



DIE ET MON PROIA

The Jewel  
of  
Joy:  
by

Thomas Becon.

ARISE FOR

IT IS DAY.

MOST EXCELLENT PRINCESS AND VIRTUOUS LADY ELIZABETH<sup>1</sup>

HER GRACE, SISTER TO THE KING HIS MAJESTY, HER MOST HUMBLE  
AND FAITHFUL ORATOR, THOMAS BECON, WISHETH TRUE  
KNOWLEDGE OF GOD'S MOST HOLY WORD, AND  
A LIFE AGREEABLE TO THE SAME.

WHOSOEVER considereth and deeply weigheth the state of this our time, most gracious Lady, shall easy espy out urgent causes both of joy and sorrow. For what is he (except an enemy to true and godly religion, a friend to superstition and papistry) that, considering the too much miserable state wherein we lived under the tyranny of the Roman bishop, rejoiceth not to see the most comfortable light of Christ's glorious gospel in these our days to brast out of the thick clouds of popish ignorancy, and clearly to shine among us unto the great consolation of the faithful?

Before God lightened his holy countenance upon us by restoring the light of his most blessed word to this realm of England, how wretchedly were we led captive of that Romish antichrist, whom we reputed not only a man of great excellency and singular virtue, passing all other mortal creatures, but almost a god, calling him Christ's vicar, Peter's successor, supreme head of the universal church throughout christendom, and at the last, what not!

The tyranny  
of the  
Romish  
bishop.

How was his power believed to be equal with God's! How took he upon him to forgive sin, to dispense with the law of God, nature, and man, to bless and curse, to interdict lands for not obeying his tyrannical power, to depose kings and emperors, to appoint rulers at his pleasure, to deliver souls out of purgatory, (a place of his own making,) to stablish new religion, to make saints, chiefly such as maintained his anti-christian<sup>2</sup> kingdom, &c.!

Again, what a swarm of popish shavelings brought he forth, as it were out of the bottomless pit of hell, some white, some black, some grey, some russet, some blue, some red, some bearded, some unbearded, some shaven, some unshaven, some booted, some shoed, some crossed, some uncrossed, some close, some open, some flesh-cormorants, some fish-devourers, some Dominicans, some Augustinians, some Minorites, some Carmelites, some Bernardines, some Benedictines, some Antonians, some Paulians, some Clarians, some Brigidians<sup>3</sup>, some and all altogether monstrous,—I mean, monks, friars, canons, nuns, hermits, anchors, anchoresses, votaries, vowesses, lewd brethren, lewd sistren, &c.; which were divided into more than five hundred sects among themselves; whom we esteemed to be of so angelic perfection, that at their hands, at their prayers, watchings, fastings, yea, at their lousy cowls and beggarly observances, we sought salvation and remission of sins, thinking that to do God most high sacrifice, when we were most beneficial to those monstrous sects, idle lubbers, bellied hypocrites, careless caterpillars, and unprofitable clods of the earth, although we robbed our heirs of their right inheritance, spoiled our neighbours, neglected the poor, and despised our needy parents and friends!

Monastical  
sects.

How ran we from post to pillar, from stock to stone, from idol to idol, from place to place, to seek remission of our sins, and to make God amends for our sinful living! How called we upon dead mawmets for relief and succour! How gilded we images, painted their tabernacles, and set up candles before them, thinking in so doing to do a more meritorious deed than if we had bestowed our goods in helping the poor members of Christ!

Pilgrimages.

Images.

[<sup>1</sup> Afterwards queen Elizabeth.]

[<sup>2</sup> The folio has *antichristie*. Perhaps, therefore, it should be *antichristy*.]

[<sup>3</sup> In one of his other treatises, the *Reliques of Rome*, Becon gives a detailed account of these and many other religious orders.]

Men's tradi-  
tions.  
Intercession  
of saints.

Purgatory.

Masses.

How hoped we to have God merciful unto us for keeping the traditions of men, and unmerciful if we neglected them! How fled we in our prayers to such as are departed, for the relief of our necessity, sickness, care, trouble, loss of goods, forgiveness of sins, &c.! What confidence had we to be delivered out of the pope's pinfold after our departure, though we lived never so ungodly, through the popish prattling of monstrous monks, and the mumbling masses of those<sup>1</sup> lazy soul-carriers! What trust reposed we in the masking masses of the momish mass-mongers, believing to have as plenteous remission of all our sins in them, as in the precious death of our Lord and Saviour Jesu Christ, that immaculate and undefiled Lamb of God! Into how foolish a paradise were we brought, through the crafty juggling of the spiritual sorcerers, to believe that the work of a sinful man (I mean, saying of the popish private mass for the quick and dead) was a propitiatory, satisfactory, expiatory<sup>2</sup> sacrifice for the sin of so many as it was offered for, yea, and of greater strength and virtue than the sweet-smelling sacrifice of the high bishop Christ Jesu! For was not this the doctrine of the papists, and now renewed by the apish anabaptists, that Christ satisfied only for original sin by his death; and all other sins, say the pope's chaplains, both venial and mortal, are put away by the sacrifice of the mass, and by our own works of penance?

Auricular  
confession.

Fasting.

Ceremonies.

Vows.

What affiance did we put in auricular confession, and in the whispering absolution of the papists, believing our sins straightways to be forgiven, if *ego absolvo* were once spoken! How believed we to please God highly, if at the pope's commandment certain days we abstained from a piece of gross smoky bacon, or salt withered beef, and pampered our bellies with all kind of dainty fish, and such other delicate fare! How were we bewitched to believe, that in observing the pope's ceremonies there was everlasting salvation, and in neglecting them eternal damnation! Who among the popish votaries thought it not a less offence to deflower virgins, to defile wives, to corrupt widows, yea, unnaturally to abuse themselves, than godly and honestly to marry? In fine, we were so overwhelmed with the clouds of blind ignorance and ignorant blindness, that we neither knew God nor ourselves aright, neither did we understand what the will of God is, nor what we ought to do to please him, nor how to walk in his holy and blessed ways.

Who seeth not in how miserable state we lived under the Romish bishop? Who perceiveth not our captivity to be no less grievous under that Roman antichrist, concerning our souls, than the corporal servitude of the Israelites was under that most cruel king Pharaoh in Egypt? How fervent occasion therefore have we to rejoice, and to thank our most valiant captain Jesu Christ, for this our deliverance from spiritual Egypt, that vile cage and stinking house of intolerable bondage, and for the restoring of the glorious light of his most blessed gospel to the world in these our days, that we may learn to know him, to honour, worship, and serve him aright, and to do that thing which is pleasant in his most godly sight! It may truly be verified of us that was spoken so many years past by the prophet, saying: "The people which sat in darkness saw a great light; and to them which sat in the region and shadow of death, light is sprung."

Isai. ix.

Col. i.  
1 Pet. i.  
1 John i.  
Rev. i.  
Isai. liii.  
Matt. viii.  
1 Pet. ii.  
Heb. vii. ix.  
x.  
Mark ii.  
Luke v.  
Rom. viii.  
1 Tim. ii.  
1 John ii.  
Eph. v.  
Col. i.  
1 Pet. ii.  
James i.

1 Pet. ii.

Matt. xxv.

We sat in darkness indeed. For we knew not Christ's most precious blood to be a sufficient purgatory for all our sins. We knew not that by the one and alone sacrifice of Christ's most blessed body a perfect ransom, even at the full, was paid for all our wickednesses. We knew not that we were justified by faith alone in Christ's blood. We knew not that God alone absolveth and freely forgiveth us for Christ's sake all our sins, if we repent and believe. We knew not that Christ alone is our intercessor, mediator, and advocate. We knew not that Christ alone is the supreme head of the universal church of christendom, and under him every prince in his own realm. We knew not that the "pure and undefiled religion before God the Father is to visit the comfortless and widows in their trouble, and for a man to keep himself unspotted from the world." We knew not that the true pilgrimage is to sequester ourselves from carnal affects, from worldly lusts, and to visit and to help needy prisoners, and the poor succourless people. We knew not that God re-

[<sup>1</sup> The folio reads *that*.]

[<sup>2</sup> Folio, *expediatory*.]

quired of us "rather mercy than sacrifice." We knew not that the worshipping of God with the traditions and commandments of men was but vain and unprofitable. We knew not that the true and christian fast is moderately to taste the gifts of God appointed to be eaten with thanksgiving, to be the more sparing of our meats from our own bellies, that we may have to give the more largely to the hungry, and to keep our minds and bodies free from sins. We knew not that the priests might lawfully marry, and ought rather so to have done, according to the law of God, than to fall into any fleshly uncleanness, and that it is chastity for a man, be he priest or otherwise, if he cannot contain, to lie with his own wife. To be short, the way of truth was unknown unto us; therefore trode we weary and tedious ways, unto the great discomfort of weak consciences,—would God not unto the loss of many souls!

Wo worth thee, thou antichrist, thou son of perdition, thou deceiver of the people, thou corrupter of men's minds, thou robber of God's glory, thou murderer of christian men's souls; wo worth thee, wo worth thee, for this thy tyranny and cruelty, which thou hast shewed against the poor and ignorant Christians! but the Lord shall destroy thee "with the breath of his mouth," yea, the Lord himself shall give judgment on thee. Thou that wast clothed in raynes<sup>3</sup>, and purple, and scarlet, and decked with gold, and precious stone, and pearls, shalt come to nought even at one hour. For with thine enchantments were all nations deceived; and "in thee hath been found the blood of the prophets, and of the saints, and of all that were slain on the earth."

O how blessed and godly fortunate are we, to whom it hath chanced, through the singular benefit of God, to see the fall of this Romish antichrist in this our realm, to have the dark clouds of papistical ignorance dispelled and put away from us, that the true light of God's most holy truth may shine unto us, and that we walk in it without stumbling! God hath beautified England with many goodly benefits and singular gifts; but this restoring of the glorious gospel of his Son and our Lord, Christ Jesu, is a gift incomparable, a benefit inestimable, a treasure most precious; so that all the true-hearted Christians of this our nation may joyfully say with the holy psalmograph: "Thou hast blessed, O Lord, thy land, and hast turned away the captivity of Jacob. Thou hast forgiven the iniquity of thy people: thou hast covered all their sins. Thou hast mitigated all thy wrath, and turned away the heavy displeasure of thine indignation."

But as we have an urgent cause to rejoice for the restoring of the true light of Christ's gospel unto us, seeing by it we receive so many commodities and singular profits for the health of our souls; so likewise have we no mean cause to lament that with this precious wheat, the food of our inward man, [un]wholesome tares and noisome cockle riseth and springeth up, through the envy of Satan our enemy; whereby we may learn how studious and diligent the devil, that old adversary of mankind, is to molest, disquiet, and trouble the congregation of Christ, and to take away from us the most comfortable food of our souls.

What wicked and ungodly opinions are there sown now-a-days of the anabaptists, Davidians, libertines, and such other pestilent sects, in the hearts of the people, unto the great disquietness of Christ's church, moving rather unto sedition than unto pure religion, unto heresy than unto things godly! Again, what a number of false Christians live there at this present day, unto the exceeding dishonour of the christian profession, which "with their mouth confess that they know God, but with their deeds they utterly deny him, and are abominable, disobedient to the word of God, and utterly estranged from all good works!" What a swarm of gross gossellers have we also among us, which can prattle of the gospel very finely, talk much of the justification of faith, crack very stoutly of the free remission of all their sins by Christ's blood, advance themselves to be of the number of those which are predestinate unto eternal glory, &c.; but how far doth their life differ from all true Christianity! They are puffed up with all kind of pride: they swell with all kind of envy, malice, hatred, and enmity against their neighbour: they bren with unquenchable lusts of

[<sup>3</sup> Raynes: fine cloth made at Rains, or Rheims.]

carnal concupiscence: they wallow and tumble in all kind of beastly pleasures: their greedy covetous affects are insatiable, the enlarging of their lordships, the increasing of their substance, the scraping together of their worldly possessions infinite, and knoweth no end. In fine, all their endeavours tend unto this end, to shew themselves very ethnicks, and utterly estranged from God in their conversation, although in words they otherwise pretend. As for their alms-deeds, their praying, their watching, their fasting, and such other godly exercises of the Spirit, they are utterly banished from these rude and gross gospellers. All their religion consisteth in words and disputations, in christian acts and godly deeds nothing at all. They are like the five foolish virgins, which had lamps, and no oil. They are like to the fig-tree, which had flourishing leaves, but no fruit at all. They are like to that son, which promised his father to work in his vineyard, and yet did not. They are like unto Judas, which in words pretended to love his Master, but in act he unrighteously betrayed him even unto the death.

Matt. xxv.

Matt. xxi.

Matt. xxvi.

O who lamenteth not to hear these things? to see them, to feel them, who is not utterly dismayed? This dissolution of life, this impiety of manners maketh the gospel of our salvation to be evil-spoken of: yea, it driveth away the papists and such as be weaklings in christian religion from embracing the word of God, and confirmeth them in their ungodly and superstitious opinions. How can it otherwise be? For when they see an alteration in religion, and no alteration in manners, but a continuance in the old, or else a practice of much more ungodliness than heretofore hath been used, the adversaries of God's truth take easily an occasion to blaspheme the christian doctrine, calling it heresy and new learning, and report the preachers thereof to be heretics, seditious persons, teachers of strange doctrine, authors of new sects, despisers of all laudable customs, enemies of our mother holy church, disturbers of the commonweal, breakers of all good order, and at the last, what not!

To consider these things bringeth no little sorrow to a true christian man's heart, which wisheth nothing more than the fortunate success and free progress of God's most blessed word.

But whence cometh this corruption of manners, and dissolution of life? Certes of the want of the fear of God in their hearts. For as "the beginning of wisdom is the fear of the Lord," so the mother and nurse of all wickedness is the want of that godly fear. That prince-like prophet David, describing the unsavoury manners of men, affirmeth that they be corrupt, and abominable in their devices. "There is none," saith he, "that doth good, no, not one. All are swerved from the true way: they are all together become unprofitable. Their throat is an open grave: they work deceit with their tongues: the poison of adders is under their lips. Their mouth is full of cursing and bitterness: their feet are swift to shed blood. Weariness and wretchedness do they follow; but the way of peace have they not known." Why men fall into this filthy sink of evils, he declareth immediately, saying: *Non est timor Dei ante oculos eorum*: "There is no fear of God before their eyes."

The want of the fear of God is the root of all evil.

Psal. xiv.

For, where the fear of God wanteth, there is no faith in God. Where there is no faith in God, there is no love of God. Where there is no love of God, there is no rejoicing in God. Where there is no rejoicing in God, there is no working of God's good pleasure, nor yet any following of his most godly commandments, but an headlong falling down into all kind of abominable wickedness. And hereof cometh it to pass that so many, leaving the way of truth, embrace this present world and the transitory pleasures of the same, rejoice not in God, but in things of vanity, delight not in the spiritual treasures of the soul, but repose their delectation in frail things, serving the filthy lusts of the most frail flesh: so that the rejoicing in the Lord our God is almost banished from the hearts of men; the embracing of worldly vanities doth so wholly occupy their breasts.

Note.

1 John ii.

Neither can any man truly rejoice in God, except he first of all sequester his mind from the love and desire of worldly things, according to this commandment of blessed John: "Love not the world, nor those things that are in the world. If any man loveth the world, the love of the Father is not in him. For all that is in the world, as the lust of the flesh, the concupiscence of the eyes, and the pride of the life, is not of the Father, but it is of the world. And the world passeth away, and

the lust thereof: but he that doth the will of God abideth for ever." Hereto agreeth the saying of St Paul: "If ye be risen again with Christ, seek for those things Col. iii. that are above, where Christ is sitting on the right hand of God. Set your mind on things above, and not on things that are on the earth."

To the intent, therefore, that such as fear God, believe in God, love God (whereof I have abundantly entreated in my other works), yea, to the intent that they also which hitherto have lived without the true knowledge of God may at the last learn truly to savour their Lord God, greedily to taste how sweet he is, desirously to know how liberal he is and merciful, that by this means they all may be occasioned to sequester their minds from worldly things, and only to rejoice in the Lord our God, that fountain and head-spring of all goodness, I have selected and chosen out of the godly letter of St Paul to the Philippians one sentence, which is this: "Rejoice in the Lord alway: yea, once again I say, Rejoice." In the declaration Phil. iv. whereof, that the readers may be the more provoked unto the hearty rejoicing in the Lord our God, and have their minds sequestered and utterly estranged from worldly things, I have shewed by the word of God that there is nothing under the high heavens, appear it in the sight of the world never so glorious, goodly, excellent, and praiseworthy, wherein the faithful Christians may worthily rejoice (every thing is so Eccles. i. subject and bond unto vanity, yea, the things themselves are mere vanity), but in God alone which filleth both heaven and earth, according to the saying of St Paul: "He that rejoiceth let him rejoice in the Lord." Afterward I have declared many 1 Cor. i. urgent and weighty causes, why we ought to rejoice in the Lord our God, where I have opened, as the time and matter requireth, the inestimable benefits that God hath shewed unto man through Jesu Christ our Lord; which things whoso shall advisedly read, and diligently note, I doubt not but all worldly things shall soon wax vile unto him; his heart shall so fervently be kindled with earnest love toward his Lord and Saviour. Other godly matters be interlaced not altogether unworthy the reading.

And because the matter should be the more pleasant and less tedious to the readers, I have set it forth dialogue-wise, yea, and that as plainly and as simply as I could devise, without adding of any strange or unused words, whereby the unlearned reader should be barred from the true understanding of the sentence, speaking<sup>1</sup> by this means to edify such as have not the knowledge of tongues.

This treatise, entitled "The Jewel of Joy," I offer unto your grace, most noble and virtuous lady, moved hereunto of godly zeal, through the notable fame that is universally spread abroad of your grace's most godly disposition, and hearty love toward the word of God, daily practised both in your grace's most virtuous behaviour, and also in the godly order of your household<sup>2</sup>, unto the great comfort of all true-hearted Christians, and the notable example of so many as seek the glory of God unfeignedly; most humbly beseeching your grace favourably to accept this my rude labour. And I shall most instantly pray unto the Lord our God, that that good work, which he hath through his holy Spirit begun in your grace, even in these your young and tender years, he may go forth to finish the same, unto the glory of his blessed name, and the singular comfort of so many as love the gospel of our salvation unfeignedly;

that your grace, being a mirror and exemplar of virtue to the faithful in this world, may grow up to full and perfect holiness in

the fear of God, and be found blameless at the great day of the glorious appearance of the Lord

Christ Jesu, who mought ever preserve  
your grace in all godliness, and  
increase of honour!

Amen.

Your grace's most humble and faithful orator,  
Thomas Becon.

[<sup>1</sup> Perhaps *seeking*.]

[<sup>2</sup> The folio has *house should*.]

THE  
JEWEL OF JOY.

PHILEMON, EUSEBIUS, THEOPHILE, AND CHRISTOPHER  
TALK TOGETHER.

*Phil.* So oft as I call to remembrance (which for the most part I do every hour) this commandment of our Lord and Master, "Occupy yourselves till I come;" whereby we are admonished diligently to employ our talent committed unto us, every one according to our vocation, in the advancement of God's glory and in the edification of our christian brethren, whose health and salvation, not only with the loss of our temporal possessions, but even of our life also (if need so require), we are bound, under pain of damnation, to seek, seeing that God, as the wise man testifieth, "hath given to every man charge over his neighbour;" again, seeing that, according to the doctrine of blessed John, as Christ gave his life for us, so likewise are we bound to bestow our life to win our brethren to Christ; forasmuch as we all are members of one body, and are commanded without dissimulation to love our neighbour as ourself, and to seek his commodity, profit, and furtherance in all godliness no less than our own; I can none otherwise than reprove and accuse mine own sluggishness, which almost these five years past have omitted my duty toward my neighbours, not going forth as I began in my "Christmas Banquet," in my "Potation," in my "Nosegay," and in my "New-year's Gift," to exhort them to godliness, and to encourage them valiantly to go forth in the same, and to persevere unto the end, but, training my life in other exercises, I trust not altogether ungodly, nor unprofitable to the christian public weal, I have neglected the neighbourly office which I ought to have practised toward them.

Yea, I fear lest, through the neglecting of my duty toward my neighbours, I have not shewed myself an obedient servant in all points concerning the diligent accomplishment of my Lord and Master's precept, which straitly chargeth me not only to occupy myself privately in virtuous studies and godly exercises, but also openly, that his holy and glorious congregation may be edified and brought to the true and perfect knowledge of his most godly will.

Certes, the omission and leaving of this my duty toward my neighbours doth not a little disquiet me, seeing that so long time I have had no familiar talk with them of godly matters, no, nor yet once seen them since I gave them a new-year's gift; being unwillingly, through the furious and Nero-like cruelty of certain persons (whose tyranny since that time God hath not left unpunished), driven away from them, to the great and continual disturbance of my mind, for lacking the company of so loving neighbours and sweet friends.

But I have sent my servants for them, that I may talk with them after mine old sort, renew our acquaintance, and be merry together. For it is a sweet thing when friends meet, and merry when old acquaintance flock together-ward. I marvel that they tarry so long. I fear lest my servant doeth not his message expeditely; or else that they have some great letting. For I am well ascertained, that, if they once have knowledge of my return into the country, no worldly affairs can withdraw them long from my company.

But behold, where they come flocking together. O pleasant and comfortable sight! Tears distil out of mine eyes for very joy; yet can I not withhold myself from them, but must needs with meeting arms embrace them, lovingly salute them, and sweetly kiss them.

O most dear neighbours, and christian brethren, so heartily welcome as heart can think! Blessed be God, which hath preserved us alive unto this day, that we may yet once again see one another, talk one with another, and freely rejoice in the Lord our God. Come, come unto me. Let me embrace you, kiss you, and once again bid you heartily welcome.

Luke xix.

Eccles. xvii.

Rom. xii.  
1 Cor. xii.  
1 Tim. i.  
1 John iii.  
Lev. xix.  
Matt. xxii.  
Rom. xiii.

*Eus.* O most true-hearted friend, and unfeigned brother, we praise God for your safe return into the country. *Theo.* This day, most sweet neighbour, hath replenished us all with joy unspeakable; forasmuch as it hath offered you again to our sight. *Chris.* O dear brother Philemon, your repairing into this country, your sight, your company, your talk hath even now suddenly so revived us, that we seem to have put on a certain kind of immortality. And as for all other his benefits, so likewise for this, do we render to the immortal God most hearty thanks, and with one voice we all bid you most heartily welcome home. *Phil.* I know, dear neighbours, your unfeigned love and ready bent good-will toward me. And you do not more rejoice at my return, than I am entirely glad that I have found you all in good health.

*Eus.* But, I pray you, tell us of good fellowship, brother Philemon, in what parts<sup>1</sup> of the world have ye travelled so long time? For neither by letters, nor yet by report of any credible persons, since your departure, could we learn where you trained your life. We feared lest, in so perilous time, ye had been swallowed up of the greedy cormorants and insatiable locusts, which are never satisfied nor filled with the shedding of innocent blood. Neither was the liberty of your speech, nor the swiftness of your pen unknown to us, which the swarm of antichrist's sect, since you first of all travailed in the Lord's harvest, could never abide, but extremely persecute, blaspheme, and condemn. *Phil.* What gentleness I found for my godly travails at the hands of some men in these parts, ye know right well. Therefore, when neither by speaking nor by writing I could do good, I thought it best not rashly to throw myself into the ravening paws of these greedy wolves, but for a certain space to absent myself from their tyranny according to the doctrine of the gospel.

For as there is "a time to speak," so is there "a time to keep silence." When the poor are oppressed and trodden under the foot, then "shall the wise man," saith the prophet, "hold his peace; for the time is evil." And we have a manifest commandment of our Saviour Christ, that we should "not give that which is holy unto dogs, nor cast pearls before swine, lest they tread them under their feet, and they turn again and all-to rent" us.

For there be some kind of men so greatly infected with the nature of Suffenus<sup>2</sup>, and accombered with the properties of Mevius<sup>3</sup>, two foolish and vain-glorious poets, that they think nothing well spoken, nothing truly written, except they themselves be the authors and doers thereof. They are those same very hypocrites, which find fault at a little mote in another man's eye; but they cannot perceive a great beam in their own eyes. They are those same Pharisees, which spar up the kingdom of heaven before men. They are those same "lawyers, which take away the key of knowledge: they themselves enter not in, neither suffer they other that would to enter in." They are those same Babylonical backsliders, and lying children, which will not hear the law of the Lord, but daily cry: *Loquimini nobis placentia*; "Tell us pleasant things:" provide us of errors: "care not for the right way; but away with the Holy One of Israel from our face." They are those same false Christians, of whom St Paul prophesied, which should be "lovers of themselves, covetous, high-minded, proud, evil-speakers, disobedient to their elders, unthankful, ungodly, unkind, false of their promise, false accusers, rioters, fierce, despisers of them that are good, traitors, heady, standing in their own conceit, lovers rather of pleasures than lovers of God, having an outward appearance of godliness, but denying the power thereof." "Like as Jannes and Jambres withstood Moyses, even so do they also resist the truth. Men are they of corrupt minds, and lewd as concerning the faith: but they shall prevail no longer; for their foolishness shall be manifest unto all men, as theirs was."

Where things be so ordered that the truth can bear no place, nor the professors thereof be thankfully received, but rather blasphemed, persecuted, imprisoned, and ungently handled; what should men do but shake off the dust of their feet, for a witness against them at the day of judgment, and depart into some other place, where they may do good, as Christ and the apostles did, and quietly to abide the

[<sup>1</sup> The folio here, and in a few other places, has parties.]

[<sup>2</sup> Catull. xiv. 19.] [<sup>3</sup> Virg. Eclog. iii. 90.]

The malice of the papists against the author's both preachings and writings.

Matt. x.

Eccles. iii.

[Amos v. 13.]

Matt. vii.

Matt. vii.

Matt. xxiii.

Luke xi.

Isai. xxx.

2 Tim. iii.

Matt. x.

Matt. xv.

Acts xiii.

John iv. vi.



Lam. iii. pleasure of God, as the prophet saith, "It is good to look for the saving health of the Lord with silence?" After this sort did I appoint myself, and, leaving mine own native country, I travelled into such strange places as were unknown to me, and I to them. And yet I thank the Lord my God, which never leaveth his servants succourless, I, although an unprofitable servant, in that exile and banishment wanted no good thing. Let the voluptuous worldlings take thought for the belly, and be careful for this present life: I have learned, in that my journey, to cast my care upon the Lord my God, which abundantly feedeth so many as trust in him and depend on his liberality and goodness. For one house, I found twenty; and for one friend, an hundred. I could wish nothing for the provision of this my life, but I had it plenteously; God so foreseeing for me his unprofitable and wretched servant.

Psal. xxxiii.  
xxxiv.  
xxxvii.  
Matt. vi.  
Luke xii.  
1 Pet. v.

Matt. xix.  
Luke xviii.

*Theo.* The promise of God is even so. "Every one," saith he, "that forsaketh house, or brethren, or sistern, or father, or mother, or wife, or children, for my name's sake, and for the kingdom of God," that is to say, for the love that he beareth toward the gospel of Christ, "he shall receive an hundred-fold as much in this present time, and in the world to come life everlasting."

*Chris.* Truth it is; but you have not yet declared to us in what countries ye have been here in England, since your departure from hence.

Derbyshire.  
The Peak.

*Phil.* After I departed from you, and had taken my leave of my most sweet mother, and of my other dear friends, I travelled into Derbyshire, and from thence into the Peak, whither I appointed my books and my clothes to be brought.

*Eus.* Into the Peak? Lord God, what made you there? That is a marvellous and a barren country, and, as it is thought, such a country that neither hath learning, nor yet no spark of godliness. *Phil.* Mine intent was, by exercising the office of a school-master, to engraft Christ and the knowledge of him in the breasts of those scholars whom God should appoint unto me for to be taught. *Theo.* I think you found there very peakish people.

*Phil.* Not so. I confess to you that I found there very good wits, and apt unto learning. *Chris.* But how favour they christian religion in those parts? *Phil.* I will tell you. Coming into a little village, called Alsop in the Dale, I chanced upon a certain gentleman called Alsop, lord of that village, a man not only ancient in years, but also ripe in the knowledge of Christ's doctrine.

Master Alsop.

*Theo.* By what means had ye knowledge of his godly disposition? *Phil.* After we had saluted one another and taken a sufficient repast for that present, he shewed me certain books which he called his jewels and principal treasures.

*Eus.* I pray you, what books were they? *Phil.* To rehearse them all by name I am not able; but of this am I sure that, among all other, there was the new testament, after the translation of the godly learned man Myles Coverdale, which seemed to be as well worn by the diligent reading thereof as ever was any portass or mass-book among the papists.

Myles Coverdale.

*Chris.* A rare thing, and almost a miracle to find an old man, namely in those parts where Christ, I think, as yet was never truly preached, to be so well affected toward the reading of the sacred scriptures. *Eus.* Yea, and a gentleman also. For gentlemen now-a-days for the most part delight so much in reading the word of God, as a true Christian doth in reading the pope's decretals; they are altogether so addict to the vain pleasures of this world.

Gentlemen.

*Theo.* Many think it to be an unseemly thing for a man of nobility to be studious of holy letters: hawks and dogs, dice and cards (as I may speak nothing of their service to lady Venus) is their pastime and delectation. If they read any thing, it is some vain trifle of love, or, when they be best occupied, an history or chronicle.

*Phil.* I grant many gentlemen little answer their vocation, neither are they studious of God's word as they ought: notwithstanding (praised be God for it!) I know many both men and women of nobility, which greatly delight in reading the holy scriptures, and do not only love, but also live the gospel. *Eus.* I pray God increase the number daily; for then shall it go well with christian religion, when noblemen shall be learned in those books, which are fountains and head-springs of all true, perfect, and christian religion. Notable is the sentence of Plato, which affirmeth that the

Plato.

public weal is most fortunate and greatly avanced, if such as be the governors thereof be either wise or studious of wisdom. Therefore doth the scripture in so many places exhort to civil magistrates to be learned in the law of God. But, I pray you, tell us, had the gentleman none other books but only the new testament?

Deut. xvii.  
Josh. i.  
Psal. ii.  
Wisd. i. vi.

*Phil.* Yes, verily. I remember right well that he had many other godly books, as "The Obedience of a Christian Man," "The Parable of the Wicked Mammon<sup>1</sup>," "The Revelation of Antichrist," "The Sum of Holy Scripture," "The Book of John Frith against Purgatory," all the books published in the name of Thomas Becon, with divers other learned men's works. In these godly treatises this ancient gentleman among the mountains and rocks occupied himself both diligently and virtuously.

*Chris.* I would not lightly have believed that such a man could have been found in so barbarous and rude a country, nor that so fruitful works had been placed in so unlearned a region. *Phil.* Neither would the prophet Helias have believed that there had been any godly men left alive besides himself, when king Achab and his wicked wife Jesabel had cruelly murdered such great number of the Lord's prophets and servants; till God made him answer and said: "I have yet reserved to me seven thousand men which have not bowed their knees before Baal." When the papists and antichrists think their kingdom most strongest, and most like to continue, then is it most nigh unto downfall; so worketh God for the avancement of his glory, and for the profit of his poor afflicted congregation. When the enemies of God burn good men, and consume their books unto ashes, then are these martyrs the better credited, their doctrine the more regarded, and their books both the more warely kept, and hold in the greater reverence.

1 Kings xix.  
Rom. xi.

Mark, ye  
papists.

*Theo.* I believe it right well. For there be certain books, whose remembrance had fallen away long before this time from the minds of the people, if they had not furiously and without consideration been condemned for heresy. But when the people saw them condemned, and no cause why, but plain tyranny, *Sic volo, sic jubeo, stat pro ratione voluntas*<sup>2</sup>, it caused them to have the more respect unto the books; and when they had read them, perused them, and compared them with the scriptures of God, perceiving that in all points they did agree with them, it caused the readers to have an evil opinion of the adversaries, and to embrace and safely keep the books as holy reliques and precious treasures. So that, where the papists sought a final destruction to the books by burning them, contrary to their expectation, they have made them as it were immortal, and won to the authors of them a noble fame, and glorious renown. Very truly is it said of Salomon: "There is no wisdom, no forecast, no counsel, that can prevail against the Lord."

Prov. xxi.

*Eus.* Truth it is; but to return unto the Peak, of what sort, I pray you, are the people concerning christian religion? *Phil.* When I was there, all their religion consisted in hearing matins and mass, in superstitious worshipping of saints, in hiring soul-carriers to sing trentals, in pattering upon beads, and in such other popish pedlary.

Feigned religion.

*Theo.* The history of the gentleman caused me not so much to rejoice, as the hearing of this maketh me sorry. I wonder that the common people be so ignorant.

*Chris.* Do ye wonder? What wonder is it, when such as should lead them in the light of Christ's gospel are the very self darkness? "The eye," that is to say, the preacher of God's word, "is the light of the body," that is, of the whole congregation of Christ. "If the eye be single," that is to say, if the curate or preacher be godly learned, "then shall all the body be full of light," that is, the christian congregation shall have the word of God dwell in them plenteously, and truly walk in the light of God's most blessed will, without halting on both parts." "But if the eye be darkness," that is to say, if the preacher be unlearned, "how great then shall the darkness be!" that is, how ignorant and blind shall the gross and rude people be! Is not this the saying of Salomon? "When the preaching of God's word faileth, the people perish and come to nought." The priests are "the salt of the earth; but if the salt be unsavoury, and have lost his saltness, what can be salted therewith? It

Ignorant  
Priests.  
Matt. vi.  
Luke xi.

Prov. xxix.

Matt. v.

[<sup>1</sup> These treatises were by William Tindal. Simon Fish translated from the Dutch the "Sum of the Scrip- tures:" the "Revelation of Antichrist" was Frith's.]

[<sup>2</sup> Juv. Sat. vi. 222.]

is afterward good for nothing but to be cast out, and to be trodden under foot of men."

*Phil.* I cannot deny, but that the priests in that country are very basely learned, and in a manner such as are painted of the prophet, saying: "The curates are blind every one of them: they are altogether without knowledge: they are dumb dogs not able to bark," &c. *Eus.* The priests for the most part universally through the realm

are such as Ezechiel crieth out on, saying: "Wo be to the shepherds of Israel which feed themselves! Should not the shepherds feed the flock? Ye have eaten up the milk: ye have clothed you with the wool: the best-fed have ye slain; but the flock have ye not nourished: the weak have ye not holden up: the sick have ye not healed: the broken have ye not bound together: the outcasts have ye not brought again: the lost have ye not sought up; but churlishly and cruelly have ye ruled them," &c.

*Chris.* Where such unlearned pastors bear rule, no marvel though papistry be not exiled. "If the blind lead the blind, both fall into the ditch." *Phil.* The people where I have travelled for the most part are reasonable and quiet enough, yea, and very conformable to God's truth. If any be stubbornly obstinate, it is for fault of knowledge, and because they have been seduced of blind guides.

*Theo.* It should help very much unto an uniformity in religion, and unto the salvation of christian men's souls, if there were learned curates appointed in every parish; if so many cannot be found, then to place in every country certain learned and godly preachers, which may go from parish to parish, preaching to the people the goodwill and pleasure of God. And let the other priests be ministers under the superattendants, or overseers, and in their absence read to the people the said scriptures, and the homilies, reverently minister the sacraments, visit the sick people, make collections for the poor, and virtuously bring up the youth of the town. If this were brought to pass, what a flourishing realm should we have! How should learning and virtue prosper! How purely should we honour God! How faithfully should one of us love another! What christian works should issue out of our daily conversation and living! *Phil.* I doubt not but that the king's majesty, with his most honourable council, will very graciously consider these things, yea, and that with expedition.

*Chris.* But, sir, once again to the Peak. I pray you, continued you there still to this return into the country? *Phil.* I will tell you. While I was in the Peak, I learned that R. Wisdom<sup>1</sup> was in Staffordshire: ye know the man, I am sure. *Eus.* We know him to be a godly man in his conversation, and a faithful preacher in his doctrine, and such one as hath not been altogether free from persecution for the maintenance of God's truth.

*Phil.* He was the same to me that Aristarchus was to Paul. Desiring greatly to see him I bade my friends in the Peak farewell, and made haste toward him. When I came to him, I did not only rejoice to see him in health, but also gave God thanks that he was so well placed and provided for. For I found him in the house of a certain faithful brother, called John Olde, a man old in name, notwithstanding young in years, and yet ancient in true godliness and christian life. He was to us as Jason was to Paul and Silas. He received us joyfully into his house, and liberally, for the Lord's sake, ministered all good things to our necessities. And as he began, so did he continue a right hearty friend, and dearly loving brother, so long as we remained in the country. Even as blessed Paul wished to Onesiphorus, so wish I to him, and with the same words pray for him: "The Lord grant to him that he may find mercy with the Lord in that day!" After that we had passed over certain days in the house of that most loving brother, refreshing ourselves with the comfort of the holy scriptures, after so many grievous tempests, troublous storms, and painful labours, I know not of what friend our dear brother Robert Wisdom was called away by letters, which was to us both no small pain and grief. Notwithstanding, we submitted ourselves to the good pleasure of God, with this hope and comfort, that his return to his old familiars should make greatly to the advancement of God's glory, and to the quietness of his christian studies, whereof might spring hereafter no small commodity to the christian public weal. And so we, wishing one to another the assist-

[<sup>1</sup> An account is given of Wisdom, Old, and Aylmer, Vol. I. pages viii. ix., notes 4, 7.]

ance of God's Spirit, repentance of our former life, strength of faith, and perseverance in all godliness to our last end, departed, yea, and that not without tears.

*Chris.* Did he write nothing all the time that he was in those parts? *Phil.* He was ever virtuously occupied, and suffered no hour to pass away without good fruit. He is a man in whom the fear of God reigneth unfeignedly. Besides his other works, of this I am sure, that he hath written very godly and fruitful expositions upon certain psalms of David, of the which also he translated some into English metre very learnedly. He hath written also many godly and learned sermons upon the epistles and gospels, that are read in the temples on Sundays, part whereof I have both seen and read. Moreover, he hath translated the postill of Antonius Corvinus<sup>2</sup>, and divers other learned men's works. And, which I had almost forgotten, he hath made a confutation of those errors which were imputed and laid to his charge very unjustly of his adversaries, a book farced<sup>3</sup> with all kind of godly learning. *Theo.* These his works are not printed nor commonly published abroad. *Phil.* Truth it is: would God they were! They should without doubt bring great profit to the readers, and highly advance the glory of God.

*Eus.* But, I pray you, what exercise did you practise in Staffordshire after his departure? *Phil.* According to my talent I brought up youth in the knowledge of good literature, and instilled into their breasts the elements and principles of Christ's doctrine, teaching them to know their Lord God, to believe in him, to fear and love him, and studiously to walk in his holy ways, from their very cradles even to the yielding up of their last breath. I doubt not but that Christ was so deeply graven in their hearts at that time, that he is not yet worn out, neither, as I trust, shall be so long as they live. *Eus.* How savoured the people Christ and his doctrine in those parts, when you were there? *Phil.* Not altogether unlike the people of the Peak, but that they were not in all points commonly so superstitious: they savoured somewhat more of pure religion. This, I think, came to pass through certain English books that were among them, and through travellers to and fro London.

*Chris.* What of the priests? *Theo.* Ye should ask what of the moving of mountains. *Priests.* *Phil.* Indeed when I was there, they were all massmongers, applying their portass and mass-book very diligently, but the holy bible very little. *Eus.* Were they not, as he writeth of men of Crete, "evil beasts and slow bellies?" *Phil.* It becometh me to dispraise no man. "For charity covereth the multitude of sins." Notwithstanding, I would wish more learned pastors to be appointed for to feed the flock of Christ. For they are not such priests, as whose "lips keep knowledge," neither can their "mouth utter the law of God," if any man should require it of them.

*Chris.* If I should rehearse here to you the childish ignorance that was found in priests at the king's majesty's visitation, it would make your heart to bleed for to consider that such blind curates should have the oversight and charge of Christ's congregation. *Phil.* Their blindness is rather to be lamented than to be derided; notwithstanding, this must I needs say by the way, I wish with all my heart that the church of Christ may be purged of such unprofitable clods of the earth, at the least, that they may not occupy the room and enjoy the living of a preacher; they themselves being altogether unlearned, and more meet to be taught than to teach. He that should be a curate, after St Paul's rule ought to be a man able to teach the people God's word, yea, and such a man as should not only be "able to exhort," but also to convince and overcome all such as speak against the truth.

*Theo.* A great fault in this behalf is to be imputed unto the bishops, which admitted such unlearned asses unto the order of priesthood. *Eus.* The patrons of the benefices are not altogether blameless for giving the livings to such ignorant men, whether it be for affection or for rewards; neither shall their punishment, I fear, be small at the day of judgment. For if, "when the blind leadeth the blind, both fall into the ditch," what shall we then say of them which are the occasion that the blind guide with his blind flock fall into the ditch, that is to say, into everlasting damnation? Shall not the blood of them that perish be required at the patrons' hands in the dreadful

[<sup>2</sup> A Hessian divine. This postill was published in 1549. See Herbert's Ames' Typ. Ant. Vol. I. | p. 600.]

[<sup>3</sup> Farced: stuffed, filled.]

day of judgment? If I put a sword in a madman's hand, which with the same immediately killeth another man, am not I guilty of the blood of him that is slain? *Phil.* Let these things pass; for doubt ye not the king's highness with his most honourable council will most graciously provide for the redress of such abuses.

*Theo.* Did you tarry, I pray you, continually in Staffordshire until ye returned into your country? *Phil.* Nay, forsooth. After that I had consumed a year in that country and somewhat more in the virtuous education and godly bringing up of youth, I departed into Warwickshire, where in like manner as afore I freely enjoyed the liberality of my most sweet and dear friend, John Olde, which, impelled by urgent causes, departed into that country for to inhabit. There likewise taught I divers gentlemen's sons, which I trust, if they live, shall be a beauty to the public weal of England, both for the preferment of true religion and for the maintenance of justice.

*Eus.* How fancied you that country? *Phil.* I travelled both in Derbyshire, in the Peak, in Staffordshire, and in Leicestershire; yet Warwickshire was to me most dear and pleasant. *Chris.* How so? *Phil.* In Leicestershire (as I may pass over the other), I had familiarity only with one learned man, a countryman of ours, called John Aylmer, a master of arts of the university of Cambridge, a young man singularly well learned both in the Latin and Greek tongue, teacher to my lord marquis Dorset his children; but Warwickshire ministered unto me the acquaintance and friendship of many learned men.

*Chris.* What are their names, I pray you? For nothing delighteth me more than to hear of learned men. *Phil.* First cometh to my remembrance a man worthy to be loved and revered of all true-hearted christian men, not only for the pureness of his life, which hath always before the world been innocent and blameless, but also for the sincerity and godliness of his evangelic doctrine, which since the beginning of his preaching hath in all points been so comfortable<sup>1</sup> to the teaching of Christ and of his apostles, that the very adversaries of God's truth, with all their menacing words and cruel imprisonments, could not withdraw him from it; but whatsoever he had once preached, he valiantly defended the same before the world, without fear of any mortal creature, although of never so great power and high authority, wishing and minding rather to suffer not only loss of worldly possessions, but also of life, than the glory of God and the truth of Christ's gospel should in any point be obscured or defaced through him. His life was not dear unto him, so that he might fulfil his course with joy, and the office that he received of the Lord Jesu to testify the gospel of God's favour. He might well say with the holy psalmograph: "I spake, O Lord, of thy testimonies and ordinances in the presence of kings, princes, and rulers, and I was not abashed."

*Eus.* I much desire to know his name: tell it us, I pray you. *Phil.* Ye have heard, I am sure, of Master Latimer, sometime bishop of Worcester? *Chris.* His noble fame and virtuous renown is more known, not only in this realm of England, but also in foreign countries among both learned and unlearned, than it can be hid. I, for my part, have known him before twenty years in the university of Cambridge, to whom next unto God I am specially bound to give most hearty thanks for the knowledge, if any I have, of God and of his most blessed word.

*Phil.* How so? *Chris.* I was sometime a poor scholar of Cambridge, very desirous to have the knowledge of good letters; and in the time of my being there, this godly man preached many learned and christian sermons both in the Latin and English tongue, at the which all I for most part was present; and, although at that time I was but a child of sixteen years, yet I noted his doctrine so well as I could, partly reposing it in my memory, partly commending it to letters, as most faithful treasures unto memory.

I was present when, with manifest authorities of God's word and arguments invincible, besides the allegations of doctors, he proved in his sermons, that the holy scriptures ought to be read in the English tongue of all christian people, whether they were priests or laymen, as they be called; which thing divers drowsy duncers, with certain false flying flattering friars, could not abide, but openly in their unsavoury

M. John  
Aylmer.

Master Lati-  
mer.

Psal. cxix.

Bible in  
English.

[<sup>1</sup> Perhaps *conformable*.]

sermons resisted his godly purpose, even as Alexander the coppersmith, and Elymas <sup>2 Tim. iv. Acts xiii.</sup> the sorcerer, with many other, resisted blessed Paul and his godly doctrine; notwithstanding, he (yea, rather God in him, whose cause he handled) gat the victory; and it came to pass according to his teaching.

Neither was I absent when he inveighed against temple-works, good intents, <sup>Will-works.</sup> blind zeal, superstitious devotion, &c.; as the painting of tabernacles, gilding of images, setting up of candles, running on pilgrimage, and such other idle inventions of men, whereby the glory of God was obscured, and the works of mercy the less regarded.

I remember also how he was wont to rebuke the benefited men <sup>Beneficed men.</sup> with the authority of God's word for neglecting and not teaching their flock, and for being absent from their cures, they themselves being idle, and masting<sup>2</sup> themselves like hogs of Epicurus' flock, taking no thought though their poor parishioners miserably pine away, starve, perish, and die for hunger.

Neither have I forgotten how he at that time condemned foolish, ungodly, and <sup>Vows<sup>3</sup>.</sup> impossible vows to be fulfilled, as the vow of chastity, wishing rather that liberty of marriage might be granted to them which have so vowed, by the higher powers, than so to continue through single life in all kind of abominable uncleanness.

O how vehement was he in rebuking all sins, namely idolatry, false and idle swearing, covetousness, and whoredom! again, how sweet and pleasant were his words in exhorting unto virtue! He spake nothing but it left as it were certain pricks or stings in the hearts of the hearers, which moved them to consent to his doctrine. None, *except they were stiff-necked and uncircumcised in heart, went away from his sermons* which were not led with a faithful repentance of their former life, affected with high detestation of sin, and moved unto all godliness and virtue. I did know certain men which, through the persuasion of their friends, went unto his sermons swelling, blown full, and puffed up like unto Esop's frog, with envy and malice against him; but when they returned, the sermon being done, and demanded how they liked him and his doctrine? they answered with the bishops' and Pharisees' servants: *Nunquam* <sup>John vii.</sup> *sic locutus est homo, sicut hic homo*: "There was never man that spake like unto this man." So sharp a two-edged sword is the word of God (it "entereth through even <sup>Heb. iv.</sup> unto the dividing of the soul and the spirit, and of the joints and the marrow"), so <sup>Jer. i.</sup> watcheth God upon his word, so causeth the Father of heaven his "word not to <sup>Isai. lv.</sup> return unto him void, but to do whatsoever his good pleasure is," and to take root and bring forth fruit in them that are afore ordained unto everlasting life, "in some an hundred-fold, in some three-score-fold, in some thirty-fold."

I leave off to report his free speech against buying and selling of benefices, against <sup>Benefices.</sup> the promoting of them unto the livings of spiritual ministers which are unlearned and ignorant in the law of God, against popish pardons, against the reposing our hope <sup>Unlearned ministers. Pardons. Vain hope.</sup> in our own works or in other men's merits, against false religion, &c. Neither do I here rehearse how beneficial he was, according to his possibility, to poor scholars and other needy people; so conformable was his life to his doctrine, so watered he with good deeds whatsoever tofore he planted with godly words, so laboured he with all main both in word and deed to win and allure other unto the love of Christ's doctrine and his holy religion. There is a common saying which remaineth unto this day: "When Master Stafford<sup>4</sup> read, and Master Latimer preached, then was Cambridge blessed."

*Eus.* What was that Stafford? *Chris.* A man whom the unthankful world was unworthy any longer to have. As I may pass over the gifts of nature and such goodly qualities as win unto them that have them the favour and commendation of men, wherewith he was plenteously endued, this I unfeignedly say unto you, he was a man of a very perfect life, and (if I may so speak) of an angelic conversation, approvedly learned in the Hebrew, Greek, and Latin tongues, and such one as had, through his painful labours, obtained singular knowledge in the mysteries of God's most blessed word.

[<sup>2</sup> Masting: feeding on mast.]

[<sup>3</sup> The folio has *Jews*.]

[<sup>4</sup> See Vol. I. page vii., note 5.]

I doubt whether he was more bound to blessed Paul for leaving those godly epistles behind him, to instruct and teach the congregation of God, whereof he was a dear member, or that Paul, which before had so many years been foiled<sup>2</sup> with the foolish fantasies and elvish expositions of certain doting doctors, and, as it were, drowned in the dirty dregs of the drowsy duncers, was rather bound unto him, seeing that by his industry, labour, pain, and diligence, he seemed of a dead man to make him alive again, and putting away all unseemliness to set him forth in his native colours; so that now he is both seen, read, and heard not without great and singular pleasures of them that travail in the studies of his most godly epistles. And as he beautified the letters of blessed Paul with his godly expositions, so likewise did he learnedly set forth in his lectures the native sense and true understanding of the four evangelists, vively restoring unto us the apostle's mind, and the mind of those holy writers, which so many years before had lien unknown and obscured through the darkness and mists of the Pharisees and papists.

Mat. xxiv.

1 Tim. iv.

2 Tim. ii.

2 Tim. iv.

1 Pet. v.

He was a faithful and prudent servant, giving meat to the Lord's household in due time. He did cast away profane and old wives' fables, and as the good servant of Jesu Christ he exercised himself unto godliness. He was an example to the faithful in word, in conversation, in love, in spirit, in faith, in purity. He gave his mind to reading, to exhorting, to doctrine. He studied to shew himself unto God a laudable workman, that needeth not to be ashamed, dividing the word of truth justly. He was gentle unto every man, and with meekness informed them that resisted the truth, if God at any time would give them repentance for to know the truth, and to turn again from the snare of the devil. He fought a good fight, he fulfilled the course, he kept the faith; therefore is there laid up for him a crown of righteousness, which the Lord, that righteous Judge, shall give him in that day, not to him only, but to all them that love his coming.

Dan. xii.

M. Latimer was afterward most cruelly brent at Oxford, for the confession of God's truth, by the bloody and wicked papists, with the godly martyr, Doctor Ridley, sometime bishop of London. Rev. xxi.

*Phil.* I am glad, brother Christopher, that ye have spoken no less truly than friendly of these two men of God, of the which one reigneth with the high' Bishop Christ in glory (for "the wise," as the prophet Daniel saith, "which have taught other shall glisten as the shining of heaven; and those that have instructed the multitude unto godliness shall be as the stars, world without end"), the other is yet alive, worthy, if God's good pleasure so were, to live the years of Mathusalath, both for his godly doctrine and christian conversation. With this true preacher of God's word I chanced in Warwickshire to be somewhat acquainted (which was to me no small comfort); not with him only, but with divers other, whereof some were men of worship well bent toward the holy scriptures, some were men very godly learned in the laws of the Most Highest, and professors of the same. So oft as I was in their company, methought I was clean delivered from Egypt and quietly placed in the new glorious Jerusalem, which is described in the Revelation of blessed John; so sweet a thing is it to be in the company of godly learned men.

Tob. v.

Exod. xx.  
Deut. v.

Psal. cxix.

*Eus.* Travelled you into none other country afterward? *Phil.* While I was training up of youth, and fashioning their minds unto true godliness in that country, behold, unlooked for, were letters sent unto me from my most dear mother, in the which she required me to return into my native country, and to be a staff of her old age; forasmuch as my father-in-law was departed from this vale of misery. In considering my duty and the honour which I owe unto her by the manifest commandment of God, immediately after, not without the friendly consent of my well-willers, [I] departed from Warwickshire, and with all haste repaired home. And forasmuch as I have now quietly reposed myself (thanks be to the high Lord), I, remembering our old friendship, thought it my bounden duty to send for you, and after mine accustomed manner to talk with you of some part of the holy scripture. For therein are we commanded by the mouth of God to meditate ourselves both day and night; for, as David saith: "It is a lantern to our feet, and a light unto our paths."

*Chris.* The rehearsal of this your travel by divers countries hath so delighted us, that we seem now to have been with you in all your journeys. *Theo.* We magnify God

[<sup>1</sup> Foiled: trampled on, or perplexed, puzzled. See Todd's Johnson.]

most heartily, that he by his holy angel hath safe conduct you in all your ways, preserved you in health, gotten you dear friends, and now, at the last, brought you home again into your native country.

*Eus.* But, I pray you, did you write nothing in this your long absence? *Phil.* I wrote divers treatises, but as yet there are published only these three: "The Governance of Virtue;" "An Invective against Whoredom;" "A Dialogue of Christ's Nativity between the Angel and the Shepherds." The other shall be set forth, if the Lord will, hereafter, at a convenient time. I translated out of Latin into English divers little treatises: "The Shield of Salvation;" "The Solace of the Soul;" "The Commendation of Death," &c.

Thus have I declared unto you, neighbours, how I spent my time whiles I have been from you. It now remaineth that, forasmuch as heretofore I have perceived your gentleness in accepting the poor and homely gifts that I have given you, I go forth to use still mine accustomed liberality toward you, and to enrich you with more gifts, which may no less garnish your souls than the other have done in times past, howsoever the papists and antichrist's soldiers have judged of them. For as the blind owls cannot away with the sun-light, no more can these cankered papists away with the light of God's word, or any godly book that is drawn forth of the holy scriptures.

The gift which I will now give you is called "The Jewel of Joy," and not without a cause. For in it you shall receive much true joy and perfect solace, much godly pleasure and spiritual comfort. In it ye shall see in what thing alone ye ought to rejoice, and how vain and transitory those things are wherein the foolish and fantastical worldlings repose their chief pleasure and delectation. This jewel have I borrowed of the blessed apostle, St Paul; and it is among his treasures couched in the fourth chapter of his epistle to the Philippians. *Chris.* I pray you, what is it? let it be brought forth.

*Phil.* Lo! here it is:

"Rejoice in the Lord alway, and again I say, rejoice."

*Phil. iv.*

How like you this jewel? Is it not both goodly and precious? Is it not worth the looking on, as they say? Is it not a jewel worthy to be worn of every true-hearted christian man? *Eus.* It is a jewel indeed, not only amiable and pleasant in aspect, but also very comfortable and wholesome to a christian man's conscience.

*Theo.* It is no apt jewel for the wicked worldlings and bellied hypocrites, which, like to Esop's cock, set more by a barley-corn than by all the precious stones in the world, of this sort chiefly. *Phil.* Truth it is. For if men, estranged from the public weal of the true Israelites, carnally-minded, uncircumcised in heart, disobedient to the yoke of Christ, not regenerate by the Spirit of God, nor renewed by the holy baptism, but in all points led captive at the devil's pleasure with the affects of the world, should hear this aforesaid sentence of the holy apostle recited to them, and chiefly of such one as is imprisoned, fettered, bound in chains (as blessed St Paul was, what time he wrote this epistle unto the Philippians), which are instruments to the voluptuous worldlings of no gladness, but of sadness, of no joy and pastance<sup>2</sup>, but of sorrow and grievance, they would no less than marvel at his fondness; yea, it is to be thought, that they would laugh him to scorn as a person transposed and far set beyond the limits of witty reason and reasonable wit, seeing he exhorteth unto that which, in so great storms and tempests of troublous adversity, no heart led with human wisdom can easily approve; so blind, foolish, ignorant, and of no capacity, feeling, or understanding in spiritual things, is the wisdom of this world, as St Paul saith: "A natural man doth not perceive those things that pertain to the Spirit of God. For they are foolishness to him; neither can he come to the knowledge of them, because they are spiritually judged." The head rulers among the Jews, the bishops, the priests, the scribes, the Pharisees, the Sadducees, the lawyers, with many other which were in Christ's time, prove this thing evidently true enough, which, although in their own conceit puffed up with the excellent knowledge of God's mysteries, perceived nothing at all of Christ's blessed doctrine; so truly is it said of the holy apostle: "The wisdom of this world is foolishness before God." Neither want we examples at this present.

*Phil. i.*

*1 Cor. ii.*

*John vii.*

*1 Cor. iii.*

[<sup>2</sup> Pastance : pastime ; or rather perhaps, feasting, the state of one *bene pastus*.]



To know  
Christ truly  
is the gift  
of God.  
John vi.  
Isai. liv.  
Jer. xxxi.

*Eus.* To know Christ and Christ's doctrine aright is the singular gift of God, wrought in our hearts by his holy Spirit, as Christ himself testifieth, saying: "No man can come unto me, except the Father which sent me draw him; and I will raise him up in the last day. It is written in the prophets, All shall be taught of God; therefore every one that hath heard of the Father, and hath learned, he cometh to me."

*Theo.* In the gospel of blessed Matthew our Saviour Christ giveth thanks to his heavenly Father, because he hath hidden the knowledge of his mysteries from the wise and prudent of this world, which gloried in their own wisdom, and hath revealed them to the little ones; that is to say, to them that be humble-minded, meek in spirit, lowly in heart, and even such as ascribe all glory and honour to God, and not to themselves. "Forsooth, Father," saith he, "even so was it thy good pleasure. All things are given over unto me of my Father. And no man knoweth the Son but the Father, neither knoweth any man the Father save the Son, and he to whomsoever the Son will open him."

*Phil.* But this our apostle and faithful ambassador, sent from God the Father to be a doctor to the gentiles in faith and verity, a true citizen of the new celestial Hierusalem, abundantly replete with the fruits of the Holy Ghost, and plenteously endued with wisdom from above to understand and declare the excellent mysteries of God's most high providence, hid in the bosom of his divine secrets from everlasting, and now in this last angle<sup>1</sup> revealed, published, and set abroad to the great comfort of all faithful penitent sinners, through his Son Jesu Christ our Lord—this our apostle, I say, even in the midst of his chains and fetters, writeth to the Philippians, and by them to all other true Christians, and exhorteth them to be merry and to rejoice in the Lord. He is nothing dismayed, nor yet abashed, of his bonds, chains, and fetters, of his imprisoning, locking, and stocking; but being of a frank courage and lusty stomach, not only to suffer chains, but also death, if the good-will of God so be, he with a vehemency of spirit and stoutness of heart commandeth us not to be discouraged, with whatsoever kind of adversity we be assailed, but valiantly and unfeignedly to repose, fix, and set the eyes of our mind on the Lord, and in him, in him alone, to rejoice at all times. "Rejoice in the Lord always," saith he, "and once again I say, rejoice."

*Eus.* Every man moveth other to delight in that thing specially wherein he himself hath reposed his chief delectation. The covetous man hath his greatest delight in temporal possessions, and as he is only bent to the accumulating and heaping up together of worldly goods, so in like manner doth he exhort so many as he tenderly loveth to set their minds on gathering together the goods of this world, being not unlike them, which are ever crying, *Adfer, adfer*: "Bring hither, bring hither." The papist hath his mind altogether set on papistry; therefore laboureth he to the uttermost of his power to allure other unto his pernicious and damnable doctrine.

*Phil.* Truth it is that you say. Therefore the blessed apostle, having his principal joy in the Lord our God, exhorteth, moveth, and stirreth us earnestly to rejoice in the Lord, that we may be partakers with him of one and the same glory. He is not content himself only to be in the favour of God, except he have other also to be "in the bowels of Jesus Christ." *Chris.* In the epistle unto the Romans he wished himself to be cursed from Christ, so that his brethren the Israelites, which were his kinsmen as pertaining to the flesh, might be saved. *Theo.* He dissented not much from the manners of Moses, that most excellent prophet of God, which, perceiving that God was minded to destroy the children of Israel for their abominable idolatry in worshipping the golden calf, desired God very heartily that he would either forgive them that fault, or else wipe him out of the book of life. *Eus.* O most faithful herdman, which wished the salvation of his flock no less than his own!

*Phil.* But we shall note that St Paul pricketh not us forward unto the rejoicing in worldly and carnal things, but unto a perfect joy in the Lord our God, which endureth for ever. For what thing is comprehended in the whole circle of the world,

[<sup>1</sup> Angle: perhaps an error for *age*; or if correct, it must mean *corner*, i. e. of time.]

wherein we may worthily rejoice? Consider the air above, the earth underneath, with the deep waters in the secret and inferior parts of the world, and mark diligently, if in them any thing be contained that may bring to us true and perfect joy. They may delight our fancies, and move our affects for a certain space unto delectation, while we behold, hear, feel, or taste them; but how soon doth this carnal delectation and worldly joy vanish away! yea, how soon are we weary of them, if measure be exceeded! Musical instruments feed the ear with very sweet and pleasant harmony, Music. and for a time greatly exhilarate, cheer, and comfort our wearied spirits; but in how short space do we loathe them, if they be continually played upon or exercised out of time! and though we delight never so greatly in them, doth not the sound straight-way perish, and we receive none other commodity than loss of time?

*Theo.* The wise man saith: "Like as the carbuncle stone shineth that is set in gold, so is the sweetness of music by the mirth of wine." Again: "Wine and minstrels rejoice the heart." *Phil.* Yea, but what followeth? The best is behind, as they say. "But the love of wisdom is above them both." This sentence of the wise man doth not condemn music nor wine, so that the use of them be moderate and exceedeth not measure: notwithstanding, it preferreth the love of wisdom, that is to say, a fervent desire to know the will of God, and advanceth that above both wine and music.

*Chris.* I wish that all men, but chiefly such as be of nobility, did know and would practise this aforesaid sentence. For many delight in music, but few in the love of wisdom: many covet to excel in singing, playing, and dancing, but in the knowledge of God's word very few. Many can abide to spend whole days and whole nights in musical exercises, but in hearing or reading the holy scriptures, they think one holy day in a week a great matter; when the one moveth unto virtue, the other unto vice; the one getteth the favour of God, the other provoketh his wrath, indignation, and vengeance; the one lifteth up unto heaven, the other detrudeth and thrusteth down into hell-fire.

*Phil.* To say the truth, music is a more vain and trifling science than it becometh a man, born and appointed to matters of gravity, to spend much time about it. And although I have learned of histories, that divers have exercised minstrelsy, both kings and philosophers, which I think used it as a remedy against the tediousness of their painful labours, and to make them the more apt to return unto matters of great importance; yet I remember well that it was counted a reproach in many. King Philip, King Philip. when he heard his son Alexander, that triumphant conqueror, sing and play very pleasantly, checkingly rebuked him, saying: "Art thou not ashamed that thou canst play and sing so cunningly?" Meaning that other arts and sciences are more worthy a king. An heathen prince thought that a great fault in his son, which christian rulers count worthy of high commendation and singular praise. Sextus Nero the Sextus Nero. emperor, lying on his death-bed, greatly lamented that he was so excellent in the science of music, wishing that he had spent that time in good letters and virtuous exercises, whereby he might have been made the more able justly and truly to govern his realm.

*Eus.* Would God that his repentance might be a warning to all noble men! There have been, (would God there were not now!) which have not spared to spend much riches in nourishing many idle singing-men to bleat in their chapels, thinking so to do God an high sacrifice, and to pipe down their meat and their drink, and to whistle them asleep; but they have not spent any part of their substance to find a learned man in their houses to preach the word of God, to haste them to virtue and to dissuade them from vice. Therefore swarmed their houses with pride, ambition, vain-glory, covetousness, whoredom, swearing, stealing, polling, picking, envy, malice, fighting, flattery, superstition, hypocrisy, papistry, idolatry, and all kind of abomination, as it must needs come to pass where the word of God is banished, though there be never so much massing and masking, according to the saying of Salomon: "When the preaching of God's word faileth, the people perish and come to nought." Prov. xxix.

*Theo.* It becometh kings, princes, and rulers rather to hear the preacher of God's Note.

word, and to give ear unto the lamentable voices and humble supplications of their poor afflict and oppressed subjects, than to hearken to the sound of vain instruments, and to delight in hearing the filthy and trifling songs of drunken musicians, which rather provoke unto fleshly fantasies than unto virtuous exercises. A christian man's melody, after St Paul's mind, consisteth in heart, while we recite psalms, hymns, and spiritual songs, and sing to the Lord in our hearts, "giving thanks always for all things unto God the Father, in the name of our Lord Jesus Christ." All other outward melody is vain and transitory, and passeth away and cometh to nought. *Phil.* Vain and transitory is it indeed: notwithstanding, music may be used, so it be not abused. If it be soberly exercised and reputed as an handmaid unto virtue, it is tolerable; otherwise it is execrable, and to be abhorred of all good men. So that ye perceive, that music is not so excellent a thing, that a christian man ought earnestly to rejoice in it. *Chris.* It is evident enough; seeing that it endureth not, but passeth away like other things subject to vanity.

*Phil.* There are that greatly delight in building gorgeous houses and sumptuous mansions; but how vain is their delectation! When they have spent innumerable riches in erecting their pleasant and fair houses, what have they but a great heap of stones couched one upon another, which for a little season feedeth the eye well, but, when we be once gone, what profit carry we away with us? The holy patriarchs of the old time, remembering how vain it is to delight in gorgeous houses, built them tents, and in those safely dwelt, considering with themselves that they were but strangers and pilgrims, and therefore prepared them houses not for this world, but for the world to come, by couching their treasures in the bosoms of poor men.

*Eus.* To build necessary and convenient houses for our use is not ungodly, as I judge; but to repose our delight in them, or so to spend our goods on building that the poor people are the less regarded, succoured, relieved, and holpen, this is wicked, this is ungodly. *Chris.* Building is the daughter of fancy, and may in a manner be compared to the web of Penelope. For that one setteth up, another, after the disbursing of many pounds, destroyeth, and buildeth it up again with double expences; the third succeedeth, and, his fantasy not fully satisfied, he again altereth the building and addeth threefold charge: so that to build (I speak of too much gorgeous and not necessary houses) is nothing else than to dally with the world and to be led with fancy.

*Theo.* What was in time past more gorgeous than Rome, when she was called the lady and head of the world? What was more sumptuously built than the temple of Salomon, yea, and that at God's commandment? as I may pass over many ancient and famous cities: what is become of them? how are they decayed! Many are come to such and so great downfall, and to so extreme ruin, so deformed, so destroyed, so consumed to dust, that there remaineth not so much as a step, neither is there left of them any mention at all. Well were it with christian religion, if christian men would remember this sentence of blessed Paul: "We have no dwelling-place in this world, but we look for another to come." Then should the heavenly mansion be more desired and sought after. But now many build and they know not who shall inherit, and in the midst of these their gorgeous buildings the poor people are not considered nor provided for. *Eus.* Would God all such as so greatly delight in costious buildings, would sometime set this sentence of the wise man before their eyes: "If thou keepest not thyself," saith he, "in the fear of the Lord continually, thy house shall soon be subverted, toppled over, and brought to nought."

*Chris.* Methink that this curious building, which almost universally is used now-a-days among us, is a great token of the day of judgment being at hand. For Christ in the gospel, among other tokens, recited building to be one of the chief; whereby we may learn that the coming of the Son of man unto the terrible judgment is at hand, as St James saith: "Behold, the judge standeth before the door."

*Phil.* I perceive now right well, ye are fully persuaded that no man ought to rejoice in gorgeous buildings, wherein many delight now-a-days. *Theo.* Yea, verily. The history of the rich man in the gospel maketh us afraid, which was a builder also; and when he had finished his building, and couched his goods in his fair and

Eph. v.

Gorgeous houses.

☞

Heb. xiii.

Eccles. xxvii.

Luke xvii.

James v.

Luke xii.

large houses, thinking that he should have lived many years, suddenly it was said unto him: "Thou fool, this night shall they take away thy life from thee; and then whose shall these things be thou hast gathered together?"

*Phil.* To enjoy great possessions in this world seemeth, not to a few, a singular commodity and high profit, but with how many cares and troubles are they accompanied! With what great labour are they gotten and scraped up together! With what carefulness and disquiet of mind are they kept, the hoarders up of them being at all hours in more fear lest they should be taken away from them either by robbing, polling, pilling, burning, or by some other chance! How shortly are they consumed and brought to nought, which were not gathered together without long time and great sweat! So vain and transitory be the goods of the world. Again, are not the worldly possessions many times left to such heirs, as spend them no less prodigally, than their ancestors got them hardly, and keepeth them niggardly? What just cause also hath any man to rejoice in temporal riches, seeing that, at the dreadful day of judgment, they shall render a strait accompts of every farthing to the high and everlasting Judge, Christ, how they have bestowed them? For God hath not endued the rich men with their possessions that they should spend them at their pleasure and fancy, but according to his most godly commandment, will, and pleasure. "Silver is mine, and gold is mine, saith the Lord of hosts." Hereto agreeth the saying of the psalmograph: "The earth is the Lord's, and all that is contained in it." The Lord hath committed his goods to the rich men, and he will call them to accompts again, to see how they have bestowed them, and what they have won and gotten by the exercise of them for the Lord's advantage, as we may see in the gospel. If they be found unprofitable servants, and have not bestowed them in setting forth the glory of God, and in the helping of their christian brethren, but have hid them up in the ground, that is to say, kept them niggardly to their own use, or spent them about vain and wicked things; they may be sure to be bound feet and hands, to be cast into utter darkness, where shall be weeping and gnashing of teeth.

*Chris.* O that these things were well considered, pondered, and weighed in the just balance of reasonable discretion! then should the right<sup>1</sup> men of this world have little occasion to glory in their terrestrial and worldly possessions, but rather recount them most happy, wealthy, and fortunate, to whom least is committed. For every man shall render accounts of the talents received, be they few or many.

*Theo.* "Blessed is the rich which is found without blemish," saith the wise man, "and hath not gone after gold, nor put his trust in money and treasures. Where is there such a one? and we shall commend him, and call him blessed. For great things doeth he among his people. Whoso is tried and found perfect in such things shall be commended and praised. Yea, his good shall be established, and the whole congregation shall declare his alms." "Make you friends," saith our Saviour Christ, "of the unrighteous mammon, that, when ye shall have need, they may receive you into everlasting habitations."

*Eus.* To see the inordinate affection and insatiable desire which the more part of men have unto the goods of the world, it is a world. Ancient authors complain of the covetousness used in their time; but if they were now alive they would marvel, and with high indignation wear their pen, and write satires and invectives against our covetous worldlings. For their covetous affects know no end, neither are they at any time satiate, be their abundance [of] temporal possessions never so much overflowing and passing all measure. O, good God, good God, how do our spiritual men tumble benefice upon benefice, and prebend upon prebend! And yet are they led with no care of feeding Christ's flock, neither corporally nor spiritually: Christ's threefold *Pasce* is turned into the Jews' double *Tolle*. They feed nothing, except themselves: they toll and catch whatsoever catch they may: would God they once would be obedient to this commandment of God given by the wise man, "Let not thine hand be stretched out to receive, and shut when thou shouldest give!" "A bishop," saith St Paul (he meaneth every spiritual overseer), "ought to maintain

[<sup>1</sup> Perhaps rich.]

hospitality." Again he saith: "Forget not hospitality and household-keeping: for thereby have divers men received into their houses angels unwares." Hereto agreeth the saying of St Peter: "Be ye harbourous one to another without grudging. As every man hath received the gift, even so minister the same one to another, as good ministers of the manifold grace of God." God in the old law, greatly tendering the maintenance of hospitality in his ministers, gave this commandment to his people for paying their tithes, saying: "Bring ye in all tithes into my barn, that there may be meat in my house." Here God commanded tithes to be paid, but for what cause? that the ministers should spend them in the court or at the university? or about whoring? or in keeping of hawks or dogs, or in maintaining a sort of idle valiant lubbers, which do nothing but consume the good fruits of the earth? Nay, verily, but that there should be meat in his house, (for the parsonage or vicarage is God's house.) For whom? for the covetous worldlings and rich men which have no need of it? Nay, sir, not so; but for the poor Christians, as Christ prescribeth, saying: "When thou makest a dinner or supper, call not thy friends, nor thy brethren, neither thy kinsmen, nor thy rich neighbours, lest they also bid thee again, and a recompence be made thee. But when thou makest a feast, call the poor, the feeble, the lame, and the blind, and thou shalt be happy; for they cannot recompence thee: but thou shalt be recompensed at the resurrection of the righteous."

*Chris.* I think the greatest cause why priests be contemned at this time is, that they neither regard their office in preaching God's word, nor<sup>1</sup> yet their duty in maintaining hospitality. *Eus.* Truth it is; for God saith by the prophet: "I have made you, O ye priests, to be despised and to be of no reputation among all the people, because ye have not kept my ways, but have been partial in the law." The ways and ordinances of God, which he hath prescribed to priests for to observe, is truly to preach his holy doctrine, reverently to minister his blessed sacraments, and bounteously to maintain hospitality. If they would do these things, they should recover their honour which is due to faithful ministers by the word of God, as St Paul saith: "The priests that rule well are worthy double honour, specially they that labour in word and doctrine."

*Theo.* But covetousness reigneth not only in the spirituality? *Eus.* In the spirituality only! No, God knoweth. For the temporalty is not behind, for their part. If ever heretofore, in this our time specially, is<sup>2</sup> this saying of the prophet found true: "From the least unto the most they hang upon covetousness, and from the prophet unto the priest they go all about with falsehead and lies." How join they lordship to lordship, manor to manor, farm to farm, land to land, pasture to pasture, house to house, and house for a vantage! How do the rich men, and specially such as be sheepmongers, oppress the king's liege people by devouring their common pastures with their sheep; so that the poor people are not able to keep a cow for the comfort of them and of their poor family, but are like to starve and perish for hunger, if there be not provision made shortly! What sheep-ground scapeth these caterpillars of the commonweal? How swarm they with abundance of flocks of sheep! and yet when was wool ever so dear, or mutton of so great price? If these sheepmongers go forth as they begin, the people shall both miserably die for cold, and wretchedly perish for hunger. For these greedy wolves and cumberous cormorants will either sell their wool and their sheep at their own price, or else they will sell none. Oh, what a diversity is this in the sale of wools, a stone of wool sometime to be sold at eight groats, and now for eight shillings! And so likewise of the sheep. God have mercy on us!

If the king his majesty, with his most honourable council, do not provide for the redress of these things, God himself will surely see a remedy, as he saith by the psalmograph: "For the wretchedness of the needy, and the bewailing of the poor, even now will I rise, saith the Lord." Again he saith: "Wo be to thee that spoilest! shalt not thou thyself be likewise spoiled? And thou that despisest the poverty, shalt not thou in like manner be despised? When thou hast made an end of polling and pilling, then shalt thou be polled and pilled thyself: and when thou ceasest to despise

[<sup>1</sup> Folio, *not.*][<sup>2</sup> Folio, *in.*]

other, then shalt thou be despised and nought set by. O Lord, have mercy upon us: for all our whole trust is in thee. Be thou our defence, yea, and that shortly. Be thou our saving health in the time of our trouble."

*Chris.* Rich men were never so much estranged from all pity and compassion toward the poor people, as they be at this present time: "They devour the people as it were a morsel of bread." If any piece of ground delight their eye, they must needs have it, either by hook or by crook. If the poor man will not satisfy their covetous desire, he is sure to be molested, troubled, and disquieted on such sort that, whether he will or will not (though both he, his careful wife, and miserable children, with his whole family, should perish for hunger), he shall forego it; or else it were as good for him to live among the furies of hell as to dwell by those rich carles and covetous churls. There is no end of enlarging their grounds, neither are they led with any fear of God's indignation, expressed by the prophet, saying: "Wo and everlasting damnation be unto them that join house to house, and couple land to land so nigh together, that the poor can get no more ground! Shall ye alone dwell in the midst of the earth? These things are in mine ears, saith the Lord of hosts. Surely, saith he, many great and fair houses shall be made so desert and waste, that no man shall dwell in them." Hereto agreeth the saying of another prophet: "Wo and everlasting damnation be unto him that heapeth up other men's goods! How long will he lade himself with thick clay unto his own damnation? O how suddenly will they stand up that shall bite thee, and awake that shall tear thee in pieces! Yea, thou shalt surely be their prey. Seeing thou hast spoiled many people, therefore shall they that remain spoil thee, because of men's blood, and for the wrong done in the land, in the city, and unto all them that dwell therein. Wo and everlasting damnation be unto him that covetously gathereth evil-gotten goods into his house, that he may set his nest on high to escape the power of misfortune! Thou hast devised the shame of thine own house; for thou hast slain too much people, and hast wilfully offended; so that the very stones of the wall shall cry out of it, and the timber that lieth betwixt the joints of the building shall answer," &c.

*Theo.* These be grievous threats of God's vengeance against the covetous worldlings.

*Phil.* They be no less true than grievous, and shall undoubtedly chance as it is threatened, except the covetous worldlings repent and amend; for "God is faithful in all his sayings"; and "the word of the Lord abideth for ever." He is the self truth: therefore can he not lie. Whatsoever he threateneth he will surely bring to pass, except faithful repentance be a mean. Are not these his words? "Wo and everlasting damnation be unto them that sin, and keep not my commandments, saith the Lord: I will not surely spare them." And the wise man saith: "Wo be unto you, O ye wicked persons, which have forsaken the law of the Lord, that most high God! If ye be born, ye shall be born to cursing: if ye die, the curse shall also be your portion." David saith: "Upon the ungodly the Lord shall rain snares, fire and brimstone, storm and tempest: this shall be their portion to drink." How doth our Saviour Jesus Christ thunder against the ungodly rich in the holy gospel: "Wo unto you that are rich!" saith he, "for ye have your consolation. Wo unto you that are full! for ye shall hunger. Wo unto you that now laugh! for ye shall wail and weep."

*Chris.* These be grievous words against the covetous worldlings and voluptuous epicures: but full little do such things sink into the breasts of men now-a-days; the devil hath so blinded their eyes, that they think that God is a childish God, and will be pleased with this apple at the last end: 'I am sorry for my sins: good Lord, forgive me: I trust to be saved by Christ's passion,' and many good morrows. So long as they live, they never repent their wicked living: they go forth daily more and more to provoke the wrath of God against them, they heap sin upon sin, they wallow all in pleasures like filthy swine, they have not the fear of God before their eyes, they are without all mercy toward their christian brethren, they grievously oppress their needy neighbours, they make no end of raking together the goods of the world, they follow the lusts of the flesh as miserable and bond captives; to conclude, their whole life is nothing else but a serving of the devil: how can these men at the last end truly repent and convert unto God, leading afore a life abominable,

Psal. cxlv. so wicked, so stinking, so hateful both to God and to all good men? I grant "the mercy of God is great, and excelleth all his works;" but how can they, which have led their whole life altogether displeasent unto God, be bold to crave mercy of God at the last end, whom all the days of their life they have so despised by disobeying his most godly will and pleasure? Are not these his words spoken by king Salomon?

Prov. i. "I have called; and ye refused it: I have stretched out my hand; and no man regarded it; but all my counsels have ye despised, and set my correction at nought. Therefore shall I also laugh in your destruction, and mock you, when that thing that ye fear cometh upon you; even when the thing that ye be afraid of falleth in suddenly like a storm, and your misery like a tempest, yea, when trouble and heaviness cometh upon you. Then shall they call upon me; but I will not hear: they shall seek me early, but they shall not find me; and that because they hated knowledge, and received not the fear of the Lord, but abhorred my counsel, and despised all my correction." "If the righteous shall scarcely be saved," saith blessed Peter, "where shall the ungodly and the sinner appear?"

1 Pet. iv. *Eus.* Satan, through covetousness, doth so possess the hearts of many men in these our days, that they do not only link house to house, but, when they have gotten many houses and tenements into their hands, yea, whole townships, they suffer the houses to fall into utter ruin and decay; so that by this means whole towns are become desolate, and like unto a wilderness, no man dwelling there, except it be the shepherd and his dog.

Destroyers of towns. *Phil.* Truth it is. For I myself know many towns and villages sore decayed; so that, whereas in times past there were in some town an hundred households, there remain not now thirty; in some fifty, there are not now ten; yea (which is more to be lamented), I know towns so wholly decayed, that there is neither stick nor stone standing, as they use to say.

Where many men had good livings, and maintained hospitality, able at all times to help the king in his wars, and to sustain other charges, able also to help their poor neighbours, and virtuously to bring up their children in godly letters and good sciences, now sheep and conies devour altogether, no man inhabiting the aforesaid places. Those beasts which were created of God for the nourishment of man do now devour man.

Psal. viii. The scripture saith that God made "both sheep and oxen with all the beasts of the field" subject unto man; but now man is subject unto them. Where man was wont to bear rule, there they now bear rule. Where man was wont to have his living, there they now only live. Where man was wont to inhabit, there they now range and graze.

Beasts above men. And the cause of all this wretchedness and beggary in the commonweal are the greedy gentlemen, which are sheepmongers and graziers. While they study for their own private commodity, the commonweal is like to decay. Since they began to be sheep-masters and feeders of cattle, we neither had victual nor cloth of any reasonable price. No marvel; for these forestallers of the market, as they use to say, have gotten all things so into their hands, that the poor man must either buy it at their price, or else miserably starve for hunger, and wretchedly die for cold: for they are touched with no pity toward the poor. It is found true in them that St Paul writeth: "All seek their own advantage, and not those things which belong unto Jesu Christ." They which in times past were wont to be fathers of the country, are now pollers and pillers of the country. They which in times past were wont to be the defenders of the poor, are now become the destroyers of the same. They by whom the commonweal sometime was preserved, are now become the caterpillars of the commonweal, and such as seem by their manners to have made a solemn vow utterly to subvert the commonweal, and to procure the final destruction of the same. They are insatiable wolves. They know no measure. So they may reign, they care not who suffer pain. So they may abound, they care not who fall to the ground. So they may be enriched, they care not who be impoverished. They are right brothers of Cain, which had rather slay his brother Abel, than he should have any part with him of worldly possessions.

Gen. iv. *Ecc. ius. xxxiv.* The wise man saith: "The bread of the needy is the life of the poor: he that defraudeth him of it is a manslayer." Do not these rich worldlings defraud the poor man of his bread, whereby is understand all things necessary for a man's life, which, through their insatiable covetousness, sell all things at so high price, and

Bread, what it signifieth.

suffer towns so to decay, that the poor hath not what to eat, nor yet where to dwell? What other are they then, but very manslayers? They abhor the names of monks, friars, canons, nuns, &c.; but their goods they greedily gripe. And yet, where the cloisters kept hospitality, let out their farms at a reasonable price, nourished schools, brought up youth in good letters, they did none of all these things. They lightly esteem, and in a manner contemn priests, parsons, vicars, prebendaries, &c.; yet their possessions they gladly embrace and niggardly retain. So that now they are become in effect, although not in name, very monks, friars, canons, priests, parsons, vicars, prebendaries, and, at the last, what not? and yet how vainly those goods be spent, who seeth not? Mark well.

The state of England was never so miserable as it is at this present. Good Lord, have mercy upon us, and put in the hearts of the king and of his council to redress these intolerable pestilences of the commonweal, or else make haste to dissolve this wretched world by thy glorious coming unto the judgment; where thou shalt "render to every man according to his deeds;" lest, if we long remain in this too much wretchedness, we be compelled through poverty to attempt unrighteous things, and forswear the name of thee, our Lord God. Rom. ii.  
Prov. xxx.

Well, of these things aforesaid, I trust ye perceive that no man ought to rejoice in the riches of this world, seeing they are none of ours, but God's, and we, as the treasurers and stewards of God, must at the dreadful day of judgment render accounts to the high Judge Christ for all that we have received, be it much or little; seeing also they are very transitory and flitting from one to another, insomuch that he which is this day a lord highly in favour, and a man of great possessions, is tomorrow a traitor, and not worth a gally half-penny<sup>1</sup>. Again, if they be abused, they are very enticements unto all mischief and naughtiness; they pluck our hearts from God to the devil; they make us idolaters, by serving that wicked mammon; they provoke the vengeance of God against us; they make us to be abhorred of God and of all good men; they pluck from our bodies rest, from our minds quietness, from our eyes sleep, from our face natural colour, and add to all the parts of man distemperance, making man a slave unto that which ought to be obedient unto him. Riches abused.

*Theo.* We perceive these things right well. For the wise man saith: "There is nothing worse than a covetous man; neither is there a more wicked thing than to love money. For such one hath his soul to sell, and yet is he but filthy dung while he liveth." And the preacher saith: "He that loveth money will never be satisfied with money; and whoso delighteth in riches shall have no profit thereof. Where as much riches is, there are many also that spend them away. And what pleasure more hath he that possesseth them, saving that he may look upon them with his eyes? A labouring man sleepeth sweetly, whether it be little or much that he eateth; but the abundance of the rich will not suffer him to sleep; yea, many times riches are kept to the hurt of him that hath them in possession. For oftentimes they perish with his great misery and trouble; and if he have a child, it getteth nothing." "Like as he came naked out of his mother's womb, so goeth he thither again, and carrieth nothing away with him of all his labour," &c. Eccles. xx.  
Eccles. v.  
Job i.

*Eus.* It were wisdom for the rich men, if they tender their own salvation, and be led with any hope of the life to come, to hear what blessed Paul writeth unto bishop Timothy, and earnestly to follow that. His words are these: "Charge them which are rich in this world, that they be not high-minded, nor trust in uncertain riches, but in the living God, which giveth us abundantly all things to enjoy them; that they do good works, that they be ready to give, and glad to distribute; laying up in store for themselves a good foundation against the time to come, that they may obtain eternal life." 1 Tim. vi.

*Phil.* O that they would be advertised by this apostle! Then should God be their defender in all their affairs, and cause both them and their posterity long to enjoy their possessions, with the favour and blessing of all good men. But let us go forth, and search whether any thing can be found in this transitory world wherein we may worthily rejoice. What say ye unto nobility? Of nobility.

[<sup>1</sup> See Vol. I. page 235, note 6.]



*Chris.* Not a few do greatly rejoice in that, magnifying themselves because they descend of noble parentage, and in comparison of themselves they greatly despise other.

*Phil.* O foolish, rude, ignorant people! Why rather do they not consider that both rich and poor, noble and unnoble, high or base, do consist and are made of the same elements, subject unto like diseases, and bond to the same affects? Earth we are all and dust, and unto earth and dust shall we return. As we were made to live, so likewise are we all appointed to die. Bodies have we all corruptible, and bond to mortality. There is no exception among us. Neither hath any of us obtained such privilege of God, that we may escape the bondage of frail nature. Seeing then that, as touching our corporal creation, there is no difference, no prerogative, what nobility or worthiness of blood can there be more in the noble personage than in the base slave? Their beginning is like: their end is all one. Twice mad are they, therefore, that brag of their noble blood, and esteem themselves the more worthy because they descend of noble parentages; neither do such any other thing than boast of that which is none of theirs. King David saith: "What profit is there in my blood, seeing I go down unto corruption?" And the wise man saith: "Why art thou proud, O thou earth and ashes?" We are all earth and ashes, both noble and unnoble. We all shall return unto corruption, and be so consumed as concerning our bodies, as though we had never been. The prophet also saith: "All flesh is grass, and all his glory is like a flower of the field:" where is any mention made here of noble blood? "I know," saith St Paul, "that there dwelleth in me, that is to say, in my flesh, no goodness:" where is carnal nobility then become? Doth not the same loathsome vileness come from the noble, that issueth out of the unnoble? Are not the carcasses of all personages meat for worms alike? Pour the blood of the villain<sup>1</sup> in one basin, and the blood of the gentleman in another: what difference shall there be proved? Dig up the bones out of the sepulchres both of the noble and unnoble; and who can discern of the sight of them, which was the servant, which the lord, who was rich and who was poor, who beautiful and who deformed, which were noble, and which unnoble? "There is no difference," as St Ambrose saith, "between the carcasses of the dead, except peradventure it be this, that the dead corpse of the rich stink more grievously than the poor, because it was more daintily fed<sup>2</sup>."

*Eus.* So far as I perceive, they err greatly that boast of their kindred, and esteem themselves the more worthy because they come of worthy parents, although they themselves be never so great drunkards, gluttons, dice-players, whoremongers, swearers, fighters, thieves, ruffians, pickers of quarrels, riotous persons, &c. For little doth it profit a man to descend of a noble house, if he himself be of base and vile manners, and lead a life defiled with wickedness; yea, it rather bringeth unto him ignobility than nobility. Well is it said of our golden-mouthed doctor: "The nobility and goodness of our kinsfolk availeth nothing, except we ourselves be good. For what doth noble generation profit him whom his manners do defile? Or what doth vile generation hurt him whom good manners do garnish and adorn? Certes he sheweth himself void of all goodness, that glorieth in his parents<sup>3</sup>." "To glory upon the nobility of other," saith Petrarch, "is a boasting even to be laughed at<sup>4</sup>." And such as have nothing but the badges, cognisances, and arms of their ancestors to set out their nobility withal, they differ not much from Esop's crow, which decked himself with other birds' feathers, he himself being altogether black and unamiable.

*Theo.* The true nobility consisteth neither in strength, beauty, nor riches, no, nor yet in any other external and bodily thing, but in the suppressing of vice and embracing of virtue. "Virtue is the alone and only nobility," as Antisthenes was wont to say: "They that are endued with virtue, they have the true nobility." Notably is it said of the golden-mouthed doctor, John Chrysostom: "He is a man of great renown, he

[<sup>1</sup> Villain: bondman or servant.]

[<sup>2</sup> Nulla discretio inter cadavera mortuorum; nisi forte quod gravius fetent divitum corpora distenta luxurie.—Ambros. Op. Par. 1686-90. Hexaem. Lib. vi. cap. viii. 51. Tom. I. col. 133.]

[<sup>3</sup> Quid enim prodest ei quem sordidant mores, generatio clara? Aut quid nocet illi generatio vilis,

quem mores adornant? Ipse se vacuum ab omnibus bonis actibus ostendit, qui gloriatur in patribus.—Chrysost. Op. Par. 1718-38. Opus Imperf. in Matt. Hom. iii. ex cap. iii. Tom. VI. p. xxxvii.]

[<sup>4</sup> Alieno gloriari ridiculosa jactantia.—Petrarch. Op. Basil. 1581. De Remed. Utriusq. Fort. Lib. i. Dial. xvi. De Orig. Generos. p. 13.]

Gen. iii.

Psal. xxx.

Eccles. x.

Isai. xl.

Rom. vii.

Titled gentlemen.

In Matt.

Wherein true nobility consisteth.

In Matt.

is a worthy personage, he is the true nobleman, that disdaineth to serve vices, and by no means will be overcome of them<sup>5</sup>." And Cocceius Nerva the emperor said that the virtue of a man, and not his kindred nor his country, is to be considered. *Chris.* Would God all men of nobility were persuaded that virtue and godly conversation were the alone and only true nobility! Then would they not repose their glory in their ancestors, as many very foolishly do at this present; but rather endeavour themselves so to train their life in all godliness and virtue, that even for their own godly and virtuous enterprises they should be counted noble and worthy of praise.

*Eus.* But what say you unto beauty? *Phil.* Even as Salomon saith: "Favour is deceitful, and beauty is a vain thing." They are much estranged from the course of true reason, that rejoyce in so frail a thing. For it is more brittle than glass, more transitory than the flower, more inconstant than the wind, more vain than the smoke, and more fitting away than the time. Beauty is a thousand manner of ways corrupted and defaced. How doth one little fever make the fairest woman in the world the foulest and the most unpleasant in aspect! And to say the truth, is beauty any other thing than "a little thin skin well coloured? If the inward parts might be seen, how great filthiness would there appear even in the most beautiful person<sup>6</sup>!" Neither is the fairest body in the world any other thing than a dunghill covered with a cloth, as it were, of white and purple colour. And what a madness is this, for any person to glory in beauty! seeing that the beholder of it hath more delectation and pleasure in it, as one that hath the use and fruition thereof, than such as are endued with the beauty. I leave off to speak that beauty is an enticement unto uncleanness, and a very enemy to chaste and pure conversation, as we read in divers histories.

*Chris.* This seemeth to be true by the saying of the wise man: "Look not too narrowly," saith he, "upon the beauty of a woman, lest thou be provoked in desire toward her." Again he saith: "Turn away thy face from a beautiful woman, and look not upon the fairness of other. Many a man hath perished through the beauty of women; for through it the desire is kindled, as it were fire." Hereto agreeth the saying of Salomon: "Let not thine heart lust after the beauty of a woman, lest thou be taken with her fair looks." What kindled David's heart with love toward Bethsabe, the wife of Urias, and caused him to commit adultery with her, but only her beauty? "David," saith the scripture, "arose out of his bed, and walked upon the roof of the king's palace, and from the roof he saw a woman washing herself; and the woman was very beautiful to look on." Again, how came it to pass that the two judges burned so fervently with the love of Susanna, Joachim's wife, and sought all means possible to have defiled her, but that they were drowned with the sight of her beauty? The scripture saith she was "a very fair woman;" but there is a goodly addition, she was also "such one as feared God." When beauty and the fear of God are linked together, beauty is not to be discommended: otherwise it is but a net, wherewith the devil useth to catch the foolish people. "A fair woman without discreet manners," saith Salomon, "is like a ring of gold in a swine's snout." And that we may be well ascertained that it was her beauty that moved them without shame to provoke her to uncleanness, these words of that history declare it manifestly: "Susanna was a tender person, and marvellous fair of face. Therefore the wicked men commanded to take the cloth from her face, that at the least they might so be satisfied in her beauty."

*Phil.* God send us more Susans! Beauty reigneth in many: would God it were accompanied with the fear of God, that the beautiful persons might not abuse their beauty, but choose rather to be stoned unto death with Susan, than once to defile their husbands' bed.

*Eus.* God send us the beauty of the mind, which consisteth in godly virtues and honest qualities; for that is the true beauty, the other is but frail, vain, transitory, and doth not long endure. But what say you unto gallant apparel, whereof so many brag and boast now-a-days? Is it not a thing wherein we may worthily rejoyce?

*Phil.* Nothing less, for the wise man saith: "Glory not in thine apparel at any time." Vestures were given us of God to cover our filthy nakedness, and not that

Beauty.  
Prov. xxxi.

Beauty is an  
enticement  
to unclean-  
ness.  
Eccclus. xxx.

Eccclus. ix.

Prov. vi.

2 Sam. xi.

Hist. Sus.

Note well.

Prov. xi.

Follow, ye  
wivcs.

Of gallant  
apparel.

Eccclus. xi.  
Why cloth-  
ing was given  
unto us.

[<sup>5</sup> See Hom. ix. Tom. VII. p. 136; Hom. xlv. p. 468; Hom. lviii. p. 589.]

[<sup>6</sup> Lod. Vivis Valent. Op. Basil. 1555. Introd.]

ad Sap. 61. Tom. II. cols. 72, 3. See Vol. I. page 203, note 5.]

we should glory in them, and make them instruments of pride. We ought rather, when we put on our garments, to lament our mischance, our mortality, and uncleanness, than to rejoice in them. For, so long as our grandfather Adam continued in the state of innocency, he needed no kind of apparel to cover his body (for he was altogether clean, beautiful, good, holy, innocent, and perfect); but after he had broken the commandment of God by giving ear to Satan's subtle persuasions, perceiving his misery and wretchedness whereinto he was fallen through his disobedience, he was ashamed of himself, and both he and his wife, perceiving that they were naked, sewed fig-leaves together and made themselves aprons to cover their filthy and shameful nakedness withal. Afterward, when God drove them out of paradise, because their feeble and mortal bodies, which now were subject to all kind of diseases, tempests, and blasts, should not perish for cold; again, that they might have wherewith to cover their filthy nakedness, that they might walk the more honestly; he made them leathern garments, and clothed them therewith. Here, even from the beginning, do we learn both what garments were given unto man of God, and for what purpose. Neither with fine clothe, nor with satin, damask, velvet, nor with cloth of gold, did God apparel Adam, neither did he trim and set forth our grandmother Eve with sumptuous apparel of cloth of silver, or cloth of gold, neither did he set upon her head a French hood with an edge of gold, besides pearls and precious stones, and such other trim-trams, I cannot tell what; but he clothed them both with simple garments of leather, not that they should rejoice and be proud of them, but to use them as things necessary to cover their wretched nakedness, and to defend them from the cruel storms and fierce tempests of wind, rain, snow, hail, &c.

*Eus.* As in other things, so likewise in apparel, is' the world at this present wonderfully fallen from the first institution of things. For if we should compare the children with the father, I mean, if we should consider what apparel God appointed unto Adam, and what is used now-a-days, a man should find as great difference between them, as is between the sun and the least star in light and brightness.

To behold the vain and foolish light fashions of apparel used among us, it is too much wonderful. I think no realm in the world, no, not among the Turks and Saracens, doth so much in the vanity of their apparel, as the Englishmen do at this present. Their coat must be made after the Italian fashion, their cloak after the use of the Spaniards, their gown after the manner of the Turks: their cap must be of the French fashion; and at the last their dagger must be Scottish, with a Venetian tassel of silk. I speak nothing of their doublets and hoses, which for the most part are so minced, cut, and jagged, that shortly after they become both torn and ragged. I leave off also to speak of the vanity of certain light-brains, which, because nothing should want to the setting forth of their fondness, will rather wear a Martin chain<sup>2</sup>, the price of eight-pence, than they would be unchained. O what a monster and a beast of many heads is the Englishman now become! To whom may he be compared worthily, but to Esop's crow? For as the crow decked herself with the feathers of all kind of birds to make herself beautiful, even so doth the vain Englishman, for the fond apparelling of himself, borrow of every nation to set forth himself gallant in the face of the world. He is an Englishman: he is also an Italian, a Spaniard, a Turk, a Frenchman, a Scot, a Venetian, and, at the last, what not? He is not much unlike a monster called chimæra, which hath three heads, one like a lion, another like a goat, the third like a dragon.

I pass over the light and wanton apparel of women now-a-days, partly because it is so monstrous, and partly because I have not been nor yet am very much acquainted

[<sup>1</sup> The folio has *in.*]

[<sup>2</sup> Martin chain: of counterfeit or base metal. So also St Martin's rings. "They are like rings and chaines bought at St Martin's, that were faire for a little time, but shortly after will prove alchimy, or rather pure copper." Minshull, *Essay*, p. 23, cited by Nares, *v. Alchimy*. See also Brand's *Popular Antiquities*, Vol. II. p. 26, note, *v. St Martin's Rings*. It appears from Maitland's *History of London*, p. 770, that St Martin's Le Grand had a right of sanc-

tuary, and became in consequence such a resort of various disreputable characters, that a royal ordinance was issued Feb. 5th, 35 Hen. VI., directing among other things, "That subtle pickers of Locks, Counterfeiters of Keys, Contrivers of Seals, Forgers of false Evidences, *Workers of counterfeit Chaines*, Beades, Brouches, Ouches, Rings, Cups, Spoons silvered, and Plates of Copper gilt, *uttered for Gold*, unto the common hurt of the people, be not suffered in the said Sanctuary."]

Gen. iii.

Note.

The madness of Englishmen in their apparel.

The apparel of women.

with them, whereby I might be the more able to describe their proud peacocks' tails, if not at the full, which were an infinite labour, yet at the least somewhat to set it forth as a painter doth, before he do lay on colours. But of this am I certain, that they observe not in their apparel the rule of the holy scriptures. For St Peter saith, that "the apparel of honest and virtuous women should not be outward with I Pet. iii. broided hair, and hanging on of gold, either in putting on of gorgeous apparel; but let the hid man," saith he, "which is the heart, be without all corruption, so that the spirit be meek and quiet, which spirit is before God a thing much set by. For after this manner in the old time did the holy women which trusted in God tire themselves, and were obedience to their husbands; even as Sara obeyed Abraham and called Gen. xviii. him lord, whose daughters ye are as long as ye do well." Hereto agreeth the saying of St Paul to Timothy: "Let the women array themselves in comely apparel, with I Tim. ii. shamefacedness and discreet behaviour; not with broided hair, either gold, or pearls, or costly array; but, as it becometh women that profess godliness, through good works." Again to Titus he saith: "Speak to the women, that they be in such raiment as Tit. ii. becometh holiness." Salomon, in the description of an dishonest woman, among other Prov. vii. proprieties rehearseth sumptuous and gallant apparel, calling it whorish apparel, fit to deceive souls, signifying that this too much costly and proud apparel is more meet for whores that lie await to allure men unto their love, than for honest women which profess godliness.

*Phil.* As filthy, beggar-like, and sluttish apparel becometh not christian women, if they have, or righteously and with honesty may have other; so likewise is it not convenient for them to wear too much sumptuous, costly, and gallant array.

It is enough for chaste and pure maids to wear clean and simple apparel, as a Maids. testimony of the uncorruption and cleanness both of their mind and body, without the flaring out and colouring of their hair, without the painting of their faces, without the putting on of wanton and light array, whereby they be enticed rather to pride and whoredom than to humility, shamefacedness, and cleanness of life.

It is sufficient also for honest married wives, that they be so apparelled that they Married please their husbands: they that deck themselves to please the fancies of other, and women. to make themselves gazing-stocks to the world, practise rather the manners of whores, than the conditions of honest women. There is nothing that doth better adorn, garnish, and set forth an honest woman, than sobriety, shamefacedness, cleanness of life, honest conversation, integrity of manners, silence, fear toward God, loving obedience toward her husband, comely behaviour in countenance, in looking, in going, in speaking, in doing, and at the last to wear such apparel as serveth for her state and degree. She that is endued with these goodly and godly virtues aforesaid, is a very fair and beautiful woman, though her face may right well be resembled to the colour of an Ethiopie, and she may say as it is written in Salomon's ballads: "I am black, yet Cant. i. am I fair." For though she be black in colour of face, yet is she beautiful in mind. And look, how much the mind excelleth the body, even so much doth the beauty of the mind exceed the fairness of the face.

*Chris.* Hester was a very godly and virtuous woman, yet did she wear glorious apparel. *Phil.* I grant; but ye must consider that she was no private person, nor one of the base sort, but she was the most worthy woman in the realm, even the king's wife: notwithstanding, how little she delighted in that gorgeous apparel, which she was compelled to wear for to serve her state and degree, these her words do evidently shew: "Thou knowest, O Lord," saith she, "my necessity, that I hate Esth. xiv. the token of pre-eminency and glory or worship, which I bear upon my head, what [Apoecr.] time as I must shew myself and be seen, and that I abhor it as an unclean cloth, and that I wear it not when I am quiet and alone by myself." Do we not also read that, when she prayed to the Lord, she laid away her glorious apparel, and put on the garments that served for sighing and mourning? Again, do we not also read, that when the Jews at any time did humble themselves in the sight of God, and would obtain any thing at his hand, that they laid aside their gallant apparel, and put on sackcloth? Laid they not away their precious ointments, and scattered ashes and dung upon their heads? This meant somewhat.

*Eus.* Of this am I sure, that holy John Baptist did wear very homely apparel.

Matt. iii. "His raiment," saith the scripture, "was of camel's hair, and he had a girdle of leather about his loins." It is to be thought also that Christ and his apostles, which were  
 1 John ii. but poor men, had not very sumptuous apparel to wear. And St John writeth: "He that saith that he dwelleth in Christ, ought to walk even as Christ walked." How can gorgeous and gallant apparel then agree with christian profession? Is the disciple above his master, or the servant above his Lord? Doth not St Paul, in his epistle to  
 Heb. xi. the Hebrews, declare that certain faithful and godly persons "walked up and down in sheep-skins and goat-skins," and were highly commended of God? Doth not St James rebuke the rich men, that have such plenty of garments that they be moth-eaten? Doth he not also reprove such as will accept and make much of them that  
 James ii. be clothed in goodly apparel, and neglect the poor which are but homely apparelled?  
 Matt. xi. Was it for nought that Christ said to the people of St John Baptist, "What went ye out to see? a man clothed in soft raiment? Behold, they that wear soft clothing are in kings' houses." Is it in vain that St Luke, in the description of the rich glutton,  
 Luke xvi. declareth, that "he was clothed in purple and fine white?" Do we not read also  
 Acts xii. that king Herod was arrayed in royal apparel, when the angel of the Lord smote him; so that he died a very miserable death? To rehearse what the doctors of Christ's church write of the vanity of<sup>1</sup> gorgeous apparel; again, to declare out of profane histories, how greatly the noble princes and mighty emperors even among the ethnicks, abhorred sumptuous raiment, both time and tongue should fail me.

A rule for apparel.  
*Phil.* It is very fitting and praiseworthy enough for all degrees of persons to wear apparel according to their state and calling, so that vanity, excess, and rejoicing therein be banished. But confusedly every man or woman to wear as them liketh is both without order and greatly discommendable, and ought by the higher powers to be redressed. To be short in this behalf, it shall be convenient for so many as profess Christ always to set before the eyes of their mind this saying of the apostle: "Having food, and wherewith we may be covered, let us be content." "For we brought nothing into the world, neither shall we carry any thing out of it." And he apparelleth himself well, which forgetteth not to clothe the poor, according to this commandment of God: "When thou seest the naked, clothe him;" as we read of the noble and virtuous woman Tabitha, which made coats and garments for the poor.  
 1 Tim. vi.  
 Isai. lviii.  
 Acts ix.

*Theo.* If these things were deeply weighed and considered, they that so greatly delight in sumptuous apparel would soon cease from that vanity, and no more repose their delectation in it. For these garments which we now set by very much, within few years we put them to vile offices, and throw them away upon the dunghill; so that we have little occasion to rejoice in them.

*Phil.* Truth it is, as these things aforesaid be proved to bring no perfect felicity nor true joy to men, so likewise these that remain, whatsoever they be, make a man no more truly joyful than the other. To pamper the belly and to fare deliciously is reputed among the voluptuous epicures an high and singular pleasure; yet these meats and drinks, which are so dearly bought, and wherein many so greatly delight, become afterward so vile and loathsome, that we can neither abide the sight nor the smell of them. What doth yesterday feasting profit the greedy appetite of the day following? O short and vain pleasure! *Chris.* This belly-cheer and banqueting bringeth not only to man a transitory delectation, and such pleasure as soon passeth away, but it also wasteth<sup>2</sup> a man's substance, and pierceth him with the darts of poverty, as Salomon saith: "He that hath pleasure in banquets shall be a poor man, and whoso delighteth in wine and delicates shall not be rich." Again he saith: "Keep not company with wine-bibbers and riotous eaters of flesh; for such as be drunkards and riotous shall come to poverty."  
 Of banquetting.  
 Prov. xxi.  
 Prov. xxiii.

*Eus.* They shall not only come to poverty, but such as are riotous persons shall get to themselves through their distemperance and excess of eating and drinking divers sicknesses and diseases very hard to be put away; as the same Salomon saith: "Who hath wo? who hath sorrow? who hath strife? who hath brawling? and who hath wounds without a cause? or who hath red eyes? Even they that be ever at the wine, and seek excess. Look not thou upon the wine, how red it is, and what colour

[<sup>1</sup> Folio, or.][<sup>2</sup> Folio, wasted.]

it giveth in the glass. It goeth down softly, but at last it biteth like a serpent, and stingeth like an adder." Hither maketh the saying of the wise man: "Be not greedy in every eating, and be not too hasty upon all meats. For excess of meats bringeth sickness; and gluttony cometh at the last to an unmeasurable heat. Through surfeit have many one perished; but he that dieteth himself temperately prolongeth his life." Our Saviour Christ commandeth us to beware of excess in eating and drinking, when he saith: "Take heed that your hearts be not overcharged with surfeiting and drunkenship." St Paul also saith: "Be not drunken with wine, wherein is excess." *Phil.* Of these holy sentences may ye gather, that there is no cause why any man should rejoice in banqueting, except he have a pleasure to procure his own destruction; which cometh by no means sooner than by poverty and sickness, which springeth out of delicate fare; as I may leave off to speak of other inconveniences, yea, and pestilences to man's life, which issue from banqueting in like manner.

*Eus.* It is an easy thing to gather out of the holy scriptures not only sentences, but histories also, which declare what destruction to man banqueting, drunkenship, and the study of the belly bringeth. Did not Adam and Eve through eating the forbidden fruit cast not only themselves, but all their posterity, into damnation? How was Noe much laughed to scorn even of his own son, when through his drunkenness he fell on sleep and lay naked? Into what abominable uncleanness did Lot fall through drunkenness, when he committed incest with his own daughters! Did not the children of Israel give themselves to banqueting, and afterward fell to the worshipping of the golden calf, committing most shameful idolatry? Was not Holofernes, that mighty and valiant captain, in his drunkenness slain of a woman? Is not that rich man, which would have no pity upon Lazarus, and therefore was after his death carried into hell-fire, described of blessed Luke to fare daintily every day? What shall I speak of king Herod, which in the midst of his banqueting content to grant that holy John Baptist's head should be stricken off? It is therefore convenient for a christian man to remember in all his eating and drinking christian sobriety, and always to avoid excess, lest he fall into some of those inconveniences whereof is made mention afore.

*Theo.* But what say ye to the favour of noble men? may we not rejoice in that? *Phil.* There are not a few which covet nothing so greatly as to be in favour with great men, and to be placed in their houses, thinking by this means to avoid the cruel darts of fortune, to obtain wealthy livings, and to have all things at their own will and pleasure; but I see not why any man should repose his chief delectation in the favour of any noble man, seeing the holy scripture saith: "Put not your trust in princes nor in the children of men, in whom there is no health." And the prophet saith: "Cursed be he that putteth his trust in man, and maketh flesh his arm."

*Chris.* How vain a thing the favour of great men is, the history of Aman declareth, which was so high in his king's favour, that he might do what he list, kill, save, exalt, depress, lift up, pluck down, and, as we say commonly, bind bears; and yet was he not shortly after cast out of favour on such sort, that he was immediately hanged on the same gallows which he had newly prepared for another?

*Eus.* There is nothing more uncertain than the good-will of great men. For whom they now love straightways they hate, and such as have done most for them are many times least regarded and most cruelly entreated. How handled king Alexander his most trusty counsellors, which so oft had put their lives in jeopardy for him! How tyrant-like did he slay them, and yet no cause why! I leave to speak of Nero, that monster of nature, which caused his own mother to be slain, and such as had done most for him. Who was so much in favour with the emperor Justinian as Belisarius and Narses? which being most noble warriors, subdued divers kingdoms to the empire; but how were they recompensed? Belisarius, that most valiant captain, without desert had at the emperor's commandment both his eyes plucked out, and afterward was compelled to beg his bread from door to door, and at the last died miserably a most wretched beggar. Narses also, if he had not fled, had been most

unworthily handled: so are good men many times recompensed for their intolerable pains and painful service. Of such ensamples the books of histories are full. Whereof we may learn, how vain and too much foolish a thing it is to trust in the favour of noble men; so far it is off that any man may worthily rejoice in it.

*Chris.* I can none otherwise do but marvel at the madness of some men, which rather choose idly to spend their time in great men's houses, with this hope, to have somewhat at the last to live withal (which many times chanceth never), than in their youth to learn some honest occupation, which may defend them at all times from the bitter storms of needy and cruel fortune. Of all creatures are they slaves most miserable, and for the most part come to the most wretched end: a young courtier, an old beggar. Ah, how many have I known, which after twenty or thirty years' service have been with great displeasure driven away, and so died most wretchedly! And thus is that common saying found true: "Service is no heritage."

*Serving-men.* Serving-men may well be compared to Esop's toothless greyhound, which, so long as he could hunt well, follow and get his prey, was much made of; but when he began to wax old and could catch no more, he was no more loved of his master, but rather hated, despised, and beaten. Nothing now-a-days is dear where profit is absent. If these things were well pondered, men would not so headlong and without consideration run unto service, there to spend the flower of their youth, and, when crooked old age cometh, either to go a begging, or else to be put in some alms-house. But howsoever the matter goeth, of this am I sure, that no man ought to rejoice neither in men, nor yet in men's services, seeing that nothing is more uncertain than their favour, seeing also that cruel fortune doth oppress so suddenly noble men many times, that they, being turned to a base state, have neither to succour themselves, nor yet to help their poor servants.

*Phil.* Well, thus have we searched the principal things that pertain unto man outwardly, wherein the foolish world doth most chiefly rejoice; and we have found among them all not one thing wherein we may worthily glory and repose our delectation.

*Theo.* Truth it is; but what say you to the inward natural gifts of man, as wisdom, strength, knowledge, and such other gifts of the mind? *Phil.* Hear what God saith by the prophet: "Let not the wise man rejoice in his wisdom, nor the strong man in his strength, neither the rich man in his riches: but whoso will rejoice, let him rejoice in this, that he understandeth and knoweth me; for I am the Lord which do mercy, equity, and righteousness upon the earth. Therefore have I pleasure in such things, saith the Lord." Whether we have respect to the body or to the mind, if we find any good thing in them, it is the gift of God, as St James saith:

*Jer. ix.* "Every good gift and every perfect gift is from above, and cometh down from the Father of lights;" and therefore ought no man to glory neither in himself nor in the gifts, but in God alone the giver, as St Paul saith: "What hast thou that thou hast not received? If thou hast received it, wherefore dost thou rejoice and glory as though thou hadst not received it?" But wherefore do we tarry long before we come to our matter, while we labour to shew that there is nothing in the world wherein

*James i.* we may worthily rejoice, seeing that man himself, which is the principal creature that ever God made in this world, is but vanity, and not worthy wherein any true and perfect delectation ought to be set? Are not these the words of the holy scripture,

*1 Cor. iv.* "Every man that liveth is altogether vanity?" What is the body of man, cometh it of never so noble house, but earth, dust, and ashes? Or, as St Bernard saith: "A stinking sperm or seed, a sack of dung, and the meat of worms<sup>1</sup>." Who will rejoice in such a body, to garnish such a body with gold, silver, pearls, precious stones, ouches, gallant apparel, sumptuous garments, &c.? What other thing is it than to cover a dunghill with cloth of gold? Now as touching our inward man, I mean the soul, what are we? What have we received of Adam? In what case hath he set us before we be regenerate by Christ? Are we any other thing than flesh, and fleshly-minded? As Christ saith: "That which is born of the flesh is flesh." And saith not blessed Paul, that "we are the children of wrath?" Is not our heart un-

*Of man.*

*Of the body.*

*Of the soul.*

Rom. viii.  
John iii.  
Eph. ii.

[<sup>1</sup> Bernard. Op. Par. 1690. Medit. Piis. cap. iii. 8. Vol. II. Tom. v. col. 322. See Vol. I. page 204, note 1.]

clean, lewd, wicked, and unsearchable? Are not our senses, imaginations, and thoughts, even from our infancy, evil and naught? Are not all our righteousness like a cloth defiled?<sup>2</sup> Are we not all hypocrites, lying children, workers of iniquity, unprofitable servants, sinners, ungodly, and of ourselves all that naught is? What have we then either of ourselves, or in ourselves (I mean before our regeneration), whereof we may worthily rejoice? *Chris.* Truly nothing at all.

*Phil.* It is convenient therefore, seeing hitherto we have found nothing wherein we may worthily rejoice, to sequester our joy, our mirth, our delectation, from worldly things, and to transfer it unto the Lord our God, according to this admonition of the holy apostle: "Rejoice in the Lord alway: yea, once again I say, Rejoice." Phil. iv.

*Theo.* But we would gladly hear what earnest occasion we have to rejoice in God. *Phil.* My desire is to declare this thing abundantly unto you, if ye will hear. *Eus.* We all will gladly give ear.

*Phil.* God, in whom we are so instantly motioned to rejoice, even from the beginning had such favour to man, that when the angels, for their disobedient pride and proud disobedience, were worthily cast down headlong into hell, there perpetually to remain in most grievous and intolerable pains, he, willing again to furnish the celestial mansions with other creatures, made man, not like unto other brute beasts, but according unto his own similitude, likeness, and image; not to be a fire-brand of hell, but heir of his most glorious and regal palace; not to perish for hunger, but to enjoy all kind of pleasures most abundantly; not to be subdued of other, but as lord and chief ruler under God his Creator and Maker, to have the dominion of all beasts, fishes, and fowls, of all lands, meadows, and pastures, of all trees, herbs, and flowers, and whatsoever other thing is comprehended in this great and unmeasurable world. Yea, the high element, the sun, the moon, the stars, the day, the night, the water, the fire, the cold, the heat, the rain, the wind, and whatsoever other thing ye can reckon besides, did he make, not only to shew forth his glory, might, and power, but also for man's comfort, wealth, joy, and pleasure. *Chris.* O the unoutspeakable goodness of God toward man! The benefits of God toward man. Job iv. 2 Pet. ii. Gen. ii.

*Phil.* Have we not here a great occasion unfeignedly to rejoice in the Lord our God, and for ever and ever to glorify, celebrate, and magnify his most glorious and blessed name? To make us like to his own similitude! to appoint us heirs of his most glorious mansion! to endue us with the fruition of so many goodly and sweet pleasures! to make us rulers and lords over all his creatures in the world! to prepare all things for our solace, joy, and comfort! Who is so flint-hearted that melteth not at the hearing of these things so pleasant and sweet? Who is so estranged from God, that he applieth not with all main to embrace so gentle, so kind, so loving a Lord, yea, such a Lord as is altogether set to magnify man, to exalt him unto the high heavens, to place him among the holy angels and blessed spirits, to kiss and kull him as his dear darling and well-beloved heir? Can that man rejoice enough in his Lord and Master, which of a base slave maketh him a man of honour, of a beggar a man of great possessions, of a vile condition a man of high and noble renown? *Eus.* Truly the goodness of God toward man cannot be expressed.

*Phil.* Yet are these benefits which one man giveth to another more vile than dust, if they be compared to the precious gifts heretofore rehearsed, which God gave to man. But mark what followeth. *Theo.* Say on, we beseech thee.

*Phil.* Satan; that old and subtle serpent, perceiving man to be made of God for this intent, that he should inherit that glory, from the which for his intolerable arrogancy he was most worthily deject and cast down, craftily, subtilly, and like himself, with many sweet promises and fair flattering words, at the last allured our grandmother Eve to the transgression of God's commandment, and she likewise her husband; so that by this means both they and their posterity were not only deprived of those pleasures and commodities which I rehearsed heretofore, but also utterly damned for their disobedience. And all this came to pass through the envy of Satan, as the wise man saith: "God created man to be undestroyed, yea, after the image Gen. iii. Wisd. ii.

[<sup>2</sup> Two words are omitted.]



of his own likeness created he him. Nevertheless through envy of the devil death entered into the world."

*Chris.* O lamentable chance! Now is man become of the image of God the image of the devil, of the heir of glory the inheritor of everlasting pain, of immortal mortal, of good and godly wicked and devilish, of free a bond-slave with all his powers to Satan, sin, death, hell, desperation, &c.

*Eus.* But what, enjoyed that ravening wolf his prey? *Phil.* Nothing less; for God, which is gentle, and the self gentleness, moved with loving compassion, tender zeal, and fatherly pity toward man, forgetting the displeasure that man had done to him through his disobedience, casting all his sins behind his back, inflamed with no less love toward man concerning his salvation (behold what grace and mercy doth!) than he was before the transgression, and minding to shew himself of no less puissance and strength to recover and save man, than Satan was to destroy and condemn man, came into paradise, sought him up, made garments for him to cover his nakedness, sent him into this world, made him lord over all, and promised him that the seed of a woman, even Jesus Christ, his own Son, born of Mary the virgin, should deliver him from the power of Satan, reconcile him to his godly favour, satisfy for his wickedness, make him a new man, endue him with his holy Spirit, finally, through his merits and good works, bring him unto the celestial inheritance, from the which Satan at that present had exiled him. This promise was so faithful (for God himself spake it, which is the self truth, "which cannot lie," which is "just in all his words"), and again so comfortable, that so many (I mean Adam and his posterity), as did apprehend and lay hand on that with earnest faith, were free from that miserable thralldom, whereinto they were cast through Satan's wiliness, received into favour, taken as most dear children, and recounted perfectly righteous, for the assured persuasion and undoubted faith that they conceived in the blessed seed Jesus Christ at the time promised of God the Father; so that, so long as they lived in this present world, they lived in the favour of God, and when they departed from hence God appointed their bodies to rest in the earth, placed their souls where his good pleasure was unto the coming of his Son, then to receive that blessed joy and heavenly felicity that they had lost through their disobedience, Jesu Christ, that most blessed seed, working this salvation for man, not for any good deeds that we had done, but of his own mere mercy and tender pity.

Gen. iii.

John xiv.  
Tit. i.  
Esal. cxlv.

Luke xv.

Luke x.

Matt. xviii.

Isai. lxiii.

Matt. i.

Matt. ix.  
Matt. xi.  
1 Sam. xvii.Hos. xiii.  
1 Cor. xv.

Isai. xlix.

*Theo.* O here is the good shepherd that sought up the lost sheep, and when he had found it, laid it lovingly upon his shoulders, and tenderly brought it home again to the sheepfold. O here is that most sweet, loving, and tender father, which with so great joy and embracing arms received home again the lost son. O here is that merciful Samaritan, which, pitying the wounded man being half dead, poured wine and oil into his wounds, bound them up, laid him upon his beast, carried him to an inn, and paid for his healing. O here is that most puissant king, which of his own liberality forgave his servant the ten thousand talents which he ought. O here is that mighty lord which trod down the wine-press alone, alone, neither was there any at all that help him. O here is that most loving Saviour that saveth his people from all their sins. O here is that diligent physician that is ready at all times to help the diseased, to refresh them that labour and are laden. O here is that mighty David that slew Goliath, and delivered the Israelites from the cruel Philistians. O here is that most valiant emperor, which for our sakes hath conquered Satan, hell, death, sin, desperation, damnation, with all the powers infernal. O here is that tender-hearted lover, that can no more forget us, than a mother can forget the child of her womb, and though she forget her child, yet cannot he forget us. For he hath written up us in his hands, so that we are always in his sight. To whom is not here opened an exceeding great and large window to rejoice in the Lord our God, except we be estranged from all that is God or godly?

*Phil.* I am glad, brother Theophilus, to hear you speak on this manner. But let us go forth. After so many pleasures shewed to man, which all through his own fault he so wickedly lost; after so great a sin committed against the divine Majesty, so freely to forgive man, so to accept him into his favour, so to love him, that he

promiseth to send down from his most glorious throne his own dearly-beloved Son to make a perfect reconciliation and everlasting agreement between him and man, that they may for ever and ever dwell together in joyful glory: O what a fervent charity and unmeasurable love of God is this! Who can worthily either by heart think, or by tongue express, or yet by pen set forth the exceeding greatness of God's kind hearty love toward man?

The King of all kings, the Lord of all lords, yea, that Lord to whose majesty all things are obedient both in heaven, earth, and hell, so to set his mind on man, being but a poor, vile, and miserable creature, yea, of all mortal creatures most sinful, most disobedient, most frail, and ready to fall; so to love and tender him, that, to do him good, to bring him unto glory and honour, he disdaineth not, but most willingly vouchsafeth to send down his only-begotten and dearly-beloved Son; yea, and that into this sinful vale of misery, here to become man, to be circumcised, to be made obedient to the law, to be baptized, to preach, to work miracles, to hunger, to thirst, to watch, to fast, to pray, to suffer all kind of adversity, to be persecuted, to be laid wait for, to be snatched at, to be blasphemed, to be railed upon, to be convented before worldly tyrants, bishops, priests, lawyers, &c., to be scorned, mocked, buffeted, whipped, crowned with thorn, nailed on the cross, scourged, pierced to the heart with a spear, and at the last dying the most spiteful and shameful death that could be invented of the wicked worldlings, unto the utter defacing of this blessed seed Christ, and of his godly doctrine; yea, and all this for the love that he beareth toward man: O what a kindness is this! what love, what amity, what hearty friendship! Far be it from us, dear brethren, to be so stony-hearted and ungodly, that we feel not this tender love of God toward us.

*Chris.* There is, in mine opinion, no faithful man, no true professor of Christ, that doth not earnestly rejoice at the hearing of these most heavenly benefits promised to man of God in this blessed seed Christ Jesu.

*Phil.* Moreover, after the promise made to our first parents concerning their reconciliation to be made by the blessed seed Jesu Christ, whereby they, with all their posterity, were in the mean season well comforted, enarmed against Satan, blessed, and saved, how friendly ever after dealt God with man! What benefit was there, whereof man was not made partaker? In what kind of benignity did man at any time (I speak of the faithful congregation) perceive the tender bowels of God to be sparred against him? What desired he, and obtained not his request? How oft did God familiarly talk with man by his holy angels! Was he not so loving to man, that he sent his angels to eat and drink and to be merry with him? If any plague or misfortune were imminent and at hand for the ungodly, did he not declare it to man, and so provided for him that he was free from all danger? How many victorious battles gave he to man against his enemies! How did he so accompany him at all times, that he ever found favour even among the barbarous and strangers! How wonderfully delivered he his people from the Egyptians! How marvellously fed he them with the meat of angels from heaven! How mightily did he subdue the heathen kings, and brought his people into the land of behest, a land that flowed with milk and honey, a land full of all plenty and pleasure!

But what shall I speak of this most singular benefit, that he gave his law to man, yea, such a law as is pure, turneth souls, giveth wisdom to babes, maketh hearts merry, lighteneth eyes, and is sweeter than the honey and honey-comb? Prophets also gave he to man, to premonish and afore warn him if any mischief were at hand, to teach him his holy ordinances, to renew the promise of sending the blessed seed Jesu Christ for man's salvation, that he might not wax faint in faith, but with valiant hope look for that blessed Saviour.

And when the time predefined and tofore appointed from everlasting was come of sending down this blessed seed and glorious Messias, how faithfully and no less lovingly sent he him into the womb of the most blessed virgin Mary through the wonderful operation of the Holy Ghost, there to take very flesh without the seed of man, there to take on him human nature, and to become of that holy maid perfect and true man, as he was before of God perfect and true God!

Rev. xix.  
Phil. ii.

Rom. viii.

John iii.

Gen. xviii.  
xxii. &c.

Gen. viii.

Exod. xii.

Gen. xii. xv.  
xvii.

Psal. xix.

Isai. vii. liii.

Gal. iv.  
Isai. vij.  
Matt. i.  
Luke ii.  
Rom. i.  
Gal. iv.  
John i.