CERTAIN SERMONS OR HOMILIES
Appointed to be Read in CHURCHES, IN THE
Time of Queen Elizabeth of famous memory:
AND
Now thought fit to be Reprinted by Authority from the
KINGS most Excellent Majesty.

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CUM PRIVILEGIO.
THE PREFACE,
As it was Published
In the Year 1562.

Considering how necessary it is, that the Word of God, which is the only food of the Soul, and that most excellent Light that we must walk by, in this our most dangerous Pilgrimage, should at all convenient times be preached unto the People, that thereby they may both learn their duty towards God, their Prince, and their Neighbours, according to the mind of the Holy Ghost, expressed in the Scriptures: And also to avoid the manifold enormities which heretofore by false Doctrine have crept into the Church of God: and how that all they which are appointed Ministers, have not the
The Preface.

gift of Preaching sufficiently to instruct the People, which is committed unto them, whereof great inconveniencies might rise, and ignorance still be maintained, if some honest remedy be not speedily found and provided. The Queen's most Excellent Majesty, rendering the Souls-health of her loving Subjects, and the quieting of their Consciences, in the chief and principal points of Christian Religion, and willing also by the true setting forth and pure declaring of God's Word, which is the principal guide and leader unto all godliness and vertue, to expel and drive away as well all corrupt, vicious, and ungodly living, as also erroneous and poisoned Doctrines, tending to Superstition and Idolatry: Hath by the Advice of her most Honorable Counsellors, for her discharge in this behalf, caused a Book of Homilies, which heretofore was set forth by her most loving Brother, a Prince of most worthy memory, Edward the Sixth, to be Printed anew, wherein are contained certain wholesome and godly Exhortations, to move the people to honour and worship Almighty God, and diligently to serve him, every one according to their degree, state and vocation. All which Homilies, Her Majesty commandeth, and straightly chargeth all Parsons, Vicars, Curates, and all others having Spiritual cure, every Sunday and Holy-day in the year, at the ministring of the holy Communion, or if there be no Communion ministred that day, yet after the Gospel and Creed, in such order and place as is appointed in the Book of Common Prayers, to read and declare to their Parishioners plainly and distinctly one of the said Homilies, in such order as they stand in the Book, except there be a Sermon, according.
The Preface.

according as it is enjoyned in the Book of her Highness Injunctions, and then for that cause only, and for none other, the reading of the said Homily to be deferred unto the next Sunday, or Holy day following. And when the forefaid Book of Homilies is read over, her Majesties pleasure is, that the same be repeated and read again, in such like sort as was before prescribed. Furthermore, her Highness commandeth, that notwithstanding this order, the said Ecclesiastical persons shall read her Majesties Injunctions, at such times, and in such order, as is in the Book thereof appointed. And that the Lords Prayer, the Articles of the Faith, and the Ten Commandments, be openly read unto the People, as in the said Injunctions is specified, that all her People, of what degree or condition soever they be, may learn how to invocate and call upon the Name of God, and know what duty they owe both to God and man: so that they may pray, believe, and work according to knowledge, while they shall live here, and after this life be with him that with his blood hath bought us all. To whom with the Father and the Holy Ghost, be all honour and glory for ever. Amen.
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A Fruitful EXHORTATION

TO THE

Reading and knowledge of holy Scripture.

No Christian there can be nothing either more necessary or profitable than the knowledge of holy Scripture, for the praise of as much as in it is contained God's holy Scripture word, setting forth his glory and sure. Also many duty, and there is no truth the perfect doctrine necessary for our justification, on and everlasting salvation, but that Scripture is (or may be) drawn out of that fountain and Well of truth. Therefore as the knowledge many as be desirous to enter into the edge of holy right and perfect way unto God, must apply their minds to know holy Scripture, without the which, they can neither sufficiently know God and his will, neither their office and duty. And as drink is pleasant to them that are dry, and meat to them that be hungry: so is the reading, hearing, searching, and studying of holy Scripture, to them that be desirous to know God and themselves, or to do his will. And their remarks only do sooth and abate the heavenly knowledge and food of God's word, that be so drowned in worldly vanities, that they neither labour God nor any godliness: for that is the cause why they desire such vanities, rather than the true knowledge of God, as they that are sick of an ague, whatsoever they eat and drink (though it be never so pleasant) it is as bitter to them as any medicine, not for the bitterness of the meat, but for the corrupt and bitter humour that is in their own tongue. So the Scripture and mouth: even so is the sweetness of God's word bitter, not of itself, but only unto them that have their minds corrupted with long custom of sin and love of this world. Therefore considering the corrupt judgment of fleshly men, which care not but for their ease and lusts: let us reverently hear and read holy Scripture, which is the searching of food of the soul. Let us diligently search for the Well of Life in the holy books of Scripture.
books of the New and Old Testament, and not run to the sinking puddles of men’s traditions (devised by men’s imagination) for our justification and salvation. For in holy Scripture is fully contained what we ought to do, and what to eat, what to believe, what to love, and what to look for at God’s hands at length. In these Books we shall find the Father from whom, the Son by whom, and the Holy Ghost, in whom, all things have their being and keeping up, and these three person to be but one God, and one substance. In these books we may learn to know ourselves, how vile and miserable we be, and also to know God, how good he is of himself, and how he maketh us and all creatures partakers of his goodness. We may learn also in these Books to know God’s will and pleasure, as much as (for this present time) is convenient for us to know. And (as the great Clerk and godly Preacher Saint John Chrysostome saith) whatsoever is required to salvation of man, is fully contained in the Scripture of God. He that is ignorant, may there learn and have knowledge. He that is hard hearted, and an obstinate sinner, shall there find everlasting terrors (prepared of God’s justice) to make him afraid, and to mollify or soften him. He that is oppressed with misery in this world, shall there find relief in the promises of everlasting life, to his great consolation and comfort. He that is wounded by the Devil unto death, shall find there medicine whereby he may be restored again unto health. If it shall require to teach any truth, or expound false doctrine, to rebuke any vice, to commend any virtue, to give good counsel, to comfort or to exhort, or to do any other thing requisite for our salvation, all those things Saint Chrysostome may learn plenitiously of the Scripture. There is (saint Fulgentius) abundantly enough, both for men to eat, and children to suck. There is, whatsoever is meet for all ages, and for all degrees and sorts of men. These Books therefore ought to be much in our hands, in our eyes, in our ears, in our mouths, but most of all in our hearts. For the Scripture of God is the heavenly meat of our souls, the hearing and keeping of it makes us blessed, sanctifieth us, and maketh us holy, it turneth our souls, it is a light lantern to our feet, it is a sate, steadfast, and everlasting instrument of salvation, it giveth wisdom to the humble and lowly hearts, it comforteth, maketh glad, cherisheth, and cherisheth our confidence: it is a more excellent jewel of treasure, than any gold or precious stone, it is more sweet than honey, or honey come, it is called the best part, which Mary did choose, for it hath in it everlasting comfort. The words of holy Scripture be called words of everlasting life: for they be God’s instruments, ordained for the same purpose. They have power to turn through God’s promise, and they be effectual through God’s assistance; and (being received in a faithful heart) they have ever an heavenly spiritual working in them: they are lively, quick, and mighty in operation, and sharper than any two edged sword, and entereth through, even unto the dividing asunder of the soul and the spirit, of the joints and the marrow, Christ calleth him a wise builder, that buildeth upon his word, upon his tree and substantial foundation. By this word of God, we shall be judged: for the word that I speak (saith Christ) it is, that shall judge in the last day. Ye that keepeth the word of Christ, is promised the love and favour of God, and that he shall be the dwelling place or temple of the blessed Trinity
Trinity. This word, whosoever is diligent to read, and in his heart to
print that he readeth, the great affection to the transcendental things of this
world, should be ministered in him, and the great desire of heavenly things
(that be therein promised of God) shall increase in him. And there is
nothing that so much strengtheneth our faith and trust in God, that
to much keepeth up innocence and纯洁ness of the heart, and also of out-
ward godly life and conversation, as continual reading and recording
of God's word. For that thing, which by continual use of reading
of holy Scripture, and diligent searching of the same is deeply printed
and graven in the heart, at length turneth almost into nature. And
moreover, the effect and virtue of God's word is, to illuminate the
ignorant, and to give more light unto them, that faithfully and diligently
read it, to comfort their hearts, and to encourage them to perform
that, which of God is commanded. It teacheth patience in all adver-
sity, in prosperity humbleness: what honour is due unto God, what
mercy and charity to our neighbour. It giveth good counsel in all doubt,
ful things. It teacheth whom we shall look for, and help in all
pears, and that God is the only giver of victory, in all battles and
temptations of our enemies, bodily and ghostly. And in reading of God's
word, he not always, most properly that is most ready in turn-
ing of the book, or in laying of it without the book, but he that is
most turned into it, that is, most inspired with the holy God, most in his
heart and life altered and changed into that thing that he readeth: he
that is dawp fefts and fefts proud, lets wasteful, lets covetous, and lets
delusive of worldly and vain pleasures: he that dawp (fasting his old
titious life) increaseth in virtue more and more. And to be short, there
is nothing that more maintaineth godliness of the mind, and dawp
away ungodliness, than both the continual reading or hearing of God's
word, if he be joined with a godly mind, and a good affection
to know and follow God's will. For without a single eye, pure intent.
and good mind nothing is allowed for good before God. And on the
other side, nothing more darkenth Christ, and the glory of God,
noz bringeth in more blindness, and all kinds of vices, than both the ig-
norance of God's word.

The second part of the Sermon of the knowledge of
holy Scripture.

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

God's word excels all sciences.

Vain excuses diffusing from the knowledge of God's word.

The first.

The second.

Matth. 22.

How must commodiously and without all peril the holy Scripture be read.

 ignorant in that learning which he professeth. That man is ashamed to be called a Philosopher, which readeth not the books of Philosophy, and to be called a Lawyer, an Astronomer, or Physician, that is ignorant in the books of Law, Astronomy, and Physics. How can any man then say that he professeth Christ and his religion, if he will not apply himself (as far as he can or may conveniently) to read and hear, and do to know the books of Christ's Gospel and doctrine? Although other sciences be good, and to be learned, yet no man can deny, but this is the chief, and pasteth all other incomparably. What excuse shall we therefore make, at the last day before Christ, that delight to read of the mens phantasies and inventions, more than his most holy Gospel? And will we have no time to do that which chiefly (above all things) we should do, and will rather read other things than that, by which we ought rather to leave reading of all other things. Let us therefore apply ourselves, as far as we can have time and leisure, to know God's word, by diligent hearing and reading thereof, as many as profess God, and have faith and trust in him. But they that have no good affection to God's word (to conceal this their fault) allege commonly two vain and seyen excuses. Some go about to excuse them by their own smallness and fearfulness, saying that they dare not read holy Scripture, lest through their ignorance they should fall into any error. Others pretend that the difficulty to understand it, and the hardness thereof is so great, that it is meet to be read only of Clerks and learned men. As touching the first: Ignorance of God's word, is the cause of all error, as Christ himself affirmed to the Sadducees, saying that they erred, because they knew not the Scripture. How should they then either error, that will be still ignorant? And how should they come out of ignorance, that will not read nor hear that thing which should give them knowledge? He that now hath most knowledge, was at the first ignorant, yet he soon learned not to read, because he feared he should fall into error: but he diligently read, lest he should remain in ignorance, and through ignorance in error. And if you will not know the truth of God (a thing most necessary for you), lest you fall into error, by the same reason you may then be still, and never go, lest you fall into the mire; no eat any good meat, lest you take a sucket, nor lose your corn, nor labour in your occupation, nor use your merchandize, lest fear you lose your seed, your labour, your stock, and so by that reason, it should be best for you to live idly, and never to take in hand to do any manner of good thing, lest peradventure some evil thing may chance thereof. And if you be afraid to fall into error, by reading of holy Scripture, I shall show you how you may read it without danger of error. Read it humbly, with a meek and lowly heart, to the intent you may glorifie God, and not your self, with the knowledge of it; and read it not without daily praying to God, that he would direct your reading to good effect; and take upon you to expound it no further than you can plainly understand it. For (as St. Augustine faith) the knowledge of holy Scripture, is a great, large, and a high place, but the door is very low, so that the high and arrogant man cannot enter but he must stoop low, and humble himself, that shall enter into it. Presumption and arrogancy is the mother of all error; and humility endeth to fear no error. For humility will only learn to know the truth, it will search, and will bring together one place with another, and where it cannot find out the meaning, it will pray, it
of holy Scripture

it will ask of others that know, and will not presumptuously and rashly define any thing, which it knoweth not. Therefore the humble man may search any truth boldly in the Scripture, without any danger or error. And if he be ignorant, be ought the more to read and to search holy Scripture, to bring him out of ignorance. I say not nay, but a man may prosper with only hearing, but he may much more prosper, with both hearing and reading. This have I said, as touching the fear to read, through ignorance of the person. And concerning the hardness of Scripture, he that is to weak that he is not able to book strong meat, yet he may lack the sweet and tender milk, and defer the rest, until he bewar stronger, and come to more knowledge. For God receiveth the learned and unlearned, and castrith away none, but is indifferent unto all. And the Scripture is full, as well at low valleys, plain ways, and easie for every man to use, and to walk in; as also of high hills and mountains, which few men can climb unto. And whosever giveth his mind to holy Scriptures, with diligent study and burning desire, it cannot be (saith Saint Chrysostome) that he should be left without help. For either God Almighty will lend him some godly doctor, to teach him, as he did to instruct the Executed, a noble man of Ethiopia, and Treasurer unto Queen Candace, who having affection to read the Scripture (although he understood it not) yet for the desire that he had unto God's word, God sent his Apostle Philip to declare unto him the true sense of the Scripture, that he read, or else, if we lack a learned man to instruct and teach us, yet God himself from above, will give light unto our minds, and teach us those things which are necessary for us, and where-in we be ignorant. And in another place Chrysostome faith, that many humane and wondrous wisdom of science, needeth not to the understanding of Scripture, but the revelation of the holy Ghost, who inspireth the true meaning unto them, that with humility and diligence do search therefore. He that asketh shall have, and he that seeketh shall find, and he that knocketh, shall have the door opened. If we read once, twice, or thrice, and understand not, let us not cease to, but still continue reading, paping, asking of other, and so by still knocking (at the last) the door shall be opened (as St. Augustine faith.) Although many things in the Scripture be spoken in obscure mysteries, yet there is nothing spoken under dark mysteries in one place, but the same thing in other places, is spoken more familiarly and plainly, to the capacity both of learned and unlearned. And those things in the Scripture that be no man is plain to understand, and necessary for salvation, every man's duty is to learn them, to print them in memory, and effectually to exercise them. And so for the dark mysteries, to be contented to be ignorant in them, until such time as it shall please God to open those things unto him. In the mean season, if he lack other aptness or opportunity, God will not impute it to his folly: but yet it be noteth not, that such as be apt, should let aside reading, because some other be unapt to read; nevertheless, for the hardness of such places the reading of the whole ought not to be set apart. And briefly to conclude, (as St. Augustine faith) by the Scripture, all men be amended, weak men be strengthened, and strong men be comforted. So that surely none be enemies to the reading of God's word, but such as either be so ignorant, that they know not how wholesome a thing it is: or else be so sick, that they hate the most comfortable medicine that should heal them: or so ungodly, that
The first part of the Sermon

that they would wish the people still to continue in blindness and ignorance of God.

Thus we have briefly touched some part of the commodities of Gods holy word, which is one of Gods chief and principal benefits given and declared to mankind here in earth. Let us thank God heartily, for this his great and special gift, beneficial favour, and fatherly providence. Let us be glad to receive this precious gift of our heavenly Father. Let us hear, read, and know these holy rules, injunctions, and statutes of our Christian religion, and upon that we have made profession to God at our baptism. Let us with fear and reverence lay up (in the chest of our hearts) these necessary and fruitful lessons. Let us night and day muse, and have meditation and contemplation in them. Let us ruminate, and (as it were) chew the cud, that we may have the sweet juice, spiritual effect, marrow, bone, kernel, taste, comfort and consolation of them. Let us stay, quiet, and certify our conscience, with the most infallible certainty, truth, and perpetual assurance of them. Let us pray to God (the only author of these heavenly studies) that we may speak, think, believe, hope and depart hence, according to the wholesome doctrine, and懿ities of them. And by that means, in this world we shall have Gods defence, favour, and grace, with the unbreakable solace of peace, and quietness of conscience, and after this miserable life we shall enjoy the endless bliss and glory of heaven: which he grant us all that dye for us all, Jesus Christ, to whom with the Father and the holy Ghost, be all honour and glory, both now and everlasting.

A SERMON

OF THE

Misery of all mankind, and of his condemnation to death everlasting, by his own sin.

The holy Ghost, in writing the holy Scripture, is in nothing more diligent than to pull down mans vain glory and pride, which of all vices is most universally granted in all mankind, even from the first infection of our first Father Adam. And therefore we read in many places of Scripture, many notable lessons against this old rooted vice, to teach us the most commendable virtue of humility, how to know our selves, and to remember what we be of our selves. In the book of Genesis, Almighty God giveth
of the misery of Man.

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

All the holy Patriarch Abraham did well remember this name and
title, dust, earth, and ashes, appointed and assigned by God to all man-
kind: and therefore he calleth himself by that name, when he makes
his earnest prayer for Sodom and Gomorrah. And we read that Judith,
Eli, Job, Jeremy, with other holy men and women in the old Testament,
did use sackcloth, and to call dust and ashes upon their heads, when they
bewailed their sinful living. They called and cried to God, for help
and mercy, with such a ceremony of sackcloth, dust, and ashes, that the-
by they might declare to the whole world, what a humble and lowly
estimation they had of themselves, and how well they remembered their
name and title aforesaid, their vile, corrupt, frail nature, dust, earth,
and ashes. The book of Wisdom also willing to pull down our proud
nomacks, moveth us diligently to remember our mortal and earthly
Sapi. 7.
generation, which we have all of him that was first made: and that all
men, as well kings as subjects, come into this world, and go out of the
same in like sort: that is, as of our selves, full miserable, as we may
dwell see. And Almighty God commanded his Prophet Esai to make
a Declaration, and cry to the whole world and Esay asking, what
shall I cry? The Lord answered, Cry, that all flesh is grass, and that
all the glory thereof, is but as the flower of the field, when the grass is
withered the flower falleth away, when the wind of the Lord bloweth
upon it. The people surely is grass, the which upthrust up, and the flower
coveth away. And the holy man Job, babbling in himself great expe-
tience of the miserable and sinful estate of man, doth open the same to
the world in these words; Man (faith he) that is born of a woman,
living but a short time, is full of manifold miseries, he springeth up
like a flower, and fadeth again, vaniseth away as it were a shadow,
and never continueth in one state. And dost thou judge it meet (O Lord)
to open thine eyes upon such a one, and to bring him to judgment with
thee? who can make him clean, that is conceived of an unclean seed,
and all men of their cunning, and natural proueness, he doth universally
given to sin, that (as the Scripture faith) God repented that ever
he made man. And by sin his indignation was so much provoked against
the world, that he dothew all the world with Noes flood (except Noe Gen. 7;
himself, and his little household.) It is not without great cause, that the
Scripture of God both so many times calleth all men here in this world
by this word, earth, O thou earth, earth, earth, faith Jeremy, hear Jer. 13.
the word of the Lord. This our right name, calling, and title, earth, earth,
earth, earth, pronounced by the Prophet, sheweth what we be in deed,
by whatsoever other styile, title, or dignity, men do call us. Thus he
plainly named us, who knoweth best, both what we be, and what we
ought of right to be called. And thus he setteth us forth, speaking by
his faithful Apostle Saint Paul, All men, Jews and Gentiles, are un-
der sin, there is none righteous, no not one, there is none that under-
standeth
The First part of the Sermon

standeth, there is none that seeketh after God, they are gone out of the way, they are all unprofitable, there is none that doth good, no not one: their throat is an open sepulchre, with their tongues they have used deceit, the poison of serpents is under their lips, their mouth is full of cursing and bitterness, their feet are swift to shed blood, destruction and wickedness are in their ways, and the way of peace hath they not known: there is no fear of God before their eyes. And in another place, Saint Paul writeth thus, God hath wrapped all nations in unbelief, that he might have mercy on all. The Scripture uttereth up all under sin, that the promise by the faith of Jesus Christ, should be given unto them that believe. Saint Paul in many places painteth us out in our colours, calling us the children of the wrath of God, when we be born: saying also that we cannot think a good thought of our fellow-men, much less can we say well, or do well of our selves. And the Wise man faith in the book of Proverbs, That just man saileth seven times a day. The most tried and approved man Job, feared all his works. Saint John the Baptist being sanctified in his mothers womb, and passed before he was born, being called an Angel, and great before the Lord, filled even from the birth with the holy Ghost, the preparer of the way for our Saviour Christ, and commended of our Saviour Christ to be more than a Prophet, and the greatest that ever was born of a woman: yet he plainly saith, that he had need to be washed of Christ, he worthily exalted and glorified his Lord and master Christ, and humbled himself as unworthy to unbutton his shoes, and give all honour and glory to God. So doth Saint Paul both oft and evidently confess himself, that he was of himself, ever giving (as a most faithful servant) all praise to his master and Saviour. So doth blessed Saint John the Evangelist, in the name of himself, and of all other holy men, that they never to justly make this open confession: If we have no sin, we deceive our selves, and the truth is not in us: If we acknowledge our sins, God is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness: If we say we have not sinned, we make him a liar, and his word is not in us. Wherefore the Wise man in the book called Ecclesiastes, saith this true and general confession, There is not one just man upon the earth, that doth good, and lieth not. And David is ashamed of his sin, but not to confess his sin. How oft, how earnestly, and lamentably doth he desire Gods great mercy for his great offences, and that God should not enter into judgment with him? And again, how well weigheth this holy man his sins, which he confesseth, that they be so many in number, and so high, and hard to understand, that it is in a manner impossible to know, utter or number them? Wherefore, he having a true, earnest, and deep contemplation and consideration of his sins, and yet not coming to the bottom of them, he maketh supplication to God to forgive him his pvice, secret, his sins: the knowledge of which we cannot attain unto. He weigheth rightly his sins from the original root and spring, head, perceiving inclinations, provocations, stirrings, stumblings, breaks, branches, yea, infections, taints, feelings, and fents of them to continue in him still. Wherefore be faith, Mark, and behold, I was conceived in sins; He saith not sin, but in the plural number, sins, for as much as out of one (as a fountain) spring all the rest. Our Saviour Christ saith, There is none good but God: and that we
of the misery of Man.

we can do nothing that is good without him, nor can any man come to the Father but by him. He commandeth us also to say, that we be unprofitable servants, when we have done all that we can do. He preferreth the penitent Publican before the proud, holy, and glorious Pharisee. He calleth himself a Physician, but not to them that be whole, but to them that be sick, and have need of his salve for their sores. He teacheth us in our prayers to acknowledge our selves sinners, and to ask righteousness, and deliverance from all evils, at our heavenly Father's hand. He declareth that the sins of our own hearts do defile our own selves. He teacheth that an evil word or thought doth fetch condemnation, affirming that we shall give account for every idle word. He saith, He came not to save, but the sheep that were utterly lost and cast away. Therefore few of the proud, just, learned, wise, perfect, and holy Pharisees were saved by him, because they justified themselves by their counterfeited holiness before men. Wherefore (good people) let us beware of such hypocritie, vain glory, and justifying of our selves.

The Second Part of the Sermon of the misery of Man.

Eas much as the true knowledge of our selves is very necessary to come to the right knowledge of God; we have heard in the last reading, how humbly all godly men alwayes have thought of themselves; and so to think and judge of themselves, are taught of God their Creator, by his Holy Word. For of our selves we be Crabtrees, that can bring forth no Apples. We be of our selves of such earth, as can bring forth but weeds, nettles, thistles, cockles, and darnel. Our fruits be declared in the fifth chapter to the Galatians. We have neither faith, charity, hope, patience, chastity, nor any thing else that good is, but of God, and therefore these vertues be called there the fruits of the Holy Ghost, and not the fruits of man. Let us therefore acknowledge our selves before God (as we be indeed) miserable and wretched sinners, and let us earnestly repent, and humble our selves heartily, and cry to God for mercy. Let us all confess with mouth and heart that we be full of imperfections: Let us know our own works, of what imperfection they be, and then we shall not stand foolishly and arrogantly in our own conceits, nor challenge any part of justification by our merits or works. For truly there be imperfections in our best works: We do not love God so much as we are bound to do, with all our heart, mind, and power: we do not fear God so much as we ought to do; we do not pray to God, but with great and many imperfections: we give, forgive, believe, live, and hope imperfectly: we speak, think, and do imperfectly: we fight against the Devil, the World, and the Flesh imperfectly: Let us therefore not be ashamed to confess plainly our state of imperfection: yea, let us not be ashamed to confess our imperfection, even in all our best works. Let none of us be ashamed to lay with the holy Saint Peter,
I am a sinful man. Let us say with the Holy Prophet David, We have sinned with our fathers, we have done amiss and dealt wickedly. Let us all make open confession with the Prodigal son, to our Father, and say with him, We have sinned against heaven, and before thee (O Father) we are not worthy to be called thy sons. Let us all say with holy Baruch, O Lord, our God, to us is worthily ascribed blame and confusion, and to thee righteousness: We have sinned, we have done wickedly, we have beheld our selves ungodly in all the righteousness. Let us all say with the holy Prophet Daniel, O Lord, righteousness belongeth to thee, unto us belongeth confusion. We have sinned, we have been naughty, we have offended, we have fled from thee, we have gone back from all thy precepts and judgments. So we learn of all good men in holy Scriptures, to humble our selves, and to cast, cast, praise, magnify, and glorify God.

Thus we have heard how evil we be of our selves, how of our selves, and by our selves, we have no goodness, help not, salvation, but contriv'd, in, damnation, and death everlasting: which if we deeply weigh and consider, we shall the better understand the great mercy of God, and how our salvation cometh only by Christ. For in our selves (as of our selves we find nothing, whereby we may be delivered from this miserable captivity, into which we were cast, through the envy of the Devil, by breaking God's Commandment in our first Parent Adam. We are all become unclean, but we all are not able to cleanse our selves, nor to make one another of us clean. We are by nature the children of God's wrath, but we are not able to make our selves the children and inheritors of God's glory. We are they that ran after, but we cannot of our own power come again to the sheepfold, so great is our imperfection and weakness. In our selves therefore may we not glory, which (of our selves) are nothing but sinful: neither may we rejoice in any works that we do, all which be imperfect and impure, that they are not able to stand before the righteous Judgment Seat of God, as the Holy Prophet David saith, Enter not into judgment with thy servant (O Lord): for no man that lietheth shall be found righteous in thy sight. To God therefore must we see, or else shall we never find peace, rest and quietness of conscience in our hearts. For he is the father of mercies, and God of all consolation. He is the Lord, with whom is plentiful redemption: He is the God which of his own mercy loved us, and fetiched his charity and exceeding love towards us, in that of his own voluntary goodness, when we were perishing, he saved us, and provided an everlasting Kingdom for us. And all these heavenly treasures are given us, not for our own deserts, merits, or good deeds (which of our selves we have none) but of his mere mercy freely. And for whose sake? Truly for Jesus Christ's sake, that pure and undefiled Lamb of God, He is that nearly beloved Son, for whose sake God is fully pacified, satisfied, and sat at one with man. He is the Lamb of God, which taketh away the sins of the World, of whom only it may be truly spoken, that he did all things well, and in his mouth was found no craft nor subtlety. None but he alone may say, The Prince of the World came, and in me he hath nothing. And he alone may also say, Which of you shall reprove me of any fault? He is the high and everlasting Priest, which hath offered himself once for all upon the Altar of the World, and with that one Oblation hath made perfect for evermore them that are sanctified. He is the alone mediator between God and Man, which...
of Salvation

paid our ransom to God with his own blood, and with that hath he cleansed us all from sin. He is the Physician which healeth all our diseases. He is that Saviour which saveth his people from all their sins: Matthew 1. To be short, he is that flowning and most plenteous fountain, of whose fulness all we have received, for in him alone are all the treasures of the wisdom and knowledge of God hidden. And in him, and by him, have we from God the Father all good things, pertaining either to the body or to the soul. O how much are we bound to this our heavenly Father for his great mercies, which he hath to plenteously declared unto us in Christ Jesus our Lord and Saviour! What thanks worthy and sufficient can we give to him? Let us all with one accord break out with joyful voice, ever praising and magnifying this Lord of mercy, for his tender kindness shewed unto us in his dearly beloved Son Jesus Christ our Lord.

Pitherto have we heard what we are of ourselves: very sinful, wretched, and damnable. Again, we have heard how that of ourselves, and by ourselves, we are not able either to think a good thought, or work a good deed, so that we can find in ourselves no hope of salvation, but rather whatsoever maketh unto our destruction. Again, we have heard the tender kindness and great mercy of God the Father towards us, and how beneficent he is to us for Christ's sake, without our merits or deserts, even of his own mere mercy and tender goodnes. Now, how these exceeding great mercies of God, let abroad in Christ Jesus for us, be obtained, and how we be delivered from the captivity of sin, death, and hell, shall more at large (with God's help) be declared in the next Sermon. In the mean season, ye, and at all times, let us learn to know our selves, our frailty and weakness, without any trusting of boasting of our own good deeds and merits. Let us also acknowledge the exceeding mercy of God towards us, and confess, that as of ourselves cometh all evil and damnation: so likewise of him cometh all goodnes and salvation, as God himself saith by the Prophet Osee, Osee 13. Israel, thy destruction cometh of thy self, but in me only is thy help and comfort. If we thus humbly submit our selves in the sight of God, we may be sure that in the time of his visitation, he will lift us up into the Kingdom of his dearly beloved Son Christ Jesus our Lord; to whom, with the Father, and the Holy Ghost, be all honour and glory for ever. Amen.
A SERMON
OF THE
Salvation of Mankind, by only Christ our Saviour, from sin and death everlasting.

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

As much that Infants, being baptized, and dying in their infancy, are by this Sacrifice washed from their sins, bought to God's favour, and made his Children and Inheritors of his Kingdom of Heaven. And they which in act or deed do sin after their Baptism, when they turn again to God uneasily, they are likewise washed by this Sacrifice from their sins, in such sort, that there remaineth not any spot of sin, that shall be imputed to their damnation. This is that justification of righteousness which St. Paul speaketh of, when he saith, No man is justified by the works of the Law, but freely by Faith in Jesus Christ. And again he saith, We believe in Jesus Christ, that we be justified freely by the faith of Christ, and not by the works of the Law, because that no man shall be justified by the works of the Law. And although this justification be free unto us, yet it comes not to freely unto us, that there is no ransom paid therefore at all. But here may many reason be astonished, reasoning after this fashion. If a ransom be paid for our redemption, then is it not given us freely. For a Prisoner that paid his ransom, is not let go freely; so if he go freely, then he goeth without ransom: for what is it else to go freely, than to be set at liberty without paying of ransom?
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ransom: This reason is satisfied by the great wisdom of God in this mystery of our Redemption, who hath so tempered his Justice and Mercy together, that he would neither by his Justice condemn us unto the everlasting captivity of the Devil, and his prison of Hell, remedies for ever without mercy, nor by his Mercy deliver us clearly, without justice, or payment of a just ransom: but with his endless mercy he joined his most upright and equal justice. His great mercy he showed unto us in delivering us from our former captivity, without requiring of any ransom to be paid, or amends to be made upon our parts, which thing by us had been impossible to be done. And whereas it lay not in us to do that, he provided a ransom for us, that was, the most precious body and blood of his own most dear and best beloved Son Jesus Christ, who besides this ransom, fulfilled the Law for us perfectly. And to the justice of God and his mercy did embrace together, and fulfilled the mystery of our Redemption. And of this justice and mercy of God knit together, speaketh S. Paul in the third Chap. to the Romans. All have offended, and have need of the glory of God, but are justified freely by his grace, by redemption which is in Jesus Christ, whom God hath sent forth to us for a reconciler and peace-maker, through faith in his blood, to draw his righteousness. And in the tenth Chap. Christ is the end of the law unto righteousnes, to every man that believeth. And in the 8. Chap. That which was impossible by the Law, namely as it was weak by the flesh, God sending his own Son, in the similitude of sinful flesh, by sin damned sin in the flesh, that the righteousness of the law might be fulfilled in us, which walk not after the flesh, but after the Spirit. In these several places, the Apostle toucheth especially three things, which must go together in our justification. Upon God's part, his great mercy and grace: upon Christ's part, justice, that is, the satisfaction of God's justice, or the price of our redemption, by the offering of his body, and shedding of his blood, with fulfilling of the law perfectly and throughly; and upon our part true and lively faith in the merits of Jesus Christ, which yet is not ours, but by God's working in us: so that in our justification, there is not only God's mercy and grace, but also his justice, which the Apostle calleth the justice of God, and it consisteth in paying our ransom, and fulfilling of the law: and to the grace of God both not shut out the justice of God in our justification, but only shut out the justice of man, that is to say, the justice of our works, as to be merits of deserving our justification. And therefore S. Paul declareth here nothing upon the behalf of man concerning his justification, but only a true and lively faith, which nevertheless is the gift of God, and not man's only work, without God: and yet that faith both not shut out repentance, hope, love, dread, and the fear of God, to be joined with faith in every man that is justified, but it shut them out from the office of justifying. So that although they be all present together in him that is justified, yet they justify not all together: Nor the faith also both not shut out the justice of our good works, necessarily to be done afterwards of duty towards God (for we are most bounden to serve God, in doing good deeds, commanded by him in his Holy Scripture, all the days of our life): But it excludes them, so that we may not do them to this intent to be made good by doing of them, for all the good works that we can do be imperfect, and therefore not able to deserve our justification: but our justification both come freely by the mercy.
The Second Part of the Sermon of Salvation.

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

And so Paul in his Epistle to the Galatians proveth the same, saying thus: If there had been any Law given which could have justified, verily righteousness should have been by the Law. And again he saith, If righteousness be by the Law, then Christ died in vain. And again he saith, You that are justified by the Law, are fallen away from Grace. And furthermore, he writeth to the Ephesians on this wise, By grace are ye saved through Faith, and that not of yourselves, for it is the gift of God, and not of works, lest any man should glory. And to be short, the sum of all Paul's disputation is this: that if justice come of works, then it cometh not of grace; and if it come of grace, then it cometh not of works. And to this end tend all the Prophets, as S. Peter faith in the tenth of the Acts. Of Christ all the Prophets (faith S. Peter) do witness, that through his Name, all they that believe in him, shall receive the remission of sins. And after this wise to be justified only by this true and lively Faith in Christ, speak all the old and ancient Authors, both Greeks and Latins. Of whom I will specially rehearse three, Hilary, Basil, and Ambrose. Saint Hilary faith these words plainly in the ninth Canon upon Matthew, Faith only justifieth. And Saint Basil, a Greek Author, wrieth thus: This is a perfect and whole rejoicing in God, when a man advancedeth not himself for his own righteousness, but acknowledgeth himself to lack true justice and righteousness, and to be justified by the only Faith in Christ. And Paul (faith he) doth glory in the contempt of his own righteousness, and that he looketh for the righteousness of God by Faith.

These be the very words of Saint Basil. And Saint Ambrose, a Latin Author, faith these words, This is the Ordinance of God, that
of Salvation.

that they which believe in Christ should be saved without Works, by Faith only, freely receiving remission of their sins. Consider diligently these words, without Works by Faith only, freely we receive remission of our sins. What can be spoken more plainly, than to say, That freely without Works, by Faith only, we obtain remission of our sins? These and other like sentences, that we be justified by Faith only, freely, and without Works, we do read oft times in the best and most ancient Writers. As, beside Hilary, Basil, and Saint Ambrose before rehearsed, we read the fame in Origen, Saint Chrysostom, Saint Cyprian, Saint Augustine, Prosper, Oecumenius, Proclus, Bernardus, Anselme, and many other Authors, Greek and Latin. Nevertheless, this sentence, that we be justified by Faith only, is not so meant of them, that the faith justifying Faith is alone in man, without true repentance, hope, charity, dread, and the fear of God, at any time and season. No, when they say, That we should be justified freely, do they mean that we should or might afterward believe, and that nothing should be required on our parts afterward. Neither do they mean to be justified without good Works, that we should do no good Works at all, like as shall be more expressed at large hereafter. But this saying, That we be justified by faith only, freely and without Works, is spoken so to take away clearly all merit of our Works, as being unable to deserve our justification at God's hands, and thereby most plainly to express the weakness of man, and the goodness of God, the great infiniteness of our loves, and the might and power of God, the impenetrability of our Works, and the most abundant grace of our Saviour Christ, and therefore wholly to ascribe the merit and deserving of our justification unto Christ only, and his most precious bloodshedding. This Faith the holy Scripture teacheth us, this is the strong Rock and Foundation of Christian Religion, this Doctrine all old and ancient Authors of Christ's Church do approve, this Doctrine advance in the Saviour Christ, and beateth down the vain glory of man, this whatsoever, is not to be accounted for a Christian man, nor a Letter cross of Christ's glory, but for an adversary to Christ and his Gospel, nor a Letter cross of men's vain glory. And although this Doctrine be never so true (as it is most true indeed) that we be justified freely without all merit of our good Works (as Saint Paul both expresseth) and freely by this lively and perfect Faith in Christ only (as the ancient Authors use to speak it) yet this true Doctrine must be also truly understood and most plainly declared, lest carnal men should take unjustly occasion thereby to live carnally, after the appetite and will of the World, the Flesh and the Devil. And because no man should err by misunderstanding of this Doctrine, I shall plainly and shortly declare the right understanding of the same, that no man shall think that he may thereby take any occasion of carnal liberty, to follow the desires of the Flesh, or that thereby any kind of sin shall be committed, or any ungodly living the more used.

First, you shall understand, that in our justification by Christ, it is not all one thing, the office of God unto man, and the office of man unto God. Justification is not the office of Man, but of God, for man cannot make himself righteous by his own Works, neither in part, nor in the whole, for that were the greatest arrogancy and presumption of man, that Antichrist could set up against God, to affirm that a man
The Second Part of the Sermon.

...might by his own works, take away and purge his own sins, and so justifi-
he himself. But justification is the office of God only, and is not a thing
which we render unto him, but which we receive of him: not which we
give to him, but which we take of him, by his free mercy, and by the
only merits of his most dearly beloved Son, our only Redeemer, Saviour
and Justifier, Jesus Christ, so that the true understanding of this do-
cline, We be justified freely by faith without works, or that we be justi-
ied by faith in Christ only, is not, that this our own act to believe in Christ,
or this our faith in Christ, which is within us, both justify us, and de-
serve our justification unto us (for that were to count our selves to be
justified by some act of virtue that is within our selves) but the true un-
terstanding and meaning thereof is, that although we hear God’s word
and believe it, although we have faith, hope, charity, repentance, dread,
and fear of God within us, and do never so many works thereunto: yet
we must renounce the merit of all our said virtues, of faith, hope, char-
ity, and all other virtues and good deeds, which we either have done,
hall do, or can do, as things that be far too weak and insufficient, and
imperfect, to deserve remission of our sins, and our justification, and
therefore we must trust only in God’s mercy, and that sacrifice which our
High Priest and Saviour Christ Jesus the Son of God once offered
for us upon the Cross, to obtain thereby God’s grace and remission, as
well of our Original sin in Baptism, as of all Actual sin committed by
us after our Baptism, if we truly repent and turn unfeignedly to him a-
gain. So that as John Baptist, although he were never so virtuous
and godly a man, yet in this matter of forgiving of sin, he did put the
people from him, and appointed them unto Christ, saying this unto
them, Behold, yonder is the Lamb of God, which taketh away the sins
of the World: even so, as great and as godly a virtue as the lively
Faith is, yet it putteth us from it self, and remitteth us appointed us
unto Christ, for to have only by him remission of our sins, or justifica-
tion. So that our faith in Christ (as it were) faith unto us thus. It is
not I that take away your sins, but it is Christ only, and to him only I
send you for that purpose, forsaking therein all your good virtues, words,
thoughts and works, and only putting your trust in Christ.

The Third Part of the Sermon of Salvation.

That hath been manifestly declared unto you, that no
man can fulfil the Law of God, and therefore by the
Law all men are condemned; whereupon it follow-
eth necessarily, that some other thing should be re-
quired for our salvation than the Law: and that is,
a true and lively faith in Christ, bringing forth
good works, and a life according to God’s com-
mandments. And also ye heard the ancient Authors mind of this
taking, Faith in Christ only justified man, to plainly declared, that
you see, that the very true meaning of this proposition of taking, We be
justified by faith in Christ only, (according to the meaning of the old
of Salvation.

ancient Authors is this: We put our faith in Christ, that we be justified by him only, that we be justified by God's free mercy, and the merits of our Saviour Christ only, and by no virtue or good works of our own that is in us, or that we can be able to have, or to do, for to deserve the same: Christ himself only being the cause meritorious thereof.

Here you perceive many words to be used to avoid contention in words with them that delight to dwell about words, and also to shew the true meaning to avoid evil talking and misunderstanding, and yet peradventure all will not serve with them that be contentious: but contovers will ever forge matters of contention, even when they have none occasion thereto. Notwithstanding, such be the less to be passed upon, so that the rest may profit, which will be more beneficial to know the truth, than (when it is plain enough) to contend about it, and with contentious and captious cavillation, to obscure and darken it. Truth it is, that our own works do not justify us, to speak properly of our justification, (that is to say) our works do not merit or deserve remission of our sins, and make us of unjust, just before God: but God of his own mercy, through the only merits and descervings of his Son Jesus Christ both justifies us. Nevertheless, because faith doth directly lead us to Christ for remission of our sins, and that by faith given us of God, we embrace the promise of God's mercy, and of the remission of our sins, (which thing none other of our virtues or works properly doth) therefore Scripture uteth to say, that faith without works doth justify. And soasmuch that it is all one sentence in effect, to say, faith without works, and only faith, both justifies us, therefore the old ancient Fathers of the Church from time to time, have uttered our justification with this speech, Only faith justifieth us: meaning no other thing than Saint Paul meant, when he said, Faith without works justifieth us. And because all this was bought to pass through the only merits and descervings of our Saviour Christ, and not through our merits, or through the merit of any virtue that we have within us, or of any work that comes from us; therefore in that respect of merit and descervings, we rejoice (as it were) altogether again, faith, works, and all other virtues. For our own imperfection is so great, through the corruption of Original sin, that all is imperfect that is within us, faith, charity, hope, deeds, thoughts, words, and works, and therefore not apt to merit and deserve any part of our justification for us. And this form of speaking use we, in the humbling of our selves to God, and to give all the glory to our Saviour Christ, who is best worthy to have it.

Here you have heard the office of God in our justification, and how we receive it of him freely, by his mercy, without our deserts, though true and lively faith. Now you shall hear the office and duty of a Christian man unto God, what we ought on our part to render unto God again for his great mercy and goodness. Our office is, not to only justify, but to teach carnal liberty, or that we should do no good works, but to render the glory of God, and profit of our Neighbours: much less is it our office, after that we be once made Christ's members, to live contrary to the same, making our selves members of the devil, walking after his enticements, and after the suggestions of the worldly and the flesh, whereby we do good works.
The Third part of the Sermon

know that we do serve the World and the Devil, and not God. For that faith which bringeth forth (without repentance) either evil works, or no good works, is not a right, pure, and lively faith, but a dead devilish, counterfeit and slain faith, as Saint Paul and Saint James call it. For even the Devils know and believe that Christ was born of a virgin, that he fasted forty days and thirty nights without meat and drink, that he wrought all kind of miracles, declaring himself very God: They believe also, that Christ for our sakes suffered a most painful death, to redeem from everlasting death, and that he rose again from death the third day: They believe that he ascended into Heaven, and he sitteth on the right hand of the Father, and at the last end of this world shall come again, and judge both the quick and the dead. These articles of our Faith the Devils believe, and so they believe all things that be written in the new and old Testament, to be true: and yet for all this faith, they be but Devils, remaining still in their damnable estate, lacking the very true Christian Faith. For the right and true Christian faith is, not only to believe that holy Scripture, and all the forefaid articles of our Faith are true, but also to have a sure trust and confidence in God's merciful promises, to be saved from everlasting damnation by Christ: whereof both follow a loving heart to obey his Commandments. And this true Christian faith, neither any Devil hath not yet any Man, which in the outward profession of his mouth, and in his outward receiving of the Sacraments, in coming to the Church, and in all other outward appearances, seemeth to be a Christian man, and yet in his living and deeds sitheth the contrary. For how can a man have this true faith, this sure trust and confidence in God, that by the merits of Christ, his sins be forgiven, and he reconciled to the favour of God, and to be partaker of the Kingdom of Heaven by Christ, when he liveth ungodly, and deneyeth Christ in his deeds? Surely no such ungodly man can have this faith and trust in God. For as they know Christ to be the only Saviour of the world, so they know also that wicked men shall not enjoy the Kingdom of God. They know that God hateth unrighteousness, that he will destroy all those that speak untruth, that those which have done good works (which cannot be done without a lively faith in Christ) shall come forth into the resurrection of life, and those that have done evil, shall come unto the resurrection of judgment: very well they know also, that to them that be contentious, and to them that will not be obedient unto the truth, but will obey unrighteousness, shall come indignation, wrath, and affliction, et. Therefore to conclude, considering the infinite benefits of God, sheded and given unto us, mercifully without our deserts, who hath not only created us of nothing, and from a piece of vile clay, of his infinite goodness, hath created us (as touching our soul) unto his own similitude and likeness: but also whereas we were condemned to hell, and death everlasting, hath given his own natural Son, being God eternal, immortal, and equal unto himself, in power and glory, to be incarnate, and to take our mortality nature upon him, with the infirmities of the same, and in the same nature to suffer most shamefull and painful death for our offences, to the intent to justify us, and to restore us to life everlasting: so making us also his dear children, brethren unto his only Son our Saviour Christ, and inheritors for ever with him of his eternal Kingdom of Heaven.
of Salvation.

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


The first coming unto God (good Christian Faith, people) is through faith, whereby (as it is declared in the last Sermon) we be justified before God. And let any man would be deceived, for lack of right understanding thereof, it is diligently to be noted, that Faith is taken in the Scripture two manner of ways. There is one faith, which in Scripture is called a dead faith, which bringeth forth no good works, but is idle, barren, and unfruitful. And this faith, by the holy Apostle Saint James, is compared to the faith of Devils, which believe God to be true James 2, and just, and tremble for fear, yet they do nothing well, but all evil. And such a manner of faith have wicked and naughty Chisian people, which confess God (as St. Paul faith) in their mouths, but de-Titus 3, by him in their deeds, being abominable, and without the right faith, and to all good works reprouvable. And this faith is a persuasion and belief in man's heart, whereby he knoweth that there is a God, and agreeeth unto all truths of God's most holy Word, contained in the holy Scripture. So that it consists only in believing in the Word of God, that it is true. And this is not properly called Faith. But as he
The First part of the Sermon

that readeth Cæsars Commentaries, believing the same to be true, hath thereby a knowledge of Cæsar’s life and notable acts, because he believeth the History of Cæsar: yet it is not properly said that he believeth in Cæsar, of whom he looketh for no help nor benefit. Even so, he that believeth that all that is spoken of God in the Bible is true, and yet believeth so ungodly, that he cannot look to enjoy the promises and benefits of God: although it may be said, that such a man hath a faith and belief to the words of God, yet it is not properly said that he believeth in God, or hath such a faith and trust in God, whereby he may surely look for grace, mercy, and everlasting life at God’s hand, but rather for indignation and punishment, according to the merits of his wicked life.

Fors as it is written in a Book intituled to be of Didymus Alexandrinus, so much as faith without works is dead, it is not now faith, as a dead man is not a man. This dead faith therefore is not the sure and substantial faith which saveth sinners. Another faith there is in Scripture, which is not (as the forsooth faith) idle, unfruitful, and dead, but worketh by charity (as St. Paul declareth, Gal. 5.) Which as the other vain faith is called a dead faith, so may this be called a quick or lively faith. And this is not only the common belief of the Articles of our faith, but it is also a true trust and confidence of the mercy of God through our Lord Jesus Christ, and a steadfast hope of all good things to be received at God’s hand: and that although we, through infirmity of temptation of our earthly enemy, do fall from him by sin, yet if we return again unto him by true repentance, that he will forgive and forget our offenses for his Son sake our Saviour Jesus Christ, and will make us inheritors with him of his everlasting Kingdom, and that in the mean time until that Kingdom come, he will be our protector and defender in all perils and dangers, whatsoever do chance: and that though sometime he doth send us sharp adversity, yet that evermore he will be a loving Father unto us, correcting us for our sin, but not withholding his mercy finally from us, if we trust in him, and commit ourselves wholly unto him, hang only upon him, and call upon him, ready to obey and serve him. This is the true, lively, and unfeigned Christian faith, and is not in the mouth and outward profession only, but it liveth, and secretly inwardly in the heart. And this faith is not without hope and trust in God, nor without the love of God and of our Neighbours, nor without the fear of God, nor without the desire to hear God’s word, and to follow the same in eschewing evil, and doing gladly all good works.

This faith (as St. Paul describeth it) is the sure ground and foundation of the benefits which we ought to look for, and trust to receive of God, a certificate and sure looking for them, although they yet sensibly appear not unto us. And after he faith, be that cometh to God, must believe, both that he is, and that he is a merciful rewarder of well doers. And nothing commendeth good men unto God, so much as this assured faith and trust in him. Of this faith, three things are specially to be noted.

First, that this faith both not lie dead in the heart, but is lively and fruitful in bringing forth good works. Second, that without it, can no good works be done, that shall be acceptable and pleasant to God. Third, what manner of good works they be, that this faith both bringing forth.
of Faith.

For the first, that as the light cannot be hid, but will shew forth it self at one place or other: So a true faith cannot be kept secret, but when occasion is offered, it will break out, and shew it self by good works. And as the living body of a man ever exerciseth such things as belong to a natural and living body, for nourishment and preservation of the same, as it hath need, opportunity, and occasion: even so the soul that hath a lively faith in it, will be doing alway some good work, which shall declare that it is living, and will not be unoccupied. Therefore when men hear in the Scriptures so high commendations of faith, that it maketh us to please God, to live with God, and to be the children of God: if then they phantasize that they be set at liberty from doing all good works, and may live as they list, they trifle with God and deceive themselves. And it is a manifest token, that they be far from having the true and lively faith, and also far from knowledge, what true faith meaneth. For the very sure and lively Christian faith is, not only to believe all things of God which are contained in holy Scripture, but also an earnest trust and confidence in God, that he both regard us, and that he is careful over us, as the Father is over the Child whom he doth love, and that he will be merciful unto us for his only Son's sake, and that we have our Saviour Christ our perpetual Advocate, and Priest, in whom only merits, oblation, and suffering, we do trust that our offences be continually washed and purged, whenever we (repeating truly) do return to him with our whole heart, sedately determining with our selves, through his grace, to obey and serve him in keeping his Commandments, and never to turn back again to sin. Such is the true Faith that the Scripture doth so much commend, the which when it teacheth and commandeth what God hath done for us, is also moved through continual assistance of the Spirit of God, to serve and please him, to keep his favour, to fear his displeasure, to continue his obedient Children, shewing thankfulness both by observing or keeping his Commandments, and that freely, for true love chiefly, and not for dread of punishment, or love of temporal reward, concerning how clearly without obseruations, we have received his mercy and pardon freely.

This true faith will shew forth it self, and cannot long be hid: For as it is written, The just man doth live by his faith. He never keepeth Aha. nor is idle, when he would wake, and be well occupied. And God by his Prophet Jeremy faith, that he is a happy and blessed man, which Jer. 17. hath faith and confidence in God. For he is like a tree set by the water side, and spreadeth his roots abroad towards the moisture, and searcheth not when it cometh, his leaf will be green, and will not cease to bring forth his fruit: even so, faithful men (putting away all fear of adversity) will shew forth the fruit of their good works, as occasion is offered to do them.
The Second Part of the Sermon of Faith.

I have heard in the first part of this Sermon, that there be two kinds of faith, a dead and an unfruitful faith, and a faith lively that worketh by charity. The first to be unprofitable, the second, necessary for the obtaining of our salvation: the which faith hath charity always joyned unto it, and is fruitful, and bringeth forth all good works. Now as concerning the same matter, you shall hear what followeth. The wise man said: Faith, he that believeth in God will hearken unto his Commandments. For if we do not do the things we believe in our conversation, the faith which we pretend to have, is but a signified faith: because the true Christian faith is manifestly shewed up by good living, and not by words only, as S. Augustine faith. Good living cannot be separated from true faith, which worketh by love. And S. Chrysostome faith, Faith of it itself is full of good works: as soon as a man both believe, he shall be garnished with them. How plentiful this faith is of good works, and how it maketh the work of one man more acceptable to God, than of another, S. Paul teacheth at large in the eleventh Chapter to the Hebrews, saying, That faith made the oblation of Abel better than the oblation of Cain. This made Noah to build the Ark. This made Abraham to forsake his Country and all his Friends, and go into a far Country, there to dwell among strangers. So did also Isaac and Jacob, depending only on the help and trust that they had in God. And the came to the Country which God promised them, they would build no Cities, Towns, nor Houses, but lived like strangers in Tents, that might every day be removed. Their trust was so much in God, that they let but little by any worldly thing, for that God had prepared for them better dwelling places in Heaven of his own foundation and building. This faith made Abraham ready at God’s Commandment, to offer his own Son and his Isaac, whom he loved so well, and by whom he was promised to have innumerable issue, among the which, one should be born, in whom all Nations should be blessed, trusting to much in God, that though he were slain, yet that God was able by his omnipotent power to raise him from death, and perform his promise: He mistrusted not the promise of God, although unto his reason every thing seemed contrary. He believed verily that God would not forsake him in death and suffer that was in the country. And in all other dangers that he was brought unto, he trusted ever that God should be his God, and his Protector and Defender, whatsoever he law to the contrary. This faith wroughto to in the heart of Moses, that he refused to be taken for King Pharaoh his daughters Son, and to have great inheritance in Egypt, thinking it better with the people of God to have affliction and sorrow, than with naughty men, in sin to live pleasantly for a time. But faith he cared not for the threatening of King Pharaoh: for his trust was so in God, that he passed not of the許多of this world, but looked for the reward to come in Heaven, setting his heart upon the invisible God, as it had seen him ever present.
sent before his eyes. By faith, the children of Israel passed through the Exod. 14
red Sea. By faith, the walls of Jericho fell down without stroke, and Josh. 6.
many other wonderful miracles have been wrought. In all good men
that hereunto have been, faith hath brought forth their good works,
and obtained the promises of God. Faith hath stopped the Lyons Dan.6.
mouth: faith hath quenched the force of fire: faith hath escaped the Dan. 3.
fiends edges: faith hath given weak men strength, victory in battle,
overthrown the armies of Jisrhebel, raised the dead to life: faith hath
made good men to take adversity in good part, some have been mowed
and whirled, bound and cast in prison, some have lost all their goods, and
lived in great poverty, some have wandered in mountains, hills and wild-
dernesses, some have been eated, some slain, some smoteth, some
saven, some rent in pieces, some beheaded, some burnt without mercy,
and would not be delivered, because they looked to rise again to a better state.
All these Fathers, Martyrs, and other holy men, (whom Saint Paul
spoke of) had their faith surely fixed in God, when all the World was
against them. They did not only know God to be the Lord, Maker,
and Governor of all men in the World: but also they had a special
confidence and trust, that he was and would be their God, their comforter,
advisor, helper, maintainer and defender. This is the Christian faith
which these holy men had, and we also ought to have. And although
they were not named Christian men, yet was it a Christian faith that
they had, for they looked for all benefits of God the Father, through
the merits of his Son Jesus Christ, as we now do. This difference
is between them and us, that they looked when Christ should come, and
we be in the time when he is come. Therefore faith Saint Augustine, In John,
The time is altered and changed, but not the faith. For we have both one
faith in one Christ. The same Holy Ghost also that we have, had they,
said St. Paul. For as the Holy Ghost both teach us to trust in God, 1 Cor. 4.
and to call upon him as our Father: is did he teach them to say, as it is
written, Thou Lord art our Father and Redeemer, and thy Name is 11ai. 43.
without beginning, and everlasting. God gave them then grace to be
his children, as he doth us now. But now by the coming of our Sa-
vior Christ, we have received more abundantly the Spirit of God in
our hearts, whereby we may conceive a greater faith, and a surer trust
than many of them had. But in effect they and we be all one: we have
the same faith that they had in God, and they the same that we have.
And Saint Paul of much extol the faith, because we should not less,
but rather more, give our selves wholly unto Christ, both in profession
and living, now when Christ is come, than the old Fathers did before his
coming. And by all the declaration of St. Paul, it is evident that the
ture, lively, and Christian faith, is no dead, vain, or unfruitful thing,
but a thing of perfect virtue, of wonderful operation of working, and
strength, bringing forth all good motions and good works.
All holy Scripture agreeably behareth witness, that a true lively faith
in Christ, both bringeth good works: and therefore every man must
examine and try himself diligently, to know whether he have the
same true lively faith in his heart unconscionably, or not, which he shall
know by the fruits thereof. Many that professed the faith of Christ were
in this errour, that they thought they knew God, and believed in
him, when in their life they declared the contrary: which errour Saint
John in his first Epistle confuting, writeth in this wise, Perhac we are 1 John 2.

 certified
The Second Part of the Sermon

certified that we know God if we observe his Commandments. He that believeth on the Son of God, and observeth not his Commandments, is a liar, and the truth is not in him. And again he faith, Whosoever believeth not God, know him: let no man deceive you, we beloved children. And moreover he faith, Hereby we know that we are of the truth, and so we shall persuade our hearts before him. For if our own hearts condemn us, God is above our hearts, and knoweth all things. We beloved, if our hearts condemn us not, then have we confidence in God, and shall have of him whatsoever we ask, because we keep his Commandments, and do those things that please him. And yet further he faith, Every man that believeth that Jesus is Christ, is born of God, and we know that whosoever is born of God doth not sin: but he that is begotten of God, purgeth himself, and the Devil doth not touch him. And finally he concludes, and sheweth the cause why he wrote this Epistle, saying, For this cause have I thus written unto you, that you may know that you have everlasting life, which do believe in the Son of God. And in his third Epistle, he commeth the whole matter of faith and works in few words, saying, He that doeth well, is of God, and he that doeth evil, knoweth not God. And as S. John faith, That as the lively knowledge and faith of God bringeth forth good works, so faith is the life of hope and charity, that they cannot stand with evil living. Of hope he writeth thus, We know that when God shall appear, we shall be like unto him, for we shall see him, even as he is: and whosoever hath this hope in him, purifieth himself, even as God is pure. And of Charity he faith these words, He that doth keep God's Word and Commandment in him is truly the perfect love of God. And again he faith, This is the love of God, that we should keep his Commandments. And S. John wrote not this, as a subtle saying, devised of his own phantasy, but as a most certain and necessary truth, taught unto him by Christ himself, the eternal and infalible verity, who in many places doth most clearly affirm, that faith, hope and charity, cannot consist of stand without good and godly works. Of Faith, he faith, He that believeth in the Son hath everlasting life: but he that believeth not in the Son, shall not see that life, but the wrath of God remaineth upon him. And the same he cometh with a double oath, saying, Verily, verily I say unto you, He that believeth in me hath everlasting life. Nor doth so much as he that believeth in Christ hath everlasting life; it must needs consequent follow, that he that hath this faith, must have also good works, and be studious to observe God's Commandments obediency. For to them that have evil works, and lead their life in disobedience and transgression, or breaking of God's Commandments, without repentance, pertaineth not everlasting life, but everlasting death, as Christ himself faith, They that do well, shall go into life eternal, but they that do evil, shall go into everlasting fure. And again he faith, I am the first letter and the last, the beginning and the ending: to him that is thirsty, I will give of the well of the water of life freely: he that hath the victory shall have all things, and I will be his God, and he shall be my Son: but they that be fearful, mistrusting God, and lacking faith, they that be cursed people, and murderers, and deceivers, and forseers, and all liars, shall have their portion in the lake that burneth with fire and brimstone, which is the second death. And as Christ

1 John 3.
1 John 5.
3 John.
1 John 2.
1 John 5.
1 John 5.
John 3.
John 6.
 Matth. 25.
 Apoc. 21.
of Faith.

Christ undoubtedly affirmeth, that true faith bringeth forth good works, to both he saith likewise of Charity. Whosoever hath my Commandments and keepeth them, that is he that loveth me. And after he saith, he that loveth me, will keep my word, and he that loveth me not, keepeth not my words. And as the love of God is tried by good works, so is the fear of God also, as the wise man saith, The dread of God putteth away sin. And also he saith, He that feareth God, will do good works.

The Third Part of the Sermon of Faith.

O! have heard in the second part of this Sermon, that no man should think that he hath that lively faith which Scripture commandeth, when he looth not obediently to God's laws, for all good works springing out of that faith: And also it hath been declared unto you by examples, that faith maketh men steadfast, quiet, and patient in all affliction. Now as concerning the same matter, you shall hear what followeth. A man may offend himself, and think in his own phantasie, that he by faith knoweth God, loveth him, feareth him, and belongeth to him, when in very deed he hath nothing else. For the true of all these things is a very godly and christian life. He that feareth his heart let to seek God's honour, and Judith to know the will and Commandments of God, and to frame himself therunto, and leadeth not his life after the device of his own heart, to serve the devil by sin, but leteth his mind to serve God for his own sake, and for his sake also to love all his Neighbours, whether they be friends or adversaries, doing good to every man (as opportunity serveth) and willingly hurrying no man: such a man may well rejoice in God, perceiving by the trade of his life, that he unceasingly hath the right knowledge of God, a lively faith, a steadfast hope, a true and unceasing love, and fear of God. But he that calleth away the yoke of God's Commandments from his neck, and giveth himself to live without true repentance, after his own sensual mind and pleasure, not regarding to know God's word, and much less to live according therunto: such a man clearly deceiveth himself, and feareth not his own heart, if he thinketh that either he knoweth God, loveth him, feareth him, or trusteth him. Some preadventure phantasie in themselves, that they belong to God, though they live in sin, and so they come to the Church, and new themselves as Gods near Children. But S. John faith plainly, If we say that we have any company with God, and walk in darkness, we do lie. Others do baimly think that they know and love God, although they pass not of the Commandments. But S. John faith clearly, He that faith I know God, and keepeth not his Commandments, he is a liar. Some falsly persuade themselves, that they love God, when they hate their Neighbours. But S. John faith manfully, If any man say I love God, and yet hateth his Brother, he is a liar. He that faith that he is in the light, and hateth his brother, he is still in darkness. He that loveth his brother, dwelleth in the light, but
he that hateth his brother is in darkness, and walketh in darkness, and knoweth not whither he goeth: for darkness hath blinded his eyes. And moreover he faileth, hereby we manifestly know the children of God from the children of the devil. He that doeth not righteousness is not of God, neither he that loveth not his brother: for God is love. We love him, because he first loved us. If a man say, I love God, and hateth his brother, he is a liar: for he that loveth not his brother whom he hath seen, how can he love God, whom he hath not seen? And this commandment have we from him, that he who loveth God love his brother also. 

1 John 3.


2 Pet. 1.

James 2.
of Faith.

your neighbour. And so shall you perceive it to be a true lively faith, if you feel and perceive such a faith in you, rejoice in it; and be diligent to maintain it, and keep it still in you, let it be daily increasing, and more and more by well working, and so shall you be sure that you shall please God by this faith, and at the length (as other faithful men have done before) so shall you (when his will be) come to him, and receive the end and final reward of your faith (as S. Peter saith it) the salvation of your souls: the which God grant us, that hath promised the same unto his faithful, to whom be all honour and glory, world without end. Amen.

A
SERMON
Of Good Works annexed unto Faith.

In the last Sermon was declared unto you, what the lively and true faith of a Christian man is, that it causeth not a man to be idle, but to be occupied in bringing forth good works, as occasion serveth. Now by God's grace shall be declared No good work can be done without the same faith; that is, our faith, which God hath given us, and which we must exercise, and whereby we must work. For as a branch cannot bear fruit of it self, (faith our Saviour Christ) except it abide in the Vine: so cannot you except you abide in me. I am the Vine, and you be the branches, he that abideth in me, and I in him, he bringeth forth much fruit: for without me, you can do nothing. And S. Paul proveth that the Church had faith, because he pleased God. For without faith (faith he) it is not possible to please God. And again to the Romans he faith, whatsoever work is done without faith, it is sin. Faith giveth life to the soul, and they be as much dead to God that lack faith, as they be to the Word, whose bodies lack souls. Without faith all that is done of us, is but dead before God, although the work seem never so good and glorious before man. Even as the picture groans or painted, is but a dead representation of the thing it self, and is without life, or any manner of moving; so be the works of all unfaithful persons before God. They do appear to be lively works, and indeed they be but dead, not resembling to the everlasting life. They be but shadows and shews of lively and good things, and not good and lively things indeed. For true faith both give life to the works, and out of such faith come good works, that be very good works indeed, and without faith, no work is good before God, as faith S. Augustine. We must let no good works before faith, nor think that before faith a man may do any good works: for such Psal. 31 works, although they seem unto men to be praiseworthy, yet indeed they be but vain, and not allowed before God. They be as the course of
an Horse that runneth out of the way, which taketh great labour, but to no purpose. Let no man therefore (saith he) reckon upon his good works before his faith; whereas faith was not, good works were not. The intent (saith he) maketh good works, but faith must guide and order the intent of man. And Christ saith, If thine eye be noarded, thy whole body is full of darkness. The eye both signifieth the intent (saith St. Augustine) wherewith a man doth a thing. So that he which doth not his good works with a godly intent, and a true faith, that worketh by love, the whole body beside (that is to say) all the whole number of his works, is back, and there is no light in them. For good deeds be not measured by the facts themselves, and so discerned from vices, but by the ends and intents for which they were done. If a heathen man cloath the naked, feed the hungry, and do such other like works; yet because he doth them not in faith, for the honour and love of God, he doth dead, vain, and fruitless works to him. Faith it is that doth commend the work to God: for (as St. Augustine saith) whether thou wilt or no, that work that cometh not of faith, doth naught: where the faith of Christ is not the foundation, there is no good work, what building better we make. There is one work, in the which he all good works, that is, faith, which worketh by charity: if thou have it, thou hast the ground of all good works. For the virtues of strength, wisdom, temperance, and justice, be all referred unto this same faith. Without this faith we have not them, but only the names and shadows of them (as St. Augustine saith) All the life of them that lack the true faith, is sin, and nothing is good without him that is the Author of good: where he is not, there is but seigneur virtue, although it be in the best works. And St. Augustine, declaring this verse of the Psalm, The turtle hath found a nest where she may keep her young birds, faith, that Jews, heathens, and Pagans do good works, they cloath the naked, feed the poor, and do other good works of mercy: but because they do not done in the true faith, therefore the birds be lost. But if they remain in faith, then faith is the nest and safeguard of their birds, that is to say, safeguard of their good works, that the reward of them be not utterly lost. And this matter (which Saint Augustine at large in many books disputeth) Saint Ambrose concludeth in few words, saying, He that by nature would withstand vice, either by natural will, or reason, he doth in vain garnish the time of this life and attaineth not the true virtue: for without the worshipping of the true God, that which seemeth to be virtue, is vice. And yet most plainly to this purpose writeth Saint Chrysostome in this wise, you shall find many which have not the true faith, that be not of the flock of Christ, and yet (as it appeareth) they flourish in good works of mercy: you shall find them full of pity, compassion, and given to justice: and yet for all that they have no fruit of their works, because the chief work lacketh. For when the Jews asked of Christ what they should do to work good works, he answered, This is the work of God, to believe in him whom he sent: so that he calleth faith the work of God. And as soon as a man hath faith, anon he shall flourish in good works: for faith is it self is full of good works, and nothing is good without faith. And for a similitude, he saith, that they which glitter and shine in good works without faith in God, be like dead men, which have goodly and precious tombs, and yet it availeth them nothing. Faith may not be naked without good works, for
of Good Works.

for then it is no true faith: and when it is adjoin'd to works, yet it is above the works. For as men that be very men indeed, first have life, and after be nourished: so must our faith in Christ go before, and after be nourished with good works. And life may be without nourishment, but nourishment cannot be without life. I man must needs be nourished by good works, but first he must have faith. Pe that doth good deeds, yet without faith, he hath no life. I can shew a man that by faith without works lived, and came to heaven: but without faith, never man had life. The thief that was hanged, when Christ suffered, did believe only, and the most merciful God justified him. And because no man shall lay again that he lacked time to do good works, so else he would have done them: true it is, and I will not contend therein, but this I will sorely affirm, that faith only loved him. If he had lived, and not regarded faith and the works thereof, he should have lost his salvation again. But this is the effect that I say, that faith by it self saved him, but works by themselves never justified any man. Here ye have heard the mind of Saint Chrysostome, whereby you may perceive, that neither faith is without works (having opportunity thereof) nor works can avail to everlasting life, without faith.

The Second Part of the Sermon of Good Works.

If these things which were in the former Sermon especially noted of lively faith, to be declared unto you. The first was, that faith is never idle, without good works when occasion offered. The second was, that good works acceptable to God, cannot be done without faith. Now to go forward to the third part, that is, What manner of works they be which springing out of true faith, and lead faithful men unto everlasting life. This cannot be known so well, as by our Saviour Christ himself, who was asked of a certain great man the same question, What works shall I do (laid a Prince) to come to everlasting life? To whom Jesus Mark 19, answered, If thou wilt come to everlasting life, keep the Commandments. But the Prince not satisfied herewith, asked farther, Which Commandments? The Scribes and Pharisees had made to many of their own laws and traditions, to bring men to Heaven, besides God's Commandments, that this man was in doubt whether he should come to Heaven by those laws and traditions, or by the law of God, and therefore he asked Christ which Commandments he meant. Whereunto Christ made him a plain answer, rehearsing the Commandments of God, saying, Thou shalt not kill, thou shalt not commit adultery, thou shalt not steal, thou shalt not bear false witness, Honour thy father and thy mother, and love thy neighbour as thy self. By which words Christ declared that the laws of God be the very way that doth lead to everlasting life, and not the traditions and laws of men. So that this is to be taken for a most true lesson taught by Christ's own mouth, that the works of the moral Commandments of God be the very true works of faith, which lead to the blessed life to come. But the
The Second part of the Sermon

blindness and malice of man, even from the beginning, hath ever been ready to fall from God's Commandments. As Adam the first man, having but one Commandment, that he should not eat of the fruit forbidden; notwithstanding God's Commandment, he gave credit unto the woman, seduced by the subtle persuasion of the Serpent, and so followed his own will, and left God's Commandment. And ever since that time all that came of him, have been so blinded through original sin, that they have been ever ready to fall from God and his law, and to invent a new way unto salvation by works of their own device, to much, that almost all the world, forsaking the true honour of the only eternal living God, wandred about their own phantasies, worshipping, some the Sun, the Moon, the Stars, some Jupiter, Juno, Diana, Saturnus, Apollo, Neptune, Ceres, Bacchus, and other dead men and women. Some therewith not satisfied, worshipping divers kinds of Beasts, Birds, Fish, Fowl, and Serpents, every Country, Town, and Pouve in a manner being divided, and setting up Images of such things as they liked, and worshipping the same. Such was the rudeness of the people, after they fell to their own phantasies, and left the eternal living God and his Commandments, that they devised innumerable Images and Gods. In which error and blindness they did remain, until such time as Almighty God, pitying the blindness of man, sent his true Prophet Moses into the world, to reprove and rebuke this extreme madness, and to teach the people to know the only living God, and his true honour and worship. But the corrupt inclination of man, was to much given to follow his own phantasy, and (as you would say) toavour his own bild that he brought up himself, that all the admonitions, exhortations, benedictions, and threatenings of God, could not keep him from such his inventions. For notwithstanding all the benefits of God shewed unto the people of Israel, yet when Moses went up into the mountain to speak with Almighty God, he had tarried there but a few days, when the people began to invent new gods. And as it came into their heads, they made a calf of gold, and kneled down, and worshipped it. And after that they followed the Moabites, and worshipped Belphegor the Moabites god. Read the book of Judges, the book of the Kings, and the Prophets, and there you shall find how unsteadfast the people were, how full of inventions, and more ready to run after their own phantasies, than God's most holy Commandments. There shall you read of Baal, Moloch, Chamos, Melchom, Baalpeor, Astaroth, Bell, the Dragon, Priapus, the waken Serpent, the twelve Signs, and many other, unto whose Images the people with great devotion invented Pilgrimages, precious dedicing and censuring them, kneeling down, and offering to them, thinking that an high merit before God, and to be esteemed above the Precepts and Commandments of God. And where at that time God commanded no Sacrifice to be made but in Jerusalem only, they did clean contrary, making Altars and Sacrifices every where, in Hills, in Woods, and in Poves, not regarding God's Commandments, but excreting their own phantasies and devotions to be better than they. And the error hereof was to spread abroad, that not only the unlearned people, but also the Priests and Teachers of the people, partly by vain glory and covetousness were corrupted, and partly by ignorance blindly deceived with the same abominations. So much, that King Achara having but only Helias a true teacher and minister of God, there
there were eight hundred and fifty Priests, that persuaded him to
honour Baal, and to sacrifice in the woods or groves. And so continued
that horrible error, until the three noble Kings, as Josaphar, Ezechias,
and Josias, God's chosen Ministers, destroyed the same clearly, and
drugged again the people from such their referred inventions, unto the
very Commandments of God: for the which thing their immortal re-
ward and glory, both, and shall remain with God for ever. And besides
the idolatry inventions, the inclination of man to have his own holy
devotions, devised new sects and religions, called Pharisees, Saddu-
ces, and Scribes, with many holy and godly traditions and ordinan-
ces (as it seemed by the outward appearance and godly glittering of
the works) but in very deed all tending to idolatry, superstition, and
hypocrisie: their hearts within being full of malice, pride, covetous-
ness, and all wickedness. Against which sects, and their pretended ho-
lineless Christ cried out more vehemently, than he did against any other
persons, saying, and often rehearsing these words, Woe be to you Matth. 23,
Scribes and Pharisees, ye Hypocrites, for ye make clean the vessel
without, but within ye be full of raven and wickedness: thou blind Pha-
risee and Hypocrite, first make the inward part clean. For notwithstanding
all the godly traditions and outward show of good works, devised
of their own imagination, whereby they appeared to the world most
religious and holy of all men, yet Christ (who knew their hearts) knew
that they were inwardly in the sight of God, most unholy, most abomi-
nable, and farthest from God of all men. Therefore said he unto
them, Hypocrites, the Prophet Isaiah spake truly of you, when he
said, This people honoure me with their lips, but their heart is far from
me. They worship me in vain that teach Doctrines and Command-
ments of men: for ye leave the Commandments of God, to keep
your own traditions.

And though Christ said, They worship God in vain, that teach do-
ctrines and commandments of men; yet he meant not thereby to over-
throw all mens commandments, for he himself was ever obedient to
the Priests and their Laws, made for good order and governance of
the People, but he reproved the Laws and traditions made by the
Scribes and Pharisees; which were not made only for good order of
the people, (as the civil laws were) but they were set up to high, that
they were made to be right and pure worshipping of God, as they had
been equal with God's Laws, or above them: for many of God's Laws
could not be kept, but were even to give place unto them. This arro-
gancy God detested, that man should to advance his Laws, to make
them equal with God's Laws, wherein the true honouring and right
worshipping of God standeth, and to make his Laws for them to be
left off. God hath appointed his Laws, whereby his pleasure is to
be honoured. His pleasure is also, that all mens Laws, not being
contrary unto his Laws, shall be obeyed and kept, as good and neces-
nary to every Commonwealth, but not as things wherein principally his
honour resteth: and all Civil and mens Laws, either be, or should be
made, to bring men the better to keep God's Laws, that consequently,
or followingly, God should be the better honoured by them. Hower-
ever the Scribes and Pharisees were not content that their Laws
should be no higher esteemed than other positive and Civil Laws, nor
would they have them called by the name of other temporal Laws, but
called
The Second part of the Sermon

Holy traditions were esteemed as God's Laws.

Holiness of man's device, is commonly occasion that God is offended.

Matth. 12.

Matthew 15.

Matthew 23.

The Second Part of the Sermon of Good Works.

Pat all men might rightly judge of good Works, it hath been declared in the second part of this Sermon, what kind of good Works they be that God would have his people to walk in, namely such as he hath commanded in his holy Scripture, and not such Works as men have studied out of their own brain, of a blind zeal and devotion, without the Word of God: And by mistaking the nature of good Works, man hath most highly displeased God, and hath gone from
of Good Works.

from his will and Commandments. So that thus you have heard how much the world from the beginning until Christ's time, was ever ready to fall from the Commandments of God, and to seek other means to honour and serve him, after a devotion found out of their own heads: and how they did set up their own traditions, as high as above God's Commandments, which hath happened also in our times (the more it is to be lamented no less than it did among the Jews, and that by the corruption of at least by the negligence of them that chiefly ought to have preserved the pure and heavenly doctrine left by Christ. What man having any judgment or learning, joined with a true zeal unto God, both full faith, and labour, to have entered into Christ's religion, such falls doctrine, superstition, idolatry, hypocrisy, and other enormities and abuses, so as by little and little, through the worse leaven thereof, the sweet bread of God's holy word hath been much hindered and blazed apart? Neither had the Jews in their most blindfolds, so many PILGRIMAGES unto Images, nor used so much kneeling, kissing, and confest of them, as hath been used in our time. Sects and seignior religions were neither the foist part so many among the Jews, nor more superstitiously and ungodliness abused, than of late days they have been among us. Which sects and religions had to many hypocritical and seignior workes in their state of religion (as they arrogantly named it) that their lamps (as they said) ran always over, able to satisfy, not only for their own sins, but also for all other their benefactors, brothers, and sisters of religion, as most ungodly & craftily they had persuaded the multitude of ignorant people, keeping in divers places (as it were) marks of markets of merit, being full of their holy reliques, images, shrines, and works of everlasting abundance ready to be sold And all things which they had were called holy, holy cloths, holy girdles, holy garments, holy scapes, holy rules, and all full of holiness And what thing can be more foolish, more superstitious, or ungodly, than that men, women, and children, should wear a friers coat, to deliver them from agues, or pestilence? or when they die, or when they be buried, cause it to be cast upon them, in hope thereby to be saved? Which superstition, although (thanks be to God) it hath been little used in this Realm, yet in divers other Realms it hath been, and yet is used among many, both learned and unlearned. But to pass over the other innumerable superstitious acts that hath been in strange apparel, in silence, in Dojmitoy, in Cloyster, in Chapter, in choice of meats and drinks, and in such like things, let us consider what enormities and abuses have been in the three chief principal points, which they call the three essentials, or three chief foundations of religion, that is to say, obedience, chastity, and willful poverty.

First, under pretence of colour of obedience to their Father in religion (which obedience they made themselves) they were made free by their rule and Canons, from the obedience of their natural father & mother, and from the obedience of Emperor and King, and all temporal power whom of any duty by God's laws they were bound to obey. And so the profusion of their obedience not due, was a forsaking of their due obedience. And how their profusion of chastity was kept, it is more hone- 
sly to pass over in silence, and let the world judge of that which is well known, than with unchaste words, by expressing of their unchaste life, to offend chaste and godly ears. And as for their willful poverty, it was such, that when in possessions, jewels, plate, and riches, they were equal of
The Third part of the Sermon

above Merchants, Gentlemen, Barons, Earls, and Dukes: yet by this subtle sophistical term, Proprium in commune, that is to say, Proper in common, they mocked the word, persuading, that notwithstanding all their possessions and riches, yet they kept their bow, and were in wilful poverty. But for all their riches, they might never help father or mother, nor other that were indeed very needy and poor, without the licence of their father Abbot, Prior, or Wardens, and yet they might take of every man, but they might not give ought to any man, no not to them the laws of God bound them to help. And so through their traditions and rules, the laws of God could bear no rule with them. And therefore of them might be most truly said, that which Christ spake unto the Pharisees, You break the Commandments of God by your traditions; you honour God with your lips, but your hearts be far from him. And the longer prayers they used by day and by night, under pretence of colour of such holiness, to get the favour of widows, and other simple folks that they might sing Tantelles and Service for their Husbands and Friends, and admit or receive them into their prayers; the more truly is verisimilitude of them the laying of Christ, To be unto you Scribes and Pharisees, Hypocrites, for you devour widows' houses, under colour of long prayers, therefore your damnation shall be the greater. To be unto you Scribes and Pharisees, Hypocrites, for you go about by lea and by land to make more Nobles, and new Ministers, and when they be set in, or received of your feet, you make them the children of hell, worse than your fathers be. Honour be to God, who did put light in the heart of his faithful and true minister, of most famous memory, H. Henry the eighth, and gave him the knowledge of his word, and an earnest attention to seek his glory, and to put away all such superstitious and Papistical sects by Antichrist invented, and set up against the true word of God, and glory of his most blessed Name, as he gave the like spirit unto the most noble and famous Princes, Josaphat, Joffa, and Ezechias. God grant all us the Kings highnesses faithful and true Subjects, to feed of the sweet and tender head of God's own word, and (as Christ commanded) to cherish all our Papistical and Papistical leaven of mens said Religion. Which, although it were before God most abominable, and contrary to God's Commandments and Christ's pure Religion, yet it was granted to be a most godly life, and highest state of perfection; as though a man might be more godly, and more perfect by keeping the rules, traditions, and professions of men, than by keeping the holy Commandments of God. And briefly to pass over the ungodly and counterfeit religion, let us rehearse some other kinds of Papistical superstitions and abuses, as of Beads, of Lady Psalmers, and Rosaries, of fifteen Des. of St. Bernards verses, of St. Agathes letters, of Purgatory, of Beads satisfaction, of Stations and Jubilees, of feigned Reliques, of hallowed Beads, Bells, Bread, Water, Alms, Candles, Fire, and such other: of superstitious fasting, of fraternities or brotherhoods, of pardons, with such like merchandise, which were esteemed and abused to the great prejudice of God's glory and Commandments, that they were made high and most holy things, whereby to attain to the everlasting life, or remission of sin: ye, also vain inventions, unlawful ceremonies, and ungodly laws, decrees, and canons of Rome, were in such wise advanced, that nothing was thought comparable in authority, wisdom, learning, and godliness unto them. So that the laws of Rome (as they said) were to
of Good Works.

to be received of all men, as the four Evangelists, to the which all laws of princes must give place. And the laws of God also partly were left off, and left everywhere, that the said laws, decrees, and councils, with their traditions and ceremonies, might be more duly kept, and had in greater reverence. Thus was the people through ignorance blinded; with the godly view and appearance of those things, that they thought the keeping of them to be more holy, a more perfect service and honouring of God, and more pleasing to God, than the keeping of Gods Commandments. Such hath been the corrupt inclination of man, ever superstitiously given to make new honouring of God of his own head, and then to have more affection and devotion to keep that, than to search out Gods holy Commandments, and to keep them. And furthermore, to take Gods Commandments for mens Commandments, and mens Commandments for Gods Commandments, yea, and for the highest and most perfect and holiest of all Gods Commandments. And so was all confus'd, that few well learned men, and but a small number of them knew, or at the least would know, and durst affirm the truth, to separate or sever Gods Commandments from the Commandments of men. Whereupon did grow much error, superstition, idolatry, vain religion, overthrow'd judgment, great contention, with all unholy living.

Wherefore, as you have any zeal to the right and pure honouring of God, as you have any regard to your own souls, and to the life that is to come, which is both without pain, and without end, apply your selves chiefly above all things, to read and hear Gods word, mark diligently therein what his will is you shall do, and with all your endeavours apply your selves to follow the same. First you must have an assured faith in God, and give your selves wholly unto him, love him in prosperity and adversity, and dread to offend him evermore. Then for his sake love all men, friends and foes, because they be his creation and image, and redeemed by Christ, as ye are. Cast in your minds how you may do good unto all men, unto your powers, and hurt no man. Obey all your superiors and governors, serve your Masters faithfully and diligently, as well in their absence, as in their presence, not for dread of punishment only, but for conscience sake, knowing that you are bound so to do by Gods Commandments. Disobey not your Fathers and Brothers, but honour them, help them, and please them to your power.

Oppress not, kill not, beat not, neither slander, nor hate any man: but love all men, speak well of all men, help and succour every man, as you may, yea, even your enemies that hate you, that speak evil of you, and that do hurt you. Take no mans goods, nor covet your neighbours goods wrongfully, but content your selves with that which ye get truly, and also bestowed your own goods charitably, as need and case requite. Flee all idolatry, witchcraft, and perjury, commit no manner of adultery, fornication, or other unchasteness, in word, or in deed, with any other mans wife, widow or maid, or otherwise. And travelling continually (during this life) thus in keeping the Commandments of God (wherein standeth the pure, principal, and right honour of God, and which wrought in faith, God hath ordained to be the right trade and path way unto heaven) you shall not fail, as Christ hath promised, to come to that blessed and everlasting life, where you shall live in glory and joy with God for ever, to whom be praise, honour and glory, for ever and ever. Amen.
The First part of the Sermon

A SERMON

OF

Christian Love and Charity.

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

Charity is, to love God with all our heart, all our soul, and all our powers and strength. With all our heart: that is to say, that our heart, mind, and study be set to believe his word, to trust in him, and to love him above all other things that we love best in Heaven or in Earth. With all our love: that is to say, that our chief joy and delight be set upon him and his honour, and our whole life given unto the service of him above all things, with him to live and die, and to forsake all other things, rather than him. For he that loveth his father and mother, son or daughter, house or land, more than me (faith Christ) is not worthy to have me.

With all our power: that is to say, that with our hands and feet, with our eyes and ears, our mouths and tongues, and with all our parts and powers, both of body and soul, we should be given to the keeping and fulfilling of his Commandments. This is the first and principal part of charity, but it is not the whole: for charity is also to love every man, good and evil, friend and foe; and whatsoever cause be given to the contrary, yet nevertheless to bear good will and heart unto every man, to use ourselves well unto them, as well in words and countenances, as in all other outward acts and deeds: for to Christ himself taught,
taught, and so also he performed indeed. Of the love of God he taught in this wise unto a Doctor of the Law, that asked him which was the great and chief Commandment in the Law. Love the Lord God (said Christ) with all thy heart, with all thy soul, and with all thy mind. And Matt. 22. of the love, that we ought to have among our selves each to other, he teacheth us thus. You have heard it taught in times past, Thou shalt love the Lord thy God, and hate thy foe: But I tell you, love your enemies, speak well of them that bate you, and speak evil of you, do well to them that hate you, pray for them that vex and persecute you, that you may be the children of your father that is in heaven. For he maketh his sun to rise upon the evil and good, and sendeth rain upon the just and unjust. For if you love them that love you, what reward shall you have? Do not the Publicans likewise? And if you speak well only of them that be your brethren and dear beloved friends, what great matter is that? Do not the Heathen the same also? These be the very words of our Saviour Christ himself, touching the love of our neighbour. And so much as the Pharisees (with their most pestilent traditions, and false interpretations and glosses) had corrupted, and almost clearly stopped up this pure Well of God's lovely word, teaching that this love and charity pertaineth only to a man's friends, and that it was sufficient for a man to love them which do love him, and hate his foes: therefore Christ opened this Well again, purified it and sealed it by giving unto his godly law of charity a true and clear interpretation, which is this: That we ought to love every man, both friend and foe, adding thereto what commodity we shall have thereby, and what incommmodity by doing the contrary. What thing can we wish to good for us, as the eternal heavenly father, to reckon, and take us for his children? And this shall we be sure of (faith Christ) if we love every man without exception. And if we do otherwise (faith he) we be no better than the Pharisees, Publicans and Heathen, and shall have our reward with them, that is, to be shut out from the number of God's chosen children, and from his everlasting inheritance in heaven.

Thus of true charity, Christ taught that every man is bound to love God above all things, and to love every man, friend and foe. And this likewise he did use himself, rebuking his adversaries, rebuking the faults of his adversaries, and when he could not amend them, yet he prayed for them. First he loved God his Father above all things, so much that he fought not his own glory and will, but the glory and will of his Father. I feel not (said he) mine own will, but the will of him that sent me. Not refused he to die, to satisfy his Father's will, saying, If it may be, let this cup of death pass from me: if not, thy will be done, and not mine. He loved not only his friends, but also his enemies, which (in their hearts) broke exceeding great hatred against him, and with their tongues spoke all evil of him, and in their ads and deeds pursued him with all their might and power, even unto death, yet all this notwithstanding, he withdrew not his favour from them, but still loved them, preached unto them of love, rebuked their false doctrine, their wicked living, and did good unto them, patiently taking whatsoever they spoke or did against him. When they gave him evil words, he gave none evil again. When they did strike him, he did not smite them again: and when he suffered death, he did not lay them, not threaten them, but prayed for them, and did put all things to his fathers.
The Third Part of the Sermon

The Third Part of the Sermon

Fathers will. And as a sheep that is fed unto the shambles to be shorn, and as a lamb that is shorn of his fleece, maketh no noise nor resistance, even so he went to his death, without any repugnance, of opening of his mouth to say any evil. Thus have I set forth unto you what charity is, as well by the doctrine, as by the example of Christ himself, whereby also every man may without error, know himself, what state and condition he standeth in, whether he be in charity (and to the child of the father in heaven) or not. For although every man persuade himself to be in charity, yet let him examine none other man, but his own heart, his life and conversation; and he shall not be deceived, but truly discern and judge whether he be in perfect charity or not. For he that followeth not his own appetite and will, but giveth himself earnestly to God, to do all his will and commandments, he may be sure that he loveth God above all things, and else surely he loveth him not, whatsoever he pretend: as Christ said, If ye love me, keep my Commandments. For he that knoweth my Commandments, and keepeth them, he it is (saith Christ) that loveth me. And again he saith, He that loveth me, will keep my word, and my Father will love him, and we will come to him, and dwell with him: and he that loveth me not, will not keep my words. And likewise he that beareth a good heart and mind, and uttereth well his tongue and deeds unto every man, friend and foe, he may know thereby that he hath charity. And then he is sure that Almighty God taketh him for his dear beloved son, as John saith, Whereby manifestly are known the children of God, from the children of the Devil: for whosoever doth not love his brother, belongeth not unto God.

The Second Part of the Sermon of Charity.

Do I have not heard a plain and fruitful setting forth of charity, and how profitable and necessary a thing charity is: How charity stretcheth it self both to God and Man, Friend and Foe, and that by the doctrine and example of Christ: and also who may certify himself whether he be in perfect charity, or not. Now as concerning the same matter, it followeth. The perverted nature of man, corrupt with sin, and destitute of God's word and grace, thinketh it against all reason, that a man should love his enemy, and hath many perjuries which lying him to the contrary. Against all which reasons, we ought as well to set the teaching, as the living of our Saviour Christ, who loving us (when we were his enemies) both teach us to love our enemies. He did patiently take for us many reproaches, suffered beatings, and most cruel death. Therefore we be no members of him, if we will not follow him. Christ (saith Saint Peter) suffered for us, leaving an example that we should follow him.

Furthermore, we must consider, that to love our friends, is no more but that which thieves, adulterers, fornicators, and all wicked persons do: in so much that Jews, Turks, Infidels, and all brute beasts, do love
of Charity.

love them that be their friends, of whom they have their living, or any other benefits. But to love enemies, is the proper condition of them that be the children of God, the disciples and followers of Christ. Notwithstanding, man's cowardly and corrupt nature weighed so deeply many times, the offence and displeasure done unto him by enemies, and thinkest it a burden intolerable, to be bound to love them that hate him. But the burden should be easy enough, if (on the other side) every man would consider, what displeasure he hath done to his enemy again, and what pleasure he hath received of his enemy. And if we find no equal or even recompense, neither in receiving pleasures of our enemy, nor in requiting displeasures unto him again; then let us ponder the displeasures which we have done unto Almighty God, how often and how grievously we have offended him, whereof if we will have of God forgiveness, there is none other remedy, but to forgive the offences done unto us, which be very small, in comparison of our offences done against God. And if we consider that he which hath offended us, deserves not to be forgiven of us, let us consider again, that we much less deserve to be forgiven of God. And although our enemy deserves not to be forgiven for his own sake, yet we ought to forgive him for God's love, considering how great and many benefits we have received of him, without our deserts, and that Christ hath deserved of us, that for his sake we should forgive them their trespasses committed against us. But here may rise a necessary question to be dissolv'd. If charity require to think, speak, and do well unto every man, both good and evil; how can Magistrates execute justice upon Malefactors or evil doers with charity? How can they cast evil men in prison, take away their goods, and sometimes their lives, according to laws, if charity will not suffer them to do? Hereunto is a plain and a brief answer, That plagues and punishments be not evil of themselves, if they be well taken of the harmless. And to an evil man they are both good and necessary, and may be executed according to charity, and with charity should be executed. For declaration whereof, you shall understand that charity hath two offices, the one contrary to the other, and yet both necessary to be used upon men of contrary fat and disposition. The one office of charity is, to cherish good and harmless men, not to oppress them with false accusations, but to encourage them with rewards to do well, and to continue in well doing, defending them with the sword from their adversaries; as the office of Bishops and Pastors is, to praise good men for well doing, that they may continue therein, and to rebuke and correct by the word of God, the offences and crimes of all evil disposed persons. The other office of charity is, to rebuke, correct, and punish vice, without regard of persons, and to be used against them only that be evil men, and malefactors of evil doers. And that it is as well the office of charity to rebuke, punish, and correct them that be evil, as it is to cherish and reward them that be good and harmless. Saint Paul declares (writing to the Romans) saying, That the high powers are ordained of God, not to be dreadful to them that do well, but unto malefactors, to draw the sword to take vengeance of them that committed the sin. And St. Paul bideth Timothy sturdily and earnestly to rebuke sin by the word of God. So that both offices should be diligently executed, to fight against the Kingdom of the Devil, the Preacher with the Word, and the Governor with the Sword. Else they neither
they love God, not them whom they govern, if (for lack of correction) they willfully suffer God to be offended, and them whom they govern, to perish. For as every loving father correcteth his natural son when he doth amiss, or else he loveth him not: so all Governors of Realms, Countries, Towns, and Houses, should lovingly correct them which be Offenders under their governance, and cherish them which live innocently, if they have any respect either unto God and their Office, or love unto them of whom they have governance. And such rebukes and punishments of them that offend, must be done in due time, lest by delay, the offenders fall headlong into all manner of mischief, and not only be evil themselves, but also do hurt unto many men, drawing others by their evil example, to sin and outrage after them. As one thief may both rob many men, and also make many thieves: and one sedious person may allure many, and annoy a whole Town or Country. And such evil persons that be to great offenders to God and the Commonwealth, charity requireth to be cut from the body of the Commonwealth, lest they corrupt other good and honest persons: like as a good Surgeon cutteth away a rotten and festering member, for love he hath to the whole body, lest it infect other members adjoining unto it. Thus it is declared unto you what Charity or Christian love is; so plainly, that no man need to be deceived. Which love, whatsoever keepeth, not only towards God (whom he is bound to love above all things) but also toward his Neighbour, as well friend as foe; it shall surely keep him from all offence of God, and just offence of man. Therefore bear well away this one short lesson, That by true Christian charity, God ought to be loved, good, and evil, friend and foe, and to all such, we ought, (as we may) to do good: those that be good, of love to encourage and cherish, because they be good; and those that be evil, of love to procure and seek their correction and due punishment, that they may thereby either be brought to goodness, or at the least that God and the Commonwealth may be less hurt and offended. And if we thus direct our life, by Christian love and charity, then Christ both promises and assure us that he loveth us, that we be the children of our heavenly Father, reconciled to his favour, very members of Christ, and that after this short time of this present and mortal life, we shall have with him everlasting life in his everlast- ing Kingdom of Heaven. Therefore to him, with the Father and the Holy Ghost, be all honour and glory, now and for ever. Amen.
A SERMON
AGAINST
Swearing and Perjury.

Lmighty God, to the intent his most holy Name should be had in honour, and evermore be magnified of the people, commanded that no man should take his Name vainly in his mouth, threatening punishment unto him that ungenerously abuseth it by swearing, false swearing, and blasphemy. To the intent therefore that this Commandment may be the better known and kept, it shall be declared unto you, both how it is lawful for Christian people to swear, and also what peril and danger it is vainly to swear, or to be so swollen. First, when Judges require Oaths of the people for declaration of opening of the truth, or for execution of justice; this manner of swearing is lawful. Also when men make faithful promises, with calling to witness of the Name of God, to keep covenants, honest promises, statutes, laws and good customs, as Christian Princes do in their conclusions of peace, for conservation of Commonwealths, and private persons promise their fidelity in Patrimony, or one to another in honestly and true friendship; and all men when they do swear to keep common laws, and local statutes, and good customs, for due order to be had and continued among men, when Subjects do swear to be true and faithful to their King and Sovereign Lord, and when Judges, Magistrates, and Officers swear truly to execute their Offices, and when a man would affirm the truth in setting forth God's glory (for the salvation of the people) in open preaching of the Gospel, or in giving of good counsel privately for their souls' health; all these manners of swearing, for causes necessary and honest, be lawful. But when men do swear of custom, in reasoning, buying and selling, or other daily communications (as many be common and great swearers) such kind of swearing is ungodly, unlawful, and forbidden by the Commandment of God. For such swearing is nothing else, but taking of God's holy Name in vain. And here is to be noted, that lawful swearing is not forbidden, but commanded by Almighty God. For we have examples of Christ and good men, in holy Scripture, that did swear themselves, and required Oaths of others likewise, and God's Commandment is, thou shalt bear the Name of Lord God, and shalt swear by his Name. And Almighty God by his Prophet David faith, All men shall be praised that swear by him. 

Thus
The First part of the Sermon

John 3.
2 Cor. 1.
Gen. 24.
Gen. 21.
Heb. 6.
Jer. 4.
Hab. 42.

Thus did our Saviour Christ swear divers times, saying, Verily, verily. And St. Paul sweareth thus, I call God to witness. And Abraham (waxing old) required an Oath of his servant, that he should procure a wife for his son Isaac, which should come of his own kindred: and the servant did swear that he would perform his Masters will. Abraham also being required, did swear unto Abimelech the King of Gerar, that he should not hurt him, nor his potency, and likewise did Abimelech swear unto Abraham. And David did swear to be and continue a faithful friend to Jonathan, and Jonathan did swear to become a faithful friend unto David.

Also God once commanded, that if a thing were laid to pledge to any man, or left with him to keep, if the same thing were stolen, or lost, that the keeper thereof should be brought before Judges, that he did not conceal it away, nor used any deceit in causing the same to be conveyed away, by his consent or knowledge. And Saint Paul saith, That in all matters of controversy between two persons, whereas one faith, and the other, may be as no due proof can be had of the truth, the end of every such controversy must be an Oath ministred by a Judge. And moreover, God by the Prophet Jeremy saith, Thou shalt swear, the Lord liveth, in truth, in judgment, in righteousness. So that whatsoever sweareth when he is required of a Judge, let him be sure in his conscience that his Oath have three conditions, and he shall never need to be afraid of perjury.

First, he that sweareth may swear truly, that is, he must (setting apart all labour and adoction to the parties) have the truth only before his eyes, and love thereof, say and speak that which he knoweth to be truth, and no further. The second is, he that taketh an Oath, must do it with judgment, not rashly and unadvisedly, but soberly, considering what an Oath is. The third is, he that sweareth, must swear in righteousness; that is, for the very zeal and love which he beareth to the defence of innocency, to the maintenance of the truth, and of the righteousness of the matter or cause: all profit, disprofit, all love and labour unto the person for friendship or kindred laid apart. Thus an Oath (if it have with it these three conditions) is a part of Gods glory, which we are bound by his Commandments to give unto him. For he willeth that we shall swear only by his name, not that he hath pleasure in Oaths, but like as he commanded the Jews to offer Sacrifices unto him, not for any delight that he had in them, but to keep the Jews from committing Idolatry: so he commandeth us to swear by his holy name, both not teach us that he delighteth in swearing, but he thereby forbideth all men to give his glory to any creature in heaven, earth, or water. Hitherto you see, that Oaths lawful are commanded of God, used of Patriarchs and Prophets, of Christ himself, and of his Apostle Paul. Therefore Christian people must think lawful Oaths, both good and necessary. For by lawful promise and covenants confirmed by Oaths, Princes and their Countries are confirmed in common tranquility and peace. By holy promises with calling the name of God to witness, we be made lively members of Christ, when we profess his Religion receiving the Sacrament of Baptism. By like holy promise the Sacrament of Matrimony knitteth Man and Wife in perpetual love, that they desire not to be separated for any displeasure or adversity that shall after happen. By lawful Oaths, which Kings, Princes,
of Sweating.

Judges and Magistrates do swear, common laws are kept indolently, Justice is inconsiderably ministered, harmless persons, fatherless children, widows and poor men are delivered from murderers, oppressors, and thieves, that they suffer no wrong, nor take any harm. By lawful Oaths, mutual society, unity, and good order is kept continually in all Communities, as Boroughs, Cities, Towns, and Villages. And by lawful Oaths malcontents are searched out, wrong doers are punished, and they which sustain wrong, are restored to their right. Therefore lawful Sweating cannot be evil, which bringeth unto us so many godly, good, and necessary commodities. Therefore when Christ do earnestly forbid Sweating, it may not be understood, as though he did forbid all manner of Oaths; but he forbiddeth all vain Sweating and Softwearing both by God, and by his Creatures, as the common use of Sweating in buying, selling, and in our daily communication, to the intent every Christian mans word should be as well regarded in such matters, as if he should confer his communication with an Oath. For every Christian mans word (I say S. Hierom) should be to true, that it should be regarded as an Oath. And Chrysostom witnessing the same faith, It is not convenient to swear: for what need we to swear, when it is not lawful for one of us to make a lie unto another? Peradventure some will say, I am compell'd to swear, for else men that do commune with me, of do buy and sell with me will not believe me. To this answereth S. Chrysostom, that he that thus faileth himself to be an unjust and a deceitful person. For if he were a truly man, and his deeds taken to agree with his words, he should not need to swear at all. For he that useth truth and plainness in his bargaining and communication, he shall have no need of such vain Sweating, to beguile himself in credence with his neighbours; nor will his neighbours mistrust his sayings. And if this credence be so much lost indeed, that he thinkest no man will believe him without he swear, then he may well think his credence is clean gone. For truth it is (as Theophrastus writeth) that no man is less trusted, than he that useth much to swear. And Almighty God by the Wise man saith, That man which sweareth much shall be full of sin, Eccl. 32. and the scourge of God shall not depart from his house.

But here some men will say, for extenuating of these many Oaths in their daily talk: Why should I not swear, when I swear truly? To such men it may be said, that though they swear truly, yet in Sweating often unadvisedly, for trifles, without necessity, and when they should not swear, they be not without fault, but do take Gods most holy name in vain. Much more ungodly and unwise are they, that abuse Gods most holy name, not only in buying and selling of small things daily in all places, but also in eating, drinking, playing, comming and reasoning. As if none of these things might be done, except in doing of them the most holy name of God be commonly used and abused, vainly and unconsiderably talked of, sworn by, and softworn, to the breaking of Gods Commandment, and procurement of his indignation.
The First part of the Sermon

The Second Part of the Sermon of Swearing.

O A have been taught in the first part of this Sermon the sin of swearing and perjury, how great danger it is to use the name of God in vain. And that all kind of swearing is not unlawful, neither against God's Commandment, and that there be three things required in a lawful Oath. First, that it be made to the maintenance of the truth. Secondly, that it be made with judgment, not rashly and unadvisedly. Thirdly, for the zeal and love of Justice. We heard also what commodities come of lawful Oaths, and what danger cometh of rash and unlawful Oaths. Now as concerning the rest of the same matter, you shall understand, that as well they use the name of God in vain, that by an Oath make unlawful promises of good and honest things, and perform them not; as they which do promise evil and unlawful things, and do perform the same. Of such men that regard not their godly promises bound by an Oath, but unwittingly and wilfully break them, we do read in holy Scripture two notable punishments. First, Joshua and the people of Israel made a league and faithful promise of perpetual amity and friendship with the Gibeonites: notwithstanding afterwards in the days of wicked Saul, many of these Gibeonites were murdered, contrary to the said faithful promise made. Wherein Almighty God was so displeased that he sent an universal hunger upon the whole Country, which continued by the space of three years. And God would not withdraw his punishment, until the said offence was rejoyced by the death of seven sons, of next kinmen of King Saul. And whereas Zedecias King of Jerusalem, had promised fidelity to the King of Chaldea, afterward taken Zedecias, contrary to his Oath and Allegiance, did rebel against King Nebuchadnezzar: this Heathen king by God's permission and allowance, invading the Land of Judea, and besieging the City of Jerusalem, compelled the said King Zedecias to flee, and in fleeing took him prisoner, slew his sons before his face, and put out both his eyes; and binding him with chains, led him prisoner miserably into Babylon.

Thus both God shew plainly how much he abhorreth breakers of honest Promises bound by an Oath made in his Name. And of them that make wicked Promises by an Oath, and will perform the same, we have example in the Scriptures, chiefly of Herod, the wicked Jews, and of Jeptha. Herod promised by an Oath unto the Damofel which danced before him, to give unto her whatsoever she would ask: when she was instructed before of her wicked mother to ask the head of Saint John Baptist. Herod as he took a wicked Oath, and soe wickedly performed the same, and cruelly slew the most holy Prophet. Likewise did the malicious Jews make an Oath, curling themselves if they did either ear or drink, until they had slain Saint Paul. And Jeptha, when God had given to him bishop of the children of Ammon, promised (as a foolish devotion) unto God, to offer for a Sacrifice unto him, that person which of his own house would first meet with him after
of Swearing.

after his return home. By force of which fond and unadvised Oath, he did slay his own and only daughter, which came out of his house with mirth and joy to welcome him home. Thus the promise which he made (most foolishly) to God, against God's everlasting will, and the law of nature, most cruelly he performed, so committing against God a double offence. Therefore, who so ever makes any promise, binding himself thereto by an Oath: let him first see that the thing which he promises, be good and honest, and not against the Commandment of God, and that it be in his own power to perform it justly. And such good promises must all men keep evermore assiduously. But if a man at any time shall, either of ignorance, or of malice, promise and swear to do any thing which is either against the law of Almighty God, or not in his power to perform: let him take it for an unlawful and ungodly Oath.

Now something to speak of perjury, to the intent you should know how great and grievous an offence against God this willful perjury is, Perjury. I will show you what it is to take an Oath before a Judge upon a book.

First, when they laying their hands upon the Gospel book, do swear truly to enquire, and to make a true presentment of things whereby they be charged, and not to lie from saying the truth, and doing truly for labour, love, dread, or malice of any person, as God may help them, and the holy contents of that book: They must consider, that in that book is contained God's everlasting truth, his most holy and eternal word, whereby we have forgiveness of our sins, and be made inheritors of Heaven, to live forever with God's Angels and Saints, in joy and gladness. In the Gospel book are contained also God's terrible threats to oblige sinners, that will not amend their lives, nor believe the truth of God's holy word, and the everlasting pain prepared in Hell for sinners, Hypocrites, for false and vain swearers, for perjured men, for false witnesses bearers, for false confessors of innocent and guiltless men, and for them which for labour, hide the crimes of evil doers, that they should not be punished. So that who so ever willfully and wilfully themselves upon Christ's holy Gospel they utterly forswear God's mercy, goodness, and truth, the merits of our Saviour Christ's nativity, life, passion, death, resurrection and ascension, they refuse the forgiveness of sins, promised to all penitent sinners, the hopes of Heaven, the company with Angels and Saints for ever. All which benefits and comforts are promised unto true Christian persons in the Gospel. And they, by being forsworn upon the Gospel, do betake themselves to the Devil's service, the Master of all lies, falsehood, deceit and perjury, provoking the great indignation and curse of God against them in this life, and the terrible wrath and judgment of our Saviour Christ, at the great day of the last Judgment, when he shall justly judge both the quick and the dead, according to their works. For whatsoever forswears the truth, for love or dislike of any man, or for lure and profit to himself, both forfake Christ, and with Judas betray him. And although such perjured men's falsehood be now kept secret, yet it shall be opened at the last day when the secrets of all men's hearts shall be manifest to all the World. And then the truth shall appear, and accuse them; and their own conscience, with all the wicked company of Heaven, shall bear witness truly against them. And Christ the righteous Judge shall then do justice.
The First Part of the Sermon

justly condemn them to everlasting shame and death. This sin of perjury, Almighty God by the Prophet Malachi doth threaten to punish, laying unto the Jews, I will come to you in judgment, and I will be a swift witness and a sharp Judge upon Sovereigns, adulterers, and perjured persons. Which thing to the Prophet Zachary God declared in a vision, wherein the Prophet saw a book burning, which was twenty cubits long, and ten cubits broad, God laying then unto him, this is the curse that shall go forth upon the face of the Earth, for falsehood, false swearing, and perjury. And this curse shall enter into the house of the false man, and into the house of the perjured man, and it shall remain in the midst of his house, consume him, and the timber and stones of his house. Thus you see how much God both hate perjury, and what punishment God hath prepared for false swearers and perjured persons.

Thus you have heard how and in what causes it is lawful for a Christian man to swear. Ye have heard what properties and conditions a lawful Oath must have, and also how such lawful Oaths are both godly and necessary to be observed. Ye have heard, that it is not lawful to swear vainly, (that is,) other words than in such causes, and after such use as is declared. And finally, ye have heard how damnable a thing it is, either to forswear ourselves, or to keep an unlawful, and an unadvised Oath. Wherefore let us earnestly call for grace, that all vain swearing and perjury let apart, we may only use such Oaths as be lawful and godly, and that we may truly without all fraud keep the same, according to God's will and pleasure. To whom, with the Son, and the Holy Ghost, be all honour and glory. Amen.

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A SERMON

HOW

Dangerous a thing it is to fall from GOD.

If our going from God, the Wise man saith, that pride was the first beginning: for by it man's heart was turned from God his Maker. For pride (saith he) is the fountain of all sin: he that hath it shall be full of cursings, and at the end it shall overthrow him. And as by pride and sin we go from God, so shall God and all goodness with him go from us. And the Prophet Osee both plainly assever, that they which go away still from God by vicious living, and yet would go about to pacifie him otherwise by sacrifice, and entertain him thereby, they labour in vain. For, notwith-
of Falling from God.

notwithstanding all their sacrifices, yet he goeth still away from them. For too much (even the Prophet) as they do not apply their minds to return to God, although they go about with whole flocks and herds to seek the Lord, yet they shall not find him: for he is gone away from them. But as touching our turning to God, or from God, you shall understand, that it may be done divers ways. Sometimes directly by idolatry, as Israel and Judah then did; sometimes men go from God by lack of faith, and unfruitfulness of God, whereas Naahah speaks, Mic. 31.

eth in this wise, To our them that go down into Egypt to seek for help, trusting in horses, and having confidence in the number of chariots, and puissance or power of horsemen. They have no confidence in the holy God of Israel, nor seek for the Lord. But what followeth? The Lord shall let his hand fall upon them, and down shall come both the helper, and he that is holpen: they shall be destroyed altogether. Sometimes men go from God by the neglecting of his Commandments concerning their neighbours, which command them to express hearty love towards every man, as Zachary said unto the people in God's behalf. Give true judgment, shew mercy and compassion every one to his brother, imagine no deceit towards widows, or children fatherless and motherless, towards strangers, or the poor, let no man take evil in his heart against his brother. But these things they passed not off, they turned their backs, and went their way, they stopped their ears that they might not hear, they hardened their hearts as an Adamic stone, that they might not listen to the Law, and the words that the Lord had sent through his holy Spirit, by his ancient Prophets. Wherefore the Lord showed his great indignation upon them. It came to pass (saith the Prophet) even as I told them: as they would not hear, so when they cried, they were not heard, but were scattered into all kingdoms which they never knew, and their land was made desolate. And to be short, all they that may not abide the word of God, but following the persuasions and subtilities of their own hearts, go backward and not forward (as it is said in Jerem.) They go and turn away from God. Indisputably that Origen saith, De that with mind, with lust, with beeds, with thought and care, applyeth and giveth himself to God's Word, and thinketh upon his Law day and night, gifteth himself wholly to God, and in his Precepts and Commandments is exercised: this is he that is turned to God. And on the other part he saith, Whosoever is occupied with Fables and Tales, when the Word of God is rehearsed, he is turned from God. Whosoever in time of reading God's Word, is careful in his mind of worldly busines, of money, of lucre, he is turned from God. Whosoever is untangled with the cares of possessions, filled with covetousness of riches, whosoever studieth for the glory and honour of this World, he is turned from God. So that after his mind, whosoever hath not a special mind to that thing that is commanded or taught of God, he that do not listen unto it, embrace, and impute it in his heart, to the intent that he may duly fashion his life thereafter, he is plainly turned from God, although he do other things of his own devotion and mind, which to him seem better, and more to God's honour. Which thing to be true, we be taught and admonished in the holy Scripture by the example of King Saul, who being commanded of God by Samuel, that he should kill all the Amalekites, and destroy them.
them clearly with their goods and cattle: yet he, being moved partly with pity, and partly (as he thought) with devotion unto God, saved Agag the king, and all the chief of their cattle, therewith to make Sacrifice unto God. Wherewithal God being displeased highly, said unto the Prophet Samuel, I repent that ever I made Saul king, for he hath forsaken me, and not followed my words, and so he commanded Samuel to slay him, and when Samuel asked wherefore (contrary to God's word) he had saved the cattle, he excused the matter, partly, by fear, saying, he burst do no other, for that the people would have it so, partly, for that they were goodly beasts, he thought God would be content, seeing it was done of a good intent and devotion, to honour God with the Sacrifice of them.

But Samuel reproving all such intents and devotions (seem they never so much to God's honour, if they stand not with his word, whereby we may be assured of his pleasure) said in this wise, Would God have Sacrifices and Offerings? Or rather that his word should be obeyed? To obey him, is better than Offerings, and to listen to him is better than to offer the fat of Rams: yea, to repugn against his voice is as evil as the sin of wolfslaying: and not to agree to it is like abominable idolatry. And now to take much as thou hast cast away the word of the Lord, he hath cast away thee, that thou shouldst not be king.

By all these examples of holy Scripture, we may know, that as we forsake God, to shall he ever forsake us. And what miserable state both consequent and necessary follow thereupon, a man may easily consider by the terrible displeasings of God. And although he consider not all the said miserly to the uttermost, being to great that it passeth any man's capacity in this life sufficiently to consider the same: yet he shall soon perceive to much thereof, that if his heart be not more than stone, or harder than the adamant, he shall fear, tremble, and quake, to call the name to his remembrance. First, the displeasure of God towards us is commonly express'd in the Scripture by these two things: by shewing his fearful countenance upon us, and by turning his face, or hiding it from us. By shewing his dreadful countenance, is signified his great wrath: but by turning his face, or hiding thereof, is many times more signified, that is to say, that he clearly forsaketh us, and giveth us over. The which significations be taken of the properties of men's manners. For men towards them whom they labour, commonly bear a good, a cheerful, and a loving countenance: so that by the face or countenance of a man, it doth commonly appear what will or mind he beareth towards other. So when God doth shew his dreadful countenance towards us, that is to say, both send dreadful plagues of Swoord, Famine, or Pestilence upon us, it appeareth that he is greatly wroth with us. But when he withdraweth from us his Word, the right Doctrine of Christ, his gracious assistance and aid (which is ever joined to his Word) and leaveth us to our own wit, our own will and strength: he declareth then, that he beginneth to forsake us. For whereas God hath showed to all them that truly believe his Gospel, his face of mercy in Jesus Christ, which both to lighten their hearts, that they (if they behold it as they ought to do) be transformed to his Image, he made partakers of the heavenly light, and of his holy Spirit, and be fashioned to him in all good_Title requisite to the Children of God: so, if they after do neglect the same, if they be unthankful unto him, if they
of Falling from God.

order not their lives according to his example and doctrine, and to the setting forth of his glory, he will take away from them his Kingdom, his holy Word, whereby he should reign in them, because they bring not forth the fruit thereof that he looketh for. Nevertheless, he is so merciful, and of so long sufferance, that he doth not cast upon us that great wrath suddenly. But when we begin to spink from his Word, not believing it, or not expressing it in our livings: first he doth send his Ministers, the true Preachers of his Word, to admonish and warn us of our duty: that as he for his part, for the great love he bare unto us, delivered his own Son to suffer death, that we by his death might be delivered from death, and be restored to the life everlasting, evermore to dwell with him, and to be partakers and inheritors with him of his everlasting glory and Kingdom of Heaven: so again, that we for our parts should walk in a godly life, as becometh his children to do. And if this will not serve, but still we remain disobedient to his Word and Will, not knowing him, not loving him, not fearing him, not putting our whole trust and confidence in him: and on the other side, to our Neighbours behaving our selves uncharitably, by dishonour, envy, malice, by committing murder, robbery, adultery, gluttony, deceit, lying, swearing, or other like detestable works, and ungodly behaviour, then he threateneth us by terrible commandments, swearing in great anger; that whatsoever doth those works, shall never enter into his rest, which is the Kingdom of Heaven.

The Second Part of the Sermon of Falling from God.

In the former part of this Sermon ye have learned how many manners of ways men fall from God: some by Idolatry, some for lack of Faith, some by neglecting of their Neighbours, some by not hearing of Gods Word, some by the pleasure they take in the vanities of Worldly things. Ye have also learned what misery that man is, which is gone from God: and how that God yet of his infinite goodness will call again man from that his misery, useth first gentle admonitions by his Preachers, after he speaketh on terrible threatenings. Now if this gentle monition and threatening together do not serve, then God will shew his terrible countenance upon us, he will pour intolerable plagues upon our heads, and after he will take away from us all his aid and assistance, wherewith before he did defend us from all such manner of calamity. As the Evangelical Prophet Isaiah agreeing with Christ's parable both teach us, saying, That God had made a goodly Vineyard for his beloved Children, he hedged it, he watered it round about, he planted it with chosen Plants, and made a Tower in the midst thereof, and therein also a Vine-presses. And when he looked that it should bring him forth good Grapes, it brought forth wild Grapes: and after it followed, How shall I shew you (saith God) what I will do with my Vineyard: I will pluck down the hedges, that it may perish; I will break down the
The Second part of the Sermon

walls that it may be trodden under foot: I will let it lie waste, it shall not be cut, it shall not be digged, but byers and thorns shall overgrow it, and I shall command the clouds that they shall no more rain upon it.

By these threatnings we are monished and warned, that if we which are the chozen vineyard of God, being not for the good grapes, that is to say, good works that may be delectable and pleasant in his sight, when he looketh for them, when he sendeth his messengers to call upon us for them, but rather bring forth wild grapes, that is to say, lowe works, unlawfull, and unlawful, then will he pluck away all defence, and suffer grievous plagues of famine, bater, earth, and death, to light upon us. Finally, if these leue not, he will let us lie waste, he will give us ouer, he will turn away from us, he will dig and delue no more about us, he will let us alone, and suffer us to bring forth even such fruit as we will, to bring forth bumbles, byers and thorns, all naughtines, all vice, and that so abundantly, that they shall clean overgrow us, choke, strangle, and utterly destroey us. But they that in this World live not after God, but after their own carnal liberty, perceiue not this great wrath of God towards them, that he will not dig, no delue any more about them, that he both let them alone even to themselves. But they take this for a great benefit of God, to have all their own liberty: and to be like, as it carnal liberty were the true liberty of the Gospel. But God forbid (good people) that ever we should desire such liberty. For although God suffer sometimes the wicked to have their pleasure in this World, yet the end of ungodly living is at length endless destruction. The murmuring Heastites had that they langed for, they had Quails enough, yea, till they were weary of them. But what was the end thereof? Their sweet meat had touse laue: even while the meat was in their mouthes, the plague of God lighted upon them, and suddenly they died. So, if we live ungodly, and God suffereth us to follow our own wills, to have our own delights and pleasures, and endureth us not with some plague: it is no doubt but he is almost utterly displeasen with us. And though he be long ere he stroke, yet many times when he striketh such persons, he striketh them at once for ever. So that when he doth not strike us, when he caeth us to afflict us, to punish or beat us, and suffereth us to run headlong into all ungodliness and pleasures of this World that we delight in, without punishment and adversity, it is a deadlie token that he loveth us no longer, that he careth no longer for us, but hath given us ouer to our own selues. As long as a man doth puine his Cattell, both big at the coate, and both lap freeth earth to them: he hath a mind to them, he perceiveth some token of feecunines that may be recovered in them, but when he will bestow no more such cost and labour about them, then it is a sign that he thinketh they will never be good. And the father, as long as he loveth his child. he looketh angrily, he correcteth him when he doth amiss: but when that serveth not, and upon that he caeth from correction of him, and suffereth him to do what he liketh himself, it is a sign that he intendeth to disconfort him, and to cast him away for ever. So litley nothing should pierce our heart to soe, and put us in such horrible fear, as when we know in our conscience, that we have grievously offended God, and do so continue, and that yet he striketh not, but quietly suffereth us in the naughtines that we have
of Falling from God.

Then specially it is time to cry, and to cry again, as David did. Cast me not away from thy face, and take not away thy holy Spirit from me. Lord turn not away thy face from me, cast not thy servant away in displeasure. Hide not thy face from me, lest I be like unto them that go down to Hell. The which lamentable prayers of him, as they do certify us what horrible danger they be in, from whom God turned his face (fo the time, and as long as he so doth) to shoul'd they move and rite us to cry upon God with all our heart, that we may not be brought into that state, which doubtless is so foreordained, so miserable, and so dreadful, as no tongue can sufficiently express, nor any heart can think. For what deadly grief may a man suppose it is to be under the wrath of God, to be forsaken of him, to have his Holy Spirit, the author of all goodness, to be taken from him, to be brought to so vile a condition, that he shall be left meet for no better purpose, than to be cut off condemned in Hell? For not only such places of David do speak, that upon the turning of God's face from any persons, they shall be left bare from all good, and far from hope of remedy; but also the place rehearsed last before, of Isaiah, both mean the same, which he saith, that God at length doth so displese his unfruitful Vineyard, that he will not only suffer it to bring forth weeds, briers, and thorns, but also further to punish the unfruitfulness of it. He saith he will not cut it, he will not delve it, and he will command the Clouds that they shall not rain upon it: whereby is signified the teaching of his Holy Word, which Saint Paul, after a like manner, exprest by planting and watering, meaning that he will take that away from them, so that they shall be no longer of his Kingdom, they shall be no longer governed by his Holy Spirit, they shall be put from the grace and benefits that they had, and ever might have enjoyed through Christ, they shall be deprived of the Heavenly Light, and Life which they had in Christ, whilst they abode in him: they shall be (as they were once) as men without God in this World, and rather in perdition taking. And to be short, they shall be given into the power of the Devil, which beareth the rule in all them that be cast away from God, as he did in Saul and Judas, and generally in all such as work after their own wills, the Children of mistrust and unbelief. Let us beware therefore (good Christian people) lest we rejecting or casting away God's Word (by which we obtain and retain true Faith in God) be not at length cast off so far, that we become as the Children of unbelief, which be of two sorts, far diverse, yea, almost clean contrary, and yet both be very far from returning to God; the one sort, only weighing their sinful and despicable living, with the right judgment and strictness of God's Rightheousness, be so without counsel, and be so comfortless (as they all must needs be from whom the Spirit of Counsel and Comfort is gone) that they will not be persuaded in their hearts, but that either God cannot, or else that he will not take them again to his favour and mercy. The other, hearing the loving and large promises of God's mercy, and so not conceiving a right Faith thereof, make those promises larger than ever God did, trusting, that although they continue in their sinful and despicable living never so long, yet that God at the end of their life, will shew his mercy upon them, and that then they will return. And both these two sorts of men be in a damnable state, and
The Second Part of the Sermon, &c.

yet nevertheless, God (who will not the death of the wicked) hath set aside means, whereby both the same (as it they take heed in season) may escape. The first, as they do dread God's righteous justice in punishing sinners (whereby they should be dissolved, and should depart, indeed, as touching any hope that may be in themselves) so if they would constantly believe, that God's mercy is the remedy appointed against such despair and distrust, not only for them, but generally for all that be sorry and truly repentant, and willeth withal stick to God's mercy, they may be sure they shall obtain mercy, and enter into the post of a haven of safeguard, into which whose wither both come, be they time before to wicked, they shall be out of danger of everlasting damnation, as God by Ezekiel faith, what time sober a sinner both return, and take earnest and true repentance, I will forget all his wickedness. The other, as they be ready to believe God's promises, so they should be as ready to believe the threatenings of God: as well they should believe the Law, as the Gospel, as well that there is an hell and everlasting fire, so as there is an heaven, and everlasting joy: as well they should believe damnation to be threatened to the wicked and evil doers, as salvation to be promised to the faithful in word and works as well they should believe that to be true in the one, and as the other. And the sinners that continue in their wicked living, ought to think, that the promises of God's mercy, and that the Gospel, contain not unto them being in that state, but only the Law, and those Scriptures which contain the wrath and indignation of God, and his threatenings, which should certify them, that as they do over-boldly presume of God's mercy, andlive dissolutely: so both God will more and more withdraw his mercy from them, and he is so provoked thereby to wrath at length, that he destroyeth such presumers many times sudainly. For of such S. Paul said thus, When they shall say it is peace, there is no danger, then shall sudden destruction come upon them. Let us beware therefore of such naughty boldness to sin. For God, which hath promised his mercy to them that be truly repentant (although it be at the later end) hath not promised to the presumptuous sinner, either that he shall have long life, or that he shall have true repentance at the last end. But for that purpose hath he made every man's death uncertain, that he should not put his hope in the end, and in the mean season (to God's high displeasure) live ungodly. Therefore, let us follow the counsel of the Wise man, let us make no tarrying to turn unto the Lord: let us not put off from day to day, for sudainly shall his wrath come, and in time of vengeance he will destroy the wicked. Let us therefore turn betimes, and when we turn let us pay to God, as Osee teacheth, laying, forgive all our sins, receive us graciously. And if we turn to him with a humble and a very penitent heart, he will receive us to his favour and grace for his holy Name's sake, for his promise sake, for his truth and mercy's sake, promiseth to all faithful believers in Jesus Christ his only natural Son: to whom, the only Saviour of the World, with the Father and the Holy Ghost, be all honour, glory, and power, world without end. Amen.
AN EXHORTATION AGAINST The Fear of Death.

It is not to be marvelled that worldly men do fear to die. For death deprieth them of all worldly honors, riches, and possessions, in the fruition whereof, the worldly man counteth himself happy, so long as he may enjoy them at his own pleasure, and otherwise, if he be dispossessed of the same, without hope of recovery, then can no other wise think of himself, but that he is unhappy, because he hath lost his worldly joy and pleasure. Alas, thinketh this carnal man, shall I now depart for ever from all my honours, all my treasure, from my Country, friends, riches, possessions, and worldly pleasures, which are my joy and hearts delight? Alas, that ever that day should come, when all these I must bid farewell at once, and never enjoy any of them after. Wherefore it is not without great cause spoken of the Wise man, O death, how bitter and souce is the remembrance of thee, to a man that lieth in peace and prosperity in his substance, to a man living at ease, leading his life after his own mind without trouble, and is therewithal well pampered and fed. There be other men, whom this world doth not to greatly laugh upon, but rather deride and oppresse with poverty, sicknesses, or some other adversity, yet they do fear death, partly because the flesh abhoreth naturally its own corruptible dissolution, which death doth threaten to them, and partly by reason of sicknesses and painful diseases, which do most strongly pangs and agonies in the flesh, and use commonly to come to sick men before death, or at the least accompany death, whenever it cometh.

Although these two causes seem great and weighty to a worldly man, whereupon he is moved to fear death, yet there is another cause much greater than any of these aforesaid rehearsed, for which indeed he hath just cause to fear death, and that is the state and condition whereunto at the last end death bringeth all them that have their hearts fixed upon this World, without repentance and amendment. This state and condition is called the second death, which unto all such shall ensue after this bodily death. And this is that death which indeed ought to be dreaded and feared: for it is an everlasting loss without remedy of the grace and favour of God, and of everlasting joy, pleasure, and felicity. And
The First part of the Sermon

And it is not only the loss for ever of all these eternal pleasures, but also it is the condemnation both of body and soul (without either appellation, or hope of redemption) unto everlasting pains in Hell. Unto this state death lent the unmerciful and ungodly rich man (that Luke speaks of in his Gospel) who living in all wealth and pleasure in this world, and cherishing himself daily with dainty fare, and gorgious apparel, despised poor Lazarus that lay pitiful at his gate, miserably plagued and full of sores, and also grievously pined with hunger. Both these two were arrested by death, which sent Lazarus the poor miserable man by Angels anon unto Abrahams bosom, a place of rest, pleasure, and consolation: but the unmerciful rich man descended down into Hell, and being in torment, he cried for comfort, complaining of the intolerable pain that he suffered in that name of fire, but it was too late.

So unto this place bodily death sendeth all them that in this world have their joy and felicity, all them that in this world be unfaithful unto God, and uncharitable unto their Neighbours, to-dying without repentance and hope of Gods mercy. Wherefore it is no marvel, that the worldly man feareth death, for he hath much more cause to do so, than he himself doth consider. Thus we see three causes why worldly men fear death. One, because they shall lose thereby their worldly honours, riches, possessions, and all their hearts desires: Another, because of the painful diseases, and bitter pangs, which commonly men suffer, either before, or at the time of death: but the chief cause above all other, is the dread of the miserable state of eternal damnation both of body and soul, which they fear shall follow, after their departing from the worldly pleasures of this present life.

For these causes be all mortal men (which be given to the love of this world) both in fear, and state of death, though sin (as the holy apostle faith) so long as they live here in this world: But (everlasting thanks be to Almighty God for ever) there is never a one of all these causes, no not yet them altogether, that can make a true Christian man afraid to die (who is the very member of Christ, the Temple of the holy Ghost, the Son of God, and the very Inheritance of the everlasting Kingdom of Heaven:) but plainly contrary, he conceiveth great and many causes undoubtedly grounded upon the infallible and everlasting truth of the Word of God, which moveth him not only to put away the fear of bodily death, but also for the manifold benefits and singular commodities which ensue unto every faithful person by reason of the same, to wish, desire, and long heartily for it. For death shall be to him no death at all, but a very deliverance from death, from all pains, cares, and forrows, miseries, and wretchedness of this world, and the very entry into rest, and a beginning of everlasting joy, a tasting of heavenly pleasures, so great, that neither tongue is able to express, neither eye to see, nor ear to hear them; no, not any earthly mans heart to conceive them. So exceeding great benefits they be, which God our heavenly Father by his mere mercy, and for the love of his Son Jesus Christ, hath laid up in hope, and prepared for them that humbly submit themselves to God wills, and evermore unfeignedly love him from the bottom of their hearts. And we ought to believe that death being slain by Christ, cannot keep any man that sedulously trusted in Christ, under his perpetual tyranny and subjection: but that he shall rise from death again unto glory at the last day, appointed by Almighty God, like as Christ our
against the Fear of Death.

our head did rise, again, according to God's appointment, the third day. For S. Augustine faith, the head goes before, the members truant to follow and come after. And S. Paul faith, If Christ rise from the dead, we shall rise also from the same. And to comfort all Christian persons herein, holy Scripture calleth this bodily death a sleep, wherein mans liues be (as it were) taken from him for a season, and yet when he awaked, he is more fresh then he was when he went to bed. So, although we have our souls separated from our bodies for a season, yet at the general Resurrection we shall be more fresh, beautiful, and perfect than we be now. For now we be mortal, then shall we be immortal: now infected with divers infirmities, then clearly void of all mortal infirmities; now we be subject to all carnal desires, then we shall be all Spiritual, desiring nothing but God's glory, and things eternal. This is this bodily death a sleep of entering into life, and therefore not so much dreadful (although it be rightly considered) as it is comfortable, not a mischief, but a remedy for all mischief, no enemy, but a friend, not a cruel tyrant, but a gentle guide leading us not to mortality, but to immortality, not to sorrow and pain, but to joy and pleasure, and that to endure for ever, it be thankfully taken and accepted as God's privilege, and patiently borne of us for Christ's love, that suffered most painful death for our love, to redeem us from death eternal. Accordingly hereunto S. Paul faith, Our life is hid with Christ in God; but when our life shall appear, then shall we also appear with him in glory. Why then shall we fear to die, considering the manifold and comfortable promises of the Gospel, and of holy Scriptures? God the Father hath given us everlasting life (saint S. John) and this life is in his Son. He that hath the Son, hath life, and he that hath not the Son, hath not life. And this I write (saint S. John) to you that believe in the Name of the Son of God, that you may know that you have everlasting life, and that you do believe upon the Name of the Son of God. And our Saviour Christ faith, Ye that believe in me have life everlasting, and I will raise him from death to life at the last day. S. Paul also faith, that Christ is our righteousness, our holiness, and redemption, to the intent that he which doth glory should glory in the Lord. S. Phil. Paul did contend and set little by all other things, esteeming them as dung, which before he had in very great price, that he might be found in Christ, to have everlasting life, true holiness, righteousness, and redemption. Finally, S. Paul maketh a plain argument in this wise, If our heavenly Father would not spare his own natural Son, but did give him to death for us, how can it be, that with him he should not give us all things? Therefore if we have Christ, then have we with him, and by him, all good things whatsoever we can in our hearts wish or desire, as victory over death, sin, and hell: we have the favour of God, peace with him, holiness, wisdom, justice, power, life, and redemption, we have by him perpetual health, wealth, joy, and bliss everlasting.

The
The Second Part of the Sermon against the Fear of Death.

There hath been heretofore shewed you, that there are three causes wherefore men do commonly fear death. First, the sorrowful departure from worldly goods and pleasures. The second, the fear of the pangs and pains that come with death. The last and principal cause is, the horrible fear of extreme misery, and perpetual damnation in time to come. And yet none of these three causes troubleth good men, because they lay themselves by true faith, perfect charity, and fure hope of the endless joy and bliss everlasting.

All those therefore have great cause to be full of joy that be joined to Christ with true faith, perfect hope, and perfect charity, and not to fear death nor everlasting damnation. For death cannot deprive them of Jesus Christ, nor can any sin condemn them that are justified truly in him, which is their only joy, treasure, and life. Let us repent our sins, amend our lives, trust in his mercy and satisfaction, and death can neither take him from us, nor us from him. For then (as St. Paul faith) whether we live or die, we be the Lord’s own. And again (as he saith) Christ did die and rose again, because he should be Lord both of the dead and quick. Then if we be the Lord’s own when we be dead, it must needs follow that such temporal death, not only cannot harm us, but also that it shall be much to our profit, and join us unto God more perfectly. And therefore the Christian heart may surely be certified by the infallible and unutterable truth of holy Scripture. It is God (as St. Paul) which hath prepared us unto immortality, and the same is he which hath given us an earnest of the Spirit. Therefore let us be always of good comfort, for we know that so long as we be in the body, we be (as it were) far from God in a strange country, subject to many perils, walking without perfect light and knowledge of Almighty God, only being him by faith in holy Scriptures. But we have a courage and desire rather to be at home with God and our Saviour Christ, far from the body, where we may behold his Godhead as he is, face to face, to our everlasting comfort. These be St. Paul’s words in effect, whereby we may perceive, that the life in this world is resembled and likened to a Pilgrimage in a strange Country, far from God; and that death, delivering us from our bodies, both sends us straight home into our own Country, and maketh us to dwell presently with God for ever, in everlasting rest and quietness: So that to die is no loss, but profit and winning to all true Christian people. What lost the thief that hanged on the Cross with Christ, by his bodily death? yea, how much did he gain by it? Did not our Saviour lay unto him, This day thou shalt be with me in Paradise? And Lazarus that pittiful person, that lay before the rich man’s gate, pained with sores, and pined with hunger, did not death highly profit and promote him, which by the ministry of Angels sent him unto Abrahams bosome, a place of rest, joy, and heavenly consolation?

Let
against the Fear of Death.

Let us think none other (good Christian people) but Christ hath prepared and made ready before, the same joy and felicity for us, that he prepared for Lazarus and the thief. Wherefore, let us stick unto his salvation, and gracious redemption, and believe his word, serve him from our hearts, love and obey him, and whatsoever we have done heretofore contrary to his most holy will, now let us repent in time, and hereafter truly to correct our life; and doubt not, but we shall find him as merciful unto us, as he was either to Lazarus, or to the thief, whose examples are written in holy Scripture for the comfort of them that be sinners, and subject to sorrows, miseries, and calamities in this world, that they should not despair in God's mercy, but ever trust thereby to have forgiveness of their sins, and life everlasting, as Lazarus and the thief had. Thus I trust every Christian man perceiveth by the infallible and undeniable word of God, that bodily death cannot harm nor hinder them that truly believe in Christ, but contrary shall profit and promote the Christian souls, which being truly penitent for their offences, depart hence in perfect Charity, and in sure trust, that God is merciful to them, forgiving their sins, for the merits of Jesus Christ his only natural Son.

The second cause why some do fear death, is for sickness and grievous pains, which partly come before death, and partly accompany it come with death, whenever it comes. This fear is the fear of the fall itself, and a natural passion belonging unto the nature of a mortal man. But true faith in God's promises, and regard of the pains and pangs which Christ upon the Cross suffered for our miserable sinners, with consideration of the joy and everlasting life to come in heaven, will mitigate and allay all these pains, and moderate or dying into a mean this fear, that it shall never be able to overthrive the hearty desire and gladness, that the Christian soul hath to be separated from this corrupt body, that it may come to the gracious presence of our Saviour Jesus Christ. If we believe steadfastly the word of God, we shall perceive that such bodily sickness, pains of death, or whatsoever dolorous pangs we suffer, either before, or with, or after death, nothing else in Christian men, but the rod of our heavenly and loving Father, whereby he mercifully correcteth us, either to try and declare the Faith of his patient Children, that they may be found laudable, glorious, and honourable in his sight, when Jesus Christ shall be openly shewed to be the Judge of all the World, or else to chastise and amend in them whatsoever offendeth his Fatherly and gracious goodness, lest they should perish everlastingly. And this his correcting rod is common to all men that be truly his. Therefore let us cast away the burden of sin that lieth too heavy on our necks, and return unto God by true penance and amendment of our lives, let us with patience run this course that is appointed, suffering (for his sake that died for our salvation) all sorrows and pangs of death, and death itself joyfully, when God senteth it to us, having our eyes fixed and set fast upon the Head and Captain of our Faith, Jesus Christ: who (considering the joy that he shall come unto) cared neither for the shame nor pain of death, but willingely conforming and framing his will to his Father's will, most patiently suffered the most shameful and painful death of the Cross, being innocent and harmless. And now therefore he is exalted in heaven, and everlastingly strieth on the right hand of the throne of God the Father.
The Second part of the Sermon

Let us call to our remembrance therefore the life and joys of Heaven, that are kept for all them that patiently do suffer here with Christ, and consider that Christ suffered all his painful passion by sinners, and for sinners; and then we shall with patience, and the more easily, suffer such sorrows and pains, when they come. Let us not set at light the chastising of the Lord, nor grudge at him, nor fall from him, when of him we be corrected; for the Lord loveth them whom he both correct, and beateth every one whom he taketh to be his Child. What Child is that (saith St. Paul) whom the Father loveth, and doth not chastise? If ye be without God's correction (which all his wellbeloved and true Children have) then be ye but Saffards, finally regarded of God, and not his true Children.

Therefore seeing that when we have an Earth our carnal Fathers to be our correctors, we do fear them, and reverently take their correction; shall we not much more be in submission to God our Spiritual Father, by whom we shall have everlasting life? And our carnal Fathers sometimes correct us even as it pleaseth them, without cause; but this Father justly correcteth us, either for our sin, to the intent we should amend, or for our commodity and wealth, to make us thereby partakers of his holiness. Furthermore, All correction which God sendeth us in this present time, seemeth to have no joy and comfort, but sorrow and pain; yet it dyetheth with it a taste of God's mercy and goodness, towards them that be so corrected, and a sure hope of God's everlasting consolation in Heaven. If then these sorrows, dislikes, and sicknesses, and also death it lett be nothing else but our heavenly Fathers rod, whereby he correcteth us of his love and gracious favour, whereby he tryeth and purifieth us, whereby he giveth unto us holiness, and certifieth us that we be his Children, and he our merciful Father: shall not we then with all humility, as obedient and loving Children, joyfully kiss our heavenly Fathers rod, and ever lay in our heart, with our Saviour Jesus Christ, Father, if this anguish and sorrow which I feel, and death which I see approach, may not pass, but that thy will is that I must suffer them, Thy will be done.

The Third Part of the Sermon against the Fear of Death.

In this Sermon against the fear of Death, two causes were declared, which commonly move worldly men to be in much fear to die, and yet the same do nothing trouble the faithful and good lovers when Death cometh, but rather give them occasion greatly to rejoice, considering that they shall be delivered from the sorrow and misery of this World, and be brought to the great joy and felicity of the life to come. Now the third and special cause why Death indeed is to be feared, is the miserable state of the worldly and ungodly people after their death: but this is no cause at all, why the godly and faithful people should fear death, but rather contrariwise, their godly conversation in this life, and belief in Christ, cleaving continually to his mercies, should
against the Fear of Death.

should make them to long soze after that life, that remaineth for them undoutedly after this bodily death. Of this immortal state (after this transitory life) where we shall live evermore in the presence of God, in joy, and rest, after victory over all sickness, sorrow, sin, and death; there be many plain places of holy Scripture, which contain the weak confidence against the fear of all such danger, sickness, sin, and bodily death, to allure such trembling and ungodly fear, and to encourage us with comfort and hope of a blessed state after this life. Saint Paul wisteth unto the Ephesians, that God the Father of Glory would give Ephes.1 unto them the spirit of wisdom and revelation, that the eyes of their hearts might give light to know him, and to perceive how great things he had called them unto, and how rich an inheritance he hath prepared after this life for them that pertain unto him. And S. Paul himself by Phil.4.1 clareth the desire of his heart, which was to be dissolved and loosed from his body, and to be with Christ, which (as he said) was much better for him, although to them it was more necessary that he should live, which he refused not for their sakes. Even like as S. Martin said, Good Lord, if I be necessary for thy people to do good unto them, I will refuse no labour: but else for mine own self, I beseech thee to take my soul.

Now the holy Fathers of the Old Law, and all faithful and righteous men, which departed before our Saviour Christ's Ascension into heaven, did by death depart from troubles unto rest, from the hands of their enemies, into the hands of God, from toil and sickness, unto joyful refreshing in Abrahams bosom, a place of all comfort and consolation, as the Scriptures do plainly by manifest words testify. The Book of Wisdom faith, That the righteous mens souls be in aud.3. the hand of God, and no torment shall touch them. They seemed to the eyes of foolish men to die, and their death was counted miserable, and their departing out of this World wretched, but they be in rest. And another place faith, That the righteous shall live for ever, and their reward is with the Lord, and their minds be with God, who is above all: therefore they shall receive a glorious kingdom, and a beautiful Crown at the Lords hand. And in another place the same Book faith, The righteous, though he be prevented with sudden death, nevertheless he shall be there where he shall be refreshed. Of Abrahams bosom, Christ's words be so plain, that a Christian man needeth no more proof of it. Now then, if this were the state of the holy Fathers and righteous men, before the coming of our Saviour, and before he was glorified: how much more then ought all we to have a steadfast faith, and a sure hope of this blessed state and condition, after our death? seeing that our Saviour now hath performed the whole work of our Redemption, and is gloriously ascended into heaven, to prepare our dwelling places with him, and lead unto his Father, Father, I will that where I am, my Servants shall be with me. And we know, that whatsoever Christ will, his Father will the same, wherefore it cannot be, but if we be his faithful Servants, our Souls shall be with him, after our departure out of this present life. Saint Stephen when he was stoned to death, even in the midst of his torment, what was his mind most upon? when he was full of the Holy Ghost (faith holy Scripture) having his eyes lifted up into heaven, he saw the glory of God, and Jesus standing on the right hand of God. The which truth, after he had confessed boldly before the enemies of Christ, they
The Third Part of the Sermon

John 6.

Blew him out of the City, and there they stoned him; who expired unto
God, lying, Lord Jesus Christ, take my spirit. And both not our
Saviour lay plain in Saint John's Gospel, verily I say unto you,
He that heareth my word, and believeth on him that sent me, hath
everlasting life; and cometh not into judgment, but shall pass from
death to life: Shall we not then think that death to be precious, by
the which we pass unto life?

Psal. 116.

Therefore it is a true saying of the Prophet, The death of the holy
and righteous men, is precious in the Lord's sight. Holy Simeon, after
that he had his heart's desire in seeing our Saviour, that he ever longer
soy in his life, he embraced, and took him in his arms, and said, Now
Lord, let me depart in peace, for mine eyes have beheld that Saviour
which thou hast prepared for all Nations.


It is truly therefore, that the death of the Righteous is called peace,
and the benefit of the Lord, as the Church saith, in the name of the
righteous departed out of this world: By soul turn thee to thy rest,
for the Lord hath been good to thee, and rewarded thee. And we see by
holy Scripture, and other ancient希约s of Martyrs, that the holy,
faithful, and righteous, ever since Christ's Ascension, of going up, in
their death did not doubt, but that they went to Christ in spirit, which
is our life, health, wealth, and salvation. John in his holy Revelation,
saw an hundred forty-four thousand Virgins and Innocents, of
whom he said, These follow the Lamb Jesus Christ where-ere he
goeth. And shortly after in the same place he saith, I heard a voice
from Heaven, laying unto me. Write happy and blessed are the dead
which die in the Lord: from henceforth (surely faith the Spirit) they
shall rest from their pains and labours, for their works do follow them:
so that then they shall reap with joy and comfort, that which they sowed
with labours and pains.

Gal. 6.

They that owe in the spirit of the Spirit shall reap everlasting life:
Let us therefore never be weary of well doing, for when the time of
reaping shall reward cometh, we shall reap without any weariness ever-
lasting joy. Therefore while we have time (as Saint Paul exhorted
us) let us do good to all men, and not lay up our treasure in earth,
where rust and moths corrupt it, which rust (as Saint James saith) shall
bear witness against us at the great day, condemn us, and shall (like
most burning fire) torment our flesh. Let us beware therefore (as we
tender our own wealth) that we be not in the number of those miser-
able, covetous, and wicked men, which Saint James bidden mourn
and lament for their greedy gathering and ungodly keeping of goods.
Let us be wise in time, and learn to follow the wise example of the
wicked Steward. Let us to wisely order our goods and possessions,
committed unto us here by God for a season, that we may truly hear
and obey this Commandment of our Saviour Christ: I lay unto you
faith, be make you friends of the wicked Mammon, that they may
receive you into everlasting tabernacles or dwellings. Riches be
called wicked, because the world abueth them unto all wickedness,
which are otherwise the good gifts of God, and the instruments where-
by God's servants do truly serve him in using of the same. He com-
nanded them not to make them rich friends, to get high dignities
and worldly promotions, to give great gifts to rich men that have no
need thereof, but to make them friends of poor and miserable men,
against the Fear of Death.

unto whom, whatsoever they give, Christ taketh it as given to himself. And to these friends Christ in the Gospel giveth so great honour and preeminence, that he faith, They shall receive them that do good unto them into everlasting houses: not that men shall be our rewarders for our well doing, but that Christ will reward us, and take it to be done unto himself, whatsoever is done to such friends.

Thus making poor wretches our friends, we make our Saviour Christ our friend, whose members they are: whole miseries as he taketh for his own misery, so their relief, succour, and help, he taketh for his relief, and help, and will as much thank us and reward us for our goodness shewed to them, as if he himself had received like benefit at our hands, as he witnesseth in the Gospel, saying, Whosoever ye have done to any of these simple persons, which do believe in me, that have ye done to me.

Therefore let us diligently foresee, that our faith and hope which we have conceived in Almighty God, and in our Saviour Christ be not faint, and that the love which we bear in hand to bear to him, be not cold: but let us study daily and diligently to shew our selves to be the true honourers and lovers of God, by keeping of his Commandments, by doing good deeds unto our needy neighbours, relieving by all means that we can, their poverty with our abundance and plenty, their ignorance with our wisdom and learning, and comfort their weakness with our strength and authority, calling all men back from evil doing by godly counsel and good example, persevering still in well doing, so long as we live: so that we not need to fear death for any of those causes afore mentioned, no yet for any other cause that can be imagined: but contrary, considering the manifold sicknesses, troubles, and sorenesses of this present life, the dangers of this perilous pilgrimage, and the great and heavy burden which our spirit hath by this sinful flesh and frail body subject to death: considering also the manifold soreness and dangerous deceits of this world, on every side, the intolerable pride, covetousness, and lechery, in time of prosperity, the impatient murmuring of them that be woe, and time of adversity, which cause not to withstand and pluck us from God, our Saviour Christ, from our life, health, or everlasting joy and salvation: considering also the innumerable assaults of our Soveraign Enemy the Devil, with all his fiery darts of ambition, pride, lechery, vain glory, envy, malice, vexation, or backbiting, with other his innumerable deceits, engins, and snares, whereby he goeth busily about to catch all men under his domination, ever like a roaring Lion, by all means seeking whom he may devour. The faithful Christian man which considereth all these miseries, perils, and incommodities (whereunto he is subject so long as he lieth upon earth) and on the other part considereth that blessed and comfortable state of the heavenly life to come, and the sweet condition of them that depart in the Lord, how they are delivered from the continual encumbrances of their mortal and sinful body, from all the malice, crafts, and deceits of this world, from all the assaults of their Soveraign Enemy the Devil, to live in peace, rest, and endless quietness, to live in the fellowship of innumerable Angels, and with the congregation of perfect and just men, as Patriarchs, Prophets, Martyrs, and Confessors, and finally unto the presence of Almighty God, and our Saviour Jesus Christ. Be that both consider all these things, and believe them assuredly, as they are to be believed, even from the bottom of
The First Part of the Sermon

his heart, being established in God in this true faith, having a quiet conscience in Christ, a firm hope, and assured trust in God's mercy, through the merits of Jesus Christ to obtain this quietly, rest, and everlasting joy, shall not only be without fear of bodily death, when it cometh, but certainly (as St. Paul did) shall he gladly (according to God's will, and when it pleased God to call him out of this life) greatly desire in his heart, that he may be rid from all these occasions of evil, and live ever to God's pleasure, in perfect obedience of his will, with our Saviour Jesus Christ, to whose gracious presence the Lord of his infinite mercy and grace bring us, to reign with him in life everlasting: to whom with our heavenly Father and the Holy Ghost, be glory in worlds without end. Amen.

AN EXHORTATION
CONCERNING
Good Order, and Obedience to Rulers and Magistrates.

Almighty God hath created and appointed all things in Heaven, Earth, and Waters, in a most excellent and perfect order. In Heaven he hath appointed distinct and several orders and states of Archangels and Angels. In Earth he hath assigned and appointed Kings, Princes, with other governors under them, in all good and necessary order. The Water above is kept, and raineth down in due time and season. The Sun, Moon, Stars, Rainbow, Thunder, Lightning, Clouds, and all Birds of the air, do keep their order. The Earth, Trees, Seeds, Plants, Herbs, Cows, Oxen, and all manner of Beasts, keep themselves in order: all the parts of the whole year, as Winter, Summer, Months, Nights and Days, continue in their order: all kinds of Fishes in the Sea, Rivers and Waters, with all Fountains, Springs, yea, the Seas themselves keep their comely court and order; and man himself also hath all his parts both within and without, as soul, heart, mind, memory, understanding, reason, speech, with all and singular corporal members of his body in a profitable, necessary, and pleasant order: every degree of people in their vocation, calling, office, hath appointed to them their duty and order: some are in high degree, some in low, some Kings and Princes, some inferiors and subjects. Priests and Lay-men, masters and servants, fathers and children, husbands and wives, rich and poor, and every one have need of other, so that all things is to be lauded and praised the goodly order of God, without which no House, no City, no Commonwealth can continue and endure, or fall.
of Obedience.

For where there is no right order, there reigneth all abuse, carnal liberty, enmity, sin, and Babylonical confusion. Take away kings, princes, rulers, magistrates, judges, and such estates of God's order, no man shall ride or go by the high way unrobbed, no man shall sleep in his own house or bed unkilled, no man shall keep his wife, children, and possessions in quietness, all things shall be common, and there must needs follow all mischief and utter destruction both of souls, bodies, gods, and commonwealths. But blessed be God that we in this realm of England, feel not the horrible calamities, miseries, and wretchednesses, which all they undoubtedly feel and suffer, that lack this godly order: and praised be God that we know the great excellent benefit of God showen towards us in this behalf. God hath sent us his high gift, our most dear sovereign Lord King Charles, with a godly, wise, and honourable council, with other superiours and inferiours, in a godly order, and godly. Wherefore, let us subjects to our bounden duties, giving hearty thanks to God, and praying for the preservation of this godly order. Let us all obey, even from the bottom of our hearts, all their godly proceedings, laws, statutes, proclamations, and injunctions, with all other godly orders. Let us consider the scriptures of the Holy Ghost, which prescribed and command us all obediently to be subject, first and chiefly to the King's Majesty, supreme governor over all, and next to his honourable council, and to all other noble men, magistrates and officers, which by God's goodness be placed and ordered. For Almighty God is the only author and proverber for this forenamed state and order, as it is written of God in the book of the Proverbs: Though me kings do reign, though me counsellors make just laws, though me do princes bear rule, and all judges of the earth execute judgment, I am loving to them that love me. Here let us mark well, and remember that the high power and authority of kings, with their making of laws, judgments and officers, are the ordinances not of man, but of God: and therefore is this word (though me) so many times repeated. Here is also well to be considered and remembered, that this good order is appointed by God's wisdom, favour, and love, especially for them that love God, and therefore he saves, I love them that love me. Also in the book of Proverbs we may evidently learn, that a king's power, authority, will and strength, is a great benefit of God, given of his great mercy to the comfort of our great misery. For thus we read there spoken to kings, Yea O ye kings, and understand, learn ye that be judges of the ends of the earth, give ear that rule the multitudes: for the power given you of the Lord, and the strength from the Highest. Let us learn also here by the infallible and inerrable word of God, that kings and other supreme and higher officers, are ordained of God, who is most high; and therefore they are here taught diligently to apply and give themselves to knowledge and wisdom, necessary for the ordering of God's people to their governance committed, or whom to govern they are charged of God. And they be here also taught by Almighty God that they should acknowledge themselves to have all their power and strength not from Rome, but immediately of God most high. We read in the Book of Deuteronomy, that all punishment pertaineth to God, by this sentence, vengeance.
The Second Part of the Sermon of Obedience.

Obedience as God hath created and disposed all things in a comely order, we have been taught in the first part of the Sermon, concerning good order and obedience, that we also ought in all Commonweals, to observe and keep a due order, and to be obedient to the Powers, their Ordinances, and Laws, and that all Rulers are appointed of God, for a goodly order to be kept in the World: and also how the Magistrates ought to learn how to rule and govern according to Gods Laws and
and that all Subjects are bound to obey them as God's Ministers, even, although they be evil, not only for fear, but also for conscience sake. And here (good people) let us all mark diligently, that it is not lawful for Inferiors and Subjects, in any case to resist and stand against the Superior Powers: for Saint Paul's words be plain, and whatsoever withstandeth, shall get to themselves damnation: for whatsoever withstandeth, withstandeth the ordinance of God. Our Saviour Christ himself, and his Apostles, received many and divers injuries of the unfaithful and wicked men in authority: yet we never read, that they, or any of them, caused any sedition or rebellion against authority. We read off, that they patiently suffered all troubles, beatings, floggings, and pangs, and death: it self obediently without tumult or resistance. They committed their cause to him that judgeth righteously, and prayed for their enemies heartily and earnestly. They knew that the authority of the powers, was God's ordinance, and therefore both in their words and deeds, they taught ever obedience to it, and never taught nor did the contrary. The wicked Judge Pilate, said to Christ, Knowest thou not that I have power to crucifie thee, and have power also to release thee? Jesus answered, Thou couldst have no power at all against me, except it were given thee from above, Whereby Christ taught us plainly, that even the wicked Rulers have their power and authority from God, and therefore it is not lawful for their Subjects to withstand them, although they abuse their power: much lesse then is it lawful for Subjects, to withstand their godly and Christian Princes, which do not abuse their authority, but use the same to God's glory, and to the peace and comodity of God's people. The holy Apostle Peter commandeth servants to be obedient to their Masters, not only if they be good and gentle, but also if they be evil and cruel: affirming that the vocation and calling of God's people is to be patient, and of the suffering side. And there hetringeth in the patience of our Saviour Christ, to persuade obedience to Sovereign, even although they be wicked and harsh masters. But let us now hear St. Peter himself speak, for his words certify both our conscience. Thus be uttereth them in his first Epistle, Servants, obey your Masters with fear, not only if they be good and gentle, but also if they be cruel. For it is thank worthy, if a man for conscience toward God, endureth grief, and suffer wrong underletter: for what praise is it, when ye be beaten for your faults, if ye take it patiently: but when ye do well, if you then suffer wrong, and take it patiently, then is there cause to have thank of God, for hereunto becercy were ye called: for so did Christ suffer for us, leaving us an example, that we should follow his steps. All these be the very words of St. Peter. Holy David also teacheth us a good lesson in this behalf, who was many times most cruelly and wrongfully persecuted of King Saul, and many times also put in jeopardy and danger of his life by King Saul and his people, yet he neither withstood, neither used any force or violence against King Saul his mortal and deadly enemy, but did ever to his liege Lord and Master King Saul, most true, most diligent, and most faithful service. Intocheth that when the Lord God had given King Saul into David's hands in his own Cave, he would not hurt him, when he might without all bodily peril easily have slain him, no, he would not suffer any of his Servants once to lay their hand upon King Saul, but prayed to God in this wise, Lord keep me from doing that thing unto my Master, the Lord's anointed,
The Second part of the Sermon

"An Objection."  
"An Answer."  
"Psal. 53."  
"2 Kings 1."  

ted, keep me that I lay not my hand upon him, seeing he is the anointed of the Lord: for as truly as the Lord liveth (except the Lord smite him, or except his day come, or that he go down to war, and perish in battle), the Lord be merciful unto me, that I lay not my hand upon the Lord's anointed. And that David might have killed his enemy King Saul, it is evidently proved in the first book of the Kings, both by the cutting off the lap of Saul's garment, and also by plain confession of King Saul. Also another time, as is mentioned in the same book, when the most unmerciful and most unkind King Saul did persecute poor David, God did again give King Saul into David's hands, by causing of King Saul and his whole Army into a dead sleep, so that David, and one Abishai with him, came in the night into Saul's RV, where Saul lay sleeping, and his spear stuck in the ground at his head: then said Abishai unto David, God hath delivered thine enemy into thine hands at this time, now therefore let me smite him once with my spear to the earth, and I will not smite him again the second time: meaning thereby to have killed him with one stroke, and to have made him sure for ever. And David answered and said to Abishai, Do not let me now smite Saul, lest he be a king, but as the Lord liveth, the Lord shall smite him, of his own eyes shall he die, or he shall descend and go down into battle, and there perish, the Lord keep me from laying my hands upon the Lord's anointed. But take thou now the spear that is at his head, and the crust of bread, and let us go: and so he did. Here is evidently proved that we may not withstand, nor in any wise hurt an anointed King, which is God's Lieutenant, Viceregent, and highest Minister in that Country where he is King. But a second time, that David in his own defence might have killed king Saul lawfully, and with a safe confidence. But holy David did know that he might in no wise withstand, hurt, or kill his Sovereign Lord and King; he did know that he was but King Saul's subject, though he were in great favour with God, and his enemy King Saul out of God's labour. Therefore though he were never so much provoked, yet he refused utterly to hurt the Lord's anointed. He durst not for offending God and his own conscience (although he had occasion and opportunity) once lay his hands upon God's high Officer the King, whom he did know to be a person revered and kept (for his office sake) only to God's punishment and judgment, therefore he prayed to God, and so earnestly, that he lay not his hands upon the Lord's anointed. And by these two examples, holy David (being named in Scripture a man after God's own heart) giveth a general rule and lesson to all subjects in the world, not to withstand their Liege Lord and King, not to take a woord by their private authority against their King, God's anointed, who only beareth the Sword by God's authority for the maintenance of the good, and for the punishment of the evil, who only by God's Law hath the use of the Sword at his command, and also hath all power, jurisdiction, regiment, correction and punishment, as supreme Governor of all his Realms and Dominions, and that even by the authority of God, and by God's Ordinances. Yet another notable story and doctrine is in the second book of the Kings, that maketh also for this purpose. When an Amalekite, by king Saul's own consent and commandment, had killed king Saul, he went to David, supposing to have had great thanks for his message that he had killed David's
of Obedience.

deadly enemy, and therefore he made great haste to tell to David the chance, bringing with him men, who were Saul's servants, that were upon his head, and his squire that was upon his arm, to persuade his tidings to be true. But godly David was so far from rejoicing at this news, that immediately and speedily he sent his cloaths of his back, he mourned and wept, and laid to the messenger, how is it that thou wast not afraid to lay thy hands on the Lord's anointed to destroy him? And up and by David made one of his servants to kill the messenger, saying, This blood be on thine own head, for thine own mouth hast testified and witnessed against thee, granting that thou hast slain the Lord's anointed. These examples being so manifest and evident, it is an intolerable ignorance, madness, and wickedness for Subjects to make any murmuring, rebellion, resistance, or withstanding, commotion, or insurrection against their most dear and most dread Sovereign Lord and King, ordained and appointed of God's goodness for their commodity, peace, and quietness. Yet let us believe undoubtedly (good Christian people), that we may not obey kings, magistrates, or any other (though they be our own fathers) if they would command us to do any thing contrary to God's Commandments. In such a case we ought to lay with the Apostle, We must either obey God than man. But nevertheless Acts 7:9 in that case we may not in any wise withstand and violently, or rebel against Rulers, or make any insubordination, sedition, or tumults, either by force of Arms or otherwise against the anointed of the Lord, or any of his officers: but we must in such case patiently suffer all wrongs, and injuries, referring the judgment of our cause only to God. Let us fear the terrible punishment of Almighty God against traitors and rebellious perlings, by the example of Corah, Dathan, and Abiram, which he repugned and grudged against God's magistrates and officers, and therefore the Earth opened and swallowed them up alive. Others for their wicked murmuring and rebellion, were by a sudden fire sent of God, utterly consumed. Others for their forward behaviour to their Rulers and Sovereigns, God's ministers, were suddenly stricken with a deadly pestilence. Others were stoned to death, with wonderful strange fiery serpents. Others were sore plagued, so that there were killed in one day, the number of fourteen thousand and seven hundred, for rebellion against them whom God had appointed to be in authority. And Solomon also rebelling against his father King David, was 2 Kings 18. punished with a strange and notable death.

The Third Part of the Sermon of Obedience.

*have heard before in this Sermon of good order and obedience, manifestly proved both by the Scriptures and examples, that all Subjects are bound to obey their magistrates, and for no cause to resist, or withstand, or rebel, or make any sedition against them, yea, although they be wicked men. And let no man think that he can escape unpunished, that committed Treason, Conspiracy, or rebellion against his Sovereign Lord the King, though he commit the same never so secretly, either in thought,*
The Third Part of the Sermon

thought, word, or deed, never to privately, in his private chamber by himself, or openly communicating, and consulting with others. For treason will not be hid, treason will be out at length: God will have that most detestable vice both opened and punished, for that it is to directly against his ordinance, and against his high principal judge, and anointed on earth. The violence and injury that is committed against authority, is committed against God, the Common-weal and the whole Realm, which God will have known, and condignly or worthily punished one way or other. For it is notably written of the Wise man in Scripture, in the book called Ecclesiastes: "With the King no evil in thy thought, nor speak no word of him in thy private chamber: for the bird of the air shall betray thy voice, and with her feathers shall bewray thy words. These lessons and examples are written for our learning. Therefore let us all fear the most detestable vice of rebellion, even knowing and remembering that he that resisteth is resisteth common authority, resisteth God and his Ordinance, as it may be proved by many other places of holy Scripture. And here let us take heed that we understand not these or such other like places (which is strictly command obedience to Superiors, and is strictly punished rebellion, and disobedience to the same) to be meant in any condition of the pretended or coloured power of the Bishop of Rome. For truly the Scripture of God alloweth no such usurped power, full of enmities, abusions, and blasphemies. But the true meaning of these and such places, is to extol and set forth God's true Ordinance, and the authority of God's anointed Kings, and of their Officers appointed under them. And concerning the usurped power of the Bishop of Rome, which he most wrongfully challengeth, as the successor of Christ and Peter: we may easily perceive how false, reigned, and forged it is, not only that it hath no sufficient ground in holy Scripture, but also by the fruits and doctrine thereof. For our Saviour Christ and S. Peter teach most earnestly and agreeably obedience to Kings, as to the chief and supreme Rulers in this world, next under God: but the Bishop of Rome teacheth, that they that are under him, are free from all burdens and charges of the Commonwealth, and obedience toward their Prince, most clearly against Christ's doctrine and S. Peter's. He ought therefore rather to be called Antichrist, and the successor of the Serpents and Pharisees, than Christ's Clearing S. Peter successfully teacheth that not only in this point, but also in other weighty matters of Christian Religion, in matters of remission and forgiveness of sins, and of salvation, he teacheth to directly against both S. Peter, and against our Saviour Christ, who not only taught obedience to Kings, but also pacified obedience in their conversation and living: For we read that they both paid tribute to the King. And also we read that the holy Virgin Mary, mother to our Saviour Christ, and Joseph, who was taken for his father, at the Emperor's commandment, went to the City of David, named Bethlehem, to be taxed among other, and to declare their obedience to the Magistrates, for God's Ordinances sake. And here let us not forget the blessed Virgin Maries obedience: for although she was highly in God's favour, and Christ's natural mother, and was also great with child at the same time, and so nigh her travail, that she was delivered in her journey, yet the gladly without any excuse or grudging (for conscience sake) did take that cold and foul winter journey, being in the mean season too poor, that she lay in a stable, and there
there she was delivered of Christ. And according to the same, let us say
S. Peter agree, writing by express words in his first Epistle: Submit: 1 Pet. 2,
your selves, and be subject (faith be) unto kings, as unto the chief heads, and
unto rulers, as unto them that are set of him for the punishment of evil doers, and for the praise of them that do well, for so is the will of
God. I need not to expound these words, they be so plain of themselves.
S. Peter doth not lay, submit your selves unto me, as supreme Head of
the Church; neither faith he, Submit your selves from time to time to my
successors in Rome: but he faith, Submit your selves unto your King,
your supreme Head, and unto those that he appointeth in authority un-
der him, for that you shall so show your obedience, it is the will of God,
that you be in subjection to your Head and King. This is
God's ordinance, God's Commandment, and God's holy will, that the
whole body of every Realm, and all the members and parts of the
same shall be subject to their Head, their King, and that (as S. Peter
writeth) for the Lords sake; and (as S. Paul writeth) for conscience sake,
and not for fear only. Thus we learn by the word of God, to yield to
our King that is due to our King: that is, honour, obedience, payments
of due taxes, customs, tributes, subsidies, love and fear. Thus we know
partly our bounden duties to common authority, now let us learn to
accomplish the same. And let us most frankly and heartily say to God,
the only Author of all authority, for all them that be in authority, ac-
ceding as S. Paul writeth, writing thus to Timothy in his first Epistle: 1 Tim. 2,
I exhort therefore, that above all things, prayers, supplications, inter-
cessions, and giving of thanks be done for all men; for Kings, and for
all that be in authority, that we may live a quiet and a peaceable life,
with all godliness and honesty: for that is good and accepted, allowable
in the sight of God our Saviour. Here S. Paul maketh an earnest
and an especial exhortation, concerning giving of thanks, and prayer for
Kings and Rulers, saying, Above all things, as he might say, in any wise
principally and chiefly, let paper be made for Kings. Let us heartily
thank God for his great and excellent benefit and providence concern-
ing the state of Kings. Let us pay for them, that they may have
God's favour, and God's protection. Let us pray that they may ever
in all things have God before their eyes. Let us pay that they may
have wisdom, strength, justice, clemency, and zeal to God's glory, to
God's verity, to Christian souls, and to the Commonwealth. Let us
pray that they may rightly use their word and authority, for the main-
tenance and defence of the Catholick faith contained in holy Scripture,
and of their good and honest Subjects, for the fear and punishment of
the evil and vicious people. Let us pray that they may most faithfully
follow the Kings and Captains in the Bible, David, Ezekias, Josiahs, and
Moses, with each other. And let us pray for our selves, that we may live
godly in holy and Christian conversation: so shall we have God on our
live, and then let us not fear what man can do against us: so shall live 
in true obedience, both to our most merciful King in Heaven, and to our
most Christian King on Earth: shall we please God, and have the ex-
ceeding benefit, peace of conscience, rest and quietness here in this world,
and after this life we shall enjoy a better life, rest, peace, and the everlasting
bills of Heaven, which he grant us all, that was obedient to us all, even
to the death of the Cross. Jesus Christ: to whom with the Father, and
the Holy Ghost, be all honour and glory, both now and ever. Amen.
A SERMON
AGAINST
Whoredom and Uncleanness.

Though there were not (good Christian people) great numbers of vices worthy to be rebuked (unto such decay is true Godliness and vertuous living now come;) yet above all vices, the outrageous leas of Adultery (or breaking of wedlock) whoredom, fornication and uncleanness, have not only burst in, but also overflowed almost the whole world, unto the great dishonour of God, the exceeding inamy of the Name of Christ, the notable decay of true Religion, and the utter destruction of the publick wealth; and that so abundantly, that through the customary use thereof, this vice is grown into such an height, that in a manner among many, it is counted no sin at all, but rather a pastime, a pastime, and but a touch of youth: not rebuked, but winked at; not punished, but laughed at. Wherefore it is necessary at this present, to treat of the sin of whoredom and fornication, declaring unto you the greatness of this sin, and how odious, hateful, and abominable it is, and how always been reputed before God and all good men, and how grievously it hath been punished both by the Law of God, and the Laws of divers Princes. Again, to shew you certain remedies, whereby ye may (through the grace of God) eschew this most detestable sin of whoredom and fornication, and lead your lives in all honesty and cleanness, and that ye may perceive that fornication and whoredom are (in the sight of God) most abominable sins, ye shall call to remembrance this Commandment of God, Thou shalt not commit Adultery: by which word, Adultery, although it be properly understood of the unlawful commixture or joining together of a married man with any woman beside his wife, or of a wife with any man beside her husband: yet thereby is signified also all unlawful use of those parts, which be ordained for generation. And this one Commandment (forbidding Adultery) both sufficiently paint and set out before our eyes the greatness of this sin of whoredom, and manifestly declareth how greatly it ought to be abhorred of all honest and faithful persons. And that none of us all shall think himself excepted from this Commandment, whether we be old or young, married, or unmarried, man or woman, hear what God the Father saith by his most excellent Prophet Moses: There shall be no whore among the daughters of Israel, nor no whoremonger among the sons of Israel.
of Whoredom.

Here is whoredom, fornication, and all other uncleanness forbidden to all kinds of people, all degrees, and all ages without exception. And that we shall not doubt, but that this precept of Commandment pertains to us indeed, hear what Christ (the perfect teacher of all truth) said in the New Testament, as you have heard (faith Christ) that it was said to them of old time, Thou shalt not commit Adultery: but I say unto you, Whosoever seduces a woman, to have her lust of her, hath committed Adultery with her already in his heart. Here our Saviour Christ both not only confirms and establishes the Law against Adultery, given in the old Testament of God the Father by his servant Moses, and make it of full strength, continually to remain among the posterity of his Name in the new Law: but he also (condemning the gross interpretation of the Scribes and Pharisees, which taught that the foresaid commandment only required to abstain from the outward adultery, and not from filthy desires and impure lusts) teaches us an exact and full perfection of purity and cleanness of life, both to keep our bodies undefiled, and our hearts pure and free from all evil thoughts, carnal desires, and filthy contents. You can we then be free from this Commandment, where so great charge is laid upon us? Nay a servant do what he will in any thing, having Commandment of his Master to the contrary, Is not Christ our Master? Are not we his Servants? How then may we neglect our Master's will and pleasure, and follow our own will and phantasies? Ye are my friends (faith Christ) John 15. If you keep these things that I command you.

How hath Christ our Master commanded us that we should forsake all uncleanness and filthiness both in body and spirit: this therefore must we do, if we look to please God. In the Gospel of Saint Matthew 15. ch. we read, that the Scribes and Pharisees were grievously offended with Christ, because his Disciples did not keep the traditions of the Forefathers, for they washed not their hands when they went to dinner or supper; And among other things, Christ answered and said, Hear and understand; Not that thing which enters into the mouth defiles the man, but that which cometh out of the mouth defiles the man. For those things which proceed out of the mouth, come from the heart, Matthew 15. and they defile the man. For out of the heart proceed evil thoughts, murders, breaking of wedlock, whoredom, thefts, false witness, blasphemies: these are the things which defile a man. Here may we see, that not only murder, theft, false witness, and blasphemy, defile men, but also evil thoughts, breaking of wedlock, fornication, and whoredom. Who is now so little wit, that he will esteem whoredom and fornication to be things of small importance, and of no weight before God? Christ (who is the truth, and cannot lie) faith, that evil Mark 7. thoughts, breaking of wedlock, whoredom, and fornication defile a man, that is to say, corrupt both the body and soul of man, and make them, of the Temples of the Holy Ghost, the filthy dunghill, or dungeon of all uncleanness, of the House of God, the dwelling place of Satan.

Again in the Gospel of Saint John, when the woman taken in Adultery was brought unto Christ, laid not he unto her, Go thy way, and sin no more? Doth not he here call whoredom sin? And what is the Rom. 6. reward of sin, but everlasting death? If whoredom be sin, then it is not lawful for us to commit it. For Saint John saith, He that committeth
The First part of the Sermon

committed sin is of the Devil. And our Saviour faith, Every one that committed sin is the servant of sin. If whoredom had not been sin, surely Saint John Baptist would never have rebuked King Herod for taking his brother’s wife, but he told him plainly, that it was not lawful for him to take his brother’s wife. He winked not at the whoredom of Herod, although he were a King of power, but boldly reproved him for his wicked and abominable living, although for the same he lost his head. But he would rather suffer death (than see God so dishonoured, by the breaking of his holy Precept and Commandment) than to suffer whoredom to be unreproved, even in a King. If whoredom had been but a pastime, a dalliance, and not to be passed off (as many count it now a dayes) truly John had been more than twice mad, if he would have had the displeasure of a King, if he would have been cast in prison, and lost his head for a trifle. But John knew right well how filthy, and stinking, and abominable the sin of whoredom is in the sight of God, therefore would not he leave it unreproved, no not in a King. If whoredom be not lawful in a King, neither is it lawful in a Subject. If whoredom be not lawful in a publick or common Officer, neither is it lawful in a private person. If it be not lawful neither in King, nor Subject, neither in common officer, nor private person, truly then it is lawful in no man, no woman, of what soever degree or age they be. Furthermore in the Acts of the Apostles we read, that when the Apostles and Elders, with the whole Congregation, were gathered together to console the hearts of the faithful dwelling at Antioch (which were disquieted through the false doctrine of certain Jewish Preachers) they lent word to the Brethren, that it seemed good to the Holy Ghost, and to them, to charge them with no more than with necessary things: among others, they willed them to abstain from idolatry and fornication, from which (said they) if you keep your selves, ye shall do well. Note here, how these holy and blessed Fathers of Christ’s Church, would charge the Congregation with no more things than were necessary. Mark also how among those things, from the which they commanded the Brethren of Antioch to abstain, fornication and whoredom is numbered. It is therefore necessary, by the determination and consent of the Holy Ghost, and the Apostles and Elders, with the whole Congregation, that as from idolatry and superstition, so likewise we must abstain from fornication and whoredom. It is necessary unto salvation to abstain from idolatry: So is it to abstain from whoredom. Is there any other way to lead unto salvation, than to be an idolater? No. Even so, neither is there any nearer way to damnation, than to be a fornicator and a whoremonger. Now where are all those people, which so lightly esteem breaking of wedlock, whoredom, fornication and adultery? It is necessary, faith the Holy Ghost, the blessed Apostles, the Elders, with the whole Congregation of Christ, it is necessary to salvation (till they) to abstain from whoredom. If it be necessary unto salvation, then were we to them which neglecting their salvation, give their minds to so filthy and stinking sin, to so wicked vice, and to such detestable abomination.
The Second Part of the Sermon against Adultery.

O A have been taught in the first part of this Sermon against Adultery, how that Aice at this day reigneth most above all other Aices, and what is meant by this word (Adultery) and how holy Scripture disabused us of counseling from doing that filthy sin, and finally what corruption cometh to man's soul through the sin of Adultery. Now to proceed further, let us hear what the blest Apostle Saint Paul saith to this matter, writing to the Romans he hath these words. Let us walk honestly as it were in the day time, not in eating and drinking, neither in chambering and wantonness, neither in impulse and envying, but put ye on the Lord Jesus Christ, and make not provision for the flesh to fulfill the lusts of it. Here the holy Apostle exhorted us to cast away the works of darkness, which (among other) he calleth gluttonous eating, drinking, chambering, and wantonness, which are all ministers unto that vice, and preparations to induce and bring in the filthy sin of the flesh. He calleth them the deeds and works of darkness, not only because they are causally in darkness, or in the night time (for everyone that doth evil, hateth the light, neither cometh he to the light, lest his works should be reproved) but that they lead the right way unto that utter darkness, where weeping and gnashing of teeth shall be. And he saith in another place of the same Epistle, They that are in the flesh cannot please God: We are debtors, not to the flesh, Rom.8. Mat.25. that we should live after the flesh, for ye live after the flesh ye shall die. Again he saith, Flee from whoredom, for every sin that a man committh, is without his body: but whosoever committed whoredom, sineth against his own body. Do ye not know, that your members are the Temple of the Holy Ghost which is in you, whom also ye have of God, and ye are not your own? For ye are dearly bought: glorify God in your bodies, 1 Cor.6. And a little before he saith, Do ye not know that your bodies are the members of Christ? Shall I then take the members of Christ, and make them the members of a Whore? God forbid. Do ye not know, that he which cleaveth to a Whore, is made one body with her? There shall be two in one flesh: but he that cleaveth to the Lord, is one spirit. What godly words doth the blest Apostle Saint Paul bring forth here, to diffuse and dissuade us from whoredom and all uncleanness? Your members (faith he) are the Temple of the Holy Ghost, which whoso ever doth defile, God will destroy him, as faith Saint Paul. If we be the Temple of the Holy Ghost, how unfitting then is it, to drive that holy Spirit from us through whoredom, and in his place to set the wicked spirits of uncleanness and fornication, and to be joined, and do service to them: Ye are dearly bought (faith he) therefore glorify God in your bodies. Christ that innocent lamb of God, hath bought us from the servitude of the devil, not with corruptible gold and silver, but with his most precious and dear heart blood. To what intents
The Second Part of the Sermon


That we should fall again into our old uncleanness and abominable living? Nay verily; but that we should serve him all the days of our life, in holiness and righteousness, that we should glorifie him in our bodies, by purity and cleanliness of life. He declareth also that our bodies are the members of Christ: How unseemly a thing is it then to cease to be incorruptible or immovable and made one with Christ, and through whoredom to be enjoyed and made all one with a Whore? What greater dishonour or injury can we do to Christ, than to take away from him the members of his body, and to join them to Whores, Devils, and wicked Spirits? And what more dishonour can we do to our selves, than through uncleanness, to lose to excellent a dignity and freedom, and to become bond-slaves and miserable captives to the spirits of darkness? Let us therefore consider, first the glory of Christ, then our estate, our dignity, and freedom, wherein God hath set us, by giving us his Holy Spirit, and let us valorously defend the same against Satan, and all his crafty assaults, that Christ may be honoured, and that we lose not our liberty or freedom, but still remain in one Spirit with him.

Eph. 5.

Moreover, in his Epistle to the Ephesians, the blessed Apostle willeth us to be so pure and free from adultery, fornication, and all uncleanness, that we not once name them among us (as it becometh Saints) nor filthiness, nor foolish talking, nor jesting, which are not comely, but rather gibing of thanks: for ye know (faith he) that no Whoremonger, neither unclean person, nor covetous person (which is an Idolater) hath any inheritance in the Kingdom of Christ and of God. And that we should remember to be holy, pure, and free from all uncleannesses, the holy Apostle calleth us Saints, because we are sanctified and made holy by the blood of Christ, through the Holy Ghost.

1 Pet. 1.

How if we be Saints, what have we to do with the manners of the Heathen? Saint Peter saith, As he which called you is holy, even so be ye holy also in your conversation, because it is written, Be ye holy, for I am holy. Wherefore have we heard how grievous a sin Fornication and Whoredom is, and how greatly God both abhorrith it throughout the whole Scripture. How can it any otherwise be, than a sin of most abomination, seeing it may not once be named among the Christians, much les it may in any point be committed. And surely, if we would weigh the greatness of this sin, and consider it in the right kind, we should find the sin of Whoredom to be that most filthy lake, foul puddle, and stinking sink, whereunto all kinds of sins and evils flow, where also they have their resting place and abiding.

Lev. 19.

For hath not the Adulterer a pride in his Whoredom? As the Wise man saith, They are glad when they have done evil, and rejoice in things that are dark. Surely is not the Adulterer also idle, and delighteth in no godly exercise, but only in that most filthy and beastly pleasure? Is not his mind pluckt, and utterly drawn away from all vertuous duties, and fruitful labours, and only given to carnal and filthy imagination? Doth not the Whoremonger give his mind to gluttony, that he may be the more apt to serve his Ladies and carnal Pleasures? Doth not the Adulterer give his mind to covetousness, and to polluting and pilling of others, that he may be the more able to maintain his Vains and Whores, to continue in his filthy and unlawful love? Swelth he not also with envy against others, fearing that his prey should be allured and taken away from him? Again, is he not treasur, and replenish
against Adultery.

replenished with wrath and displeasure, even against his best beloved, if at any time his dearly and deliciously request he asked? What sin, of kind of sin is it that is not joined with fornication and whoresom? It is a Monster of many heads: it receiveth all kinds of vices, and refuseth all kinds of virtues. If one false sin bringeth damnation, what is to be thought of that sin which is accompanied with all evils, and hath waiting on it whatsoever is hateful to God, damnable to Man, and pleasant to Satan;

Sect is the damnation that hangeth over the heads of Fornicatores and Adulterers. What shall I speak of other incommodeities, which issue and flow out of this thinking puddle of whoresom? Is not that treasure, which before all other is most regarded of honest persons, the good fame and name of man and woman, lost through whoresom? What patrimony of livelihood, what substance, what goods, what riches doth whoresom shortly consume and bring to naught? What baseness and strength is many times made weak, and destroyed with whoresom? What wit is so fine, that is not defoliated and defaced through whoresom? What beauty (although it were never so excellent) is not disgraced through whoresom? Is not whoresom an enemy to the pleasant flower of youth, and bringeth it not gray hairs and old age before the time? What gift of nature (although it were never so precious) is not corrupted with whoresom? Come not many soul and most loathful diseases of whoresom? From whence come to many basarks and misbegotten children, to the high displeasure of God, and dishonour of holy wedlock, but of whoresom? How many consume all their substance and goods, and at the last fall into such extreme poverty, that afterward they heal, and so are hanged, through whoresom? What contention and man-slaughter cometh of whoresom? How many Judens be destroyed, how many widows corrupted, how many widows defiled through whoresom? How much is the Publick and Commonwealth impoverished and troubled through whoresom? How much is Gods word condemned and despised through whoresom and whoresomongers? Of this vice cometh a great part of the virtues which (now abates) be so commonly accustomed and used by men in private authority, to the great displeasure of God, and the breach of the most holy knot and bond of Matrimony. For when this most detestable sin is once crept into the head of the Adulterer, so that he is intangled with unlawful and unhallow love, strewethout his true and lawful wife is despised, her presence is abhorred, her company shunned, and is loathsome, whatsoever she doth is despised: there is no quietness in the house, so long as she is in his sight: therefore to make short work, she must away, for her husband can brook her no longer. Thus though whoresom, is the honour and harmless wife put away, and an harlot received in her stead: and in like sort, it happeneth many times in the wise towards the husband. O abomination! Christ our Saviour, very God and Man, coming to restore the Law of his Heavenly Father, unto the right sense, understanding, and meaning (among other things) reformed the abuse of this Law of God. For whereas the Jews used a long suffering, by custom, to put away their wives at their pleasure, for every cause, Christ correcting that evil custom, did teach, that if any man put away his wife and marrieth another, for any cause, except only for Adultery (which then was death by the Law) he was an Adulterer, and sozed

March 19.
The Third part of the Sermon

also his Wife to divorced, to commit Adultery, if she were joined to any other man, to commit Adultery.

In what case then are these Adulterers, which for the love of an Whore put away their true and lawful Wife, against all law, right, reason, and conscience? O how damnable is the hate wherein they stand! Swift destruction shall fall on them, if they repent not, and amend not: For God will not suffer holy wedlock thus to be dishonoured, hated and despised. He will once punish this filthy and licentious manner of living, and cause that this holy ordinance shall be had in reverence and honour. For surely wedlock (as the Apostle saith) is honourable among all men, and the bed undefiled: But Whoremongers and Fornicators God will judge, that is to say, punish and condemn. But to what purpose is this labour taken to describe and set forth the greatness of the sin of Whozedom, and the discormonieth that issue and flow out of it, seeing that breath and tongue shall sooner fall any man, than he shall or may be able to let it out according to the abomination and heinousness thereof? Notwithstanding this is spoken to the intent that all men should see Whozedom, and live in the fear of God: God grant that it may not be spoken in vain.

The Third Part of the Sermon against Adultery.

In the Second part of this Sermon against Adultery that was last read, you have learned how earnestly the Scripture warneth us to avoid the sin of Adultery, and to embrace cleanliness of life: and that though Adultery, we fall into all kinds of sin, and are made bond-servants to the Devil: through cleanliness of life we are made members of Christ: and finally, how far Adultery bringeth a man from all goodness, and dyeth him headlong into all vices, mischief, and misery. How will I declare unto you in order, with what grievous punishments God in times past plagued Adultery, and how certain woful Punishers also did punish it, that ye may perceive that Whozedom and Fornication be sins no less detestable in the sight of God, to all good men, than I have hitherto uttered. In the first Book of Moses we read, that when mankind began to multiply upon the earth, the men and women gave their minds to greatly to fleshly delight and filthy pleasure, that they lived without all fear of God. God seeing this their beastly and abominable living, and perceiving that they amended not, but rather increased daily more and more in their sinful and unclean manners, repented that he had ever made man: and to show how greatly he abhorred Adultery, Whoredom, Fornication, and all uncleanness, he made all the fountains of the deep earth to burst out, and the furies of Heaven to be opened, so that the rain came down upon the Earth by the space of forty days and forty nights, and by this means destroyed the whole world, and all Mankind, eight persons only excepted, that is to say, Noah the Preacher of Righteousness (as S. Peter calleth him) and his Wife, his three Sons and their Wives. O what a grievous plague
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plague did God cast upon all living Creatures for the sin of Whoredom! For the which God took vengeance, not only of man, but of all beasts, fowls, and all living Creatures. Man's daughter was Gen.4. 4. committed before, yet was not the World destroyed for that; 4. but for Whoredom all the World (but only except) was overflowed with waters, and so perished. An example worthy to be remembered, that ye may learn to fear God.

We read again, that for the filthy sin of Uncleanliness, Sodom and Gen.19. Sodom, and the other Cities nigh unto them, were destroyed by fire and brimstone from Heaven,so that there was neither Man, Woman, Child, nor Beast, nor yet any thing that grew upon the Earth there, left undestroyed. Whole heart trembled not at the hearing of this History; Who is so drowned in whoredom and uncleanness, that will not now for ever after leave this abominable living, seeing that God so grievously punished uncleannesse, to rain fire and brimstone from Heaven, to destroy whole Cities, to kill man, woman, and child, and all other living Creatures there abiding, to consume with fire all that ever grew? What can be more manifest tokens of God's wrath and vengeance against uncleannesse and impurity of life? Mark this History (good people) and fear the vengeance of God. Do you not read also, that God did smite Gen.12. Pharaoh and his house with great plagues, because that he uncivilly desired Sarah the wife of Abraham? Likewise we read of Abimelech King Gen.20. of Gerar, although he touched her not by carnal knowledge. These plagues and punishments did God cast upon filthy and unclean persons, before the Law was given (the Law of Nature only reigning in the hearts of men) to declare how great love he had to Matrimony and Wedlock, and again, how much he abhorred Adultery, Fornication, and all uncleannesses. And when the Law that so bad Whoredom was given Lev.20. by Moses to the Jews, did not God command that the breakers thereof should be put to death? The words of the Law be these: Who so committed Adultery with any mans wife, shall by the death, both the man and the woman, because he hath broken wedlock with his Neighbours wife. In the Law also it was commanded, that a Damochel and a Man taken together in Whoredom should be both stoned to death. In another place we also read, that God commanded Moses to take all the Number head Rulers and Princes of the People, and to hang them upon Gibhers openly, that every man might see them, because they either commited, or did not punish Whoredom. Again, did not God send such a plague among the people for Fornication and Uncleanliness, that there died in one day three and twenty thousand? I pass over, for lack of time, many other Histories of the Holy Bible, which declare the grievous vengeance, and heavy displeasure of God against Whoremongers and Adulterers. Ceteris, this extreme punishment appointed of God, neweth evidently how greatly God hates Whoredom. And let us not doubt, but that God at this present abhorreth all manner of Uncleanliness, no less than he did in the Old Law, and will undoubtedly punish it, both in this world, and in the world to come. For he is a God that can abhor psal.5. no wickedness: therefore ought it to be eschewed of all that tender the glory of God, and the tabation of their own souls.

Saint Paul saith, All these things are written for our example, and to Cor.10. teach us the fear of God, and the obedience to his holy Law. For if God spared not the natural branches, neither will he spare us that
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be but grates, if we commit the like offence. If God destroyed many thousands of people, many cities, yea the whole world for whoredom, let us not flatter our selves, and think we shall escape free, and without punishment. For he hath promised in his holy Law, to send most grievous plagues upon them that transgress, or break his holy Commandments. Thus have we heard how God punished the sin of Adultery; let us now hear certain Laws which the Civil Magistrates devised in their Countries for the punishment thereof, that we may learn how Uncleanliness hath ever been detected in all well order'd Cities, and Commonwealths, and among all honest persons. The Law among the Lepreceans was this; that when any were taken in Adultery, they were bound and carried three days through the City, and afterwards as long as they lived, they were despised, and with shame and confusion counted as person void of all honesty. Among the Lycrenians, the Adulterers have both their eyes thrust out. The Romans in times past, punished whoredom, sometime by fire, sometime by word. If any man among the Egyptians had been taken in Adultery, the Law was, that he should openly, in the presence of all the people, be scourged naked with whips, unto the number of a thousand stripes, the woman that was taken with him, had her Nape cut off, whereby she was known ever after to be a Whore, and therefore to be abhorred of all men. Among the Arabianus, they that were taken in Adultery, had their heads stripped from their bodies. The Athenians punished whoredom with death in like manner. So likewise did the barbarous Tartarians. Among the Turks even at this day, they that be taken in adultery, both man and woman are stoned to death, without mercy. Thus we see what godly acts were devised in times past of the high Powers, for the putting away of whoredom, and for the maintaining of holy Matrimony. We also see, and understand, and the Authors of these Acts were no Christians, but the Heathen; yet were they so inflamed with the love of honesty and purity of life, that for the maintenance of this, and for keeping up of that, they made godly Statutes, suffering neither Fornication of Adultery to reign in their Realms unpunished. Christ said to the people, The Ninevites shall rise at the judgment with this Nation (meaning the unfaithful Jews) and shall condemn them: for they repented at the preaching of Jonas, but behold (saith he) a greater than Jonas is here (meaning himself) and yet they repent not. Shall not (think ye) likewise the Lycrenians, Arabianus, Athenians, with such other, rise up in the judgment, and condemn us, so much as they ceased from their whoredom at the commandment of man, and we have the Law and manifest Precepts and Commandments of God, and yet forsoke we not our filthy Conversation? truly, truly, it shall be easier at the day of judgment, to these Heathens than to us, except we repent and amend. For though death of body seemeth to us a grievous punishment in this world for whoredom: yet is that pain nothing in comparison of the grievous torment which Adulterers, Fornicators, and all unclean Persons shall suffer after this life. For all such shall be excluded and shut out of the kingdom of heaven, as Paul saith, Be not deceived, for neither whoremongers nor idolaters, nor adulterers, nor effeminate persons, nor sodomites, nor thieves, nor covetous persons, nor drunkards, nor liars, nor revilers, shall inherit the Kingdom of God. And Saint John in his Revelation saith, That whoremongers shall have their part with murderers.
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murderers, sorcerers, enchanters, liars, idolaters, and such other, in
the lake which burneth with fire and brimstone, which is the second
death. The punishment of the body, although it be death, hath an end.
but the punishment of the soul, which God calleth the second death,
is everlasting, there shall be fire and brimstone, there shall be weeping
and gnashing of teeth, the worm that there shall gnaw the conscience
of the damned, shall never die. O! whole heart distill not even drops
of blood, to hear and consider these things: If we tremble and shake
at the hearing and naming of these pains, Oh what shall they be that
shall feel them, that shall suffer them, yea, and ever shall suffer, yea,
without end: God have mercy upon us. Who is now so drowned in
sin, and past all godliness, that he will let move by filthy and thinking
pleasure (which soon passeth away) than by the ills of everlasting glory?
Again, who will to give himself to the lusts of the flesh, that he feareth
nothing at all the pain of hell fire? But let us hear how we may eschew
the sin of whoredom and adultery, that we may walk in the fear of
God, and be free from those most grievous and intolerable torments,
which abide all unclean persons. Now to avoid contraception, adultery,
and all uncleanness, let us provide, that above all things we may
keep our hearts pure and clean, from all evil thoughts and carnal lusts:
for if that be once infected and corrupt, we fall headlong into all kind
of ungodliness. This shall we easily do, if when we feel inwardly, that
Satan our old enemy tempests us into whoredom, we by no means
content to his crafty suggestions, but valiantly resist and withstand him
by strong faith in the Word of God, alleging against him always in
our heart, this commandment of God: Scriptum est, non machabees.
It is written, Thou shalt not commit whoredom. It shall be
good also for us, ever to live in the fear of God, and to set before our
eyes the grievous threatenings of God against all ungodly sinners, and
to consider in our mind, how filthy, beastly, and base that pleasure is,
whereunto Satan continually striketh and moveth us: And again, how
the pain appointed for that sin is intolerable and everlasting. Moreover,
to use a temperance and sobriety in eating and drinking, to eschew
unclean communication, to avoid all filthy company, to see idleness,
to delight in reading the Holy Scriptures, to watch in godly prayers
and devout meditation, and at all times, to exercise some godly trades,
shall help greatly to the eschewing of Whoredom.

And here are all degrees to be mounished, whether they be married or
unmarried, to love chastity and cleanness of life. For the married are
bound by the Law of God to purely to love one another, that neither of
them seek any strange love. The man must only cleave to his wife,
and the wife again only to her husband: they must so delight one in
another's company, that none of them covet any other. And as they are
bound thus to live together in all godliness and honesty, so likewise it is
their duty, vertuously to bring up their children, and provide, that they
fall not into Satan's snare, nor into any uncleanness, but that they
come pure and honest unto holy wedlock, when time requireth. So like-
wise ought all Masters and Rulers to provide, that no whoredom, nor
any point of uncleanness be used among their Servants. And again,
they that are single, and feel in themselves that they cannot live with-
out the company of a woman, let them get wives of their own, and so
live godly together: For it is better to marry than to burn.
The First Part of the Sermon

And to avoid contention, saith the Apostle, let every man have his own wife, and every woman her own husband. Finally, all such as feel in themselves a sufficiency and habitation (through the working of God's Spirit) to lead a sole and continent life, let them praise God for his gift, and seek all means possible to maintain the same: as by reading of Holy Scriptures, by godly meditations, by continual prayers, and such other devout exercises. If we all on this wise will endeavour our selves to eschew contention, adultery, and all uncleanness, and lead our lives in all godliness and honesty, serving God with a pure and clean heart, and glorifying him in our bodies by the leading an innocent and harmless life, we may be sure to be in the number of those, of whom our Saviour Christ spakeeth in the Gospel on this manner, Blessed are the pure in heart, for they shall see God: to whom alone be all glory, honour, rule, and power, world without end. Amen.

A SERMON AGAINST

Contention and Brawling.

His day (good Christian people) shall be declared unto you, the unprofitableness and shamefulness of contention, strife, and debate: to the intent, that when you shall see as it were in a table painted before your eyes, the evil-favouredness and deformity of this most vextible vice, your stomacks may be moved to rise against it, and to detect and abhor that sin, which is so much to be hated, and pernicious, and hurtful to all men. But among all kinds of Contention, none is more hurtful than is Contention in matters of Religion. Echew (saith St. Paul) foolish and unlearned questions, knowing that they breed strife. It becometh not the servant of God to fight, nor strive, but to be meek toward all men.

This Contention and Strife was in Saint Paul's time among the Ephesians, and is at this time among us Englishmen. For too many there be which upon the Abenches and other places, delight to set forth certain questions, not so much pertaining to edification, as to vain glory, and newing forth of their cunning, and to unlawfully to reason and dispute, that when neither part will give place to other, they fall to chiding and contention, and sometime from hot words to further inconvenience. Saint Paul could not abide to hear among the Ephesians, these words of discord or dissension. Thold of Paul, I of Cephas, and I of Apollo: What would he then say, if he heard these words of Contention (which he now almost
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in every mans mouth? he is a Pharisee, he is a Gospeller, he is of the new sect, he is of the old faith, he is a new brooked brother, he is a good Catholic Father, he is a Papist, he is an Heretick. Dhow the Church is divided? Dhow the cities be cut and mingled? Dhow the coat of Christ, that was without seam, is all to rent and torn? D Body mystical of Christ, where is that holy and happy unity, out of which whosoever is, he is not in Christ? If one member be pulled from another, where is the body? If the body be drawn from the head, where is the life of the body? We cannot be joined to Christ our Head, except we be glued with concord and charity one to another. For he that is not of this unity, is not of the Church of Christ, which is a Congregation of unity together, and not a division. Saint Paul faith, That as long as emulation or envyng, contention, and factions of sects be among us, we be carnal, and walk according to the fleshly man. And Saint James faith, If ye have bitter emulation or envyng, and contention in your hearts, glory not of it: for where contention is, there is unfeatheredness and all evil deeds. And why do we not hear Saint Paul, which prayed us, whereas he might command us, saying, I beseech you in the Name of our Lord Jesus Christ, that you will speak all one thing, and that there be no division among you, but that you will be one whole body, of one mind, and of one opinion in the truth. This desire be reasonable and honest, why do we not grant it? If his request be for our profit, why do we refuse it? And if we list not to hear his petition of prayer, yet let us hear his exhortation, where he faith, I exhort you that you walk as it becometh the location in which you be called, with all submission and meekness, with lenity and softness of mind, bearing with one another in charity, studying to keep the unity of the Spirit by the bond of Peace: For there is one Body, one Spirit, one Faith, one Baptism. There is (faith he) but one Body, of the which he can be no lively Member, that is at variance with the other Members. There is one Spirit, which joyeth and knitteth all things in one. And how can this one Spirit reign in us, when we among our selves be divided? There is but one Faith, and how can we then say, He is of the old Faith, and he is of the new Faith? There is but one Baptism, and then shall not all they which be baptized be one? Contention causeth division, wherefore it ought not to be among Christians, whom one Faith and Baptism joyeth in an unity. But if we entertain Saint Pauls request and exhortation, yet at the least let us regard his earnest entreatye, in which he doth very earnestly charge us, and (as I may so speak) conjure us in this form and manner, If there be any contentation in Christ, if there be any comfort of love, if you have any fellowship of the Spirit, if you have any bowels of pity and compassion, fulfill my joy, being all like colored, having one charity, being of one mind, of one opinion, that nothing be done by contention, or vain glory. Who is he, that hath any bowels of pity, that will not be moved with these words to pity? Whole heart is so fownd, that the wood of these woods (which be more sharp than any two edged sword) may not cut and break alms? Wherefore let us endeavour our selves to fulfill Saint Pauls joy here in this place, which shall be at length to our great joy in another place. Let us so read the Scripture, that by reading thereof, we may be made the better librers, rather than the more contentious disputers.

How we should read the Scripture.
The First part of the Sermon

with all meekness, solemness, and gravity. If any thing fall chance to be spoken uncomely, let one bear another's frailty. He that is faulty, let him rather amend, than defend that which he hath spoken amiss, lest he fall by contention from a foolish error into an obstinate heresy. For it is better to give place meekly, than to win the victory with the breach of charity, which chanceeth when every man will defend his opinion obstinately. For we be the Christian men, why do we not follow Christ, who saith, Learn of me, for I am meek and lowly in heart? A Disciple must learn the lesson of his Schoolmaster, and a Servant must obey the commandment of his Master, he that is wise and learned (faith St. James) let him shew his goodness by his good conversation and soberness of his wisdom. For where there is envy and contention, that wisdom cometh not from God, but is worldly wisdom, man's wisdom, and rebellious wisdom. For the wisdom that cometh from above, from the Spirit of God, is chaste and pure, corrupted with no evil affections: it is quiet, meek, and peaceable, absolving all desire and contention; it is tractable, obedient, not grudging to learn, and to give place to them that teach better for the reformation. For there shall never be an end of strivings and contentions, if we contend who is content: a shall be master, and give the over hand: we shall heap error upon error, if we continue to defend that obstinately, which was spoken unadvisedly. For truth it is, that stedfastness in maintaining an opinion, breedeth contention, brawling, and chiding, which is a vice among all other most pernicious and pestilent to common peace and quietness. And as it standeth betwixt two persons and parties (for no man commonly both chide with himself) so it comprehendeth two most detestable vices: the one is picking of quarrels, with sharp and contentious words; the other handeth in cowardly answering and multiplying evil words again. The first is abominable, that Saint Paul saith, If any that is called a brother, be a worshipper of idols, a brawler, a picker of quarrels, a thief, or an extortioner, with him that is such a man, see that ye eat not. Now here consider that St. Paul numbeth a scold, a brawler, or a picker of quarrels, among thieves and idolaters, and many times there cometh least hurt of a thief, than of a railing tongue: for the one taketh away a man's good name, the other taketh but his riches, which is of much less value and estimation than is his good name. And a thief hurteth but him from whom he stealeth: but he that hath an evil tongue, troublith all the town where he dwelleth, and sometime the whole country. And a railing tongue is a pestilence to full of contagiousness, that Saint Paul willeth Christian men to eschew the company of such, and neither to eat nor drink with them. And whereas he will not that a Christian woman should forsake her husband, although he be an infidel, or that a Christian servant should depart from his Master, which is an infidel and heathen, and to suffereth a Christian man to keep company with an infidel: yet he forbidden us to eat or drink with a scold, or quarrel picker. And also in the sixth Chapter to the Corinthians, he saith thus, Be not deceived, for neither fornicators, neither Whorishippers of idols, neither Thieves, nor Drunkards, nor Cursing Speakers, shall dwell in the kingdom of Heaven. It must needs be a great fault, that both move and cause the Father to disinherit his natural Son. And how can it otherwise be, but that this cursed speaking must needs be a most damnable sin, the which both cause...
God our most merciful and loving Father, to depive us of his most blessed kingdom of heaven? Against this sin that standeth in requiring war and peace. Christ himself, saying, I say unto you, resist not evil, but love your enemies, and lay well by them that lay evil by you, do well unto them that do evil unto you, and pray for them that do hurt and persecute you. That ye may be the Children of your Father which is in heaven, who suffered his Son to rise both upon good and evil, and sendeth his rain both upon the just and unjust. To this Doctrine of Christ agreeeth very well the teaching of Saint Paul, that chosen vessel of God, who readeth not to exhort and call upon us, saying, Bless them that curse you, bless ye, and curse not, recompense to no man evil for evil, if it be possible (as much as is within you) live peaceably with all men.

The Second Part of the Sermon against Contention.

It hath been declared unto you in this Sermon against strife and brawling, what great inconveniences, cometh thereby, specially of such contentions as growth in matters of Religion; and how when as no man will give place to another, there is no end of contention and discord; and that unity which God requireth of Christians, is utterly thereby neglected and broken: and that this contention standeth chiefly in two points, as in picking of quarrels, and making of cowardly answers. Now ye shall hear S. Paul’s words, saying, Dear beloved, avenge not yourselves, but rather give place unto wrath, for it is written, Vengeance is mine, and I will revenge, saith the Lord. Therefore if thine enemy hunger, feed him; if he thirst, give him drink; be not overcome with evil, but overcome evil with goodness. All these be the words of S. Paul, but they that be full of enmity, and let too much be said of them, that they may not abide too much as one evil word to be spoken of them, peradventure will fly. If I be reviled, shall I not stand like a Goose, or a Fool, with my finger in my mouth? Shall I be such an idiot and dolt, to suffer every man to speak upon me what they list, to call what they list, to show out all their venom against me at their pleasures? Is it not convenient that he that speaketh evil should be answered accordingly? If I shall use this lenity and foolishness, I shall both increase mine enemies cowardly, and provoke others to do the like. Such reasons make they that can suffer nothing, for the defence of their patience. And yet if by coward answering to a coward person, there were hope to remake his cowardliness, he should let others know that he should answer, doing the same, not of fear or malice, but only of that intent, that he is to coward or malicious, may be reformed. But he that cannot amend another man’s fault, or cannot amend it without his own fault, better is that one should perish than two. Then if he cannot quiet him with gentle words, at the least let him not follow him in wicked and uncharitable words. If he can pacify him with suffering, let him suffer, if not, it is better to suffer evil, than to do evil; to say well, than to say evil.
The Second part of the Sermon

For to speak well against evil, cometh of the Spirit of God: but to render evil for evil cometh of the contrary Spirit. And he that cannot temper not rule his own anger, is but weak and feeble, and rather more like a woman or a child, than a strong man. For the true strength and manliness is to overcome wrath, and to revenge injuries, and other men's foolishness. And besides this, he that shall devise the wrong done unto him by his enemy, every man shall perceive that it was spoken of done without cause: whereas contrariwise, he that both humane and chaste at it, shall help the cause of his adversary, giving suspicion that the thing is true. And in so going about to revenge evil, we show ourselves to be evil; and while we punish and revenge another man's folly, we double and augment our own folly. But many pretences find they that be wilful, to colour their impiety. Mine enemy, say they, is not worthy to have gentle words or deeds, being so full of malice or cowardice. The less he is worthy, the more are they therefore allowed of God, and the more are they commanded of Christ, for whole sake thou shouldest render good for evil, because he hath commanded thee, and also delivered that thou shouldest do. Thy neighbour hath peradventure with a word offended thee; call thou to thy remembrance how many words and deeds, how grievously thou hast offended thy Lord God. What was man when Christ dyed for him? was he not his enemy, and unworthy to have his labour and mercy? Even so, with what gentleness and patience doth he forgive, and tolerate, and suffer thee, although he is daily offended by thee? Forgive therefore a light trespass to thy neighbour, that Christ may forgive thee many thousands of trespasses, which are every day an offender. For if thou forgive thy brother, being to thee a trespasser, then shalt thou have a sure sign and token, that God will forgive thee, to whom all men have debts and trespassers. How wouldst thou have God merciful to thee, if thou wilt be cruel unto thy brother? Canst thou not in thy heart to do that towards another that is thy fellow, which God hath done to thee, that act but his servant? Ought not one sufferer to forgive another, seeing that Christ which was no sufferer, did pay to his Father for them that without mercy, and despitefully put him to death? Who, when he was reviled, he did not use reviling words against, and when he suffered wrongfully, he did not threaten, but gave all vengeance to the judgment of his Father which judged righteously. And what craggled thou of thy head, if thou labour not to be in the body? Thou canst be no member of Christ, if thou follow not the steps of Christ: (who as the Prophet said) was led to death like a Lamb, not opening his mouth to rebiling, but opening his mouth to praying for them that crucified him: saying, Father, forgive them, for they know not what they do. The which example, anon after Christ, Saint Stephen did follow, and after, Saint Paul: We be evil spoken of (that he) and we speak well: we suffer persecution, and take it patiently: Men curse us, and we very pleasantly. Thus Saint Paul taught that he did, and he did that he taught. Bless you (that is) that persecuted you: bless you, and curse not. Is it a great thing to speak well to thine adversary, to whom Christ both command thee to do well? David, when Shimeai did call him all to naught, did not chide again, but said patiently, Suffer him to speak evil, it perchance the Lord will have mercy on me. Histories be full of examples of Heathen men, that took very meekly both opprobrious and reproof.
...suit words, and injurious or wrongful deeds. And shall those Heathen excel in patience as that profess Christ, the teacher and example of all patience? Lytander, when one did rage against him, in rebelling of him, he was nothing moved; but said, So to, go to, speak against me as much, and as oft as thou wilt, and leave out nothing, if perchance by this means thou maist discharge thee of those naughty things, with which it seemeth that thou art full laden. Many men speak evil of all men, because they can speak well of no man. After this sort, this Wise man abodeeth from him the reproachful words spoken unto him, imputing and laying them to the natural sickness of his adversary. Pericles when a certain scoldere or railing fellow did revile him, he answered not a word again, but went into a gallery, and after towards night, when he went home, this scoldere followed him, raging still more and more, because he saw the other to let nothing by him: and after that he came to his gate (being dark night) Pericles commanded one of his servants to light a torch, and to bring the scoldere home to his own house. He did not only with quietness suffer this scoldere patiently, but also recompenched an evil turn with a good turn, and that to his enemy. Is it not a shame for us that profess Christ, to be worse than Heathen people, in a thing chiefly pertaining to Christ's Religion? shall Philosophy persuade them more than God's word shall persuade us? shall natural reason prevail more with them, than Religion shall with us? Shall man's wisdom lead them to those things, whereunto the heavenly Doctrine cannot lead us? What blindness, wilfulness, or rather madness is this (Pericles being provoked to anger with many billious words, answered not a word. But we, stirred but with one little word, what foul word do we make? How do we frame, rage, ramp, and start like mad men? Many men, of every tribe will make a great matter, and of a spark of a little word will kindle a great fire, taking all things in the world part. But how much better is it, and more like to the example and doctrine of Christ, to make rather a greater fault in our neighbour, a small fault, reasoning with our selves after this sort, He spake these words, but it was in a sudden heat, or the blindspake them, and not he, or he spake them at the motion of some other, or he spake them being ignorant of the truth, he spake them not against me, but against him whom he thought me to be. But as touching evil speaking, he that is ready to speak evil against other men, first let him examine himself, whether he be faultless and clear of the fault which he findeth in another. For it is a shame when he that blameth another for any fault, is guilty himself, either in the same fault, or in a greater. Is it a shame for him that is blind to call another man blind, and it is more shame for him that is whole blind to call him blind that is but purblind. For this is to see a straw in another man's eye, when a man hath a block in his own eye.

Then let him consider, that he that useth to speak evil shall commonly be evil spoken of again. And he that speaketh what he will for his pleasure, shall be compelled to hear what he would not, to his displeasure. Moreover, let him remember that saying, that we shall give an account for every idle word. How much more then shall we make reckoning for our sharp, bitter, blaiming and casting words, which provoke our brother to be angry, and to the breach of his charity? And as touching evil answering, although we be never so much provoked by other men's evil speaking, yet we shall not follow their cowardly by evil
The Third Part of the Sermon

The Third Part of the Sermon against Contention.

Heard in the last lesson of the Sermon against strife and brawling, how we may answer them which maintain their forward sayings in contention, and that will revenge with words such evil as other men do them, and finally how we may according to God's will order our selves, and what to consider towards them when we are provoked to contention and strife with railing words. Now to proceed in the same matter, you shall know the right way how to dispose and overcome your adversary and enemy. This is the best way to dispose a man's adversary, so to like, that all which shall know his honesty, may bear witness that he is slandered unworthily. If the fault, whereas he is slandered, be such, that to the defence of his honesty, he must needs make answer, let him answer quietly and softly, on this fashion, That those faults be laid against him falsely. For it is truth that the wise man saith, I love answer answering anger, and a hard and sharp answer both the up rage and fury. The sharp answer of Nabal, provoked Da-
against Contention.

the fire again that was all in a flame. And a special remedy against malicious tongues, is to arm ourselves with patience, meekness, and silence, lest with multiplying words with the enemy, we be made as evil as he. But they that cannot bear one evil word, peradventure, for their own excuse will allege that which is written: He that believeth his good name is cruel. Also we read, Answr. a fool according to his folly. Prov. 26. and our Lord Jesus did hold his peace at certain evil saying; but to some he answered diligently. He hated men call him a Samaritan, a Carpenters son, a wine drinker, and he held his peace: but when he heard them say, Thou hast the devil within thee, he answered to that earnestly. Truth it is indeed, that there is a time, when it is convenient to answer a fool according to his foolishness, lest he should seem in his own conceit to be wise. And sometime it is not possible to answer a fool according to his foolishness, lest the wise man be made like to the fool. When our infamy, or the reproach that is done unto us, is joined with the peril of many, then it is necessary in answering to be quick and ready. For we read that many holy men, good zeal have sharply and fiercely both spoken and answered Tyrants and evil men: which sharp words came not of anger, rancor, or malice, but desire of vengeance, but of a fervent desire to bring them to the true knowledge of God, and from ungodly living, by an earnest and sharp rebuke and chiding. In this zeal, Saint John Baptist called the Pharisees, Advers brethren: and Saint Paul called the Galatians, fools: Gal. 3: and the men of Crete he called hyenas, evil beasts, and sluggishly belles: Titus 2. and the false Apostles, he called dogs and crafty workmen. And his zeal Phil. 3. is godly, and to be allowed, as it is plainly proved by the example of Christ, who although he were the fountain and spring of all meekness, gentleness and softness: yet he called the obstinate Scribes and Pharisees, blind guides, fools, painted graves, hypocrites, Serpents. Matt. 23. very hydraul, a corrupt and wicked generation. Also he rebuketh Peter Matt. 16. eagerly saying, Go behind me Satan. Likewise S. Paul repoved Eilias, Acts 13. laving, Do thou full of all craft and guile, enemy to all justice, thou cast not to destroy the right ways of God: and now I, the hand of the Lord is upon thee, and thou shalt be blind, and not see for a time. And Saint Peter reprehends Ananias very sharply, saying, Ananias, how Acts 5. is it that Satan hath filled thy heart, that thou shouldest lie unto the Holy Ghost? This zeal hath been so fervent in many good men, that it hath stirred them, not only to speak bitter and eager words, but also to do things, which might seem to some to be cruel, but indeed they are very just, charitable, and godly, because they were not done of ill-malice, or contentious mind, but of a fervent mind, to the glory of God, and the correction of sin, executed by men called to that office. For in this zeal our Lord Jesus Christ did drive with a whip the buyers and sellers out of the Temple. In this zeal Moses brake the two Tables which he had received at God's hand, when he saw the Israelites dancing about the Caal, and caused to be killed twenty four thousand of his own people. In this zeal Phineas the son of Eleazer, did thrust through with his sword Zimri and Cozebi, whom he found together joined in the act of uncleanness. Therefore now to return again to contentious words, and specially in matters of Religion, and God's Word (which would be used with all modesty, sobriety and charity) the words of S. James ought to be well marked, and born in memory, where
The Third part of the Sermon, &c.

where he saith, that of contention riseth all evil. And the wise King Solomon saith, Honour is due to a man that keepeth himself from contention, and all that mingle themselves therewith be fools. And because this vice is so much hurtful to the society of a Commonwealth, in all well ordered Cities, these common brawlers and scolders be punished with a notable kind of pain, as to be set on the Tackling-stool, Pillory, or such like. And they be unwoorthy to live in a Commonwealth, the which do as much as lyeth in them, with bawling and scolding, to disturb the quietness and peace of the same. And whereas cometh this contention, strife, and variance, but of pride and vain-glorie? Let us therefore humble our selves under the mighty hand of God, which hath promised to rest upon them that be humble and low in spirit. If we be good and quiet Christian men, let it appear in our speech and tongues. If we have forsaken the Devil, let us use no more debilitish tongues: He that hath been a railing scoldere, now let him be a sober counsellor. He that hath been a malicious slanderer, now let him be a loving comforter. He that hath been a vain raper, now let him be a godly teacher. He that hath abused his tongue in cursing, now let him use it in blessing. He that hath abused his tongue in evil-speaking, now let him use it in speaking well. All bitterness, anger, railing, and blasphemy, let it be avoided from you. If you may, and if it be possible, in no wise be angry. But if you may not be clean void of this passion, yet then to temper and hide it, that it stir you not to contention and bawling. If you be provoked with evil speaking, arm your self with patience, lenity, and silence, either speaking nothing, or else being very soft, meek, and gentle in answering. Overcome thine adversary with benefits and gentleness. And above all things, keep peace and unity: be no peace-breakers, but peace-makers. And then there is no doubt, that God the Author of comfort and peace, will grant us peace of conscience, and such concord and agreement, that with one mouth and mind, we may glorifie God the Father of our Lord Jesus Christ, to whom be all glory, now and for ever. A M E N.

H ereafter shall follow Sermons of Fasting, Prayer, Alms-deeds, of the Nativity, Passion, Resurrection, and Afection of our Saviour Christ: of the due Receiving of his Blessed Body and Blood, under the form of Bread and Wine: against Idleness, against Gluttony and Drunkenness, against Covetousnes, against Envy, Ire, and Malice, with many other matters, as well fruitful as necessary to the edifying of Christian People, and the increas of godly living.

God save the King.