked getting, and the more wicked spending of all the rest. For how the Lord alloweth such gifts, he declareth evidently in the Prophet Esaias, saying, I (sayeth the Lord) do love judgement,

and I hate spoile and rauenie offered in Sacrifice: which the very Gentiles understood. For Plato showeth, that such men as suppose that God doth pardon wicked men, if they give part of their spoyles and rapine to him, take him to be like a dogge, that would be entreatd and hired with part of the pray, to suffer the wolues to weary the sheepe (Plato, 'De Legib.', 10). And in case the goods wherewith Images be decked, were justly gotten, yet it is extreme madness, so foolishly and wickedly to bestow goods purchased by wisdom and truth. Of such leudness Lactantius writeth thus, Men do in vain decke Images of the Gods with gold, Iuorie, and precious stone, as though they could take any pleasure in those things (Lactantius, 'Inst.', bk. 2, chap. 4). For what use have they of precious gifts, which understand nor feele nothing? Euen the same that dead men have. For with like reason do they bury dead bodies, farced with spices and odours, and clothed with precious vestures, and decke images, which neither felt or knew when they were made, nor understand when they be honoured, for they get no sense and understanding by their consecration. Thus farre Lactantius, and much more, too long here to rehearse, declaring, that as little girles play with little puppets, so be these decked images great puppets for old fooles to play with. And that we may knowe what, not only men of our religion, but Ethnikes also, judge of such decking of dead images, it is not unprofitable to hear what Seneca, a wise and excellent learned Senatour of Rome, and Philosopher, sayeth concerning the foolishness of ancient and grave men, used in his time in worshipping and decking of images: Wee (sayeth Seneca) be not twise children (as the common saying is) but always children: but this is the difference, that we being elder, play the children: and in these playes they bring in before great and well decked puppets (for so he calleth images) ointments, incense, and odours. To these puppets they offer up sacrifice, which have a mouth, but not the use of teeth. Upon these they put attiring and precious apparell, which have no use of clothes. To these they give gold and siluer, which they who receive it (meaning the images) lacke, as well as they that have given it from them. And Seneca much commendeth Dionysius king of Sicile, for his merrie robbing of such decked and jeweled puppets. But you will aske, what doth this appertain to our Images, which is written against the Idoles of the Gentiles? Altogether surely. For what use or pleasure have our images of their decking and precious ornaments? Did our images understand when they were made? or knowe when they be so trimmed and decked? Bee not these things bestowed upon them, as much in vain, as upon dead men which have no sense? Wherefore it followeth, that there is like foolishness and lewdness in decking of our images, as great puppets for old fooles, like children, to play the wicked play of idolatry before, as was among the Ethnikes and Gentiles. Our Churches stand full of such great puppets, wonderously decked and adorned, Garlands and Coronets be set on their heads, precious pearles hanging about their neckes, their fingers shine with rings, set with precious stones, their dead and stiffe bodies are

clothed with garments stiffe with golde. You would believe that the images of our men Saints, were some Princes of Persia land with their proud apparell, and the idoles of our women Saints, were nice and well trimmed harlots, tempting their paramours to wantonness: Whereby the Saints of God are not honoured, but most dishonoured, and their godliness, soberness, chastitie, contempt of riches, and of the vanitie of the world, defaced and brought in doubt by such monstrous decking, most differing from their sober and godly lives. And because the whole pageant must throughly be playd, it is not enough thus to decke idoles, but at the last come in the Priests themselves, likewise decked with gold and pearle, that they may be meete seruants for such Lords and Ladies, and fit worshippers of such gods and goddesses. And with a solemne pace they passe forth before these golden puppets, and fall down to the ground on their marrow bones before these honourable idoles, and then rising up again, offer up odours and incense unto them, to give the people and example of double idolatrie, by worshipping not only the idole, but the gold also, and riches wherewith it is garnished. Which things, the most part of our olde Martyrs rather then they would do, or once kneele, or offer up one crumbe of incense before an image, suffered most cruell and terrible deaths, as the histories of them at large do declare. And here again their allegation out of Gregorie the first and Damascen, that images be the Lay men's Books, and that pictures are the Scripture of idiots and simple persons, is worthy to be considered (Gregory, 'Epistle to Serenus Masile', Damascene, 'De Fide Ortho.', bk. 4, chap. 17). For as it hath bene touched in divers places before, how they be books teaching nothing but lyes, as by Saint Paul in the first Chapter to the Romanes evidently appeareth, of the images of God: So what manner of books and Scripture these painted and gilt images of Saints be unto the common people, note well I pray you. For after that our preachers shall have instructed and exhorted the people to the following of the virtues of the Saints, as contempt of this world, poverty, soberness, chastitie, and such like virtues, which undoubtedly were in the Saints: Think you, assoone as they turn their faces from the Preacher, and look upon the graven books and painted Scripture of the glorious gilt images and idoles, all shining and glittering with mettall and stone, and covered with precious vestures, or else with Choerea in Terence, behold a paynted table, wherein is set forth by the arte of the painter, an image with a nice and wanton apparell and countenance, more like to Venus or Flora, then Mary Magdalen, or if like to Mary Magdalen, it is when she played the harlot, rather then when she wept for her sins. When I say they turn about from the preacher, to these books and schoolemasters and painted scriptures: shal they not find them lying books? teaching other maner of lessons, of esteeming of riches, of pride, and vanity in apparell, of niceness and wantonness, and peradventure of whoredome, as Choerea of like pictures was taught. And to Lucian, one learned of Venus Gnidia a lesson, too abominable here to be remembered. Bee not these

think you pretie books and scriptures for simple people, and especialy for wives and young maidns to look in, read on, and learn such lessons of? What will they think either of the preacher, who taught them contrary lessons of the Saints, and therefore by these carued doctors, are charged with a lye, or of the Saints themselves, if they believe these graven books and painted scriptures of them, who make the Saintes now reigning in heaven with God, to their great dishonour, schoolemasters of such vanitie, which they in their life time most abhorred? For what lessons of contempt of riches and vanitie of this world, can such books, so besmeared with golde, set with precious stones, covered with silkes, teach? What lessons of soberness and chastitie, can our women learn of these pictured sons of soberness and chastitie, can our women learn of these pictured scriptures, with their nice apparell and wanton looks? But a way for shame with these coloured clokes of Idolatrie, of the books and scriptures of Images and pictures, to teach idiots, nay to make idiots and starke fooles and beastes of Christians. Doe men, I pray you, when they have the same books at home with them, runne on pilgrimage to seeke like books at Rome, Compostella, or Hierusalem, to be taught by them, when they have the like to learn at home? Doe men reverence some books, and despite and set light by other of the same sort? Doe men kneele before their books, light candles at noone time, burn incense, offer up golde and siluer, and other giftes to their books? Doe men either feigne or believe miracles to be wrought by their books? I am sure that the new Testament of our Saviour Iesus Christ, contening the word of life, is a more lively, expresse, and true Image of our Saviour, then all carued, graven, moulten, and painted images in the world be, and yet none of all these things be done to that book or scripture of the Gospel of our Saviour, which be done to images and pictures, the books and scriptures of lay men and idiots, as they call them. Wherefore call them what they list, it is most evident by their deedes, that they make of them no other books nor scripture, then such as teach most filthy and horrible idolatry, as the users of such books daily prooue by continual practising the same. O books and scriptures, in the which the devilish schoolemaster Sathan, hath penned the lewd lessons of wicked idolatry, for his dastardly disciples and schollers to behold, read, and learne, to God's most high dishonour, and their most horrible damnation. Haue not we bene much bound, think you, to those which should have taught us the truth out of God's book and his holy Scripture, that they have shut up that book and Scripture from us, and none of us so bolde as once to open it, or read on it? and in stead thereof, to spread us abroad these goodly, caruen, and gilten books and painted scriptures, to teach us such good and godly lessons? Haue not they done well, after they ceased to stand in pulpets themselves, and to teach the people committed to their instruction, keeping silence of God's word, and become dumbe dogs (as the Prophet calleth them) to set up in their stead. on every pillar and corner of the Church, such goodly doctors, as dumbe, but more

wicked then themselves be? We neede not to complain of the lack of one dumbe Parson, having so many dumbe devilish Vicars (I mean these idoles and painted puppets) to teach in their stead. Now in the mean season, whilst the dumbe and dead idoles stand thus decked and clothed, contrary to God's law and commandement, the poore Christian people, the lively images of God, commended to us so tenderly by our Saviour Christ as most deare to him, stand naked, shivering for cold, and their teeth chattering in their heads, and no man covereth them, are pined with hunger and thirst, and no man giveth them a peny to refresh them, whereas pounds be ready at all times (contrary to God's will) to decke and trimme dead stockes and stones, which neither feele cold, hunger nor thirst.

Clemen's hath a notable sentence concerning this matter, saying thus, That serpent the Devil doth by the mouth of certain men vtter these words: We for the honour of the inuisible God, do worship visible images: which doubtless is most false. For if you will truely honour the image of God, you should by doing well to man, honour the true image of God in him. For the image of God is in every man: But the likeness of God is not in every one, but in those only which have a godly heart and pure mind. If you will therefore truely honour the Image of God, we do declare to you the truth, that ye do well to man, who is made after the image of God, that you give honour and reverence to him, and refresh the hungry with meat, the thirsty with drink, the naked with clothes, the sick with attendance, the stranger harbourless with lodging, the prisoners with necessaries: and this shall be accounted as truely bestowed upon God. And these things are so directly appertaining to God's honour, that whosoever doth not this, shal seeme to have reproched and done villany to the image of God. For what honour of God is this, to runne to images of stock and stone, and to honour vain and dead figures of God, and to despise man, in whom is the true image of God? And by and by after he sayeth, Understand ye therefore that this is the suggestion of the serpent Satan, lurking within you, which perswadeth you that you are godly, when you honour insensible and dead images, and that you be not ungodly, when you hurt or leave succoured the lively and reasonable creatures. All these be the words of Clemen's.

Note, I pray you, how this most ancient and learned Doctour, within one hundred yeeres of our Saviour Christ's time, most plainly teacheth, that no service of God, or Religion acceptable to him, can be in honouring of dead images: but in succouring of the poore the lively images of God, according to Saint Iames, who sayeth, This is the pure and true Religion before God the Father, to succour fatherless and motherless children, and widowes in their affliction, and to keepe himself undefiled from this world.

True Religion then and pleasing of God, standeth not in making, setting up,

painting, gilding, clothing and decking of dumbe and dead images (which be but great puppets and babies for old fooles in dotage, and wicked idolatrie, to dally and play with) nor in kissing of them, capping, kneeling, offering to them, in sensing of them, setting up of candles, hanging up of legges, armes, or whole bodies of waxe before them, or praying, and asking of them or of Saints, things belonging only to God to give. But all these things be vain and abominable, and most damnable before God. Wherefore all such do not only bestow their money and labour in vain: but with their paines and cost purchase to themselves God's wrath and vtter indignation, and everlasting damnation both of body and soul. For yee have heard it evidently prooued in these Homilies against idolatrie, by God's word, the Doctoures of the Church, Ecclesiasticall histories, reason, and experience, that Images have bene and be worshipped, and so idolatry committed to them by infinite multitudes, to the great offence of God's Maiestie, and danger of infinite souls, and that idolatrie can not possibly be separated from Images set up in Churches and Temples, gilded and decked gloriously, and that therefore our Images be in deede very Idoles, and so all the prohibitions, lawes, curses, threatnings of horrible plagues, aswell temporall as eternall, containd in the holy Scripture, concerning idoles, and the makers, and maintainrs, and worshippers of them, appertain also to our Images set up in Churches and Temples, and to the makers, maintainrs, and worshippers of them. And all those names of abomination, which God's word in the holy Scriptures giveth to the idoles of the Gentiles, appertain to our Images, being idoles like to them, and having like idolatry committed unto them. And God's own mouth in the holy Scriptures calleth them vanities, lies, deceites, uncleanness, filthiness, dung, mischief, and abomination before the Lord. Wherefore God's horrible wrath, and our most dreadfull danger can not be auoided, without the destruction and vtter abolishing of all such Images and idoles out of the Church and Temple of God, which to accomplish, God put in the minds of all Christian princes. And in the mean time, let us take heede and be wise, O yee beloved of the Lord, and let us have no strange gods, but one only God, who made us when we were nothing, the Father of our Lord Iesus Christ, who redeemed us when we were lost, and with his holy Spirit who doth sanctify us. For this is life everlasting, to know him to be the only true God, and Iesus Christ whom he hath sent (John 17.3). Let us honour and worship for Religions sake none but him, and him let us worship and honour as he will himself, and hath declared by his word, that he will be honoured and worshipped, not in, nor by Images or idoles, which he hath most straightly forbidden, neither in kneeling, lighting of candels, burning of incense, offering up of gifts unto Images and Idoles, to believe that we shall please him, for all these be abomination before God: but let us honour and worshippe God in spirit and truth, fearing and louing him above all things, trusting in him only, calling upon him, and praying to him only, praising and lauding of him only, and all other in

him, and for him. For such worshippers doth our heavenly Father love, who is a most pure Spirit, and therefore will be worshipped in spirit and truth (John 4.24). And such worshippers were Abraham, Moses, Daud, Helias, Peter, Paul, John, and all other the holy Patriarches, Prophets, Apostles, Martyrs, and all true Saints of God, who all, as the true friends of God, were enemies and destroyers of images and idols, as the enemies of God and his true Religion. Wherefore take heed and be wise, O yee beloved of the Lord, and that which others, contrary to God's word, bestow wickedly, and to their damnation, upon dead stockes and stones, (no images, but enemies of God and his Saints) that bestow ye, as the faithful seruants of God, according to God's word, mercifully upon poore men and women, fatherless children, widowes, sick persons, strangers, prisoners, and such others that be in any necessity, that ye may at that great day of the Lord, hear that most blessed and comfortable saying of our Saviour Christ: Come yee blessed into the kingdome of my father, prepared for you before the beginning of the world. For I was hungry, and ye gaue me meat, thirsty, and ye gaue me drink, naked, and ye clothed me, harbourlesse, and ye lodged me, in prison, and ye visited me, sick e, and ye comforted me. For whatsoever yee have done for the poore and needy in my name, and for my sake, that have ye done for me. To the which his heavenly kingdome, God the Father of mercies bring us, for Iesus Christs sake our only Saviour, Mediatour, and Aduocate, to whom with the Holy Ghost, one immortal, inuisible and most glorious God, be all honour and thankesgiuing, and glory, world without end. Amen.

HOMILY ON REPAIRING AND KEEPING CLEAN THE CHURCH

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AN HOMILIE FOR REpayring and keeping clean, and comely adorning of Churches.

IT is a common custome used of all men, when they intend to have their friends or neighbours to come to their houses to eat or drink with them, or to have any solemne assemblie to treat and talk of any matter, they will have their houses, which they keepe in continual reparations, to be clean and fine, lest they should be counted sluttish, or little to regard their friendes and neighbours. How much more then ought the house of God, which we commonly call the Church, to be sufficiently repayred in all places, and to be honourably adorned and garnished, and to be kept clean and sweete, to the comfort of the people that shall resort thereunto.

It appeareth in the holy Scripture, how God's house, which was called his holy Temple, and was the mother Church of all Iewrie, fell sometimes into decay, and was oftentimes prophaned and defiled, through the negligence and ungodliness of such as had the charge thereof. But when godly Kings and governours were in place, then commandement was given forthwith, that the Church and Temple of God should be repayred, and the deuotion of the people to be gathered, for the reparation of the same. We read in the fourth Book of the Kings, how that king Ioas, being a godly Prince, gaue commandement to the Priests, to convert certain offerings of the people, towards the reparation and amendment of God's Temple (2 Kings 12.4 5).

Like commandement gaue that most godly King Iosias, concerning the reparation and reedification of God's Temple, which in his time he found in sore decay (2 Kings 22.3 7). It hath pleased Almightye God, that these Histories touching the reedifying and repaying of his holy Temple, should be written at large, to the end we should be taught thereby: First, that God is well pleased that his people should have a convenient place to resort unto, and to come together, to praise and magnify God's holy Name. And secondly, he is highly pleased with all those, which diligently and zealously go about to amend and restore such places as are appointed for the Congregation of God's people to resort unto, and wherein they humbly and jointly render thanks to God for his benefits, and with one heart and voice praise his holy Name. Thirdly, God was sore displeased with his people, because they builded, decked, and trimmed up their own houses, and

suffered God's house to be in ruine and decay, to lye uncomely and fulsomely. Wherefore God was sore gryued with them, and plagued them, as appeareth in the Prophet Aggeus. Thus sayeth the Lord: Is it time for you to dwell in your seeled houses, and the Lords house not regarded? Yee have sowed much, and gathered in but little, your meat and your clothes have neither filled you, nor made you warme, and he that had his wages, put it in a bottomeless purse (Haggai 1.4, 6). By these plagues which God laid upon his people for neglecting of his Temple, it may evidently appeare & that; God will have his Temple, his Church, the place where his Congregation shall resort to magnify him, well edifyd, well repaired, and well maintaind. Some neither regarding godliness, nor the place of godly exercise, will say, The Temple in the old Law was commaunded to be built and repaired by God himself, because it had great promises annexed unto it, and because it was a figure, a Sacrament, or a signification of Christ, and also of his Church. To this may be easily answered: First, that our Churches are not destitute of promises, forasmuch as our Saviour Christ sayeth, Where two or three are gathered together in my Name, there am I in the midst among them. A great number therefore comming to Church together in the Name of Christ, have there, that is to say in the Church, their God and Saviour Christ Iesus present among the Congregation of his faithful people, by his grace, by his favour and godly assistance, according to his most assured and comfortable promises. Why then ought not Christian people to build them Temples and Churches, having as great promises of the presence of God, as ever had Salomon for the materiall Temple which he did build? As touching the other point, that Salomons Temple was a figure of Christ: we know that now in the time of the cleare light of Christ Iesus the Sonne of God, all shadowes, figures, and significations are vtterly gone, all vain and unprofitable ceremonies, both Iewish and Heathenish, fully abolished. And therefore our Churches are not set up for figures, and significations of Messias and Christ to come, but for other godly and necessary purposes, that is to say, That like as every man hath his own house to abide in, to refresh himself in, to rest in, with such like commodities: So Almighty God will have his house and place whither the whole Parish and Congregation shall resort, which is called the Church and Temple of God, for that the Church, which is the company of God's people, doth there assemble and come together to serue him. Not meaning hereby, that the Lord whom the heaven of heavens is not able to holde or comprise, doth dwell in the Church of lime and stone, made with Man's hands, as wholly and only contained there within, and no where els, for so he never dwelt in Salomons Temple. Moreover, the Church or Temple is counted and called holy, yet not of itself, but because God's people resorting thereunto, are holy, and exercise themselves in holy and heavenly things. And to the intent yee may understand further, why Churches were built among Christian people, this was the greatest consideration: that God might have his place, and that God might

have his time, duely to be honoured and serued of the whole multitude in the parish. First there to hear and learn the blessed word and will of the everlasting God. Secondly, that there the blessed Sacraments, which our Lord and Saviour Christ Iesus hath ordained and appointed, should be duely, reverently, and decently ministred. Thirdly, that there the whole multitude of God's people in the Parish, should with one voice and heart call upon the Name of God, magnify and praise the Name of God, render earnest and heartie thankes to our heavenly Father for his heape of benefits daily and plentifully powred upon us, not forgetting to bestow our almes upon God's poore, to the intent God may bless us the more richly. Thus yee may well perceive and understand wherefore Churches were built and set up amongst Christian people, and dedicated & appointed to these godly uses, and wholly exempted from all filthy, prophane, & worldly uses. Wherefore all they that have little mind or deuotion to repaire and build God's Temple, are to be counted people of much ungodliness, spurning against good order in Christ's Church, despising the true honour of God, with evil example offending and hindering their neighbours otherwise well and godly disposed. The world thinkth it but a trifle to see their Church in ruine and decay. But who so doth not lay to their helping handes, they sin against God & his holy congregation. For if it had not ben sin to neglect & slightly regard the reedifying and building up again of his Temple, God would not have ben so much gryued, and so soone have plagued his people, because they builded and decked their own houses so gorgeously, and despised the house of God their Lord. It is sin and shame to see so many Churches, so ruinous, and so fouly decayed, almost in every corner. If a Man's priuate house wherein he dwelleth, be decayed, he will never cease till it be restored up again. Yea, if his barne where he keepeth his corn be out of reparations, what diligence useth he to make it in perfect state again? If his stable for his horse, yea, the stie for his swine, be not able to hold out water and wind, how carefull is he to do cost thereon? And shall we be so mindfull of our common base houses, deputed to so vile employment, & be forgetfull toward that house of God, wherein be intreatd the words of our eternall salvation, wherein be ministred the Sacraments and mysteries of our redemption? The fountain of our regeneration is there presented unto us, the partaking of the Body and Blood of our Saviour Christ, is there offered unto us: And shall we not esteeme the place where so heavenly things are handled? Wherefore if ye have any reverence to the seruice of God, if ye have any common honesty, if ye have any conscience in keeping of necessary and godly ordinances, keepe your Churches in good repaire, whereby ye shall not only please God, and deserue his manifold blessings, but also deserue the good report of all godly people.

The second point, which appertainth to the maintenance of God's house, is, to have it well adorned, & comely, and clean kept. Which things may be the more

easily reformed, when the Church is well repayed. For like as men are well refreshed and comforted, when they find their houses having all things in good order, and all corners clean and sweete: so when God's house the Church is well adorned, with places convenient to sit in, with the Pulpit for the preacher, with the Lords table, for the ministration of his holy supper, with the Font to Christen in, and also is kept clean, comely, and sweetly, the people are more desirous, and the more comforted to resort thither, and to tarry there the whole time appointed them. With what earnestness, with what vehement zeale did our Saviour Christ drive the buyers & sellers out of the temple of God, and hurled down the tables of the changers of money, and the seats of the Doue sellers, & could not abide any man to carry a vessell through the Temple (Matthew 21.12)? He told them that they had made his Fathers house a den of theeues, partly through their superstition, hypocrisie, false worship, false doctrine, and insatiable covetousness, and partly through contempt, abusing that place with walking and talking, with worldly matters without all fear of God, and due reverence to that place. What denes of theeues the Churches of England have bene made by the blasphemous buying & selling the most precious body and blood of Christ in the Masse, as the world was made to believe, at diriges, at monthes minds, at trentalles, in abbeyes & chantries, beside other horrible abuses (God's holy name be blessed for ever) which we now see & understand. All these abominations, they that supplie the roome of Christ, have cleansed and purged the Churches of England of, taking away all such fulsomness and filthiness, as through blind deuotion and ignorance hath crept into the Church these many hundred yeeres. Wherefore, O yee good Christian people, ye dearely beloved in Christ Iesu, yee that glory not in worldly and vain religion, in phantasticall adorning and decking, but reioyce in heart to see the glory of God truly set forth, and the Churches restored to their ancient and godly use, render your hearty thankes to the goodness of Almighty God, who hath in our dayes stirred up the hearts, not only of his godly Preachers and Ministers, but also of his faithful and most Christian magistrates and governours, to bring such godly things to passe.

And forasmuch as your Churches are scoured and swept from the sinful and superstitious filthiness wherewith they were defiled and disfigured: Doe yee your partes, good people to keepe your Churchs comely and clean, suffer them not to be defiled with raine and weather, with dounge of doues, and owles, stares, and choughs, and other filthiness, as it is foule and lamentable to behold in many places of this countrey. It is the house of prayer, not the house of talking, of walking, of brawling, of minstrelsie, of hawkes, of dogs. Prouoke not the displeasure and plagues of God, for despising & abusing his holy house, as the wicked Jews did. But have God in your heart, be obedient to his blessed will, bind yourselves every man and woman, to your power, toward the reparations

and clean keeping of the Church, to the intent that yee may be partakers of God's manifold blessings, and that yee may be the better encouraged to resort to your parish Church, there to learn your duetie towards God and your neighbour, there to be present and partakers of Christs holy Sacraments, there to render thanks to your heavenly Father for the manifold benefits which he daily powreth upon you, there to pray together, and to call upon God's holy Name, which be blessed world without end. Amen.

HOMILY ON GOOD WORKS: AND FIRST OF FASTING

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AN HOMILIE OF GOOD Workes. And first of Fasting.

THE life which we live in this world (good Christian people) is of the free benefit of God lent us, yet not to use it at our pleasure, after our own fleshly will: but to trade over the same in those works which are beseeming them that are become new creatures in Christ. These works the Apostle calleth good works, saying, We are God's workmanship, creatd in Christ Iesu to good works, which God hath ordained that we should walk in them (Ephesians 2.10). And yet his meaning is not by these words, to induce us, to have any affiance, or to put any confidence in our works, as by the merite and deseruing of them to purchase to ourselves and others remission of sin, and so consequently everlasting life, for that were mere blasphemie against God's mercy, and great derogation to the bloodshedding of our Saviour Iesus Christ. For it is of the free grace and mercie of God, by the meditation of the blood of his Sonne Iesus Christ, without merite or deseruing on our part, that our sins are forgiven us, that we are reconciled and brought again into his favour, and are made heires of his heavenly kingdome. Grace (sayeth S. Augustine) belonging to God, who doth call us, and then hath he good works, whosoever received grace (Augustine, 'De Diver. Questio. ad Simpli.', bk. 1, quest. 28). Good works then bring not forth grace: but are brought forth by grace. The wheele (sayeth he) turneth round, not to the end that it may be made round: but because it is first made round, therefore it turneth round. So, no man doth good works, to receive grace by his goodworks: but because he hath first received grace, therefore consequently he doth good works. And in another place he sayeth (Augustine, 'De Fide et Operibus', chap. 4): good works go not before in him which shall afterward be justifyd, but good works do follow after when a man is first justifyd. S. Paul therefore teacheth, that we must do good works for divers respects. First, to show ourselves obedient children unto our heavenly Father, who hath ordained them, that we should walk in them. Secondly, for that they are good declarations and testimonies of our justification. Thirdly, that others seeing our good works, may the rather by them be stirred up and excited to glorify our Father which is in heaven. Let us not therefore be slack to do good works, seeing it is the will of God that we should walk in them, assuring ourselves that at the last day, every man shall receive of God for his labour done in true faith, a great reward then his works have deserued. And because somewhat shall now be spoken of one particular good

worke, whose commendation is both in the Law and in the Gospel: thus much is said in the beginning generally of all good works. First, to remove out of the way of the simple and unlearned, this dangerous stumbling block, that any man should go about to purchase or buy heaven with his works. Secondly, to take away (so much as may be) from envious minds, and slanderous tongues, all just occasion of slanderous speaking, as though good works were rejected. This good worke which now shall be entreated of, is Fasting, which is found in the Scriptures to be of two sorts. The one outward, pertaining to the body, the other inward, in the heart and mind. This outward Fast, is an abstinence from meat, drink, and all natural food, yea, from all delicious pleasures and delectations worldly. When this outward Faste pertaineth to one particular man, or to a few, and not the whole number of the people, for causes which hereafter shall be declared, then it is called a private fast: But when the whole multitude of men, women and children, in a Townshipp or citie, yea, though a whole countrey do fast, it is called a publique fast. Such was that fast which the whole multitude of the children of Israel were commanded to keepe the tenth day of the seventh moneth, because almighty God appointed that day to be a cleansing day, a day of atonement, a time of reconciliation, a day wherein the people were cleansed from their sins. The order and manner how it was done, is written in the. xvi. and xxiii. Chapters of Leuiticus (Leuiticus 16.29 30, 23.27 32).

That day the people did lament, mourne, weepe, and bewaile their former sins. And whosoever upon that day did not humble his soul, by wailing his sins, as is said, abstaining from all bodily food, until the evening, that soul, (sayeth the almighty God) should be destroyed from among his people. Wee do not read that Moses ordeined, by order of law, any dayes of publique fast throughout the whole yeere, more then that one day. The Jews notwithstanding had more times of common fasting, which the Prophet Zachary reciteth to be the fast of the fourth, the fast of the fifth, the fast of the seventh, and the fast of the tenth moneth (Zachariah 8.19). But for that it appeareth not in the Lawe when they were instituted, it is to be judged, that those other times of fasting, more then the fast of the seventh moneth, were ordeined among the Jews by the appointment of their governours, rather of deuotion, then by any expresse commandement given from God. Upon the ordinance of this generall fast, good men took occasion to appoint to themselves private fastes, at such times as they did either earnestly lament and bewaile their sinful lives, or did addict themselves to more feruent prayer, that it might please God to turn his wrath from them, when either they were admonished and brought to the consideration thereof by the preaching of the Prophets, or otherwise when they saw present danger to hang over their heades. This sorrowfulness of heart, joined with fasting, they vttered sometime by their outward behaviour and gesture of body, putting on sackcloth,

sprinckeling themselves with ashes and dust, and sitting or lying upon the earth. For when good men feele in themselves the heaue burden of sin, see damnation to be the reward of it, and behold with the eye of their mind the horreur of hell, they tremble, they quake, and are inwardly touched with sorrowfulness of heart for their offences, and cannot but accuse themselves & open this their gryfe unto Almighty God, and call unto him for mercy. This being done seriously, their mind is so occupied, partly with sorrow and heaviness, partly with earnest desire to be delivered from this danger of hell, and damnation, that all desire of meat and drink is layd apart, and lothsomeness of all worldly things and pleasures commeth in place, so that nothing then liketh them more, then to weepe, to lament, to mourn and both with words and behaviour of body, to show themselves weary of this life. Thus did Daud fast, when he made intercession to Almighty God for the childes life, begotten in adultery of Bethsabe Vrias wife. King Achab fasted after this sort, when it repented him of murdering of Naboth, bewayling his own sinful doings. Such were the Nineuites fast, brought to repentance by Ionas preaching. When fourty thousand of the Israelites were slaine in battaile against the Beniamites, the scripture sayeth All the children of Israel, and the whole multitude of the people went to Bethel, and sate there weeping before the Lord, and fasted all that day till night (Judges 20.26). So did Daniel, Hester, Nehemias, and many others in the old Testament fast. But if any man will say, it is true, so they fasted in deede, but we are not now under that yoke of the law, we are set at liberty by the freedome of the Gospel: therefore those rites & customes of the old law bind not us, except it can be showed by the Scriptures of the new Testament, or by examples out of the same, the fasting now under the Gospel, is a restraint of meat, drink, and all bodily food and pleasures from the body, as before. First, that we ought to fast, is a truth more manifest, then that it should here neede to be prooued, the Scriptures which teach the same, are euidet. The doubt therefore that is, is whether when we fast, we ought to withhold from our bodies all meat and drink during the time of our fast, or no? That we ought so to do, may be well gathered upon a question mooued by the Pharisees to Christ, and by his answeare again to the same. Why (say they) do Johns disciples fast often, and pray, & we likewise? but thy disciples eat and drink, & fast not at all (Luke 5.33). In this smoothe question, they couch up subtilly this argument or reason: Who so fasteth not, that man is not of God. For fasting and prayer are works both commended and commanded of God in his Scriptures, and all good men, from Moses till this time, aswell the Prophets as others, have exercised themselves in these works. John also and his disciples at this day do fast oft, and pray much, and so do we the Pharisees in like maner: But thy disciples fast not at all, which if thou wilt deny, we can easily prooue it. For whosoever eatth and drinkth, fasteth not. Thy disciples eat and drink, therefore they fast not. Of this we conclude (say they) necessarily, that neither art thou,

nor yet thy disciples, of God. Christ maketh answer, saying, Can yee make that the children of the wedding shall fast, while the bridegrome is with them? The dayes shall come, when the bridegrome shall be taken from them: In those dayes shall they fast. Our Saviour Christ, like a good master, defendeth the innocencie of his disciples against the malice of the arrogant Pharisees, and prooueth that his disciples are not guilty of transgressing any iote of God's Law, although as then they fasted, and in his answer reproveth the Pharisees of superstition and ignorance. Superstition, because they put a religion in their doings, and ascribed holiness to the outward worke wrought, not regarding to what end fasting is ordeined. Of ignorance, for that they could not discern betweene time and time. They knew not that there is a time of reioycing and mirth, and a time again of lamentation and mourning, which both he teacheth in his answer, as shalbe touched more largely hereafter, when we shall show what time is most fit to fast in.

But here, beloved, let us note, that our Saviour Christ, in making his answer to their question, denyd not, but confesd that his disciples fasted not, and therefore agreeth to the Pharisees in this, as unto a manifest truth: that who so eatth and drinkth, fasteth not. Fasting then, even by Christs assent, is a withholding of meat, drink, and all natural food from the body, for the determined time of fasting. And that it was used in the primitive Church, appeareth most evidently by the Chalcedon councell, one of the foure first generall councils. The fathers assembled there, to the number of 630. considering with themselves how acceptable a thing fasting is to God, when it is used according to his word: Againe, having before their eyes also the great abuses of the same crept into the Church at those dayes, through the negligence of them which should have taught the people the right use thereof, and by vain gloses, devised of men: to reforme the said abuses, and to restore this so good and godly a worke, to the true use thereof, decreed in that councell, that every person aswell in his priuate as publique fast, should continue all the day without meat and drink, till after the Euening prayer. And whosoever did eat or drink before the Euening prayer was ended, should be accounted and reputed not to consider the puritie of his fast. This Canon teacheth so evidently how fasting was used in the primitive Church, as by words it cannot be more plainly expressed.

Fasting then, by the decree of those sixe hundred and thirty fathers, grounding their determination in this matter upon the sacred Scriptures, and long continued usage or practise, both of the Prophets and other godly persons, before the coming of Christ, and also of the Apostles and other deuout men in the new Testament, is, a withholding of meat, drink, and all natural food from the body, for the determined time of fasting. Thus much is spoken hitherto, to make plain

unto you what fasting is. Now hereafter shall be showed the true and right use of fasting.

Good works are not all of one sort. For some are of themselves and of their own proper nature always good: as to love God above all things, to love thy neighbour as thy self, to honour thy father and mother, to honour the higher powers, to give to every man that which is his due, and such like. Other works there be, which considered in themselves, without further respect, are of their own nature meerly indifferent, that is, neither good nor evil, but take their denomination of the use or ende whereunto they serue. Which works having a good end, are called good works, and are so in deede: but yet that commeth not of themselves, but of the good end whereunto they are referred. On the other side; if the end that they serue unto, be evil, it can not then otherwise be, but that they must needes be evil also. Of this sort of works, is fasting, which of itself is a thing meerly indifferent: but it is made better or worse by the ende that it serueth unto. For when it respecteth a good ende, it is a good worke: but the ende being evil, the worke itself is also evil. To fast then with this perswasion of mind, that our fasting, and our good works, can make us perfect and just men, and finally, bring us to heaven: this is a diuinish perswasion, and that fast is so far of from pleasing God, that it refuseth his mercy, and is altogether derogatory to the merites of Christs death, and his pretious bloodshedding. This doth the parable of the Pharisee and the Publicane teach. Two men (sayeth Christ) went up together into the Temple to pray, the one a Pharisee, the other a Publicane: The Pharisee stood and prayed thus with himself: I thank thee, O God, that I am not as other men are, extortioners, unjust, adulterers, and as this publicane is, I fast twise in the weeke, I give tithes of all that I possesse. The Publicane stood a farre of, and would not lift up his eyes to heaven, but smote his brest, and said, God be mercifull to me a sinner (Luke 18.10 13). In the person of this Pharisee, our Saviour Christ setteth out to the eye, and to the judgement of the world, a perfect, just, and righteous man, such a one as is not spotted with those vices that men commonly are infected with, extortion, bribery, polling and pilling their neighbour, robbers and spoylers of common weales, crafty, & subtile in chopping and changing, using false weightes, and detestable periury in their buying and selling, fornicators, adulterers, & vicious livers. The Pharisee was no such man, neither faulty in any such like notorious crime. But where other transgressed by leauing things undone, which yet the Lawe required: this man did more then was requisite by the Law. For he fasted thrise in the weeke, and gaue tithes of all that he had. What could the world then justly blame in this man? yea, what outward thing more could be desired to be in him, to make him a more perfect and a more just man? Truely nothing by Man's judgement: And yet our Saviour Christ preferreth the poore Publicane without fasting before him

with his fast. The cause why he doth so, is manifest. For the publicane having no good works at all to trust unto, yeelded up himself unto God, confessing his sins, and hoped certainly to be saved by God's free mercie only. The Pharisee gloried, and trusted so much to his works, that he thought himself sure ynough without mercy, and that he should come to heaven by his fasting and other deeds. To this end serueth that parable. For it is spoken to them that trusted in themselves, that they were righteous, and despised other. Now because the Pharisee directeth his worke to an evil ende, seeking by them justification, which in deede is the proper worke of God, without our merites, his fasting twice in the weeke, and all his other works, though they were never so many, and seemed to the world never so good and holy, yet in very deede before God they are altogether evil and abominable. The marke also that the Hypocrites shoote at with their fast, is, to appeare holy in the eye of the world, and so to winne commendation and praise of men. But our Saviour Christ sayeth of them, they have their reward, that is, they have praise and commendation of men, but of God they have none at all (Matthew 6.2). For whatsoever tendeth to an evil end, is itself, by that evil end, made evil also. Againe, so long as we keepe ungodliness in our hearts, & suffer wicked thoughts to tarry there, though we fast as oft as did either S. Paul, or John Baptist, and keepe it as straightly as did the Niniuites: yet shall it be not only unprofitable to us, but also a thing that greatly displeaseth Almighty God. For he sayeth, that his soul abhorth and hateth such fastings, yea they are a burden unto him, and he is weary of bearing them (Isaiah 1.13 14). And therefore he enueieth most sharpely against them, saying by the mouth of the Prophet Isaiah , Behold, when you fast, your lust remaineth still, for do ye no less violence to your debtters. Loe, ye fast to strife and debate, and to smite with the fist of wickedness. Now ye shall not fast thus, that you may make your voice to be heard above. Think yee this fast pleaseth me, that a man should chasten himself for a day? should that be called a fasting, or a day that pleaseth the Lord (Isaiah 58.3 5)? Now dearely beloved, seeing that Almighty God alloweth not our fast for the works sake, but chiefly respecteth our heart how it is affected, & then esteemeth our fast either good or evil by the end that it serueth for: it is our part to rent our hearts, & not our garments as we are aduertised by the Prophet Ioel, that is, our sorrow and mourning must be inward in heart, and not in outward show only (Joel 2.12 13), yea, it is requisite that first before all thinges, we cleanse our heartes from sin, and then to direct our fast to such an end as God will allowe to be good.

There be three endes, whereunto if our fast be directed, it is then a worke profitable to us, and accepted of God. The first is, to chastise the flesh, that it be not too wanton, but tamed and brought in subjection to the spirit. This respect had Saint Paul in his fast, when he said, I chastice my body, and bring it into

subjection, lest by any means it commeth to passe, that when I have preached to other, I my self be found a castaway (I Corinthians 9.27).

The second, that the spirit may be more earnest and feruent to prayer. To this end fasted the Prophets and teachers that were at Antioch, before they sent forth Paul and Barnabas to preach the Gospel (Acts 13.2 3). The same two Apostles fasted for the like purpose, when they commended to God, by their earnest prayers, the congregations that were at Antioch, Pusidia, Iconium, and Lystra, as we read in the Acts of the Apostles (Acts 14.21 23).

The third, that our fast be a testimonie and witness with us before God, of our humble submission to his high maiesty, when we confess and acknowledge our sins unto him, and are inwardly touched with sorrowfulness of heart, bewayling the same in the affliction of our bodies. These are the three ends, or right uses of fasting. The first belongeth most properly to priuate fast. The other two are common, aswell to publike fast, as to priuate: and thus much for the use of fasting. Lord have mercy upon us, and give us grace, that while we live in this miserable world, we may through thy help bring forth this, and such other fruites of the spirit, commended and commanded in thy holy word, to the glory of thy Name, and to our comforts, that after the race of this wretched life, we may live everlastingly with the in thy heavenly kingdome, not for the merits and worthiness of our works, but for thy mercies sake, and the merites of thy deare Sonne Iesus Christ, to whom with the & the Holy Ghost, be all laud, honour, and glory, for ever and ever. Amen.

THE SECOND PART OF THE HOMILY OF FASTING.

IN the former Homilie (beloved) was showed, that among the people of the Jews, fasting as it was commanded them from God by Moses, was to abstain the whole day, from morning till night, from meat, drink, & all maner of food, that nourisheth the body, & that whoso tasted ought before the evening, on the day appointed to fasting, was accounted among them a breaker of his fast. Which order, though it seemeth strange to some in these our dayes, because it hath not ben so generally used in this Realm of many yeeres past: yet that it was so among Gods people (I mean the Jews) whom before the comming of our Saviour Christ, God did vouchsafe to chuse unto himself, a peculiar people above all other nations of the earth, and that our Saviour Christ so understood it, and the Apostles after Christs ascension did so use it, was there sufficiently prooued by the testimonies and examples of the holy Scriptures, aswell of the new Testament, as of the old. The true use of fasting was there also showed. In this second part of this Homilie shalbe showed, that no constitution or Law made by man, for things which of their own proper nature be meere indifferent,

can bind the conscience of Christian men to a perpetual obseruation and keeping thereof, but that the higher powers have full liberty to alter and change every such law and ordinance, either Ecclesiasticall or Politicall, when time and place shall require. But first an answer shall be made to a question that some may make, demanding what judgement we ought to have of such abstinences as are appointed by publike order and Lawes made by Princes, and by the authority of the Magistrates, upon policy, not respecting any Religion at all in the same. As when any Realm in consideration of the maintaining of fisher townes bordering upon the seas, and for the encrease of fisher men, of whom do spring Mariners to go upon the sea, to the furnishing of the nauie of the Realm, whereby not only commodities of other countries may be transported, but also may be a necessary defence to resist the inuasion of the adversary.

For the better understanding of this question, it is necessary that we make a difference betweene the policies of Princes, made for the ordering of their common weales, in prouision of things seruing to the most sure defence of their subjects and countreyes, and betweene Ecclesiasticall policies, in prescribing such works, by which, as secondary means, God's wrath may be pacifyd, and his mercy purchased. Positive lawes made by Princes, for conseruation of their policie, not repugnant unto God's Law, ought of all Christian subjects with reverence of the Magistrate to be obeyed, not only for fear of punishment, but also (as the Apostle sayeth) for conscience sake. Conscience I say, not of the thing which of it own nature is indifferent: but of our obedience, which by the Law of God we owe unto the Magistrate, as unto God's minister. By which positive lawes, though we subjects for certain times and dayes appointed, be restrained from some kinds of meats and drink, which God by his holy word hath left free to be taken and used of all men with thankesgiuing in all places, and at all times: yet for that such lawes of Princes and other Magistrates are not made to put holiness in one kind of meat and drink more then another, to make one day more holy then another, but are grounded meerey upon policie, all subjects are bound in conscience to keepe them by God's commandement, who by the Apostle willeth all without exception, to submit themselves unto the authority of the higher powers. And in this point concerning our dueties which be here dwelling in England, enuironed with the sea as we be, we have great occasion in reason to take the commodities of the water, which almighty God by his diuine providence hath layd so nigh unto us, whereby the encrease of victuals upon the land may the better be spared and cherished, to the sooner reducing of victuals to a more moderate price, to the better sustenance of the poore. And doubtless he seemeth to be too dainty an Englishman, who considering the great commodities which may ensue, will not forbear some piece of his licentious appetite upon the ordinance of his Prince, with the consent of the wise of the Realm. What good English heart would not

wish that the old ancient glory should return to the Realm, wherein it hath with great commendations excelled before our dayes, in the furniture of the Nauie of the same? What will more daunt the hearts of the adversarys, then to see us well fenced and armed on the sea, as we be reported to be on the land? If the Prince requested our obedience to forbear one day from flesh more then we do, and to be contented with one meale in the same day, should not our own commodity thereby perswade us to subjection? But now that two meales be permitted on that day to be used, which sometime our Elders in very great numbers in the Realm did use with one only spare meale, and that in fish only: shall we think it so great a burthen that is prescribed?

Furthermore, consider the decay of the townes nigh the seas, which should be most ready by the number of the people there to repulse the enemie, and we which dwell further off upon the land, having them as our buckler to defend us, should be the more in safetie. If they be our neighbours, why should we not wish them to prosper? If they be our defence as nighest at hand to repell the enemie, to keepe out the rage of the seas which els would break upon our faire pastures, why should we not cherish them? Neither do we vrge that in the Ecclesiasticall policie, prescribing a fourme of Fasting, to humble ourselves in the sight of almighty God, that that order which was used among the Jews, and practised by Christ's Apostles after his ascension, is of such force and necessitie, that that only ought to be used among Christians, and none other, for that were to bind God's people unto the yoke and burthen of Moses policie, yea, it were the very way to bring us which are set at libertie by the freedome of Christs Gospel, into the bondage of the Law again, which God forbid that any man should attempt or purpose. But to this end it serueth, to show how farre the order of fasting now used in the Church at this day, differeth from that which then was used. God's Church ought not, neither may it be so tyed to that or any other order now made, or hereafter to be made and devised by the authoritie of man, but that it may lawfully for just causes, alter, change, or mitigate those Ecclesiasticall decrees and orders, yea, recede wholly from them: and break them, when they tend either to superstition, or to impietie, when they draw the people from God, rather then worke any edification in them. This authoritie Christ himself used, and left it to his Church. He used it I say: For the order or decree made by the Elders for washing oft times, which was diligently obserued of the Jews, yet tending to superstition, our Saviour Christ altered and changed the same in his Church, into a profitable Sacrament, the Sacrament of our regeneration or new birth. This authoritie to mitigate lawes and decrees Ecclesiasticall, the Apostles practised, when they, writing from Ierusalem unto the congregation that was at Antioch, signifyd unto them that they would not lay any further burthen upon them, but these necessarys: that is, that they should abstain from things offered unto idoles,

from blood, from that which is strangled, and from fornication, notwithstanding that Moses law required many other obseruances (Acts 15.20). This authoritie to change the orders, decrees, and constitutions of the Church, was after the Apostles time used of the Fathers about the manner of fasting, as it appeareth in the Tripartite history, where it is thus written ('Tripartite History,' bk. 9, chap. 38): Touching fasting, we find that it was diversly used in divers places by divers men. For they at Rome fast three weekes together before Easter, sauing upon the Saturdayes and Sundayes, which fast they call Lent. And after a few lines in the same place, it followeth: They have not all one uniforme order in fasting. For some do fast and abstain both from fish and flesh. Some when they fast, eat nothing but fish. Others there are, which when they fast, eat of all water foules, aswell as of fish, grounding themselves upon Moses, that such foules have their substance of the water, as the fishes have. Some others when they fast, will neither eat hearbs nor egges. Some fasters there are, that eat nothing but drye bread. Others when they fast, eat nothing at all, no not so much as dry bread. Some fast from all maner of food till night, and then eat, without making any choice or difference of meats. And a thousand such like divers kinds of fasting may be found in divers places of the world, of divers men diversly used (Eusebius, bk. 5, chap. 24). And for all this great diversitie in fasting, yet charitie the very true bond of Christian peace was not broken, neither did the diversitie of fasting break at any time their agreement and concord in faith. To abstain sometime from certain meats, not because the meats are evil, but because they are not necessary, this abstinence (sayeth Saint Augustine) is not evil (Augustine, 'Dogma. Ecclesiast.', chap. 66). And to restraints the use of meats when necessary and time shall require, this (sayeth he) doth properly pertain to Christian men.

Thus yee have heard, good people, first that Christian subjectes are bound even in conscience to obey princes lawes, which are not repugnant to the Lawes of God. Ye have also heard that Christ's Church is not so bound to obserue any order, law, or decree made by man, to prescribe a forme in religion: but that the Church hath full power and authoritie from God, to change and alter the same, when neede shall require, which hath bene showed you by the example of our Saviour Christ, by the practise of the Apostles, and of the fathers since that time.

Now shall be showed briefly what time is meete for fasting, for all times serue not for all things: but as the wise man sayeth, All things have their times. There is a time to weepe, and a time again to laugh, a time to mourne, and a time to reioyce. &c (Ecclesiastes 3.1, 4). Our Saviour Christ excused his disciples, and reprov'd the Pharisees, because they neither regarded the use of fasting, nor considered what time was meete for the same. Which both he teacheth

in his answer, saying, The children of the marriage cannot mourne, while the bridegrome is with them (Matthew 9.15). Their question was of fasting, his answer is of mourning, signifying unto them plainly that the outward fast of the body, is no fast before God, except it be accompanied with the inward fast, which is a mourning and a lamentation of the heart, as is before declared. Concerning the time of fasting, he sayeth, The dayes will come, when the bridegrome shall be taken from them, in those dayes they shall fast. By this it is manifest, that it is no time of fasting while the marriage lasteth, and the bridegrome is there present. But when the marriage is ended, and the bridegrome gone, then is it a meete time to fast (Luke 5.34 35, Matthew 6). Now to make plain unto you what is the sense and meaning of these words, Wee are at the marriage, and again, The bridegrome is taken from us: Ye shall note, that so long as God reuealeth his mercy unto us, and giveth us of his benefites, either spiritual or corporall, we are said to be with the bridegrome at the marriage. So was that good olde father Iacob at the marriage, when he understood that his son Ioseph was alive, and ruled all Egypt under king Pharao. So was Daud in the marriage with the bridegrome, when he had gotten the victory of great Goliah, and had smitten off his head. Judith and all the people of Bethulia were the children of the wedding, and had the bridegrome with them, when God had by the hand of a woman slaine Holofernes, the grand captain of the Assyrians host, and discomfited all their enemies. Thus were the Apostles the children of the marriage while Christ was corporally present with them, and defended them from all dangers, both spiritual and corporall. But the marriage is said then to be ended, and the bridegrome to be gone, when Almighty God smiteth us with affliction, and seemeth to leave us in the midst of a number of adversities. So God sometime striketh priuate men priuately with sundry adversities, as trouble of mind, losse of friendes, losse of goods, long and dangerous sick nesss, &c. Then is it a fit time for that man to humble him self to Almighty God by fasting, and to mourn and to bewaile his sins with a sorrowfull heart, and to pray unfainedly, saying with the Prophet Daud, Turn away thy face, O Lord, from my sins, and blot out of thy remembrance all mine offences (Psalms 51.9). Againe, When God shall afflict a whole region or countrey with warres, with famine; with pestylence, with strange diseases and unknown sick nesss, and other such like calamities: then is it time for all states and sortes of people, high and low, men, women, and children, to humble themselves by fasting, and bewaile their sinful living before God, and pray with one common voyce, saying thus, or some other such like prayer. Bee favourable O Lord, be favourable unto thy people, which turneth unto thee, in weeping, fasting, and praying, spare thy people whom thou hast redeemed with thy precious blood, and suffer not thine inheritance to be destroyed and brought to confusion. Fasting thus used with prayer, is of great efficacie, and waigheth much with God. So the angel Raphael told Tobias. It also appeareth by that which our Saviour Christ answered to

his disciples, demanding of him why they could not cast forth the evil spirit out of him, that was brought unto them. This kind (sayeth hee) is not cast out but by fasting and prayer. How auailable fasting is, how much it waieth with God, and what it is able to obtain at his hand, can not better be set forth, then by opening unto you, and laying before you some of those notable things that have bene brought to passe by it. Fasting was one of the means whereby Almighty God was occasioned to alter the thing which he had purposed concerning Ahab, for murdering the innocent man Naboth, to possesse his vineyard. God spake unto Elia, saying: Goe thy way and say unto Ahab, Hast thou killed, and also gotten possession? Thus sayeth the Lord, In the place where dogges licked the bloud of Naboth, shall dogges even lick thy bloud also. Behold, I will bring evil upon thee, and will take away thy posteritie (1 Kings 21.27 29): Yea, the dogges shall eat him of Ahabs stock that dieth in the city, and him that dieth in the field shall the foules of the ayre eat. This punishment had Almighty God determined for Ahab in this world, and to destroy all the male kind that was begotten of Ahabs body, besides that punishment which should have happened unto him in the world to come. When Ahab heard this, he rent his clothes, and put sackcloth upon him, and fasted, and lay in sackcloth, and went barefooted. Then the word of the Lord came to Elia, saying, seest thou how Ahab is humbled before me? Because he submitteth himself before me, I will not bring that evil in his dayes, but in his sons dayes will I bring it upon his house. Although Ahab through the wicked counsel of Iesabel his wife had committed shamefull murder, and against all right disinherited and dispossessed for ever Naboths stock of that vineyard: yet upon his humble submission in heart unto God, which he declared outwardly by putting on sackcloth and fasting, God changed his sentence, so that the punishment which he had determined, fell not upon Ahabs house in his time, but was deferd unto the dayes of Ioram his son. Heere we may see of what force our outward fast is, when it is accompanied with the inward fast of the mind, which is (as is said) a sorrowfulnes of heart, detesting and bewayling our sinful doings. The like is to be seene in the Nineuites: For when God had determined to destroy the whole city of Nineue, and the time which he had appointed, was even now at hand, he sent the Prophet Ionas to say unto them: yet forty dayes, and Nineue shall be overthrowen. The people by and by believed God, and gaue themselves to fasting, yea, the King by the aduice of his counsel, caused to be proclaimed saying, Let neither man nor beast, bullocke nor sheepe taste any thing, neither feed nor drink water: But let man and beast put on sackcloth, and cry mightily unto God, yea, let every man turn from his evil way, and from the wickedness that is in their hands. Who can tell if God will turn and repent, and turn away from his fierce wrath, that we perish not (Jonah 3.4 9)? And upon this their hearty repentance, thus declared outwardly with fasting, renting of their clothes, putting on sackcloth, and sprinkling themselves with dust and

ashes, the Scripture sayeth, God saw their works that they turned from their evil waies, & God repented of the evil that he had said that he would do unto them, and he did it not. Now beloved, yee have heard first what fasting is, aswell that which is outward in the body, as that which is inward in the heart. Ye have heard also that there are three ends or purposes, whereunto if our outward fast be directed, it is a good worke that God is pleased with. Thirdly hath bene declared, what time is most meet for to fast, either priuately or publikely. Last of all, what things fasting hath obtained of God, by the examples of Ahab and the Nineuites. Let us therefore dearely beloved, seeing there are many more causes of fasting and mourning in these our dayes, then hath bene of many yeeres heretofore in any one age, endeuour ourselves both inwardly in our hearts, and also outwardly with our bodies, diligently to exercise this godly exercise of fasting, in such sort and manner, as the holy Prophets, the Apostles, and diuers other deuout persons for their time used the same. God is now the same God that he was then. God that loveth righteousness, and that hateth iniquity, God which willeth not the death of a sinner, but rather that he turn from his wickedness and live, God that hath promised to turn to us, if we refuse not to turn to him: yea, if we turn our evil works from before his eyes, cease to do evil, learn to do well, seeke to do right, releue the oppressed, be a right judge to the fatherlesse, defend the widow, break our bread to the hungry, bring the poore that wander into our house, clothe the naked, and despise not our brother which is our own flesh: then shalt thou call (sayeth the Prophet) and the Lord shall answer, thou shalt cry, and he shall say, here am I: Yea, God which heard Ahab and the Nineuites, and spared them, will also hear our prayers, and spare us so, that we after their example, will unfaynedly turn unto him: yea, he will bless us, with his heavenly benedictions the time that we have to tarrie in this world, and after the race of this mortal life, he will bring us to his heavenly kingdome, where we shall reigne in everlasting blessednes with our Saviour Christ, to whom with the Father and the Holy Ghost, be all honour and glory for ever and ever, Amen.

HOMILY ON GLUTTONY AND DRUNKENNESS

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AN HOMILIE AGAINST Gluttony and Drunkenness.

YE have heard in the former Sermon, welbeloved, the description and the virtue of fasting, with the true use of the same. Now yee shall hear how foule a thing gluttony and drunkenness is before God, the rather to moouue you to use fasting the more diligently. Understand yee therefore, that Almighty God (to the end that we might keep ourselves undefiled and serue him in holiness and righteousness, according to his word) hath charged in his Scriptures so many as look for the glorious appearing of our Saviour Christ, to lead their lives in all sobriety, modesty, and temperancie (Titus 2.12 14). Whereby we may learn how necessary it is for every Christian that will not be found unready at the comming of our Saviour Christ, to live sober mindd in this present world, forasmuch as otherwise being unready, he cannot enter with Christ into glory: And being unarmed in this behalfe, he must needes be in continual danger of that cruell adversary the roaring Lion, against whom the Apostle Peter warnth us to prepare ourselves in continual sobriety, that we may resist, being steadfast in fayth (1 Peter 5.8). To the intent therefore that this soberness may be used in all our behaviour, it shall be expedient for us to declare unto you how much all kind of excesse offendeth the maiestie of almightie God, and howe gryuously he punisheth the immoderate abuse of those his creatures which he ordeineth to the maintenance of this our needy life, as meats, drinks, and apparell. And again, to show the noysome diseases and great mischiefs that commonly do follow them that inordinatly give up themselves to be caryd headlong with such pleasures as are joined eyther with daintie and overlarge fare, or else with costly and sumptuour apparell.

And first, that ye may perceive how detestable and hatefull all excesse in eating and drinking is before the face of almighty God, ye shall call to mind what is written by Saint Paul to the Galathians, where he numbred gluttonie and drunkenness among those horrible crimes, with the which (as he sayeth) no man shall inherite the kingdome of heaven (Galatians 5.21). He reckoneth them among the deedes of the flesh, and coupleth them with idolatrie, whoredome, and murder, which are the greatest offences that can be named among men. For the first spoyleth God of his honour, the second defileth his holy Temple, that is to wit, our own bodies, the third maketh us companions of Cayne in the slaughter of our brethren, and who so committeth them, as Saint Paul sayeth, cannot inherite the kingdome of God. Certainly, that sin is very odious and lothsome

before the face of God, which causeth him to turn his favourable countenance so farre from us, that he should clean barre us out of the doors, and disherite us of his heavenly kingdome. But he so much abhorth all beastly banquetting, that by his son our Saviour Christ in the Gospel, he declareth his terrible indignation against all belly gods, in that he pronounceth them accursed, saying, Wo be to you that are full, for yee shall hunger (Luke 6.25). And by the Prophet Esaias he cryeth out, Wo be to you that rise up early to give yourselves to drunkennes, & set all your minds so on drinking, that you sit swilling thereat until it be night (Isaiah 5.11 12). The Harpe, the Lute, the shalme, and plentie of wine are at your feastes, but the works of the Lord yee do not beholde, neither consider the works of his hands. Woe be unto you that are strong to drink wine, and are mighty to aduance drunkenness. Heere the Prophet plainly teacheth, that fasting and banquetting maketh men forgetfull of their duty towards God, when they give themselves to all kinds of pleasures, not considering nor regarding the works of the Lord, who hath creatd meats and drinks, as S. Paul sayeth, to be received thankfully of them that believe and know the truth. So that the very beholding of these creatures (being the handy worke of Almighty God) might teach us to use them thankfully as God hath ordeyned (1 Timothy 4.3).

Therefore they are without excuse before God, which either filthily feede themselves, not respecting the sanctification which is by the word of God and prayer, or else unthankfully abuse the good creatures of God by surfeitting & drunkennes, forasmuch as Gods ordinances in his creatures plainly forbidde it. They that give themselves therefore to bibbing and banqueting, being without all consideration of Gods judgements, are suddenly oppressed in the day of vengeance. Therefore Christ sayeth to his disciples, Take heede to yourselves, least at any time your hearts be overcome with surfeiting and drunkenness, and cares of this world, and so that day come on you unwares (Luke 21.34). Whosoever then will take warning at Christ, let him take heede to himself, least his heart being overwhelmed by surfeiting and drowned in drunkennes, he be taken unwares with that unthrifty seruant, which, thinking not on his masters comming, began to smite his fellow seruants, & to eat, & to drink, & to be drunken, & being sudenly taken, hath his just reward with unbeleuing hypocrites (Luke 12.45-46). They that use to drink deeply, & to feed at ful (wallowing themselves in all kind of wickednes) are brought asleep in that slumbring forgetfulness of Gods holy will & commandements. Therefore almighty God cryeth by the Prophet Joel : Awake ye drunkards, weepe and howle all ye drinkers of wine, because the new wine shalbe pulled from your mouth (Joel 1.5). Here the Lord terribly threatneth to withdraw his benefites from such as abuse them, and to pull the cup from the mouth of drunkards. Here we may learne, not to sleepe in drunkenness and surfeitting lest God deprive us of the use of his creatures, when we unkindly abuse them. For

certainly the Lord our God will not only take away his benefits when they are unthankfully abused: but also in his wrath and heaue displeasure take vengeance on such as immoderately abuse them. If our first parents Adam and Eve had not obeyed their greedy appetite in eating the forbidden fruit, neither had they lost the fruition of God's benefites which they then enioyed in paradise, neither had they brought so many mischiefs both to themselves, and to all their posteritie (Genesis 3.6). But when they passed the bonds that God had appointed them, as unworthy of God's benefits, they are expelled and driven out of paradise, they may no longer eat the fruites of that garden, which by excesse they had so much abused. As transgressors of God's commandement, they and their posterity are brought to a perpetual shame and confusion, and as accursed of God, they must now sweat for their living, which before had abundance at their pleasure. Euen so, if we in eating and drinking exceede, when God of his large liberality sendeth plenty, he will soone change plenty into scarceness. And whereas we gloried in fulness, he will make us emptie, and confound us with penury, yea, we shalbe compelled to labour and trauaile with paines, in seeking for that which we sometime enioyed at ease. Thus the Lord will not leave them unpunished, who not regarding his works, follow the lusts and appetites of their own hearts.

Noah. The Patriarch Noah, whom the Apostle calleth the preacher of righteousness, a man exceedingly in God's favour, is in holy Scripture made an example, whereby we may learn to auoid drunkenness (2 Peter 2.5). For when he had powred in wine more then was convenient, in filthy maner he lay naked in his tent, his priuities discovered. And whereas sometime he was so much esteemed, he is now become a laughing stock to his wicked son Cham, no small gryfe to Sem and Iapeth his other two sons, which were ashamed of their fathers beastly behaviour. Heere we may note that drunkenness bringeth with it shame and derision, so that it never escapeth unpunished.

Lot. Lot in like maner, being overcome with wine, committed abominable incest with his own daughters. So will almighty God give over drunkards, to the shamefull lusts of their own hearts. Heere is Lot by drinking fallen so farre beside himself, that he knoweth not his own daughters. Who would have thought that an olde man in that heaue case, having lost his wife and all that he had, which had seene even now God's vengeance in fearefull maner declared on the five Cities for their vicious living, should be so farre past the remembrance of his duty? But men overcome with drink, are altogether madde as Seneca sayeth (Seneca, 'Epist.', 84). He was deceived by his daughters: but now many deceive themselves, never thinking that God by his terrible punishments will be auenged on them that offend by excesse. It is no small plague that Lot purchased by his drunkenness. For he had copulation most filthily with his own daughters, which

conceived thereby, so that the matter is brought to light, it can no longer be hidde. Two incestuous children are born, Ammon and Moab, of whom came two nations, the Ammonites and Moabites, abhorred of God, and cruell adversares to his people the Israelites. Loe Lot hath gotten to himself by drinking, sorrow, and care, with perpetual infamie and reproch unto the worldes ende. If God spared not his seruant Lot, being otherwise a godly man, nephew unto Abraham, one that entertaind the Angels of God: What will he do to these beastly belly slaues, which voide of all godliness or vertuous behaviour, not once, but continually day and night, give themselves wholly to bibbing and banquetting?

Amnon. But let us yet further behold the terrible examples of God's indignation against such as greedily follow their unsatiable lusts. Amnon the son of Daud, feasting himself with his brother Absalom, is cruelly murdered of his own brother (2 Samuel 13.28 29).

Holophernes, a valiant and mighty captain, being overwhelmed with wine, had his head striken from his shoulders by that seely woman Judith (Judith 13.2, 8). Simon the hie Priest, and his two sons Mattathias and Judas, being entertaind of Ptolomie the son of Abobus, who had before married Simons daughter, after much eating and drinking, were traiterously murdered of their own kinseman. If the Israelites had not given themselves to belly chear, they had never so often fallen to idolatrie (Exodus 32.6). Neither would we at this day be so addict to superstition, were it not that we so much esteemed the filling of our bellies. The Israelites when they serued Idolles, sate down to eat and drink, and rose again to play, as the Scripture reporteth (I Corinthians 10.7). Therefore seeking to serue their bellies, they forsook the seruice of the Lord their God. So are we drawn to consent unto wickedness, when our hearts are overwhelmed by drunkenness and feasting. So Herode set ting his mind on banquetting, was content to grant, that the holy man of God John Baptist, should be beheaded at the request of his whores daughter (Matthew 14.6 10). Had not the rich glutton bene so greedily given to the pampering of his belly, he would never have bene so unmercifull to the poore Lazarus, neither had he felt the torments of the unquenchable fire (Luke 16.19 25).

What was the cause that God so horribly punished Sodom and Gomorrha? was it not their proud banquetting and continual idleness, which caused them to be so lewde of life, and so unmercifull towards the poore (Ezekial 16.49)? What shall we now think of the horrible excesse, whereby so many have perished, and bene brought to destruction?

Alexander. The great Alexander after that he had conquered the whole world, was himself overcome by drunkenness, insomuch that being drunken, he slew his

faithful friend Clitus, whereof when he was sober, he was so much ashamed, that for anguish of heart he wished death. Yet notwithstanding, after this he left not his banquetting, but in one night swilled in so much wine, that he fell into a fever, and when as by no means he would abstain from wine, within few dayes after in miserable sort he ended his life. The conquerour of the whole world is made a slaue by excesse, and becommeth so madde that he murdereth his deare friend, he is plagued with sorrow, shame, and gryfe of heart for his intemperancie, yet can he not leave it, he is kept in captiuitie, and he which sometime had subdued many, is become a subject to the vile belly. So are drunkards and gluttons altogether without power of themselves, and the more they drink, the dryer they waxe, one banquet provoketh another, they studie to fill their greedie stomachs. Therefore it is commonly said, A drunken man is always dry, and A gluttons gut is never filled. nsatiable truely are the affections and lustes of Man's heart, and therefore we must learn to bridle them with the fear of God, so that we yeeld not to our own lustes, lest we kindle God's indignation against ourselves, when we seeke to satisfie our beastly appetite. Saint Paul teacheth us, whether we eat or drink, or whatsoever we do, to do all to the glory of God (I Corinthians 10.31). Where he appointeth, as it were by a measure, how much a man may eat and drink: that is to wit, so much that the mind be not made sluggish by cramming in meat, and powring in drink, so that it cannot lift up itself to the glory and praise of God. Whatsoever he be then, that by eating and drinking maketh himself unfit to serue God, let him not think to escape unpunished.

Yee have heard how much almighty God detesteth the abuse of his creatures, as he himself declareth, aswell by his holy word, as also by the fearefull examples of his just judgement. Now if neither the word of God can restraine our raging lustes and greedy appetites, neither the manifest examples of God's vengeance fear us from riotous and excessive eating and drinking, let us yet consider the manifold mischiefs that proceede thereof, so shall we know the tree by the fruits. It hurteth the body, it infecteth the mind, it wasteth the substance, and is noysome to the neighbours. But who is able to expresse the manifold dangers and inconveniences that follow of intemperate diet? Oft commeth sodaine death by banquetting, sometime the members are dissolved, and so the whole body is brought into a miserable state. He that eatth and drinkth unmeasurably, kindleth oft times such an unnatural heat in his body, that his appetite is provoked thereby to desire more then it should, or else it overcommeth his stomache, and filleth all the body full of sluggishness, makes it unable and unfit to serue either God or man, not nourishing the body, but hurting it: and last of all, bringeth many kinds of incurable diseases, whereof ensueth sometimes desperate death. But what should I neede to say any more in this behalfe? For except God bless our meats, and give them strength to feede us: again, except God give strength to

nature to digest, so that we may take profit by them, either shall we filthily vomite them up again, or els shal they lie stinking in our bodies, as in a lothsome sink or chanell, and so diversely infect the whole body. And surely the blessing of God is so farre from such as use riotous banquetting, that in their faces be sometimes seene the expresse tokens of this intemperancy: as Solomon noteth in his proverbes. To whom is woe (sayeth hee) to whom is sorrow? to whom is strife? to whom is brawling, to whom are wounds without cause? and for whom is the redness of eyes? even to them that tarrie long at the wine (Proverbs 23.29 30). Mark e (I beseech you) the terrible tokens of God's indignation: Woe, and sorrow, strife, and brawling, wounds without cause, disfigured face, and redness of eyes are to be looked for, when men set themselves to excesse and gurmandise, devising all means to encrease their greedy appetites by tempering the wine, and sawcing in it such sort, that it may be more delectable and pleasant unto them. It were expedient, that such delicate persons should be ruled by Solomon, who in consideration of the aforesaid inconveniences, forbiddeth the very sight of wine. Look not upon the wine (sayeth hee) when it is red, and when it showeth his colour in the cup, or goeth down pleasantly: for in the ende thereof it will bite like a serpent, and hurt like a cockatrice. Thine eyes shall look upon strange women, and thine heart shall speak lewde things, and thou shalt be as one that sleepeth in the middes of the sea, and as he that sleepeth in the toppe of the maste. They have stricken mee (thou shalt say) but I was not sick e, they have beatn mee, but I felt it not, therefore will I seeke it yet still. Certainly that must needes be verie hurtfull which biteth and infecteth like a poisoned Serpent, whereby men are brought to filthy fornication, which causeth the heart to devise mischief. He doubtless is in great danger that sleepeth in the midst of the sea, for soone he is overwhelmed with waues. He is like to fall sodainely that sleepeth in the toppe of the maste. And surely he hath lost his senses, that cannot feele when he is stricken, that knoweth not when he is beatn. So, surfeitting and drunkenness bites by the belly, and causeth continual gnawing in the stomach, bringes men to whoredome and lewdeness of hearte, with dangers unspeakable: so that men are bereaued and robbed of their senses, and are altogether without power of themselves, Who seeth not nowe the miserable estate whereinto men are brought, by these foule filthie monsters, gluttonie and drunkenness (Proverbs 23.31 35). The body is so much disquieted by them, that as Iesus the son of Syrach affirmeth, the unsatiabie feeder never sleepeth quietly, such an unmeasurable heat is kindled, whereof ensueth continual ache and paine to the whole body (Apoc. Ecclesiastes 31.20). And no less truely the mind is also annoyed by surfeitting bankettes: for sometimes men are stricken with frensie of mind, and are brought in like manner to meere madness, some waxe so brutish and blockish, that they become altogether voyde of understanding. It is an horrible thing that any man should maime himself in any member: but for a man of his own accord to bereaue himself

of his wittes, is a mischief intolerable. The Prophet Osee in the fourth Chapter, sayeth, that wine and drunkenness taketh away the heart (Hosea 4.11). Alas then, that any man should yeelde unto that, whereby he might bereave himself of the possession of his own heart. Wine and women leade wise men out of the way, and bring men of understanding to reprove and shame, sayeth Iesus the son of Syrach (Apoc. Ecclesiastes 19.2). Yea he asketh what is the life of man that is overcome with drunkenness. Wine drunken with excesse, maketh bitterness of mind, and causeth brawling and strife (Apoc. Ecclesiastes 31.29). In Magistrates it causeth cruelty in steade of justice, as that wise Philosopher Plato perceived right well, when he affirmed that a drunken man hath a tyrannous heart, and therefore will rule at his pleasure, contrary to right and reason (Plato, 'De Repub.', bk. 3). And certainly drunkenness maketh men forget both law and equitie, which caused King Solomon so straitly to charge that no wine should be given unto rulers, lest peradventure by drinking, they forget what the law appointeth them, and so change the judgement of all the children of the poore (Proverbs 31.4). Therefore among all sortes of men, excessive drinking is most intolerable in a Magistrate or man of authority, as Plato sayeth: For a drunkard knoweth not where he is himself. If then a man of authoritie should be a drunkard, alasse, how might he be a guide unto other men, standing in neede of a governour himself (Besides this, a drunken man can keepe nothing secret: manie fonde, foolish and filthie words are spoken when men are at their bankets. Drunkenness (as Seneca affirmeth) discovereth all wickedness, and bringeth it to light, it remooueth all shamefastness, and encreaseth all mischief. The proud man being drunken, vttereth his pride, the cruell man his crueltie, and the enuious man his enuie, so that no vice canne lie hid in a drunkard. Moreover, in that he knoweth not himself, he fumbleth and stammereth in his speach, staggereth to and fro in his going, beholding nothing steadfastly with his staring eyes, believeth that the house runneth round about him. It is evident that the mind is brought clean out of frame by excessive drinking, so that whosoever is deceived by wine or strong drink, becommeth as Solomon sayeth, a mocker, or a madde man, so that he can never be wise (Proverbs 20.1). If his wittes, he may aswell suppose, as Seneca sayeth, that when he hath drunken poison, he shall not die. For wheresoever excessive drinking is, there must needes followe perturbation of mind, and where the belley is stuffed with daintie fare, there the mind is oppressed with slothfull sluggishness. A full belly, maketh a grosse understanding, sayeth Saint Bernard, and much meat maketh a weary mind (Saint Bernard, 'Ad sororem ser.', 24). But alasse, now a dayes men passe little either for body or mind: so they have worldly wealth and riches abundant to satisfie their unmeasurable lustes, they care not what they do. They are not ashamed to show their drunken faces, and to play the madde man openly. They think themselves in good case, and that all is well with them, if they be not pinched by lack and poverty. Lest any of us

therefore might take occasion to flatter himself in this beastly kind of excesse, by the aboundance of riches, let us call to mind what Solomon writeth in the xxi. of his Proverbs, He that loveth wine and fatte fare, shall never be rich, sayeth he (Proverbs 21.17). And in the xxiii. Chapter, he maketh a vehement exhortation, on this wise, Keepe not company with drunkards and gluttons, for the glutton and drunkard shall come to poverty (Proverbs 23.20 21).

He that draweth his patrimony through his throat, and eatth and drinkth more in one houre or in one day, then he is able to earn in a whole weeke, must needes be an unthrift, and come to beggerie. But some will say, what need any to find fault with this? He hurteth no man but himself, he is no Man's foe but his owne. Indeed I know this is commonly spoken in defence of these beastly belly gods but it is easy to see how hurtfull they are, not only to themselves, but also to the common wealth, by their example. Euery one that meeteth them is troubled with brawling and contentious language, and oft times raging in beastly lusts, like high fed horses, they ney on their neighbours wives, as Jeremiah sayeth, and defile their children and daughters. Their example is evil to them among whom they dwell, they are an occasion of offence to many, and whiles they waste their substance in banquetting, their own household is not prouided of things necessary, their wives and their children are evil intreatd, they have not wherewith to releue their poore neighbours in time of necessity, as they might have, if they lived soberly. They are unprofitable to the common wealth. For a drunkard is neither fit to rule, nor to be ruled. They are a slander to the Church or congregation of Christ, and therefore Saint Paul doth excommunicate them among whoremongers, idolaters, covetous persons, and extortioners, forbidding Christians to eat with any such (I Corinthians 5.11). Let us therefore, good people, eschew every one of us, all intemperancy, let us love sobriety and moderate diet, oft give ourselves to abstinency and fasting, whereby the mind of man is more lift up to God, more ready to all godly exercises, as prayer, hearing and reading of God's word, to his spiritual comfort. Finally, whosoever regardeth the health and safety of his own body, or wisheth always to be well in his wits, or desireth quietness of mind, and abhorth fury and madness, he that would be rich, and escape poverty, he that is willing to live without the hurt of his neighbour, a profitable member of the common wealth, a Christian without slander of Christ and his Church: let him auoyd all riotous and excessive banquetting, let him learn to keepe such measure as behoveth him that professeth true godliness, let him follow S. Pauls rule, and so eat and drink, to the glory and praise of God, who hath creatd all things to be soberly used with thanksgiuing, to whom be all honour and glory for ever. Amen.

HOMILY AGAINST EXCESS OF APPAREL

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AN HOMILIE AGAINST excesse of Apparrell.

WHERE ye have heretofore bene excited & stirred to use temperance of meats and drinks, and to auoyd the excesse thereof, many ways hurtfull to the state of the common wealth, and so odious before Almighty God, being the author and giver of such creatures, to comfort and stablish our frayle nature with thankes unto him, and not by abusing of them to provoke his liberality to severe punishing of that disorder. In like maner it is convenient, that yee be admonished of another soul & chargeable excesse: I meane, of apparell, at these dayes so gorgeous, that neither Almighty God by his word can stay our proud curiosity in the same, neither yet godly and necessary lawes, made of our Princes, and oft repeatd with the penalties, can bridle this detestable abuse, whereby both God is openly contemned, and the Princes Lawes manifestly disobeyed, to the great peril of the Realm. Wherefore, that sobriety also in this excesse may be espied among us, I shall declare unto you, both the moderate use of apparell, approved by God in his holy word, and also the abuses therof, which he forbiddeth and disalloweth, as it may appeare by the inconveniences which daily encrease, by the just judgement of God, where that measure is not kept, which he himself hath appointed. If we consider the end and purpose whereunto Almighty God hath ordained his creatures, we shall easily perceive that he alloweth us apparell, not only for necessities sake, but also for an honest comeliness. Euen as in herbes, trees, and sundry frutes, we have not only divers necessary uses, but also the pleasant sight and sweet smell, to delight us withall, wherein we may behold the singular love of God towards mankind, in that he hath prouided both to releue our necessities, and also to refresh our senses with an honest and moderate recreation. Therefore Daud in the hundred and fourth Psalme, confessing God's carefull providence, showeth that God not only prouideth things necessary for men, as hearbs and other meats, but also such things as may reioyce & comfort, as wine to make glad the heart, oyles and oyntments to make the face to shine (Psalms 104.14 15). So that they are altogether past the limites of humanity, who yeelding only to necessity, forbid the lawfull fruition of God's benefits. With whose traditions we may not be ledde, if we give eare to S. Paul, writing to the Colossians, willing them not to hearken unto such men as shall say, Touch not, Taste not, Handle not, superstitiously bereauing them of the fruition of God's creatures (Colossians 2.21). And no less truely ought we to beware, lest under pretence of Christian

liberty, we take licence to do what we list, aduancing ourselves in sumptuous apparell, and despising other, preparing ourselves in fine brauery, to wanton, lewde, and unchaste behaviour.

4 Lessons. To the auoyding whereof, it behoueth us to be mindfull of foure lessons, taught in holy Scripture, whereby we shall learn to temper ourselves, and to restraints our immoderate affections, to that measure which God hath appoynted (Romans 13.14). The first is, that we make not prouision for the flesh, to accomplish the lustes thereof, with costly apparell, as that harlot did, of whom Salomon speakth, Proverbs the seventh, which perfumed her bed, and deckt it with costly ornaments of Egypt, to the fulfilling of her lewd lust: but rather ought we by moderate temperance to cut off all occasions, whereby the flesh might get the victorie (Proverbs 7.16 17). The second is written by Saint Paul, in the vii. Chapter of his first Epistle to the Corinthes, where he teacheth us to use this world, as though we used it not. Whereby he cutteth away not only all ambition, pride, and vain pompe in apparell: but also all inordinate care and affection, which withdraweth us from the contemplation of heavenly things, and consideration of our duetie towards God. They that are much occupied in caring for things pertaining to the body, are most commonly negligent and careless in matters concerning the soul (I Corinthians 7.31 33). Therefore our Saviour Christ willeth us not to take thought what we shall eat, or what we shall drink, or wherewith we shall be clothed, but rather to seeke the Kingdome of God, and the righteousness thereof (Matthew 6.31, 33). Whereby we may learn to beware, lest we use those things to our hinderance, which God hath ordained for our comfort and furtherance, towards his Kingdome. The third is, that we take in good part our estate and condition, and content ourselves with that which God sendeth, whether it be much or little. He that is ashamed of base and simple attire, will be proud of gorgious apparell, if he may get it. Wee must learn therefore of the Apostle S. Paul both to use plenty, and also to suffer penury (Philippians 4.12), remembering that we must yeeld accounts, of those things which we have received unto him who abhorth all excesse, pride, ostentation, and vanitie, who also vtterly condemneeth and disalloweth whatsoever draweth us from our duty toward God, or diminisheth our charity towards our neighbours and children, whom we ought to love as ourselves. The fourth and last rule is, that every man behold and consider his own vocation, in as much as God hath appointed every man his degree and office, within the limittes whereof it behoveth him to keepe himself. Therefore all may not look to weare like apparell, but every one according to his degree, as God hath placed him. Which, if it were obserued, many one doubtless should be compelled to weare a ruffet coate, which now ruffeleth in silkes and veluets, spending more by the yeere in sumptuous apparell, then their fathers received for the whole revenue of their lands. But alas now a

dayes how many may we behold occupied wholly in pampering the flesh, taking no care at all, but only how to decke themselves, setting their affection altogether on worldly brauerie, abusing God's goodness, when he sendeth plenty, to satisfie their wonton lusts, having no regard to the degree wherein God hath placed them. The Israelites were contented with such apparell as God gaue them, although it were base and simple: And God so blessed them, that their shooes and clothes lasted them fourtie yeeres (Deuteronomy 29.5), yea, and those clothes which their fathers had worne, their children were contented to use afterward. But we are never contented, and therefore we prosper not, so that most commonly he that ruffeleth in his Sables, in his fine furred gowne, corked slippers, trime buskinnes, and warme mittons, is more ready to chill for colde, then the poore labouring man, which can abide in the field all the day long, when the North wind blowes, with a few beggerly cloutes about him. Wee are loth to weare such as our fathers have left us, we think not that sufficient or good ynough for us. Wee must have one gown for the day, another for the night, one long, another shorte, one for Winter, another for Summer, one through furred, another but faced, one for the working day, another for the holie day, one of this colour, another of that colour, one of Cloth, another of Silke or Damaske. We must have change of apparell, one afore dinner, and another after, one of the Spanish fashion, another Turkie: and to be briefe, never content with sufficient. Our Saviour Christ bad his disciples they should not have two coates: but the most men, farre unlike to his schollers, have their presses so full of apparell, that many know not how many sorts they have (Matthew 10.10). Which thing caused Saint Iames to pronounce this terrible curse against such wealthie worldlings, Goe to yee rich men, weepe and howle on your wretchedness that shall come upon you, your riches are corrupt, and your garments are moth eatn, ye have lived in pleasure on the earth, and in wantonness, yee have nourished your hearts, as in the day of slaughter (James 5.1 2, 5). Mark e I beseech you, Saint Iames calleth them miserable, notwithstanding their richesse and and plenty of apparell, forasmuch as they pamper their bodies, to their own destruction. What was the rich glutton the better for his fine fare and costly apparell? Did not he nourish himself to be tormented in hell fire (Luke 16.19 25)? Let us learn therefore to content ourselves, having food and rayment, as Saint Paul teacheth, least desiring to be enriched with aboundance, we fall into temptations, snares, and many noysome lustes, which drown men in perdition and destruction (1 Timothy 6.9). Certainly, such as delight in gorgious apparell, are commonly puffed up with pride, and filled with divers vanities. So were the daughters of Sion and people of Ierusalem whom Esai the Prophet threatneth, because they walked with stretched out neckes and wandering eyes, mincing as they went, and nicely treading with their feet, that Almighty God would make their heads baulde, and discover their secret shame. In that day, sayeth hee, shall the Lord take away the ornament of the slippers, and the caules, and the

round attires, and the sweete balles, and the bracelets, and the attires of the head, and the sloppes, and the head bandes, and the tabletes, and the earerings, the rings, and the mufflers, the costly apparell, and the vailes, and wimples, and the crisping pinne, and the glasss, and the fine linnen, and the hoodes, and the launes (Isaiah 3.16 23). So that almightie God would not suffer his benefits to be vainly and wontonly abused, no not of that people whom he most tenderly loved, and had chosen to himself before all other. No less truly is the vanitie that is used among us in these dayes. For the proude and haughtie stomachs of the daughters of England, are so maintaind with divers disguised sortes of costly apparell, that as Tertullian an auncient father sayeth, there is left no difference in apparell betweene an honest matrone and a common strumpet (Tertullian, 'Apolog. Con. Gentes,' chap. 6). Yea many men are become so effeminate, that they care not what they spend in disguising themselves, ever desiring new toyes, and inuenting new fashions. Therefore a certain man that would picture every countreyman in his accustomed apparell, when he had painted other nations, he pictured the English man all naked, and gaue him cloth under his arme, and bade him make it himself as he thought best, for he changed his fashion so often, that he knew not how to make it. Thus with our phantasticall devises, we make ourselves laughing stockes to other nations, while one spendeth his patrimonie upon pounces and cuttes, another bestoweth more on a dauncing shirte, then might suffice to buy him honest and comely apparell for his whole bodie. Some hang their revenues about their neckes, ruffling in their ruffles, and many a one ieopardeth his best joint, to maintain himself in sumptuous rayment. And every man, nothing considering his estate and condition, seeketh to excell other in costly attire. Whereby it commeth to passe, that in abundance and plentie of all things, we yet complain of want and penurie, while one man spendeth that which might serue a multitude, and no man distributeth of the abundance which he hath received, and all men excessively waste that which should serue to supply the necessities of other. There hath bene very good prouision made against such abuses, by divers good and wholsome lawes, which if they were practised as they ought to be of all true subjects, they might in some part serue to diminish this raging and riotous excesse in apparell. But alas, there appeareth amongst us little fear and obedience either of God, or man. Therefore must we needes look for God's fearefull vengeance from heaven, to overthrowe our presumption and pride, as he overthrowe Herode, who in his royall apparell, forgetting God, was smitten of an Angell, and eatn up of worms (Acts 12.21 23). By which terrible example, God hath taught us that we are but worms meat, although we pamper ourselves never so much in gorgeous apparell.

Here we may learn that which Iesus the son of Sirach teacheth, not to be proud of clothing and rayment, neither to exalt ourselves in the day of honour,

because the works of the Lord are wonderfull, and glorious, secret, and unknown (Apoc. Ecclesiastes 11.4), teaching us with humbleness of mind, every one to be mindfull of the vocation whereunto God hath called him. Let Christians therefore endeouour themselves to quench the care of pleasing the flesh, let us use the benefits of God in this world, in such wise, that we be not too much occupied in prouiding for the body. Let us content ourselves quietly with that which God sendeth, be it never so little. And if it please him to send plenty, let us not waxe proud thereof, but let us use it moderately, aswell to our own comfort, as to the reliefe of such as stand in necessity. He that in abundance and plenty of apparel hideth his face from him that is naked, despiseth his own flesh, as Isaiah the Prophet sayeth (Isaiah 58.7). Let us learn to know ourselves, and not to despise other, let us remember that we stand all before the Maiesty of Almighty God, who shall judge us by his holy word, wherein he forbiddeth excesse, not only to men, but also to women. So that none can excuse themselves, of what estate or condition so ever they be. Let us therefore present ourselves before his throne, as Tertullian exhorteth, with the ornaments which the Apostle speakth of, Ephesians the sixt Chapter, having our loynes girt about with the verity, having the breast plate of righteousness, and shodde with shoes prepared by the Gospel of peace (Ephesians 6.14 15). Let us take unto us simplicity, chastity, and comeliness, submitting our neckes to the sweet yoke of Christ (Matthew 11.30). Let women be subject to their husbands, and they are sufficiently attired, sayeth Tertullian. The wife of one Philo an heathen Philosopher, being demanded why she ware no gold: she answered, that she thought her husbands virtues sufficient ornaments. How much more ought Christian women, instructed by the word of God, to content themselves in their husbands? yea, how much more ought every Christian to content himself in our Saviour Christ, thinking himself sufficiently garnished with his heavenly virtues. But it wil be here obiected & said of some nice & vain women, that al which we do in painting our faces, in dying our haire, in embalming our bodies, in decking us with gay apparell, is to please our husbands, to delight his eyes, and to retaine his love towards us. O vain excuse, and most shamefull answer, to the reproch of thy husband. What couldst thou more say to set out his foolishness, then to charge him to be pleased and delighted with the Divels tire? Who can paint her face and curle her hayre, and change it into an unnatural colour, but therein doth worke reproofe to her maker, who made her? As though she could make her self more comely then God hath appointed the measure of her beauty. What do these women, but go about to reforme that which God hath made? not knowing that all things natural are the worke of God, and things disguised and unnatural be the works of the Devil. And as though a wise and Christian husband should delight to see his wife in such painted and flourished visages, which common harlots most do use, to traine therewith their lovers to naughtiness, or as though an honest woman could delight to be like an

harlot for pleasing of her husband. Nay, nay, these be but vain excuses of such as go about to please rather others than their husbands. And such attires be but to provoke her to show her self abroad, to entice others: a worthy matter. She must keep debate with her husband to maintain such apparel, whereby she is the worse huswife, the seldomer at home to see to her charge, and so neglect his thrift, by giuing great prouocation to her household to waste and wantonness, while she must wander abroad to show her own vanity, and her husbands foolishness. By which her pride, she stirreth up much enuie of others which be as vainly delighted as she is. She doth but deserue mockes and scorns, to set out all her commendation in Iewish and Ethnick apparell, and yet brag of her Christianity. She doth but waste superfluously her husbands stock by such sumptuousness, and sometimes she is the cause of much bribery, extortion, & deceit, in her husbands dealings, that she may be the more gorgeously set out to the sight of the vain world, to please the Diuels eyes, and not God's, who giveth to every creature sufficient and moderate comelines, wherewith we should be contented if we were of God. What other thing dost thou by those means, but provokest other to tempt thee, to deceive thy soul, by the baite of thy pompe and pride? What else dost thou, but settest out thy pride, and makest of the undecent apparell of thy body, the devils net, to catch the souls of them which behold thee? O thou woman, not a Christian, but worse, then a Panim, thou minister of the devil: Why pamperest thou that carren flesh so high, which sometime doth stincke and rotte on the earth as thou goest? Howsoever thou perfumest thy self, yet cannot thy beastlyness be hidden or overcome with thy smelles and sauours, which do rather defourme and misshape thee, then beautify thee. What meant Solomon to say, of such trimming of vain women, when he said, A faire woman without good manners and conditions is like a Sowe which hath a ring of golde upon her snout (Proverbs 11.22)? but that the more thou garnish thy self with these outward blasinges, the less thou carest for the inward garnishing of thy mind, and so dost but deforme thy self by such aray, and not beautify thy self? Heare, hear, what Christ's holy Apostles do write, Let not the outward apparell of women (sayeth Saint Peter) be decked with the braiding of haire, with wrapping on of golde, or goodly clothing: but let the mind, and the conscience, which is not seene with the eyes, be pure and clean, that is, sayeth hee, an acceptable and an excellent thing before God. For so the olde ancient holy women attired themselves, and were obedient to their husbands (1 Peter 3.3 5). And Saint Paul sayeth, that women should apparell themselves with shamefastness and soberness, and not with braides of their haire, or gold, or pearle, or precious clothes, but as women should do which will expresse godliness by their good outward works (1 Timothy 2.9 10). If ye will not keepe the Apostles preceptes, at the least let us hear what pagans, which were ignorant of Christ, have said in this matter. Democrates sayeth, The ornament of a woman, standeth in scarcitie of speach and apparell.

Sophocles sayeth of such apparell thus, It is not an ornament, O thou foole, but a shame and a manifest show of thy folly. Socrates sayeth, that that is a garnishing to a woman, which declareth out her honestie. The Grecians use it in a proverbe: It is not gold or pearle which is a beauty to a woman, but good conditions.

And Aristotle biddeth that a woman should use less apparell then the lawe doth suffer. For it is not the goodliness of apparell, nor the excellencie of beautie, nor the abundance of gold, that maketh a woman to be esteemed, but modestie, and diligence to live honestly in all things. This outragious vanitie is now growen so farre, that there is no shame taken of it. We read in histories, that when king Dionysius sent to the women of Lacedemon rich robes, they answered and said, that they shall do us more shame then honour: and therefore refused them. The women in Rome in old time abhorred that gay apparell which king Pyrrhus sent to them, and none were so greedy and vain to accept them. And a law was openly made of the Senate, and a long time obserued, that no woman should weare over halfe an ounce of gold, nor should weare clothes of diuers colours. But perchance some daintie dame will say and answere mee, that they must do some thing to show their birth and blood, to show their husbands riches: as though nobility were chiefly seene by these things, which be common to those which be most vile, as though thy husbands riches were not better bestowed then in such superfluities, as though when thou wast christened, thou diddest not renounce the pride of this world, and the pompe of the flesh. I speak not against convenient apparell for every state agreeable: but against the superfluity, against the vain delight to covet such vanities, to devise new fashions to feede thy pride with, to spend so much upon thy carcass, that thou and thy husband are compelled to robbe the poore, to maintain thy costliness. Heare how that noble holy woman Queene Hester, setteth out these goodly ornaments (as they be called) when (in respect of sauing God's people) she was compelled to put on such glorious apparell, knowing that it was a fit stable to blind the eyes of carnall fooles. Thus she prayed, Thou knowest, O Lord, the necessity, which I am driven to, to put on this apparell, and that I abhor this signe of pride, and of this glory which I beare on my head, and that I defie it as a filthy cloth, and that I weare it not when I am alone. Againe, by what means was Holophernes deceived, by the glittering show of apparell, which that holy woman Judith did put on her, not as delighting in them, nor seeking vain voluptuous pleasure by them: but she ware it of pure necessitie by God's dispensation, using this vanitie to overcome the vain eyes of God'semie. Such desire was in those noble women, being very loth and unwilling otherwise to weare such sumptuous apparell, by the which others should be caused to forget themselves. These be commended in Scripture for abhorring such vanities, which by constraint and great necessitie, against their hearts desire, they were compelled to weare them for a time. And

shall such women be worthy commendations, which neither be comparable with these women aforesaid in nobility, nor comparable to them in their good zeale to God and his people, whose daily delight and seeking is to flourish in such gay shifts and changes, never satisfied, nor regarding who smarteth for their apparell, so they may come by it? O vain men, which be subjects to their wittes in these inordinate affections. O vain women, to procure so much hurt to themselves, by the which they come the sooner to misery in this world and in the mean time be abhorred of God, hated and scorned of wise men, and in the end, like to be joined with such, who in hell, too late repenting themselves, shall openly complain with these words: What hath our pride profited us? or what profit hath the pompe of riches brought us? All these things are passed away like a shadow. As for virtue, we did never show any signe thereof: And thus we are consumed in our wickedness. If thou sayest that the custome is to be followed, and the use of the world doth compell the to such curiosity, then I ask of thee, whose custome should be followed? wise folkes manners, or fooles? If thou sayest the wise: then I say, follow them: For fooles customes, who should follow but fooles? Consider that the consent of wise men, ought to be alleadged for a custome. Now if any lewd custome be used, be thou the first to break it, labour to diminish it and lay it downe: and more laud before God, and more commendation shalt thou win by it, then by all the glory of such superfluity.

Thus ye have heard declared unto you, what God requireth by his word concerning the moderate use of his creatures. Let us learn to use them moderately as he hath appointed. Almighty God hath taught us, to what end and purpose we should use our apparell. Let us therefore learn so to behave ourselves in the use thereof, as becommeth Christians, always showing ourselves thankfull to our heavenly Father for his great and mercifull benefits, who giveth unto us our daily bread, that is to say, all things necessary for this our needy life, unto whom we shall render accounts for all his benefits, at the glorious appearing of our Saviour Christ, to whom with the Father and the Holy Ghost, be all honour, praise, and glory for ever and ever. Amen.

HOMILY ON PRAYER

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AN HOMILIE OR SERmon concerning Prayer.

There is nothing in all Man's life (wellbeloved in our Saviour Christ) so needfull to be spoken of, and daily to be called upon, as hearty, zealous, and deuout prayer, the necessity whereof is so great, that without it nothing may be well obtained at God's hand. For as the Apostle Iames sayeth, Euery good and perfect gift commeth from above, and proceedeth from the father of lights, who is also said to be rich and liberall towards all them that call upon him (Romans 10.12), not because he either will not, or can not give without asking, but because he hath appointed Prayer as an ordinary means betweene him and us. There is no doubt but he always knoweth what we have need of (Matthew 6.32), and is always most ready to give abundance of those things that we lacke.

Yet to the intent we might acknowledge him to be the giver of all good things, and behave ourselves thankfully towards him in that behalfe, louing, fearing, and worshipping him sincerely and truely, as we ought to do, he hath profitably and wisely ordeined, that in time of necessitie we should humble ourselves in his sight, powre out the secrets of our heart before him, and craue help at his hands, with continual, earnest, and deuout prayer. By the mouth of his holy Prophet Dauid, he sayeth on this wise: Call upon me in the dayes of thy trouble, and I will deliver the (Psalms 50.15). Likewise in the Gospel by the mouth of his welbeloved son Christ, he sayeth, Aske, and it shall be given you, knocke, and it shall be opened: for whosoever asketh, receiveth, whosoever seeketh, findth, and to him that knocketh, it shall be opened (Matthew 7.7 8). Saint Paul also most agreeably consenting hereunto, willeth men to pray every where, and to continue therein with thankesgiuing (1 Timothy 2.8, Philippians 4.6, Colossians 4.2). Neither doth the blessed Apostle Saint Iames in this point any thing dissent, but earnestly exhorting all men to diligent prayer, sayeth: If any man lack wisdom, let him ask it of God, which giveth liberally to all men, and reproacheth no man (James 1.5). Also in another place, Pray for one another (sayeth he) that ye may be heald: For the righteous Man's prayer auayleth much, if it be feruent (James 5.16). What other thing are we taught by these and such other places, but only this, that Almighty God notwithstanding his heavenly wisdom and foreknowledge, will be prayed unto, that he will be called upon, that he will have us no less willing on our part to aske, then he on his part is willing to give? Therefore most fonde and foolish is the opinion and reason of those men, which therefore think all prayer

to be superfluous and vain, because God searcheth the heart and the raynes, and knoweth the meaning of the spirit before we aske. For if this fleshly and carnall reason were sufficient to disanull prayer: then why did our Saviour Christ so often cry to his disciples, watch, and pray (Luke 22.46)? Why did he prescribe them a forme of prayer, saying, When yee pray, pray after this sort, Our Father which art in heaven. &c (Matthew 6.9 13). Why did he pray so often and so earnestly himself before his passion? Finally, why did the Apostles immediately after his Ascension, gather themselves together into one severall place, and there continue a long time in prayer (Acts 1.14)? Either they must condemne Christ and his Apostles of extreame folly, or else they must needes grant that prayer is a thing most necessary for all men, at all times, and in all places. Sure it is, that there is nothing more expedient or needefull for mankind in all the world, then prayer. Pray always (sayeth Saint Paul) with all manner prayer and supplication, and watch therefore withall diligence (Ephesians 6.18). Also in another place he willeth us to pray continually without any intermission or ceasing (1 Thessalonians 5.17), meaning thereby that we ought never to slack or faint in prayer, but to continue therein to our lives end. A number of other such places might here be alleadged of like effect, I meane, to declare the great necessity and use of prayer: but what neede many proofes in a plain matter? seeing there is no man so ignorant but he knoweth, no man so blind but he seeth, that prayer is a thing most needefull in all estates and degrees of men. For only by the help hereof, we attain to those heavenly and everlasting treasures, which God our heavenly Father hath reserued and laid up for his children in his deare and welbeloved Sonne Iesus Christ, with this covenant and promise most assuredly confirmed and sealed unto us, that if we aske, we shall receive (John 16.23 27).

Now the great necessity of prayer being sufficiently known, that our minds and heartes may be the more provoked and stirred thereunto, let us briefly consider what wonderfull strength and power it hath to bring strange & mighty things to passe. We read in the book of Exodus, that Iosua fighting against the Amalekites, did conquer & overcome them, not so much by virtue of his own strength, as by the earnest and continual prayer of Moses, who, as long as he helde up his handes to God, so long did Israel preuaile, but when he fainted, & let his hands downe, then did Amalek and his people preuaile: Insomuch that Aaron and Hur, being in the mount with him, were faine to stay up his handes until the going down of the sunne, otherwise had the people of God that day bene vtterly discomfited, and put to flight (Exodus 17.11 12). Also we read in another place of Iosua himself, how he at the besieging of Gibeon, making his humble petition to Almighty God, caused the Sunne and the Moone to stay their course, and to stand still in the midst of heaven for the space of a whole day, until such time as the people were sufficiently auenged upon their enemies (Joshua 10.12 13).

And was not Iehosopaths prayer of great force and strength, when God at his request caused his enemies to fall out among themselves, and wilfully to destroy one another (II Chronicles 20.18, 23)? Who can maruell enough at the effect and virtue of Elias prayer? He being a man subject to affections as we are, prayed to the Lord that it might not raine, and there fell no rain upon the earth for the space of three years and sixe moneths. Againe, he prayed that it might raine, and there fell great plenty, so that the earth brought forth her increase most abundantly (1 Kings 18.45).

It were too long to tell of Judith, Esther, Susanna, and of divers other godly men and women, how greatly they preuayled in all their doings, by giuing their minds earnestly and deuoutly to prayer (Matthew 21.22). Let it be sufficient at this time to conclude with the sayings of Augustine and Chrysotome, whereof the one calleth prayer the key of heaven, the other plainly affirmeth, that there is nothing in all the world more strong then a man that giveth himself to feruent prayer (Augustine, 'Ser. 26. de temp.' Chrysostom, 'Sup.').

Now then dearely beloved, seeing prayer is so needfull a thing, and of so great strength before God, let us, according as we are taught by the example of Christ and his Apostles, be earnest and diligent in calling on the Name of the Lord. Let us never faint, never slacke, never give over, but let us daily and hourelly, early and late, in season, and out of season, be occupied in godly meditations and prayers. What if we obtain not our petitions at the first? yet let us not be discouraged, but let us continually cry and call upon God: he will surely hear us at length, if for no other cause, yet for very importunities sake. Remember the parable of the unrighteous judge, and the poore widowe, how she by her importunate means caused him to do her justice against her adversary, although otherwise he feared neither God nor man (Luke 18.1 7). Shall not God much more auenge his elect (sayeth our Saviour Christ) which cry unto him day and night? Thus he taught his disciples, and in them all other true Christian men, to pray always, and never to faint or shrink. Remember also the example of the woman of Canaan, how she was reiected of Christ, and called dogge, as one most unworthy of any benefite at his handes: yet she gaue not over, but followed him still, crying and calling upon him to be good and mercifull unto her daughter. And at length by very importunity, she obtained her request (Matthew 15.22 28). O let us learn by these examples, to be earnest and feruent in prayer, assuring ourselves that whatsoever we ask of God the Father in the Name of his Sonne Christ, and according to his will, he will undoubtedly grant it (John 16.23). He is truth itself, and as truely as he hath promised it, so truely will he perform it. God for his great mercies sake so worke in our heartes by his holy Spirit, that we may always make our humble prayers unto him, as we ought to do, and always

obtain the thing which we aske, through Iesus Christ our Lord, to whom with the Father and the Holy Ghost, be all honour and glory, world without end. Amen.

THE SECOND PART OF THE HOMILY CONCERNING PRAYER.

IN the first part of this Sermon, ye heard the great necessitie, and also the great force of deuout and earnest prayer, declared and prooued unto you, both by diuers weighty testimonies, and also by sundry good examples of holy Scripture. Now shall you learn whom you ought to call upon, and to whom you ought always to direct your prayers. Wee are evidently taught in God's holy Testament, that Almighty God is the only fountain and welspring of all goodness, and that whatsoever we have in this world, we receive it only at his handes. To this effect serueth the place of Saint Iames: every good and perfect gift, sayeth hee, commeth from above, and proceedeth from the Father of lights (James 1.17). To this effect also serueth the testimonie of Paul, in diuers places of his Epistles, witnessing that the spirit of wisdom, the spirit of knowledge and revelation, yea every good and heavenly gift, as faith, hope, charity, grace, and peace, commeth only and solely of God. In consideration whereof, he bursteth out into a suddaine passion, and sayeth: O man, what thing hast thou, which thou hast not received (I Corinthians 4.7)? Therefore, whensoever we need or lack any thing, pertaining either to the body or to the soul, it behooueth us to runne only unto God, who is the only giver of all good things. Our Saviour Christ in the Gospel, teaching his Disciples how they should pray, sending them to the Father in his Name, saying, Verily, verily I say unto you, whatsoever ye ask the Father in his Name, he will give it unto you (John 16.23). And in an other place, when yee pray, pray after this sort? Our Father which art in heaven &c (Matthew 6.9, Luke 11.2). And doth not God himself, by the mouth of his Prophet Dauid, will and command us to call upon him (Psalms 50.14 23)? The Apostle wisheth grace and peace to all them that call on the Name of the Lord, and of his Sonne Iesus Christ, as doth also the Prophet Ioel, saying, And it shall come to passe, that whosoever shall call on the Name of the Lord, shall be saved (Joel 2.32, Acts 2.21).

Thus then it is plain by the infallible word of truth and life, that in all our necessities we must flee unto God, direct our prayers unto him, call upon his holy Name, desire help at his handes, and at none others, whereof if we will yet have a further reason, marke that which followeth. There are certain conditions most requisite to be found in every such a one that must be called upon, which if they be not found in him unto whom we pray, then doth our prayer auaille us nothing, but is altogether in vain.

The first is this, that he to whom we make our prayers, be able to help us. The second is, that he will help us. The third is, that he be such a one as may hear

our prayers. The fourth is, that he understand better then we ourselves what we lacke, and how farre we have neede of help. If these things be to be found in any other sauing only God, then may we lawfully call upon some other besides God. But what man is so grosse, but he well understandeth that these things are only proper to him which is omnipotent, and knoweth all things, even the very secrets of the heart, that is to say, only and to God alone, whereof it followeth, that we must call neither upon Angel, nor yet upon Saint, but only and solely upon God, as Saint Paul doth write (Romans 10.14)? How shall men call upon him in whom they have not believed? So that Inuocation or Prayer, may not be made without Faith in him on whom they call, but that we must first believe in him, before we can make our Prayer unto him, whereupon we must only and solely pray unto God. For to say that we should believe either in Angel or Saint or in any other living creature, were mere horrible blasphemie against God and his holy Word, neither ought this fancie to enter into the heart of any Christian man, because we are expressly taught in the word of the Lord only to repose our Faith in the blessed Trinitie, in whose only Name we are also Baptized, according to the expresse commandement of our Saviour Iesus Christ, in the last of S. Matthew (Matthew 28.19).

But that the truth hereof may the better appeare, even to them that be most simple and unlearned, let us consider what Prayer is. Saint Augustine calleth it a lifting up of the mind to God, that is to say, an humble and lowly powring out of the heart to God (Augustine, 'De Spi. & Lit.,' chap. 50). Isidorus sayeth, that it is an affection of the heart, and not a labour of the lips (Isidorus, 'De Summo Bono', Chap. 8, Bk. 3). So that by these places, true prayer doth consist not so much in the outward sound and voyce of words, as in the inward groning, and crying of the heart to God.

Now then, is there any Angel, any Virgine, and Patriarke or Prophet among the dead, that can understand, or know the meaning of the heart? The Scripture sayeth, It is God that searcheth the heart and the raynes (Psalms 7.9, Revelations 2.23), and that he only knoweth the heartes of the children of men (Jeremiah 17.10, II Chronicles 6.30). As for the Saintes, they have so little knowledge of the secretes of the heart, that many of the ancient fathers greatly doubt, whether they know any thing at all, that is commonly done on earth. And albeit some think they do, yet Saint Augustine a Doctour of great authority, and also antiquitie, hath this opinion of them: that they knowe no more what we do on earth, then we know what they do in heaven (Augustine, 'Lib. de Cura pro Mort. Agenda', chap. 13, Augustine, 'De Vera Reli.', chap. 22). For prooffe whereof, he alleageth the words of Isaiah the Prophet, where it is said, Abraham is ignorant of us, and Israel knoweth us not (Isaiah 63.16). His mind therefore is this, not that

we should put any religion in worshipping of them, or praying unto them: but that we should honour them by following their vertuous and godly life. For as he witnesseth in another place, the Martyrs and holy men in times past, were wont after their death to be remembered, and named of the Priest at divine seruice: but never to be inuocated or called upon (Augustinem 'De Civit. Dei,' chap. 10). And why so? because the Priest (sayeth he) is God's Priest, and not theirs: Whereby he is bound to call upon God, and not upon them.

Thus you see, that the authority both of the Scripture, and also of Augustine, doth not permit, that we should pray unto them (John 5.44). O that all men would studiously read, and search the Scriptures, then should they not be drowned in ignorance, but should easily perceive the truth, as well of this point of doctrine, as of all the rest. For there doth the Holy Ghost plainly teach us, that Christ is or only Mediatour and Intercessour with God, and that we must not seeke and runne to an other. If any man sinth, sayeth Saint John, we have an aduocate with the Father, Iesus Christ the righteous, and he is the propitiation for our sins (1 John 2.1 2). Saint Paul also sayeth, there is one God, and one Mediatour betweene God and man, even the man Iesus Christ (1 Timothy 2.5). Whereunto agreeth the testimonie of our Saviour himself, witnessing that no man commeth to the Father, but only by him, who is the way, the truth, the life (John 14.6), yea and the only door whereby we must enter into the kingdome of heaven (John 10.9), because God is pleased in no other but in him. For which cause also he cryeth, and calleth unto us that we should come unto him, saying: Come unto me, all ye that labour and be heavy laden, and I shall refresh you (Matthew 11.28). Would Christ have us so necessarily come unto him? and shall we most unthankfully leave him, and runne unto other? This is even that which God so greatly complainth of by his Prophet Jeremiah, saying, My people have committed two great offences, they have forsaken mee the fountain of the waters of life, and have digged to themselves broken pits that can holde no water. Is not that man think you unwise that will runne for water to a little brooke, when he may aswell go to the head spring? Euen so may his wisdom be justly suspected, that will flee unto Saints in time of necessity, when he may boldly and without fear declare his gryfe, and direct his prayer unto the Lord himself. If God were strange, or dangerous to be talked withall, then might we justly drawe backe and seeke to some other. But the Lord is nigh unto all them that call upon him in faith and truth (Psalms 145.18), and the prayer of the humble and meek hath always pleased him (Apocrypha. Judith 9.11). What if we be sinners, shall we not therefore pray unto God? or shall we despaire to obtain any thing at his handes? Why did Christ then teach us to ask forgiveness of our sins, saying, And forgive us our trespasses, as we forgive them that trespassed against us? Shall we think that the Saints are more mercifull in hearing sinners, then God? Dauid

sayeth, that the Lord is full of compassion and mercy, slow to anger, and of great kindness (Psalms 103.8). Saint Paul sayeth, that he is rich in mercy toward all them that call upon him (Ephesians 2.4). And he himself by the mouth of his Prophet Isaiah sayeth, For a little while have I forsaken thee, but with great compassion will I gather thee: For a moment in mine anger I have hid my face from thee, but with everlasting mercy I have had compassion upon thee (Isaiah 54.7-8). Therefore the sins of any man ought not to withhold him from praying unto the Lord his God. But if he be truly penitent and steadfast in faith, let him assure himself that the Lord will be merciful unto him, and hear his prayers. O but I dare not (will some man say) trouble God at all times with my prayers. We see that in Kings houses and Courts of Princes, men cannot be admitted, unless they first use the help and mean of some special Noble man, to come unto the speech of the King, and to obtaine the thing that they would have. To this reason doth Saint Ambrose answer very well, writing upon the first Chapter to the Romanes (Ambrose, 'Super Cap. 1, Romans'). Therefore (sayeth he) we use to go unto the King by officers and noble men, because the King is a mortal man, and knoweth not to whom he may commit the government of the common wealth. But to have God our friend, from whom nothing is hid, we neede not any helpe, that should further us with his good word, but only a deuout and godly mind. And if it be so, that we neede one to intreat for us: why may we not content ourselves with that one Mediatour, which is at the right hand of God the Father, and there liveth for ever to make intercession for us? As the blood of Christ did redeeme us on the crosse, and cleanse us from our sins: even so it is now able to saue all them that come unto God by it. For Christ sitting in heaven, hath an everlasting Priesthood, and always prayeth to his Father for them that be penitent, obtaining by virtue of his wounds, which are evermore in the sight of God, not only perfect remission of our sins, but also all other necessarys that we lack in this world (Matthew 6.33, James 5.15, Colossians 4.12), so that this only Mediatour is sufficient in heaven (1 Timothy 2.5), and needeth no others to help him (Hebrews 7.25). Why then do we pray one for another in this life, some man perchance will here demaund? Forsooth we are willed so to do, by the expresse commandement both of Christ and his disciples, to declare therein aswell the faith that we have in Christ towards God, as also the mutual charitie that we beare one towards another, in that pitie our brothers case, and make our humble petition to God for him. But that we should pray unto Saints, neither have we any commandement in all the Scripture, nor yet example which we may safely follow. So that being done without authority of Gods word, it lacketh the ground of faith, & therefore cannot be acceptable before God (Hebrews 11.6). For whatsoever is not of faith, is sin (Romans 14.23). And as the Apostle sayeth, that faith commeth by hearing, and hearing by the word of God (Romans 10.17). Yet thou wilt object further, that the Saints in heaven do pray for us, and that their

prayer proceedeth of an earnest charity that they have towards their brethren on earth. Whereto it may be well answered. First, that no man knoweth whether they do pray for us, or no. And if any will go about to prooue it by the nature of charitie, concluding, that because they did pray for men on earth, therefore they do much more the same now in heaven: Then may it be said by the same reason, that as oft as we do weepe on earth, they do also weepe in heaven, because while they lived in this world, it is most certain and sure they did so. And for that place which is written in the Apocalyps, namely that the Angel did offer up the prayers of the Saints upon the golden Altar: it is properly meant, and ought properly to be understood of those Saints that are yet living on earth, and not of them that are dead, otherwise what neede were it that the Angel should offer up their prayers, being now in heaven before the face of Almighty God? But admit the Saints do pray for us, yet do we not know how, whether specially for them which call upon them, or else generally for all men, wishing well to every man alike. If they pray specially for them which call upon them, then it is like they hear our prayers, and also know our hearts desire. Which thing to be false, it is already prooued both by the Scriptures, and also by the authority of Augustine. Let us not therefore put our trust or confidence in the Saints or Martyrs that be dead. Let us not call upon them, nor desire help at their hands: but let us always lift up our hearts to God, in the name of his deare Sonne Christ, for whose sake as God hath promised to hear our prayer, so he will truely perform it. Inuocation is a thing proper unto God, which if we attribute unto the Saints, it soundeth to their reproach, neither can they well beare it at our hands. When Paul had heald a certain lame man, which was impotent in his feet, at Lystra, the people would have done sacrifice to him and Barnabas: who renting their clothes, refused it, and exhorted them to worship the true God (Acts 14.8 18). Likewise in the Reuelation, when Saint John fell before the Angels feet to worship him, the Angel would not permit him to do it, but commanded him that he should worship God (Revelations 19.10, 22.8 9). Which examples declare unto us, that the Saints and Angels in heaven, will not have us to do any honour unto them, that is due and proper unto God. He only is our Father, he only is omnipotent, he only knoweth and understandeth all things, he only can help us at all times, and in all places, he suffereth the sunne to shine upon the good and the bad, he seedth the yong rauens that cry unto him, he saueth both man and beast, he will not that any one hayre of our head shall perish: but is always ready to help and preserue all them that put their trust in him, according as he hath promised, saying, Before they call, I will answer, and whiles they speak, I will hear (Isaiah 65.24). Let us not therefore any thing mistrust his goodness, let us not fear to come before the throne of his mercy, let us not seeke the ayd and help of Saints, but let us come boldly ourselves, nothing doubting but God for Christs sake, in whom he is well pleased, will hear us without a spokes man, and accomplish our desire in all

such things as shall be agreeable to his most holy will. So sayeth Chrysostom, an ancient Doctour of the Church (Chrysostom, '6 Hom. de Profectu. Evang. '), and so must we steadfastly believe, not because he sayeth it, but much more because it is the doctrine of our Saviour Christ himself, who hath promised that if we pray to the Father in his name, we shall certainly be heard, both to the reliefe of our necessities, and also to the salvation of our souls, which he hath purchased unto us, not with gold or siluer, but with his pretious bloud, shed once for all upon the Crosse.

To him therefore, with the Father and the Holy Ghost, three persons and one God, be all honour, praise, & glory, for ever & ever. Amen.

THE THIRD PART OF THE HOMILIE CONCERNING PRAYER.

YE were taught in the other part of this Sermon, unto whom ye ought to direct your prayers in time of need and necessity, that is to wit, not unto Angels or Saints, but unto the eternall and everliving God, who because he is mercifull, is always ready to hear us, when we call upon him in true and perfect fayth. And because he is omnipotent, he can easily perform and bring to passe, the thing that we request to have at his hands. To doubt of his power, it were a plain point of infidelity, and clean against the doctrine of the Holy Ghost, which teacheth that he is all in all. And as touching his good will in this behalfe, we have expresse testimonies in Scripture, how that he will help us, and also deliver us, if we call upon him in time of trouble (Psalms 50.15). So that in both these respects, we ought rather to call upon him then upon any other. Neither ought any man therefore to doubt to come boldly unto God, because he is a sinner (1 Timothy 1.15-16). For the Lord (as the Prophet Daud sayeth) is gracious and mercifull, yea, his mercy and goodness endureth for ever (Psalms 107.1). He that sent his own son into the world to saue sinners, will he not also hear sinners, if with a true penitent heart and a steadfast fayth they pray unto him? Yes, if we acknowledge our sins, God is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness (1 John 1.9), as we are plainly taught by the examples of Daud, Peter, Mary Magdalene, the Publicane, and divers other. And whereas we must needes use the help of some mediatour and intercessor, let us content ourselves with him, that is the true and only Mediatour of the new Testament, namely the Lord and Saviour Iesus Christ.

For as Saint John sayeth, If any man sin, we have an aduocate with the Father, Iesus Christ, the righteous, who is the propitiation for our sins (1 John 2.1 2). And Saint Paul in his first Epistle to Timothie, sayeth, There is one God, and one mediatour betweene God and man, even the man Iesus Christ, who gaue himself a ransome for all men, to be a testimonie in due time (1 Timothy 2.5 6).

Now after this doctrine established, you shall be instructed for what kind of things, and what kind of persons ye ought to make your prayers unto God. It greatly behoveth all men, when they pray, to consider well and diligently with themselves what they ask and require at Gods hands, lest if they desire that thing which they ought not, their petitions be made voyd, and of none effect. There came on a time unto Agesilaus the King, a certain importunate suter, who requested him in a matter earnestly, saying, Sir, and it please your Grace, you did once promise me. Trueth quoth the king, if it be just that thou requirest, then I promised thee, otherwise I did only speak it, and not promise it. The man would not be so answered at the kings hand, but still vrging him more and more, said: It becommeth a king to perform the least word he hath spoken, yea if he should only becke with his head. No more sayeth the king, then it behoveth one that commeth to a king, to speak and ask those things which are rightfull and honest. Thus the king cast off this unreasonable and importunate suter.

Now if so great consideration be to be had, when we kneele before an earthly king: how much more ought to be had, when we kneele before the heavenly King, who is only delighted with justice and equitie, neither will admit any vain, foolish, or unjust petition? Therefore it shall be good and profitable, throughly to consider and determine with ourselves, what things we may lawfully ask of God, without fear of repulse, and also what kind of persons we are bound to commend unto God in our daily prayers. Two things are chiefly to be respected in every good and godly Man's prayer: His own necessitie, and the glory of almighty God. Necessitie belongeth either outwardly to the body, or else inwardly to the soul. Which part of man, because it is much more precious and excellent then the other, therefore we ought first of all, to craue such things as properly belong to the salvation thereof: as the gift of repentance, the gift of faith, the gift of charitie and good works, remission and forgiveness of sins patience in adversitie, lowliness in prosperity, & such other like fruits of the spirit, as hope, love, ioy, peace, long suffering, gentleness, goodness, meekness, and temperancie, which things God requireth of all them that profess themselves to be his children (Galatians 5.22 23), saying unto them in this wise., Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven (Matthew 5.16), And in another place also he sayeth, Seeke first the Kingdome of God, and his righteousness, and then all other things shall be given unto you (Matthew 6.33). Wherein he putteth us in mind, that our chief and greatest care ought to be for those things which pertain to the health and safegard of the soul, because we have here (as the Apostle sayeth) no continuing citie, but do seeke after another in the world to come (Hebrews 13.14).

Now when we have sufficiently prayed for things belonging to the soul, then

may we lawfully and with safe conscience, pray also for our bodily necessities, as meat, drink, clothing, health of body, deliverance out of prison, good lucke in our daily affaires, and so forth, according as we shall have neede. Whereof, what better example can we desire to have, then of Christ himself, who taught his disciples, and all other Christian men, first to pray for heavenly things, and afterward for earthly things, as is to be seene in that prayer which he left unto his Church, commonly called the Lords prayer (Matthew 6.9 13, Luke 11.2 4)? In the third book of Kings and third Chapter it is written, that God appeared by night in a dreame unto Salomon the King, saying, Aske of me whatsoever thou wilt, and I will give it thee. Salomon made his humble prayer, and asked a wise and prudent heart, that might judge and understand what were good, and what were ill, what were godly, and what were ungodly, what were righteous, and what were unrighteous in the sight of the Lord. It pleased God wonderously that he had asked this thing. And God said unto him, Because thou hast requested this word, and hast not desired many dayes and long yeeres upon the earth, neither abundance of riches and goods, nor yet the life of thine enemies which hate thee, but hast desired wisdom to sit in judgement: Behold, I have done unto the according to thy words, I have given thee a wise heart, full of knowledge and understanding, so that there was never any like the before time, neither shall be in time to come. Moreover I have, besides this, given thee that which thou hast not required, namely worldly wealth and riches, princely honour and glory, so that thou shalt therein also passe all kings that ever were. Note this example, how Salomon being put to his choise to ask of God, whatsoever he would, requested not vain and transitorie things, but the high and heavenly treasures of wisdom, and that in so doing, he obtainth as it were in recompence, both riches and honour. Wherein is given us to understand, that in our daily prayers, we should chiefly and principally ask those things which concerne the Kingdome of God, and the salvation of our own souls, nothing doubting but all other things shall (according to the promise of Christ) be given unto us. But here we must take heede, that we forget not that other end whereof mention was made before, namely the glory of God. Which unless we mind, and set before our eyes in making our prayers, we may not look to be heard, or to receive any thing of the Lord. In the xx. Chapter of Matthew, the mother of the two sons of Zebedee came unto Iesus, worshipping him, and saying, Grant that my two sons may sit in thy Kingdome, the one on thy right hand, and the other at thy left hand. In this petition she did not respect the glory of God, but plainly declared the ambition and vain glory of her own mind, for which cause she was also most worthily repelled, and rebuked at the Lords hand. In like manner we read in the Actes, of one Simon Magus a Sorcerer, how that he perceiuing that through laying on of the Apostles hands the Holy Ghost was given, offered them money, saying: Give mee also this power, that on whomsoever I lay my hands, he may receive the holy ghost (Acts

8.18 19). In making this request, he sought not the honour and glory of God, but his own private gaine and lucre, thinking to get great store of money by this feat, and therefore it was justly said unto him: Thy money perish with thee, because thou thinkst that the gift of God may be obtained with money. By these and such other examples we are taught, whensoever we make our prayers unto God, chiefly to respect the honour, and glory of his Name. Whereof we have this generall precept in the Apostle Paul, Whether ye eat or drink, or whatsoever ye do, look that ye do it to the glory of God (I Corinthians 10.31, Colossians 3.17). Which thing we shall best of all do, if we follow the example of our Saviour Christ, who praying that the bitter cup of death might passe from him, would not therein have his own will fulfilled, but referred the whole matter to the good will and pleasure of his Father (Matthew 26.39, Luke 22.42).

And hitherto concerning those things, that we may lawfully and boldly ask of God. Now it followeth, that we declare what kind of persons we are bound in conscience to pray for. Saint Paul writing to Timothie, exhorteth him to make prayers and supplications for all men, exempting none, of what degree or state soever they be (1 Timothy 2.1 2). In which place he maketh mention by name of Kings and Rulers which are in authority, putting us thereby to knowledge how greatly it concerneth the profit of the common wealth, to pray diligently for the higher powers. Neither is it without good cause, that he doth so often in all his Epistls craue the prayers of God's people for himself (Colossians 4.3, Romans 15.30, 2 Thessalonians 3.1, Ephesians 6.19). For in so doing, he declareth to the world, how expedient and needfull it is daily to call upon God for the ministers of his holy Word and Sacraments, that they may have the door of vtterance opened unto them, that they may truly understand the Scriptures, that they may effectually preach the same unto the people, and bring forth the true fruits thereof, to the example of all other.

After this sort did the congregation continually pray for Peter at Ierusalem (Acts 12.5), and for Paul among the Gentiles, to the great encrease and furtherance of Christs Gospel. And if we, following their good example herein, will studie to do the like, doubtless it cannot be expressed, how greatly we shall both help ourselves, and also please God.

To discourse and run through all degrees of persons, it were too long. Therefore yee shall briefly take this one conclusion for all: Whomsoever we are bound by expresse commandement to love, for those also are we bound in conscience to pray. But we are bound by expresse commandement to love all men as ourselves: therefore we are also bound to pray for all men, even as well as if it were for ourselves, notwithstanding we know them to be our extreme and deadly enemies. For so doth our Saviour Christ plainly teach us in his Gospel, saying, Loue your

enemies, bless them that curse you, do good to them that hate you, pray for them that persecute you, that yee may be the children of your Father which is in heaven (Matthew 5.44). And as he taught his disciples, so did he practise himself in his life time praying for his enemies upon the crosse, and desiring his Father to forgive them, because they knew not what they did (Luke 23.34): As did also that holy and blessed Martyr Steven, when he was cruelly stoned to death of the stubborn and stifnecked Jews (Acts 7.60): to the example of all them that will truly and unfainedly follow their Lord and Master Christ in this miserable and mortal life.

Now to entreat of that question, whether we ought to pray for them that are departed out of this world, or no. Wherein, if we will cleave only unto the word of God, then must we needes gravnt, that we have no commandement so to do. For the Scripture doth acknowledge but two places after this life. The one proper to the elect and blessed of God; the other to the reprobate and damned souls, as may be well gathered, by the parable of Lazarus and the rich man (Luke 16.19 26), which place Saint Augustine expounding, sayeth in this wise: That which Abraham speakth unto the rich man in Luke s Gospel, namely that the just cannot go into those places where the wicked are tormented: what other things doth it signify, but only this, that the just, by reason of God's judgement, which may not be reuoked, can show no deede of mercy in helping them which after this life are cast into prison, until they pay the vttermost farthing (Augustine, 'Evange.', bk. 2, quest. 1, cap. 38)? These words, as they confound the opinion of helping the dead by prayer, so they do clean confute and take away the vain error of Purgatory, which is grounded upon the saying of the Gospel: Thou shalt not depart thence, until thou hast payed the vttermost farthing. Now doth S. Augustine say, that those men which are cast into prison after this life, on that condition, may in no wise be holpen, though we would help them never so much. And why? Because the sentence of God is unchangeable, and cannot be reuoked again. Therefore let us not deceive ourselves, thinking that either we may help other, or other may help us by their good and charitable prayers in time to come.

For as the Preacher sayeth: When the tree falleth, whether it be toward the South, or toward the North, in what place soever the tree falleth, there it lieth (Ecclesiastes 11.3): meaning thereby, that every mortal man dieth either in the state of salvation or damnation, according as the words of the Euangelist John do also plainly import, saying: He that believeth on the Sonne of God, hath eternall life: But he that believeth not on the Sonne, shall never see life, but the wrath of God abideth upon him (John 3.36). Where is then the third place which they call Purgatory? or where shall our prayers help and profit the dead? S. Augustine doth only acknowledge two places after this life, heaven & hell: As for the third

place, he doth plainly deny that there is any such to be found in all Scripture (Augustine, 'Hypogno.', bk. 5). Chrysostom likewise is of this mind, that unless we wash away our sins in this present world, we shall find no comfort afterward (Chrysostom, 'Hib.', 2). And S. Cyprian sayeth, that after death, repentance and sorrow of paine shall be without fruit, weeping also shall be in vain, and prayer shall be to no purpose (Cyprian, 'Homil. 5' in 'Contra Demetrianum'). Therefore he counseleth all men to make prouision for themselves while they may, because when they are once departed out of this life, there is no place for repentance, nor yet for satisfaction.

Let these and such other places be sufficient to take away the grosse error of Purgatory out of our heads, neither let us dreame any more, that the souls of the dead are any thing at all holpen by our prayers: But as the Scripture teacheth us, let us think that the soul of man passing out of the body, goeth straight ways either to heaven, or else to hell, whereof the one needeth no prayer, and the other is without redemption. The only Purgatory wherein we must trust to be saved, is the death and bloud of Christ, which if we apprehend with a true and steadfast faith, it purgeth and cleanseth us from all our sins (1 John 1.7), even as well as if he were now hanging upon the Crosse. The bloud of Christ, sayeth Saint John, hath cleansed us from all sin. The bloud of Christ, sayeth Saint Paul, hath purged our consciences from dead works, to serue the living God (Hebrews 9.14). Also in another place he sayeth, Wee be sanctifyd and made holy by the offering up of the body of Iesus Christ done once for all (Hebrews 10.10). Yea he addeth more, saying, With the one oblation of his blessed body & pretious bloud, he hath made perfect for ever and ever all them that are sanctifyd (Hebrews 10.14 Ibidem.). This then is that Purgatory, wherein all Christian men put their whole trust and confidence, nothing doubting, but if they truly repent them of their sins, and die in perfect fayth, that then they shall forthwith passe from death to life. If this kind of purgation will not serue them, let them never hope to be released by other men's prayers, though they should continue therein unto the worlds end. He that cannot be saved by fayth in Christs bloud, how shall he look to be delivered by Man's intercessions? Hath God more respect to man on earth, then he hath to Christ in heaven? If any man sin (sayeth Saint John) we have an aduocate with the Father, even Iesus Christ the righteous, and he is the propitiation for our sins (1 John 2.1). But we must take heed that we call upon this aduocate while we have space given us in this life, lest when we are once dead, there be no hope of salvation left unto us. For as every man sleepeth with his own cause, so every man shall rise again with his own cause. And look in what state he dieth, in the same state he shall be also judged, whether it be to salutation or damnation. Let us not therefore dreame either of Purgatory, or of prayer for the souls of them that be dead: but let us earnestly and diligently

pray for them which are expresly commanded in holy Scripture, namely for Kings and Rulers, for Ministers of God's holy word and Sacraments, for the Saints of this world, otherwise called the faythfull: to be short, for all men living, be they never so great enemies to God and his people, as Jews, Turkes, Pagans, Infidels, Heretikes, &c. Then shall we truly fulfill the commandement of God in that behalfe, and plainly declare ourselves to be the true children of our heavenly Father, who suffereth the Sunne to shine upon the good and the bad, and the raine to fall upon the just and the unjust: For which and all other benefits most abundantly bestowed upon mankind from the beginning, let us give him hearty thanks, as we are most bound, and praise his Name for ever and ever. Amen.

HOMILY ON THE PLACE AND TIME OF PRAYER

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AN HOMILIE OF THE place and time of Prayer.

God through his Almighty power, wisdom, and goodness, creatd in the beginning, heaven and earth, the sun, the moone, the starres, the foules of the ayre, the beastes of the earth, the fishes in the sea, and all other creatures, for the use and commodity of man, whom also he had creatd to his own image and likeness, and given him the use and government over them all, to the end he should use them in such sort as he had given him in charge and commandement, and also that he should declare himself thankfull and kind for all those benefits, so liberally and so graciously bestowed upon him, vtterly without any deseruing on his behalfe. And although we ought at all times, and in all places, to have in remembrance, and to be thankfull to our gracious Lord, according as it is written, I will magnify the Lord at all times. And again, Wheresoever the Lord beareth rule, O my soul praise the Lord (Psalm 103.22): Yet it appeareth to be God's good will and pleasure, that we should at special times, and in special places, gather ourselves together, to the intent his name might be renowned, and his glory set forth in the congregation and assemblie of his Saints. As concerning the time which Almighty God hath appointed his people to assemble together solemnly, it doth appeare by the fourth commandement of God: Remember, sayeth God, that thou keepe holy the Sabbath day. Upon the which day, as is plain in the Actes of the Apostles, the people accustomedly resorted together, and heard diligently the Law and the Prophets read among them (Acts 13.14). And albeit this commandement of God doth not bind Christian people so straitely to obserue and keepe the vtter ceremonies of the Sabbath day, as it was given unto the Jews, as touching the forbearing of worke and labour in time of great necessity, and as touching the precise keeping of the seventh day, after the manner of the Jews. For we keepe now the first day, which is our Sunday, and make that our Sabbath, that is our day of rest, in the honour of our Saviour Christ, who as upon that day rose from death, conquering the same most triumphantly: Yet notwithstanding, whatsoever is found in the commandement appertaining to the law of nature, as a thing most godly, most just, and needfull for the setting forth of God's glory, it ought to be retaind and kept of all good Christian people. And therefore by this commandement, we ought to have a time, as one day in the weeke, wherein we ought to rest, yea from our lawfull and needfull works. For like as it appeareth by this commandement, that no man in the sixe dayes ought

to be slothfull or idle, but diligently to labour in that state wherein God hath set him: Euen so, God hath given expresse charge to all men, that upon the Sabbath day, which is now our Sunday, they should cease from all weekly and workeday labour, to the intent, that like as God himself wrought sixe dayes, and rested the seventh, and blessed, and sanctifyd it, and consecrated it to quietness and rest from labour: even so God's obedient people should use the Sunday holily, and rest from their common and daily business, and also give themselves wholly to heavenly exercises of God's true religion and seruice. So that God doth not only command the obseruation of this holy day, but also by his own example doth stirre and provoke us to the diligent keeping of the same. Good natural children will not only become obedient to the commandement of their parents, but also have a diligent eye to their doings, and gladly follow the same. So if we will be the children of our heavenly Father, we must be carefull to keepe the Christian Sabbath day, which is the Sunday, not only for that it is God's expresse commandement, but also to declare ourselves to be louing children, in following the example of our gracious Lord and Father.

Thus it may plainly appeare, that Gods will and commandement was to have a solemne time and standing day in the weeke, wherein the people should come together, and have in remembrance his wonderfull benefits, and to render him thanks for them, as appertainth to louing, kind, and obedient people. This example and commandement of God the godly Christian people beganne to follow immediatly after the assension of our Lord Christ, and began to chuse them a standing day of the weeke to come together in: Yet not the seventh day, which the Jews kept: but the Lords day, the day of the Lords resurrection, the day after the seventh day, which is the first day of the weeke. Of the which day mention is made by Saint Paul on this wise, In the first day of the Sabbath, let every man lay up what he thinkth good: meaning for the poore (I Corinthians 16.2). By the first day of the Sabbath, is meant our Sunday, which is the first day after the Jews seventh day. And in the Apocalyps it is more plain, where as Saint John sayeth, I was in the Spirit upon the Lords day (Revelations 1.10). Sithence which time God's people hath always in all ages, without any gainesaying, used to come together upon the Sunday, to celebrate and honor the Lords blessed Name, and carefully to keepe that day in holy rest and quietness, both man, woman, childe, seruant, and stranger. For the transgression and breach of which day, God hath declared himself much to be gryued, as it may appeare by him, who for gathering of stickes on the Sabbath day was stoned to death (Numbers 15.32 36). But alasse, all these notwithstanding, it is lamentable to see the wicked boldness of those that will be counted God's people, who passe nothing at all of keeping and halowing the Sunday. And these people are of two sorts. The one sort if they have any business to do, though there be no extreme neede, they must not spare

for the Sunday, they must ride and iourney on the Sunday, they must drive and carry on the Sunday, they must rowe and ferry on the Sunday, they must buy and sell on the Sunday, they must keepe markets and fayres on the Sunday: finally, they use all dayes alike, workedayes and holydayes all are one. The other sort is worse. For although they will not trauell nor labour on the Sunday as they do on the weeke day, yet they will not rest in holiness, as God commandeth: but they rest in ungodliness and filthiness, prancing in their pride, pranking and pricking, pointing and painting themselves to be gorgious and gay: they rest in excesse and superfluitie, in gluttony and drunkenness, like rattes and swine: they rest in brawling and rayling, in quarrelling and fighting: they rest in wantonness, in toyish talking, in filthie fleshliness, so that it it doth too evidently appeare that God is more dishonoured, and the devil better serued on the Sunday, then upon all the dayes in the weeke besides. And I assure you, the beasts which are commanded to rest on the Sunday, honour God better then this kind of people: For they offend not God, they break not their holy dayes. Wherefore, O yee people of God, lay your hands upon your hearts, repent and amend this gryuous and dangerous wickedness, stand in awe of the Commandement of God, gladly follow the example of God himself, be not disobedient to the godly order of Christs Church, used and kept from the Apostles time, until this day. Feare the displeasure and just plagues of Almightye God, if ye be negligent and forbear not labouring and trauailing on the Sabbath day or Sunday, and do not resort together to celebrate and magnify God's blessed Name, in quiet holiness and godly reverence.

Now concerning the place where the people of God ought to resort together, and where especialy they ought to celebrate and sanctify the Sabbath day, that is the Sunday, the day of holy rest: That place is called God's Temple or the Church, because the company and congregation of God's people (which is properly called the Church) doth there assemble themselves on the dayes appointed for such assemblies and meetings. And forasmuch as Almightye God hath appointed a special time to be honoured in, it is very meete, godly, and also necessary, that there should be a place appointed where these people should meete and resort, to serue their gracious God and mercifull Father. Trueth it is, the holy Patriarchs for a great number of yeeres had neither Temple nor Church to resort unto. The cause was, they were not stayed in any place, but were in a continual peregrination and wandering, that they could not conveniently build any Church. But so soone as God had delivered his people from their enemies, and set them in some libertie in the wilderness, he set them up a costly and curious Tabernacle, which was as it were the Parish Church, a place to resort unto of the whole multitude, a place to have his sacrifices made in, and other obseruances and rites to be used in. Furthermore, after that God according to the truth of his promise, had

placed and quietly settled his people in the land of Canaan, now called Iurie, he commanded a great and magnificent Temple to be builded by King Solomon, as seldome the like hath bene seene: a Temple so decked and adorned, so gorgeously garnished, as was meete and expedient for people of that time, which would be allured and stirred with nothing so much, as with such outward goodly gay things. This was now the Temple of God, endued also with many giftes and sundry promises. This was the publike Church, and the mother Church of all Iurie. Here was God honoured and serued. Hither was the whole Realm of all the Israelites bound to come at three solemne feasts in the yeere, to serue their Lord God here. But let us proceed further. In the time of Christ and his Apostles, there were yet no Temples nor Churches for Christian men. For why? they were always for the most part in persecution, vexation and trouble, so that there could be no liberty nor licence obtained for that purpose. Yet God delighted much that they should often resort together in a place, and therefore after his ascension they remayned together in an upper chamber, sometime they entred into the Temple, sometime into the Synagogues, sometimes they were in prison, sometimes in their houses, sometimes in the fields, &c. And this continued so long till the fayth of Christ Iesus began to multiply in a great part of the world. Now when divers Realms were established in God's true Religion, and God had given them peace and quietness: then began Kings, Noble men, and the people also, stirred up with a godly zeale and feruentness, to build up Temples and Churches, whither the people might resort, the better to do their dutie towards God, and to keepe holy their Sabboth day, the day of rest. And to these Temples have the Christians customably used to resort from time to time, as unto meet places where they might with common consent praise and magnify God's name, yeelding him thanks for the benefits that he daily powreth upon them, both mercifully and abundantly, where they might also hear his holy word read, expounded, and preached syncerely, and receive his holy Sacraments ministred unto them duely and purely. True it is that the chief and special Temples of God, wherein he hath greatest pleasure, and most delighteth to dwell, are the bodies and minds of true Christians, and the chosen people of God, according to the doctrine of holy Scriptures, declared by Saint Paul. Know ye not (sayeth hee) that yee be the temple of God, and that the spirit of God doth dwell in you? The Temple of God is holy, which ye are (I Corinthians 3.16 17). And again in the same Epistle: Know ye not that your body is the temple of the Holy Ghost dwelling in you, whom you have given you of God, and that yee be not your own (I Corinthians 6.19)? Yet this notwithstanding, God doth allow the materiall Temple made with lime and stone (so oft as his people come together into it, to praise his holy name) to be his house, and the place where he hath promised to be present, and where he will hear the prayers of them that call upon him. The which thing both Christ and his Apostles, with all the rest of the holy Fathers, do sufficiently declare by

this: That albeit they certainly knew that their prayers were heard in what place soever they made them, though it were in caues, in woodes, and in deserts, yet (so oft as they could conveniently) they resorted to the materiall Temples, there with the rest of the congregation, to joine in prayer and true worship.

Wherefore (dearely beloved) you that profess yourselves to be Christians, and glory in that name, disdain not to follow the example of your master Christ, whose schollers you say you be, show you to be like them whose schoolemates you take upon you to be, that is, the Apostles and Disciples of Christ. Lift up pure hands, with clean hearts, in all places and at all times. But do the same in the Temples and Churches upon the Sabbath dayes also. Our godly predecessours, and the ancient Fathers of the Primitive Church, spared not their goods to build Churches, no they spared not their lives in time of persecution, and to hazard their blood, that they might assemble themselves together in Churches. And shall we spare a little labour to come to Churches? Shall neither their example, nor our duty, nor the commodities (that thereby should come unto us) move us? If we will declare ourselves to have the fear of God, if we will show ourselves true Christians, if we will be the followers of Christ our master, and of those godly Fathers that have lived before us, and now have received the reward of true and faithful Christians, we must both willingly, earnestly, and reverently come unto the material Churches and Temples to pray, as unto fit places appointed for that use, and that upon the Sabbath day, as at most convenient time for God's people, to cease from bodily and worldly business, to give themselves to holy rest, and godly contemplation pertaining to the seruice of Almighty God: Whereby we may reconcile ourselves to God, be partakers of his holy Sacraments, and be deuout hearrs of his holy word, so to be established in faith to Godward, in hope against all aduersity, and in charity toward our neighbours. And thus running our course as good Christian people, we may at the last attain the reward of everlasting glory, through the merits of our Saviour Iesus Christ, to whom with the Father and the Holy Ghost, be all honour and glory. Amen.

THE SECOND PART OF THE HOMILIE OF THE PLACE AND TIME OF PRAYER.

IT hath bene declared unto you (good Christian people) in the former Sermon read unto you, at what time and into what place ye shall come together to praise God. Now I intend to set before your eyes, first how zealous and desirous ye ought to be to come to your Church. Secondly, how sore God is gryued with them that do despise or little regard to come to the Church upon the holy restfull day. It may well appeare by the Scriptures, that many of the godly Israelites, being now in captiuity for their sins among the Babylonians, full often wished and desired to be again at Hierusalem. And at their return, through God's goodness (though many

of the people were negligent) yet the fathers were maruellous deuout to build up the Temple, that God's people might repayre thither, to honour him. And king Daud when he was a banished man out of his countrey, out of Hierusalem the holy city, from the Sanctuary, from the holy place and from the Tabernacle of God: What desire, what feruentness was in him toward that holy place? what wishings and prayers made he to God to be a dweller in the house of the Lord? One thing (sayeth hee) have I asked of the Lord, and this will I still craue, that I may resort and have my dwelling in the house of the Lord, so long as I live. Again, Oh how I ioyed when I heard these words, Wee shall go into the Lords house (Psalms 122.1, 9). And in other places of the Psalmes he declareth for what intent and purpose he hath such a feruent desire to enter into the Temple and Church of the Lord: I will fall down (sayeth he) and worship in the holy Temple of the Lord. Againe, I have appeared in thy holy place, that I might behold thy might and power, that I might behold thy glory and magnificence (Psalms 63.1 2). Finally he sayeth: I will show forth thy name to my brethren, I will praise the in the midst of the congregation. Why then had Daud such an earnest desire to the house of God? First because there he would worship and honour God. Secondly, there he would have a contemplation and a sight of the power and glory of God. Thirdly, there he would praise the name of God, with all the congregation and company of the people. These considerations of this blessed Prophet of God ought to stirre up, and kindle in us the like earnest desire to resort to the Church, especially upon the holy restfull dayes, there to do our duties, and to serue God, there to call to remembrance how God even of his meere mercy, and for the glory of his name sake, worketh mightily to conserue us in health, wealth and godliness, and mightily preserueth us from the assault and rages of our fierce and cruell enemies, and there ioyfully in the number of his faithful people to praise and magnify the Lords holy Name.

Set before your eyes also that ancient father Simeon, of whom the Scripture speakth thus, to his great commendation, and an encouragement for us to do the like. There was a man at Hierusalem named Simeon, a just man, fearing God: he came by the Spirit of God into the Temple, and was told by the same Spirit that he should not dye before he saw the Anointed of the Lord. In the Temple his promise was fulfilled, in the Temple he saw Christ, and took him in his armes, in the Temple he brake out into the mighty praise of God his Lord. Anna a prophetesse, an olde widdow departed out of the Temple, giuing herself to prayer and fasting day and night: And she, comming about the same time, was likewise inspired, and confesd, and spake of the Lord, to all them that looked for the redemption of Israel (Luke 2.25 38). This blessed man, and this blessed woman, were not disappointed of wonderfull fruit, commodity and comfort, which God sent them, by their diligent resorting to God's holy Temple.

Now yee shall hear how gryuously God hath bene offended with his people, for that they passed so little upon his holy Temple, and foulely either despised or abused the same. Which thing may plainly appeare by the notable plagues and punishments which God hath layd upon his people, especialy in this, that he stirred up their adversarys horribly to beat downe, and vtterly to destroy his holy Temple with a perpetual desolation. Alasse, how many Churches, Countreys, and Kingdomes of Christian people, have of late yeeres bene plucked downe, and overrunne, and left waste, with gryuous and intolerable tyranny and cruelty of the enemie of our Lord Christ the great Turke, who hath so universally scourged the Christians, that never the like was heard or read of? above thirtie yeeres past, the great Turke had overrunne, conquered, and brought into his dominion and subjection, twenty Christian kingdomes, turning away the people from the faith of Christ, poisoning them with the divelish religion of wicked Mahomet, and either destroying their Churches vtterly, or filthily abusing them with their wicked & detestable errors. And now this great Turke, this bitter and sharpe scourge of God's vengeance, is even at hand in this part of Christendome, in Europe, at the borders of Italy, at the borders of Germanie, greedily gaping to deuoure us, to overrunne our countrey, to destroy our Churches also, unless we repent our sinful life, and resort more diligently to the Church to honour God, to learn his blessed will, and to fulfill the same. The Jews in their time provoked justly the vengeance of God, for that partly they abused his holy Temple with the detestable idolatry of the heathen, and superstitious vanities of their own inuentions contrary to God's commandement, partly they resorted unto it as hypocrites, spotted, imbrewed, and fouly defiled with all kind of wickedness and sinful life, partly many of them passed little upon the holy Temple, and cared not whether they came thither, or no. And have not the Christians of late dayes, and even in our dayes also, in like maner provoked the displeasure and indignation of Almighty God? partly because they have prophaned and defiled their Churches with heathenish and Iewish abuses, with images and idoles, with numbers of Altars, too too superstitiously and intolerably abused, with grosse abusing and filthy corrupting of the Lords holy supper, the blessed Sacrament of his body and blood, with an infinite number of toyes and trifles of their own devises, to make a goodly outward show, and to deface the plain, simple, and sincere religion of Christ Iesus, partly they resort to the Church like hypocrites, full of all iniquity and sinful life, having a vain and dangerous fansie and perswasion, that if they come to the Church, besprinckle them with holy water, hear a masse, and be blessed with the chalice, though they understand not one word of the whole seruice, nor feele one motion of repentance in their hearts, all is well, all is sure. Fie upon such mocking and blaspheming of God's holy ordinance. Churches were made for another purpose, that is, to resort thither, and to serue God truely, there to learn his blessed will, there to call upon his mighty Name,

there to use the holy Sacraments, there to trauaile how to be in charitie with thy neighbour, there to haue thy poore and needy neighbour in remembrance, from thence to depart better and more godly then thou camest thither. Finally God's vengeance hath bene, and is daily provoked, because much wicked people passe nothing to resort to the Church, either for that they are so sore blinded that they understand nothing of God and godliness, and care not with diuinish example to offend their neighbours, or else for that they see the Church altogether scoured of such gay gazing sights, as their grosse phantasie was greatly delighted with, because they see the false religion abandoned, and the true restored, which seemeth an unsauory thing to their unsauory taste, as may appeare by this that a woman said to her neighbour: Alas gossip, what shall we now do at Church, since all the Saints are taken away, since all the goodly sights we were wont to haue, are gone, since we cannot hear the like piping, singing, chaunting, and playing upon the organes that we could before. But (dearely beloved) we ought greatly to reioyce and give God thanks, that our Churches are delivered out of all those things which displeased God so sore, and filthily defiled his holy house and his place of prayer, for the which he hath justly destroyed many nations, according to the saying of S. Paul: If any man defile the Temple of God, God will him destroy (I Corinthians 3.17). And this ought we greatly to praise God for, that such superstitious & idolatrous maners as were vtterly nought and defaced God's glory, are vtterly abolished, as they most justly deserued: and yet those things that either God was honoured with, or his people edifyd, are decently retaind, and in our Churches comely practised. But nowe forasmuch as yee perceive it is God's determinate pleasure ye should resort unto your Churches upon the day of holy rest, seeing yee hear what displeasure God conceiveth, what plagues he powreth upon his disobedient people, seeing yee understand what blessings God are given, what heavenly commodities come to such people as desirously and zealously use to resort unto their Churches, seeing also ye are now friendly bidden and jointly called, beware that ye slack not your duetie, take haede that you suffer nothing to let you hereafter to come to the Church at such times as you are ordinarily appoynted and commanded. Our Saviour Christ telleth in a parable, that a great supper was prepared, gestes were bidden, many excused themselves and would not come: I tell you (sayeth Christ) none of them that were called shall tast of my supper. This great Supper, is the true religion of Almighty God, wherewith he will be worshipped in the due receiuing of his Sacraments, and sincere preaching and hearing of his holy word, and practising the same by godly conversation. This feast is now prepared in God's banqueting house the Church, you are thereunto called and jointly bidden: if you refuse to come, and make your excuses, the same will be answered to you that was unto them. Now come therefore (dearely beloved) without delay, and chearfully enter into God's feasting house, and become pertakers of the Benefites prouided and prepared for you. But

see that yee come thither with your holyday garment, not like hypocrites, not of a custome and for manners sake, not with lothsomeness, as though ye had rather not come then come, if ye were at your liberty. For God hateth and punisheth such counterfet hypocrites, as appeareth by Christ's former parable. My friend (sayeth God) how camest thou in without a wedding garment? And therefore commanded his seruants to bind him hand and foote, and to cast him into vtter darkness, where shall be weeping, and wayling, and gnashing of teeth. To the intent that yee may auoyd the like danger at God's hand, come to the Church on the holy day, and come in your holy day garment, that is to say, come with a chearfull and a godly mind, come to seeke God's glory, and to be thankfull unto him, come to be at one with thy neighbour, and to enter in frendship and charity with him. Consider that all thy doings stincke before the face of God, if thou be not in charity with thy neighbour. Come with an heart sifted and cleansed from worldely and carnall affections and desires, shake off all vain thoughtes which may hinder the from God's true seruice. The bird when she will flee, shaketh her wings: Shake and prepare thy self to flee higher then all the birdes in the ayre, that after thy duty duellie done in this earthly Temple and Church, thou mayest flee up, and be received into the glorious Temple of God in heaven through Christ Iesus our Lord, to whom with the Father and the Holy Ghost be all glorie and honour. Amen.

HOMILY ON COMMON PRAYER AND SACRAMENTS

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AN HOMILIE WHERE- in is declared that Common Prayer and Sacra- ments ought to be ministred in a tongue that is understood of the hearrs.

AMong the manifold exercises of God's people (deare Christians) there is none more necessary for all estates, and at all times, then is publike prayer, and the due use of Sacraments. For in the first, we beg at God's hands all such things, as otherwise we can not obtain. And in the other, he imbraceth us, and offereth himself to be embraced of us. Knowing therefore that these two exercises are so necessary for us, let us not think it unmeet to consider, first what prayer is, and what a Sacrament is, and then how many sorts of prayers there be, and how many Sacraments, so shall we the better understand how to use them aright. To know what they be, Saint Augustine, teacheth us in his book entituled, "Of the spirite and the soul" (Augustine, 'De Spiritu et anima'). He sayeth thus of prayer: Prayer is (sayeth hee) the deuotion of the mind, that is to say, the returning to God, through a godly and humble affection, which affection is certain willing and sweete inclining of the mind itself towards God. And in the second book against the adversary of the Law and the Prophets, he calleth Sacraments, holy signes (Augustinem 'Contra Adversarios et Proph.', bk. 2). And writing to Bonifacius of the Baptisme of infants, he sayeth, If Sacraments had not a certain similitude of those things whereof they be Sacraments, they should be no Sacraments at all. And of this similitude they do for the most part receive the names of the self things they signify. By these words of Saint Augustine it appeareth, that he alloweth the common description of a Sacrament, which is, that it is a visible signe of an inuisible grace, that is to say, that setteth out to the eyes and other outward senses, the inward working of God's free mercy, and doth (as it were) seale in our hearts the promises of God (Augustine, 'Ad Boniface'). And so was circumcision a Sacrament, which preached unto the outward senses the inward cutting away of the foreskin of the heart, and sealed and made sure in the hearts of the Circumcised the promise of God touching the promised seed that they looked for. Nowe let us see how many sorts of prayer, and howe many Sacraments there be.

In the scriptures we read of three sorts of prayer, whereof two are priuate, and the thirde is common. The first is that which Saint Paul speakth of in his Epistle to Timothie, sayinge, I will that men pray in every place, lifting up pure handes, with out wrath or striuing (1 Timothy 2.8). And it is the deuout lifting

up of the mind to God without the vtteringe of the hearts gryfe or desire by open voyce. Of this prayer we have example in the first book of the Kinges in Anna the mother of Samuel, when in the heaviness of her heart she prayed in the Temple, desiring to be made fruitful. She prayed in her heart (sayeth the text) but there was no voyce hearde (I Samuel uel 1.13). After this sort must all Christians pray, not once in a weeke , or once in a day only: but as Saint Paul writeth to the Thessalonians, without ceasing (1 Thessalonians 5.17). And as Saint Iames writeth, The continual prayer of a just man is of much force (James 5.16). The second sort of prayer is spoken of in the Gospel of Matthew , where it is said, when thou prayest, enter into thy secret closet, and when thou hast shutte the door to thee, pray unto thy Father in secret, and thy Father which seeth in secret shall reward the (Matthew 6.6). Of this sort of prayer there be sundry examples in the Scriptures, but it shall suffice to rehearse one, which is written in the actes of the Apostles.

Cornelivs, a deuoute man, a captain of the Italian army, sayeth to Peter: that being in his house in prayer at the ninth houre, there appeared unto him one in a white garment &c (Acts 10.1, 3, 30 31). This man prayed unto God in secret, and was rewarded openly. These be the two priuate sorts of prayer. The one mentall, that is to say, the deuout lifting up of the mind to God: And the other vocall, that is to say, the secret vttering of the gryfes and desires of the heart with words, but yet in a secret closet, or some solitary place. The third sort of prayer is publike or common. Of this prayer speakth our Saviour Christ, when he sayeth, If two of you shall agree upon earth upon any thing, whatsoever ye shall aske, my Father which is in heaven shall do it for you, for wheresoeuer two or three be gathered together in my name, there am I in the midst of them (Matthew 18.19 20). Although God hath promised to hear us when we pray priuately, so it be done faithfully and deuoutly (for he sayeth, Call upon me in the day of thy trouble, and I will hear the (Psalms 50.15). And Elias being but a mortal man, sayeth Saint Iames, prayed, and heaven was shut three yeeres and sixe moneths, and again he prayed, and the heaven gaue raine (James 5.17 18:.) Yet by the histories of the Bible it appeareth, that publike and common prayer is most auailable before God, and therefore is much to be lamented that it is no better esteemed among us which profess to be but one body in Christ. When the city of Ninive was threatned to be destroyed within fortie dayes, the Prince and the people joined themselves together in publike prayer and fasting, and were preserued (Jonah 3.4 10). In the Prophet Ioel, God commanded a fasting to be proclaimed, and the people to be gathered together, young and olde, man and woman, and are taught to say with one voyce: Spare us, O Lord, spare thy people, and let not thine inheritance be brought to confusion (Joel 2.15 17). When the Jews should have bene destroyed all in one day through the

malice of Haman, at the commaundement of Hester they fasted and prayed, and were preserued (Esther 4.16). When Holophernes besieged Bethulia by the aduice of Judith they fasted and prayed, and were delivered (Apocrypha. Judith 8.17). When Peter was in prison, the congregation joined themselves together in prayer, and Peter was wonderfully delivered (Acts 12.5). By these histories it appeareth, that common or publike prayer is of great force to obteine mercy, & deliverance at our heavenly Fathers hand.

Therefore brethren, I beseech you, even for the tender mercies of God, let us no longer be negligent in this behalfe: but as the people willing to receive at God's hand such good things as in the common prayer of the Church are craued, let us joine ourselves together in the place of common prayer, and with one voyce and one heart, begge at our heavenly father all those things, which he knoweth to be necessary for us. I forbid you not priuate prayer, but I exhort you to esteeme common prayer as it is worthy. And before all things, be sure, that in all these three sortes of prayer, your minds be deuoutly lifted up to God, else are your prayers to no purpose, and this saying shalbe verifed in you: This people honoureth me with their lips, but their heart is farre from mee (Isaiah 29.13, Matthew 15.8). Thus much for the three sortes of prayer, whereof we read in the Scriptures. Now with like, or rather more breuitie, you shall hear how many Sacraments there be, that were instituted by our Saviour Christ, and are to be continued, and received of every Christian in due time and order, and for such purpose as our Saviour Christ willed them to be received. And as for the number of them, if they should be considered according to the exact signification of a Sacrament, namely, for the visible signes, expresly commanded in the new Testament, whereunto is annexed the promise of free forgiveness of our sin, and of our holiness and joining in Christ, there be but two: namely Baptisme, and the Supper of the Lord. For although absolution hath the promise of forgiveness of sin, yet by the expresse word of the new Testament it hath not this promise annexed and tyed to the visible signe, which is imposition of hands. For this visible signe (I mean laying on of hands) is not expresly commanded in the new Testament to be used in absolution, as the visible signes in Baptisme and the Lords Supper are: and therefore absolution is no such Sacrament as Baptisme and the Communion are. And though the ordering of ministers hath his visible signe and promise: yet it lackes the promise of remission of sin, as all other sacraments besides the two above named do. Therefore neither it, nor any other sacrament else, be such Sacraments as Baptisme and the Communion are. But in a generall acception, the mane of a Sacrament may be attributed to any thing whereby an holy thing is signifyd. In which understanding of the word, the ancient writers have given this name, not only to the other five, commonly of late yeres taken and used for supplying the number of the seven Sacraments: but

also to divers and sundry other ceremonies, as to oyle, washing of feete, and such like, not meaning thereby to repute them as Sacraments, in the same signification that the two forenamed Sacraments are (Dionysius, Bernard, ‘De Coena Domini, Dionysius, et Abluti pedum’). And therefore Saint Augustine, weighing the true signification and exact meaning of the word, writing to Ianuarius, and also in the third book of Christian doctrine, affirmeth that the Sacraments of the Christians, as they are most excellent in signification, so are they most few in number, and in both places maketh mention expresly of two, the sacrament of baptism, and the supper of the Lord. And although there are retaind by the order of the Church of England, besides these two, certain other Rites and Ceremonies about the institution of Ministers in the Church, Matrimony, Confirmation of the children, by examining them of their knowledge in the articles of the faith, and joining thereto the prayers of the Church for them, and likewise for the visitation of the sick e: yet no man ought to take these for Sacraments, in such signification and meaning, as the Sacrament of Baptisme. and the Lords Supper are: but either for godly states of life, necessary in Christ’s Church, and therefore worthie to be set forth by publike action and solemnity by the ministry of the Church, or else judged to be such ordinances, as may make for the instruction, comfort, and edification of Christ’s Church.

Now understanding sufficiently what prayer is, and what a Sacrament is also, and how many sortes of prayers there be, and how many Sacraments of our Saviour Christs institution: let us see whether the Scriptures and examples of the Primative Church will allow any vocall prayer, that is, when the mouth vttereth the petitions with voyce, or any maner of Sacrament, or other publike or common rite or action, pertaining to the profite and edifying of the unlearned, to be ministred in a tongue unknown, or not understood of the Minister or people: yea, and whether any person may priuately use any vocall prayer, in a language that he himself understandeth not. To this question we must answer, no. And first of Common prayer and administration of Sacraments. Although reason, if it might rule, would soone perswade us to have our common prayer and administration of the Sacraments in a known tongue, both for that to pray commonly, is for a multitude to ask one and the self thing with one voyce, and one consent of mind, and to administer a Sacrament, is by the outward word and element, to preach to the receiver the inward and inuisible grace of God, and also for that both these exercises were first instituted, and are still continued to the end that the congregation of Christ might from time to time be put in remembrance of their unity in Christ, and that as members all of one body, they ought both in prayers and otherwise to seeke and desire one anothers commodity, & not their own without others: Yet shall we not neede to flee to reasons and proofes in this matter, sith we have both the plain and manifest words of the Scripture, and also

the consent of the most learned and ancient writers, to commend the prayers of the Congregation in a known tongue. First, Paul to the Corinthians sayeth: Let all things be done to edifying (I Corinthians 14.26). Which cannot be, unless common prayers and administration of Sacraments be in a tongue known to the people. For where the prayers spoken by the minister, and the words in the administration of the Sacraments, be not understood of them that be present, they cannot thereby be edifyd. For as when the trumpet that is blown in the field giveth an uncertain sound, no man is thereby stirred up to prepare himself to the fight. And as when an instrument of musick maketh no distinct sound, no man can tell what is piped: Euen so when prayers or administration of Sacraments shall be in a tongue unknown to the hearrs, which of them shall be thereby stirred up to lift up his mind to God, and to begge with the minister at God's hand, those things which in the words of his prayers the minister asketh? Or who shall in the ministration of the Sacraments understand what inuisible grace, is to be craued of the hearr, to be wrought in the inward man? Truely no man at all. For (sayeth Saint Paul) he that speakth in a tongue unknown, shall be to the hearr an aliant, which in a Christian Congregation is a great absurditie.

For we are not strangers one to another, but we are the citizens of the Saints, and of the household of God (Ephesians 2.19), yea, and members of one body (I Corinthians 10.17, 12.12). And therefore whiles our minister is in rehearsing the prayer that is made in the name of us all, we must give diligent ears to the words spoken by him, and in heart begge at God's hand those things that he beggeth in words. And to signify that we do so, we say Amen, at the end of the prayer that he maketh in the name of us all. And this thing can we not do for edification, unless we understand what is spoken. Therefore it is required of necessity, that the Common prayer be had in a tongue that the hearrs do understand. If ever it had bin tolerable to use strange tongues in the congregations, the same might have bene in the time of Paul and the other Apostles, when they were miraculously endued with gifts of tongues. For it might then have perswaded some to imbrace the Gospel, when they had heard men that were Hebrewes born and unlearned, speak the Greeke, the Latine, and other languages. But Paul thought it not tolerable then: And shall we use it now, when no man commeth by that knowledge of tongues, otherwise then by diligent and earnest study? God forbid. For we should by that means bring all our Church exercises to friuolous superstition, and make them altogether unfruitful. Luke writeth that when Peter and John were discharged by the Princes and high Priestes of Hierusalem, they came to their fellowes, and tolde them all that the Princes of the Priestes and Elders had spoken to them. Which when they heard, they lifted up their voyce together to God with one assent, and said, Lord, thou art he that hast made heaven and earth, the sea, and all things that are in them. &c (Acts 4.23 24). Thus could

they not have done, if they had prayed in a strange tongue, that they had not understood. And no doubt of it, they did not all speak with severall voyce: but some one of them spake in the name of them all, and the rest giuing diligent eare to his words consented thereunto, and therefore it is said, that they lifted up their voyce together. Saint Luke sayeth not, Their voyces, as many: but, their voice, as one. That one voyce therefore was in such language as they all understood, otherwise they could not have lifted it up with the consent of their heartes. For no man canne give consent of the thing that he knoweth not. As touching the times before the coming of Christ there was never man yet that would affirme, that either the people of God or other, had their prayers or administrations of the Sacraments, or sacrifices, in a tongue that they themselves understood not. As for the time since Christ, till that usurped power of Rome began to spread itself, and to inforce all the nations of Europe to have the Romish language in admiration, it appeareth by the consent of the most ancient and learned writers, that there was no strange or unknown tongue used in the congregation of Christians. Iustinus Martyr, who lived about 160 yeeres after Christ, sayeth thus of the administration of the Lords Supper in his time (Justinus, 'Apol.,' 2): Upon the Sunday assemblies are made both of them that dwell in Cities, and of them that dwell in the Countrey also. Amongst whom, as much as may be, the writings of the Apostles & Prophets are read. Afterwards when the Reader doth cease, the chief Minister maketh an exhortation, exhorting them to follow honest things. After this, we rise altogether and offer prayers, which being ended (as we have said) bread and wine and water are brought forth: Then the head Minister offereth prayers and thankesgiuing with all his power, and the people answer, Amen. These words, with their circumstances being duely considered, do declare plainly, that not only the Scriptures were read in a known tongue: but also that prayer was made in the same in the congregations of Iustines time. Basilivs Magnus, and Iohannes Chrysostomus did in their time prescribe publike orders of publike administration, which they call Liturgies, and in them they appointed the people to answer to the prayers of the Minister, sometime, Amen, sometime, Lord have mercy upon us, sometime, and with thy spirit, and we have our hearts lifted up unto the Lord, &c. Which answers the people could not have made in due time, if the prayers had not bene in a tongue that they understood. The same Basil writing to the Clergie of Neoc'sarea, sayeth thus of his usage in common prayer (Basil, epistle 63), appoynting one to begin the song, the rest follow: And so with divers songs and prayers, passing over the night, at the dawning of the day, altogether (even as it were with one mouth and one heart) they sing unto the Lord a song of confession, every man framing unto himself meete words of repentance. In another place he sayeth, If the Sea be fayre, how is not the assembly of the congregation much more fayre, in which a joined sound of men, women, and children (as it were of the waues beating on the shore) is sent forth in our prayers

unto our God? Mark e his words (Basil, Homily 4?): A joined sound (sayeth he) of men, women, and children. Which cannot be, unless they all understand the tongue wherein the prayer is said. And Chrysostom upon the words of Paul sayeth, So soone as the people hear these words, world without end, they all do forthwith answer, Amen. This could they not do, unless they understood the word spoken by the Priest (I Corinthians 14.16). Dionysius sayeth, that hymnes were said of the whole multitude of people in the administration of the Communion. Cyprian sayeth (Cyprian, 'Ser. 6 de Ora. dominica'), The Priest doth prepare the minds of the brethren, with a preface before the prayer, saying, Lift up your hearts: That whiles the people doth answer, We have our hearts lifted up to the Lord, they be admonished that they ought to think on none other thing then the Lord. Saint Ambrose writing upon the words of Saint Paul sayeth, This is it that he sayeth, because he which speakth in an unknown tongue, speakth to God, for he knoweth all things: but men know not, and therefore there is no profit of this thing (I Corinthians 14.2). And again upon these words: If thou blesse, or give thankes with the spirit, how shall he that occupieth the roome of the unlearned, say Amen, at thy giuing of thankes, seeing he understandeth not what thou sayest? This is (sayeth Ambrose) if thou speak the praise of God in a tongue unknown to the hearrs. For the unlearned hearing that which he understandeth not, knoweth not the end of the prayer, and answereth not Amen: which word is as much to say, as truth, that the blessing or thankesgiuing may be confirmed. For the confirmation of the prayer is fulfilled by them that do answere, Amen, that all things spoken might be confirmed in the minds of the hearrs, through the testimony of the truth. And after many weighty words, to the same end he sayeth: The conclusion is this, that nothing should be done in the Church in vain, and that this thing ought chiefly to be laboured for, that the unlearned also might take profit, lest any part of the body should be dark through ignorance. And lest any man should think all this to be meant of preaching, and not of prayer, he taketh occasion of these words of Saint Paul (If there be not an interpreter, let him keepe silence in the Church) to say, as followeth: Let him pray secretly, or speak to God, who hearth all things that be dumbe: For in the Church must he speak that may profit all persons. Saint Hierome writing upon these words of Saint Paul, How shall he that supplieth the place of the unlearned, &c. (I Corinthians 14.16), sayeth, It is the Lay man whom Paul understandeth here to be in the place of the ignorant man, which hath no Ecclesiasticall office. How shall he answer, Amen, to the prayer of that he understandeth not? And a little after, upon the words of Saint Paul, For if I should pray in a tongue &c. he sayeth thus: Thus is Pauls meaning: If any man speak in strange and unknown tongues, his mind is made unfruitful, not to himself, but to the hearr: For whatsoever is spoken, he knoweth it not. Saint Augustine writing upon the xviii. Psalme, sayeth: What this should be we ought to understand, that we may sing

with reason of man, and not with chattering of birds. For Owles, Poppingayes, Rauens, Pyes, and other such like birds, are taught by men to prate they know not what: but to sing with understanding, is given by God's holy will to the nature of man. Againe, the same Augustine sayeth (Augustine, 'De Magist. '), There needeth no speech when we pray, sauing perhaps as the Priests do, for to declare their meaning, not that God, but that men may hear them. And so being put in remembrance by consenting with the Priest, they may hang upon God.

Thus are we taught by the Scripture and ancient Doctours, that in the administration of Common prayer and Sacraments, no tongue unknown to the hearrs ought to be used. So that for the satisfying of a Christian Man's conscience we need to spend no more time in this matter. But yet to stop the mouths of the adversarys, which stay themselves much upon generall decrees, it shall be good to adde to these testimonies of Scriptures and Doctours, one Constitution made by Iustinian the Emperour ('Novel. Consti.,' 23), who lived five hundred twenty and seven yeeres after Christ, and was Emperour of Rome. The Constitution is this: We command that all Bishops and Priests do celebrate the holy oblation and the prayers used in holy Baptisme, not speaking low, but with a cleare or loud voyce, which may be heard of the people, that thereby the mind of the hearrs may be stirred up with great deuotion, in vttering the prayers of the Lord God, for so the holy Apostle teacheth in his first Epistle to the Corinthians, saying, Truly, if thou only bless or give thankes in spirit, how doth he that occupieth the place of the unlearned, say Amen at that thy giuing thankes unto God, for he understandeth not what thou sayest? Thou verely givest thankes well, but the other is not edifyd. And again in the Epistle to the Romanes, he sayeth: With the heart a man believeth unto righteousness, and with the mouth confession is made unto salvation. Therefore for these causes it is convenient that among other prayers, those things also which are spoken in the holy oblation, be vttered and spoken of the most religious Bishops & priestes, unto our Lord Iesus Christ our God, with the Father and the Holy Ghost, with a loud voyce. And let the most religious Priestes know this, that if they neglect any of these things, that they shall give an account for them in the dreadfull judgement of the great God and our Saviour Iesus Christ. Neither will wee, when we know it, rest and leave it unreuenged.

This Emperour (as Sabellicus writeth) favoured the Bishop of Rome, and yet we see how plain a decree he maketh, for praying and administring of Sacraments in a known tongue, that the deuotion of the hearrs might be stirred up by knowledge, contrary to the judgement of them that would have ignorance to make deuotion. He maketh it also a matter of damnation, to do these things in a tongue that the hearrs understand not. Let us therefore conclude with God

and all good men's assent, that no common prayer or Sacraments ought to be ministred in a tongue that is not understood of the hearrs. Now a word or two of priuate prayer in an unknown tongue. Wee took in hand where we beganne to speak of this matter, not only to prooue that no common prayer or administration of Sacraments, ought to be in a tongue unknown to the hearrs: but also, that no person ought to pray priuately in that tongue that he himself understandeth not. Which thing shall not be heard to prooue, if we forget not what prayer is. For if prayer be that deuotion of the mind which enforceth &the; heart to lift up itself to God: how should it be said, that that person prayeth, that understandeth not the words that his tongue speakth in prayer? Yea, how can it be said that he speakth? For to speak is by voice to vtter &the; thought of the mind. And the voyce that a man vttereth in speaking, is nothing els but the messenger of the mind, to bring abroad the knowledge of that which otherwise lyeth secret in the heart, and cannot be known according to that which Saint Paul writeth: What man (sayeth hee) knoweth the things that appertain to man, sauing only the spirite of man, which is in man (I Corinthians 2.11)? He therefore that doth not understand the voyces that his tongue doth vtter, cannot properly be said to speak, but rather to counterfeit, as Parattes, and such other birdes use to counterfeit men's voyces. No man therefore that feareth to prooue the wrath of God against himself, will be so bolde to speak of God unaduisedly, without regard of reverent understanding, in his presence, but he will prepare his heart before he presume to speak unto God. And therefore in our common prayer the minister doth often times say, Let us pray, meaning thereby to admonish the people that they should prepare their ears to hear, what he should craue at God's hand, and their hearts to consent to the same, and their tongues to say, Amen, at the ende thereof. On this sort did the Prophet Dauid prepare his heart, when he said, My heart is ready (O God) my heart is ready, I will sing and declare a Psalm (Psalms 57.7, 108.1). The Jews also, when in the time of Judith they did with all their heart pray God to visite his people of Israel had so prepared their hearts before they began to pray. After this sort had Manasses prepared his heart before he prayed, and said, And now (O Lord) do I bow the knees of my heart, asking of the part of thy mercifull kindnes (II Chronicles 33.12?). When the heart is thus prepared, the voyce vttered from the heart, is harmonious in the ears of God: otherwise he regardeth it not, to accept it. But forasmuch as the person that so babbleth his words without sense in the presence of God showeth himself not to regard the maiestie of him that he speakth to: He taketh him as a contemner of his Almighty maiestie, and giveth him his reward among hypocrites, which make an outward show of holiness, but their hearts are full of abominable thoughts, even in the time of their prayers. For it is the heart that the Lord looketh upon, as it is written in the historie of Kings (I Samuel uel 16.7). If we therefore will that our prayers be not abominable before God, let us so prepare our hearts

before we pray, and so understand the things that we ask when we pray, that both our hearts and voyces may together sound in the ears of God's maiestie, and then we shall not faile to receive at his hand the things that we aske, as good men which have bene before us did, and so have from time to time received that which for their souls health they did at any time desire. S. Augustine seemeth to beare in this matter (Augustine, 'De Catechizandis rudibus'): For he sayeth thus of them, which being brought up in Grammar and Rhetoricke, are converted to Christ, and so must be instructed in Christian religion: Let them know also (sayeth hee) that it is not the voyce, but the affection of the mind that commeth to the ears of God. And so shall it come to passe, that if happily they shall marke that some Bishops or ministers in the Church do call upon God, either with barbarous words, or with words disordered, or that they understand not, or do disorderly divide the words that they pronounce, they shall not laugh them to scorne. Hitherto he seemeth to hear with praying in an unknown tongue. But in the next sentence he openeth his mind thus: Not for that these things ought not to be amended, that the people may say Amen, to that which they do plainly understand: But yet these godly things must be born withall of these Catechistes or instructors of the fayth, that they may learne, that as in the common place where matters are pleaded, the goodnes of an oration consisteth in sound: so in the Church it consisteth in deuotion. So that he alloweth not the praying in a tongue not understood of him that prayeth: But he instructeth the skilfull Orator, to beare with the rude tongue of the deuout simple Minister. To conclude, if the lack of understanding the words that are spoken in the Congregation, do make them unfruitful to the hearrs: how should not the same make the words read , unfruitful to the Reader? The mercifull goodness of God, grant us his grace to call upon him as we ought to do, to his glory and our endless felicity, which we shall do, if we humble ourselves in his sight, and in all our prayers both common and priuate, have our minds fully fixed upon him. For the prayer of them that humble themselves, shall pearce through the clouds, and till it draw nigh unto God, it will not be answered, and till the most High do regard it, it will not depart. And the Lord will not be slack, but he will deliver the just, and execute judgement (Apoc. Ecclesiasticus 35.17 18). To him therefore be all honour and glory, for ever and ever, Amen.

OF THEM WHICH TAKE OFFENCE AT CERTAIN PLACES OF HOLY
SCRIPTURE

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AN INFORMATION FOR THEM WHICH TAKE OFFENCE AT CER-
TAINE PLACES OF THE HOLY SCRIPTURE.

The first part.

THE great vtility and profit that Christian men and women may take (if they will) by hearing and reading the holy Scriptures (dearely beloved) no heart can sufficiently conceive, much less is my tongue able with words to expresse. Wherefore Satan our enemy, seeing the Scriptures to be the very mean and right way to bring the people to the true knowledge of God, and that Christian Religion is greatly furthered by diligent hearing and reading of them, he also perceiuing what an hinderance and let they be to him and his kingdome, doth what he can to drive the reading of them out of God's Church. And for that end he hath always stirred up, in one place or other, cruell tyrants, sharpe persecutors, and extreme enemies unto God, and his infallible truth, to pull with violence the holy Bibles out of the peoples hands, and have most spitefully destroyed and consumed the same to ashes in the fire, pretending most untruely, that the much hearing and reading of God's word is an occasion of heresie and carnall liberty, and the overthrow of all good order in all well ordered common weales. If to know God aright be an occasion of evil, then we must needs grant, that the hearing and reading of the holy Scriptures, is the cause of heresie, carnall liberty, and the subversion of all good orders. But the knowledge of God and of ourselves, is so farre from being an occasion of evil, that it is the readiest, yea the only mean to bridle carnall liberty, and to kill all our fleshly affections. And the ordinary way to attain this knowledge, is with diligence to hear and read the holy Scriptures. For the whole Scriptures (sayeth Saint Paul) were given by the inspiration of God (2 Timothy 3.16). And shall we Christian men think to learn the knowledge of God and of ourselves, in any earthly Man's worke of writing, sooner or better then in the holy Scriptures, written by the inspiration of the Holy Ghost? The Scriptures were not brought unto us by the will of man: but holy men of God (as witnessth Saint Peter) spake as they were moued by the holy spirit of God (2 Peter 1.21). The holy ghost is the Schoolemaster of truth, which leadeth his Schollers (as our Saviour Christ sayeth of him) into all truth (John 16.13). And whoso is not ledde and taught by his Schoolemaster, cannot but fall into deepe error, how godly soever his pretence is, what knowledge and learning soever he

hath of all other works and writings, or how fayre soever a show or face of truth he hath in the estimation and judgement of the world. If some man will say, I would have a true patterne and a perfect description of an upright life, approved in the sight of God: can we find (think ye) any better or any such again, as Christ Iesus is, and his doctrine? whose vertuous conversation and godly life, the Scripture so lively painteth and setteth forth before our eyes, that we beholding that patterne, might shape and frame our lives, as nigh as may be, agreeable to the perfection of the same. Follow you me (sayeth Saint Paul) as I follow Christ (I Corinthians 11.1). And Saint John in his Epistle sayeth: Whoso abideth in Christ, must walk even so as he hath walked before him (1 John 2.6). And where shall we learn the order of Christs life, but in the Scripture? Another would have a medicine to heal all diseases and maladies of the mind. Can this be found or gotten other where then out of God's own book, his sacred Scriptures? Christ taught so much when he said to the obstinate Jews, Search the Scriptures, for in them ye think to have eternall life (John 5.39). If the Scriptures contain in them everlasting life, it must needes follow, that they have also present remedy against all that is an hinderance and let unto eternall life. If we desire the knowledge of heavenly wisdom: why had we rather learn the same of man, then of God himself, who (as Saint Iames sayeth) is the giver of wisdom (James 1.5)? Yea, why will we not learn it at Christs own mouth, who promising to be present with his Church till the worlds end (Matthew 28.20) doth perform his promise, in that he is not only with us by his grace and tender pity: but also in this, that he speakth presently unto us in the holy Scriptures, to the great and endless comfort of all them that have any feeling of God at all in them? Yea, he speakth now in the Scriptures more profitably to us, then he did by the word of mouth to the carnall Jews when he lived with them here upon earth. For they (I mean the Jews) could neither hear nor see those things which we may now both hear and see, if we will bring with us those ears and eyes that Christ is heard and seene with, that is, diligence to hear and read his holy Scriptures, and true faith to believe his most comfortable promises. If one could show but the print of Christs foot, a great number I think would fall down and worship it: But to the holy Scriptures, where we may see daily (if we will) I will not say the print of his feet only, but the whole shape and lively image of him, alas, we give little reverence or none at all.

If any could let us see Christs coate, a sort of us would make hard shift except we might come nigh to gaze upon it, yea and kisse it too. And yet all the clothes that ever he did weare, can nothing so truely nor so lively expresse him unto us, as do the Scriptures. Christ's images made in wood, stone, or metall, some men for the love they beare to Christ, do garnish and beautify the same with pearle, golde, and precious stone: And should we not (good brethren) much rather

embrace and reverence God's holy books, the sacred Bible, which do represent Christ unto us, more truly than can any image. The image can but express the form or shape of his body, if it can do so much: But the Scriptures doth in such sort set forth Christ, that we may see both God and man, we may see him (I say) speaking unto us, healing our infirmities, dying for our sins, rising from death for our justification. And to be short, we may in the Scriptures so perfectly see whole Christ with the eye of faith, as we, lacking faith, could not with these bodily eyes see him, though he stood now present here before us. Let every man, woman, and child, therefore with all their heart thirst and desire God's holy Scriptures, love them, embrace them, have their delight and pleasure in hearing and reading them, so as at length we may be transformed and changed into them. For the holy Scriptures are God's treasure house, wherein are found all things needfull for us to see, to hear, to learn, and to believe, necessary for the attaining of eternall life. Thus much is spoken, only to give you a taste of some of the commodities which ye may take by hearing and reading the holy Scriptures. For as I said in the beginning, no tongue is able to declare and vtter all. And although it is more cleare than the noone day, that to be ignorant of the Scriptures, is the cause of error, as Christ sayeth to the Sadduces, Ye erre, not knowing the Scriptures (Matthew 22.29), and that error doth hold backe, and plucke men away from the knowledge of God. And as S. Ierome sayeth, Not to know the Scriptures, is to be ignorant of Christ. Yet this notwithstanding, some there be that think it not meete for all sortes of men to read the Scriptures, because they are, as they think, in sundry places stumbling blockes to the unlearned. First, for that the phrase of the Scripture is sometime so simple, grosse, and playne, that it offendeth the fine and delicate wittes of some courtiers. Furthermore, for that the Scripture also reporteth, even of them that have their commendation to be the children of God, that they did divers acts, where of some are contrary to the law of nature, some repugnant to the Law written, and other some seeme to fight manifestly against publique honestie. All which things (say they) are unto the simple an occasion of great offence, and cause many to think evil of the Scriptures, and to discredite their authority. Some are offended at the hearing and reading of the diversity of the rites and ceremonies of the sacrifices and oblations of the Law. And some worldly witted men, think it a great decay to the quiet and prudent governing of their common weales, to give eare to the simple and plain rules and precepts of our Saviour Christ in his Gospel, as being offered that a man should be ready to turn his right eare, to him that strake him on the left, and to him which would take away his coate, to offer him also his cloke, with such other sayings of perfection in Christs meaning. For carnall reason, being alway an enemy to God, and not perceiuing the things of God's spirit, doth abhor such precepts, which yet rightly understood, infringeth no iudiciall policies, nor Christian men's governements. And some there be, which hearing the Scriptures

to bid us to live without carefulness, without studie or forecasting, do deride the simplicities of them. Therefore to remove and put away occasions of offence so much as may be, I will answer orderly to these objections. First I shall rehearse some of those places that men are offended at, for the simplicity & grossness of speech, and will show the meaning of them. In the book of Deuteronomie it is written, that almighty God made a law, if a man died with out issue, his brother or next kinseman should marrie his widow, and the childe that was first born betweene them, should be called his childe that was dead, that the dead Man's name might not be put out in Israel: And if the brother or next kinseman would not marrie the widow, then she before the Magistrates of the Citie should pull off his shoe and spit in his face, saying, So be it done to that man that will not build his brothers house. Here (dearely beloved) the pulling off his shoe, and spitting in his face, were ceremonies, to signify unto all the people of that Citie, that the woman was not now in fault that God's law in that poynt was broken, but the whole shame and blame thereof did now redound to that man, which openly before the Magistrates refused to marrie her. And it was not a reproch to him alone, but to all his posteritie also: For they were called ever after, The house of him whose shoe is pulled off. Another place out of the Psalmes: I wil break (sayeth Dauid) the hornes of the ungodly, and the hornes of the righteous shall be exalted (Psalms 75.10). By an horne, in the Scripture, is understood power, might, strength, and sometime rule and government. The Prophet then saying, I will break the hornes of the ungodly, meaneth, that all the power, strength, and might of God's enemy, shall not only be weakened and made feeble, but shall at length also be clean broken & destroyed, though for a time for the better triall of his people, God suffereth the enemies to preuaile and have the upper hand. In the Psalme, it is said, I will make Dauids horne to flourish (Psalms 132.17). Here Dauids horne signifieth his kingdome. Almighty God therefore by this manner of speaking, promiseth to give Dauid victory over all his enemies, and to stablish him in his kingdome, spite of all his enemies. And in the threescore Psalme it is written: Moab is my washpot, and over Edom will I cast my shoe, &c (Psalms 60.8). In that place the Prophet showeth how graciously God hath dealt with his people the children of Israel, giuing them great victories upon their enemies on every side. For the Moabites & Idumeans, being two great nations, proud people, stout and mighty, God brought them under, and made them seruants to the Israelites, seruants I say, to stoop downe, to pull off their shoes, and wash their feete. Then Moab is my washpot, and over Edom will I cast out my shoe, is, as if he had said, The Moabites and the Idumeans, for all their stoutness, against us in the wilderness, are now made our subjects, our seruants, yea underlings to pull off our shoes, and wash our feete. Now I pray you, what uncomely manner of speech is this, so used in common phrase among the Hebrewes? It is a shame that Christian men should be so light headed, to toy as ruffians do with such

manner speaches, vttered in good grave signification by the Holy Ghost. More reasonable it were for vain men to learn to reverence the fourme of God's words, then to sport at them to their damnation. Some again are offended to hear that the godly fathers had many wives and concubines, although after the phrase of the Scripture, a concubine is an honest name, for every concubine is a lawfull wife, but every wife is not a concubine. And that ye may the better understand this to be true, ye shall note that it was permitted to the fathers of the old Testament, to have at one time moe wives then one, for what purpose yee shall afterward hear. Of which wives some were free women born, some were bond women & seruants. She that was free born, had a prerogative above those that were seruants & bond women. The free born woman was by mariage made the ruler of the house under her husband, & is called the mother of the householde, the masters or the dame of the house, after our manner of speaking, & had by her mariage an interest, a right, and an ownershippe of his goods unto whom she was maryd. Other seruants and bonde women were given by the owners of them, as the manner was then, I will not say always, but for the most part, unto their daughters at that day of their mariage, to be handmaidns unto them. After such a sort did Pharao King of Egypt give unto Sara Abrahams wife Agar the Egyptian to be her maide. So did Laban give unto his daughter Lea, at the day of her mariage, Zilpha, to be her handmaide (Genesis 29.24). And to his other daughter Rachel, he gaue another bondmaid, named Bilha. And the wives that were the owners of their handmaidns, gaue them in mariage to their husbands, upon divers occasions. Sara gaue her maid Agar in mariage to Abraham (Genesis 16.3). Lea gaue in like manner her maid Zilpha to her husband Iacob (Genesis 30.9). So did Rachel his other wife give him Bilha her maid, saying unto him, Goe in unto her, and she shall beare upon my knees: which is, as if she had said, Take her to wife, and the children that she shall beare, will I take upon my lappe, and make of them as if they were mine owne. These hand maidns or bondwomen, although by marriage they were made wives, yet they had not this prerogative to rule in the house, but were still underlings, and in such subjection to their masters, and were never called mothers of the household, mistresses, or dames of the house, but are called sometimes wives, sometime concubines. The plurality of wives, was by a special prerogative suffered to the fathers of the olde Testament, not for satisfying their carnall and fleshly lustes, but to have many children, because every one of them hoped, and begged oft times of God in their prayers, that that blessed seed, which God promised should come into the world to break the serpents head, might come and be born of his stock and kinred.

Now of those which take occasion of carnality and evil life, by hearing and reading in God's book, what God had suffered, even in those men whose commendation is praised in the Scripture: As that Noah, whom Saint Peter calleth the

eight preacher of righteousness (2 Peter 2.5), was so drunke with wine, that in his sleepe he uncovered his own priuities (Genesis 9.21). The just man Lot was in like manner drunken, and in his drunkenness lay with his own daughters, contrary to the law of nature (Genesis 19.32). Abraham, whose faith was so great, that for the same he deserued to be called of God's own mouth a father of many nations, the father of all beleeuers (Genesis 17.4 5, Romans 4.17), besides with Sara his wife, had also carnall company with Agar, Saraes handmaide. The Patriarch Iacob had to his wives two sisters at one time (Genesis 29.30). The Prophet Dauid and king Solomon his son, had many wives and concubines &c. Which things we see plainly to be forbidden us by the law of God, and are now repugnant to all publike honestie. These and such like in God's book (good people) are not written that we should or may do the like following their examples, or that we ought to think that God did allow every of these things in those men: But we ought rather to believe and to judge that Noah in his drunkenness offended God highly. Lot lying with his daughters, committed horrible incest. Wee ought then to learn by them this profitable lesson, that if so godly men as they were, which otherwise felt inwardly God's holy Spirit inflaming in their hearts, with the fear and love of God, could not by their own strength keepe themselves from committing horrible sin, but did so gryuously fall, that without God's great mercy they had perished everlastingly: How much more ought we then, miserable wretches, which have no feeling of God within us at all, continually to feare, not only that we may fall as they did, but also be overcome and drowned in sin, which they were not? And so by considering their fall, take the better occasion to acknowledge our own infirmitie and weakenes, and therefore more earnestly to call unto Almighty God with hearty prayer incessantly, for his grace, to strengthen us, and to defend us from all evil. And though through infirmity we chaunce at any time to fall, yet we may by hear ty repentance, and true faith, speedily rise again, and not sleepe and continue in sin, as the wicked doth.

Thus good people, should we understand such matters expressed in the divine Scriptures, that this holy table of God's word be not turned to us to be a snare, a trappe, and a stumbling stone, to take hurt by the abuse of our understanding: But let us esteeme them in a reverent humilitie, that we may find our necessary food therein, to strengthen us, to comfort us, to instruct us (as God of his great mercy hath appoynted them) in all necessary works, so that we may be perfect before him in the whole course of our life: Which he grant us, who hath redeemed us, our Lord and Saviour Iesus Christ, to whom with the Father, & the Holy Ghost, be all honour & glory for evermore, Amen.

The second part of the information for them which take offence at certain places of the holy Scripture.

YEE have heard (good people) in the Homilie last read unto you, the great commoditie of holy Scriptures, yee have heard how ignorant men, voyde of godly understanding, seeke quarrels to discreditte them: Some of their reasons have yee heard answered. Now we will proceede and speak of such politike wise men which be offended, for that Christ's precepts should seeme to destroy all order in governance, as they do alleadge for example, such as these be. If any man strike the on the right cheeke, turn the other unto him also. If any man will contend to take thy coate from thee, let him have cloke and all (Matthew 5.39 40). Let not thy left hand know what thy right hand doth. If thine eye, thine hand, or thy foote offend thee, pull out thine eye, cut off thine hand, thy foote, and cast it from the (Matthew 18.8 9). If thineemie (sayeth Saint Paul) be an hungred, give him meat, if he be thirstie, give him drink: so doing, thou shalt heape hote burning coales upon his head (Romans 12.20). These sentences (good people) unto a natural man seeme meere absurdities, contrary to all reason. For a natural man (as Saint Paul sayeth) understandeth not the things that belong to God (I Corinthians 2.14), neither can he, so long as old Adam dwelleth in him. Christ therefore meaneth, that he would have his faith full seruants so farre from vengeance and resisting wrong, that he would rather have him ready to suffer another wrong, then by resisting to break charitie, and to be out of patience. He would have our good deedes so farre from all carnall respects, that he would not have our nighest friends know of our well doing, to winne vain glory. And though our friends and kinsefolkes be as deare as our right eyes and our right hands: yet if they would plucke us from God, we ought to renounce them, and forsake them.

Thus if yee will be profitable hearrs and readrs of the holy Scriptures, ye must first deny yourselves, and keepe under your carnall senses, taken by the outward words, and search the inward meaning: reason must give place to God's holy spirite, you must submit your worldly wisdom and judgement, unto his divine wisdom and judgement. Consider that the Scripture, in what strange fourme soever it be pronounced, is the word of the living God. Let that always come to your remembrance, which is so oft repeatd of the Prophet Esaias: The mouth of the Lord (sayeth he) hath spoken it, and Almighty and everlasting God, who with his only word creatd heaven and earth, hath decreed it, the Lord of hostes, whose ways are in the Seas, whose paths are in the deepe waters, that Lorde and God by whose word all things in heaven and in earth are creatd, governed, and preserued, hath so provided it. The God of gods, and Lord of all lordes, yea, God that is God alone, incomprehensible, almighty, and everlasting, he hath spoken it, it is his word. It cannot therefore be but truth, which proceedeth from the God of all truth: it cannot be but wisely and prudently commaunded, what Almighty God hath devised, how vainly soever, through want of grace, we miserable wretches do imagine and judge of his most holy word. The Prophet Dauid, describing an

happy man, sayeth: Blessed is the man that hath not walked after the counsaile of the ungodly, nor stand in the way of sinners, nor sit in the seat of the scornfull (Psalms 1.1). There are three sortes of people, whose company the Prophet would have him to flee and auoyde, which shall be an happy man, and partaker of God's blessing. First, he may not walk after the counsaile of the ungodly. Secondly, he may not stand in the way of sinners. Thirdly, he must not sit in the seat of the scornfull. By these three sortes of people, ungodly men, sinners, and scorners, all impietie is signifyd, and fully expressed. By the ungodly, he understandeth those which have no regard of almighty God, being voyde of all faith, whose hearts and minds are so set upon the world, that they studie only how to accomplish their worldly practises, their carnall imaginations, their filthy lust and desire, without any fear of God. The second sort he calleth sinners, not such as do fall through ignorance, or of frailness, for then who should be found free? What man ever lived upon earth (Christ only excepted) but he hath sind? The just man falleth seven times, and riseth again (Proverbs 24.16). Though the godly do fall, yet they walk not on purposely in sin, they stand not still to continue and tarry in sin, they sit not down like careless men, without all fear of God's just punishment for sin: but defying sin, through God's great grace and infinite mercie, they rise again, and fight against sin. The Prophet then calleth them sinners, whose heartes are clean turned from God, and whose whole conversation of life is nothing but sin, they delight so much in the same, that they chuse continually to abide and dwell in sin. The third sort he calleth scorners, that is, a sorte of men whose heartes are so stuffed with malice, that they are not contented to dwell in sin, and to leade their lives in all kind of wickedness: but also they do contemne and scorn in other all godliness, true religion, all honesty and virtue. Of the two first sortes of men, I will not say but they may take repentance, and be converted unto God. Of the third sort, I think I may without danger of God's judgement pronounce, that never any yet converted unto God by repentance, but continued still in their abominable wickedness, heaping up to themselves damnation, against the day of God's ineuitable judgement. Examples of such scorners, we read in the second book of Chronicles: When the good king Ezechias, in the beginning of his reigne, had destroyed Idolatrie, purged the Temple, and reformed Religion in his Realm, he sent messengers into every Citie, to gather the people unto Ierusalem, to solemnize the feast of Easter, in such sort as God had appointed . The postes went from citie to citie, through the land of Ephraim and Manassas, even unto Zabulon (II Chronicles 30.1 6). And what did the people, think yee? Did they laude and praise the Name of the Lord which had given them so good a King, so zealous a Prince to abolish idolatry, and to restore again God's true religion? No, no. The Scripture sayeth, The people laughed them to scorn, and mocked the Kinges messengers. And in the last Chapter of the same book it is written, that Almighty God, having compassion upon his people, sent his messengers the

Prophets unto them, to call them from their abominable idolatrie and wicked kind of living. But they mocked his messengers, they despised his words, and misused his Prophets, until the wrath of the Lord arose against his people, and till there was no remedy: For he gaue them up into the handes of their enemies, even unto Nabuchodonozer King of Babylon, who spoyled them of their goods, burnt their citie, and led them, their wives, and their children, captives unto Babylon. The wicked people that were in the dayes of Noah, made but a mocke at the word of God, when Noah tolde them that God would take vengeance upon them for their sins. The flood therefore came sodainely upon them, and drowned them with the whole world. Lot preached to the Sodomites, that except they repented, both they and their Citie should be destroyed. They thought his sayings impossible to be true, they scorned and mocked his admonition, and reputed him as an olde doating foole. But when God by his holy Angels had taken Lot, his wife, and two daughters from among them, he rained down fire and brimstone from heaven, and burnt up those scorneres and mockers of his holy word. And what estimation had Christ's doctrine among the Scribes and Pharisees? What reward had he among them? The Gospel reporteth thus: The Pharisees which were covetous, did scorn him in his doctrine. O then yee see that worldly rich men scorn the doctrine of their salvation. The worldly wise men scorn the doctrine of Christ, as foolishness to their understanding. These scorneres have ever bene, and ever shall be to the worldes end. For Saint Peter prophesied, that such scorneres should be in the world before the latter day (2 Peter 3.3). Take heede therefore (my brethren) take heede, be yee not scorneres of God's most holy word, provoke him not to powre out his wrath now upon you, as he did then upon those gybers and mockers. Be not wilfull murderers of your own souls. Turn unto God while there is yet time of mercy, yee shall else repent it in the world to come, when it shall be too late, for there shall be judgement without mercie. This might suffice to admonish us, and cause us henceforth to reverence God's holy Scriptures, but all men have not faith. This therefore shall not satisfie & content all men's minds: but as some are carnall, so they will still continue, and abuse the Scriptures carnally, to their great damnation. The unlearned and unstable (sayeth S. Peter) peruert the holy Scriptures to their own destruction (2 Peter 3.16). Iesus Christ (as S. Paul sayeth) is to the Jews an offence, to the Gentiles foolishness: But to Gods children, as well of the Jews as of the Gentiles he is the power & wisdom of God (I Corinthians 1.23 24). The holy man Simeon sayeth, that he is set forth for the fall and rising again of many in Israel (Luke 2.34). As Christ Iesus is a fall to the reprobate, which yet perish through their own default: so is his word, yea the whole book of God, a cause of damnation unto them, through their incredulity. And as he is a rising up to none other then those which are God's children by adoption: so is his word, yea the whole Scripture, the power of God to salvation to them only that do believe it. Christ himself, the Prophets before him, the

Apostles after him, all the true Ministers of God's holy word, yea every word in God's Booke, is unto the reprobate, the sauour of death unto death.

Christ Iesus, the Prophets, the Apostles, and all the true Ministers of his word, yea every iot and tittle in the holy Scripture, have bene, is, and shalbe for evermore, the sauour of life unto eternall life, unto all those whose hearts God hath purifyd by true fayth. Let us earnestly take heed, that we make no iesting stock of the books of holy Scriptures. The more obscure and dark the sayings be to our understanding, the further let us think ourselves to be from God, and his holy spirit, who was the author of them. Let us with more reverence endeuour ourselves to search out the wisdom hidden in the outward barke of the Scripture. If we can not understand the sense and the reason of the saying, yet let us not be scornors, iesters, and deriders, for that is the vttermost token and show of a reprobate, of a plain enimie to God and his wisdom. They be not idle fables to iest at, which God doth seriously pronounce, and for serious matters let us esteeme them. And though in sundry places of the Scriptures, be set out diuers Rites and Ceremonies, oblations and sacrifices: let us not think strange of them, but referre them to the times and people for whom they serued, although yet to learned men they be not unprofitable to be considered, but to be expounded as figures and shadowes of things and persons, afterward openly reuealed in the new Testament. Though the rehearsall of the genealogies and pedegrees of the Fathers be not to much edification of the plain ignorant people: yet is there nothing so impertinently vttered in all the whole Book of the Bible, but may serue to spiritual purpose in some respect, to all such as will bestow their labours to search out the meanings. These may not be condemned, because they serue not to our understanding, nor make to our edification. But let us turn our labour to understand, and to cary away such sentences and stories as be more fit for our capacity and instruction.

And whereas we read in diuers Psalmes, how Daudid did wish to the aduersarys of God sometimes shame, rebuke, and confusion, sometime the decay of their ofspring and issue, sometime that they might perish and come suddenly to destruction, as he did wish to the Captains of the Philistines. Cast forth (sayeth he) thy lightning, and teare them, shoot out thine arrowes and consume them (Psalms 144.6), with such other maner of imprecations: Yet ought we not to be offended at such prayers of Daudid, being a Prophet as he was, singularly beloved of God, and rapt in spirit, with an ardent zeale to God's glory. He spake not of a priuate hatred and in a stomache against their persons: but wished spiritually the destruction of such corrupt errors and vices, which raigned in all diuellish persons, set against God. He was of like mind as S. Paul was when he did deliver Himeneus and Alexander, with the notorious fornicatour, to Satan, to their

temporall confusion, that their spirit might be saved against the day of the Lord. And when Daud did profess in some places that he hated the wicked: yet in other places of his Psalmes he professeth, that he hated them with a perfect hate, not with a malicious hate, to the hurt of the soul. Which perfection of spirit, because it cannot be performd in us, so corrupted in affections as we be, we ought not to use in our priuate causes the like words in forme, for that we cannot fulfill the like words in sense. Let us not therefore be offended, but search out the reason of such words before we be offended, that we may the more reverently judge of such sayings, though strange to our carnall understandings, yet to them that be spiritually mindd, judged to be zealously and godly pronounced. God therefore for his mercies sake, vouchsafe to purify our minds through fayth in his son Iesus Christ, and to instill the heavenly droppes of his grace into our hard stony hearts, to supple the same, that we be not contemners and deriders of his infallible word: but that with all humbleness of mind and Christian reverence we may indeuour ourselves to hear and to read his sacred Scriptures, and inwardly so to digest them, as shalbe to the comfort of our souls, sanctification of his holy Name, to whom with the Sonne and the Holy Ghost, three persons and one living God, be all laud, honour, and praise for ever and ever, Amen.

HOMILY ON ALMS DEEDS

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AN HOMILIE OF Almes deedes, and mercifulness toward the poore and needy.

AMongst the manifold dueties that Almighty God requireth of his faithful seruants the true Christians, by the which he would that both his name should be glorifyd, and the certaintie of their vocation declared, there is none that is either more acceptable unto him, or more profitable for them, then are the works of mercy and pity showed upon the poore, which be afflicted with any kind of misery. And yet this notwithstanding (such is the slothfull sluggishness of our dull nature, to that which is good and godly) that we are almost in nothing more negligent and less carefull then we are therein. It is therefore a very necessary thing, that God's people should awake their sleepe minds, and consider their duty on this behalfe. And meet it is, that all true Christians should desirously seeke and learn what God by his holy word doth herein require of them: that first knowing their duty (whereof many by their slackeness seeme to be very ignorant) they may afterwards diligently endeouour to perform the same. By the which both the godly charitable persons may be encouraged to go forwards and continue in their mercifull deedes of almes giuing to the poore, and also such as hitherto have either neglected, or contemned it, may yet now at length (when they shall hear how much it appertaineth to them) aduisedly consider it, and vertuously apply themselves thereunto.

And to the intent that every one of you may the better understand that which is taught, and also easilier beare away, and so take more fruite of that shall be said, when severall matters are severally handled: I mind particularly, and in this order, to speak and intreat of these points.

First I will show how earnestly Almighty God in his holy word, doth exact the doing of almes deedes of us, and how acceptable they be unto him.

Secondly, of almes deedes. Secondly how profitable it is for us to use them, and what commodity and fruite they will bring unto us.

Thirdly and lastly, I will show out of God's word, that who so is liberall to the poore, and relieueth them plenteously, shall notwithstanding have sufficient for himself and evermore be without danger of penury and scarcitie.

Concerning the first, which is the acceptation and dignity, or price of almes

deedes before God: Know this, that to help and succour the poore in their neede and misery, pleaseth God so much, that as the holy Scripture in sundry places recordeth, nothing can be more thankfully taken or accepted of God. For first we read, that Almighty God doth account that to be given and to be bestowed upon himself, that is bestowed upon the poore: For so doth the Holy Ghost testify unto us by the wise man, saying, He that hath pitie upon the poore, lendeth unto the Lord himself (Proverbs 19.17). And Christ in the Gospel auoucheth, and as a most certain truth, bindeth it with an oath, that the almes bestowed upon the poore, was bestowed upon him, and so shall be reckoned at the last day. For thus he sayeth to the charitable almes givers, when he sitteth as judge in the doome, to give sentence of every man according to his deserts: Verily I say unto you, whatsoever good and mercifull deede you did upon any of the least of these my brethren, ye did the same unto me (Matthew 25.40). In releuing their hunger, yee releued mine, in quenching their thirst, yee quenched mine, in clothing them, yee clothed mee, and when yee harboured them, yee lodged me also, when yee visited them being sick in prison, yee visited mee. For as he that hath received a Princes embassadours, and entertainth them well, doth honour the prince from whom those embassadours do come: So he that receiveth the poore and needy, and helpth them in their affliction and distresse, doth thereby receive & honour Christ their Master, who as he was poore and needie himself whilst he lived here amongst us, to worke the mysterie of our salvation, at his departure hence he promised in his steed to send unto us those that were poore, by whose means his absence should be supplied: and therefore that we would do unto him, we must do unto them. And for this cause doth the Almighty God say unto Moses, The land wherein you dwell, shall never be without poore men: because he would have continual triall of his people (Deuteronomy 15.11), whether they loved him or no, that in showing themselves obedient unto his will, they might certainly assure themselves of his love and favour towards them, and nothing doubt, but that as his lawe and ordinance (wherein he commanded them that they should open their hand unto their brethren that were poore and needy in the land) were accepted of them and willingly performd: So he would on his part louingly accept them, and truely perform his promises that he had made unto them.

The holy Apostles and Disciples of Christ, who by reason of his daily conversation, saw by his deedes, and heard in his doctrine how much he tendered the poore: the godly Fathers also, that were both before and since Christ, indued without doubt with the Holy Ghost, and most certainly certifyd of God's holy will: they both do most earnestly exhort us, and in all their writings almost continually admonish us, that we would remember the poore, and bestow our charitable almes upon them.

Saint Paul cryth unto us after this sort, Comfort the feeble mindd, lift up the weake, and be charitable towards all men (1 Thessalonians 5.14). And again, To do good to the poore, and to distribute almes gladly, see that thou do not forget, for with such sacrifices God is pleased (Hebrews 13.16). Isaiah the Prophet teacheth on this wise, Deale thy bread to the hungry, and bring the poore wandering, home to thy house. When thou seest the naked, see thou cloth him, and hide not thy face from thy poore neighbour, neither despise thou thine own flesh (Isaiah 58.7). And the holy Father Tobie giveth this counsel, Give almes (sayeth hee) of thine own goodes, and turn never thy face from the poore, eat thy bread with the hungry, and cover the naked with thy clothes (Tobit 4.7, 16). And the learned and godly Doctour Chrysostom giveth this admonition, Let mercifull almes be always with us as a garment, that is, as mindfull as we will be to put our garments upon us, to cover our nakedness, to defend us from the cold, and to show ourselves comely (Chrysostom, 'Ad Pop. Antio. hom.'): So mindfull let us be at all times and seasons, that we give almes to the poore, and show ourselves mercifull towards them. But what mean these often admonitions and earnest exhortations of the Prophets. Apostles, Fathers, and holy Doctours? Surely, as they were faythfull to Godward, and therefore discharged their duty truly, in telling us what was God's will: so of a singular love to us: ward, they laboured not only to informe us, but also to perswade with us, that to give almes, and to succour the poore and needy, was a very acceptable thing, and an high sacrifice to God, wherein he greatly delighted, and had a singular pleasure. For so doth the Wise man the son of Sirach teach us, saying, Who so is mercifull and giveth almes, he offereth the right thank offering (Wisdom of Sirach 35.1, 4, 6-7). And he addeth thereunto: The right thank offering, maketh the Altar fat, & a sweet smell it is before the Highest, it is acceptable before God, and shall never be forgotten.

And the truth of this doctrine is verifyd by the example of those holy and charitable Fathers, of whom we read in the Scriptures, that they were given to mercifull compassion towardses the poore, and charitable releewing of their necessities. Such a one was Abraham, in whom God had so great pleasure, that he vouchsafed to come unto him in forme of an Angel, and to be intertained of him at his house. Such was his kinseman Lot, whom God so favoured for receiuing his messengers into his house, which otherwise should have lien in the street, that he saved him, with his whole family, from the destruction of Sodom and Gomorrha. Such were the holy Fathers, Job and Tobie, with many others, who felt most sensible proofes of God's special love towards them. And as all these by their mercifulness and tender compassion which they showed to the miserable afflicted members of Christ, in the relieuing, helping and succouring them with their temporall goodes in this life, obtained God's favour, and were

deare, acceptable and pleasant in his sight: so now they themselves take pleasure in the fruition of God, in the pleasant ioyes of heaven, and are also in God's eternall word set before us, as perfect examples ever before our eyes, both how we shall please God in this mortal life, and also how we may come to live in ioy with them in everlasting pleasure and felicitie. For most true is that saying which Augustine hath, that the giuing of almes and releuing of the poore, is the right way to heaven, Via caeXXXli pauper, The poore man (sayeth hee) is the way to heaven, . They used in times past, to set in hye ways sides the picture of Mercurie, poynting with his finger which was the right way to the Towne. And we use in crosse ways to set up a wodden or stone crosse, to admonish the trauayling man which way he must turn when he commeth thither, to directe his iourney aright. But God's word (as Saint Augustine sayeth) hath set in the way to heaven the poore man and his house, so that whoso will go aright thither, and not turn out of the way, must go by the poore. The poore man is that Mercurie that shall set us the ready way: and if we look well to this marke, we shall not wander much out of the right path. The maner of wise worldly men amongst us is, that if they know a man of a meaner estate then themselves to be in favour with the Prince, or any other noble man, whom they either fear or love, such a one they will be glad to benefite and pleasure, that when they have neede they may become their spokes man, either to obtaine a commoditie, or to escape a displeasure. Now surely it ought to be a shame to us, that worldly men for temporall things that last but for a season, should be more wise and prouident in procuring them, then we in heavenly. Our saviour Christ testifieth of poore men, that they are deare unto him, and that he loveth them especialy: For he calleth them his little ones, by a name of tender love, he sayeth they be his brethren. And Saint Iames sayeth, that God hath chosen them to be the heyres of his kingdome. Hath not God (sayeth he) chosen the poore of this world to himself, to make them hereafter the rich heires of that kingdome which he hath promised to them that love him (James 2.5)? And we know that the prayer which they make for us, shalbe acceptable and regarded of God, their complaint shalbe heard also. Thereof doth Iesus the son of Syrach certainly assure us, saying: If the poore complain of the in the bitterness of his soul, his prayer shalbe heard, even he that made him shall hear him (Ecclesiasticus [Wisdom of Sirach] 4.5-6). Bee courteous therefore unto the poore. We know also, that he who acknowledgeth himself to be their master and patrone, and refuseth not to take them for his seruants, is both able to pleasure and displeasure us, and that we stand every houre in neede of his help. Why should we then be either negligent or unwilling to procure their friendship and favour, by the which also we may be assured to get his favour that is both able and willing to do us all pleasures that are for our commoditie and wealth? Christ doth declare by this, how much he accepteth our charitable affection toward the poore, in that he promiseth a reward unto them that give

but a cup of cold water in his name to them that have neede thereof, and that reward is the kingdome of heaven. No doubt is it therefore that God regardeth highly, that which he rewardeth so liberally. For he that promiseth a Princely recompence, for a beggarly beneuolence, declareth that he is more delighted with the giuing, then with the gift, and that he as much esteemeth the doing of the thing, as the fruit and commodity that commeth of it. Whoso therefore hath hitherto neglected to give Almes, let him know that God now requireth it of him, and he that hath bene liberall to the poore, let him know that his godly doings are accepted, and thankfully taken at God's hands, which he will requite with double and treble. For so sayeth the Wise man: He which showeth mercy to the poore, doth lay his money in banke to the Lord, for a large interest and gaine: the gaine being chiefly the possession of the life everlasting, through the merits of our Saviour Iesus Christ, to whom with the Father and the Holy Ghost, be all honour and glory for ever, AMEN.

The second part of the Sermon of Almes deedes.

YE have heard before (dearely beloved) that to give almes unto the poore, and to help them in time of necessity, is so acceptable unto our Saviour Christ, that he counteth that to be done to himself, that we do for his sake unto them. Yee have heard also how earnestly both the Apostles, Prophets, holy Fathers, and Doctours, do exhort us unto the same. And ye see how welbeloved and deare unto God they were, whom the Scriptures report unto us to have bin good almes men. Wherefore if either their good examples, or the wholsome counsel of godly Fathers, or the love of Christ, whose especial favour we may be assured by this means to obtain may mooue us, or do any thing at all with us: let us provide us that from henceforth we show unto Godward this thankfull seruice, to be mindfull and ready to help them that be poore and in misery.

Now will I this second time that I entreat of almes deedes, show unto you how profitable it is for us to exercise them, and what fruit therby shall arise unto us, if we do them faithfully, Our Saviour Christ in the Gospel teacheth us, that it profiteth a man nothing to have in possession all the riches of the whole world, and the wealth or glory thereof, if in the mean season he lose his soul, or do that thing whereby it should become captive unto death, sin, and hell fire. By the which saying, he not only instructeth us how much the souls health is to be preferred before worldly c&amacron;modities: but it also serueth to stirre up our minds, and to prick us forwards to seeke diligently, and learn by what means we may preserue and keepe our souls ever in safety: that is, how we may recover our health, if it be lost or impaired, and how it may be defended and maintaind, if once we have it. Yea, he teacheth us also thereby to esteeme that as a precious medicine and an inestimable jewel, that hath such strength and virtue in it, that

can either procure or preserve so incomparable a treasure. For if we greatly regard that medicine or salve that is able to heal sundry and grievous diseases of the body: much more will we esteeme that which hath like power over the soul. And because we might be better assured both to know and to have in readines that so profitable a remedy: he, as a most faithful & loving teacher, showeth himself both what it is, and where we may find it, and how we may use and apply it. For when both he & his disciples were grievously accused of the Pharisees, to have defiled their souls in breaking the constitutions of the Elders, because they went to meat, & washed not their hands before, according to the custome of the Jews: Christ answering their superstitious complaint, teacheth them an especial remedy how to keepe clean their souls, notwithstanding the breach of such superstitious orders: Give almes (sayeth hee) and behold all things are clean unto you (Luke 11.41). He teacheth them, that to be mercifull and charitable in helping the poore, is the means to keepe the soul pure and clean in the sight of God. Wee are taught therefore by this, that mercifull almes dealing, is profitable to purge the soul from the infection and filthie spottes or sin. The same lesson doth the Holy Ghost also teach in sundry places of the Scripture, saying, Mercifulness and almes giuing purgeth from all sins, and delivereth from death, and suffereth not the soul to come into darknes (Tobit 4.10). A great confidence may they have before the high God, that shewe mercie and compassion to them that are afflicted. The wise preacher the son of Sirach confirmeth the same, when he sayeth, That as water quenchem burning fire, even so mercie and almes resisteth and reconcileth sins (Ecclesiasticus 3.30). And sure it is, that mercifulness quailth the heat of sin so much, that they shall not take holde upon man to hurte him, or if yee have by any infirmitie or weakness bene touched and annoyed with them, straightways shall mercifulness wipe and wash away, as salves and remedies to heal their sores and grievous diseases. And thereupon that holy father Cyprian taketh good occasion to exhort earnestly to the mercifull worke of giuing almes and helping the poore, and there he admonisheth to consider how wholesome and profitable it is to releue the needy, and help the afflicted, by the which we may purge our sins, and heal our wounded souls.

But yet some will say unto mee, If almes giuing, and our charitable works towards the poore, be able to wash away sins, to reconcile us to God, to deliver us from the peril of damnation, and make us the sons and heires of God's kingdome: then are Christ's merits defaced, and his blood shed in vain, then are we justified by works and by our deeds may we merite heaven, then do we in vain believe that Christ dyed for to put away our sins, and that he rose for our justification, as Saint Paul teacheth. But yee shall understand (dearely beloved) that neither those places of the Scripture before alleged, neither the doctrine of the blessed martyr Cyprian, neither any other godly and learned man, when they, in extolling

the dignity, profite, fruit, and effect of vertuous and liberall almes, do say that it washeth away sins, and bringeth us to the favour of God, do meane, that our worke and charitable deede, is the originall cause of our acception before God, or that for the dignity or worthines therof, our sins may be washed away, and we purged and cleansed of all the spottes of our iniquitie: for that were indeede to deface Christ, and to defraude him of his glory. But they mean this, and this is the understanding of those and such like sayinges: that God of his mercy and special favour towards them whom he hath appointed to everlasting salvation, hath so offered his grace especialy, and they have so received it fruitfully, that although by reason of their sinful living outwardly, they seemed before to have bene the children of wrath and perdition, yet now the Spirit of God mightily working in them, unto obedience to God's will and commandements, they declare by their outward deeds and life, in the showing of mercy, and charity (which cannot come but of the spirit of God, and his especial grace) that they are the undoubted children of God, appointed to everlasting life. And so, as by their wickedness and ungodly living, they showed themselves according to the judgement of men, which follow the outward appearance, to be reprobates and castaways: So now by their obedience unto God's holy will, and by their mercifulness and tender pity (wherein they show themselves to be like unto God, who is the fountain and spring of all mercy) they declare openly and manifestly unto the sight of men, that they are the sons of God, and elect of him unto salvation. For as the good fruit is not the cause that the tree is good, but the tree must first be good before it can bring forth good fruite: so the good deeds of man are not the cause that maketh men good, but he is first made good, by the spirit and grace of God that effectually worketh in him, and afterward he bringeth forth good fruites. And then as the good fruite doth argue the goodness of the tree, so doth the good and mercifull deed of the man, argue and certainly prooue the goodness of him that doth it, according to Christ's sayings: Yee shall know them by their fruites. And if any man will obiect, that evil and noughty men do sometimes by their deeds appeare to be verie godly and vertuous: I will answere, so doth the crab and choke peare seeme outwardly to have sometime as faire a redde, and as mellowe a colour, as the fruite that is good indeede. But he that will bite and take a taste, shall easily judge betwixt the sower bitterness of the one, and the sweete sauoriness of the other. And as the true Christian man, in thankfulness of his heart, for the redemption of his soul purchased by Christ's death, showeth kindly by the fruite of his faith, his obedience to God: so the other as a merchant with God, doth all for his own gaine, thinking to win heaven by the merite of his works, and so defaceth and obscureth the price of Christs blood, who only wrought our purgation. The meaning then of these sayings in the Scriptures and other holy writings: "Almes deedes do washe away our sins," and, "mercie to the poore doth blot out our offences", is, that we doing

these things according to God's will and our duetie, have our sins indeede washed away, and our offences blotted out: not for the worthiness of them, but by the grace of God which worketh all in all, and that for the promise that God hath made to them that are obedient unto his commandement, that he which is the truth, might be justifyd in performing the truth, due to his true promise. Almes deedes do wash away our sins, because God doth vouchsafe then to repute us as clean and pure, when we do them for his sake, and not because they deserue or merit our purging, or for that they have any such strength and virtue in themselves. I know that some men, too much addict to the aduancing of their works, will not be contented with this answeare, and no maruaile, for such men can no answeare content or suffice. Wherefore leauing them to their own wilfull sense, we will rather have regarde to the reasonable and godly, who as they most certainly know and perswade themselves, that all goodness, all bountie, all mercie, all benefites, all forgiveness of sins, and whatsoever can be named good and profitable, either for the body or for the soul, do come only of God's mercie and meere favoure, and not of themselves: So though they do never so many and so excellent good deedes, yet are they never puft up with the vain confidence of them. And though they hear and read in God's word, and other where in godly men's works, that almes deedes, mercie, and charitableness doth wash away sin, and blot out iniquitie: yet do they not arrogantly and proudly stick and trust unto them, or brag themselves of them, as the proud Pharisee did, lest with the Pharisee they should be condemned: but rather, with the humble and poore Publicane confess themselves sinful wretches, unworthy to look up to heaven, calling and crauing for mercie, that with the Publicane they may be pronounced of Christ to be justifyd. The godly do learn that when the Scriptures say, that by good and mercifull works, we are reconciled to God's favour: we are taught then to know what Christ by his intercession and mediation obtainth for us of his Father, when we be obedient to his will, yea, they learn in such maner of speaking a comfortable argument of God's singular favour and love, that attributeth that unto us and to our doings, that he by his spirit worketh in us, and through his grace procureth for us. And yet this notwithstanding, they cry out with Saint Paul, Oh wretches that we are: and acknowledge (as Christ teacheth) that when they have all done, they are but unprofitable seruants: and with the blessed king Daud, in respect of the just judgements of God, they do tremble, and say: Who shall be able to abide it, Lord, if thou wilt give sentence according to our deserts? Thus they humble themselves, and are exalted of God: they count themselves vile, and of God are counted pure and clean: they condemne themselves, and are justifyd of God: they think themselves, unworthy of the earth, and of God are thought worthy of heaven. Thus by God's word are they truly taught how to think rightly of mercifull dealing of almes, and of God's especial mercy and goodness are made pertakers of those fruites that his word hath promised. Let

us then follow their examples, and both show obediently in our life those works of mercy that we are commanded, and have that right opinion and judgement of them that we are taught, and we shall in like maner, as they, be made partakers, and feele the fruites and rewards that follow such godly living, so shall we know by prooffe what profit and commodity doth come of giuing of almes, & succouring of the poore.

The third part of the Homily of Almes deedes.

YEe have already heard two parts of this treatise of almes deedes. The first, how pleasant and acceptable before God the doing of them is, the second, how much it behooueth us, and how profitable it is to apply ourselves unto them. Now in the third part will I take away that let that hindereth many from doing them. There be many that when they hear how acceptable a thing in the sight of God the giuing of almes is, and how much God extendeth his favour towards them that are mercifull, and what fruites and commodities doth come to them by it, they wish very gladly with themselves that they also might obtaine these benefites, and be counted such of God as whom he would love or do for. But yet these men are with greedie covetousness so puld backe, that they will not bestow one halfe peny or one peece of bread, that they might be thought worthy of God's benefites, and so to come into his favour. For they are evermore fearefull, and doubting, lest by often giuing, although it were but a little at a time, they should consume their goods, and so impoverish themselves, that even themselves at the length should not be able to live, but should be driven to begge, and live of other men's almes. And thus they seeke excuses to withhold themselves from the favour of God, and chuse with pinching covetousness, rather to leane unto the devil, then by charitable mercifulness, either to come unto Christ, or to suffer Christ to come unto them. Oh that we had some cunning and skilfull Physician that were able to purge them of this so pestylent an humour, that so sore infecteth, not their bodies, but their minds, and so by corrupting their souls, bringeth their bodies and souls into danger of hell fire. Now lest there be any such among us (dearely beloved) let us diligently search for that Physician, which is Iesus Christ, and earnestly labour that of his mercy he will truely instruct us, and give us a present remedy against so perilous a disease. Harken then, whosoever thou art that fearest lest by giuing to the poore thou shouldest bring thy self to beggery. That which thou takest from thy self to bestow upon Christ, can never be consumed and wasted away. Wherein thou shalt not believe me, but if thou have faith, and be a true Christian, believe the Holy Ghost, give credite to the authoritie of God's word that thus teacheth. For thus sayeth the Holy Ghost by Salomon: He that giveth unto the poore, shall never want. Men suppose that by hoording and laying up still, they shall at length be rich, and that by distributing

and laying out, although it be for most necessary and godly uses, they shalbe brought to poverty. But the Holy Ghost, which knoweth all truth, teacheth us another lesson, contrary to this. He teacheth us that there is a kind of dispending that shall never diminish the stock, and a kind of sauing that shall bring a man to extreme povertie. For where he sayeth, that the good almes man shall never have scarsitie, he addeth: But he that turneth away his eyes from such as be in necessity, shall suffer great poverty himself. How farre different then is the judgement of man, from the judgement of the Holy Ghost? The holy Apostle Paul, a man full of the Holy Ghost, and made priuie even of the secret will of God teacheth: that the liberall almes giver shall not thereby be impoverished. He that ministreth (sayeth he) seed unto the sower, will minister also bread unto you for food, yea, he will multiply your seed, and encrease the fruits of your righteousness (II Corinthians 9.10). He is not content to aduertise them that they shall not lacke, but he showeth them also in what sort God wil prouide for them. Euen as he prouided seed for the sower in multiplying it, and giuing great increase: so he wil multiply their goods, and increase them, that there shall be great abundance. And lest we should think his sayings to be but words and not truth, we have an example thereof in the third book of Kings, which doth confirme and seale it up as a most certain truth. The poore widow that received the banished Prophet of God, Elias, when as she had but a handfull of meale in a vessel, and a little oyle in a cruse, whereof she would make a cake for her self and her son, that after they had eatn that, they might die, because in that great famine there was no more food to be gotten: yet when she gaue part thereof to Elias, and defrauded her own hungry belly mercifully to relieue him, she was so blessed of God, that neither the meale nor the oyle was consumed all the time while that famine did last, but thereof both the Prophet Elias, shee, and her son, were sufficiently nourished and had enough.

Oh consider this example yee unbeleeuing and faithless covetous persons, who discredite God's word, and think his power diminished! This poore woman, in the time of an extreme and long dearth had but one handfull of meale and a little cruse of oyle, her only son was readie to perish before her face for hunger, and she her self like to pine away: and yet when the poore Prophet came and asked part, she was so mindfull of mercifulness, that she forgate her own miserie, and rather then she would omit the occasion given to give almes, and worke a worke of righteousness, she was content presently to hazard her own and her sons life. And you, who have great plenty of meats and drinks, great store of motheatn apparel, yea, many of you great heapes of gold and siluer, and he that hath least, hath more then sufficient, now in this time, when (thankes be to God) no great famine doth oppresse you, your children being well clothed and well fed, and no danger of death for famine to be feared, will rather cast doubts and perils of

unlikely penury, then you will part with any peece of your superfluities, to help and succour the poore, hungry, and naked Christ, that commeth to your doors a begging. This poore & seely widow never cast doubts in all her miserie what wants she her self should have, she never distrusted the promise that God made to her by the Prophet, but straightway went about to relieue the hungry Prophet of God, yea, preferring his necessity before her owne. But we, like unbeleeuing wretches, before we will give one mite, we will cast a thousand doubttes of danger, whether that will stand us in any stead, that we give to the poore, whether we should not have need of it at any other time, & whether here it would not have ben more profitably bestowed. So that it is more hard to wrench a strong nayle (as the proverbe sayeth) out of a poste, then to wring a farthing out of our fingers. There is neither the fear nor the love of God before our eyes, we will more esteeme a mite, then we either desire God's kingdome, or fear the Divels dungeon. Harken therefore ye merciless misers, what will be the end of this your unmercifull dealing. As certainly as God nourished this poore widow in the time of famine, and increased her little store, so that she had enough, and felt no penury when other pined away: so certainly shall God plague you with poverty in the middest of plenty. Then when other have abundance and be fed at full, you shall vtterly waste and consume away yourselves, your store shall be destroyed, your goods pluckt from you, all your glory and wealth shall perish: and that which when you had, you might have enioyed yourself in peace, and might have bestowed upon other most godly, yee shall seeke with sorrow and sighes, and no where shall find it. For your unmercifulness towards other, ye shall find no man that will show mercy towards you. You that had stony hearts towards other, shall find all the creatures of God, to youward as hard as brasse and yron. Alas, what fury and madness doth possesse our minds, that in a matter of truth and certainty, we will not give credit to the truth, testifying unto that which is most certain. Christ sayeth, that if we will first seeke the kingdome of God, and do the works of righteousness thereof, we shall not be left destitute, all other things shalbe given to us plenteously. Nay say we, I will first look that I be able to live my self, and be sure that I have enough for mee and mine, and if I have any thing over, I will bestow it to get God's favour, and the poore shall then have part with me.

See I pray you the perverse judgement of men, we have more care to nourish the carcasse, then we have fear to see our soul perish. And as Cyprian sayeth, whilst we stand in doubt lest our goods fayle, in being over liberall, we put it out of doubt, that our life and health fayleth, in not being liberall at all (Cyprian, 'Sermon. de Eleemosina' >Sermon.). Whilst we are carefull for diminishing of our stock, we are altogether careless to diminish ourselves. We love Mammon, and loose our souls. Wee fear least our patrimony should perish from us, but we

fear not lest we should perish for it. Thus do we perversly love that, which we should hate, and hate that we should love, we be negligent where we should be carefull, and carefull where we neede not. Thus vain fear to lack ourselves if we give to the poore, is much like the fear of children and fooles, which when they see the bright glimmering of a glass, they do imagine straightway that it is the lightning and yet the brightness of a glass never was the lightning. Euen so, when we imagine that by spending upon the poore, a man may come to poverty, we are cast into a vain feare, for we never heard or knew, that by that means any man came to misery, and was left destitute, and not considered of God. Nay we read to the contrary in the Scripture (as I have before showed, and as by infinite testimonies and examples may be prooued) that whosoever serueth God faithfully and unfeinedly in any vocation, God will not suffer him to decay, much less to perish. The Holy Ghost teacheth us by Salomon, that the Lord will not suffer the soul of the righteous to perish for hunger (Proverbs 10.3). And therefore Daud sayeth unto all them that are mercifull: O fear the Lord yee that be his Saints, for they that fear him lack nothing (Psalms 34.1). The Lions do lack and suffer hunger, but they which seeke the Lord shall want no manner of thing that is good. When Elias was in the desert, God fed him by the ministry of a Rauen, that evening and morning brought him sufficient victualles (1 Kings 17.4-6). When Daniel was shut up in the Lions denne, God prepared meat for him, and sent it thither to him: And there was the saying of Daud fulfilled, The Lions do lack and suffer hunger, but they which seeke the Lord, shall want no good thing (Psalms 34.10). For while the Lions, which should have bene fed with his flesh, roared for hunger and desire of their pray, whereof they had no power, although it were present before them, he in the mean time was fresh fed from God, that should with his flesh have filled the Lions. So mightily doth God worke to preserue and maintain those whom he loveth, so carefull is he also to feede them who in any state or vocation do unfeinedly serue him. And shall we now think that he will be unmindfull of us, if we be obedient to his word, and according to his will have pity on the poore? He giveth us all wealth before we do any seruice for it: and will he see us lack necessarys when we do him true seruice? Can a man think that he that feedeth Christ, can be forsaken of Christ, and left without food? Or will Christ deny earthly things unto them whom he promiseth heavenly things for his true seruice? It cannot be therefore (deare brethren) that by giuing of almes, we should at any time want ourselves, or that we which releue other men's need, should ourselves be oppressed with penury. It is contrary to God's word, it repugneth with his promise, it is against Christs property and nature to suffer it, it is the crafty surmise of the Devil to perswade us it. Wherefore stick not to give almes freely, and trust notwithstanding, that God's goodness will minister unto us sufficiency and plenty, so long as we shall live in this transitory life, and after our dayes here well spent in his seruice, and

the love of our brethren, we shalbe crowned with everlasting glory, to raigne with Christ our Saviour in heaven, to whom with the Father and the Holy Ghost, be all honour and glory for ever. Amen.

HOMILY ON THE NATIVITY

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AN HOMILIE OR SERMON concerning the Natiuity and birth of our Saviour Iesus Christ

AMong all the creatures that God made in the beginning of the world most excellent and wonderfull in their kind, there was none (as the Scripture beareth witness) to be compared almost in any point unto man, who aswell in body and soul exceeded all other no lesse, then the Sunne in brightness and light exceedeth every small and little star in the firmament. He was made according to the image and similitude of God, he was indued with all kind of heavenly gifts, he had no spot of uncleanness in him, he was found and perfect in all parts, both outwardly and inwardly, his reason was uncorrupt, his understanding was pure and good, his will was obedient and godly, he was made altogether like unto God, in righteousness, in holiness, in wisdom, in truth, to be short in all kind of perfection.

When he was thus creatd and made, Almighty God, in token of his great love towards him, chose out a special place of the earth for him, namely Paradise, where he lived in all tranquility and pleasure, having great abundance of worldly goodes, and lacking nothing that he might justly require or desire to have. For as it is said, God made him Lord and ruler over all the works of his handes, that he should have under his feete all sheepe and oxen, all beastes of the fielde, all souls of the ayre, all fishes of the sea (Psalms 8.6 8), and use them always at his own pleasure, according as he should have neede. Was not this a mirrour of perfection? Was not this a full perfect and blessed estate? Could any thing else be well added hereunto, or greatr felicity desired in this world? But as the common nature of all men is, in time of prosperity and wealth, to forget not only themselves, but also God: Euen so did this first man Adam, who having but one commandement at God's hand, namely that he should not eat of the fruite of knowledge of good and ill, did notwithstanding, most unmindfully, or rather most wilfully break it, in forgetting the strait charge of his maker, and giuing eare to the craftie suggestion of that wicked serpent the devil. Whereby it came to passe, that as before he was blessed, so now he was accursed, as before he was loved, so now he was abhorred, as before he was most beautifull and pretious, so now he was most vile and wretched in the sight of his Lord and maker. In stead of the Image of God, he was now become the Image of the devil. In steade of the citizen of heaven, he was become the bond slaue of hell, having in himself no one

part of his former purity and cleanness, but being altogether spotted and defiled, insomuch that now he seemed to be nothing else but a lump of sin, and therefore by the just judgement of God, was condemned to everlasting death. This so great and miserable a plague, if it had only rested on Adam, who first offended, it had bene so much the easyr, and might the better have bene born. But it fell not only on him, but also on his posterity and children for ever, so that the whole broode of Adams flesh should sustain the self same fall and punishment, which their forefather by his offence most justly had deserued. Saint Paul in the fifth Chapter to the Romanes sayeth, By the offence of only Adam, the fault came upon all men to condemnation, and by one Man's disobedience many were made sinners. By which words we are taught, that as in Adam all men universally sind: so in Adam all men universally received the reward of sin, that is to say, became mortal, and subject unto death, having in themselves nothing but everlasting damnation both of body and soul. They became (as Dauid sayeth) corrupt and abominable, they went all out of the way, there was none that did good, no not one. O what a miserable and wofull state was this, that the sin of one man should destroy and condemne all men, that nothing in all the world might be looked for, but only panges of death, and paines of hell? Had it bene any maruaile if mankind had bene vtterly driven to desparation, being thus fallen from life to death, from salvation to destruction, from heaven to hell? But behold the great goodness and tender mercy of God in his behalfe: albeit Man's wickedness and sinful behaviour was such, that it deserued not in any part to be forgiven, yet to the intent he might not be clean destitute of all hope and comfort in time to come, he ordained a new Couenant, and made a sure promise thereof, namely, that he would send a Messias or Mediatour into the world, which should make intercession, and put himself as a stay betweene both parties, to pacify the wrath and indignation conceived against sin, and to deliver man out of the miserable curse and cursed misery, whereinto he was fallen headlong by disobeying the will and commandement of the only Lord and maker. This covenant and promise was first made unto Adam himself immediatly after his fall, as we read in the 3. of Genesis, where God said to the serpent on this wise: I will put enmity betweene the and the woman, betweene thy seed and her seed. He shall break thine head, and thou shalt bruise his heele.

Afterward, the self same covenant was also more amply and plainly renewed unto Abraham, where God promised him, that in his seed all Nations and families of the earth should be blessed (Genesis 12.3, 22.18). Againe, it was continued and confirmed unto Isahac, in the same fourme of words, as it was before unto his father (Genesis 26.4). And to the intent that mankind might not despayre, but always live in hope, Almighty God never ceased to publish, repeat, confirme, and continue the same, by divers and sundry testimonies of his Prophets, who for

the better perswasion of the thing, prophesied the time, the place, the manner and circumstance of his birth, the affliction of his life, the kind of his death, the glory of his resurrection, the receiuing of his kingdome, the deliverance of his people, with all other circumstances belonging thereunto. Esaias prophesied that he should be born of a virgine, and called Emanuel. Micheas prophesied that he should be born in Bethlehem, a place of Iurie. Ezechiel prophesied that he should come of the stock and linage of Daud. Daniel prophesied that all Nations and languages should serue him. Zachary prophesied that he should come in povertie, riding upon an Asse. Malachie prophesied that he should send Elias before him, which was John the Baptist. Ieremie prophesied that he should be solde for thirtie pieces of siluer &c. And all this was done, that the promise and covenant of God, made unto Abraham and his posteritie concerning the redemption of the worlde, might be credited and fully believed. Now as the Apostle Paul sayeth, when the fulness of time was come, that is, the perfection and course of yeeres, appoynted from the beginning, then God according to his former covenant and promise, sent a Messias, otherwise called a Mediatour, unto the world, not such a one as Moses was, not such a one as Iosua, Saul, or Daud was: but such a one as should deliver mankind from the bitter curse of the Law, and make perfect satisfaction by his death, for the sins of all people, namely he sent his deare and only Sonne Iesus Christ, born (as the Apostle sayeth) of a woman, and made under the Law, that he might redeeme them that were in bondage of the law, and make them the children of God by adoption. Was not this a wonderfull great love towards us that were his professd and open enemies, towards us that were by nature the children of wrath, and firebrands of hell fire? In this (sayeth Saint John) appeared the great love of God, that he sent his only begotten Sonne into the world to saue us, when we were his extreme enemies. Herein is love, not that we loved him, but that he loved us, and sent his Sonne to be a reconciliation for our sins. S. Paul also sayeth, Christ, when we were yet of no strength, dyed for us being ungodly. Doubtless a man wil scarce dye for a righteous man. Peradventure some one durst dye for him of whom they have received good But God setteth out his love towards us, in that he sent Christ to die for us, when we were yet void of all goodness (Rom 5.6 8). This and such other comparisons doth the Apostle use, to amplify and set forth the tender mercy and great goodness of God, declared towards mankind, in sending down a Saviour from heaven, even Christ the Lord. Which one benefite among all other is so great and wonderfull, that neither tongue can well expresse it, neither heart think it, much less give sufficient thanks to God for it. But here is a great controversie betweene us and the Jews, whether the same Iesus which was born of the virgine Mary, be the true Messias, and true Saviour of the world, so long promised and prophesied of before. They, as they are, and have bene always proud and stiffe necked, would never acknowledge him until this day, but have looked and waited for another to

come. They have this fond imagination in their heads, that & the; Messias shall come, not as Christ did, like a poore pilgrime & meek soul riding upon an Asse: but like a valiant and mighty King in great royalty and honour. Not as Christ did, with a few fishermen, and men of small estimation in the world: but with a great army of strong men, with a great traine of wise & noble men, as Knights, Lords, Earles, Dukes, Princes and so forth. Neither do they think that their Messias shall slanderously suffer death, as Christ did: but that he shal stoutly conquer and manfully subdue all his enemies, and finally obteine such a kingdome on earth, as never was seene from the beginning. While they faine unto themselves after this sorte a Messias of their own brayne, they deceive themselves, and account Christ as an abiect and scorn of the world. Therefore Christ crucifyd (as S. Paul sayeth) is unto the Jews a stumbling block, and to the Gentiles foolishnes, because they think it an absurd thing, and contrary to all reason, that a redeemer and Saviour of the whole world, should be handled after such a sort as he was, namely scorned, reviled, scourged, condemned, and last of all cruelly hanged. This, I say, seemed in their eyes strange, and most absurd, and therefore neither they would at that time, neither will they as yet, acknowledge Christ to be their Messias and Saviour. But we (dearely beloved) that hope and look to be saved, must both steadfastly believe, and also boldly confess, that the same Iesus, which was born of the virgin Mary, was the true Messias and Mediatiour betweene God and man, promised & prophesied of so long before. For as the Apostle writeth: With the heart man believeth unto righteousness, and with the mouth confession is made unto salvation. Againe in the same place: Whosoever believeth in him, shall never be ashamed nor confounded (Rom.10.10 11). Whereto agreeeth also the testimony of S. John, written in the fourth Chapter of his first generall Epistle, on this wise: Whosoever confessth that Iesus is the Sonne of God, he dwelleth in God, and God in him.

There is no doubt, but in this poynt all Christian men are fully and perfectly perswaded. Yet shall it not be a lost labour to instruct and furnish you with a few places concerning this matter, that ye may be able to stoppe the blasphemous mouths of all them, that most Iewishly, or rather devilishly, shall at any time go about to teach or maintain the contrary. First, ye have the witness and testimony of the Angel Gabriel, declared aswell to Zachary the high Priest, as also to the blessed virgin. Secondly, ye have the witness and testimony of John the Baptist, poynting unto Christ, and saying, Behold the Lambe of God that taketh away the sins of the world. Thirdly, ye have the witness and testimonie of God the Father, who thundred from heaven, and said, This is my dearely beloved Sonne, in whom I am well pleased, hear him. Fourthly, yee have the witness and testimony of the Holy Ghost, which came down from heaven in manner of a doue, and lighted upon him in time of his Baptisme. To these might be added a great number

more, namely the witness and testimony of the wise men that came to Herod, the witness and testimony of Simeon and Anna, the witness and testimonie of Andrew and Philip, Nathanael, and Peter, Nicodemus, and Martha, with divers other: But it were too long to repeat all, and a few places are sufficient in so plain a matter, specially among them that are already perswaded. Therefore if the priuy impes of Antichrist, and craftie instruments of the devil, shall attempt or go about to withdraw you from this true Messias, and perswade you to look for another that is not yet come: let them not in any case seduce you, but confirme yourselves with these and such other testimonies of holy Scripture, which are so sure and certain, that all the devils in hell shall never be able to withstand them. For as truely as God liveth, so truely was Iesus Christ the true Messias and Saviour of the world, even the same Iesus which as this day was born of the Virgine Mary, without all help of man, only by the power and operation of the Holy Ghost.

Concerning whose nature and substance, because divers and sundry heresies are risen in these our dayes, through the motion and suggestion of Satan: therefore it shall be needefull and profitable for your instruction, to speak a word or two also of this part. We are evidently taught in the Scripture, that our Lord and Saviour Christ consisteth of two severall natures, of his manhood, being thereby perfect man, and of his Godhead, being thereby perfect God. It is written, The word, that is to say, the second Person in Trinity, became flesh (John 1.14). God sending his own Sonne in the similitude of sinful flesh, fulfilled those things which the law could not (Romans 8.3 4). Christ being in forme of God, took on him the forme of a seruant, and was made like unto man, being found in shape as a man (Philippians 2.6 8). God was showed in flesh, justifyd in spirit, seene of Angels, preached to the Gentiles, believed on in the world, and received up in glory (1 Timothy 3.16). Also in another place: There is one God, and one mediatour betweene God and man, even the man Iesus Christ. These be plain places for the prooffe and declaration of both natures, united and knitte together, in one Christ. Let us diligently consider and waigh the works that he did whiles he lived on earth, and we shall thereby also perceive the self same thing to be most true. In that he did hunger and thirst, eat and drink, sleepe and wake, in that he preached his Gospel to the people, in that he wept and sorrowed for Ierusalem, in that he payed tribute for himself and Peter, in that he died and suffered death, what other thing did he else declare, but only this, that he was perfect man as we are? For which cause he is called in holy Scripture, sometime the son of David, sometime the son of man, sometime the son of Mary, sometime the son of Ioseph, and so forth. Now in that he forgaue sins, in that he wrought miracles, in that he did cast out devils, in that he heald men with his only word, in that he knew the thoughts of men's heartes, in that he had the Seas at his commandement,

in that he walked on the water, in that he rose from death to life, in that he ascended into heaven, and so forth: What other thing did he show therein, but only that he was perfect God, coequall with the Father as touching his deitie? Therefore he sayeth, The Father and I are all one, which is to be understood of his Godhead. For as touching his manhood, he sayeth, The Father is greater than I am. Where are now those Marcionites, that deny Christ to have bene born in the flesh, or to have bin perfect man? Where are now those Arians, which deny Christ to have bene perfect God, of equall substance with the Father? If there be any such, we may easily reprove them with these testimonies of God's word, and such other. Whereunto, I am most sure, they shall never be able to answer. For the necessity of our salvation did require such a mediatur & Saviour, as under one person should be a partaker of both natures: It was requisite he should be man, it was also requisite he should be God. For as the transgression came by man, so was it meete the satisfaction should be made by man. And because death, according to S. Paul, is the just stipende and reward of sin, therefore to appease the wrath of God, and to satisfie his Iustice, it was expedient that our Mediatour should be such a one, as might take upon him the sins of mankind and sustain the due punishment thereof, namely death. Moreover, he came in flesh, and in the self same flesh ascended into heaven, to declare and testify unto us, that all faithful people which steadfastly believe in him, shall likewise come unto the same mansion place, whereunto he being our chief captain, is gone before. Last of all, he became man, that we thereby might receive the greater comfort, aswell in our prayers, as also in our adversity, considering with ourselves, that we have a Mediatour that is true man as we are, who also is touched with our infirmities and was tempted even in like sort as we are. For these and sundry other causes, it was most needfull he should come, as he did, in the flesh.

But because no creature, in that he is only a creature, hath or may have power to destroy death, and give life, to overcome hell, and purchase heaven, to remit sins, and give righteousness: therefore it was needfull, that our Messias, whose proper duty and office that was, should be not only full and perfect man, but also full and perfect God, to the intent he might more fully and perfectly make satisfaction for mankind. God sayeth, This is my welbeloved Sonne in whom I am well pleased (Matthew 3.17). By which place we learne, that Christ appeased and quenched the wrath of his Father, not in that he was only the son of man: But much more in that he was the Sonne of God.

Thus ye have heard declared out of the Scriptures, that Iesus Christ was the true Messias & Saviour of the world, that he was by nature & substance perfect God, & perfect man, & for what cause it was expedient he should be so. Now that we may be the more mindfull and thankfull unto God in this behalfe, let us

briefly consider, and call to mind, the manifold and great benefits that we have received by the Natiuitie and birth of this our Messias and Saviour.

Before Christ's comming into the worlde, all men universally in Adam, were nothing else but a wicked and crooked generation, rotten and corrupt trees, stony ground, full of brambles and bryers, lost sheepe, prodigall sons, naughty unprofitable seruantes, unrighteous stewardes, workers of iniquity, the broode of Adders, blind guides, sitting in darkness and in the shadow of death: to be short nothing else but children of perdition, and inheritours of hell fire. To this doth Saint Paul beare witness in divers places of his Epistle, and Christ also himself in sundry places of his Gospel. But after he was once come down from heaven, and had taken our frayle nature upon him, he made all them that would receive him truely, and believe his word, good trees, and good ground, fruitful and pleasant branches, children of light, citizens of heaven, sheepe of his folde, members of his body, heyres of his Kingdome, his true friendes and brethren, sweet and lively bread, the elect and chosen people of God. For as S. Peter sayeth in his first Epistle and second Chapter: He bare our sins in his body upon the Crosse, he heald us, and made us whole by his stripes: and whereas before we were sheepe going astray, he by his comming brought us home again to the true Shepheard and Bishop of our souls, making us a chosen generation, a royall Priesthood, an holy Nation, a particular people of God, in that he died for our offences, and rose for our justification. Saint Paul to Timothie the third Chapter: Wee were (sayeth he) in times past, unwise, disobedient, deceived, seruing divers lustes and pleasures, living in hatred, enuie, malitiousness, and so forth.

But after the louing kindness of God our Saviour appeared towards mankind, not according to the righteousness that we had done, but according to his great mercy, he saved us by the fountain of the newe birth, and by the renewing of the Holy Ghost, which he powred upon us abundantly, through Iesus Christ our Saviour, that we being once justified by his grace, should be heires of eternall life, through hope and faith in his blood.

In these and such other places, is set out before our eyes, as it were in a glass, the abundant grace of God (Matthew 1.21, Matthew 5.17, John 18.37, Luke 4.18 19, John 8.12, Matthew 9.13, Matthew 11.28, John 12.31, Colossians 1.21 22, Hebrews 10, Romans 3.25), received in Christ Iesu, which is so much the more wonderfull, because it came not of any desert of ours, but of his meere and tender mercy, even then when we were his extreme enemies: But for the better understanding and consideration of this thing, let us behold the end of his comming, so shall we perceive what great commodity and profit his Natiuity hath brought unto us miserable and sinful creatures. The end of his comming, was to saue and deliver his people, to fulfill the Law for us, to beare witness unto the

truth, to teach and preach the words of his Father, to give light unto the world, to call sinners to repentance, to refresh them that labour and be heaui laden, to cast out the prince of this world, to reconcile us in the body of his flesh, to dissolue the works of the devil, last of all, to become a propitiation for our sins, and not for ours only, but also for the sins of the whole world.

These were the chief ends wherefore Christ became man, not for any profit that should come to himself thereby, but only for our sakes, that we might understand the will of God, be pertakers of his heavenly light, be delivered out of the devils clawes: released from the burden of sin, justifyd through faith in his blood, and finally, received up into everlasting glory, there to raigne with him for ever. Was not this a great and singular love of Christ towards mankind, that being the expresse and lively image of God, he would notwithstanding humble himself, and take upon him the forme of a seruant, and that only to saue and redeeme us? O how much are we bound to the goodness of God in this behalfe? how many thankes and praises do we owe unto him for this our salvation wrought by his deare and only Sonne Christ? who became a pilgrime in earth to make us citizens in heaven, who became the son of man, to make us the sons of God, who became obedient to the Law, to deliver us from the curse of the Law, who became poore, to make us rich; vile, to make us pretious; subject to death, to make us live for ever. What great love could we seely creatures desire or wish to have at God's hands?

Therefore dearely beloved, let us not forget this exceeding love of our Lord and Saviour, let us not show ourselves unmindfull or unthankfull toward him: but let us love him, fear him, obey him, and serue him. Let us confess him with our mouths, praise him with our tongues, believe on him with our hearts, and glorify him with our good works. Christ is the light, let us receive the light. Christ is the truth, let us believe the truth. Christ is the way, let us follow the way. And because he is our only master, our only teacher, our only shepheard and chief captain: therefore let us become his seruants, his schollers, his sheepe, and his souldiers. As for sin, the flesh, the world, and the Diuel, whose seruants and bondslaues, we were before Christs comming, let us vtterly cast them off, and defie them, as the chief and only enemies of our soul. And seeing we are once delivered from their cruell tyranny by Christ, let us never fall into their hands again, lest we chance to be in a worse case then ever we were before. Happy are they, sayeth the Scripture, that continue to the end. Be faythfull (sayeth God) until death, and I will give the a crown of life. Againe he sayeth in another place, He that putteth his hand unto the plough, and looketh backe, is not meet for the kingdome of God. Therefore let us be strong, steadfast, and unmoouable, abounding always in the works of the Lord. Let us receive Christ, not for a time,

but for ever, let us believe his word, not for a time, but for ever, let us become his seruants, not for a time, but for ever, in consideration that he hath redeemed and saved us, not for a time, but for ever, and will receive us into his heavenly kingdome, there to raigne with him, not for a time, but for ever. To him therefore with the Father and the Holy Ghost, be all honour, praise, and glory, for ever and ever, Amen.

HOMILY ON THE PASSION FOR GOOD FRIDAY

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AN HOMILIE FOR good Friday, concerning the death and passion of our Saviour Iesus Christ.

IT should not become us (welbeloved in Christ) being that people which he redeemed from the Devil, from sin and death, and from everlasting damnation, by Christ, to suffer this time to passe forth without any meditation, and remembrance of that excellent worke of our redemption, wrought as about this time, through the great mercy and charity of our Saviour Iesus Christ, for us wretched sinners, and his mortal enemies. For if a mortal Man's deed, done to the behoofe of the common wealth, be had in remembrance of us, with thankes for the benefit and profit which we receive thereby: how much more readily should we have in memory this excellent act and benefite of Christs death? whereby he hath purchased for us the undoubted pardon and forgiveness of our sins, whereby he made at one the Father of heaven with us, in such wise, that he taketh us now for his louing children, and for the true inheritours, with Christ his natural son, of the kingdome of heaven? And verily so much more doth Christs kindness appeare unto us, in that it pleased him to deliver himself of all his goodly honour, which he was equally in with his Father in heaven, and to come down into this vale of misery, to be made mortal man, and to be in the state of a most low seruant, seruing us for our wealth and profit, us, I say, which were his sworne enemies, which had renounced his holy Law and Commandements, and followed the lustes and sinful pleasures of our corrupt nature. And yet, I say, did Christ put himself betweene God's deserued wrath, and our sin, and rent that obligation wherein we were in danger to God, and payd our debt (Colossians 2.14). Our debt was a great deale too great for us to have payd. And without payment, God the Father could never be at one with us. Neither was it possible to be losed from this debt by our own ability. It pleased him therefore to be the payer thereof, and to discharge us quite.

Who can now consider the gryuous debt of sin, which could none otherwise be payd but by the death of an innocent, and will not hate sin in his heart? If God hateth sin so much, that he would allow neither man nor Angel for the redemption thereof, but only the death of his only and welbeloved Sonne: who will not stand in fear thereof? If we (my friends) consider this, that for our sins this most innocent Lambe was driven to death, we shall have much more cause to bewaile ourselves that we were the cause of his death, then to cry out of the

malice and cruelty of the Jews, which pursued him to his death. We did the deedes wherefore he was thus stricken and wounded, they were only the ministers of our wickedness. It is meete then we should steppe low down into our hearts, and bewaile our own wretchedness and sinful living. Let us know for a certaintie, that if the most dearely beloved Sonne of God was thus punished and stricken for the sin which he had not done himself: how much more ought we sore to be stricken for our daily and manifold sins which we commit against God, if we earnestly repent us not, and be not sorie for them? No man can love sin, which God hateth so much, and be in his favour. No man can say that he loveth Christ truely, and have his great enemy (sin I meane, the author of his death) familiar and in friendship with him. So much do we love God and Christ, as we hate sin. Wee ought therefore to take great heede, that we be not favourers thereof, lest we be found enemies to God, and traytours to Christ. For not only they which nayled Christ upon the crosse, are his tormentours and crucifyrs: but all they (sayeth Saint Paul) crucify again the Sonne of God (Hebrews 6.6), as much as is in them, who do commit vice and sin, which brought him to his death. If the wages of sin be death, and death everlasting (Romans 6.23): surely it is no small danger to be in service thereof. If we live after the flesh, and after the sinful lustes thereof, Saint Paul threatneth, yea Almighty God in Saint Paul threatneth, that we shall surely die (Romans 8.13). We can none otherwise live to God, but by dying to sin. If Christ be in us, then is sin dead in us: and if the spirit of God be in us, which raysed Christ from death to life, so shall the same spirit raise us to the resurrection of everlasting life (Romans 8.10 11). But if sin rule and reigne in us, then is God, which is the fountain of all grace and virtue, departed from us: then hath the Devil, and his ungracious spirite, rule and dominion in us (Romans 1). And surely if in such miserable state we die, we shall not rise to life, but fall down to death and damnation, and that without ende.

Christ hath not redeemed us from sin, that we should live in sin. For Christ hath not so redeemed us from sin, that we may safely return thereto again: but he hath redeemed us, that we should forsake the motions thereof, and live to righteousness. Yea, we be therefore washed in our Baptisme from the filthiness of sin, that we should live afterward in the pureness of life. In Baptisme we promised to renounce the devil and his suggestions, we promised to be (as obedient children) always following God's will and pleasure. Then if he be our Father indeede, let us give him his due honour. If we be his children, let us show him our obedience, like as Christ openly declared his obedience to his Father, which (as Saint Paul writeth) was obedient even to the very death, the death of the Crosse (Philippians 2.8). And this he did for us all that believe in him. For himself he was not punished, for he was pure, and undefiled of all maner of sin. He was wounded (sayeth Isaiah) for our wickedness, and stripped for our sins (Isaiah 53.4): he suffered

the penalty of them himself, to deliver us from danger: he bare (sayeth Isaiah) all our sores and infirmities upon his own backe. No paine did he refuse to suffer in his own body, that he might deliver us from paine everlasting. His pleasure it was thus to do for us, we deserued it not. Wherefore the more we see ourselves bound unto him, the more he ought to be thanked of us, yea, and the more hope may we take, that we shall receive all other good things of his hand, in that we have received the gift of his only Sonne, through his liberality. For if God (sayeth Saint Paul) hath not spared his own Sonne from paine and punishment, but delivered him for us all unto the death: how should he not give us all other things with him (Romans 8.32)? If we want any thing, either for body or soul, we may lawfully and boldly approach to God, as to our mercifull Father, to ask that we desire, and we shall obtaine it. For such power is given to us, to be the children of God, so many as believe in Christ's Name (John 1.12). In his Name whatsoever we aske, we shall have it granted us (Matthew 21.22). For so well pleased is the Father almighty God, with Christ his Sonne, that for his sake he favoureth us, and will deny us nothing. So pleasant was this sacrifice and oblation of his Sonnes death, which he so obediently and innocently suffered, that we should take it for the only and full amendes for all the sins of the world. And such favour did he purchase by his death, of his heavenly Father for us, that for the merite thereof (if we be true Christians indeede, and not in word only) we be now fully in God's grace again, and clearely discharged from our sin. No tongue surely is able to expresse the worthiness of this so precious a death. For in this standeth the continual pardon of our daily offences, in this resteth our justification, in this we be allowed, in this is purchased the everlasting health of all our souls. Yea, there is none other thing that can be named under heaven to saue our souls, but this only worke of Christs precious offering of his body upon the altar of the crosse (Acts 4.12). Certes there can be no worke of any mortal man (be he never so holy) that shall be coupled in merites with Christ's most holy act. For no doubt, all our thoughts and deedes were of no value, if they were not allowed in the merites of Christs death. All our righteousness is farre unperfect, if it be compared with Christs righteousness. For in his acts and deedes, there was no spot of sin, or of any unperfectness.

Our deedes be full of imperfection. And for this cause they were the more able to be the true amends of our righteousness, where our acts and deedes be full of imperfection, and infirmities, and therefore nothing worthy of themselves to stirre God to any favour, much less to challenge that glory that is due to Christs act and merit. For not to us (sayeth Dauid) not to us, but to thy Name give the glory, O Lord (Psalms 115.1). Let us therefore (good friends) with all reverence glorify his Name, let us magnify and praise him for ever. For he hath dealt with us according to his great mercy, by himself hath he purchased our

redemption (Hebrews 1.3). He thought it not ynough to spare himself, and to send his Angel to do this deede, but he would do it himself, that he might do it the better, and make it the more perfect redemption. He was nothing moved with the intolerable paines that he suffered in the whole course of his long passion, to repent him thus to do good to his enemies: but he opened his hart for us, and bestowed himself wholly for the ransoming of us. Let us therefore now open our heartes again to him, and studie in our lives to be thankefull to such a Lord, and evermore to be mindfull of so great a benefice, yea let us take up our crosse with Christ, and follow him. His passion is not only the ransome and whole amendes for our sin, but it is also a most perfect example of all patience and sufferance. For if it behoved Christ thus to suffer, and to enter into the glory of his Father (Acts 17.3): why should it not become us to beare patiently our small crosses of adversitie, and the troubles of this world? For surely (as sayeth S. Peter) Christ therefore suffered, to leave us an example to follow his steps (1 Peter 2.21). And if we suffer with him, we shall be sure also to raigne with him in heaven (2 Timothy 2.12). Not that the sufferance of this transitorie life should be worthie of that glorie to come (Romans 8.18), but gladly should we be contented to suffer, to be like Christ in our life, that so by our works we may glorify our Father which is in heaven (Matthew 5.16). And as it is painefull and gryuous to beare the Crosse of Christ in the gryfes and displeasures of this life: so it bringeth forth the ioyfull fruit of hope, in all them that be exercised therewith (Hebrews 12.11). Let us not so much behold the paine, as the reward that shall follow that labour (James 5.11). Nay, let us rather endeuour ourselves in our sufferance, to endure innocently and guiltles, as our Saviour Christ did. For if we suffer for our deseruings, then hath not patience his perfect worke in us: but if undeseruedly we suffer losse of goods and life, if we suffer to be evil spoken of for the love of Christ, this is thankefull afore God, for so did Christ suffer (1 Peter 2.20).

The patience of Christ. He never did sin, neither was any guile found in his mouth. Yea when he was reviled with taunts, he reviled not again. When he was wrongfully dealt with, he threatned not again, nor revenged his quarrell, but delivered his cause to him that judgeth rightly.

Perfect patience. Perfect patience careth not what nor how much it suffereth, nor of whom it suffereth, whether of friend or foe: but studieth to suffer innocently, and without deseruing.

The meekness of Christ. Yea, he in whom perfect charity is, careth so little to revenge, that he rather studieth to do good for evil, to bless and say well of them that curse him, to pray for them that pursue him (Matthew 5.44), according to the example of our Saviour Christ, who is the most perfect example & paterne of all meeknes and sufferance, which hanging upon his Crosse, in most feruent

anguish bleeding in every part of his blessed Body, being set in the midst of his enemies and crucifyrs: and hee, notwithstanding the intolerable paines which they sawe him in, being of them mocked and scorned despitefully without all favour and compassion, had yet towards them such compassion in heart, that he prayed to his Father of heaven for them, and said, O Father, forgive them, for they wote not what they do (Luke 23.34). What patience was it also which he showed, when one of his own Apostles and Seruants which was put in trust of him, came to betray him unto his enemies to the death? He said nothing worse to him, but, Friend, wherefore art thou come (Matthew 26.50)? Thus (good people) should we call to mind the great examples of charitie which Christ showed in his passion, if we will fruitfully remember his passion. Such charity and love should we beare one to an other, if we will be the true seruants of Christ. For if we love but them, which love and say well by us, what great thing is it that we do sayeth Christ? Doe not the Panims and open sinners so (Matthew 5.46 47)? Wee must be more perfect in our charitie then thus, even as our Father in heaven is perfect, which maketh the light of his Sunne to rise upon the good and the bad, and sendeth his raine upon the kind and unkind. After this maner should we show our charity indifferently, aswell to one as to another aswell to friend, as foe, like obedient children, after the example of our Father in heaven. For if Christ was obedient to his Father even to the death, and that the most shamefull death (as the Jews esteemed it) the death of the Crosse: Why should we not be obedient to God in lower poyntes of charitie and patience? Let us forgive then our neighbors their small faultes, as God for Christ's sake hath forgiven us our great (Sirach 28.2).

It is not meete that we should craue forgiveness of our great offences at God's handes, and yet will not forgive the small trespasses of our neighbours against us. We do call for mercy in vain, if we will not show mercy to our neighbours (Matthew 18.35). For if we will not put wrath and displeasure forth of our hearts to our Christian brother, no more will God forgive the displeasure and wrath that our sins have deserued afore him. For under this condition doth God forgive us, if we forgive other. It becommeth not Christian men to be hard one to another, nor yet to think their neighbour unworthy to be forgiven. For howsoever unworthie he is, yet is Christ worthie to have the do thus much for his sack, he hath deserued it of thee, that thou shouldest forgive thy neighbour. And God is also to be obeyed, which commandeth us to forgive, if we will have any part of the pardon which our Saviour Christ purchased once of God the Father, by shedding of his precious blood. Nothing becommeth Christ's seruantes so much, as mercie and compassion. Let us then be favourable one to another, and pray we one for another, that we may be heald from all frailties of our life (James 5.16), the less to offend one the other, and that we may be of one mind and one spirit,

agreeing together in brotherly love and concord, even like the deare children of God (Ephesians 5.1 2). By these means shall we mooue God to be mercifull unto our sins, yea, & we shall be hereby the more ready to receive our Saviour and maker in his blessed Sacrament, to our everlasting comfort, and health of soul. Christ delighteth to enter and dwell in that soul where love and charitie ruleth, and where peace & concord is seene. For thus writeth S. John, God is charity, he that abideth in charitie, abideth in God, and God in him (1 John 4.16). And by this (sayeth he) we shall know that we be of God, if we love our brethren. Yea, & by this shall we know, that we be delivered from death to life, if we love one another. But he which hateth his brother (sayeth the same Apostle) abideth in death, even in the danger of everlasting death, and is moreover the childe of damnation and of the Divil, cursed of God, and hated (so long as he so remayneth) of God and all his heavenly company (1 John 2.11). For as peace and charity make us the blessed children of Almighty God: so doth hatred and enuie make us the cursed children of the Divil. God give us all grace to follow Christs examples in peace and in charity, in patience and sufferance, that we now may have him our ghest to enter and dwell within us, so as we may be in full surety, having such a pledge of our salvation. If we have him and his favour, we may be sure that we have the favour of God by his means. For he sitteth on the right hand of God his Father, as our proctour and attorney, pleading and suing for us in all our needes and necessities (Romans 8.34). Wherefore, if we want any gift of godly wisdom, we may ask it of God for Christs sake, and we shall have it. Let us consider and examine ourselves, in what want we be concerning this virtue of charity and patience. If we see that our hearts be nothing inclined thereunto, in forgiuing them that have offended against us, then let us knowledge our want, and wish to God to have it. But if we want it, and see in ourselves no desire thereunto, verily we be in a dangerous case before God, and have neede to make much earnest prayer to God, that we may have such an heart changed, to the grafting in of a new. For unless we forgive other, we shall never be forgiven of God. No, not all the prayers and good works of other, can pacify God unto us, unless we be at peace, and at one with our neighbour. Nor all our deedes and good works can mooue God to forgive us our debts to him, except we forgive to other. He setteth more by mercy, then by sacrifice. Mercy moved our Saviour Christ to suffer for his enemies: it becommeth us then to follow his example. For it shall little auayle us to have in meditation the fruites and price of his passion, to magnify them, and to delight or trust in them, except we have in mind his examples in passion to follow them. If we thus therefore consider Christs death, and will stick thereto with fast fayth for the merit and deseruing thereof, and will also frame ourselves in such wise to bestow ourselves, and all that we have by charity, to the behoofe of our neighbour, as Christ spent himself wholly for our profit, then do we truely remember Christs death: and being thus followers

of Christs steps, we shall be sure to follow him thither where he sitteth now with the Father and the Holy Ghost, to whom be all honour and glory, Amen.

THE SECOND HOMILIE concerning the death and Passion of our Saviour Christ.

THAT we may the better conceive the great mercy and goodness of our Saviour Christ, in suffering death universally for all men, it behoveth us to descend into the bottome of our conscience, and deeply to consider the first and principal cause wherefore he was compelled so to do. When our great grandfather Adam had broken God's commandement, in eating the apple forbidden him in Paradise, at the motion and suggestion of his wife, he purchased thereby, not only to himself, but also to his posterity for ever, the just wrath and indignation of God, who according to his former sentence pronounced at the giuing of the commandement, condemned both him and all his to everlasting death, both of body and soul (Genesis 3.17). For it was said unto him, Thou shalt eat freely of every tree in the Garden: but as touching the tree of knowledge of good and ill, thou shalt in no wise eat of it: For in what houre soever thou eatst thereof, thou shalt die the death (Genesis 2.16 17). Now as the Lord had spoken, so it came to passe. Adam took upon him to eat thereof, and in so doing he died the death, that is to say, he became mortal, he lost the favour of God, he was cast out of Paradise, he was no longer a citizen of heaven: but a firebrand of hell, and a bondslaue to the Devil. To this doth our Saviour beare witness in the Gospel, calling us lost sheepe, which have gone astray, and wandered from the true shepheard of our souls (Luke 15.4 7). To this also doth Saint Paul beare witness, saying, That by the offence of only Adam, death came upon all men to condemnation (Romans 5.18). So that now neither hee, or any of his, had any right or interest at all in the kingdome of heaven, but were become plain reprobates and castaways, being perpetually damned to the everlasting paynes of hell fire. In this so great misery and wretchedness, if mankind could have recovered himself again, and obtained forgiveness at God's handes, then had his case bene somewhat tolerable, because he might have attempted some way how to deliver himself from eternall death. But there was no way left unto him, he could do nothing that might pacify God's wrath, he was altogether unprofitable in that behalfe. There was not one that did good, no not one. And how then could he worke his own salvation? Should he go about to pacify God's heavy displeasure by offering up burnt sacrifices, according as it was ordained in the olde Lawe? by offering up the blood of oxen, the blood of calves, the blood of goats, the blood of lambes, and so forth (Hebrews 9.12 13)? O these things were of no force nor strength to take away sins, they could not put away the anger of God, they could not coole the heat of his wrath, nor yet bring mankind into favour again, they were but only figures and shadowes of things to

come, and nothing else. Read the Epistle to the Hebrewes, there shall you find this matter largely discussed, there shall you learn in most plain words, that the bloodie sacrifice of the olde Law was unperfect, and not able to deliver man from the state of damnation by any means (Hebrewes 10.3 4, 8): so that mankind in trusting thereunto, should trust to a broken staffe, and in the end deceive himself. What should he then do? Should he go about to serue and keepe the Law of God divided into two tables, and so purchase to himself eternall life? In deede, if Adam and his posterity had bene able to satisfie and fulfill the Law perfectly, in louing God above all things and their neighbour as themselves: then should they have easily quenched the Lordes wrath, and escaped the terrible sentence of eternall death pronounced against them by the mouth of Almighty God. For it is written, Doe thus, and thou shalt live; that is to say, fulfill my commandements, keepe thy self upright and perfect in them according to my will, then shalt thou live, and not die. Here is eternall life promised with this condition, and so that they keepe and obserue the Law (Luke 10.28). But such was the frailty of mankind after his fall, such was his weakness & imbecility, that he could not walk uprightly in God's commandements though he would never so faine, but daily & hourelly fell from his bounden duty, offending the Lord his God divers ways, to the great increase of his condemnation, insomuch that the Prophet Daud cryth out on this wise: All have gone astray, all are become unprofitable, there is none that doth good, no not one (Psalms 14.3). In this case what profit could he have by the Law? None at all. For as S. Iames sayeth, He that shall obserue the whole Law, and yet fayleth in one poynt, is become guiltie of all (James 2.10). And in the book of Deuteronomy it is written, Cursed be he (sayeth God) which abideth not in all things that are written in the book of the Law, to do them (Deuteronomy 27.26).

Behold, the Law bringeth a curse with it, and maketh it guiltie, not because it is of itself naught or unholy, (God forbid we should so think) but because the frailty of our sinful flesh is such, that we canne never fulfill it, according to the perfection that the Lord requireth. Coule Adam then (think you) hope or trust to be saved by the Law? No he could not. But the more he looked on the Law, the more he sawe his own damnation set before his eyes, as it were in a cleare glass. So that now of himself he was most wretched and miserable, destitute of all hope, and never able to pacify God's heaue displeasure, nor yet to escape the terrible judgement of God, whereunto he and all his posteritie were fallen, by disobeying the strait commandement of the Lord their God. But O the abundant riches of God's great mercie. O the unspeakable goodness of his heavenly wisdom (Romans 11.33). When all hope of righteousness was past on our part, when we had nothing in ourselves, whereby we might quench his burning wrath, and worke the salvation of our own souls, and rise out of the miserable estate wherein we lay:

Then, even then did Christ the Sonne of God, by the appoyntment of his Father, come down from heaven, to be wounded for our sakes, to be reputed with the wicked, to be condemned unto death, to take upon him the reward of our sins, and to give his Body to be broken on the Crosse for our offences. He (sayeth the Prophet Isaiah , meaning Christ) hath born our infirmities, and hath caryd our sorrowes, the chastisement of our peace was upon him, and by his stripes we were made whole (Isaiah 53.4 5). Saint Paul likewise sayeth, God made him a sacrifice for our sins, which knew not sin, that we should be made the righteousness of God by him (II Corinthians 5.21). And Saint Peter most agreeably writing in this behalfe, sayeth, Christ hath once died and suffered for our sins, the just for the unjust. &c. To these might be added an infinite number of other places to the same effect: but these few shall be sufficient for this time.

Now then (as it was said at the beginning) let us ponder and weigh the cause of his death, that thereby we may be the more mooued to glorify him in our whole life. Which if you will have comprehended briefly in one word, it was nothing else on our part, but only the transgression and sin of mankind. When the Angel came to warn Ioseph, that he should not fear to take Mary to his wife: Did he not therefore will the childe name to be called Iesus, because he should saue his people from their sins? When John the Baptist preached Christ , and showed him to the people with his finger: Did he not plainly say unto them, Beholde the Lambe of God which taketh away the sins of the worlde (John 1.29)? when the Woman of Canaan besought Christ to help her daughter which was possest with a Devil: did he not openly confess that he was sent to saue the lost sheepe of the house of Israel, by giuing his life for their sins (Matthew 15.22, 24)? It was sin then, O man, even thy sin that caused Christ the only Sonne of God to be crucifyd in the flesh, and to suffer the most vile and slaunderous death of the Crosse. If thou haddest kept thy self upright, if thou haddest obserued the commandements, if thou haddest not presumed to transgresse the will of God in thy first father Adam: then Christ , being in forme of God, needed not to have taken upon him the shape of a seruant (Romans 5.19): being immortal in heaven, he needed not to become mortal on earth: being the true bread of the soul, he needed not to hunger: being the healthfull water of life he needed not to thirst: being life itself, he needed not to have suffered death. But to these and many other such extremities, was he driven by thy sin, which was so manifolde and great, that God could be only pleased in him, and none other. Canst thou think of this O sinful man, and not tremble within thy self? Canst thou hear it quietly without remorse of conscience, and sorrow of heart? Did Christ suffer his passion for thee, and wilt thou show no compassion towards him? While Christ was yet hanging on the Crosse, and yeelding up the Ghost, the Scripture witesst that the vayle of the Temple did rent in twaine and the earth did quake,

that the stones claue asunder, that the graves did open, and the dead bodies rise (Matthew 27.51-52). And shall the heart of man be nothing mooued to remember how gryuously and cruelly he was handled of the Jews for our sins? Shall man show himself to be more hard harted then stones, to have less compassion then dead bodies? Call to mind, O sinful creature, and set before thine eyes Christ crucifyd. Think thou seest his Body stretched out in length upon the Crosse, his head crowned with sharpe thornes, and his handes and his feete pearced with nayles, his heart opened with a long speare, his flesh rent and torne with whippes, his browes sweating water and blood. Think thou hearst him now crying in an intolerable agony to his Father and saying, My God, my God, why hast thou forsaken mee? Coudest thou beholde this wofull sight, or hear this mournfull voyce, without tears, considering that he suffered all this, not for any desert of his owne, but only for the gryuousness of thy sins? O that mankind should put the everlasting Sonne of God to such paines. O that we should be the occasion of his death, and the only cause of his condemnation. May we not justly cry, woe worth the time that ever we sind? O my brethren, let this Image of Christ crucifyd, be always printed in our heartes, let it stirre us up to the hatred of sin, and provoke our minds to the earnest love of Almighty God. For why? Is not sin, think you, a greeuous thing in his sight, seeing for the transgressing of God's precept in eating of one apple, he condemned all the world to perpetual death, & would not be pacifyd, but only with the blood of his own Sonne? True, yea most true is that saying of Daudid: Thou, O Lord, hatest all them that worke iniquitie, neither shall the wicked and evil man dwell with the (Psalms 5.4). By the mouth of his holy Prophet Isaiah, he cryed mainely out against sinners, & sayeth: Wo be unto you that draw iniquity with cords of vanity, & sin as it were with cartropes (Isaiah 5.18).

Did not he give a plain token how greatly he hated and abhorred sin, when he drowned all the world saue only eight persons (Genesis 7.23), when he destroy Sodom and Gomorrhe with fire and brimstone (Genesis 19.24), when in three dayes space he killed with pestylence threescore and tenne thousand for Daudids offence (2 Sam. 24.15), when he drowned Pharao and all his hoste in the red sea (Exodus 14.28), when he turned Nabuchodonosor the king into the forme of a bruit beast, creeping upon all foure (Daniel 4.33), when he suffered Achitophel and Judas to hang themselves upon the remorse of sin, which was so terrible to their eyes (2 Sam. 17.23, Acts 1.18)? A thousand such examples are to be found in Scripture, if a man would stand to seeke them out. But what neede we? This one example which we have now in hande, is of more force, and ought more to mooue us, then all the rest. Christ being the Sonne of God, and perfect God himself, who never comitted sin, was compelled to come down from heaven, to give his body to be bruised and broken on the crosse for ouer sins. Was not this

a manifest token of God's great wrath and displeasure towards sin, that he could be pacifyd by no other means, but only by the sweete and precious blood of his deare Sonne? O sin, sin, that ever thou shouldest drive Christ to such extremity! Woe worth the time that ever thou camest into the world. But what booteth it now to bewaile? Sinne is come, and so come that it cannot be auoyded. There is no man living, no not the justest man on the earth, but he falleth seven times a day, as Salomon sayeth (Proverbs 24.16). And our Saviour Christ, although he hath delivered us from sin: yet not so that we shalbe free from committing sin: But so that it shall not be imputed to our condemnation. He hath taken upon him the just reward of sin, which was death, and by death hath overthrowen death, that we beleeuing in him, might live for ever and not dye (Romans 6.9, 23). Ought not this to engender extreme hatred of sin in us, to consider that it did violently, as it were, plucke God out of heaven, to make him feele the horrors and paines of death? O that we would sometimes consider this in the midst of our pompes and pleasures, it would bridle the outragiousness of the flesh, it would abate and asswage our carnall affections, it would restraine our fleshly appetites, that we should not run at random as we commonly do. To commit sin wilfully and desperately without fear of God, is nothing els but to crucify Christ anew, as we are expresly taught in the Epistle to the Hebrewes (Hebrewes 6.6). Which thing if it were deeply printed in all men's hearts, then should not sin reigne every where so much as it doth, to the great gryfe and torment of Christ now sitting in heaven.

Let us therefore remember, and always beare in mind Christ crucifyd, that thereby we may be inwardly mooued both to abhor sin throughly, and also with an earnest and zealous heart to love God. For this is another fruit which the memoriall of Christ's death ought to worke in us, an earnest and unfained love towards God. So God loved the world (sayeth Saint John) that he gaue his only begotten Sonne, that whosoever believeth in him, should not perish, but have life everlasting (John 3.16). If God declared so great love towards us his seely creatures: how can we of right but love him again? Was not this a sure pledge of his love, to give us his own Sonne from heaven? He might have given us an Angel if he would, or some other creature, and yet should his love have bene farre above our deserts. Now he gaue us not an Angel, but his Sonne. And what Sonne? His only Sonne, his natural Sonne, his welbeloved Sonne, even that Sonne whom he had made Lord and ruler of all things. Was not this a singular token of great love? But to whom did he give him? He gaue him to the whole world, that is to say, to Adam, and all that should come after him. O Lord, what had Adam, or any other man deserued at God's handes, that he should give us his own Sonne? Wee are all miserable persons, sinful persons, damnable persons, justly driven out of Paradise, justly excluded from heaven, justly condemned to hell fire: And

yet (see a wonderful token of God's love) he gaue us his only begotten Sonne, us I say, that were his extreme and deadly enemies, that we by virtue of his blood shedde upon the Crosse, might be clean purged from our sins, and made righteous again in his sight. Who can chuse but maruell, to hear that God should show such unspeakable love towards us, that were his deadly enemies? Indeede, O mortal man, thou oughtest of right to maruell at it, and to acknowledge therein God's great goodness and mercy towards mankind, which is so wonderfull, that no flesh, be it never so worldly wise, may well conceive it, or expresse it. For as Saint Paul testifieth, God greatly commendeth and setteth out his love towards us, in that he sent his Sonne Christ to die for us, when we were yet sinners, and open enemies of his Name (Romans 5.8). If we had in any manner of wise deserued it at his handes, then had it bene no maruell at all, but there was no desert on our part wherefore he should do it. Therefore thou sinful creature, when thou hearst that God gaue his Sonne to die for the sins of the world, think not he did it for any desert or goodness that was in thee, for thou wast then the bondslaue of the Devil: But fall down upon thy knees, and cry with the Prophet Daud, O Lord, what is man, that thou art so mindfull of him? or the son of man, that thou so regardest him (Psalms 8.4)? And seeing he hath so greatly loved thee, endeuour thy self to love him again, with all thy heart, with all thy soul, and with all thy strength, that therein thou mayest appeare not to be unworthy of his love. I report me to thine own conscience, whether thou wouldest not think thy love ill bestowed upon him, that could not find in his heart to love the again? If this be true, (as it is most true) then think how greatly it behoveth the in duetie to love God, which hath so greatly loved thee, that he hath not spared his own only Sonne from so cruell and shamefull a death for thy sake. And hitherto concerning the cause of Christs death and passion, which as it was on our part most horrible and gryuous sin, so on the other side it was the free gift of God, proceeding of his meere and tender love towards mankind, without any merite or desert of our part. The Lord for his mercies sake gravnt that we never forget this great benefite of our salvation in Christ Iesu, but that we always show ourselves thankfull for it, abhorring all kind of wickedness and sin, and applying our minds wholly to the seruice of God, and the diligent keeping of his commandements.

Now it remaineth that I show unto you, how to apply Christs death and passion to our comfort, as a medicine to our woundes, so that it may worke the same effect in us wherefore it was given, namely, the health and salvation of our souls. For as it profiteth a man nothing to have salue, unless it be wel applyed to the part infected: So the death of Christ shall stand us in nor force, unless we apply it to ourselves in such sort as God hath appoynted. Almighty God commonly worketh by means, and in this thing he hath also ordained a certain meane, whereby we may take fruit and profite to our souls health.

What mean is that? forsooth it is faith. Not an unconstant or wauering faith: but a sure, steadfast, grounded, and unfained faith. God sent his son into the world (sayeth Saint John) To what end? That whosoever believeth in him should not perish, but have life everlasting. Mark e these words: that whosoever believeth in him (John 3.16). Heere is the mean whereby we must apply the fruites of Christs death unto our deadly wound. Heere is the mean whereby we must obtain eternall life, namely fayth. For (as Saint Paul teacheth in his Epistle to the Romanes) With the heart man believeth unto righteousness, and with the mouth confession is made unto salvation (Romans 10.10). Paul being demanded of the keeper of the prison, what he should do to be saved? made this answer: Beleeue in the Lord Iesus , so shalt thou and thine house both be saved (Acts 16.30 31). After the Euangelist had described and set forth unto us at large, the life and the death of the Lord Iesus, in the end he concludeth with these words: These things are written, that we may believe Iesus Christ to be the son of God, and through fayth obtaine eternall life (John 20.31). To conclude with the words of Saint Paul, which are these: Christ is the end of the Law unto salvation, for every one that doth believe (Romans 10.4). By this then, you may well perceive, that the only mean and instrument of salvation required of our parts, is fayth, that is to say, a sure trust and confidence in the mercies of God: whereby we perswade ourselves, that God, both hath, and will forgive our sins, that he hath accepted us again into his favour, that he hath released us from the bonds of damnation, and received us again into the number of his elect people, not for our merits or deserts, but only and solely for the merits of Christs death and passion, who became man for our sakes, and humbled himself to sustain the reproach of the Crosse, that we thereby might be saved, and made inheritours of the kingdome of heaven. This fayth is required at our hands. And this if we keepe steadfastly at our hearts, there is no doubt, but we shall obtaine salvation at God's hands, as did Abraham, Isaac, and Iacob, of whom the Scripture sayeth, that they believed, and it was imputed unto them for righteousness (Genesis 15.6, Romans 4.3). Was it imputed unto them only? and shall it not be imputed unto us also? Yes, if we have the same fayth as they had, it shall be as truly imputed unto us for righteousnes, as it was unto them. For it is one fayth that must saue both us and them, even a sure and steadfast fayth in Christ Iesus, who as ye have heard, came into the world for this end, that whosoever believe in him, should not perish, but have life everlasting (John 3.15). But here we must take heed, that we do not halt with God through an unconstant and wauering fayth, but that it be strong and steadfast to our lives end. He that wauereth (sayeth Saint Iames) is like a waue of the sea, neither let that man think that he shall obtaine any thing at God's hands (James 1.6 7). Peter comming to Christ upon the water, because he fainted in fayth, was in danger of drowning. So we, if we beginne to wauer or doubt, it is to be feared lest we shall sink as Peter did (Matthew 14.29

30), not into the water, but into the bottomless pit of hell fire. Therefore I say unto you, that we must apprehend the merits of Christ's death and passion by fayth, and that with a strong and steadfast fayth, nothing doubting, but that Christ by his own oblation, and once offering of himself upon the Crosse, hath taken away our sins, and hath restored us again into God's favour, so fully and perfectly, that no other sacrifice for sin, shall hereafter be requisite or needfull in all the world.

Thus have you heard in few words, the mean whereby we must apply the fruites and merits of Christs death unto us, so that it may worke the salvation of our souls, namely a sure, steadfast, perfect, and grounded fayth. For as all they which beheld steadfastly the brasen serpent, were heald and delivered at the very sight thereof, from their corporall diseases, and bodily stings (Numbers 21.9): even so all they which behold Christ crucifyd with a true and lively fayth (John 3.14 15), shall undoubtedly be delivered from the gryuous wound of the soul, be they never so deadly or many in number. Therefore (dearely beloved) if we chance at any time through frailty of the flesh, to fall into sin (as it cannot be chosen, but we must needes fall often) and if we feele the heavy burden thereof to presse our souls, tormenting us with the fear of death, hell, and damnation, let us then use that mean which God hath appoynted in his word, to wit, the mean of fayth, which is the only instrument of salvation now left unto us. Let us steadfastly behold Christ crucifyd, with the eyes of our heart Let us only trust to be saved by his death and passion, and to have our sins clean washed away through his most pretious bloud, that in the end of the world, when he shall come again to judge both the quick and the dead, he may receive us into his heavenly kingdome, and place us in the number of his elect and chosen people, there to be partakers of that immortal and everlasting life, which he hath purchased unto us by virtue of his bloody woundes: To him therefore, with the Father, and the Holy Ghost, be all honour and glory, world without end, Amen.

HOMILY ON THE RESURRECTION FOR EASTER DAY

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AN HOMILIE OF THE Resurrection of our Saviour Iesus Christ. For Easter Day.

IF ever at any time the greatness or excellency of any matter spiritual or temporall hath stirred up your minds to give diligent care (good Christian people, and welbeloved in our Lord and Saviour Iesus Christ) I doubt not but that I shall have you now at this present season most diligent and ready hearrs, of the matter which I have at this time to open unto you. For I come to declare that great and most comfortable Article of our Christian Religion and fayth, the Resurrection of our Lord Iesus. So great surely is the matter of this Article, and of so great wayght and importance, that it was thought worthy to keepe our said Saviour still on earth forty dayes after he was risen from death to life, to the confirmation and establishment thereof in the hearts of his Disciples. So that (as Luke clearly testifieth in the first Chapter Actes of the Apostles) he was conversant with his Disciples by the space of forty dayes continually together, to the intent he would in his person, being now glorifyd, teach and instruct them, which should be the teachers of other, fully and in most absolute and perfect wise, the truth of this most Christian Article, which is the ground and foundation of our whole Religion, before he would ascend up to his father into the heavens, there to receive the glory of his most triumphant conquest and victory. Assuredly, so highly comfortable is this Article to our consciences, that it is even the very locke and key of all our Christian Religion and fayth. If it were not true (sayeth the holy Apostle Paul) that Christ rose again: then our preaching were in vain, your fayth which you have received were but voyd, ye were yet in the danger of your sins. If Christ be not risen again (sayeth the Apostle) then are they in very evil case, and vtterly perished, that be entred their sleepe in Christ, then are we the most miserable of all men, which have our hope fixed in Christ, if he be yet under the power of death, and as yet not restored to his bliss again. But now he is risen again from death (sayeth the Apostle Paul) to be the first fruites of them that be asleepe, to the intent to rayse them to everlasting life again (I Corinthians 15.14 20): Yea if it were not true that Christ is risen again, then were it neither true that he is ascended up to heaven, nor that he sent down from heaven unto us the Holy Ghost, nor that he sitteth on the right hand of his heavenly Father, having the rule of heaven and earth, raigning (as the Prophet sayeth) from sea to sea (Psalms 72.8), nor that he should after this world, be the Judge aswell of the living as

of the dead, to give reward to the good, and judgement to the evil. That these links therefore of our fayth should all hang together in steadfast establishment and confirmation, it pleased our Saviour not straightway to withdraw himself from the bodily presence and sight of his Disciples, but he chose out forty dayes, wherein he would declare unto them, by manifold and most strong arguments and tokens, that he had conquered death, and that he was also truly risen again to life. He began (sayeth Luke) at Moses & all the Prophets, and expounded unto them the Propheties that were written in all the Scriptures of him (Luke 24.27), to the intent to confirme the truth of his resurrection, long before spoken of: which he verifyd indeed, as it is declared very apparantly and manifestly, by his oft appearance to sundry persons at sundry times. First, he sent his Angels to the Sepulchre, who did show unto certain women the empty grave, sauing that the buriall linnen remayned therein (Matthew 28.5 6). And by these signes were these women fully instructed, that he was risen again, and so did they testify it openly. After this, Iesus himself appeared to Mary Magdalene (John 20.16), and after that to certain other women, & straight afterward he appeared to Peter, then to the two Disciples, which were going to Emaus (Luke 24.13 15). He appeared to the Disciples also, as they were gathered together, for fear of the Jews, the door shut. At another time he was seene at the sea of Tiberias of Peter and Thomas, and of other Disciples, when they were fishing (John 21.1, 4). He was seene of more th en five hundred brethren in the mount of Galile, where Iesus appoynted them to be by his Angel, when he said, Behold, he shall go before you into Galile, there shall ye see him as he hath said unto you. After this he appeared unto Iames, and last of all he was visiblie seene of all the Apostles, at such time as he was taken up into heaven (I Corinthians 15.6 7, Acts 1.9). Thus at sundry times he showed himself after he was risen again, to confirme and stablish this Article. And in these revelations sometime he showed them his hands, his feet, and his side, and bade them touch him, that they should not take him for a ghost or a spirit. Sometime he also did eat with them, but ever he was talking with them of the everlasting kingdome of God, to assure the truth of his resurrection. For then he opened their understanding, that they might perceive the Scriptures, and said unto them: Thus it is written, and thus it behooued Christ to suffer, and to rise from death the third day, and that there should be preached openly in his name pardon and remission of sins to all the Nations of the world (Luke 24.45 47). Yee see (good Christian people) how necessary this Article of our faith is, seeing it was prooued of Christ himself by such evident reasons and tokens, by so long time and space. Now therefore as our Saviour was diligent for our comfort and instruction to declare it: so let us be as ready in our beliefe to receive it to our comfort and instruction. As he died not for himself, no more did he rise again for himself. He was dead (sayeth Saint Paul) for our sins, and rose again for our justification (I Corinthians 15.3 4). O most comfortable

word, evermore to be born in remembrance. He died (sayeth he) to put away sin, he rose again to endow us with righteousness. His death took away sin and malediction, his death was the ransome of them both, his death destroyed death, and overcame the devil, which had the power of death in his subjection, his death destroyed hell, with all the damnation thereof. Thus is death swallowed up by Christs victory, thus is hell spoyled for ever. If any man doubt of this victory, let Christs glorious resurrection declare him the thing. If death could not keepe Christ under his dominion and power, but that he arose again, it is manifest that his power was overcome. If death be conquered, then must it follow that sin, wherefore death was appoynted as the wages, must be also destroyed. If death and sin be vanished away, then is the devils tyranny vanished, which had the power of death, and was the author and brewer of sin, and the ruler of hell. If Christ had the victory of them all by the power of his death, and openly prooved it by his most victorious and valiant resurrection (as it was not possible for his great might to be subdued of them) and it is true, that Christ dyed for our sins, and rose again for our justification: Why may not wee, that be his members by true faith, reioyce and boldly say with the Prophet Osee, and the Apostle Paul, Where is thy dart, O death? Where is thy victory, O hell? Thankes be unto God, say they, which hath given us the victory by our Lord Christ Iesus.

This mighty conquest of his resurrection, was not only signifyd before by divers figures of the olde Testament, as by Sampson when he slew the Lion, out of whose mouth came sweetness and honey, and as Dauid bare his figure when he delivered the lambe out of the Lyons mouth, and when he overcame and slew the great Gyant Goliah (I Samuel uel 17.35, 49), and as when Ionas was swallowed up in the Whales mouth, and cast up again on land alive (Jonas 1.17): but was also most clearly prophesied by the Prophets of the old Testament, and in the new also confirmed by the Apostles. He hath spoyled, sayeth Saint Paul, rule and power, and all the dominion of our spiritual enemies. He hath made a show of them openly, and hath triumphed over them in his own person (Colossians 2.15). This is the mighty power of the Lord, whom we believe on. By his death, hath he wrought for us this victory, and by his resurrection, hath he purchased everlasting life and righteousnes for us. It had not bene enough to be delivered by his death from sin, except by his resurrection we had bene endowed with righteousness. And it should not auaille us to be delivered from death, except he had risen again, to open for us the gates of heaven, to enter into life everlasting. And therefore Saint Peter thanketh God the Father of our Lord Iesus Christ for his abundant mercy, because he hath begotten us (sayeth hee) unto a lively hope by the resurrection of Iesus Christ from death, to enioy an inheritance immortal, that never shall perish, which is layd up in heaven for them that be kept by the power of God through faith (1 Peter 1:3 5). Thus hath his resurrection wrought

for us life and righteousnes. He passed through death & hell, to the intent to put us in good hope, that by his strength we shall do the same. He payd the ransome of sin, that it should not be laid to our charge. He destroyed the devil and all his tyranny, and openly triumphed over him, and took away from him all his captives, and hath raised and set them with himself among the heavenly Citizens above (Ephesians 2.6). He dyed, to destroy the rule of the devil in us: and he rose again, to send down his holy Spirit to rule in our hearts, to endow us with perfect righteousness. Thus it is true that Daudid sung, Veritas de terra orta est, & justitia de caelo prospexit (Psalms 85.11). The truth of God's promise is in earth to man declared, or from the earth is the everlasting veritie God's Sonne risen to life, and the true righteousness of the Holy Ghost looking out of heaven, and in most liberall larges dealt upon all the world (Captiuam duxit captiuitatem., Ephesians 4.8). Thus is glory and praise rebounded upwards to God above, for his mercy & truth. And thus is peace come down from heaven to men of good and faithful hearts (Luke 2.14). Thus is mercy and truth as Daudid writeth, together mette, thus is peace and righteousness imbracing and kissing ech other (Misericordia & veritas obuiauuerunt sibi., Psalms 85.10). If thou doubttest of so great wealth and felicity that is wrought for thee, O man, call to thy mind that therefore hast thou received into thine own possession the everlasting veritie our Saviour Iesus Christ, to confirme to thy conscience the truth of all this matter. Thou hast received him, if in true faith and repentance of heart thou hast received him: If in purpose of amendment, thou hast received him for an everlasting gage or pledge of thy salvation. Thou hast received his body which was once broken, and his blood which was shedde for the remission of thy sin. Thou hast received his body, to have within the the Father, the Sonne, and the Holy Ghost, for to dwell with thee, to endow the with grace, to strength the against thine enemies, and to comfort the with their presence. Thou hast received his body to endow the with everlasting righteousness, to assure the of everlasting bliss, and life of thy soul. For with Christ by true faith art thou quickned again (sayeth Saint Paul, Ephesians 2.1 2) from death of sin, to life of grace, and in hope translated from corporall and everlasting death, to the everlasting life of glory in heaven, where now thy conversation should be, and thy heart and desire set. Doubt not of the truth of this matter, how great and high soever these things be. It becommeth God to do no small deedes, how impossible soever they seeme to the (Luke 18.27). Pray to God that thou mayest have faith to perceive this great mysterie of Christs resurrection: that by faith thou mayest certainly believe nothing to be impossible with God. Onely bring thou faith to Christs holy word and Sacrament. Let thy repentance show thy faith, let thy purpose of amendment & obedience of thy heart to God's law, hereafter declare thy true belief. Endeouour thy self to say with Saint Paul, From henceforth our conversation is in heaven, from whence we look for a Saviour, even the Lord Iesus Christ, which shall change our vile

bodies, that they may be fashioned like his glorious body, which he shall do by the same power whereby he rose from death, and whereby he shall be able to subdue all things unto himself (Philippians 3.20 21). Thus (good Christian people) forasmuch as yee have heard these so great and excellent benefites of Christ's mighty and glorious resurrection, as how that he hath ransomed sin, overcome the divell, death, and hell, and hath victoriously gotten the better hand of them all, to make us free and safe from them, and knowing that we be by this benefite of his resurrection risen with him by our faith, unto life everlasting, being in full surety of our hope, that we shall have our bodies likewise raised again from death, to have them glorifyd in immortalitie, and joined to his glorious body, having in the mean while this holy spirit within our heartes as a seale and pledge of our everlasting inheritance. By whose assistance we be replenished with all righteousness, by whose power we shall be able to subdue all our evil affections, rising against the pleasure of God. These things, I say, well considered, let us now in the rest of our life declare our faith that we have in this most fruitful article, by framing ourselves thereunto, in rising daily from sin, to righteousness and holiness of life. For what shall it availe us (sayeth Saint Peter) to be escaped and delivered from the filthiness of the world, through the knowledge of the Lord and Saviour Iesus Christ, if we be intangled again therewith, and be overcome again? Certainly it had bene better (sayeth hee) never to have known the way of righteousness, then after it is known and received, to turn backe again from the holy Commandement of God given unto us. For so shall the proverbe have place in us, where it is said: The dogge is returnd to his vomit again, and the Sowe that was washed, to her wallowing in the mire again (2 Peter 2.20 22). What a shame were it for us, being thus so clearely and freely washed from our sin, to return to the filthiness thereof again? What a follie were it, thus endowed with righteousness, to loose it again? What madness were it to loose the inheritance that we be now set in, for the vile and transitorie pleasure of sin? And what an unkindness should it be, where our Saviour Christ of his mercie is come to us, to dwell with us as our ghest, to drive him from us, and to banish him violently out of our souls, and in stead of him in whom is all grace and virtue, to receive the ungracious spirit of the divell, the founder of all naughtiness and mischief. How can we find in our heartes to show such extreme unkindness to Christ, which hath now entred within us? yea, how dare we be so bold to renounce the presence of the Father, the Sonne and the Holy Ghost? (For where one is, there is God all whole in Maiestie, together with all his power, wisdom, and goodness) and fear not I say the danger and peril of so traiterous a defiance and departure? Good Christian brethren and sisters, advise yourselves, consider the dignity that yee be now set in, let no folly loose the thing that grace hath so preciously offered and purchased, let not wilfulness and blindness put out so great light that is now showed unto you. Onely take good heartes unto you, and put upon you all the

armour of God, that yee may stand against your enemies, which would again subdue you, and bring you into their thraldome (Ephesians 6.11). Remember ye be bought from your vain conversation, and that your freedome is purchased neither with gold nor siluer, but with the price of the precious Blood of that innocent Lambe Iesus Christ, which was ordained to the same purpose before the world was made. But he was so declared in the latter time of grace, for your sakes which by him have your faith in God, who hath raised him from death, and hath given him glory, that you should have your faith and hope towards God (1 Peter 1.18 20). Therefore as you have hitherto followed the vain lustes of your minds, and so displeased God, to the danger of our souls: So now, like obedient children thus purifyd by faith, give yourselves to walk that way which God mooueth you to, that ye may receive the end of your faith, the salvation of your souls (1 Peter 1.9). And as yee have given your bodies to unrighteousness, to sin after sin: so now give yourselves to righteousness, to be sanctifyd therein (Romans 6.19). If yee delight in this Article of our faith, that Christ is risen again from the death to life: then follow you the example of his resurrection, as Saint Paul exhorteth us, saying: As we be buried with Christ by our Baptisme into death, so let us daily die to sin, mortifying and killing the evil desires and motions thereof (Romans 6.4). And as Christ was raysed up from death by the glory of the Father, so let us rise to a new life, and walk continually therein, that we may likewise as natural children live a conversation to mooue men to glorify our Father which is in heaven (Matthew 5.16). If we then be risen with Christ by our faith to the hope of everlasting life: let us rise also with Christ, after his example, to a new life, & leave our olde. We shall then be truely risen, if we seeke for things that be heavenly, if we have our affection on things that be above, and not on things that be on the earth. If yee desire to know what these earthly things be which yee should put off, and what be the heavenly thinges above, that yee should seeke and ensue, Saint Paul in the Epistle to the Colossians declareth, when he exhorteth us thus. Mortify your earthly members and old affection of sin, as fornication, uncleanness, unnatural lust, evil concupiscence, and covetousnes, which is worshipping of idolles, for the which thinges, the wrath of God is wont to fall on the children of unbeliefe, in which things once yee walked, when yee lived in them (Colossians 3.1 2, 5 9). But now put yee also away from you, wrath fierceness, maliciousness, cursed speaking, filthy speaking, out of your mouths. Lye not one to another, that the olde man with his works be put off, and the new be put on. These be the earthly thinges which Saint Paul mooued you to cast from you, and to plucke your heartes from them. For in following these, yee declare yourselves earthly and worldly. These be the fruites of the earthly Adam. These should you daily kill, by good diligence, in withstanding the desires of them, that yee might rise to righteousness. Let your affection from henceforth be set on heavenly things, sue and search for mercie, kindness, meekness, patience,

forbearing one another, and forgiuing one another. If any man have a quarell to another, as Christ forgave you, even so do yee. If these and such other heavenly virtues ye ensue in the residue of your life, ye shal show plainly that yee be risen with Christ, and that ye be the heavenly children of your Father in heaven, from whom, as from the giver, commeth these graces and giftes (James 1.17). Yee shall prooue by this maner, that your conversation is in heaven, where your hope is: and not on earth, following the beastly appetites of the flesh (Philippians 3.20). Yee must consider that yee be therefore cleansed and renewed, that ye should from henceforth serue God in holiness and righteousness all the dayes of your lives, that yee may raigne with them in everlasting life (Luke 1.74 75). If ye refuse so great grace, whereto ye be called, what other thing do ye, then heape to you damnation more and more, and so provoke God to cast his displeasure unto you, and to revenge this mockage of his holy Sacraments in so great abusing of them? Apply yourselves (good friendes) to live in Christ, that Christ may still live in you, whose favour and assistance if ye have, then have yee everlasting life already within you, then can nothing hurt you (John 5.24). Whatsoever is hitherto done and committed, Christ yee see hath offered you pardon, and clearely received you to his favour again, in full suretie whereof, yee have him now inhabiting and dwelling within you. Onely show yourselves thankful in your lives, determine with yourselves to refuse and auoyde all such thinges in your conversations as should offend his eyes of mercy (Colossians 3.5). Endeouour yourselves that way to rise up again, which way ye fell into the well or pitte of sin. If by your tongue you have offended, now thereby rise again, and glorify God therewith, accustome it to laude and praise the Name of God, as ye have therewith dishonoured it.

Restitution. And as yee have hurt the name of your neighbour, or otherwise hindered him, so now intend to restore it to him again. For without restitution, God accepteth not your confession, nor yet your repentance. It is not enough to forsake evil, except you set your courage to do good. By what occasion soever you have offended, turn now the occasion to the honouring of God, and profite of your neighbour. Trueth it is that sin is strong, and affections unruly. Hard it is to subdue and resist our nature, so corrupt and leavened with the sower bitterness of the poison which we received by the inheritance of our old father Adam (Psalms 36.1). But yet take good courage, sayeth our Saviour Christ, for I have overcome the world, and all other enemies for you (John 16.33). Sinne shall not have power over you, for yee be now under grace, sayeth Saint Paul. Though your power be weake, yet Christ is risen again to strengthen you in your battaile, his holy Spirit shall help your infirmities (Romans 6.9, Romans 8.26). In trust of his mercy, take you in hand to purge this olde leaven of sin, that corrupteth and sowreth the sweetness of our life before God, that yee may be as newe and fresh dow, voyde of all sower leaven of wickedness, so shall yee show

yourselves to be sweete bread to God, that he may have his delight in you (I Corinthians 5.7). I say kill & offer you up the worldly and earthly affections of your bodies. For Christ our Easter Lambe is offered up for us, to slay the power of sin, to deliver us from the danger thereof, and to give us example to die to sin in our lives. As the Jews did eat their Easter Lambe, and keepe their feast in remembrance of their deliverance out of Egypt: Euen so let us keepe our Easter feast in the thankefull remembrance of Christ's benefites, which he hath plentifully wrought for us by his resurrection and passing to his Father, whereby we are delivered from the captiuity and thraldome of all our enemies. Let us in like maner passe over the affections of our olde conversation, that we may be delivered from the bondage thereof, and rise with Christ. The Jews kept their feast in abstaining from leavened bread, by the space of seven dayes (Exodus 12.15). Let us Christian folke keepe our holy day in spiritual maner, that is, in abstaining, not from materiall leavened bread, but from the olde leaven of sin, the leaven of malitiousness and wickedness. Let us cast from us the leaven of corrupt doctrine, that will infect our souls. Let us kepe our feast the whole terme of our life, with eating the bread of pureness of godly life, and truth of Christ's doctrine. Thus shall we declare that Christ's giftes and graces have their effect in us, and that we have the right beliefe and knowledge of his holy resurrection: where truely if we apply our faith to the virtue thereof in our life, and conforme us to the example and signification meant thereby, we shall be sure to rise hereafter to everlasting glory, by the goodness and mercy of our Lord Iesus Christ, to whom with the Father and the Holy Ghost be all glorie, thankesgiuing, and praise, in infinita seculorum secula, Amen.

HOMILY ON THE WORTHY RECEIVING OF THE SACRAMENT

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AN HOMILIE OF THE worthy receiuing and reverend esteeming of the Sacrament of the body and blood of Christ

THE great love of our Saviour Christ towards mankind (good Christian people) doth not only appeare in that deare bought benefit of our redemption and salvation by his death and passion, but also in that he so kindly provided, that the same most mercifull worke might be had in continual remembrance, to take some place in us, and not be frustrate of his end and purpose. For as tender parents are not content to procure for their children costly possessions and livelihood, but take order that the same may be conserued and come to their use: So our Lord and Saviour thought it not sufficient to purchase for us his Fathers favour again (which is that deepe fountain of all goodness and eternall life) but also inuented the ways most wisely, whereby they might redound to our commodity and profit. Amongst the which means, is the publike celebration of the memory of his pretious death at the Lords table. Which although it seeme of small virtue to some, yet being rightly done by the faythfull, it doth not only help their weakeness (who be by their poisoned nature readier to remember iniuries then benefits) but strengtheneth & comforteth their inward man with peace and gladness, and maketh them thankfull to their redeemer, with diligent care and godly conversation. And as of olde time God decreed his wonderous benefits of the deliverance of his people, to be kept in memory by the eating of the Passeover, with his Rites and Ceremonies (Exodus 12.14): So our louing Saviour hath ordeyned and established the remembrance of his great mercy expressed in his passion, in the institution of his heavenly Supper (Matthew 26.26 28), where every one of us must be ghestes, and not gazers, eatrs, and not lookers, feeding ourselves, and not hiring other to feed for us, that we may live by our own meat, and not to perish for hunger, whiles other deuour all (I Corinthians 11.21). To this, his commandement forceth us, saying, Do ye this, drink yee all of this (Luke 22.17). To this, his promise entiseth, This is my body which is given for you (I Corinthians 11.24 25), this is my blood which is shed for you (Matthew 26.28). So then of necessity we must be ourselves partakers of this table, and not beholders of other: So we must addresse ourselves to frequent the same in reverent and comely maner, lest as Physick provided for the body, being misused, more hurteth then profiteth: so this comfortable medicine of the soul undecently received, tendeth to our greatr harme and sorrow. And Saint Paul

sayeth: He that eatth and drinkth unworthily, eatth and drinkth his own damnation (I Corinthians 11.29). Wherefore, that it be not said to us, as it was to the ghest of that great Supper, "Friend, how camest thou in, not having the mariage garment? (Matthew 22.12)" And that we may fruitfully use Saint Pauls counsel, "Let a man prooue himself, and so eat of that bread, and drink of that cuppe: (I Corinthians 11.28)" We must certainly know, that three things be requisite in him which would seemely, as becommeth such high mysteries, resort to the Lordes table. That is: First, a right and worthy estimation and understanding of this mysterie. Secondly, to come in a sure faith. And thirdly, to have newness or pureness of life to succede the receiuing of the same.

But before all other things, this we must be sure of especialy, that this Supper be in such wise done and ministred, as our Lord and Saviour did, and commanded to be done, as his holy Apostles used it, and the good Fathers in the Primitive Church frequented it. For (as that worthy man Saint Ambrose sayeth) he is unworthy of the Lord, that otherwise doth celebrate that mystery, then it was delivered by him. Neither can he be deuout, that otherwise doth presume then it was given by the author. We must then take heed, lest of the memory, it be made a sacrifice, lest of a communion, it be made a priuate eating, lest of two partes, we have but one, lest applying it for the dead, we lose the fruit that be alive. Let us rather in these matters follow the aduice of Cyprian in the like cases, that is, cleave fast to the first beginning, hold fast the Lords tradition, do that in the Lords commemoration which he himself did, he himself commanded, and his Apostles confirmed. This caution or foresight if we use, then may we see those things that be requisite in the worthy receiver, whereof this was the first, that we have a right understanding of the thing itself. As concerning which thing, this we may assuredly perswade ourselves, that the ignorant man can neither worthily esteeme, nor effectually use those marueylous graces and benefits offered and exhibited in that Supper: but either will lightly regard them, to no small offence, or vtterly condemne them, to his vtter destruction. So that by his negligence he deserueth the plagues of God to fall upon him, and by contempt he deserueth everlasting perdition. To auoyde then these harmes, use the aduice of the Wise man, who willeth the when thou sittest at an earthly Kings Table, to take diligent heede what things are set before the (Proverbs 23.1). So now much more at the King of Kings Table, thou must carefully search and know what dainties are prouided for thy soul, whither thou art come, not to feede thy senses and belly to corruption, but thy inward man to immortalitie and life, nor to consider the earthly creatures which thou seest, but the heavenly graces which thy faith beholdeth. For this Table is not (sayeth Chrysostom) for chattering Iayes, but for Eagles, who flee thither where the dead bodie lyeth. And if this aduertisement of man cannot perswade us to resort to the Lords Table with understanding:

see the counsel of God in the like matter, who charged his people to teach their posteritie, not only the rites and Ceremonies of the Passeover, but the cause and end thereof: Whence we may learne, that both more perfect knowledge is required at this time at our hands, and that the ignorant cannot with fruit and profit exercise himself in the Lords Sacraments.

But to come nigher to the matter: Saint Paul blaming the Corinthians for the prophaning of the Lords Supper, concludeth that ignorance both of the thing itself, and the signification thereof, was the cause of their abuse: for they came thither unreverently, not discerning the Lords Body. Ought not we then by the monition of the wise man, by the wisdom of God, by the fearefull example of the Corinthians, to take aduised heed, that we thrust not ourselves to this Table, with rude and unreverent ignorance, the smart whereof Christs Church hath rued and lamented these many dayes & yeres? For what hath bin the cause of the ruine of God's religion, but the ignorance hereof? What hath bin the cause of this grosse Idolatrie, but the ignorance hereof? What hath bene the cause of this mummish Massing, but the ignorance hereof? Yea, what hath bene, and what is at this day the cause of this want of love and charitie, but the ignorance hereof? Let us therefore so trauaile to understand the Lords Supper, that we be no cause of the decay of God's worship, of no Idolatry, of no dumbe Massing, of no hate and malice: so may we the boldier have accesse thither to our comfort. Neither need we to think that such exact knowledge is required of every man, that he be able to discusse all high points in the doctrine thereof: But thus much we must be sure to hold, that in the Supper of the Lord, there is no vain Ceremonie, no bare signe, no untrue figure of a thing absent (Matthew 26.26): But (as the Scripture sayeth) the Table of the Lord, the Bread and Cup of the Lord, the memorie of Christ, the Annuntiation of his death, yea the Communion of the Body and Blood of the Lord, in a marueilous incorporation, which by the operation of the Holy Ghost (the very bond of our coniunction with Christ) is through faith wrought in the souls of the faithful, whereby not only their souls live to eternall life, but they surely trust to win their bodies a resurrection to immortalitie (I Corinthians 10.16 17). The true understanding of this fruition and union, which is betwixt the body & the head betwixt the true beleevers and Christ, the ancient Catholike Fathers, both perceiuing themselves, and commending to their people, were not afraid to call this Supper, some of them, the salue of immortalitie and soveraigne preservative against death: other, a deificall Communion: other, the sweet dainties of our Saviour, the pledge of eternall health, the defence of Faith, the hope of the Resurrection: other, the food of immortalitie, the healthfull grace, and the conseruatorie to everlasting life (Irenaeus, Bk. 4, Chap. 34; Ignatius, Epis. ad Ephes.; Dionysius?; Origen, Optat. Cyp. de Cana Domini; Athanasius, De Pec. in Spir. Sanct.). All which sayings both of the holy Scripture and

godly men, truly attributed to this celestial banquet and feast, if we would often call to mind, O how would they inflame our hearts to desire the participation of these mysteries, and oftentimes to covet after this bread, continually to thirst for this food? Not as specially regarding the terrene and earthly creatures which remaine: but always holding fast, and cleaving by Faith to the rocke whence we may suck the sweetness of everlasting salvation? And to be briefe, thus much more the faithful see, hear, and know the favourable mercies of God sealed, the satisfaction by Christ towards us confirmed, and the remission of sin established. Here they may feele wrought the tranquillitie of conscience, the increase of Faith, the strengthening of hope, the large spreading abroad of brotherly kindness, with many other sundry graces of God. The taste whereof they cannot attain unto, who be drowned in the deepe durtie lake of blindness and ignorance. From the which (O beloved) wash yourselves with the living waters of God's word, whence you may perceive and know, both the spiritual food of this costly Supper, and the happy trustings and effects that the same doth bring with it.

Now it followeth to have with this knowledge a sure and constant faith, not only that the death of Christ is available for the redemption of all the world, for the remission of sins, and reconciliation with God the Father: but also that he hath made upon his Crosse a full and sufficient sacrifice the thee, a perfect cleansing of thy sins, so that thou acknowledgest no other Saviour, Redeemer, Mediatour, Aduocate, Intercessour, but Christ only, and that thou mayest say with the Apostle, that he loved thee, and gave himself for thee. For this is to stick fast to Christs promise made in his Institution, to make Christ thine owne, and to apply his merits unto thy self. Herein thou needest no other Man's help, no other Sacrifice, or oblation, no sacrificing Priest, no Masse, no means established by Man's invention. That Faith is a necessary instrument in all these holy Ceremonies, we may thus assure ourselves, for that as Saint Paul sayeth, without Faith it is impossible to please God (Hebrews 11.6). When a great number of the Israelites were overthrown in the wilderness, Moses, Aaron and Phinees did eat Manna, and pleased God, for that they understood (sayeth Saint Augustine) the visible meat Spiritually (Augustine, In Johan. Hom. 6). Spiritually they hungred it, spiritually they tasted it, that they might be spiritually satisfied. And truly as the bodily meat cannot feede the outward man, unless it be let into a stomache to be digested, which is healthsome and sound: No more can the inward man be fed, except his meat be received into his soul and heart, sound and whole in Faith. Therefore (sayeth Cyprian) when we do these things, we need not to whet our teeth: but with sincere faith we break and divide that whole bread (Cyprian, De cana Domini). It is well known that the meat we seeke for in this Supper, is Spiritual food, the nourishment of our soul, a heavenly refection, and not earthly, an invisible meat, and not bodily, a ghostly substance, and not carnall, so that to

think that without Faith we may enjoy the eating and drinking thereof, or that that is the fruition of it, is but to dreame a grosse carnall feeding, basely obiecting and binding ourselves to the elements and creatures. Whereas by the aduice of the Councell of Nicene, we ought to lift up our minds by fayth, and leauing these inferiour and earthly things, there seeke it, where the sunne of righteousness ever shineth (Council of Nicene, Concilivm). Take then this lesson (O thou that art desirous of this Table) of Emissenus a godly Father, that when thou goest up to the reverend Communion, to be satisfied with spiritual meats, thou look up with fayth upon the holy body and blood of thy God, thou maruayle with reverence, thou touch it with the mind, thou receive it with the hand of thy heart, and thou take it fully with thy inward man (Eusebius Emissenus, Serm. de Euchar.).

Thus we see (beloved) that resorting to this table, we must plucke up all the rootes of infidelity, all distrust in God's promises, that we make ourselves living members of Christs body. For the unbeleevers and faithlesse, cannot feed upon that precious body: whereas the faythfull have their life, their abiding in him, their union, and as it were their incorporation with him. Wherefore let us prooue and trie ourselves unfaynedly, without flattering ourselves, whether we be plants of the fruitful Olive, living branches of the true vine, members indeed of Christs mysticall body, whether God hath purifyd our hearts by fayth, to the sincere acknowledging of his Gospel, and imbracing of his mercies in Christ Iesus, so that at this his table we receive not only the outward Sacrament, but the spiritual thing also: not the figure, but the truth: not the shadow only, but the body: not to death, but to life: not to destruction, but to salvation: which God grant us to do through the merits of our Lord and Saviour, to whom be all honour and glory for ever, Amen.

The second part of the Homilie, of the worthie receiuing and reverend esteeming of the Sacrament of the Body and Blood of Christ.

IN the Homilie of late rehearsed unto you, yee have heard (good people) why it pleased our Saviour Christ to institute that heavenly memorie of his death and passion, and that every one of us ought to celebrate the same at his Table, in our own persons, and not by other. You have heard also with what estimation and knowledge of so high mysteries, we ought to resort thither. You have heard with what constant faith we should clothe and decke ourselves, that we might be fit and decent partakers of that celestial food.

Now followeth the third thing necessary in him that would not eat of this bread, nor drink of this cup unworthily, which is, newness of life, and godliness of conversation. For newness of life, as fruits of faith are required in the partakers of this Table. We may learn by eating of the typicall lambe, whereunto no man

was admitted, but he that was a Iewe, that was circumcised, that was before sanctifyd. Yea Saint Paul testifieth, that although the people were partakers of the Sacramentes under Moses, yet for that some of them were still worshippers of images, whoremongers, tempters of Christ, murmurers, and coveting after evil things: God overthrew those in the wilderness, and that for our example, that is, that we Christians should take heede we resort unto our Sacramentes with holiness of life, not trusting in the outward receiuing of them, and infected with corrupt and uncharitable maners (I Corinthians 10.1 11). For this sentence of God must always be justifyd: I will have mercie and not sacrifice. Wherefore (sayeth Basil) it behoveth him that commeth to the body and blood of Christ, in commemoration of him that died and rose again, not only to be pure from all filthiness of the flesh and spirit, lest he eat and drink his own condemnation: but also to show out evidently, a memorie of him that died and rose again for us, in this point, that yee be mortifyd to sin and the world, to live now to God in Christ Iesu our Lord (Basil, De Bapt., Bk. 1, chap. 3). So then we must show outward testimony, in following the signification of Christ's death, amongst the which this is not esteemed least, to render thanks to Almighty God for all his benefites, briefly comprised in the death, passion, and resurrection of his dearly beloved Sonne. The which thing, because we ought chiefly at this table to solemnise, the godly fathers named it Eucharistia, that is, thankesgiuing. As if they should have said, Now above all other times ye ought to laud and praise God. Now may you behold the mater, the cause, the beginning and the end of all thankesgiuing. Now if you slacke, ye shewe yourselves most unthankfull, and that no other benefite can ever stirre you to thank God, who so little regard here so many, so wonderfull, and so profitable benefites. Seeing then that the name and thing itself doth monish us of thankes, let us (as S. Paul sayeth) offer always to God, the host or sacrifice of praise by Christ, that is, the fruite of the lips which confess his Name (Hebrews 13.15). For as Dauid singeth: He that offereth to God thankes and praise, honoureth him (Psalms 50.23). But how few be there of thankfull persons, in comparison to the unthankfull? Loe ten Lepers in the Gospel were heald, and but one only returnd to give thanks for his health (Luke 17.17). Yea happy it were, if among fourtie communicants, we could see two unfainedly give thankes. So unkind we be, so oblivious we be, so proud beggers we be, that partly we care not for our own commoditie, partly we knowe not our duty to God, and chiefly we will not confess all that we receive. Yea, and if we be forced by God's power to do it: yet we handle it so coldly, so dryly, that our lips praise him, but our hearts dispraise him, our tongues bless him, but our life curseth him, our words worship him, but our works dishonour him. O let us therefore learn to give God here thankes aright, and so to agnise his exceeding graces powred upon us, that they being shut up in the treasure house of our heart, may in due time and season in our life and conversation, appeare to the glorifying of his holy Name.

Furthermore, for newness of lift, it is to be noted that Saint Paul writeth: that we being many, are one bread and one body: For all be partakers of one bread. Declaring thereby, not only our Communion with Christ, but that unity also, wherein they that eat at this table, should be knitte together. For by dissension, vain glorie, ambition, strife, enuying, contempt, hatred, or malice, they should not be dissevered: but so joined by the bond of love, in one mysticall bodie, as the cornes of that bread in one loafe. In respect of which straitte knotte of charitie, the true Christians in the Primitive Church, called this supper, love. As if they should say, none ought to sitte down there, that were out of love and charitie, who bare grudge and vengeance in his heart, who also did not profess his kind affection by some charitable reliefe, for some parte of the congregation. And this was their practise. O heavenly banket then so used. O godly ghestes, who so esteemed this feast.

But O wretched creatures that we be at these dayes, who be without reconciliation of our brethren whom we have offended, without satisfying them whom we have caused to fall, without any kind of thought or compassion toward them whom we might easily relieue, without any conscience of slander, disdain, misreport, division, rancor, or inward bitterness. Yea, being accombred with the cloked hatred of Cain (Genesis 4.8), with the long coloured malice of Esau (Genesis 27.41), with the dissembled falshood of Ioab (2 Samuel 3.27), dare ye presume to come up to these sacred and fearefull mysteries? O man, whither rushest thou unadvisedly? It is a table of peace, and thou art ready to fight. It is a table of singleness, and thou art imagining mischief. It is a table of quietness, and thou art given to debate. It is a table of pitie, and thou art unmercifull. Doest thou neither fear God the maker of this feast, nor reverence his Christ the refection and meat, nor regardest his spouse his welbeloved ghest, nor weighest thine own conscience, which is sometime thine inward accuser? Wherefore (O man) tender thine own salvation, examine and try thy good will and love towards the children of God, the members of Christ, the heires of the heavenly heritage: yea, towards the image of God, the excellent creature thine own soul. If thou have offended, now be reconciled. If thou have caused any to stumble in the way of God, now set them up again. If thou have disquieted thy brother, now pacify him. If thou have wronged him, now relieue him. If thou have defrauded him, now restore to him. If thou have nourished spite, now imbrace friendship. If thou have fostered hatred and malice, now openly show thy love and charitie, yea be prest and ready to procure thy neighbours health of soul, wealth, commoditie, and pleasures, as thine owne. Deserue not the heaue and dreadfull burden of God's displeasure for thine evil will towards thy neighbour, so unreuerently to approach to this table of the Lord. Last of all, as there is here the mysterie of peace, and the Sacrament of Christian societie, whereby we understand what sincere love ought to be betwixt

the true communicants (Chrysostom, Ad Popu. Ant. Homil. 6): So here be the tokens of purmess and innocencie of life, whereby we may perceive that we ought to purge our own soul from all uncleanness, iniquitie, and wickedness, lest when we receive the mysticall bread (as Origen sayeth) we eat it in an unclean place, that is, in a soul defiled and polluted with sin (Origen, In Levit. Cap.). In Moses law, the man that did eat of the sacrifice of thankesgiuing, with his uncleanness upon him, should be destroyed from his people. And shall we think that the wicked and sinful person shall be excusable at the table of the Lord? We both read in Saint Paul, that the Church of Corinth was scourged of the Lord, for misusing the Lords Supper (I Corinthians 11.29), and we may plainly see Christs Church these many yeeres miserably vexed and oppressed, for the horrible prophanation of the same (Luke 17.1, Chrysostom? Homil. 14). Wherefore let us all universall and singular, behold our own maners and lives, to amend them. Yea now at the least, let us call ourselves to an accompt, that it may gryue us of our former evil conversation, that we may hate sin, that we may sorrow and mourn for our offences, that we may with tears powre them out before God, that we may with sure trust desire and craue the salue of his mercy, bought and purchased with the blood of his dearely beloved Sonne Iesus Christ, to heal our deadly wounds withall. For surely, if we do not with earnest repentance cleanse the filthie stomache of our soul, it must needes come to passe, that as wholesome meat received into a raw stomache corrupteth and marreth all, and is the cause of further sick eness: so shall we eat this wholesome bread, and drink this cup to our eternall destruction. Thus we and not other, must throughly examine, and not lightly look over ourselves, not other men, our own conscience, not other men's lives, which we ought to do uprightly, truely, and with just correction. O (sayeth Chrysostom) let no Judas resort to this Table, let no covetous person approach (Chrysostom, ad popul. Ant. Homil. 6). If any be a Disciple, let him be present. For Christ sayeth, With my Disciples I make my Passeover (Matthew 26.18). Why cryed the Deacon in the Primitive Church, If any be holy, let him draw neere? Why did they celebrate these mysteries, the quier door being shut? Why were the publique penitents and learners in Religion commanded at this time to auoid? was it not because this Table received no unholy, unclean, or sinful ghests? Wherefore, if seruants dare not to presume to an earthly masters table, whom they have offended: Let us take heed we come not with our sins unexamined, into this presence of our Lord and Judge. If they be worthy blame which kisse the Princes hand with a filthy & unclean mouth: shalt thou be blameless which with a stinking soul, full of covetousness, fornication, drunkennes, pride, ful of wretched cogitations and thoughts, dost breathe out iniquity and uncleanness on the Bread and Cup of the Lord?

Thus have you heard, how you should come reverently and decently to the

Table of the Lord, having the knowledge of his word, of the thing itself, and the fruits thereof, bringing a true and constant Faith, the roote and welspring of all newness of life, aswell in praising God, and louing our neighbour, as purging our own conscience from filthiness. So that neither the ignorance of the thing shall cause us to contemne it, nor unfaithfulness make us voide of fruit, nor sin and iniquitie procure us God's plagues: but shall by Faith, in knowledge and amendment of life in Faith be here so united to Christ our Head in his mysteries, to our comfort, that after we shall have full fruition of him indeede, to our everlasting ioy and eternall life, to the which he bring us, that dyed for us and Redeemed us, Iesus Christ the righteous, to whom with the Father, and the Holy Ghost, one true and eternall God, be all praise, honour and dominion for ever, Amen.

HOMILY ON THE COMING DOWN OF THE HOLY GHOST FOR WHITSUNDAY

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AN HOMILIE CONCERNING the coming down of the Holy Ghost, and the manifold gifts of the same. For Whitsunday.

BEfore we come to the declaration of the great & manifold gifts, of the Holy Ghost, wherewith the Church of God hath bene evermore replenished, it shall first be needfull, briefly to expound unto you, whereof this feast of Pentecost or Whitsuntide had his first beginning. You shall therefore understand, that the Feast of Pentecost, was always kept the fiftieth day after Easter, a great and solemne feast among the Jews, wherein they did celebrate the memoriall of their deliverance out of Egypt, and also the memorial of the publishing of the Law, which was given unto them in the Mount Sinai upon that day. It was first ordained and commanded to be kept holy, not by any mortal man, but by the mouth of the Lord himself, as we read in Leuit.23. & Deut.16. The place appointed for the obseruation thereof, was Hierusalem, where was great recourse of people from all parts of the world, as may well appeare in the second Chapter of the Actes, wherein mention is made of Parthians, Medes, Elamites, inhabitours of Mesopotamia, inhabitours if Iurie, Capadocia, Pontus, Asia, Phrygia, Pamphilia, and divers other such places, whereby we may also partly gather, what great and royall solemnitie was commonly used in that Feast. Now as this was given in commandement to the Jews in the olde law (I Corinthians 10), so did our Saviour Christ, as it were, confirme the same in the time of the Gospel, ordaining (after a sort) a new Pentecost for his Disciples, namely when he sent down the Holy Ghost visibly in forme of cloven tongues like fire, and gaue them power to speak in such sort, that every one might hear them, & also understand them in his own language. Which miracle, that it might be had in perpetual remembrance, the Church hath thought good to solemnize and keepe holy this day, commonly called Whitsunday. And here is to be noted, that as the Law was given to the Jews in the mount Sinai, the fiftieth day after Easter: so was the preaching of the Gospel, through the mighty power of the Holy Ghost, given to the Apostles in the mount Sion, the fiftieth day after Easter.

And hereof this feast hath his name, to be called Pentecost, even of the number of the dayes. For (as Saint Luke writeth in the Actes of the Apostles) When fiftie dayes were come to an end, the Disciples being all together with one accord in one place, the Holy Ghost came suddenly among them, and sate upon eche of them,

like as it had bene cloven tongues of fire. Which thing was undoubtedly done, to teach the Apostles and all other men, that it is he which giveth eloquence and vtterance in preaching the Gospel, that it is he which openeth the mouth to declare the mighty works of God, that it is he which ingendreth a burning zeale towards God's word, and giveth all men a tongue, yea a fierie tongue, so that they may boldly and chearfully profess the truth in the face of the whole world, as Isaiiah was indued with this spirit. The Lord (sayeth Isaiiah) gaue mee a learned and a skilfull tongue, so that I might know to rayse up them, that are fallen, with the word (Isaiiah 50.4). The Prophet Daud cryeth to have this gift, saying, Open thou my lips, O Lord, and my mouth shall show forth thy praise (Psalms 51.15). For our Saviour Christ also in the Gospel sayeth to his Disciples, It is not you that speak, but the spirite of your Father which is within you (Matthew 10.20). All which testimonies of holy Scripture, do sufficiently declare, that the mysterie in the tongues, betokeneth the preaching of the Gospel, and the open confession of the Christian faith, in all them that are possessed with the Holy Ghost. So that if any man be a dumbe Christian, not professing his faith openly, but cloking and colouring himself for fear of danger in time to come, he giveth men occasion, justly, and with good conscience to doubt, lest he have not the grace of the Holy Ghost within him, because he is tongue tyed, and doth not speak. Thus then have ye heard the first institution of this feast of Pentecost or Whitsuntide, aswell in the olde Law, among the Jews, as also in the time of the Gospel among the Christians.

Now let us consider what the Holy Ghost is, and how consequently he worketh his miraculous works towards mankind. The Holy Ghost is a spiritual and divine substance, the third person in the deitie, distinct from the Father and the Sonne, and yet proceeding from them both, which thing to be true, both the Creede of Athanasius beareth witness, and may be also easily prooued by most plain testimonies of God's holy word. When Christ was baptized of John in the river, we read that the Holy Ghost came down in forme of a Doue, and that the Father thundered from heaven, saying, This is my deare and welbeloved Sonne, in whom I am well pleased (Matthew 3.17). Where note three divers and distinct persons, the Father, the Sonne, and the Holy Ghost, which all notwithstanding are not three God's, but one God. Likewise, when Christ did first institute and ordaine the Sacrament of Baptisme, he sent his Disciples into the whole world, willing them to baptize all Nations, in the Name of the Father, the Sonne, and the Holy Ghost (Matthew 28.19). And in another place he sayeth: I will pray unto my Father, and he shall give you another comforter (John 14.16). Againe, when the comforter shall come, whom I will send from my Father, &c (John 15.26). These and such other places of the new Testament, do so plainly and evidently confirme the distinction of the Holy Ghost, from the other persons in the Trinitie, that no

man possibly can doubt thereof, unless he will blaspheme the everlasting truth of God's word. As for his proper nature and substance, it is altogether one with God the Father, and God the Sonne, that is to say, Spirituall, Eternall, Vncreatd, Incomprehensible, Almightye, to be short, he is even God and Lord everlasting. Therefore he is called the Spirit of the Father, therefore he is said to proceed from the Father, and the Sonne, and therefore he was equally joined with them in the Commission that the Apostles had to Baptize all Nations. But that this may appeare more sensibly to the eyes of all men, it shalbe requisite to come to the other part, namely to the wonderfull and heavenly works of the Holy Ghost, which plainly declare unto the world his mighty and divine power. First it is evident, that he did wonderfully governe & direct the hearts of the Patrierks, and Prophets, in olde time, illuminating their minds with the knowledge of the true Messias, and giuing them vtterance to prophesie of things that should come to passe long time after. For as Saint Peter witnesseth, the prophesie came not in old time by the will of man: But the holy men of God spake, as they were moued inwardly by the Holy Ghost (2 Peter 1.21). And of Zachary the high Priest, it is said in the Gospel, that he being full of the Holy Ghost, prophesied and praised God (Luke 1.67). So did also Simeon, Anna, Mary, and divers other, to the great wonder and admiration of all men. Moreover, was not the Holy Ghost a mightie worker in the Conception and the Natiuitie of Christ our Saviour? Saint Matthew sayeth, that the blessed virgin was found with child of the Holy Ghost, before Ioseph and she came together (Matthew 1.18). And the Angell Gabriel did expressly tell her, that it should come to passe, saying: The Holy Ghost shall come upon thee, and the power of the most high shall overshadow thee (Luke 1.35). A merueilous matter, that a woman should conceive and beare a childe, without the knowledge of man. But where the Holy Ghost worketh, there nothing is impossible, as may further also appeare by the inward regeneration and sanctification of mankind. When Christ said to Nicodemus, unless a man be born anew, of water and the spirit, he can not enter into the kingdome of God: he was greatly amazed in his mind, and began to reason with Christ, demanding how a man might be born which was olde? Can he enter (sayeth hee) into his mothers wombe again, and so be born a new (John 3.4 6)? Beholde a lively patterne of a fleshly and carnall man. He had little or no intelligence of the Holy Ghost, and therefore he goeth bluntly to worke, and asketh how this thing were possible to be true. Whereas otherwise if he had known the great power of the Holy Ghost in this behalfe, that it is he which inwardly worketh the regeneration and new birth of mankind, he would never have meruailed at Christs words, but would rather take occasion thereby to praise and glorify God. For as there are three severall and sundry persons in the Dietie: So have they three severall and sundry offices proper unto each of them.

The Father to creat, the Sonne to redeeme, the Holy Ghost to sanctify and regenerate. Whereof the last, the more it is hidde from our understanding, the more it ought to mooue all men to wonder at the secret and mightie working of God's holy Spirit which is within us. For it is the Holy Ghost, and no other thing, that doth quickn the minds of men, stirring up good and godly motions in their hearts, which are agreeable to the will and commandement of God, such as otherwise of their own crooked and perverse nature they should never have. That which is born of the Spirit, is Spirit (John 3.6). As who should say: Man of his own nature is fleshly and carnall, corrupt and naught, sinful and disobedient to God, without any sparke of goodness in him, without any vertuous or godly motion, only given to evil thoughts and wicked deedes. As for the works of the Spirit, the fruits of Faith, charitable and godly motions, if he have any at all in him, they proceed only of the Holy Ghost, who is the only worker of our Sanctification, and maketh us new men in Christ Iesus. Did not God's holy Spirit miraculously worke in the child Daud, when of a poore Shepheard, he became a Princely Prophet (I Samuel uel 17.12)? Did not God's holy Spirit miraculously worke in Matthew, sitting at the receipt of custome, when of a proude Publicane, he became an humble and lowly Euangelist (Matthew 9.9)? And who can choose but marueile to consider, that Peter should become of a simple fisher, a chief and mightie Apostle? Paul of a cruell and bloodie persecutour, a faithful Disciple of Christ, to teach the Gentiles. Such is the power of the Holy Ghost, to regenerate men, and as it were to bring them forth a new, so that they shall be nothing like the men that they were before. Neither doth he think it sufficient inwardly to worke the spiritual and new birth of man, unless he do also dwell and abide in him. Know ye not (sayeth Saint Paul) that ye are the Temple of God, and that his Spirit dwelleth in you (I Corinthians 3.16)? Know yee not that your bodies are the Temples of the Holy Ghost, which is within you (I Corinthians 6.19)? Againe he sayeth, You are not in the flesh, but in the spirit (Romans 8.9). For why? The Spirit of God dwelleth in you. To this agreeth the doctrine of S. John, writing on this wise, The annointing which ye have received (he meaneth the Holy Ghost) dwelleth in you (1 John 2.27). And the doctrine of Peter sayeth the same, who hath these words: The spirit of glory, and of God, resteth upon you (1 Peter 4.14). O what comfort is this to the heart of a true Christian, to think that the Holy Ghost dwelleth within him? If God be with us (as the Apostle sayeth) who can be against us (Romans 8.31)? O but how shal I know that the Holy Ghost is within me! Some man perchance will say, forsooth, as the tree is known by his fruit, so is also the Holy Ghost. The fruits of the Holy Ghost (according to the mind of S. Paul) are these: Loue, ioy, peace, long suffring, gentlenes, goodnes, faithfulness, meeknes, temperance, &c. Contrariwise, the deeds of the flesh are these: Adultery, fornication, uncleanness, wantonnes, idolatry, witchcraft, hatred, debate, emulation, wrath, contention,

sedition, heresie, enuy, murder, drunkennes, gluttonie, and such like (Galatians 5.19 23).

Heere is now that glass, wherein thou must behold thy self, and discern whether thou have the Holy Ghost within thee, or the spirit of the flesh. If thou see that thy works be vertuous and good, consonant to the prescript rule of God's word, sauouring and tasting not of the flesh, but of the spirit, then assure thy self that thou art endued with the Holy Ghost: Otherwise in thinking well of thy self, thou dost nothing els but deceive thy self. The Holy Ghost doth always declare himself by his fruitful and gracious giftes, namely, by the word of wisdom, by the word of knowledge, which is the understanding of the Scriptures, by faith, in doing of miracles, by healing them that are diseased, by prophesie, which is the declaration of God's mysteries, by discerning of spirits, diversities of tongues, interpretation of tongues, and so forth. All which giftes, as they proceede from one spirit, and are severally given to man according to the measurable distribution of the Holy Ghost: Euen so do they bring men, and not without good cause, into a wonderfull admiration of God's divine power (I Corinthians 12.7 11). Who wil not maruaile at that which is written in the Actes of the Apostles, to hear their bolde confession before the Counsell at Ierusalem? And to consider that they went away with ioy and gladness, reioycing that they were counted worthy to suffer rebukes and checkes for the Name and faith of Christ Iesus (Acts 5.29, 41)? This was the mighty worke of the Holy Ghost, who because he giveth patience and ioyfulness of heart in temptation and affliction, hath therefore worthily obtained this name in holy Scripture, to be called a comforter. Who will not also maruaile to read the learned and heavenly Sermons of Peter, and the disciples, considering that they were never brought up in schoole of learning, but called even from their nets, to supply roomes of Apostles? This was likewise the mighty worke of the Holy Ghost, who because he doth instruct the hearts of the simple in the true knowledge of God and his word, is most justly tearmed by this name and title, to be the spirit of truth (John 14.17). Eusebius in his Ecclesiasticall historie, telleth a strange storie of a certain learned and subtill Philosopher, who being an extreme adversary to Christ and his doctrine, could by no kind of learning be converted to the faith, but was able to withstand all the arguments that could be brought against him, with little, or no labour (Eusebius, Ecclesiastical History, Bk. 11, Chap. 3). At length there started up a poore simple man of small wit, and less knowledge, one that was reputed among the learned as an ideote: And he on God's name would needes take in hand to dispute with this proud Philosopher. The Bishops and other learned men standing by, were marueilously abashed at the matter, thinking that by his doings they should be all confounded and put to open shame. He notwithstanding goeth on, and beginning in the Name of the Lord Iesus, brought the Philosopher to such point in the ende, contrary to all

men's expectation, that he could not chuse but acknowledge the power of God in his words, and to give place to the truth. Was not this a miraculous worke, that one seely soul of no learning, should do that which many Bishops of great knowledge and understanding were never able to bring to passe? So true is the saying of Bede: Where the Holy Ghost doth instruct and teach, there is no delay at all in learning. Much more might here be spoken of the manifold giftes and graces of the Holy Ghost, most excellent and wonderfull in our eyes, but to make a long discourse through all, the shortness of time will not serue. And seeing yee have heard the chiefst, ye may easily conceive and judge of the rest. Now were it expedient to discusse this question: Whether all they which boast and bragge that they have the Holy Ghost, do truely challenge this unto themselves, or no? Which doubt, because it is necessary and profitable, shall (God willing) be dissolved in the next part of this Homilie. In the mean season, let us (as we are most bound) give heartie thanks to God the Father, and his Sonne Iesus Christ, for sending down his comforter, into the world, humbly beseeching him, so to worke in our hearts by the power of this holy Spirit, that we being regenerate and newly born again in all goodness, righteousness, sobrietie and truth, may in the end be made partakers of everlasting life in his heavenly kingdome, through Iesus Christ our LORD and Saviour, Amen.

The second part of the Homily concerning the Holy Ghost, dissolving this doubt: whether all men rightly challenge to themselves the Holy Ghost, or no.

OUR Saviour Christ departing out of the world unto his Father, promised his Disciples to send down another comforter, that should continue with them for ever, and direct them into all truth (John 14.16, John 15.26). Which thing to be faythfully and truly performd, the Scriptures do sufficiently beare witness. Neither must we think that this comforter was either promised, or else given, only to the Apostles, but also to the universall Church of Christ, dispersed through the whole world. For unless the Holy Ghost had bene always present, governing and preseruing the Church from the beginning, it could never have sustained so many and great brunts of affliction and persecution, with so little damage & harme as it hath. And the words of Christ are most plain in this behalfe, saying, that the spirit of truth should abide with them for ever, that he would be with them always (he meaneth by grace, virtue, and power) even to the worlds end (John 14.17, Matthew 28.20).

Also in the prayer that he made to his Father a little before his death, he maketh intercession, not only for himself and his Apostles, but indifferently for all them that should believe in him through their words, that is to wit, for his whole Church (John 17.20 21). Againe, Saint Paul sayeth: If any man have not the spirit of Christ, the same is not his (Romans 8.9). Also in the words following, we have

received the spirit of adoption, whereby we cry Abba, Father (Romans 8.15). Heereby then it is evident and plain to all men, that the Holy Ghost was given, not only to the Apostles, but also to the whole body of Christs congregation, although not in like forme and maiestie as he came down at the feast of Pentecost. But now herein standeth the controversie: Whether all men do justly arrogate to themselves the Holy Ghost, or no? The Bishops of Rome have for a long time made a sore challenge thereunto, reasoning for themselves after this sort. The Holy Ghost (say they) was promised to the Church, & never forsaketh the Church. But we are the chief heads, & the principal part of the Church, therefore we have the Holy Ghost for ever, and whatsoever things we decree, are undoubted verities, & oracles of the Holy Ghost. That ye may perceive the weakeness of this argument. It is needefull to teach you, first what the true Church of Christ is, & then to conferre the Church of Rome therewith, to discerne how well they agree together. The true Church is an universall congregation or fellowshippe of God's faithful and elect people, built upon the foundation of the Apostles and Prophets, Iesus Christ himself being the head corner stone (Ephesians 2.20). And it hath always three notes or merks whereby it is known. Pure and sound doctrine, the Sacraments ministred according to Christs holy institution, and the right use of Ecclesiasticall discipline. This discription of the Church is agreeable both to the Scriptures of God, and also to the doctrine of the auncient fathers, so that none may justly find fault therewith. Now if ye will compare this with the Church of Rome, not as it was in the beginning, but as it is presently, and hath bene for the space of nine hundred yeeres and odde: you shall well perceive the state thereof to be so farre wide from the nature of the true Church, that nothing canne be more. For neither are they built upon the foundation of the Apostles and Prophets, retaining the sound and pure doctrine of Christ Iesu, neither yet do they order the Sacraments, or els the Ecclesiasticall keyes, in such sort as he did first institute and ordaine them: But have so intermingled their own traditions and inuentions, by chopping and changing, by adding and plucking away, that now they may seeme to be converted into a new guise. Christ commended to his Church a Sacrament of his Body and Blood: They have changed it into a Sacrifice for the quick and the dead. Christ did minister to his Apostles, and the Apostles to other men indifferently under both kinds: They have robbed the lay people of the cup, saying, that for them one kind is sufficient. Christ ordained no other element to be used in Baptisme, but only Water, whereunto when the word is joined, it is made (as S. Augustine sayeth) a full and perfect Sacrament. They being wiser in their own conceite then Christ, think it is not well nor orderly done, unless they use coniuration, unless they hallow the water, unless there be oile, salt, spittle, tapers, and such other dumbe Ceremonies, seruing to no use, contrary to the plain rule of Saint Paul, who willeth all things to be done in the Church unto edification (I Corinthians 14.5). Christ ordeyned the authoritie of

the keyes to excommunicate notorious sinners, and to absolve them which are truly penitent: They abuse this power at their own pleasure, aswell in cursing the godly, with bell, book and candles, as also in absolving the reprobate, which are known to be unworthy of any Christian societie: Whereof they that lust to see examples, let them search their lives. To be short, look what our Saviour Christ pronounced of the Scribes and Pharisees, in the Gospel, the same may be boldly and with safe conscience pronounced of the Bishops of Rome, namely that they have forsaken, and daily do forsake the Commandements of God, to erect and set up their own constitutions. Which thing being true, as all they which have any light of God's word must needs confess, we may well conclude according to the rule of Augustine: That the Bishoppes of Rome and their adherents, are not the true Church of Christ, much less then to be taken as chief Heads and Rulers of the same. Whosoever (sayeth he) do dissent from the Scriptures concerning the head, although they be found in all places where the Church is appoynted, yet are they not in the Church: a plain place, concluding directly against the Church of Rome (Augustine, Contra Petiliani Donatist Epi., Chap. 4). Where is now the Holy Ghost which they so stoutly do claime to themselves? Where is now the spirit of truth, that will not suffer them in any wise to erre? If it be possible to be there, where the true Church is not, then is it at Rome: otherwise it is but a vain bragge, and nothing else. Saint Paul (as ye have heard before) sayeth: If any man have not the spirit of Christ, the same is not his. And by turning the words, it may be truly said: If any man be not of Christ, the same hath not the spirit. Now to discern who are truly his, and who not, we have this rule given us, that his sheepe do always hear his voyce (John 10.3). And Saint John sayeth, He that is of God, hearth God's word (John 8.47). Whereof it followeth, that the Popes in not hearing Christ's voyce, as they ought to do, but preferring their own decrees before the expresse word of God, do plainly argue to the world, that they are not of Christ, nor yet possessed with his spirit. But here they will allege for themselves, that there are divers necessary points not expressed in holy Scripture, which were left to the revelation of the Holy Ghost. Who being given to the Church, according to Christs promise, hath taught many things from time to time, which the Apostles could not then beare (John 16.7). To this we may easily answer by the plain words of Christ, teaching us that the proper office of the Holy Ghost is, not to institute and bring in new ordinances, contrary to his doctrine before taught: but shall come and declare those things which he had before taught: so that it might be well and truly understood. When the Holy Ghost (sayeth he) shal come, he shall leade you into all truth (John 16.13). What truth doth he meane? Any other then he himself had before expressed in his word? No. For he sayeth, He shall take of mine, and show unto you. Againe, he shall bring you in remembrance of all things that I have tolde you (John 16.15). It is not then the duetie and part of any Christian, under pretence of the

Holy Ghost, to bring in his own dreames and phantasies into the Church: but he must diligently provide that his doctrine and decrees be agreeable to Christ's holy Testament. Otherwise in making the Holy Ghost the author thereof, he doth blaspheme and belye the Holy Ghost, to his own condemnation.

Now to leave their doctrine, and come to other points. What shall we think or judge of the Popes intolerable pride? The Scripture sayeth, that God resisteth the proud, and showeth grace to the humble. Also it pronounceth them blessed, which are poore in spirit, promising that they which humble themselves, shall be exalted (Matthew 5.3). And Christ our Saviour willeth all his to learn of him, because he is humble and meek (Matthew 11.29). As for pride, Saint Gregorie sayeth, it is the roote of all mischief. And Saint Augustines judgement is this, that it maketh men devils. Can any man then, which either hath or shall read the Popes lives, justly say that they had the Holy Ghost within them? First, as touching that they will be tearmed universall Bishops and heads of all Christian Churches through the world, we have the judgement of Gregorie expresly against them, who writing to Mauricius the Emperour, condemneth John, Bishop of Constantinople, in that behalfe, calling him the prince of pride, Lucifers successour, and the fore runner of Antichrist (Gregory, Bk. 3, Epistle 76.78). Saint Bernard also agreeing thereunto, sayeth, What greatr pride can there be, then that one man should preferre his own judgement before the whole congregation, as though he only had the spirit of God (Bernard, Serm. 3, De Resurrect. Domini)? And Chrysostom pronounceth a terrible sentence against them, affirming plainly, that whosoever seeketh to be chief in earth, shall find confusion in heaven, and that he which striveth for the supremacy, shall not be reputed among the seruants of Christ (Chrysostom, Dialogorum, Bk. 3). Againe he sayeth: To desire a good worke, it is good, but to covet the chief degree of honour, it is meere vanitie (Chrysostom, Super Matt.). Doe not these places sufficiently conuince their outrageous pride, in usurping to themselves a superiority above all other, aswell ministers and Bishops, as Kings also and Emperours? But as the Lion is known by his clawes, so let us learn to know these men by their deedes. What shall we say of him that made the noble King Dandalus to be tyed by the necke with a chayne, and to lye flat down before his table, there to gnaw bones like a Dogge (Sabelli, Ennead. 9. Bk. 7)? Shall we think that he had God's holy spirit within him, and not rather the spirit of the devil? Such a tyrant was Pope Clement the sixt. What shall we say of him that proudly and contemptuously trode Frederick the Emperour under his feete, applying the verse of the Psalme unto himself: Thou shalt go upon the Lyon and the Adder, the yong Lyon and the Dragon thou shalt tread under thy foote (Psalms 91.13)? shall we say that he had God's holy spirit within him, and not rather the spirit of the devil? Such a tyrant was Pope Alexander the third. What shall we say of him that armed and animated the son against the

father, causing him to be taken, and to be cruelly famished to death, contrary to the law both of God, and also of nature? Shall we say that he had God's holy spirit within him, and not rather the spirit of the devil? Such a tyrant was Pope Pascal the second. What shall we say of him that came into his Popedome like a Foxe, that reigned like a Lyon, and died like a Dogge? Shall we say that he had God's holy spirit within him, and not rather the spirit of the devil? Such a tyrant was Pope Boniface the eight. What shall we say of him that made Henry the Emperour, with his wife and his yong childe, to stand at the gates of the Citie in the rough winter, bare footed and bare legged, only clothed in Lincie wolcie, eating nothing from morning to night, and that for the space of three dayes? Shall we say that he had God's holy spirit within him, and not rather the spirit of the devil? Such a tyrant was Pope Hildebrand, most worthy to be called a firebrand, if we shall tearme him as he hath best deserued. Many other examples might here be alleged. As of Pope Ione the harlot, that was delivered of a Childe in the high streete, going solemnely in procession. Of Pope Iulivs the second, that wilfully cast S. Peters keyes into the river Tiberis. Of Pope Vrban the sixth, that caused five Cardinals to be put in sacks, and cruelly drowned. Of Pope Sergius the third, that persecuted the dead body of Formosus his predecessour, when it had bene buried eight yeeres. Of Pope John the xiiii. of that name, who having his enemie delivered into his hands, caused him first to be stripped starke naked, his beard to be shaven, and to be hanged up a whole day by the hayre, then to be set upon an Asse with his face backward toward the tayle, to be caryd round about the citie in despite, to be miserably beatn with rods, last of all, to be thrust out of his countrey, and to be banished for ever. But to conclude & make an ende, yee shall briefly take this short lesson, wheresoever yee find the spirit of arrogancie and pride, the spirit of enuie, hatred, contention, crueltie, murder, extortion, witchcraft, necromancie, &c. assure yourselves that there is the spirit of the devil, and not of God, albeit they pretend outwardly to the world never so much holiness. For as the Gospel teacheth us, the spirit of Iesus is a good spirit, an holy spirit, a sweete spirit, a lowly spirit, a mercifull spirit, full of charitie and love, full of forgiveness and pitie, not rendring evil for evil, extremitie for extremitie, but overcoming evil with good, and remitting all offence even from the heart. According to which rule, if any man live uprightly, of him it may be safely pronounced, that he hath the Holy Ghost within him: If not, then it is a plain token that he doth usurpe the name of the Holy Ghost in vain. Therefore (dearely beloved) according to the good counsel of Saint John, believe not every spirit, but first try them whether they be of God, or no (1 John 4.1). Many shall come in my Name (sayeth Christ) and shall transforme themselves into Angels of light, deceiuing (if it be possible) the very elect. They shall come unto you in sheepes clothing, being inwardly cruell and rauening Wolues (Matthew 24.5, 24). They shall have an outward show of great holiness and innocencie of life,

so that ye shall hardly or not at all discern them. But the rule that yee must follow, is this, to judge them by their fruits (Matthew 7.20). Which if they be wicked and naught, then is it impossible that the tree of whom they proceede should be good. Such were all the Popes and Prelates of Rome for the most part, as doth well appeare in the storie of their lives, and therefore they are worthily accounted among the number of false Prophets, and false Christs, which deceived the world a long while (Luke 21.8). The Lord of heaven and earth defend us from their tyrannie and pride, that they never enter into his vineyard again, to the disturbance of his seely poore flocke: but that they may be vtterly confounded and put to flight in all partes of the world: and he of his great mercy so worke in all men's hearts, by the mighty power of the Holy Ghost, that the comfortable Gospel of his Sonne Christ may be truely preached, truely received, and truely followed in all places, to the beating down of sin, death, the Pope, the Devil, and all the kingdome of Antichrist, that like scattered and dispersed sheepe being at length gathered into one folde, we may in the ende rest all together in the bosome of Abraham, Isahac, and Iacob, there to be partakers of eternall and everlasting life through the merits and death of Iesus Christ our Saviour. AMEN.

HOMILY FOR ROGATION WEEK

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AN HOMILIE FOR THE dayes of Rogation Weeke. That all good things commeth from God.

I Am purposed this day (good deuout Christian people) to declare unto you the most deserued praise and commendation of Almighty God, not only in the consideration of the marueilous creation of this world, or for conversation and governance thereof, wherein his great power and wisdom might excellently appeare, to mooue us to honour and dread him: but most specialy in consideration of his liberall and large goodness, which he daily bestoweth on us his reasonable creatures, for whose sake he made the whole universall world, with all the commodities and goods therein. Which his singular goodness well and diligently remembered on our part, should mooue us (as duty is) again with hartie affection to love him, and with word and deede to praise him, and serue him all the dayes of our life. And to this matter, being so worthie to entreat of, and so profitable for you to hear, I trust I shall not neede with much circumstance of words to stirre you to give your attendance to hear what shall be said. Onely I would wish your affection inflamed in secret wise within yourself, to rayse up some motion of thankesgiuing to the goodness of Almighty God, in every such poynt as shall be opened by my declaration particularly unto you. For else what shall it auayle us to hear and know the great goodness of God towardses us, to know that whatsoever is good, proceedeth from him, as from the principal fountain and the only author, or to know that whatsoever is sent from him, must needes be good and wholesome: if the hearing of such matter moveth us no further but to know it only? What auaieth it the wise men of the worlde to have knowledge of the power and divinity of God, by the secret inspiration of him: where they did not honour and glorify him in their knowledges as God? What praise was it to them, by the consideration of the creation of the world, to beholde his goodnes: and not to be thankfull to him again for his creatures? What other thing deserued this blindnes & forgetfulnes of them at God's handes, but vtter forsaking of him? and so forsaken of God, they could not but fall into extreame ignorance and error. And although they much esteemed themselves in their wits and knowledge, and gloried in their wisdom: yet vanished they away blindly, in their thoughts became fooles, and perished in their folly. There can be none other end of such as draweth nigh to God by knowledge, and yet depart from him in unthankfulness, but vtter destruction. This experience saw Dauid in his dayes. For in his Psalme

he sayeth, Behold, they which withdraw themselves from thee, shall perish, for thou hast destroyed them all that are strayed from the (Psalms 73.27).

This experience was perceived to be true, of that holy Prophet Ieremie: O Lord (sayeth he) whatsoever they be that forsake thee, shall be confounded, they that depart from thee, shall be written in the earth, and soone forgotten (Jeremiah 17.13). It profiteth not (good people) to hear the goodnes of God declared unto us, if our hearts be not inflamed thereby to honour and thank him. It profited not the Jews which were God's elect people, to hear much of God, seeing that he was not received in their hearts by Faith, nor thanked for his benefits bestowed upon them: their unthankfulness was the cause of their destruction. Let us eschew the maner of these before rehearsed, and follow rather the example of that holy Apostle Saint Paul, who when in a deepe meditation he did behold the marueilous proceedings of Almightye God, and considered his infinite goodness in the ordering of his creatures, he burst out into this conclusion: Surely (sayeth he) of him, by him, and in him, be all things. And this once pronounced, he stucke not still at this point, but forthwith thereupon joined to these words, To him be glorie and praise for ever, Amen (Romans 11.36).

Vpon the ground of which words of Saint Paul (good audience) I purpose to build my exhortation of this day unto you. Wherein I shall do my endeouour, first to prooue unto you that all good things come down unto us from above from the Father of light. Secondly, that Iesus Christ his Sonne and our Saviour, is the mean by whom we receive his liberall goodness. Thirdly, that in the power and virtue of the Holy Ghost, we be made meete and able to receive his gifts and graces. Which things distinctly and aduisedly considered in our minds, must needs compell us in most low reverence, after our bounden duetie, always to render him thanks again, in some testification of our good hearts for his deserts unto us. And that the entreating of this matter in hand may be to the glorie of Almightye God, let us, in one Faith and Charitie call upon the Father of mercie, from whom commeth every good gift, and every perfect gift, by the mediation of his welbeloved Sonne our Saviour, that we may be assisted with the presence of his holy Spirit, and profitably on both parts, to demean ourselves in speaking and hearkening ot the salvation of our souls.

In the beginning of my speaking unto you, (good Christian people) suppose not that I do take upon mee to declare unto you the excellent power, or the incomparable wisdom of Almightye God, as though I would have you believe that it might be expressed unto you by words. Nay it may not be thought, that that thing may be comprehended by Man's words, that is incomprehensible. And too much arrogancie it were for dust and ashes, to think that he can worthily declare his maker. It passeth far the dark understanding and wisdom of a mortal man, to

speake sufficiently of that diuine Maiestie, which the Angels cannot understand. Wee shall therefore lay apart to speake of the profound and unsearchable nature of Almighty God, rather acknowledging our weakness, then rashly to attempt that is above all Man's capacitie to compasse. It shall better suffice us in lowe humilitie to reverence and dread his Maiestie, which we can not comprise, then by overmuch curious searching to be overcharged with the glorie. We shall rather turn our whole contemplation to answer a while his goodness towards us, wherein we shall be much more profitably occupied, and more may we be bold to search. To consider the great power he is of, can but make us dread and feare. To consider his high wisdom might vtterly discomfort our frailtie to haue any thing to do with him. But in consideration of his inestimable goodness, we take good heart again to trust well unto him. By his goodness we be assured to take him for our refuge, our hope and comfort, our mercifull Father, in all the course of our liues. His power and wisdom, compelleth us to take him for God omnipotent, inuisible, hauing rule in heauen and earth, hauing all things in his subjection, and will haue none in counsel with him, nor any to ask the reason of his doing. For he may do what liketh him, and none can resist him (Daniel 4.35, 11.16). For he worketh all things in his secret judgement to his own pleasure, yea euen the wicked to damnation sayeth Salomon (Proverbs 16.4). By the reason of this nature, he is called in Scripture, consuming fire (Hebrews 12.29), he is called a terrible and fearefull God. Of this behalfe therefore, we haue no familiaritie, no accesse unto him, but his goodness again tempereth the rigour of his high power, and maketh us bold, and putteth us in hope that he will be conversant with us, and easy unto us.

It is his goodness that mooueth him to say in Scripture: It is my delight to be with the children of men (Proverbs 8.31). It is his goodness that mooueth him to call us unto him, to offer us his friendship and presence. It is his goodness that patiently suffereth our straying from him, and suffereth us long, to winne us to repentance. It is of his goodnes that we be creatd reasonable creatures, where else he might haue made us brute beastes. It was his mercie to haue us born among the number of Christian people, and thereby in a much more nighnes to salvation, where we might haue bene born (if his goodness had not bene) among the Panims, clean void from God, and the hope of everlasting life. And what other thing doth his louing and gentle voice spoken in his Word, where he calleth us to his presence and friendship, but declare his goodness, only without regard of our worthiness? And what other thing doth stirre him to call us to him, when we be strayed from him, to suffer us patiently, to winne us to repentance, but only his singular goodness, no whitte of our deseruing? Let them all come together that be now glorifyd in heauen, and let us hear what answer they will make in these poyntes afore rehearsed, whether their first creation was in God's goodness, or

of themselves. Forsooth Daudid would make answere for them all, and say, Know yee for suretie, even the Lord is God, he hath made us, and not we ourselves. If they were asked again, who should be thanked for their regeneration? for their justification? and for their salvation? whether their desertes, or God's goodness only? Although in this point, every one confess sufficiently the truth of this matter in his own person: yet let Daudid answere by the mouth of them all at this time, who cannot chuse but say, Not to us, O Lord, not to us, but to thy Name give all the thanke, for thy louing mercie, and for thy truths sake. If we should ask again, from whence came their glorious works and deedes, which they wrought in their lives, wherewith God was so highly pleased and worshipped by them? Let some other witness be brought in, to testify this matter, that in the mouth of two or three may the truth be known.

Verily that holy Prophet Isaiah beareth record, and sayeth, O Lord, it is thou of thy goodness that hast wrought all our works in us, not we ourselves (Isaiah 26.12). And to uphold the truth of this matter, against all justiciarys and hypocrites, which robbe Almighty God of his honour, and ascribe it to themselves, Saint Paul bringeth in his believe: Wee be not (sayeth he) sufficient of ourselves, as of ourselves once to think any thing: but all our ableness is of God's goodness (II Corinthians 3.5). For he it is in whom we have all our being, our living, and moouing (Acts 17.28). If yee will know furthermore, where they had their gifts and sacrifices, which they offered continually in their lives to Almighty God, they cannot but agree with Daudid, where he sayeth: Of thy liberall hand, O Lord, we have received that we gaue unto thee. If this holy company therefore confess so constantly, that all the goods and graces wherewith they were indued in soul, came of the goodness of God only: what more can be said to prooue that all that is good, commeth from Almighty God? Is it meete to think that all spiritual goodnes commeth from God above only: and that other good things, either of nature or of fortune (as we call them) commeth of any other cause? Doeth God of his goodness adorne the soul, with all the powers thereof, as it is: and commeth the gifts of the body, wherewith it is indued, from any other? If he doth the more, cannot he do the lesse? To justify a sinner, to new creat him from a wicked person to a righteous man, is a greatr act (sayeth S. Augustine) then to make such a new heaven & earth as is already made. Wee must needes agree, that whatsoever good thing is in us, of grace, of nature or of fortune, is of God only, as the only author and worker.

And yet it is not to be thought, that God hath creatd all this whole universall world as it is, and thus once made, hath given it up to be ruled and used after our own with and device, and so taketh no more charge therefore. As we see the shipwright, after he hath brought his shippe to a perfect end, then delivereth it

to the Mariners, and taketh no more care thereof. Nay God hath not so created the world, that he is careless of it: but he still preserueth it by his goodness, he still stayeth it in his creation. For els without his special goodness, it could not stand long in his condition. And therefore Saint Paul sayeth, that he preserueth all things, and beareth them up still in his word (Hebrews 1.3), lest they should fall without him to their nothing again, whereof they were made. If his especial goodness were not every where present, every creature should be out of order, and no creature should have his propertie wherein he was first created. He is therefore inuisible every where, and in every creature, and fulfilleth both heaven and earth with his presence. In the fire, to give heat, in the water to give moisture, in the earth to give fruit, in the heart to give his strength, yea in our bread and drink is hee, to give us nourishment, where without him the bread and drink cannot give sustenance, nor the hearbe health, as the wise man plainly confessth it, saying, It is not the increase of fruits that feedeth men, but it is thy word (O Lord) which preserueth them that trust in the (Apocrypha. Wisdom 16.26). And Moses agreeth to the same, when he sayeth, Mans life resteth not in bread only, but in every word which proceedeth out of God's mouth (Deuteronomy 8.3). It is neither the hearbe nor the plaister, that giveth health of themselves, but thy word, O Lord (sayeth the wiseman) which health all things (Apocrypha. Wisdom 16.12). It is not therefore the power of the creatures which worketh their effects, but the goodness of God which worketh in them. In his word truly doth all things consist. By that same word that heaven and earth were made, by the same are they upholden, mainteined, and kept in order (sayeth S. Peter) and shall be till Almighty God shall withdraw his power from them, and speak their dissolution (2 Peter 3.7). If it were not thus, that the goodness of God were effectually in his creatures to rule them, how could it be that the maine sea, so raging and labouring to overflow the earth, could be kept within his bounds and bankes as it is? That holy man Job evidently spied the goodness of God in this point, and confesd, that if he had not a special goodness to the preservation of the earth, it could not but shortly be overflowed of the sea. How could it be that the elements, so divers and contrary as they be among themselves, should yet agree and abide together in a concord, without destruction one of another to serue our use, if it came not only of God's goodness so to temper them? How could the fire not burn and consume all things, if it were let loose to go whither it would, and not stayed in his sphere by the goodness of God, measurably to heat these inferiour creatures to their riping? Consider the huge substance of the earth, so heavie and great as it is: How could it so stand stably in the space as it doth, if God's goodness reserued it not so for us to trauell on? It is thou O Lord (sayeth Dauid) which hast founded the earth in his stabilitie, and during thy word, it shall never reele or fall down (Psalms 104.5). Consider the great strong beasts and fishes, farre passing the strength of man, how fierce soever

they be and strong, yet by the goodnes of God they preuaile not against us, but are under our subjection, and serue our use. Of whom came the inuention thus to subdue them, and make them fit for our commodities? Was it by Man's braine nay rather this inuention came by the goodness of God, which inspired Man's understanding to have his purpose of every creature. Who was it (sayeth Job) that put will and wisdom in Man's head, but God only his goodness (Job 38.36)? And as the same sayeth again, I perceive that every man hath a mind, but it is the inspiration of the Almighty that giveth understanding. It could not be verily (good Christian people) that man of his own wit upholden, should inuent so many and diverse devises in all crafts and sciences, except the goodness of Almighty God had bene present with men, and had stirred their wits and studies of purpose to know the natures and disposition of all his creatures, to serue us sufficiently in our needes and necessities. Yea, not only to serue our necessities, but to serue our pleasures and delight, more then necessitie requireth. So liberall is God's goodness to us, to provoke us to thank him, if any hearts we have. The wise man in his contemplation by himself, could not but gravnt this thing to be true that I reason unto you. In his hands (sayeth he) be we, and our words, and all our wisdom, and all our sciences and works of knowledge (Apocrypha. Wisdom 7.16). For it is he that gaue mee the true instruction of his creatures, both to know the disposition of the world, and the virtues of the elements, the beginning and end of times, the change and diversities of them, the course of the yeere, the order of the starres, the natures of beasts, and the powers of them, the power of the windes, and thoughts of men, the differences of planets, the virtue of rootes, and whatsoever is hid and secret in nature, I learned it. The artificer of all these taught me this wisdom (Apocrypha. Wisdom 9.13 17). And further he sayeth, Who can search out the things that be in heaven? for it is hard for us to search such things as be on earth, and in daily sight afore us. For our wittes and thoughts (sayeth he) be imperfect, and our policies uncertain. No man can therefore search out the meaning in these things, except thou givest wisdom, and sendest thy Spirit from above. If the wise man thus confessth all things to be of God, why should not we acknowledge it? and by the knowledge of it, consider our duty to God ward, and give him thanks for his goodnes? I perceive that I am far here overcharged with the plentie and cobby of matter, that might be brought in for the prooffe of this cause. If I should enter to show how the goodness of Almighty God appeared every where in the creatures of the world, how marueilous they be in their creation, how beautifull in their order, how necessary they be to our use: all with one voyce must needes gravnt their Authour to be none other but Almighty God, his goodness must they needs extoll and magnify every where, to whom be all honour and glorie for evermore.

The second part of the Homily for Rogation weeke. IN the former part of this

Homilie (good Christian people) I have declared to your contemplation, the great goodness of Almighty God, in the creation of this world, with all the furniture thereof, for the use and comfort of man, whereby we might rather be moved to acknowledge our dutie again to his maiestie. And I trust it hath wrought not only beliefe in you, but also it hath mooued you to render your thanks secretly in your hearts to Almighty God for his louing kindnes. But yet peradventure some will say, that they canne agree to this, that all that is good partaining to the soul, or whatsoever is creatd with us in body, should come from God, as from the author of all goodness and from none other. But of such things as be without them both, I mean such good things which we call goods of fortune, as riches, authoritie, promotion, and honour some men may think, that they should come of our industry and diligence, of our labour and trauaile, rather then supernaturally. Now then consider, good people, if any author there be of such things concurrant of Man's labour and endeouour, were it meete to ascribe them to any other then to God? as the Panimes Philosophers and Poets did erre,, which took Fortune, and made her a goddesse to be honoured, for such things? God forbid (good Christian people) that this imagination should earnestly be received of us that be worshippers of the true God, whose works and proceedings be expressed manifestly in his word. These be the opinions and sayings of infidels, not of true God, whose works and proceedings be expressed manifestly in his word. These be the opinions and sayings of infidels, not of true Christians. For they indeede (as Job maketh mention) believe and say, that God hath his residence and resting place in the cloudes, and considereth nothing of our matters (Job 22.14). Epicures they be that imagine that he walketh about the coastes of the heavens, & hath no respect of these inferiour things, but that all these things should proceede either by chance or at adventure, or else by disposition of fortune, and God to have no stroke in them. What other thing is this to say, then as the foole supposeth in his heart, there is no God (Psalms 14.1)? Whom we shall none otherwise reprove, then with God's own words by the mouth of Daud. Hear me people (sayeth he) for I am thy God, thy very God. All the beastes of the wood are mine. Sheepe and oxen that wander in the mountains. I have the knowledge of all the fowles of the ayre, the beauty of the felde is my handy worke, mine is the whole circuite of the world, and all the plenty that is in it (Psalms 50.7 12). And again the Prophet Ieremie: Thinkst thou that I am a God of the place nigh me (sayeth the Lord) and not a God farre of? Can a man hide himself in so secret a corner, that I shall not see him? Do not I fulfill and replenish both heaven and earth, sayeth the Lord (Jeremiah 23.23 24)? Which of these two should be most believed? Fortune whom they paint to be blind of both eyes, ever unstable and unconstant in her wheele, in whose handes they say these things be? Or God, in whose hand and power these things be indeed, who for his truth and constancie was yet never reprov'd? For his sight looketh through heaven and earth, and

seeth all things presently with his eyes. Nothing is too dark or hidden from his knowledge, not the priue thoughts of men's minds. Trueth it is, that God is all riches, all power, all authoritie, all health, wealth, and prosperity, of the which we should have no part without his liberall distribution, and except it came from him above. Daud first testifieth of riches and possessions: If thou givest good lucke, they shall gather, and if thou openest thy hand, they shalbe full of goodness: but if thou turnest thy face they shall be troubled (Psalms 104.28-29). And Solomon sayeth, It is the blessing of the Lord that maketh rich men (Proverbs 10.22). To this agreeth that holy woman Anne, where she sayeth in her song: It is the Lord that maketh the poore, and maketh the rich, it is he that promoteth and pulleth downe, he can raise a needy man from his miserie and from the dunghill, he can lift up a poore personage to sit with princes, and have the seat of glory: for all the coastes of the earth be his (I Samuel uel 2.7 8). Now if any man will aske, What shall it auaille us to know that every good gift, as of nature and fortune (so called) and every perfect gift, as of grace, concerning the soul to be of God, and that it is his gift only? Forsoth for many causes it is convenient for us to know it. For so shall we know (if we confess the truth) who ought justly to be thanked for them. Our pride shall be thereby abated, perceiuing naught to come of ourselves but sin and vice: if any goodness be in us, to referre all laude and praise for the same to Almighty God. It shall make us to aduance ourselves before our neighbour, to dispise him for that he hath fewer giftes, seeing God giveth his giftes where he will. It shall make us by the consideration of our giftes, not to extoll ourselves before our neighboures. It shall make the wise man not to glory of his wisdom, nor the strong man in his strength, nor the rich to glory in his riches (Jeremiah 9.23), but in the living God, which is the author of all these: lest if we should do so, we might be rebuked with the words of Saint Paul, What hast thou, that thou hast not received? & if thou hast received it, why gloriest thou in thy self, as though thou haddest not received it (I Corinthians 4.7)? To confess that all good things commeth from Almighty God, is a great poynt of wisdom, my friendes: For so confessing, we know whither to resort for to have them, if we want, as Saint Iames biddeth us, saying, If any man wanteth the gift of wisdom, let him ask it of God that gives it, and it shall be given him (James 1.5). As the wise man in the want of such a like gifte, made his recourse to God for it, as he testifieth in his book: After I knew (sayeth hee) that otherwise I could not be chaste, except God granted it, (and this was as he there writeth, hie wisdom to know whose gifte it was) I made haste to the Lord, and earnestly besought him, even from the rootes of my heart, to have it (Apocrypha. Wisdom 8.21). I would to God (my friendes) that in our wants and necessities, we would go to God, as Saint Iames biddeth, and as the wise man teacheth us that he did. I would we believed steadfastly that God only gives them: If we did, we shoulde not seeke our want and necessitie of the devil and his ministers so oft as we do,

as daily experience declareth it. For if we stand in necessitie of corporall health, whither go the common people, but to charmes, witchcraftes and other delusions of the Devil? If we knewe that God were the author of this gift, we woulde only use his means appoynted, and bide his leysure, till he thought it good for us to have it given, If the Merchaunt and worldly occupier knew that God is the giver of riches, he woulde content himself with so much as by just means approued of God, he coulde get to his living, and would be no richer then truth would suffer him, he woulde never procure his gaine and ask his goods at the Devils hand. God forbid ye will say, that any man should take his riches of the Devil. Verily so many as increase them selves by usurie, by extortion, by periury by stealth, by deceits and crafte, they have their goods of the Devils gift. And all they that give themselves to such means, and have renounced the true means that God hath appoynted, have forsaken him, and are become worshippers of the Devil, to have their lukers and aduantages. They be such as kneele down to the devil at his bidding, and worship him: For he promiseth them for so doing, that he will give them the world, and the goods therein. They cannot otherwise better serue the devil, then to do his pleasure and commandement: And his motion and will it is, to have us forsake the truth, and betake us to falsehood, to lyes and periuries. They therefore which believe perfectly in their heart that God is to be honoured, and requested for the gift of all things necessary, would use none other means to relieue their necessities but truth and verity, and would serue God to have competencie of all things necessary. The man in his neede would not releue his want by stealth. The woman would not relieue her necessity and poverty by giuing her body to other in adulterie for gaine. If God be the author indeede of life, health, riches, and welfare, let us make our recourse to him, as the author, and we shall have it, sayeth Saint Iames. Yea it is hie wisdom by the wise man therefore to know whose gift it is, for many other skilles it is wisdom to know and believe that all goodness and graces be of God, as the author. Which thing well considered, must needes make us think that we shall make account for that which God giveth us to possesse, and therefore shall make us to be more diligent well to spend them to God's glory, and to the profite of our neighbour, that we may make a good account at the last, and be praised for good stewards, that we may hear these words of our Judge: Well done good seruant and faithful, thou hast bene faithful in little, I will make the ruler over much, go in into they Master ioy (Matthew 25.21). Besides, to believe certainly God to be the author of all the giftes that we have, shall make us to be in silence and patience when they be taken again from us: For as God of his mercy doth grant us them to use: So other whiles he doth justly take them again from us, to prooue our patience, to exercise our faith, and by the means of the taking away of a few, to bestow the more warily those that remaine, to teach us to use them the more to his glorie, after he giveth them to us again. Many there be that with mouth can say that

they believe that God is the author of every good gift that they have: but in the time of temptation they go backe from this beliefe. They say it in word, but deny it in deede. Consider the custome of the world, and see whether it be not true. Behold the rich man that is indued with substance, if by any adversitie his goodes be taken from him, how fumeth and fretteth he? How murmureth he and dispayreth? He that hath the gift of good reputation, if his name be any thing touched by the detractour, how unquiet is he? how busie to revenge his dispite? If a man hath the gifte of wisdom, and fortune to be taken of some evil willer for a foole, and is so reported: how much doth it gryue him to be so esteemed? Think yee that these believe constantly that God is the author of these giftes? If they believe it verely, why should they not patiently suffer God to take away his giftes again, which he gaue them freely, and lent for a time? But ye will say, I could be content to resigne to God such giftes, if he took them again from me: But now are they taken from mee by evil chances and false shrewes, by naughtie wretches, how should I take this thing patiently? To this may be answered, that Almighty God is of his nature inuisible, and commeth to no man visible after the manner of man, to take away his giftes that he lent. But in this point whatsoever God doth, he bringeth it about by his instrumentes ordained thereto. He hath good Angels, he hath evil angels, he hath good men, and he hath evil men, he hath haile and raine, he hath wind and thunder, he hath heat and cold. Innumerable instruments hath hee, and messengers, by whom again he asketh such giftes as he committeth to our trust, as the wise man confessth, The creature must needes waite to serue his maker, to be fierce against unjust men to their punishment (Apocrypha. Wisdom 16.9). For as the same author sayeth, He armeth the creature, to revenge his enemies, and other whiles to the probation of our faith, stirreth he up such stormes. And therefore by what mean and instrument soever God takes from us his giftes, we must patiently take God's judgement in worth, and acknowledge him to be the taker and giver, as Job sayeth: The Lord gaue, and the Lord took (Job 1.21), when yet his enemies draue his cattell away, and when the devil slewe his children, and afflicted his body with gryuous sick eness. Such meekness was in that holy King and Prophet Daud, when he was reviled of Semei in the presence of all his hoste, he took it patiently, and reviled not again, but as confessing God to be the author of his innocency and good name, and offering it to be at his pleasure: Let him alone (sayeth he to one of his seruants that would have revenged such dispite) for God hath commanded him to curse Daud, and peradventure God intendeth thereby to render mee some good turn for this curse of him to day (2 Samuel 16.10 12). And though the minister other whiles doth evil in his acte, proceeding of malice, yet forasmuch as God turneth his evil act to a prooffe of our patience, we shoulde rather submit our self in patience, then to have indignation at God's rodde, which peradventure when he hath corrected us to our nurture, he will cast it into the fire, as it deserueth. Let

us in like maner truely acknowledge all our gifts and prerogatives, to be so God's gifts, that we shall be ready to resigne them up at his will and pleasure again. Let us throughout our whole lives confess all good thinges to come of God, of what name or nature soever they be, not of these corruptible things only, whereof I have now last spoken, but much more of all spiritual graces behoveable for our soul, without whose goodness no man is called to faith, or staid therein, as I shall hereafter in the next part of this Homilie declare to you. In the mean season forget not what hath already bene spoken to you, forget not to be comfortable in your judgements to the truth of his doctrine, and forgette not to practise the same in the whole state of your life, whereby yee shall obtain the blessing promised by our Saviour Christ: Blessed be they which hear the word of God, and fulfill it in life. Which blessing he grant to us all, who raigneth over all, one God in Trinitie, the Father, the Sonne, and the Holy Ghost, to whom be all honour and glorie for ever. Amen.

The third part of the Homilie for Rogation Weeke. I Promised to you to declare that all spiritual giftes and graces come specialy from God. Let us consider the truth of this matter, and hear what is testifyd first of the gift of faith, the first entry into the Christian life, without &the; which no man can please God. For Saint Paul confessth it plainly to be God's gift, saying, Faith is the gift of God (Ephesians 2.8). And again Saint Peter sayeth, It is of God's power that yee be kept through faith to salvation (1 Peter 1.5). It is of the goodness of God that we falter not in our hope unto him. It is verily God's worke in us, the charitie wherewith we love our brethren. If after our fall we repent, it is by him that we repent, which reacheth forth his mercifull hand to rayse us up. If any will we have to rise, it is he that preventeth our wil, and disposeth us thereto. If after contrition we feele our conscience at peace with God through remission of our sin, and so be reconciled again to his favour, and hope to be his children and inheritors of everlasting life: who worketh these great miracles in us? our worthiness, our deseruings and indeuours, our wits, and virtue? Nay verily: Saint Paul will not suffer flesh and clay to presume to such arrogancie, and therefore sayeth, All is of God which hath reconciled us to himself by Iesus Christ. For God was in Christ when he reconciled the world unto himself. God the Father of all mercy, wrought this high benefite unto us, not by his own person: but by a meane, by no less mean then his only beloved Sonne, whom he spared not from any paine and trauaile that might do us good. For upon him he put our sins, upon him he made our ransome, him he made the mean betwixt us and himself, whose mediation was so acceptable to God the Father, through his absolute and perfect obedience, that he took his act for a full satisfaction of all our disobedience and rebellion, whose righteousness he took to weigh against our sins, whose redemption he would have stand against our damnation. In this poynt, what have we to muse

within ourselves good friends? I think no less then that which S. Paul said, in the remembrance of this wonderfull goodness of God. Thankes be to Almighty God, through Christ Iesus our Lord: for it is he for whose sake we received this high gift of grace (Romans 7.25). For as by him (being the everlasting wisdom) he wrought all the world and that is containd therein: So by him only and wholly, would he have all things restored again in heaven and in earth. By this our heavenly Mediatour therefore do we know the favour and mercy of God the Father, by him know we his will and pleasure towards us, for he is the brightness of his Fathers glory, and a very cleare image and paterne of his substance. It is he whom the Father in heaven delighteth to have for his welbeloved Sonne (Matthew 3.17), whom he authorised to be our teacher, whom he charged us to hear, saying, Heare him. It is he by whom the Father of heaven doth bless us with all spiritual and heavenly gifts (Ephesians 1.3), for whose sake and favour (writeth Saint John) we have received grace and favour (John 1.16). To this our Saviour and Mediatour, hath God the Father given the power of heaven and earth, and the whole iurisdiction and authority, to distribute his goods and gifts committed to him: for so writeth the Apostle, To every one of us is grace given, according to the measure of Christ's giuing (Ephesians 4.7). And thereupon to execute his authority committed, after that he had brought sin and the Devil to captiuitie, to be no more hurtfull to his members, he ascended up to his Father again, and from thence sent liberall giftes to his welbeloved seruants, and hath still the power to the worldes ende to distribute his Fathers giftes continually in his Church, to the establishment and comfort thereof. And by him hath Almighty God decreed to dissolue the world, to call all before him, to judge both the quick and the dead, and finally by him shall he condemne the wicked to eternall fire in hell, and give the good eternall life, and set them assuredly in presence with him in heaven for evermore. Thus yee see how all is of God, by his Sonne Christ our Lord and Saviour. Remember I say once again your duetie of thankes, let them be never to want, still inioine yourself to continue in thankesgiuing, yee can offer to God no better sacrifice: For he sayeth himself, It is the sacrifice of praise and thanks that shall honour me (Psalms 50.14). Which thing was well perceived of that holy Prophet David, when he so earnestly spake to himself thus, O my soul, bless thou the Lord, and all that is within me bless his holy Name. I say once again: O my soul bless thou the Lord, and never forget his manifold rewardes (Psalms 103.1 2). God give us grace (good people) to know these things, and to feele them in our hearts. This knowledge and feeling is not in our self, by our self it is not possible to come by it, a great pitie it were &that; we should lose so profitable knowledge. Let us therefore meekly call upon that bountifull spirit the Holy Ghost, which proceedeth from our Father of mercy, and from our Mediatour Christ, that he would assist us, and inspire us with his presence, that in him we may be able to hear the goodness of God declared unto us to our salvation. For

without his lively and secret inspiration, can we not once so much as speak the Name of our Mediatour, as S. Paul plainly testifieth: No man can once name our Lord Iesus Christ, but in the Holy Ghost (I Corinthians 12.3). Much less should we be able to believe and know these great mysteries that be opened to us by Christ. Saint Paul sayeth, that no man can know what is of God, but the spirit of God. As for us (sayeth he) we have received not the spirit of the world, but the spirit which is of God, for this purpose: that in that holy spirit we might know the things that be given us by Christ (I Corinthians 2.11 12). The wise man sayeth, that in the power and virtue of the Holy Ghost, resteth all wisdom, and all ability to know God, and to please him. For he writeth thus, We know that it is not in Man's power to guide his goings. No man can know thy pleasure except thou givest wisdom, and sendest thy holy Spirit from above. Send him down therefore (prayeth he to God) from the holy heavens, and from the throne of thy Maiestie, that he may be with me, and labour with me, that so I may know what is acceptable before the (Wisdom 9.10, 13). Let us with so good heart pray, as he did, and we shall not faile but to have his assistance. For he is soone seene of them that love him, he will be found of them that seeke him: For very liberall and gentle is the spirit of wisdom. In his power shall we have sufficient abilitie to know our duty to God, in him shall we be comforted and couraged to walk in our duetie, in him shall we be meete vessels to receive the grace of Almighty God: for it is he that purgeth and purifieth the mind by his secret working. And he only is present every where by his inuisible power, and conteineth all things in his dominion. He lighteneth the heart to conceive worthy thoughts to Almighty God, he sitteth in the tongue of man to stirre him to speak his honour, no language is hid from him, for he hath the knowledge of all speach, he only ministreth spiritual strength to the powers of our soul and body. To hold the way which God had prepared for us, to walk rightly in our iourney, we must acknowledge that it is in the power of his spirit which helpth our infirmitie. That we may boldly come in prayer, and call upon Almighty God as our Father, it is by this holy spirit, which maketh intercession for us with continual sighes (Galatians 4.6, Romans 8.26). If any gift we have wherewith we may worke to the glory of God, and profite of our neighbour, all is wrought by his own and self same spirit, which maketh his distributions peculiarly to every man as he will (I Corinthians 12.8 11). If any wisdom we have, it is not of ourselves, we cannot glory therein as begun of ourselves, but we ought to glory in God from whom it came to us, as the Prophet Ieremie writeth: Let him that reioyceth, reioyce in this, that he understandeth and knoweth mee, for I am the Lord which show mercy, judgement, and righteousness in the earth, for in these things I delight, sayeth the Lord (Jeremiah 9.24). This wisdom cannot be attained, but by the direction of the spirit of God, and therefore it is called spiritual wisdom. And no where can we more certainly search for the knowledge of this will of God (by the

which we must direct all our works and deedes) but in the holy Scriptures, for they be they that testify of him, sayeth our Saviour Christ (John 5.39). It may be called knowledge and learning that is otherwise gotten without the word: but the wise man plainly testifieth, that they all be but vayne which have not in them the wisdom of God (Apocrypha. Wisdom 13.1). Wee see to what vanitie the olde Philosophers came, who were destitute of this science, gotten and searched for in his word. Wee see what vanitie the schoole doctrine is mixed with, for that in this word they sought not the will of God, but rather the will of reason, the trade of custome, the path of &the; fathers, the practise of the Church. Let us therefore read and reuolue the holy Scripture both day and night, for blessed is he that hath his whole meditation therein (Psalms 1.2). It is that that giveth light to our feete to walk by (Psalms 119.105). It is that which giveth wisdom to the simple & ignorant (Psalms 19.7). In it may we find eternall life (John 5.24).

In the holy Scriptures find we Christ, in Christ find we God: for he it is that is the expresse Image of the Father. He that seeth Christ, seeth the Father. And contrariwise, as Saint Ierome sayeth, the ignorance of Scripture, is the ignorance of Christ. Not to know Christ, is to be in darkness, in the middes of our worldly and carnall light of reason and philosophy (Hebrews 1.3, John 14.9). To be without Christ, is to be in foolishness: For he is the only wisdom of the Father, in whom it pleased him that all fulness and perfection should dwell (Colossians 1.19). With whom whosoever is indued in heart by faith, and rooted fast in charity hath laid a sure foundation to build on, whereby he may be able to comprehend with all Saints what is the breadeth, length, and depth, and to know the love of Christ (Ephesians 3.18). This universall and absolute knowledge, is that wisdom which S. Paul wisheth these Ephesians to have, as under heaven the greatest treasure that can be obtaind. For of this wisdom the wise man writeth thus of his experience, All good things came to mee together with her, and innumerable riches through her handes (Apocrypha. Wisdom 7.11). And addeth moreover in that same place. She is the mother of all these things: For she is an infinite treasure unto men, which whoso use, become partakers of the love of God. I might with many words move some of this audience to search for this wisdom, to sequester their reason, to followe God's commaundement, to cast from them the witts of their braines, to favoure this wisdom, to renounce the wisdom and policie of this fond world, to tast and sauoure that whereunto the favour and will of God hath called them, and willeth us finally to enioy by his favour, if we would give eare: But I will haste to the third part of my text, wherein is expressed further in sapience, how God giveth his elect understanding of the motions of the heavens, of the alterations and circumstances of time. Which as it followeth in words more plentifull in the text which I have last cited unto you: so it must needs follow in them that be indued with this spiritual wisdom. For as they can search where to

ende this wisdom, and know of whom to ask it: So know they again that in time it is founde, and can therefore attemper themselves to the occasion of the time, to suffer no time to passe away, wherein they may labour for this wisdom. And to encrease therein, they know how God of his infinite mercie and lenitie giveth all men here time and place of repentance. And they see how the wicked (as Job writeth) abuse the same to their pride, and therefore do the godly take the better holde of the time, to redeeme it out of such use as it is spoiled in by the wicked (Job 24.1). They which have this wisdom of God, can gather by the diligent and earnest studie of the worldlings of this present life, how they waite their times, and apply themselves to every occasion of time and to get riches, to encrease their lands and patrimonie. They see the time passe away, and therefore take hold on it, in such wise, that other whiles they will with losse of their sleepe and ease, with suffering many paines, catch the offer of their time, knowing that that which is past can not be returnd again, repentance may follow, but remedy in none, Why should not they then that be spiritual wise in their generation, waite their time to encrease as fast in their state, to winne and gayne everlastingly? They reason what a brute forgetfulness it were in man indued with reason, to be ignorant of their times and tides, when they see the Turtle doue, the Storke, and the Swallow to waite their times, as Ieremie sayeth: The Storke in the ayre knoweth her appointed times, the Turtle, the Crane, and the Swallow obserue the time of their comming: but my people knoweth not the judgement of the Lord (Jeremiah 8.7). S. Paul willeth us to redeeme the time, because the dayes are evil (Ephesians 5.16). It is not the counsel of Saint Paul only, but of all other that ever gaue precepts of wisdom.

There is no precept more seriously given and commanded, then to know the time. Yea Christian men for that they hear how gryuously God complainth, and threatneth in the Scriptures them which will not know the time of his visitations are learned thereby, the rather earnestly to apply themselves thereunto (Luke 19.44). After our Saviour Christ had prophesied with weeping tears of the destruction of Ierusalem at the last he putteth the cause: For that thou hast not known the time of thy visitation. O Englande, ponder the time of God's mercifull visitation which is showed the from day to day, and yet wilt not regard it, neither wilt thou with his punishment be driven to thy duty, nor with his benefites be provoked to thanks! If thou knewest what may fall upon the for thine unthankfulness, thou wouldest prouide for thy peace. Brethren, howsoever the world in generalitie is forgetfull of God, let us particularly attend to our time, and winne the time with diligence, and applye ourselves to that light and grace that is offered us, let us, if God's favour and judgements which he worketh in our time, cannot stir us to call home to our self to do that belonging to our salvation: At the leaste way, let the malice of the diuel, the naughtines of the worlde, which

we see exercised in these perilous and last times, wherein we see our daies so dangerously set, provoke us to watch diligently to our vocation, to walk and go forward therein. Let the miserie and short transitorie ioyes spied in the casualtie of our dayes, move us while we have them in our handes, and seriously stirre us to be wise, and to expend the gracious good will of God to us ward, which all the day long stretcheth out his handes (as the prophet sayeth) unto us (Isaiah 65.2), for the most part his mercifull handes, sometime his heaueie handes, that wee, beinge learned thereby, may escape the danger that must needes fall on the unjust, who leade their daies in felicitie and pleasure, without the knowinge of God's will towarde them, but sodenly they go down into hell. Let us be founde watchers, founde in the peace of the Lorde, that at the laste day we may be found without spot, & blamelesse: yea let us endeouere ourselves (good Christian people) diligently to keep the presence of his holy spirit. (Apocrypha. Wisdom 1.5) Let us renounce all uncleannes, for he is the spirit of puritie. Let us auoyd all hypocricsie, for this holy spirit will flee from that which is faigned. Cast we off all malice & all evil will, for this spirit will never enter into an evil willing soul. Let us cast away all the whole lumpe of sin that standeth about us, for he will never dwell in that body that is subdued to sin (Hebrews 12.1). Wee cannot be seene thankfull to Almighty God, and worke such despite to the spirit of grace, by whom we be sanctifyd (Hebrews 10.29). If we do our endeouour, we shall not neede to feare. We shall be able to overcome all our enemies that fight against us. Onely let us apply ourselves to accept that grace that is offered us. Of almighty God we have comfort by his goodness, of our saviour Christs mediation we may be sure. And this holy spirit will suggest unto us that shall be wholsome, and confirme us in all things. Therefore it cannot be but true that Saint Paul affirmeth: Of him, by him and in him be all thinges, and in him (after this transitory life well passed) shall we have all thinges. For Saint Paul sayeth: when the son of God shall subdue all thinges unto him, then shall God be all in all (I Corinthians 15.28). If ye will know how God shall be all in all, verely after this sense may ye understand it: In this world yee see that we be faine to borrow many things to our necessitie, of many creatures: there is no one thing that sufficeth all our necessities. If we be an hungred, we lust for bread. If we be a thirst, we seeke to be refreshed with ale or wine. If we be colde, we seeke for cloth. If we be sick e, we seeke to the Phisition. If we be in heaviness, we seeke for comfort of our friendes, or of company: so that there is no one creature by itself that can content all our wants and desires. But in the world to come, in that everlasting felicitie, we shall no more begge and seeke our particular comforts and commodities of diuers creatures: but we shall possesse all that we can ask and desire, in God, and God shall be to us all things. He shall be to us both father and mother, he shall be bread and drink, cloth, physicians comfort, he shall be all things to us, and that of much more blessed fashion, and more sufficient contentation, then ever these

creatures were unto us, with much more declaration then ever Man's declaration then ever Man's reason is able to conceive. The eye of man is not able to behold, nor his eare can hear, nor it can be compassed in the heart of man, what ioy it is that God hath prepared for them that love him (I Corinthians 2.9).

Let us all conclude then with one voice with the words of Saint Paul: To him which is able to do aboundantly beyond our desires and thoughtes, according to the power working in us, be glorie and praise in his Church, by Christ Iesus for ever, world without end (Ephesians 3.20). Amen.

AN EXHORTATION TO be spoken to such Parishes where they use their Preambulation in Rogation weeke, for the oversight of the boundes and limits of their Towne.

ALTHOUGH we be now assembled together (good Christian people) most principally to laud and thank Almighty God for his great benefits, by beholding the fields replenished with all maner of fruit, to the maintenance of our corporall necessities, for our food and sustenance, and partly also to make our humble suits in prayers to his Fatherly providence, to conserue the same fruits in sending us seasonable weather, whereby we may gather in the said fruits, to that end for which his Fatherly goodness hath prouided them: Yet have we occasion secondarily given us in our walkes on those dayes, to consider the olde ancient bounds and limits belonging to our own Towneship, and to other our neighbours bordering about us, to the intent that we should be content with our owne, and not contentiously strive for others, to the breach of charitie, by any incroching one upon another, for claiming one of the other, further then that in ancient right and custome our forefathers have peaceably laid out unto us for our commoditie and comfort. Surely a great oversight it were in us, which be Christian men in one profession of Faith, daily looking for that heavenly inheritance which is bought for every one of us by the bloodshedding of our Saviour Iesus Christ, to strive and fall to variance for the earthly bounds of our townes, to the disquiet of our life betwixt ourselves, to the wasting of our goods by vain expences and costes in the law. We ought to remember, that our habitation is but transitorie and short in this mortal life. The more shame it were to fall out into immortal hatred among ourselves, for so brittle possessions, and so to loose our eternall inheritance in heaven. It may stand well with Charitie, for a Christian man quietly to maintain his right and just title. And it is the part of every good Townes man, to preserue as much as lieth in him, the liberties, franchises, boundes, and limites of his town and countrey: But yet to strive for our very rightes and dueties with the breach of love and charitie, which is the only livery of a Christian man, or with the hurt of godly peace and quiet, by the which we be knitte together in one generall fellowship of Christ's familie, in one common household of God, that is

vtterly forbidden. That doth God abhor and detest, which provoketh Almighty God's wrath otherwhile to deprive us quite of our commodities and liberties, because we do so abuse them, for matters of strife, discord, and dissension. Saint Paul blamed the Corinthians for such contentious suing among themselves, to the slaunder of their profession before the enemies of Christ's religion, saying, thus unto them. Now there is vtterly a falt among you, because yee go to lawe one with another. Why rather suffer yee not wrong? Why rather suffer ye not harne (I Corinthians 6.7)? If S. Paul blameth the Christian men, whereof some of them, for their own right, went contentiously so to law, commending thereby the profession of patience in a Christian man: If Christ our Saviour would have us rather to suffer wrong, and to turn our left cheeke to him which hath smitten the right, to suffer one wrong after another, rather then by breach of charitie to defend our own (Matthew 5.39): In what state be they before God who do the wrong? What curses do they fall into, who be false witness defraud either their neighbour, or towneship of his due right and just possession? which will not let to take an oath by the holy Name of God, the author of all truth, to set out falshood and a wrong? Know yee not (sayeth Saint Paul) that the unrighteous shall not inherite the kingdome of God (I Corinthians 6.9)? what shall we then winne to increase a little the boundes and possessions of the earth, and loose the possessions of the inheritance everlasting? Let us therefore take such heed in maintaining of our bounds and possessions, that we commit not wrong by encroching upon other. Let us beware of suddaine verdite in things of doubt. Let us well aduise ourselves to aduouch that certainly, whereof either we have no good knowledge or remembrance, or to claime that we have no just title to. Thou shalt not (commandeth Almighty God in his Law) remove thy neighbours marke, which they of olde time have set in their inheritance (Deuteronomy 19.14). Thou shalt not (sayeth Solomon) remooue the ancient boundes which thy fathers have laid (Proverbs 22.28). And lest we should esteeme it to be but a light offence so to do, we shall understand, that it is reckoned among the curses of God pronounced upon sinners. Accursed be he (sayeth Almighty God by Moses) who remooueth his neighbours doles and merks, and all the people shall say, answering Amen thereto, as ratifying that curse upon whom it doth light (Deuteronomy 27.17). They do much provoke the wrath of God upon themselves, which use to grind up the doles and merks, which of ancient time were layd for the division of meeres and balkes in the fieldes, to bring the owners to their right. They do wickedly which do turn up the ancient terries of the fieldes, that old men before times with great paines did tread out, whereby the Lordes recordes (which be the tenants evidences) be peruerted and translated sometime to the disheriting of the right owner, to the oppression of the poore fatherlesse, or the poore widow. These covetous men know not what inconveniences they be the authors of. Sometime by such craft and deceit be committed great disorders and riottes

in the challenge of their lands, yea sometimes murders and bloodshed, whereof thou art guiltie whosoever thou be that givest the occasion thereof. This covetous practising therefore with thy neighbours landes and goods, is hatefull to Almighty God. Let no man subtilly compasse or defraud his neighbour (biddeth Saint Paul) in any maner of cause. For God (sayeth hee) is a revenger of all such (1 Thessalonians 4.6). God is the God of all equity and righteousness, and therefore forbiddeth all such deceit and subiltie in his Law, by these words, Yee shall not deale unjustly in judgement, in line, in weight, or measure. Ye shall have just ballances, true weightes, and true measures (Levit. 19.35 36). False balance (sayeth Solomon) are an abomination unto the Lord (Proverbs 20.23). Remember what Saint Paul sayeth, God is the revenger of all wrong and injustice, as we see by daily experience, how ever it thriveth ungraciously which is gotten by falshood and craft. Wee be taught by experience, how Almighty God never suffereth the third heire to enioy his fathers wrong possessions, yea many a time they are taken from himself in his own life time. God is not bound to defend such possessions as are gotten by the divell and his counsel. God will defende all such men's goods and possessions, which by him are obtaind and possessed, and will defend them against the violent oppressour. So witessth Solomon, The Lord will destroy the house of the proude man: But he will stablish the borders of the widow (Proverbs 15.25). No doubt of it (sayeth Daud) better is a little truly gotten to the righteous man, then the innumerable riches of the wrongfull man (Psalms 37.16). Let us flee therefore (good people) all wrong practises in getting, maintaining and defending our possessions, lands, and livelords, our bounds and liberties, remembering that such possessions be all under God's revengeance. But what do we speak of house and land? Nay it is said in the Scripture, that God in his yre doth roote up whole kingdomes for wronges and oppressions, and doth translate kingdomes from one nation to another, for unrighteous dealing, for wrongs and riches gotten by deceit. This is the practise of the holy One (sayeth Daniel) to the intent that living men may know, that the most High hath power over the kingdomes of men, and giveth them to whomsoever he will (Daniel 4.17). Furthermore, what is the cause of penurie and scarceness, of dearth and famine? Is it any other thing but a token of God's yre, revenging our wrongs and iniuries done one to another? Yee have sown much, (obraideth God by his Prophet Aggei) and yet bring in little, yee eat, but yee be not satisfied, yee drink, but yee be not filled, yee cloth yourselves, but yee be not warme, and he that earneth his wages, putteth it in a bottomless purse: yee looked for much increase, but loe, it came to little, and when yee brought it home (into your barnes) I did blow it away, sayeth the the Lord (Haggai 1.6 9). O consider therefore the yre of God against gleaners, gatherers, and incrochers upon other men's landes, and possessions! It is lamentable to see in some places, how greedy men use to plowe and grate upon their neighbors land that lieth next them, how covetous men now adayes plow

up so nigh the common balkes and walkes, which good men before time made the greatr & broader, partly for the commodious walk of his neighbor, partly for the better shackle in haruest time, to the more comfort of his poore neighbours cattell? It is a shame to behold the insatiableness of some covetous persons in their doings: that where their ancestours left of their land a broade and sufficient bere balke, to carry the corps to the Christian sepulture, how men pinch at such bere balkes, which by long use and custome ought to be inuiolably kept for that purpose, And now they either quite ere them up, and turn the dead body to be born farther about in the high streets, or els if they leave any such meere, it is too strait for two to walk on.

These strange encrochments (good neighbours) should be looked upon. These should be considered in these dayes of our Perambulations. And afterwards the parties admonished, and charitably reformed, who be the dors of such priuate gaining, to the slander of the towneship, and the hinderance of the poore. Your high ways should be considered in your walkes, to understand where to bestow your dayes works, according to the good Statutes prouided for the same. It is a good deed of mercie, to amend the dangerous and noisome ways, whereby thy poore neighbour sitting on his silly weak beast foundereth not in the deepe thereof, and so the Mark et the worse serued, for discouraging of poore vittailers to resort thither for the same cause. If now therefore yee will have your prayers heard before Almighty God, for the increase of your corn and cattell, and for the defence thereof from unseasonable mistes and blastes, from haile and other such tempestes, love, equitie, and righteousness, ensue mercie and charitie, which God most requireth at our hands. Which Almighty God respecting chiefly, in making his ciuill lawes for his people the Israelites, in charging the owners not to gather up their corn too nigh at haruest season, nor the grapes and Olives in gathering time, but to leave behind some ears of corn for the poore gleaners (Leviticus 19.9 10, Deuteronomy 24.19 21). By this he meant to induce them to pittie the poore, to relieue the needie, to show mercie and kindness. It cannot be lost, which for his sake is distributed to the poore. (I Corinthians 9.9 10) For he which ministreth seed to the sower, and bread to the hungry, which sendeth down the early and latter raine upon your fields, so to fill up the barnes with corn, and the wine presses with wine and oyle (Joel 2.23 24), he I say who recompenseth all kind of benefits in the resurrection of the just, he will assuredly recompence all mercifull deedes showed to the needie, howsoever unable the poore is, upon whom it is bestowed. O (sayeth Salomon) let not mercie and truth forsake thee. Bind them about thy necke (sayeth hee) and write them on the table of thy heart, so shalt thou find fauour at God's hand (Proverbs 3.3 4).

Thus honour thou the Lord with thy riches, and with the first fruites of thine

increase: So shall thy barnes be filled with abundance, and thy presses in all burst with new wine. Nay, God hath promised to open the windowes of heaven, upon the liberall righteous man, that he shall want nothing. He will repress the deuouring Caterpillar, which should deuour your fruits. He will give you peace and quiet to gather in your prouision, that ye may sit every man under his own vine quietly, without fear of the forreine enemies to inuade you. He will give you not only food to feed on, but stomachs and good appetites to take comfort of your fruites, whereby in all things yee may have sufficiencie. Finally, he will bless you with all maner abundance in this transitorie life, and endue you with all manner of benediction in the next world, in the kingdome of heaven, through the merits of our Lord and Saviour, to whom with the Father, and the Holy Ghost, be all honor everlasting. Amen.

HOMILY ON THE STATE OF MATRIMONY

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AN HOMILIE OF the state of Matrimonie

THE word of Almightye God doth testify and declare, whence the originall beginning of Matrimony commeth, and why it is ordained. It is instituted of God, to the intent that man and woman should live lawfully in a perpetual friendship, to bring forth fruite, and to auoide Fornication. By which mean a good conscience might be preserued on both parties, in brideling the corrupt inclinations of the flesh, within the limites of honestie. For God hath straitly forbidden all whoredome and uncleanness, and hath from time to time taken gryuous punishment of this inordinate lust, as all stories and ages have declared. Furthermore it is also ordained, that the Church of God and his kingdome might by this kind of life be conserued and enlarged, not only in that God giveth children by his blessing, but also in that: they be brought up by the Parents godly, in the knowledge of God's word, that thus the knowledge of God and true Religion might be delivered by succession from one to another that finally many might enioy that everlasting immortalitie. Wherefore, forasmuch as Matrimonie serueth us as well to auoide sin and offence, as to encrease the kingdome of God: you, as all other which enter the state, must acknowledge this benefit of God, with pure and thankfull minds, for that he hath so ruled your hearts, that yee follow not the example of the wicked world, who set their delight in filthiness of sin, but both of you stand in the fear of God, and abhor all filthiness. For that is surely the singular gift of God, where the common example of the world declareth how the diuell hath their hearts bound and entangled in divers snares, so that they in their wiveless state runne into open abominations, without any grudge of their conscience. Which sort of men that live so desperately, and filthy, what damnation taryth for them, Saint Paul describeth it to them, saying: Neither whoremonger, neither adulterers, shall inherite the kingdome of God (I Corinthians 6.9). This horrible judgement of God yee be escaped through his mercie, if so be that yee live inseparately, according to God's ordinance. But yet I would not have you careless without watching. For the devil will assay to attempt all things to interrupt and hinder your hearts and godly purpose, if ye will give him any entry. For he will either labour to break this godly knot once begun betwixt you, or else at the least he will labour to encumber it with divers gryfes and displeasures.

And this is the principal craft, to worke dissension of hearts of the one from

the other: That whereas now there is pleasant and sweet love betwixt you, he will in the stead thereof, bring in most bitter & unpleasant discord, And surely that same adversary of ours, doth, as it were from above, assault Man's nature and condition. For this folly is ever from our tender age grown up with us, to have a desire to rule, to think highly of our self, so that none thinkth it meet to give place to another. That wicked vice of stubborn will and self love, is more meet to break and to dissever the love of heart, then to preserue concord. Wherefore married persons must apply their minds in most earnest wise to concorde, and must craue continually of God the help of his holy Spirit, so to rule their hearts, and to knit their minds together, that they be not dissevered by any division of discord. This necessitie of prayer, must be oft in the practise and using of married persons, that oft times the one should pray for the other, lest hate and debate do arise betwixt them. And because few do consider this thing, but more few do perform it (I say to pray diligently) we see how wonderfull the divell deludeth and scorneth this state, how few Matrimonies there be without chidings, brawlings, tauntings, repentings, bitter cursings, and fightings. Which things whosoever doth commit, they do not consider that it is the instigation of the ghostly enemy, who taketh great delight therein: For else they would with all earnest endeauour, strive against these mischiefs, not only with prayer, but also with all possible diligence. Yea they would not give place to the prouocation of wrath, which stirreth them either to such rough and sharpe words, or stripes, which is surely compassed by the divell, whose temptation, if it be followed, must needs beginne and weaue the web of all miseries, and sorrowes. For this is most certainly true, that of such beginnings must needs ensue the breach of true concord in heart, whereby all love must needs shortly be banished. Then can it not be but a miserable thing to behold, that yet they are of necessity compelled to live together, which yet can not be in quiet together. And this is most customably every where to be seene. But what is the cause thereof? Forsooth because they will not consider the craftie traines of the divell, and therefore give not themselves to pray to God, that he would vouchsafe to repress his power. Moreover, they do not consider how they promote the purpose of the divell, in that they follow the wrath of their hearts, while they threat one another, while they in their folly turn all upside downe, while they will never give over their right as they esteeme it, yea, while many times they will not give over the wrong part in deed. Learn thou therefore, if thou desirest to be void of all these miseries, if thou desirest to live peaceably and comfortably in wedlocke, how to make thy earnest prayer to God, that he would governe both your heartes by the holy Spirit, to restraints the Divels power, whereby your concorde may remain perpetually. But to this prayer must be joined a singular diligence, whereof Saint Peter giveth this precept, saying, You husbands, deale with your weaker vessell, and as unto them that are heires also of the grace of life, that your prayers be not hindered (1 Peter 3.7). This

precept doth particularly pertain to the husband: for he ought to be the leader and author of love, in cherishing and increasing concord, which then shall take place, if he will use moderation and not tyranny, and if he yeelde some thing to the woman. For the woman is a weak creature, not indued with like strength and constancie of mind, therefore they be the sooner disquieted, and they be the more prone to all weak affections & dispositions of mind, more then men be, & lighter they be, and more vain in their fantasies & opinions. These things must be considered of the man, that he be not too stiffe, so that he ought to wink at some thinges, and must gently expounde all things, and to forbear. Howbeit the common sort of men doth judge, that such moderation should not become a man: For they say that it is a token of womanish cowardness, and therefore they think that it is a Man's part to fume in anger, to fight with fiste and staffe. Howbeit, howsoever they imagine, undoubtedly Saint Peter doth better judge what should be seeming to a man, and what he should most reasonably perform. For he sayeth, reasoning should be used, and not fighting. Yea he sayeth more, that the woman ought to have a certain honour attributed to her, that is to say, she must be spared and born with, the rather for that she is the weaker vessell, of a frail heart, inconstant, and with a word soone stirred to wrath. And therefore considering these her frailties, she is to be the rather spared. By this means, thou shalt not only nourish concord: but shalt have her heart in thy power and will. For honest natures will sooner be reteined to do their dueties, rather by gentle words, then by stripes. But he which will do all things with extremitie and severitie, and doth use always rigor in words and stripes, what will that auaille in the conclusion? Verely nothing, but that he thereby setteth forward the diuels worke, he banisheth away concord, charitie, and sweete amity, and bringeth in dissension, hatred, & yrkesomness, the greatest gryfes that can be in the mutual love and felowship of Man's life. Beyond all this, it bringeth another evil therewith, for it is the destruction and interruption of prayer: For in the time that the mind is occupied with dissention and discord, there can be no true prayer used. For the Lords prayer hath not only a respect to particular persons, but to the whole universall, in the which we openly pronounce, that we will forgive them which have offended against us, even as we ask forgiveness of our sins of God, Which thing how canne it be done rightly, when their hearts be at dissension? How can they pray each for other, when they be at hate betwixt themselves? Now, if the aid of prayer be taken away, by what means can they sustain themselves in any comfort? For they cannot otherwise either resist the devil, or yet have their heartes staide in stable comfort in all perils and necessities, but by prayer. Thus all discommodities, as well worldly as ghostly, follow this froward testines, and cumbrous fierceness, in maners, which be more meete for brute beastes, then for reasonable creatures. Saint Peter doth not allow these things, but the divell desireth them gladly. Wherefore take the more

heede. And yet a man may be a man, although he doth not use such extremitie, yea although he should dissemble some things in his wives manners. And this is the part of a Christian man, which both pleaseth God, and serueth also in good use to the comfort of their mariage state. Now as concerning the wives duty. What shall become her? shall she abuse the gentleness and humanity of her husband and, at her pleasure, turn all things upside downe? No surely. For that is far repugnant against God's commandement, For thus doth Saint Peter preach to them, Yee wives, be ye in subjection to obey your own husbands (1 Peter 3.1). To obey, is another thing then to controle or command, which yet they may do, to their children, and to their family: But as for their husbands, them must they obey, and cease from commanding, and perform subjection. For this surely doth nourish concord very much, when the wife is ready at hand at her husbands commandement, when she will apply her self to his will, when she endeouureth her self to seeke his contentation, and to do him pleasure, when she will eschewe all things that might offend him: For thus will most truely be verifed the saying of the Poet, A good wife by obeying her husband, shall beare the rule, so that he shall have a delight and a gladness, the sooner at all times to return home to her. But on the contrary part, when the wives be stubborn, froward, and malipert, their husbands are compelled therby to abhor and flee from their own houses, even as they should have battaile with their enemies. Howbeit, it can skantly be, but that some offences shall sometime chance betwixt them: For no man doth live without fault, specially for that the woman is the more frail partie. Therefore let them beware that they stand not in their faultes and wilfullness: but rather let them acknowledge their follies, and say, My husband, so it is, that by my anger I was compelled to do this or that forgive it me, and hereafter I will take better heede. Thus ought the woman more readily to do, the more they be ready to offend. And they shall not do this only to auoyd strife and debate: but rather in the respect of the commandement of God, as Saint Paul expresseth it in this forme of words, Let women be subject to their husbands as to the Lorde: for the husband is the head of the woman, as Christ is the head of the Church (Ephesians 5.22 23). Here you understand, that God hath commanded that ye should acknowledge the authoritie of the husband, and referre to him the honour of obedience. And Saint Peter sayeth in that place before rehearsed, that holy matrons did in former time decke themselves, not with gold and siluer, but in putting their whole hope in God, and in obeying their husbands, as Sara obeyed Abraham, calling him lord, whose daughters ye be (sayeth he) if yee follow her example. This sentence is very meete for women to print in their remembrance. Trueth it is, that they must specially feele the gryfe and paines of their Matrimonie, in that they relinquish the liberty of their own rule, in the paine of their trauailing, in the bringing up of their children. In which offices they be in great perils, and be gryued with great afflictions, which

they might be without if they lived out of Matrimonie. But S. Peter sayeth, that this is the chief ornament of holy matrons, in that they set their hope and trust in God, that is to say, in that they refused not from mariage for the business thereof, for the giftes and perils thereof: but committed all such adventures to God, in most sure trust of help, after that they have called upon his aid. O woman, do thou the like, and so shalt thou be most excellently beautifyd before God and all his Angels & Saints, and thou needest not to seeke further for doing any better works. For, obey thy husband, take regard of his requests, and give heede unto him in perceiue what he requireth of thee, and so shalt thou honour God and live peaceably in thy house. And beyond all this, God shall follow thee with his benediction, that all things shall well prosper, both to thee and to thy husband, as the Psalme sayeth: Blessed is the man which feareth God, and walketh in his ways, thou shalt have the fruit of thine own hands, happy shalt thou be, and well it shall go with thee. Thy wife shall be as a vine, plentifully spreading about thy house. Thy children shall be as the young olives about thy table. Lo thus shall that man be blessed (sayeth Dauid) that feareth the Lord. This let the wife have ever in mind, the rather admonished thereto by the apparell of her head. whereby is signifyd, that she is under covert or obedience of her husband. And as that apparell is of nature so appointed, to declare her subjection: So biddeth Saint Paul that all other of her rayment should expresse both shamefastness and sobriety. For if it be not lawfull for the woman to have her head bare, but to beare thereon the signe of her power, wheresoever she goeth: more is it required that she declare the thing that is ment thereby. And therefore these ancient women of the old world called their husbands lords, and showed them reverence in obeying them. But peradventure she will say, that those men loved their wives indeede. I know that well ynough, & beare it well in mind. But when I do admonish you of your duties, then call not to consideration what their duties be. For when we ourselves do teach our children to obey us as their parents, or when we reforme our seruants, and tell them that they should obey their masters, not only at the eye, but as the Lord: If they should tell us again our duties, we should not think it well done. For when we be admonished of our duties and faults, we ought not then to seeke what other men's duties be. For though a man had a companion in his fault, yet should he not thereby be without his fault. But this must be only looked on, by what means thou mayest make thy self without blame. For Adam did lay the blame upon the woman, and she turned it unto the serpent: but yet neither of them was thus excused. And therefore bring not such excuses to me at this time: but apply all thy diligence to hear thine obedience to thine husband. For when I take in hand to admonish thy husband to love thee, and to cherish thee: yet will I not cease to set out the law that is appointed for the woman, aswell as I would require of the man what is written for his law. Goe thou therefore about such things as becommeth the

only, & show thy self tractable to thy husband. Or rather if thou wilt obey thy husband for God's precept, then allege such things as be in his duty to do, but perform thou diligently those things which the lawmaker hath charged the to do: For thus is it most reasonable to obey God, if thou wilt not suffer thy self to transgresse his law. He that loveth his friend, seemeth to do no great thing: but he that honoureth that is hurtfull & hatefull to him, this man is worthy most commendation: Euen so think you, if thou canst suffer an extreme husband, thou shalt have a great reward therefore: But if thou lovest him only because he is gentle & courteous, what reward will God give the therefore? Yet I speak not these things that I would wish the husbands to be sharpe towards their wives: But I exhort the women that they would patiently beare the sharpness of their husbands. For when either partes do their best to perform their duties the one to the other, then followeth thereon great profite to their neighbours for their examples sake. For when the woman is ready to suffer a sharpe husband, & the man will not extremely intreat his stubborn & troublesome wife, then be all things in quiet, as in a most sure haven. Euen thus was it done in old time, that every one did their own duty and office, and was not busie to require the duetie of their neighbours. Consider I pray the that Abraham took to him his brothers son, his wife did not blame him therefore. He commanded him to go with him a long iourney, she did not gainesay it, but obeyed his precept.

Againe, after all those great miseries, labours and paines of that iourney, when Abraham was made as lord over all, yet did he give place to Lot of his superioritie: which matter Sara took so little to gryfe, that she never once suffered her tongue to speak such words as the common manner of women is woont to do in these dayes, when they see their husbands in such roomes, to be made underlings, and to be put under their yongers, then they upbraide them with combrous talke, and call them fooles, dastards, and cowards for so doing. But Sara was so farre from speaking any such thing, that it came never into her mind and thought so to say, but allowed the wisdom & will of her husband. Yea, besides all this, after the said Lot had thus his will, and left to his uncle the less portion of land, he chanced to fall into extreme peril: Which chance when it came to the knowledge of this said Patriarch, he incontinently put all his men in harness, and prepared himself with all his familie & friends, against the host of the Persians. In which case, Sara did not counsaile him to the contrary, nor did say, as then might have bene said: My husband, whither goest thou so unadvisedly? Why runnest thou thus on head? Why dost thou offer thy self to so great periles, and art thus ready to ieopard thine own life, and to peril the lives of all thine, for such a man as hath done the such wrong? At the least way, if thou regardest not thy self, yet have compassion on me, which for thy love have forsaken my kinred & my countrey, and have the want both of my friends and kinsesfolkes, and am thus come into

so farre countreys with thee, have pitie on mee, and make me not here a widow, to cast mee into such cares and troubles. Thus might she have said: but Sara neither said nor thought such words, but she kept herself in silence in all things. Furthermore, all that time when she was barren, and took no paines, as other women did, by bringing forth fruit in his house? What did he? He complained not to his wife, but to Almighty God. And consider how either of them did their duties as became them: for neither did he dispise Sara, because she was barren, nor never did cast it in her teeth. Consider again how Abraham expelled the handmaid out of the house, when she required it: So that by this I may truly prooue, that the one was pleased and contented with the other in all things: But yet set not your eyes only on this matter, but look further what was done before this, that Agar used her mistresse despitefully, and that Abraham himself was somewhat provoked against her, which must needes be an intolerable matter, and a painfull, to a free hearted woman & a chaste. Let not therefore the woman be too busie to call for the duty of her husband, where she should be ready to perform her owne, for that is not worthy any great commendations. And even so again, let not the man only consider what belongeth to the woman, and to stand too earnestly gazing thereon, for that is not his part or duty. But as I have said, let either party be ready and willing to perform that which belongeth especially to themselves. For if we be bound to hold out our left cheeke to strangers which will smite us on the right cheeke: how much more ought we to suffer an extreme and unkind husband? But yet I mean not that a man should beat his wife, God forbid that, for that is the greatest shame that can be, not so much to her that is beaten, as to him that doth the deed. But if by such fortune thou chancest upon such an husband, take it not too heavily, but suppose thou, that thereby is laid up no small reward hereafter, & in this life time no small commendation to thee, if thou canst be quiet. But yet to you that be men, thus I speak, Let there be none so gryuous fault to compell you to beat your wives. But what say I, your wives? no, it is not to be born with, that an honest man should lay hands on his maide seruant to beat her. Wherefore if it be a great shame for a man to beat his bondseruant, much more rebuke it is, to lay violent hands upon his freewoman. And this thing may be well understood by the lawes which the Panims have made, which doth discharge her any longer to dwell with such an husband, as unworthy to have any further company with her that doth smite her. For it is an extreme point, thus so vilely to entreat her like a slaue, that is fellow to the of thy life, and so joined unto the before time in the necessary matters of thy living. And therefore a man may well liken such a man (if he may be called a man, rather then a wild beast) to a killer of his father or his mother. And whereas we be commanded to forsake our father and mother, for our wives sake, and yet thereby do worke them none iniurie, but do fulfill the Law of God: How can it not appeare then to be a point of extreame madness, to entreat her despitefully,

for whose sake God hath commaunded the to leave parents? Yea, who can suffer such despite? Who can worthily expresse the inconvenience that is, to see what weepings and waylings be made in the open streetes, when neighbours runne together to the house of so unruly an husband, as to a Bedlem man, who goeth about to overturn all that he hath at home? Who would not think that it were better for such a man to wish the ground to open, and swallow him in, then once ever after to be seene in the market? But peradventure thou wilt obiect, that the woman provoketh the to this point. But consider thou again that the woman is a frail vessel, and thou art therefore made the ruler and head over her, to beare the weakness of her in this her subjection. And therefore studie thou to declare the honest commendation of thine authoritie, which thou canst no way better do, then to forbear to vrge her in her weakness and subjection. For even as the King appeareth so much the more noble, the more excellent and noble he maketh his officers and lieutenants, whom if he should dishonour, and despise the authoritie of their dignitie, he should deprive himself of a great part of his own honour: Euen so, if thou dost despise her that is set in the next roome beside thee, thou dost much derogate and decay the excellencie and virtue of thine own authoritie. Recount all these things in thy mind, and be gentle and quiet. Vnderstand that God hath given the children with her, and art made a father, and by such reason appease thy self. Doest thou not see the husbandmen what diligence they use to till that ground which once they have taken to farme, though it be never so full of faults? As for an example, though it be dry, though it bringeth forth weedes, though the soyle cannot beare too much wette, yet he tilleth it, and so winneth fruit thereof: Euen in like manner, if thou wouldest use like diligence to instruct and order the mind of thy spouse, if thou wouldest diligently apply thy self to weede out by little and little the noysome weedes of uncomely maners out of her mind, with wholesome precepts, it could not be, but in time thou shouldest feele the pleasant fruit thereof to both your comforts. Therefore that this thing chance not so, perform this thing that I do here counsaile thee: Whensoever any displeasent matter riseth at home, if thy wife hath done ought amisse, comfort her, & increase not the heavines. For though thou shouldest be gryued with never so many things, yet shalt thou find nothing more gryuous then to want the beneuolence of thy wife at home. What offence soever thou canst name, yet shalt thou find none more intolerable, then to be at debate with thy wife. And for this cause most of all oughtest thou to have this love in reverence. And if reason moveth the to beare any burden at any other men's hands, much more at thy wives. For if she be poore, upbraide her not, if she be simple, taunt her not, but be the more curteous: for she is thy body, and made one flesh with thee. But thou peradventure wilt say that she is a wrathful woman, a drunkard, and beastly, without wit and reason. For this cause bewayle her the more. Chafe not in anger, but pray unto Almighty God.

Let her be admonished and helpd with good counsaile, and do thou thy best endeuour, that she may be delivered of all these affections. But if thou shouldst beat her, thou shalt encrease her evil affections: For frowardness and sharpness, is not amended with frowardness, but with softness and gentleness. Furthermore, consider what reward thou shalt have at God's hand: For where thou mightest beat her, and yet, for the respect of the fear of God, thou wilt absteine and beare patiently her great offences, the rather in respect of that Law which forbiddeth that a man should cast out his wife what fault soever she be made the combred with, thou shalt have a very great reward, and before the receipt of that reward, thou shalt feele many commodities. For by this means she shall be more obedient, and thou for her sake shalt be made the more meek. It is written in a storie of a certain strange Philosopher, which had a cursed wife, a froward and a drunkard. When he was asked for what consideration he did so beare her evil manners? He made answer, By this means (said hee) I have at home a Schoolemaster, and an example how I should behave my self abroad: For I shall (sayeth hee) be the more quiet with others, being thus daily exercised and taught in the forbearing of her. Surely it is a shame that Panims should be wiser then we, we I say, that be commanded to resemble angels, or rather God himself through meekness. And for the love of virtue, this said Philosopher Socrates would not expell his wife out of his house. Yea, some say that he did therefore mary his wife, to learn this virtue by that occasion. Wherefore, seeing many men be farre behind the wisdom of this man, my counsel is, that first and before all things, a man do his best endeuour to get him a good wife, endued with all honestie and virtue: But if it so chaunce that he is deceived, that he hath chosen such a wife as is neither good nor tolerable, then let the husband follow this Philosopher, and let him instruct his wife in every condition, and never lay these matters to sight. For the Marchant man, except he first be at composition with his factour to use his interfayres quietly, he will neither stirre his shippe to sayle, nor yet will lay handes upon his marchandize: Euen so, let us do all things, that we may have the fellowship of our wives, which is the factour of all our doings at home, in great quiet and rest. And by these means all things shall prosper quietly, and so shall we passe through the dangers of the troublous sea of this world. For this state of life will be more honourable and comfortable then our houses, then seruants, then money, then landes and possessions, then all things that can be told. As all these with sedition and discord, can never worke us any comfort: So shall all things turn to our commoditie and pleasure, if we draw this yoke in one concord of heart and mind. Whereupon do your best endeuour, that after this sort ye use your Matrimony, and so shall yee be armed on every side. Yee have escaped the snares of the devil, and the unlawfull lustes of the flesh, yee have the quietness of conscience by this institution of Matrimony ordeined by God: therefore use oft prayer to him, that he would be present by you, that he would

continue concord and charitie betwixt you. Doe the best yee can of your partes, to custome yourselves to softness and meekness, and beare well in worth such oversights as chaunce: and thus shall your conversation be most pleasant and comfortable. And although (which can no otherwise be) some adversities shall follow, and otherwhiles now one discommodity, now another shall appeare: yet in this common trouble and adversity, lift up both your hands unto heaven, call upon the help and assistance of God, the author of your mariage, and surely the promise of relief is at hand. For Christ affirmeth in his Gospel, Where two or three be gathered together in my name, and be agreed, what matter soever they pray for, it shalbe granted them of my heavenly father. Why therefore shouldest thou be afraid of the danger, where thou hast so ready a promise, and so nigh an help? Furthermore, you must understand how necessary it is for Christian folke to beare Christs crosse: for else we shall never feele how comfortable God's help is unto us. Therefore give thanks to God for his great benefit, in that yee have taken upon you this state of wedlocke, and pray you instantly, that Almighty God may luckily defend and maintain you therein, that neither yee be overcome with any temptations, nor with any adversity. But before all things, take good heede that yee give no occasion to the divell to let and hinder your prayers by discord and dissension : for there is no stronger defence and stay in all our life, then is prayer, in the which we may call for the help of God and obtaine it, whereby we may win his blessing, his grace, his defence, and protection, so to continue therein to a better life to come: Which grant us he that died for us all, to whom be all honour and praise, for ever and ever, Amen.

HOMILY AGAINST IDLENESS

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AN HOMILIE AGAINST IDLENESSE.

FORasmuch as man, being not born to ease and rest, but to labour and trauaile, is by corruption of nature through sin, so farre degenerated and grown out of kind, that he taketh Idleness to be no evil at all, but rather a commendable thing, seemely for those that be wealthy, and therefore is greedily imbraced of most part of men, as agreeable to their sensuall affection, and all labour and trauaile is diligently auoyded, as a thing painefull and repugnant to the pleasure of the flesh: It is necessary to be declared unto you, that by the ordinance of God, which he hath set in the nature of man, every one ought, in his lawfull vocation and calling, to give himself to labour: and that idleness, being repugnant to the same ordinance, is a gryuous sin, and also, for the great inconveniences and mischiefs which spring thereof, an intolerable evil: to the intent that when ye understand the same, ye may diligently flee from it, and on the other part earnestly apply yourselves, every man in his vocation, to honest labour and business, which as it is enjoined unto man by God's appointment, so it wanteth not his manifold blessings and sundry benefits.

Almighty God, after that he had creatd man, put him into Paradise, that he might dresse and keepe it: But when he had transgressed God's commandement, eating the fruit of the tree which was forbidden him, Almighty God forthwith did cast him out of Paradise into this wofull vale of miserie, enjoining him to labour the ground that he was taken out of, and to eat his bread in the sweat of his face all the dayes of his life (Genesis 3.23). It is the appointment and will of God, that every man, during the time of this mortal and transitorie life, should give himself to such honest and godly exercise and labour, and every one follow his own busines, & to walk uprightly in his own calling. Man (sayeth Job) is born to labor (Job 5.7). And we are commanded by Iesus Sirach, not to hate painefull works, neither husbandry, or other such mysteries of trauell, which the hiest hath creatd (Ecclesiasticus 7.15). The wiseman also exhorteth us to drink the waters of our own cesterne, and of the rivers that runne out of the middes of our own well: meaning thereby, that we should live of our own labours, and not deuoure the labours of other. S. Paul hearing that among the Thessalonians, there were certain that lived dissolutely and out of order, that is to say, which did not worke, but were busibodies: not getting their own living with their own trauaile, but eating other men's bread of free cost, did command the said Thessalonians, not

only to withdraw themselves, and abstain from the familiar company of such inordinate persons, but also that if there were any such among them that would not labour, the same should not eat, nor have any living at other men's hands (2 Thessalonians 3.11 12). Which doctrine of Saint Paul (no doubt) is grounded upon the generall ordinance of God, which is, that every man should labour; And therefore it is to be obeyed of all men, and no man can justly exempt himself from the same. But when it is said, all men should labour: it is not so straitly meant, that all men should use handy labour. But as there be divers sorts of labours, some of the mind, and some of the body, and some of both: So every one (except by reason of age, debilitie of body, or want of health, he be unapt to labor at all) ought both for the getting of his own living honestly, and for to profite others, in some kind of labour to exercise himself, according as the vocation whereunto God hath called him shall require. So that whosoever doth good to the common weale and societie of men with his industrie and labour, whether it be by governing the common weale publikely, or by bearing publike office or ministry, or by doing any common necessary affaires of his countrey, or by giuing counsel, or by teaching and instructing others, or by what other means soever he be occupied, so that a profit and benefit redound thereof unto others, the same person is not to be accounted idle, though he worke no bodily labour, nor is to be denyed his living (if he attend his vocation) though he worke not with his hands.

Bodily labour is not required of them which by reason of their vocation and office are occupied in the labour of the mind, to the succour and help of others. Saint Paul exhorteth Timothie to eschew and refuse idle widowes, which go about from house to house, because they are not only idle, but praters also, and busibodies, speaking things which are not comely (1 Timothy 5.13). The Prophet Ezechiel declaring what the sins of the citie of Sodom were, reckoneth idleness to be one of the principal (Ezechiel 16.49). The sins (sayeth he) of Sodom were these, Pride, fulness of meat, abundance, and idleness: These things had Sodom and her daughters, meaning the cities subject to her. The horrible and strange kind of destruction of that citie, and all the countrey about the same, (which was fire and brymstone rayning from heaven) most manifestly declareth, what a gryuous sin Idleness is, and ought to admonish us to flee from the same, and embrace honest and godly labour. But if we give ourselves to Idleness and slouth, to lurking and loytering, to wilfull wandering, and wastefull spending, never setling ourselves to honest labour, but living like drone bes by the labours of other men, then do we break the Lords Commandement, we go astray from our vocation, and incur the danger of God's wrath and heavy displeasure, to our endless destruction, except by repentance we turn again unfaignedly unto God. The inconveniences and mischiefs that come of idleness, aswell to Man's body,

as to his soul, are more then can in short time be well rehearsed. Some we shall declare and open unto you, that by considering them, yee may the better with yourselves gather the rest. An idle hand (sayeth Solomon) maketh poore, but a quick labouring hand maketh rich (Proverbs 10.4). Againe, he that tilleth his land, shall have plenteousness of bread, but he that floweth in idleness is a very foole, and shall have poverty ynough (Proverbs 12.11, 28.19). Againe, A slothfull body will not go to plowe for cold of the winter, therefore shall he go a begging in summer, and have nothing (Proverbs 20.4).

But what shall we neede to stand much about the proouing of this, that poverty followeth idleness? We have too much experience thereof (the thing is the more to be lamented) in this Realm. For a great part of the beggery that is among the poore, can be imputed to nothing so much, as to idleness, and to the negligence of parents, which do not bring up their children, either in good learning, honest labour, or some commendable occupation or trade, whereby when they come to age, they might get their living. Dayly experience also teacheth, that nothing is more enemy or pernicious to the health of Man's body, then is idlenes, too much ease and sleepe, and want of exercise. But these and such like incommodities, albeit they be great and noysome, yet because they concerne chiefly the body and externall goodes, they are not to be compared with the mischiefs and inconveniences, which through idleness happen to the soul, whereof we will recite some. Idleness is never alone, but hath always a long tayle of other vices hanging on, which corrupt and infect the whole man, after such sort, that he is made at length nothing else but a lumpe of sin. Idleness (sayeth Iesus Syrach) bringeth much evil and mischief (Ecclesiasticus 33.27-29). Saint Bernard calleth it the mother of all eviles, and stepdame of all virtues, adding moreover, that it doth prepare and (as it were) tread the way to hell fire. Where idleness is once received, there the devil is ready to set in his foote, and to plant all kind of wickedness and sin, to the everlasting destruction of Man's soul. Which thing to be most true, we are plainly taught in the xiii. of Matthew, where it is said, that the enemy came while men were asleepe, and sowed naughtie tares among the good wheat (Matthew 13.25). In very deede the best time that the divell can have to worke his feat, is when men be asleepe, that is to say, idle: Then is he most busie in his worke, then doth he soonest catch men in the snare of perdition, then doth he fill them with all iniquitie, to bring them (without God's special favour) unto vtter destruction. Hereof we have two notable examples, most lively set before our eyes. The one in king Daud, who tarying at home idley (as the Scripture sayeth) at such times as other Kinges go forth to battel, was quickly seduced of Satan to forsake the Lord his God, and to commit two gryuous and abominable sins in his sight: adulterie, and murder (2 Sam. 11.1, 2 Sam. 12.9).

The plagues that ensued these offences were horrible and gryuous, as it may easily appeare to them that will read the storie. Another example of Sampson, who so long as he warred with the Philistines, enemies to the people of God, could never be taken or overcome: But after that he gaue himself to ease and idleness, he not only committed fornication with the strumpet Dalila, but also was taken of his enemies, and had his eyes miserably put out, was put in prison, and compelled to grind in a Mill, and at length was made the laughing stock of his enemies (Judges 16.1 25). If these two, who were so excellent men, so welbeloved of God, so endued with singular and divine gifts, the one namely of prophesie, and the other of strength, and such men as never could by vexation, labour, or trouble, be overcome, were overthrowen and fell into gryuous sins, by giuing themselves for a short time to ease and idleness, and so consequently incurred miserable plagues at the hands of God: what sin, what mischief, what inconvenience and plague is not to be feared, of them which all their life long give themselves wholly to idleness and ease? Let us not deceive ourselves, thinking little hurt to come of doing nothing: For it is a true saying, When one doth nothing, he learneth to do evil. Let us therefore always be doing of some honest worke, that the devil may find us occupied. He himself is ever occupied, never idle, but walketh continually seeking to deuoure us. Let us resist him with our diligent watching, in labour, and in well doing. For he that diligently exerciseth himself in honest business, is not easily catched in the devils snare. When man through idleness, or for default of some honest occupation or trade to live upon, is brought to povertie, and want of things necessary, we see how easily such a man is induced for his gaine, to lye, to practise how he may deceive his neighbour, to forswear himself, to beare false witness, and oftentimes to steale and murder, or to use some other ungodly mean to live withall. Whereby not only his good name, honest reputation, and a good conscience, yea his life is vtterly lost, but also the great displeasure and wrath of God, with divers and sundry gryuous plagues, are procured. Loe here the ende of the idle and sluggish bodies, whose hands cannot away with honest labour: losse of name, fame, reputation, and life, here in this world, and without the great mercy of God, the purchasing of everlasting destruction in the world to come. Haue not all men then good cause to beware and take heede of idleness, seeing they that imbrace and follow it, have commonly of their pleasant idleness, sharpe and sowre displeasures? Doubtless good and godly men, weighing the great and manifold harmes that come by idleness to a Common weale, have from time to time prouided with all diligence, that sharpe and severe lawes might be made for the correction and amendment of this evil. The Egyptians had a law, that every man should weekly bring his name to the chief rulers of the Prouince, and therewithall declare what trade of life he used, to the intent that idleness might be worthily punished, and diligent labour duely rewarded. The Athenians did chastice sluggish and slothfull people, no less then they did hainous and gryuous

offenders, considering (as the truth is) that idleness causeth much mischief. The Areopagites called every man to a strait accompt how he lived: And if they found any loyterers that did not profite the common weale by one means or other, they were driven out, and banished, as unprofitable members, that did only hurt and corrupt the body. And in this Realm of England, good and godly lawes have bin divers times made, that no idle vagabonds and loitering runnagates, should be suffered to go from Town to Towne, from Place to Place, without punishment, which neither serue God nor their Prince, but deuoure the sweet fruits of other men's labour, being common liars, drunkardes, swearers, theeues, whooremasters, and murderers, refusing all honest labour, and give themselves to nothing else, but to inuent and do mischief, whereof they are more desirous and greedie, then is any Lyon of his pray. To remedy this inconvenience, let all parents and others, which have the care and governance of youth so bring them up either in good learning, labour, or some honest occupation or trade, whereby they may be able in time to come, not only to susteine themselves competently, but also to releue and supplie the necessitie and want of others. And Saint Paul sayeth, Let him that hath stolen, steale no more, and he that hath deceived others, or used unlawfull waies to get his living, leave off the same, and labour rather, working with his hands that thing which is good, that he may have that which is necessary for himself, and also be able to give unto others that stand in need of his help (Ephesians 4.28). The Prophet Dauid thinkth him happy that liveth upon his labour, saying, When thou eatst the labours of thine hands, happy art thou, and well is the (Psalms 128.2). This happiness or blessing consisteth in these and such like points.

First it is the gift of God (as Salomon sayeth) when one eatth and drinkth, and receiveth good of his labour (Ecclesiastes 3.13). Secondly, when one liveth of his own labour (so it be honest and good) he liveth of it with a good conscience: and an upright conscience is a treasure inestimable. Thirdly, he eatth his bread not with brawling and chiding, but with peace and quietness: when he quietly laboureth for the same, according to Saint Pauls admonition. Fourthly, he is no Man's bondman for his meat sake, nor needeth not for that, to hang upon the good will of other men: but so liveth of his owne, that he is able to give part to others. And to conclude, the labouring man and his family, whyles they are busily occupied in their labour, be free from many temptations and occasions of sin, which they that live in idleness are subject unto. And here ought Artificers and labouring men, who be at wages for their worke and labour, to consider their conscience to God, and their duty to their neighbour, lest they abuse their time in idleness, so defrauding them which be at charge both with great wages, and deare commons. They be worse then idle men indeede, for that they seeke to have wages for their loytering. It is less daunger to God to be idle for no gayne,

then by idleness to win out to their neighbours purses wages for that which is not deserued. It is true that Almighty God is angry with such as do defraud the hired man of his wages: the cry of that iniury ascendeth up to God's eare for vengeance. And as true it is, that the hired man, who useth deceit in his labour, is a theefe before God. Let no man (sayeth S. Paul to the Thessalonians) subtilly beguile his brother, let him not defraud him in his business: For the Lord is a revenger of such deceits (1 Thessalonians 4.6). Whereupon he that will have a good conscience to God, that labouring man, I say, which dependeth wholly upon God's benediction, ministring all things sufficient for his living, let him vie his time in a faithful labour, and when his labour by sick eness or other misfortune doth cease, yet let him think for that in his health he serued God and his neighbour truely, he shall not want in time of necessitie. God upon respect of his fidelitie in health, will recompence his indigence, to moouie the hearts of good men, to relieue such decayed men in sick eness. Where otherwise, whatsoever is gotten by idleness shall have no means to help in time of need.

Let the labouring man therefore eschew for his part this vice of idleness and deceit, remembering that Saint Paul exhorteth every man to lay away all deceit, dissimulation and lying, and to use truth and plainness to his neighbour, because (sayeth he) we be members together in one body, under one head Christ our Saviour (Ephesians 4.15). And here might be charged the seruing men of this Realm, who spend their time in much idleness of life, nothing regarding the opportunitie of their time, forgetting how seruice is no heritage, how age will creepe upon them: where wisdom were they should expend their idle time in some good business, whereby they might increase in knowledge, and so the more worthy to be readie for every Man's seruice. It is a great rebuke to them, that they studie not either to write faire, to keepe a book of account, to studie the tongues, and so to get wisdom and knowledge in such books and works, as be now plentifully set out in print of all manner of languages, Let young men consider the precious value of their time, and waste it not in idleness, in iollitie, in gaming, in banquetting, in ruffians company. Youth is but vanitie, and must be accounted for before God. How merrie and glad soever thou be in thy youth, O yong man (sayeth the Preacher) how glad soever thy heart be in thy yong dayes, how fast and freely soever thou follow the ways of thine own heart, and the lust of thine own eyes, yet be thou sure that God shall bring the into judgement for all these things (Ecclesiastes 11.9). God of his mercie put it into the hearts and minds of all them that have the sword of punishment in their hands, or have families under their governance, to labour to redresse this great enormitie, of all such as live idley and unprofitably in the common weale, to the great dishonour of God, and the gryuous plague of his seely people. To leave sin unpunished, and to neglect the good bringing up of youth, is nothing els but to kindle the Lords

wrath against us, and to heape plagues upon our own heads. As long as the adulterous people were suffered to live licenciously without reformation: so long did the plague continue and increase in Israel, as ye may see in the book of Numbers (Numbers 25.8).

But when due correction was done upon them, the Lords anger was straight way pacifyd, and the plague ceased. Let all officers therefore look straitly to their charge. Let all masters of households reforme this abuse in their families, let them use the authority that God hath given them, let them not maintain vagabonds and idle persons, but deliver the Realm and their households from such noysome loyterers, that idleness, the mother of all mischief, being clean taken away, Almighty God may turn his dreadfull anger away from us, and confirm the covenant of peace upon us, for ever, through the merites of Iesus Christ our only Lord and Saviour, to whom with the Father and the Holy Ghost, be all honour and glory, world without end, AMEN.

HOMILY ON REPENTANCE AND TRUE RECONCILIATION UNTO God

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AN HOMILIE OF Repentance, and of true reconciliation unto God

There is nothing that the Holy Ghost doth so much labour in all the Scriptures to beat into men's heads, as repentance, amendment of life, and speedy returning unto the Lord God of hostes. And no maruell why. For we do daily and hourelly by our wickedness and stubborn disobedience, horribly fall away from God, thereby purchasing unto ourselves (if he should deale with us according to his justice) eternall damnation.

The doctrine of repentance is most necessary. So that no doctrine is so necessary in the Church of God, as is the doctrine of repentance and amendment of life. And verily the true preachers of the Gospel of the kingdome of heaven, and of the glad and ioyfull tidings of salvation, have always in their godly Sermons and Preachings unto the people, joined these two together, I mean repentance and forgiveness of sins, even as our Saviour Iesus Christ did appoint himself, saying, So it behoved Christ to suffer, and to rise again the third day, and that repentance and forgiveness of sins should be preached in his Name among all Nations. And therefore the holy Apostle doth in the Actes speak after this manner: I have witnessd both to the Jews and to the Gentiles, the repentance towards God, and fayth towardes our Lord Iesus Christ. Did not John Baptist, Zacharias son, begin his ministry with the doctrine of repentance, saying, Repent, for the kingdome of God is at hand? The like doctrine did our Saviour Iesus Christ preach himself, and commanded his Apostles to preach the same.

I might here allege very many places out of the Prophets, in the which this most wholesome doctrine of repentance is very earnestly vrged, as most needfull for all degrees and orders of men, but one shall be sufficient at this present time.

These are the words of Ioel the Prophet. Therefore also now the Lord sayeth, Return unto mee with all your heart, with fasting, weeping, and mourning, rent your hearts and not your clothes, and return unto the Lord your God, for he is gracious and mercifull, slow to anger, and of great compassion, and ready to pardon wickedness (Joel 2.12 13).

A perpetual rule which all must follow. Whereby it is given us to understand, that we have here a perpetual rule appointed unto us, which ought to be obserued and kept at all times, and that there is none other way whereby the wrath of God

may be pacifyd, and his anger asswaged, that the fierceness of his furie, and the plagues of destruction, which by his righteous judgement he had determined to bring upon us, may depart, be remooued and taken away. Where he sayeth, But now therefore, sayeth the Lord, return unto mee: It is not without great importance, that the Prophet speakth so. For he had afore set forth at large unto them, the horrible vengeance of God, which no man was able to abide, and therefore he doth mooue them to repentance, to obtain mercie, as if he should say, I will not have these things to be so taken, as though there were no hope of grace left. For although yee do by your sins deserue to be vtterly destroyed, & God by his righteous judgements hath determined to bring no small destruction upon you, yet know that yee are in a maner on the very edge of the sword, if yee will speedily return unto him, he will most gently and most mercifully receive you into favour again. Whereby we are admonished, that repentance is never too late, so that it be true and earnest. For sith that God in the Scriptures will be called our Father, doubtless he doth follow the nature and property of gentle and mercifull fathers, which seeke nothing so much, as the returning again, and amendment of their children, as Christ doth aboundantly teach in the parable of the prodigall son (Luke 15.11 32). Doeth not the Lord himself say by the Prophet, I will not the death of the wicked, but that he turn from his wicked ways and live (Ezechiel 18.23, Isaiah 1.16)? And in another place, If we confess our sin, God is faithful and righteous to forgive us our sins, and to make us clean from all wickedness (1 John 1.9). Which most comfortable promises are confirmed by many examples of the Scriptures. When the Jews did willingly receive and imbrace the wholesome counsel of the Prophet Isaiah, God by and by did reach his helping hand unto them, and by his Angel, did in one night slay the most worthy and valiant souldiers of Sennacheribs campe (Isaiah 37.6, 36). Whereunto may King Manastes be added, who after all manner of damnable wickedness, returnd unto the Lord, and therefore was heard of him, and restored again into his kingdome (2 Chron. 33.12 13). The same grace and favour did the sinful woman Magdalene, Zacheus, the poore thiefe, and many other feele (Luke 7.48). All which things ought to serue for our comfort against the temptations of our consciences, whereby the devil goeth about to shake, or rather to overthrow our faith. For every one of us ought to apply the same unto himself, and say, Yet now return unto the Lord: neither let the remembrance of thy former life discourage thee, yea the more wicked that it hath bene, the more feruent and earnest let thy repentance or returning be, and forthwith thou shalt feele the ears of the Lord wide open unto thy prayers. But let us more narrowly look upon the commandement of the Lord touching this matter. Turn unto mee (sayeth he by the holy Prophet Ioel) with all your hearts, with fasting, weeping, and mourning. Rent your hearts, and not your garments &c. In which words, he comprehendeth all manner of things that can be spoken of repentance, which is a returning again

of the whole man unto God, from whom we be fallen away by sin. But that the whole discourse thereof may the better be born away, we shall first consider in order foure principal points, that is, from what we must return, to whom we must return, by whom we may be able to convert, and the maner how to turn to God.

From whence we must return. First, from whence, or from what things we must return. Truely we must return from those things, whereby we have bene withdrawen, pluckt, and led away from God. And these generally are our sins, which as the holy Prophet Isaiah doth testify, do separate God and us, and hide his face, that he will not hear us. But under the name of sin, not only those grosse words and deedes, which by the common judgement of men, are counted to be filthy and unlawfull, and so consequently abominable sins: but also the filthie lustes and inward concupiscences of the flesh, which (as S. Paul testifieth) do resist the will and Spirit of God, and therefore ought earnestly to be bridled and kept under (Galatians 5.17). We must repent of the false and erroneous opinions that we have had of God, and the wicked superstition that doth breede of the same, the unlawfull worshipping and seruice of God, and other like. All these things must they forsake, that will truely turn unto the Lord and repent aright. For sith that for such things the wrath of God commeth upon the children of disobedience (Ephesians 5.6), no end of punishment ought to be looked for, as long as we continue in such things. Therefore they be here condemned, which will seeme to be repentant sinners, and yet will not forsake their Idolatrie and superstition.

Vnto whom we ought to return. Secondly, we must see unto whom we ought to return. Revertimini usque ad me, sayeth the Lord: that is, Return as farre as unto me. Wee must then return unto the Lord, yea we must return unto him alone: For he alone is the truth, and the fountain of all goodness: But we must labour that we do return as farre as unto him, and that we do never cease nor rest till we have apprehended and taken hold upon him.

But this must be done by faith. For sith that God is a Spirit, he can by no other means be apprehended and taken hold upon. Wherefore, first they do greatly erre, which do not turn unto God, but unto the creatures, or unto the inuentions of men, or unto their own merites.

By whom we must return unto God. Secondly, they that do beginne to return unto the Lord, and do faint in the mid way, before they come to the marke that is appointed unto them. Thirdly, because we have of our own selves nothing to present us to God, and do no less flee from him, after our fall, then our first parent Adam did, who when he had sind, did seeke to hide himself from the sight of God, we have neede of a mediatur for to bring and reconcile us unto him,

who for our sins is angry with us. The same is Iesus Christ, who being true and natural God, equall and of one substance with the Father, did at the time appointed take upon him our frail nature, in the blessed Virgins wombe, and that of her undefiled substance, that so he might be a mediatour betweene God and us, and pacify his wrath. Of him doth the Father himself speak from heaven, saying, This is my welbeloved Son, in whom I am well pleased (Matthew 3.17). And he himself in his Gospel doth cry out and say, I am the way, the truth, and the life, no man commeth unto the Father but by mee (John 14.6). For he alone did with the sacrifice of his Body and Blood, make satisfaction unto the Iustice of God for our sins (John 1, 1 Peter 1.19, John 15). The Apostles do testify, that he was exalted, for to give repentance and remission of sins unto Israel (Acts 5.31). Both which things he himself did commaund to be preached in his Name (Luke 24.47). Therefore they are greatly deceived that preach repentance without Christ, and teach the simple and ignorant that it consisteth only in the works of men. They may indeede speak many things of good works, and of amendment of life and manners: but without Christ they be all vain and unprofitable. They that think that they have done much of themselves towards repentance, are so much more the farther from God, because they do seeke those things in their own works and merites, which ought only to be sought in our Saviour Iesus Christ, and in the merites of his death, and passion, and bloodshedding.

The manner of our turning. Fourthly, this holy Prophet Ioel doth lively expresse the manner of this our returning or repentance, comprehending all the inward and outward things that may be here obserued. First he will have us to return unto God with our whole heart, whereby he doth remooue and put away all hypocrisie, lest the same might justly be said unto us: This people draweth neere unto me with their mouth, and worshippe mee with their lips, but their heart is farre from me (Isaiah 29.13, Matthew 15.8 9).

Secondly, he requireth a sincere and pure love of godliness, and of the true worshipping and seruice of God, that is to say, that forsaking all maner of things that are repugnant and contrary unto God's will, we do give our heartes unto him, and the whole strength of our bodies and souls, according to that which is written in the Law: Thou shalt love the Lord thy God with all thy heart, with all thy soul, and with all thy strength (Deuteronomy 6.5). Here therefore nothing is left unto us, that we may give unto the worlde, and unto the lustes of the flesh. For sith that the heart is the fountain of all our works, as manie as do with whole heart turn unto the Lord, do live unto him only.

Halting on both sides. Neyther do they yet repent truely, that halting on both sides, do otherwhiles obey God, but by and by do think, that laying him aside, it is lawfull for them to serue the world and the flesh. And because that we are

letted by the natural corruption of our own flesh, and the wicked affections of the same, he doth bidde us also to return with fasting: not thereby understanding a superstitious abstinence and choosing of meats but a true discipline or taming of the flesh, whereby the nourishments of filthie lustes, and of stubborn contumacie and pride, may be withdrawen and pluckt away from it. Whereunto he doth adde weeping and mourning, which do conteine an outward profession of repentance, which is very needefull and necessary, that so we may partly set forth the righteousness of God, when by such means we do testify that we deserved punishments at his hands, and partly stoppe the offence that was openly given unto the weake.

This did Daudid see, who being not content to have bewept and bewailed his sins priuately, would publikely in his Psalmes declare and set forth the righteousness of God, in punishing sin, and also stay them that might have abused his example to sin the more boldly (Psalms 25, 32, 51, 103, 142). Therefore they are farthest from true repentance, that will not confess and acknowledge their sins, nor yet bewaile them, but rather do most ungodly glorie and reioyce in them.

Hypocrites do counterfeit all manner of things. Now lest any man should think that repentance doth consist in outward weeping and mourning only (Psalms 52), he doth rehearse that wherein the chief of the whole matter doth lye, when he sayeth: Rent your hearts, and not your garments, and turn unto the Lord your God (Joel 2.13). For the people of the East part of the world were wont to rent their garments, if any thing happened unto them that seemed intolerable. This thing did hypocrites sometime counterfaite and follow, as though the whole repentance did stand in such outward gesture. He teacheth then, that another manner of thing is required, that is, that they must be contrite in their heartes, that they must vtterly detest and abhor sins, and being at defiance with them, return unto the Lord their God, from whome they went away before. For God hath no pleasure in the outward ceremonie, but requireth a contrite and humble heart, which he will never despise, as Daudid doth testify (Psalms 51.17). There is therefore none other use to these outward ceremonies, but as farre forth as we are stirred up by them, and do serue to the glory of God, and to the edifying of other.

How repentance is not unprofitable. Now doth he adde unto this doctrine or exhortation, certain godly reasons, which he doth ground upon the nature and propertie of God, and whereby he doth teach, that true repentance can never be unprofitable or unfruitful. For as in all other things men's hearts do quaille and faint, if they once perceive that they trauell in vain: Euen so most specially in this matter, must we take heede and beware that we suffer not ourselves to be perswaded that all that we do is but labour lost: For thereof either sudden

desperation doth arise, or a licencious boldness to sin, which at length bringeth unto desperation. Lest any such thing then should happen unto them, he doth certify them of the grace and goodness of God, who is always most ready to receive them into favour again, that turn speedily unto him. Which thing he doth prooue with the same titles wherewith God doth describe and set forth himself unto Moyses, speaking on this maner: For he is gracious and mercifull, slowe to anger, of great kindness, and repenteth him of the evil, that is, such a one as is sorie for your afflictions (Exodus 34.6). First he calleth him gentle and gracious, as he who of his own nature is more prompt and ready to do good, then to punish. Whereunto this saying of Esaias the Prophet seemeth to pertain, where he sayeth, Let the wicked forsake his way, and the unrighteous his own imaginations, and return unto the Lord, and he will have pittie on him, and to our God, for he is very ready to forgive (Isaiah 55.7). Secondly, he doth attribute unto him mercy, or rather (according to the Hebrew word) the bowels of mercies: Whereby he signifyd the natural affections of Parents towards their children. Which thing Dauid doth set forth goodly, saying, As a father hath compassion on his children, so hath the Lord compassion on them that fear him, for he knoweth whereof we be made, he remembereth that we are but dust (Psalms 103.13-14). Thirdly, he sayeth, that he is slow to anger, that is to say, long suffering, and which is not lightly provoked to wrath. Fourthly, that he is of much kindness, for he is that bottomless well of all goodness, who reioyceth to do good unto us: therefore did he creat and make men, that he might have whom he should do good unto, and make partakers of his heavenly riches. Fiftly, he repenteth of the evil, that is to say, he doth call backe again, and reuoke the punishment which he had threatned, when he seeth men repent, turne, and amend.

Against the Nouatians. Whereupon we do not without a just cause detest and abhor the damnable opinion of them which do most wickedly go about to perswade the simple and ignorant people, that if we chance after we be once come to God, and grafted in his Sonne Iesus Christ, to fall into some horrible sin, shall be unprofitable unto us, there is no more hope of reconciliation, or to be received again into the favour and mercy of God.

The sin against the Holy Ghost. And that they may give the better colour unto their pestylent and pernicious error, they do commonly bring in the sixth and tenth Chapters of the Epistle to the Hebrewes, and the second Chapter, of the second Epistle of Peter, not considering that in those places the holy Apostles do not speak of the daily falles, that we (as long as we carrie about this bodie of sin, are subject unto: but of the finall falling away from Christ and his Gospel, which is a sin against the Holy Ghost that shall never be forgiven, because that they do vtterly forsake the known truth, do hate Christ and his word, they do

crucify and mocke him (but to their vtter destruction) and therefore fall into desperation, and cannot repent (Matthew 12.31, Mark 3.29). And that this is the true meaning of the holy Spirit of God, it appeareth by many other places of the Scriptures, which promiseth unto all true repentant sinners, and to them that with their whole heart do turn unto the Lord their God, free pardon and remission of their sins. For the probation hereof, we read this: O Israel (sayeth the holy Prophet Hieremie) if thou return, return unto me sayeth the Lord, and if thou put away thine abominations out of my sight, then shalt thou not be remoued (Jer. 4.1). Againe, these are Esaias words: Let the wicked forsake his own ways, and the unrighteous his own imaginations, and turn again unto the Lord, and he will have mercie upon him, and to our God, for he is ready to forgive (Isaiah 55.7). And the Prophet Osee, the godly do exhort one another after this maner, Come and let us turn again unto the Lord, for he hath smitten us, and he will heal us, he hath wounded us, and he will bind us up again (Hosea 6.1). It is most evident and plain, that these things ought to be understood of them that were with the Lord afore, and by their sins and wickednesss were gone away from him.

For we do not turn again unto him with whom we were never before, but we come unto him (Ecclesiastes 7.1 3, 1 John 1.8 9). Now, unto all them that will return unfainedly unto the Lord their God, the favour and mercy of God unto forgiveness of sins is liberally offered. Whereby it followeth necessarily, that although we do, after we be once come to God and grafted in his Sonne Iesus Christ, fall into great sins (for there is no righteous man upon the earth that sinth not, and if we say we have no sin, we deceive ourselves, and the truth is not in us) yet if we rise again by repentance, and with a full purpose of amendment of life do flee unto the mercie of God, taking sure holde thereupon, through faith in his Sonne Iesu Christ, there is an assured and infallible hope of pardon and remission of the same, and that we shall be received again into the favour of our heavenly Father. It is written of Daud: I have found a man according to mine own heart, or, I have found Daud the son of Iesse, a man according to mine own heart, who will do all things that I will (Acts 13.22, I Samuel . 13 14). This is a great commendation of Daud. It is also most certain, that he did steadfastly believe the promise that was made him touching the Messias; who should come of him touching the flesh, and that by the same faith he was justifyd, and grafted in our Saviour Iesu Christ to come, and yet afterwarde he fell horribly, committing most detestable adulterie and damnable murder (2 Samuel 11.4, 15, 17), and yet as soone as he cryed Peccau, I have sind, unto the Lord, his sin being forgiven, he was received into favour again (2 Samuel 12.13). Now will we come unto Peter, of whom no man can doubt but that he was grafted in our Saviour Iesus Christ, long afore his denyall. Which thing may easily be prooued by the answere which

he did in his name, and in the name of his fellow Apostles make unto our Saviour Iesu Christ, when he said unto them, Will yee also go away? Master (sayeth he) to whom shall we goe? Thou hast the words of eternall life, and we believe and knowe that thou art that Christ the Sonne of the living God (John 6.67 69). Whereunto may be added the like confession of Peter, where Christ doth give us most infallible testimonie: Thou art blessed Simon the son of Ionas, for neyther flesh nor blood hath reueyled this unto thee, but my Father which is in heaven. These words are sufficient to prooue that Peter was already justifyd, through this his lively faith in the only begotten Sonne of God, whereof he made so notable and so solemne a confession. But did not he afterwards most cowardly deny his Master (Matthew 26.69 75), although he had heard of him, Whosoever denyth me before men, I wil deny him before my Father (Matthew 10.33)? Neverthelesse, assoone as with weeping eyes, and with a sobbing heart he did acknowledge his offence, and with an earnest repentance did flee unto the mercy of God, taking sure hold thereupon, through faith in him whom he had so shamefully denyed, his sin was forgiven him, and for a certificate and assurance thereof, the roome of his Apostleship was not denyed unto him. But now marke what doth follow. After the same holy Apostle had on Whitsunday with the rest of the Disciples received the gift of the Holy Ghost most abundantly (Acts 2.1 4), he committed no small offence in Antiochia, by bringing the consciences of the faithful into doubt by his example, so that Paul was faine to rebuke him to his face, because that he walked not uprightly, or went not the right way in the Gospel (Galatians 2.11). Shall we now say, that after this gryuous offence, he was vtterly excluded and shut out from the grace and mercy of God, & that this his trespasse, whereby he was a stumbling blocke unto many, was unpardonable? God defend we should say so.

What we must beware of. But as these examples are not brought in, to the ende that we should thereby take a boldness to sin, presuming on the mercy and goodness of God, but to the ende that if through the frailness of our own flesh, and the temptation of the Devil, we fall into like sins, we should in no wise despaire of the mercy and goodness of God: Euen so must we beware and take heede, that we do in no wise think in our hearts, imagine, or believe that we are able to repent aright, or to turn effectually unto the Lord by our own might and strength. For this must be verifid in all men, Without me ye can do nothing (John 15.5). Againe, Of ourselves we are not able as much as to think a good thought (II Corinthians 3.5). And in another place, It is God that worketh in us both the will and the deede (Philippians 2.13). For this cause, although Hieremie had said before, If thou return, O Israel, return unto me, sayeth the Lord (Jeremiah 4.1): Yet afterwards he sayeth, Turn thou me, O Lord, and I shall be turned, for thou art the Lord my God. And therefore that holy writer and ancient father Ambrose doth plainly affirme (Ambrose, De vocat. Gent., Bk. 8,

Chap. 9), that the turning of the heart unto God, is of God, as the Lord himself doth testify by his Prophet, saying, And I will give thee an heart to know mee, that I am the Lord, and they shall be my people, and I will be their God, for they shall return unto mee with their whole heart. These things being considered, let us earnestly pray unto the living God our heavenly Father, that he will vouchsafe by his holy Spirit, to worke a true and unfained repentance in us, that after the painefull labours and trauels of this life, may live eternally with his Sonne Iesus Christ, to whom be all praise and glory for ever and ever. Amen.

THE SECOND PART OF THE HOMILY OF REPENTANCE.

Hitherto have ye heard (welbeloved) how needfull and necessary the doctrine of repentance is, and how earnestly it is throughout all the Scriptures of God vrged and set forth, both by the ancient Prophets, by our Saviour Iesus Christ, and his Apostles, and that forasmuch as it is the conversion or turning again of the whole man unto God, from whom we go away by sin: these foure points ought to be obserued, that is, from whence or from what things we must return, unto whom this our returning must be made, by whose means it ought to be done, that it may be effectually, and last of all, after what sort we ought to behave ourselves in the same, that it may be profitable unto us, and atteine unto the thing that we do seeke by it. Ye have also learned, that as the opinion of them that deny the benefit of repentance, unto those that after they be come to God and grafted in our Saviour Iesus Christ, do through the frailness of their flesh, and the temptation of the diuill fall into some gryuous and detestable sin, is most pestilent and pernicious: So we must beware, that we do in no wise think that we are able of our own selves, and of our own strength, to return unto the Lord our God, from whom we are gone away by our wickedness and sin. Now it shall be declared unto you, what be the true parts of repentance, and what things ought to moue us to repent, and to return unto the Lord our God with all speed. Repentance (as it is said before) is a true returning unto God, whereby men forsaking vtterly their idolatrie and wickedness, do with a lively fayth embrace, love, and worship the true living God only, and give themselves to all manner of good works, which by God's word they know to be acceptable unto him.

There be foure parts of repentance. Now there be foure parts of repentance, which being set together, may be likened to an easy and short ladder, whereby we may climb from the bottomless pit of perdition, that we cast ourselves into by our daily offences and greuous sins, up into the castle or towre of eternall and endless salvation.

The first, is the contrition of the heart. For we must be earnestly sorry for our sins, and unfeignedly lament and bewayle that we have by them so greuously

offended our most bounteous and mercifull God, who so tenderly loved us, that he gaue his only begotten son to die a most bitter death, and to shedde his deare heart blood for our redemption and deliverance. And verily this inward sorrow and gryfe being conceived in the heart for the heynousness of sin, if it be earnest and unfeigned, is as a sacrifice to God, as the holy Prophet Daud doth testify, saying, A sacrifice to God is a troubled spirit, a contrite and broken heart, O Lord, thou wilt not despise (Psalms 51.17).

But that this may take place in us, we must be diligent to read and hear the Scriptures and the word of God, which most lively do paint out before our eyes our natural uncleanness, and the enormitie of our sinful life. For unless we have a through feeling of our sins, how can it be that we should earnestly be sorie for them? Afore Daud did hear the word of the Lord by the mouth of the Prophet Nathan, what heaviness I pray you was in him for the adulterie and the murder that he had committed (2 Samuel 12.13)? So that it might be said right well, that he slept in his own sin. Wee read in the Actes of the Apostles, that when the people had heard the Sermon of Peter, they were compunct and pricked in their hearts (Acts 2.37). Which thing would never have bene, if they had not heard that wholesome Sermon of Peter. They therefore that have no mind at all neyther to read, nor yet to hear God's word, there is but small hope of them that they will as much as once set their feete, or take hold upon the first staffe or step of this ladder: but rather wil sink deeper and deeper into the bottomless pit of perdition. For if at any time through the remorse of their conscience, which accuseth them, they feele any inward gryfe, sorrow, or heaviness for their sins, forasmuch as they want the salue and comfort of God's word, which they do despise, it will be unto them rather a mean to bring them to vtter desperation, then otherwise. The second is, an unfained confession and acknowledging of our sins unto God, whom by them we have so gryuously offended, that if he should deale with us according to his justice, we do deserue a thousand helles, if there could be so many. Yet if we will with a sorrowfull and contrite heart make an unfained confession of them unto God, he will freely and frankely forgive them, and so put all our wickedness out of remembrance before the sight of his Maiestie, that they shall no more be thought upon (Ezechiel 18.27). Hereunto doth pertain the golden saying of the holy Prophet Daud, where he sayeth on this maner: Then I acknowledged my sin unto thee, neither did I hide mine iniquitie: I said, I will confess against my self my wickedness unto the Lorde, and thou forgauest the ungodliness of my sin (Psalms 32.5). These are also the words of John the Euangelist If we confess our sins, God is faithful and righteous, to forgive us our sins, and to make us clean from all our wickednes (1 John 1.9). Which ought to be understood of the confession that is made unto God. For these are Saint Augustines words (Augustine, Epist. ad Julian Comitem, 30): That confession which is made unto

God, is required by God's Law, whereof John the Apostle speakth, saying, If we confess our sins, God is faithful and righteous to forgive us our sins, and to make us clean from all our wickedness. For without this confession, sin is not forgiven. This is then the chiefst and most principal confession that in the Scriptures and word of God we are bidden to make, and without the which we shall never obtain pardon and forgiveness of our sins. Indeede, besides this there is another kind of confession, which is needefull and necessary.

And of the same doth Saint Iames speak, after this maner, saying: Acknowledge your faults one to another, and pray one for another, that yee may be saved. As if he should say: Open that which gryueth you, that a remedie maye be found. And this is commanded both for him that complayneth, and for him that hearth, that the one should show his gryfe to the other. The true meaning of it is, that the faithful ought to acknowledge their offences, whereby some hatred, rancour, ground, or malice, having risen or growen among them one to another, that a brotherly reconciliation may be had, without the which nothing that we do can be acceptable unto God, as our Saviour Iesus Christ doth witness himself, saying, When thou offerest thine offering at the altar, if thou rememberest that thy brother hath ought against thee, leave there thine offering, and go and be reconciled, and when thou art reconciled, come and offer thine offering (Matthew 5.23-24). It may also be thus taken, that we ought to confess our weakness and infirmities one to another, to the end that knowing each others frailness, we may the more earnestly pray together unto Almighty God our heavenly Father, that he will vouchsafe to pardon us our infirmities, for his Sonne Iesus Christs sake, and not to impute them unto us, when he shall render to every man according to his works.

Answer to the adversarys which maintain auricular confession. And whereas the adversarys go about to wrest this place, for to maintain their auricular confession withall, they are greatly deceived themselves, and do shamefully deceive others: For if this text ought to be understood of auricular confession: then the Priestes are as much bound to confess themselves unto the lay people, as the lay people are bound to confess themselves to them. And if to pray, is to absolue: then the laytie by this place hath as great authoritie to absolue the Priestes, as the Priestes have to absolue the laytie. This did Iohannes Scotus, otherwise called Duns well perceive, who upon this place writeth on this maner (Iohannes Scotus, Senten. Distinct. 17, quaest.1).

Neither doth it seeme unto mee that Iames did give this commandment, or that he did set it forth as being received of Christ. For first and foremost, whence had he authoritie to bind the whole Church, sith that he was only Bishop of the Church of Ierusalem? except thou wilt say, that the same Church was at

the beginning the head Church, and consequently that he was the head Bishop, which thing the Sea of Rome will never gravnt. The understanding of it then, is as in these words: Confesse your sins one to another. A perswasion to humilitie, whereby he willeth us to confess ourselves generally unto our neighbours, that we are sinners, according to this saying: if we say we have no sin, we deceive ourselves, and the truth is not in us. And where that they do allege this saying of our Saviour Iesus Christ unto the Leper, to prooue auricular confession to stand on God's word Goe thy way and show thy self unto the Priest: Doe they not see that the Leper was cleansed from his leprosie, afore he was by Christ sent unto the Priest for to show himself unto him (Matthew 8.4)? By the same reason we must be cleansed from our spiritual leprosie, I meane, our sins must be forgiven us afore that we come to confession. What neede we then to tell forth our sins into the eare of the Priest, sith that they be already taken away? Therefore holy Ambrose in his second Sermon upon the hundred and ninetienth Psalme, doth say full well, Goe show thy self unto the Priest. Who is the true Priest, but he which is the Priest for ever, after the order of Melchisedech? Whereby this holy Father doth understand, that both the Priesthoode and the Law being changed we ought to acknowledge none other Priest for deliverance from our sins, but our Saviour Iesus Christ, who being soveraigne Byshoppe, doth with the Sacrifice of his Body and Blood, offered once for ever upon the Altar of the Crosse most effectually cleanse the spiritual leprosie, and wash away the sins of all those that with true confession of the same do flee unto him. It is most evident and playne, that this auricular confession hath not his warrant of God's word, els it had not bene lawfull for Nectarius Bishoppe of Constantinople, upon a just occasion to have put it downe(Nectarius Sozomen, Ecclesiast. Hist., Bk. 7, Chap. 16). For when any thing ordained of God, is by the lewdness of men abused, the abuse ought to be taken away, and the thing itself suffered to remaine. Moreover, these are S. Augustines words (Augustine, Confessions, Bk. 10, Chap. 3), What have I to do with men, that they should hear my confession, as though they were able to heal my diseases? A curious sort of men to know another Man's life, & slothfully to correct & amend their owne. Why do they seeke to hear of me what I am, which will not hear of the what they are? And how can they tell when they hear by me of my self, whether I tell the truth or not, sith no mortal man knoweth what is in man, but the spirit of man which is in him? Augustine would not have written thus, if auricular confession had bene used in his time. Being therefore not ledde with the conscience thereof, let us with fear and trembling, and with a true contrite heart, use that kind of confession, that God doth commaund in his word, and then doubtlesse, as he is faithful and righteous, he will forgive us our sins, and make us clean from all wickedness. I do not say, but that if any do find themselves troubled in conscience, they may repayre to their learned Curate or Pastour, or to some other godly learned man, and show the trouble and doubt

of their conscience to them, that they may receive at their hand the comfortable salve of God's word: but it is against the true Christian libertie, that any man should be bound to the numbring of his sins, as it hath bene used heretofore in the time of blindness and ignorance.

The third part of repentance, is fayth, whereby we do apprehend and take hold upon the promises of God, touching the free pardon and forgiveness of our sins. Which promises are sealed up unto us, with the death and blood shedding of his Sonne Iesu Christ. For what should auayle and profite us to be sorrie for our sins, to lament and bewayle that we have offended our most bounteous and mercifull Father, or to confess and acknowledge our offences and trespasses, though it be done never so earnestly, unless we do steadfastly believe, and be fully perswaded, that God for his Sonne Iesus Christs sake, will forgive us all our sins, and put them out of remembrance, and from his sight?

The repentance of the Schoolemen. Therefore they that teach repentance without a lively faith in our Saviour Iesus Christ, do teach none other but Judas repentance as all the Schoole men do, which do only allow these three parts of repentance: the contrition of the heart, the confession of the mouth, and the satisfaction of the worke.

Judas & his repentance. But all these things we find in Judas repentance: which in outward appearance did farre exceede and passe the repentance of Peter. For first and foremost we read in the Gospel, that Judas was so sorrowfull and heavy, yea, that he was filled with such anguish and vexation of mind, for that which he had done, that he could not abide to live any longer (Matthew 27). Did not he also afore he hanged himself make an open confession of his fault, when he said, I have sind, betraying the innocent blood? And verely this was a very bold confession, which might have brought him to great trouble. For by it he did lay to the high Priests and Elders charge, the shedding of innocent blood, and that they were most abominable murderers. He did also make a certain kind of satisfaction, when he did cast their money unto them again.

Peter and his repentance. No such thing do we read of Peter although he had committed a very heinous sin, and most gryuous offence, in denying of his Master. We find that he went out and wept bitterly, whereof Ambrose speakth on this manner (Ambrose, De penitentia distin., 1 Chap.): Peter was sory and wept, because he erred as a man. I do not find what he said, I know that he wept. I read of his tears, but not of his satisfaction. But how chaunce that the one was received into favour again with God, and the other cast away, but because that the one did by a lively Faith in him whom he had denyed take holde upon the mercy of God, and the other wanted Faith, whereby he did dispayre of

the goodness and mercie of God? It is evident and plain then, that although we be never so earnestly sorie for our sins, acknowledge and confess them: yet all these things shall be but means to bring us to vtter desperation, except we do steadfastly believe, that God our heavenly Father will for his Sonne Iesus Christs sake, pardon and forgive us our offences and trespasses, and vtterly put them out of remembrance in his sight. Therefore, as we said before, they that teach repentance without Christ, and a lively Faith in the mercy of God, do only teach Caines or Judas repentance. The fourth is, an amendment of life, or a new life, in bringing forth fruits worthy of repentance. For they that do truly repent, must be clean altered and changed, they must become new creatures, they must be no more the same that they were before. And therefore thus said John Baptist unto the Pharisees and Sadduces that came unto his Baptisme: O generation of vipers, who hath forewarnd you to flee from the anger to come? bring forth therefore fruits worthy of repentance (Matthew 3.7 8). Whereby we do learne, that if we will have the wrath of God to be pacifyd, we must in no wise dissemble, but turn unto him again with a true and sound repentance, which may be known and declared by good fruits, as by most sure and fallible signes thereof.

They that do from the bottome of their hearts acknowledge their sins, and are unfaignedly sory for their offences, will cast off all hypocrisie, and put on true humility, and lowliness of heart. They will not only receive the Physician of the soul, but also with a most feruent desire long for him. They will not only abstaine from the sins of their former life, and from all other filthy vices, but also flee, eschew, and abhor all the occasions of them. And as they did before give themselves to uncleanness of life, so will they from henceforwardes with all diligence give themselves to innocency, pureness of life, and true godliness. Wee have the Nineuites for an example, which at the preaching of Ionas did not only proclaime a generall fast, and that they should every one put on sackcloth: but they all did turn from their evil ways, and from the wickedness that was in their hands (Jonas 3.5, 10). But above all other, the historie of Zacheus is most notable: For being come unto our Saviour Iesu Christ, he did say, Behold Lord, the halfe of my goods I give to the poore, and if I have defrauded any man, or taken ought away by extortion or fraude, I do restore him foure fold (Luke 19.8).

Here we see that after his repentance, he was no more the man that he was before, but was clean chaunged and altered. It was so farre of, that he would continue and bide still in his unsatiabie covetousnes, or take ought away fraudulently from any man, that rather he was most willing and ready to give away his owne, and to make satisfaction unto all them that he had done iniury and wrong unto. Here may we right well adde the sinful woman, which when she came to our Saviour Iesus Christ did powre down such abundance of tears out of those wanton

eyes of hers, wherewith she had allured many unto folly, that she did with them wash his feete, wiping them with the haire of her head, which she was wont most gloriously to set out, making of them a nette of the devil (Luke 7.37). Hereby we do learne, what is the satisfaction that God doth require of us, which is, that we cease from evil, and do good, and if we have done any man wrong, to endeuour ourselves to make him true amends to the vttermost of our power (Isaiah 1.16 17), following in this the example of Zacheus, and of this sinful woman, and also that goodly lesson that John Baptist Zacharys son did give unto them that came to ask counsayle of him. This was commonly the penaunce that Christ enjoined sinners: Goe thy way, and sin no more (John 8.11). Which penance we shall never be able to fulfill, without the special grace of him that doth say, Without me ye can do nothing. It is therefore our parts, if at least we be desirous of the health and salvation of our own selves, most earnestly to pray unto our heavenly Father, to assiste us with his Holy spirit, that we may be able to hearken unto the voyce of the true shepheard, and with due obedience to follow the same.

Let us hearken to the voyce of Almighty God, when he calleth us to repentance, let us not harden our hearts, as such Infidels do, who abuse the time given them of God to repent, and turn it to continue their pride and contempt against God and man, which know not how much they heape God's wrath upon themselves, for the hardness of their hearts, which cannot repent at the day of vengeance. Where we have offended the Law of God, let us repent us of our straying from so good a Lord. Let us confess our unworthyness before him, but yet let us trust in God's free mercy, for Christs sake, for the pardon of the same. And from henceforth let us endeuour ourselves to walk in a new life, as new born babes, whereby we may glorify our Father which is heaven, and thereby to beare in our consciences a good testimony of our fayth. So that at the last, to obtain the fruition of everlasting life, through the merites of our Saviour, to whom be all praise and honour for ever, AMEN.

THE THIRD PART OF THE HOMILIE OF REPENTANCE.

IN the Homilie last spoken unto you (right welbeloved people in our Saviour Christ) ye heard of the true parts and tokens of Repentance, that is, heartie contrition and sorrowfulness of our hearts, unfained confession in word of mouth for our unworthy living before God, a steadfast faith to the merites of our Saviour Christ for pardon, and a purpose of ourselves by God's grace to renounce our former wicked life, and a full conversion to God in a new life to glorify his Name, and to live orderly and charitably, to the comfort of our neighbour, in all righteousness, and to live soberly and modestly to ourselves, by using abstinence, and temperance in word and in deede, in mortifying our earthly members here upon earth: Now for a further perswasion to mooue you to those partes of repen-

tance, I will declare unto you some causes, which should the rather moouue you to repentance.

The causes that should moouue us to repent. First, the commandement of God, who in so many places of the holy and sacred Scriptures, doth bid us return unto him. O yee children of Israel (sayeth he) turn again from your infidelitie, wherein ye drowned yourselves (Isaiah 31.6). Againe, Turn you, turn you from your evil ways: For why will ye die, O ye house of Israel (Ezechiel 33.11)? And in another place, thus doth he speak by his holy Prophet Osee: O Israel, return unto the Lord thy God: For thou hast taken a great fall by thine iniquitie. Take unto you these words with you, when you turn unto the Lord and say unto him, Take away all iniquitie, and receive us graciously, so will we offer the calues of our lips unto the (Hosea 14.2). In all these places we have an expresse commandement given unto us of God for to return unto him. Therefore we must take good heede unto ourselves, lest whereas we have already by our manifold sins and transgressions, provoked and kindled the wrath of God against us, we do by breaking this his commandement, double our offences, and so heape still damnation upon our own heads by our daily offences and trespasses, whereby we provoke the eyes of his Maiestie, we do well deserue (if he should deale with us according to his justice) to be put away for ever from the fruition of his glory. How much more then are we worthy of the endless torments of hell, if when we be so gently called again after our rebellion, and commanded to return, we will in no wise hearken unto the voyce of our heavenly Father, but walk still after the stubbornness of our own hearts.

Secondly, the most comfortable and sweet promise, that the Lord our God did of his meere mercy and goodness joine unto his commandement. For he doth not only say, Return unto me, O Israel: but also, If thou wilt return, and put away all thine abominations out of my sight, thou shalt never be mooued (Jeremiah 4.1). These words also have we in the Prophet Ezechiel: At what time soever a sinner doth repent him of his sin, from the bottome of his heart, I will put all his wickedness out of my remembrance (sayeth the Lord) so that they shall be no more thought upon (Ezechiel 18.21-22). Thus are we sufficiently instructed, that God will according to his promise, freely pardon, forgive, and forget all our sins, so that we shall never be cast in the teeth with them, if, obeying his commandement, and allured by his sweet promises, we will unfainedly return unto him.

Thirdly, the filthiness of sin, which is such, that as long as we do abide in it, God cannot but detest and abhor us, neither can there be any hope, that we shall enter into the heavenly Ierusalem, except we be first made clean and purged from it. But this will never be, unless forsaking our former life, we do with our whole

heart return unto the Lord our God, and with a full purpose of amendment of life, flee unto his mercy, taking sure hold thereupon through Faith in the blood of his Sonne Iesus Christ.

Similitude. If we should suspect any uncleanness to be in us, wherefore the earthly Prince should lothe and abhor the sight of us, what paines would we take to remooue and put it away? How much more ought we with all diligence and speed that may be, to put away that unclean filthiness that doth separate and make a division betwixt us and our God, and that hideth his face from us, that he will not hear us (Isaiah 59.2)? And verily herein doth appeare how filthy a thing sin is, sith that it can by no other means be washed away, but by the blood of the only begotten Sonne of God. And shall we not from the bottome of our hearts detest and abhor, and with all earnestness flee from it, sith that it did cost the deare heart blood of the only begotten Sonne of God our Saviour and Redeemer, to purge us from it? Plato doth in a certain place write, that if virtue could be seene with bodily eyes, all men would wonderfully be inflamed and kindled with the love of it: Euen so on the contrary, if we might with our bodily eyes behold the filthiness of sin, and the uncleanness thereof, we could in no wise abide it, but as most present and deadly poison, hate and eschew it. Wee have a common experience of the same in them, which when they have committed any heinous offence, or some filthy and abominable sin, if it once come to light, or if they chance to have a through feeling of it, they be so ashamed (their own conscience putting before their eyes the filthiness of their acte) that they dare look no man in the face, much less that they should be able to stand in the sight of God.

Fourthly, the uncertaintie and brittleness of our own lives, which is such, that we cannot assure ourselves, that we shall live one houre, or one halfe quarter of it. Which by experience we do find daily to be true, in them that being now merrie and lustie, and sometimes feasting and banquetting with their friends, do fall suddainely dead in the streetes, and other whiles under the board when they are at meat. These daily examples, as they are most terrible and dreadfull, so ought they to mooue us to seeke for to be at one with our heavenly judge, that we may with a good conscience appeare before him, whensoever it shall please him for to call us, whether it be suddenly or otherwise, for we have no more charter of our life, then they have. But as we are most certain that we shall die, so are we most uncertain when we shall die. For our life doth lie in the hand of God, who will take it away when it pleaseth him.

Death the Lords Summer. And verily when the highest Summer of all, which is death, shall come, he will not be said nay: but we must forth with be packing, to be present before the judgement seat of God, as he doth find us, according as it is written: Whereas the tree falleth, whether it be toward the South, or

toward the North, there it shall lie (Ecclesiastes 11.3). Whereunto agreeth the saying of the holy Martyr of God Saint Cyprian, saying: As God doth find the when he doth call, so doth he judge the (Cyprian, Contra Demetrianum). Let us therefore follow the counsel of the wise man, where he sayeth: Make no tarying to turn unto the Lord, and put not off from day to day (Ecclesiastes 5.7). For suddainely shall the wrath of the Lord break forth, and in thy securitie shalt thou be destroyed and shalt perish in the time of vengeance. Which words I desire you to marke diligently, because they do most lively put before our eyes, the fondness of many men, who abusing the long suffering and goodness of God, do never think on repentance or amendment of life. Follow not (sayeth he) thine own mind, and thy strength, to walk in the ways of thy heart, neither say thou, who will bring me under for my works: For God the revenger, will revenge the wrong done by thee. And say not, I have sind, and what evil hath come unto me? For the Almighty is a patient rewarder, but he will not leave the unpunished. Because thy sins are forgiven thee, be not without fear to heape sin upon sin. Say not neither, The mercie of God is great, he will forgive my manifold sins. For mercie and wrath come from him and his indignation commeth upon unrepentant sinners. As if yee should say: Art thou strong and mightie? Art thou lustie and young? Hast thou the wealth and riches of the world? Or when thou hast sind, hast thou received no punishment for it? Let none of all these things make the to be the slower to repent, and to return with speed unto the Lord. For in the day of punishment and of his suddaine vengeance, they shall not be able to help thee. And specialy when thou art either by the preaching of God's word, or by some inward motion of his holy spirit, or els by some other means called unto repentance, neglect not the good occasion that is ministred unto thee, lest when thou wouldest repent, thou hast not the grace for to do it. For to repent, is a good gift, of God, which he will never grant unto them, who living in carnall securitie, do make a mocke of his threatnings, or seeke to rule his spirit as they list, as though his working and gifts were tyed unto their will. Fiftly, the auoyding of the plagues of God, and the vtter destruction that by his righteous judgement doth hang over the heads of them all that will in no wise return unto the Lord: I will (sayeth the Lord) give them for a terrible plague to all the kingdomes of the earth, and for a reproach, and for a proverbe, and for a curse in all places where I shall cast them, and will send the sword of famine, and the pestylence among them, till they be consumed out of the land (Jeremiah 24.9). And wherefore is this? Because they hardened their hearts, and would in no wise return from their evil ways, nor yet forsake the wickedness that was in their own hands, that the fierceness of the Lords fury might depart from them (Romans 2.5). But yet this is nothing in comparison of the intolerable and endless torments of hell fire, which they shall be faine to suffer, who after their hardness of heart that cannot repent, do heape unto themselves wrath against the day of anger, and of the declaration of the just judgement of

God: Whereas if we will repent, and be earnestly sorry for our sin, and with a full purpose and amendment of life flee unto the mercy of our God, and taking sure hold thereupon through fayth in our Saviour Iesus Christ do bring forth fruits worthy of repentance: he will not only powre his manifold blessings upon us here in this world, but also at the last, after the painefull trauels of this life, reward us with the inheritance of his children, which is the kingdome of heaven, purchased unto us with the death of his son Iesu Christ our Lord, to whom with the Father and the Holy Ghost, be all praise, glory, and honour, world without end. Amen.

AGAINST DISOBEDIENCE AND WILFUL REBELLION

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AN HOMILIE AGAINST disobedience and wilfull rebellion

The first part. AS God the Creatour and Lord of all things appointed his Angels and heavenly creatures in all obedience to serue and to honour his maiesty: so was it his will that man, his chief creature upon the earth, should live under the obedience of his Creatour and Lord: and for that cause, God, as soone as he had creatd man, gaue unto him a certain precept and law, which he (being yet in the state of innocency, and remayning in Paradise) should obserue as a pledge and token of his due and bounden obedience, with denunciation of death if he did transgresse and break the said Law and commandement. And as God would have man to be his obedient subject, so did he make all earthly creatures subject unto man, who kept their due obedience unto man, so long as man remayned in his obedience unto God: in the which obedience if man had continued still, there had bene no poverty, no diseases, no sick eness, no death, nor other miseries wherewith mankind is now infinitely and most miserably afflicted and oppressed. So here appeareth the originall kingdome of God over Angels and man, and universally over all things, and of man over earthly creatures which God had made subject unto him, and with all the felicity and blessed state, which Angels, man, and all creatures had remayned in, had they continued in due obedience unto God their King. For as long as in this first kingdome the subjects continued in due obedience to God their king, so long did God embrace all his subjects with his love, favour, and grace, which to enioy, is perfect felicity, whereby it is euident, that obedience is the principal virtue of all virtues, and indeed the very root of all virtues, and the cause of all felicitie. But as all felicitie and blessedness should have continued with the continuance of obedience, so with the breach of obedience, and breaking in of rebellion, al vices and miseries did withall break in, and overhelme the world. The first author of which rebellion, the root of all vices, and mother of all mischiefs, was Lucifer, first God's most excellent creature, and most bounden subject, who by rebelling against the Maiestie of God (Matthew 4.9, Matthew 25.41), of the brightest and most glorious Angel, is become the blackest and most foulest fiend and devil: and from the height of heaven, is fallen into the pit and bottome of hell (John 8.44, 2 Peter 2.4, Jude 6, Revelation 12.7-9).

Here you may see the first author and founder of rebellion (Genesis 3.1, Apocrypha. Wisdom 2.24), and the reward thereof, here you may see the gravnd captain and father of rebels, who persuading the following of his rebellion against

God their Creatour and Lord (Genesis 3.8, 17.23 24), unto our first Parents Adam and Eue brought them in high displeasure with God, wrought their exile and banishment out of Paradise, a place of all pleasure and goodness, into this wretched earth and vale of misery: procured unto them, sorrowes of their minds, mischiefs, sick eness, diseases, death of their bodies, and which is farre more horrible then all worldly and bodily mischiefs, he had wrought thereby their eternall and everlasting death and damnation, had not God by the obedience of his Sonne Iesus Christ repaired that, which man by disobedience and rebellion had destroyed, and so of his mercy had pardoned and forgiven him: of which all and singular the premises, the holy Scriptures do beare record in sundry places (Romans 5.12, 19).

Thus do you see, that neither heaven nor paradise could suffer any rebellion in them, neither be places for any rebels to remain in. Thus became rebellion, as you see, both the first and the greatest, and the very foot of all other sins, and the first and principal cause, both of all worldly and bodily miseries, sorrowes, diseases, sick eness, and deathes, and which is infinitely worse then all these, as is said, the very cause of death and damnation eternall also (Genesis 3.17). After this breach of obedience to God, and rebellion against his Maiestie, all mischiefs and miseries breaking in therewith, and overflowing the world, lest all things should come unto confusion and vtter ruine, God forthwith by lawes given unto mankind, repaired again the rule and order of obedience thus by rebellion overthrowne, and besides the obedience due unto his Maiesty, he not only ordained that in families and households, the wife should be obedient unto her husband (Genesis 3.16), the children unto their parents, the seruants unto their masters: but also, when mankind increased, and spread itself more largely over the world, he by his holy word did constitute and ordaine in Cities and Countreys severall and special governours and rulers (Job 34.30, 36.7, Ecclesiastes 8.2, 10.16 17, 20), unto whom the residue of his people should be obedient.

As in reading of the holy Scriptures, we shall find in very many and almost infinite places, as well of the olde Testament, as of the new, that Kings and Princes, as well the evil as the good, do raigne by Gods ordinance, and that subjects are bounden to obey them (Psalms 18.50, 20.6, 21.2, Proverbs 8.15 16): that God doth give Princes wisdom, great power, and authority: that God defendeth them against their enemies, and destroyeth their enemies horribly: that the anger and displeasure of the Prince, is as the roaring of a Lyon, and the very messenger of death: and that the subject that provoketh him to displeasure, sinneth against his own soul: With many other things, concerning both the authority of Princes, and the duetie of subjects. But here let us rehearse two special places out of the new Testament, which may stand in stead of all other. The first out

of Saint Pauls Epistle to the Romanes and the thirteenth Chapter, where he writeth thus unto all subjects, Let every soul be subject unto the higher powers, for there is no power but of God, and the powers that be, are ordeined of God (Romans 13.1). Whosoever therefore resisteth the power, resisteth the ordinance of God, and they that resist, shall receive to themselves damnation. For Princes are not to be feared for good works, but for evil. Wilt thou then be without fear of the power? Doe well, so shalt thou have praise of the same: For he is the minister of God for thy wealth: But if thou do evil, feare: for he beareth not the sword for nought, for he is the minister of God to take vengeance upon him that doth evil. Wherefore ye must be subject, not because of wrath only, but also for conscience sake: for, for this cause ye pay also tribute, for they are God's ministers, seruing for the same purpose. Give to every man therfore his duty: tribute, to whom tribute belongeth: custome, to whom custome is due: feare, to whom fear belongeth: honour, to whom ye owe honour. Thus far are S. Pauls words. The second place is in S. Peters Epistle, and the second Chapter, whose words are these, Submit yourselves unto all maner of ordinances of man for the Lords sake, whether it be unto the King, as unto the chief head, either unto rulers, as unto them that are sent of him for the punishment of evil dors, but for the cherishing of them that do well (1 Peter 2.13-14). For so is the will of God, that with well doing ye may stoppe the mouths of ignorant & foolish men: as free, and not as having the libertie for a cloake of maliciousness, but even as the seruants of God. Honour all men, love brotherly fellowship, fear God, honour the King. Seruants, obey your masters with feare, not only if they be good and courteous, but also though they be froward. Thus farre out of Saint Peter.

By these two places of the holy Scriptures, it is most evident that Kings, Queenes, and other Princes (for he speakth of authoritie and power, be it in men or women) are ordeined of God, are to be obeyed and honoured of their subjects: that such subjects, as are disobedient or rebellious against their Princes, disobey God, and procure their own damnation: that the government of Princes is a great blessing of God, given for the common wealth, specialy of the good and godly: For the comfort and cherishing of whom God giveth and setteth up princes: and on the contrary part, to the fear and for the punishment of the evil and wicked. Finally, that if seruants ought to obey their masters, not only being gentle, but such as be froward: as well and much more ought subjects to be obedient, not only to their good and courteous, but also to their sharpe and rigorous Princes. It commeth therefore neither of chance and fortune (as they terme it) nor of the ambition of mortal men and women climbing up of their own accord to dominion, that there be Kings, Queenes, Princes, and other governours over men being their subjects: but all Kings, Queenes, and other governours are specialy appoynted by the ordinance of God. And as God himself, being of an infinite Maiestie,

power, and wisdom, ruleth and governeth all things in heaven and earth, as the universall Monarch and only King and Emperour over all, as being only able to take and beare the charge of all (Psalms 10.16, 45.6, 47.2): so hath he constituted, ordeyned, and set earthly Princes over particular Kingdomes and Dominions in earth (Ecclesiasticus 17), both for the auoyding of all confusion, which els would be in the world, if it should be without governours, and for the great quiet and benefite of earthly men their subjects, and also that the Princes themselves, in authoritie, power, wisdom, providence, and righteousness in government of people and countreys committed to their charge, should resemble his heavenly governance, as the maiestie of heavenly things may by the baseness of earthly things be shadowed and resembled. And for that similitude, that is betweene the heavenly Monarchie, and earthly Kingdomes well governed, our Saviour Christ in sundry parables sayeth, that the Kingdom of heaven is resembled unto a man, a king (Matthew 18.23, 22.2): and as the name of the king, is very often attributed and given unto God in the holy Scriptures (Psalms 10.16, 45.6, 47.2), so doth God himself in the same Scriptures sometime vouchsafe to communicate his Name with earthly Princes, terming them gods (Psalms 82.6): doubtless for that similitude of government which they have or should have, not unlike unto God their King (Matthew 22.13, 25.34). Vnto the which similitude of heavenly government, the neerer and neerer that an earthly Prince doth come in his regiment, the great blessing of God's mercy is he unto that countrey and people over whom he reigneth: and the further and further that an earthly prince doth swarue from the example of the heavenly government, the great plague is he of God's wrath, and punishment by God's justice, unto that countrey and people, over whom God for their sins hath places such a Prince and governour. For it is indeede evident, both by the Scriptures, and daily by experience, that the maintenance of all virtue and godliness, and consequently of the wealth and prosperity of a kingdome and people, doth stand & rest more in a wise and good Prince on the one part, then in great multitudes of other men being subjects: and on the contrary part, the overthrow of all virtue and godliness, and consequently the decay and vtter ruine of a Realm and people doth grow and come more by an indiscreete and evil governour, then by many thousands of other men being subjects. Thus say the holy Scriptures, Well is thee, O thou land (sayeth the Preacher) whose King is come of Nobles, and whose princes eat in due season, for necessity, and not for lust (Ecclesiastes 10.17, Proverbs 16.29). Againe, a wise and righteous King maketh his Realm and people wealthy: and a good, mercifull, and gracious Prince, is as a shadow in heat, as a defence in stormes, as deaw, as sweete showres, as fresh water springs in great droughts (Ecclesiasticus 10, Isaiah 22.1 2).

Againe the Scriptures, of indiscreet and evil Princes, speak thus, Woe be to the (O thou land) whose King is but a child, and whose Princes are early at their

bankets (Ecclesiastes 10.16). Againe, when the wicked do raigne, then men go to ruine. And again, A foolish Prince destroyeth the people, and a covetous King undoth his Subjects (Proverbs 28.15 16, 29.2,4). Thus speak the Scriptures, thus experience testifieth of good and evil Princes.

What shall Subjects do then? shall they obey valiant, stout, wise, and good Princes, and contemne, disobey, and rebell against children being their Princes, or against indiscreet and evil governours? God forbid: For first what a perilous thing were it to commit unto the Subjects the judgement which Prince is wise and godly, and his government good, and which is otherwise: as though the foot must judge of the head: an enterprise very heinous, and must needs breed rebellion. For who else be they that are most inclined to rebellion, but such haughtie spirits? From whom springeth such foule ruine of Realms? Is not rebellion the greatest of all mischiefs? And who are most ready to the greatest mischiefs, but the worst men? Rebels therefore the worst of all Subjects are most ready to rebellion, as being the worst of all vices, and farthest from the duetie of a good Subject: as on the contrary part the best Subjects are most firme and constant in obedience, as in the special and peculiar virtue of good Subjects. What an unworthy matter were it then to make the naughtiest Subjects, and most inclined to rebellion and all evil, judges over their Princes, over their government, and over their counselors, to determine which of them be good or tolerable, and which be evil, and so intolerable, that they must needs be remooued by rebels, being ever ready as the naughtiest subjects, soonest to rebell against the best Princes, specially if they be yong in age, women in sexe, or gentle and curteous in government, as trusting by their wicked boldness, easily to overthrow their weakness and gentleness, or at the least so to fear the minds of such Princes, that they may have impunitie of their mischieuous doings.

But whereas indeede a rebell is worse then the worst prince, and rebellion worse then the worst government of the worst prince that hitherto hath bene: both rebels are unmeete ministers, and rebellion an unfit and unwholsome medicine to reforme any small lackes in a prince, or to cure any little gryfes in government, such lewd remedies being far worse then any other maladies and disorders that can be in the body of a common wealth. But whatsoever the prince be, or his government, it is evident that for the most part, those princes whom some subjectes do think to be very godly, and under whose government they reioyce to live: some other subjects do take the same to be evil and ungodly, and do wish for a change. If therefore all subjects that mislike of their prince, should rebell, no Realm should ever be without rebellion. It were more meete that rebels should hear the aduise of wise men, and give place unto their judgement, and follow the example of obedient subjectes, as reason is that they whose understanding

is blinded with so evil an affection, should give place to them that be of sound judgement, and that the worst should give place to the better: and so might Realms continue in long obedience, peace, and quietness. But what if the Prince be indiscreete, and evil indeed, and is also evident to all men's eyes, that he so is? I ask again, what if it be long of the wickedness of the Subjects, that the Prince is indiscreete and evil? Shall the Subjects both by their wickedness provoke God for their deserued punishment, to give them an indiscreet or evil Prince, and also rebell against him, and withall against God, who for the punishment of their sins did give them such a Prince? Will you hear the Scriptures concerning this point? God (say the holy Scriptures) maketh a wicked man to raigne for the sins of the people (Isaiah 19.4). Againe, God giveth a Prince in his anger, meaning an evil one, and taketh away a Prince in his displeasure (Hosea 13.11), meaning specially when he taketh away a good Prince for the sins of the people: as in our memorie he took away our good Iosias (II Chronicles 34.1) king Edward in his yong and good yeeres for our wickedness. And contrarily the Scriptures do teach, that God giveth wisdom unto Princes, and maketh a wise and good King to raigne over that people whom he loveth, and who loveth him (Proverbs 8.15-17). Againe, if the people obey God, both they and their king shal prosper and be safe, els both shall perish, sayeth God by the mouth of Samuel (I Samuel . 12.14).

Here you see, that God placeth as well evil Princes as good, and for what cause he doth both. If we therefore will have a good Prince, either to be given us, or to continue: now we have such a one, let us by our obedience to God and to our Prince move God thereunto. If we will have an evil Prince (when God shall send such a one) taken away, and a good in his place, let us take away our wickedness which provoketh God to place such a one over us, and God will either displace him, or of an evil Prince make him a good Prince, so that we first will change our evil into good. For will you hear the Scriptures? The heart of the Prince is in God's hand, which way soever it shall please him, he turneth it (Proverbs 21.1). Thus say the Scriptures. Wherefore let us turn from our sins unto the Lord with all our hearts, and he will turn the heart of the Prince, unto our quiet and wealth? Els for Subjects to deserue through their sins to have an evil Prince, and then to rebell against him, were double and treble evil, by prouoking God more to plague them. Nay let us either deserue to have a good Prince, or let us patiently suffer and obey such as we deserue. And whether the Prince be good or evil, let us according to the counsel of the holy Scriptures, pray for the Prince, for his continuance and increase in goodness, if he be good, and for his amendment if he be evil.

Well you hear the Scriptures concerning this most necessary point? I exhort therefore (sayeth S. Paul) that above all things, Prayers, Supplications, Interces-

sions, and giuing of thankes be had for all men, for Kings, and all that are in authority, that we may live a quiet and peaceable life with all godlines: for that is good and acceptable in the sight of God our Saviour, &c (1 Timothy 2.1-3). This is S. Pauls counsel. And who I pray you, was Prince over the most part of the Christians, when God's holy spirit by Saint Pauls pen gaue them this lesson? Forsooth, Caligula, Claudius or Nero: who were not only no Christians, but Pagans, and also either foolish rulers, or most cruell tyrants. Will you yet hear the word of God to the Jews, when they were prisoners under Nabuchodonosor King of Babylon, after he had slaine their king, nobles, parents, children, and kinsefolkes, burned their countrey, cities, yea Hierusalem itself, and the holy Temple, and had caryd the residue remaining alive captives with him unto Babylon? Will you hear yet what the Prophet Baruch sayeth unto God's people being in this captiuity? Pray you, sayeth the Prophet, for the life of Nabuchodonosor king of Babylon, and for the life of Balthasar his son, that their dayes may be as the dayes of heaven upon the earth, that God also may give us strength, and lighten our eyes, that we may live under the defence of Nabuchodonosor king of Babylon, and under the protection of Balthasar his son, that we may long do them seruice, and find favour in their sight. Pray for us also unto the Lord our God, for we have sind against the Lord our God (Apocrypha. Baruch 1.11-13).

Thus farre the Prophet Baruch his words: which are spoken by him unto the people of God, of that king who was an Heathen, a tyrant, and cruell oppressour of them, and had bene a murtherer of many thousands of their nation, and a destroyer of their countrey, with a confession that their sins had deserued such a prince to raigne over them. And shall the old Christians, by Saint Pauls exhortation, pray for Caligula, Claudius, or Nero? Shall the Jews pray for Nabuchodonosor? these Emperours and Kings being strangers unto them, being pagans and infidels being murtherers, tyrantes, and cruell oppressours of them, and destroyers of their countrey, countreyemen, and kinsemen, the burners of their villages, townes, cities, and temples? And shall not we pray for the long, prosperous, and godly raigne of our natural Prince? No stranger (which is obserued as a great blessing in the Scriptures) of our Christian, our most gracious Souveraigne, no Heathen, nor Pagan Prince? Shall we not pray for the health of our most mercifull, most louing Souveraigne, the preseruer of us and our countrey, in so long peace, quietness, and securitie, no cruell person, no tyrant, no spoyler of our goods, no shedder of bloodes, no burner and destroyer of our townes, cities, and countreys, as were those, for whom yet as yee have heard, Christians being their subjectes ought to pray? Let us not commit so great ingratitude against God and our Souveraigne, as not continually to thank God for his government, and for his great and continual benefites and blessings powred upon us by such government. Let us not commit so great a sin against God, against ourselves,

and our countrey, as not to pray continually unto God for the long continuance of so gracious a Ruler unto us, and our countrey. Else shall we be unworthy any longer to enjoy those benefites and blessings of God, which hitherto we have had by her shalbe most worthy to fall into all those mischiefs & miseries, which we & our countrey have by God's grace through her government hitherto escaped.

What shall we say of those Subjects? may we call them by the name of Subjects? Who neither be thankfull, nor make any prayer to God for so gracious a Sovereigne: but also themselves take armour wickedly, assemble companies and bands of rebels, to break the publique peace so long continued, and to make, not warre, but rebellion, to endanger the person of such a gracious Sovereigne, to hazard the estate of their countrey, (for whose defence they should be ready to spend their lives) and being Englishmen, to robbe, spoyle, destroy and burn in England Englishmen, to kill and murther their own neighbours and kinsefolke, their own countreyemen, to do all evil and mischief, yea and more to, then forreigne enemies would, or could do? What shall we say of these men, who use themselves thus rebelliously against their gracious Sovereigne? Who if God for their wickedness had given them an Heathen tyrant to reigne over them, were by God's word bound to obey him, and to pray for him? What may be spoken of them? so farre doth their unkindness, unnaturalness, wickedness, mischievousness in their doings, passe and excell any thing, and all things that can be expressed and vttered by words. Onely let us wish unto all such most speedie repentance, and with so gryuous sorrow of heart, as such so horrible sins against the Maiestie of God do require, who in most extreme unthankfulness do rise, not only against their gracious Prince, against their natural countrey, but against all their countreyemen, women, and children, against themselves, their wives, children & kinsefolkes, and by so wicked an example against all Christendome, and against whole mankind of all maner of people throughout the wide world, such repentance, I say, such sorrow of heart God gravnt unto all such, whosoever rise of priuate and malicious purpose, as is meete for such mischiefs attempted, and wrought by them. And unto us and all other Subiectes, God of his mercie gravnt, that we may be most unlike to all such, and most like to good, natural, louing, and obedient Subjects: nay, that we may be such indeede, not only showing all obedience ourselves, but as many of us as be able, to the vttermost of our power, abilitie and understanding, to stay and repress all rebels, and rebellions against God, our gracious Prince, and natural countrey, at every occasion that is offered unto us. And that which we all are able to do, unless we do it, we shall be most wicked, and most worthy to feele in the ende such extreme plagues, as God hath ever powred upon rebels.

Let us make continual prayers unto Almighty God, even from the bottome

of our hearts, that he will give his grace, power and strength unto our gracious Queene Elizabeth, to vanquish and subdue all, aswell rebels at home, as forreigne enemies, that all domesticall rebellions being suppressed and pacifyd, and all outward inuasions repulsed and abandoned, we may not only be sure, and long continue in all obedience unto our gracious Sovereigne, and in that peaceable and quiet life which hitherto we have ledde under her Maiestie, with all securitie: but also that both our gracious Queene Elizabeth, and we her subjects, may altogether in all obedience unto God the King of Kings, and unto his holy Lawes, leade our lives so in this world, in all virtue and godliness, that in the world to come, we may enioy his everlasting kingdome: which I beseech God to grant, aswell to our gracious Sovereigne, as unto us all, for his Sonne our Saviour Iesus Christ's sake, to whom with the Father and the Holy Ghost, one God and King immortal be all glory, praise, and thankesgiuing world without end, Amen.

Thus have you heard the first part of this Homilie, now good people let us pray.

The Prayer as in that time it was published. O Most mighty God, the Lord of hostes, the Governour of all creatures, the only giver of all victories, Who alone art able to strengthen the weak against the mighty, and to vanquish infinite multitudes of thine enemies with the countenance of a few of thy seruants calling upon thy Name, and trusting in thee: Defend O Lord, thy seruant & our Governour under thee, our Queene Elizabeth and all thy people committed to her charge, O Lord withstand the crueltie of all those which be common enemies as well to the truth of thy eternall Word, as to their own natural Prince and countrey, and manifestly to this Crown and Realm of England, which thou hast of thy divine providence assigned in these our dayes to the government of thy seruant, our Sovereigne & gracious Queene. O most mercifull Father, (if it be thy holy will) make soft and tender the stonie hearts of all those that exalt themselves against thy Trueth, and seeke either to trouble the quiet of this Realm of England, or to oppresse the Crown of the same, and convert them to the knowledge of thy Sonne the only Saviour of the world, Iesus Christ that we and they may jointly glorify thy mercies. Lighten we beseech the their ignorant hearts, to imbrace the truth of thy Word, or els so abate their cruelty (O most mighty Lord) that this our Christian Realm, with others that confess thy holy Gospel, may obtain by thine aide and strength, suretie from all enemies, without shedding of Christian blood, whereby all they which be oppressed with their tyrannie, may be relieued, and they which be in fear of their crueltie may be comforted: and finally that all Christian Realms, and specialy this Realm of England, may by thy defence and protection continue in the truth of the Gospel, and enioy perfect peace, quietness, and securitie: and that we for these thy mercies, jointly altogether with one

consonant heart and voice, may thankfully render to the all laud and praise, that we knit in one godly concord and unitie amongst ourselves, may continually magnify thy glorious Name, who with thy son our Saviour Iesus Christ, and the Holy Ghost, art one Eternall, Almighty, and most mercifull God: To whom be all laud, and praise world without end, Amen.

THE SECOND PART OF THE HOMILY AGAINST DISOBEDIENCE AND WILFULL REBELLION.

AS in the first part of this treatie of obedience of subjects to their princes, and against disobedience and rebellion, I have alleged divers sentences out of the holy Scriptures for prooffe: so shall it be good for the better declaration and confirmation of the said wholesome doctrine, to allege one example or two out of the holy Scriptures of the obedience of subjects, not only unto their good and gracious governours, but also unto their evil and unkind princes. As king Saul was not of the best, but rather of the worst sort of Princes, as being out of God's favour for his disobedience against God in sparing (in a wrong pity) the king Agag, whom Almighty God commanded to be slaine, according to the justice of God against his sworn enemy: and although Saul of a deuotion meant to sacrifice such things as he spared of the Amalechites to the honour and seruice of God: yet Saul was reprov'd for his wrong mercy and deuotion, and was told that obedience would have more pleased him then such lenity, which sinful humanity (sayeth holy Chrysostom) is more cruell before God, then any murther or shedding of blood when it is commanded of God. But yet how evil soever Saul the King was, and out of God's favour, yet was he obeyed of his subject Daud, the very best of all subjects, and most valiant in the seruice of his Prince and Country in the warres, the most obedient and louing in peace, and always most true and faythfull to his Sovereigne and Lord, and furthest off from all manner of rebellion. For the which his most painefull, true, and faythfull seruice, King Saul yet rewarded him not only with great unkindness, but also sought his destruction and death by all means possible: so that Daud was faine to saue his life, not by rebellion, or any resistance, but by flight and hiding himself from the Kings sight. Which notwithstanding, when king Saul upon a time came alone into the caue where Daud was, so that Daud might easily have slaine him, yet would he neither hurt him himself, neither suffer any of his men to lay hands upon him. Another time also Daud entring by night with one Abisai a valiant and fierce man, into the tent where King Saul did lie a sleepe, where also he might yet more easily have slaine him, yet would he neither hurt him himself, nor suffer Abisai (who was willing and ready to slay King Saul) once to touch him. Thus did Daud deale with Saul his Prince, notwithstanding that King Saul continually sought his death and destruction. It shall not be amisse unto these deedes of Daud to adde

his words, and to show you what he spake unto such as encouraged him to take his opportunity and aduantage to slay King Saul, as his mortal enemie, when he might. The Lord keepe me, sayeth Dauid, from doing that thing, and from laying hands upon my lord, God's anoynted (I Samuel . 24.7-10). For who can lay his hand upon the Lords anoynted, and be guiltless (I Samuel . 26.9 10)? As truely as the Lord liveth, except that the Lord do smite him, or his dayes shall come to die, or that he go down to warre, and be slaine in battel: the Lord be mercifull unto me, that I lay not my hand upon the Lords anoynted. These be Dauids words spoken at sundry times to divers his seruants prouoking him to slay king Saul, when opportunitie serued him thereunto. Neyther is it to be omitted and left out, how when an Amalechite had slaine king Saul, even at Sauls own bidding, and commandement (for he would live no longer now, for that he had lost the field against his enemies the Philistims) the said Amalechite making great haste to bring first word & newes thereof unto Dauid, as ioyous unto him for the death of his mortal enemie, bringing withall the crown that was upon king Sauls head, and the bracelet that was about his arme, both as a prooffe of the truth of his newes, and also as fit and pleasant presents unto Dauid, being by God appoynted to be King, Saul his successour in the kingdome: Yet was that faithful and godly Dauid so farre from reioycing at these newes, that he rent his clothes, wept, and mourned, and fasted: and so farre off from thankesgiuing to the messenger, eyther for his deede in killing the king, though his deadly enemie, or for his message and newes, or for his presents that he brought, that he said unto him, How happened it that thou wast not afraid to lay thy hands upon the Lords anoynted, to slay him? Whereupon, immediatly he commanded one of his seruants to kill the messenger, and said, Thy blood be upon thine own head, for thine own mouth hath witnessd against thy self, in confessing that thou hast slaine the Lords anoynted (2 Samuel 1.1-15).

This example dearely beloved is notable, and the circumstances thereof are well to be considered, for the better instruction of all Subiects in their bounden duetie of obedience, and perpetual fearing of them from attempting of any rebellion, or hurt against their Prince. On the one part, Dauid was not only a good and true Subiect, but also such a Subiect, as both in peace and warre had serued and saved his Princes honour and life, and delivered his countrey and countrey-men from great danger of Infidels, forraigne and most cruell enemies, horribly inuading the king, and his countrey: for the which Dauid was in a singular favour with all the people, so that he might have had great numbers of them at his commandement, if he would have attempted any thing (I Samuel . 18.6 7). Besides this, Dauid was no common or absolute subject but heire apparant to the crown and kingdome (I Samuel . 16.12), by God appoynted to reigne after Saul: which as it increased the favour of the people that knew it, towards Dauid, so

did it make Dauids cause and case much differing from the case of common and absolute subjects. And which is most of all, Daudid was highly and singularly in the favour of God (I Samuel . 18.10, 12): On the contrary part, king Saul was out of God's favour (I Samuel . 15.11), (for that cause which is before rehearsed) and he as it were God'semie (I Samuel . 15.10 11), and therefore like in warre and peace to be hurtfull and pernicious unto the common wealth, and that was known to many of his subjects, for that he was openly rebuked of Samuel for his disobedience unto God, which might make the people the less to esteeme him. King Saul was also unto Daudid a mortal and deadlyemie (I Samuel . 18.8 9), though without Dauids deservuing, who by his faithful, painefull, profitable, yea most necessary service, had well deserved, as of his countrey, so of his Prince, but King Saul farre otherwise: the more was his unkindness, hatred, and crueltie towards such a good subject, both odious and detestable (I Samuel . 22.11 19, 26.7 9). Yet would Daudid neither himself slay nor hurt such anemie, for that he was his Prince and Lord, noe would suffer any other to kill, hurt, or lay hand upon him, when he might have bene slaine without any stirre, tumult, or danger of any Man's life.

The demande. Now let Daudid answer to such demands, as men desirous of rebellion, do use to make. Shall not we, specially being so good men as we are, rise and rebell against a Prince, hated of God, and God'semie, and therefore like not to prosper either in warre or peace, but to be hurtfull and pernicious to the common wealth?

The answer. No sayeth good and godly Daudid, God's and such a kings faythfull subject: and so conuicting such subjects as attempt any rebellion against such a king, to be neither good subjects nor good men.

The demande. But say they, Shall we not rise and rebell against so unkind a Prince, nothing considering or regarding our true, faythfull, and painefull service, or the safegard of our posterity?

The answer. No sayeth good Daudid, whom no such unkindness could cause to forsake his due obedience to his soveraigne.

The demande. Shall we not, say they, rise and rebell against our known, mortal, and deadlyemie, that seeketh our lives?

The answer. No sayeth godly Daudid, who had learned the lesson that our Saviour afterward plainly taught, that we should do no hurt to our fellow subjects, though they hate us, and be our enemies: much less unto our prince, though he were our enemy.

The demande. Shall we not assemble an army of such good fellowes as we

are, and by hazarding of our lives, and the lives of such as shall withstand us, and withall hazarding the whole estate of our countrey, remooue so naughty a Prince?

The answer. No sayeth godly Daud, for I, when I might without assembling force, or number of men, without tumult or hazard of any Man's life, or shedding of any droppe of blood, have delivered my self and my countrey of an evil Prince, yet would I not do it.

The demande. Are not they (say some) lustie and couragious captains, valiant men of stomache, and good men's bodies, that do venture by force to kill and depose their King, being a naughtie Prince, and their mortal enemy?

The answer. They may be as lusty and couragious as they list, yet sayeth godly Daud, they can be no good nor godly men that so do: for I not only have rebuked, but also commanded him to be slaine as a wicked man, which slew king Saul mine enemy, though he being weary of his life for the losse of the victorie against his enemies, desired that man to slay him.

The demande. What shall we then do to an evil, to an unkind Prince, an enemy to us, hated of God, hurtfull to the common wealth, &c.

The answer. Lay no violent hand upon him, sayeth good Daud, but let him live until God appoint and worke his end, either by natural death, or in warre by lawfull enemies, not by traiterous subjects.

Thus would godly Daud make answer: And S. Paul as ye heard before, willeth us also to pray for such a Prince.

An unnatural and wicked question. If king Daud would make these answeres, as by his deedes and words recorded in the holy Scriptures, indeed he doth make unto all such demands concerning rebelling against evil princes, unkind princes, cruell princes, princes that be to their good subjects mortal enemies, princes that are out of God's favour, and so hurtfull, or like to be hurtfull to the common wealth: what answereth think you, would he make to those that demand, whether they (being noughty and unkind subjects) may not, to the great hazarde of the life of many thousands, and the vtter danger of the state of the common wealth, and whole Realm, assemble a sort of rebels, either to depose, to put in feare, or to destroy their natural and louing princes, enemy to none, good to all, even to them the worst of all other, the maintainer of perpetual peace, quietness, and security, most beneficial to the common wealth, most necessary for the safegard of the whole Realm? what answereth would Daud make to their demand, whether they may not attempt cruelly and unnaturally to destroy so peaceable and mercifull a Prince, what I say would Daud, so reverently speaking of Saul, and so patiently

suffering so evil a king, what would he answer and say to such demandes? What would he say, nay what would he do to such high attempters, whoso said and did as you before have heard, unto him that slew the king his master, though a most wicked prince? If he punished with death as a wicked dor, such a man: With what reproches of words would he revile such, yea with what torments of most shamefull deaths would he destroy such hell hounds rather then evil men, such rebels I meane, as I last spake of? For if they who do disobey an evil and unkind prince, be most unlike unto Daudid that good subject: what be they, who do rebell against a most natural and louing prince? And if Daudid being so good a Subiect, that he obeyed so evil a king, was worthy of a subject to be made a king himself: What be they, which are so evil subjects that they will rebell against their gracious prince, worthy of? Surely no mortal man can expresse with words, nor conceive in mind the horrible and most dreadfull damnation that such be worthy of: who disdainning to be the quiet and happy subjects of their good prince, are most worthy to be the miserable captives and vile slaues of that infernall tyrant Satan, with him to suffer eternall slauery and torments. This one example of the good subject Daudid out of the old Testament may suffice, and for the notableness of it serue for all.

In the New Testament the excellent example of the blessed Virgin Mary the mother of our Saviour Christ, doth at the first offer itself. When proclamation or commandement was sent into Iurie from Augustus the Emperour of Rome, that the people there should repayre unto their own Cities and dwelling places, there to be taxed (Luke 2.1): neither did the blessed Virgin, though both highly in God's favour, and also being of the royall blood of the ancient natural Kings of Iurie, disdainne to obey the commandement of an Heathen and forreigne prince, when God had placed such a one over them: Neither did she alleage for an excuse, that she was great with child, and most neere her time of deliverance: Neither grudged she at the length and tedious iourney from Nazareth to Bethlehem, from whence and whither she must go to be taxed: Neither repined she at the sharpness of the dead time of Winter, being the latter end of December, an unfit time to trauaile in, specially a longe iourney for a woman being in her case: but all excuses set apart, she obeyed, and came to the appointed place, whereat her comming she found such great resort and throng of people, that finding no place in any Inne, she was faine after her long painefull and tedious iourney, to take up her lodging in a stable, where also she was delivered of her blessed Childe (Luke 2.7): and this also declareth how neere her time she took that iourney. This obedience of this most noble, and most vertuous Lady, to a forraigne and pagan Prince, doth well teach us (who in comparison of her are most base and vile) what ready obedience we do owe to our natural and gracious Soueraigne. Howbeit, in this case the obedience of the whole Iewish nation (beeing otherwise

a stubborn people) unto the commandement of the same forraigne heathen Prince (Luke 2.3), doth prooue, that such Christians as do not most readily obey their natural gracious Soueraigne, are far worse then the stubborn Jews, whom we yet account as the worst of all people. But no example ought to be of more force with us Christians, then the example of Christ our Master and Saviour, who though he were the Sonne of God (Matthew 17.25, Luke 20.25), yet did always behave himself most reverently to such men as were in authority in the world in his time, and he not rebelliously behaved himself, but openly did teach the Jews to pay tribute unto the Romane Emperour (Mark 12.17), though a forraigne and a pagan Prince, yea himself with his Apostles payd tribute unto him: and finally, being brought before Pontius Pilate (Luke 23.1, Matthew 27.1), a stranger born, and an heathen man, being Lord president of Iurie, he acknowledged his authority and power to be given him from God, and obeyed patiently the sentence of most painefull and shamefull death, which the said Judge pronounced and gaue most unjustly against him, without any grudge, murmuring, or evil word once giuing (Luke 23.24).

There be many and divers other examples of the obedience to Princes, even such as be evil, in the new Testament, to the vtter confusion of disobedient and rebellious people, but this one may be an eternall example, which the Sonne of God, and so the Lord of all, Iesus Christ hath given to us his Christians and seruants, and such as may serue for all, to teach us to obey Princes, though strangers, wicked, and wrongfull, when God for our sins shall place such over us. Whereby it followeth unauoidably, that such as do disobey or rebell against their own natural gracious Soueraignes, howsoever they call themselves, or be named of others, yet are they indeede no true Christians, but worse then Jews, worse then Heathens, and such as shall never enjoy the Kingdome of heaven, which Christ by his obedience purchased for true Christians, being obedient to him the King of all kings, and to their Prince whom he hath placed over them: The which kingdome the peculiar place of all such obedient subjectes, I beseech God our heavenly Father, for the same our Saviour Iesus Christ's sake to grant unto us, to whom with the Holy Ghost be all laude, honour, and glory, now and for ever. Amen.

Thus have you heard the second part of this Homily, now good people let us pray. The Prayer as in that time it was published. O Most mighty God, the Lord of hostes, the Governour of all creatures, the only giver of all victories, who alone art able to strengthen the weak against the mighty, and to vanquish infinite multitudes of thine enemies with the countenance of a few of thy seruants calling upon thy Name, and trusting in thee: Defend O Lord, thy seruant & our Governour under thee, our Queene Elizabeth and all thy people committed to her

charge, O Lord withstand the crueltie of all those which be common enemies as well to the truth of thy eternall Word, as to their own natural Prince and countrey, and manifestly to this Crown and Realm of England, which thou hast of thy divine providence assigned in these our dayes to the government of thy seruant, our Sovereigne & gracious Queene. O most mercifull Father, (if it be thy holy will) make soft and tender the stonie hearts of all those that exalt themselves against thy Trueth, and seeke either to trouble the quiet of this Realm of England, or to oppresse the Crown of the same, and convert them to the knowledge of thy Sonne the only Saviour of the world, Iesus Christ, that we and they may jointly glorify thy mercies. Lighten we beseech the their ignorant hearts to imbrace the truth of thy Word, or els so abate their cruelty (O most mighty Lord) that this our Christian Realm, with others that confess thy holy Gospel, may obtain by thine aide and strength, suretie from all enemies, without shedding of Christian blood, whereby all they which be oppressed with their tyrannie, may be relieued, and they which be in fear of their crueltie, may be comforted: and finally that all Christian Realms, and specially this Realm of England, may by thy defence and protection continue in the truth of the Gospel, and enioy perfect peace, quietness, and securitie: and that we for these thy mercies, jointly altogether with one consonant heart and voice, may thankfully render to the all laud and praise, that we knit in one godly concord and unitie amongst ourselves, may continually magnify thy glorious Name, who with thy son our Saviour Iesus Christ, and the Holy Ghost, art one Eternall, Almighty, and most mercifull God: To whom be all laud, and praise world without end, Amen.

THE THIRD PART OF THE HOMILY AGAINST DISOBEDIENCE AND WILFULL REBELLION.

AS I have in the first part of this treatise showed unto you the doctrine of the holy Scriptures, as concerning the obedience of true subjects to their princes, even as well to such as be evil, as unto the good, and in the second part of the same treaty confirmed the same doctrine by notable examples, likewise taken out of the holy Scriptures: so remayneth it now that I partly do declare unto you in this third part, what an abominable sin against God and man rebellion is, and how dreadfully the wrath of God is kindled and inflamed against all rebels, and what horrible plagues, punishments, and deaths, and finally eternall damnation doth hang over their heads: as how on the contrary part, good and obedient subjects are in God's favour, and be partakers of peace, quietness, and security, with other God's manifold blessings in this world, and by his mercies through our Saviour Christ, of life everlasting also in the world to come. How horrible a sin against God and man rebellion is, cannot possibly be expressed according unto the greatness thereof. For he that nameth rebellion, nameth not a singular or

one only sin, as is theft, robbery, murder, and such like, but he nameth the whole puddle and sink of all sins against God and man, against his Prince, his country, his countrymen, his parents, his children, his kins folkes, his friends, and against all men universally, all sins I say against God and all men heaped together nameth he, that nameth rebellion. For concerning the offence of God's Maiesty, who seeth not that rebellion riseth first by contempt of God and of his holy ordinances and lawes, wherein he so straitely commandeth obedience, forbiddeth disobedience and rebellion? And besides the dishonour done by rebels unto God's holy Name, by their breaking of their oath made to their Prince, with the attestation of God's name, and calling of his Maiesty to witness: Who hearth not the horrible oathes and blasphemies of God's holy name, that are used daily amongst rebels, that is either amongst them, or hearth the truth of their behaviour? Who knoweth not that rebels do not only themselves leave all works necessary to be done upon workedayes, undone, whiles they accomplish their abominable worste of rebellion, and to compell others that would gladly be well occupied, to do the same: but also how rebels do not only leave the Sabbath day of the Lord unsanctifyd, the Temple and Church of the Lord unresorted unto, but also do by their works of wickedness most horribly prophane and pollute the Sabbath day, seruing Satan, and by doing of his worke, making it the devils day, in steede of the Lords day? Besides that, they compell good men that would gladly serue the Lord assembling in his Temple and Church upon his day, as becommeth the Lords seruants, to assemble and meete armed in the field, to resist the furie of such rebels. Yea, & many rebels, lest they should leave any part of God's commandements in the first table of his Law unbroken, or any sin against God undone, do make rebellion for the maintenance of their Images and Idols, and of their idolatrie committed, or to be committed by them: and in dispite of God, cut and teare in sunder his holy word, and tread it under their feete, as of late yee know was done.

The fifth commandement. As concerning the second table of God's Law, and all sins that may be committed against man, who seeth not that they be containd in rebellion? For first the rebels do not only dishonour their Prince, the parent of their countrey, but also do dishonour and shame their natural parents, if they have any, do shame their kinred and friendes, dodisinherite & undo for ever their children and heyres.

The sixt and eight commandement. Theftes, robberies, and murders, which of all sins are most lothed of most men, are in no men so much nor so perniciously and mischieuously, as in rebels. For the most arrant theeues, cruellest murderers that ever were, so long as they refraine from rebellion, as they are not many in number, so spreadeth their wickedness and damnation unto a few, they spoyle but a few, they shed the blood but of a few in comparison. But rebels are the

cause of infinite robberies, and murders of great multitudes, and of those also whom they should defend from the spoyle and violence of other: and as rebels are many in number, so doth their wickedness and damnation spread itself unto many.

The seventh commandment. And if whoredome and adulterie amongst such persons as are agreeable to such wickedness, are (as they indeede be most damnable:) what are the forceable oppressions of matrons and men's wives, and the violating and deflowring of virgins and maides, which are most rife with rebels? How horrible and damnable think you are they?

The ninth commandment. Now besides that, rebels by breach of their faith given, and the oath made to their Prince, be guiltie of most damnable periurie: it is wonderous to see what false colors and fained causes, by slanderous lies made upon their Prince, and the councellers, rebels will devise to cloke their rebellion withall, which is the worst and most damnable of all false witness bearing that may be possible.

The tenth commandment. For what should I speak of coveting or desiring of other men's wives, houses, landes, goods and seruants in rebels, who by their willes would leave unto no man anie thing of his owne?

Thus you see that all good lawes are by rebels violated and broken, and that all sins possible to be committed against God or man, be containd in rebellion: which sins if a man list to name by the accustomed names of the seven capitall or deadly sins, as pride, enuy, wrath, covetousness, sloth, gluttonie, and lecherie, he shall find them all in rebellion, and amongst rebels. For first, as ambition and desire to be aloft, which is &that; property of pride, stirreth up many men's minds to rebellion, so commeth it of a Luciferian pride and presumption, that a few rebellious subjects should set themselves up against the Maiesty of their Prince, against the wisdom of the counselors, against the power and force of all Nobility, and the faithful subjects and people of the whole Realm. As for enuie, wrath, murder, and desire of blood, and covetousness of other men's goodes, landes and livings, they are the inseparable accidents of all rebels, and peculiar properties that do usually stirre up wicked men unto rebellion.

Now such as by riotousness, gluttony, drunkenness, excesse of apparell, and unthrifty games, have wasted their own goodes unthriftitily, the same are most apt unto, and most desirous of rebellion, whereby they trust to come by other men's goodes unlawfully and violently. And where other gluttons and drunkardes take too much of such meats and drinks as are serued to tables, rebels waste and consume in short space, all corn in barnes, fieldes, or elsewhere, whole garneres, whole storehouses, whole cellers, deuoure whole flockes of sheepe, whole droues

of Oxen and Kine. And as rebels that are married, leauing their own wives at home, do most ungraciously: so much more do unmarried men, worse then any stallands or horses (being now by rebellion set at liberty from correction of Lawes which brided them before) abuse by force other men's wives, and daughters, and rauish virgins and maidns, most shamefully, abominably, and damnably.

Thus all sins, by all names that sins may be named, and by all means that sins may be committed and wrought, do all wholly upon heapes follow rebellion, and are to be found altogether amongst rebels. Now whereas pestylence, famine, and warre, are by the holy Scriptures declared to be the greatest worldly plagues and miseries that likely can be (2 Sam. 24.14), it is euident, that all the miseries that all these plagues have in them, do wholly altogether follow rebellion, wherein, as all their miseries be, so is there much more mischief then in them all.

For it is known that in the resorting of great companies of men together, which in rebellion happeneth both upon the part of true subjectes, and of the rebels, by their close lying together, and corruption of the ayre and place where they do lie, with ordure and much filth, in the hot weather, and by unwholesome lodging, and lying often upon the ground, specialy in colde and wet weather in Winter, by their unwholesome diet, and feeding at all times, and often by famine and lack of meat and drink in due time, and again by taking too much at other times: It is well known, I say, that aswell plagues and pestylences, as all other kinds of sick enesss and maladies by these means growe up and spring amongst men, whereby moe men are consumed at the length, then are by dint of sword sodainely slaine in the field. So that not only pestylences, but also all other sick enesss, diseases, and maladies, do follow rebellion, which are much more horrible then plagues, pestylences, and diseases sent directly from God, as hereafter shall appeare more plainly.

And as for hunger and famine, they are the peculiar companions of rebellion: for while rebels do in short time spoile and consume all corn and necessary prouision, which men with their labours had gotten and appointed upon, for their finding the whole yeere after, and also do let all other men, husbandmen and others, from their husbandry, and other necessary works, whereby prouision should be made for times to come, who seeth not that extreame famine and hunger must needes shortly ensue and follow rebellion? Now whereas the wise King & godly Prophet Dauid judged warre to be worse then either famine or pestylence (2 Sam. 24.14), for that these two are often suffered by God, for Man's amendement, and be not sins of themselves: but warres have always the sins and mischiefs of men upon the one side or other joined with them, and therefore is war the greatest of these worldly mischiefs: but of all warres, ciuill warre is the worst, and farre more abominable yet is rebellion then any ciuill warre, being unworthy the name

of any warre, so farre it exceedeth all warres in all naughtiness, in all mischief, and in all abomination. And therefore our Saviour Christ denounceth desolation and destruction to that Realm, that by sedition and rebellion is divided in itself (Matthew 12.25).

Now as I have showed before, that pestylence and famine, so is it yet more evident that all the calamities, miseries, and mischiefs of warre, be more gryuous and do more follow rebellion, then any other warre, as being farre worse then all other warres. For not only those ordinary and usuall mischiefs and miseries of other warres, do follow rebellion, as corn, and other things, necessary to Man's use to be spoiled, Houses, Villages, Townes, Cities, to be taken, sacked, burned, and destroyed, not only many very wealthy men, but whole countreys to be impoverished, and vtterly beggered, many thousands of men to be slaine and murdered, women and maides to be violated and deflowerd: which things when they are done by forraigne enemies, we do much mourne, as we have great causes, yet are all these miseries without any wickedness wrought by any of our own countrey men. But when these mischiefs are wrought in rebellion by them that should be friends, by countrey men, by kinsemen, by those that should defend their countrey, and countrey men from such miseries, the misery is nothing so great, as is the mischief and wickednes when the Subiects unnaturally do rebell against their Prince, whose honour and life they should defend, though it were with the losse of their own lives: countrey men to disturbe the publique peace and quietness of their countrey, for defence of whose quietness they should spend their lives: the brother to seeke, and often to worke the death of his brother, the son of the father, the father to seeke or procure the death of his sons, being at Man's age, and by their faults to disinherite their innocent children and kinsemen their heires for ever, for whom they might purchase livings and lands, as natural Parents do take care and paines, and to be at great costes and charges: and universally in stead of all quietness, ioy, and felicitie, which do follow blessed peace & due obedience, to bring in all trouble, sorrow, disquietnes of minds & bodies & all mischief & calamitie, to turn all good order upside downe, to bring all good lawes in contempt, and to tread them under feete, to oppresse all virtue and honestie, and all vertuous and honest persons, and to set all vice and wickedness, and all vicious and wicked men at libertie, to worke their wicked willes, which were before bridled by wholesome Lawes, to weaken, to overthrow, and to consume the strength of the Realm their natural Countrey, as well by the spending and wasting of monie and treasure of the Prince and Realm, as by murdering the people of the same, their own countrymen, who should defend the honour of their Prince, and libertie of their Countrey (Proverbs 14.28), against the inuasion of forraigne enemies: and so finally, to make their countrey thus by their mischeefe weakened, ready to be a pray and spoyle to all outwarde enemies that will inuade

it, to the vtter and perpetual captiuitie, slauerie, and destruction of all their countriemen, their children, their friendes, their kinsefolkes left alive, whom by their wicked rebellion they procure to be delivered into the hands of the forraigne enemies, as much as in them doth lie.

In forraigne warres our countriemen in obtaining the victorie win the praise of valiantness, yea and though they were overcommed and slaine, yet winne they an honest commendation in this world, and die in a good conscience for seruing God, their Prince, and their countrie, and be children of eternall salvation: But the rebellion how desperate and strong soever they be, yet winne they shame here in fighting against God, their Prince and Countrie, and therefore justly do fall headlong into hell if they die, and live in shame and fearefull conscience, though they escape.

But commonly they be rewarded with shamefull deathes, their hands and carkases set upon poles, and hanged in chaines, eatn with kytes and crows, judged unworthy the honour of buriall, and so their souls, if they repent not (as commonly they do not) the devil hurrieth them into hell, in the midst of their mischief. For which dreadfull execution Saint Paul showeth the cause of obedience, not only for fear of death, but also in conscience to God ward, for fear of eternall damnation in the world to come (Romans 13.2).

Wherefore good people, let us, as the children of obedience, feare, the dreadfull execution of God, and live in quiet obedience, to be the children of everlasting Saluation. For as heaven is the place of good obedient subjectes, and hell the prison and dungeon of rebels against God and their Prince: so is that Realm happy where most obedience of subjects doth appeare, being the verie figure of heaven: and contrariwise where most rebellions and rebelles be, there is the expresse similitude of hell, and the rebelles themselves are the verie figures of fiendes and devils, and their captain the ungratious patterne of Lucifer and Satan, the prince of darkness, of whose rebellion as they be followers, so shall they of his damnation in hell undoubtedly be partakers, and as undoubtedly children of peace the inheritours of heaven with God the Father, God the Sonne, and God the Holy Ghost: To whom be all honour and glory for ever and ever, Amen.

Thus have you heard the third part of this Homilie, now good people let us pray.

The Prayer as in that time it was published. O Most mighty God, the Lord of hostes, the Governour of al creatures, the only giver of all victories, & who alone art able to strengthen the weak against the mighty, and to vanquish infinite multitudes of thine enemies with the countenance of a few of thy seruants calling upon thy Name, & trusting in thee: Defend, O Lord, thy seruant and our Governour

under thee, our Queene ELIZABETH, & all thy people committed to her charge: O Lord withstand the cruelty of all those which be common enemies aswell to the truth of thy eternall Word, as to their own natural Prince and countrey, and manifestly to this Crown & Realm of England which thou hast of thy divine providence assigned in these our dayes to the governement of thy seruant, our Sovereigne and gracious Queene, O most mercifull Father, (if it be thy holy will) make soft and tender the stony hearts of all those that exalt themselves against thy Trueth and seeke either to trouble the quiet of this Realm of England, or to oppresse the Crown of the same, and convert them to the knowledge of thy Sonne the only Saviour of the world, Iesus Christ, that we and they may jointly glorify thy mercies. Lighten we beseech the their ignorant hearts, to imbrace the truth of thy word, or els so abate their cruelty (O most mighty Lord) that this our Christian Realm with others that confess thy holy Gospel, may obtain by thine aid and strength, surety from all enemies, without shedding of Christian blood, whereby all they which be oppressed with their tyranny, may be relieued, and they which be in fear of their cruelty, may be comforted: and finally that all Christian Realms, and specially this Realm of England, may by thy defence and protection continue in the truth of the Gospel and enioy perfect peace, quietness, and security: and that we for these thy mercies, iointly altogether with one consonant heart and voyce, may thankfully render to the all laud and praise, that we knit in one godly concord and unity amongst ourselves, may continually magnify thy glorious Name, who with thy son our Saviour Iesus Christ and the Holy Ghost, art one Eternall, Almighty, and most mercifull God: To whom be all laud and praise world without end. Amen.

THE FOURTH PART OF THE HOMILY AGAINST DISOBEDIENCE AND WILFULL REBELLION.

FOR your further instruction (good people) to show unto you how much Almighty God doth abhore disobedience and wilfull rebellion, specially when rebelles aduance themselves so high, that they arme themselves with weapon, and stand in fielde to fight against God, their Prince, and their countrey: it shall not be out of the way to show some examples set out in Scriptures, written for our eternall erudition. Wee may soone know (good people) how heinous offence the trecherie of rebellion is, if we call to remembrance the heauey wrath and dreadfull indignation of Almighty God against subjectes as do only but inwardly grudge, mutter, and murmure against their governours though their inward treason so priuily hatched in their breastes, come not to open declaration of their doings, as harde it is whom the devil hath so farre entised against God's word to keepe themselves there: no he meaneth still to blowe the coale, to kindle their rebellious hearts to flame into open deedes, if he be not with grace speedily withstood.

Some of the children of Israel, being murmurers against their Magistrates appointed over them by God, were stricken with foule leprosie: many were burnt up with fire sodainely sent from the Lord: sometime a great sort of thousandes were consumed with the pestylence (Numbers 11.1, 33, 12.10, 16.32 33, 35, Psalms 78.30 31, 50): sometime they were stinged to death with a strange kind of fire Serpents: & (which is most horrible) some of the Captains with their band of murmurers not dying by any usuall or natural death of men, but the earth opening, they with their wives, children, and families, were swallowed quick down into hell (Numbers 16.31 32). Which horrible destructions of such Israelites as were murmurers against Moses, appointed by God, to be their heade and chief Magistrate, are recorded in the book of Numbers, and other places of the scriptures, for perpetual memorie and warninge to all subjects, how highly God is displeased with the murmuringe and evil speaking of subjectes against their princes, for that as the Scripture recordeth, their murmure was not against their prince only, being a mortal creature, but against God himself also (Exodus 16.7-8). Now if such strange and horrible plagues, did fall upon such subjects as did only murmure and speak evil against their heads: what shall become of those most wicked impes of the devil that do conspire, arme themselves, assemble great numbers of armed rebels, and leade them with them against their Prince and countrey, spoyling and robbing, killing, and murdering all good subjectes that do withstand them, as many as they may preuaile against? But those examples are written to stay us, not only from such mischiefs, but also from murmuring, and speaking once an evil word against our Prince, which though any should do never so secretly, yet do the holy Scriptures show that the verie birdes of the ayre will bewray them (Ecclesiasticus 10.20): and these so many examples before noted out of the holy Scriptures do declare, that they shall not escape horrible punishment therefore. Now concerning actual rebellion, amongst many examples thereof set forth in the holy Scriptures, the example of Absolon is notable (2 Sam. 15.12, 17.1, 12, 18.7, 18): who entring into conspiracie against King Daud his father, both used the aduise of very wittie men, and assembled a very great and huge company of rebelles: the which Absolon though he were most goodly of person, of great nobilitie, being the Kinges son, in great favour of the people, and so dearely beloved of the king himself, so much that he gaue commandement that (notwithstanding his rebellion) his life should be saved (2 Sam. 18.5): when for these considerations, most men were afraide to lay handes upon him, a great tree stretching out his arme, as it were for that purpose, caught him by the great and long bush of his goodly haire, lapping about it as he fledde hastilie bare headed under the saide tree, and so hanged him up by the haire of his head in the ayre (2 Sam. 18.9), to give an eternall document, that neither comeliness of personage, neither nobilitie, nor favour of the people, no nor the favour of the king himself, can saue a rebell from due punishment: God the King of all kings being so offended with him, that

rather then he should lack due execution for his treason, every tree by the way will be a gallous or gibbet unto him, and the haire of his own head will be unto him in stead of an halter to hang him up with, rather then he should lack one.

Achitophel. A fearefull example of God's punishment (good people) to consider. Now Achitophel (2 Sam. 15.12, 16.21, 23, 17.23), though otherwise an exceeding wise man, yet the mischeeuous counseller of Absolon, in this wicked rebellion, for lack of an hangman, a convenient seruitour for such a traytour, went and hanged up himself. A worthy end of all false rebels, who rather then they should lack due execution, will by God's just judgement, become hangmen unto themselves. Thus happened it to the captains of that rebellion: beside fourtie thousand of rascall rebels slaine in the field, and in the chase (2 Sam. 18.7 9).

Likewise is it to be seene in the holy Scriptures show that great rebellion which the traytour Seba moved in Israel, was suddenly appeased, the head of the captain traytour (by the means of a seely woman) being cut off (2 Sam. 20.22). And as the holy Scriptures do show, so doth daily experience prooue, that the counsels, conspiracies, and attempts of rebels, never took effect, neither came to good, but to most horrible ende (Psalms 21.12). For though God doth oftentimes prosper just and lawfull enemies, which be no subjects against their forreigne enemies: yet did he never long prosper rebellious subjects against their Prince, were they never so great in authoritie, or so many in number. Five Princes or Kings (for so the Scripture tearmeth them) with all their multitudes, could not preuaile against Chodorlaomer (Genesis 14.4, 10, 14), unto whom they had promised loyalty and obedience, and had continued in the same certain yeeres, but they were all overthrowen and taken prisoners by him: but Abraham with his familie and kinsefolkes, an handfull of men in respect, owing no subjection unto Chodorlaomer, overthrowen him and all his hoste in battel, and recovered the prisoners, and delivered them. So that though warre be so dreadfull and cruell a thing, as it is, yet doth God often prosper a few in lawfull warres with forreigne enemies against many thousands: but never yet prospered he subjects being rebels against their natural Sovereaine, were they never so great or noble, so many, so stout, so wittie, and politike, but always they came by the overthrow, and to a shameful ende: so much doth God abhor rebellion, more then other warres, though otherwise being so dreadfull, and so great a destruction to mankind. Though not only great multitudes of the rude and rascall commons, but sometime also men of great wit, nobilitie, and authoritie, have mooued rebellions against their lawfull Princes whereas true nobility should most abhor such villanous, and true wisdom should most detest such frantick rebellion) though they should pretend sundry causes, as the redresse of the common wealth (which rebellion of all other mischiefs doth most destroy) or reformation of religion (whereas rebellion is most

against all true religion) though they have made a great show of holy meaning by beginning their rebellions with a counterfeit service of God, (as did wicked Absolon begin his rebellion with sacrificing unto God, 2 Sam. 15.12) though they display, and beare about ensignes, and banners, which are acceptable unto the rude ignorant common people, great multitudes of whom by such false pretences and shewes they do deceive, and draw unto them: yet were the multitudes of the rebels never so huge and great, the captains never so noble, politike and wittie, the pretences fained to be never so good and holy, yet the speedie overthrow of all rebels, of what number, state, or condition soever they were, or what colour or cause soever they pretended, is, and ever hath bene such, that God thereby doth show that he alloweth neither the dignitie of any person, nor the multitude of any people, nor the weight of any cause, as sufficient for the which the subjectes may mooue rebellion against their Princes.

Turn over and read the histories of all Nations, look over the Chronicles of our own countrey, call to mind so many rebellions of old time, and some yet fresh in memorie, yee shall not find that God ever prospered any rebellion against their natural and lawfull Prince, but contrariwise that the rebels were overthrowen and slaine, and such as were taken prisoners dreadfully executed. Consider the great and noble families of Dukes, Marquesses, Earles, and other Lords, whose names yee shall read in our Chronicles, now clean extinguished and gone, and seeke out the causes of the decay, you shall find, that not lack of issue and heires male hath so much wrought that decay, and waste of noble bloods and houses, as hath rebellion.

And for so much as the redresse of the common wealth hath of old bene the usuall fained pretence of rebels, and religion now of late beginneth to be a colour of rebellion: let all godly and discreete subjects consider well of both, and first concerning religion. If peaceable King Salomon was judged of God to be more meete to build his Temple (whereby the ordering of religion is meant) then his father King Daud, though otherwise a most godly King, for that Daud was a great Warriour, and had shedde much blood, though it were in his warres against the enemies of God: of this may all godly and reasonable subjects consider, that a peaceable Prince, specially our most peaceable and mercifull Queene, who hath hitherto shed no blood at all, no not of her most deadly enemies, is more like and farre meeter either to set up, or to maintain true religion, then are bloody rebels, who have not shed the blood of God's enemies, as king Daud had done, but do seeke to shed the blood of God's friends, of their own countrey men, and of their own most deare friends and kinsefolke, yea the destruction of their most gracious Prince and natural countrey, for defence of whom they ought to be ready to shedde their blood, if neede should so require. What a religion it is that such

men by such means would restore, may easily be judged: even as good a religion surely, as rebels be good men and obedient subjects, and as rebellion is a good mean of redresse and reformation, being itself the greatest deformation of all that may possible be. But as the truth of the Gospel of our Saviour Christ, being quietly and soberly taught, though it do cost them their lives that do teach it, is able to maintain the true Religion: so hath a frantick religion neede of such furious maintenances as is rebellion, and of such patrons as are rebels, being ready not to die for the true Religion, but to kill all that shall or dare speak against their false superstition and wicked idolatrie. Now concerning pretences of any redresse of the common wealth, made by rebels, every man that hath but halfe an eye, may see how vain they be, rebellion being as I have before declared, the greatest ruine and destruction of all common wealths that may be possible. And who so looketh on the one part upon the persons and governement of the Queenes most honourable Counsellors, by the experiment of so many yeeres prooued honourable to her Maiestie, and most profitable and beneficial unto our countrey and countreyemen, and on the other part, considereth the persons, state and conditions of the rebels themselves, the reformers, as they take upon them, of the present governement, he shall find that the most rash and hairebrained men, the greatest unthriftes, that have most lewdly wasted their own goods and landes, those that are over the ears in debt, and such as for their theftes, robberies, and murders, dare not in any well governed common wealth, where good Lawes are in force, show their faces, such as are of most lewd and wicked behaviour and life, and all such as will not, or cannot live in peace, are always most ready to mooue rebellion, or take part with rebels. And are not these meete men, trow you, to restore the common wealth decayed, who have so spoyled and consumed all their own wealth and thrift? and very like to amend other men's maners, who have so vile vices, and abominable conditions themselves? Surely that which they falsely call reformation, is indeede not only a defacing or a deformation, but also an vtter destruction of all common wealth, as would well appeare, might the rebels have their wils, and doth right well and too well appeare by their doing in such places of the countrey where rebels do rout, where though they tary but a very little while, they make such reformation that they destroy all places, and undo all men where they come, that the childe yet unborn may rue it, and shall many yeeres hereafter curse them.

Let no good and discrete subjectes therefore follow the flagge or banner displayed to rebellion, and born by rebels, though it have the image of the plough painted therein, with God speede the plough, written under in great letters, knowing that none hinder the plough more then rebels, who will neyther go to the plough themselves, nor suffer other that would go unto it. And though some rebels beare the picture of the five wounds paynted, against those who put

their only hope of salvation in the wounds of Christ, not those wounds which are painted in a clout by some lewd paynter, but in those wounds which Christ himself bare in his precious body: though they, little knowing what the crosse of Christ meaneth, which neither caruer nor paynter can make, do beare the image of the crosse painted in a ragge, against those that have the crosse of Christ painted in their hearts, yea though they paint withall in their flagges, Hoc signo vinces, By this signe thou shalt get the victorie, by a most fonde imitation of the posie of Constantinus Magnus, that noble Christian Emperour, and great conquerour of God's enemies, a most unmeete ensigne for rebels, the enemies of God, their Prince, and countrey, or what other banner soever they shall beare: yet let no good and godly subject, upon any hope of victorie or good successe, follow such standerd bearers of rebellion.

For as examples of such practises are to be found aswell in the histories of olde, as also of latter rebellions, in our fathers, and our fresh memorie: so notwithstanding these pretences made and banners born, are recorded withall to perpetual memorie, the great and horrible murders of infinite multitudes and thousands of the common people slaine in rebellion, dreadfull executions of the authors and captains, the pitifull undoing of their wives & children, and disinheriting of the heyres of the rebels for ever, the spoyling, wasting, and destruction of the people and countrey where rebellion was first begun, that the childe then yet unborn might rue and lament it, with the finall overthrow, and shamefull deaths of all rebels, set forth aswell in the histories of forreigne nations, as in the Chronicles of our own countrey, some thereof being yet in fresh memorie, which if they were collected together, would make many volumes and books: But on the contrary part all good lucke, successe and prosperitie that ever happened unto any rebelles of any age, time or countrey, may be contained in a very few lines, or words.

Wherefore to conclude, let all good subjects, considering how horrible a sin against God, their Prince, their country, and countrimen, against all God's and Man's lawes rebellion is, being indeed not one severall sin, but all sins against God and man heaped together, considering the mischieuous life and deeds, & the shamefull ends & deaths of all rebels hitherto, and the pitifull undoing of their wives, children, and families, and disinheriting of their heires for ever, and above all things considering the eternall damnation that is prepared for all impenitent rebels in hell with Satan the first founder of rebellion, and grand captain of all rebels, let all good Subiects I say, considering these things, auoide and flee all rebellion, as the greatest of all mischiefs, and imbrace due obedience to God and our Prince, as the greatest of all virtues, that we may both escape all evils and miseries that do follow rebellion in this world, and eternall damnation in the world to come, and enioy peace, quietness, and securitie, with all other God's

benefits and blessings which follow obedience in this life, and finally may enjoy the kingdome of heaven, the peculiar place of all obedient Subjects to God and their Prince in the world to come: which I beseech God the King of all kings, gravnt unto us for the obedience of his Sonne our Saviour Iesus Christ, unto whom with the Father and the Holy Ghost, one God and King immortal, al honour, service, and obedience of all his creatures is due for ever and ever, Amen.

Thus have you heard the fourth part of this Homilie, now good people let us pray.

The Prayer as in that time it was published. O Most mighty God, the Lord of hostes, the Governour of al creatures, the only giver of all victories, & who alone art able to strengthen the weak against the mighty, and to vanquish infinite multitudes of thine enemies with the countenance of a few of thy seruants calling upon thy Name, & trusting in thee: Defend, O Lord, thy seruant and our Governour under thee, our Queene Elizabeth, & all thy people committed to her charge: O Lord withstand the cruelty of all those which be common enemies aswell to the truth of thy eternall Word, as to their own natural Prince and countrey, and manifestly to this Crown & Realm of England which thou hast of thy divine providence assigned in these our dayes to the governement of thy seruant, our Sovereigne and gracious Queene, O most mercifull Father, (if it be thy holy will) make soft and tender the stony hearts of all those that exalt themselves against thy Trueth and seeke either to trouble the quiet of this Realm of England, or to oppress the Crown of the same, and convert them to the knowledge of thy Sonne the only Saviour of the world, Iesus Christ, that we and they may jointly glorify thy mercies. Lighten we beseech the their ignorant hearts, to imbrace the truth of thy word, or els so abate their cruelty (O most mighty Lord) that this our Christian Realm with others that confess thy holy Gospel, may obtain by thine aide and strength, suretie from all enemies, without shedding of Christian blood, whereby all they which be oppressed with their tyrannie, may be relieued, and they which be in fear of their crueltie, may be comforted: and finally that all Christian Realms, and specially this Realm of England, may by thy defence and protection continue in the truth of the Gospel and enjoy perfect peace, quietness, and security: and that we for these thy mercies, iointly altogether with one consonant heart and voyce, may thankfully render to the all laud and praise, that we knit in one godly concord and unity amongst ourselves, may continually magnify thy glorious Name, who with thy son our Saviour Iesus Christ, and the Holy Ghost, art one Eternall, Almighty, and most mercifull God: To whom be all laud and praise world without end. Amen.

THE FIFTH PART OF THE HOMILY AGAINST DISOBEDIENCE AND WILFULL REBELLION.

WHEREAS after both doctrine and examples of due obedience of subiectes to their Princes, I declared lastly unto you what an abominable sin against God and man rebellion is, and what horrible plagues, punishments, and deathes, with death everlasting, finally doth hang over the heades of all rebels: it shall not be either impertinent, or unprofitable now to declare who they be, whom the devil, the first author and founder of rebellion, doth chiefly use to the stirring up of subjects to rebell against their lawfull Princes: that knowing them, ye may flee them, and their damnable suggestions, auoid all rebellion, and to escape the horrible plagues, and dreadfull death, and damnation eternall finally due to all rebels.

Though many causes of rebellion may be reckoned, and almost as many as there be vices in men and women, as hath bene before noted: yet in this place I will only touch the principal and most usuall causes as specially ambition and ignorance. By ambition, I mean the unlawfull and restless desire in men, to be of higher estate then God hath given or appointed unto them. By ignorance, I mean no unskilfulness in artes or sciences, but the lack of knowledge of God's blessed will declared in his holy word, which teacheth both extreamely to abhor all rebellion, as being the roote of all mischief, and specially to delight in obedience, as the beginning and foundation of all goodness, as hath bene also before specifyd. And as these are the two chief causes of rebellion: so are there specially two sortes of men in whom these vices do raigne, by whom the devil, the author of all evil, doth chiefly stirre up all disobedience and rebellion.

The restless ambitious having once determined by one means or other to atchieue to their intended purpose, when they cannot by lawfull and peaceable means clime so high as they do desire, they attempt the same by force and violence: wherein when they cannot preuaile against the ordinary authoritie and power of lawfull Princes and governours themselves alone, they do seeke the aid and help of the ignorant multitude, abusing them to their wicked purpose. Wherefore seeing a few ambitious and malitious are the authors and heads, and multitudes of ignorant men are the ministers and furtherers of rebellion, the chief point of this part shall be aswell to notify to the simple and ignorant men who they be, that have bene and be usuall authors of rebellion, that they may know them: and also to admonish them to beware of the subtill suggestions of such restless ambitious persons, and so to flee them: that rebellions (though attempted by a few ambitious) through the lack of maintenance by any multitudes, may speedily and easily without any great labour, danger or damage be repressed and clearely extinguished.

It is well known aswell by all histories, as by daily experience, that none have either more ambitiously aspired above Emperours, Kings and Princes: nor have

more perniciously moued the ignorant people to rebellion against their Princes, then certain persons which falsely challenge to themselves to be only counted and called spirituall. I must therefore here yet once again briefly put you (good people) in remembrance out of God's holy word, how our Saviour Iesus Christ, and his holy Apostles, the heads and chief of all true Spiritual and Ecclesiasticall men, behaved themselves towards the Princes and Rulers of their time (Matthew 17.25), though not the best governours that ever were, that you be not ignorant whether they be the true disciples and followers of Christ and his Apostles, and so true spiritual men, that either by ambition do so highly aspire, or do most maliciously teach, or most perniciously do execute rebellion against their lawfull Princes, being the worst of all carnall works, and mischieuous deedes.

The holy Scriptures do teach most expresly, that our Saviour Christ himself, and his Apostles Saint Paul, Saint Peter, with others, were unto the Magistrates and higher powers, which ruled at their being upon the earth, both obedient themselves, and did also diligently and earnestly exhort all other Christians to the like obedience unto their Princes and Governours (Mark 12.17, Luke 20.25): whereby it is evident that men of the Cleargie, and Ecclesiasticall ministers, as their successours ought both themselves specialy, and before other, to be obedient unto their Princes, and also to exhort all others unto the same (Romans 13.1, 1 Timothy 2.1 2, 1 Peter 2.13). Our Saviour Christ likewise teaching by his doctrine that his Kingdome was not of this world (Matthew 27.11, Luke 23.3), did by his example in fleeing from those that would have made him king, confirme the same (John 6.15, 18, 36): expresly also forbidding his Apostles, and by them the whole Cleargie, all princely dominion over people and Nations, and he and his holy Apostles likewise, namely Peter and Paul, did forbid unto all Ecclesiasticall ministers, dominion over the Church of Christ (Matthew 20.25, Mark 10.42, Luke 22.25). And indeede whiles the Ecclesiasticall ministers continued in Christ's Church in that order that is in Christ's word prescribed unto them, and in Christian kingdomes kept themselves obedient to their own Princes, as the holy Scripture doth teach them: both was Christs Church more cleare from ambitious emulations and contentions (Matthew 23.8, Luke 9.46, II Corinthians 1.24), and the state of Christian kingdomes, less subject unto tumults and rebellions. But after that ambition and desire of dominion entred once into Ecclesiasticall ministers, whose greatness after the doctrine and example of our Saviour, should chiefly stand in humbling themselves (1 Peter 5.3, Matthew 18.4, 20.28, Luke 9.48, 22.27): and that the Bishop of Rome being by the order of God's word none other then the Bishop of that one See and Diocesse, and never yet well able to governe the same, did by intolerable ambition challenge, not only to be the head of all the Church dispersed throughout the world, but also to be Lord of all Kingdomes of the world, as is expresly set forth in the book of his own

Canon lawes (Sex Decre. Bk. 3, tit. 16, chap. unic., Bk. 5, tit. 9, Chap. 5 in glossa), most contrary to the doctrine and example of our Saviour Christ, whose Vicar, and of his Apostles, namely Peter, whose successour he pretendeth to be: after his ambition entred, and this chalenge once made by the Bishop of Rome, he became at once the spoyler and destroyer both of the Church, which is the kingdome of our Saviour Christ, and of the Christian Empire, and all Christian kingdomes, as an universall tyrant over all.

And whereas before that chalenge made, there was great amitie and love amongst the Christians of all countreys, hereupon began emulation, and much hatred betweene the Bishop of Rome and his Cleargie and friendes on the one part, and the Grecian Cleargie and Christians of the East on the other part, for that they refused to acknowledg any such supreme authoritie of the Bishop of Rome over them: the Bishoppe of Rome for this cause amongst other, not only naming them, and taking them for Schismatikes, but also never ceasing to persecute them, and the Emperours who had their See and continuance in Greece, by stirring of the subjectes to rebellion against their soveraigne Lords, and by raying deadly hatred and most cruell warres betweene them and other Christian Princes. And when the Bishoppes of Rome had translated the title of the Emperour, and as much as in them did lie, the Empire itself from their Lord the Emperour of Greece, and of Rome also by right unto the Christian Princes of the West, they became in short space no better unto the West Emperours, then they were before unto the Emperours of Greece: for the usuall discharging of subjectes from their oath of fidelitie made unto the Emperours of the West their soveraigne Lords, by the Bishoppes of Rome: the unnatural stirring up of the subjectes unto rebellion against their Princes, yea of the son against the father, by the Bishoppe of Rome: the most cruell and bloodie warres rayed amongst Christian Princes of all kingdomes: the horrible murder of infinite thousandes of Christian men being slaine by Christians: and which ensued thereupon, the pitifull losses, of so manie goodly Cities, Countreys, Dominions, and Kingdomes, sometime possessed by Christians in Asia, Africa, Europa: the miserable fall of the Empire and Church of Greece, sometime the most flourishing parte of Christendome, into the handes of the Turkes: the lamentable diminishing, decaye, and ruine of Christian religion: the dreadfull increase of paganisme, and power of the infidels and miscreants, and all by the practise and procurement of the Bishop of Rome chiefly, is in the histories and chronicles written by the Bishop of Romes own favourers and friendes to be seene, and aswell known unto all such as are acquainted with the said histories. The ambitious intent and most subtile driftes of the Bishops of Rome in these their practises, appeared evidently by their bold attempt in spoyling and robbing the Emperours, of their townes, cities, dominions, and kingdomes, in Italie, Lombardie, Italie, Lombardie, and

Sicilie, of ancient right belonging unto the Empire, and by joining of them unto their Bishoprick of Rome, or else giuing them unto strangers, to hold them of the Church and Bishop of Rome as in capite, and as of the chief Lordes thereof, in which tenure they hold the most part thereof, even at this day. But these ambitious and indeede traiterous means and spoyling of their soveraigne Lords, the Bishops of Rome, of Priestes, and none other by right then the Bishops of one citie and diocesse, are by false usurpation become great Lordes of many dominions, mightie Princes, yea or Emperours rather, as claiming to have diverse Princes and Kings to their vassals, liege men, and subjects: as in the same histories written by their own familiars and courtiers is to be seene. And indeede since the time that the Bishops of Rome by ambition, treason, and usurpation atchieued and attained to this height and greatness, they behaved themselves more like Princes, Kinges, and Emperours in all things, then remained like Princes, Bishoppes, and ecclesiasticall, or (as they would be called) spiritual persons, in any one thing at all. For after this rate they have handled other Kings and Princes of other Realms throughout Christendome, as well as their Soveraigne Lords the Emperours, usually discharging their subjects of their oath of fidelity, & so stirring them up to rebellion against their natural Princes, whereof some examples shall in the last part hereof be notifiyd unto you.

Wherefore let all good subjectes, knowing these the special instruments, and ministers of the devil, to the stirring up of all rebellions, auoyde and flee them, and the pestylent suggestions of such forraigne usurpers, and their adherentes, and embrace all obedience to God, and their natural Princes and Soveraignes, that they may enjoy God's blessings, and their Princes favour, all peace, quietness, securitie in this world, and finally attain through Christ our Saviour, life everlasting in the world to come: which God the Father for the same our Saviour Iesus Christ his sake grant unto us all, to whom with the Holy Ghost, be all honour and glory, world without end, Amen.

Thus have you heard the fifth part of this Homilie, now good people let us pray.

The Prayer as in the time it was published. O Most mighty God, the Lord of hostes, the Governour of all creatures, the only giver of all victories, who alone art able to strengthen the weak against the mighty, and to vanquish infinite multitudes of thine enemies with the countenance of a few of thy seruants calling upon thy Name, and trusting in thee: Defend O Lord, thy seruant & our Governour under thee, our Queene Elizabeth and all thy people committed to her charge, O Lord withstand the crueltie of all those which be common enemies as well to the truth of thy eternall Word, as to their own natural Prince and countrey, and manifestly to this Crown and Realm of England, which thou hast of thy divine

providence assigned in these our dayes to the government of thy seruant, our Sovereigne & gracious Queene. O most mercifull Father, (if it be thy holy will) make soft and tender the stonie hearts of all those that exalt themselves against thy Trueth, and seeke either to trouble the quiet of this Realm of England, or to oppresse the Crown of the same, and convert them to the knowledge of thy Sonne the only Saviour of the world, Iesus Christ that we and they may jointly glorify thy mercies. Lighten we beseech the their ignorant hearts, to imbrace the truth of thy Word, or els so abate their cruelty (O most mighty Lord) that this our Christian Realm, with others that confess thy holy Gospel, may obtain by thine aid and strength, surety from all enemies, without shedding of Christian blood, whereby all they which be oppressed with their tyranny, may be relieued, and they which be in fear of their cruelty, may be comforted: and finally that all Christian Realms, and specially this Realm of England, may by thy defence and protection continue in the truth of the Gospel, and enioy perfect peace, quietness, and security: and that we for these thy mercies, jointly altogether with one consonant heart and voyce, may thankfully render to the all laud and praise, that we knit in one godly concord and unity amongst ourselves, may continually magnify thy glorious Name, who with thy son our Saviour Iesus Christ, and the Holy Ghost, art one Eternall, Almighty, and most mercifull God: To whom be all laud and praise world without end. Amen.

THE SIXTH AND LAST PART OF THE HOMILY AGAINST DISOBEDIENCE AND WILFULL REBELLION.

NOW whereas the iniuries, oppressions, rauenie, and tyranny of the Bishop of Rome, usurping aswell against their natural Lords the Emperours, as against all other Christian Kings, and Kingdomes, and their continual stirring of subjects unto rebellions against their Sovereigne Lords, whereof I have partly admonished you before, were intolerable: and it may seeme more then maruayle, that any subjects would after such sort hold with unnatural forraine usurpers against their own soveraigne Lords, and natural countrey: It remayneth that I do declare the mean whereby they compassed these matters, and so to conclude this whole treaty of due obedience, and against disobedience, and wilfull rebellion.

Of ignorance of the simple people the latter part. You shall understand, that by ignorance of God's word, wherein they kept all men, specially the common people, they wrought and brought to passe all these things, making them believe that all that they said was true, all that they did was good and godly: and that to hold with them in all things, against father, mother, prince, countrey, and all men, was most meritorious. And indeed what mischief will not blind ignorance leade simple men unto?

By ignorance the Iewish Clergie induced the common people to ask the delivery of Barabbas the seditious murderer, and to sue for the cruell crucifying of our Saviour Christ, for that he rebuked the ambition, superstition, and other vices of the high Priests and Clergie. For as our Saviour Christ testifieth, that those who crucifyd him wist not what they did: so doth the holy Apostle Saint Paul say, If they had known, if they had not bene ignorant, they would never have crucifyd the Lord of glory: but they knew not what they did. Our Saviour Christ himself also foreshowed that it should come to passe by ignorance, that those who should persecute and murder his true Apostles and Disciples, should think they did God acceptable sacrifice, and good service: as it is also verifiyd even at this day.

And in this ignorance have the Bishops of Rome kept the people of God, specially the common sort, by no means so much, as by withdrawing of the word of God from them, and by keeping it under the vayne of an unknown strange tongue. For as it served the ambitious humour of the Bishops of Rome, to compell all nations to use the natural language of the city of Rome, where they were Bishops, which showed a certain acknowledging of subjection unto them: so yet served it much more their craftie purpose, thereby to keepe all people so blind, that they not knowing what they prayed, what they believed, what they were commanded by God, might take all their commandements for God's. For as they would not suffer the holy Scriptures or Church service to be used or had in any other language then the Latine: so were very fewe, even of the most simple people taught the Lords prayer, the articles of the faith, and the tenne commandements, otherwise then in Latine, which they understood not: by which universall ignorance, all men were ready to believe whatsoever they said, and to do whatsoever they commanded.

Sicognouissent. For to imitate the Apostles phrase: If the Emperours subjectes had known out of God's word their dutie to their prince, they would not have suffered the Bishop of Rome to perswade them to forsake their Sovereigne lord the Emperour against their oath of fidelitie, and to rebel against him, only for that he cast images (unto the which idolatrie was committed) out of the churches (Gregorius 2. and 3. Anno Do. 726 &c. In the second commandement), which the Bishoppe of Rome bare them in hand to be heresie. If they had known of God's word but as much as the tenne commaundements, they should have founde that the Bishop of Rome, was not only a traytour to the Emperour his liege Lord, but to God also, and an horrible blasphemmer of his maiesty, in calling his holy word and commaundement heresie: and that which the Byshoppe of Rome took for a just cause to rebell against his lawfull prince, they might have known to be a doublinge and triplinge of his most heynous wickedness, heaped with horrible impiety and blasphemy.

But lest the poore people should know too much, he would not let them have as much of God's word, as the tenne commaundements wholly and perfectly, withdrawinge from them the second commaundement, that bewrayeth his impietie, by a subtill sacrilege. Had the Emperours subjects likewise known, and bene of any understanding in God's (Henrie 4. Gregor.7. Anno Domini 176. Paschal.2. Anno 199.) word, would they at other times have rebelled against their Sovereigne Lord, and by their rebellion have holpen to depose him, only for that the Byshop of Rome did beare them in hand, that it was symonie and here-sie to, for the Emperour to give any ecclesiasticall dignities, or promotions to his learned Chaplains, or other of his learned Clergie, which al Christian Emperours before him had done without controulement? woulde they, I say, for that the Bishop of Rome bare them so in hand, have rebelled by the space of more then fourtie yeeres together against him, with so much shedding of Christian blood, and murther of so many thousandes of Christians, and finally have deposed their Sovereigne Lorde, had they known and had in God's word any understanding at all? Specially had they known that they did all this to plucke from their Sovereigne Lord, and his successours for ever, their auncient right of the Empire, to give it unto the Romish Clergie, and to the Bishop of Rome, that he might for the confirmation of one Archbishop, and for the Romish ragge, which he calleth a Paul, scarce worth twelue pence, receive many thousand crownes of gold, and of other Bishops, likewise great summes of money for their bulles, which is symonie indeede: Would, I say, Christian men and subjectes by rebellion have spent so much Christian blood, and have desposed their natural, most noble, and most valiant Prince, to bring the matter finally to this passe, had they known what they did, or had any understanding in God's word at all? And as these ambitious usurpers the Bishops of Rome have overflowed all Italie and Germanie with streames of Christian blood, shed by the rebellions of ignorant subjects against their natural Lords and Emperours, whom they have stirred thereunto by such false pretences: so is there no countrey in Christendome, which by their like means and false pretences, hath not bene oversprinkled with the blood of subjectes by rebellion against their natural Sovereigns stirred up by &the; same Bishops of Rome.

King John. And to use one example of our own countrey: The Bishoppe of Rome did pick a quarrell to King John of England, about the election of Steven Langton to the Bishoprick of Canterburie, wherein the King had ancient right, being used by his progenitors, all Christian Kinges of England before him, the Bishops of Rome having no right, but had begunne then to usurpe upon the Kinges of Englande, and all other Christian Kinges, as they had before done against their Sovereigne Lordes the Emperours: proceeding even by the same waies & means, & likewise cursing King John, and discharginge his subjects of their oath

of fidelitie unto their Sovereigne Lord. Now had Englishmen at that time known their duetie to their prince set forth in God's word, would a great many of nobles, and other Englishmen natural subjectes, for this forraigne and unnatural usurper his vayne curse of the King, and for his faigned discharginge of them of their oath and fidelitie to their natural Lord, upon so slender or no grounde at all, have rebelled against their soveraigne Lorde the Kinge (Innocenci.3.)? Would Englishe subjects have taken part against the King of England, and against Englishemen, with the French King and Frenchmen, being incensed against this Realm by the Bishoppe of Rome?

Philip French King. Lewes Dolphine of France. Would they have sent for, and received the Dolphine of Fraunce with a great armie of Frenchmen into the Realm of England? Would they have sworne fidelitie to the Dolphine of Fraunce, breaking their oath of fidelitie to their natural Lord the Kinge of England, and have stood under the Dolphins banner displayed against the King of England? Would they have expelled their soveraigne Lorde the Kinge of England out of London, the chief cittie of England, and out of the greatest part of England, upon the Southside of Trent, even unto Lincolne, and out of Lincolne itself also, and have delivered the possession thereof unto the Dolphin of Fraunce, wherof he kept &the; possession a great while? Would they being Englishmen have procured so great shedding of English bloud, and other infinite mischiefs and miseries unto England their natural cuntrye, as did follow those cruell warres and trayterous rebellion, the fruits of the Bishop of Romes blessings? Would they have driven their natural soveraigne Lord the King of England to such extremitie, that he was inforced to submit himself unto that forraigne false usurper the Bishop of Rome, who compelled him to surrender up the crown of England into the handes of his Legate, who in token of possession kept it in his handes divers dayes, and then delivered it again to King John, upon that condition that the King and his Successours, Kings of England, should hold the Crowne, and Kingdome of England of the Bishop of Rome and his successours, as the vassals of the said Bishops of Rome for ever: in token whereof, the Kings of England should also pay a yeerely tribute to the said Bishoppe of Rome as his vassals and liege men? Would Englishmen have brought their Sovereigne lord, and natural cuntrye into this thraldome and subjection to a false forraigne usurper, had they known and had any understanding in God's word at all?

See the Acts of Parliament in king Edward the third his dayes. Out of the which most lamentable case, and miserable tyrannie, rauenie, and spoyle of the most greedie Romish wolues ensuing hereupon, the Kings and Realm of England could not rid themselves by the space of many yeeres after: the Bishop of Rome by his ministers continually not only spoyleing the Realm and Kings of England of

infinite treasure, but also with the same money hiring and maintaining forreigne enemies against the Realm and Kings of England, to keepe them in such his subjection, that they should not refuse to pay whatsoever those unsatiabable wolues did greedily gape for, and suffer whatsoever those most cruell tyrants would lay upon them. Would Englishmen have suffered this? would they by rebellion have caused this trow you, and all for the Bishop of Romes causeless curse, had they in those dayes known and understood, that God doth curse the blessings, and bless the cursings of such wicked usurping Bishops and tyrants? as it appeared afterward in King Henry the eight his dayes, and King Edward the sixt, and in our gracious Soveraignes dayes that now is, where neither the Popes curses, nor God's manifold blessings are wanting (Malachi 2.2). But in King Johns time, the Bishop of Rome understanding the bruit blindness, ignorance of God's word, and superstition of Englishmen, and how much they were enclined to worship the Babylonicall beast of Rome, and to fear all his threatnings, and causeless curses, he abused them thus, and by their rebellion brought this noble Realm, and Kings of England under his most cruell tyrannie, and to be a spoyle of his most vile and unsatiabable covetousness and rauenie, for a long and a great deale too long a time. And to joine unto the reportes of Histories, matters of later memorie, could the Bishop of Rome have raised the late rebellions in the North and West countreys in the times of King Henry, and King Edward, our gracious Soveraignes father and brother, but by abusing of the ignorant people? Or is it not most evident that the Bishop of Rome hath of late attempted by his Irish Patrierks and Bishops, sent from Rome with his Bulles, (whereof some were apprehended) to break down the barres and hedges of the publique peace in Ireland, only upon confidence easily to abuse the ignorance of the wilde Irish men? Or who seeth not that upon like confidence, yet more lately he hath likewise procured the breach of the publique peace in England, (with the long and blessed continuance whereof he is sore gryued) by the ministry of his disguised Chaplaynes, creeping in Lay men's apparell into the houses, and whispering in the ears of certain Northern borderers, being then most ignorant of their duetie to God and to their Prince of all people of the Realm, whom therefore as most meete and ready to execute his intended purpose, he hath by the said ignorant Masse priests, as blind guides leading the blinde, brought those seely blind subjects into the deepe ditch of horrible rebellion, damnable to themselves, and very dangerous to the state of the Realm, had not God of his mercy miraculously calmed that raging tempest, not only without any ship wracke of the Common wealth, but almost without any shedding of Christian and English blood at all.

And it is yet much more to be lamented, that not only common people, but some other youthfull or unskilfull Princes also, suffer themselves to be abused by the Bishop of Rome, his Cardinals and Bishops, to oppressing of Christian

men their faithful subjects, eyther themselves, or els by procuring the force and strength of Christian men, to be conveyed out of one countrey, to oppresse true Christians in another countrey, and by these means open an entry unto Moores and Infidels, into the possession of Christian Realms countries: other Christian Princes in the mean time, by the Bishop of Romes procuring also, being so occupied in ciuill warres, or troubled with rebellions, that they have neither leisure nor abilitie to conferre their common forces, to the defence of their fellow Christians, against such inuasions of the common enemies of Christendome, the Infidels and miscreants. Would to God we might only read and hear out of the histories of olde, and not also see and feele these new and present oppressions of Christians, rebellions of subjects, effusion of Christian blood, destruction of Christian men, decay and ruine of Christendome, increase of Paganisme, most lamentable and pitifull to behold, being procured in these our dayes, aswell as in times past, by the Bishop of Rome and his ministers, abusing the ignorance of God's word, yet remayning in some Christian Princes and people. By which sorrow and bitter fruites of ignorance, all men ought to be mooued to give eare and credite to God's word, showing as most truely, so most plainly how great a mischief ignorance is, and again how great and how good a gift of God knowledge in God's word is. And to beginne with the Romish Cleargie, who though they do bragge now, as did sometime the Iewish Cleargie, that they cannot lack knowledge (Jeremiah 18.18): yet doth God by his holy Prophets both charge them with ignorance (Ezechiel 7.26), and threatn them also, for that they have repelled the knowledge of God's word and Law (Hosea 4.6), from themselves, and from his people, that he will repell them, that they shall be no more his Priests (Psalms 2.5). God likewise chargeth Princes aswell as Priests, that they should indeuour themselves to get understanding and knowledge in his word, threatning his heauie wrath and destruction unto them, if they faile thereof. And the wise man sayeth to all men universally, Princes, priests, and people: Where is no knowledge, there is no good nor health to the soul: and that all men be vain in whom is not the knowledge of God, and his holy word (Proverbs 19.2): That they who walk in darkness, wote not whither they go (Apocrypha. Wisdom 13.1, Proverbs 17.24): and that the people that will not learne, shall fall into great mischiefs (Ephesians 4.18, John 12.35, Isaiah 5.13), as did the people of Israel, who for their ignorance in God's word, were first led into captiuitie, and when by ignorance afterward they would not know the time of their visitation (Luke 19.44, 23.34), but crucifyd Christ our Saviour, persecuted his holy Apostles, and were so ignorant and blinde, that when they did most wickedly and cruelly, they thought they did God good and acceptable seruice (as do many by ignorance think even at this day: John 16.2) finally, through their ignorance and blindness (Isaiah 27.11, Hosea 4.6), their countrey, townes, cities, Hierusalem itself, and the Temple of God, were all most horribly destroyed, the most chiefst part of their people slaine, and the

rest ledde into most miserable captiuitie (Acts passim multis locis.). For he that made them, had no pitie upon them, neither would spare them, and all for their ignorance (Apocrypha. Baruch 3.28).

And the holy Scriptures do teach, that the people that will not see with their eyes, nor hear with their ears, to learne, and to understand with their heartes, cannot be converted, and saved (Isaiah 6.9, Matthew 13.14, 15, John 12.40). And the wicked themselves, being damned in hell (Apocrypha. Wisdom 5), shall confess ignorance in God's word to have brought them thereunto, saying, Wee have erred from the way of the truth, and the light of righteousness hath not shined unto us, and the sunne of understanding hath not risen unto us (Matthew 13.19), we have wearyd ourselves in the way of wickedness and perdition, and have walked cumberous and crooked ways: but the way of the Lord have we not known.

And as well our Saviour himself, as his Apostle Saint Paul doth teach, that the ignorance of God's word commeth of the devil, is the cause of all error, and misjudging (as falleth out with ignorant subjects (II Corinthians 4.2 4), who can rather espie a little mote in the eye of the Prince (Matthew 7.3 5), or a Counsellour, then a great beame in their owne) and universally it is the cause of all evil, and finally of eternall damnation, God's judgement being severe towards those, who when the light of Christ's Gospel is come into the world, do delight more in darkness of ignorance, then in the light of knowledge in God's word (John 3.19). For all are commanded to read or hear (Matthew 11.15, 13.9, 43, Luke 8.8, Luke 16.30 31), to search and studie the holy Scriptures (John 5.39), and are promised understanding to be given them from God (Matthew 7.7, Luke 11.9), if they so do (Psalms 1.2): all are charged not to believe eyther any dead man, nor if an Angel should speak from heaven (Galatians 1.8), much less if the Pope do speak from Rome against or contrary to the word of God, from the which we may not decline, neither to the right hand nor to the left (Deuteronomy 5.32).

In God's word Princes must learn how to obey God, and to governe men (Deuteronomy 17.14 15, Psalms 18, 118.8 9): in God's word subjects must learn obedience, both to God and their Princes (Romans 13.2, 1 Peter 2.13). Olde men and young, rich and poore, all men and women, all estates, sexes and ages, are taught their severall dueties in the word of God. For the word of God is bright, giuing light unto all men's eyes, the shining lampe directing all men's pathes, and steppes. Let us therefore awake from the sleepe and darkness of ignorance (Ephesians 5.14), and open our eyes that we may see the light, let us rise from the works of darkness, that we may escape eternall darkness, the due reward thereof, and let us walk in the light of God's word (1 Thessalonians 5.4, 5), whiles we have light (John 12.35 36), as becommeth the children of light (James 1.17, 1

Timothy 6.16, John 3.19), so directing the steppes of our lives in that way which leadeth to light and life everlasting, that we may finally obtaine and enjoy the same: which God the father of lights, who dwelleth in light incomprehensible, and inaccessible, grant unto us, through the light of the world our Saviour Iesus Christ, unto whom with the Holy Ghost, one most glorious God, be all honour, praise, and thankesgiuing for ever and ever. Amen.

Thus have you heard the sixth part of this Homily, now good people let us pray.

The Prayer as in that time it was published. O Most mighty God, the Lord of hostes, the Governour of all creatures, the only giver of all victories, who alone art able to strengthen the Weak against the mighty, and to vanquish infinite multitudes of thine enemies with the countenance of a few of thy seruants calling upon thy Name, and trusting in thee: Defend O Lord, thy seruant & our Governour under thee, our Queene Elizabeth and all thy people committed to her charge, O Lord withstand the crueltie of all those which be common enemies as well to the truth of thy eternall Word, as to their own natural Prince and countrey, and manifestly to this Crown and Realm of England, which thou hast of thy divine providence assigned in these our dayes to the government of thy seruant, our Sovereigne & gracious Queene. O most mercifull Father, (if it be thy holy will) make soft and tender the stonie hearts of all those that exalt themselves against thy Trueth, and seeke either to trouble the quiet of this Realm of England, or to oppresse the Crown of the same, and convert them to the knowledge of thy Sonne the only Saviour of the world, Iesus Christ that we and they may jointly glorify thy mercies. Lighten we beseech the their ignorant hearts, to imbrace the truth of thy Word, or els so abate their cruelty (O most mighty Lord) that this our Christian Realm, with others that confess thy holy Gospel, may obtain by thine aid and strength, surety from all enemies, without shedding of Christian blood, whereby all they which be oppressed with their tyranny, may be relieued, and they which be in fear of their cruelty, may be comforted: and finally that all Christian Realms, and specialy this Realm of England, may by thy defence and protection continue in the truth of the Gospel, and enjoy perfect peace, quietness, and securitie: and that we for these thy mercies, jointly altogether with one consonant heart and voice, may thankfully render to the all laud and praise, that we knit in one godly concord and unitie amongst ourselves, may continually magnify thy glorious Name, who with thy son our Saviour Iesus Christ, and the Holy Ghost, art one Eternall, Almightye, and most mercifull God: To whom be all laud, and praise world without end, Amen.

A THANKESGIVING FOR THE SUPPRESSION OF THE LAST REBELLION.

O Heauenly and most mercifull Father, the defender of those that put their trust in thee, the sure fortresse of all them that flie to thee for succour: who of thy most just judgements for our disobedience and rebellion against thy holy word, and for our sinful and wicked living, nothing answering to our holy profession, wherby we have given an occasion that thy holy name hath bene blasphemed amongst the ignorant, hast of late both sore abashed the whole Realm, and people of England, with the terror and danger of rebellion, thereby to awake us out of our dead sleepe of careless security: and hast yet by the miseries following the same rebellion more sharply punished part of our countrey men and Christian brethren, who have more neerely felt the same: and most dreadfully hast scourged some of the seditious persons with terrible executions, justly inflicted for their disobedience to thee, and to thy seruant their Soveraigne, to the example of us all, and to the warning, correction and amendment of thy seruants, of thine accustomed goodness, turning alwaies the wickedness of evil men to the profit of them that fear thee: who in thy judgements remembering thy mercy, hast by thy assistance given the victory to thy seruant our Queene, her true Nobility, and faithful Subiects, with so little, or rather no effusion of Christian blood, as also might have justly ensued, to the exceeding comfort of all sorrowfull Christian hearts, and that of thy fatherly pity, and mercifull goodness only, and even for thine own names sake, without any our desert at all. Wherefore we render unto the most humble and hearty thanks for these thy great mercies showed unto us, who had deserued sharper punishment, most humbly beseeching thee to grant unto all us that confess thy holy Name, and profess the true and perfect Religion of thy holy Gospel, thy heavenly grace to show ourselves in our living according to our profession: that we truely knowing the in thy blessed word, may obediently walk in thy holy commandements, and that we being warnd by this thy fatherly correction, do provoke thy just wrath against us no more: but may enjoy the continuance of thy great mercies towards us, thy right hand, as in this, so in all other inuasions, rebellions, and dangers, continually sauing and defending our Church, our Realm, our Queene, and people of England, that all our posterities ensuing, confessing thy holy Name, professing thy holy Gospel, and leading an holy life, may perpetually praise and magnify thee, with thy only Son Iesus Christ our Saviour and the Holy Ghost, to whom be all laud, praise, glory, and Empire for ever, and ever, Amen.