

Chris. Would God this thing were no less of all men truly believed, than it is in the holy scriptures abundantly proved! *Eus.* The anabaptists in this our time do vehemently impugn this article of our faith, and affirm obstinately that Christ took no flesh of the blessed virgin Mary, but brought his body with him from heaven.

Theo. Of this matter, if I remember well, ye taught us, neighbour Philemon, in your New-year's Gift.

Phil. This article, that Christ took natural flesh of Mary the virgin, is so necessary unto salvation, that whosoever believeth it not believe the other in vain, neither is he of God, but of the devil, as St John saith: "Dearly beloved, believe not every spirit, but prove the spirits whether they be of God; for many false prophets are gone forth into the world. By this know ye the Spirit of God. Every spirit that confesseth that Jesus Christ came in the flesh is of God. And every spirit that doth not confess that Jesu Christ came in the flesh is not of God. And this is that spirit of antichrist, of whom ye have heard that he should come, and he is now already in the world." And this most pestilent heresy which the apish anabaptists have renewed in these our days (as Satan is never idle, nor ceaseth in his members to disquiet the congregation of Christ) was holden many hundred years past of divers heretics, as Marcion, Cerdon, Manicheus, Valentinus, Apelles¹, and such other offsprings of the devil, and was condemned and confuted by divers great learned men.

But to our matter. And because we should not fear to come unto this our Lord and Saviour Jesu Christ, all that ever he did was done in such humility and lowliness, both of outward behaviour and mind, that it would allure any reasonable creature in the world with high boldness and faithful courage to come unto him. He was not born of a noble empress, nor of a devout vowess, nor yet of an holy nun; but of a poor maid in a poor stable, and poorly wrapped in poor clouts. Instead of a mighty and gallant guard of men, he was accompanied with oxen and asses. "Thus became Christ poor, when he was rich," and the King of glory; "that we through his poverty should be made rich." Moreover, he, being without all sin and Lord of the law, became subject to the law, and was circumcised according to the law. He was obedient to his mother Mary and to Joseph her husband, and led a poor life with them unto the age of thirty years, and wrought diligently for his living after the manner of other men. At the age of thirty years he was baptized of blessed John, son to Zachary the priest. After his baptism was he led of the Holy Ghost into wilderness, where he fasted forty days and forty nights, and was grievously tempted of Satan. Immediately after, humbly and lowly at the commandment of his heavenly Father, he took on him the office of preaching, declaring free remission of sins to so many as repent in faith. And as he was poor in worldly riches, and lowly in mind, so did he choose poor and humble men to be his disciples, that they might go and bear abroad, like faithful ministers, the heavenly riches of his exceeding mercy toward man.

Chris. Not without a cause. For the rich, gallant, and pompous worldlings are not fit vessels to carry the treasures of the kingdom of heaven; so unequally matched are Christ and mammon, heaven and earth, gold and God's word, light and darkness. They may pretend, and bear an outward face to the world, as though they were the apostles and ministers of Christ, as Judas, Simon Magus, and such other did; but inwardly and afore God they are the apostles and ministers of Satan; and when they seem most of all to talk of Christ, of Christ's doctrine and of his glory, then are they most of all enemies of the cross of Christ, seek the condemnation both of his doctrine and glory, and labour to stablish their own drowsy dreams, lousy laws, crooked constitutions, devilish decrees, antichristian acts, and all for their god, the belly; so sweet a thing is it to these false ministers and crafty apostles of Satan, to tumble and wallow in all kinds of carnal pleasures and worldly riches. Christ, therefore, knowing all such belly-gods² to be unapt for the preaching of the gospel, as he was poor and humble himself, so did he choose to be his ministers and apostles poor humble men, fishers, day-labourers, toll-gatherers, and such other vile persons and abjects of the world. These appointed he unto the office of preaching his heavenly Father's will. These made he

[¹ See Vol. I. page 412, note 1.]

[² Folio, *belly gooddes.*]

The anabaptists.

1 John iv.

The denying of Christ's incarnation is an old heresy.

Luke ii.

Isai. i.

2 Cor. viii.

Luke ii.

Luke iii.
Matt. iii.
Matt. iv.
Mark i.
Luke iv.

Matt. iv.
1 Cor. i.
James ii.

Matt. vi.

Luke vi.
Matt. x.
The disciples of Christ.

dispensators and stewards of the mysteries of God. These commanded he to go forth ^{1 Cor. iv.} and preach the gospel, the joyful and glad tidings, the favour of God toward man, repentance, faith, free remission of sins in his blood, peace, tranquillity of conscience, everlasting life, &c.

Theo. These your words doth blessed Paul affirm, saying: "The foolishness of God ^{1 Cor. i.} is wiser than men, and the weakness of God is stronger than men. Brethren, ye see your calling, how that not many wise men after the flesh, not many mighty, not many of high degree, are called: but God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty; and vile things of the world and things which are despised hath God chosen, yea, and things of no reputation, for to bring to nought things of reputation; that no flesh should rejoice in his presence."

Phil. Again, to shew his humility and lowliness, how was he content at every man's desire to go whither they would have him, and gladly to do whatsoever they requested him! Did he not heal the diseased? restore the blind to their sight? the deaf to their hearing? the dumb to their speaking? the dead to their life? ^{Matt. iv.} Yea, the very lepers did he not disdain to purge and cleanse of their leprosy, and to touch with ^{Matt. viii.} his own hands, whom the fine Pharisees, the lusty lawyers, the solemn Sadducees, the saucy scribes, the bragging bishops, the pattering priests, with the whole rabble of the hypocritical sort, disdained once to look upon; so far is it off that these holy fathers sought any remedy at all to help the poor diseased.

After many tragedies had between Christ and the spiritual sorcerers, with the other pompous worldlings, for his doctrine and miracles, when the time came, appointed of his heavenly Father from everlasting, that he, for man's reconciliation and pacifying of the divine wrath, should offer himself a sweet and everlasting sacrifice to God his Father, whereby he might redeem man from the tyranny of Satan, pay his ransom by the price of his dear heart-blood, satisfy for his offences, set a perpetual peace between God the Father and man, and by his death and passion bring an whole sea of heavenly treasures to the faithful penitent sinners, with what alacrity and cheerfulness of mind, with what desire and readiness, went he to his glorious passion!

No kind of pain
Did he disdain
For to sustain,
To do man pleasure:
His own heart blood
To shed on the rood,
It did him good,
To make man all pure.

Eus. O the unoutspeakable favour of God toward man! If he had sent down faithful Abraham, or any other of the old patriarchs or ancient holy prophets, to have suffered for man's salvation, it had, without all doubt, been a token of singular great favour toward man; but to send down his only-begotten and dearly-beloved Son from his glorious throne, yea, and that for his enemies, for their health and ^{Rom. v.} salvation, it is love passing all love, it is charity far exceeding all charity, it is favour rather to be deeply marvelled at than able worthily to be expressed. The Son of God to become man, and suffer death for our sake! O how can we otherwise than earnestly, and from the very heart, rejoice in the Lord our God!

Chris. Truly, too much iron-hearted are all they which rejoice not in the blessed incarnation and glorious death of this most blessed seed Jesu Christ our Lord, by whom so many and so excellent treasures of heavenly goods have freely chanced unto us. All things, even unto the very death, did he for our health and salvation, yea, and that so consummate and perfect, that there was nothing left behind unaccomplished that might turn unto our wealth, commodity, and profit, concerning our redemption. Let the Turks boast their Mahumet, and rejoice in him so much as ^{The Turks.} they list: let the papists avance their pope, and triumph in him so much as ^{The papists.} is possible: let the rich worldlings magnify their wicked mammon, and rejoice in it full

their hearts: let the glistening hypocrites delight in their god, the belly, even unto the uttermost: yet let us, let us, I say, that profess Christ aright, only rejoice in Christ, in Christ's nativity, passion, blood, and death, as St Paul saith: "God forbid that I should rejoice in any thing, but in the death of our Lord Jesu Christ." For so loving and gentle a Saviour can nowhere be found; so favourable a liberal a Lord can nowhere be sought out. In this Saviour and Lord, therefore, let us rejoice, and in none other.

The Chris-
tians.
Gal. vi.

The papists.

Theo. The papists cannot brook this doctrine, that Christ alone (the most high and everlasting Priest) hath by his death and passion, in offering up his own blessed body a sweet-smelling sacrifice to God the Father, so plenteously, so omnisufficiently, so at the full, made satisfaction for our sins, that we need none other sacrifice satisfactory to put away our wickednesses.

Eph. v.

Of the mass.

Phil. No marvel; for, in defacing the glory and honour of the true and only sacrifice Jesu Christ, they set up and magnify an idol of their own making, which is the mass, and presume in that to offer sacrifice daily for the sins of the quick and dead, and crack that it is of no less price, valor, strength, and virtue, than the passion and death of Christ is: again, that whatsoever Christ did for the salvation of man upon the altar of the cross, they do the very same at the mass.

Mass-
mongers.

2 Pet. ii.

Phil. iii.

Heb. x.

Chris. O extreme blasphemy! Who ever "denied the Lord that bought them," if these popish massmongers do it not? Who justly may be called "the enemies of the cross of Christ," if the mumbling mass-hunters be not the very same? Who at any time hath "trodden under foot the Son of God, and counted the blood of the testament, wherewith the faithful are sanctified, as an unholy thing, and do dishonour to the Spirit of grace," if these shameless sacrificers have not done it? And yet it is a world to see what a number there are, not only of the ignorant and unlearned, but of them also which brag both of wisdom and learning, that cleave to this idolatrous mass with tooth and nail; that defend it to the uttermost with sword, fire, and halter; that maintain it with their riches and possessions; that strive for it with as strong reasons and arguments as they can; partly because they are afraid (I speak of the popish priest) lest this common whore, their mass, should be driven out of the game-place, and by this means their kitchen should wax cold, and their idle bellies be no more fed with the labours of other men's hands; partly because they think, if this abominable strumpet, the mass, were banished out of the temples (I speak of the rude and ignorant people), all true religion were gone, all christian devotion were perished, insomuch that they could not tell what to do for to please God, nor yet how to worship him; partly (I speak of the worldly wise), because they will give no place to the truth, lest, if they should consent to the putting away of this most stinking and filthy whore the mass, that old bawd and grandmother of whoredom and abominations of the earth, they should be compelled to grant, as they think, to their great shame and ignominy, that both they have been blind, and also led other blind these many years, and so they should lose their estimation, renown, and fame among the people, which thing they most chiefly hunt and hawk after. For "they love the praise of men more than the glory of God."

Mass-
hunters.

Why the
papists are
loth to fore-
go the mass.

Rev. xvii.

John xii.

What incom-
modities
follow the
mass.

Eus. Certes, so long as that popish mass shall be continued in the church and believed to be a sacrifice for the sins of the quick and dead, idolatry shall bear rule among us, infidelity shall lie couched in the hearts of men, superstition shall never be exiled from the bounds of Christianity, hypocrisy shall still sit in the consciences of men, the usurped power of the bishop of Rome shall not lose her strength, the fruits of Christ's death shall never be truly known, neither our heavenly Father worthily thanked for them, the purging furnace of the Italian bishop shall never be quenched, the idle shaven nation of the popish massmongers shall still be maintained in their dissolute and beastly manner of living, the papistical sacrifices shall not cease to blaspheme that most sweet-smelling sacrifice Jesu Christ, that most high and everlasting Bishop, the holy and blessed supper of the Lord shall never be truly frequented and used in the church of Christ; to be short, an whole sea of evils shall reign, flourish, and triumph in the christian congregation.

Phil. Truly I think there is no christian heart, which, considering these things to-

fore rehearsed, lamenteth not to see so great an evil and pestilence as the mass is to reign among them that profess Christ, yea, and to be had in so high price that it is believed to be of no less strength and virtue than the glorious passion of our Lord and Saviour Jesus Christ.

But let us see how this wicked opinion of the sacrifice of the mass agreeth with God's most holy word. The papists affirm that the sins of the quick and dead are put away by the sacrifice of their masses, which they mumble daily. Against this devilish doctrine must we set (as an invisible¹ bulwark) this text of blessed St Paul: "It became us to have such an high priest as is holy, innocent, undefiled, separate from sinners, and made higher than heaven; which needeth not daily, as the other priests, to offer sacrifice, first for his own sins, and then for the sins of the people: for this did he," that is to say, Christ, "once for all when he offered up himself." Let these sacrificers here note, that no priest can offer any sacrifice for our sins but such a one as is holy, innocent, undefiled, &c., which is Jesus Christ alone. Seeing then that they want this holiness, innocency, purity, &c., it is evident by St Paul's words, that they cannot sacrifice neither for the quick nor for the dead. Again, blessed Paul saith that this everlasting priest, Jesus Christ, "needeth not daily (as the other priests) to offer sacrifice," which by one oblation of himself hath delivered for evermore so many as believe in him from all their sins. Verily these missars are altogether amiss. What will they say now?

The sacrifice
of the mass.

Heb. vii.

If Christ need no more to offer sacrifice, much less need the priests. If one oblation of Christ be altogether sufficient, then are the daily oblations of the popish mass-mongers vain and unprofitable. If Christ offered himself once for all, then cannot the papists offer him so often as it pleaseth them. Whereof it may be concluded, that they do nothing in their satisfactory masses but blaspheme the Lord and his Anointed, seeing they so arrogantly arrogate unto themselves power to offer sacrifice for the sins of the people, when this one oblation of our Saviour and Lord Christ Jesus is all wholly sufficient, and throughly able in every point even unto the uttermost to save all the elect and chosen people of God; yea, and that so abundantly and at the full, that henceforth there needeth no reiteration nor no renewing thereof.

If there were no more scriptures to condemn this wicked opinion of the sacrifice of the mass but this one tofore recited, it might seem to any christian judgment sufficient to subvert, overthrow, and topple down whatsoever the papists have builded upon the sand of their own inventions these certain hundred years. "What is chaff in comparison to wheat? saith the Lord. Is not my word like fire? saith the Lord, and like a twibytte² cleaving the rock of stone?" But let us rehearse more scriptures.

Jer. xxiii.

The blessed apostle saith: "Christ, being a bishop of good things to come, came by a greater and more perfit tabernacle, not made with hands, that is to say, not of this manner building; neither by the blood of goats or calves, but by his own blood, entered he once for all into the holy place, and found eternal redemption." Again, in the latter end of the same chapter: "Christ is not entered into the holy places that are made with hands (which are but similitudes of true things); but into the very heaven, for to appear now before the face of God for us: not to offer himself oft, as the high priest entereth into the holy place every year with strange blood; for then must he often have suffered since the world began: but now in the end of the world hath he appeared once for all to put sin to flight by the offering up of himself. And as it is appointed unto men that they shall once die, and then cometh the judgment; even so Christ was once offered to take away the sins of many." Blessed Paul hath no shift of descant, but singeth ever one song, nothing less than pleasant to the ears of these sacrificers. He affirmeth that "Christ by his own blood entered into heaven once for all, and found eternal redemption." Where we may learn that Christ is so sweet a smelling sacrifice to God the Father, that by the once offering up of himself he hath found everlasting redemption. Redemption and remission of sins is so plentifully purchased by the death of Christ, that it remaineth for evermore. The papistical sacrificers do greatly err therefore, which take upon them daily to sacrifice for

Heb. ix.

Ep^h. v.

[¹ Probably *invincible*.]

[² Twibytte or twibill: a two-edged bill or mattock.]

the sins of the quick and dead; as though Christ's sacrifice endured no longer and were of no more effect and virtue.

Chris. O blasphemous hypocrites!

Phil. Again he saith that "now in the end of the world Christ hath appeared once for all to put sin to flight, by the offering up of himself;" as though he should say, Many sacrifices were offered of the priests of the old law; but none of them could put sin to flight. Therefore Christ, the high priest in these last days, became man, and was not offered of any other, but he offered himself, yea, and that once for all for the sins of so many as unfeignedly repent and truly believe; and his oblation for ever and ever abideth of so great strength, virtue, and power, that that alone, and none other, chaseth away and putteth to flight the sins of many, both of Jews and gentiles, if they believe. Once again he saith: "We are sanctified and made holy by the oblation of Christ's body once for all." Are not these words plain enough? How oft doth St Paul recite the oblation of Christ's body, yea, and that "once for all," and stiffly affirmeth that by that once offering up of himself we are perfectly sanctified and made holy! What need then have we of the sacrifice of the mass to be made holy, if there were any such sacrifice as the papistical sacrificers feign? It followeth also in the same chapter: "Every priest is ready daily ministering, and oftentimes offereth one manner of offering, which can never take away sins. But this man," that is to say, Christ, "when he had offered for sins one sacrifice, which is of value for ever, sat him down on the right hand of God, and from thenceforth tarrieth, till his foes be made his foot-stool. For with one offering hath he made perfect for ever them that are sanctified." This one sentence maketh to fall flat upon the ground all that ever the papists have builded for the maintenance of their missal sacrifice.

First, he saith that all the sacrifices which the other priests offer "can take away no sin." Secondly, that Christ offered one sacrifice for our sins, which is of value for ever, by the which one sacrifice he excludeth all other. Thirdly, that he sat him down on the right hand of God the Father, and there tarrieth till the day of judgment. Then can he be offered and sacrificed no more, whatsoever the pedlar-like papists chatter, as St Paul saith: "Christ, raised from the dead, dieth no more. Death shall have no more power over him. For as touching that he died, he died as concerning sin once; but as touching that he liveth, to God." Fourthly, that "with one offering he hath made perfect for ever them that are sanctified." If we be made perfect with one offering, which is the oblation of Christ's body upon the altar of the cross, what imperfection remaineth there in us, that we should have need of the missal sacrifice? If one sacrifice make us perfect for ever, what need we to have so many sacrifices offered daily in the popish masses? All these scriptures tofore alleged shew evidently, that the death of Christ is a sacrifice so omnisufficient, so perfect, so absolute, so consummate, so plenteous at the full, that it alone maketh clean for ever the faithful from their sins, without any repetition or renewing.

Eus. Cursed therefore are these papistical sacrificers, which so arrogantly dare presume to offer and sacrifice Christ again, as though the first oblation and sacrifice were imperfect.

Phil. God amend them, turn their hearts, and give them grace to know his truth! For what other thing is it to set up a new oblation, than to annul the old, to make God a liar, to deny Christ, as St Peter right well prophesied of such subtle sacrifices? For he that saith that sins are forgiven by the mass, and that the mass is a sacrifice for the sins both of the living and of the dead, he must either grant that the alone sacrifice of Christ upon the cross is not sufficient for the faithful, or else that the missal sacrifice is a mocking of Christ, and a plain scorning of God the Father. O abomination! Why is Christ called "an everlasting priest," but that his sacrifice, once done on the altar of the cross, endureth for ever in full strength and power for so many as believe, (though they sin never so oft,) if they return unto God, and seek remission of their sins in the precious blood of our alone Saviour Jesus Christ? As St John saith: "If any man sin, we have an advocate with the Father, Jesus Christ the righteous; and he it is that obtaineth grace for our sins; not for our sins only, but also for the sins of the whole world." What need we then more

Heb. x.

Note this,
yea, note it
well.

Rom. vi.

2 Pet. ii.

Psal. cx.

1 John ii.

oblations? St Paul saith: "Without effusion or shedding of blood there is no remission of sins." If the papists therefore will have their mass a sacrifice, so is it proved by the words of the apostle that they crucify Christ again, and shed his blood. Heb. ix.

Chris. O bloody sacrificers! What christian heart can abide to be present where such ignominy is done to Christ the Lord?

Phil. He that sacrificeth is greater than the sacrifice: so doth it follow that the priests are greater than Christ the King of glory. He offered us a sacrifice to God; and go we about to offer him? Again, he that sacrificeth ought to be so pure as the sacrifice; and who, I pray you, can be so pure as Christ our sacrifice? "Who is able to say, My heart is clean, and I am free from sin?" To presume to offer sacrifices for the sins of the people, is it any other thing than to make themselves Christs and saviours, and to say with that most proud angel, as it is written by the prophet, "I will climb up above the clouds, and will be like the Highest of all?" Do not they go about to shew themselves equal to Christ, yea, Christ himself, which take upon them to offer sacrifice for the sins of the people? What other thing did Christ, but take away our sin? If our massmongers do the same, are they not Christs indeed? Prov. xx.
Isai. xiv.

And yet this prerogative have they above Christ, that, whereas Christ could not obtain pardon for our sins but by suffering great pains, yea, and very death, they do it without any pains-taking at all. Christ was mocked and scorned: they be praised and much made of. Christ was accused of heresy and treason: they be counted good catholic men and full devout fathers. Christ was pricked to the brains with a crown of thorn: they have a bald patch upon their heads instead of crowns, and some have on their caps and mitres for catching cold. Christ was stripped naked of all his clothes: they be clad in silk, satin, damask, velvet, and cloth of gold. Christ bare his own cross of wood upon his shoulders, when he went to suffer: they have crosses of gold and silver borne before them. Christ was nailed unto the cross: they stand at the altar with turn, return, and half-turn¹. Christ, hanging on the cross, prayed for his very enemies: they, standing at the altar, pray for such as be their patrons, founders, benefactors, and for such as hire them for money. Christ patiently suffered the blasphemies and opprobrious words that causeless were spoken against him: they, if any man offend them, straightways accuse, condemn, curse, and excommunicate them. Christ with his sacrifice sought to do good to other: they with their sacrifices seek to bring men to superstition, to wrap them in idolatry, to graff in them wicked opinions, but above all things to enrich Corban, Corban, that they may have plenteously wherewith to feed their idle and beastly bellies. Christ at his passion had vinegar and gall given him to drink; but they have bread of the finest and wine of the best to eat and drink. Christ offered his own blessed body a sweet-smelling sacrifice to God the Father for the sins of the people: they offer a wafer-cake and a spoonful of wine, making the people to believe that it is a sacrifice, which they offer *pro salute vivorum et requie omnium fidelium defunctorum*, "for the health of them that be alive, and the rest of all the faithful that are dead." Christ, after he had offered his sacrifice, said, *Consummatum est*: "Every thing is done" and perfectly finished, that maketh unto the salvation of man, yea, and that by this my one oblation. They cannot say so, neither bring they any thing unto perfection. For their sacrifices are so imperfect, that they are as ready to offer to-morrow as to-day, and never the better. Christ, after the oblation of his most blessed body, commended his spirit into the hands of his heavenly Father, and died straightways: they, after they have offered their new-found oblation, fall to banqueting, drinking, gulling, and glossing, to hunting, whoring, dicing, and carding, and all the days of their life they live dissolutely in most vain pleasures, both of the flesh and of the world. What fellowship and agreement is there here, I pray you, between Christ and the massmongers? between the oblation of Christ and the popish sacrifice? between the mass and the death of Christ? Ye may see into what absurdities and too much inconveniences these pedlar-like papists fall, while they stablish A comparison between Christ and the mass-mongers.
John xix.

[¹ Gestures and changes of position used in celebrating mass.]

an idol of their own making. How say ye? are they not goodly Christs and pretty saviours?

Theo. Christs! They are even such Christs as the true Christ himself speaketh of in the gospel of St Matthew. "There shall arise," saith he, "false Christs and false prophets." Here be they called "Christs", but there is added unto it "false;" so that they be false Christs, feigned Christs, lying Christs, deceitful Christs.

Chris. Of such Christs Christ gave us warning, and bade us take heed, saying: "If any man shall say unto you, Behold, here is Christ, or there is Christ, believe him not. If they shall say unto you, Behold, he is in the wilderness, go not out. Behold, he is in the pix, believe them not. Lo, I have told you aforehand." These popish mass-mongers are the "ministers of Satan, which change themselves into angels of light." These are those men that have "corrupt minds, which are without all truth, which think that lucre is godliness." These are those "false prophets" and "false teachers," which, saith St Peter, "shall privily bring in damnable sects, even denying the Lord that hath bought them, and bring upon themselves swift damnation; and many shall follow their damnable ways, by whom the way of truth shall be evil spoken of, and through covetousness shall they with feigned words make merchandise of you; whose judgment is now not far off, and their damnation sleepeth not."

Phil. We have texts almost innumerable contained in the holy scriptures, which declare that Christ alone by his blood hath perfectly wrought our redemption, satisfied for our sins, pacified the wrath of God, and brought us again into favour. But if there were no more places of the scripture to condemn the sacrifice of the mass but this one, which Christ hanging upon the cross said, "Every thing is made perfect," it were sufficient. For if Christ by his death have made all things perfect, then left he nothing imperfect. So doth it truly follow that the papistical sacrificing for the sins of the quick and dead is damnable, injurious, and spiteful to the blessed passion of Christ, seeing Christ made all things consummate and perfect by his precious death, and by that alone obtained perpetual remission for all the sins of the faithful. For his glorious death and bitter passion is even now of as full strength and of as much virtue as it was what time he suffered, and so shall continue unto the world's end, as blessed Paul saith: "Jesus Christ yesterday, and to-day, and the same continueth for ever." Therefore is he called an everlasting priest, because he doeth all things perfectly, and requireth none other to help him, as he himself saith by the prophet: "I am he that teacheth righteousness, and am of power to help." The congregation of the faithful speaketh: "Wherefore then is thy clothing red, and thy raiment like his that treadeth in the wine-press?" Christ answereth: "I have trodden the press alone, and of all people there is not one with me." Neither Abraham nor Isaac, neither Zachary nor John Baptist, neither Mary nor Elizabeth, neither Peter nor Paul, neither man nor angel, hath paid our ransom by his blood-shedding; but Christ alone, alone, that most pure and undefiled "Lamb, which taketh away the sins of the world."

In him alone, and in none other, is all our health and salvation; "neither is there any other name given unto men, wherein they must be saved," but only the name of our most blessed Lord and bounteous Saviour Christ Jesu, that King of glory. He only "hath taken on him our infirmities and borne our pains." "He was wounded for our offences, and smitten for our wickedness. The chastisement of our peace was laid upon him; and with his stripes we are healed. As for us, we have gone all astray: like sheep every one hath turned his own way. But the Lord hath heaped together upon him the iniquity of us all. He suffered violence and was evil entreated, and did not yet open his mouth. He was led as a sheep to be slain: yet was he as still as a lamb before the shearer, and did not open his mouth. He was had away from prison, his cause not heard, and without any judgment." All this suffered he for our sake, and to put away our iniquities. Yea, "he was cut off from the ground of the living, which punishment did go upon him (saith God) for the transgression of my people," which indeed had deserved that punishment. "It pleased the Lord thus to burst him with plagues, and to smite him with infirmities, that when he had made his soul an offering for sin, he might see long-lasting seed. He hath justified the multitude, and borne away their sins."

Matt. xxiv.

Matt. xxiv.

2 Cor. xi.

1 Tim. vi.

2 Pet. ii.

2 Pet. iii.

John xix.

Heb. xiii.

1 Cor. ix.

1 Pet. i.

John i.

Acts iv.

Isai. liii.

Matt. xviii.

1 Pet. ii.

Isai. liii.

Psal. cxix.

Jer. xi.

Matt. xxvi.

Acts viii.

2 Cor. v.

These words are spoken by the prophet, which teach us manifestly that there is no sacrifice that deserveth remission of sins to us, or pacifieth the wrath of God stirred up against us through sin, but only the death of Jesus Christ.

Isai. liii.

“By the means of Jesu Christ,” saith St Paul, “ye, which sometime were far off, are made nigh by the blood of Christ.” “By Christ we have redemption through his blood, even the forgiveness of sins, according to the riches of his grace.” “God hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son; by whom we have redemption through his blood, even the forgiveness of sins.” “It pleased the Father, that in him should all fulness dwell, and by him to reconcile all things unto himself, and to set at peace by him through the blood of his cross both things in heaven and things in earth.” “This is a true saying, and by all means worthy to be received of us, that Christ Jesus came into the world to save sinners.” “There is one God, and one mediator between God and man, even the man Christ Jesus, which gave himself a ransom for all men.” “Ye know,” saith blessed Peter, “how that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation; but with the precious blood of Christ, as of a lamb undefiled and without spot.” “The blood of Jesus Christ, God’s own Son, maketh us perfectly clean,” saith St John, “from all sin.” Again he saith: “Christ loved us and washed us from our sins in his own blood.” If these sentences were truly known of the lay people and unfeignedly believed, they would soon give over their popish sacrifices, and only cleave, as they ought, to the alone sacrifice of the high and everlasting priest Jesus Christ, which he once for all offered upon the altar of the cross. They would leave to run gadding to the masking mass of the papists, and make more haste unto godly sermons, and unto the holy and blessed supper of the Lord.

Eph. ii.

Eph. i.

Col. i.

1 Tim. ii.

1 Pet. i.

1 John i.

Rev. i.

Heb. ix.

Eus. Methink these massmongers, which make of the Lord’s supper a private churlish breakfast, forasmuch as they eat and drink alone, and make the people believe that in their mass they offer sacrifice for their sins both of the living and of the dead, and boast that their mass is of as great virtue and strength as the passion of Christ for the satisfaction of our wickednesses, besides their intolerable blasphemies against the Lord and his Anointed, offend greatly against the dignity and the right use of the Lord’s supper. For Christ, when he instituted this blessed supper to be celebrated with bread and wine, and appointed them to be the holy mysteries of his body and blood, gave no commandment to offer and sacrifice for the sins of the quick and the dead, but to eat and drink these holy mysteries in the remembrance of his death, as he himself saith: “Do this in the remembrance of me.” Hereto agreeth St Paul: “So oft,” saith he, “as ye shall eat of this bread, and drink of this cup, ye shall shew the death of the Lord till he come.” So that the Lord’s supper was not instituted of Christ to be a sacrifice propitiatory, satisfactory, expiatory, and I cannot tell you what; but only a commemoration or remembrance of that sacrifice which could not but once be offered, and a certain confirmation or seal for the infirm and weaklings, that they be redeemed by Christ, by Christ’s passion, blood, and death, that thereby they may be assured of the favour of God, of remission of sins, if they stedfastly believe that Christ hath satisfied for their sins upon the cross, and in this faith eat and drink the mysteries of his body and blood. For whensoever the true Christians eat and drink the body and blood of Christ in faith, and with a believing spirit, their sins are forgiven them no less than if Christ even at that present had died upon the cross; not for the eating and drinking, but for the faith’s sake in Christ’s blood: so mighty in operation is Christ, and so present is he at every hour unto so many as believe in him, and are gathered together in his name. For he is the eternal God; therefore hath his death an eternal and everlasting fruit.

Of the Lord’s supper.

Luke xxii.

1 Cor. xi.

Mark xvi.

Chris. Ye have taught us, neighbour Philemon, many goodly and godly things concerning the sacrifice of Christ, which beat down the sacrifice of the popish mass even unto the ground; yea, they drive it down even unto the pit of hell, from whence it first came. Now will I rehearse unto you again what I have read and heard of the papists concerning this matter, that ye may see what their opinion was and is of the mass and of the sacrifice thereof. *Phil.* I pray you, speak on.

The doctrine
of the papists
concerning
the mass.

Chris. The mass, say they, maketh men holy, yea, it maketh them righteous, and delivereth them from sins. The mass is a sacrifice, and not the sign of a sacrifice only. In the mass is the body and blood of Christ truly offered for the quick and dead. The mass of a priest, be he never so naughty, is profitable *ex opere operato*. Christ with his passion satisfied for original sin, and instituted the mass to be an oblation for the sins committed daily, both mortal and venial. To hear mass is the honouring of God, whether the hearer understandeth it or not. *Missa* soundeth "sacrifice:" ergo the mass is a sacrifice. *Missa* is derived of *mitto*, "to send;" for in the mass the Lamb, that is to say, Christ, is sent unto the Father to forgive our sins. The mass delivereth souls from purgatory, forasmuch as it is a satisfactory sacrifice for sins. Not only the sacrifice of Christ, wherein he offered himself, was a sacrifice for sin, but we also offer for our sins a continual sacrifice in the mass. The sacrifice of Christ obtaineth mercy only for original sin, and for the sins past. The sacrifice of the mass every day is the true sacrifice for sins.

Although Christ was once offered on the cross in the open likeness of flesh, yet is the same Christ daily offered on the altar at mass. The words of consecration duly spoken of the priest, there is made a transubstantiation of wine into the blood of Christ, and of the bread into his body. Every man may lawfully worship the host consecrated. Although Paul calleth the sacrament of the supper "bread," yet may we not believe therefore that the substance of bread remaineth in the sacrament. Christ said: *Hoc est corpus meum*: "This is my body;" therefore must we needs hold that there is a transubstantiation, and that the substance of bread is changed into the body of Christ. The body of Christ is present in the mass so great and large as it was when it hanged on the cross. Forasmuch as Christ, that most high majesty of God, is present at the mass, therefore it is very godly to appoint many ceremonies, that Christ may be entertained honourably. Mass ought not to said but in an holy place, and upon an altar of stone; for Christ himself is called a stone. The mass, among all the suffrages for the dead, doth profit most of all for the deliverance of souls out of purgatory.

By hearing of mass we may obtain not only spiritual goods, but all manner of corporal and temporal goods also. The canon of this mass is godly and catholic, and it was ordained of the apostles. The mass, *ex opere operato*, justifieth and taketh away the guiltiness of the fault and pain in them for whom it is done. With the sacrifice of the mass the satisfactions of the dead are redeemed. The mass, *ex opere operato*, giveth grace, and being applied for other deserveth unto them, *ex opere operato*, forgiveness of the fault and pain, and obtaineth whatsoever we have need of in all our life. In the old testament there was a bishop that offered sacrifices for the sins of the people; therefore in the new testament must there be priests and bishops to offer sacrifices for sins. The body of the Lord, once offered on the cross for original sin, is continually offered for daily sins upon the altar, that by this means the church may have a gift, wherewith they may pacify the wrath of God. It is an heresy of the Arians to hold that the mass is not a sacrifice for the quick and the dead.

How say ye, neighbours, to this doctrine of the masking papists? Is it not good stuff?

Theo. God have mercy on us! I have not heard more blasphemous doctrine in my life against the truth of God's most blessed word, nor more injurious and spiteful against the glorious passion of our only Lord and Saviour Jesu Christ. O too much miserable is that realm where such doctrine is taught! Bond-slaves and wretched captives are they to Satan and to his antichristian synagogue, where such teachers reign and bear rule. O when will these papists cease to speak blasphemies against the Son of the living God? The teachers of this doctrine are right chaplains to that beast which had seven heads and ten horns, and opened her mouth to speak blasphemies against God and his name, and against his holy congregation, with so many as inhabit the heavens. These are those marked merchants, which have committed abominable whoredom with that filthy and unclean strumpet Babylon, and weep now because no man will buy their merchandise nor their pedlary any more, their gold, silver, and precious stones, their pearl raines, purple and scarlet, their ornaments, their frankincense, wine, and oil, their fine flour and wheat, with the bodies and souls of men.

Rev. xiii.

Rev. xviii.

Phil. I have spent the more time in declaring unto you the wicked opinion of the papists concerning the sacrifice of the mass, and confuting of the same, because ye should rejoice in none other thing, as touching your redemption and satisfaction for your sins, and a perfect atonement made between God and us, but only in the death and passion of our Lord and Saviour Jesu Christ, as St Paul saith: "God forbid that I should rejoice in any thing, but in the death of our Lord Jesu Christ." Gal. vi.

Now, the sacrifice of the mass being reproved, and proved of no force and virtue to put away the sins of the quick and dead, as the papists have falsely taught and made the foolish simple people to believe for lucre's sake, of what price, I pray you, is the mass now to be esteemed? It agreeth no more with Christ's supper than Christ and Belial, light and darkness, truth and falsehood.

- 1 Christ made a sermon before he ministered the sacrament of his body and blood to his disciples: the papists say masses, the devil and all, and yet no sermon at all.
- 2 Christ sat at the table, and turned his face to his disciples, when he gave them the mysteries of his body and blood: the papists sequester themselves from the people, they stand at an altar, and turn their backs to the multitude.
- 3 Christ rehearsed the words of the institution of his supper openly, yea, and that in such a tongue as all his disciples understood: the papists whisper to themselves, playing silence gloom¹, and utter all things in a strange tongue, that no man understandeth what is spoken, nor for the most part themselves neither.
- 4 Christ gave the sacrament of his body and blood to his disciples for to eat: the papists give nothing to any man, but eat and drink all together themselves.
- 5 Christ ministered the mystery of his body in common bread: the papists minister printed wafer-cakes, otherwise not commonly used.
- 6 Christ ministered wine to be a commemoration of his blood-shedding to his disciples: the papists minister to the people not only wine, but water also mingled therewith.
- 7 Christ gave the sacrament of his body and blood into the disciples' hands: the papists put in the people's mouths, not suffering them to touch it with their hands for their too much base filthiness.
- 8 Christ delivered the sacrament to his disciples sitting at the table: the papists compel the people to receive it kneeling upon their knees.
- 9 Christ, delivering the bread and wine to his disciples, said unto them: "Take ye, eat ye, and drink ye:" the papists said, "Behold, honour, worship, and reverence your Maker here."
- 10 Christ instituted his supper to be a remembrance of his death and passion, which is the only sacrifice for the sins of the people: the papists affirm that their masking mass is a perfect sacrifice for the quick and the dead, and of as great virtue and strength as the blessed passion of our Saviour Christ is.
- 11 Christ, delivering the mysteries of his body and blood to his disciples, told them that his body should be broken for them, and his blood shed for them and many into the remission of sins: the papists shame not to lie that Christ by his death satisfied only for original sin and the sins past; as for all our sins, whatsoever they be, venial or mortal, committed after baptism, they be put away by the sacrifice of the mass.
- 12 Christ delivered the sacrament of his body and blood under both kinds to his disciples: the papists steal away from the common people the mystery of Christ's blood.
- 13 Christ gave to his disciples the sacrament to be eaten for a remembrance of his death: the papists hold it up above their heads, and command the people to worship it as God.
- 14 Christ ministered the sacrament in such apparel as he did customably wear: the papists put on masking apparel, albs, girdles, vestiments, copes, subdeacon, deacon, tunicle, and what not.
- 15 Christ plainly and purely ministered the sacrament to his disciples, without any ceremonies: the papists must have censers, bells, candles, candlesticks, paxes, corporasses, superaltaries, altar-cloths, cruets, napkins, besides their dowkings² and loutings, their turnings and returnings, their gaspings and gapings, their kneelings and winkings, their mockings and mowings, their crossings and knockings, their kissings and lickings, their noddings

An antithesis between the Lord's supper and the pope's mass. John xiv. xv. xvi. Matt. xxvi. Mark xiv. Luke xxii.

[¹ Silence gloom: probably a character in an old drama.]

[² Dowkings: i. e. duckings.]

and nosings, their washings and wipings, their bowings and bleatings; as I may speak nothing of their prostrations and inclinations, of their commemorations and histrionical gesticulations, more meet for mad-brains and drunkards than for grave and sober honest men.

16 Christ commanded his disciples to receive the sacrament so oft as they would: the papists appoint the common people only to receive it at Easter, or when they be in peril of death.

17 Christ willed disciples, so oft as they eat of that sacramental bread, to remember his death till he come; he meaneth, unto the judgment: the papists say they have him already in their hands and in their mouths, in their boxes and in their pixes.

18 Christ did not appoint any part of the sacrament to be reserved after the communion: the papists reserve it, and hang it up with an halter in the pix, cense it, carry it about in procession, and make a pageant of it.

19 Christ appointed his sacrament to be eaten in the remembrance of his passion: the papists keep it so long that it corrupteth, waxeth mould, and breedeth full of worms.

20 Christ, in the institution of the mystery of his body, said: "This is my body, which is given for you. Do this in the remembrance of me." The papists in their consecration, as they call it, mangle the words of Christ, in some place adding of their own to the words of Christ, and in another place leaving altogether out. In the consecration of the bread they have *enim*, which Christ hath not, nor any word for in the Hebrew tongue. And herein do they grievously offend against God, which commandeth that nothing should be added to his word. Again, they leave out this comfortable promise, *Quod pro vobis datur*, "Which is given for you," wherein our chief consolation, joy, and comfort is contained¹. And here again do they not a little offend against the high majesty of God, seeing they pluck so many words from the institution of Christ. They are also very thieves and enemies to us, seeing they deprive us of so sweet and comfortable promise, wherein is comprehended the mystery of our salvation.

21 Christ, in delivering the cup of the mystery of his blood, spake these words: "Drink ye all of this. This cup is the new testament in my blood, which is shed for you and for many into the remission of sins." The papists rehearse not the words in the consecration of the wine (as I may go forth to use their term in all points), as Christ did, but add more unto them; as though there were a certain imperfection or insufficiency in the words of Christ. Their words are these: "This is the chalice of my blood, a new and everlasting testament, the mystery of faith, which for you and many shall be shed for the remission of sins²." Although in the addition of these words there is no untruth, yet is not convenient for any man which is but flesh, earth, dust, and ashes, to put ought to the words of Christ, which is the Wisdom of the Father, and knoweth best what is most expedient for the setting forth of his glory. If a man add any thing to the testament and last will of any mortal man, or do pluck ought therefro, his fault is counted very great, and he himself for ever after discredited, because he hath so unjustly dealt with his neighbour's will. In what estimation then are they to be had, which corrupt the testament and last will, not of man only, but of God and man also, wherein are bequeathed not worldly and transitory things, but things heavenly and perpetual? Neither is this blessed testament sealed with wax, but with the precious and dear heart-blood of our Lord and Saviour Christ Jesus. To mangle this heavenly testament, to corrupt this blessed will, wherein is bequeathed unto us the favour of God, remission of all our sins, and eternal life, if we truly repent and earnestly believe, is much unfitting for any christian man; neither are such manglers and corrupters, such thieves and robbers, any more to be believed of the faithful congregation.

Luke xxii.

Deut. xii.
Prov. xxx.
Rev. xxii.

Matt. xxvi.
Luke xxii.

John iii.
Ecclus. x.
Col. ii.

Note.

[¹ Qui pridie quam pateretur accepit panem in sanctas ac venerabiles manus suas: et elevatis oculis in cælum ad te, Deum patrem suum omnipotentem, tibi gratias agens benedixit, fregit, deditque discipulis suis dicens, Accipite et manducate ex hoc omnes; hoc est enim corpus meum.—Missal. ad Us. et Consuet. Sar. Par. 1527. Canon Missæ. foll. 157, 8.]

[² Simili modo postea quam cœnatum est, accipiens et hunc præclarum calicem in sanctas ac venerabiles manus suas, item tibi gratias agens benedixit, deditque discipulis suis dicens, Accipite, et bibite ex eo omnes, hic est enim calix sanguinis mei, novi et eterni testamenti, mysterium fidei, qui pro vobis et pro multis effundetur in remissionem peccatorum.—Id. ibid.]

22 Christ (as I may once make an end), after he had fed his disciples with the holy mysteries of his body and blood, gave thanks to God the Father, and so prepared himself, through earnest prayer, unto the death. The papists, after they have once drunk and eat up all together, they give no thanks, whereby the common people are edified, except it be when they bless with the empty cup, or bid them go home with *Ita missa est*. Matt. xxvi.
Matt. xiv.
John xvii.

Well, thus may ye easily perceive how greatly the popish mass differeth from the true institution of the Lord's supper, and that they agree together as Christ and Belial, light and darkness, truth and falsehood, &c.

Chris. It shall therefore be convenient for all true christian hearts no more to repose the trust of their salvation in the sacrifice of their popish mass, nor in any thing appertaining to the same; but only in the blessed passion, in the precious blood, and glorious death of our Lord and Saviour Jesus Christ, which by the alone sacrifice of his most holy body hath, even unto the uttermost and at the full, paid our ransom, and brought us everlasting health.

Theo. This is a comfortable hearing for all faithful penitent sinners. But I pray you, neighbour Philemon, remain there no more causes of rejoicing in the Lord our God?

Phil. Yes, verily. For this our Lord and Saviour Jesus Christ did not only both willingly and freely give himself unto the death of the cross for our sins and wickedness, and by this means paid our ransom to God the Father for our offences, that Satan might have no power over us; but he also, through the might of his godhead, rose again gloriously and triumphantly on the third day, according to the scriptures, for our justification, as the apostle saith: "He was betrayed unto the death for our sins, and rose again for our justification." For as by the death of Christ our ransom is paid, the divine wrath is pacified, our sins are washed away in Christ's blood, a reconciliation and perfect atonement is made between God the Father and us, the obligation of our debt is rased out, the law is fulfilled, the curse of God's wrath is taken away, all things both in heaven and in earth are pacified; so in like manner by the resurrection of Christ we are made righteous, accepted into God's favour, recounted for just, holy, and virtuous, set at liberty from the tyranny of Satan, admitted into the celestial court of the new Hierusalem, and become fellow-citizens of the household of God with the saints and blessed spirits. Of Christ's resurrection.
Rom. iv.

Eus. O inestimable treasures, brought to us by the glorious resurrection of our most blessed Saviour Jesu Christ! *Phil.* Yea, let us mark this also by the way, that, as our most valiant Lord and emperor Jesus Christ by his resurrection gat the victory over Satan, sin, death, hell, desperation, and all that is enemy to man's health; so in like condition have we in him and through him gotten a glorious victory over Satan and all his kingdom, that we may with a joyful voice say: "Death is swallowed up into victory. O death, where is thy sting? The sting of death is sin: the power of sin is the law. But thanks be to God, which hath given us the victory through our Lord Jesu Christ." 1 Cor. xv.

Chris. O what a joy and comfort is this to a christian man's heart, to see his enemies, which before so greatly sought his destruction, thus vanquished, subdued, and trodden under his foot! This have we gotten, as ye very truly have said, by Christ's resurrection, as Christ himself testifieth, saying: "Now is the judgment of the world: now shall the prince of this world be cast out." Again: "Be of good comfort: I have overcome the world." By the prophet Osee he also saith: "I will deliver them from the power of death, yea, from death itself will I redeem them. O death, I will be thy death. O hell, I will be thy destruction." John xii.
John xvi.
Hos. xiii.

Phil. Moreover, by Christ's resurrection have we obtained not only justification and victory over our enemies, but also resurrection of body and everlasting immortality. For as our Lord and Saviour Jesus Christ did put off the mortality of his body, and became immortal at his resurrection; so by the power of that his most glorious resurrection shall we also at the great day of judgment in our resurrection receive immortal and incorruptible bodies, even like unto the glorious body of our most mighty and valiant captain Jesu Christ. *Theo.* O who can express the wor-

thiness and excellency of these heavenly gifts, which we obtain by the most victorious and triumphant resurrection of Jesus Christ our Lord and Saviour?

Phil. Let these things therefore, dearly beloved brethren, make you to rejoice in the Lord. Let these things provoke you to withdraw your mind from transitory things, and stedfastly to fix it on things constant and everlasting. Let these things sequester your joy and pleasure from the sweet enticing mermaids of this world, and call¹ you to the alone delectation in celestial treasures. *Chris.* O blessed is that man to whom it is given from above truly to savour these things, faithfully to believe them, and earnestly to rejoice in that Lord which is the alone giver of them! Sure may that man be that his name is written in the book of life.

Phil. But let us go forth to declare more benefits of God toward man, that our joy in the Lord may be unfeigned, consummate, and perfect. After this most noble conquest and victorious triumph, which our most mighty emperor Christ Jesus had over Satan and his infernal ministers, he tarried here in this world certain days with his disciples, eating, drinking, and talking with them of the kingdom of his heavenly Father, and confirming them in the way of truth. And this did he not only to make them strong in the article of his resurrection, but also by the instruction of them to corroborate, fortify, and strength us in the same, seeking no less our health than the salvation of them. For, as the apostle saith: "If thou dost confess with thy mouth the Lord Jesus, and believe with thine heart that God raised him up from the dead, thou shalt be saved." Certain days past from his resurrection, Christ our Lord by the power of his godhead, in the sight of his apostles, ascended into heaven, God and man. Have we no cause to rejoice in this behalf? Hath this his marvellous ascension brought no commodity and profit to us? Have we a just cause to rejoice in his nativity, preaching, miracles, good works, cross, passion, blood, death, resurrection (which all are ours), and not in his ascension also? We read that the apostles were very sad when Christ told them that he should ascend unto his Father; but Christ said unto them: "I tell you truth: it is expedient and profitable for you that I go" and ascend unto my Father. Christ told the apostles that it was expedient and profitable for them that he should go up into heaven. If it were expedient for them, it is even so likewise for us. For we are saved by the very same way whereby they received salvation. Let us therefore consider what commodities and profits the apostles had by Christ's ascension, and let us with a constant faith and hope look for the same. For there is but "one Lord of all, rich enough for so many as call on him."

Eus. I pray you, let us hear, that our joy may be full.

Phil. First, that we may truly rejoice in Christ's ascension, I will labour to shew you some of the commodities of it, as we are taught in the sacred scriptures. Christ in his last sermon said unto his disciples: "I go to prepare a place for you. If I go my way and prepare a place for you, I will come again and take you unto myself, that where I am ye may be also." Here have we one urgent cause why we ought earnestly to rejoice in Christ's ascension. For of this aforesaid sentence we learn that Christ is ascended unto his Father to prepare a place for us in heaven. Can any thing sound more pleasant and thank-worthy to our ears, than to hear that the Son of God came down from his heavenly throne, became man, suffered death, rose again for our sake, and is now ascended, very God and very man, into heaven to prepare a glorious mansion for us in the kingdom of heaven? What is more comfortable for a pilgrim than, after long travelling by strange countries, at the last to come home to his own house, and there to find all things well provided for him? Are not we "strangers and pilgrims" in this world? Do we not wander from place to place uncertainly, and look for another mansion more quiet and merry to come? If there were not such a dwelling-place to be looked for after this present life, of all creatures the true Christians were most miserable. But there is undoubtedly an heavenly palace prepared for the faithful, yea, and that by Christ's ascension.

Theo. Certes here have we, I confess, one great occasion to rejoice in the ascen-

Of Christ's
ascension.

Rom. x.

Acts i.

John xvi.

Rom. x.

The fruits of
Christ's
ascension.

John xiv.

1 Pet. ii.
Heb. xiii.

sion of Christ, seeing by it he hath prepared for us a dwelling-place among the holy saints and blessed angels, and promiseth that he will come once again, take us unto him, and place us even there where he himself is.

Phil. Another commodity that we have by Christ's ascension is the gift of the Holy Ghost. For Christ himself saith: "If I go not away, the Comforter shall not come unto you. But if I go my way, I will send him unto you." By this Comforter he understandeth the Holy Ghost, which comforteth and maketh strong with godly puissance, yea, and leadeth into all truth, the hearts of so many as he inhabiteth. What an inestimable treasure the gift of the Holy Ghost is, no man knoweth but he that is endued with wisdom from above. Whence come all these backsliders from God and his word, but only of the lack of the Holy Ghost? Whence come so many heretics, schismatics, anabaptists, sacramentaries, papists, with all the whole rabble of seditious sectaries, but only that they are destitute of this Comforter, of this holy Spirit, which should comfort them in faith, and lead them into all truth? David knew full well, what a singular and great treasure to a faithful man the having of the Holy Ghost is; again, what an utter decay and extreme destruction it is to that man that wanteth this Comforter, when he prayed on this manner: "Create in me a pure heart, O God; and a right spirit renew now in my inward parts. Cast me not away from thy face; and thy holy Spirit take not away from me." This holy Spirit do the faithful receive from God the Father through the ascension of Christ. Is this a small gift, to have the Holy Ghost given unto us to dwell within our breasts, and with him all the heavenly fruits of the Spirit, faith, love, hope, patience, joy, long-suffering, meekness, temperance, justice, goodness, gentleness, modesty, honest behaviour, peace, with an whole sea of good things more, yea, and at the last everlasting life? Who rejoiceth not in this most excellent gift, purchased for us by the ascension of the Lord Christ, our God and Saviour?

Chris. That such gifts should be given unto men of Christ after Christ's ascension, it was long before prophesied of the holy psalmograph: "Thou art gone up on high, thou hast led captivity captive, and received gifts for men." *Eus.* Of the gift of the Holy Ghost, plenteously to be given after Christ's ascension, God himself speaketh by the prophet Joel, saying: "It shall be in the last days, saith God, of my Spirit I will pour out upon all flesh. And your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams. And on my servants and on my hand-maidens I will pour out of my Spirit in those days; and they shall prophesy."

Phil. Neither do here cease the commodities and profits that we enjoy by the ascension of Christ. For besides the preparation of the heavenly mansions, and the gift of the Holy Ghost (which without doubt are most high and singular treasures), Christ by his ascension is become our Intercessor, Mediator, and Advocate. He sitteth on the right hand of God the Father, making intercession for us. If we will obtain any thing of God the Father, he is straightways ready to be an advocate, and to plead our cause before his Father, and easily obtaineth whatsoever he desireth; so great is his dignity and excellency.

Again, if at any time we offend God (as "we all do amiss in many things"), and by our offence provoke the wrath of God unto vengeance, Christ our Advocate and Mediator is at hand immediately to pacify the ire and wrath of God, to reconcile us unto him, to purchase remission of our sins, and to recover the favour that we had lost through our weakness, as St John saith: "If any man sin, we have an Advocate with the Father, Jesus Christ that righteous one. And he is a mercy-stock² for our sins; not for our sins only, but for all the world's also." For the blood of Christ is not like the blood of Abel. For the blood of Abel crieth for vengeance upon his brother Cain, which unjustly slew him (as the blood of all innocents and martyrs do in like manner call for vengeance against them that have oppressed them, and shed their blood unjustly); but the blood of Christ crieth for grace, favour, and mercy, crieth for pardon, forgiveness, and remission of sins, crieth for joy, quietness, and

[² Mercy-stock: propitiation.]

everlasting life. "God," saith St Paul, "setteth forth his love wonderfully toward us; for if, when we were yet sinners, Christ died for us, much more then we, being now justified in his blood, shall be saved from the wrath by him. If, when we were enemies, we were reconciled to God by the death of his Son, much more we, being reconciled, shall be made safe through his life."

No man can sufficiently express the worthiness of this commodity, that Christ is not only become by his ascension a preparer of an heavenly and glorious mansion for us, again, a purchaser of the Holy Ghost to comfort us and to lead us into all truth, but also an Intercessor, Mediator, and Advocate, whereby he obtaineth for us all good things, and putteth aback from us whatsoever should hinder the obtaining of God's favour and the heavenly inheritance. Christ purchaseth for us of his Father through his intercession so abundantly and so altogether sufficiently all things necessary for the conservation both of our body and soul, that we need not to pray unto any saint in heaven, as the papists have taught us, neither unto Mary, John, Peter, James, nor any other, to be our intercessor, mediator, or advocate. It is Christ's office alone to be a Mediator between God and us, as blessed Paul teacheth us in his epistle unto Timothy.

I doubt not, neighbours, but so many as are faithful are replete with exceeding joy to consider how manifold and divers benefits, gifts, and graces, chance to us by the wonderful ascension of Christ our Lord and Saviour.

Theo. Whosoever considereth deeply in his mind those things that ye have taught us hitherto, shall be occasioned unfeignedly to obey this commandment of the blessed apostle: "He that rejoiceth, let him rejoice in the Lord;" so sweet and full of all heavenly pleasure are these commodities which we receive of God through Christ our Lord.

Phil. But let us make haste unto an end concerning this matter, that we may learn in few words whatsoever remaineth of God's goodness toward us in Christ; I mean so much as our wit can comprehend, and we be taught in the holy scripture, that we may earnestly rejoice in the Lord our God. We have heard heretofore many urgent and weighty causes, why we should of very right and bounden duty rejoice and be merry in the Lord. Now it remaineth orderly to declare the final and last cause, why we ought to be glad and rejoice in God. *Chris.* I pray you, let us hear.

Phil. As Christ was born for us, wrought all good things in his manhood for us, suffered for us, died for us, rose again for us, ascended into heaven for us, purchased the Holy Ghost for us, prayeth for us, obtaineth all best things for us; so likewise at the last day shall he, being our head, come again from the right hand of his Father to fetch us his members, and to enunite us with him in the same glory, there ever to remain. And although to the wicked he shall come as a terrible and righteous judge, to revenge, and not to pardon; to punish, and not to forgive; to condemn, and not to save; yet to the faithful shall he come in his glorious majesty, and all the blessed angels with him, like a most loving and gentle Saviour, saying to them on this manner: "Come, ye blessed of my Father, possess ye the kingdom prepared for you from the beginning of the world." O who is able to express what joy and comfort this aforesaid sentence shall bring to the hearts of the faithful? But to the unfaithful it shall be said: "Get ye hence, ye cursed, into everlasting fire, which is prepared for the devil and his angels."

Eus. O that day shall be to the wicked "a bitter day, a day of wrath, a day of tribulation and anguish, a day of calamity, misery, and wretchedness, a day of darkness and mist, a day of cloudiness and boistuousness, a day of fearful trumpets and shawms blowing."

Phil. I grant: notwithstanding, to the faithful it shall be a sweet day, a day of favour, a day of quietness and peace, a day of wealth and felicity, a day of clearness and light, a day of comfort and solace, a day of heavenly mirth, joy, and pleasure. For, as blessed Paul saith: "The eye hath not seen, nor the ear hath not heard, neither can the heart of man think, what things God hath prepared for them that love him." They "shall be as angels of God in heaven." "They shall shine as the clearness of the firmament, and as stars for ever and ever." They shall be "counted among the sons of God, and their lot shall be among the saints." "They shall receive of the Lord's hand an honourable kingdom and a beautiful diadem." They shall be "clad with long white garments." They shall be "before the throne of God, and serve him

Rom. v.

1 Tim. ii.

1 Cor. i.

Of Christ's coming to judgment.

Zeph. i.

1 Cor. ii.
Isai. lxiv.

Matt. xxii.

Wisd. v.

Rev. vii.

day and night in his temple." "They shall hunger and thirst no more, neither shall the sun or any heat fall upon them; for the Lamb Christ¹, which is in the midst of the throne, shall govern them, and lead them unto the fountains of the water of life; and God shall wipe away every tear from their eyes." They shall dwell in a city that "needeth neither sun nor moon to shine in it; for the clearness of God shall illumine it." "They shall behold the glorious face of God presently; and his name shall be written in their foreheads." They shall "eat of the tree of life, which is in the paradise of God." To conclude, they shall have a crown of glory, and sit with Christ their elder brother in his throne, even as he sitteth with his Father in his throne; and shall live with God and his holy angels in all kind of honour and glory, joy and pleasure, world without end. O what can a christian man desire more of the Lord his God, than these things which I have heretofore rehearsed? Come off, tell me now, I pray you, if we have not many, yea, and innumerable both urgent and weighty causes why we should rejoice in the Lord our God. I doubt not, I doubt not, most dear brethren, but by the hearing of these things ye are now so rapt into the love of God for the most high and singular pleasures, which through Christ Jesus ye have already received, and hereafter shall receive a thousand times more abundantly, that from henceforth all worldly things shall wax vile unto you, and ye shall even from the very heart endeavour yourselves at all times to repose all your joy, comfort, pleasure, and felicity in the Lord our God alone, alone; so that ye shall rejoice in none, neither in heaven nor in earth, but in him alone, alone.

Rev. xxi.

Rev. xxii.

Rev. ii.

Rev. iii.

Chris. Neighbour Philemon, we all are kindled with so fervent and so hearty love toward God for these his most singular and inestimable benefits, that we do not only defy the world and all the vain pleasures of it, but we also are ready, for our stedfast love in God and for the perfect rejoicing in him, gladly to say with the blessed apostle: "Who shall separate us from the love of Christ? Shall tribulation, or anguish, or famine, or nakedness, or peril, or persecution, or sword? I am sure that neither death, nor life, nor angels, nor sovereignties, nor powers, nor things present, nor things to come, nor strength, height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord."

Rom. viii.

Phil. I am glad to hear these your words, that I am fully persuaded that this your joy shall increase unto an exceeding and perfect rejoicing in the Lord our God, unto the great and singular comfort both of your bodies and souls. But ye shall note that the holy apostle doth not only bid us rejoice in the Lord, but he addeth unto it, "alway:" "Rejoice in the Lord alway," saith he.

Theo. What meaneth the blessed apostle by this word "alway?" *Phil.* Verily he will that our joy and rejoicing in the Lord be not flitting, transitory, and of small continuance (as the pleasure that is conceived of worldly things is, the end whereof is bitter and sorrowful, as Salomon saith, "The end of worldly joy is heaviness," mourning, and lamenting), but constant, stedfast, immutable, not diminishing, but increasing unto an high perfection of godly mirth, joy, felicity, and pleasure. For "he that continueth unto the end," saith Christ, "shall be saved." It is not enough to begin well and to continue in the same a certain space, except we persevere even unto the end of our life. The wife of Lot began well when she came out of sinful Sodom; but, because she did not go forth, but looked back again unto it, she was turned into a salt pillar. The wise men, that came from the east part of the world to worship Jesus Christ the new-born King of the spiritual Israelites, were commanded of God no more to return to the most bloody and wicked king Herod. Judas began well, and was one of Christ's disciples, and very earnest in setting forth the kingdom of God for a certain space; but seeing he did not persevere in that godly purpose, but became of a preacher a traitor, of a disciple a thief, of a minister a murderer, he is now the son of perdition, and damned for evermore.

Prov. xiv.

Matt. x.

Gen. xix.

Matt. ii.

He is not the true son, that promiseth his father that he will work in his vineyard, and doth not; but he that manfully worketh in it indeed, and so persevereth to the end, he shall enjoy the inheritance of his father. For the kingdom of God shall

Matt. xxi.

[¹ The folio reads, *I.amb of Christ.*]

be taken away from idle lubbers, and given to them that work and bring forth the fruits thereof. Not they which, when they hear the word first of all, do joyfully receive it, believe it for a time, talk of it, and in the time of temptation go away, slide back, and become other men, shall possess eternal life; but they which with great joy and gladness of mind hear it, receive it, believe it, cleave fast unto it in the time of persecution, and persevere in the same even unto the very last breath.

Matt. xiii.
Mark iv.
Luke viii.

2 Tim. ii. "No man is crowned," saith St Paul, "except he fight lawfully;" that is, until he have gotten the victory by resisting the world, the devil, and the flesh, through Christ our Lord. And the Lord himself saith: "No man that putteth his hand to the plough, and looketh back, is meet for the kingdom of heaven." Hereto agreeth the saying of St Peter: "If, after they have forsaken the uncleanness of the world by the knowledge of the Lord and Saviour Christ Jesus, they yet again, being wrapped in them, are overcome, the last is worse than the first to them. For it had been better for them not to have known the way of righteousness, than after their knowledge to turn away from that holy commandment that was given them. But that is chanced to them that is wont to be spoken in a true proverb, The dog is returned unto his vomit; and the sow clean washed unto the wallowing in the mire."

2 Tim. ii.

Luke ix.

2 Pet. ii.

Prov. xxvi.

Of these things aforesaid may we learn, that it is not enough to begin well, except we persevere and continue even unto the giving up of the ghost, as they use to say. "He that continueth to the end," saith Christ, "shall be saved." Again he saith: "If ye abide in my word, truly ye shall be my disciples, and ye shall know the truth, and the truth shall deliver you." We must abide in the word of God, or else we cannot be Christ's disciples. "We are delivered from the rule of our enemies," saith holy Zachary the priest, father to that most excellent prophet of God, St John Baptist, "that we, being without fear, should serve God in holiness and righteousness before him all the days of our life." Note that he saith, "all the days of our life" must we serve God in such holiness and righteousness as is acceptable before him. The holy scripture requireth of us a continual progress and an unletted perseverance in the way of godliness. In consideration whereof the blessed apostle doth not only exhort us to rejoice in the Lord, but he addeth unto it "alway," requiring of us not a flitting and transitory rejoicing, but a constant, stedfast, sure, continual, and unchangeable rejoicing in the Lord. "Rejoice in the Lord alway," saith he.

Matt. x.

John viii.

Luke i.

Note well.

Eus. It is but a trifle to joy and rejoice in the Lord, in his word and ordinances, so long as prosperity endureth, and the world laugheth upon us; but to rejoice in the Lord, in his word and ordinances, when we be assailed with troublous adversity, when we be visited with grievous sickness, when we be impoverished through miserable misfortunes, when we be hated, blasphemed, persecuted, oppressed, imprisoned, punished of worldly tyrants for God, for his word and ordinances; this is a perfect joy, and christian rejoicing. To bear the cross of Christ, to suffer patiently all kind of adversity, to cleave fast to God in the time of temptation, to be content so well to abide troubles as prosperous things, and thankfully to take whatsoever plagues or punishments God shall lay upon us, either by his own loving visitation, or by the cruelty of the wicked worldlings, which are alway enemies to God's truth, and to all true lovers of the same; this is mine opinion to rejoice alway in the Lord, and to acknowledge him to be our most gentle Father and loving Saviour, whether he send prosperity or adversity.

Phil. Truth it is that ye say, brother Eusebius. If therefore any of you at any time be visited with sickness or diseases of the body, murmur not, nor grudge not against God, blaspheme him not, nor speak not unreverently of him, nor yet wish not that sickness to be taken from you otherwise than his godly pleasure shall be, which knoweth much better what is expedient or profitable for you, than ye yourselves do; but with high patience, and most hearty thanksgiving, receive that loving visitation of your heavenly Father, as an holy emplanture and wholesome salve to heal all those pocky diseases, wherewith your souls are infected through the stinking corruption of old sinful Adam. "We are corrected and punished of the Lord," saith St Paul, "that we should not be damned with this world." David also saith: "It is good for me that thou hast thus humbled and brought me down full low, that I may learn thy righteous ordinances."

A good lesson.

1 Cor. xi.

Psal. cxix.

If thou therefore, in thy sickness, shalt feel thy flesh to be impatient, disobedient to the will of God, and at defiance with God for this his loving correction, pleasant to the spirit, but altogether bitter to the flesh for a season, restrain and pluck her back with the bit of patience, and never leave to fight against the furious and raging motions of the flesh, till thou hast made her obedient to the spirit, and willing to suffer whatsoever kind of adversity God shall lay upon her back.

Labour in thy sickness so to joy and rejoice in the Lord, that with high patience and cheerfulness of mind, even in the midst of thy most bitter vexation, thou mayest say with St Paul: "We are not wearied; but though our outward man perish, yet the inward man is renewed day by day. For our tribulation, which is momentary, of short continuance, and light, prepareth an exceeding and an eternal weight of glory unto us; while we look not on the things which are seen, but on the things which are not seen. For things which are seen are temporal; but things which are not seen are everlasting." Again: "We know surely, if our earthly mansion, wherein we now dwell, were destroyed, that we have a building ordained of God, an habitation not made with hands, but eternal in heaven."

And that ye may with the more patient and thankful mind receive all kind of sicknesses and diseases, wherewith ye are at any time vexed, look that ye persuade yourselves and believe undoubtedly, that your punishments come not unto you by chance, but by the counsel, providence, and appointment of God, without whose will an hair doth not fall from your heads; which also keepeth all your bones, so that not one of them shall be bruised without the permission and sufferance of that our good God. "He made us, and we not ourselves: we are his flock, and the sheep of his pasture:" therefore like a most gentle shepherd, considering the grievous diseases wherewith we are already infected, or else like to be, he prepareth his tar, and greaseth us with that, that we should be free from all contagious diseases, and be found whole and sound, whensoever we shall be searched. For God doth not visit us with sickness and other plagues that he might destroy us, cast us headlong into hell-fire, and damn us perpetually; but to call us to repentance, to provoke us to come home again unto the sheep-fold, to exercise, prove, and try our faith, that by this means he might save us. For that Lord, which is the searcher of reins and hearts, perceiving how old Adam beginneth to wax cruel and fierce in us, restraineth and plucketh him back with the bridle of sickness, that he shall not do what he himself would, but what the good-will of our heavenly Father is; which else, without all doubt, would so rage and grow unto such licentious riot, that with his vain pleasures and fleshly lusts he would deceive the most precious and noble soul, and so deceived throw it into the danger of eternal damnation.

Theo. Of these your words may we right well perceive, that affliction, troubles, sicknesses, and diseases, be no tokens of God's ire, wrath, and displeasure toward us; but of much high mercy, favour, love, and good-will, that he beareth to us. *Phil.* Truth. For if this most gentle, Saviour and best God did not seek our salvation, our wealth, and health everlasting, he would not with so sharp and loving corrections call us home again unto the sheep-fold, but suffer us to run headlong into all kind of carnal voluptuousness and beastly pleasure, and afterward, for our dissolute living, reward us with pains eternal among the belly-gods and epicures.

Chris. O who is so far estranged from the right course of reason, that he had not rather have his carnal affects and beastly will mortified with temporal and short sicknesses in this world, than for a little space to tumble and wallow in all kind of carnal pleasures according to his fleshly desire, and afterward for ever and ever to be cast into such pains as are both intolerable and everlasting, where weeping and gnashing of teeth is, where the darknesses are so great that they may be felt, where the fire shall never be quenched, where the worm that shall gnaw the conscience of the wicked shall never die, where there is a lake and stinking puddle that burneth continually with fire and brimstone, where nothing shall be felt but pain, nothing remembered but sin, nothing tasted but bitterness, nothing seen but our most wicked enemies Satan with his infernal ministers; who shall not be grieved and led with a certain compassion toward the damned for the multitude of the most bitter pains, wherein they shall see them most

The pains
of hell.
Matt. xiii.

Isai. lxvi.

Rev. xxi.

Psal. x.

Psal. xxxiv.

Psal. c.

2 Cor. iv.

2 Cor. v.

miserably tormented, but they shall rejoice, yea, they themselves shall never cease to minister intolerable punishments to the damned souls, world without end?

Eus. O whose heart is so inflamed with the fire of carnal pleasure, that waxeth not cold at the hearing of these things? Who had not rather in this world continually to be shaken with hot agues, grieved with bone-ache, eaten with cankers, pined away for hunger, and to suffer any other temporal disease that can be named, be it never so grievous and bitter to the flesh, than to fall into those most horrible pains that you named heretofore? The pains that are suffered in this world are great and bitter, I confess; but they have an end, and work health to the soul. And in like manner, the pains that are sustained in hell are both great and bitter also; but they have no end, and bring eternal damnation to the soul.

Phil. O what plague can be named like unto this? Who is now so stiff-necked and hard-hearted, that he will not say with the apostle, "I will with all my heart rejoice in my infirmities and weakness, that the virtue, power, and strength of Christ may dwell in me?" Who now is so blind, which seeth not that to be visited with sickness in this world is to receive a singular and high benefit of God? Who is so far from true faith, that will not be persuaded that afflictions, troubles, sicknesses, and diseases, be plain testimonies and evident signs of God's good favour toward us? as the wise man saith: "The chastening of God thou shalt not refuse; neither grudge thou, when he shall correct thee. For whom the Lord loveth, him he correcteth, and delighteth himself as the father in the son." David also saith: "O blessed is that man which is under the law and nurture of the Lord." Again: "It is highly for my wealth, O Lord, that thou hast brought me under to learn thy ordinances." Hereto agreeth the saying of the apostle: "My son, despise not the chastening of the Lord; neither faint thou, when thou art rebuked of him. For whom the Lord loveth, him he chasteneth, yea, and he scourgeth every son that he receiveth. If ye endure chastening, God offereth himself unto you as unto sons. What son is that whom the father chasteneth not? If ye be not under correction (whereof all are partakers), then are ye bastards, and not sons. Wherefore, seeing we had fathers of our flesh which corrected us, and we have them in reverence, should we not much rather be in subjection unto the Father of spiritual gifts? And they verily for a few days nurtured us after their own pleasure; but he learneth us unto that which is profitable, that we might receive of his holiness. No manner of chastising for the present time seemeth to be joyous, but grievous: notwithstanding, afterward it bringeth quiet fruit of righteousness unto them which are exercised in the same."

Bear not therefore, dearly beloved, impatiently the cross of sickness, whensoever God layeth it on your back, neither strive ye against the good pleasure of your heavenly Father, which only seeketh your commodity and eternal salvation; but patiently suffer, and pray that his godly will (which is always best) may be done in you, and whether he sendeth sickness or health, ever glorify his name, and rejoice in him, being throughly persuaded that he will handle you none otherwise than shall make both unto his glory and your salvation, which to resist were extreme impiety and too much ungodliness.

Chris. Forasmuch, O Lord, as we are thy workmanship, and are in thy hands, even as the clay is in the potter's, do with us according to thy most godly pleasure; only give us a patient and thankful heart, that whether thou sendest prosperity or adversity, sickness or health, quietness or trouble, we may at all times praise and magnify thy most blessed and glorious name. *Theo.* Let it so come to pass, O Lord.

Phil. Now, neighbours, even as I would wish you to rejoice in the Lord our God, whensoever he visit you with his loving correction and scourge of sickness; so would I gladly also have you to joy and rejoice in him, if he at any time sendeth poverty or loss of goods to any of you all. If therefore it so chanceth, that ye be accumbered with any misfortune, grudge not against God, but shew yourself conformable to his godly will in all points, nothing doubting but that loss of your temporal possessions shall turn unto your high commodity and furtherance in obtaining goods which are a thousand times more precious, I mean God's favour, quietness of conscience, and eternal glory. "Let the brother," saith St James, "that is poor and of low degree

2 Cor. xii.

Prov. iii.

Psal. exix.

Heb. xii.

A godly
prayer.Of poverty
or loss of
goods.

James i.

rejoice in that he is exalted, and the rich in that he is made low. For even as the flower of the grass shall he vanish away. The sun riseth with heat; and the grass withereth, and his flower falleth away, and the beauty of the fashion of it perisheth: even so shall the rich man perish with his abundance." The goods of this world, wherewith ye be righteously endued, are God's: if therefore it shall be his good pleasure at any time to take them from you, grudge not against him for taking his own, but rather with a thankful and rejoicing heart say with the patient man Job: "The Lord gave it, the Lord hath taken it away again. As it pleased the Lord, so is it come to pass. Blessed be the name of the Lord."

Peradventure God perceiveth that thy mind is so much set on temporal possessions, that thou clean forgettest the spiritual riches and heavenly treasures of the soul: therefore he, minding to make thee his son and heir of eternal glory, and of much better and more excellent goods than this beggarly vale of misery can comprehend, taketh away from thee that muck of this world, that thou mayest the more freely aspire and breathe forward unto the getting of heavenly riches, wherewith the soul being gorgeously decked may after this transitory life sit gloriously in the glorious palace of heaven. "For what doth it profit a man," saith Christ, "though he winneth all¹ the world and loseth his soul?" Again: "Hoard not up treasures unto you on the earth, where rust and moths corrupt, and where thieves break through and steal. But hoard ye up treasures in heaven, where neither rust nor moths corrupt, and where thieves break not up nor yet steal. For where your¹ treasure is, there will your heart be also." And that ye¹ may bear the cross of poverty with the more patient mind, remember that though Christ was Lord over all, yet was he so poor from his infancy unto his departure out of this world, that he had not a place where once to rest his head. His mother and all the apostles, with many blessed martyrs, faithful ministers of God's word, and other innumerable that were good men and dearly beloved of God, escaped not the hard dart of poverty. Now seeing ye have Christ the Lord of lords and King of kings, his blessed mother, with the holy apostles and martyrs, &c., exemplars of poverty to follow and practise, if God at any time do lay the cross of necessity on your backs, suffer it both patiently and thankfully. Disdain not you, being servants, to bear that burden which your Lord and Master refused not to take upon him. "Ye know the liberality of our Lord Jesu Christ," saith St Paul, "that for your sake he became poor when he was rich, that ye through his poverty should wax rich."

Eus. Neighbour Philemon, although (thanks be to God!) we have our breasts so well furnished and fortified with the weapons and armours of holy scriptures against the violence of all misfortunes, yet some perchance, not being thoroughly instructed of God's liberality toward his creatures, will object and say, as the common proverb is, necessity is an hard dart, and hunger is a sharp thorn; how then can we take poverty so patiently, that we may rejoice in the Lord our God, namely in so great penury and scarceness of things?

Phil. I answer with the psalmograph: "I have been young, and now I am old; yet never saw I righteous man forsaken, nor his seed begging their bread on the earth." If thou therefore be righteous, that is, faithful to God and just to thy neighbour, labouring diligently for thy living according to thy vocation and calling, as God hath commanded thee, thou mayest be sure not to want that shall suffice nature. Who ever trusted in God, and went away succourless? "Cast thy care on the Lord, and he shall nourish thee," saith David. "The Lord giveth meat to the hungry." "Behold, the eyes of the Lord are upon them that fear him, and upon them that trust in his mercy, that he may deliver their lives from death, and nourish them in the time of hunger." "They that fear the Lord shall have no scarceness." "They which seek the Lord shall want no good thing." "Fear not, my son," saith Tobias: "we lead a poor life: notwithstanding we shall have plenty of all good things, if we fear the Lord, depart from all sin, and do well." "God giveth us abundantly in all things to enjoy them," saith St Paul. God himself saith: "I will not fail thee nor yet forsake thee."

Chris. Who, being a faithful man, although never so much oppressed with poverty,

[¹ Folio has *at, you, and he.*]

will not rejoice in the Lord, which hath promised, and will no less perform, that he will not forsake so many as trust in him?

Phil. And that ye may be thoroughly persuaded of his faithfulness concerning the accomplishment of his promise, consider, I pray you, how friendly and faithfully he dealt in times past with his servants, and will no less favourably handle us, if we have like faith in him. Did he not feed the people of Israel with meat from heaven, and gave them drink out of the rock? Did he not send meat twice a day by the ravens to the prophet Helias, and so miraculously fed him when the unfaithful perished for hunger? Did not Christ turn water into wine at the marriage in Cana Galilee? Did not Christ with five barley loaves and two fishes feed five thousand men, besides women and children, and yet thereof remained twelve baskets full of the fragments? Do not all these histories teach us to have faith in God, and to believe that God hath a fatherly care for his servants? "Whatsoever things are written are written," saith blessed Paul, "for our learning, that through patience and comfort of the scriptures we should have hope."

It is not to be passed over at this present, that Christ hath in the gospel of Matthew: "Be not careful for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more worth than meat, and the body more of value than raiment? Behold the fowls of the air; for they sow not, neither reap, nor carry into the barns; and your heavenly Father feedeth them. Are ye not much better than they? Which of you by taking thought can put one cubit to his stature? And why care ye then for raiment? Consider the lilies of the field, how they grow. They labour not, neither spin; and yet I tell you that Salomon in all his royalty was not arrayed like unto one of these. Wherefore, if God so clothe the grass, which is to-day in the field and to-morrow shall be cast into the furnace, shall he not much more do the same to you, O ye of little faith? Take therefore no thought, saying, What shall we eat? or, What shall we drink? or, Wherewith shall we be clothed? After all these things seek the heathen. For your heavenly Father knoweth that ye have need of all these things. But seek ye first the kingdom of heaven, and the righteousness thereof; and all these things shall be cast unto you."

Theo. O sweet and comfortable scriptures! Let the heathen take thought for their living, which know not God; as for the faithful Christians, they have a Lord which will provide for them abundantly. Let adulterers, fornicators, thieves, drunkards, swearers, and such other wicked persons, take care wherewith they shall be fed and clad: as for the servants of God, they have an almighty Lord in heaven, which shall send them plenty of all good things. "If ye be loving and obedient," saith the prophet Esay, "ye shall enjoy the best thing that groweth in the land. But if ye be obstinate and rebellious, ye shall be devoured with the sword. For thus the Lord hath promised with his own mouth." The wicked therefore, and not the faithful, shall want and be oppressed with famine.

Eus. If God taketh such fatherly care for his servants, how then cometh it to pass many times, that those, which seek most of all his glory, lead in this world the most base and miserable life, and often are found succourless and destitute of all man's help; when they, which be unfaithful, regard neither God nor any thing that is godly, despise his most blessed word, persecute the true preachers thereof, oppress their poor neighbours, deal unjustly with all men, &c., have overflowing abundance of all things, live like voluptuous epicures in all kind of pleasure, and possess whatsoever their hearts can wish or desire? This thing see we presently before our eyes; and, as it may be gathered of the holy scriptures, many good men in times past have complained of this thing unto God, and almost, as it were, accused God of unrighteousness. Are not these the words of the holy and patient man Job? "When I consider myself, I am afraid; and my flesh is smitten with fear. Wherefore do wicked men live in health and prosperity, come to their old age, and increase in riches? Their children live in their sight, and their generation before their eyes. Their houses are safe from all fear; and the rod of God doth not smite them. Their bullock gendereth, and that not out of time: their cow calveth, and is not unfruitful. They send forth their children by flocks; and their sons lead the dance. They bear with them tabrets and harps, and have instruments

of music at their pleasures. They spend their days in wealthiness," &c. The holy prophet Jeremy, marvelling greatly at the prosperity of the wicked, speaketh to God on this manner: "O Lord, thou art more righteous than I should dispute with thee. Jer. xii. Nevertheless, let me talk with thee in things reasonable. How happeneth it that the way of the ungodly is so prosperous, and that it goeth so well with them which without any shame offend and live in wickedness? Thou plantest them; and they take root: they grow and bring forth fruit."

Are not these the words also of the blessed psalmograph? "Truly God is loving Psal. lxxiii. unto Israel, and unto such as are of a clean heart. Nevertheless my feet were almost gone: my treadings had well nigh slipped. And why? I was grieved at the wicked: I do see also the ungodly in such prosperity. For they are in no peril of death, but are lusty and strong. They come in no misfortune like other folk; neither are they plagued like other men. And this is the cause why they be so holden with pride and overwhelmed with cruelty: their eyes swell for fatness, and they do even what they lust. They corrupt other, and speak of wicked blasphemy: their talking is against the Most Highest. For they stretch forth their mouth unto heaven; and their tongue goeth through the world. Therefore fall the people unto them; and thereout suck they no small advantage. Tush, say they, how should God perceive it? Is there any knowledge in the Most Highest? Lo, these are the ungodly: these prosper in the world, and these have riches in possession."

Again, the apostles of Christ, even Christ himself being with them, were sometime so hungry and destitute of all kind of victual, that as they went by the way they were compelled even for very hunger to pluck the ears of corn and to eat it. And Matt. xii. Mark ii. doth not St Paul in these words declare the miserable state both of himself and of his fellow-apostles? "Even unto this time," saith he, "we hunger and thirst, and are 1 Cor. iv. naked, and are buffeted with fists, and have no certain dwelling-place, and labour, working with our hands. We are reviled, and yet we bless. We are persecuted, and suffer it. We are evil spoken of, and we pray. We are made as the filthiness of the world, the offscouring of all things, even unto this day." At the marriage in John ii. Cana Galilee, where Christ himself was present with the blessed virgin Mary his mother, and his disciples, was there not such scarceness, that they wanted wine before the wedding-feast was done? And yet it is to be thought that both they which were married, and the other there assembled, were Christ's friends, and dearly beloved of Christ. What shall I rehearse the history of the rich man which was gorgeously apparelled Luke xvi. and fared daintily every day, and of the poor Lazar, which died for hunger? The rich glutton lived pleasantly, and was damned in hell: the poor Lazar, living in all kind of worldly misery, after the death of his body reigneth in glory with God. The enemy of God hath after his own carnal lust all things: the friend of God wanteth that should suffice the necessary appetite of nature.

Phil. I confess that for the most part the wicked in this world have more abundance of temporal goods, and live a thousand times more pleasantly in the face of the world, than the true Christians do; God through his unsearchable wisdom so appointing, which aforeseeth much better than we what is necessary for us. Notwithstanding, though God doth not customably send to his servants such abundance of worldly treasures as voluptuous worldlings do possess, lest their minds, snarled with the love of them, should be withdrawn from the true and everlasting goodness (as it cometh to pass in many); yet very seldom or never doth he leave them succourless, but sendeth them whatsoever is necessary for the sustentation of their needy and poor life, according to his promise, as he said unto his disciples: "When I sent you without wallet, and scrip, Luke xxii. and shoes, lacked ye any thing? And they said, No." Truly no more shall we lack any necessary thing, if we love God and obey his word. The faithful may perchance sometime feel the dart of poverty; yet will not God leave them succourless and destitute of help. For God sendeth poverty sometime to the righteous for to prove his faith, and to stir him up to call on him which is the giver of all good things, that he may know by the exercise of his faith that they be the gifts of God, as the wise man saith: "Good and evil, life and death, poverty and riches, are of God." "Trust Eccelus. xi. in God, and abide in thy place. For it is an easy thing in the sight of God quickly to enrich a poor man."

Discomfort not yourselves therefore, dear brethren, though sometime ye feel the cross of poverty; but be on a good comfort, joy and rejoice in God. For God hath promised that he will not leave nor forsake you, but give you all good things abundantly for your present necessity. His delay is only to prove your faith, and to provoke you to flee unto him by fervent prayer, and to require of him all things necessary for your living. If ye do this (so ye be not idle, but work according to your calling), the earth shall sooner cease to give forth her fruit, than ye shall want your honest necessaries. "Rejoice therefore in the Lord alway; and once again I say, Rejoice."

Chris. The Lord of heaven give us all grace so to order our life according to his holy word, so to repose our affiance in him; so to call on his most blessed name in all our adversity, and so to be thankful for his exceeding goodness toward mankind, that we be not found altogether unworthy the receipt of his benefits. *Theo.* So be it.

Phil. Finally, as I would have you to rejoice in the Lord, whensoever he sendeth you sickness, poverty, or any other cross, to nurture you, to mortify old Adam, to slay your carnal lusts, to make your bodies subject to the spirit, that they may be "a living and holy sacrifice to God;" so would I exhort you to rejoice also in the Lord, if at any time he raiseth up tyrants to persecute you for the fervent zeal and godly love that ye bear toward the verity and truth of his most blessed word. For as it came to pass in the time of Moyses and the prophets, in the days of Christ and his apostles, even so hath it been from their time unto this day, that the bellied hypocrites and wicked worldlings have ever hated, and still unto the world's end shall hate, the glorious light of God's word. Neither is it any marvel.

Hypocrites. For as concerning the bellied hypocrites, God's word condemneth their hypocrisy, superstition, feigned holiness, new-found religion, carnal ceremonies, outward sanctimony, and all the whole glittering face of their popish solemnity. It crieth out upon them, that they are so idle, and do not only not preach themselves, but also forbid other, that would both gladly and freely set forth the glory of Christ's gospel unto the exceeding comfort and great joy of all true Christians; yea, they persecute them, blaspheme them, imprison them, burn them, &c. It crieth out upon them that have so great multitudes of worldly possessions, and yet make no provision for the poor people, for the virtuous bringing up of youth in good letters and virtuous manners, but spend it upon gorgeous buildings, lusty horses, delicate fare, idle lubbers, yea, upon hawks, dogs, and whores. It crieth out upon them, that whereas they ought to be the light of the world, and to give example of virtuous living to all men, they are become of all men most abominable, most lewd, most ungodly, most given to idleness, most drowned in voluptuousness, and altogether sworn to do mischief. How can these belly-gods and swinish hypocrites, whose life is overwhelmed with the dark clouds of sin, abide the glorious light of Christ's gospel? How can these gluttonish epicures suffer their hypocrisy and feigned holiness to be rebuked of the poor abjects and villains of this world by the authority of God's word? It cannot be, it cannot be. For "every one that doth evil," saith Christ, "hateth the light; neither cometh he to the light, lest his works should be reprov'd."

Worldlings. Now as concerning the wicked worldlings, they can favour no more the truth of God's word than the bellied hypocrites. For it condemneth their covetousness, their ambition, their vain-glory, their pride, their whoredom, their polling, their pilling, their falsehood, their oppression, their unmercifulness, their cruelty, their tyranny, and whatsoever abomination they use beside. How can it otherwise come to pass, but they which rebuke these vices must needs be hated, persecuted, imprisoned, and slain of the wicked worldlings, for telling them the truth, and for rebuking these their most abominable and outrageous sins?—as the prophet saith: "They hate him that reproveth them openly, and whoso telleth them the plain truth, they abhor him." Can light and darkness agree? Can Christ and Belial be at unity? No more can the workers of wickedness and the rebukers of the same be led with one consent. There must needs be dissension between them, as was between Abel and Cain, Jacob and Esau, Christ and the bishops, the apostles and the worldly tyrants.

And forasmuch as the same impiety and ungodliness, the same wickedness and abomination, reigneth now in the world that hath been used in times past, and it

Josh. i.
Heb. xiii.
1 Tim. vi.

Of the cross.

Rom. xii.

Hypocrites.

John iii.

Worldlings.

Amos v.

2 Cor. vi.

ought of very duty to be rebuked at this present with no less liberty of speech than it hath been in times past, except we will wink at so great abomination, and with the wicked worldlings and bellied hypocrites sink down to the devil for our labour; it is not to be doubted but they, that shall take upon them that office, shall prove and find even that same gentleness at their hands, that Moyses and the prophets, Christ and his apostles, the holy martyrs and blessed saints, received of their bloody predecessors.

Therefore, if the waves and surges of cruel persecution shall at any time rise against us (the good-will of our heavenly Father so providing, without whose sufferance all the hypocrites in the world can do nothing against us), let us not despair nor cast away our hope, but still go forth to rejoice in the Lord our God, and manfully abide by the verity of his word; remembering that it is called "the word of the cross," trouble, 1 Cor. i. and persecution; remembering that no kind of adversity chanceth to us, but the same happened in times past to the prophets and apostles, yea, to Christ himself, that pure Lamb of God; remembering that all which will live godly in Christ Jesus shall suffer persecution; remembering that by the cross a way is prepared for us unto eternal life. And that we may with the more free spirit and frank courage rejoice in the Lord, whensoever the cross or persecution is laid on our backs for God's sake and for his gospel, let us enarm ourselves with the comfortable texts of the holy scripture, and call to remembrance the histories of the blessed men of God, which also suffered like or greater pains for the glory of the Lord, not forgetting that even from the beginning of the world the wicked began to persecute the godly, as we may see in Abel and Gen. iv. such other.

Eus. Unto this patience and the following of the prophets doth blessed James exhort us, saying: "Be patient, brethren, to the coming of the Lord. Behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience thereupon, until he receive the early and latter rain. Be ye also patient therefore, and settle your hearts; for the coming of the Lord draweth nigh. Grudge not one against another, brethren, lest ye be damned. Behold, the Judge standeth before the door. Take, my brethren, the prophets for an example of suffering adversity, and of patience, which spake in the name of the Lord. Behold, we count them happy which endure." James v.

Chris. Our Saviour Christ saith also: "Blessed are ye, when men revile you, and persecute you, and shall falsely say all manner of evil sayings against you for my sake. Rejoice and be glad; for great is your reward in heaven. For so persecuted they the prophets which were before you." Matt. v.

Phil. What pleasures the holy prophets of God found at the world's hand, it is not hard to express. Esay, that most excellent prophet of God, for his liberty of speech in rebuking the sin of the princes and of the people, and for prophesying of the vengeance of God to fall upon the country and people for not receiving the word of God, was cut in two parts asunder with a saw of wood. *Theo.* O intolerable pain! The persecution of the prophets.

Phil. The prophet Jeremy was stoned unto death of his people at Taphnes in Egypt, because he rebuked them of their wicked living, and exhorted them unto repentance and amendment of life. The prophet Amos, at the commandment of king Amasias, for his preaching was cruelly beaten and grievously tormented, and at the last the king's son Ochosias caused him to be thrust into the temples of the head with a great nail of iron, and so shortly after died. The prophet Micheas was cruelly beaten, imprisoned, and fed with bread and water, because he spake the truth, and told the king what should chance unto him. The prophet Helias was grievously persecuted of queen Jesabel, king Achab's wife, for speaking against Baal and his chaplains. The prophet Zachary, son of Barachias, was stoned to death for telling the king truth. The prophet Daniel was cast into the den of lions, because that contrary to king Darius' commandment he prayed unto his Lord the God of Israel. Which of the prophets escaped without persecution? Jeremy. Amos. 1 Kings xxii. Micheas. Helias. Zachary. 2 Chron. xxiv. Dan. vi.

And as the wicked worldlings and bellied hypocrites handled the prophets of God for telling the truth, so handled they all other that obeyed not their wicked laws and filthy requests. Were not Sidrach, Misac, and Abednago cast into a fiery furnace, because they would not worship the golden image that king Nabucodonosor had made, but only the God of Israel? Was not Achimelech, with certain other holy men of God, Dan. iii. Achimelech.

1 Sam. xxii. slain at king Saul's commandment, because he shewed kindness to David the hearty-beloved servant of God? Was not Joseph cast into prison, because he would not lean to the filthy request of his lord's wife? Was not Susan the virtuous woman at the point to be stoned unto death, because she would not consent to the [un]lawful and filthy requests of the two judges? Was not Eleazarus miserably put to death, because he at the king's commandment would not eat swine's flesh contrary to the law of God? Was not a certain woman with her seven sons most cruelly put to death, because they would not obey the wicked precept of the most wicked king? I pass over many other of the old testament, which were unmercifully persecuted and slain for God's truth.

Heb. xi. Some, as the blessed apostle saith, "were tried with mockings and scourgings, with bonds and prisonment: some were stoned, some were hewn asunder, some were slain with sword:" all were troubled and vexed.

Wisd. iii. *Theo.* These are they of whom the wise man speaketh: "God proved them, and found them meet for himself; yea, as the gold in the furnace did he try them, and received them as a burnt-offering," &c.

Phil. As I may at the last come to the new testament, to whom is it unknown that Jesus Christ our Lord and Saviour, after many blasphemies, rebukes, slanders, and bitter torments, suffered the most spiteful death of the cross, and so entered into glory? Holy John Baptist, that blessed priest's son, for truth-telling to king Herod, for reproving him of his abominable living, was cast into prison and beheaded. James, the brother of John, had his head stricken off for preaching Christ to be Son of the living God. The holy martyr St Stephen was stoned unto death, because he preached Christ, and affirmed that God dwelleth not in temples made with man's hand. What kindness Peter and Paul with the other apostles found at the hands of them, whose salvation they most diligently sought, the histories make mention. Neither do I here speak of those blessed martyrs, which since their days have died for the confession of God's truth; so that the gospel of Christ is not without a cause called of St Paul, "the word of the cross." "For all that will live godly in Christ Jesu," saith he, "shall suffer persecution."

To consider these histories afore rehearsed shall stablish our faith greatly, and very much comfort us in the time of our tribulation; so that we shall not lightly slide from God and from his holy word, but rejoice in him, recounting ourselves most blessed, fortunate, and wealthy, that God hath vouchesafe not only that we should believe in him, but also suffer for him. It shall be expedient for us also to remember that Christ calleth them "blessed which suffer persecution for righteousness sake," and saith, that "theirs is the kingdom of heaven:" again, that "the servant is not greater than his lord;" but, if they persecuted Christ our Lord and Master, they will also persecute us his servants and disciples. "If they have called the father of the household Belzebub, much more they will call them so that are of his household." If we were of the world, the world would love us; but forasmuch as we are not of the world, but Christ hath chosen us out of the world, therefore doth the world hate us. And did not Christ tell us afore that we should lament and weep, that is to say, be oppressed of tyrants, but the world should rejoice, and that in the world we should have affliction and trouble? Again, are we not taught that "by many tribulations we must enter into the kingdom of God?"

Chris. The flesh abhorreth trouble and persecution, namely when death is like to follow.

Matt. xxvi. *Phil.* "The spirit," as Christ saith, "is ready," and of a good courage to suffer all things for the glory of God; "but the flesh is weak." The outward man is loth to die; but the inward man wisheth to be loosened out of this corruptible body, and to be with Christ. But if the good-will of our heavenly Father so be, that we must needs suffer death for Christ's sake, let us set this saying of St Paul before our eyes, and stedfastly believe it: "If we die with Christ, we shall live with him. If we suffer with him, we shall also reign with him." And our Saviour Christ saith: "Who-soever shall lose his life for my sake and for the gospel, he shall keep it." Hereto agreeth the saying of St Peter: "Dearly beloved, marvel not that ye are proved by fire (which thing is to try you), as though some strange thing happened unto you; but rejoice, inasmuch as ye are partakers of Christ's passion, that, when his glory

appeareth, ye may be merry and glad. If ye be railed upon, happy are ye. For the glory and the Spirit of God resteth upon you." Again: "If any man suffer as a christian man, let him not be ashamed; but let him glorify God on this behalf." And "let them that are troubled according to the will of God commit their souls to him with well doing, as unto a faithful Creator." They that suffer trouble for the Lord's sake and for the gospel shall stand before the glorious seat of God, and before the Lamb Christ, and they shall be "clothed with long white garments and palms in their hands." "They shall ever be in the presence of the seat of God, and serve him day and night in his temple; and he that sitteth in the seat shall dwell among them. They shall hunger no more, neither thirst; neither shall the sun light on them, neither any heat. For the Lamb which is in the midst of the seat shall feed them, and lead them unto fountains of living water; and God shall wipe away all tears from their eyes." Rev. vii.

Furthermore, it shall be great comfort for us also to remember, with what willing hearts Christ and all the blessed martyrs suffered death for the glory of God. Christ our Lord and Saviour, when the time of his bitter passion began to draw nigh, and perceived that Judas went about to betray him to the bishops and priests, said: "That thou intendest to do, do it quickly and out of hand." And when the bishops' servants came to lay hand on him, whereas he might have escaped their cruel hands, he willingly offered himself unto them; whereby we may see, that he went unto his death with a merry and joyful heart. John xiii.
Matt. xxvi.

Chris. These his words, which long before his passion he spake to the Jews, do also testify and witness his ready bent good-will to suffer for the salvation of mankind. "Therefore doth my Father love me, because I give over my life, that I may take it again. No man taketh it away from me; but I give it over even of mine own good-will. I have power to give it over, and I have power to take it again." *Theo.* Of the willing oblation of himself it was prophesied by the holy prophets. The prophet Esay saith: "He was offered, because it was his good pleasure." David also saith in the person of Christ: "I will offer sacrifice unto thee willingly." He speaketh of the sacrifice of his body. Again, Christ himself saith by the foresaid prophet unto his heavenly Father: "As for sacrifice and offering, thou wouldst none; therefore madest thou me a body. As for burnt-offerings for sin, thou hast not allowed them. Then said I, Behold, I am at hand. In the beginning of the book is it written of me, that I should do thy will, O God." John x.
Isai. liii.
Psal. liv.
Psal. xl.

Phil. As the Lord Christ willingly suffered for the health of man, so likewise did the apostles suffer all kinds of torments joyfully for the glory of God, for the setting forth of his blessed word, and for the name of Jesu Christ the Lord, as we read in the Acts of the Apostles. They were whipped of the bishops' servants, as St Luke testifieth, because they preached Christ, and so sent away. "But when they came from the council, they rejoiced that they were counted worthy to suffer rebuke for the name of Jesu." How glad, joyful, and ready the blessed apostle St Paul was to suffer any kind of torment for Christ's sake, these his words do abundantly shew: "Behold, I being bound in the spirit, go forth unto Hierusalem, not knowing what things shall chance unto me there; but that the Holy Ghost in every city doth testify, saying that bonds and troubles do abide me. But I care not for them: neither is my life dear unto me, so that I may finish my course with joy, and the office which I have received of the Lord, to testify gospel of the grace of God." Again, when Agabus the prophet took Paul's girdle, and bound his hands and feet therewith, saying, "Thus saith the Holy Ghost, The man whose girdle this is, shall the Jews thus bind at Hierusalem, and they shall deliver him into the hands of the heathen;" and when they that were with Paul, hearing these things, most instantly desired him that he should not go up unto Hierusalem, the blessed apostle answered, saying: "What do ye, weeping and troubling my heart? I am ready not only to be bound, but also to die at Hierusalem for the name of the Lord Jesu." Acts v.
Acts vi.
Acts xx.
Acts xxi.

O faithful apostle! The Lord Jesu Christ was so dear unto him, that for his sake, for the advancement of his glory, for the setting forth of his most glorious gospel, he feared neither chains nor death. He always had before his eyes the short pains of this world and the everlasting joys of the world to come. He ever remembered this

Mark viii. saying of the Lord Christ: "Whosoever shall lose his life for my sake and for the
 Matt. x. gospel, he shall keep it." He never forgot these his Master's words: "Whosoever
 shall be ashamed of me and of my sayings in this whorish and sinful generation, the
 Son of man shall also be ashamed of him when he shall come in the glory of his
 Father with the holy angels. But whosoever shall confess me before men, I shall
 confess him also before my Father which is in heaven."

Ignatius. We read also that the blessed martyr Ignatius, after many grievous torments, was
 threatened, if he would not forsake Christ and his word, that he should be cast unto
 wild beasts, and so be devoured. But he, being nothing abashed with those threats,
 but perceiving his death to be deferred, which he so greatly desireth to suffer for Christ's
 name, wrote an epistle to the Romans, and desired them that they would keep him
 no longer from his martyrdom, but with all expedition bring to pass that they had
 so long threatened. In the which epistle, among many other words which declare
 his valiant faith and mighty courage in God, he writeth on this manner: "O wholesome
 beasts that are prepared for me! When shall they come? when shall they be sent out?
 when shall they eat my flesh? I would wish with all my heart that they might be
 more greedy; and I will bid them unto the devouring of me, and pray them, lest per-
 adventure, as they have done in many, they fear to touch my body. Yea, if they shall
 make any delay, I myself will brast in to them, and offer myself to them. Give me
 liberty, I beseech you; for I know what is expedient for me. Now that I begin to
 be the disciple of Christ, let fires, gallows, wild beasts, breaking of my bones, racking
 of my members, pain throughout all my body, and all the punishments of the world
 that can be invented by the craft and subtilty of the devil, be ministered unto me.
 I will refuse none of them all, so that I may deserve to obtain Jesus Christ'."

Note. *Theo.* O blessed and glorious martyr! O valiant and noble soldier of our most
 mighty captain Christ Jesu! O what a mirror-glass and spectacle is here offered
 unto us, wherein we may see and learn not only high patience, but also an exceeding
 desire to suffer all kind of torments for the glory of Christ!

Phil. Not only the blessed martyr Ignatius shewed himself willing and joyful to
 suffer all kind of adversity, yea, very death, for the confession of Christ and of his
 blessed truth, but other holy men innumerable, as we read in histories.

Hippolitus. When Decius the emperor, that most cruel tyrant, had spoiled the blessed martyr
 Hippolitus of his vestures, because he would not do sacrifice to false gods, the man
 of God spake boldly unto him, saying: "Thou hast not spoiled me of my garments,
 but thou hast rather begun to clothe me." And when the aforesaid tyrant commanded
 that he should be clothed again with his own accustomed kind of apparel, and said
 unto him, "Use thine old service which thou hast ever had in our sight, and be our
 friend;" the blessed martyr with a stout courage answered: "My service is this, faith-
 fully to serve Christ, and, by serving him, speedily to come unto a fruitful victory."
 Shortly after the tyrant, seeing his stedfast and unshaken constancy, commanded him
 to be deprived of all his goods and to be headed, with divers other, about the number
 of nineteen, which all with joyful courage suffered death for Christ's sake².

[¹ Ὁναίμην τῶν θηρίων τῶν ἐμοὶ ἡτοίμασμένων, καὶ εὐχόμεαι ἔτοιμά μοι εὐρεθῆναι· ἃ καὶ κολακείσῳ συντόμως με καταφαγεῖν, οὐχ ὡς περ τινῶν δειλαινόμεια οὐχ ἤψαντο. κἂν αὐτὰ δὲ ἄκουτα μὴ θελήσῃ, ἐγὼ προσβιάσομαι. συγγνώμην μοι ἔχετε, τί μοι συμφέρεει ἐγὼ γινώσκω· νῦν ἀρχομαι μαρτηθῆναι. μηθέν με ζηλώσῃ τῶν δρατῶν καὶ ἀοράτων, ἵνα Ἰησοῦ Χριστοῦ ἐπιτύχω. πῦρ καὶ σταυρὸς, θηρίων τε συστάσεις, ἀνατομαί, διαρέσεις, σκορπισμοὶ ὀστέων, συγκοπή μελῶν, ἀλησμοὶ ὅλων τοῦ σώματος, κακαὶ κολάσεις τοῦ διαβόλου ἐπ' ἐμὲ ἐρχέσθωσαν· μόνον ἵνα Ἰησοῦ Χριστοῦ ἐπιτύχω.—Ignat. ad Rom. Epist. cap. v. in Patr. Apost. Oxon. 1838. Tom. II. pp. 358-60.]

[² Hippolitus is said to have buried the body of St. Laurence. For this he was apprehended and carried before the emperor. Quem videns Decius Cæsar

subridens dixit ei: Numquid et tu magus effectus es, qui corpus Laurentii abstulisti? Cui Ipolitus: Hoc feci non quasi magus sed quasi Christianus. Tunc Decius furore repletus præcepit ut habitu quo ut Christianus utebatur exspoliaretur, et os ejus lapidibus tonderetur. Cui Ipolitus: Non me exspoliasti: sed magis vestisti.....Et cum tormenta hujusmodi derideret, veste militari qua antea utebatur eum vestiri fecit: hortans ut amicitiam et militiam pristinam retineret. Cui Ipolitus cum diceret se Christo militare: Decius ira repletus Valeriano prefecto eum tradidit, ut omnes facultates ejus acciperet et diris tormentis eum interficeret.—Opus Aureum et Legend. Insig. Sanct. Lugd. 1526. fol. 85. See also Pet. de Natal. Catal. Sanct. Lugd. 1508. Lib. vii. cap. lvi. fol. 91.]

The blessed martyr Tyburtius was apprehended of the cruel judge Fabian, and commanded either to offer sacrifice to the idols, or else to go with naked feet upon the hot burning coals. He boldly went on them barefooted, having no harm, and said to the tyrant: "Lay away thine unfaithfulness, and learn that he is the God alone, whom we confess to have power over all creatures. For through the might of my Lord Jesus Christ, methink that going upon burning coals I walk as it were upon red roses, without feeling of any pain or hurt of my feet. For the creature obeyeth the commandment of the Creator." When the tyrant saw that the fire did him no harm, he commanded that he should be slain with the sword. The blessed martyr went unto his death with a joyful heart, praising God that he would vouchsafe to give him strength for to confess his most blessed name and holy word before worldly tyrants³.

When Galerius the proconsul commanded that St Cyprian should be headed, because he was an enemy to the gods of the Romans, and would serve none but Christ alone the Son of Almighty God, the blessed martyr, with a lusty courage and merry heart, brast out into these words, saying: "I thank Almighty God, which vouchethsafe to loosen me from the bands of this body;" and so died⁴.

When Maximianus, that most cruel emperor, commanded his soldiers to worship false gods, and to slay so many as professed Christ and his blessed word, Mauricius with his fellows answered, that either in worshipping false gods, or in slaying the true Christians, they by no means would obey the emperor. "We are," said [they,] "thy soldiers, O emperor; but yet we freely confess that we are the servants of God, which gave us this our life. We cannot follow the emperor so that we should deny God our Maker, yea, and thy Maker also, whether thou wilt or wilt not. We are christian men; therefore may we not persecute such as profess Christ. We are ready rather to die than to kill such. And we are more desirous to die innocents, than to live wicked and sinful. Know thou that the minds of this army by no means can be overcome. These worldly weapons we cast away. Our breast is enarmed with the faith of Christ, which is our shield, buckler, and defence against the fiery darts of the devil, and of all his soldiers. Therefore, slay thou, kill thou, murder thou, minister what kind of pain thou wilt; we, with a bold courage, offer ourselves to suffer for the glory of God." And shortly after that holy man of God, with a great number of blessed martyrs more, were slain with the sword⁵.

Eus. These be notable examples and worthy to be practised of all faithful Christians, if God at any time calleth them unto this conflict with the worldly tyrants and feigned holy hypocrites, for the confession of his blessed truth.

Phil. I could rehearse many more godly histories to declare with what a ready will, with how rejoicing an heart, the blessed martyrs of Christ suffered all manner of bitter torments for the Lord's sake; but these at this present shall suffice. For hereof may ye learn to practise this word of the apostle, "alway:" I mean, to rejoice in the Lord our God, not only in prosperity, but also in adversity, be it in sickness, loss of goods, poverty, persecution, or any other cross, that God our Father layeth upon us. For this is the duty of a true christian man, to conceive that same faith, hope, and joy in God, when he is assailed in tribulation, that he had before, when all things were most prosperous to him. So meaneth the apostle when he saith: "Rejoice in the Lord alway." And because he would have us earnestly to rejoice in the Lord at all times, be it in prosperity or adversity, he doubleth this word, "rejoice," saying: "Rejoice in the Lord alway; yea, once again I say, Rejoice." Pithy and full of efficacy is this sentence of the apostle, and comprehendeth in it many godly mysteries, as ye have hitherto partly heard. St Paul desireth nothing

[³ Tyburtius is said to have suffered in the persecution of Diocletian and Maximian. A brief notice of his martyrdom as related more at length in the text may be found in the Catalogus Sanctorum: Jussit Fabianus carbones accendi: et ut Tyburtius aut thura super eos diis imponeret, aut nudis pedibus desuper ambularet. Qui invocato Christi nomine nuda planta super carbones incedens illæsus perman-

sit: quem Fabianus.....decollari præcepit.—Lib. vii. cap. xlvi. fol. 89.]

[⁴decretum ex tabella recitavit: Thascium Cyprianum gladio animadverti placet. Cyprianus episcopus dixit: Deo gratias.—Cypr. Op. Oxon. 1682. Cypr. Pass. p. 13.]

[⁵ See before, page 91, note 1. See also Pet. de Natal. Catal. Sanct. Lib. viii. cap. ciii. foll. 231, 2.]

more, than that we should rejoice in the Lord. His joy is altogether in God; therefore would he that yours should be so likewise. And unto this doth that prince-like prophet exhort you also, saying: "Be ye glad and rejoice in the Lord, O ye righteous; and all ye that are true-hearted, be merry in the Lord." Again: "Let so many as trust in thee, O Lord, be merry; yea, they shall be joyful for ever, and thou shalt dwell among them: and all that love thy name shall rejoice in thee." Therefore, if we love the name of God, if we trust to be saved by his mercy, if we look for good things at the hand of our heavenly Father through Jesus Christ, let us sequester our joy from all worldly things, which are but vanity, as ye have heard before, and repose it only in the Lord our God.

Psal. xxxiii.
Psal. v.

2 Cor. i.

Chris. That Lord, which is "the Father of mercies, and the God of all consolation," mought grant unto us his most holy Spirit, to work in us such a sweetness and delectation in spiritual things, that whatsoever is of the world may wax vile, unpleasant, and bitter unto us; and that we by this means may unfeignedly, and even from the very bottom of the heart, rejoice in the Lord our God alone, alone!

Theo. The Lord might bring this thing to pass in us!

Phil. Well, neighbours. Now, according to my promise, have I given you this Jewel of Joy; not so cunningly and workman-like, I confess, handled, as some other of better knowledge and more ripe judgment in the mysteries of God could have done it, notwithstanding truly and faithfully wrought according to the pure vein of the holy scriptures. But whatsoever this your gift is, I pray you take it to good worth, and accept my loving heart toward you. Though possibility faileth, yet good-will shall never want in me: but whatsoever the Lord shall give, at all times I will bestow it upon you, and upon his holy congregation, and by no means suffer the talent given unto me of my Lord God to lie idle by me; but for my power I will so employ it, that it may turn to the glory of God, and to the profit of his blessed church. For the history of the unprofitable servant, which hid up the money of his lord in the ground, and therefore was condemned and cast into utter darkness, where weeping and gnashing of teeth shall be, ought to make all men afraid that have received any gift at all of God, and to provoke them not to be sluggish and idle, but to use their talents according to the commandment of God, which saith: "Occupy yourselves till I come."

Matt. xxv.

Luke xix.

Eus. Blessed is that man which so occupieth his talent, that God therewith is glorified, and his neighbour edified. Sure may he be, at that great and dreadful day of judgment, to hear of his Lord God this most sweet and joyful sentence: "O mine own good servant and faithful, thou hast been faithful in little: I will make thee ruler over much. Enter in into thy Lord's joy."

Matt. xxv.

Phil. Neighbours, I will disease you no longer; but as I have given you a spiritual jewel, joyful and comfortable for the soul, so will I in like manner, at this my coming home and return into my native country, bestow somewhat upon you, that shall not be unprofitable for the body. For I wish good both to your soul and body. And would God it lay in my power to gratify you in both alike! But that which shall want in worldly things shall, if I live, be recompensed in spiritual things.

But as I may at the last make an end, remember, brethren, remember, what ye have heard of me at this present. Remember that all things in this world be subject unto vanity, yea, they themselves are mere vanity, as the preacher saith: "All is but vanity, yea, altogether is plain vanity." What marvel, when man himself, for whose sake all worldly things were created, is very vanity? Remember that the end of all worldly joy, of all carnal pleasure, of all temporal felicity, is bitter sorrow and grievous pain. Remember that we are born to die: prepare therefore for your last end. Remember that the goods of this world are transitory, flitting away, and seldom tarry long with their old possessor and owner: "Gather not, therefore, treasure together on earth, where rust and moths corrupt, and where thieves break through and steal; but gather ye treasure together in heaven, where neither rust nor moths corrupt, and where thieves neither break up nor steal." "Make you friends of the wicked mammon, that, when ye shall have need, they may receive you into everlasting dwelling-places." Remember that whatsoever ye sow, that shall ye reap, whether it be of the flesh, corruption; or

Eccles. i.

Matt. vi.

Luke xvi.

Gal. vi.

of the Spirit, eternal life. If ye on this wise judge both of the world and of worldly things, doubt ye not but that your hearts shall burn with such an earnest and unfeigned love toward God, that ye shall rejoice in him alone, alone, yea, and that alway, that is, both in prosperity and adversity, and at all times have a quiet and a merry conscience, which of all treasures is the most precious in this world.

And that ye may do this the more fortunately, consider your vocation, remember your calling. Ye are called Christians: express Christ your Lord and Master in all your conversation and living. "He that saith he dwelleth in Christ ought to walk even as Christ walked." Ye are called gospellers: love and live the gospel. "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." The papists rail on you, blaspheme you, call you heretics, seditious persons, &c.: order so your life that the adversaries, seeing your godly conversation, may either be won to confess the same truth with you, or else be ashamed to speak any evil of you. "For this is the will of God, that with well-doing ye should stop the mouths of foolish and ignorant men; as free, but not making liberty to be a cloke of naughtiness, but even as the servants of God." Ye confess yourselves to be justified before God by faith alone: provide that this your faith be not idle, sluggish, nor dead, as St James saith, but livish, and mighty in operation, and full of all good and christian works. "For in Christ Jesu neither is circumcision any thing worth, neither yet uncircumcision; but faith, which worketh by charity:" and "the end of the commandment is charity, that cometh of a pure heart, and of a good conscience, and of faith unfeigned." Ye believe to be saved by the alone sacrifice of Christ's most blessed body: commit nothing unworthy the gentleness of so kind and loving Saviour. Ye confess to know God: deny him not in your deeds; but be always studious of good works.

Ye profess that doctrine which requireth of you and of all subjects faithful and humble obeisance to the king's majesty: answer to your profession, "obey unfeignedly, not only for fear of punishment, but for conscience sake also." "For there is no power but of God. The powers that be are ordained of God. Therefore whosoever resisteth the power resisteth the ordinance of God; and they that resist shall get to themselves damnation." "Fear God and the king," saith Salomon. "Fear God and honour the king," saith blessed Peter. Therefore fear, obey, love, and honour our most excellent prince. Neither think, breathe, speak, or do any thing that may be prejudicial to the godly doings of the king's highness; but be thou alway led with a reverent fear toward his grace. Neither consent to any tumult, commotion, insurrection, sedition, conspiracy, &c., neither conceal any thing whereby any dishonour to the king's majesty, any displeasure to his most honourable council, any unquietness to the public weal may be wrought; but evermore set before your eyes this sentence of the preacher: "Wish the king no evil in thy thought, and speak no hurt of the nobleman in thy privy chamber. For a bird of the air shall betray thy voice, and with her feathers shall she bewray thy words." How grievously they have always be punished that were seditious, and walked without any godly fear toward the civil magistrates, the histories of Dathan and Abiron, of Zambri and Baasa, of Bagathan and Thares, shew manifestly. Neither have we wanted experience of this thing in these our days. And as unto the king's majesty, so likewise submit yourselves unto the "other rulers that are sent of him, for the punishment of evil-doers, but for the praise of them that do well."

Ye have a pleasure to hear the preachers of God's word: reverence them as the ministers of God, giving them no less honour than the child giveth the father, remembering that they be "the angels of God," "the messengers of Christ," "the light of the world," "the salt of the earth," "the dispensators of the mysteries of God," the feeders of christian men's souls, the comforters of the weak, the physicians of the sick, the upholders of the whole, the exhorters unto the virtue, the frayers away from vice, which watch continually for the health of our souls. Be not unthankful to the preachers; but to such as minister spiritual things to you disdain not to give corporal things, that the preachers may the more freely give their mind to the studies of the holy scriptures. "If we sow unto you spiritual things," saith St Paul, "is it a great thing if we reap your carnal things? The Lord hath ordained that they which preach

Gal. vi. the gospel should live of the gospel." Again he saith: "Let him that is taught with the word minister unto him that teacheth him in all good things. Be not deceived: God is not mocked."

Eph. v. Moreover, ye that are married, "love your wives, even as Christ loved the congregation. Nourish and cherish them as your own bodies," remembering that they be your own flesh and your own bones; and see that "by no means ye be bitter unto them," but "give honour unto them, as to the weaker vessels, and as to them that are fellow-heirs also of the grace of life." Teach your wives to be obedient unto you as unto the Lord, to love you as their own selves, to be of honest behaviour, chaste, housewifely, good, no evil speakers, but sober and faithful in all things. Learn them to keep silence with all subjection, and to "array themselves in mannerly apparel, with shamefacedness and honest behaviour; not with broided hair, either gold, or pearls, or costly array; but with such as becometh women that profess the worshipping of God, through good works; that the hid man of the heart may be uncorrupt with a meek and quiet spirit, 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 obedient to their husbands; even as Sara obeyed Abraham, and called him lord." Gen. xviii. "Bring up your children with the nurture and information of the Lord," and teach them to obey and honour you. Eph. vi. "Do that unto your servants which is just and equal, remembering that ye also have a Master in heaven." Exhort your servants to be obedient unto you in all godly things; "not with eye-service, as men-pleasers; but in singleness of heart, fearing God." Col. iii.

Phil. iv. Love all men as yourselves, in few: "Whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things pertain to love, whatsoever things are of honest report, if there be any virtuous thing, if there be any laudable thing, those same have ye in mind." Col. iii. "And all things whatsoever ye do in word or deed, do in the name of the Lord Jesu, giving thanks to God the Father by him." So shall ye in this world live with a merry conscience, and after this present life joy and rejoice in eternal glory with God the Father; to whom, with his Son Christ Jesu, our most precious jewel, and the Holy Ghost, that sweet Comforter, be all honour and praise for evermore. *Theo.* Amen. *Chris.* So be it.

Phil. Now, dear neighbours, come with me, that I may deliver you those jewels which I have also prepared for your bodies; that ye, being enriched both in mind and body, may go forth to conceive a good opinion of my friendship toward you, which I wish to keep unspotted so long as my life endure.

Eus. We know, brother Philemon, your good-will toward us; and although we confess ourselves much indebted to you for all your other benefits, yet for this your Jewel of Joy, wherein we have found so great comfort, we most heartily thank you, and wish that God may be merciful to you in all your affairs.

Phil. Well, come and go with me.

Chris. We follow gladly.

Theo. Blessed be God
for his benefits.

Eus. Amen.

Give the glory to God alone.