Absolution, the power of unduly claimed, 556, 7; is of God alone, 557, &c.; what the true and christian is, 565, 7, 8; examples of it, 567, 8; it ought not to be mumbled in the Latin tongue, 568.

Adamites, a sect of heretics, 379; their origin, ibid., n.

Adauctus overthrew idols, 305.

Adoption, explained, 25.

Adultery, condemned, 98; plagued with punishment, 100, 1, 647, 8; remedies whereby to avoid it, 101, &c., 650; its prevalence lamented, 643, &c.; the incommodities that flow from it, 646, &c.; various laws against it, 649.

Adversity, the temptation of, 188, &c.; more profitable than that of prosperity, 188, 9; what we ought to do in it, 189, 191; God assails not only sinners but also his servants with it, 190.

Ælian, 649, n.

Æneas Sylvius, 245, n.

Afflict: conflict, 542.

Afflictions come not of chance but by the counsel of God, 572; they are sure signs of God's goodwill, ibid.; they are sent to subdue the old Adam in us, ibid.; to teach patience, ibid., 573; we must conceive a good hope in them, ibid.; what they teach us, 633.

Agape, the name anciently given to the Lord's supper, 231; see also 251.

Agasse, invoked to save persons from burning, 536. Agde, council of, 71.

Age, what kind of is honourable, 373; covetousness reigns chiefly in it, ibid.; it is bent to much babbling, 375.

Agnes, invoked for good husbands, 536.

Albertus says that in times past all that came together to the church communicated together, 239, 40. Alexander, 308, 441.

Alliaco, P. de (Cameracensis) allows it to be more agreeable to the truth of God's word to suppose that in the eucharist very bread and very wine remain, 269.

Alphonsus, king of Arragon, his speech about the flourishing state of his kingdom, 5; error in regard to him in Vol. I. corrected, ibid., n.

Alsop, Mr, 420.

Altars, objections against their use for ministration of the Lord's supper, 297; they are said to have been introduced by pope Sixtus II., ibid.

Ambrose numbers the second commandment among the ten, and holds it a moral law, 60; says Helena, having found the title, worshipped the king, not the tree, 72; calls Christ alone our mouth, our eye, and our hand to the Father, 135; says that to forgive sin and to give the Holy Ghost is only in the power of God, 173, 219, 27; declares that he alone forgives the sins which alone died for our sins, 173, 4, n.; says that the word of God

forgives sin, the priest is the judge, 174; affirms that baptism ought necessarily to be given to young children, 210; proves that Valentinian, though he died unbaptized, yet died in the Lord, 224; speaks of baptism by trine immersion, 227; says that the flesh of Christ is offered for the salvation of the body, and the blood for our soul, 244; declares that we offer unto the remembrance of Christ's death, 249; says those things ought to be spoken which the hearers may understand, 254; exhorts to receive the Lord's bread daily, 259; says that, inasmuch as he always sins, he ought always to have the medicine, i.e. the sacrament, ibid.; declares that we lawfully condemn all new things which Christ has not taught, 261; warns against seeking Christ in the earth, or after the flesh, 274, 7; says that Christ here in image is there in truth, where as an advocate he intercedes for us, 277; speaks of the body of Christ as being signified after consecration of the bread, 285; calls the oblation the figure of Christ's body and blood, ibid.; says the bread is the meat of saints, 293; declares that he who eats this body shall never die, ibid.; asserts that he, who receives not remission of his sins here, shall not have it in another life, 395; declares that there is no difference between the carcases of the dead, except that the rich stink more than the poor, 436; cautions against boasting of a fast, else it will profit nothing, 541; asks whether he can be thought to fast aright, who, instead of going to the church, goes to the chase, 548; says he fulfils the law that believes in Christ. 638; speaks of faith alone justifying, 639.

Amen, what it signifies at the end of the creed, 51; and of the Lord's prayer, 197, 8.

Amendment of life, a disposition to it is necessary in preparation for the Lord's supper, 236; this disposition must continue for ever, 237.

Ames, 423, n.

Anabaptists, their opinion that sins after baptism are not forgiven refuted, 170, &c.; censured with their doctrines, 207, 15, 26; they untruly deny that the apostles baptized infants, 209; they revive the old heresy that Christ took no flesh of the virgin, 446.

Anacletus (bishop of Rome) commands all to communicate that will not be excommunicated, 238, 58.

Anchors: anchorites, 390.

Angels, honour is not to be given to them as to God, 58, 9.

Anger, strife, &c. forbidden, 95, 6.

Angle, see 428.

Antichrist, synagogue of, signs by which the church of Christ may be known from it, 42; his kingdom is large, 151; we desire in the Lord's prayer that his kingdom may be brought to confusion,

152; he shall shortly with his doctrine be confounded, 409, 10; many antichrists are risen up, 555; their doctrines must be fought against, ibid., 556.

Antioch (Ancona), a bishop deposed at, 325, 6. Antisthenes, 436.

Antony, invoked for keeping swine, 536.

Apelles, a heretic, 446.

Apolline, invoked for healing the tooth-ache, 536.

Apostles first taught repentance, then faith, 13; —creed, why so called, 15; what Christ sent them to do, 320, 1; Christ commanded them to feed the flock, 320.

Appairing: impairing, 116.

Apparel, of maids must be seemly, 370, 1; lightness of it shews lightness of mind, 370; that of labouring men must be decent and seemly, 400; gallant not to be rejoiced in, 437, &c.; (or clothing) why it was given to us, 437, 8; madness of Englishmen in it, 438; that of women, what it should be, 438, 9; a rule for it, 440.

Aquilian church, how it worded the article of the creed respecting the resurrection of the body, 49.

Aquinas, Thomas, says that, though whole Christ be under both kinds, yet is he not given in vain under both kinds, 244; calls the sacrifice of the mass a memorial of the Lord's passion, 250; mentions various opinions as to the words used by Christ in the consecration of the eucharist, 263; used in speaking of justification the old manner of speech, that faith alone justifies, 639.

Arabians, their law against adultery, 649.

Archilochus, his books banished by the Lacedæmonians, 382.

Arians, the council of Nice convened by Constantine against them, 305.

Aristotle, Philip's letter to him, 5, 386.

Arnold, 226, n.; 267, n.; 285, n.; 292, n.; 295, n. Athanasius numbers the second commandment among the ten, and holds it a moral law, 60; speaks of Christ's flesh as called celestial meat, and spiritual food, 289.

Athenians, their law against adultery, 649.

Augustine says that the prayer which is not made by Christ is very sin, 135; asserts that no man takes away the sins of the world but Christ alone, 173; says that the priests do not forgive sin, but the Holy Ghost through them, 174; affirms that the baptism of young children comes from the apostles to us, 210; declares that without the sanctifying of the invisible grace the visible sacraments do not profit, 218; says that the visible sign and the invisible grace may be present one without the other, ibid.; asserts that God has retained to himself alone the power in baptism to forgive sins, 219; says that it is fulfilled invisibly when not the contempt of religion but the article of necessity excludes the mystery of baptism, 224; declares that good and bad baptize visibly, but God baptizes invisibly by them, 227; says that to minister the word and sacrament the minister is somewhat, but to make clean and justify he is nothing, ibid.; speaks of baptism by trine immersion, 227; says images are wont to be called by the names of those things whereof they are images, 249; shews how the flesh and blood of Christ's sacrifice was promised, performed, and celebrated, 249; says (Lib. Sent. Prosp.) the heavenly bread is called the body of Christ, when it is indeed the sacrament or holy sign, 250; affirms (ibid.) that Christ was once offered in himself, and yet is daily offered in the sacrament, ibid.; says the bread is spent in receiving the sacrament, 252; speaks of the frequency of communicating in his time, 258; exhorts to communicate at least every Sunday, ibid.; insists on the authority of holy scripture, 261; says that which we see (in the sacrament) is the bread and the cup, 267, 8; declares that the sacrifice of the church consists of two things, of the sacrament, and of the thing signified thereby, 268; says the word comes to the element and thereof is made a sacrament, 270; proves that as concerning Christ's flesh he is not here, 273, 4, 8; says that to lay hand on Christ, who has carried his body into heaven, we must send up our faith, 274; proves that after the form of Christ's human nature we may not think that he is everywhere, 277, 8; declares that Christ is everywhere as God, but in a certain place of heaven because of the measure of a true body, 278; asserts that bodies must be in some certain places, and cannot be separated from their qualities, ibid., 281; says that Christ's body must be in one place, 278; declares we must believe that Christ's body is only in heaven, ibid.; shews how the thing which signifieth is wont to be called by the name of that thing which it signifieth, 282; says Christ did not stick to say, 'This is my body,' when he gave the sign of his body, ibid., 285; instances how, the sacraments having the name of the things whereof they are sacraments, the sacrament of Christ's body is Christ's body, 283; says that sacraments are signs of things, being one thing and signifying another, 284; shews that the heavenly bread is called Christ's body, when indeed it is the sacrament of his body, ibid.; says that Christ in the maundy delivered the figure of his body and blood, 285; explains how to distinguish literal from figurative expressions of scripture, 290, 1; teaches that the sacraments must be venerated not with a carnal bondage, but with a spiritual freedom, 291; says he that agrees not with Christ neither eats his flesh, nor drinks his blood, 292; distinguishes between sacramentally and truly eating the body of Christ, which is to dwell in him, 293; declares that he that dwells not in Christ neither eats spiritually his flesh, nor drinks his blood, ibid.; affirms the judgment of those who say that he eats not the body of Christ, who is not in the body of Christ, ibid.; says that heretics may have the sacrament, but the matter of it they cannot have, ibid.; declares that Judas did eat the bread of the Lord and not the bread that was the Lord, 294, 7; says if we believe we have eaten Christ, 295, 6; declares that he that believes in him eats him, ibid., 296; shews how the eating of Christ's flesh must be spiritually understood, 296; speaks of Judas (in one sense) receiving the body and blood of the Lord, ibid.; referred to to shew that in his time the bread and the cup were given into the hands of the com-

municants, 301, n.; rejoices when heretics were delivered from their old errors, 316; prescribes in respect of heretics to love the men but kill the errors, ibid.; says it pleases no good men in the catholic church for any one though a heretic to be killed, 317; recounts the behaviour as a wife of his mother Monica, 344, n.; says the catholic believes that there are but two places after this life, and knows no third, 394; declares that the souts of saints go straightways to heaven, and of sinners to hell, ibid.; asserts that there are two dwelling-places, one in fire, the other in the eternal kingdom, ibid.; says every one sleeps with his own cause, and with his own cause shall rise again, 395; declares it of no profit to pass a whole day in long fasting, if afterward the soul be oppressed with superfluity of meats, 535; says that the fasts of christian men are rather to be observed spiritually than carnally, 540; shews that the great and general fast is to abstain from iniquities and unlawful pleasures of the world, ibid.; says that good things (in themselves) may be done, and yet not be done well by those who do them, 541; recommends the taming and mortifying of the flesh, 544; shews the necessity of fasting to assuage the intemperancy of the body, ibid.; says mercy commended the prayer and fasting of Cornelius, who fed those that wanted, 546: recommends that what is not eaten on fasting-days be bestowed on the poor, ibid.; shews that God speaks to us in scripture, which must therefore be reverently received, 549; warns those who will be partakers of the grace of God not to boast their merits, 637; says all that are justified by Christ are righteous not in themselves but in him, 638; speaks of faith alone justifying, 639.

Auricular confession, the affiance that was placed in it, 414.

Aylmer, 424.

Backsliding, the danger of, 206, 7.

Banqueting, a vain pleasure, not to be rejoiced in, 440, 1; the evils it has brought, 441.

Baptism, sins after it may be forgiven, 170, &c.; its outward sign and its promise, 199; it ought to be administered openly, 200; what it is, 202; of how many parts it consists, ibid.; what it is to be baptized with the Holy Ghost, ibid.; that of water without the baptism of the Holy Ghost profits nothing, 203, 18; who instituted it, ibid.; what it is to be baptized in the name of the Father, the Son, and the Holy Ghost, ibid.; why we are baptized, ibid.; the fruit of it, ibid., &c.; we receive remission of sins and the Holy Ghost in it, 204; it declares we are in the favour of God, 205; it preaches not only the mortification of the flesh but the vivification of the Spirit, ibid., 206; ceremonies of it used in the pope's church, 207; of infants, ibid., &c.; proof of infant baptism from circumcision, 207, 8; proof from the fact that children have been from their cradle endued with the Holy Spirit, 208; proof because the apostles baptized households, 209; it may be ministered to children before they believe, 211; the case of children dying without it, 214, 5; a sacrament to be reverently received of all, 215; those that willingly reject it have no portion in God's kingdom, ibid., 224, 6; the doctrine that all are condemned that die without baptism of water is injurious, 215, &c., and dissents from the verity of God's word, 220, &c.; it is of the same necessity that circumcision was, 216; a seal of righteousness, 217; outward does not give grace by any power that it has, ibid .: of itself it brings not grace, but testifies that he who is baptized has received grace, 220; some may be spiritually baptized among the Turks and heathen, 221, 2; three kinds of it, yet but one, 225, 6; all who are contained in the visible church are not baptized alike, 225; it may not be ministered twice to one person, 226; the unworthiness of the minister does not hinder the worthiness of it, 226, 7; by trine immersion, 227; by affusion or sprinkling sufficient, ibid., 228; a commendable old custom to have godfathers and godmothers in it, 228; fathers should be present at that of their children, ibid.; what it is, with probations out of the scripture, 507, 8; to what use it was used, 508; a peculiar covenant and sign, 573; we must cleave strongly to the promise added to this sign, ibid.; a covenant which makes quiet the conscience, 574; by it we are removed from the fierce judging-place to the court of mercy, 635, 6.

Baptized in the name of Christ, what it is to be, 13. Barbara, invoked to keep from thunder and lightning, 536.

Basil speaks of baptism by trine immersion, 227; says that the Holy Ghost is at one time in different persons, which angels cannot be, 280; rebukes covetous rich men who while alive will give nothing, but at their death bequeath largely to the poor, 396; calls him a thief who makes that his own which he has received to distribute, 538; defines the true and christian fast, 539; says that fasting is necessary when we desire to obtain any thing of the Lord, 548.

Beauty is a vain thing not to be rejoiced in, 437; an enticement to uncleanness, ibid.

Becon dedicates his Catechism to his children, 4; his desire to bring them up well, 6; his poverty and ill-fortune, 7; the malice of the papists against him and his writings, 419; travelled into the Peak of Derbyshire, ibid., 420; his books, 421; went into Staffordshire, 422; into Warwickshire and Leicestershire, 424; repaired home on hearing of the death of his father-in-law, 426; the books he wrote and translated while in the country, 427.

Bede says that Christ was taken up in his humanity, but concerning his divinity he abides still on the earth, 275; declares that Christ forsook those corporally whom concerning his divine majesty he never failed, ibid., 278; speaks of Christ instituting the sacrament of his flesh and blood in the figure of bread and wine, 286.

Beggars who can work and will not are thieves, 108; their duty, 115.

Belisarius, 441.

Bellarmine admits that the council of Basil allowed the cup in the eucharist to the Bohemians, 245, n.

Belly-care, the great evils of, 602.

Beneficed men, Latimer used to rebuke in his sermons, 425; see Ministers, Pastors.

Benefices, Latimer freely spoke against buying and selling of them, 425.

Berengarius, his recantation, 264, n.

Bernard says the will is taken for the deed (in baptism) when necessity excludes the deed, 224; exhorts daily to receive the sacrament as the medicine of the wound of sin, 259; says the flesh of Christ is given to us spiritually not carnally, 286; calls the body a stinking sperm and the meat of worms, 442; though he had done many good works, yet, when he should die, he acknowledged he had lived unthriftily, and called upon the favourable grace of God, 637.

Bertram says the substance of the creatures remains after consecration what they were before, 268; calls the body and blood of Christ a spiritual meat and a spiritual drink, 295, 6.

Beugnot, 305, n.

Bible in English, Latimer proved that it should be read by all, 424.

Bibliotheca Max. Vet. Patr. 91, n.; 256, n.; 267, n.; 289, n.

Mag. ———— 252, n.; 256, n.; 258, n.; 276, n.

Diel, Gab. 252, n.; says that how the body of Christ is under the kinds of bread and wine is not found expressed in the bible, 269.

Bingham, 9, n.; 297, n.; 298, n.; 301, n.; 319, n.; 327, n.

Bishops (or spiritual ministers) that neglect their duty are thieves, 107; their duty, 114; what they are, 317, &c.; differ not from spiritual ministers, 319; their order always owned to be superior to that of presbyters, ibid., n.; hospitality decayed among them, 320; they must shew hospitality, 325, &c.; their fault in ordaining unfit persons, 423; their duty, with probations of scripture, 516, 7; ancient, examples of their charity to the poor, 586; they sold the church utensils for the purpose of relieving the needy, ibid.

Blessings on those who obey God's word, 617.

Boemus, 649, n.

Bonaventure says that grace is not contained in the sacraments essentially as water in a vessel, 219.

Bool: bawl, 390.

Boy-bishop, 320, n.

Brand, 346, n.; 438, n.

Bread, what it signifies in scripture, 166; variously understood in the Lord's prayer, ibid., 167; holy, and holy water were ministered every Sunday by the papists instead of the sacrament, 260; and wine remain after consecration, 264; how it is Christ's body, 282; why Christ called it his body, ibid.; called Christ's body in the sacrament, when really a figure of his body, ibid.; and wine are figures, tokens, representations, ibid., 283; what it is to break it to the hungry, 538, 9.

Brethren, we are bound to seek their salvation, 176, 7.

Bribe-taking, its prevalence, 307.

Broke: breach, 94.

Bruno, 639.

Building, the daughter of fancy, 430; curious,

practice of is a token that the day of judgment is at hand, ibid.

Burnet, bishop, 72, n.; 319, n.

Cæsarius, 535, n.; 540, n.

Careful pensiveness, not labour, is forbidden by Christ, 617.

Carefulness, proper, not forbidden, 164.

Carthaginian church, 49.

Cassander, Gregory in, 256, n.; Armen. Lit. in, ibid., n.; Vigilius in, 275, n.; 279, n.

Cassiodorus says not only singing but understanding we ought to give thanks, 255.

Casts: contrivances, 575. Catalogus Testium, 261, n.; 395, n.

Catechism, what it means, 9; the teaching of it ancient, ibid.; the parts of Becon's, Part 1. 10; 11. 13; 111. 53; 1v. 125; v. 199; vi. 302; conclusion, 408.

Catechistæ, who they were, 9.

Catechumeni, 9, 256.

Catholic, why the church is so called, 42.

Cato, 339, 383, 384, 401, 600.

Catullus, 419, n.

Cave, 173, n.; 259, n.

Cecil, Thomas, dedication to, 480; account of his family, ibid., n.

Centur. Magdeb. 71, n.

Cerdon, a heretic, 446.

Ceremonies, how it was believed that in practising them was salvation, 414.

Charity, it must spring from repentance and faith in preparation for the Lord's supper, 235, 6; the nature of it, 583, 4.

Children, why God gives them, 4; the earnest study of the gentiles for bringing up theirs, 5; of God's people, ibid., 6; they are not punished for their fathers' sins, 75; they may have faith and please God, 211, 2; they may have the Holy Ghost, 213; those of unbelievers must be left to the judgment of God, 214; case of those dying without baptism, ibid., &c.; he who would have them virtuous must be cautious in choosing his wife, 346, 7; they must be brought up in the knowledge of God's word, 348, 9; their plays and pastimes, 349; company-keeping for them, ibid.; good manners must be taught them, ibid., 350; they must be sent to school, 350; good books must be provided for them, 351; chapters of the bible to be read by them at dinner and supper, ibid.; they must be corrected if they do amiss, 353, 4; they must not follow their blind judgment in matrimony, 355, 8, 71; they must honour and obey their parents, 357, &c.; what it is for them to honour their parents, 357, 8; what it is to obey, 358; reasons why they should so honour and obey, 358, 9; christian, must be brought up in christian doctrine, 378; their duty to their parents, with probations of scripture, 519.

Christ, his Godhead proved, 19, 20; he is alone a Saviour, 21, 2; what he is, 22; his kingdom is spiritual, ibid.; the profit of his kingdom, ibid.; he is alone our priest, 23; the profit of his priesthood, ibid.; he is our prophet, ibid.; the profit of this, 24; why he is called the only Son of God,

ibid., 25; what his Godhead profits, 25; what profit we have in that he is our Lord, 26; of his humanity, ibid.; there are two natures in him, ibid.; what profit we have by his humanity, 27, 8; he received his humanity of the virgin, 28; what he did and suffered was for our sake, 29; what profit we have by his passion, ibid.; he suffered willingly, 30; what profit we have by his crucifixion, ibid., 31; his death and burial, 31, 2; what profit we have by his death and burial, 32, 3; his descent into hell, and our profit thereby, 33; his resurrection, ibid., 34; the profit we have by his resurrection, 34,5; his ascension, 35, 6; the profit we have by it, 36; his sitting on the right hand of God, and the profit we have thereby, ibid., 37; his coming to judgment, 37, 8; what profit we have by this, 38; his church is but one only church, 42; for his sake God gives all good things, 45; prayer must be made in his name, 134; what it is to pray in his name, ibid.; he alone is the Son of God by nature, we by adoption, 145; he is the food of the soul, 166, 7; what it is to put him on, 206; the necessity of his death for us, 229, 30; by his death we are delivered from our sins, 230; his body is the nutriment of our soul, 232; the omnisufficiency of his sacrifice, 247, 8; his death the alone sacrifice for sin, 250; his natural body is only in heaven, 271; he is in his manhood in one place, in his Godhead everywhere, 272; the old fathers confirm this, ibid., &c.; the papists say that his natural body, though in heaven, is also in the sacrament, 276, 9; his body is not in divers places at once, 276, 7; the old fathers confirm this, 277, &c.; his humanity is in heaven only till the judgment, 280; to teach that his body is in several places evacuates his humanity, which is a heresy, 281; the wicked eat and drink not his body and blood, 291, 2, 5; the old fathers confirm this, 292, &c.; what it is to eat him, 294; he is received by faith, 295; the old fathers confirm this, ibid., &c.; passages which appear to controvert this explained, 296, 7; he alone saves, 380; the papists pervert this by introducing the merit of others, ibid.; he is the alone mediator and intercessor, ibid., 381; his blood is the alone purgatory for souls, 381; to know him truly is the gift of God, 428; commendation of him, 444; his alluring kindness, 446; his choice of his apostles, ibid.; his humility and lowliness, ibid., 447; his death, 447; Christians must rejoice in him, 448; his sacrifice makes clean for ever, 450, &c.; comparison between him and massmongers, 451; his resurrection and ascension a cause of rejoicing, 457, 8; our mediator, intercessor, and advocate, 459, 60; his coming to judgment a cause of rejoicing to the faithful, 460, 1; his death the only satisfaction for sin, 574, 5; he became sin, i.e. a sacrifice for sin for us, 575; we may have firm faith and trust in him against death, 576, 7; he reproves certain rich worldlings, 587, 8; he blesses those with the gospel whom the law has condemned, 630; by his sacrifice that is fulfilled which the law requires, 631; we are engraffed in him through faith, 632; he discharges our debt, 636.

Christians should consider their vocation, and seek

to walk worthy of it, 475, &c.; false, what a fire boils in their hearts, 623.

Chrysostom numbers the second commandment among the ten, and holds it a moral law, 60; says that to deliver from the filthiness of sin is the mighty power of Christ, and that no man has power to forgive sin but God, 173; declares that the Lord's supper ought to be common, 239: says the things which belong to the eucharist, diverse from the old law, are common all between the priest and the people, 245; declares that when we offer that we do is to the remembrance of Christ's death, 249; speaks of the common supper after the communion, 251; says there can be no profit of a voice not understood, 254, 5; reference to the liturgy ascribed to him, 256; shews that none who do not communicate must be present at the sacrament, 257: the Lord's supper greatly frequented in his time, 258; says he that has a pure conscience ought every day to come to the communion, 258, 9; reproves his hearers for their slack coming to the holy table, 259; declares that the nature of bread tarries in the eucharist after it is sanctified, 265; cautions against understanding the words of Christ carnally, for that mysteries must be considered with inward eyes, 287, 97; explains why the gifts signified in the sacraments are not delivered nakedly, but in sensible things, 287; speaks of the bread and the receivers being or signifying the body of Christ, ibid., 288; calls the eucharistic sacrifice a symbol or sign of Christ, 288; says that not the true body but a mystery of Christ's body is contained in the hallowed vessels, ibid.; warns against the idea that the divine body is received at the hand of man, ibid.; speaks of bread and wine being shewn for a similitude of the body and blood of Christ, ibid.; says that he who comes to the body of the Lord must climb up on high, 295; declares that, if priests teach well but live ill, their doctrine, but not their manners, is to be taken, 324, 33; cautions against thinking that mercy will be granted us in another world at the prayers of any, if we do not behave ourselves so as to deserve to receive forgiveness, 395; advises men to prepare their works against their departure, as, when they are once departed, it lies not in their power to repent, or put away their offences, ibid.; says that the nobility and goodness of our kinsfolk avail nothing, except we ourselves be good, 436; calls him the true nobleman that disdains to serve vices, ibid., 437; explains what it is to anoint the head, and wash the face in fasting, 537, 8; says that he who abstains from meat and not from evil works, though he appears to fast, fasts not in deed, 539; declares that those, who so fast that they please men rather than God, through vain-glory have no reward of their labour, 541; says the abstinence from meats is received for this purpose, to make the flesh obedient to the spirit, 545; counsels that whenever we fast we should be liberal to the poor, 546; says that he who cannot fast must give the larger alms, and be more diligent in prayer, ibid.; speaks of faith alone justifying, 639.

Church, what it signifies, 41; why it is called

holy, ibid., 42; why called catholic or universal, 42; Christ's is one only church, ibid.; signs by which it may be known from the synagogue of antichrist, ibid.; why it is called the fellowship of the saints, 43; what profit there is in believing that there is a holy universal church, ibid.; there is no forgiveness of sins but in it, 44; its belief concerning faith and good works, 638, &c.

Cicero, scholars must exercise themselves in, 386. Circumcision, some that died without were not condemned, 215, 22, 3; its spiritual character, 216.

Clement (of Rome) commanded that as many hosts should be offered on the altar as would suffice the people, 239, and forbad the reserving of what remained, 251.

Clichtoveus, 173, n.

Cod. Justin. in Gothofr. Corp. Jur. Civ. 305, n.; 312, n.

Colet, 383, n.

Comeracensis, or Cameracensis, see Alliaco.

Comestor, P., mentions different opinions as to the words of Christ in consecration of the eucharist, 263.

Come yer, or come er: come ere, or before, anticipate, 38.

Commandments, the ten, 56, with confirmations of scripture, 497, &c. the first, 56, 497, 8; what God requires of us in it, 57, &c.; the second, 59, 498, 9; the omission of the second and division of tenth into two, 59, 60; what God requires of us in it, 66; no particular takes away the virtue of the general law, 69; the third, 76, 499; what God requires and forbids in it, 76; the vengeance of God against the transgressors of it, 80; the fourth, 80, 500; what God requires in it. 80, 4; the fifth, 85, 500, 1; what is commanded in it, 85, &c.; the sixth, 94, 501, 2; what God requires of us in it, 94, 5, 7; the seventh, 97, 502, 3; what God forbids and requires in it, 97, &c., 103, &c.; the eighth, 104, 533, 4; what God forbids and requires in it, 104, &c., 111, &c.; the ninth, 116, 504, 5; God's will in it, and what he forbids and requires, 116, &c., 118, &c.; the tenth, 119, 505; what God requires in this, and in all, 120, &c., 123, &c.; the sum of them, 505, 6.

Commenty: community, 307.

Commons, the wrongful inclosure of, 599.

Commons (the people) their increase the honour of the king, and vice versa, 601.

Commonweal, that, where there is a good magistrate, a faithful preacher, a diligent school-master, not likely to decay, 377, 8.

Concil. Collect. 210, n.

Concupiscence is sin, 120, 1; why it is left and felt after baptism, 204; it does not condemn unless we give place to it, ibid., 205.

Confess and set forth true religion, we are commanded to, 79.

Confession of christian faith, 579, 80.

Conflict of Christians with their adversaries is most perilous in sickness, 571.

Conscience, of godly men, troubled, 622; how to be quieted declared in Christian Knight, 623, 4. Consecration, the words of considered, 281, &c.; not to be grossly interpreted, 284; how the ancient fathers took them, 285, &c.

Constantine, the Great, his edict against idolatry, 71, 312; his godly laws and exertions for the furtherance of religion, 305; declared he would conceal the faults of the clergy, 333.

Constantine, Copronymus, forbids images to be adored, 71.

Constantine I. (pope) 71, n.

Content, we are required to be with what we have, 114.

Cornelia, her reply about her children, 5.

Corporal presence of Christ in the sacrament, 270, &c.; it follows of transubstantiation, 270; it establishes the Marcionite heresy, ibid.

Correction, things to be observed in it, 354, 5; how a school-master must use it, 384, 5.

Corvinus, his Postil translated by Wisdom, 423. Cotelerius, 546, n.

Council, of Agde, 71, 259; of Elvira, 71; of Toledo, 71, 227, n., 245; of Constance decreed that the cup should not be given to the laity, 244; of Basil allowed the Bohemians to receive in both kinds, 245; of Lateran, 253, 260, 2, 8; of Florence, 266; of Nice admonishes not to look down to the bread and cup, 295; this held by Constantine, 305; of Trent, 319, n.; of Chalcedon (Châlons) ordained that none should be counted to fast that ate before evensong was done, 533.

Covel, 266, n.

Coverdale, 420.

Covetous man, what his delight is in, 428.

Covetousness, of the age reprehended, 7; it is condemned in the Lord's prayer, 164; reigns chiefly in old men, 373.

Coy, or corle: to strike or pat with the hand, 596. Cranmer, abp. dedication to, 525.

Creed, apostles', why so called, 15; its parts, 16. Cresset: a watch-fire, or light on a beacon, 610. Creyghton, 266, n.

Cricamus, (Ochamus?) 639.

Crinitus, 71, n.

Cross, hymn to, 72; of that of affliction, 468. Curates, who neglect their duty are thieves, 107. Cure: care, 112.

Curius, 308.

Cursings on those who disobey God's word, 617, 8. Cyprian says the Lord alone may shew mercy and forgive sins, 172, 3; affirms plainly the baptism of infants, 209; refers to three kinds of baptism, 225, n.; says that, whether Judas or Paul baptizes, Christ puts away the sin, 226; resists the attempt to take away the mystery of the Lord's blood from the communion of the laity, 243; pronounces it sacrilege that by the appointment of man God's ordinance should be broken, 261; says the Lord called the bread his body and the wine his blood, 267, 86; declares that the hallowed bread entered into the wicked mouth of Judas, 267; says drink sanctified into the blood of Christ burst out of the defiled bowels, ibid.; declares that Christ gave bread and wine at the table, 285; says the Lord called wine his blood, 286; asserts that none but such as be true Israelites eat of this Lamb, 292; says that in the sacrament we whet not our teeth to bite, but with pure faith we break the holy bread, 295; referred to to shew that in his

time the bread and the cup were given into the hands of the communicants, 301, n.; says such as God finds men when he calls them, such does he judge them, 395; his exclamation when condemned to be beheaded, 473; denies that godly men ever took any great thing in hand except they first fasted, 548.

Cyril (of Alexandria), says that inwardly to quicken a sinner is the gift of God, 173; declares that Christ took away the presence of his body, though in the majesty of his Godhead he is ever here, 273; says that, if the nature of the Godhead were a body, it must needs be in a place, 281; declares that Christ distributed bread calling it his body, 288; says they that receive the bread of life shall obtain immortality, 294; asserts that he who eats the flesh of Christ has everlasting life, ibid.; declares that when we eat the flesh of Christ we have life in us, ibid.

Cyril (of Jerusalem), refers to three kinds of baptism, 225, n.; speaks of baptism by trine immersion, 227.

Damasus, (or Damascene?), speaks of baptism by trine immersion, 227.

Davidians, a sect of heretics, 379, 415; their origin from David George, 379, n.

Deacons, their office, 326; in the pope's church, 327; account of them and their duties referred to, ibid., n.

Dearth, the prevalence of, 617; why it is sent, ibid., 618.

Death of the body, what it is, 575; it is not to be feared but desired, ibid.; how those are to be comforted who are in peril of it, ibid., 576; how he is to be spoken to who is at the point of it, 577, 8; a prayer for a sick man in peril of it, 578.

Debts to God, how we are to be delivered from, 178, 9.

Debtors, who will not pay when they can are thieves, 108; their duty, 115; we must forgive them, 179, 80.

Decretal epistles ascribed to the early bishops of Rome are not genuine, 238, n.

Desperation, how it is to be resisted, 577, 8; the godly are sometimes tossed with the waves of it, 622, 3.

Despise, used for desire, 626.

Devil the, his army are wicked spirits, the world, and the flesh, 543; a saying that every man sees him before he dies, 624. See Satan.

Dicers, carders, &c., are thieves, 108, 162.

Didymus Alexand., proves that the Holy Ghost is God, because he is in many places at one time which no creature can be, 281; speaks of faith alone justifying, 639.

Diet, temperance in, is a remedy against adultery, 102, 3; of maids, 369.

Diogenes, 600.

Dionysius, Areop., shews that in his time the bread and cup were not received of the minister alone, but distributed to all, 239; quoted to prove that the Lord's supper was called *Synaxis*, 240. n.; says that all that did not communicate were anciently not suffered to be present, 256.

Dirigies: dirges, 394.

Divorces, most of them are on occasion of adultery, 647.

Doctrine of Becon's Catechism is agreeable to the word of God, 409; it dissents not from the teaching of the true catholic church, ibid.

Dorothy invoked to save flowers, 536; account of her, ibid., n.

Doted: rendered doting, 646.

Dowkings: duckings, 455.

Drafflesacked: filled with offal or swill, 591.

Druthmarus Christ., speaks of Christ instituting the sacrament that the disciples might do that in a figure which he should do for them, 286; says the blood of Christ is aptly figured by wine, ibid.

Duns Scotus says the words of scripture might be expounded more easily without transubstantiation, 268, 9.

Durandus, 71, n.; explains how in the primitive church all that were present were wont to communicate, 239, 58.

Duty, of all men, to God, by exercising faith, 402, 3; love, 403; a new life, ibid.; prayer with thanksgiving, ibid., 404; to our neighbour, by shewing love, 404; to ourselves, we must keep the heart pure, 405; sequester it from worldly things, ibid.; call to remembrance our death, 406; we must keep our words pure, ibid.; and thereto pray for the taming of the tongue, ibid.; we must soberly use our eyes, 407; with our hands work no wickedness, ibid.; direct our feet that they haste not to wickedness, ibid.; use godly all our members, ibid., 408; we must take care that our life answer to our profession, 408; that of all estates, with probations of scripture, 511, &c.; of the high powers and temporal magistrates, that they should be learned in the laws of God, 511; maintain pure and christian religion, ibid., 512; punish, and, if they will not turn, kill preachers of false doctrine, 512; judge equally, 513; take no bribes, ibid.; not oppress the common people, ibid., 514; care for the commons as fathers, 514; defend the good and correct the evil, ibid., 515; of subjects, 515, 6; of bishops and ministers, 516, 7; in respect to doctrine, 516; life, ibid., 517; hospitality, 517; of parishioners to ministers, ibid., 518; of husbands to wives, 518; of wives to husbands, ibid., 519; of parents to children, 519; of children to parents, ibid.; of masters to servants, 520; of servants to masters, ibid.; of widows, ibid., 521; of old men, 521; of old women, ibid.; of young folk, ibid.; of all degrees and estates to God and their neighbour, 522.

Egalness: equality, 510.

Egypt, the deliverance out of, 57.

Election of God is not made frustrate by the want of outward baptism, 221.

Elizabeth (afterwards queen), dedication to, 413.

Elvira, council of, 71.

Endurance to the end is needful, 571.

Enemies of the Christian, 184; they can do no more than God suffers, 193.

England, once in darkness under popery, 414, 5; afterwards blessed with light, 415; miserable through the covetousness of the rich, 434, 5.

Epiphanius cut an image away, and said it was contrary to the authority of the holy scripture to have any in the church of Christ, 60, 1, 9, 71; says that Christ called a senseless loaf his body, 283.

Erasmus says Christ in the sacrament ought not to be carried about the fields on horseback, 253.

Eucherius, 91, n.

Eusebius speaks of the use of images as introduced from the heathen, 61; mentions Constantine's instruction and commands against idolatry, 71, n.; 305, n.; referred to, 140, n.

Eusebius Emissenus prescribes that we look upon the holy body and blood of our God with faith, 295.

Evagrius testifies that young children were called to eat the remains of the sacrament, 252.

Evils, of the soul, 195, 6; of the body, 196; of the times, displayed, 593.

Fabian (bishop of Rome) decreed that all should communicate at least thrice a year, 259.

Face, the command to wash, explained, 539, 40.

Faith is the companion of true repentance, 12; defined, 13; it is the gift of God, 14; without it all virtues are but sins, ibid.; the fruits of it, ibid., 15; the articles of christian faith, how many and what they are, 15; the first part, 16; the second, 19; the third, 38; the fourth, 41; by it we obtain all good things of God, 45, 6; it is needful in prayer, 132, 3; it is the will of God that it be exercised, 156; by it alone we are justified and saved, 176; it goes before baptism in those that have the use of reason, 211; infants may have it, ibid., 212; the ordinary way to it is the preaching of God's word, 212; it is the work of God, ibid.; it may dwell in children though not yet declared by works, 213, 4; it is necessary for worthy preparation for the Lord's supper, 234, 5; we must believe that Christ was born and gave himself for us, 235; it is the mouth of the soul wherewith Christ is received and eaten, 295; it is a duty which all men owe to God, 402, 3; what it is, 482; the benefits we receive of God through it, with probations of scripture, ibid., 483; the twelve articles of it, 483-9; confession of christian faith, 579, 80; encouraged to rely on the promises of God, 604; it is much, it is altogether, ibid.; through it Christ's fulfilling of the law is the believer's, 636; for it God accepts the Christian as righteous, ibid.; it must be laid as a sure foundation, 638; by it we are justified and receive other blessings, ibid; no unfruitful faith is taught, 638; it alone justifies without works, 639.

Faithful, what things are hoped for by them, 13, 14; they are the sons of God by adoption, 25; why they are called saints, 43; their final joy, 460, 1.

False witness forbidden, 116, 7.

Famine sent as a punishment for sins, 617, 8.

Fannel, or fanon: a sort of small scarf worn by a priest on his arm while saying mass, 300.

Farced: stuffed, filled, 423.

Fast, or fasting, how much it was trusted in, 414; used in Lent, 526; none have written of it in English, 527; definition of it, what the true and

christian fast is, 528, &c.; that of the fathers in the old law, 528, 33; spiritual exercises in it, 528; how practised, ibid., 529; godly men abstained in it not only from meat, but from all that might delight the flesh, 529; that which is merely outward or constrained God abhors, ibid., 530; that which is commanded of the high powers is to be kept, 530, 1; the true fast rises of a heart contrite and sorrowful for sin, 531, 2; of a mind given to godliness, 532, 3; the popish manner of fasting, 533, &c.; story of a monk who was a great faster, 534; the popish fast rises of custom or superstition, 535, 6; the fondness of the papists in their's, 536; how we ought to fast, 537, &c.; three things to be observed therein, 537; that pleases God best which is accompanied by works of mercy, 538, 9; why God rejected the fasts and feasts of the Jews, 539; it consists not only in abstinence of meats but in forsaking of sin, ibid., 540; what it is to fast in secret, 540, &c.; the true use of it, 542, &c.; the manner of it in the pope's kingdom was wicked, 542; the erroneous doctrine of the papists concerning it, ibid.; it is a fruit of repentance, ibid.; it was not practised by the old fathers to be justified thereby, ibid.; its first use, to mortify and tame the flesh, 543, &c.; a rule to be observed herein, 545; its second use, to have more liberally to give to the poor, ibid., 546; its third use, that, as godly men of old, we may be more apt to pray, 546, &c.; Christ joined it and prayer, 547; why fasts were appointed of ancient fathers, 548; its fourth use, that we may the better hear and digest God's word, ibid., &c.; why it was instituted on the evens of solemn feasts, with examples, 549, 50.

Fathers of the church, some were in error in holding that all who died without baptism were lost, 214, 224; led with the Spirit of Christ they could teach nothing but that which is agreeable to the doctrine of Christ, 277.

Fathers and mothers, their duty towards their children, 346, &c.; they should be present at their baptism, 347; they must take care that no harm chance to them, 348; how they must teach them to speak, ibid.; they must train them in the knowledge of God's word, ibid., 349; they must devise convenient pastimes for them, ibid.; they must take heed with whom they keep company, ibid.; they must teach them good manners, ibid., 350; they must send them to school to a good school-master, 350, &c.; they must prepare them godly books, 351; they must let them read the bible at dinner and supper, ibid.; examples of their godly bringing them up, 352, 3; they should correct them if they do amiss, 353, 4; they must put them into some honest godly way of life, 355; they must provide proper marriages for them, ibid., 356; giving them a portion in marriage, 356; they must set them a good example, ibid., 357; they must commend them in prayer to God, 357; their duty to their children, with probations of scripture, 519.

Fear of God, the want of it is the root of all evil,

Feastful days appointed by magistrates are to be observed, 83; of labour on them, ibid.

Fellowship of the saints, why the church is so called, 43.

Fet: fetched, 304.

Fidus, his opinion that infants should not be baptized before the eighth day disapproved by Cyprian and a council, 209.

File: defile, 62.

Finders of things who do not restore them to the owners are thieves, 108.

Fish, S., his translation of the Sum of the Scriptures, 421, n.

Flesh has a large kingdom, 150, 1; we desire in the Lord's prayer that its kingdom may be plucked up, 152; it is an enemy to the Christian, 184; the rebellion of it against the spirit, 543; it is tamed by fasting, ibid., 544; what it is to walk after it, 632.

Fliring: fleering, 7.

Foiled: trampled on, perplexed, puzzled, 426.

Forgiveness of sins, 43, 4; of others, examples of, 179; duty of it, ibid., 180, 574; not the cause of God's forgiving us, 181, 2; why we ought to practise it, 182.

Fornication forbidden, 98, 9; the sin of it plagued, 100, 1. See Adultery.

Frith, J. a book of his, 421.

Fronto Ducæus, 257, n.

Fulgentius says that, as concerning his man's substance, Christ was not in heaven when he was in earth, and forsook the earth when he ascended into heaven, 278, 9; advises that the garment of a holy maid be such as to be a witness of her inward chastity, 370.

Galley halfpenny, 435.

Gamesters, dicers, &c. who would overreach and win of their neighbours, are thieves, 108, 62; their duty, 115.

Gelasius Cyzic. Hist. Concil. Nic. 295, n.

Gelasius (bishop of Rome) commanded that the whole sacrament should be received in both kinds severally, 243; declared those accursed which receiving the body of Christ abstained from the communion of the cup, ibid.; the gloss upon pronounces it not superfluous to receive the sacrament under both kinds, ibid.; says that the nature of bread and wine in the sacrament does not go away, 267.

Gellius, A., 5, n.

Gennadius, 258, n.

Gentiles, their earnest study in bringing up their children, 5, 382, &c.

Gentlemen who unreasonably raise their rents are thieves, 108; their duty, 115; their little delight in reading the word of God, 420; their greediness censured in becoming sheepmongers, and causing the decay of towns, 434; their oppressions said to be the cause of rebellion, 598, 9; the character of those who are true gentlemen described, 598, &c.; of those which are not really so, ibid.

Gentlewomen, Dorcas an example to, 585.

George, David, 379, n.

George, invoked for defence in battle, 536; account of him, ibid., n.

Gertrude, invoked against mice and rats, 536.

Gestures to be used at the Lord's table, 298, 9;

kneeling, 298; notice about this posture, ibid. n.; standing, 298, 9; sitting, 299; reference to the custom in the primitive church, ibid., n.

Gloss, upon Gelasius affirms the sacrament not to be superfluously received under both kinds, 243; of Nic. de Lyra says in the altar there is no doing again of Christ's sacrifice, 250; the ordinary declares that what we do is the commemorating of a sacrifice, ibid., n.; upon a canon in Gratian, explains, He is offered, that is, the offering of him is represented, ibid.; upon Paschasius in Gratian, says the offering of Christ is represented in the sacrament, ibid.; upon a canon in Gratian teaches that the consecration of the eucharist is effected when the last syllable of the words is uttered, 264; upon a canon in Gratian shews how the sacramental bread is called the body of Christ when it signifies it, 284; upon a canon in Gratian says that Christ is eaten of evil persons sacramentally only, 294; upon a canon in Gratian explains how Christ is eaten two manner of ways,

Gluttony, proverb respecting it, 548.

Gnomagraph, proverb or maxim-writer, 401.

Goar, 257, n.

God, what he is, 16; why we call him Father, 17; why almighty, ibid., 18, 609; why called maker of heaven and earth, 18; comfort to be gathered of this, ibid., 19; all good things his gifts, ibid.; what it is to believe in him, 19; his love to mankind in giving his Son, 28; to sit on his right hand what it means, 37; he alone forgives sins, 45, 557, 60; what moves him to it, 45; he gives all good things for Christ's sake, ibid.; by faith we obtain them from him, ibid., 46; everlasting life is his free gift, 50; why called the Lord, 56; why he calls himself our God, ibid., 57; he did not give the Israelites his image to look on, 62; it is not lawful to make his image, 66, &c.; why he is called a strong and jealous God, 73, 4; his mercy greater than his anger, 76; he most chiefly detests idolatry and the abusing of his name, 79; of him only all good things are to be asked, 126, 7; how he is our Father, 145; what it profits us that he is, ibid., 146; what we learn by calling him our Father, 146; he is in heaven and why said so to be, ibid., 147; he is infinite and incomprehensible, 146; his name cannot be made more glorious than it is, 148; how to glorify him, ibid., 149; we desire his kingdom to be set up and enlarged, 152, 3; what is meant by praying that his will may be fulfilled in earth as in heaven, 154, 5; what his will is, 155, 6; he sends to his people for the best whatever comes upon them, 158; his fatherly care and good-will to them, 165, 6; why he is merciful to forgive sins, 175, 6; we are all debtors to him, 178; he remits sins of his free favour, 181, 2; what he is to us we must be to our neighbour, 182; how his temptations differ from Satan's, 185, 6; he tempts in two manner of ways, 186; why he lays his cross upon us, 189; why upon the faithful, 190; reasons why he tempts us, 191, &c.; he is not the author of temptation to evil and damnation, 194; the kingdom and power and glory are his, 196; his grace and Spirit are not bound to any external cere-

mony, 220; his election cannot be made frustrate by the want of outward baptism, 221, 2; he alone can be in all places at once, 271; his omnipotency explained, 280; his benefits towards man, in creation, 443; in the promise of redemption, 444; in giving the law and dealing friendly with him, 445; in sending his Son in the fulness of time, ibid.; he will supply his servants with necessary things, 466, 7; he judges the work of the heart, and not the heart of the work, 539; his liberality evidenced in the provision made for his creatures, 603; histories of scripture confirm this, 603, &c.; hereby he encourages poor married men, 605, 14; also men to stay at home and not wander, 606; and travellers that he will not forsake them, ibid., 607; he does good for his promise' sake to the unworthy, 608, 9; none should despair of his liberality, 610; to look for which godly preachers are encouraged, 611, 4; also their wives, 612; and those that are imprisoned for his glory, 613; and that love his word, ibid.; so that we should trust him for all things, 614, 5; his promises are made to the godly and not the ungodly, 618, 9; he is most beneficial to those that trust in him, 619; that he hears not sinners explained, 626; he sets forth to sinful men both the law and the gospel, 628; he upholds and defends his people, 633, 4; he gave his Son that we being cleansed from sin might serve him in holiness, 636, 7.

Godhead, three Persons in, 16, 17; of Christ, what it profits, 25.

God-fathers and god-mothers, a commendable old custom in baptism, 228.

Godly, nothing chances to them without the singular providence of God, 158; they have always acknowledged themselves sinners, 637.

Goods, there is a propriety of, so that they are not common, 110, 1.

Good works may be done in the sight of men, so vain-glory be absent, 540; they are to be done, but the hope of health not to be put in them, 635; the reformed doctrine teaches them where scripture teaches them, 637; they may be taught when faith is laid as a foundation, 638; the study of them is to be exercised, 640.

Gorgeous houses, the delight in them is vain, 430. Gospel, what it is to preach it, 562; righteousness is set forth in and obtained by it, 629.

Gospellers, gross, censured, 206, 415, 16, 592, 617; new, teach the grace of perfect redemption, 637.

Governance of Virtue referred to, 481.

Gratian (emperor) his law for the establishment of St Peter's doctrine, 305.

Gratiani Decretum, 174, n.; 210, n.; Augustine in, 227, n.; Gregory to Leander in, 227, n.; fourth council of Toledo in, 227, n.; Gelasius to Majoricus and John in, 243, n.; gloss upon in, ibid.; Julius I. in, ibid.; Augustine in Lib. Sent. Prosp. in, 250, n.; 284, n.; Id. in, 250, n.; gloss upon in, ibid.; Paschasius in, ibid.; gloss upon in, ibid.; Fabian in, 259, n.; council of Agde in, ibid., gloss in, 264; August. in Lib. Sent. Prosp. in, 268, n.; gloss upon in, 584; Hilary in, 286; gloss in, 294; Eusebius Emissenus in, 295; gloss

in, 296; canon in declares that Christ cannot be devoured with teeth, 296; canon in prescribes hospitality as necessary for bishops, 325; canon in commands a bishop to minister to the poor and sick, 326; canon in admonishes a bishop to have a liberal hand, ibid.; canon of council of Châlons in, 533.

Graziers, sheepmongers, and rich farmers the cause of a dearth, 603.

Greeks, they have no private masses, 239; they called the Lord's supper, Synaxis, 240; no man among them permitted to absent himself fourteen days from the sacrament, 258; they refused at the council of Florence to admit transubstantiation, 266.

Gregory Nazianzen numbers the second commandment among the ten, and holds it a moral law, 60; speaks of the passover as partaken of in a figure, though more plain than the old passover, 289; says the time we have in this world is the time of working, the future the time of reward, 395.

Gregory the Great considered images as laymen's books, 60, 3; reproved Serenus for breaking some images, 61; wrote to Leander against baptism by trine immersion, 227, n.; shews how noncommunicants must go out before the celebration of the eucharist, 256; declares that Christ, though absent nowhere by the presence of his majesty, is not here by the presence of his flesh, 274, 5, 8; says the Word goes away in his body, but tarries in his Godhead, 275; speaks of the deposition of a bishop for niggardliness, 325, 6; says faith is righteousness, 638.

Gregory III. made a law that images should be worshipped, 60.

Gryft: graft, 214. Guerricus, 259, n.

Hart of grease: a fat one, hence one of spirit,

Hatred is manslaughter, 121.

Haymo says the speech ought to be understood, 255; gives all the glory of justification to Christ, 639.

Head, what it is to anoint, 537, 8.

Heart must be kept clean, 405; it is defiled by unclean thoughts, ibid.

Heathen authors, some ought not to be read, 382; some read warily, godliness being interlaced, profit much, 383.

Helena, 72.

Hell, affliction in the world is to keep us from the pains of it, 463, 4.

Herbert, 423, n.

Heresies and sects, great numbers of, 525, 6.

Heretics, whether it be lawful to kill them, 312, &c.; the course which must first be taken, 313.

Hermas prescribes that in fasting an account of the food commonly eaten should be had, and so much given to the poor, 545, 6.

Hesychius, or Isychius, testifies that the bread remaining of the sacrament was burned, 252; declares that in the world to come there is no working, 395.

Higinus, or Hyginus, commanded that infants when

brought to baptism should have at least one god-father and one god-mother, 210.

Hilary explains how there is a figure and a truth in the sacrament, 286; speaks of the receiving of the body and blood of Christ as causing us to be in Christ, and Christ in us, 293, 4; speaks of faith alone justifying, 639.

Hippolitus, his constancy in martyrdom, 472.

Holy Ghost, what it is to believe in him, 38; he is God, 39; the profit his Deity brings, 40, 1; the gift of him a commodity we have by Christ's ascension, 459.

Homilies, first book of, 643, n.

Honorius III., his decree respecting the carrying of the sacrament in procession, 253, n.

Honour, what the true to God is, 58; not to be given to angels as to God, ibid., 59.

Horace, 56, 162.

Hospitality, a noble virtue, necessary for all, especially for bishops, 326; the scripture gives examples to encourage to it, 584.

Housed, unhoused: with or without housings, a kind of stocking or boot, 65.

Humbertus says that, for a perfect remembrance of Christ, there must be distribution as well as blessing and breaking of the bread, 252.

Husbands must love their wives, and why, 334; they must not covet strange flesh, 335; they must make provision for their wives and families, 336; they must provide for the souls' health of their wives, 337; they must defend them from injuries, ibid.; they must bear with them after the example of Christ, 338; and not be tyrants or churlish to them, 339; what kind fathers must provide for their daughters, 356; their duty to their wives, with probations of scripture, 518.

Husbandmen, who sell their corn, &c., for unreasonable gain, are thieves, 108; their duty, 115.

Huss, John, burnt at the council of Constance, 244.

Hypocrites hate the light of God's word, 468.

Idiot: a private or unlearned person, 568.

Idleness, to be eschewed; 101, 401, 6; the evils thereof, 368; no man ought to live idly, 162, 616, 7.

Ignatius calls the Lord's supper Agape, 227, n.; exhorts oftentimes to come to the eucharist, 258; expressed his desire of martyrdom, 472.

Illyricus Flac., 245, n. See Catalogus Testium.

Images, honour as to God is not to be given to them, 58, 9; they are not lawful in christian temples, 60; Gregory III.'s law for them, ibid.; those in temples destroyed, ibid., 61; laws and decrees of princes, bishops and councils against them and idols, 61, 9, 71, 305, 12; the placing of them in churches came from idolaters, 61; they are not profitable as laymen's books, 61, &c.; they move not to devotion, 63, 4; they do not adorn the churches of the Christians, 65; those of God not lawful to be made, 66, &c.; in politic and civil matters they may be made, 68; lawful neither to make nor to worship them, 69, 70; service to them is an abomination, 70; what it is to bow before them, 72; what to honour or worship them, ibid., 73; their servants called God's enemies, 74; what great honours used to be paid to them, 413.

Incarnation of Christ by the Holy Ghost, 27.

Indulgences, granted by popes, 72.

Infant baptism. See Baptism.

Infidelity, the root of all evil, 396.

Infundeth: poureth into, 562.

Innocent III. invented the custom of hiding and closing the sacramental bread, 253; his decree affirming transubstantiation, 260, 8, 90; recounts various opinions as to the words of Christ in consecration, 263.

Institution of Christian Man, 319, n.

Insurrections and commotions come from the devil, 593; in Devonshire, Norfolk, &c., ibid., n., 596; they are not to be excused, 601, 2.

Inward natural gifts are not to be rejoiced or gloried in, 442.

Ipocras, or hippocras, a kind of piment or spiced wine, 534.

Ireneus says the bread of the eucharist consists of two things, earthly and heavenly, 267; declares that of the eucharist the substance of our flesh is stayed and increased, ibid.

Isidore speaks of the bread and wine as consecrate to the remembrance of the Lord's passion, 287.

James, bishop of Jerusalem, 140.

Jerome, 49, n.; numbers the second commandment among the ten, and holds it a moral law, 60; approves the baptism of infants, 210; says the Lord's supper ought to be common to all, 240; testifies that whatever remained after the communion was consumed in the church, 251; speaks of the frequency of communicating in his time, 258; wishes that we could at all times receive the eucharist without a pricking conscience, 259; judges what councils may establish against the doctrine contained in the canonical letters a wicked error, 261; says that that which has not authority of the scriptures is despised with the same easiness with which it is proved, 263; declares that without authority of the scriptures garrulity has no faith, 264; expounds Matt. xxvi. 11., of Christ's corporal presence, 274; speaks of Christ in the sacrament as representing the truth of his body and blood, 285; says lovers of pleasure eat not Christ's flesh, nor drink his blood, 292, 3; declares that heretics eat not the flesh of Jesus, 293; describes the strong in Christ as eating this bread, and virgins (i. e. holy) as drinking this wine, ibid.; says whatever the clerks have, that is the poor's, 325; shews that while in this present world we may help one another, but not before the judging-place, 394; mentions the mode of the Jews' fasting, 533; reproves nice and fine fasters, 535; says that the abstinence of the body is commendable when the mind fasts from vices, 540; perhaps erroneously cited for Ambrose, ibid., n.; cautions against satiety, as nothing so much overwhelms the mind, 545; calls the righteousness which men shall seek none other than Christ himself, 639.

Jerome of Prague burnt at the council of Constance, 244.

Jesus, what the name means, and why given to Christ, 21; why he is called Christ, 22. See Christ.

Job, invocation of, 536.

Joy, and sorrow, cause for, to those who considered the state of the time, 413; Paul exhorts to joy, 428; ours should be in the Lord, 427, 8, 43; it should be continual, 461, 2, 73.

Judges who are corrupt in judgment are thieves, 108.

Judgment, Christ's coming to, 37, 8; a cause of joy to the faithful, and grief to the unfaithful, 460, 1.

Julius I. commanded that the people should receive both the bread and cup severally, 243.

June, query inn, 633.

Justification by faith, 638, 9; it is the doctrine of old authors, ibid.

Justin Martyr, 232, n.; describes the mode in his time of administering the Lord's supper, 239.

Justinian, his law commanding ministers to speak in a clear voice, 255, 441.

Justly, what it is to rule, 307.

Justus Orgelitanus shews how Christ is not always to be seen in the body, 275, 6.

Juvenal, 383, 99, 421, 535, 99.

Keys, the power of is no idle gift, 565; what those of the kingdom of heaven are, 566; why the preaching of God's word is likened to a key, ibid.

King, obedience to him enforced, 475.

Knowledge worldly without that of the gospel hinders rather than profits, 350.

Labbe, 60, n.; 71, n.; 244, n.; 245, n.; 253, n.; 259, n.; 260, n.; 264, n.; 266, n.; 295, n.

Labour, the yoke of laid on man's neck, 83, 4; examples of, 84, 5, 616; all men must labour in their vocation, 615, 6.

Labourers who do their work negligently are thieves, 106, 7; their duty, 115.

Lactantius says God cannot be truly worshipped where an image is, 61, 5, 9; reproves the use of images, 61.

Landlords, their duty, 115.

Lap: secure, 626.

Lashing: lavishing, 108.

Lateran, council of, 253, n.

Latimer, bishop, his character and preaching, 424, 5, 6.

Law the, what it is, 53; when and why it was given, ibid., &c., 496, 7; to be a certain doctrine, 53, 4; the names given to it in scripture, 54; called a light, ibid.; a glass, ibid., 55; to shew men their sinfulness, ibid.; to be a school-master to lead to Christ, 55, 6; to be a bridle to restrain the evil, 56; it contains ten commandments, ibid.; virtue of a general law is not taken away by a particular commandment, 69; it is spiritual, and why called so, 95, 120, &c.; the sum of it, 123; to obtain strength to walk in it, we must ask of God his holy Spirit, ibid.; what it is, with confirmations of scripture, 496; the first table of it, 497, &c.; the second, 500, &c.; the sum of all laws, 505, 6;

a man is condemned by it, 628, 9; the true fulfilling of it, 631; it cannot justify, ibid.

Law will I: arbitrary law, 313.

Lawish sprinkling: that sprinkling which was prescribed and practised under the law, 227.

Lawyers who counsel wrongly for gain are thieves, 108; their duty, 114, 5.

Lay-people are members of Christ's church, for whose salvation he shed his blood as well as for that of the clergy, 241.

Leander, 227, n.

Lent, usually appointed to abstinence, 526.

Lent: offered, but perhaps an error for bent, 165.

Leo III. (emperor) his edict against images, 71, 312.

Leo, (pope) decree of, 210, n.

Lepreyans, their law against adultery, 649, 50.

Lese: lose, 588.

Life everlasting, 49, &c.; there is such a life, 50; it is God's free gift, ibid.; given only to the faithful, ibid., 51; to be enjoyed in body as well as soul, 51; the profit in believing it, ibid.

mortal, the shortness and uncertainty of it, 161; we are taught in the Lord's prayer that it is not maintained by our own forecast, 165; the hope of its being long makes many unmerciful, 396; the vanity thereof, 397; it is a warfare, 542.

Lilly, W., 383.

Liturgies referred to to shew that those who did not communicate must go out from the celebration of the Lord's supper, 256.

Locrensians, their law against adultery, 649.

Lombard, P., 174. n.; says that which is consecrated of the priest is called a sacrifice, because it is a remembrance and representation of the true sacrifice, 250; 264, n.; 278, n.

Lord's supper. See Supper.

Love, to our neighbour enjoined, 111, 2; examples of to each other, 177; it must be shewn, as is signified in the Lord's supper, 231, 5; its nature, 341, 8; a duty all men owe to God, 403; to their neighbour, 404.

Loye, invoked for cure of horses, 536.

Luke, invoked for saving oxen, 536.

Lusts, forbidden to be nourished in the heart, 121, &c.; evil punished, 122.

Lycurgus, his answer about the bringing up of his children, 5.

Lying forbidden, 117.

Lyra, N. de, 250, n.

Mabillon, Mus. Ital., 256, n.

Magistrates may lawfully require an oath of their subjects, 78; they ought to be honoured, 88, 9; examples of obedience to them, 89; the spiritualty not exempt therefrom, ibid.; disobedience to them punished, ibid., 90; they may lawfully kill offenders, 95; those who overcharge their subjects are thieves, 107; their duty, 114; the office and duty of temporal magistrates, 302, &c.; what they are, 302; their office is the ordinance of God, ibid.; when wicked they are given to punish the wickedness of the people, ibid.; Christ and his apostles never withstood their authority, ibid.; what manner of men they ought to be, 303; what their office is, ibid.; whether the temporal magistrates

may meddle, which the papists deny, with matters of religion, ibid., &c.; they ought diligently to read God's word, 303; the papists make them no better than swineherds, 304; examples of their interference in matters of religion, ibid., &c.; what is to be done by them for the conservation of religion, 305, &c.; they must provide preachers, 305; and schools, 306; their duty in worldly matters, ibid. &c.; they must rule justly, 307; they must not oppress or plunder their subjects, 308, 9; they must maintain good and godly people, 309, 10; they must punish the wicked, 310, 1; whether they may lawfully punish idolaters and false teachers, 311, &c.; they should be circumspect whom they punish as heretics, 315; how the old godly magistrates handled heretics, 316; they were desirous of their conversion, ibid., 317; duty of spiritual magistrates, 317, &c. (See Bishops, Ministers); when commanding contrary to God's word they are not to be obeyed, 328, 9; they may not take away their subjects' goods at their pleasure, 329; the profit we have by them, 330; their duty, with probations of scripture, 511, &c. (See Duties); they have power to command their subjects to fast in urgent cause, 530, 1; they are called to rule with the temporal sword, 616.

Mahumet, the Turks rejoice and glory in him, 447.

Maids must have the fear of God before their eyes, and seek to please him, 367; they must be obedient to their masters and mistresses, ibid.; they must never be idle, ibid., 368; they must not run to vain spectacles, plays, &c., 368; they must not keep company with light persons, ibid.; they must observe a discreet silence, 369; they must avoid early marriages, ibid.; their diet, ibid.; they must content themselves with seemly apparel, 370, 1; they must not take in hand marriage without the counsel and consent of parents and guardians, 371.

Maitland, 438, n.

Malt-horses: slow dull drudges of horses, 611.

Man, why appointed the head of woman, 337; he is but vanity, 442. See Old Men.

Manicheus, a heretic, 446.

Marcion, a heretic, 446.

Mare-lady: may-lady, queen of May, 346, 70.

Maronis, F. de, denies that the sacraments of their own virtue cause grace, 219.

Marriage, a remedy against uncleanness, 103; untimely marriages are injurious, 369; they are not to be contracted without the consent of parents, 371; the consent of children is to be considered in them, 372.

Married persons must not break their marriage-vow, 97; their duty, 104, 476; married women should be so apparelled as to please their husbands, 439; poor married men should not despair of a living, or seek it by unlawful means, 605, 14.

Martin chain: of counterfeit or base metal, 438.

Martyr, P., 252, n.; 266, n.; 649, n.

Martyrs, baptized with blood, 225.

Masses, private, the ancient church of Rome knew none, 239; the Greeks have none, ibid.; the Armenians and Indians know none, 240; against the sacrifice of the mass, 246; they were believed to be propitiatory, 414; blasphemy of the mass, 448; why papists are loth to forego it, ibid.; the incommodities that follow of it, ibid.; the sacrifice of it agrees not with God's word, 449, 50; doctrine of the papists concerning it, 454; antithesis between the Lord's supper and it, 455, 6, 7.

Mass-hunters, how many there are, 448.

Massing papists make themselves to excel Christ in dignity, 246.

Mass-mongers and Christ, a comparison between, 451; they make the Lord's supper a private breakfast, 453; they caused the insurrection in Devonshire, 596.

Masters must govern their servants godly, 359; the order of prayers in their households, ibid., 360; they must carry them to church on Sundays, &c., 360; they must take care that no vice creep in, 361; that there be no filthy singing, but that psalms be sung, ibid.; they must set a good example, ibid., 362; imitating the pattern of David, 362; they must not be over-rigorous, ibid.; they must perform their covenants and not overburden their servants, ibid., 363; their commandments when contrary to God's word are not to be obeyed, 364; their duty to their servants, with probations of scripture, 520.

Masting: feeding on mast, 425.

Maurice, history of his martyrdom, 91, 473.

Meale: melt, 501.

Merchants and chapmen who deceive in trade are thieves, 103; their duty, 115.

Mercy-stock: propitiation, 459.

Mevius, 419.

Micrologus describes how communicants alone were wont to be present at the divine mysteries, 255, 6. Ministers, spiritual, honour and obedience must be paid to them, 91; names given to them, ibid.; disobedience to them punished, 92; how far they are to be obeyed, ibid., 93; they all have one authority, 319; what sort of men they ought to be, ibid., 320; they must be vigilant that Satan sow not his tares, 526; they are to be had in honour, 565; they have the keys of the kingdom of heaven, 566; their words, when according to the word of God, are to be taken for an oracle, ibid.; they are appointed to rule with the sword of the Spirit, 616.

Ministry of the word is God's ordinance, 318; of calling unto, ibid., 319.

Minshull, 438, n.

Missa, why so called, 254; how derived, 454.

Missale ad us. Sar. 72, n.; quoted to shew that many should communicate with the priest, 240; and in both kinds, 245; calls the eucharist bread after consecration, 268; shews that the papists have changed the words of consecration, 456.

Missal sacrifice, injurious to the blood of Christ, 247.

Monasteries of solitary women, why they were first set up, 376.

Monastical sects, numbers of, 413.

Monica, her behaviour to her husband, 343, 4.

Monk, a story of one who was a great faster, 534. Moses in the law requires a high and perfect righteousness, 630.

Mosheim, 379, n.

Mothers should nurse their own children, 347. Murder wilful, unpardonable, 94.

Music, the delight of it is soon gone, 429; a vain and trifling science, ibid.; it may be used, if not abused, 430.

Name, a good passes all worldly riches, 116. Nares, 345, n.; 438, n.

Narses, 441.

Natalibus (P. de) says the body of Christ contained corporally in heaven is contained sacramentally in the host, 286; 472, n; 473, n.

Natures, two in Christ, 26.

Necessaries corporal, God allows us to hope for the supply of them, 614, 5.

Necessities, every one may lawfully pray for his own, 160.

Nero, 429, 41.

Nerva, 437.

New life, it is the will of God that we should lead, 156.

New-year's Gift, referred to, 446.

Nicephorus, 305, n.

Nicholas, invoked to save from drowning, 536; account of him, ibid., n.

Nicholas bishop: a mock bishop, 320.

Nicholas II. (pope) his doctrine that Christ's body is torn in the sacrament, 264, 90.

Nicolaus Gorranus, 639.

Nobility, rejoicing in is vain, 435, 6; wherein it really consists, ibid., 437, 600.

Noblemen, their favour uncertain and not to be rejoiced in, 441, 2.

Nousled, or nuzzled: nursed, 350. Nuns, 376.

Oaths, magistrates may lawfully require them of subjects, 78.

Offices and duties of all degrees, 302, &c.; of temporal magistrates, ibid.; of ministers of God's word, 317; of deacons, 326; of subjects, 327, &c.; of husbands to wives, 334, &c.; of wives to husbands, 340, &c.; of parents towards children, 346, &c.; of children towards parents, 357, &c.; of masters to servants, 359, &c.; of servants to masters, 363, &c.; of widows, 365, &c.; of young men unmarried, 366, 7; of maids and young unmarried women, 367, &c.; of old men, 372, &c.; of old women, 375, &c.; of schoolmasters, 377, &c.; of scholars, 385, &c.; of rich men, 387, &c.; of poor labouring men, 398, &c.; of all degrees generally, 402, &c. See Duties. Old, J., 422, 4.

Old men must shine as lights among younger folks, 372; covetousness reigns chiefly in them, 373; they must declare their affection to God's word in their talk, ibid.; they must avoid the whole lump of sin, ibid.; what St Paul requires of them, ibid., 374; their duty, with probations of scripture, 521.

-women must wear becoming raiment, 375; they must not abuse their tongue, ibid.; they must not give themselves to wine, ibid., 376; they must teach honest things, but not in the congregation, 376; their duty, with probations of scripture, 521. Opere operato, ex, the mass of a priest is held profitable, 454.

Opus Aureum, 472, n. Ordo Romanus, 256, n.

Origen numbers the second commandment among the ten, and holds it a moral law, 60; affirms that the baptism of infants was the doctrine of the apostles, 209; says the Lord did not command the bread he gave to be reserved till the morrow, 251; in his time the bread that remained was burned, 252; says that without the witness of scripture our expositions are not to be believed. 261; speaks of the bread or symbolical body of Christ remaining as material substance, 265; proves that Christ as to his divinity is present every where, as to his humanity gone from us into heaven, 272, 3; declares that the words of eating Christ's flesh and drinking his blood must be understood spiritually, 287; says it cannot be that he that continues evil may eat the Word made flesh, 292; asserts that, if any man touches the flesh of Christ's sacrifice, he is made holy straightways, ibid.; declares what kind of fast pleases God, 540; recommends that fasting which leaves more to nourish the poor, 546; speaks of faith alone justifying, 639.

Ovid, 101, 383.

Panormitan (N. de Tudesch.) prefers a layman alleging scripture to a council or pope, 261.

Panormitan, Anton. 5, n. Paolo Fra., 319, n.

Papists, call not on God in the name of Christ, but by the mediation of saints, 135; description of them, 315; their false doctrine, 380: what they delight in, 428; they advance and rejoice in the pope, 447; they cannot brook the doctrine that Christ has offered a sufficient sacrifice, 448; they are loth to forego the mass, ibid.; their doctrine concerning the mass, 454; their manner of dining, 534; of drinking at night, ibid., 535; in what their godliness consists, 536; their fondness in their fasting, ibid.; their erroneous doctrine as to the power of forgiving sins, 556, 8; their objections in behalf of priestly absolution answered, 563, &c.; they cannot abide God's word, or the preachers of it, 617.

Pardons granted by popes, 72; Latimer preached against them, 425.

Parents, they are wicked who neglect the godly bringing up of their children, 4; they are commanded of God to bring them up virtuously, and in the knowledge of his will, 8, 481; what it is to honour them, 85; commands in scripture to this, 86; examples of obedience to them, ibid.; how far they are to be obeyed, 87; their wicked commandments are not to be obeyed, ibid.; children disobedient to them ought to be punished, 88; it is their duty to lay up for their children, 164; some abuse their authority in marrying their children for gain, 372. See Fathers and Mothers.

Parishioners who withhold their lawful payments from ministers are thieves, 108; their duty, 114; they owe their pastors honour and reverence, 330, 1; and all things necessary for their living, 331, 2; also obedience, 332; they must dissemble

their pastors' faults, 333; their duty to ministers, with probations of scripture, 517, 8.

Paschasius says, Christ mystically is offered for us daily, 250; affirms that Christ did not give his body to be reserved, 252.

Pastance: pastime, or feasting, the state of one bene pastus, 427.

Pastors, the office of, first, to teach and minister the sacraments, 320; their condemnation if they preach not, 321; they must be able to drive away wolves, 322; they must administer the sacraments duly and faithfully, ibid.; secondly, to pray for the people, ibid.; how they must pray for the people, 323; thirdly, to lead a virtuous life, ibid., 324; Christ's charge to them, 325; they are to be honoured of parishioners, 330; teaching contrary to God's word, they are not to be obeyed, 332. See Preachers.

Pathway to Prayer referred to, 492.

Patience under the cross, the will of God, 156, 7; examples of it, 157.

Patrick's purgatory, 600.

Patrons of benefices blameable in presenting unfit persons, 423.

Paulus Diaconus, 71, n.

Peak of Derbyshire, Becon goes into, 420; the superstition and ignorance of the priests there, 421, 2.

Pearson on the Creed, 49, n.

Persecution for God's word, the faithful exhorted to rejoice in, 468, &c.; of the prophets, 469, 70; of Christ and his apostles, 470, 1; of martyrs in the early church, 472, 3.

Perseverance in the way of godliness necessary, 461, 2.

Persons, three in the Godhead, 16, 7.

Peter invoked to open heaven-gates, 536.

Petrarch calls glorying in the nobility of others, a boasting to be laughed at, 436.

Philip, 5, 386, 429.

Philip (Philippicus) emperor, removed images from St Sophia, 71.

Pilgrimages, how they were practised, 413.

Pill-pates: pilled or polled heads, shavelings, 315. Pinsons: pincers, 65.

Pity, foolish, not to be shewn by magistrates, 310, 1. Pius I. (bishop of Rome) says, it profits a man nothing to fast and pray, except the mind be refrained from ungodliness, 534.

Platina, 71, n.; 258.

Plato, 5, 137, 382, 420, 1.

Pleasures, to abound in them in this life is dangerous, 633.

Pomitentes might not be present at the eucharist, 256.

Polydore Verg., 210, n.; 225, n.

Poor, in spirit, not simply poor, are blessed, 111; what we are to them, the same will God be to us, 391; they must not bear it heavily that they are forced to labour, 398, 9; they must labour faithfully without craft, 399; they must not spend what they get wastefully, but warily, ibid., 400; eschewing superfluous expences, 400; having their apparel decent and seemly, ibid.; they must beware of idleness, 401; they must seek to live honestly and quietly among their neighbours, ibid., 402; seeking, if any offences chance, recon-

ciliation, 402; and checking false reports, ibid.; God can easily enrich them, 467; their miserable state through the dearth, 583, 91; godly men seek to relieve them, 584, 5; the coldness of love to them is a sign of the approach of the day of judgment, 587; they are to be comforted and relieved, 619.

Pope the, for a little money would deliver men from their sins, 174.

Portasses: breviaries, 135.

Poverty, against those that profess wilful, 388; we should not murmur against it, but rather rejoice, 464, &c.; why God sends it, or takes away goods, 465; when the faithful feel it, it is sent to prove their faith, 467.

Prayer, to be used as a remedy against adultery, 101; what it is, 125; the work of the spirit, ibid.; mouth-prayer proceeding from the heart is commendable, ibid.; in it we must ask somewhat, 126; the virtue of it, 127; how we shall prepare ourselves to it, 128, &c.; the cause which moves us to it must be diligently considered, 128; the commandment of God to it, 129; our unworthiness not to be objected against this, 130; the promise to hear it, ibid., 131; why God hears it, 131, 2; promises to be embraced in it, 132; faith in it, ibid., 133; it must be made in the name of Christ, 134; what it is to pray in his name, ibid.; those of Jews, Mahometans, &c. are not acceptable to God, 135; the papists do not make it in the name of Christ, ibid.; all things are to be asked in it according to the will of God, 136, 7; how to pray according to the will of God, 138, &c.; spiritual things may be asked in it without condition, 139; temporal things to be left to the will of God, ibid., 140; we must forgive if we hope to be forgiven in it, 140, &c.; no time of granting must be appointed in it to God, 142, 3: we must abide the Lord's leisure in it, 143; it must be offered to God alone and not to saints, 144; if not offered in love and charity, it is not acceptable to God, 180, 1; one for patience under affliction, 464; what it is, with probations out of scripture, 490; the benefit we receive of God in it, ibid., 491, 2; one for a sick man in peril of death, 578.

Prayer, the Lord's, the preface, 143, 492; why so called, 144; the excellency of it, ibid.; why we call God Father in it, 145; what we learn by calling him our Father, 146; why it is said that he is in heaven, ibid., 147; the 1st petition, 147, 492, 3; what we desire in it, 147, &c.; the 2nd petition, 149, 493; what we desire in it, 149, &c.; the 3rd petition, 154, 493; what we desire in it, 154, &c.; the 4th petition, 158, 493, 4; to what end we direct this to God, 158, 9; why we say give, 159; why we say us, ibid., 160; why we say this day, 160, 1; why we say our, 161, &c.; what is meant by daily, 163, &c.; what is understood by bread, 166, &c.; the 5th petition, 168, 494, 5; what we ask of God in it, 168, &c.; why we say forgive us, 176, 7; the 6th petition, 183, 495; why we are taught to pray against being led into temptation, 183, &c.; how we should understand the words of this petition, 194; the 7th petition, 195, 495; what evil we pray to be delivered from, 195; what treasures we ask for in it, 196; the conclusion, 196, 495, 6; Amen, its meaning, 197, 8.

Preachers ought to be provided by magistrates, 305; if they live ill, but preach well, their word is not to be despised, 324; learned, should be placed in parishes, or sent to itinerate, 422; they are to be reverenced, 475; how inadequately they are provided for, 585; the papists and false prophets were better provided for formerly than true preachers now, ibid., 586; the want of them a cause of rebellion, 595; they are slandered as though they caused rebellion, 596; it was thus in the primitive church, 597, 8; when they rebuke sin, sinners are displeased, 598; they are encouraged by the comfortable histories of God's liberality, 611, 4; the world neglects and sets nought by them, 611; their wives encouraged that God will not let them lack, 612.

Preaching of God's word, 320.

Predestination, 481.

Prest: ready, prepared, 389.

Prester, called by Becon Precious, John, 258.

Priests, why those in the old law were to have no blemish, 323; the ignorance and superstition of the popish, 421, &c.; why they are despised, 432; their duty, ibid.; they forgive not sin, but are the ministers of God appointed to utter and declare forgiveness, 561, &c.

Princes, how far they should be obeyed, 90, 1. See Magistrates.

Prised: overturned, destroyed, 312.

Prisoners for God's glory encouraged by comfortable histories of God's liberality, 613.

Processions, public, brought in by Honorius III., 253.

Prodigal parents are thieves, 108.

Promises of God, to hear prayer, 130, 1; they are to be embraced when we pray, 132; they are made to the godly, and not to the ungodly, 618, 9.

Prosper, 250, 68, 84, 92. See Augustine.

Prosperity, the temptation of it, 186, 7; it is more dangerous than that of adversity, 187.

Proverbs, 583, 601, 2.

Provision, not to be carefully made for a long time to come, 161; necessary may be made, 164.

Psalms, set forth in English metre, 361.

Purgatory, the doctrine of it condemned, 175; the scripture knows none after this life, 394; it was believed that men could be delivered from it by masses, 414; what the true is, 577.

Rabanus Maurus, shews why bread is called the body of Christ, and the wine referred to his blood, 286, 7.

Raynes: fine cloth made at Rains or Rheims, 415.
Rebellion displeases God, 594; examples of its being plagued, 594, 5.

Record: call to remembrance, meditate, 303.

Refelled: confuted, 314.

Reformed: informed, 39.

Regeneration consists rather in the spirit than in the flesh, 224.

Rejoicing in the Lord is banished from the heart by embracing worldly vanities, 416; command to it, 417.

Religion true, we must confess and set it forth, 79.

Reliques of Rome referred to, 413, n.

Remission of sins, what it is to preach, 13; none but in the church, 44; what profit we have by believing it, 46.

Renaudot, 256, n.; 257, n.

Repentance, preached in the gospel, 10; its definition, ibid.; the fruit of the doctrine of it, 11; it is the gift of God, ibid., 12; that of the reprobate is not true repentance, 12; true has faith for its companion, ibid.; the will of God, 156; it is a part of preparation to the Lord's supper, 232; what it is, with probations of scripture, 506; the fruits of it declared by the word of God, ibid., 507.

Reservation of the sacramental bread, against, 251.

Resurrection of the body, 46, &c.; the truth of it proved, ibid.; the article of the creed respecting it differently worded in the Aquilian and Carthaginian churches, 49; what profit we have by it, ibid.

Revenge, those who seek, have not their sins forgiven, 183.

Rich men, their duty, 112, 3; they must consider of whom they have received their riches, 387; and be thankful to God, ibid., 388; they must consider why God has given them their goods, 389; how they are to bestow their goods, 390; not to distribute to monks, &c., ibid.; but to bestow them on the poor, ibid., 391; the reward to those who bestow their goods on the poor, 391, 2; to those who are unmerciful to the poor, 392; they should distribute in this life, 393, 4; since it is useless after death, 394; they must take heed and beware of covetousness, 397, 8; their oppression censured, 432, 3; threats against them, 433; they are the stewards of God, and must spend their goods as God has appointed in his word, 538; sentences of scripture for those who are godly to remember, 588, 9; for the ungodly, 589, 90; if these sentences were minded it would go much better with the poor, 590.

Riches, come from God, 387; delight in them is in vain, 431, &c.; they are fleeting, and must not be abused, 435.

Richmond, duchess of, dedication to, 554; account of her, ibid., n.

Right hand of God, what it is to sit on, 37.

Righteousness before God by faith in Christ, 631, 2.

Robsart, Sir J., dedication to, 583; account of him, ibid., n.

Rome, church of, the doctors say that men must hold as it has determined, 268, 9.

Romans, their law against whoredom, 649.

Romish bishop, his tyranny formerly in England, 413; he shall be destroyed, 415.

Ruffinus, 49, n.

Russel, lord, dedication to, 622; account of him, ibid., n.

Rusticus, set up in place of a deprived bishop, 325, 6.

Rutenes, Russians, 245.

Sabanus (Sabinus), condemned and abolished imageworship, 71.

Sabbath, what the word signifies, 80; what it is to sanctify it, ibid.; commands to sanctify it, 81;

whether Christians be bound to observe it as the Jews were, 82; the law of it is partly ceremonial, partly moral, ibid.; that of the Christians, ibid., 83.

Sacraments, two only in number, 199; but in the pope's church, seven, ibid.; what is required in them, ibid.; what they are, ibid.; why ordained, ibid., 200, 1; the need we have of them, 201; the difference between those of the old and those of the new testament, ibid., 202, 17; of themselves they give not grace, 218, &c.; each of them consists of the word and of the element, 270; they are called by the names of the things which they signify, 283, 90, 7.

Sacrifice of the mass, against, 246; it is injurious to the blood of Christ, 247; opposed to the omnisufficiency of Christ's sacrifice, ibid., 248; it agrees not with God's word, 449, 50.

Sad: grave, 375.

Sadness: gravity, 334.

Saints, why the faithful are so called, 43; honour is not to be given to them as to God, 58, 9; superstitious worshippers of them censured, 144; the papists teach us to invoke them, 380, 536; their intercession used frequently to be sought, 414.

Sarum, constitutions of Richard, bishop of, 253, n. Satan, a great prince, 149, 50; we desire in the Lord's prayer that his kingdom may be subdued, 151; he is an enemy to the Christian, 184; termed the evil, 195; his malice illustrated by Christ in a parable, 525; he never shews himself so right a devil as when ministers are absent or negligent, 526; he has corrupted the true use of fasting, ibid.; his activity, 593, 623; insurrections come from him, 593; how victory over him is to be gotten, 624; he argues that God does not hear sinners, 626; and that he who has not kept the commandments must perish, ibid., 627, 8; is a liar from the beginning, so that speaking truth he lies, 627, 8; he calumniates and depraves the scriptures, 628; he is the author of man's sinful state, 629; he urges that sinners are damned, 630; he asserts that the promise is to those only that walk not after the flesh, 632; he alarms with the fear of backsliding, ibid.; he will disquiet if he cannot hinder the Christian's salvation, 633; he is the author of all evils and mischances, ibid.; his objections against christian doctrine and hope, 634, 5.

Satisfaction must be made to those who have been wronged, 105.

Scholars must attend sermons, 306; they must make orations or themes, ibid.; they must pray at their uprising, commending themselves to God, 385; they must love and reverence their school-masters, ibid., 386; they must be diligent in applying their books, 386; they must have their lives garnished with good manners and godly virtues, 387.

Schools ought to be established by the temporal magistrates, 306; the books of holy scripture must be read in them, ibid.; some should be set up for women-children, 376, 7.

School-masters, what kind they are to be, 306, 78; provision must be made for them, 306; they must instil into their scholars' minds true persuasions of God, 378; they must read some godly

catechism to them, ibid.; also the scriptures, history, &c. ibid., 379; they must enarm them against heresies, 379; especially against the Romish, ibid., 380, 1; they must teach good letters, 382; and those authors that are profitable, ibid.; they must teach good manners, 383; they must shew a good example of conduct, 384; how they must chastise their scholars, ibid., 385; they are worthy of honour, 386.

Scriptures, in them are all things of necessity to be believed, 15; how we must understand if one sentence in them seems to repugn a multitude, 290; how they are to be read, 608.

Sects of monks, &c., how many among the papists, 415.

Seditions and insurrections never have good success, 328.

Sedulius, 639.

Seneca, 324.

Serenus, or Sirenus, broke images in pieces, 61, 71. Serpent, the brasen, destroyed by Hezekiah, 69, 70.

Servants who do their work negligently are thieves, 106, 7; their duty, 115; they must honour their masters, 363; and obey them, ibid., 364; unless they command contrary to God's word, 364; how they may become good, ibid.; where many are in a house together, they must strive to excel each other in virtue and well-doing, ibid. See Duty, Offices.

Serving-men after long service often cast away, 442. Sgyropulus, 266, n.

Shake-bucklers, or swash-bucklers: blusterers and bullies, 355.

Sheepmongers, their oppression of the people, 432. Shorling: a sheep that has been shorn, a shaveling, 260

Sickness, we must not murmur in it, but receive it with thanksgiving, 462, 3; the purpose of God in afflicting with it, 463; the conflict of Christians with their enemies is most perilous in it, 571; the Solace of the Soul is especially to be in the hands of the faithful in it, ibid.

Sicles: shekels, 109.

Sign is often called by the name of the thing signified, 282.

Silence in a maid is commendable, 369.

Silence gloom, 455.

Sin, those who repent after are not excluded from grace, 11; what it is to preach remission of sins, 13; no forgiveness of them but in the church, 44; God alone forgives them, 45, 172, &c., 557, &c.; of the forgiveness thereof, 168; the wicked opinion refuted that they are not forgiven after baptism, 170, 1, &c.; the bishop of Rome takes upon him unjustly to forgive them by bulls, 172, 3; priests have not power to forgive them, 174; God forgives both the fault and the pain of them, ibid., 175; verses to that effect, 174; why God is merciful to forgive them, 175, 6; a man may ask forgiveness of his own privately, 177; they are remitted by God of free favour, 181, 2; confession of them is necessary for those who come to the Lord's supper, 234; the papists' pestilent doctrine in respect to the forgiveness of them, 558; the apostles did not assume the power of remitting them, 559, 60; the priest forgives them not, but utters the free remission purchased of

God by Christ, 561, &c.; the remission of them is to be preached to the people, 565; they are not forgiven for the grievousness of disease, 574; Christ alone is the sacrifice for them, 574, 5; the sin of our nature is the work of Satan, 629.

Sinfulness of man, 27, 8, 44; it is shewn by the law, 54, 5; it is necessary to know this end of the law, 55.

Sinners, Satan's temptation that God does not hear them, 131, 626; all men are without exception, 168, 9.

Sith, invoked for bringing again lost things, 536. Sixtus II. (pope) introduced altars, 297.

Slandering forbidden, 118.

Socrates, 137, 600.

Soul-priests, legacies to them are of no use, 394. Spiritual men are covetous of rich benefices, 431, 587; they do not shew hospitality, 432; they should be more liberal to the poor, 590, 1.

Stafford, G., 425, 6.

Staffordshire, the superstition of the priests there, 423.

Stedfast we can be only if God give and confirm our faith, 632, 3.

Stella, 297, n.

Strabo, Walaf. (A. D. 842), his testimony to the frequency of communion among the Greeks, 258, n.

Strange gods, what is meant by, 618.

Strange tongue, it was not the ancient custom to minister in, 254.

Strype, 320, n.; 593, n.

Subjects who grudge to pay taxes are thieves, 107; their duty, 114; they must love and reverence the civil magistrates, 327; they must pray for them, ibid., 228; they must humbly obey them, 328, 9; they must pay tribute, 329; they must dissemble the magistrates' faults, ibid., 330; their duty, with probations of scripture, 515, 6; they are called on to obey, 616.

Suetonius, 329, n.

Suffenus, 419.

Superaltare, 297.

Superiors, of honour and obedience to, 88, 93; how far they are to be obeyed, 93, 4.

Supper, the Lord's, a spiritual nourishment, 167, 8; its signs and promises, 199; it ought to be administered publicly, 200; formerly administered to infants, 223; what it is, 228; who instituted it, and why, 229, 31, 2; called anciently agape, 231; also sacramentum eucharistia, 232; how we must prepare ourselves to the receiving of it, ibid., &c.; abuses that have crept into it, 237, &c.; the first, 238; it ought not to be a private repast, ibid., &c.; the second, the papists take away half, 240; lay people ought to receive under both kinds no less than ministers, 241; the objection that Christ spoke to consecrate priests answered, ibid., 242; receiving in both kinds was used in the church after the apostles, ibid., &c.; it is used in the Greek and other churches, 245; the third, the papists make it a sacrifice propitiatory, ibid., &c.; the fathers call it a sacrifice as a representative image of Christ's passion, 249; the fourth, the papists reserve it contrary to primitive practice, 251, &c.; the fifth, the papists carry it about in public processions, 253; the sixth, the

papists minister in a strange tongue, 253, &c.; the seventh, the papists admit gazers at the communion against the primitive practice, 255, &c.; the eighth, the papists receive it contrary to primitive custom but once a year, 257, &c.; when the church was most pure it was most often received, and in both kinds, 259; whereas holy bread and holy water are given instead of it, 260; three errors about the matter of it have crept into the church, ibid.; the first, transubstantiation, 260, &c.; what the papists do if the bread corrupts or the wine is spilled, 262; it is destroyed by the doctrine of transubstantiation, 270; the second, the corporal presence, ibid.; the papists assert that the natural body of Christ though in heaven is yet invisibly in the eucharist, 276; the words of consecration considered, 281, &c.: why Christ instituted it, 284, &c.; the third, the papists teach that the wicked eat and drink the body and blood of Christ, 291, 2; a table is more meet for the ministering of it than an altar, 297, 8; vestures to be used at it, 299, &c.; of receiving it with the hands, 300, 1; it is not to be worshipped, 301; it is made a private breakfast by massmongers, 453; an antithesis between it and the pope's mass, 455, &c.; what it is, with probations of scripture, 508, 9; to what uses Christ instituted it, 509, 10; the first, 509; the second, ibid.; the third, ibid., 510.

Surplice, when introduced, and whether it may be used, 299, 300.

Swearing forbidden, 77; in what cases a Christian may swear, 76, 8.

Sweetlad, said to be invoked, 536.

Swinked: laboured, toiled, 7.

Table, the Lord's, gestures to be used at, 298, 9. Talent entrusted to us, how it is to be employed, 418.

Tartarians, their law against adultery, 649.

Temperance in diet recommended, 102, 3.

Temptations, how those of God and Satan differ, 185, 6; of prosperity, 186; these are more dangerous than those of adversity, 187; of adversity, 188, &c.; why God sends them, 191, &c.; those with which he proves us are tokens of his good-will, 193; those of the devil, world, and flesh, God can make light if we ask his help, ibid.; what is to be done if we be overcome by them, 194, 5.

Temporal men, their covetousness, 432, 587. Terence, 102.

Tertullian speaks of baptism by trine immersion, 227; mentions the common supper after the communion, 251; says Christ called the sacramental bread his body, meaning a figure of his body, 285; speaks of bread as representing Christ's body, ibid.

Theban legion, 91, n.

Theft and thieves, divers kinds of, 104, 5; theft punished, 109, 10.

Themistocles, 356.

Theodoret says that Christ honoured the symbols with the names of his body and blood, not changing the nature but adding grace to the nature, 266, 88; declares that the mystical

signs after the consecration depart not from their nature, ibid.; referred to for proceedings of emperors in establishing true religion, 305, n.; declaration of Constantine in, 333, n.

Theodosius, his edict against images, 71; his law for establishing St Peter's doctrine, and against idols, 305; his penal statutes against idolaters, 312.

Theodulphus, 533, n.

Theophilus (Alex.) speaks of the Lord's bread as that wherein the body of our Saviour is represented, 288, 9.

Theophylact says it belongs to God alone to forgive sins, and that priests have no power to remit them, 173, 4; speaks of baptism by trine immersion, 227; admonishes to frequent communion, 259; shews that Christ's words must be understood spiritually, for we are no devourers of flesh, 289; says that the virtue of our neighbour cannot be sufficient for us, for each must be justified by his own works, 395, 6; declares that then (in another world) it will be no time to work, nor honest to beg, 396; speaks of faith alone justifying, 639.

Tiberius, 329, n.

Tindal, W., books of his, 421.

Tithes, why they are commanded to be paid, 432.

Toledo, 12th and 16th councils of, 71; 4th, 227, n.; 11th, 245.

Tongue, the right use of, 118, 9.

Tooting: prying, peeping, 63.

Towns, how many have become desolate, 434.

Traditions, man's, how much they were observed, 414.

Transubstantiation, a papistical, wicked, and devilish error, 260, &c.; brought in by Innocent III., 260, 2; the meaning of the word, 262; reason denies the doctrine, ibid.; the scripture and old fathers never knew it, ibid., &c.; the papists agree not as to the words by which it is made, 263; Paul knew not of it, 264; there is this change neither of the bread nor of the wine, ibid.; the old doctors did not teach it, 265, &c.; it is not allowed of the Greek church, 266; it destroys the sacrament of Christ's body and blood, 270.

Trapezont, G., 288, n.

Travellers encouraged by the promises of God that they shall have necessary things, 606, 7.

Trinity of persons in the Godhead proved, 16, 7. Turks will not suffer an image in profane or civil things, 68; their law against adultery, 649.

Turn and return, gestures at mass, 451.

Twibytte or twibill: a two-edged bill or mattock, 449.

Typology: instruction for mere beginners, 563.

Uncleanness, all enticements to, forbidden, 99; that of the mind prohibited, ibid., 100.

Ungodly rich men in the Lord's prayer mock God, 163.

Unmarried persons forbidden to lead an incontinent life, 98, 9; their duty, 104.

Unmerciful rich men are thieves before God, 106. Urban IV., (pope) the ministration of the Lord's

supper under both kinds to the lay-people continued till his time, 243, 4.

Usurers are thieves before God, 106, 62.

Vain-glory, the desire of, poisons all good works, 541.

Valens published an edict against making images, 71.

Valentinian died without baptism, yet in the Lord, 224; his law for establishing St Peter's doctrine, and against idols, 305; he made penal statutes against idolaters, 312.

Valentinus, a heretic, 446.

Valerius Maximus, 5, n.; 137, n.; 308, n.; 356, n.; 382.

Verses, old, 174, 393, 447.

Vigilius proves that Christ touching the form of a servant is absent from us, but by the form of God he is present with us, 275; declares that Christ by his divine nature is everywhere, and by his human nature is contained in a place, 279.

Villain: a bondman or servant, 436.

Villany; servitude, 185.

Virgil, 419, n.

Virgin Mary confesses imperfections in calling God her Saviour, 170.

Virtues without faith are but sins, 14.

Vives, Lod. calls beauty a little thin skin well coloured, 437.

Vows, how they were observed, 414; Latimer preached against them, 425.

Wages, the unjust retaining of, is theft, 105.

Wanton or wicked company to be eschewed, 102.

Whoredom, see Adultery.

Wickliffe, condemned by the council of Constance, 244.

Widows, elder, their duty is to be occupied about matters of God and the congregation, 365; that of the younger to marry and guide the house, ibid.; old, frequently contract monstrous marriages, 366; their duty, with probations of scripture, 520, 1.

Will of man is naturally bent to evil, 154.

Will-works, Latimer's preaching against, 425.

Wisdom, R. 422; his books, 423.

Witness, false forbidden, 116, 7.

Wives must be subject to, and reverence their husbands, 340; owe no obedience to their husbands commanding wicked things, 341; they must love their husbands, ibid.; they must look well to their houses, 343; they must forbear their husbands, ibid.; they must array themselves in modest and comely apparel, 345, 6; why the Holy Ghost prescribes this, ibid.; men must be cautious in choosing them, 346, 7; what kind fathers should provide for their sons, 356; their duty to their husbands, with probations of scripture, 518, 9.

Woman, difference between an honest and a harlot, 342, 3; some are fond of brawling, 345; none are to teach in the congregation, 376. See Old.

Wool, high price of, 432.

Woolward, to go: to be clad in wool, 321.

Word of God where it lacks, superstitions reign, 54; it is to be read as a remedy against adultery, 101;

670

the will of God is revealed in it, 137, &c.; it is the nourishment of the soul, 167; to be reverently heard and come to, 549, 50; abusers of it censured, 550; those that love to hear it may be encouraged by comfortable histories of God's liberality, 613.

Works good, see *Good*; the trusting to obtain righteousness by them is the error of the Pelagians, 637.

World, a mighty prince, 150; we desire in the Lord's prayer that its kingdom may be dispersed, 151; an enemy to the Christian, 184; all things in it are subject to vanity, 474.

Worldlings hate the light of God's word, 468.

Worldly things, how they are to be used, 188; goods, it is lawful to possess, 388, 9; joys and delights soon pass, 428, 9.

Writhed with: turned away, 75.

Young unmarried men must reverence their elders, 366; and be ruled by them, ibid.; they must be not proud, but meek, ibid.; they must not be idle or tavern-hunters, 367; they must keep their bodies pure for honourable wedlock, ibid.;—folk, their duty, with probations of scripture, 521.

Youth must be brought up in the knowledge of God's will, 480.