



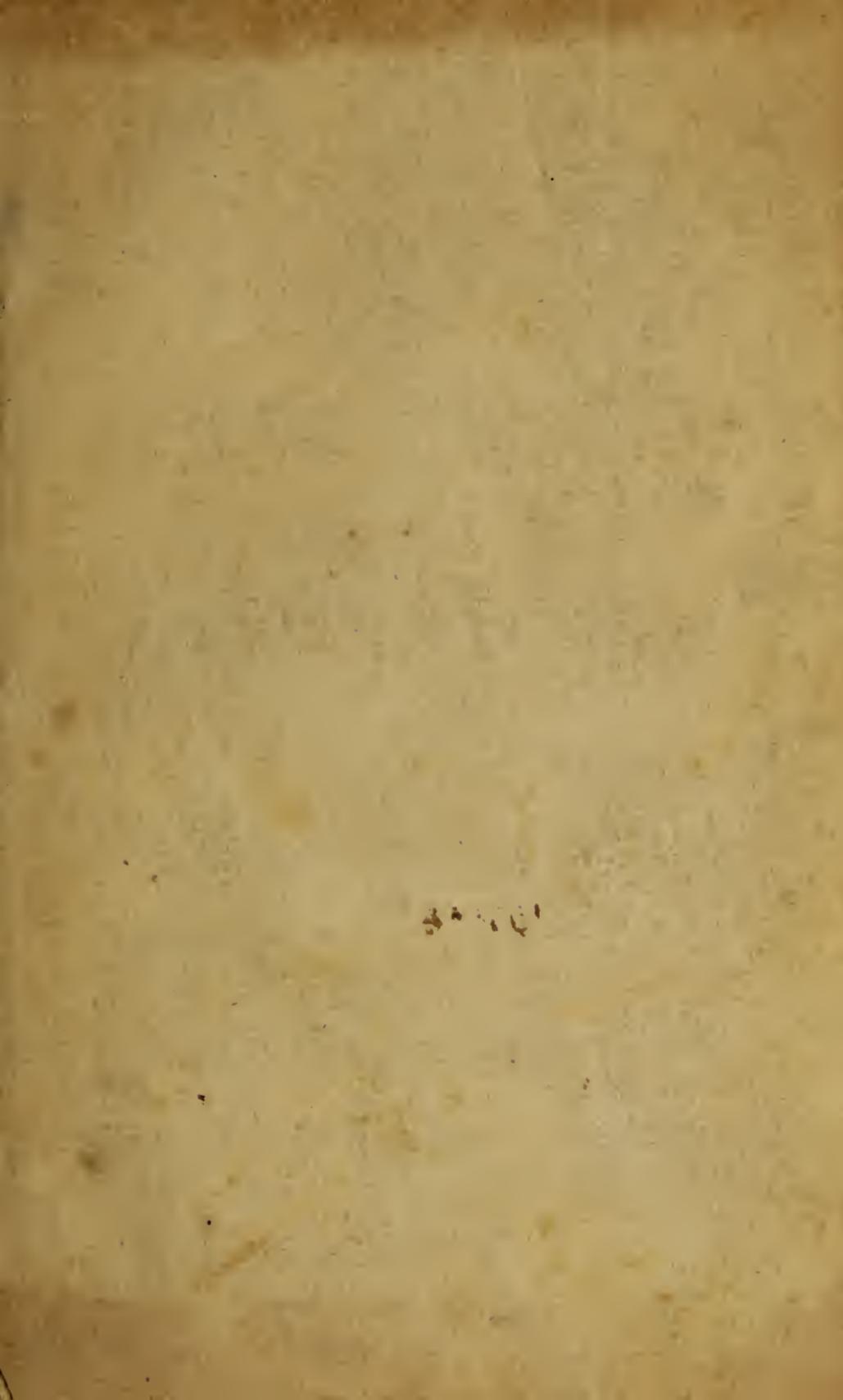
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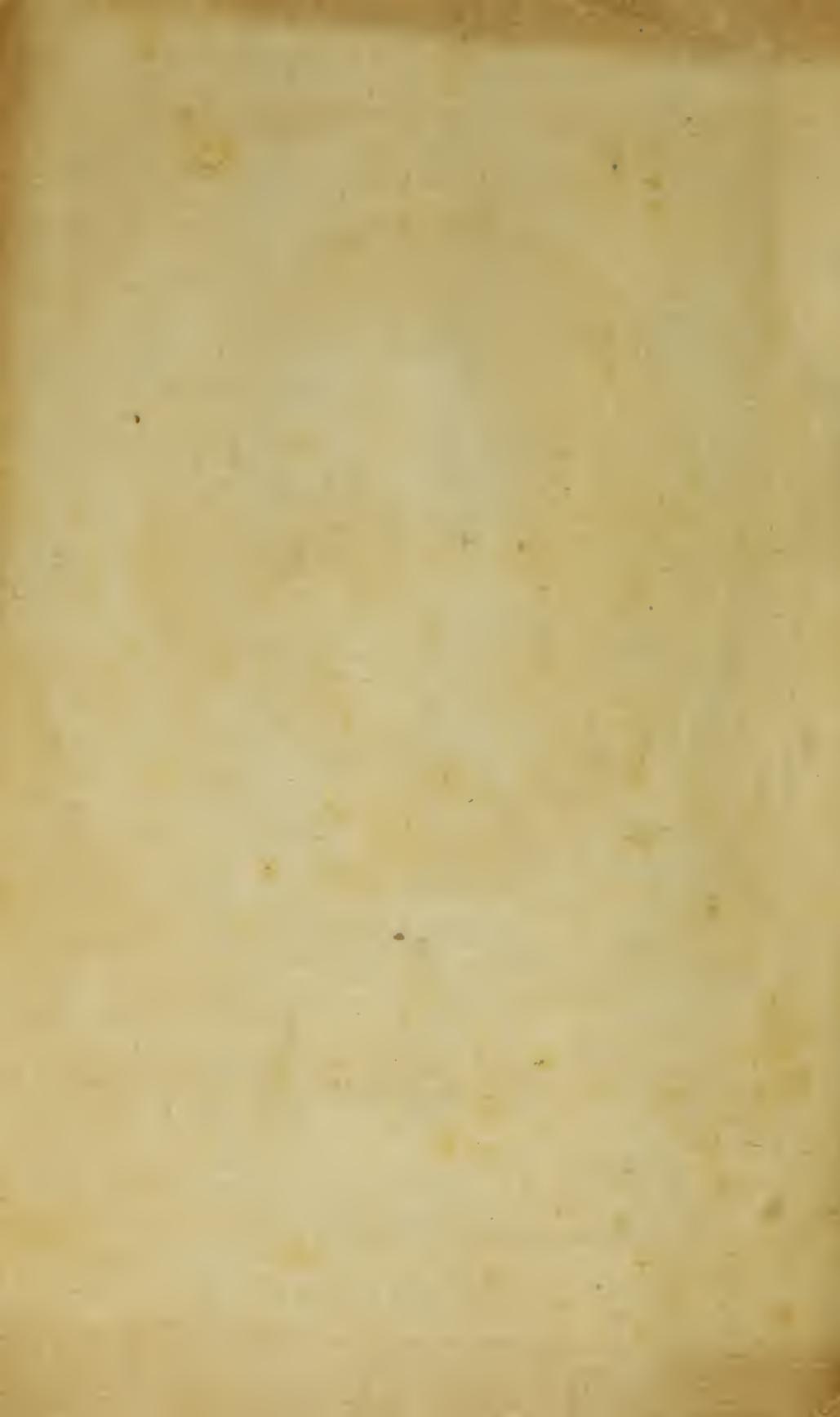
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The Right Rev.<sup>d</sup> Father in God  
*D<sup>r</sup>. Nicholas Ridley* Bishop of London  
Crown'd with Martyrdom at Oxford Oct. 16. 1555.

# S E R M O N

TUE 220 OF THE

Right Reverend Father in God,

Master *HUGH LATIMER*,

Bishop of *WORCESTER*.

Many of which were preached before King  
EDWARD VI. the PRIVY COUNCIL,  
PARLIAMENT, and NOBILITY,

O N T H E

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O F

*ENGLISHMEN, &c.*

To which is prefixed,

Bishop LATIMER's Life.

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In TWO VOLUMES.

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V O L. II.

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CERTAIN OTHER  
SERMONS

*By the Reverend Father in Christ Master HUGH  
LATIMER, Bishop of Worcester.*

Collected by Augustine Bernher, an Helvetian,  
a Clergyman, and native of Switzerland.

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VOLUME the SECOND.

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SERMON XXIII.

MATTHEW xxii. 2, 3.

*The kingdom of heaven is like unto a certain King, which  
married his son, and sent forth his servants to call  
them that were bidden to the wedding; and they  
would not come.*

**T**HIS is a gospel that containeth very much  
matter; and there is another like unto  
this in the fourteenth of Luke, but they be  
both one in effect, for they teach both one thing.  
And therefore I will take them both in hand to-  
gether, because they tend to one purpose. Matthew  
saith, "The kingdom of Heaven is like unto a  
certain King, which married his son." Luke  
saith, "A certain man ordained a great supper."  
But there is no difference in the very substance of  
N<sup>o</sup> 20. Vol. II. B the

the matter, for they pertain to one purpose. Here is made mention of a feast-maker; therefore we must consider who was this feast-maker; secondly, who was his son; thirdly, we must consider to whom he was married; fourthly, who were they that called the guests: fifthly, who were the guests. And then we must know how the guest-callers behaved themselves; and then how the guests behaved themselves towards them that called them. When all these circumstances be considered, we shall find much good matters covered and hid in this gospel.

Now that I may so handle these matters, that it may turn to the edification of your souls, and to the discharge of my office, I will most instantly desire you, to lift up your hearts unto God; and desire his divine Majesty, in the name of his only begotten Son our Saviour Jesus Christ, that he will give unto us his holy Ghost; unto me, that I may speak the word of God, and teach you to understand the same: unto you, that you may hear it fruitfully, to the edification of your souls, so that you may be edified through it, and your lives reformed and amended, and that his honour and glory may increase daily amongst us. Wherefore I shall desire you to say with me, "Our Father, &c."

Dearly beloved in the Lord, the gospel that is read this day is a parable, a similitude, or comparison. For our Saviour compared the kingdom of God unto a man that made a marriage for his son. And here was a marriage. At a marriage you know there is commonly great feasting. Now you must know who was this feast-master, and who was his son, and to whom he was married; and who were those that should be called, and who were the callers; how they behaved themselves; and how the  
 guests

guests behaved themselves towards them that called them.

Now this marriage-maker, or feast-maker, is almighty God. Luke the Evangelist calleth him a man, saying, "A certain man ordained a great supper." He calleth him a man, not that he was incarnate, or hath taken our flesh upon him; no not so, for you must understand that there be three persons in the Deity, "God the Father, God the Son, and God the holy Ghost." And these three persons decked the Son with manhood: so that neither the Father, neither the holy Ghost took flesh upon them, but only the Son, he took flesh upon him, taking it of the Virgin Mary. But Luke calleth God the Father a man, not because he took flesh upon him, but only compared him unto a man; and that he will affirm him to be a man.

Who was he now that was married? who was the Bridegroom? Certainly, that was our Saviour Jesus Christ, the second Person in the Deity, the eternal Son of God. Who should be his Spouse? to whom was he married? to his Church and Congregation: for he would have all the world to come unto him, and to be married unto him; but we see by daily experience, that the most part refuse this offer.

But here is shewed the state of the Church of God: for this marriage, and this feast, was begun at the beginning of the world, and shall endure to the end of the same: yet for all that, the most part come not: so at the beginning of the world, ever the most part refused to come. And so it appeareth at this time, how little a number cometh to this wedding and feast: though we have many callers, yet there be but few of those that come. So ye hear that God is the feast-maker, the Bridegroom is Christ,

Christ, his Son, our Saviour; the Bride, is the Congregation.

Now what manner of meat was prepared at this great feast? For ye know it is commonly seen, that at a marriage, the finest meat is prepared that can be gotten. What was the chiefest dish at this great banquet? What was the feast dish? Marry it was the Bridegroom himself: for the Father, the feast-maker, prepared none other manner of meat for the guests, but the \* body and blood of his natural Son, And this is the chiefest dish at this banquet, which truly is a marvellous thing, that the Father offered his Son to be eaten. Verily, I think that no man hath heard the like. And truly there was never such kind of feasting as this is, where the Father will have his Son to be eaten, and his blood to be drank.

We

\* Master Latimer, though a Protestant, could not help now and then, as particularly here, to talk as if he still believed (for he had for many Years believed) the doctrine of Transubstantiation. Indeed, our Church has only spiritualized the popish doctrine of Transubstantiation, as appears from what the Priest is appointed to say to the Communicant when he delivers the Bread to him: "The Body of our Lord Jesus Christ, which was given for thee, preserve thy Body and Soul unto everlasting Life. Take and eat this in remembrance that Christ died for thee, and feed on him in thy HEART (mind, spirit, or soul) BY FAITH with thanksgiving." And again, in her twenty eighth Article, she thus positively declares, that "to such as rightly, worthily, and WITH FAITH receive the same," (that is, the sacrament of the Lord's supper) "the Bread which WE" (that is, the Clergy of the Church of England) "break is a partaking of the BODY OF CHRIST.—The BODY OF CHRIST is given, taken and eaten in the Supper only after an heavenly and spiritual manner; and the mean whereby the BODY OF CHRIST is received and eaten in the Supper, is FAITH." The Article says the same concerning the Wine after benediction. Lastly, our Church thus teacheth her Catechumens in her answer to this question, "What is the inward part or thing (in the sacrament) signified?" Answer, "The body and blood of Christ, which are verily and indeed taken and received by the FAITHFUL in the Lord's Supper."

We read in history, that a certain man had eaten his own son, but it was done unawares; he knew not that it was his son, else no doubt he would not have eaten him. The story is this: There was a King named Aftyages, which heard by a prophecy, that one \* Cyrus should have the rule and dominion over his realm after his departure; which thing troubled the said King very fore, and therefore he sought all the ways and means how to get the said Cyrus out of the way, how to kill him, so that he should not be King after him. Now he had a Nobleman in his house, named Harpagus, whom he appointed to destroy the said Cyrus; but howsoever the matter went, Cyrus was preserved and kept alive, contrary to the King's mind. Which thing when Aftyages heard, what doth he? Thus he did:

N<sup>o</sup> 20. Vol. II.

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Harpagus;

\* Cyrus was the son of Cambyfes, by Mandane the daughter of Aftyages. This Aftyages, King of the Medes, being informed of the Soothsayers, that of his daughter Mandane should be born a son that should over-rule Asia, and drive him from his kingdom, married her to one Cambyfes, a mean man among the Persians; purposing by that means to disannul the prophecy: yet, fearing the worst, as soon as Cyrus was born of her, he gave him to Harpagus to be slain. But he, fearing the future displeasure of Mandane, when she should be Queen, did not slay the child, but gave him to a Shepherd, by whom he was brought up, till at length he fulfilled the prophecy of the Soothsayers. Cyrus first united the kingdom of the Medes and Persians, overthrew the Lydians, of whom Cræsus was King; took Babylon, and was the first Emperor of the Persian monarchy, which continued two hundred and seven years, till Alexander the great. This is that Cyrus, whose name and power was foretold by Isaiah, chap. xlv. 1—4. "I have called thee by thy name (Cyrus); I have surnamed thee, tho' thou hast not known me." Which the Lord did by his Prophet an hundred years before he was born. He was a man admired for his personage, prowess, wisdom and liberality, but especially for his memory. Solinus relates, that he could call every Soldier in his army by name, when he spake unto them. At last, itching after more victories, he was slain by Tomyris, Queen of the Scythians; by whom his head was cut off, and thrown into a vessel full of blood, with this bitter taunt, *Satia quæ sanguine quem sitisti.*

Harpagus, that Nobleman, who was put in trust to kill Cyrus, had a son in the Court, whom the King commanded to be taken, his head, hands and feet to be cut off, and his body to be prepared, roasted, or sodden, in the best manner that could be devised. After that, he biddeth Harpagus to come and eat with him, where there was jolly cheer, one dish coming after another: At length, the King said to Harpagus, Sir, like you your fare? Harpagus thanked the King, and praised much his Majesty's banquet.

Now they perceiving him to be merrily disposed, commanded one of the servants to bring the head, hands, and feet of Harpagus's son: which when it was done, the King told him what manner of meat he had eaten, asking him how he liked it. Harpagus made answer, (though with an heavy heart) "*Quod regi placet, id mihi quoque placet*; Whatsoever pleaseth the King, that also pleaseth me." And here we have an example of a flatterer, or dissembler: For this Harpagus spake against his own heart and conscience. Surely, I fear me, there be a great many flatterers in our time also, who will not be ashamed to speak against their own hearts and consciences, like as this Harpagus did, who had, no doubt, a heavy heart, and in his conscience the act of the King misliked him, yet for all that, with his tongue he praised the same.

So I say, we read not in any story, that at any time any father had eaten his son willingly and wittingly; as this Harpagus, of whom I rehearsed this story, did it unawares. But the Almighty God, which prepared this feast for all the world, for all those that will come unto it, he offereth his only Son to be eaten, and his blood to be drank; belike he loved his guests well, because he did feed them with so costly a dish.

Again,

Again, our Saviour, the Bridegroom, offereth himself at his last Supper which he had with his disciples, his body to be eaten, and his blood to be drank. And to the intent that it should be done to our great comfort; and then again to take away all cruelty, irksomeness, and horribleness, he sheweth unto us how we shall eat him, in what manner and form; namely, spiritually, to our great comfort: so that whosoever eateth the mystical bread, and drinketh the mystical wine worthily, according to the ordinance of Christ, he receiveth surely the very Body and Blood of Christ spiritually, as it shall be most comfortable unto his soul. He eateth with the mouth of his soul, and digesteth with the stomach of his soul, the Body of Christ. And to be short, whosoever believeth in Christ putteth his hope, trust and confidence in him, he eateth and drinketh him; for the spiritual eating, is the right eating to everlasting life; not the corporal eating, as the Capernaumites\* understood it. For that same corporal eating, on which they set their minds, hath no blessing at all; it is a spiritual meat that feedeth our souls. But I pray you, how much is this supper of Christ regarded amongst us, where he himself exhibited unto us his body and blood? How much, I say, is it regarded? how many receive it with the Curate or Minister? O Lord, how blind and dull are we to such things, which pertain to our salvation? But I pray you wherefore was it ordained principally? Answer, It was ordained for our help, to help our memory withal, to put us in mind of the great goodness of God, in redeeming us from everlasting death, by the blood of our Saviour Christ: yea, and to signify unto us, that his body and blood, is our meat and drink for our souls, to feed them to

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ever.

\* The inhabitants of Capernaum, the chief City of Galilee, near the Lake Genezareth, where Christ cured the Centurion's son, and did many other miracles.

everlasting life. If we were now so perfect as we ought to be, we should not have need of it; but to help our imperfectness it was ordained of Christ: for we are so forgetful when we are not pricked forward, that we have soon forgotten all his benefits.

To the intent therefore that we may the better keep it in memory, and to remedy this our slothfulness, our Saviour hath ordained this his Supper for us, whereby we should remember his great goodness, his bitter passion and death, and so strengthen our faith: so that he instituted this Supper for our sake, to make us to keep fresh in memory his inestimable benefits. But as I said before, it is in a manner nothing regarded amongst us, we care not for it, we will not come unto it. How many be there, think you, that regard this Supper of our Lord, no more than a testorne †? Truly, I fear me, too many. Nay, I will prove that they regard it not so much: if there were a Proclamation made in this Town, that whosoever would come unto the Church at such an hour, and there go to the Communion with the Curate, should have a testorne; when such a Proclamation were made, I think, truly, all the Town would come and celebrate the Communion to get a testorne; but will not come to receive the body and blood of Christ, the food and nourishment of their souls, to the augmentation and strength of their faith? Do they not more regard now a testorne than Christ? But the cause which letteth us from celebrating of the Lord's Supper, is this; we have no mind or purpose to leave sin and wickedness, which maketh us not to come to this Supper, because we be not ready nor meet to receive it. But I require you in God's behalf, leave your wickedness, that ye may receive it worthily according to his institution. For this Supper is ordained, as I told you before, for your sakes, to your profits and benefits:

for

† It should be Testoon; for its value see the note page 112.

for if we were perfect, we should not need this outward Sacrament; but our Saviour, knowing our weakness and forgetfulness, ordained this Supper, to the augmentation of our faith, and to put us in remembrance of his benefits. But we will not come: there come no more at once, but such as give the holy loaves from house to house, which follow rather the custom than any thing else. Our Saviour Christ saith in the gospel of St John, "I am the living bread which came down from heaven." Therefore whosoever feedeth on our Saviour Christ, he shall not perish, death shall not prevail against him, his soul shall depart out of his body, yet death shall not get the victory over him: he shall not be damned. He that cometh to the marriage, to that banquet, death shall be unto him but an entrance, or a door to everlasting life. "The bread that I will give is my flesh, which I will give for the life of the world." As many as will feed upon him, shall attain to everlasting life, they shall never die, they shall prevail against death, death shall not hurt them, because he hath lost his strength. If we did consider this, no doubt we would be more desirous to come to the Communion than we are; we should not be so cold, we should be content to leave our naughty living, and come to the Lord's table.

Now ye have heard what shall be the chiefest dish at this marriage, namely, the Body and Blood of Christ. But now there be other dishes, which be sequels or hangings-on, wherewith the chief dish is powdered: this is, remission of sins. As the holy Ghost, which ruleth and governeth our hearts; also the merits of Christ, which are made ours: for when we feed upon this dish worthily, then we shall have remission of our sins\*, we shall receive the holy Ghost.

More-

\* The doctrine which Master Latimer here preaches, is, that a worthy receiving of the sacrament of the Lord's Supper, is a means  
for

Moreover, all the merits of Christ are ours; his fulfilling of the law is ours, and so we be justified before God, and finally attain to everlasting life. As many therefore as feed worthily of this dish, shall have all things with it, and in the end, everlasting life. St Paul saith, "He which spared not his own Son, but gave him for us all, how shall he not with him, give us all things also?" Therefore they that be in Christ, are partakers of all his merits and benefits, of everlasting life, and of all felicity. He that hath Christ, hath all things that are Christ's: He is our preservation from damnation, he is our comfort, he is our help, he is our remedy. When we feed upon him, then shall we have remission of our sins: the same remission of sins, is the greatest and most comfortable thing that can be in the world.

O what a comfortable thing is this, when Christ saith, "Thy sins are forgiven unto thee." And this is a standing sentence, it was not spoken only to the same man, but it is a general Proclamation unto us all: that is, to all and every one that believeth in him, that they shall have forgiveness of their sins. And this Proclamation is cried out daily by his Ministers and Preachers; which Proclamation is the word of grace, the word of comfort and consolation. For like as sin is the most fearful, and the most horrible thing in heaven and earth, so the most comfortable thing is the remedy against sin; which  
remedy

for the remission of sins, and the increase of faith. And this is what our Church has appointed her Priests to declare to her Communicants in her Exhortation to them to frequent the holy Supper. "I purpose, says the Curate, through God's assistance, to admit to all such as shall be religiously and devoutly disposed, the most comfortable sacrament of the Body and Blood of Christ;—whereby we alone obtain remission of our sins, and are made partakers of the kingdom of heaven,—for God hath given his Son our Saviour Jesus Christ, not only to die for us, but also to be our SPIRITUAL FOOD and sustenance in that holy sacrament."

remedy is declared and offered unto us in this word of grace: and the power to distribute this remedy against sins, he hath given unto his Ministers, which be God's Treasurers, Distributers of the Word of God: for now he speaketh by me, he calleth you to his wedding by me, being a poor man; yet he hath sent yet me to call you. And though he be the Author of the Word, yet he will have men to be called through his Ministers to that word. Therefore let us give credit unto the Minister when he speaketh God's word: yea, rather let us credit God when he speaketh by his Ministers, and offereth us remission of our sins by his word. For there is no sin so great in this world, but it is pardonable, as long as we be in this world, and call for mercy; for here is the time of mercy, here we may come to forgiveness of our sins. But if we once die in our sins and wickedness, so that we be damned, let us not look for remission afterwards: for the state after this life is unchangeable: but as long as we be here, we may cry unto God for forgiveness of our sins; and then no doubt we shall obtain remission, if we call with a faithful heart upon him, for so he hath promised unto us in his most holy word.

The holy Scripture makes mention of a sin against the \* holy Ghost, which sin cannot be forgiven, neither in this world, nor in the world to come: And this makes many men unquiet in their hearts and consciences: for some there be which ever be afraid lest they have committed that same sin against the holy Ghost, which is irremissible. Therefore some say, I cannot tell whether I have sinned against the holy Ghost or not: if I have committed that sin, I know I shall be damned. But I tell you what you shall do, despair not of the mercy of God, for it  
is

\* Among those who are said to commit the sin against the holy Ghost, we must include all those who deny his divinity, co-equality, and co-eternity with God the Father and God the Son.

is immeasurable. I cannot deny but that there is a sin against the holy Ghost, which is irremissible; but we cannot judge of it beforehand, we cannot tell which man hath committed that sin or not, as long as he is alive: but when he is once gone, then I can judge whether he sinned against the holy Ghost or not. As now I can judge that Nero, Saul, and Judas, and such like, that died in their sins, and wickedness did commit this sin against the holy Ghost: for they were wicked, and continued in their wickedness still to the very end; they made an end in their wickedness: but we cannot judge whether one of us sin this sin against the holy Ghost, or not: for though a man be wicked at this time, yet he may repent, and leave his wickedness to morrow, and so not commit that sin against the holy Ghost.

Our Saviour Christ pronounced against the Scribes and Pharisees that they had committed that sin against the holy Ghost: because he knew their hearts, he knew they would still abide in their wickedness to the very end of their lives. But we cannot pronounce this sentence against any man, for we know not the hearts of men: he that sinneth now, peradventure shall be turned to morrow, and leave his sins, and so be saved. Farther, the promises of our Saviour Christ are general, they pertain to all mankind; he made a general Proclamation, saying: "Whosoever believeth in me hath everlasting life." Likewise St Paul saith, "The grace and mercies of God exceedeth far our sins." Therefore let us ever think and believe that the grace of God, his mercy and goodness, exceedeth our sins.

Also consider what Christ saith with his own mouth: "Come unto me, all ye that labour and are heavy laden, and I will ease you" Mark, here he saith, "Come all ye:" wherefore then should any man despair, to shut up himself from the promises of Christ, which be general, and pertain to the whole world:

world : For he saith, " Come all unto me." And then again he saith, " I will refresh you : " you shall be eased from the burden of your sins. Therefore, as I said before, he that is blasphemous, and obstinate, and wicked, and abideth in his wickedness still to the very end, he sinneth against the holy Ghost ; as St Augustine, and all other godly writers do affirm : that he that leaveth his wickedness and sins, is content to amend his life, and then believing in Christ, seeketh salvation and everlasting life by him ; no doubt that man or woman, whosoever he or they be, shall be saved : for they feed upon Christ, upon that meat that God the Father, this feast-maker, hath prepared for all his guests.

You have heard now who is the maker of this feast or banquet : and again you have heard what meat is prepared for the guests ; what a costly dish the house-father hath ordained at the wedding of his son. But now ye know, that where be great dishes and delicate fare, there is commonly prepared certain sauces, which shall give men a great lust and appetite to their meats, as mustard, vinegar, and such like sauces. So this feast, this costly dish, hath its sauces ; but what be they ? Marry, the cross, and affliction, tribulation, persecution, and all manner of miseries : for, like as sauces make lusty the stomach to receive meat ; so affliction stirreth up in us a desire to Christ. For when we be in quietness we are not hungry, we care not for Christ ; but when we be in tribulation, and cast in prison, then we have a desire to him, then we learn to call upon him ; then we be hungry, and thirst after him ; then we are desirous to feed upon him : as long as we be in health and prosperity, we care not for him : we be slothful, we have no stomach at all, and therefore these sauces are very necessary for us. We have a common saying among us, when we see a fellow sturdy, lofty, and proud, this is a saucy  
N<sup>o</sup> XXI. VOL. II. D fellow ;

fellow; signifying him to be a high-minded fellow, which taketh more upon him than he ought to do, or his estate requireth; which thing, no doubt, is naught and ill; for every one ought to behave himself, according to his calling and estate.

But he that will be a christian man, that intendeth to come to heaven, must be a saucy fellow; he must be well powdered with the sauce of affliction, and tribulation; not with proudness and stoutness, but with miseries and calamities: for so it is written, "Whosoever will live godly in Christ, he shall suffer persecution and miseries:" he shall have sauce enough to his meat. Again, our Saviour saith, "He that will be my disciple, must deny himself, and take his cross upon him, and follow me." Is there any man that will feed upon me, that will eat my flesh and drink my blood? "Let him forsake himself." O this is a great matter, this is a biting thing; it is the very denying of my own will.

As for example. I see a fair woman, and conceive in my heart an evil appetite to commit lechery with her; I desire to fulfil my wanton lust with her. Here is my appetite, my lust, my will: but what must I do? I must deny myself, and follow Christ. What is that? I must not follow my own desire, but the will and pleasure of Christ. Now what saith he? "Thou shalt not be a whoremonger; thou shalt not be a wedlock-breaker." Here I must deny myself, and my will, and give place unto his will; abhor and hate my own will: yea, and farthermore, I must earnestly call upon him, that he will give me grace to withstand my own lust and appetite, in all manner of things which may be against his will; as when a man doth me wrong; taking my living from me, or hurteth me in my good name; my will is to avenge myself upon him, to do him a foul turn again: but what saith God: "Unto me  
"belongeth

“belongeth vengeance; I will recompence the  
 “same.” Now here I must give over mine own will  
 and pleasure, and obey his will; this I must do, if  
 I will feed upon him, if I will come to heaven: but  
 this is a bitter thing, a sour sauce, a sharp sauce,  
 this sauce maketh a stomach: for when I am injured  
 or wronged, or am in other tribulation, then I have  
 a great desire for him, to feed upon him, to be  
 delivered from trouble, and to attain to quietness  
 and joy.

There is a learned man which hath a saying  
 that is most true, he saith, “*Plus crux quam tran-*  
 “*quillitas inuitat ad Christum*: The cross and perfe-  
 “cution bringeth us sooner to Christ, than pro-  
 “sperity and wealth.” Therefore St Peter saith,  
 “Humble yourselves under the mighty hand of  
 “God.” Look what God layeth upon you, bear  
 it willingly and humbly.

But you will say, I pray you tell me what is  
 my cross. Answer, This that God layeth upon you,  
 that same is your cross: not that which you of your  
 own wilfulness lay upon yourselves. As there was a  
 certain sect which were called Flagellarii \*, which  
 scourged themselves with whips till the blood ran  
 from their bodies; this is a cross, but it was not a  
 cross of God. No, no; he laid not that upon them,  
 they did it of their own head.

Therefore look what God layeth upon me, that  
 same is my cross, which I ought to take in good  
 part; as when I fall into poverty, or into miseries,

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\* Otherwise called Flagellantes. This sect first appeared at  
 Peroufa in 1260, having for its author a Hermit named Rainerus.  
 They carried a cross in their hands, wore a cowl on their heads,  
 and went naked to the waist. Twice a day, and once in the night,  
 they lashed themselves with knotted cords stuck with points or pins,  
 which gave occasion to their name. They affirmed, that their  
 blood united in such a manner with Christ's, that it had the same  
 virtue. They persuaded the people, that the gospel had ceased,  
 and suffered all sort of perjuries.

I ought to be content with all; when my neighbour doth me wrong, taketh away my goods, robbeth me of my good name and fame; I should bear it willingly, considering that it is God's cross, and that nothing can be done against me without his permission. There falleth never a sparrow to the ground, without his permission: yea not a hair falleth from our head without his will. Seeing then that there is nothing done without his will, I ought to bear this cross which he layeth upon me, without murmuring or grudging.

But I pray you consider these words of St Peter well; "Humble yourselves under the mighty hand of God." Here St Peter signifieth unto us, that God is a mighty God, which can take away the cross from us when it seemeth him good, yea, he can send patience in the midst of all trouble and miseries. St Paul, that elect instrument of God, shewed a reason wherefore God layeth afflictions upon us, saying; "We are chastened of the Lord, lest we should be condemned with the world." For you see by daily experience that the most part of wicked men are lucky in this world; they bear the sway, all things go after their minds; for God lets them have their pleasure here. And therefore this is a common saying; "The more wicked, the more lucky:" but they that appertain to God, they shall inherit everlasting life: they must go to pot, they must suffer here, according to the Scripture; "The judgment of God beginneth at the house of God:" Therefore it comes of the goodness of God, when we be put to taste the sauce of tribulation: for he doth it to a good end, namely, that we should not be condemned with this wicked world: for these sauces are very good for us, they make us more hungry and lusty to come to Christ and feed upon him. And truly when it goes well  
with

with us, we forget Christ, our hearts and minds are not upon him: therefore it is better to have affliction than to be in prosperity. For there is a common saying, "Vexation giveth understanding." David, that excellent King and Prophet, saith; "It is good for me, Lord, that thou hast pulled down my stomach; that thou hast humbled me." But I pray you, what sauce had David, how was he humbled? Truly thus, his own Son \* defiled his Daughter. After that, Absalom, another of his Sons killed his own Brother †. And this was not enough, but his own Son rose up against him, and traiterously cast him out of his kingdom, and defiled his Wives in the sight of the people. Was not he vexed? had he not sauses? Yes, yes; yet for all that he crieth not out against God; he murmured not, but saith, "Lord, it is good for me that thou hast humbled me; thou hast brought me low:" Therefore when we be in trouble, let us be of good comfort, knowing that God doth it for the best. But for all that, the devil, that old serpent, the enemy of mankind, doth what he can day and night to bring us this sauce, to cast us into persecution, or other miseries; as it appeareth in the Gospel of Matthew, where our Saviour casteth him out of a man; seeing that he could do no more harm, he desired Christ to give him leave to go into the swine: and so he cast them all into the sea. Where it appeareth, that the devil studieth and seeketh all manner of ways to hurt us, either in soul, or else in body: But for all that let us not despair, but rather lift up our hearts unto God, desiring his help and comfort; and no doubt when we do so, he will help; he will either  
take

\* His name is Amnon. The story of his Amour with Tamar is related at large in the thirteenth chapter of the second book of Samuel, to which we shall refer the Reader.

† That is, he killed Amnon because he had forcibly lain with his own sifter. See 2 Sam. xiii. 23, &c.

take away the calamities, or else mitigate them, or at leastwise send patience in our hearts, that we may bear it willingly.

Now you know, at a great feast, when there is made a delicate dinner, and the guests fare well; at the end of the dinner they have certain tarts, custards, sweet and delicate things; so when we come to this dinner, to this wedding, and feed upon Christ, and take his saucers which he hath prepared for us; at the end comes the sweet meat; what is that? The remission of sins, and everlasting life; such joy, that no tongue can express, nor heart can think: which God hath prepared for all them that come to this dinner, and feed on his Son, and taste of his saucers. —And this is the end of this banquet.

This banquet, or marriage-dinner, was made at the very beginning of the world: when God made this marriage in Paradise, and called the whole world unto it, saying, “The seed of the woman shall vanquish the head of the serpent.” Then was the first calling. And this calling stood unto the faithful in as good stead as it doth unto us, which have a most manifest calling.

Afterwards, almighty God called again with these words, speaking to Abraham; “I will be thy God, and thy seed's after thee.” Now what is it to be our God? Forsooth, to be our defender, our comforter, our deliverer, and helper. Who was Abraham's seed? Even Christ the Son of God, he was Abraham's seed: in him, and through him, all the world shall be blessed; all that believe in him, and all that come to this dinner, and feed upon him.

After that, all the Prophets their only intent was to call the people to this wedding. Now after the time was expired which God had appointed, he said; “Come, all things are ready.”

But who are these callers? The first, was John Baptist, which not only called with his mouth,  
but

but also shewed with his finger, that meat which God had prepared for the whole world; he saith, "Lo, the Lamb of God, that taketh away the sins of the world." Also Christ himself called, saying, "Come unto me, all ye that travail and labour, and I will refresh you." Likewise the Apostle cried, and called all the whole world, as it is written, "Their sound is gone throughout all the world." But, I pray you, what thanks had they for their calling, and for their labour? Verily this, John Baptist was beheaded: Christ was crucified: the Apostles were killed; this was their reward for their labours. So all the Preachers shall look for none other reward: for no doubt they must be sufferers, they must taste of these sauces: their office is, "To rebuke the world of sin;" which no doubt is a thankless occupation. "That the high hills, that is, great Princes and Lords, may hear the judgment of the Lord:" They must spare no body; they must rebuke high and low; when they do amiss, they must strike them with the sword of God's word: which no doubt is a thankless occupation, yet it must be done, for God will have it so.

There be many men, which be not so cruel as to persecute or kill the Preachers of God's word: but when they be called to feed upon Christ, to come to this banquet, to have their wicked living rebuked, then they begin to make their excuses; as it appeared here in the Gospel: Where "the first said, I have bought a farm, and I must needs go and see it, I pray thee have me excused. Another said, I have bought me five yoke of oxen, and I go to prove them; I pray thee have me excused. The third said, I have married a wife, and therefore I cannot come:" And these were their sauces. You must take heed that you mistake not  
this

this text: For after the outward letter, it seemeth as though no husbandman, no buyer or seller, nor married man, should enter into the kingdom of God: Therefore you must take heed that ye understand it aright.

For to be a husbandman, to be a buyer or seller, to be a married man, is a good thing, and allowed of God: but the abuse of such things is reprov'd.

Husbandman, and married man, every one in his calling, may use and do the works of his calling: the husbandman may go to plough; men may buy and sell also; men may marry; but they may not set their hearts upon these things. The husbandman may not so apply to his husbandry, as to set aside the word of God; for when he doth so, he sinneth damnably: for he more regardeth his husbandry, than God and his word; he hath all lust and pleasure in his husbandry, which pleasure is naught. As there be many husbandmen which will not come to service, they make their excuses that they have other business; but this excusing is naught: for commonly they go about wicked matters, and yet they would excuse themselves, to make themselves faultless; or at leastwise they will diminish their faults, which thing itself is a great wickedness: to do wickedly, and then to defend that wickedness, to neglect and despise God's word, and then to excuse such doings, like as these men do here in this Gospel. The husbandman saith, "I have bought a farm, have me excused: the other saith, I have bought five yoke of oxen, I pray thee have me excused:" Now when he cometh to the married man, that same fellow saith not, have me excused, as the other said, but he only saith, "I cannot come." Where it is to be noted, that the affections of carnal lusts and concupiscence are the strongest above all other: for there be some men which set all their hearts upon voluptuousness, they regard nothing else; neither  
 God

God nor his word; And therefore this married man saith, "I cannot come:" because his affections are more strong and vehement than the other mens were: but what shall be their reward which refuse to come? The house-father saith, "I say unto you, that none of those men which are bidden shall taste of my Supper." With these words Christ our Saviour teacheth us, that all those that love worldly things better than God and his word, shall be shut out from his supper; that is to say, from everlasting joy and felicity: for it is a great matter to despise God's word, or the Minister of the same; for the office of preaching is the office of salvation; it hath warrants in scripture, it is grounded upon God's word.

St Paul to the Romans maketh a gradation of such-wise; that is to say, "Whosoever shall call on the name of the Lord, shall be saved: but how shall they call upon him, in whom they believe not? How shall they believe on him of whom they have not heard? How shall they hear, without a Preacher? And how shall they preach, except they be sent?" At the length he concludeth, saying, "Faith cometh by hearing." Where you may perceive how necessary a thing it is to hear God's word, and how needful a thing it is to have Preachers, which may teach us the word of God; for by hearing we must come to faith; through faith we must be justified.

And therefore Christ saith himself, "He that believeth in me hath everlasting life." When we hear God's word by the Preacher, and believe the same, then we shall be saved: for St Paul saith, "The gospel is the power of God unto salvation; the gospel preached is God's power to salvation of all believers:" This is a great commendation of this office of preaching, therefore we ought not to despise it, or little regard it; for it is God's instrument, whereby he worketh faith in our hearts. Our Sa-

viour faith to Nicodemus, "Except a man be born  
 "anew, he cannot see the kingdom of God." But  
 how cometh this regeneration? By hearing and be-  
 lieving of the word of God: for so saith St Peter;  
 "We are born anew, not of mortal seed, but of  
 "immortal, by the word of God." Likewise Paul  
 saith in another place; "It pleased God to save  
 "the believers through the foolishness of preaching."  
 But peradventure you will say, What, shall a  
 Preacher teach foolishness? No, not so; the Preacher,  
 when he is a right Preacher, he preacheth not fool-  
 ishness, but he preacheth the word of God; but it  
 is taken for foolishness, the world esteemeth it for a  
 trifle: but howsoever the world esteemeth it, St  
 Paul saith that God will save his through it.

Here I might take occasion to inveigh against  
 those which little regard the office of preaching,  
 which are wont to say, What need we to have such  
 preachings every day? Have I not five Wits? I  
 know as well what is good or ill, as he doth that  
 preacheth.

But I tell thee, my friend, be not too hasty; for  
 when thou hast nothing to follow but thy five wits,  
 thou shalt go to the devil with them: David, that  
 holy Prophet, said not so, he trusted not his five  
 wits, but he said, "Lord, thy word is a lantern  
 "unto my feet." Here we learn not to despise the  
 word of God, but highly to esteem it, and reverently  
 to hear it: for the holy day is ordained and appointed  
 to no other thing, but that we should on that day  
 hear the word of God, and exercise ourselves in  
 all godliness: but there be some which think that  
 this day is ordained only for feasting, drinking or  
 gaming †, or such foolishness; but they be most  
 deceived

† It should appear from this, that gaming and card-playing on  
 a Sunday was customary in the reign of King Edward the Sixth;  
 but it is a question whether it was then so general as it is at pre-  
 sent.

deceived: this day was appointed of God that we should hear his word, and learn his law, and so serve him. But I dare say, the devil hath on no days so much service as upon Sundays or Holidays; which Sundays are appointed for preaching, and to hear God's most holy word. Therefore God saith not only in his commandments that we shall abstain from working; but he saith, "Thou shalt hallow it:" so that holiday-keeping is nothing else but to abstain from bad works, and to do better works; that is, to come together, and celebrate the communion together, and to visit the sick people; these are holiday-works; and for that end God commanded us to abstain from bodily works, that we might be more meet and apt to do those works which he appointed unto us, namely, to feed our souls with his word, to remember his benefits, and to give him thanks, and to call upon him. So that the holy-day may be called a marriage-day, wherein we are married unto God; which day is very needful to be kept. The foolish common people think it to be a belly-chear day, and so they make it a surfeiting day: there is no wickedness, no rebellion, no litchery, but hath most commonly its beginning upon the holiday.

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ferent. Gaming is now a general vice among all orders and degrees of people, both men and women, that it may with justice be said to be a national evil. Gaming, hazard, and playing at cards, are old heathen customs, transplanted into christianity by some very evil-minded men. St Cyprian says, and he flourished in the christian church in the second and third centuries, that cards are an invention of the devil, the more familiarly to introduce idolatry among men. But since we are told by later authors, that the figures on cards, which in the times of heathenism were the images of idols or false gods, were in the ages of the holy Wars and of Knight errantry, changed into the representations of certain Heroes, named Charlemaine, Godfrey, Lancelot, and such like, that so they might abolish the images of ancient idolatry, and yet preserve the playing or gaming with them.

We read a story in the fifteenth chapter of the book of Numbers, that there was a fellow which gathered sticks upon the sabbath-day, he was a despiser of God's ordinances and laws: like as they that nowadays go about their business, when they should hear the word of God, and come to the Common Prayer †; which fellows truly had need of sauce, to be

† Common Prayer, is a phrase used by Latimer (in the year 1552) which had then but just come into use. Archbishop Cranmer, and other Reformers, had for some time before the year (1548) in which they succeeded, laboured at the entire reformation of the whole service of the Church. At length they obtained a commission from the Court to enable them to set about this great work. In order to this, says Bishop Burnet, the Commissioners brought together all the different offices then used in England, out of which they compiled one common office. For before, in the southern parts of England, those offices compiled after the use of Sarum were universally received. In the north of England, and particularly in the province of York, they had other offices after the use of York. In South Wales they had them after the use of Hereford: in North Wales after the use of Bangor; and in the Bishoprick of Lincoln, another kind of office proper to that see. In most sees there were great variations, for as any Prelate came to be canonized, or held in high esteem by the people, some Collects or particular forms of prayer he had used were practised in his, or perhaps as his fame spread, in the neighbouring dioceses.—This enlarged the offices out of measure, and occasioned a great variety of them; namely, Missals, Breviaries, Rituals, Pontificals, Portofises, Pies, Graduals, Antiphonals, Psalteries, Hours, and a great many more. Besides which, every religious Order had their peculiar rites and services. So now it was resolved to examine and correct all these, and out of them to compile one general office, to be used in all the Churches and Chapels throughout the kingdom, which was called, “The Order for Morning and Evening Prayer daily throughout the Year.” This Order was established by an Act of Parliament made in the year 1548, the preamble to which says, “That there had been several forms of service, and that of late there had been great difference in the administration of the sacraments, and other parts of divine worship;—but, that there might be an uniform way all over the kingdom, the King, by the advice of the Lord Protector and his Council, had appointed Thomas Cranmer, Archbishop of Canterbury, Robert Holgate, Archbishop of York, Edmund Bonner, Bishop of London, Cuthbert Tunstall, Bishop of Dur-

ham,

be made more lustier to come and feed upon Christ, than they be. Now Moses and the people consulted with the Lord, what they should do, how they should punish that fellow which had so transgressed the sabbath-day: he shall die, saith God; which thing is an example for us to take heed, that we transgress not the law of the sabbath-day: for though God punish us not by and by, as this man was punished; ye he is the very self-same God that he was before, and will punish one day, either here, or else in the other world, where the punishment shall be everlasting. Likewise in the seventeenth chapter of the Prophet Jeremiah, God threatneth his fearful wrath and anger unto those which do

“ham, Nicholas Heath, Bishop of Worcester, William Rugg, Bishop of Norwich, Robert Parfew, Bishop of St Asaph, John Salcot, Bishop of Salisbury, Richard Sampson, Bishop of Coventry and Litchfield, Robert Aldriche, Bishop of Carlisle, Paul Bush, Bishop of Bristol, Robert Farrar, Bishop of St Davids, Thomas Goodrich, Bishop of Ely, Henry Holbeck, Bishop of Lincoln, George Day, Bishop of Chichester, John Skip, Bishop of Hereford, Thomas Thirlby, Bishop of Westminster, and Nicholas Ridley, Bishop of Rochester; with Doctor Richard Cox, Dean of Christ-Church, Doctor May, Dean of St Pauls, Doctor Taylor, Dean of Lincoln, Doctor Heins, Dean of Exeter, Doctor Robertson, and Doctor Redmain, Master of Trinity College in Cambridge; to draw an Order of divine Worship, having respect to the pure religion of Christ taught in the scriptures, and to the practice of the primitive Church; which they, by the aid of the holy Ghost, had with one uniform agreement concluded on. Wherefore be it enacted, that from the feast of Whitsunday next, all divine Offices shall be performed according to it; and that such of the Clergy as shall refuse to do it, shall upon the first conviction be imprisoned six months, and forfeit a year's profit of their benefice; for the second offence, forfeit all their church preferments and suffer a year's imprisonment; and for the third offence, to be imprisoned during life. And all who should write or put out things in print against it, for the first offence shall forfeit ten pounds; for the second, twenty pounds, and to forfeit all their goods; and for the third, to be imprisoned during life.” From the general use of this Liturgy, it obtained the name of THE COMMON PRAYER; as also because it took place of, abolished and superseded, the use of all the different and various Offices, before used in the several dioceses of the kingdom.

do profane his sabbath-day. Again, he promiseth his favour and all prosperity to them that will keep the holy days; saying, "Princes and Kings shall go through the gates," that is to say, Thou shalt be in prosperity, in wealth, and great estimation amongst thy neighbours.

Again, "If ye will not keep my sabbath-day, I will kindle a fire in your gates;" that is to say, I will destroy you, I will bring you to nought, and burn your Cities with fire. These words pertain as well unto us at this time, as they pertained to them at their time: for God hateth the disallowing of the sabbath as well now as then; for he is and remaineth still the old God: he will have us to keep his sabbath, as well now as then; for upon the sabbath-day God's seed-plough goeth: that is to say, the ministry of his word is executed; for the ministring of God's word is God's plough. Now upon the \* sundays God sendeth his Husbandmen to come and till; he sendeth his callers, to come and call to the wedding, to bid the guests; that is, all the world to come to that Supper.

Therefore for the reverence of God consider these things, consider who calleth, namely God; consider again who be the guests; all ye. Therefore I call you in God's name, come to his Supper, hallow the sabbath day; that is, do your holiday-work, come to this Supper; for this day was appointed of God to the end that his word should be taught

\* Sunday, that is, the day on which the Saxons, our heathen ancestors, used to worship the Sun. Which luminary they held in great esteem, making a representation thereof, which stood usually in their Temples under a nich, or an alcove, placed on a pedestal properly adorned. Before it they used to worship, bring offerings, and feast. Austin, and his successors, when they first established Christianity in this Island, retained the names of the days the Saxons then had in use, and which they left to succeeding time to alter and abolish; but that has not yet happened, nor is it ever likely to happen, unless the people should all become Quakers.

taught and heard: prefer not your own business therefore before the hearing of the word of God. Remember the story of that man which gathered sticks upon the holy day, and was put to death by the consent of God: where God shewed himself not a cruel God, but he would give a warning to the whole world by that man, that all the world should keep holy the sabbath-day.

The almighty ever-living God give us grace to live so in this miserable world, that we may at the end come to the great sabbath-day, where there shall be everlasting joy and gladness. *Amen.*



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# S E R M O N XXIV.

*By the Reverend Father in Christ Master HUGH  
LATIMER Bishop of Worcester.*

M A T T H E W v. 1, 2, 3.

*When Jesus saw the people he went up into a mountain,  
and when he was set down, his disciples came unto  
him, and he opened his mouth, and taught them,  
saying, Blessed are the poor in spirit, for theirs is the  
kingdom of heaven.*

**D**EARLY beloved in our Saviour Christ, I have to tell you at this present time of a certain pilgrimage, which may be called the christian man's pilgrimage, but ye shall not think that I speak of the Popish pilgrimage, which we were wont to use in times past, in running hither and thither to Mr John Shorn\*, or to our † Lady of Walsingham. No, no; I will not speak of such fooleries,

\* This Saint, as Lord Herbert informs us, was also stiled Saint John of Ossulston, who was said to shut up the devil in a boot. Srow, p. 575.

† For in those days, whoever had not made a visit and an offering to our Lady of Walsingham, was looked upon as impious and irreligious. In the Church of the Monastery at Walsingham in Norfolk, distant from London about one hundred and eighteen miles, was erected a stately and beautiful Image of the Virgin Mary, which for the Miracles done by it was famed all over England. The Town lies within five miles of the sea-coast of Norfolk.

fooleries, but I will speak of such a pilgrimage, which our Saviour Christ himself taught us, being here present with us, with his own mouth. Therefore whosoever will come to the eternal felicity, must go that pilgrimage, else we shall never attain thereunto. "When he saw the

The first day's pilgrimage.

"people." It appeareth by the end of the fourth of Matthew, that our Saviour had walked throughout all Galilee, and had done many miracles, so that the fame of him went through all the country: And there gathered a great number of people together to hear him: he seeing the people how hungry they were, conveyed himself unto a higher place, and his disciples came unto him, and he taught them; but not only the disciples, but also the whole people. For Luke saith, "He preached, the people hearing it; and the people marvelled, because of his doctrine:" How could they marvel, if they had not heard it. So it appeareth that Christ made his Sermon not only to his disciples, but also to the whole people: yet especially he taught his disciples, to the end that they might afterwards teach others; for he taught them such doctrine as he would have taught to all the whole world, therefore he so diligently taught them; for though he made many Sermons, yet these two Sermons, the one in Matthew, and the other in John, ought to be regarded most above all others, for they contain the sum of a Christian man's life.

Now our Saviour seeing them so hungry, what doth he? The Evangelist saith, "He opened his mouth, and taught them:" Our Saviour did not only send out his Apostles to preach and teach the people, but he also opened his own mouth, and taught the people his own self. Which act of our Saviour, is to the reproach of our Lordly Prelates; who in a manner disdain to preach themselves, in their own persons; but think it to be enough to have two per-

taining unto them, who preach in their dioceſes; they themſelves being occupied in worldly buſineſs: our Saviour did not ſo, he opened his own mouth, and taught the people.

Certainly this example of our Saviour ought more to be conſidered of our Prelates than it is: for they be not better than Chriſt was. Chriſt hath ſent them, and given unto them a commiſſion to preach; wherefore diſdain they then to open their mouths, and teach the people? Seeing that our Saviour himſelf taught, how will they be excuſed when they ſhall make account for their doings? What ſhall be their reward for their ſlothfulneſs? No doubt, everlaſting damnation hanging over their heads.

Now our Saviour opening his mouth, what taught he them? Forſooth, he taught them a pilgrimage, the chriſtian man's pilgrimage: And this is a good and true pilgrimage that he taught; for this pilgrimage ſtandeth not in running hither and thither: No, no; there is a right pilgrimage, but there is a ſtrange gear in it; yea, ſuch gear, that if I ſhould ſay it of mine own head, you would not believe me, ye would ſay I lie: for it agreeth not with our mother wit, we cannot compaſs this gear with our natural wit: therefore we muſt conſider who ſpeaketh it, and ſo captivate our reaſon and wit to the wiſdom of God.

Now Chriſt, the eternal Son of God, he teacheth us this pilgrimage: Of which God the Father himſelf ſaith, "This is my well-beloved Son, in whom I am well pleaſed; hear him." Seeing then that the almighty God commanded us to hear him, we ought not to diſregard his doctrine, to eſteem and value it for nothing; but moſt highly to eſteem it as the infallible word of God. Now what ſaith he? "Bleſſed be the poor in ſpirit, for theirs is the kingdom of heaven, &c." I intend to be very ſhort, elſe I could not have time to go through all things

things that pertain to this pilgrimage. This is a pilgrimage of eight miles, or of eight days journies; all things that pertain unto it are comprehended in eight points.

Our Saviour saith, "Blessed are the poor;" this is contrary to our reason: for who would think poverty to be a blessedness? who is he that would not rather be rich than poor? To be rich is a blessedness in our eyes; to be poor is an unhappiness in our minds: but we must subdue our judgments. We esteem it to be a cursedness to be poor: Well, our Saviour saith, "Blessed are the poor." Luke hath no more but these words; Matthew addeth "in spirit."

These eight miles, or days journies, may be called Paradoxa; that is to say, inexplicable, incredible, and unbelievable sayings: For if Christ had not spoken it himself, who should have believed it? for we see daily before our eyes what a miserable thing is poverty; therefore our nature is ever given to avoid poverty, and to come to riches. But Christ saith, "Blessed are the poor in spirit, for the kingdom of heaven is theirs."

The kingdom of heaven is taken sometimes for the office of preaching; as when he compared the kingdom of heaven to "a net that catches good and bad fishes," there he meaneth the office of preaching, sometimes it is taken for eternal felicity, which Christ our Saviour merited for us. When John Baptist sendeth his Disciples unto Christ to ask him whether he be Christ or not, he told him what miracles he had done, and amongst other things he said, "The poor hear the Gospel;" meaning, that the poor be more willing to hear the gospel, they take more pain in hearing God's word, than the rich do: for the rich commonly least regard the gospel. Look throughout all England, and you shall find it so. Likewise he saith by the Prophet, "He hath sent

“ me to preach the gospel unto the poor ;” because the poor hath more pleasure in it : the rich men commonly regard it for nothing : therefore it is wonderful that as such terrible things are written of rich men, and yet we seek all to be rich, and call them blessed and happy that be so. But as I told you heretofore, how that these rich Farmers made their excuses : they would not come to the banquet which God had prepared for them, because their riches did let them : therefore riches are called thorns in scripture.

As for an example : There be two ways to a Town, the one is plain and straight, the other is full of thorns. Now he that goeth the plain way shall sooner come to his journey's end, than he that goeth the thorny way : So it is easier without riches to come to heaven, than with riches : but our nature is so corrupt, that we ever desire that thing that may do us harm. I will not say but that men may have riches, and many good men have had great riches ; yet riches must be had with fear : for it is a dangerous thing to have them : they be but burdens, they that have them be but Bailiffs and Stewards over them, they must make account for them. And therefore above all things rich men must have in fresh memory this scripture : “ When riches come upon you, set not your hearts upon them :” use them to such end as God hath appointed : with your plenty help the needy, the poor and miserable people : and this is our duty to do. For he that hath riches, and helpeth not the poor withal, but layeth them up for himself, he is a Thief before God, though he do come rightly and justly by his goods : for he doth not his duty : he withdraweth that from the poor that pertaineth unto them ; for God requireth of the rich to relieve and help the poor with his riches : when he now doth it not, the writers call him a Thief. Here we see  
what

what a burden it is to have riches, therefore let us not be so greedy after them: and when we have them, let us remember that we be but God's Stewards, and Distributers of his treasures.

You must mark here that our Saviour when he saith: "Blessed be the poor;" he counteth not the Friars poverty, that same wilful poverty, but if we be come to poverty for confessing of Christ, then thou art blessed. Again, I am a rich man, the fire cometh and taketh away my riches. As Job was a rich man, but what happened? His enemies came and took away all together: so we may this day be rich, and to morrow we may be beggars: for riches be changeable unto us, but not unto God: for God knoweth them, and to whom he will give them, or take them away again. Now when I come to poverty by chance, so that God sendeth poverty unto me, then I am blessed; when I take poverty well, without grudging.

And therefore he addeth "in spirit;" that is, to take it in good part with a faithful heart, knowing that God sendeth the same unto us: so that when we come to poverty by such chances, or by persecutions, so that we cast not away our goods wilfully (as the Friars did) which was a leaving of riches by their own minds: but else we do our business according unto our calling, and then God endueth us with his poverty; let us take it with joy and gladness: for the blessings which Christ promised unto us here in his gospel, shall light upon us; therefore take it so, that poverty is a blessing, when she is taken with a faithful heart; else indeed it is to no purpose, except it proceed out of faith. Be not eager therefore to have riches, and when ye have them, that God sendeth them, set not too much by them. For Christ saith it is hard for a rich man to come to heaven; speaking of those which set their hearts upon riches: which  
men

men indeed be very idolaters: for they put their hope, trust, and confidence in them; so that whatsoever shall happen, they think they will escape, having money, and so they make money their God; which is a most wicked and abominable thing in the sight of the Lord. For God would have us to hang upon him, to trust in him, be we poor or rich: If we be rich, we should not set our hearts upon riches: if we be poor, we should comfort ourselves with this scripture, "They that fear him shall not lack."

Now the second mile, or day's journey in this pilgrimage, is this; "Blessed are  
The second day's pilgrimage. "they that mourn, for they shall have comfort." We after our reasons esteem them happy that can make merry in this world; but our Saviour, contrariwise, pronounceth them blessed that mourn and weep in this world. We seek all to be in that case, that we might laugh and be merry, for we think that to be a great blessedness: but our Saviour pronounceth them blessed that weep. And therefore the Scripture saith, "It is better to go to the mourning house, than to the house of banquetting:" For he that goeth to sick folks, it shall be a good admonition, it shall make him to consider the frailty and weakness of mankind, and so stir him up to make ready, and not to set much by this world. St Paul speaketh of two manners of sorrowfulness, the one is worldly, and the other is ghostly; the worldly sorrowfulness is without faith: as the wicked, when they weep, they are sorrowful: yet this comfort, of which Christ speaketh, is not promised unto them. Esau wept when Jacob beguiled him, but his weeping was without faith. Truly happy are those that have much occasion to weep and wail: For, "Vexation and trouble maketh us to know ourselves, and teacheth us to leave sin and wickedness."

“ nefs.” There be many which be in great miseries, shut out of their houses, or in sickness, or other trouble: they shall comfort themselves with this blessing, which our Saviour promiseth unto them: namely, they shall be sure that they shall have comfort and relief of their miseries, for he will not suffer them to be farther tempted than they shall be able to bear, and then in the end they shall have everlasting comfort.

It is a notable answer that Abraham maketh to the rich man, when he lay in hell-fire; “ My son, saith he, “ Thou hast received thy good days in thy life-time, now thou shalt be punished: But Lazarus hath had miseries and calamities; and therefore he shall be comforted now.” So we must learn to be content, to go from weeping to laughing, from sorrow to eternal felicity; but we must first suffer here, we may not go from one felicity to the other; therefore, St Jerome saith, that “ he is a delicate Soldier that will not suffer sometimes miseries and calamities †.”

Therefore let us be content with it, let us bear them with a faithful heart, else we shall not attain to this comfort; for the miseries that the ungodly have, “ They work their own destruction, and everlasting perdition.” For they cannot bear them as they ought to do; they murmur and cry out against God; but the godly, when he is in misery he taketh great profit by it, for misery drives him to leave sin and wickedness, and to repent that which he hath done against God. Here you may perceive now that they that will have comfort must go on pilgrimage, they must take misery, and so at the end they shall have everlasting comfort.

The third mile or day's journey, is this; “ Blessed be the meek, The third day's pilgrimage.  
“ for they shall inherit the land.”

This

† See note, p. 154.

This meekness is such a thing, that whosoever hath her can be quiet in all things: he that hath her will not avenge himself. But ye must know there be two manners of vengeance. There is a private vengeance, and there is a public vengeance: the public vengeance is allowed of God; the private is forbidden. For God saith to every private man, "Let me have the vengeance; and I will reward it." When any man doth me wrong, I may not avenge me, nor yet desire in my heart to be avenged upon him; I being a private man, not a Magistrate.

But there is a public vengeance, that is, the Magistrates; they must see that wrong-doers be punished, and rewarded according to their misbehaviours. But I may not avenge myself. For I am blessed when my goods is taken from me wrongfully, and I take it well. For Christ saith, "They shall inherit the land:" he that for God's sake leaveth his land, or his goods, he shall inherit the land: so he shall with leaving the land, inherit the land: but what shall I do when my goods are taken from me? Answer, go to God's promises, which are, "He shall receive it again an hundred fold." The public vengeance is committed unto Magistrates. God commandeth them to punish the transgressors: and again the law-breaker, or misdoer, ought to obey, and to suffer the punishment which the Magistrates shall lay upon him: for so it is written, "Thou shalt take away the ill from among the people." So ye hear how that we may not avenge ourselves when any man doth us wrong. Yet, for all that, this taketh not away the liberty of the use of law: for a Christian man may go to law, and seek remedy: yet we must take heed that we go not to avenge ourselves upon our neighbour, with an evil heart: nor yet should we go with a covetous heart, to get ought of our neighbour: else it is lawful to use the law, when it is done with a charitable

charitable heart. As it is lawful for me being sick to go to the Physician, without breach of my faith to Godward: but if I should go to the Physician in despair of God, then this going were a wicked going. So I say, when we will go to law, we must beware that it be done charitably, not with a malicious mind; for whosoever seeketh to be avenged, he shall not be blessed of God. Again, whosoever suffereth wrong at his neighbour's hand, and taketh it willingly, he shall be blessed of God.

An example we have of Joseph: his brethren sold him, and handled him most cruelly and tyrannously: what did he? he took it willingly, without any revengement. What did God? surely he fulfilled his promise, "They shall inherit the land." Therefore he made him Lord over all Egypt: this did God, and so he will do unto us. But our hearts are so poisoned with the poison of malice, that we think we shall be undone, if we should not avenge ourselves; but they that have the spirit of God, and to whom these blessings appertain, they will be charitable, and yet use the law when necessity shall require, but they will do it with a godly mind.

"They shall inherit the land:" some expound the land for eternal life, but it may be understood of this world too: for they that be patient to bear and suffer, God will reward them here in this world, and yonder too. Now ye have heard what we shall have when we are meek-spirited; let us therefore set aside all stubbornness, all vengeance, hatred, and malice one against another: so that we may obtain that land which Christ himself hath promised us.

"Blessed are they that hunger and thirst after righteousness, for they shall be satisfied." These words be expounded diversly; it may be understood thus, "Blessed are they that hunger and thirst," that is to say, that have so great a desire to righteousness,

The fourth day's pilgrimage.

as a hungry man hath to his meat and drink. Some expound it of the justice of the soul: for the faithful be ever hungry, they ever think they be not well: they be fore behind-hand: and so do not the hypocrites, for they have "so much they are able to sell unto other men too:" and bring them to heaven. But I will expound these words thus: they that hunger, be they that suffer wrong and injuries, he hungereth and thirsteth to have justice, to come to his right; for it is a common saying amongst the people, The law is ended as the man is friended.

Now he that is so injured and wronged, and hath a godly hunger and thirst to righteousness, he shall be satisfied in this world, and in the world to come he shall have everlasting life. Examples we have in scripture. Joseph, when he was sold to Potiphar, that great man, he was a fair young sprigal: now his master Potiphar's wife, seeing his beauty, cast her love upon him, insomuch that he could be no where but she came after him; but Joseph feared God, and refused her, and would not commit with her the filthy act of lechery. What followed, she went by and by and made an outcry, and accused him, as though he would have ravished her. So at length Joseph was cast into prison, where he hungred and thirsted after righteousness, after justice; that is, he was desirous to have his right; yet for all that he took the matter well and godly, he sought not for vengeance; we in our foolishness, and mother wits, esteem them blessed that can use the matter so, that the law may go with them, that they may have the overhand; they are called blessed that bear the swing, which are not exercised with trouble. I remember I read once a story of a Bishop which came to a rich man's house where he had good chear, and the good man of the house shewed him all his riches  
and

and prosperities, his fair children: to be brief, they lacked nothing at all, he himself had never been sick: the Bishop hearing that, thought in his mind, no doubt God is not here; and so commanded his servant to make ready the horses, and by and by went his way. When he came a little way off from the house, he sendeth his man back again to fetch a book, which was forgotten behind, when the servant came, the house was sunk.

So we see that worldly prosperity maketh us to forget God, and in the end be damned. Jacob, that holy man, when he served Laban his Uncle and Father-in-law, what wrongs had he? how unjustly dealt Laban with him? no doubt he had great hunger and thirst after righteousness, therefore God satisfied his appetite, for he blessed him, and enriched him wonderfully, against Laban's mind. There be few such servants now-adays as Jacob was, for he served him truly: I wish all servants would follow the example of Jacob. This I speak to make you patient in tribulation, and to stir up in you a hunger and thirst after righteousness. You hear how Joseph was blessed in bearing the injuries which that foolish woman did unto him.

David also, O what good service did he unto King Saul? yet Saul went about to destroy him; think ye not David hungred and thirsted after righteousness? No doubt he did; yet he might have revenged himself, but he would not: for he had this meekness of which Christ our Saviour speaketh here, and so consequently did inherit the land, according to his promise.

“Blessed be the merciful, for they shall obtain mercy.” I will not tarry long herein, you know which be the works of mercy. “I was hungry, saith Christ, I was naked, &c.” Matthew xxv.

The fifth day's pilgrimage.

There is a ghostly mercy, which is to admonish them that be in errors, to bring them to the right way. Also to forgive them that do me wrong, this is a mercy, and a needful mercy; and therefore they that will be cruel-hearted, so that they will not forgive unto their neighbours their faults, let them not look for mercy at God's hands. For we must be merciful, loving, and comfortable towards our neighbour, if we would obtain mercy at God's hands. But this seemeth now as though malefactors ought not to be put to death, because God requireth mercy. Sir, you must understand, that God requireth private mercy; so that private men one shall forgive unto the other: but it is another matter with Magistrates; the King, and all other Magistrates, are God's Officers, they must do according as God requireth them to do; he saith, "Thou shalt take away, thou shalt root out the ill, (them that be malefactors) from amongst the people: and shew not mercy unto them." Here were a place to intreat of ministring of justice, if the audience were in office: how Justices of peace and other Magistrates ought not to be bolsterers, and bearers with wickedness, but punish the malefactors according to their deserts: "Wo be unto you that justify the wicked." To justify the wicked, is not to punish them. "He that justifieth the wicked, and he that condemneth the just, they are both wicked and abominable before the Lord." So that Magistrates ought to punish sin, and wickedness; but private men, ought to shew mercy one to another; that is, he ought to forgive when any man hath done him harm, and so he shall have mercy at God's hands.

The sixth day's  
pilgrimage.

"Blessed be the clean of heart:  
for they shall see God." By these  
words we may perceive that we shall

not

not look to see God, to see our felicity, when we be impure of heart. We cannot come to that unspeakable joy and felicity which God hath prepared for his, except we be clean in our hearts: therefore David, knowing that lesson, saith to God, "O God, make clean my heart within me." But you will ask, how shall our hearts be purified and cleansed? Answer, "Through faith the hearts of men must be cleansed." They that hear God's word, and believe the same to be true, and live after it, their hearts shall be purified, and so they shall see God.

There be two manners of seeing God; as long as we be here, we must see him by faith, by believing in him: yonder we shall see him face to face, as he is; therefore believe here, and see there. And so it appeareth, that he who will not hear God's word, and believe the same, that his heart may be cleansed, he shall not see God.

"Blessed be the peace-makers, for they shall be called the children of God."

Here is another journey. There is a law in Deuteronomy, where God The seventh day's pilgrimage. saith, "There shall not be a slanderer or whisperer amongst you, which are my people." But I tell you this law is not kept: for there be a great many of those which speak fair with their tongues, as though they would creep into a man's bosom, but behind his back, or before other men, they betray him, they lie upon him, and do all they can to bring him out of estimation: these whisperers be peace-breakers, and not peace-makers; for the devil bringeth his matters to pass through such fellows: there be many such in England, which tell false tales of others to promote themselves withal; these be the children of the devil, and no doubt the devil hath many children in this world.

I will shew you an example: There was one Doeg an Idumean, a servant of Saul the King, he was "The master over his heardsmen;" When David, flying from Saul, came to the Priest Abimelech, very hungry and weary, and therefore desired some meat, the Priest having none other bread but "the holy bread, of that he gave David;" and after that he gave him the sword of Goliah, whom David had killed before.

Now this Doeg being there at that time, what doth he? Like a whisperer, or man-pleaser, he goes to Saul the King, and told him, how the Priest had refreshed David in his journey, and had given unto him the sword of Goliah. Saul hearing that, being in a great fury, sent for all the Priests, and their wives, and their children, and slew them all.

This Doeg now, this whisperer, was not a peace-maker, but a peace-breaker; and therefore not a child of God, but of the devil. I could tell of some other Doegs, of other whisperers; for I have known some in my time, but all such are the children of the devil, they are not God's children; for Christ our Saviour called those God's children, that are peace-makers, not them that cut their neighbour's throat. Seeing now that it is so good a thing to be a peace-maker, let all them that be in prosperity endeavour themselves to be peace-makers: let the Landlords shew themselves to be peace-makers, when they hear of contentions and strifes between their Tenants; send for them, and hear their matters, and make him that is faulty to be punished; and so let them be peace-makers. But there be some Gentlemen in England, which think themselves born to nothing else but to have good chear in this world, and to go a hawking, and hunting. I wish they would endeavour themselves rather to be peace-makers, to counsel and to help poor men, and when they hear of any discord  
between

between neighbour and neighbour, to set them together at unity; this should be rather their exercise than banquetting, and spending the time in vain. But they will say, it is a great pain and labour to meddle in matters, to be a peace-maker. Sir, you must consider, that it is a great matter to be a child of God. And therefore we ought to be content to take pains to be peace-makers, that we may be the children of God. But in matters of religion, we must take heed that we have not a peace which may withstand God and his word: for it is better to have no peace at all, than to have it with the loss of God's word.

In the time of the six Articles, there was a Bishop which ever cried unity, unity; but he would have a Popish unity. St Paul to the Corinthians saith, "Be of one mind:" But he addeth, "According to Jesus Christ;" that is, according to God's holy word; else it were better war, than peace: we ought never to regard unity, so much that we would or should forsake God's word for her sake. When we were in Popery we agreed well, because we were in the kingdom of the devil, we were in blindness. In \* Turkey we hear not of any dissen-  
tion

\* The reasons given for this are; 1. They permit no dispute about their Koran, or translation of it; which is the cause of much quietness among them. 2. The continual jars and debates among Christians about questions of Religion, which hath made many doubt the truth thereof. 3. The wicked and scandalous lives of Christians; for the Mahometans are generally more devout in their religious duties. 4. The conquests of the Mahometans have propagated their Religion. 5. Their Religion is more pleasing to the Sense than Christianity, Mahomet promising in his Paradise sensitive pleasure. 6. Their tyranny over Christians, and the rewards, honours, and freedom from taxes, given to all renegado Christians, &c. that will receive circumcision, and turn to Mahometanism. 7. The indulgence of many wives, which pleases carnal-minded men. 8. They prohibit philosophy, keeping the people thereby in ignorance. 9. They teach,

tion amongst them, for religion's sake. The Jews likewise have no dissentions amongst them, because they be in blindness. When the rebels were up in Norfolk and Devonshire, they all agreed, there was no dissention: but there peace was not "according to Jesus Christ." Therefore St Hilary hath a pretty saying: "*Speciosum quidem nomen est pacis & pulchra opinio unitatis: sed quis dubitat eam solam unicam Ecclesia pacem esse qua Christi est*; It is "a goodly word, Peace; and a fair thing Unity, "but who doubts this to be the only right "peace of the Church, which peace is after "Christ;" according to his words? Therefore let us set by unity, let us be given to love and charity: but so that it may stand with godliness. For peace ought not to be redeemed with loss of the truth; that we would seek peace so much, that we should lose the truth of God's word.

"Blessed be they that suffer persecution for righteousness sake, for theirs is the kingdom of heaven." This is the last journey, when we be demanded of our faith, and examined, and afterward be forced to

teach, that all who live a good life shall be saved; which makes weak Christians revolt, not caring whether they serve Christ or Mahomet, so they be saved. 10. They hold, that after suffering torment for a certain time in hell, the wicked shall be released; which is infinitely more agreeable, than to allow of no redemption from hell. (This is something like the popish doctrine of Purgatory.) 11. They are more modest in conversation betwixt men and women; less sumptuous in building; more sparing in diet; more sober in speech and gesture; less fantastical in clothes, &c. and men are taken with moral outsidings. 12. Private revenge, forbidden Christians, is allowed them; for they may hate, and even kill their enemy if they can. 13. Arius's doctrine had infected most of the eastern churches, and Mahometanism was grounded on Arianism. 14. They suffer no Man to blaspheme or dishonour Christ, Moses, or Abraham; which makes no sort of people violent against their religion. And, 15. they have always been diligent and desirous of gaining profelytes, and yet force no man.

to believe as they will: when we come to that point, blessed are we when we suffer rather all extremities than forsake the truth, yea, we shall esteem it to be a great blessedness when we be in such trouble. And not only this, but whosoever suffereth any thing for any manner of righteousness sake, blessed is he: the Publican doing uprightly his duty in discharging his conscience, if he shall have displeasure, happy is he, and he shall have reward of God.

“Blessed are ye when men speak ill of you; be merry, because your reward is in heaven.” Now ye have heard The last stage, a journey to heaven. what is the way to heaven, what manner of pilgrimage we must go: namely, first by spiritual poverty, by hungering and thirsting after righteousness, by meekness and lenity, by weeping and wailing, by pity and mercifulness, we must have a clean heart, we must be peace-makers, we must suffer tribulation and affliction.

Then shall the end be, “Your reward shall be great in heaven.” “Reward,” this word soundeth as though we should merit somewhat by our own works, for reward and merit are correspondent, one followeth the other: when I have merited, then I ought to have my reward. But we shall not think so; for ye must understand, that all our works are imperfect; we cannot do them so perfectly as the law requireth, because of our flesh, which ever letteth us. Wherefore is the kingdom of God called then a reward? because it is merited by Christ: for as touching our salvation, and eternal life, it must be merited, but not by our own works, but only by the merits of our Saviour Christ. Therefore believe in him, trust in him; it is he that hath merited heaven for us: yet for all that, every man shall be rewarded for his good works in everlasting life, but not with everlasting life. For it is written,

“The everlasting life is a gift of God.” Therefore we should not esteem our works so perfect as though we should or could merit heaven by them: yet God hath such pleasure in the works which we do with a faithful heart, that he promiseth to reward them with everlasting life.

Now to make an end, I desire you in God's behalf, remember this pilgrimage which I have taught you: set not light by it, for it is our Saviour's own doctrine, he with his own mouth taught us this pilgrimage. If we will now follow him, and do according as he teacheth us, then all these blessings, of which mention is made, shall light upon us; and in the end we shall obtain everlasting life: which grant both you and me, God the Father through his only Son our Saviour Jesus Christ.

*Amen.*



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# S E R M O N    X X V .

*By the Reverend Father in Christ Master HUGH  
LATIMER Bishop of Worcester.*

Preached on the twenty first Sunday after  
Trinity, 1552.

E P H E S I A N S VI. 10, 11, 12.

*My brethren be strong in the Lord, and through the  
power of his might put on all the armour of God,  
that ye may stand against all the assaults of the devil.  
For we wrestle not against blood and flesh, but against  
rule, against power, against worldly rulers.*

S A I N T Paul, that elect instrument of God,  
taketh a muster of God's warriors, and teach-  
eth Christian people to war, telling them  
plainly that they must be warriors; as it is writ-  
ten in the book of Job: "The life of a man  
" or woman is nothing else but a warfare upon  
" the earth;" it is nothing but a continual battling  
and warring. Not very long ago I treated of a pil-  
grimage; I told you at that time of the very godly  
and ghostly pilgrimage, and such a pilgrimage,  
which all Saints whilst they were in this world  
walked: they went all to the pilgrimage, but it is  
a hard pilgrimage, an uneasy way to walk: But we  
must needs go it, there is no remedy; either we  
must go that painful pilgrimage, or else never  
come to heaven: for we may not go from joy to  
joy and pleasure, but from sorrow and misery to fel-  
city; we may not look to have here good cheer;

and yonder everlasting life: for we may not look for joy and jolly chear on both sides. We have no such promise of Christ our Saviour: he promised unto us that we should be sufferers here in this world, and then in the world to come we shall have life everlasting: therefore, let us be content, for though it be a hard journey, yet there shall be a good end of it. Like as when a man goes a great journey, and laboureth very fore, but in the end he cometh to good chear, then all his labour is forgotten. So we shall come at the end to that felicity which no eye hath seen, no ear hath heard, nor heart hath perceived, which God hath prepared for his elect.

Now here in this Epistle St Paul telleth us of a certain warfare: he taketh muster not only of the Ephesians\*, to whom this Epistle is written; but also of us which be Christians: for all that is required of them is required of us. The first point that pertaineth to this warfare, is to be strong and hardy: and this is a commandment, as who should say, You that be Christians, that be baptised in his name, that look to be saved through Christ, I command you to be strong, ye may not be weaklings: for ye must fight hard, there is neither man nor woman but they must fight, they must come to that battle; and we may not be weaklings, because we have a strong enemy: now he that hath a strong and mighty enemy, ought not to be weak and fearful; for if he be, he shall be soon overcome and vanquished. Therefore St Paul would have us strong, that

\* Inhabitants of the City of Ephesus in Ionia built by the Amazons, as Justin says, and called by Lyfimachus, who removed it to where it now stands, after his wife's name, Arfinoe; but now Figena, or Efeso; famous for the Temple of Diana, one of the seven Wonders of the World, which was burned by Erostratus the night that Alexander was born. Saint Paul, the great Apostle of the Gentiles, wrote an Epistle to this people, and appointed Timothy the first Bishop of this City.

that we may be able to fight against that fearful enemy the devil. But for all that St Paul would not have us to stand in our own strength, to think to vanquish this mighty enemy by our own power or might: No not so, for if we put our hope in our own strength, we shall soon be overcome; he shall have the victory by and by: we must put our hope, trust, and confidence in God, and trust through Christ our Saviour to overcome this enemy. We may not do as one Ajax did, whom his father sendeth forth with a company of men to warfare, giving him good and wholesome lessons and instructions that he should put his hope and trust in God at all times, then he should have luck: Ajax answered and said unto his father: "It is no great matter to get the victory with the help of God: yea, the fearfullest and weakest man can get victory when God helpeth him; but I will get the victory with mine own strength: without the help of God, I am able to fight." Such blasphemies spake this Ajax. But we shall not do so as he did, trusting in our own strength, for if we do, we shall come short, we shall lose the victory, to our eternal destruction. St Paul saith, "Be strong in the Lord;" we must be strong by a borrowed strength, for we of our own selves are too weak and feeble: Therefore let us learn where we shall fetch our strength from, namely, from above; for we have it not of our own selves.

Now he saith, "Put on all the armour of God?" you know that when a man goeth to war, and is harnessed all about, except one place; if his enemy see this bare place, he woundeth him even as though he had no harness at all. Therefore St Paul commandeth us, that we should have the whole armour, nothing lacking; for we may not go with pieces, having one thing, and lacking the other. For when we be wounded we shall do but little good after.

Where:

Wherefore doth St Paul require such strength, and such weapons, and teacheth us to fight? But to the end that we may quench and pull down the devil, that we may strive against him, lest peradventure he overcome us; and bring us into danger of our souls: for ye know in battle as long as a man standeth he is well, he hath hope to escape, but as soon as he is down, then he is in jeopardy of his life. So likewise as long as we stand and fight against the devil, we are well; but when we fall, then are we in danger, lest he get the victory over us; therefore he would have us to stand against the assaults of the devil. Now you must consider what manner of enemy he is that fighteth against us; and first consider his power: the scripture saith; "There is no power on earth which may be compared unto his power."

Now that strong fellow is God's enemy and ours; therefore St Paul biddeth us to be strong, and armed round about: but to do on our own harness, that we may not; but we must do on the armour of God, which he hath appointed for us: therefore we must not learn of the devil to fight, he shall not teach us to battle: for it were like as if we should fight against the Scots †, and had no other harness, but as they appointed unto us. No doubt if it were in that case, they would appoint such weapons for us,

† In former Times the English and Scotch were almost ever at variance; and the good Bishop here alludes to the Necessity there then was of mens entering into the service of the crown to defend this nation from the inroads of the Scots, and from the treachery of the French, who were continually stirring up that nation to hurt and abuse this. The English, however, generally were too many for them, as we learn from their own Historians. Buchanan says, that the two armies engaged, and after a very obstinate fight the Scots were routed, leaving fourteen thousand dead on the place, and fifteen hundred prisoners in the hands of the English, of whom eight hundred were Gentlemen. Then the English army entered Edinburgh without opposition, and plundered the City.

us, that they might get the victory, and give us an overthrow. So when we should fight against the devil, and had none other weapons but as he appointed unto us, no doubt he would soon give us an overthrow; for he would appoint weapons wherewith we could not overcome him and withstand his power.

Further, the diligence of the devil is expressed and declared unto us by the mouth of St Peter, which saith; "he goeth about like a roaring lion, seeking whom he may devour;" he useth all crafts and deceits, he compasseth the matter hither and thither: till at length he bringeth his matters to pass: for he is no sluggard, no sleeper, nor negligent, but he applieth his matters and businesses to the uttermost. Now that he is subtle, it appeareth in the holy Scripture; for so it is written: "The serpent was wiser than the other beasts were." Here appeareth his wits, subtlety and craftiness. Besides all this he hath had a great and long time to exercise himself withal, he hath had five thousand five hundred and odd years, such a long time he hath had to exercise himself withal. Therefore it is not in vain that St Paul would have us hearty and strong, and to fight with a good courage. This devil was an Angel in heaven, and for pride he was cast down: for he went about to exalt himself above God, therefore he was pulled down, and all his company with him; which were all the Angels that took his part, and so he fell with a great number, they fell down from heaven, and here they be in the air: yet they be invisible unto us, because they be spirits: but for all that they be amongst us, and about us, to hinder us of good things, and to move us to naughtiness. I am not able to tell how many † thousand be  
here

† Master Latimer is of opinion, that those Angels which fell in the grand revolt under Lucifer in heaven, do now inhabit and fill

here amongst us now in this chamber; and no doubt some were busy to keep some men away from the hearing of the word of God: for their nature is either to keep men away from hearing of God's word; so that they shall not hear it at all; or else at the least way, they occupy mens heads with other business, so that they shall hear it without profit. Now when he bringeth the matter to pass according to his mind, then he rejoiceth wonderfully with his company. So that the writers say, that if we could see them, we should perceive them to hop and dance upon our heads for gladness, because they have done us a mischief. We see them not, they be invisible, as I told you before: but no doubt here they be for our exercise; for it were a small thing to believe well, if there were nothing moving to the contrary.

Therefore it is ordained of God that we should have war, yea, and nothing but war, a standing war, and not only for men, but also for women: for the women must battle and fight with this horrible enemy as well as men. And he is stronger than we be, when we are alone; so that we shall not be able to give him an overthrow. But when Christ is with us, then he can do nothing at all, because Christ hath vanquished his power and might: therefore his impotence appeared in the eighth of Matthew, when our Saviour came into the region of the Gergasites, there came two men unto him possessed of the devil, and they cried and said, "Jesu, thou son of David, wherefore art thou come before the time to afflict us:" where it appeareth, that they

fill our æther; and that they are so numerous, that in the place in which he was then preaching there might be many thousands. Spirits, whether good or bad, are immaterial beings, and substances distinct from matter. The ancients called them by the name of Demons, and imagined that they sometimes appeared to men to serve, and sometimes to hurt them.

they tremble and are fearful when Christ is present: therefore they say, "Wherefore art thou come before thy time?" The devils know that they be damned, and that they must go to hell: yet they that be here have not yet appointed unto them their places; and though they have the pains with them, yet they have it not so full and perfectly as they shall have at the last day. And their greatest joy and comfort is to do us harm: for they know that they be fallen for ever, so that they shall never attain to that joy which they have had. And again, they know that we shall come thither, and therefore they envy God and us: but their impotency appeareth, for they take it for a torment to be letted: It is a great grief unto them, yet they are not able to strive against the commandment of Christ. Therefore we need not to fear them, since Christ is with us, they are weak enemies, if we put on such armour as St Paul describeth here: for all the devils in hell or in earth, are not able to fight against one of those that hath these armours: for ye see he dareth not disobey Christ commanding him to go out of the man. Now when he perceived that he could do no more harm unto the man, then he desired Christ to let him go into the herd of swine: where appeareth partly his impotence that he could not go without Christ's permission: partly his mischievous mind appeareth; for when he seeth that he can do us no harm in our bodies; then he goeth about to hurt us in our goods.

But if we have Christ with us, he is not able to hurt us neither in our souls, bodies, or goods: that is, when we believe in Christ. For to have Christ with us, is nothing else but to believe and trust in him; to seek aid and help by him, against our enemy the devil. Therefore Christ saith to all his faithful, to all those that believe in him, "I am

“with you till the end of the world\*,” to assist you, to help you, to defend you, and to hear your prayers when ye call upon me: therefore, though we cannot withstand this enemy by our own power, yet with Christ's help we shall chace him, put him back, and make him ashamed of his enterprize and purpose.

“We have not to fight with flesh and blood.” Here the † Anabaptists make very much ado, intending to prove by these words of St Paul, that no Christian man may fight or go to warfare: Neither may there be any Magistrates, say they, which should shed blood, and punish the wicked for his wickedness. But these fond fellows are much deceived in their own wits: for St Paul's mind is clean contrary to their sayings. St Paul teacheth here, how all Christian people must fight, but not so that one should fight with another: but he speaketh here of a singular fight, we may not fight one with another:

\* Here is a plain confutation of that ridiculous opinion held by many of the ancients, I mean of those who lived before the time of Moses, of the eternity of the world. Men had long before the Mosaic period lost themselves in vain speculations, in idle conjectures, and in such an abyss of ignorance, idolatry and superstition, that it pleased almighty God, out of compassion to the human race, to reveal to the world a set of truths which should from that time be a sure guide to all people to the latest generation. Wherefore he did reveal to Moses, that the world had a beginning, that it was made by him in six days, and declared the manner in which it was done. Seeing then that it had a beginning, shall we with some modern Freethinkers and Sceptics venture to say, that it will not have an end. All that can be said on this subject with any certainty is, that the world will certainly have an end, but when, is known to God only.

† Certain sectaries, who first appeared in Germany, under the conduct of Nicholas Stork, in the year 1521. Their chief tenet is, that persons ought not to be baptized till they are able to give an account of their faith. The name Anabaptist is Greek, and signifies a re-baptiser. This sect got footing in England soon after the Reformation, and in and near London there are about thirty congregations of them, each having a Teacher belonging thereto.

another: though my neighbour doth me wrong, yet I may not fight with him, and avenge myself upon him; for God saith, "Let me have the vengeance, and I will reward it;" and no doubt God will reward the wicked for his wickedness, either by himself, or else by the Magistrates. Some there be that be punished by the Magistrates for their misdoings; and again there be some which escape hanging in this world, yet for all that God punisheth them, either with sickness, or else other ways. But ye must know that there is a private vengeance, and a public: the private vengeance is, when a man goes about to avenge himself upon his neighbour; which thing is inhibited here by these words of St Paul; "We have not to fight with flesh and blood;" but there is a public vengeance, that is the Magistrates: the Magistrate ought to fight and punish when he seeth cause, he may and ought to strike malefactors with the sword: for St Paul saith, "The Magistrate is a minister of God to punish." He also in another place of scripture saith, "The Lord is just, and he loveth justice:" therefore the foolish Anabaptists are much deceived, for this place taketh not away all manner of fightings, but only the private fighting; but the Magistrate may draw his sword and strike: and certainly every Governor and Ruler, every King, may defend his realm, and chase and put by the invaders.

Again, the subjects are bound in conscience to fight whensoever they be required of their King and Lord; and no doubt, that man that so fighteth, being lawfully called thereunto, he is in the service of God, he is God's servant: but above all things the Magistrate, the King, must see that his quarrel be good and lawful, before he proceed to shed Christian blood. For they bear God's sword, not to do harm, but good, to punish and strike the wicked, and defend the good. Therefore I said before, the

Anabaptists cannot prove by that scripture that there shall be no Magistrates nor battles, or that Magistrates may not draw their swords against those that trespass. But subjects may not of their own private authority take the sword, or rebel against their King; for when they rebel, they serve the devil, for they have no commission of God so to do; but of their own head they rise against God, that is, against the King, to whom they owe obedience, and so worthily be punished.

Therefore, good Christian people beware of rebelling against our sovereign Lord the King: but when there be rebels, or invaders, and ye be called of the King to withstand them, go with a good will and conscience; and be well assured, that is God's service in withstanding the rebels, or the King's enemies; and no doubt he that refuseth at such a time to serve the King, or else is slow in serving, that curse shall light upon him, that God threatneth by the holy Prophet Jeremiah, saying, "Cursed be he that doth the work of the Lord negligently; and cursed be he that keepeth his sword from bloodshedding." And no doubt that man that dieth so in fighting against the King's enemy, he dieth in God's service, in God's quarrel. But yet I would not have men to call themselves, or come without calling: I would have them to tarry till they be called; for when they be called they be authorized, they have a vocation of God to go. But against rule, against power, against worldly rulers, with these names St Paul describeth the devil, signifying unto us his might and power when God permitteth and suffereth him. And then he is subtil, therefore he saith that we must fight against the spiritual craftiness, which craftiness passeth all craftiness: he is nimble and ready to all mischief, his agility is wonderful, his activity is unspeakable.

“ In

“ In the element.” We read in the scriptures that the fowls are called, “ The fowls of heaven,” that is, in the parts of the air amongst us. So the devil is here amongst us in the middle part of the air, ready ever to move us against God, whensoever he can espy his time, he spareth not, he loseth no time. As for an example, when the devils perceive one to be given to swearing and cursing, they ever minister matter unto him to retain him in his cursings, and to prick him forward: when they perceive one to be given to proudness, they ever move his heart to go forward in the same: when they see or perceive any man given to carding, dicing, or letchery, or to any other manner of wickedness, he sleepeth not, he is ever ready at hand, for he hath a thousand ways to hurt us, and to bring us to mischief: inso-much that we are not able to stand against him, when we have not God’s weapons wherewith we may strike him.

Therefore St Paul saith, that we must fight against Rulers; he describeth unto us the great power that the devil hath, for what is mightier than Rulers and Potentates be? Therefore to the intent that we might perceive his mighty power he named him by that name, to that end to make us earnest to put on the armour, and take the weapons which God hath appointed for us, else we shall soon have an overthrow, if we will take such weapons as the devil shall appoint us, as he hath done in times past. For what a trust and confidence have we had in holy water, and holy bread? Also in ringing of holy bells, and such fooleries? But it was good sport for the devil, he could laugh and be merry at our foolishness: yea, and order the matter so, to keep us in the same error. For we read in stories, that at some times the devil went away from some men, because of the holy water, as though that holy water had such strength and power that he could not abide it.

it. O crafty devil, he went away, not for fear of the holy water, but because he would maintain men in error and foolishness. And no doubt it was the devil's teaching, the using of this holy water.

It was not long ago since I being with one of my neighbours that was sick, there came in an old woman, and when she saw the man sore sick, she asked whether there was no holy water to be gotten? See here the foolishness of the people, that in the time of the light of God's most holy word, will follow such fancies and delusions of the devil: ye know when there was a storm of fearful weather, then we rang the holy bells, they were they that must make all things well, they must drive away the devil. But I tell you, if the holy bells would serve against the devil, or that he might be put away through their sound, no doubt we would soon banish him out of all England. For I think if all the bells in England should be rung together at a certain hour, I think there would be almost no place, but some bells would be heard there. And so the devil should have no abiding place in England, if ringing of bells would serve: but it is not that that will serve against the devil; yet we have believed such fooleries in times past, but it was but mocking, it was the teaching of the devil. And no doubt we were in a miserable case when we learned of the devil to fight against the devil.

And how much are we bound of God, that he hath delivered us from these gross ignorances, and hath taught us how we should fight and prevail against his enemy. Yet it is a pitiful thing to see, that there be some amongst us which would fain have the old fooleries again: they are weary of the word of God, they cannot away with it, they would rather have their crossings, and setting of candles, and such fooleries, than the word of God.

I was once called to one of my kinsfolk, it was at that time when I had taken degree at Cambridge, and was made Master of Arts: I was called, I say, to one of my kinsfolk, who was very sick, and died immediately after my coming. Now there was an old Cousin of mine, which after the man was dead, gave me a wax-candle in my hand, and commanded me to make certain crosses over him that was dead; for she thought the devil should run away by and by. Now I took the candle, but I could not cross him as she would have me to do, for I had never seen it before. Now she perceiving that I could not do it, with great anger took the candle out of my hand, saying it is a pity that thy father spendeth so much money upon thee, and she took the candle, and crossed and blessed him, so that he was sure enough. No doubt she thought that the devil could have no power against him.

This, and such like things, were nothing but illusions of the devil: yet for all that we did so put our trust in them, that we thought we could not be saved without such things. But now let us give God most hearty thanks, that he hath delivered us from such snares and illusions of the devil; and let us endeavour ourselves most earnestly to hear God's most holy word, and live after it. Now to the armours, here is the armour of God's teaching, for man and woman.

When a man shall go to battle, commonly he hath a great girdle with an apron of mail going upon his knees; then he hath a breast-plate: then for the nether part he hath high shoes; and then he must have a buckler, to keep off his enemy's strokes: then he must have a sallet \* wherewith his head may be saved; and finally, he must have a sword to fight withal, and to hurt his enemy. These be the weapons that commonly men use when they go to war:

\* In old statutes, a salad or old-fashioned head-piece.

war: in such wise St Paul would have us to be prepared. Therefore whosoever will go to this spiritual war, and fight against the devil, he must have these weapons, truth, and justice, and be ready to hear God's word. These that be armed in this wise, the devil can do nothing against them. As it appeared in the holy man Job, whom the devil could not tempt farther than he had leave of God. Whereby we gather, that when we stand in God's armour, we shall be able to quench the assaults of this old serpent the devil.

Now the first point of this armour is truth and verity, from which truth the devil is fallen, he and all his company. For it is written, "He abode not in the truth." He was in the truth, but he fell from it, he remained not in it, for with lying and falsehood, he deceived our grandmother Eve, when he desired her to eat the forbidden fruit, affirming and most surely promising unto her and her husband Adam, that they should be gods after they had eaten the apple, which was a false lie. Therefore it is written of him. "He is a liar, and the father of the same." O that all liars would consider what an horrible thing it is in the face of God to tell false tales: they have a cause to be weary of their estate, for the devil is their father, and they be his children. And being the child of the devil, he giveth him an ill reward as he doth to all his children, even everlasting perdition; for that is their inheritance, which they shall have of their father. "When he speaketh a lie, he speaketh of his own, for he himself is nothing else but falsehood." O there be many sure sentences in scripture against liars, and false tale-tellers. David said, "Thou shalt destroy all them that speak lies." Therefore St Paul exhorteth us to truth, and to leave lies, and falsehood: he saith, "Set  
" aside

“ aside all lies, and speak the truth every one with  
“ his neighbour.”

I pray God we may learn this lesson of St Paul, and follow it, and practice it: for no doubt we be full of lies. Consider and examine all estates, and ye shall find all their doings furnished with lies: Go first to men of occupations, consider their lives and conversations, there is in a manner nothing with them but lying. Go to men of authority, go to the Lawyers, ye shall find stuff enough. For it is seen now-adays that children learn prettily of their parents to lie, for the parents are not ashamed to lie in the presence of their children. The Craftsman or Merchant, teacheth his prentice to lie, and to utter his wares with lying and forswearing. Finally, there is almost nothing amongst us but lies; and therefore parents and masters, are in great danger of eternal damnation, for they care not after what manner they bring up their youth. Wherefore I earnestly exhort you in God's behalf, to consider better of the matter: you that be parents, suffer not your children to lie, or tell false tales; when you hear one of your children to make a lie, take him up, and give him three or four good stripes, and tell him that it is naught: and when he maketh another lie, give him six or seven stripes, and I am sure when you serve him so, he will leave it, for it is a common saying, “ Correction giveth  
“ understanding.” But we see now-adays, that parents rejoyce when their children make a pretty lie: they say, he will be a pretty witty fellow, he can make a pretty lie: so little is the word of God regarded amongst us.

In like manner, prentices can do nothing but lie; and the better they can lie the more they are regarded of their master, and the more accepted: and therefore there was never such falshood as there is now, by reason the youth is so brought up in lies

and falshood. For we see daily what falshood is abroad, and how every man deceiveth his neighbour †. There will no writing serve now-adays, every man worketh craftily with his neighbour.

In the old time, there were some folks not ashamed to preach in the open pulpit unto the people, how long a man should lie in Purgatory \*. Now to defend their lies, they said it was done to a good purpose, to make the people afraid to commit any sin and wickedness. But what saith God by the Prophet, "Hath the Lord need of lies, that ye will go and make lies in his Name?" You may perceive now how necessary a thing it is to be in the truth, to be upright in our dealings. For St Paul requireth truth not only in judgments, that Judges shall judge according to equity and conscience, but also he requireth that we be true in our conversations and doings, words and deeds. And so Christ himself requireth the same of us in the fifth chapter of St Matthew; "Let your saying be Yea, yea; No, no." He saith two times Yea, yea; to signify unto us, that it shall be with us so, that when we say yea with our tongue, then it shall be in the heart yea too. Again, when we say no with our tongue, that the heart say so too. Therefore he saith

† These were very wicked times, and one would think we their successors could not have grown worse. But a little reflection will let us know, that we have greatly improved since in every specie of iniquity; especially in bribery and corruption, in selling and betraying our country to our avowed enemies; in loading the people with such a number of taxes, that our condition is almost like that of God's people of old, who were commanded to make bricks without straw. Hence frequent bankruptcies; and also goals filled and crowded with debtors. Hence thousands fly from merciless creditors, and leave their families, and seek refuge in foreign lands. Hence thefts, murders, and what not?

\* A certain place where Roman Catholics believe the souls of the faithful are to be purified by fire from those blemishes they carry with them out of this world, before they are admitted to the state of perfect bliss.

saith two times, Yea, yea; No, no; to signify that the heart and mouth shall go together.

And therefore it appeareth that we be in a pitiful case, far from what God would have us to be. For there be some that be so used to lies, that they can do nothing else. And as the common saying is, A lie is the better when it cometh out of their mouth. Well, I will shew you an example, which shall be enough to fright us from lying. In the primitive Church, when there was but a few which believed, and amongst them there was a great many poor people, therefore they that were rich used to sell their goods, and brought their money to the Apostles, to the end that the poor might be relieved. There was some that did such things simply and uprightly, with a good heart.

Now there was a certain man, named Ananias, and his wife called Saphira, they were Christians, but they sought nothing but worldly things, as some of us do: they thought it should be a worldly kingdom, as there be many gospellers now-adays, which seek nothing by the Gospel, but their own gains and preferments. Now this man with his wife, seeing others sell their goods, thought they would get a good name too: they went and sold their lands, yet they were afraid to bring all the money to the Apostles, mistrusting lest their religion should not endure long, therefore they thought it wisdom to keep somewhat in store, when necessity should require. Well, they go and bring a part of the money to Peter, and the other part they kept for themselves, affirming to Peter that it was the whole money. Now Peter having knowledge by the holy Ghost of this falshood, said unto him when he came with the money; "How chanced it that  
" the devil hath defiled thy heart, that thou should-  
" est lie unto the holy Ghost? was it not thine  
" own goods?" And thou cometh and sayest it is all,

when it is but a part; "Thou hast not lied unto men, but unto God." What followeth? Ananias hearing that, by and by fell down and died out of hand: So that St Peter killed him with his words. After that came his wife, and told the same tale, and received the like reward for her lie.

Now I pray you who hath such a flinty and stony heart, that he will not be afraid to make lies? But what meaneth it that God punisheth not lies so openly now as he did then? Answer, That God punisheth not lies now, he doth it not because he hath a delight in lies, more at this time than he had at that same time; for he is an immutable unchangeable God. He tarrieth, and punisheth not by and by, because he would have us to repent and leave our wickedness, lies, and falshood: if we will not repent, then he will come one day and make an end with us, and reward us after our deserts. And this is commonly our nature, that when we have made one lie, we will make twenty other to defend that one. This is now the first armour that we should have, namely, truth. St Augustine writeth very terribly of lying. And against those that use lying. There be some that make a difference between a † jesting lie, and an earnest lie: but I tell you, it is good to abstain from them both, for God is the truth, when we forsake the truth, we forsake God.

Now the second weapon is to be just, to give every man that which we owe unto him: to the King, that which pertaineth unto him, to our Landlords what we owe unto them, to our Curate or Parson, what pertaineth unto him, and though the Curate be unlearned, and not able to do his duty, yet we may not withdraw from him of private authority, that thing which is appointed unto him

† The modern term for jesting and lying, is 'Humberging', and it is now reduced to a science or art, couched under that term,

him by common authority. No not so, we ought to let him have his duty, but when he is naught, or unmeet to be in the place of a Curate, then we may complain to the Ordinary, and desire a better for him. Likewise between married folks there must be justice, that is to say, they must do the duties, the man must love his wife, and honour her, he must not be rigorous, but admonish her lovingly. Also the wife shall be obedient, loving, and kind towards her husband, not provoking him to anger, with ill and naughty words. Farther, parents ought to do justice towards their children, to bring them up in godliness and virtue, to correct them when they do ill: likewise the children ought to be obedient unto their parents, and be willing to do according to their commands. Masters also ought to do justice unto their servants, to let them have their meat and drink, and their wages. Again, the seryant ought to be diligent in his master's business, to do it truly, and not to be an eye-servant only. Likewise subjects ought to be obedient to their King and Magistrate; again, the King ought to do justice, to see that justice hath place. Finally, one neighbour ought to have justice with another; that is, to give him what pertaineth unto him, not to deceive him in any thing, but to love him, and to make much of him: when we do so, then are we sure we have the second part of this armour of God.

Thirdly, "we must be shod," we must have shoes; that is to say, we must be ready to hear God's holy word, we must have good affections to hear God's word, and we must be ready to make provision for the furtherance of the preaching of God's holy word, as far forth as we be able to do. Now all these that have such lusts and desires to God's word; also all those that are content to maintain the office of preaching, to find scholars to school, all these

these have their battling shoes, which St Paul requireth of them.

Now when we be shod, we must have a buckler; that is, faith; and this must be a right faith, a faith according unto God's word: For the Turks have their faith, so likewise the Jews \* have their faith. Also the false Christians have their faith, but they have not the right faith: not that faith of which St Paul speaketh here, but they have

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\* Many learned men have filed the Jews the elder brethren of the Christians; and there is so great an agreement between the faith of the one and the other, that I must, with the reader's leave, transcribe from the Rabbins their Articles of Faith, as a demonstration thereof. The Jews believe, 1. That there is a God, the Creator of all things; the first principle of all beings, able to exist without any other part of the universe; tho' without him nothing can exist. 2. That God is one sole and indivisible being, but of an unity different from all other unities. 3. That God is incorporeal, and that he has no corporeal quality whatsoever, either possible or imaginable. 4. That God is from all eternity; and that all things existing, himself only excepted, had a beginning in time. 5. That God alone is to be served and worshipped; and that no other thing is to be served or worshipped, either as a Mediator or Intercessor. 6. That there have been, and may still be, Prophets, qualified to receive the inspiration of God. 7. That Moses was a greater Prophet than any other; and that the degree of prophecy which God honoured him with, was peculiar, and far above what he granted, or will grant to any other Prophet. 8. That the Law, which Moses left them, was intirely dictated by God himself; and that it does not contain one syllable belonging to Moses; and consequently, that the explanation of these precepts, handed down by tradition, came wholly from the mouth of God, who delivered it to Moses. 9. That the Law is immutable, nor can any thing be added to, or taken from it. 10. That God knows all human actions. 11. That God rewards such as observe his Law, and punishes those who transgress it; that the best and greatest reward is the life to come, and the severest punishment the damnation of the soul. 12. That a Messiah shall come, endowed with far greater merit than all the Kings that have lived before him: and though his coming be delayed, none ought therefore to doubt his coming, nor fix a time for it; much less to guess at it from scripture. There never will be any King in Israel, but such as shall be of the line of David and Solomon. 13. That God will raise the dead: the time of such resurrection is uncertain; but it will be when it shall please God eternally blessed,

a false faith, a deceivable faith; for it is not grounded on the word of God: therefore the right faith cannot be gotten, except by God's word. And the word that worketh not, hath no good in it, except it be taken with faith. Now we may try ourselves whether we have this faith or not, if we lie in sin and wickedness, care not for God's word and his holy commandments, but live only according to our lusts and appetites, then we have not this faith: when we be slothful, when we be whoremongers, swearers, or unmerciful unto the poor, then we have not this faith, as long as we be in such customary sins.

But if we hear God's word, believe and be content to live after it, leave our sins and iniquities, then we have that faith of which St Paul speaketh here, then we shall be able to quench the fiery arrows of the devil.

So ye have heard what the armour of God is, namely, truth, justice, readiness to hear God's word, and faith: but this faith must not be only in our mouth, and our tongue, but in our hearts; that is to say, we must not only talk of the gospel, but also we must follow it in our conversations and livings.

Now then, we must have the helmet of salvation; that is, whatsoever we do, we must consider whether it may further or hinder us of our salvation: when it may hinder thee of thy salvation, leave it, when it may further thee, then do it: So throughout all our life, we must have a respect, whether our doings may stand with our salvation or not.

When we are now ready armed round about, so that our enemy cannot hurt us, then we must have a sword in our hands to fight withal, and to overcome our ghostly enemy. What manner of sword is this? It is God's word. It is a spiritual sword, which all people ought to have. Here we hear  
that

that all men and women ought to have that sword, that is the word of God, wherewith they may fight against the devil.

Now I pray you, how could the lay people have that sword, how could they fight with the devil, when all things were in Latin \*, so that they could not understand it? How needful it is therefore for every man to have God's word, it appeareth here, for only with the word of God we must fight against the devil, which devil intendeth daily to do us mischief: how could now the unlearned man fight against him, when all things were in Latin, so that they might not come to the understanding of God's word?

Let us therefore give God most hearty thanks that we have his word, and let us thankfully use the same, for only with God's word we shall avoid and chace the devil, and with nothing else. Our Saviour when he was tempted, what were his weapons wherewith he fought, nothing else but even God's word? When the devil tempted, he ever said, "It is written:" When the devil would have him to cast himself down from the temple, he said unto him, "It is written, Thou shalt not tempt thy Lord God:" that is to say, we may not put God to do any thing miraculously, when it may be done other ways.

Again, upon the mountain, when the devil would have him to worship him, he said, "It is written, Thou shalt honour thy God only:" So likewise we must have God's word to fight with the devil,  
and

\* It certainly appears to us of this age very ridiculous to have the public service of the Church celebrated in a language the people do not understand. But this was not the case at Rome when the Liturgy was first compiled; then all the people understood Latin. it being their mother tongue; and it was probably the intention of the fathers to introduce into christendom one universal language; the benefits of which to society, if it had succeeded, would have been very great.

and to withstand his temptations and assaults; as when the devil moveth me to commit adultery, I must fight against him with the word of God: "It is written, Thou shalt not commit adultery:" Thou devil, thou shalt not be able to bring me unto it, to do against my Lord God. So likewise, when the devil moveth me to make lies, I must confound him with God's word. St Paul saith, "Speak the truth every one to his neighbour."

As there is a common saying amongst us, "Say the truth and shame the devil:" so every one, man and woman, must fight against the devil. But we Preachers, we have a greater and higher degree, we are Magistrates, we have the spiritual sword of God, in a higher degree than the common people; we must rebuke other men, and spare no man: our office is, to teach every man the way to heaven: and whosoever will not follow, but live still in sin and wickedness, him ought we to strike, and not to spare. Like as St John Baptist did, when he said to the great proud King Herod; "Sir, it becometh not thee to do so." So we that be Preachers, must use God's word to the correction of other mens sins; we may not be flatterers or clawbacks: Other people that have not this vocation, may exhort every one his neighbour, to leave their sins; but we have the sword, we are authorised to strike them with God's word.

Now the last part of this armour is prayer; and I warrant you it is not left out, for it is the Christian man's special weapon, wherewith to strike the devil, and vanquish his assaults: And if we be weak and feel ourselves not able to withstand our enemy, we must fall to prayer, which is a sure remedy, to desire God to help for his own sake, for his Christ's sake, and for his promise sake; for he were not God, if he should not keep his promises. There-

fore Christ commandeth us to pray always when we have need; and no doubt there never is a time but we have need, either for our own selves, or else for our neighbours; therefore we have need to pray, and we shall overcome the devil with faithful prayer. For prayer is the principal weapon wherewith we must fight against the devil.

I speak of faithful prayer, for in time past we took bibbling and babbling for prayer, when it was nothing less; and therefore St Paul addeth, "In spirit." We must pray in spirit, with a penitent heart: for there is no man that hath an ill conscience that doth pray in spirit, he that is an whoremonger, or a swearer, a carder, or dicer, a drunkard, or such like that prayeth, his prayer hath no effect; as long as he is in purpose of sin he cannot pray; and when he cannot pray, he is unarmed, he hath not these weapons of which St Paul speaketh here; but he that hath a penitent heart to leave his sins and wickedness, that same is he whose prayers shall be heard. And when we pray, we may not do it waveringly or rashly, without consideration, our mouth speaking, and our heart being occupied with other matters; we may not do so, we must pray with great earnestness and ferventness.

At the last, when he hath set out the properties of prayers, then he saith "for all saints." Here ye may consider, that when we know not scripture, how blind we be, and have been in times past. For we thought only those to be saints and holy, that be gone out of this world, but it is not so: all they that believe in our Saviour Christ, that call upon his name, and look to be saved by him, those same be God's saints. Yea, all faithful Christians that believe in him faithfully, are saints and holy.

Now when he had done, and set out all his mind, at last he cometh and desireth them to pray for him: But for what? Not to get a fat Benefice

or a Bishoprick. No, no; St Paul was not a hunter for Benefices; he saith, “ pray that I may have utter-  
“ ance and boldness to speak.” And this was requisite to his office: for though a Preacher be well learned, but yet lacketh that boldness, and is faint-hearted; truly he shall do but little good for all his learning, when he feareth men more than God, he is nothing to be regarded.

Therefore this is the thing that St Paul so much desireth, to have boldness to speak: For when a Preacher’s mouth is stopped, so that he dare not rebuke sin and wickedness, no doubt he is not meet for his office. Now, like as St Paul requireth the Ephesians to pray for him, that he might have utterance, for it was most necessary for his office: so let every one pray unto God, and desire others to pray for him, that he may do the works of his vocation. As for example, when he is a married man, let him pray unto God that he may love his wife, cherish her, honour and bear with her infirmities. So likewise, let all the faithful servants call upon God, that they may do the duties of their vocation. So likewise let Magistrates be fervent in prayer, for no doubt they have need; for they have a great charge committed unto them of God: therefore they have the more need of the help of God: yea, let every good subject pray unto God for the Magistrates, that they may do their duties according unto God’s will and commandment. And no doubt this is a good prayer, when one faithful man prayeth for the other, such prayer shall not be in vain, God will hear it, and grant such faithful prayers.

There be many men in the world which think that prayer is will-work; so that they may do it, or omit it: but it is not so, they be much deceived. For it is necessary for me when I am in tribulation to call upon God, and I ought to do it under the pain of damnation, as well as I am bound to keep

any of his commandments. By the virtue of this commandment, "Thou shalt not steal," I may not take away another man's goods: So by this commandment, "Thou shalt not commit adultery," I may not defile another man's wife. Also by the virtue of this commandment, "Call upon me in the time of trouble;" I ought and am bound, under the pain of damnation, to resort unto God, to call upon him, to seek aid and help by him, and at his hands. For this is as well God's commandment as the other is: Therefore I desire you most earnestly, set not light by prayer; remember that it is the commandment of God. And again, it is the only stay, "The only help to come from God," and desire his help in Christ's name. For by prayer, Peter being in prison was delivered. Likewise Moses by the efficacy of his prayer, went through the Red sea, he and all his people. So was Hezekiah the King delivered from his sickness by his prayer.

Also Elias the Prophet stopped the rain a long time, and then by prayers he brought rain again: If I should go through all the stories which shew us the efficacy of prayers, I should never have done, for no doubt faithful prayer faileth never, it hath ever remedied all matters. For it brought to pass, that when God would destroy the Israelites, he could not, because of Moses's prayer, Moses let God of his purpose. And no doubt God loveth to be letted, for God loveth not to punish or destroy the people; and therefore by a Prophet God complaineth that there was not found a good man, "Which might set himself like as a strong wall before the people:" That is to say, which was so earnest in prayer, that God could not punish the people.

Now ye have heard how that prayer is a commandment, we must in every distress pray unto God, saying,

faying, " O Lord God, thou art merciful, thou knowest my weakness, which thou hast promised to help : Therefore, for thy son's sake, for thy mercies sake, for thy goodness sake, for thy truth's sake, help and deliver me out of my distresses, and forgive me my sins." Surely, whoeuer prayeth thus earnestly, he shall be heard: but, " We must pray at all times," without intermission, when we go to bed, when we rise in the morning, when we go about our business, when we are on horseback, ever pray : for a short prayer is able to bring a great thing to pass, as it appeareth in the Publican, which said only, " Lord, be merciful to me a sinner." Therefore Christ saith, " Watch and pray, lest ye enter into temptation;" that is, lest ye be overcome with it.

Now remember what I have said unto you, consider what an enemy we have, what power he hath, what great experience and practice. Again, how weak he is when Christ is with us : Remember the armour ; namely, truth, justice, love to the hearing of God's word, faith and salvation ; ever consider whether our doings be to the let of our salvation or not. Remember the sword, though ye have it not in so high a degree as we have it, which may strike Kings and Emperors, when they transgress the word of God, as it appeareth in Elias, which struck King Ahab therewith.

Also John Baptist struck that sturdy King Herod ; if they had been faint-hearted, they should not have done so. But especially I would have you to remember prayer, when ye be in any anguish and trouble, and cannot tell how to relieve yourselves, run to God.

Now they that shall and will regard this armour of God, taught us by the Apostle St Paul, the devil no doubt shall not prevail against them. Therefore

fore, if we would put on this armour, we should come to such a practice of it, that the devil should be afraid to come to us; yea, and when he attempteth to come to us, he shall soon be cast off and avoided. The Almighty God, which ruleth heaven and earth with his infinite power, give us such strength, that we may be able to vanquish the devil, and all his might. *Amen.*



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# S E R M O N XXVI.

By the Reverend Father in Christ Master HUGH  
LATIMER Bishop of Worcester.

Preached on the twenty third Sunday after  
Trinity, 1552.

PHILIPPIANS iii. 17, 18,

*Brethren, be followers together of me, and look on  
them which walk even so as ye have us for an ex-  
ample: For many walk, of whom I have told you  
often, and now tell you weeping, that they are the  
enemies of the cross of Christ.*

**T**HIS is the Epistle which is read this day  
in the Church, and containeth many good  
things. And this day two years, I in-  
treated of the gospel of this day, at Stamford\*.  
And such matters as I had in hand, were gathered  
of a diligent person and put in print: the Gospel  
was this, "Give unto Cæsar that thing that per-  
taineth unto Cæsar; and unto God that thing  
that pertaineth unto God." I will rehearse in few  
words that which I said at the same time.

The

\* Stamford is a large and populous market town in Lincoln-  
shire, famous for being an University, which was afterwards re-  
moved to Cambridge, for its vicinity to the Metropolis, where it  
is now one of the most flourishing and celebrated seats of learn-  
ing in the whole world.

— The † Pharisees and ‡ Scribes asked Christ our Saviour, whether they should give tribute to \* Cæsar or not: for it irked them that they should pay tribute, they thought it to be a great servitude: but they asked Christ this question of a mischievous mind, intending to take him in his words; but he disappointed them prettily, asking whose image the money bore? They answered, The Emperor's: Then our Saviour said, "Give therefore " unto the Emperor that that pertaineth unto him, " and unto God that which pertaineth unto God." They spake nothing of God, but only of the tribute, but our Saviour in his answer telleth them, and all the world their duties: yet he doth it with dark and covered words. They confessed that the image was the Emperor's, and they consequently subject unto him; then our Saviour commanded them to pay according unto the order, as the Emperor had agreed with them, and as it was their duty to do. Our Saviour referred them to their laws, signifying that they ought to obey the laws in their commonwealth; and so ought we to do. For our Saviour in his answer teacheth not only them, but us also; for like as it was with the Jews, so it is with us here in England.

Our

† See Vol. I. pag. 230.

‡ A powerful sect among the Jews, who managed the affairs of the Synagogues, expounded the Levitical Law, and made it intelligible to the people. Upon which account they were called Doctors of the Law, and Lawyers in St Luke's Gospel.

\* The Sirname of the Julians in Rome, from whence the succeeding Emperors, down from Julius Cæsar, who was the first, were every one called Cæsar. This Julius began his reign in the year of the world three thousand nine hundred, before the nativity of Christ forty eight years. This was a general name of the Roman Emperors, as King is with us. Therefore when our Saviour said, "Render to Cæsar," &c. it was as much as to say, "Give to the King, or the Emperor, that tribute which is his " due."

Our sovereign Lord the King, when he lacketh any thing for the defence of his Realm, it is presented in the Parliament; there is required such things as be necessary for the King's affairs. Now look whatsoever is granted unto his Majesty by the Parliament, the whole realm is bound in conscience to pay it, every man as it is required of him: and that is our due unto the King; namely, to give, and do our duties in all things towards our sovereign Lord the King, as far forth as it is not against God, we must obey him; and do his requests.

But now ye will say, this is a great bondage, and a heavy yoke and servitude. Consider therefore who speaketh these words, who is he that commanded us to be obedient? Verily our Saviour himself. Now he saith, "My yoke is light," how chanceth it then that he will lay upon me such a heavy burden: For it is a great burden for me to forego my goods; as when there is a subsidy, so that the King requireth one shilling of a pound. Now I am worth forty pounds, and so I pay forty shillings; to which money the King hath as good right, as to any inheritance which his Majesty hath.

And this I speak to this end, for I fear this realm is full of Thieves; for he is a Thief that withdraweth any thing from any man, whosoever he be. Now I put the case it is allowed by the Parliament, by common authority, that the King shall have one shilling of every pound, and there be certain men appointed in every Shire which be valuers; when I now either corrupt the valuer, or swear against my conscience, that I am not worth an hundred pounds when I am worth two hundred. Here I am a Thief before God, and shall be hanged in hell. Now, how many Thieves think you are here in England, which will not be valued above ten pounds when they are worth an hundred pounds, but this is a piti-

ful thing, and God will punish them one day; for God's matters are not to be trifled withal.

Now ye will say, this is a heavy yoke, and intolerable to bear. Sirs, I will tell you what ye shall do: Consider every one with himself what God hath done for us; from how great and intolerable a burden he hath delivered us; when we consider that, this burden which the King layeth upon us, will seem light enough unto us: for Christ hath delivered us from the burden of our sins: when we consider that, first, who he is that commandeth it unto us; secondly, what he hath done for us, that bids us to obey; no doubt we shall be well content withal. But there be a great many of us which consider not that, but rather deceive the King, or forswear themselves, or else rebel against the King; which things, no doubt, displease God most highly and grievously. Another thing is, that should move us to bear this burden willingly, which is, his promise. For whosoever will be content to pay his duty truly and uprightly, as he ought to do, that man shall have never the less in fulfilling the commandments of God. For so saith God; "If thou shalt  
" hearken diligently unto the voice of the Lord,  
" thou shalt be blessed in the town, and blessed in  
" the fields, &c." So that if we do according as he willeth us to do, if we give unto the King that which pertaineth unto the King, no doubt we shall be blessed, we shall have never the less, for God's blessing will light upon us. But there are a great many amongst us, which do not believe the promises of God; and so they make God a liar: for "He that believeth not God, maketh God a liar." Now if this will not move us to our duties, namely, that Christ hath delivered us from the great burden of our sins, let us be moved at leastwise with his promises; namely, that we shall increase our good, in doing our duties unto the King.

This little I thought good to say, and so to put you in remembrance of such things as I said at that time, for if this were well considered, we should be willing to do our duties, and to please God withal: for God loveth a chearful obeyer, one that with a good-will is ready to do such things as be appointed him.

Now let us turn to the Epistle: "Brethren, be followers together of me, and look on them that walk, even so as ye have us for an example." These are marvellous words of St Paul, which seem outwardly to be arrogantly spoken: if any man should say so at this time, we should think him to be a very arrogant fellow. But ye must see that ye rightly understand Saint Paul, for he spake these words not of an arrogant mind: first, ye must consider with whom he had to do, namely, with false Apostles, which did corrupt God's most holy word, the Gospel, which he had preached before. And so these false Prophets did much harm, for a great number of people credited them, and followed their doctrine: which things grieved St Paul very sore, therefore he admonished them, as who should say, Ye have Preachers amongst you, I would not have you to follow them; follow, rather, me, and them that walk like as I do. This was not arrogantly spoken, but rather lovingly to keep them from error. He saith the same to the Corinthians, in the eleventh chapter, saying, "Be ye followers of me;" but there he addeth, "As I am the follower of Christ:" so put the same words hither, set them together, and then all is well. For I tell you, it is a dangerous thing to follow men, and we are not bound to follow them, farther than they follow Christ: we ought not to live after any saint, not after St Paul, nor Peter, nor after Mary the Mother of Christ, to follow them, I say, universally we are not bound so to do, for they did many things

amifs. Therefore let us follow them as they follow Christ; for our Saviour giveth us a general rule and warning, saying, "Whatsoever they teach you, do it; but after their own works do ye not;" and he addeth, "Sitting in Moses's chair," that is to say, when they teach the truth: so that we ought to follow them that teach the truth, but when they do naught we should not follow them: therefore he saith in another place; "Except your righteousness be more than the Scribes and Pharisees, ye shall not enter into the Kingdom of heaven."

This he speaketh of Clergymen, giving us warning not to do as they did; we must have such a righteousness as may stand before God, we are not appointed to follow Saints; as when I hear this Saint hath prayed so many psalms, so many hours in a day, I am not bound in conscience to follow him, to be his ape, and to do as he did, my vocation being contrary unto it.

There is a place in the second Book of Maccabees, the twelfth chapter, where we read how Judas Maccabeus, that hearty Captain, sendeth certain money to Jerusalem †, to make a sacrifice for the dead. Now Judas did this; but it followeth not, that we are bound in conscience to do the like, as the Papists which by and by conclude upon it: Judas did this, and he was a godly man, therefore we should do it too, we should follow his example, and sacrifice for the dead. It is no good argument, to conclude upon that thing which he did devoutly, having not God's word; because he did

† Called also Salem; and before the Israelites had it Jebus; the Poets called it Solyma; the chief City of the holy Land, indeed of the whole World once. It was destroyed by Titus the Emperor; and was afterwards rebuilt by the Emperor Ælius Adrianus, and from him called Ælia. The Turks, who are now in possession of it, call it Chutz, or Getz.

did it, therefore it was well done. For we are not bound to follow them in their doings. For if Mary the Mother of Christ, should have done somewhat differing from God's word, we should not follow her, who indeed was not faultless, as St Augustine plainly affirmeth in the third Treatise upon John, where she moved Christ to do a miracle when their wine was lacking at the marriage; when our Saviour answered her, "Woman, what have I to do with thee?" As who should say, To do miracles is my Father's work, and he knoweth the time when it is best to be done; what have you to do with it? Where St Chrysostom and Augustine plainly affirm, that Mary was somewhat arrogant: so likewise it appeareth in the Evangelist Matthew, where she, interrupting his Sermon, desired to speak with him, and the fellow told him when he was teaching the people, saying, "Thy mother is here, and would speak with thee; he answered and said, Who is my mother, or sister, or brother?" And stretched out his hand, saying, "Whosoever doth the will of my Father which is in heaven, he is my mother, sister, and brother." So likewise, when he was but twelve years of age, his mother and father seeking him, he said, "Know ye not that I must go about my Father's business?" Now in all these places, as the writers say, "She hath shewed her frail nature:" Shall we go now and follow her? No, no, we may not do so. The Apostle teacheth how we shall follow them, and in what things: "It is good always to be fervent, and to follow in good things:" then it is not a good argument, such a man doth it, therefore it is a good thing. No, not so; we must follow so, and to do all things, as it may stand with our vocation, whereunto God hath called us: for when we leave our vocation whereunto God hath appointed us, we do naught and damnably: as for example,

Our Saviour fasted forty days and forty nights without any manner of sustenance, therefore we should do so too: no, because we are not able to do so too, for we should kill ourselves. Likewise Moses, that holy Prophet of God, killed an Egyptian, which was a wicked and naughty man; therefore I shall go and kill a wicked man too: no, I may not do so, for it is against my calling; I am no Magistrate, therefore I may not do it. As for Moses, he had a special inspiration of God. Phineas, that godly man, killed Zimri and Cozbi, even in the act of fornication, which deed of Phineas was pleasing to God.

Now ye may make this argument, Phineas did so, and it pleased God, therefore we may do so too: when we see any man dishonour God, we may go and kill him by and by. This is not a good argument, for as I said before, we must take heed to our calling, to our office. This Phineas had a special licence to do so; we may not follow his example.

Abraham was a good and holy man, he was ready to kill his son, and burn him with fire; which things pleased God wondrous well: afterward, there were many which would follow the example of Abraham, and burn their children; but they did exceeding ill, and God was angry with them for so doing: therefore we must follow their example only so far forth as may stand with our vocation.

Farther, Joseph and Mary were married folk, but they exercised not the act of generation; if we should now follow the example of Mary and Joseph, and inhibit unto married folks the act of generation, this were naught, and against the order of God: for Mary and Joseph had a special calling, and gift of God to abstain: but if we, having no such calling, or such gifts as they had, should follow their example,

ample, we should go to the devil at length, for doing according unto their calling.

So it appeareth partly that we are not bound to follow the conversations or doings of the Saints. For Jacob, David, Solomon, and other good and holy men, have had many wives; therefore, we may have many too? Not so; they had a special licence and prerogative, which we have not. Therefore take this for a sure rule, we are not to follow the Saints in their vocation, but we must follow God in our vocation: for like as they followed God in their vocation and calling, so we must follow God in our vocation: but when we will go about to follow God in their calling, and forsake our own calling, then no doubt we shall do naught. This I have said, to the end that ye might understand the words of St Paul, where he saith, "Be ye followers of me:" therefore I shewed you how far forth we ought to follow the example of the Saints.

"For many walk, of whom I have told you often, and now tell you weeping, that they are the enemies of the cross of Christ." St Paul speaketh of the false Prophets; he saith, "They walk:" by this word walk, is signified our conversation and living. For when we will signify any man to live wickedly, we may express it with these words; he walketh wickedly. Now if there were many in St Paul's time, which did walk wickedly, think ye the matter is any thing amended now at our time? I think, not at all: For we read in the twentieth chapter of the Revelation, that Satan shall be let loose in the last days; that is to say, God will suffer him to exercise his crafts, his blasphemous wicked mind, which he beareth against God: and truly when a man considers the state of the whole world in every country, it appears no less but that the devil is loose: for, what rebellions, what cruelties, what covetousness, what hatred and malice is amongst men? In  
somuch

fomuch that a man would think the whole world to be full of devils. Therefore if there were many in St Paul's time, it must needs follow that there be more now: for now is the defection and swerving from the truth.

“Of which I have told you often, and now tell you weeping.” St Paul was a good man, a hearty and an earnest man in God's cause; he was a weeper, he went the pilgrimage whereof I told you the last Sunday: it was a grief to him to see the dishonour of God amongst them which he had instructed in the word of God; he was sorry to see the people blind and seduced with false doctrine: but such things grieve not us; though God be dishonoured, we care not for it: but when we have lost our goods, and sustain certain damages, then we can weep from the bottom of our hearts, and be most sorrowful: but when we hear that God is dishonoured, that lechery is committed, or other horrible sins done; that grieveth us not, then we weep not: and so it appeareth most manifestly that we have not the heart of St Paul, we are not so minded.

Now peradventure some body might say, that St Paul had slandered these men in writing so sharply against them, and in calling them “the enemies of the cross of Christ;” but it is not so, he slandereth them not. In the Epistle to Timothy he named some by their names, Philetus, Hymenæus\*. You must consider, that St Paul did well in reprovng them openly, for a man may sometimes tell of another

\* These two men were for some time fellow labourers with St Paul in the Propagation of the Christian faith, but at length they fell into a damnable error, and denied the resurrection of the dead. We may perceive by their names, which St Paul bestowed on them when they became Christians, the great respect he had for them; the first he stiled, *The Beloved*; the latter, *The Height of Joy*. Of these very men he bids Timothy, and all the Christians of his time, to beware.

another man's faults, for not every telling is flandering. When a man telleth another man's faults with a good mind, and to a good purpose, this telling is well: but that is naught, and very flandering when I rehearse before other men the faults of my neighbour, with a malicious stomach: I hate him, and therefore I make him to be known, I paint him out in his colours, and sometimes I say more by him than I am able to prove; this is flandering: but when a man telleth another man's faults with a good mind, to his reformation, that is not flandering.

As we read a story of St Bernard †, whether it be true or not, it is no matter; take it for an example, and learn thereby what is slander, and what is not. St Bernard was a goodly upright young man, and well favoured, he came at a time with his company to an inn, where he tarried all night. And because he was a fair man, the woman in the house cast her eyes upon him, desiring in her heart to have carnal company with him; and therefore after supper she appointed a chamber for him alone, to the end that she might come unto him afterward; and so she did: for when every body was at rest, she came unto his bed, intending to lie with him. St Bernard perceiving that, cried out with a loud voice, "Thieves, Thieves!" His fellows hearing him cry out, came to him, asking what the matter was; he told them that there was a Thief there: Now they thinking that he had dreamed, went to bed again: As soon as they were gone, by and by the woman came again, then he cried again. So in the morning, St Bernard would not tarry long in that house; and as they were in the way he told his

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† He was an ancient Father, Abbot of Claravallis. He wrote much; and though he lived in very ignorant times, yet had a good understanding, but not so much as to be quite free from mistake; whence the Proverb, "Bernardus non vidit omnia." And who is there that can or does?

lows how that the woman had come unto him, desiring them to take heed another time of that woman, for she was a naughty woman; she would have stolen from him the holy Ghost, the remission of his sins, and all goodnes; for if he would have followed her, she would have robbed him of all these things. Now after such a fashion we may tell other mens faults.

For St Bernard told it to that end, to give them warning to take heed of that woman. Now this was not slandering: and so likewise St Paul here slandereth them not, but sets them out in their colours, to admonish us to beware of them, and so we ought to do, when we know a man that is wicked, and will not leave his wickedness after due admonitions: No doubt it is a good thing to give unto other men warning of such a man, that they may take heed of him: As for example; there is a company of Thieves sworn together to be true one to the other, and not to disclose one another. Now I am amongst them, and after some mischief done, I am taken and condemned by the law to be hanged. Shall I not disclose now my company, and give unto the Magistrates warning of them: Yea, I should think that man that is in such a case, doth well to disclose his company, for it pertaineth to a good end, and is a charitable deed, else his company may do much harm before they are known. No doubt that man would do well, and I think he ought to do it. And I would God that all Thieves in England were so perswaded in their hearts, that when one was taken, he should disclose his fellows too: No doubt we should have better rest, and Thieves would not so much trouble the commonwealth as they do.

“ Weeping;” it grieved St Paul very sore, that Christian souls should be seduced through false religion. I could wish that there were such a fervent

zeal now in us, as was in him then; but it is not so, we have no care for the souls of christian people. And that appeareth most manifestly by unpreaching Prelates. For if they had such an earnest mind to the flock of Christ, as St Paul had, no doubt they would not be so Lordly, and slothful in doing of their duties; but they lack such an earnest mind as St Paul had, such an earnest zeal they lack.

“ They are the enemies of the cross of Christ.” A man may be an enemy of the cross of Christ two manner of ways. All the Papiſts in England, and especially the spiritual men, be the enemies of the cross of Christ two manner of ways.

First, when he is a right Papiſt, given unto Monckery, I warrant you he is in this opinion, that with his own works he doth merit remission of his sins; and satisfieth the law through and by his own works; and so thinks himself to be saved everlastingly.

This is the opinion of all Papiſts. And this doctrine was taught in times past in Schools and in the Pulpits. Now all those that be in such an opinion, are the enemies of the cross of Christ, of his passion and bloodshedding: for they think in themselves Christ needeth not to die, and so they despise his bitter passion, they do not consider our birth-sin, and the corruption of our nature, nor yet do they know the quantity of our actual sins, how many times we fall into sin, or how much our own power is diminished, or what might and power the devil hath: they consider not these things; but think themselves able with their own works to enter into the kingdom of God. And therefore I tell you, this is the most perilous doctrine that can be devised.

For all faithful and true Christians believe only in his death; they long to be saved through his passion, and bloodshedding, this is all their comfort:

they must know, and stedfastly believe that Christ fulfilled the law: and that his fulfilling is theirs; so that they attribute unto Christ the getting and meriting of everlasting life. And so it followeth that they which attribute the remission of sins, the getting of everlasting life unto themselves, or their works, that they deny Christ, they blaspheme and despise him. For what other cause did Christ come, but only to take away our sins by his passion, and so deliver us from the power of the devil? But these merit-mongers \* have so many good works, that they be able to sell them for money; and so to bring other men to heaven by buying of their good works; which, no doubt, is the greatest contempt of the passion of Christ that can be devised. For Christ only, and no man else, merited remission, justification, and eternal felicity for as many as will believe the same; they that will not believe it, shall not have it: for it is no more but believe and have. For Christ shed as much blood for Judas, as he did for Peter; Peter believed it, and therefore he was saved; Judas would not believe, and therefore he was condemned; the fault being in him only, in no body else. But to say or to believe that we should be saved by the law, this is a great dishonouring of Christ's passion; for the law serveth to another purpose, it bringeth us to the knowledge of our sins, and so to Christ: for when we be come through the law to the knowledge of our sins, when we perceive our filthiness, then are we ready to come to Christ, and fetch remission of our sins at his hands.

But

\* A popish artifice, by which the crafty Priests perswaded the ignorant people, that one man could merit for another; and this doctrine produced the Chantry Priest, the Friar and the Monk, who would undertake for certain sums to merit for their Clients, by performing such and such duties; nay, they extended this doctrine so far, as to affirm, that they could do good works for a man after he was dead, and it would be available to his salvation.

But the Papists fetch the remission of their sins, not in the passion of Christ, but in their own doings; they think to come to heaven by their own works; which is naught. We must do good works, we must endeavour ourselves to live according to the commandments of God; yet, for all that, we must not trust in our doings. For though we do to the uttermost, yet it is all imperfect, when ye examine them by the rigour of the law, which law serveth to bring us to the knowledge of our sins, and so to Christ; and by Christ we shall come to the quietness of our conscience. But to trust in our good works, is nothing but a robbing of Christ of his glory and majesty. Therefore it is not more necessary to do good works, than it is to beware how to esteem them. Therefore take heed, good christian people, deny not Christ, put not your hope in your own doings, for if you do ye shall repent.

Another denying of Christ is this Mass-monging; for all those that be Mass-mongers be deniers of Christ, which believe or trust in the sacrifice of the Mass, and seek remission of their sins therein: for this opinion hath done very much harm, and brought innumerable souls to the pit of hell; for they believed the Mass to be a sacrifice for the dead and living; and this opinion hath gotten all these Abbies and Chantries, almost the half of all England; and they would have gotten more if they had not been restrained by certain laws. For what would folks not do to ease themselves from the burden of their sins? But it was a false easement, a deceitful thing: Therefore how much are we bound unto God which hath delivered us from this bondage, from this heavy yoke of Popery, which would have thrust us to everlasting damnation. For now we know the very way how we shall be delivered, we know that Christ is offered once for us, and that this one offering remedieth all the sins of the whole world;

world; for he was “ the Lamb which was killed  
 “ from the beginning of the world :” That is to  
 say, all they that believed in him since Adam was  
 created, they were saved by him. That they be-  
 lieved in Abraham’s seed, it was as good unto  
 them, and stood them in as good effect, as it doth  
 unto us now at this day. So that this oblation is of  
 such efficacy, that it purifieth and taketh away all the  
 sins of the whole world.

They now that will be content to leave their sinful  
 life, wrestle with sin, and believe in our Saviour  
 Christ, they shall be partakers of everlasting felicity.

Here we may perceive that Christ hath many ene-  
 mies in the whole world, he hath many that slander  
 him, that diminish his glory : namely, all the Pa-  
 pists that trust in their own merits, or seek remission  
 of their sins by the sacrifice of the Mass : all these  
 now are enemies to the cross of Christ. Finally,  
 all those that seek remission of their sins other ways  
 than in the passion of Christ, they be traitors to  
 God, and shall be damned world without end, un-  
 less they repent.

But here I must say something unto you, and I  
 speak it to the satisfying of some of you: For I  
 think there be many which will reason very sore,  
 they think it to be no matter though the Curate be  
 erroneous and naught in his doctrine; they care not  
 for that : for they will say, I will hear him, and do  
 according as he commandeth me to do; if he teach  
 false doctrine, and lead me the wrong way, he shall  
 make answer for me before God : his false doctrine  
 shall do me no harm, though I follow the same.

This is a naughty reason, and contrary to Christ  
 our Saviour’s doctrine; for thus he saith; “ If the  
 “ blind lead the blind, they shall fall both into the  
 “ pit.” Mark here, he saith not the leader shall  
 fall into the pit, but they shall fall both, the leader  
 and

and he that is lead, the blind Curate and his blind Parishioners: and so it was in St Paul's time, not only the leaders, the false teachers, went to the devil, but also they that followed their false doctrine. And therefore St Paul is so earnest in admonishing them to beware and take heed of themselves; yea, with weeping eyes he desireth them to refuse the false Prophets.

So likewise God himself giveth us warning in the third chapter of the Prophet Ezekiel; saying, "If I say unto thee concerning the ungodly man, that (without doubt) he must die, and thou givest him not warning, nor speakest unto him, that he may turn from his evil way, and so live: then shall the same ungodly man die in his unrighteousness: but his blood will I require at thy hands." Again, in the thirty third chapter he saith; "When I send a sword upon a land, if the people of the land take a man of their country, and set him to be their watchman: the same man, when he seeth the sword come upon the land, shall blow the trumpet, and warn the people: If a man now hear the noise of the trumpet, and will not be warned, and the sword come and take him away, his blood shall be upon his own head: for he heard the sound of the trumpet, and would not take heed: therefore his blood shall be upon him: but if he will receive warning, he shall save his life." Again, "If the watchman seeth the sword come, and sheweth not with the trumpet, then the people are not warned: If the sword come then, and take any from amongst them, the same shall be taken in his own sin: but his blood will I require at the watchman's hands."

In these places of scripture it appeareth most manifestly, that not only the naughty Curate shall go to the devil, but also all those that follow his naughty doctrine. The wicked shall die in his wickedness:

for though God do require the blood of the Parishioners at the Curates hands, yet for all that they shall be damned in the mean season.

But I pray you be not offended with me, when I tell you one thing many times; for I do it to that end that ye may perceive what danger it is to have an ill Curate: this maketh me to put you many times in remembrance of it.

I will tell you now a pretty story of a Friar, to refresh you withal: A limitor of the gray Friars †, in the time of his limitation, preached many times, and had but one Sermon at all times: Which sermon was of the ten commandments. And because this Friar had preached this Sermon so often, one that heard it before, told the Friar's servant that his master was called, Friar John ten commandments. Wherefore the servant shewed the Friar his master thereof, and advised him to preach of some other matters; for it grieved the servant to hear his master derided. Now the Friar made answer, saying, Belike then thou knowest the ten commandments well, seeing thou hast heard them so many times: yea, said the servant, I warrant you: let me hear them, saith the master: then he began, Pride, Covetousness, Letchery, and so numbered the deadly sins for the ten commandments.

And so there be many at this time, which be weary of the old gospel, they would fain hear some new things; they think themselves so perfect in the old, when they be no more skilful than this servant was in his ten commandments.

Therefore, I say, be not offended with me, when I tell you of one thing two or three times. And especially mark this well, that the Parishioners are not

ex-

† They are also called Franciscans, because founded by Saint Francis of Assisi in Italy, in the year of Christ 1198. They are enjoined Chastity, Poverty and Obedience, and observe many other strict rules of life and conversation.

excused before God, by the blindness and weakness of the Priest. For God saith not; "I will require the blood of the people at the Curate's hand, and the people shall be without blame:" No, not so. "But the wicked shall perish because of his wickedness;" so that the blind people and the blind Curate shall go to hell together. I could wish that all England were perswaded in this, for the most part of the people think themselves to be excused by their Curates. But it is not so, for if there be any man wicked because his Curate teacheth him not, his blood shall be required at the Curate's hands: yet for all that the Parishioner shall go to the devil withal, that shall be his end.

Therefore beware of that opinion; think not to be excused by your Curate; for if ye do, ye do not well, and so you shall repent in the end. St Paul therefore is diligent to give us warning of the false Prophets, lest we should be deceived by them. In another place St Paul compareth their doctrine unto a sickness, which is called a cancer; which sickness, when it once beginneth at a place of the body, except it be withstood, will run over the whole body, and so at length kill: so it is with this false doctrine.

And here I must answer to an objection, or doubt, that peradventure some of you may make, you will think when you hear what is the nature of false doctrine, ye will think, I say; Alas! what is done with our grandfathers, no doubt they are lost everlastingly, if this doctrine be true; for, after your saying, they have had the false doctrine, therefore they be damned; for the nature of false doctrine is to condemn. Such doubts some will make, yea, and there be some which in no wise will receive the gospel, and that only for this opinion's sake; for they think that if they should receive the gospel, it were even as much as to think their forefathers be damned.

Now to this objection, or doubtfulness, I will make you answer: It is with false doctrine like as it is with fire; the nature of fire is to burn and consume all that which is laid in it that may be burned. So the nature of false doctrine is to condemn, to bring to everlasting damnation; that is the nature of false doctrine. But yet for all that, though the nature of the fire be to burn and consume all things, yet there hath been many things in the fire which have not been burned nor consumed, as the bush which appeared unto Moses, it burned in the fire, and yet it was not consumed. What was the cause? The power of God.

We read also in the third chapter of Daniel, how that Nebuchadnezzar, the King, caused a golden image to be made, and so caused all the Lords and his People to come and worship his idol, which he had set up; threatning farther, "that whosoever  
" would not fall down and worship the said idol,  
" should be cast into an hot oven."

Now there were three young men, Shadrach, Meshach, and Abednego, which refused to worship the said idol; saying, "O Nebuchadnezzar, we ought  
" not to consent unto thee in this matter, for why?  
" Our God whom we serve is able to keep us from  
" the hot burning oven, and he can right well de-  
" liver us out of thy hands; and though he will  
" not, yet shalt thou know that we will not serve  
" thy gods, nor do any reverence to that image  
" which thou hast set up. Then was Nebuchad-  
" nezzar exceeding full of indignation against them,  
" and commanded by and by that the oven should  
" be made seven times hotter than it was wont to  
" be, and spake unto the strongest men that were  
" in his host, to bind Shadrach, Meshach, and Abed-  
" nego, and cast them into the burning oven. So  
" these men were bound in their coats, hosen, and  
" shoes, with their other garments, and cast into  
" an

“ an hot burning oven : for the King’s command-  
“ ment was so strait, and the oven was so exceeding  
“ hot, that these three men Shadrach, Meshach, and  
“ Abednego fell down in the hot burning oven, be-  
“ ing fast bound. Then Nebuchadnezzar the King  
“ marvelled, and stood up in all haste, and spake  
“ unto his council, saying, Did ye not cast these  
“ three men into the fire? They answered, saying,  
“ Yea, O King: He answered and said, Lo, for  
“ all that, I do see four men going loose in the  
“ midst of the fire, nothing corrupt; and the fourth  
“ is like the Son of God to look upon.”

Here in this story you see, that though the nature of the fire is to consume, yet these three men were not consumed with the same; for not a hair of their head perished, but rather the fire brake out and consumed those that put them in the oven: for though the fire by his nature would have consumed them, yet, through the power of God; the strength of the fire was vanquished, and the men were preserved from it.

Even so is it with popery, and with false doctrine, the nature of it is to consume, to corrupt and bring to everlasting sorrow; yet let us hope that our forefathers were not damned, for God hath many ways to preserve them from perishing; yea, in the last hour of death God can work with his holy Ghost, and teach them to know Christ his Son for their Saviour, though they were taught otherwise before, yet God can preserve them from the poison of the false doctrine. I will shew you a notable story done in King Ahab’s time, written in the third book of the Kings, the eighteenth chapter.

At the time when Ahab, that wicked King, and his wife Jezebel, more wicked than her husband, when they had the rule, they abolished the word of God clean, and set up false doctrine; killing the true Prophets of God; insomuch that Elias saith unto

God, with crying and great lamentations; " Lord, " the children of Israel have forsaken thy covenant, " broken down thine altars, and slain thy Prophets " with the sword: And I only am left, and they " seek my life to take it away." Here it appeareth that the pulpits at that time were occupied with false teachers, with false religion, like as it was in the time of our forefathers: insomuch that Elias cried out and said plainly, that there were left no more but he only. But what saith God? " I have left me " seven thousand which have not bowed their knees " unto Baal." When Elias thought that there was left no more but he only, then God shewed him a great many which were left, and not infected with the poison of the false doctrine. Therefore like as God could preserve a great number of the Israelites at the same time, so he could preserve our forefathers from the poison of popery, which was taught at that time; " for the Lord knoweth which " are his." Also Christ himself saith: " No man " shall take those from me which my Father hath " given to me;" that is to say, which are ordained to everlasting life.

" The Lord will not cast away his people, and his " inheritance he will not forsake:" Therefore let us hope that though the doctrine at that time was false and poisoned, yet for all that God hath had his: he hath seven thousand, that is to say, a great number amongst them which took no harm by the false doctrine: for he wonderfully preserved them, like as he did in the great dearth, when all things were so dear, when the rich franklings would not sell their corn in the markets, then, at that time, the poor were wonderfully preserved of God, for after man's reason they could not live, yet God preserved them, insomuch that their children were as fat and as well liking, as if they had been gentlemens children. So, like as God could preserve the poor with

with his children in that great dearth, so he could preserve our forefathers from everlasting perdition; though they lacked the food of their souls, yet he could feed them inwardly with the holy Ghost.

But now ye will say, seeing then that God can save men, and bring them to everlasting life, without the outward hearing of the word of God, then we have no need to hear the word of God, we need not to have Preachers amongst us. For like as he hath preserved them, so he will preserve us too, without the hearing of God's word.

This is a foolish reason; I will answer you this. I will make you this argument, God can and is able to preserve things from fire, so that they shall not burn or consume; and therefore I go and set my house on fire, and it shall be preserved. Or this, God preserved these three men from fire, and so that they took no harm; therefore I will go and cast myself into the fire, and I shall take no harm: is this now a good reason? No, no; for these three men had their vocation to go into the fire, they were cast in by violence: so if God will have thee to go into the fire by violence for his word's sake, then go with a good will, and no doubt he will either preserve thee as he did them, or else he will take thee out of this miserable life, to everlasting felicity; but to cast myself into the fire without any calling, I may not; for it is written, "Thou shalt not tempt the Lord thy God."

So likewise in our time, God hath sent light into the world, he hath opened the gates of heaven unto us by his word; which word he opened unto us by his Officers, by his Preachers: shall we now despise the Preachers? shall we refuse to hear God's word, to learn the way to heaven? and require him to save us without his word? No, no; for when we do so, we tempt God, and shall be damned world without end.

Thus

Thus much have I thought good to say against the suggestions of the devil, when he putteth thee in mind, saying, Thy forefathers are damned: that thou mightest learn not to despair of their salvation, and yet not be too careful; for they have their part, we must not make an account for their doings, every one must make answer for himself, for if they be damned they cannot be brought again with our sorrowfulness; let us rather endeavour ourselves to hear God's word diligently, and learn the way of salvation, so that when we shall be called, we may be sure of it.

Now these false Preachers, of which St Paul speaketh here, are enemies unto the cross of Christ. What shall be their end? Even perdition, destruction, and everlasting damnation, whose god is their belly. The false Preachers preach only pleasant things, and so to get great rewards; and are able to live wealthily in this world, and to make good cheer. I fear me there be many of these belly-gods in the world, which preach pleasant things to get riches, to go gay, and trick up themselves: they care for no more, they study and do what they can to buckle the gospel and the world together; to set God and the devil at one table; they be gospellers no longer than till they can get riches; when they have that that they seek for, they care for no more, then the gospel is gone quite out of their hearts, and their glory is to their shame, it is a short glory and a long shame that they shall have; for in the other world, "All the world shall laugh upon them to their shame, which are worldly-minded." Is there not more that be worldly-minded than that be godly-minded? I think St Paul spake these words of the Clergymen, that will take upon them the spiritual office of preaching, and yet meddle in worldly matters too, contrary to their calling. The Clergy of our time have procured unto themselves a liber-

ty to purchase lands. Think ye not that such doings favour somewhat of worldly things? But I will desire them to take heed: for St Paul saith here, that all they that be worldly-minded, are enemies of the cross of Christ; for they make their bellies their god. Therefore they shall receive their punishment for their wicked doings. What shall that be? Verily everlasting pain of hellish fire world without end, without any deliverance from the same; this is their reward.

But what shall become of St Paul and all true Preachers? He saith, "But our conversation is in heaven." What? was St Paul in heaven when he spake these words? No; he was here on earth: but when we walk the pilgrimage of which I told you last Sunday, God's pilgrimage, then our conversation is in heaven; that is, conformable unto God's heavenly will: and God seeth them, and will reward them, when we do the works of our vocation, and wrestle with sin and wickedness, and live after God's will and pleasure: whosoever doth so, that man or woman hath their conversation in heaven. From whence we long for the Saviour, even the Lord Jesus Christ.

St Paul looked for him to come from heaven. What is he not here already? Christ is here with us already to our comfort, by his spirit and power, to be our helper, and to work with his sacraments to defend us from danger and peril, so he is with us in earth, but he is not here bodily. For he ascended into heaven, and sitteth at the right hand of God the Almighty; from thence shall he come to judge the quick and the dead; all good men and women long for him. And no doubt he will come, and very shortly, and will take account of every one of us; therefore as all the writers admonish us, let us never forget this day which we call the doom's-day.

St Jerom \* saith, that he ever thought he heard the trumpet. Now they that have in consideration this day, and make themselves ready, it is a joyful thing unto them; but such as are customary sinners, as common swearers, adulterers, or idolaters, and such as do credit popery, unto them this day shall be a fearful day, it shall be a heavy coming unto them. St Paul telleth what good cheer they shall have; namely, everlasting damnation; being the enemies of Christ, their glory shall turn to their eternal shame. So you see that all the world may be divided into two parts; namely, into the faithful and the unfaithful.

Now St Paul saith, that he looketh for this Saviour “ which shall change our vile bodies according to the “ working, whereby he is able also to subdue all things “ unto himself.” We have a frail body, mortal, subject to all infirmities and miseries: it is a gross body, but for all that it shall rise again; and shall be changed. It is mortal now, it shall be immortal then; it is passible now, it shall be impassible then; it is gross now, it shall be turned to agility then; it is corrupt now, it shall be uncorrupt then; it is ignominious now, it shall be glorious then, like unto his body. Now if it shall be so with our bodies, ye may be sure it shall be so with our souls too; for that felicity that we shall have, that God hath laid up for us, passeth all mens thoughts: what joy they shall have that be content to leave their sins, and live godly. And these things Christ our Saviour shall bring to pass by his infinite power.

Now

\* This shews that St Jerom was a great Believer, and lived in continual expectation of Christ's second coming, or his descent from heaven. The primitive Christians taught, that Christ would come again with the sound of the trumpet. This doctrine our Saint always preached, and daily inculcated into his audience.

Now to make an end; for God's sake mark these lessons well: for this is a very good piece of scripture, wherein Paul sheweth both ways: I think it were better for us to live so that we may attain to this felicity, which is prepared for us in heaven, rather than to follow our carnal desires and lusts. For if we leave our wicked life, and credit the word of God, and have a delight in it, no doubt it shall bring us in the end to this salvation, of which St Paul speaketh here.

But how shall it go with the other which will not hear God's word, nor leave their wickedness? Truly, "Their worm shall not die." By these words of Christ, is expressed the great pain and sorrow that the wicked shall have: therefore, saith the scripture, "Death to sinners is the worst thing that can happen unto them." What meaneth he by that? he signifieth unto us, that the wicked be not enough punished here, therefore it shall be worse with them after their death. So that it shall be a change; they that have pleasure here, and live according to their desires, they shall come to afflictions in the other world. Again, they that have afflictions here, shall in the other world have the perpetual Sabbath, where there is no manner of miseries, but a continual lauding and praising of God; to whom, with the Son and the holy Ghost, be all honour and glory, now and ever, world without end. Amen.



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# SERMON XXVII.

By the Reverend Father in Christ Master HUGH  
LATIMER Biskop of Worcester.

Preached on the twenty fourth Sunday after  
Trinity, 1552.

MATTHEW IX. 18, 19, 20, 21, 22.

*While he spake unto them this, behold there came a certain ruler, and worshipped him, saying, My daughter is even now at the point of death, but come and lay thy hand upon her, and she shall live. And Jesus arose and followed him, and so did his disciples: and behold, a woman which was diseased with an issue of blood twelve years, came behind him, and touched the hem of his garment. For she said within herself, If I may but touch his garment, I shall be whole. But Jesus turned him about, and when he saw her, he said, Daughter be of good comfort; thy faith hath made thee whole. And the woman was made whole from that hour.*

**T**HIS is a notable story, and much comfort we shall find in it, if we shall consider and weigh it, with all the circumstances: The Evangelist Mark \* saith, the Ruler's name was Jairus, he was an

\* He wrote one of the Gospels, which bears his name: though Tertullian and others say, that St Mark was only Amanuensis to St

an Officer, some think that he was a Reader of the scripture, as there were at that time; or perchance he was such an Officer as we call Churchwardens; which is a great office in the great Cities: Churchwardens can bring much matter to pass; such a great Officer he was. For though the Jews had a Law, that they should make no sacrifices no where but at Jerusalem, where the Temple was, and all the ceremonies, yet for all that they had in every Town their Churches or Synagogues, like as we have Churches here in England, commonly every Town hath a Church. And this word Church sometimes signifies the congregation, the people that is gathered together: sometimes it signifies the place where the people come together; that is to say, "The thing containing, for the thing that is contained."

Now our Saviour coming to Capernaum †, where that great man dwelt, which was such a Town as Bristol, or ‡ Coventry is, Jairus cometh unto him

P 2

in

St Peter. Several of the ancient heretics received only the Gospel of St Mark; others, among the Catholics, rejected the twelve last verses. The Gospel of St Mark is properly an Abridgment of that of St Matthew.

† Bristol is the second City for trade and number of people in this kingdom; being inferior to none but London. It is said to have three thousand trading vessels belonging to its Port. It has a vast foreign and inland trade. It is likewise famous for its salubrious waters. They have coals at seven, eight, or nine shillings a chaldron. It was made a Bishop's See by King Henry the Eighth. This City is said to contain nine thousand houses, and about seventy thousand inhabitants. It is the Metropolis of Somersetshire.

‡ Coventry is a City of large extent, rich and populous. It drives a great trade in tammies and ribbons. It is a place of great antiquity, and Sister City to Litchfield; both together giving title to a Bishop's See. This City received its first charter from Leofric Earl of Mercia. It is the Metropolis of Warwickshire. Now Master Latimer concluded, that Capernaum was like one of these Cities, in our Saviour's time. But that City, with many others, have been long since obliterated; and scarce any remembrance now remains thereof, save in the sacred pages.

in all haste, and falleth down before him, “ and  
 “ maketh great suit unto him, that he would come  
 “ unto his house and heal his daughter, who was sick.”  
 No doubt he had heard what manner of man our Saviour was, and wherefore he was come into this world; namely, to save sinners both in soul and body; and he had heard also the general proclamation, written in the eleventh chapter of Matthew, where our Saviour saith, “ Come unto me, all ye that  
 “ labour and are heavy laden, and I will ease you.”

This proclamation that Jairus had heard, he believed. And therefore he cometh to Christ: He did not as a great many of us do, which when we be in trouble, or sickness, or lose any thing, we run hither and thither to witches, and forcerers, whom we call wise-men; when there is no man so foolish and blind as they be; for the devil leadeth them according unto his will and pleasure, and yet we run after them, seeking aid and comfort at their hands. But this good man did not so, he knew that God had forbidden him to run to witches. But what doth he? Forsooth he cometh to Christ our Saviour, with a good, strong, and unfeigned faith. For, as I told you, he had heard before of Christ and of his proclamation, which moved him now in his distress to come unto him. And no doubt he had a good substantial faith, as it appeared by his behaviour; yet he had not so good a faith as the Centurion had, who sent a message unto him, saying, “ Lord,  
 “ say but one word, and my servant shall be whole.” This was a wonderful great faith; insomuch that Christ saith, “ I have not found such a faith in all  
 “ Israel.” But though this Jairus had not so good a faith as the Centurion had, yet he had such a one as leadeth him to Christ. He cometh to Christ, he believeth that Christ is able to help him, and according unto his belief it happeneth unto him. For his daughter was healed, as ye shall hear after-  
 ward;

ward: And so upon him is fulfilled the scripture. "I have believed, and therefore have I spoken." For look what man soever hath a good faith, he will not hold his peace, he will speak, he will call for help at his hands. For if this Jairus had not had a good faith, he would not have humbled himself so much, to fall down before such a \* poor man as our Saviour was.

Some would have had respect to their honours; they would have thought it scorn to fall down before such a poor man as our Saviour was, or else they would have been afraid of the people that were present, to honour him so highly, and to confess him to be a helper. And no doubt, that Jairus was in great danger of his life; for Christ was not beloved amongst the Jews; therefore it was a great matter for this Jairus to honour Christ so openly before all the multitude. And no doubt if he had not had so good, strong, and earnest faith, he would not have done as he did, but he had a good strong faith; therefore he was not afraid of any thing in the world.

Now ye shall learn of this Jairus, first by his example to go to Christ, in all distresses to seek help by him: And also ye shall mark and observe his great and fatherly love, that he hath towards his daughter: for he maketh great suit to Christ for her, which signifieth that he had a great and earnest love towards her. This same fatherly affection and love of the parents towards their children is the good gift of God; and God hath planted the same in their hearts; and this especially for two respects. First, for the childrens sake: for it is an irksome thing to bring up children; and not only that, but also it is

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\* How poor? True, Christ had not worldly wealth. He was, as Man, the Son of a Carpenter, but as God, he was the Son of the Almighty. He was from eternity: "He made all things, and without him was not any thing made that was made."

a chargeable thing to keep them, and to wait upon them, and preserve them from all peril: If God had not planted such love in the parents hearts, indeed it were impossible to do so much for them; but God hath planted such love in their hearts, which love taketh away the irksomeness of all labour and pain. For what is a child when it is left alone? what can it do? how is it able to live? Another cause is, wherefore God hath planted such love in the parents hearts towards their children, that we might learn by it, what affections he beareth towards us. For though the love of parents towards their children is very great, yet the love of God towards us is greater; yea, his love towards us surpasseth far all fatherly love which they have towards their children. And though Christ only be the very natural Son of God, yet with his death and passion he hath merited that we be the chosen children of God. For God for our sake bestowed his only natural Son, unto the death, to the end that we should be made through him his chosen children. Now therefore all that believe in Christ, and trust through his passion to be saved, all they are the children of God, and God loveth them more than any natural father loveth his child. For the love of God towards us is more earnest, and more vehement, than is the fatherly love towards his natural child: which thing should comfort us in all our distress, in what peril or danger soever we be, we should believe that God is our father. And therefore we should come unto him in the name of Christ his natural Son our Saviour: therefore we need not despair in any manner of thing; but rather whatsoever we have in hand, let us run to him, which beareth such a fatherly affection towards us, a great deal more than our natural fathers, and mothers can do.

As for our carnal parents, sometimes they be unnatural, so that they will not help their children in their distress; sometimes, again they would fain  
help,

help, but they are not able to help them; but our heavenly father, he is loving and kind towards us, so that he will help: besides, he is mighty, yea, he is almighty; he can and may help: so there lacketh neither good-will in him, nor power. Therefore let us not despair, but rather come unto him in all tribulation, and no doubt we shall be eased by him. For certain it is, that the almighty God hath greater affection towards us, than our natural fathers and mothers can have. And this appeareth by that he hath given his natural Son (the highest treasure that ever he had in heaven or in earth) for us, even unto the death, in his bitter passion.

Farther, in the Prophets every where, he setteth out his great love which he hath towards us, saying, "Can a woman forget her own child which she hath born into the world? Yea, and though she do forget the same, yet will not I forget thee." It is a rare thing when the devil so much prevaieth in parents, that a mother should neglect or forget her own child; yet, saith God, though it were so that she could forget her child, yet will not I forget thee, when thou believest in my Son Christ. For the devil cannot prevail against me, though he prevail against women, so that sometimes they forget their own children, or kill them; yet shall he not prevail against me, for I am mightier than he is.

Farther, his love which he beareth towards us, is expressed in the seventh of St Matthew, where Christ saith; "Is there any man amongst you which if his son ask bread, will he offer him a stone? or if he ask a fish, will he offer him a serpent? If ye then being evil, can give your children good gifts, how much more shall your Father which is in heaven, give you good things, if you ask them of him?" As who should say, though you be evil, yet when your children would have any thing that might hurt them, yet you being

being fathers and mothers do give them good things, which shall not hurt them.

Now saith he, seeing ye, whose nature is ill, corrupt, and poisoned with wickedness, (for there is no Saint in heaven, neither St Peter \* or Paul †, but when they were here, their nature was corrupt and given

† He was the son of Jona, of the Province of Galilee, of the Town of Bethsaida, brother of St Andrew the Apostle, and the Prince of the Apostles. The particular time of his birth cannot be recovered; but probably he was at least ten years older than his Master. In his youth he was brought up to Fishing; which trade he followed for above a year after he first saw our Saviour: but then, at his Lord's command, left all and followed him; and from that time became his constant and inseparable disciple. He received from Christ greater honour than any other of the Apostles: for after his resurrection he appeared to Saint Peter, and gave him (and not only to him, but to all his successors) that great and inestimable privilege, The power of forgiving Sins. He wrote two Epistles, which are received as canonical. As to his person, he was slender, and of a middle-size; his complexion very pale, and his hair curled and thick, but short; his eyes black, but specked with red; which, it is said, proceeded from frequent weeping. He was crucified at Rome, on the top of Mount Vatican, near the Tiber, in the year of Christ sixty nine, and in the fourth year of Nero's reign. He desired he might not be crucified the ordinary way, but with his head downwards and feet upwards; affirming, he was unworthy to suffer in the same posture in which his Lord had suffered before him.

\* Our Apostle is rather by his successors complimented with the title of an Apostle than otherwise; for he himself says, that he had never seen Jesus Christ in the flesh; and therefore he was not sent in the same sense with other Apostles, who had the honour of seeing and communicating with Christ. However, he saw Jesus Christ spiritually in his journey to Damascus; and from that time he became properly what he really was, The great Apostle of the Gentiles. He was certainly commissioned to preach the gospel to every nation under heaven, as well as to the chosen people of Israel. St Paul was descended of the tribe of Benjamin, born in the City of Tarsus, the Metropolis of Cilicia. He came up to Jerusalem, and there became a disciple of Gamaliel, a famous Pharisee. As to his person, Nicephorus thus describes it; he was little, and low of stature, and somewhat stooping; his complexion fair, his countenance grave, his head small; his eyes carrying a kind of beauty and sweetness in them, his eye-brows a little hanging

given to wickedness, (and so they might be called ill,) can give good gifts unto your children, how much more will God, which is the fountain of all goodness, give you good things when ye desire them of him? Here ye may now learn, that the love of God towards mankind, passeth all natural love: and that he is ready to give unto every one that cometh to him for help, yea, the very holy Ghost he will give us, when we will desire it.

Now to the matter: This Jairus is a good and loving father towards his child, he cometh and desireth help of Christ, that his daughter may be healed. A covetous man would have passed on, he would not have taken so much pains as to come to Christ and desire his help. Therefore by this Jairus we may learn to have a good faith towards God, and a right natural love towards our children. But it is a comfortable thing to consider this fatherly affection of God towards us. If we would well consider the same, it would stir up a childly love in our hearts towards him, so that we would be content to be ordered by him, and ruled according to his pleasure; like as a good and godly child is content to be ruled by his

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father

hanging over; his nose long, but gracefully bending; his beard thick, and, like the hair of his head, mixed with grey hairs. — He has written fourteen Epistles, all which the Church has owned to be genuine and cononical, excepting the Epistle to the Hebrews, concerning which there has been formerly some doubt, and some persons have supposed that it was written in Hebrew. The history of his travels and preaching, down to his imprisonment at Rome, is related by St Luke in the Acts of the Apostles. He was a constant and strenuous Preacher of the doctrines of the Incarnation, Resurrection, Ascension, and second coming of Christ to Judgment; for which, and his steady adherence to the interests of Christianity, it is supposed he was beheaded at Rome in the sixty fourth year of the common computation. His head, says Dr Cave, was struck off with a sword; from which instrument of his execution, the custom no doubt first arose of depicting him with a sword in his right hand. He was buried in the Via Ostiensis, about two miles from Rome, over whose grave Constantine the Great, at the instance of Pope Sylvester, built a stately church.

578 *Master LATIMER's Sermon on the Gospel*,  
father and mother, and will in no wise do against  
them; so we should be obedient unto God, like as  
the child is unto his parents.

But ye will say, I pray you tell us what is the  
will of God? Answer, The general will of God  
is expressed in the ten commandments: There we  
shall find what we should do, and what we should  
leave undone. But there is a special will of God,  
which is every man's calling; for it is the will and  
pleasure of God, that every one should do according  
unto his calling, whereunto God hath appointed him:  
as the Magistrates, their calling is to see that all  
things are well, that justice be executed. that the  
wicked be punished, and that the good be rewarded.  
Also, that good and godly laws be maintained and  
executed; and most especially that the word of God  
be taught, that the people be not ignorant in that:  
and this is the will of God. And when the Magis-  
trates do so, and when they endeavour themselves  
that God's honour and glory be set abroad, and that  
wickedness be abolished, then they do according to  
their calling. So likewise the calling of the sub-  
jects is to be obedient unto the Magistrates, not to  
rebel against them; for if they do, they strive against  
God himself, and shall be punished of him. Also  
the married man ought to do his duty toward his  
wife, that is the will of God; to love his wife, to  
provide for her, &c. Likewise the woman ought  
to do her duty towards her husband, in obeying him  
in all things that are not against God. For she may  
not obey her husband in wicked things, which be  
against God, but else there is no exception, but that  
she must: for it is said unto her by God, "In sor-  
"row shalt thou bring forth thy children, and thy  
"lust shall pertain unto thy husband, and he shall  
"have the rule of thee." Now when the woman  
doth so, then she doth according to her calling.

Farther,

Farther, masters ought to do their duties towards their servants and household, to instruct them in God's word, to let them have their meat and drink. Likewise, servants ought to obey their masters with all humbleness, to serve them uprightly and diligently, according as God willeth them to do. Now this is the special will of God, namely, that every one shall do according unto his calling, as God willeth him to do. Now to fulfil this will of God, we should be moved by the great love and fatherly affections which God beareth towards us; this love should move us to obey him, like as a good child obeyeth his father and mother.

Now cometh another matter; for as our Saviour was going to the house where this young man lay sick, there cometh a good faithful woman pressing through the people, for our Saviour was tossed and turmoiled in the multitude: for ye must understand that this Jairus was a great rich man, a man of great estimation, therefore the people hearing that his daughter was sick, or dead, came unto him to go with the dead \* corse.

Here I must take occasion to speak somewhat: there be many now-adays very hasty to bury their friends, yea sometimes before they be well dead. I heard say once, that a young woman was sick, and fell in a swoon, her friends which were with her, presently made ready to bury her: and when they went with the corse, and were coming into the church-yard, the corse stirred, and the Vicar commanded them that bare her to set her down, and so finally the woman recovered. I tell this, to the

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end

\* An old obsolete law term for a dead body. Thus Corsepresent, was an offering of the best beast belonging to a deceased person, made to the parish Priest; and so called, because the beast was presented with the body at the funeral.

end to give you warning, not to be too haſty with ſick folks.

I have read in St Auguſtine, that there was once a man which lay ſeven days ſpeechleſs, neither ſeeing, nor hearing, nor yet receiving any ſuſtenance, except ſome liquor, which they put into his throat with a quill. Now after ſeven days this man ſpake again; and the firſt word he ſpake was this, What is it a clock? he thought he had lain but a very little while. Now if his friends had been ſo haſty with him, he would have been buried before the time. Therefore I admoniſh you, not to be too haſty with dead corſes, as long as they be warm, for when a man is dead indeed, he will ſoon be cold.

When our Saviour was going amongſt this great multitude to Jairus's houſe, there cometh a woman through the people, deſirous to touch his garment. The Evangelift Mark ſetteth out this ſtory more plainly than Matthew doth; for he ſaith, " There  
 " was a certain woman which had been diſeaſed of  
 " an iſſue twelve years, and had ſuffered many  
 " things of many Phyſicians, and had ſpent all that  
 " ſhe had, and felt no amendment at all, but ra-  
 " ther was worſe and worſe. When ſhe had heard  
 " of Jeſus, ſhe came in the preſs of the people be-  
 " hind him, and touched his garment: for ſhe ſaid,  
 " If I only may touch the hem of his cloaths I ſhall  
 " be made whole. This woman was ſick of a ſore  
 " and grievous diſeaſe, and had been ſick of it  
 " twelve years, ſhe had ſuffered much ſorrow by  
 " it." And no doubt whoſoever hath to do with  
 a Phyſician, he muſt be a ſufferer: it is a charge-  
 able and painful thing to be phyſicked: a man  
 muſt receive many bitter medicines and potions.  
 Therefore Mark ſaith, " She ſuffered much; they  
 " had put her to great pain, and ſhe had beſtowed  
 " all her ſubſtance upon them, and was never the  
 " better, but rather the worſe." Belike ſhe had  
 been

been a woman of great riches and good substance, or else she could not have been able to pay Physicians so long. This place of scripture reproveth not Physicians, as though physic were a superfluous thing and not necessary, because this woman was not healed; as if ye would reason after this manner: What, shall I take physic? no, that I will not, for I read in scripture, that a woman spent all her goods upon Physicians, and yet was never the better. But this text maketh no more against physic, than that text doth against labour, where Peter saith, "We have laboured the whole night, and have gotten nothing." Now a rash fellow will say, What, hath St Peter laboured all night and caught nothing? then I will not labour at all, for I shall get nothing with my labour: but this is foolish reasoning. For though this woman spent all upon Physicians, and yet was not healed; and though Peter laboured all night, and caught nothing, yet for all that we are allowed to use physic, and commanded to labour. For so saith the scripture; "Honour the Physician for need's sake." Also, "from God is all cure, and the highest hath created all medicine." If we knew the virtues of every herb, we might be our own Physicians, but we know them not; therefore God hath ordained, that some should give themselves to the knowledge of such things, and then teach others.

We read in the book of Kings, when Hezekiah the King was sick, God sent Isaiah the Prophet unto him, saying, "Put thy house in order, for thou shalt die." But here note by the way, that God required this King to set his house in order, and to make his Testament: So should we by this example, when we perceive by sickness that God will call us out of this life, we should set all things in such order, that there be no strife after our departure;

ture; but that every one may know what he shall have.

For that which was said to Hezekiah is said to every one of us; for God loveth not strifes nor contentions; he is a God of unity and concord: therefore to avoid all contentions, we ought to set our affairs in good order. Now although God sent Isaiah thither, to tell him that he should die, yet it was not such a strict sentence, that it should be done out of hand, by and by: but rather God would move him by this message that Isaiah brought, to make suit for a longer life. Like as he sent Jonah to \* Nineveh, with a strict commandment, whereby God would move them to make suit, and moveth him, that so they might leave their sins and wicked life.

Now Hezekiah hearing such a message of the Prophet, what did he? Marry he fell to prayer, rehearsing how beneficial God had been unto him; saying, "I beseech thee now, O Lord, remember how I have walked before thee in truth, and with a perfect heart, and have done that which is good in thy sight; and Hezekiah wept very sore:" so God sent the Prophet unto him again, promising him that he should live yet fifteen years more. Now, did he nothing else after he had this promise of God? Yes, he used physick, he took a lump of figs; and laid it upon the sore, like as we in time of sickness, lay plaisters upon it. So ye see by the example of Hezekiah, that it is lawful to use physick.

But now in our days, physick is a remedy prepared only for rich folks, and not for poor, for the poor man is not able to pay the Physician. God indeed hath made physick for both rich and poor; but the Physicians in our time, seek only their own profits, how to get money, not how they might do good unto their poor neighbour. Whereby it appeareth

\* See before, Vol. I. p. 267.

peareth, that they be for the most part without charity; and so, consequently, not the children of God: and no doubt but the heavy judgment of God hangeth over their heads: for they are commonly very wealthy, and ready to purchase lands; but to help their neighbour, that they cannot do; but God will find them out one day, I doubt not.

We must beware when we use phyfic, that we trust not too much to Physicians, and forget God in the mean season. Like as King Aſa did, who had a diſeaſe in his feet, and is much reprov'd becauſe he ſought not the Lord: he truſted not in God, but rather in Phyſicians: for the ſcripture ſaith, “ In his ſickneſs he ſought not the Lord, but “ Phyſicians.”

I knew once a great rich man and a covetous fellow, he had purchaſed about an hundred pounds; this ſame man came once to London, where as ſtout as he was he fell ſick; and in his ſickneſs, when he was exhorted to bear it well, and ſubmit himſelf unto God, he cried out with horrible ſwearings, Shall I die? ſhall I die? Phyſicians, Phyſicians, call Phyſicians. As well as he loved his gold, which was his god, yet he could find in his heart to ſpend upon Phyſicians; but in the end he died like a beaſt, without any repentance. This man now abuſed the Phyſicians. We may uſe Phyſicians, but we muſt not truſt in phyfic, as Aſa the King did, and that wicked man of whom I told you: we may uſe God's proviſions and remedies which he hath left us, but yet for all that we may not truſt in them.

Now to the purpoſe; “ This woman had ſpent “ all her gold and was never the better:” Well, what the Phyſicians could not do, Chriſt our Saviour did for her, and on this wiſe: There was a great multitude of people about Chriſt, they preſſed upon him: Now the woman cometh amongſt the preſs of the people to him, deſiring to touch only the hem

hem of his garment, for she believed that Christ was such a healthful man, that she should be found as soon as she might touch him; which came so to pass as she believed. For as soon as she had touched him, her issue was stopped, and her sickness gone quite and clean. She was a shamefaced woman; she was not so bold as to speak to our Saviour, but she cometh behind his back, and stealeth, as it were, her health.

But what doth our Saviour? he would not suffer her to be hid, but saith to his disciples, "Who hath touched my clothes?" His disciples made answer, saying, "Thou seest the people thrust thee, and askest thou, who touched me?" And he looked round about to see her that had done this thing. But the woman, fearing and trembling, knowing what was done within her, came and fell down before him, and told him all the truth. No doubt this woman was ashamed to confess her filthy sickness before all the whole multitude: But what then? Christ would have it so. "I perceive, saith Christ, that virtue is gone out of me:" he saith not, my cloke, or my vestment hath done a work: but he saith "I know virtue is gone out of me." Therefore we may not be so foolish to think that our Saviour's hem made the woman whole; but rather her good faith and trust which she had in our Saviour.

We must not do as the foolish blind Papists do, which impute great holiness unto the vestment of our Saviour. For we see that this woman was made whole by Christ, and through him, by his divine power. And so is verified this scripture, which saith, "That which is impossible unto man, is possible unto God." Physicians had despaired of that woman, it surpassed their cunning to help her; but our Saviour declared his divine power, and healed her out of hand, she doing nothing but touching the hem  
of

of his vestment. So can God help, when men cannot.

An example we have in scripture, when the people of Israel going out of ‡ Egypt came unto the Red sea, they had great hills on both sides. Pharaoh, the King of Egypt, followed with all his host at their backs, the † Red sea was before them, so that there was no way, after man's reason, but to perish: what doth God? forsooth he divided by his infinite power the Red sea, and delivered them out of all danger. So it appeareth that God is able to defend his people that believe in him, extraordinarily. Likewise in the wilderness they had no corn, nor any thing to eat, there was no ordinary way to live: what doth God? he taketh an extraordinary way; he sendeth manna from heaven. And thus we see that God is able to help us supernaturally; but yet we must take heed and not tempt God, we must use all such means as he hath appointed to sustain this life, else we should tempt God, which is forbidden. So likewise we read, that when David was in the wilderness, and Saul had compassed him round about, so that he, after man's judgment,

N<sup>o</sup> 25. VOL. II.

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‡ A kingdom famous for the invention of arts, as Geometry, Physic, Astronomy, Husbandry, Architecture, Mythology, Magic, and other mysterious sciences; insomuch that several learned men of Greece, as Pythagoras, Plato, and many others, travelled thither for knowledge. How opulent it hath formerly been, the vast pyramids, and other famous monuments yet remaining shew. The people were much given to idolatry, and worshipped the sun and moon, beasts, fowls, onions, garlick and monsters. The country is so hot that it seldom rains there, but the river Nile once a year overflows the country, and makes it so fruitful, that it hath been formerly stiled the granary of the world. Egypt is bounded on the east with the Red sea, on the west with the Cyrene, on the north with the Mediterranean, and on the south with Ethiopia.

† The Red sea was a great æstuary of the Mediterranean sea. Sir Walter Raleigh says, it ebbed and flowed every tide; wherefore it has been imagined, that Moses worked the miracle of dividing it about the time of high water.

could not escape ; what doth God ? he sendeth the Philistines into the land of Saul ; which when Saul heard of, he went back and left David. So by this means God delivered David from his enemy Saul.

By these examples we may learn to put our hope and trust in God, in all manner of troubles, like as this woman did hers: she believed in our Saviour, and therefore she was healed. All England, yea all the world, may take this woman for a Schoolmistress, to learn by her to trust in Christ, and to seek help at his hands.

Again, by this woman you may learn, that God sometimes brings some low, and humbles them to that end to promote them, and to bring them aloft : as in this woman, she was sick for twelve years, and vexed with a grievous sickness ; but at length she was healed, and not only that, but also exalted, for Christ called her his daughter ; which was the greatest promotion that could be. So likewise Joseph was in great misery, sold into Egypt, and afterward cast into prison, where he lay a great while ; he was greatly humbled : but what was the end of it ? Forsooth he was made a Ruler over all Egypt : this was a great promotion. So likewise David was humbled, he was made an Outlaw, and durst not shew himself ; but in the end, he was made King over all Jury †, being at the first but a Shepherd, and afterward an Outlaw, but in the end he was made King. So this woman, though she was low, and loth to confess her filthy disease, yet she  
was

† Or Jewry. At first it was only that part of the land of Canaan which the two tribes of Benjamin and Judah inhabited. But in the sense Master Latimer takes it, we are to understand the whole country of Palestine at large, called by the Jews, *THE LAND OF PROMISE*, and by Christians, *THE HOLY LAND*; all that part of Syria inhabited by the Jews of the twelve tribes, at first under one King, and after, by the revolt of the ten tribes, under two. Hence Jerusalem became the royal City of the Kings of Judah, and Samaria of the Kings of Israel.

was well promoted, after she had confessed it; she was made his daughter, which was a great promotion.

But mark that Christ saith not unto her, My hem hath healed thee; but he saith, "Thy faith hath holpen thee." Peradventure if we had this hem, we should make a great matter of it; which thing were but foolery: Let us use prayer, which hath a promise, for God promiseth, that when we pray unto him, we shall be heard; when we pray with a faithful heart, as this woman did, who believed that Christ would help her: and for this faith sake, she was so highly commended of Christ, and all the people were edified by her example. But especially Jairus, that great man, whose daughter lay sick; he had cause to strengthen his faith by the example of this woman, which woman believed in the word of God, and therefore she came unto Christ.

So let us do, let us stay ourselves upon God's word. Christ saith, "Come ye all to me:" Let us follow this word, and let us come unto him, for this faith that hath God's word is a true faith; but that faith which hath not God's word, is a lying faith, and a false faith. As the Turks and Jews, they have a faith, but their faith is not grounded in God's word, and therefore it is a lying faith, because it hath not the word of God. Therefore, like as the doctrine is nothing without the word of God, so the word of God bringeth no commodities except faith be there, except it be believed, it is to no purpose. But this woman believed the word of God, she believed that Christ was come to heal the sick, both in their souls and bodies; therefore according unto her belief it happened unto her: and no doubt she is a Saint in heaven; for we read not that she fell afterward from Christ.

So we learn by this woman to have a good faith in Christ, we must not run hither and thither to seek

that hem. No, we must believe in him in all our distresses, come unto him, seek help and comfort by him.

Now our Saviour, after he had healed this woman, he goeth to this great man's house, which had called him to make sound his daughter; when he cometh near unto the house, there cometh one of Jairus's servants, saying, "Thy daughter is dead, she is gone; trouble the Master no longer, for all help is past." Lo, this had been enough to bring Jairus out of his faith, hearing that his daughter was dead already; it was a great temptation unto him. But here ye may learn, that when ye go by the way, and ye have occasion to do a good deed, do it; follow the example of Christ, for he was going to Jairus's house, and in the way he did this good deed, in healing this diseased woman; giving unto us an example, that we should not omit any occasion, but whensoever we have fit time to do good, we should do it. And here we learn another thing in our Saviour, namely, that there is no respect of persons with him, he regardeth not the outward shew of men, whether they be poor or rich. But, as St Peter saith, "In all nations he that feareth God, and worketh righteousness, is accepted of him." For Christ refuseth no man, neither rich nor poor. But we see they that be poor, are commonly ill handled in this world, no man regardeth them, every man despiseth them.

Again, we read every where that the rich and great men, are ill spoken of in scripture: "The mighty men shall mightily suffer pains in hell:" yet this scripture disalloweth or reproveth not great men and mighty Rulers; but it speaketh against those which abuse their power wherewith God hath endued them, oppress other poor men, do them wrong and injuries. For commonly it is seen, that they that be rich are lofty and stout, and abuse their riches

riches and their power; for no doubt riches may be used to good purposes. But our Saviour, he hath no respect to persons, whether they be poor or rich; for here we see how he helpeth first the poor woman, and now is going to help the rich man too, to raise up his daughter, which was dead and ready to be buried.

Farther, we learn here by this Jairus to be constant and stedfast in our faith, not to be moved with every wind: for there were many things which might have moved this Jairus to mistrust our Saviour, and to run from him: First, his servant, that came and told him, "Thy daughter is gone;" which was a great discomfort: for as long as she was yet alive, he had a good hope, but when he heard that she was gone, it discouraged him very sore. Secondly, the preparation which was made for her to be buried; for all the people were come now to go with the corse, which was a great discomfort unto him also. Thirdly, the words of our Saviour most and above all things comforted him, when our Saviour said, "She is not dead, but sleepeth." By these words Jairus might have conceived an ill opinion in him, saying, What? he thinketh that she sleepeth; no, if it were so, I could raise her up myself. On this wise Jairus was tempted. Now when they came near unto the house, there was a great number of people which laughed our Saviour to scorn when he said that she slept. Where we may learn to be content, though we be despised and not set by in this world; seeing that our Saviour himself was of such wise despised. I doubt not but I have been laughed to scorn when I preached that the way to get riches is to give away to the poor this that we have. They have called me old doting fool; but what then, we must be content to be despised with Christ here in this world, that we may be glorified with him in the world to come.

Here is mention made of minstrels; no doubt they have their good use to make folk merry, and to drive away fanfies: at that time they used minstrels at their burials, as we here use bells. Now our Saviour seeing the people that were come to go with the corse, and the minstrels there ready, he comforted Jairus, who no doubt was in great anguish, and said unto him, "Fear not, but only believe; continue only in thy faith towards me, and all things shall be well." Now like as he saith to Jairus, so he saith to us, in what peril or tribulation soever we be, we should not faint, we should not fear, but believe; he will regard our faith, as much as he regarded the faith of Jairus. And we shall attain to such an end as he did.

For we must consider, that the Almighty God, doth sometimes put off the fulfilling of his promises, and helpeth not by and by; but wherefore doth he so? even for his own glory's sake; for if we should have by and by that thing which we desire, then peradventure we should attribute it to our own selves and not unto God: therefore it cometh not by and by, that we may afterwards, when we have it, be the more thankful for his help. Therefore let us continue in prayer, and in faith, and no doubt he will help when it is the very time. "Tarry, saith David, for the Lord; he will come, and not tarry; and when he cometh, he will set all things in good order."

Now he saith to the people, "Why weep ye?" You must understand that Christ condemneth not all manner of weeping, but only that which is without hope; of which St Paul speaketh, "As they that have no hope." But charitable weeping is allowed, yea commanded; for St Paul saith, "Weep with them that weep, be sorrowful with them that be sorrowful." Yet do it measurably, as it becometh Christians.

In the time of popery, before the gospel came amongst us, we went to burials with weeping and wailing, as though there were no God: but since the gospel came unto us, I have heard say, that in some places they go with the corfes grinning and flearing, as though they went to a bear-baiting; which thing no doubt is naught: for like as too much weeping is naught, so to be “without affection,” is naught too; we should keep a measure in all things. We read in the holy scripture, that the holy Patriarch Abraham mourned for his wife Sarah. So likewise did Joseph for his father Jacob; therefore to weep charitably and measurably is not ill, but good, and allowed in God’s word. So likewise in the new Testament, when that holy man St Stephen was stoned to death, the text saith, that the church “made great lamentation and weeping over him.” Here I might have occasion to speak against those women which so soon forget their husbands that be departed; which thing I cannot very well allow, for it is a token of an imperfect love. It was a law among the Romans, that no woman should marry again before twelve months were expired; which no doubt was an honest law, but to avoid whoredom, let the Christian woman use her liberty.

Now when our Saviour was come to the house, he suffered no man to go in with him but Peter, \* James and

\* There were two among the Apostles of this name, the one called James the Great, as some think, because of his age, being much older than the other, or for some peculiar Honours and Favours which our blessed Lord conferred on him. The other was named James the Less, who was also surnamed the Just. After Christ’s ascension into heaven he was chosen Bishop of Jerusalem. Which of these was with Christ when he wrought this miracle, no history has determined: though it is likely it was the former. — James the Great suffered martyrdom under Herod Agrippa, being beheaded at Jerusalem; and he was the first of the apostolic order that gained the crown of martyrdom. St James the Less was thrown down from a pinnacle or wing of the Temple, but not being killed with the fall, had his brains beaten out with a Fuller’s club, in the ninety-ninth year of his age.

and John †, and the father and mother of the child; all the other he thrust out: then he took the maid by the hand, saying, "Maid, I say unto thee, arise:" and her spirit came again, and she rose straightway. What shall we learn here? we shall learn here that our Saviour did overcome death, that he is the Lord over death, that he hath the victory over him. Secondly, we learn here that our Saviour is very God, because he commandeth death. For I tell you death is such an arrogant and stubborn fellow, that he will obey no body but only God. Now he obeyed our Saviour, whereby it appeareth, that he is Lord over death. He saith, "Maid, "I say unto thee, arise;" and by and by she was made whole: for she eat, to signify that she was made right whole. Here our Saviour shewed himself to be very God, and so the Lord over death; fulfilling the

\* This John was the Evangelist. Before his coming to Christ, he seems for some time to have been the disciple that was with Andrew, when they left the Baptist to follow our Saviour. He was called by our Lord at the same time with his brother, both to the discipleship and apostolate. He was by much the youngest of all the disciples, as the ancients generally affirm, and his great age seems to evince, he living near seventy years after our Saviour's suffering. He was peculiarly dear to his Lord and Master, being "the disciple whom Jesus loved;" as may be observed in several instances mentioned in the holy gospel. He followed our Lord thro' several passages of his trial, and at last waited upon him (and for any thing we know, was the only Apostle that did so) at his execution, where he appointed him Guardian to his own Mother, the blessed Virgin; whereupon he took her to his own house. He was condemned at Rome, by the Emperor Domitian, to be cast into a caldron of boiling oil, but was by providence miraculously brought safe out of it. The cruel Emperor, not satisfied with this, banished him into the isle of Patmos, where he remained several years, instructing the inhabitants in the faith of Christ; and there, as it is said, he wrote his Apocalypse. Besides which, he wrote three Epistles. He suffered martyrdom about the beginning of the reign of Trajan; though others say, that he did not die; and rank him with Enoch and Elias, who were translated to heaven.

the saying of St Paul, " O death, I will be thy death." This is now a comfortable thing, that we know that Christ hath overcome death, and not for himself only, but for us: so that when we believe in Christ, death shall not hurt us, for he hath lost his strength and power; infomuch that it is no more a death, but rather a sleep, to all them that be faithful and fear God: from which sleep they shall rise to everlasting life. Also the wicked truly shall rise, but they shall rise to their damnation; so that it were better for them never to rise.

There be two kinds of people which will not sleep, the first be the children, which weep and grieve when they should go to bed, because they know not the value of sleep, they know not that sleep refresheth a man's body, and maketh him to forget all the labours which he hath had before, this the children know not, therefore they go with an ill-will to bed. The other be drunkards, which be given to great drinking, they care not though they be all night at it, and commonly sleep doth them harm, for it maketh them have heavy foreheads. So likewise there be two kinds of men that fear death, which death in very deed ought not to be feared: for he is the best Physician that ever was, he delivereth at a clap from all miseries; therefore he ought not to be feared. But as I told you, two kinds of men there be that fear him; the children, that is to say, they that are childish to god-ward, that are ignorant in scripture, that know not what great treasure we shall receive at God's hands after this life; but they are all wholly bent upon this world: and these are the children that will not go to bed; that is to say, that fear death, that are loth to go out of this world. The other be drunkards, that be customary sinners, that will not amend their lives; that are drunken, or drown-

ed in sins and wickedness, that are never weary of sinning. As it is written, "The sinner when he cometh into the midst of his sin, then he careth no more for it, he despiseth it, he is not sorry for it:" what remedy now? forsooth this, they that be in case as children be, that is to say, they that be ignorant; let them get knowledge, let them endeavour themselves to understand God's holy word, wherein is set out his will, what he would have us to do. Now when they have heard God's word, and believed the same, no doubt all the fear of death will be vanquished, and gone quite away. For they shall find in God's word, that death hath lost his strength, that he cannot hurt any more. Likewise they that be drunkards, that is to say, that be customary sinners, let them repent here where the time of grace is; let them amend their lives, be sorry for what they have done, and take heed henceforward, and believe in Christ, to be saved by and through his passion. For I tell you drunkards, you customary sinners, as long as you live in your wickedness, and have a delight therein, so long you are not in the favour of God, but stink before his face; for we must wrestle with sin, and hate it; when ye do so, then ye ought not to be afraid of death, for the death of Christ our Saviour hath killed our death, so that he cannot hurt us. Notwithstanding, death hath bitter potions; but what then? as soon as he hath done his office, we are at liberty, and have escaped all peril.

I will ask here a great clerkly question, Where was the soul now after it went out of this young maid? it was not in heaven, nor in hell; "There is no redemption in hell." Where was it then? in Purgatory. So the Papists have reasoned, it was not in hell, nor in heaven, therefore it was in Purgatory: which no doubt is a vain, foolish argument.

gument. Now I will make a clerly answer unto my question, and such an answer, that if the Bishop of Rome would have gone no further, we should have been well enough, there would not have been such errors and fooleries in Religion as there hath been. Now my answer is this, I cannot tell; but where it pleased God it should be, there it was. Is not this a good answer to such a clerly question? I think it is, other answer no body gets of me: because the scripture tells me not where it was.

Now ye have heard that our Saviour is the Lord over death, and so consequently very God, because he raised up this young woman which was dead. But it may be ye will say, it is no great matter that he raised up a maiden which was dead: for we read of Elijah the Prophet, that he raised up a young man from death. Answer, truth it is, he raised him up, but not by his own power, nor in his own name, but by the power of God; he did it not by himself: but Christ our Saviour, he raised up Lazarus, and this young maid, by his own divine power, shewing himself to be very God, and the son of the Father eternal: therefore he saith, "I am the resurrection, and the life:" This was his doctrine. Now to prove that doctrine to be true, he did miracles by his own divine power, shewing himself to be very God: so did not the Prophets, they were God's servants, and God's ministers; but they were not gods themselves, neither did they any thing in their own name.

Now to make an end; let us remember what we have heard, let us take heed that we be not customary sinners, but rather let us strive with sin; for I tell you, there be but few of those which spend all their time in pleasures of the flesh, that speed well in the end; therefore let us

take heed. The murderer upon the cross sped well; but what then, let us not presume to tarry in wickedness still, to the last point of our life: leave wickedness, and strive with your fleshly affections, then ye shall attain in the end to that felicity, which God hath prepared for all them that love him: to whom, with the Son and the holy Ghost, be all honour and glory. *Amen.*



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# SERMON XXVIII.

*By the Reverend Father in Christ Master HUGH  
LATIMER Bishop of Worcester.*

Preached on the first Sunday in Advent 1552.

ROMANS. XIII. 8, 9.

*Owe nothing to any man but this, that ye love one another: for he that loveth another fulfilth the law. For this commandment, Thou shalt not commit adultery: Thou shalt not kill: Thou shalt not steal: Thou shalt not bear false witness: Thou shalt not lust, and so forth: If there be any other commandment, it is all comprehended in this saying, namely, Thou shalt love thy neighbour as thyself.*

**A**S for the first part of this Epistle, we have elsewhere spoken of it before. For the Apostle St Paul intreated of love, and I told you plainly how that love is a thing which every one of us in duty oweth one to another; and we are never freely quit of this debt, we can never discharge ourselves of it; for as long as we live we are in that debt. I will not tarry now to intreat of it: for I told you since I came into this country, certain special properties of this love. Therefore I will only desire you to consider, that this love is the livery of Christ, they that have this livery  
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be his servants. Again, they that have it not, be the servants of the devil; so Christ saith, "By this  
 " they shall know ye be my disciples, if ye love  
 " one another:" they that will bear it with hatred  
 and malice to their neighbours be the devil's servants. And whatsoever such men do, who hate their neighbours, pleaseth not God, God abhorreth it, they and all their doings stink before him. For if we would go about to sacrifice and offer unto God a great part of our substance, if we lack love, it is all to no purpose, he abhorreth all our doings: therefore our Saviour giveth us warning that we shall know that our doings please not God when we are out of charity with our neighbour, and have grieved, or injured him: these be his words:  
 " Therefore if thou offerest thy gift at the altar,  
 " and there remembreth that thy brother hath ought  
 " against thee, leave thy offering before the altar,  
 " and go thy way first and be reconciled to thy  
 " brother, and then come and offer thy gift." For certain it is, that when we be without love and charity, we please not God at all, neither in sacrifices of any manner of things: therefore I desire you, call to remembrance what I said at the same time when I treated of love; for I tell you God will not be mocked, it is not enough to pretend a love and charity with our mouth, and to speak fair, and in our hearts to hate our neighbour; this is naught: we should not only speak well of our neighbour, but also we should love him indeed; we should help him in his need, should forgive him with all our hearts, when he hath done any thing against us; for if he needeth help, and I help him not, being able, then my love is not perfect; for the right love sheweth itself, by the outward works. Like as St James saith, " Shew me thy faith by thy  
 " works." So I say unto you, shew your love by your works. Now to the other matters.

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This also we know, the season how that it is time that we should now “awake out of sleep, “for now is our salvation nearer than when we “believed. The night is passed, the day is come “nigh; let us therefore cast away the deeds of “darkness, and let us put on the armour of light; “let us walk honestly, as in the day-light; not in “eating and drinking, neither in chambering and “wantonness, neither in strife and envying; but “put ye on the Lord Jesus Christ, and make not “provision for the flesh, to fulfil the lusts of it.”

Here St Paul requireth a great thing of us, namely, that we should awake from sleep. He argueth in the circumstances of the time. But that sleep of which he speaketh is specially a spiritual sleep, the sleep of the soul, yet we may learn by this text, that so much sluggishness of the body is naught and wicked, to spend that good time which God hath given us to do good in, to spend it I say in sleeping: for we ought to keep a measure, as well in sleeping as in eating and drinking, and we please God as well in sleeping our natural sleep, as in eating and drinking: but we must see that we keep a measure, that we give ourselves not too much to sluggishness. For like as we may not abuse meat and drink, so we may not abuse sleeping, to turn our natural sleep into sluggishness.

But St Paul speaketh here especially of the sleep of the soul; that is, of sin and wickedness, which is called in scripture sleep or darkness, from which sleep St Paul would have us to rise. For our salvation is come near. How chanceth it that St Paul saith, that our salvation is come nearer? Do we not believe now as the Prophets and Patriarchs did, and how is our salvation come nearer? you must understand that there be two times from the beginning, the first time was from the beginning of the world till Christ's coming, the other time is since  
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he came: for when he came he wrought the work of our salvation, and taught us the way to heaven, suffered that pain for us which we should have suffered in hell, world without end, and rose again from the dead, declaring his resurrection unto his disciples; and so ascended into heaven, where he sitteth at the right hand of God, where he with his intercession applieth unto us which believe in him, his passion and all his merits: so that all that believe in him shall be quit from their sins. For his passion is profitable only unto them that believe: notwithstanding that his death might be sufficient for all the whole world, yet for all that no man shall enjoy that same benefit, but only they that believe in him, that put their hope, trust, and confidence in him.

Now therefore St Paul saith, "Our salvation is come nearer," because Christ is come already, and maketh intercession for us. All they that were before his coming, as the Patriarchs and Prophets, and all other faithful, they believed that he should come, but so do not we: we believe that he is come already, and hath fulfilled all things. The Jews which are in our time, believe that he shall come; but they tarry in vain, their faith is a deceitful faith, because it is against God's word; for Christ is not to be looked for to come again and suffer. No not so, but he will come again to judge both the quick and the dead. Our Saviour Christ was revealed long before he came to suffer. First in Paradise, when God spake of the woman's seed, and said: "The seed of the woman shall break the serpent's head." And this was a gospel, a glad tiding: for the serpent had deceived Adam and Eve, and brought them from their felicity, to which they were created: so that Adam and Eve could not help themselves, nor amend the matter.

Now then cometh God with his gospel, and promiseth that there shall be one born of a woman, which

which shall gnash the serpent's head; and this was a gospel. And no doubt as many as did believe these words, and put their hope in the seed of the woman, and hoped to be delivered from their sins through that seed: As many I say as believed so, were saved; as Seth, Enoch, and other good and godly men, which were at that time; but there was no great number of those, for the most part ever was the worst. Farther, this gospel was revealed unto Abraham, when God promised, saying, "In thy seed all nations shall be blessed:" So that it appeared, that without Christ, we are under the curse of God.

And again, by Christ we have the benediction of God. Likewise this gospel was opened unto David, and all the holy Prophets: They spake of this gospel, and taught the people to look for their Saviour; for their sayings and prophecies were somewhat dark and obscure. Now when he came and dwelt amongst us, and shewed us the way to heaven, with his own mouth, he taught us this gospel, and suffered his painful passion for us: this was a more clear Revelation than the Prophets had. Therefore Christ our Saviour saith to his disciples; "Happy are the eyes which see those things which ye see: For I tell you, that many Prophets and Kings have desired to see those things which ye see, and have not seen them, and to hear those things which ye hear, and have not heard them." But wherefore were they called blessed that they saw him? for if the blessedness stand in the outward seeing, then Adam and Eve, and all the Prophets were not blessed, but cursed: if the blessedness stands in the bodily sight, then the brute beasts were blessed which saw him; the ass whereupon he rode was blessed, yea his very enemies, Annas and Caiaphas, and Pilate, and others that consented to his death, were blessed. But it is not so, ye must

understand, that our Saviour in that manner of speaking putteth only a difference between the times. For at that time when he was here on earth, he was more clearly revealed than before, when he was only promised to come. When he did miracles, cast out devils, healed the sick, it was a more clear Revelation, than when God said, "The seed of the woman shall break the head of the serpent." When John Baptist pointed and shewed him with his finger, it could better be understood than the propheties which were spoken of him.

Therefore this blessedness whereof Christ speaketh, and St Paul, when he saith that "our salvation is come nearer," must be understood of the diversity of time: for Christ was clearer revealed in the end of the world than before. But as touching the blessedness we have by Christ, it was alike at all times, for it stood Adam in good stead to believe the first promise which God made unto him, and he was as well saved by it, in believing that Christ should come, as we be, which believe that he is come, and hath suffered for us. So likewise the Prophets were saved in believing that he should come and suffer, and deliver mankind by his painful death.

But now since he is come indeed, and hath overcome the devil, and redeemed us from our sins, and suffered the pains, not for his own sake, but for our sakes; for he himself had no sin at all, he suffered to deliver us from everlasting damnation; he took our sins, and gave us his righteousness. Now since that all these things are done and fulfilled, therefore saith Paul, "Our salvation is come nearer now, than when we believed:" taking occasion of the time, to move us to rise from our sleep: as who says, Christ is come now, he hath fulfilled all things, of which things the Prophets have spoken before, therefore arise from your sins. The same  
 sleep

sleep of which St Paul speaketh here, is the sleep of sin, a spiritual sleep, not a natural sleep of the body: as for the natural sleep, it is lawful for us to sleep and to take our rest, when we do it measurably, not too much setting aside our busines, whereunto God hath called us, and do nothing but play the sluggards: when we do so, then we do naught, and sin against God. Therefore we must awake from the sinful sleep, we must set aside all slothfulness, with all other vices and sins.

But I pray you what is sin? I think there be many which can commit sin, and do wickedly, but I think there be but few of those which know what is sin. Therefore I tell you what sin is: all that is done against the laws of God, contrary to his will and pleasure, that is sin and wickedness. Now there be two manner of laws. There be general laws, pertaining to every man and woman, and there be special laws: the general laws are comprehended in the ten commandments, which ten commandments are comprehended in the law of love, "Thou shalt love God with all thy heart, &c. "And thy neighbour as thyself;" these be general laws.

Now there be also special laws, which teach us how every man and woman shall live in their calling, whereunto God hath called them. These laws teach how Magistrates shall do their duty, execute justice, punish the wicked, defend the good, see that the commonwealth be well ordered, and governed, that the people live godly, every man in his calling. So likewise married folk have their special calling and laws. There is appointed in scripture how the man shall nourish his wife, rule her with all lenity and friendliness; the woman likewise shall obey her husband, be loving and kind towards him. So masters ought to do according unto their calling, that is, to rule their

house well and godly, to see that servants be well occupied, and to let them have their meat, drink, and wages. So servants have their laws, that is, to obey their masters; to do diligently all business whatsoever their masters command them, so far as it is not against God. For when a master will command unto his servants to do such things which are against God, then the servant ought not to obey, or do those things.

Now whosoever transgresseth these laws, either the general or the special laws, he sinneth: and that which is done contrary to these laws, is sin. If ye will know now whether ye have sinned or not, see and consider these laws, and then go into thy heart and consider thy living, how thou hast spent all thy days: if thou dost so, no doubt thou shalt find innumerable sins done against these laws. For the law of God is a glass, wherein a man may see his spots and filthiness: therefore, when we see them, let us abhor them and leave them; let us be sorry for that which is passed, and let us take a good purpose to leave all our sins from henceforward.

And this is it that St Paul saith, let us arise from the sleep of sin and wickedness, for our salvation is come nearer, our Saviour is clearly opened unto us, he hath suffered for us already, and fulfilled the law to the utmost; and so by his fulfilling taken away the curse of the law.

But there be two manner of sins, there is a deadly sin and a venial sin; that is, sins that be pardonable, and sins that be not pardonable. Now how shall we know which be venial sins, or which be not; for it is good to know them, and so to keep us from them; when ye will know which be deadly sins or not, you must first understand, that there be two manner of men; when I say men, I understand also women, that is, all mankind, and so doth scripture understand women by this word  
men;

men; for else we should not find in scripture that we should baptize women, for the scripture saith, "Baptize them." He speaketh in the masculine gender only. Also "except a man be born again through Spirit and water:" Here is made no mention of women, yet they be understood in it: For the salvation and everlasting life pertaineth as well unto faithful women as it doth unto faithful men; for he suffered as well for the women, as he did for men. God would have them both be saved, the men and the women. So ye see that this word men signifieth or containeth both kinds, the men and the women, at some times, though not always: but I say there be two manner of men, some there be that be not justified, nor regenerated, nor yet in the state of salvation; that is to say, not God's servants, they lack the renovation or regeneration, they be not yet come to Christ.

Now these persons that be not yet come to Christ, or if they were come to Christ, be fallen again from him, and so lost their justification, (as there be many of us, which when we fall willingly into sin against conscience, we lose the favour of God, our salvation, and finally the holy Ghost;) all they now that be out of the favour of God, and are not sorry for it, sin grieveth them not, they purpose to go forward in it; all those that intend not to leave their sins, are out of the favour of God, and so all their works, whatsoever they do, be deadly sins; for as long as they be in purpose to sin, they sin deadly in all their doings. Therefore when we will speak of the diversity of sins, we must speak of those that be faithful, that be regenerated and made new, and clean from their \* sins through Christ. Now this I say; I have venial sins †, and deadly sins:

\* See Notes, Vol. I. p. 432.

† Those sins that may be forgiven; such as are pardonable. There is no doctrine in the system of Christianity so comfortable

sins: which be venial sins? Every sin that is committed against God not wittingly, nor willingly consenting unto it; those be venial sins: As for example, I see a fair woman, I am moved in my heart to sin with her, to commit the act of lechery with her, such thoughts rise out of my heart, but I consent not unto them. I withstand these ill motions, I follow the example of that godly young man, Joseph; I consider in what a state I am, namely, a temple of God; and that I should lose the holy Ghost; on such wise I withstand my ill lusts and appetites, yet this motion in my heart is sin, this ill lust which riseth up; but it is a venial sin, it is not a mortal sin, because I consent not unto it, I withstand it; and such venial sins the just man committeth daily. For the scripture saith, "The righteous man falleth seven times;" that is, oftentimes: for his works are not so perfect as they ought to

as this of the remission of sins; and the Church, in all ages, has thought it of so great importance to mankind, and especially to their eternal salvation, as to make it one of the most essential, absolute and necessary articles of the Creed, to be taught the Catechumen, in order to his Initiation into, and Confirmation in the Flock of Christ. In the Apostles Creed, which was compiled by their immediate successors, long before the conclusion of the second century, the Catechumen says, "I believe the forgiveness of sins." In the Nicene Creed, made in the year of Christ three hundred twenty five, at an assembly of three hundred sixty five Bishops, under Pope Sylvester, at the command of Constantine the Great, the Catechumen says, "I acknowledge one Baptism for the remission of sins." But how this article of the forgiveness of sins came to be omitted in the Athanasian Creed, is no other way to be accounted for, than as the author of that Creed compiled it with a design only of asserting the necessary doctrines of the Godhead, co-equality, co-eternity and consubstantiality of the three Persons of the triune Deity. Yet I cannot help thinking it was an oversight, or an omission, which ought long ago to have been supplied; and this might easily have been done, since it is confessed that the compilation of Creeds is of human invention; and that doctrines have been added to them, as has been thought proper and necessary.

to be. For I pray you, who is he that loveth his neighbour so perfectly and vehemently as he ought to do?

Now this imperfection is sin, but it is a venial sin, therefore he that feeleth his imperfections, feelleth the evil motions in his heart, but followeth them not, consenteth not unto wickedness to do them: these be venial sins, which shall not be imputed unto us to our damnation. So all the ill thoughts that rise up in our hearts are venial, as long as we consent not unto them, to fulfil them with the deed.

I put the case, Joseph had not resisted the temptations of his master's wife; but had followed her, and fulfilled the act of lechery with her, and weighed the matter after a worldly fashion, thinking I have my mistress's favour already and so by that means I shall have my master's favour too, nobody knowing of it. Now if he had done so, this act had been a deadly sin, for any act that is done against the law of God willingly and wittingly is a deadly sin. And that man or woman that committeth such an act, loseth the holy Ghost and the remission of sins; and so becometh the child of the devil, being before the child of God. For a regenerate man or woman, that believeth, ought to have dominion over sin; but as soon as sin hath rule over him, he is gone: for she leadeth him to delectation of it, and from delectation to consenting, and so from consenting to the act itself.

Now he that is led so with sin, he is in the state of damnation, and sinneth damnably. And so ye may perceive which be they that sin deadly, and what is the deadly sin, namely, that he sinneth deadly, that wittingly falleth into sin; therefore it is a perilous thing to be in such an estate, to be in the state of damnation and everlasting perdition: let us follow therefore this good warning which St Paul giveth

giveth us here, let us rise from the sleep of sin, let us take a hearty purpose to leave all wickedness. But may we do so? May we rise from sin? Yes that we may: for God hath provided a remedy for us: what is that? Forsooth penance, we must have the staff of penance, and rise up withal: and this penance is such a salve that it healeth all sores, if a man have done all the world's sin, yet when he taketh this staff of penance in his hand, that is to say, when he is sorry for it, and intendeth to leave them, no doubt he may recover; and God is that same Physician who useth but one manner of salve to all manner of sores.

We read in the gospel of Luke, that when Pilate had done a notable murder, and had mingled the blood of certain Jews with their own sacrifices, now some came and told Christ what Pilate had done: Our Saviour maketh them answer, saying, "I tell you, except ye repent, ye shall all likewise so perish." As who should say, whatsoever Pilate hath done, see that ye do penance, and amend your naughty livings, or else ye shall be destroyed. This was a good † quip that he gave unto the Jews; who were ready to speak of other mens faults, but of their own they made no mention; as it is our nature, to be more readier to reprove other men's faults than our own: but our Saviour he commanded them to look at home, to see to themselves; and this penance is the chiefest thing in all the scripture.

John Baptist when he began to preach, his sermon was "Do penance;" so likewise Christ saith, "Do penance, and believe the gospel." But wherein standeth the right penance, and what is penance? Answer, Penance is a turning from sin unto God, a waking up from this sleep of which St Paul speaketh here. But wherein consisteth this penance?

The

† A gibe, jeer, or flout.

The right penance consisteth in three points: the first is contrition, that is, I must acknowledge myself that I have transgressed God's most holy laws and commandments. I must confess myself to be faulty and guilty; I must be sorry for it, abhor myself and my wickedness. When I am now in that case; when I shall see nothing but hell and everlasting damnation before me, as long as I look upon myself and upon the law of God. For the law of God when it is preached bringeth us to knowledge of our sins: for it is like as a glass which sheweth us the spots in our faces, that is, the sins in our hearts. But we may not tarry here only in the law and ourselves; for if we do, we shall come to desperation.

Therefore the first point is to acknowledge our sins, and to be sorry for the same; but, as I said before, we must not tarry here; for Judas was come so far, he had this point, he was, no doubt, a sorrowful man as any in the world. But it was to no purpose; he was lost for all his sorrowfulness: therefore we must have another point; what is that? Marry, faith and belief: we must believe in Christ, we must know that our Saviour is come into this world to save sinners; therefore he is called JESUS, because "he shall save his people from their sins." As the Angel of God himself witnesseth. And this faith must not be only a general faith, but it must be a special faith; for the devil himself hath a general faith, he believeth that Christ is come into this world, and hath made a reconciliation between God and man; he knoweth that there shall be remission of our sins, but he believeth not that he shall have part of it; that his wickedness shall be forgiven unto him, this he believeth not; he hath a general faith; but I say that every one of us must have a special faith: I must believe for myself, that his blood was shed for me. I must believe that when

Christ saith, "Come unto me, all ye that labour  
 "and are heavy laden, and I will ease you;" here  
 I must believe that Christ calleth me unto him, that  
 I should come and receive everlasting life at his  
 hands. With such a special faith I do apply his  
 passion unto me. In that prayer that our Saviour  
 made when he was going to his death; "I pray  
 "not for them alone, saith he, but for them also  
 "which shall believe in me through their preach-  
 "ing, that they all may be one, as thou Father  
 "art in me, and I in thee; and that they also may  
 "be one in us:" So that Christ prayeth for us as  
 well as for his Apostles, if we believe in him, and  
 so Christ's prayer and our belief bringeth the salve  
 unto our souls.

Therefore I ought to believe, and so through  
 faith apply Christ's merits unto me: for God re-  
 quireth a special faith of every one of us, as well  
 as he did of David, when the Prophet Nathan came  
 unto him and said, "The Lord hath taken away  
 "thy wickedness;" which words of the Prophet  
 Nathan he believed, and so according unto his be-  
 lief it happened unto him. For David had not such  
 a contrition or penance as Judas had: for Judas  
 indeed had a contrition, he was sorry for his sins,  
 but without faith. David was sorry for his sins, but  
 he joined faith unto it; he believed stedfastly with-  
 out at all doubting that God would be merciful unto  
 him: "The Lord hath taken away thy sins;" and  
 God required of him that he should believe those  
 words.

Now like as he required of David to believe his  
 words, so also he requireth of us too, that we  
 should believe in him; for like as David was reme-  
 died through his faith in God, so shall we be re-  
 medied also, if we believe as he did. For God  
 will be as glad of us when we repent and leave  
 our

our sins, as he was of David ; and will also that we should be partakers of the merits of Christ.

So ye have heard now these two points which pertain to right repentance : the first is contrition, when we acknowledge our sins, be sorry for them, and that they grieve us very sore. The second point is faith ; when we believe that God will be merciful unto us, and through his son forgive our wickedness, and not impute the same, to our eternal destruction. But yet there is another point left behind, which is, that I must have an earnest purpose to leave sin, and to avoid all wickedness as far forth as I am able to do. I must wrestle with sin. I must not suffer the devil to have the victory over me : though he be very subtil and crafty, yet I must withstand him ; I must disallow his instigations, and suggestions. I must not suffer sin to bear rule over me : for no doubt if we will fight and strive, we may have the victory over this serpent, for Christ our Saviour hath promised unto us his help and comfort : therefore St James saith, “ Withstand the devil, and “ he shall fly from you.” For at his first coming he is very weak ; so that we are able, if we will take heed and fight, to overcome him ; but if we suffer him to enter, once to possess our hearts, then he is very strong, so that he with our great labour can scarce be brought out again. For he entereth first by ill thoughts, and as soon as he hath cast us into ill thoughts, if we withstand not by and by, then followeth delectation ; if we suffer that, then consenting ; and so from consenting to the very act : and afterwards from one mischief to another ; therefore it is a common saying, “ Resist the beginnings :” for when we suffer him once to enter, no doubt it is a perilous thing, we are then in jeopardy of everlasting death.

So ye have heard now wherein standeth right penance, first we must know and acknowledge our

sins, be sorry for them, and lament them in our hearts. Then the second point is faith, we must believe that Christ will be merciful unto us, and forgive us our sins, and not impute them unto us. Thirdly, we must have an earnest purpose to leave all sin and wickedness and no more to commit the same. And then ever be persuaded in thy heart, that they that have a good-will, and an earnest mind to leave sin, that God will strengthen them and help them. But and if we by and by, at the first clap, give place unto the devil, and follow his mischievous suggestions, then we may be sure, that we highly displease God our heavenly Father, if we forsake him so soon. Therefore St Paul saith, "Let not sin bear rule in your mortal bodies:" be not led with sin, but fight against it. When we do so, it is impossible but we shall have help at God's hand.

As touching confession; I tell you that they that can be content with the general Absolution which every Minister of God's word giveth in his Sermons, when he pronounceth that all that be sorry for their sins, and believe in Christ, seek help and remedy by him, and afterward intend to amend their lives, and avoid sin and wickedness; all those that be so minded shall have remission of their sins: Now, I say, they that be content with this general Absolution, it is well: but they that are not satisfied with it, they may go to some godly learned Minister who is able to instruct and comfort them with the word of God, and to minister the same unto them to the contenting and quieting of their consciences.

As for satisfaction, or absolution of our sins, there is none but Christ; we cannot make amends for our sins but only by believing in him who suffered for us. For he hath made the amends for all our sins by his painful passion and blood-shedding.

And

And herein standeth our absolution or remission of sins; namely, when we believe in him, and look to be saved through his death, none other satisfaction are we able to make. But I tell you, if there be any man or woman that hath stolen or purloined away any thing from his neighbour, that man or woman is bound to make restitution and amends. And this restitution is so necessary, that we shall not look for forgiveness of our sins at Christ's hand, except this restitution be made first: for otherwise the satisfaction of Christ will not serve us: for God will have us to restore, or make amends unto our neighbour, whom we have hurt, deceived, or in any manner of ways taken from him wrongfully his goods, whatsoever it be.

By this now that I have said, ye may perceive what manner of sleeping is this of which St Paul speaketh here, namely, the sleep of sin. When we live and spend our time in wickedness, then we sleep that deadly sleep which bringeth eternal damnation with it. And again, ye have heard how you shall rise up from that sleep, how ye shall fight and wrestle with sin, not to suffer it to be the ruler over you.

Let us therefore begin even now, while God giveth us so good and convenient a time; let us tarry no longer; let us awake from this deadly sleep of sin, which bringeth eternal death, and everlasting pains and sorrows: let us therefore rise to a godly life, and continue in the same until the end.

These things St Paul speaketh generally to all men, and against all manner of sins; but now he cometh to specialities. And first he sheweth what we shall not do, then afterward he telleth us what we shall do: "Not in eating and drinking, neither in chambering and wantonness, neither in strife and envying." I marvel that the English is so translated, in eating and drinking: the Latin  
example

example hath "*Non commessationibus*;" that is to say, "Not in too much eating and drinking:" for no doubt God alloweth eating and drinking, so that it be done measurably and thankfully.

In the beginning of the world, before God punished the world with the flood, when he destroyed all mankind and beasts, save only Noah that good Father; in the beginning, I say, mankind eat nothing but herbs, and roots, and fallets, and such gear as they could get: but after the flood, God gave unto mankind liberty to eat all manner of clean beasts, all that had life, be it fish or flesh. And this was done for this cause, that the earth was not so fruitful, nor brought not forth such wholesome herbs after the flood, as she did before it: therefore God allowed unto man all manner of meat, be it fish or flesh; yet it must be done measurably. But seeing I have occasion to speak of eating, I will treat somewhat of it, and tell you what liberties we have by God's word.

Truly we be allowed by God's word to eat all manner of meat, be it fish or flesh, that is wholesome for to eat. But ye must understand that there be certain hedges, over which we ought not to leap; but rather keep ourselves within those same hedges. Now the first hedge is this, "Ye shall not eat the flesh with the blood;" that is to say, we shall not eat raw flesh: for if we should be allowed to eat raw flesh, it should engender in us a certain cruelness, so that at length one should eat another; and so all the writers expound this place: so that God forbiddeth here that mankind, or man's flesh may not be eaten.

We read in the book of Kings, and so likewise in Josephus \*, that certain women had eaten their  
own

\* A Jewish historian of great credit and reputation, and much read and admired by all kinds of Christians. But the history, which

own children, at the time when Jerusalem was besieged: which thing no doubt displeased God, and they did naughtily in so doing. For mankind may not be eaten: therefore the first hedge is, that we must abstain from raw flesh, and so likewise from man's flesh; one may not eat another. Neither yet may we shed blood of private authority; one man may not kill another, but the Magistrate he hath the sword committed unto him from God; he may shed blood when he seeth cause why; he may take away the wicked from among the people, and punish him according unto his doing or deserving.

Now ye will say, I perceive when I eat not raw flesh, or man's flesh, then I may eat all manner of flesh, or fish, howsoever I can get it. But I tell thee, my friend, not so; you may not eat your neighbour's sheep, or steal his fish out of his pool and eat them, ye may not do so, for there is a hedge made for that: God saith, "Thou shalt not steal." Here am I hedged in, so that I may not eat my neighbour's meat, but it must be my own meat. I must have gotten it uprightly, or else by buying, or else by inheritance, or else that it be given unto me: I may not steal it from my neighbour; if I leap over this hedge, then I sin damnably.

Now then ye will say, so it be mine own, then I may eat of this as much as I will. No, not so; there is another hedge, I may not commit gluttony with mine own meat; for so it is written, "Take heed of gluttony and drunkenness." Here is a hedge, we may not eat too much, for if we do,  
we

which passeth under his name, is supposed by many learned men to have been interpolated in several places. Interpolation, among the antients, was as common an iniquity as plagiarism among the moderns. And though later Heresiarchs and Enthusiasts could not interpolate the sacred writings, yet they put upon divers passages contained therein such forced and arbitrary senses and meanings, they make them speak what they please, impose upon their followers, and pick their pockets.

we displease God highly. So ye see that we may not eat of our own meat as much as we would, but rather we must keep a measure ; for it is a great sin to abuse or waste the gifts of God, or play the glutton with them.

When one man consumeth as much as would serve three or four, that is an abominable thing before God ; for God giveth us his creatures, not to abuse them, but to use them to our necessity and need : let every one therefore have a measure, and let no man abuse the gifts of God. One man sometimes eateth more than another ; we are not all alike : but for all that we ought to keep us within this hedge, that is, to take no more than sufficeth our nature ; for they that abuse the gifts of God, no doubt they greatly displease God by so doing. For it is an ill-favoured thing when a man eateth or drinketh too much at any time. Sometimes indeed it happeneth that a man drinketh too much ; but every good and godly man will take heed to himself when he once hath taken too much, he will beware afterward.

We read in scripture of Noah, that good man, which was the first that planted vineyards after the flood : he was once drunken, before he knew the strength and the nature of wine, and so lay in his tent uncovered : now one of his sons, whose name was Cham, seeing his father lying naked, went and told his brethren of it, and so made a mocking stock of his father. Therefore Noah when he arose and had digested his wine, and knowing what his son had done unto him, cursed him : but we read not that Noah was drunken afterward at any time. Therefore if ye have been drunken at any time, take heed henceforward, and leave off, abuse not the good creatures of God.

Now then ye will say, if I take them measurably then I may eat all manner of meat at all times, and every

every where. No not so; there is another hedge behind; ye must have a respect to your own conscience, and to your neighbour's. For I may eat no manner of meat against my conscience, neither may I eat my meat in presence of my neighbour, whereby he might be offended; for I ought to have respect unto him, as St Paul plainly sheweth, saying, "I know and am assured by the Lord Jesus, that there is nothing unclean of itself, but unto him that judgeth it to be common, to him it is common: if thy brother be grieved with thy meat, walkest now thou not charitably; destroy not him with thy meat, for whom Christ died:" As for example. When I should come into the north country, where they be not taught, and there I should call for any eggs on a Friday or for flesh, then I should do naughtily: for I should destroy him for whom Christ did suffer. Therefore I must beware that I offend no man's conscience, but rather travail with him first, and shew him the truth: when thy neighbour is taught, and knoweth the truth, and will not believe it, but will abide by his old *Mumpsimus*, then I may eat, not regarding him: for he is an obstinate fellow, he will not believe God's word. And though he be offended with me, yet it is but a pharisaical offence, like as the Pharisees were offended with Christ our Saviour: the fault was not in Christ, but in themselves. So, I say, I must have a respect to my neighbour's conscience, and then to my own conscience. But yet there is another hedge behind; that is, civil laws, the King's statutes and ordinances, which are God's laws: forasmuch as we ought to obey them as well as God's laws and commandments.

St Paul saith, "Let every soul submit himself unto the authority of the higher powers; for there is no power but it is of God: the powers that be, are ordained of God. Whosoever, N<sup>o</sup> 26. VOL. II. X there-

“ therefore resisteth the power, resisteth the ordinance of God: But they that resist, shall receive to themselves damnation.” Now therefore; we dwell in a realm, where it hath pleased the King's Majesty to make an act, that all his subjects shall abstain from flesh upon † Fridays and Saturdays, and other days which are expressed in that act: unto which law we ought to obey, and that for conscience sake, except we have a privilege, or be excepted by the same law. And although the scripture commandeth me not to abstain from flesh upon Fridays and Saturdays; yet for all that, seeing there is a civil law and ordinance made by the King's Majesty, and his most honourable Council, we ought to obey all their ordinances, except they be against God.

These be the hedges wherein we must keep ourselves. Therefore I desire you in God's behalf, consider what I have said unto you, how ye shall order yourselves, how ye shall not eat raw flesh. That is, ye shall not be cruel towards your neighbour. Also you shall not steal your meat from your neighbour, but let it be your own meat, and then ye shall take of it measurably: also ye shall not offend

† These are Saxon names, and were dedicated to the memory and worship of two of their deities. But why they should be used since Christianity, to retain the commemoration and species of idolatry, is unaccountable; for though Pope Gregory the Great ordered Austin the Monk to conform as much as possible to the heathen customs, in order the easier and readier to bring the vulgar into the Christian pale; yet undoubtedly he and the Fathers of that time afterwards intended that their successors should abolish all remains of Paganism. For how absurd is it for a Christian to say Friday, that is, the day dedicated to that abominable obscene deity called Fricco, to whom, we are told, the women of that age prayed for conception, pregnancy, and a happy delivery? Or Saturday, which is a day dedicated to Saturn; who is the patron of drunkards, revellers? &c. His feasts lasted seven days, beginning on the seventeenth of December, and continuing the six following days.

offend your neighbour's conscience: also ye shall keep you within the laws of the realm.

Now to the matter again. St Paul saith ye shall take heed of too much eating and drinking. And I have shewed you, how you shall keep you within the hedges which are appointed in God's laws. Let us therefore take heed now, and let us rise up from the sleep of sin: whatsoever we have done before, let us rise up now, while we have time, every man go into his own heart, and there when he findeth any thing amiss, let him rise up from that sleep, and tarry not in it; if thou remain lying, thou shalt repent it everlastingly. "Neither in chambering  
"and wantonness."

Beware of St Paul's *nots* and *nons*. For when he saith *non*, we cannot make it yea: if we do contrary to his sayings, we shall repent it. Beware therefore of chambering. What is this? Marry he understandeth by this word chambering, all manner of wantonness. I will not tarry long in rehearsing them, let every man and woman go into his own conscience, and let them consider, that God requireth honesty in all things. St Paul useth this word chambering; for when folk will be wanton, they get themselves into corners; but for all that, God seeth them, he will find them out one day, they cannot hide themselves from his face. I will speak no farther of it, for with honesty no man can speak of such vile vices; and St Paul commandeth us that we shall not speak any vile words: therefore by this word chambering, understand the circumstances of whoredom and lechery, and filthy living, which St Paul forbiddeth here, and would have that no body should give occasion unto the other of such filthiness. "Neither of strife, nor envying." Envy is a foul and abominable vice, which vice doth more harm unto him that envieth another, than unto him which is envied.

King Saul he had this spirit of envy, therefore he had never rest day nor night, he could not abide when any man spake well of David; and this spirit of envying is more directly against charity than any other sin is. For St Paul saith, "Charity envieth not:" therefore take it so, that he that envieth another is no child of God: all his works, whatsoever he doth, are the devil's service, he pleaseth God with nothing as long as he is an envious person. Who would be so mad now, as to be in such an estate, that he should suffer the devil to bear so much rule over him? No wise nor godly man will be in this estate. For it is an ill estate to be out of the favour of God, to be without remission of sin. Therefore whosoever is an envious man, let him rise up from that sleep, lest he be taken suddenly, and so be damned everlastingly.

Now ye have heard what we shall not do; we shall not too much eat and drink, and so abuse the gifts of God, we shall not have pleasure in chambering, that is, in wantonness; neither shall we be envious persons, for if we be out of charity, we are also out of the favour of God.

Now followeth what we should do; "But put ye on the Lord Jesus Christ:" Every man and woman ought to put on Christ; and all they that have that apparel on their backs, they are well, nothing can hurt them, neither heat nor cold, nor wind nor rain.

Here I might have occasion to speak against the excess of apparel, which is now used every where, which thing is disallowed in scripture. There be some that will be conformable unto others, they will do as others, but they consider not with themselves, whether others do well or not. There be laws made and certain statutes, how every one in his estate shall be apparelled, but God knoweth the statutes are not put in execution. St Paul commandeth us to put

on Christ, to leave the gorgeous apparel; he that is decked with Christ is well; and first we be decked with Christ in our baptism, where we promise to forsake the devil and all his works.

Now when we keep this promise, and leave wickedness, and do that which Christ our Saviour requireth of us, then we be decked with him, then we have the wedding garment, and though we be very poor, and have but a russet coat, yet we are well, when we are decked with him.

There be a great many which go very gay in velvet and fatten; but for all that, I fear they have not Christ upon them, for all their gorgeous apparel. I say not this to condemn rich men or others riches; for no doubt poor and rich may have Christ upon them, if they will follow him and live as he commanded them to live. For if we have Christ upon us, we will not make provision for the flesh, we will not set our hearts upon these worldly trifles, to get riches to cherish this body withal. As we read of the rich man in the gospel, who thought he had enough for many years, he had pulled down his old barns, and had set up new, which were greater and larger than the other; and when all things were ready after his mind and pleasure, then he said to himself; "Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, and be merry." But what saith God unto him? "Thou fool, this night they will fetch away thy soul again from thee, then whose shall these things be which thou hast provided?" So it is with him that gathereth riches to himself, and is not rich towards God.

I will not say otherwise but a man may make provision for his house, and ought to make the same: but to make such provision to set aside God's word and serving of him, that is naught; to set thy heart upon thy riches, as though there were no heaven

nor

nor hell, how can we be so foolish to set so much by this world, knowing that it shall endure but a little while? For we know by scripture, and all learned men affirm the same, that the world was made to endure six thousand years. Now of these six thousand, be passed already five thousand six hundred and odd, and yet this time which is left shall be shortned for the elects sake, as Christ himself witnesseth\*.

Therefore let us remember that the time is very short, let us study to amend our lives, let us not be so careful for this world, for the end of it no doubt is at hand; and though the general day come not by and by, yet our end will not be far off, death will come one day and strip us out of our coat, he will take his pleasure of us. It is a marvellous thing to see, there be some which have lived in this world forty or fifty years, and yet they lack time, when death cometh they be not ready. But I will require you for God's sake, rise up from your sleep of sin and wickedness, and make yourselves ready, set all things in order, so that ye may be ready whensoever death shall come and fetch you; for die we must, there is no remedy; we must leave this world one day: for we are not created of God to the end that we should abide here always.

Therefore let us repent betimes our wicked life, for God wills not the death of a sinner, but rather  
that

\* Master Latimer thought the world was, in his time, so wicked and corrupt, that therefore the end of it was near at hand; and even that the Lord would, for the elects sake, shorten the time that was then to come. Agreeable to this, our Church hath directed the Priest in the Burial-Office to say, " We give thee  
" hearty thanks, for that it hath pleased thee to deliver this our  
" Brother out of this sinful world; beseeching thee, that it may  
" please thee of thy gracious goodness, shortly to accomplish the  
" number of thine elect, and to hasten thy kingdom," &c. that is, to put an end to the world, for the sake of the elect.

that he shall turn from his wickedness and live. "As truly as I live, saith God, I will not the death of a sinner, but rather that he shall turn from his wickedness and live." These are most comfortable words, for now we may be sure, that when we will leave our sins and wickedness, and turn unto him with all our hearts earnestly, then he will turn himself unto us, and will shew himself a loving father. And to the intent that we should believe this, he sweareth an oath; we ought to believe God without an oath, yet he sweareth to make us more sure. What will he have us to do? Surely, to rise from this sleep of sin, to leave wickedness, to forsake all hatred, and malice, that we have had towards our neighbours, to turn from envying, from stealing, and make restitution: from slothfulness, to diligence and painfulness, from gluttony and drunkenness, to soberness and abstinence, from chambering and filthy living, to an honest and pure life. And so finally from all kinds of vices, to virtue and godliness. And whatsoever hath been in times past, to be sorry for it, ask God's mercy, believe in Christ, and rise up from sleep; do no more wickedly, but live as God would have thee to live.

Now I will bring in here a notable sentence, and a comfortable saying; and then I will make an end. "The righteousness of the righteous shall not save him, whensoever he turneth away unfaithfully." Again, "the wickedness of the wicked shall not hurt him, whensoever he turneth from his ungodliness:" And the righteousness of the righteous shall not save him whensoever he sinneth: "If I say unto the righteous that he shall surely live; and so he trusteth to his own righteousness, and doth sin, then shall his righteousness be no more thought upon, but in the wickedness that he hath done he shall die."

Again,

Again, "If I say unto the wicked, Thou shalt  
"surely die, and so he turn from his sins, and doth  
"the thing that is lawful and right: then he  
"shall surely live:" that is to say, all his sins which  
he hath done before shall not hurt him. Here ye  
hear what promises God hath made us, when we  
will rise from the sleep of our sins, and leave the  
affections of the flesh, and do such things as he hath  
appointed unto us in his laws; if we do so, then we  
shall surely live and not die: that is to say, we  
shall attain after this corporal life to everlasting life;  
which grant us God the Father, Son, and Holy Ghost.  
Amen.



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# SERMON XXIX.

By the Reverend Father in Christ Master HUGH  
LATIMER Bishop of Worcester.

Preached upon Saint Andrew's day, 1552.

MATTHEW iv. 18, 19, 20.

*As Jesus walked by the sea of Galilee he saw two brethren, Simon which was called Peter, and Andrew his brother, casting a net into the sea, for they were fishers: and he said unto them, Follow me, and I will make you fishers of men; and they straightway left their nets and followed him.*

**T**HIS is the gospel which is read in the church this day. And it sheweth unto us how our Saviour called four persons to his company: namely, Peter, \* Andrew, James, and John, which were all fishers by their occupation.  
N<sup>o</sup> XXVII. VOL. II. Y This

\* He was the son of Jonas, or John, and brother of Simon Peter the Apostle. He was born in Bethsaida, a City of Galilee on the Lake of Genesareth, by profession a Fisherman; was one of the disciples of St John the Baptist, by whom being sent to Christ, he followed our Saviour, taking along with him his brother Simon, John i. 35, &c. From his fishing he was called by Christ, with his brother Simon; who at the first call, casting away their nets, followed him. Christ told them, "that he would make them fishers of men," Matt. iv. 19, &c. After our Lord's ascension, and the descent of the holy Ghost upon the Apostles, it is generally affirmed

This was their general vocation: but now Christ our Saviour called them to a more special vocation. They were fishers still, but they fished no more for fish

affirmed by the primitive fathers, that the Apostles agreed among themselves, (by lot say some) what parts of the world they should severally take to preach the gospel. In this division, St Andrew had Scythia, and the neighbouring countries primarily allotted him for his province. He first travelled through Cappadocia, Galatia, and Bithynia, and instructed the people in the faith of Christ, passing all along the Euxine sea. And after having preached the gospel at several places, and wrought miracles with good success, though not without meeting with great difficulties and discouragements, and barbarous usage, he purposed at last to return to Jerusalem, when after some time, he betook himself to his former province, preaching successfully at Sebastopolis, situate upon the eastern shore of the Euxine, and after that at Chersonesus, a great and populous City within the Bosphorus; thence sailing across to Sinope, to encourage and confirm the churches which he had lately planted in those parts; he there ordained Philologus, formerly one of St Paul's disciples, Bishop of that place. Hence he came to Byzantium (since called Constantinople) where he instructed the inhabitants in the knowledge of the christian religion, founded a church for divine worship, and ordained Stachys, first Bishop of that place. Being banished out of that City, he fled to Argyropolis, where he preached the gospel for two years together with good success. After this he travelled over Thrace, Macedonia, Thessaly, &c. in all which places for many years he preached and propagated Christianity, and confirmed the doctrine that he taught with great signs and miracles. At last, he came to Patras, a City of Achaia; where by Ægeas the Proconsul he was first committed to prison for refusing to sacrifice to the heathen gods, then scourged on his naked body by seven Lictors successively, and last of all crucified; but by the Proconsul's command not fastened to the cross, (which was made of two pieces of timber, crossing each other in the middle, in the form of the letter X, hence usually known by the name of St Andrew's cross) with nails, but cords; whereon he hung two days, teaching and instructing the people all the time. And when great importunities in the mean time were used to the Proconsul to spare his life, he earnestly begged of our Lord, that he might at this time depart, and seal the truth of his religion with his blood. God heard his prayer, and he expired on the last day of November, though in what year is not certain, but it is probable, according to Moreri, it was in the year of Christ 69. He was reckoned the titular Saint of Scotland, upon occasion of a great victory obtained by Hungus King of the Picts,

at

fish in the water, but they fished now for men with the net that was prepared to the same purpose, namely, with the gospel \*: for the gospel is the net wherewith the Apostles fished after they came to Christ, but especially after his departing out of this world: then they went and fished throughout the whole world.

And of these fishers was spoken a great while ago by the Prophet, for so it is written, "Behold, "saith the Lord, I will send out many fishers to "take them, and after that I will send hunters to "hunt them out from all mountains and hills, and "out of the caves of stone." By these words God signifieth by his Prophets, how those fishers, that is, the Apostles, should preach the gospel, and take the people therewith, all they that should believe, and so bring them to God. It is commonly seen that fishers and hunters be very painful people both, they spare no labour to catch their game; because they be so desirous and so greedy over their game, that they care not for pains.

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at Hadington, in the year of Christ 790, over Athelstan, King of England; St Andrew appearing to Hungus the night before the battle, in a vision, and promising him victory, and his cross, in the form of an X, appearing the next day in the air, at the beginning of the battle. The Scottish historian who records this vision, is of opinion, that almighty God permits such occurrences to happen, as did in like manner happen to Constantine the Great before the battle of Pontemolle, to animate and encourage his faithful servants, and thereby cause them to become victors over their enemies.

\* This word signifies, *Glad Tidings*, and is in the ecclesiastical sense understood to mean, the joyful news of the redemption of mankind from the power of sin and the devil, and to the glorious liberty of the sons of God. Archbishop Tillotson, in a more restrained sense, says, That the gospel is a republication of the law of nature, enforcing obedience thereto from more noble motives than had before been revealed to mankind. And the celebrated Mr Locke says, That the gospel is a declaration of the Messiahship of Jesus of Nazareth, who came to restore mankind to the favour of God, which they had by their sins and follies lost.

Therefore our Saviour chose fishers, because of those properties, that they should be painful and spare no labour, and then that they should be greedy to catch men, and take them with the net of God's word, and to turn the people from wickedness to God. Ye see by daily experience, what pains fishers and hunters take; how the fisher watcheth day and night at his net, and is ever ready to take all such fishes as he can get, and come in his way. So likewise the hunter runneth hither and thither after his game, leapeth over hedges, and creepeth through rough bushes; and all this labour he esteemeth but nothing, because he is desirous to obtain his prey, and catch his venison.

So all our Prelates, Bishops, Curates, and Parsons, and Vicars should be painful and greedy in casting of their nets; that is to say, in preaching of God's word, in shewing unto the people the way to everlasting life, and in exhorting them to leave their sins and wickedness. This ought to be done of them, for thereunto they be called of God; and such a charge they have. But the most part of them set now-adays this fishing aside, they put away this net, they take other business in hand: they will rather be Surveyers, or † Clerks of the kitchen, than to cast out this net: they have the living of fishers, but they fish not, they are otherwise occupied; but it should not be so. God will plague and most heinously punish them for so doing. They shall be called to make account one day, when they shall not be able to make answer for their misbehaviours, for not casting out this net of God's word, for suffering the people to go to the devil, and  
they

† Master Latimer gives us to understand, that in his time several Clergymen were domestic servants to the King in some of the lowest stations; but who they were, we have not been able at this distance of time to learn; but it certainly was a great scandal to religion.

they call them not again, they admonish them not, their perishing grieveth them not, but the time will come when they shall repent from the bottom of their hearts, but then it will be too late: then they shall receive their well-deserved punishment for their negligence and slothfulness, for taking their living of the people, and not teaching them.

The Evangelists speak diversly of the calling of these four men, Peter, Andrew, James, and John. Matthew saith, that "Jesus called them, and they immediately left their nets, and followed him." Luke saith, that our Saviour "stood by the lake Genesareth, and there he saw two ships standing by the lake side, and he entered into one of these ships, which was Peter's, and desired him that he would thrust it a little from the land: and so he taught the people; and after that, when he had made an end of speaking, he said to Simon Peter, Cast out thy net in the deep. And Simon Peter answered, We have laboured all night and have taken nothing. Nevertheless at thy commandment I will loose forth the net: and when they had cast it out, they inclosed a great multitude of fishes. Now Peter seeing such a multitude of fishes, was beyond himself, and fell down at Jesus's knees, saying; Lord, go from me, for I am a sinful man; for he was astonished, and all that were with him, at the draught of the fishes which they had taken. And there were also James and John the sons of Zebedee. And Jesus said unto Peter; Fear not, from henceforth thou shalt catch men: and they brought the ships to land, and forsook all, and followed him."

So you hear how \* Luke describeth this story, in what manner of ways Christ called them, and though he

† He was a Physician of Antioch in Syria. Being converted to the Christian faith, he became one of the four Evangelists, wrote the

he make no mention of Andrew, yet it was like that he was amongst them too, with Peter, John, and James. The Evangelist John in the first chapter describeth this matter another manner of way, but it pertaineth all to one end, and to one effect: for it was most like, that they were called first to come in acquaintance with Christ, and afterwards to be his disciples, and so in the end to be his Apostles, which should teach and instruct the whole world.

John the Evangelist saith, that "Andrew was a disciple of John Baptist: and when he had seen his master point to Christ with his finger, saying, Lo the Lamb of God, that taketh away the sins of the world." (They used in the law to offer lambs for the pacifying of God) now John called Christ the right Lamb which should take away indeed all the sins of the world. Now when Andrew heard whereunto Christ was come, he forsook his master John, and came to Christ, and fell in acquaintance with him, asked him where he dwelt, and finding his brother Simon Peter, he told him of Christ, and brought him to him; he brought him not to John, but to Christ: and so should we do too, we should bring to Christ as many as we could, with good exhortations and admonitions.

Now Christ seeing Peter, said unto him, "Thou art Simon the son of Jonas, thou shalt be called Cephias, which is by interpretation, a stone;" signifying that Peter should be a stedfast fellow, not wavering hither and thither. So ye see how diversly the Evangelists speak of the calling of these

the gospel bearing his name, and also the *Acts of the Apostles*, which is a very useful history, and the most authentick account we have of the life and transactions of St Paul, the Apostle of the Gentiles. He preached the gospel in Greece, and there suffered martyrdom, according to Nicephorus; the Grecians hanging him on a green olive tree bearing fruit, for want of dry timber.

these four Apostles, Peter, Andrew, James, and John: therefore it is like they were called more than one time; they were called first to come to acquaintance with him, then afterward to be his disciples, and so at the last to be his Apostles, and Teachers of the whole world. For we read in the gospel of St Luke, that our Saviour, when he would choose \* Apostles which should teach others, he continued a whole night in prayer, desiring God to give him worthy men which he might send. Where we have a good admonition, how careful they should be that ought to choose men and set them in holy offices †; how they should call upon God, that they may have worthy men. For it appeareth by our Saviour, that he was very loth to have unworthy men; insomuch that he ceased not all night to cry unto God, that he might have worthy men, which he might send; such men as might be able to tell the truth, and when they had done, to stand in it.

For

\* The word is derived from the Greek, and signifies persons sent to execute any message or commission. In the ecclesiastical sense, and since the æra of Christianity, it is applied only to those twelve persons whom Christ sent to preach his gospel.

† Whether the present ordainers of Priests and Deacons do follow the example of their Master may be questioned; but our Church has thus directed her votaries to pray at the seasons appointed for ordination; *viz.* "Almighty God our heavenly Father, who hast purchased to thyself an universal Church, by the precious blood of thy dear Son, mercifully look upon the same; and at this time so guide and govern the minds of thy servants, the Bishops and Pastors of thy flock, that they may lay hands suddenly on no man, but faithfully and wisely make choice of fit persons to serve in the sacred ministry of thy Church." And again, "Give thy grace, we humbly beseech thee, to all those who are to be called to any office and administration in thy Church, and so replenish them with the truth of thy doctrine, and endue them with innocency of life, that they may faithfully serve before thee, to the glory of thy great name, and the benefit of thy holy Church." These petitions are offered by all the members of the Church of England four times a year.

For when a Preacher preacheth the truth, but afterward is fearful, and dares not stand unto it, and is afraid of men, this Preacher shall do but little good; or when he preacheth the truth, and is a wicked liver, after he hath done, this man shall do but little good; he shall not edify, but rather destroy, when his words are good, and his living contrary unto the same\*.

Therefore I would wish of God, that all they that should choose holy officers, would give themselves most earnestly to prayer; desiring of God, that they may choose such men as may do good in the commonwealth, amongst the flock of God: And I would wish, that there should be none other officers but such as be called thereunto lawfully; for no man ought to seek for promotions, to bear rule, to be an officer; but we should tarry our vocation till God call us, we should have a calling of God. But it is to be lamented how inordinately all things be done. For I fear me that there hath been but very few offices in England but they have been either bought or sold: for I have heard say many times, that some paid great sums of money for their offices. No man can persuade me, that these men intend to do good in the commonwealth, which buy their offices: for they intend to get their money again which they have laid out, and afterward to scrape more for purchasing. But such ambitious men that offer themselves, they should be refused, they should not be suffered to live in a commonwealth; for they be ambitious and covetous. We read that Jethro Moses's father-in-law gave Moses counsel to choose men to offices, and that same council

\* The above and such like remarks occurring so frequently in Bishop Latimer's Sermons, might make one imagine that good man had within himself somewhat of a consciousness, or secret intimation from the holy Spirit, that he should have the honour to lay down his life for the gospel of Christ.

counsel Jethro gave was God's counsel ; God spake by the mouth of Jethro †.

Now what faith Jethro, or God by Jethro, what manner of men would he chuse to offices, to serve the commonwealth? “ Thou shalt seek out, faith Jethro, amongst all the people, men of activity, and such as fear God ; true men, hating covetousness, and make them heads over the people, &c.” Jethro, would not have him to take those which offer themselves, or which buy their offices with money and fair speaking : No, no ; he would none of that gear, he would not have such fellows. But I pray you, how many officers are sought for now-adays? I think but very few, the most part offer themselves before they be called ; but it should not be so : Justices of peace, Sheriffs, and other officers, they should be sought out, they should be called thereunto ; they should not come before they be sent for.

Now when they be sought out, what manner of men should they be? “ Men of wisdom and activity ;” that is to say, men of knowledge and understanding, which be able to execute that office, “ and such as fear God :” for no doubt he must have the fear of God in his heart that shall be an officer ; namely, an Officer and Minister of the word of God, or else he shall never well execute his office ; he shall soon be corrupted with gifts or rewards. Farther, he must be “ a true man ;” such a one whom a man may trust by his words : he must be his word's master ; he may not be a dissembler, liar, or false dealer. And last of all, he must be a hater of covetousness, a man of activity and knowledge ;

N<sup>o</sup> 27. VOL. II.

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ledge ;

† According to our author, Jethro was an inspired person, and had frequent revelations of the divine will. He was Moses's father-in-law, the Priest and Prince of Midian, a worshipper of the true God, and one who was in fact a profelyte of the gate. The Midianites descended from Midian, Abraham's son by Keturah.

ledge; a man that feareth God, a true man, and a man which hateth covetousness: he must not only not be covetous, but he must also be a hater of covetousness.

Now if he must hate covetousness, then he must needs be far off from that foul vice of covetousness, and immoderate desire to have goods. This is the duty of every Officer; so should he be disposed before he be admitted thereunto; but whether they be so or not, let others judge: it is seen by daily experience what they be, a great part of them. I fear me, that if Jethro should see them, their doings would not please him, he would say, These are not such men as I have appointed; but it is no matter, though Jethro see them not, God seeth them, who will reward them according to their deserts.

And so likewise they that be of the spirituality, the Clergymen, they must not run themselves, they must tarry till they be called; they must not flatter for benefices, and therefore the King and his most honourable Council must take heed, and not set up those which call themselves: for no doubt they that call themselves intend not to do good, nor to profit the people, but they only seek to feed themselves, and to fill their coffers. And so likewise all \* Patrons that have benefices to give, they should take heed and beware of such fellows, which seek

‡ This right of patronage in the Laity, makes a certain author with justice thus complain: " We have reason, says he, to believe, that when the Church gave this right of presentation to Lay-Patrons, (for that the Bishop had originally the right of judging of the qualifications of Priests, and fixing them in their respective cures, without being accountable to a *Quare impedit*, for the refusal of the peoples choice, might be made evident, were it pertinent to the business in hand) when the Church, I say, parted with this right, she had no suspicion of the degeneracy of after-ages; but imagined that the integrity, and conscience, if not the munificence of the first Patrons, might have been  
 " transmitte.l

seek for benefices, and come before they be called. For such fellows intend not to feed the people with the wholesome doctrine of the word of God; but rather they seek to be fed of the people, to have their ease, for that they look for: If they were minded to do good unto the people of God, they would tarry till God did call them; and then, when they be called, do their duties; but to run without the calling of God, is a manifest token that they have another respect; and that they are worldly-minded: and therefore God complaineth by the Prophet, saying, "There were many that ran before I sent them, which were not sent by me."

Therefore I will desire Patrons to take heed upon what manner of men they bestow their benefices, for it is a great charge, a great burden before God to be a Patron. For every Patron when he doth not diligently endeavour himself to place a good and godly man in the benefice which is in his hands, but is slothful, and careth not what manner of man he taketh; or else is covetous, and will have it himself, and hire a Sir John Lack-Latin, which shall say service, so that the people shall be nothing edified. No doubt that Patron shall make answer before God, for not doing

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"transmitted to the heirs, or purchasers of their right. The piety of those times would have made it look uncharitable, to have been apprehensive of resignation bonds; of forced compositions; and contracts for farms, or women. But some have now learned to make bold with God almighty, beyond the imagination as well as the example of their predecessors; and to be guilty of those sacrilegious frauds, which, by the late provision of our laws against some of them, seem not to have been so much as thought on, in those primitive and religious days.—To create servile dependencies, and raise our private grandeur upon the endowments of religion, is a perfect contradiction to the end and design of them. This makes the Church contemptible by the strength of her own revenues; and causes the monuments of our forefathers piety to be instrumental in undermining, and exposing that faith, they thereby intended to secure and advance."

of his duty. And look how many soever perish in that Parish for lack of teaching, the Patron is guilty of them; and he must make answer for them before God. Therefore it appeareth most manifestly, that Patrons may not follow friendships, or other affections: but they must see that God's honour be promoted, and that they place there such men as may be able to teach and instruct the people.

Now to the matter. These men, Peter, Andrew, James and John, they were called from catching of fishes, to the catching of men: they had a calling, they ran not before they were called; but we do not so, we order the matter as though God saw us not, and no doubt there be some that think in their hearts, What, shall I tarry till God call me? Then peradventure I shall never be called, and so I shall never get any thing. But these be unfaithful men; they consider not that God seeth us every where: in what corner soever we be, God seeth us, and can fetch us if it please him, that we should be Officers, or Curates, or such like things.

Therefore thou runner, tarry till thou art called, run not before thy time. John Baptist, that holy man, he would not take upon him to come before he was bidden: Where was he? verily in the wilderness, he made no suit, I warrant you, for any office, he tarried till God called him: For Luke saith, "The word of the Lord came unto John, "being in the wilderness." It is no marvel that God fetched him out of the wilderness\*, for there is no corner in the whole world where any man can hide himself from his presence: therefore when he will have a man, he can call him, though he be hid in corners; for the Prophet saith, "God  
" dwelleth

\* Of this wilderness Dr Hammond says, that it did not signify a place wholly void of inhabitants, but a place that was more mountainous, less fruitful, less peopled, and where the habitations were more dispersed, than in other parts of the country.

“ dwelleth aloft, but yet he feeth thofe things which  
“ be here in the loweft parts of the earth: he dwell-  
“ eth in heaven, but for all that, he overfeeth the  
“ whole earth, and all that therein is.” For though  
we be caft down in a deep pit, or dungeon, as  
Jeremiah the Prophet faith, yet for all that he can  
fee us, he will not forget us, for he looketh down  
upon thofe things that be below.

Therefore let no man think in his heart, I muft  
put myfelf forward, I muft feek to bring myfelf  
aloft: No, no; confider rather, that God feeth  
thee, and that he can bring thee aloft when it pleaf-  
eth him, when it is to the furtherance of his glory,  
and the falvation of thy foul. John Baptift made  
no fuit for that office, namely, to be a Preacher,  
and to baptize the people; yet for all that God  
fought him out, God called him thereunto; God  
would have him in his office of preaching. So  
likewife Jofeph, when he was in Egypt, fold of his  
own brethren, where he ferved a great man, a great  
officer he was, † Potifer was his name: now when  
he had been a while with him, his miftrefs perceiv-  
ing his beauty, caft her love upon him, and fo  
would have him to be naught with her: but Jofeph  
being a man that feared God, would not follow her,  
but rather withftood her beaftly lufts, ran his ways,  
and left his cloke behind him; and fo afterward, thro’  
false accusations, he was caft into prifon. Think  
ye now that God faw him not? Yes, yes, he faw  
him; though he was in the dark prifon, yet he faw  
him. For when it feemed him good, he brought  
him out of the prifon again, and made him Lord  
and Ruler over all Egypt; though he lay in a dun-  
geon, though he could make no fuit for his office,  
yet

† Read Potiphar. He was a great officer in Egypt, being Pharaoh’s Captain of the Guard. His wife’s gallantry towards Jofeph is a fingular instance of the incontinency of great Ladies, too much practifed fince in all ages.

yet God, when it pleased him, could call him thereunto. Therefore let us learn here, by the example of this good Joseph; let us learn, I say, that when we be meet, and that God will have us to bear offices, he will call us thereunto by lawful means, by his Magistrates, he will not forget us, for he seeth us in every corner, he can pick us out when it is his will and pleasure.

Moses, that great friend of God, what was his occupation? Verily he was a Shepherd, he kept his father-in-law's sheep; and though he was in a great wilderness, where there was no body about him, yet it pleased God to call him, and to make him Captain over his people Israel. And this Moses was very loth to go to take such a charge upon him; yet at length he went, because it was the calling of God.

Therefore let us follow this example of Moses, let us not take in hand any office, except we be called thereunto by God, except we have a lawful calling. Our Saviour commandeth his disciples, and also us, that we should "pray unto God, that he will send labourers into his harvest;" that is to say, that he will send Preachers. Whereby it appeareth, that our Saviour would that no person should take upon him that office, except he be sent of God, except God call him thereunto.

King Saul, though he was a wicked man in his end, yet he was made a great King of God: For what was his father? No very great man I tell you; and Saul his son went to seek his father's asses, and so by chance, because he could not find the asses, he came to the Prophet Samuel, who by and by, before he departed from him, anointed him to be King over Israel: God commanded him so to do.

Now this Saul the son of Kish, did not seek for it, it came never in his heart to think that he should be King; insomuch that he hideth himself when Samuel would proclaim him King, before the whole congregation:

gation: yet for all that, he could not so hide himself, but God spieth him out, and so finally brought him to the kingdom.

Here ye see most manifestly that when God will have a thing to be done, he can find such means, whereby it must needs be done, yea, contrary to our expectation. Wherefore should now any of us go about to thrust ourselves into offices, without the calling of God. And no doubt they that do so, shew themselves to have no faith in God at all, they trust not God, they think they shall bring all matters to pass by their own power and wits: but it is seen that such fellows ever speed ill, that will take in hand to exalt themselves, without any lawful calling.

David, that godly man and holy Prophet of God, what was he? Marry, a keeper of sheep: he thought not that he should be King, till he was called thereunto of God. But, I pray you, what was Jonas the Prophet? Was he not in the bottom of the great sea, in the belly of a great and horrible whale? What happened unto him? Did not God see him? Yes, he saw him; he had not forgotten him, he called him out again, and so sendeth him to the Ninevites, to preach unto them, and to teach them penance, to leave their sinful lives. Now God would have him to that office, therefore he called him; and was able to do it, though he lay even in the horrible fish's belly.

Now therefore let us well consider this, that if God will have a man to bear an office, he can and is able to fetch him, wheresoever he be: and that man that is called of God to any office no doubt God will work with him, he will prosper all his doings, he will defend him from all his enemies, he will not let him perish. But and if any man take in hand an office whereunto he is not called; no doubt that man shall have no good luck, God will not prosper him. And not only that, but he will extremely  
punish

punish that man that will take in hand his office whereunto he is not called of God; who seeketh promotions, or goeth about to promote himself: as we have an example in the book of Numbers, that when Corah, Dathan, and Abiram, would not be content with their vocation, whereunto they were called of God, but would climb higher and promote themselves, what happened? The ground clave asunder, and swallowed them up, with wife and children, and all that they had; this was their end, this reward they had for their ambition. Whereby it appeareth that God wills that every man shall keep himself in his vocation, till he be farther called of God. We read farther in the books of the Kings, that when David would bring in the ark of God into his City, as they were going with it, there was one Uzza by name, he fearing lest the ark should fall, because the oxen stumbled, went and held it with his hand; which was against his vocation, for he was not appointed thereunto, for it was the office of the Levites only to keep the ark, no body else should come near unto it. Now what happened? God struck him by and by to death, because he took upon him an office, unto which he was not called. Yet, after man's reason, this Uzza had done a good work in keeping the ark from falling; but what then? God wills that his order shall be kept, which he hath appointed in his word.

Farther, we read in the Bible of a King who was called Uzziah, who would take upon him the office of a Priest, to offer incense unto the Lord, whereunto he was not called of God, but would do it of his own voluntary will, and would promote himself to the office of the high Priest, being not called of God thereunto. But what followed? How sped he? What reward had he for so doing? Whilst he was yet about it, the Lord smote him by and by with leprosy,  
and

and so this great King was a leper all the days of his life.

These now are examples which should make us afraid, if we had any fear of God in our hearts, to promote ourselves. And we should learn here to beware of that pestilent poison of ambition, which poison (ambition I say) hath been the cause of the perishing of many a man: for this ambition is the most perilous thing that can be in the world. For one ambitious man is able to subvert and disturb a whole commonwealth: As it most plainly appeared by the \* Rhodians; which Rhodians in our time were very mighty, and of great estimation through all the world.

Now what was their destruction? Truly ambition, through ambition this mighty Island of Rhodes was lost, and came into the hands of the Turks. For the Chronicle sheweth, that before their destruction, when all things were yet well, the Grand Master of the Rhodians died. Now there was one called Andrew their Admiral, a Portugueze, he desired to be Grand Master; he was an ambitious man, he went about to promote himself, before he was called of God: but for all that, he missed his purpose, so that he was not chosen: for there was one chosen who was called then Phillip de Villers. But what doth this Andrew? because he could not bring his purpose to pass, he sendeth letters to the great Turk, signifying, that if he would come, he would help him to get the island; which afterwards he did: but yet it cost him his life, for his treason was espied, and so he received a reward according unto his doings.

N<sup>o</sup> 27. VOL. II.

A a

So

\* The inhabitants of the Island of Rhodes. It is in compass about an hundred miles, where the sun shines at least once every day in the year. Here was a Colossus, or statue of the sun, seventy cubits high, one of the seven wonders of the world. This statue was fixed at the entrance of their harbour, having one leg on one shore and the other on the opposite shore, so that all ships entering the port of Rhodes sailed between its legs.

So ye may perceive by this example which was done in our time, how ungracious a thing this ambition is; for no doubt where there is ambition, there is division; where there is division, there followeth desolation; and so finally destruction. Even according unto our Saviour's saying; "Every kingdom divided against itself, shall be brought to nought; and every city or house divided against itself, shall not stand, &c."

Well, Andrew, Peter, James and John, were not ambitious, they tarried their calling; so I would wish that all men would follow their example, and tarry their vocation, and not thrust themselves in, till they be called of God. For no doubt vocation hath no fellow; for he that cometh by the calling of God to an office, he may be sure that his adversaries shall not prevail against him, as long as he doth the office of his calling. An example we have in our Saviour, he was sent from God into this world, to teach us the way to heaven. Now in what peril and danger was he, as long as he was here? when he began to preach at Nazareth amongst his kinsfolks, he displeas'd them so, that they went and took him, and were minded to cast him headlong from the rock whereupon their City was builded; but when it came to the point, he went away from amongst them, because his hour was not come: he had not yet fulfilled or executed that office whereunto God had sent him.

So likewise we read by the Evangelist John, that the Jews many a time took up stones to stone him, but they could not. And how many times sent they their men to take him, yet for all that they could not prevail against him. And these things are not written for Christ's sake, but for our sakes, that we should learn thereby, that if we do diligently our office whereunto God hath called us, then no doubt our enemies shall as little prevail against us, as they

they prevailed against Christ; for God will be as careful for us as he was for Christ. And this appeareth most manifestly in the Apostle Paul: I pray you in what danger and peril was he? How mighty and strong enemies had he, which took in hand to rid him out of the way? Yet for all that God delivered him: wherefore? because Paul was called, and ordained of God to that office: and therefore God delivered him out of all troubles, because he did according unto his calling.

Peter, when Herod that Tyrant had killed James with the sword, and cast him into prison, so that he thought he should die by and by, yet God delivered him wonderfully: And no doubt this is not written for Peter's sake, but also to our comfort, so that we shall be sure, that when we follow our vocation, being lawfully called unto it, God will aid and assist us in all our troubles, whatsoever shall happen unto us, he will be present and help us. Therefore take this for a certain rule, that no man in following of his † vocation, and doing his duty, shall shorten his life, for it is not the following of our vocation that shall shorten our life.

We read in the gospel, that when Christ said unto his disciples, "Let us go up into Jury again;" his disciples made answer unto him, saying, "Master, the Jews sought lately to stone thee, and wilt thou go thither again? Jesus answered, Are there not twelve hours in the day? If a man walk in the day, he stumbleth not: but if a man walk in the night he stumbleth, because there is no light in him." With these words our Saviour signifies, that he who walketh in the day, that is to say, he that walketh truly and uprightly in his vocation whereunto God hath called him, that man shall

A a 2

not

† This is meant of such vocations as are legal; and indeed those which are not legal, cannot properly be called vocations.

not stumble, he shall not shorten his life, till the twelfth hour come; that is to say, till it please God to take him out of this world, he shall be sure that he shall not shorten his life in doing that thing which God hath appointed him to do.

I pray God give unto us such hearts, that we may be content to live in our calling, and not to gape farther. And first, we must walk in the general vocation; and after that, when God calleth us, leave the general calling, and follow the special: if we walk so, we shall be sure that our enemy shall not prevail against us: and though we die, yet our death shall be nothing else, but an entrance into everlasting life.

Again, we shall be sure, that if we will follow our vocations, we shall lack nothing, we shall have all things necessary to our bodily sustenance. And this appeareth by many examples: When our Saviour sent out those † seventy men before him to preach the gospel, having no money in their purses, nor any thing whereupon to live; when they came home again, he asked them, whether they had lacked any thing? they said, No. For they did as Christ had commanded them, therefore they lacked nothing: and so it followeth, that they that will follow their vocations shall lack nothing.

Jacob,

† On Christ's sending out these seventy disciples, to assist the twelve Apostles in preaching his gospel, the church of Rome hath established the College of Cardinals, who have now the privilege of the election of his Holiness the Pope. These Cardinals are all made by the Pope, and great interest and suit is made to him for the obtainment of the Cardinalate. This College can assemble themselves, and if they find that the Pope is running into measures either destructive of the catholic faith, or injurious to the true interest, emolument and grandeur, of holy Mother the Church; they can remonstrate to him the evils they apprehend, and advise him to retract his proceedings. They enjoy many other privileges too tedious here to relate.

Jacob, that holy Patriarch, had a vocation to go unto \* Mesopotamia, for his father and mother commanded him to do so, because they feared lest Esau his brother should have killed him. Now when he went thither, he confessed that he had nothing but a staff upon his back; but following his calling, God brought him again with great droves of all manner of cattle. These things are written for our sakes, to make us willing to follow our vocation, and to do as we are appointed of God to do. Farther, when the people of Israel were in the wilderness, they had a vocation, for God commanded Moses to bring them out of Egypt: now he brought them into the wilderness, where there was no corn, nor any thing to live upon. What doth God? he sends them bread from heaven, rather than they should lack; and water out of the rock. And this is written for our instruction.

Therefore God saith, "Man shall not live by bread only, but by every word which proceedeth out of the mouth of God." For whensoever a man applyeth that vocation which God hath appointed for him, no doubt he shall not be disappointed of living, he shall have enough. Therefore our Saviour Christ saith, "Seek first the kingdom of God, and his righteousness, and all other things shall be ministred unto you." That is to say, let us live godly as he hath appointed unto us: as for other things,

\* A country of Asia, and part of Assyria, seated between the rivers Tigris on the east, and Euphrates on the west, having on the south Babylon, on the north Armenia the greater. By the Hebrews it was called Aram, Naharaim, and Padan Aram; by the old Greeks Seleucia, by the Latins Mediamna, and Terræ Interamnæ. It is now called Dierbec, and by the Arabs Al Gezira, that is, the Island. It is wholly under the dominion of the Turks. This is thought by judicious divines to be the country where Paradise was seated, the birth place of Abraham, and whither Jacob fled from his brother Esau; as also the place from whence the wise men brought presents to Christ, by the guidance of a star.

things, "Cast thy care upon the Lord, and he will make it:" he will finish all things, for he is able to make a good end of all matters: therefore saith the Prophet, "Fear the Lord, all ye his saints: they that fear the Lord, shall not come to any poverty." Alas, what a pitiful thing is it, that we will not believe these fatherly promises which God hath made unto us in his word? What a great sin is it to mistrust God's promises? For to mistrust his promises, is as much as to make him a liar, when we will not believe him.

Every man hath his vocation; as these men here were fishers, so every man hath his faculty wherein he was brought up: but and if there come a special vocation, then we must leave that vocation which we had before, and apply that whereunto we be called specially, as these Apostles did: they were fishers, but as soon as they were called to another vocation, they left their fishing. But ever remember, that when we have a vocation, we regard most above all the special points in the same, and see that we do them rather than the accidents.

As for example, unto great men God alloweth hunting and hawking at some times; but it is not their chiefest duty whereunto God hath called them: for he would not that they should give themselves only to hawking and hunting, and to do nothing else. No not so; but rather they ought to consider the chiefest point, than the accidents; hawking and hunting is but an accessary thing, but the chiefest thing to which God hath ordained them, is to execute justice, to see that the honour and glory of God is set abroad: this is the chiefest point in their calling, and not hawking and hunting, which is but an accident. So likewise a serving man may use shooting, or other pastimes; but if a serving man would do nothing else but shoot, setting aside his master's business, this man no doubt should not do well;

well; for a serving man's duty is to wait upon his master; and though he may shoot sometimes, yet his special and chiefest duty, is to serve his master in his business and affairs.

Our Saviour as he went once abroad, met a fellow unto whom he said, "Follow me:" the fellow made answer, saying, "Let me first bury my father:" Our Saviour said unto him again, "Let the dead bury their dead, and come thou and follow me." Where our Saviour teacheth us, that when we have a special vocation, we shall forsake the general: for to bury father and mother, is a godly deed, for God commandeth us to honour father and mother; yet when we have such a special calling as this man had, we must leave all other vocations: for our Saviour would rather have the dead to bury the dead, than that this man should forsake or set aside his vocation. But our spirituality, what do they? Forsooth some be occupied in worldly business, some be Clerks of the Kitchen, Surveyers, or Receivers, which no doubt is wicked, and they must make a heavy account for it. For their special calling is to fish, to preach the word of God, and to bring their people from ignorance unto the knowledge of God's word; this they ought to do. Abraham, the Patriarch, had a vocation, when God called him out of his country; this was a vocation. So likewise, when God commanded him to offer his son, he was ready and willing to do it: because God had commanded him, he made no excuses, but went and followed his vocation most diligently and earnestly.

But this I would have you to note well, that they that have but general vocations, may not follow those which have special vocations. As if we would follow the example of Abraham, we may not. Abraham had a special vocation of God to offer his son, therefore they that afterward followed the example of Abraham,

Abraham, and burned their children, they did naughtily, for they had no commandment of God to do so. Phineas, that godly man, seeing one of the great men of Israel do wickedly with a naughty woman, went thither and killed them both, whilst they were yet doing the act of lechery. Now in so doing he pleased God, and is highly commended of God for it: shall we now follow the example of Phineas? shall we kill a man by and by when he doth wickedly? No, not so; we have no such commandment of God as Phineas had; for he had a special calling, a secret inspiration of God to do such a thing; we, which have no such calling, may not follow him, for we ought to kill no body; the Magistrates shall redress all matters.

So to preach God's word is a good thing, and God will have that there shall be some which do it: but for all that a man may not take upon him to preach God's word except he be called unto it: for if he do it, he doth not well, though he have learning and wisdom to be a Preacher; yet for all that, he ought not to come himself without any lawful calling; for it was no doubt a good thing to keep the ark from falling, yet for all that Uzza was stricken to death because he took in hand to meddle with it without any commission.

We have a general vocation, which is this, "In the sweat of thy face thou shalt eat thy bread, till thou be turned again into the ground, out of which thou wast taken." This text doth charge us all to labour, rich and poor, no man excepted; but he must labour that labour which God hath appointed him to do: for God loveth no slothfulness, he will have us to labour, to do our business: and upon the holy-day he will have us to cease from our bodily labour, but for all that he will not have us to be idle, but to hear his word, to visit sick folks and prisoners; these are holy-days work,  
which

which God requireth of us ; therefore we may not be hindred from those works by bodily labour, we must set aside all bodily labour, and feed our souls upon † Sundays in hearing of God's most holy word, and in receiving his holy sacraments. So, I say, labour is commanded unto us, unto every one, no man excepted. All Adam's children are bound to labour ; for that which was said unto Adam, is likewise said unto us : and our Saviour himself teacheth us to labour, when he saith to Peter, " Lead thy boat into the deep, and spread out thy net to catch." Here Christ commanded Peter to do his duty, to follow his occupation.

Now he that commanded Peter, saying, " Cast out thy net," he commandeth us also, every one in his estate, to do the business of his calling ; he will have the Farmer to follow his trade to till the ground, to sow, &c. yet it is God that giveth the increase of labour. For we may not think, that we by our labour alone may get wealth ; no not so, we must labour indeed, but we must pray God to send the increase ; for unless he bless our labour, no doubt we shall labour all in vain. The ordinary way, whereby God sendeth us our food is labour, yet for all that we must not set our hearts upon our labour, nor trust therein, but only depend upon God.

N<sup>o</sup> XXVIII. VOL. II.

B b

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† That is, the day on which our heathen ancestors the Saxons worshipped the Sun, or the representation of that luminary. Those who contend for calling this day the LORD'S day, are certainly much in the right, since the Saviour of the world rose on this day from the dead. As to our ancestors the Saxons, we shall not say any thing in excuse of their many idolatries, only observe, that tho' some worshipped or venerated the Sun, others the Moon, others the god Woden, others the god Tuisco, and others those deities called Fricco and Saturn, yet on account of this various worship we do not find they ever persecuted one another. Which ought to teach us Christians not to persecute, or bear ill will and hatred to such as differ from us in religious opinions.

It is written, "The hand that will not labour, faith the scripture, shall come to poverty." That is to say, that man or that woman that will not labour, nor will do the work belonging unto his vocation, shall not prosper in this world: but a diligent hand, a man that will labour, almighty God will send him increase, he shall have enough. So that certain it is, that we must labour: for St Paul faith, "He that laboureth not, let him not eat." I could wish that this commandment of St Paul were kept here in England, that those idle lubbers that will not labour, might not eat: for no doubt, if they were served so, it would make them to apply their bodies to a better use than they do.

St Paul, in the 2 † Theff. iii. faith, "We have heard say, that there are some which walk amongst you inordinately, working not at all, but being busy-bodies. Them that are such, we command and exhort, by our Lord Jesus Christ, that they work with quietness, and eat their own bread." In these words we may note two things; first, that every one of us ought to labour, and to do the office of his calling. Secondly, we may note here, that a Preacher may speak by hear-say, as St Paul doth here. I spake unto you since I came into this country by hear-say: for I heard say, that there were some homely Thieves, some \* Pickers in this worshipful house; which no doubt is a miserable thing,

† Thessalia is a country of Greece, a part of ancient Macedonia. It is now called Janna. There are twenty four hills in it. Its chief City is Thessalonica; to the inhabitants whereof St Paul wrote two Epistles. Of this country was Thessalus the Physician; of whom it was said, that he was used to prescribe three days fasting for every disease, and offered to teach any one to practise physic in a month's time.

\* An obsolete word, signifying here Pillagers of state; though the word is grown out of use, I fear the thing meant is not. Our honest Author was now preaching before the Dutchess of Suffolk, and he missed no opportunity of reproving the vices of the great.

thing, that in such a house things should be so purloined away: therefore I exhorted you at the same time to beware of it, and to make restitution.

Now since there were some of you which were offended with me, because I spake by hear-say: they say that I slandered the house in speaking so. But I tell you, that I slandered no body at that time, I spake but only to the amendment of the guilty; and therefore the guiltless must give leave unto the Preacher to reprove sin and wickedness. For the Preacher when he reproveth sin, he slandereth not the guiltless, but he seeketh only the amendment of the guilty. Therefore God saith by the Prophet, "Shew unto the people their sins;" so that when such a thing is spoken, they that be guiltless should be content when sin and wickedness is reproved.

There is a common saying, that when a horse is rubbed on the gall, he will kick: When a man casteth a stone among dogs, he that is hit will cry: So it is with such fellows too; belike they be guilty, because they cannot suffer to be gainsaid. I remember in what manner the Prophet Isaiah reproveth the sins of the people, saying, "Thy silver is turned into dross." So no doubt the fall of the money hath been here in England the undoing of many men. "And thy wine is mingled with water." Here the Prophet speaketh generally: and he goeth forth, saying, "Thy Princes are wicked, and companions of Thieves, they love rewards altogether: as for the fatherless, they help them not to right: neither will they let the widow's cause come before them." These be fore words, spoken generally against all the Princes, where I doubt not but there were some good amongst them; yet for all that the Prophet slandereth them not, for he speaketh not against the good, but against the wicked, he meaneth not the guiltless. For such a manner of speaking is used in the scripture, to speak by

the universal, meaning a great number, but yet not all, only those that be guilty; therefore such manner of speaking is no slander.

Therefore I said at the same time, as St Paul saith to the Thessalonians, "I hear say, that there be some amongst you that will not labour:" So I said, I hear say, that there be some amongst you, which are given to picking and stealing; and so I shewed you the danger of it, and I told you how you should make restitution secretly, without any open shame: for it is no shame to forsake sin, and to come to such godliness. For no doubt restitution must be made either in effect, or affect: that is to say, when thou art able, then thou must make it in effect, when thou art not able, then thou must be sorry for it in thy heart, and ask God forgiveness. This I told you at the same time, where I slandered no body: therefore I would wish that ye would expound my words from henceforth better than ye have hitherto done.

Now to the matter again: If a man should ask this question, saying, We are all bound to work for our living, but I pray you by whom cometh the gain of our works? who giveth the increase of it? There be some kind of people which think, that they bring all things to pass by their own labour; they think they get their livings with their own handy work. Some again there be, which think that the increase of their labour cometh by the devil, that he increaseth and bleisseth their labours. But think ye that any body will say so, that his increase cometh by the devil? No I warrant you, they will not say so with their mouth; yet, for all that, their conversation and living, sheweth it to be so indeed.

For all they that live by usury, they have their gains by the devil. So likewise all they that sell bad wares, or sell by false weight, or use any man-  
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ner of falshood, they be in the devil's service, they have his livery; therefore they seek all their gains at his hands, through false and deceitful dealing; and so it appeareth that the devil is the increase of their gains; and no doubt the devil taketh upon him to be lord over all things in earth, as it plainly appeareth in the gospel of St Matthew, where he took in hand to tempt Christ our Saviour, and brought him upon a high mountain, where he shewed unto him all the kingdoms of the world, saying, "All these things will I give thee, if thou wilt fall down and worship me." By these words it appeareth, that the devil beareth himself in hand to be lord and ruler over the whole world; but in very deed, he hath not so much as a goose feather by right. And yet for all that, he hath many children here upon earth, which hang upon him, and seek their increase by him, through falshood and deceit.

Therefore such worldlings have a common saying amongst them, they say, if a man will be rich, he must set his soul behind the door; that is to say, he must use falshood and deceit. And therefore, I fear me, there be many thousand in the world which follow this saying, and set their souls behind the doors. The Merchant commonly in every City doth teach his prentice to sell false wares: so that a man may say to all Cities, as Isaiah saith to Jerusalem, "Thy silver is turned into dross;" thy ware is false; thou hast a delight in falshood and deceit; thou gettest thy goods by lawful and unlawful means." But the increase that the godly man hath, cometh of God; as the scripture saith, "The blessing of God maketh rich."

Now there be some that will say, if the blessing or the increase come not of my labour, then I will not labour at all; I will tarry till God sendeth me  
my

my food, for he is able to feed me without my labour and travel. No, we must labour, for so are we commanded to do; but we must look for the increase at God's hands: like as Peter did, he laboured the whole night, yet he took nothing at all, till Christ came. And yet this is not a certain rule, he that laboureth much, shall have much. For though a man labour much, yet for all that, he shall have no more than God hath appointed him to have; for even as it pleaseth God, so he shall have. "For the earth is the Lord's, and all that is therein;" and when we have much, then we are accountable for much. For no doubt we must make a reckoning for that which we receive at God's hands.

Now to make an end: I desire you let us consider our general vocation, that is to say, let us labour every one in that estate wherein God hath set him; and as for the increase, let us look for it at God's hands, and let us be content with that which God will send us; for he knoweth what is best for us: if we have "Meat, and drink, and clothes," let us be content withal, for we cannot tell how soon death will come, and make an end of all together. For happy shall he be, whom the Lord when he cometh, shall find well occupied in his vocation.

And if we have special vocations, let us set aside the general, and apply the special points of our vocation, rather than the accidents; and let us labour in our calling, and yet not think to get any thing by it, but rather trust in God, and seek the increase at his hands: let us look for his benediction, then it shall go well with us; but above all things beware of falshood, for with falshood we serve the devil. But as I told you before, I fear the devil hath a great number of servants in England.

Almighty

Almighty God therefore give us grace so to live here in this world, and to apply our business in such wise, that he may be glorified amongst us : so that we may finally come to that felicity which he hath prepared for us. *Amen.*



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# S E R M O N     X X X .

*By the Reverend Father in Christ Master HUGH  
LATIMER Bishop of Worcester.*

Preached upon the second Sunday in Advent.  
1552.

L U K E    x x i . 25—28.

*And there shall be signs in the sun and in the moon, and in the stars, and in the earth: the people shall be at their wits end through despair; the sea and the waters shall roar, and mens hearts shall fail them for fear, and for looking after those things which shall come on the earth. For the powers of heaven shall move: and then shall they see the son of man come in a cloud, with power and great glory. When these things begin to come to pass, then look up and lift up your heads, for your redemption draweth near.*

**T**HE gospel is read this day in the church, and it shall be for our lesson. It is taken out of the twenty first chapter of Luke, and it maketh mention of the glorious coming of our Saviour Christ, how and in what manner of form he shall come: for, as the scripture witnesseth, “we shall all come before the judgment-seat of Christ,” and there receive every one according unto his deserts: after his works he shall be rewarded of Christ, which shall be at that time their Judge; and

and there shall be signs and tokens before his glorious and fearful coming. For then he shall come to judgment. His first coming into this world, was to suffer his painful passion, and to deliver mankind out of the bondage and dominion of the devil. But when he cometh again, he will come after another manner than he did the first time: for he will come with great power and might, with the host of heaven, with all the Angels of God, and so fit as the Audit and Judge of all men. And this is most certain that he will come, but we cannot tell when, or at what time his coming shall be. For the day of his coming is hidden from us, to the end that we should be ready at all times.

Therefore I desire you, for God's sake, make you ready; put not off your preparation. For seeing that we be certain that peril and danger shall come upon us, all they that be wise and godly will prepare themselves, lest they be taken suddenly unawares, or unready. And therefore I say, this day is hidden from us, to the intent that we should be ever ready. For if we should know the day or the hour, at what time he would come, no doubt we should be careless, we should take our pleasure as long as we might, till such time as we should depart. And therefore, lest we should be made careless, this day is hidden from us: for the very Angels of God themselves know not the hour or moment of this great and fearful day. Neither did Christ himself know it as he was man, but as he is God he knoweth all things; nothing can be hid from him, as he saith himself; "The father sheweth me all things." Therefore his knowledge is infinite, else he were not very God. But as concerning his manhood, he knew not that time, for he was a very natural man, sin excepted: therefore like as he was content to suffer heat and cold, and to be weary and hungry; like as he was content to suffer such things, so he was content, as concerning his manhood, to be igno-

rant of that day. He had perfect knowledge to do his father's commission, to instruct us, and to teach us in the way to heaven, but it was not his commission to tell us the hour of this day. Therefore he knew not this day, to tell us of it any thing, as concerning when it should be. For as far forth as ignorance is a painful thing unto man, so far forth he was content to be ignorant, like as he did suffer other things.

I will rather spend the time in exhorting you to make ready against that day, and to prepare yourselves, than curiously to recite or expound the signs thereof, which shall be before this fearful day.

“ And there shall be signs in the sun and in the moon, &c.” There be some learned men which expound these tokens of the destruction of Jerusalem, but that is not the matter; if they have gone before the destruction of Jerusalem, then they have gone before the end of the world, and so admonish us to make us ready, and to leave sin, lest we be taken with it.

As touching the Jews, our Saviour Christ wept over them, and threatned them what should come upon them, because they despised him, and would not receive God's holy word, and leave their sins; like as we do, which take our own pleasure, care little for him or his word, we cannot suffer when our faults are told us, we repine and grudge at it, like as the Jews did. Therefore our Saviour, knowing what should come upon them, wept over the City, prophesying that it should so be destroyed, that one stone should not be left upon another; and so it came to pass according unto his word. For Titus, the son of Vespasian, who was Emperor at that time, destroyed the City of Jerusalem utterly, about forty years after the death of our Saviour Christ. But wherefore were they destroyed? because they would not believe the sayings of our Saviour Christ:

Christ: they would take their pleasures, they would follow their forefathers, (as our Papists are wont to say.) When they cannot defend themselves with scripture, then they will defend themselves with the ignorance of their forefathers; much like unto the Jews, which could not away with the doctrine of our Saviour, because of its disagreeing from the customs, and traditions of their forefathers.

But what happened? their destruction fell upon them before they perceived it, and destroyed the most part of them full miserably, God knoweth; and not only that, but as the story doth shew, they that were left, and not brought to destruction, were so vilely handled, and so despised amongst all men, that thirty were sold for a penny; and so by that means they were scattered throughout all the world; and in every country where they came, they were made slaves and tributaries, and shall be so till the end of the world. For the scripture saith, “Jerusalem shall be trodden under feet, till the times of the \* Gentiles be fulfilled.” Where by this prophesy it is plainly signified, that the Jews shall never come together again, to inhabit Jerusalem and Jewry, and to bear rule there as they have done: for by these words, “it shall be trodden under feet,” is signified as much as, it shall be inhabited by, and be under the dominion of the Gentiles.

Now which are Gentiles? Answer, All the people in the whole world are Gentiles, be they whomsoever they will, except the Jews, all other are Gentiles: we Englishmen are Gentiles, so are likewise the Frenchmen, Dutchmen, and other nations, are all Gentiles. Now the Prophet saith, that Jerusalem shall not be inhabited, “till the times of the Gen-

\* Properly, the inhabitants of all the nations of the earth, except the Hebrews, who were of old esteemed to be the only chosen people of God.

“tiles be fulfilled;” that is to say, till all they are come into the world, which are appointed of God to come; that is to say, they shall never come together again, till the end of the world. Wherefore? because they were so stiff-necked that they would not be ruled by God’s most holy word, but despised it, and lived according unto their own fancies and vanities: like as we do now-adays the most part of us. Therefore we may reckon that it shall go with us one day as it went with them, which are now made out-casts of the whole world; every man despiseth them, and regardeth them for nothing, for they have no dominion, no King, no Ruler, no Cities, nor policy.

And though Jerusalem be builded again, yet the Jews shall have it no more, they shall never have dominion over it; but the Gentiles shall have it, it shall be in their hands. And this is the meaning of this prophecy against the Jews, and this God hath performed hitherto; for the Jews have many times attempted to build it again, yet for all that they were not able to bring it to pass; for God’s word will not, nor cannot be falsified, for the wrath of God hangeth upon their heads, because of their wickedness, wherewith they have provoked God. Farther you must understand, that not only the Jews were at Jerusalem, but they were scattered throughout all the world, in every country were some; and therefore they were not all destroyed when Jerusalem was destroyed; but for all that they were cursed in the sight of God, so that they should not inhabit any more that City.

We read in history, that in the days of the Emperor † Adrian, the Jews gathered themselves together

† He was the successor of Trajan. He came into Britain in person, and built a wall to secure the Romans from their enemies; and having set things in order, returned to Rome, and on his coin intitled

ther out of all Cities, a wonderful number of men, all the Jews which could be gotten, to the intent that they might get Jerusalem again; which Jerusalem was at that time in the Emperor's hands, and therefore they made great preparations to have it again: but what doth the Emperor, he gathered together a great and strong host, and made war against them, and in the end scattered them: so that they were without any hope afterward to recover that City again: after which things, the Emperor made a proclamation, that not one Jew should come into the City, neither to buy or to sell; yea, and farthermore, to the intent that they should be without any hope of recovery, he changed the name of the City, and called it Elia. So that by this history it most manifestly appeareth, that the word of God cannot be falsified by any man's power or cunning: for though they had a strong and mighty host, yet for all that, God, who is the ruler of all things, confounded them, so that they could bring nothing to pass after their minds, as they would have it, but rather were banished farther from the City: for they were in worse case after this fighting, than they had been before; for they had access unto the City before, which liberty afterward they lost.

After this, in † Julian the Emperor's time, which Emperor was an Apostate, for he had been a Christian,

intituled himself **THE RESTORER OF BRITAIN**. The rampart or wall just mentioned was eighty miles in length, and ran quite cross the country from east to west. He reigned twenty years, and died of a dropsy, being sixty two years old, in the year of Christ one hundred thirty nine. He was a lover of learning and learned men, and delighted much in poetry.

† This Julian was Emperor of Rome. He was educated and brought up in the Christian faith from his youth; but afterward he fell from the faith, and denied Jesus Christ his Saviour and Redeemer. From his enmity to Christianity and its professors, he was siled or surnamed **THE APOSTATE**. He is said by Gregory Nazianzen, who has wrote an invective Oration upon him, wherein he sets

tian, and after he came to be Emperor, he forsook the Christian faith, and all goodness and godliness; and not only that, but he did all that he could to vanquish and pull down Christ's true religion, and therefore he went about to set up the Jews again, and gave them liberty to gather themselves together, and to return again to Jerusalem: and not only gave them this liberty, but also he help them with all manner of things, that they might bring to pass their purpose: and so upon that the Jews gathered themselves together with an infinite number of people, and went to Jerusalem, and so began to make preparation for the building of the Temple, and so finally laid the foundation.

The history saith that this host of the Jews was a wonderful rich host, for their mattocks and spades, and the other instruments which they occupied about the building of the Temple, were all made of fine silver. So these Jews had the Emperor's favour, his aid and help; they were rich, and able to set up their kingdom again, and so to falsify the word of God, after man's reason: for they lacked no worldly things.

But what think you did God? when he saw that no man would withstand them, to verify the word, he sendeth a wind, a strong hurling wind, which blew away all their provisions which were made by them for the building of the Temple, all the sand  
and

sets him forth in his proper colours, to be a severe persecutor of the Christians, and an inveterate enemy of that great and fundamental article of the Christian religion, the resurrection of the same body; to ridicule which, he would put the Christians to death, burn their bodies, and scatter their ashes before the wind, to render, as he vainly thought, the impossibility of the doctrine. In his wars against the Persians, receiving a deadly wound, he threw an handful of his blood into the air, and cried "*Vicisti Galilæe, Galilean, thou hast vanquish'd me;*" for so he termed Christ. — Setting aside his great enmity to Christianity, he was in other respects, say the Historians of that time, one of the bravest, wisest, best, and most learned of the Roman Emperors.

and mortar, and such like things, which men use in such buildings, and after that there came such an earthquake, that they were almost out of their wits. And this was not enough, but there came also fire, and burned up all their works, and so finally they were scattered again one from another.

So by these histories it manifestly appeareth, that no man's power is able to stand against God, or disappoint him of his purposes: for Christ our Saviour hath told them, that they should never come to their rule again. And so his words are verified unto this day, and shall be still to the world's end: for he saith, "Heaven and earth shall perish, but " my word shall endure for ever." A man would think, that there is nothing so durable as heaven and earth is, yet for all that, they shall rather perish, than that the word of God should be falsified.

And this appeared in the Jews, which though they had the aid and help of this great Emperour, and the mighty power of this world, yet for all that they brought nothing to pass at all, for God was able to confound them; and so no doubt he will confound all his enemies at his good pleasure: for he is as able to verify his word now, as he was then. I would have you to consider well the causes wherefore they were cast away from God, and were made a mocking-stock unto the whole world. Wherefore I say? Truly for their wicked and sinful lives. Seeing then that they were cast out of their land, it shall be meet for us to take heed, for without doubt this is written for our instruction, to give us warning, as the Epistle which is read this day exhorteth us.

Now God hath fulfilled his Word as touching the destruction of Jerusalem, he hath made true his word of wrath, think ye not that he will fulfil his word of mercy too? Yes, no doubt, ye may be sure of it, that he which promiseth that if we believe in Christ, we shall be saved, he will as well execute  
and

and bring to pass that word, as he hath brought to pass the word of his wrath and indignation over the Jews. The Temple which was at Jerusalem, was called the Temple of God, the people were God's people, but when they would not come unto him, and live according as he would have them to live, he cast them away, and utterly destroyed their dominions and kingdoms, and made them slaves and bondmen for ever.

And no doubt this is written for our instruction and warning, that if we follow them in their wickedness, despise God's word, regard it as nothing, but live rather according to our own fancies and appetites, than after his word, no doubt we shall receive like reward with them. And though God tarry long, yet it shall be to our greater destruction: for his long forbearance, and long tarrying for our amendment, shall increase, augment, and make greater our punishment and damnation. But if we will leave sin and wickedness, and study to live according unto his will and commandments, no doubt he will fulfil his promises which he hath made unto us of everlasting life; for we have his warrant in scripture, therefore we ought not to doubt of it: for thus he saith, "So entirely hath God loved  
" the world, that he hath sent his only begotten  
" son, to the end that all that believe in him should  
" not perish, but have everlasting life."

This is now a very comfortable thing, and a great promise, which God maketh unto the whole world. And no doubt he is as able to fulfil that promise of grace, as he was able to fulfil his wrathful word against the Jews. So likewise he saith, "As truly  
" as I live, saith the Lord God, I will not the death  
" of a sinner, but rather that he shall turn and live." It is not his pleasure that we be damned, therefore he sweareth an oath: we ought to believe him without an oath, yet to satisfy our minds, and to the intent  
that

that we should believe him, and be the better assured of his good will towards us, he sweareth an oath.

Now therefore, if we will follow him and leave our wicked living, convert and turn ourselves unto him, be heartily sorry for that which is past, and intend to amend our life now forward; if we do so, no doubt we shall live with him everlastingly, world without end. Therefore let every one of us enter into his own heart, and where he findeth that he hath been a wicked man, an ireful man, a covetous and slothful man, let him repent and be sorry for it. And make a good purpose to leave that sin wherein he hath lived before. Let us not do as the Jews did which were stiff-necked, they would not leave their sins, they had a pleasure in sin, they would follow their own traditions, refusing the word of God: therefore their destruction came worthily upon them. And therefore, I say, let us not follow them, lest we receive such a reward as they had, lest everlasting destruction come upon us, and so we be cast out of the favour of God, and finally lost world without end.

“ And there shall be signs in the sun, and in the moon, and in the stars, and in the earth.” There are some which think that there shall be great eclipses, against the course of nature; and ye know that there hath been strange things seen in the element divers times: sometimes men have seen a ring about the sun; sometimes there hath been seen three suns at once, and such like things hath been seen in times past; which no doubt signifieth that this fearful day is not far off, in which Christ will come with his heavenly host, to judge and reward every one of us, according unto his deserts.

“ And the people shall be at their wits end through despair:” Men shall be wondrous fearful, they shall pine away for fear; and no doubt they shall be good

men, which shall be thus troubled, with such fear of this day, for you know the worldlings they care not for that day; yea, they will scarce believe that there shall be such a day, that there shall be another world, or at leastwise they would not wish that there should be another world; therefore they shall be godly men which shall be so used to be tokens unto the world. And no doubt there hath been here in England many already, which have been so vexed and turmoiled with such fear. That same Master Bilney which was burnt here in England for God's word sake, was induced and persuaded by his friends to bear a faggot, at that time when the \* Cardinal was aloft and bore the swing.

Now

\* Master Latimer means here Thomas Wolsey. He was the son of a Butcher at Ipswich, where he was born in the year 1471. He was sent so early to Oxford, that he commenced Batchelor of Arts at fourteen years of age, and was from thence called THE BOY BACHELOR. Soon after he was elected Fellow of Magdalen College, and when Master of Arts had the care of the School adjoining to that College committed to him. Being charged with the education of the Marquis of Dorset's three sons, his Lordship presented Wolsey to the Rectory of Lymington in Somersetshire, on the tenth of October, in the year 1500. He had not long resided at his living, before Sir Amyas Powlet, a Justice of Peace, put him in the stocks for being drunk, as is said, and raising disturbances at a Fair in the neighbourhood. By the recommendation of Sir John Nafant he was made one of the King's Chaplains. In the year 1506, he was instituted to the Rectory of Bedgrave in the diocese of Norwich; having then, besides the Rectory of Lymington, the Vicaridge of Lyde in Kent. Whilst he was King's Chaplain, he insinuated himself into the favour of Fox Bishop of Winchester, and of Sir Thomas Lovel; who recommended him to the King as a fit person to be employed in negotiating the marriage between Henry the Seventh and Margaret Dutchess of Savoy. He was dispatched to the Emperor her father, and returned with such speed, that the King seeing him supposed he had not been gone. Having reported his embassy, he was made Dean of Lincoln, and a Prebendary in that church, in the year 1508. In these circumstances Wolsey was when he was introduced at Court by Bishop Fox after Henry the Seventh's death. Lord Herbert remarks of him, that he was never contented with estates or honours.

Now when that same Bilney came to Cambridge again, a whole year after he was in such anguish and agony, that nothing did him good, neither eating nor drinking, nor any other communication of God's word, for he thought that all the whole scriptures

D d 2 were

nours. He neglected no opportunity of ingratiating himself into the favour of the young King. Polydore Virgil says, Wolfey danced, sung, laughed and played with the young Courtiers who were most in favour, and he carried his complaisance so far as to lend the King his house for his most secret pleasures. By these arts, and his great knowledge in state-affairs, in the year 1513 he became Prime Minister, and the King committed to him the direction of the supplies and provisions to be made for the army; and by degrees he was intrusted with the care and conduct of the King's principal affairs. This soon rendered Wolfey haughty, proud, insolent and ungrateful. In the following year he was made Bishop of Lincoln; the King demanded for him the vacant see of the Pope, who had ingrossed the collations of all the sees, by anticipated reservations. Soon after the Pope gave Wolfey the Bishoprick of Tournay; and to secure him in his interests, he sent him a sword and a hat, consecrated on Christmas day, which the Popes were wont to present to Princes or Generals who had obtained some signal victory over the enemies of the church. In the year 1518, the Pope gave him the Bishoprick of Bath and Wells; and in 1523 he procured for himself the Bishoprick of Durham, one of the richest in the kingdom, in lieu of Bath and Wells, which he was willing to resign. He was also at this time the Pope's Legate, and though Campejus at first was joined with him in the Legateship, yet he managed matters so well with the Pope, that he procured himself to be constituted sole Legate, and got Campejus recalled. He obtained this power, as Polydore Virgil says, by defaming to the Pope all the Clergy of England. By virtue of which commission he was impowered to summon the Archbishop of Canterbury, and all other Bishops within the King's dominions, to assemble at his Convocation. He might superintend and correct what he thought irregular within their jurisdictions; appoint all officers in the spiritual courts, and present to all ecclesiastical benefices; constitute Masters of Faculties, and Masters of Ceremonies, to advance his dignity; and exercise a visitatorial power over Monasteries and Colleges, and all the Clergy, exempt and not exempt. The Cardinal intended to visit all the Monasteries in England, that discovering their corruptions he might the better justify the design he had to suppress most of them, and convert them into Bishopricks, Cathedrals, and Collegiate Churches and Colleges; but was diverted from his design. However, Wolfey led the way to the total suppression

were against him, and founded to his condemnation. So that I many a time communed with him, for I was familiarly acquainted with him, but all things whatsoever any man could alledge to his comfort, seemed unto him to make against him: yet for all that, afterwards he came again, God indued him with such strength and perfectness of faith, that he not only confessed his faith, the gospel of our Saviour Jesus Christ, but also suffered his body to be burnt for that same gospel's sake, which we now preach in England.

Martin

suppression of them that afterwards followed. He had been made Archbishop of York on the death of Cardinal Bambridge, which happened in the year 1514. From his rise in the year 1513 to the year 1530 the Cardinal amassed great riches, and it was in this year that Henry began to pluck his feathers. The King took from him the revenues of the See of Winchester and Abbey of St Alban's. He was ordered to leave the Court, and retire to York: but whilst he was preparing to enjoy in his Archbishoprick the small remains of his authority, which he imagined would be still left him, he was arrested by the Earl of Northumberland for High Treason. Whereupon he set forward by easy journies for London, extremely concerned to think he was going to appear as a Criminal in that City, where he had before commanded with almost a sovereign authority. In his way, he staid a fortnight at the Earl of Shrewsbury's at Sheffield-Park, where he was taken ill one day at dinner. Cavendish, speaking of the effects of his distemper, says, it was apparent he had poisoned himself. With much ado, being hardly able to sit his horse, he got to Leicester-Abbey, where, upon their coming out to receive him, he said, "Father Abbot, I am come to lay my bones among you." Here he ended his days, on the twenty eighth of November, 1750. He is said to have behaved mighty well during the time he was in the North after his disgrace, and to have become very popular. As no Man did ever rise with fewer virtues, so few that ever fell from so high a place had lesier crimes objected against them. He is said to have left two natural sons behind him, whereof one, called Winter, was loaded with church-preferments. He had projected great things, and even begun some of them: for besides his two Colleges, the Cardinal had founded in the University of Oxford Lectures for Divinity, Civil Law, Medicine, Philosophy, Mathematics, Greek and Rhetoric. But King Henry seized all the Cardinal's effects, refounded his Colleges, and thus robbed the Cardinal of all the honour which in justice belonged to him.

Martin Luther \* that wonderful instrument of God, through whom God hath opened the light of his holy word unto the world, which was a long time hid in the corners, and neglected; he writeth of himself, that he hath been sometimes in such an agony of the spirit, that he felt nothing but trembling and fearfulness. And I myself know two or three at this present hour which be in this case.

But as concerning the ungodly, they say, all things are well with them, they care for no more but for this world. Like as in the flood time, they were careless at all, they thought all things were very sure, till at such time when the flood fell upon their heads. And so it is at this time with the ungodly

\* He first appeared in favour of the Reformation of Religion, in the year 1517. He was an Augustine Friar and Professor of Divinity in the new University of Wirtemberg. He began with publishing some satyrical remarks on the papal custom of granting Indulgencies. This drew on him many enemies; but he with great courage continued to undeceive the public, and to demonstrate, that this pretended power of the Pope had no foundation in the holy scriptures. Pope Leo the Tenth was so offended at honest Luther's writings, that his Holiness by an express Bull forbade the reading of his works. But Wolfey after this obtained of the Pope, a Brief tolerating such only to read them, as did it with a pure intent to confute them. Hereupon King Henry the Eighth wrote a book concerning the Seven Sacraments, in answer to Luther, which so greatly pleased Leo, that he conferred on Henry the glorious title of DEFENDER OF THE FAITH, which the Kings of England have taken ever since. The doctrines of Luther soon obtained among several of the German Princes, who protesting against the errors of the church of Rome, and at the same time undertaking to defend him and his principles, the zealots for the Reformation obtained the name of PROTESTANTS. Luther taught, that Indulgencies are unscriptural; the Invocation of Saints unnecessary; the Worship of Images idolatrous and idle; the doctrine of Free-will ridiculous. He utterly denied the Supremacy and Infallibility of the Pope; and demonstrated the absurdity of Excommunication. In most other points he agreed with the Roman catholics. Lutheranism is entirely embraced throughout Denmark and Norway; and prevails greatly in Swedeland and Germany; especially in the Electorates of Saxony, Brandenburg and Hanover.

godly too, they care not for this day of judgment, it grieveth them not, till it fall upon their heads.

It is said in scripture that God "leadeth into hell, and bringeth up again:" and so it is with such fearful men; for God doth cast them into hell, he hideth himself from them, but at length he bringeth them out again, and establisheth them with a constant faith, so that they may be sure of their salvation and everlasting life. I knew once a woman, that was seventeen years in such an extasy and fear, but at length she recovered again, and God indued her with a strong and stedfast faith in the end.

Therefore no doubt these be warnings wherewith the almighty God warneth us to make ready against that horrible and fearful day, which day no doubt is not far off. For the world was ordained of God to endure, as scripture and all learned men agree, six thousand years: Now of this number are gone five thousand five hundred fifty two, so that there is left only four hundred forty eight; and this is but a little time, and yet this time shall be shortened as Scripture plainly witnesseth, for the elects sake. So that peradventure it may come in my days, as old as I am; or in our childrens days.

Therefore let us begin to strive and fight betimes with sin, let us not set all our hearts and minds upon this world, for no doubt this day whensoever it shall come, will be wondrous fearful unto all mankind, and especially unto the wicked. There will be great alterations at that day; there will be hurly burly, like as ye see in a man when he dieth; what deformity appeareth, how he stretcheth out all his members, what a winding is there, so that all his body cometh out of frame? so will it be at this fearful and horrible day, there will be such alterations of the earth, and the element, they will lose their former nature, and be endued with another nature.

" And

“ And then shall they see the son of man come  
“ in a cloud with power and great glory.” Cer-  
tain it is, that he shall come to judge, but we can-  
not tell the time when he will come: therefore see-  
ing that he will come, let us make ready, lest he  
find us unprepared. And take this for a rule, that  
as he findeth us, so he shall judge us. St Paul to  
the Thessalonians, when he speaketh of the resur-  
rection of the good, saith, “ That at the same day  
“ the trumpet shall blow, and all shall rise which  
“ died since the world began; then they that shall  
“ be found alive upon the earth shall be changed  
“ suddenly, and shall be rapt up into the air, and  
“ so meet Christ our Saviour.” All those, I say,  
that be content to strive and fight with sin, that  
will not be ruled by sin. These shall in such wise  
be taken up in the air and meet with Christ, and  
so shall come down with him again. But as for the  
other sort, which be wicked, and have a delight in  
wickedness, and will not leave it, but rather go for-  
ward in all mischief; they shall be left upon the  
earth with the devils, until they be judged: and  
after that they have received their sentence, they  
shall go to hell with the devil, and all his angels,  
and there be punished for their sins in hell-fire,  
world without end; for it is written, “ Their worm  
“ dieth not.”

“ The sun shall be darkened, and the moon shall  
“ not give her light;” ye shall not take these words  
so, as though the sun and moon should be obscured  
or darkened, their light being taken from them. But  
it is to be understood, that through the brightness  
of his glory they shall be obscured and darkened.  
The sun no doubt will shine, but her light shall not  
be seen, because of the brightness of his glory; like  
as when ye set a burning candle in the sun, the can-  
dle burneth indeed, but her light is not seen, be-  
cause of the brightness of the sun. So it will be at  
that

that time with the sun, for though she be the brightest and clearest creature above all others, yet for all that, Christ with his glory and majesty will obscure her; for his light that he shall bring with him, shall be so bright, that the other shall not be seen. And this his coming shall be wonderful comfortable and joyful unto them which are prepared or chosen to everlasting life: unto them, I say, that be content to leave their sins and wickedness in this world, and live conformably to God and his holy word; which are not proud or stout, nor covetous, or whoremongers; or if they have been so, they will leave it, and do no more so, and are sorry for it from the bottom of their hearts.

Also all they that forsake all manner of falshood, of slothfulness, and all manner of vices; as gluttony, lechery, swearing, and all that are content to wrestle with sin; they, I say, shall rejoice at that time and be merry beyond all measure. And this is the thing wherefore all godly and faithful people pray in this petition, "Thy kingdom come:" they desire of God the almighty, that his kingdom, that is to say, the last day may come, that they may be once delivered from their sins, and live with him everlastingly world without end.

As for the other part, this shall be a heavy and fearful coming unto them, that intend not to leave their sins and wickedness, but rather will take their pleasure here in this world; it shall be a heinous sentence unto them, when he shall say unto them, "Go, ye cursed, into everlasting fire, which is prepared for the devil and all his angels;" get you hence from me, for ye might have been saved, but ye would not; ye despised my words and commandments, ye regarded more your own pleasure, than that which I had commanded you. Hence therefore, get you hence to the devil and all his angels,  
after

after whose will and commandments ye have lived, his reward therefore ye shall have.

Of such manner Christ our Saviour will talk with the ungodly, and in the end send them to everlasting damnation. And this shall be an heavy burden for them: and though they can cloke and hide their sins in this world, yet for all that God will open their wickedness and filthy living at that day, when all the world shall know it, and when they shall not be able to hide themselves or their sins. This day will be like unto a Parliament: ye know when things be amiss in a realm, or out of order, all they that be good-hearted, that love godliness, they wish for a Parliament: these would fain have that all the Rulers of the realm should come together, and bring all things in good order again.

For ye know that Parliaments are kept only for this purpose, that things which be amiss may be amended: and so it will be at this last day, at this general Parliament, where God himself with all his heavenly power will be present, and oversee all things, and hear all causes, so that nothing shall escape him: for then all those things which the devil hath brought out of order, they shall be amended; and the devil shall not be able afterward to corrupt them any farther; but all things shall be well for ever. Let us therefore ever have in fresh remembrance this day, that it will be an heavy day unto them that be wicked: and again, a joyful pleasant day unto them that have no delight in wickedness.

Therefore Christ saith, "When ye see these things, then hold up your head;" that is to say, be merry and rejoyce, for ye know when we be merrily disposed, we hold up our heads, and laugh. So Christ biddeth us to hold up our heads, that is to say, to be merry, "for our redemption is come near." So Christ comforteth us, and maketh us

to hold up our heads for our redemption is come nearer than it was before.

What? hath he not redeemed us before by his death and passion? How chanceth it then, that our redemption is come nearer? Truly Christ redeemed us before indeed by his death and passion: yet it appeareth not unto us who it is that shall be saved or damned, for we see the good and the bad bear both the name of Christians: good and bad, faithful and unfaithful, are baptized in the name of Christ: so likewise they go to the communion; so that there is no great difference here in this world, between the elect and the reprobate: for the very unfaithful give alms, and do such outward acts which seem unto us to be good, and to be done with a good heart, when it is nothing less. So that I say, we cannot tell, as long as we be here in this world, which be elect and which not; but at the last day, then it shall appear who is he that shall be saved; and again, who shall be damned. And therefore Christ saith, our redemption draweth near, that is to say, it shall appear unto the whole world that we are the children of God.

Therefore his coming will be a glad and joyful coming unto the faithful, for they shall be the children of God, they shall be delivered and rid out of all miseries and calamities. But the unfaithful shall fall to desperation at that day: they that take their pleasures here, they that remember not this day, they shall be condemned with the irrevocable and unchangeable judgment of God. And they shall not need any man of law, to go about to defend or discern their causes. No, no; the men of law shall not be troubled at that day in defending other mens causes, but rather they themselves shall be called to make an account for their doings, and there they shall be judged, so that they shall not be able to speak any thing against it, for their own hearts and consciences

consciences shall and will condemn them. And though this great and general day come not in our time, yet let us consider that we shall die, and that we have but a short time to live here in this world.

And as we die so shall we rise again. If we die in the state of damnation, we shall rise in that same state again; if we die in the state of salvation, we shall rise again in that same estate, and come to everlasting felicity, both soul and body. For if we die now in the state of salvation, then at the last general day of judgment we shall hear this joyful sentence, proceeding out of the mouth of our Saviour Christ, when he shall say, "Come, ye blessed of my father, possess that kingdom which is prepared for you from the beginning of the world." And though we have much misery here in this world, though it goes hard with us, though we must bite on the bridle, yet for all that, we must be content, for we shall be sure of our deliverance, we shall be sure that our salvation is not far off. And no doubt they that will wrestle with sin, and strive and fight with it, they shall have the assistance of God, he will help them, he will not forsake them, he will strengthen them, so that they shall be able to live uprightly, and though they will not be able to fulfil the law of God to the uttermost, yet for all that, God will take their doings in good part, for Christ his Son's sake, in whose name all faithful people do their good works, and so for his sake they be acceptable unto God, and in the end they shall be delivered out of all their miseries and troubles, and come to the bliss of everlasting joy and felicity.

I pray God, that we may be of the number of those, which shall hear this joyful and most comfortable voice of Christ our Saviour when he will say, "Come, ye blessed of my father, possess ye the kingdom which was prepared for you before the foundations of the world were laid." There be a

great number amongst the Christian people, which in the Lord's prayer, when they pray, "Thy kingdom come," pray that this day may come; but yet, for all that, they are drowned in the world, they say the words with their lips, but they cannot tell what is the meaning of it; they speak it only with their tongue: which saying indeed is to no purpose. But that man or woman that saith these words, "Thy kingdom come," with a faithful heart, no doubt he desireth in very deed that God will come to judgment, and amend all things in this world, and to pull down Satan that old serpent under our feet.

But there be great numbers of us which are not ready. Some have lived in this world fifty years, some sixty, but yet for all that they be nothing prepared towards his coming; they always think he will not come yet: but I tell you, that though his general coming be not yet, yet for all that he will come one day, and take us out of this world: and, no doubt, as he findeth us, so we shall have; if he find us ready, and in the state of salvation, no doubt we shall be saved for ever, world without end.

Again, if he find us in the state of damnation, we shall be damned world without end, there is no remedy, after we be once past this world: no penance will help then, nor nothing that man is able to do for us. Therefore it is meet for every one of us to take heed betimes: let us not tarry too long with our amendment, lest peradventure we shall come too short, for no doubt we shall be rewarded according to our deserts.

But there be some (and hath been a great number of us) which have trusted in Masses and Pilgrimages, in setting up Candles, and such like foolishness; but I tell you, all this gear will not help, it is to no purpose: for if all the Masses which were said in all Christendom since the Mass began, if all these Masses,

I say, were bestowed upon one man to bring him out of the state damnation, it were all to no purpose, and to no effect.

Therefore let us not put our hope and trust in such fooleries, for if we do, no doubt we shall deceive ourselves. Again, there be some people which defer and delay their amendment of life, till such time as they shall die, then they take in hand to leave sin, when they are not able to commit any more: they will take their pleasures as long as they are able, they think it time enough to repent at the last hour, when they shall depart, and forsake this world.

Such people do very naughtily, and no doubt they are in a dangerous state: for they are not sure whether they shall have at that same last time grace or not, to repent and be sorry for their sins. Peradventure their hearts shall be so hardned in sin and wickedness, that they shall not be able to repent, or be sorry for their faults. Therefore the best and surest way is to repent betimes, while we have time, and to be sorry for our wickedness, and to take an earnest mind and purpose to leave sin: if we do so, then no doubt we shall be taken up with Christ, and dwell with him in heaven everlastingly, in great honour and glory, where we shall have such "joy, which  
" no tongue can express, no eye hath seen, nor ear  
" hath heard the inestimable felicities and treasures  
" which God hath laid up for his faithful."

And like as our pleasure and joy shall be inestimable if we repent betimes, and leave our sins: so likewise the pains of them that will not leave sin, but ever go forward in the same, shall be inestimable and intolerable, and yet they shall bear them.

Therefore let every man take heed how he spendeth his time, how he taketh his pleasure in this world, for like as the general great day shall be uncertain, so also our particular day, when we shall depart this world, shall be uncertain; peradventure

ture some of us shall die to morrow or the next day, therefore it shall be meet and necessary for us to make ready, lest we be taken suddenly unawares.

“ And then shall they see the son of man in a cloud with power and great glory.” St Paul to the Theſſalonians ſetteth out the coming of Chriſt and our reſurrection, but he ſpeaketh in the ſame place only of the riſing of the good and faithful that ſhall be ſaved. But the holy ſcripture in other places witneſſes, that the wicked ſhall riſe too, and ſhall receive their ſentence of Chriſt, and ſo go to hell, where they ſhall be puniſhed world without end.

Now St Paul's words be theſe; “ This ſay we unto you in the word of the Lord: that we which ſhall live and ſhall remain at the coming of the Lord, ſhall not prevent them which ſleep. For the Lord himſelf ſhall deſcend with a ſhout, and the voice of the Archangel and Trump of God, and the dead in Chriſt ſhall ariſe firſt: then we which ſhall live, even we which ſhall remain, ſhall be caught up with them alſo in the clouds to meet the Lord in the air; and ſo ſhall we ever be with the Lord;” wherefore comfort yourſelves one another with theſe words.

By theſe words of St Paul, it appeareth, that they which died in the beginning of the world ſhall as ſoon be ſaved by Chriſt, as they which ſhall be alive here at the time of his coming. I would have you to note well the manner of ſpeaking which St Paul uſeth: he ſpeaketh like as if the laſt day ſhould have been come in his time. Now if St Paul thought that this day ſhould have been come in his time, how much more ſhall we think that it ſhall be in our time? For no doubt he will come, and it is not long thereunto; as it appeareth by all ſcriptures which make mention of this day: it will  
come

come, but it shall come suddenly, unawares, as a Thief in the night. For a Thief when he intendeth a robbery, to rob a man's house, to break up his chests, and take away his goods, he giveth him not warning, he letteth not the good man of the house know at what time he intendeth to come, but rather he intendeth to spy such a time, that no man shall beware of him. So no doubt this last day will come one day suddenly upon our heads, before we be aware of it; like as the fire fell down from heaven upon the Sodomites unlooked for; they thought that all things were well, therefore they took their pleasures, till such time the fire fell down from heaven and burned them up all, with all their substance and goods.

So likewise as it happened unto the first world, which would not amend their lives, but followed their carnal lusts and appetites, God sent the flood upon their heads, and so destroyed them all together. Therefore let us take heed lest this great day do fall upon us, like as the flood and fire fell upon the world, and upon the Sodomites.

St Jerome, that holy man, writeth in a place, that he ever thought he heard this Trumpet of God and the Archangel blow. I could wish that we would follow the example of Jerome in that point, that we would be so fearful lest this day come upon us unawares\*.

“And

\* The good Bishop here justly laments the backwardness of most people to prepare themselves for the coming of Christ, or for a future state. It is almost impossible, as the case now stands, for the generality to prepare themselves as they ought to do for their latter end; since it may be observed, that custom and practice have introduced into society certain usages diametrically opposite to the purity of the gospel: for from the cradle to the coffin, life is one continual round of Youth, Folly, Business, Pleasure, Luxury, Disease, Debauchery and Infirmity; all which, in their own natures, estrange the mind from Repentance, and from a due and earnest search after heaven, and its enjoyments.

“ And he shewed them a similitude, Behold the  
 “ fig-tree and all the trees, when they shoot forth  
 “ their buds, ye see and know of your own selves  
 “ that summer is then near at hand. So when ye  
 “ see the tokens which shall go before this fearful  
 “ day, it is time to make ready.” But here a man  
 might ask a question, saying, I pray you wherein  
 standeth this preparation? How shall I make me  
 ready? About this matter hath been great strife,  
 for there hath been an infinite number, and there  
 be some yet at this time, which think, that this  
 readines standeth in Masses, in setting up Candles,  
 in going on Pilgrimage, and such like things; they  
 thought to be made ready towards that day, and so  
 to be made worthy to stand before the son of man,  
 that is, before our Saviour Christ. But I tell you,  
 this was not the right way to make ready, Christ  
 our Saviour he sheweth us how we shall make ready  
 ourselves, saying, “ Take heed to yourselves lest  
 “ at any time your hearts be overcome with sur-  
 “ feiting, and drunkenness, and cares of this world,  
 “ and so this day come upon you unawares: for  
 “ as a snare shall it come upon all them that dwell  
 “ upon the face of the whole world. Watch ye  
 “ therefore continually and pray, that ye may e-  
 “ scape all those things that shall come: and that  
 “ you may stand before the son of man.” Here  
 Christ sheweth wherein this preparation standeth;  
 namely, in keeping ourselves from superfluous eat-  
 ing and drinking, and in watching and praying. For  
 how cometh it to pass that the whole world is so de-  
 ceitful and false? Because every man would fain fare  
 well, every one loveth to have good meat and drink,  
 and to go gaily. And when they have not where-  
 with to get such things, then they fall to picking  
 and stealing, and so deceive their neighbours. But  
 our Saviour giveth us warning that we shall eat and  
 drink measurably, and soberly, every one according  
 to his estate and degree. Farther, we ought not

to be careful for this life, we should labour and do our business diligently, every one in that estate in which God hath set him, and let us trust in God, who no doubt will send us increase of our labour.

Therefore Christ addeth, saying: " Watch and pray:" as who should say, be ever in readiness, lest ye be taken unawares: but those sluggards which spend their time vainly in eating and drinking, and sleeping, they please not God, for he commandeth us to watch, to be mindful, to take heed to ourselves, lest the devil, or the world, or our own flesh, get the victory over us. We are allowed to take our natural sleep, for it is as necessary for us as our meat and drink, and we please God as well in that as we please him when we take our food. But we must take heed, that we do it according as he hath appointed us; for like as he hath not ordained meat and drink to the end that we should play the glutton therewith, so likewise sleep is not ordained, that we should give ourselves to sluggishness, or over-much sleeping; for no doubt when we do so, we shall displease God most highly. For Christ saith not in vain, " Watch and pray." He would have us to be watchers, to have at all times in remembrance his coming, and to give ourselves to prayer, to the end that we may be able to stand before him at this great and fearful day. Meaning, that we should not trust in ourselves but call upon God, saying, Lord God almighty, thou hast promised to come and judge the quick and dead; we beseech thee give us thy grace and holy Ghost, that we may live so according unto thy holy commandments, that when thou comest, thou hast not cause to bestow thy fearful anger, but rather thy loving kindness and mercy upon us.

So likewise when we go to bed, we should desire God that we sleep not in the sleep of sin and

wickedness, but rather that we may leave them, and follow his will and pleasure; that we be not let with the desires of this wicked world. Such an earnest mind we should have towards him, so watchful we should be. For I tell you it is not a trifling matter, it is not a money matter: for our eternal salvation, and our damnation hangeth upon it. Our nature is to do all things that are possible for us to get silver and gold; how much more then should we endeavour ourselves to make ready towards this day, when it shall not be a money matter, but a soul matter, for at that day it will appear most manifestly who they are that shall enjoy everlasting life, and who shall be thrust into hell. Now as long as we be in this world, we have all one Baptism, we go all to the Lord's Supper, we bear all the name of Christians, but then it will appear who are the right Christians; and again who are the hypocrites or dissemblers.

Well, I pray God grant us such hearts, that we may look diligently about us, and make ready against his fearful and joyful coming, fearful to them that delight in sin and wickedness and will not leave them, and joyful unto them that repent, forsake their sins, and believe in him; who no doubt will come in great honour and glory, and will make all his faithful like unto him, and will say unto them that be chosen to everlasting life, "Come, ye blessed of my father, possess that kingdom which is prepared for you from the beginning of the world."

Again, to the wicked which will not live according unto his will and pleasure, but follow their own appetites, he will say, "Go, ye cursed, into everlasting fire." O what a horrible thing will this be to depart from him which is the fountain of all goodness and mercy, without whom is no consolation, comfort nor rest, but eternal sorrow and everlasting death? for God's sake I require you let us consider

this,

this, that we may be amongst those which shall hear, "Come to me;" that we may be amongst them which shall enjoy eternal life; and no doubt we shall be amongst them, if we will be content to leave sin and wickedness, and strive with it, and let it not have the rule and government over us. When we have done any man wrong, or taken away his goods from him wrongfully, if we be content to restore it again; for no doubt restitution must be made, as I have told you many a time before. "Restitution of a man's goods, or his name, must needs be made:" for in that point agree all the writers new and old, they say that restitution must be made either in effect or affect. For this is a sure probation, that those men or women are not right sorry for their sins and wickedness, that are not content to make restitution when they have taken away things unlawfully against conscience from their neighbour.

Therefore he that is content to leave his sins and to make restitution of such things which he hath taken away wrongfully from his neighbour, sheweth himself to be a very penitent man: so likewise they that live in soberness, abuse not the gifts of God, but use them with thanksgiving: also he that liveth chaste keepeth himself from filthiness, and when he feelth that he hath not the gift of chastity, marryeth in the fear of God, according unto his ordinance, maketh ready for that day.

And as concerning young folk, all the writers agree that with a mean diligence young folk may live chaste, when they be well governed and ruled, and kept from idleness; then it is no great matter for them to live chaste as long as they be in growing, but such young persons must beware above all things of foul filthy talk, for it is as St Paul saith, "Foul and filthy talking destroy good manners, and good bringing up:" and also young folks must beware of overmuch eating and drinking; for St Jerome

faith: he that is a great drinker of wine, I will never believe that he is a chaste man: therefore let young unmarried folk beware of drinking, and then again of idleness, for when the devil findeth them idle, he entereth with them, and they are soon overcome.

Therefore let them be ever well occupied till they come to age, and then let them be married in the Lord; for the scripture most highly praiseth marriage. St Paul saith, "Marriage is honourable amongst all men." Farther, let us take heed of swearing: For we may not swear at all, and we may swear by nothing but by God; by whom we may not swear, except it be a great and urgent cause, and except we be called thereunto by a Magistrate; and when I am so called then I must swear by no body else, save only by God.

Therefore they that are so used to swearing do very naught, and no doubt God's vengeance hangeth over their heads. For certain it is, that he which is a great swearer is also a great liar. But as I said before, they that will leave such wickedness, and will live conformably to God's word, and then believe in Christ our Saviour, trust and believe to be cleansed from their sins through his death and passion, no doubt he shall hear this joyful sentence of Christ our Saviour. "Come to me, ye blessed of my Father, possess the kingdom which is prepared for you from the beginning of the world." We esteem it to be a great thing to have a kingdom in this world, to be a Ruler, to be aloft and bear the swing; how much more then should we regard this kingdom, which Christ our Saviour offereth unto us, which kingdom will be an everlasting kingdom, where there shall be no end of joy and felicity; therefore all they that will be content to follow our Saviour's steps, to suffer with him here in this world, and bear the cross after him, they shall reign with him in everlasting glory and honour; which grant us God the Father, Son, and holy Ghost. *Amen.*

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# S E R M O N    X X X I .

By the Reverend Father in Christ Master HUGH  
LATIMER Bishop of Worcester.

Preached upon the third Sunday in Advent.  
1552.

M A T T H E W    x i . 2, 3, 4, 5.

*When John being in prison heard the works of Christ, he sent two of his disciples, and said unto him, Art thou he that shall come, or do we look for another? Jesus answered and said unto him, Go and shew John again what ye have heard and seen, how that the blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the gospel preached to them.*

**T**HIS is read in the church this day, and it shall serve us this day for our lesson.

It beginneth, "When John being in prison heard the works of Christ;" and here is to be had in consideration of whom he had heard these wonderful works which our Saviour did, for he could not hear it without a teller, some body told him of it. The Evangelist Saint Luke in the seventh chapter, doth shew, how and by whom John Baptist heard such things which our Saviour Christ did; namely, by his own disciples. For when our Saviour had raised  
up

up the widow's son, which was dead at \* Naim, the disciples of John came by and by unto John their Master, and told him all things; namely, how Christ raised up that same young man which had been dead already. And this is a thing to be marvelled at, that John had so much liberty, that his disciples could come to him, and speak with him; † Herod the King being a cruel man, a heathen King, a Mifcreant, a man of unbelief: No doubt it is a great matter that his disciples could have liberty to speak with him; for a man would think that no man should have been permitted to come near to him.

For

\* A City of Galilee, five miles from Mount Tabor in the tribe of Issachar, a place made famous by the miracle our Saviour wrought there; but is now neither City nor Town.

† There were three Herods. First, Herod the Great of Ascalon, King of Judea, in whose time the Sceptre was departed from Judah, he being an alien, and Christ was born. It was he who slew the Innocents; of whom therefore Augustus jestingly said, "It was better to be Herod's swine, or hog, than his son;" for his religion, (being a Jew in that) kept him from killing the one, but his jealousy (as a Tyrant) would not spare the children, whereof his own son was one. This is that Herod spoken of in the second chapter of St Matthew, whom God raised up to fulfil the prophecy of the Prophet Jeremiah, "In Rama was there a voice heard, lamentation and weeping and great mourning, Rachel weeping for her children, and would not be comforted, because they are not." He endeavoured to destroy the Saviour of the world, but God, who knoweth all things, sent his Angel to Joseph to warn him to take Mary his mother, and the young child into Egypt, that so he might escape the intended slaughter. Herod pretended himself to be the Messiah—the person who was to restore the kingdom to Israel, and redeem the Jews from the Roman bondage; and from him sprang the sect called THE HERODIANS.—Second, Herod Antipas, the son of Herod the Great, he beheaded John the Baptist, for speaking the truth, and teaching that Jesus was the Messiah. And thirdly, Herod Agrippa; he slew James. The first was that Herod which was eaten up of worms. This awful story is related by the holy Ghost in the twelfth chapter of the *Acts*, ver. 20—23, and is most proper to be seriously read by all the Sceptics, Freethinkers, Bolingbrokists, and Infidels of this age, that they may learn to repent of their sins and follies, and thereby avoid such amazing punishments. The Herod Master Latimer means here, is he who beheaded John.

For I know that in Christian realms †, some being cast into prison for truth's sake, for God's word sake, have not been suffered that their friends should have come near unto them. And here it appeareth most manifestly that Christian Princes have sometimes more cruelly and extremely used God's Preachers than the Gentiles used their Preachers, sent unto them from God to teach them; they were more straitly holden and more extremely handled than John was: so we read likewise of St Paul, which was cast into prison at \* Rome by that wicked and cruel Tyrant the

† Master Latimer, among many others who suffered on account of the Reformation, then called the NEW Christianity, includes his own sufferings, which were very great and many. He that has a mind to read the various tortures, punishments, and imprisonments of such who were cast into prison for the sake of truth and of God's word, may read *Fox's Martyrology*, which will give him ample satisfaction in those particulars.

\* The chief City in Italy. It was built by Romulus, the founder of the Roman commonwealth, who gave it the name of Rome. It is situated on seven high hills. It was once the seat of the Roman empire, mistress of the world; particularly before, and at the time of Constantine: and hence it came to pass, that Constantine being the first Christian Emperor, he installed Sylvester, then Bishop of Rome, Father or Pope of all the Christians throughout the world. To this City and occurrence do we, and all the nations of Christendom, owe our conversion to the Christian faith.—The account whereof ecclesiastical Historians give us in the following manner; 1. In the four first centuries, the Dacians, Getes, Besites, Scythians, since called Tartars, by the labours of St Andrew and St Philip, Apostles; the Morines, Armenians, by Saint Bartholomew the Apostle; and the Huns and Indians, by St Thomas the Apostle and their successors; the Ethiopians, by Frumentius son of a Tyrian Merchant, consecrated Bishop by St Athanasius; and some few others. In the fifth century, the Scots were converted by Palladius, the French by St Remigius and Vedastus; in Africa, four thousand nine hundred seventy nine Martyrs, and others. In the sixth century, the English were converted by Austin the Monk, who was sent by Pope Gregory. In this age also were converted the northern Picts, the Goths, Bavarians, Burgundians, &c. In the seventh century, the Flemings were converted by Eligius; the Westphalians, by the two Edwaldies; the Franconians, by Killianus; multitudes of the Spaniards by Andonius; and the Frisians by

the Emperor Nero\*, which Emperor, though he was a cruel Tyrant, a wicked man, and a venomous persecutor of God's church, and his holy word, yet

by Wildebrod. In the eighth century, the Hassites, Thuringians, Erphrodians and Catians, were converted by Boniface the English Monk; the Lombards, by Sebaldu; the Jews in the City of Beretto, by the bleeding of a crucifix, which they stabbed, the blood whereof cured diseases. In the ninth century, the Danes and Swedes were converted by Ansgarius; the Bulgarians, by Joannicius; the Rugians, by the Monks of Corbeia; the Moravians, by Withgungus; and the Russians, by a Priest sent by the Emperor Basilius. In the tenth century, the Polonians were converted by Egidius Tusculanus, sent by Pope John the Thirteenth; the Sclavonians by Adelbert, and the Hungarians by another Adelbert. In the eleventh century, the Vindicians and Prussians were converted. In the twelfth century, the Pomeranians and Norwegians were converted by Nicholas a Monk, who was afterwards Pope Nicholas the Third. In the thirteenth century, the Livonians were converted by Medardes; the Lithuanians by the Knights of St Mary; and the Emperor Cassanes, with innumerable Tartarians. In the fourteenth century, Azatines, Emperor of the Turks, was converted; the Isles of Canaries, the revolted Lithuanians, the Carians, the Bosnians, the Lipuencians, the Patrinians, and the Sclavonian nations, by the means of Pope Clement the Sixth, and Lewis King of Hungary. In the fifteenth century, the Samogeshians, the people of the kingdom of Betennine, Guinea, Angola and Congo were converted. In the sixteenth century, great multitudes were converted in America, Italy, France, Spain, Germany, Poland, India, China, &c. And in the seventeenth century, in China, Greece, and East and West India, many people were converted to the Christian faith. — Rome is washed by the Tyber. St John Lateran is the chief church here; but St Peter's in the Vatican, where the Pope's palace is, far excels it in beauty and wealth. Our Cathedral church of St Paul in London, is built after the model of St Peter's, but it is nothing near so rich, noble and magnificent.

\* He was so cruel and inhuman, that every Tyrant after him was called Nero. He murdered his mother Agrippina, by whose means he got the empire, his brethren and kindred, and his wife Octavia, his master Seneca, and the Poet Lucan, and every one besides against whom he had the least spleen. Nay, his cruelty went so far, that he set the City of Rome on fire, either because he did not like the structure of it, or because he would have the burning of Troy represented to him, (for in the mean time he was playing the destruction of Troy on a harp) or that he might exceed

yet for all that, Paul had liberty to speak with every one that would come unto him, and commune with him. So that there came unto him who would, and they might speak with him what they would: For St Luke hath, in the last chapter of the Acts these words; " Paul dwelt two years full in the lodging, and received all that came in unto him, preaching the kingdom of God, and teaching those things which concern the Lord Jesus with all confidence, no man forbidding him." Here by these words we may perceive, that Paul had liberty to say his mind, and to commune with his friends, he was not so straitly kept. But we see and have had experience, that Preachers which profess the same words, which Paul taught, are more straitly handled in Christian realms, than in times past they were, when the Rulers and Princes were not Christians. Christian Princes be more earnest to extinguish God's word and his true religion, than the heathen were which knew not, or would not know God.

But here you may ask, what manner of works were these which our Saviour had done in the presence of John's disciples, which by and by after-

N<sup>o</sup> 29. VOL. II.

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ward

exceed his uncle Caligula in all devilish attempts; or because he was delighted with the sight of the flames. When this heinous crime was ascribed unto him, he laid it upon the Christians; whereupon ensued a most bloody persecution, which began in the sixty third year of Christ. So barbarous was his cruelty, that he tortured and killed the Christians upon stages for pleasure in the day-time, and in the night he burned their bodies, instead of torches, being wrapt up in pitched clothes. At last, hearing that his enemies were ready to surprize him, he would gladly have had somebody kill him; but neither would his own friends nor any other do him that kindness; whereupon he cried out, *Nec amicum habeo, nec inimicum*: after which he fled into a cave, where he was found dead. Afterward, his body being buried under the gate Flaminia, the devils did much haunt that place, till the time of Paschal the First, when they were said to dig up his bones and throw them into the Tyber; which done, the devils troubled them no more. He reigned thirteen years and eight months, and died on the same day whereon before he had killed his wife.

ward went and told their Master of it, what special things our Saviour had wrought? Answer, \* Luke the Evangelist sheweth a great and marvellous act, which Christ our Saviour had done immediately as John's disciples came unto him. The story is this, "When Christ went into a city which is called Naim, and many of his disciples following him, and much people: when he was come to the gate of the city, behold there was a dead man carried out, which was the only son of his mother, and she was a widow, and much people of the city went with her:" And here you may note by the way, that these Citizens had their burying-place without the City, which no doubt is a laudable thing: and I do marvel that London, being so rich a City, hath not a burying-place without; for no doubt it is an unwholesome thing to bury within the City, especially at such a time when there be great sickneses, and many die together.

I think verily that many a man taketh his death in Paul's Church-yard †: and this I speak of experience, for I myself when I have been there in some mornings to hear the sermons, have felt such an

\* He was by profession a Physician, and a very learned and faithful Historian. He wrote one of the four Gospels, which contains a great number of miracles, &c. wrought by our Lord, not to be found in either of the other Evangelists. He also wrote the *Acts of the Apostles*, which History must be allowed to be an invaluable treasure. Several churches have been dedicated to his memory.

† In our author's time, and much earlier, St Paul's Church-yard was a common burying-place for all sorts of Citizens and others; insomuch that Mr Stow tells us, in the year 1549, "the bones of the dead couched up in a charnel, under the Chapel, were conveyed from thence to Finsbury field, (by report of him who paid for the carriage) amounting to more than one thousand cart-loads, and there laid on a moorish ground, in short space after raised by foilage of the City upon them, to bear three mills." From whence the place was called Mount-mill. The practice of burying within populous Cities and Towns, is not at all commendable.

an ill-favoured unwholesome savour, that I was the worse for it a great while after. And I think no less, but it is the occasion of much sickness and diseases: therefore the Citizens of Naim had a good and laudable custom, to bury their corse without the City, which example we may follow.

Now when our Saviour saw this corse, and the widow, which was a miserable sorrowful woman, for she had lost her first husband, and afterward her son, in whom she had all her hope and comfort in this world, him she had lost now, therefore she was sorrowful, and not without cause. But what doth our Saviour? verily he comforted her, saying, "Weep not." Here may all widows, which are destitute of comfort in this world, here, I say, they may learn to trust in Christ, and to seek aid and help by him. For no doubt, like as he hath comforted this miserable widow, so he will comfort and help them all that call upon him in their need and necessity. For his hand is not abbreviated, or his power diminished; he is as strong, as rich, and as mighty as ever he was; therefore let widows learn here to seek aid and help by him.

Now, when he had comforted her with his words, he came nigh and touched the coffin, and they that bare the coffin stood still. And he said, "Young man, I say unto thee, arise." And he that was dead sat up, and began to speak. Now upon this there went such a rumour throughout all the countries, that every man marvelled at it. And John's disciples went to their Master and told him of it, what wonderful things he did. Note here, that when we hear that our Saviour is a doer of such wonderful supernatural works, it shall be a wondrous great comfort unto us. For by this his deed, it appeared manifestly, that he is a Master over death, and hath power to command him: so that death is under his dominion. For to raise a man up,

whom death hath devoured already, is as much as to command death. But I tell you, Death is such an arrogant fellow, and proud, yea and of so great might and strength, that he will give no man place, nor submit himself to any man, save only unto God, unto whom he must obey, and humble himself before his divine Majesty. And therefore it appeareth here that our Saviour is very God, because Death, that stout fellow, must obey him; he is not able to withstand or disobey his commandments; which is a most comfortable thing unto us that believe in such a Saviour, which hath power over death. And therefore if he hath power over death, then we shall be sure that death neither shall nor can hurt us which believe in him: for when we believe faithfully in him, he is able to defend us from death, hell, and the devil, so that they shall not be able with all their might or power, to hurt us, or do us any mischief; but we shall have life everlasting. For he saith, "He that believeth in me, though he die, yet shall he live." That is to say, though he depart out of this natural bodily life, yet for all that, he shall live everlastingly with me, world without end.

This is now an exceeding comfort to all Christian people, for they may be assured that when they believe in Christ; and Christ taketh their parts, there shall be nothing neither in heaven nor in earth, that shall be able to hurt them, or let them of their salvation: and so we learn by this wonderful miracle which our Saviour did before all the multitude, that he proved himself to be very God, and one that hath power over death. But peradventure you will say, No. It followeth not, he raised up the dead, therefore he is very God. For we read in the old Testament, that † Elias and Elisha, the holy Prophets of God,

† The word signifies, *My strength*, or, "The Lord my God." A great Prophet who lived in Ahab's time: he was at last carried to heaven in a fiery chariot.

God, did such works too, they raised up the dead as well as he, and yet for all that they were not gods, but sinful men as we be: though they had such a special gift of God, yet they were not gods, nor yet took upon them to be gods.

To this question or objection, I will answer afterward, if I forget it not. In the mean season, I will move another question, which is this; What should move John's disciples to come and tell him the miracles which Christ our Saviour did? Think ye they came with a good will to set out Christ, and to magnify his doings, or came they with an ill will, or envious heart, which they bore towards Christ? Answer. They came with an ill will and envious heart against Christ, as it appears most manifestly, by the circumstances being well considered. For ye must understand, that John had very much ado to bring his disciples to Christ: they thought that Christ and his doings, and that his conversation were nothing, in comparison of John. For John's strict life which he led in the wilderness, made such a shew and outward glistering, that our Saviour was very little regarded in comparison of him. For our Saviour led not so hard and strict a life as John did; he eat and drank, and would come to mens tables when he was bidden; he would keep company with every body, rich, and poor, whosoever received him, and would believe in him: but John was ever in the wilderness, out of the company of all men. Therefore the disciples of John much more regarded John their Master, than Christ their Saviour. And therefore they ever lay upon John, exhorting him, that he would take upon him to be Christ, and the Saviour of the world.

And when they had heard of any miracles that Christ had done, they by and by came unto their Master, and told him of it disdainfully, as who would say, Thus and thus we have heard that Christ hath

hath done, wherefore shewest not thou thyself too? Wherefore workest not thou miracles as Christ doth? Every man speaketh of him, do thou somewhat too; that the people may know thee to be a great man, as well as Christ.

We read in the gospel of St Matthew †, that John's disciples came once to Christ, and quarreled with him; saying, "Wherefore fast we and the Pharisees so many times, but thy disciples fast not at all?" They thought in their own opinions, that John's life was a great deal more to be esteemed, than Christ's, because John's life was a great deal more painful in the outward shew of the world. Therefore it grieved them, that Christ should be more esteemed than John. So that we may perceive by John's disciples, that they had a good zeal, "but not according to knowledge:" For it is a good thing for a servant to love his Master; but John's disciples did naught, in that they envied Christ, and went about to stir up their Master to take upon him to be Christ.

Now

† Called also Levi. He was, though a Roman Officer, an Hebrew of the Hebrews, and probably a Galilean, born at Nazareth. He was the son of Alpheus, and Mary, sister or kinswoman of the blessed Virgin. His trade, or way of life, was that of a Publican, or Tax-gatherer to the Romans; an office of bad report among the Jews: but among the Romans it was accounted a place of power and credit, and reputed honourable; not ordinarily conferred on any but Roman Knights. He was called by Christ to follow him, as he was sitting at his Custom-office. After his election to the Apostolate, he continued with the rest till our Lord's Ascension; and then, for the first eight years at least, preached up and down Judea. After which, being to betake himself to the conversion of the Gentile world, he was intreated by the convert Jews to commit to writing the History of our Saviour's Life and Actions, and leave it among them, as a standing record of what he had preached to them; which he did accordingly, and so composed his Gospel. Little certainty can be had what travels he underwent for the advancement of the Christian faith. Ethiopia is generally thought to be the province of his apostolic ministry, where most probably he suffered martyrdom at Naddaber, a City in that part of the world.

Now John, intending to correct and amend their false opinion, which they had in Christ and him: for they regarded him too much, and Christ, who was most to be regarded, him they esteemed for nothing, in comparison of John; therefore John, that virtuous and faithful man, seeing the ignorance of his disciples, plays a wise part; for hearing them talk of the wonderful works which Christ our Saviour did, he sendeth them to Christ with this question, “ Art thou he that shall come, or shall we “ look for another ?”

If we look only upon the outward shew of these words, a man might think, that John himself was doubtful whether Christ were the Saviour of the world or not, because he sendeth his disciples to ask such a question of him. But ye must understand, that it was not done for John's sake, to ask such a question, but rather for his disciples sake. For John thought that this should be the way to bring them to a good knowledge, namely, to send them to Christ. For as for John himself, he doubted not, he knew that Christ was the Saviour of the world; he knew it, I say, whilst he was yet in his mother's womb. For we read in St Luke, that after the angel came unto \*Mary and brought her such tidings, she

\* The blessed Virgin was the daughter of Joachim, a Galilean of Nazareth, and of Anne his wife, a Bethlehemite, both of the tribe of Judah; the time of her birth was in the year of the world 3956. Anne, the mother of the blessed Virgin, was barren till she had been married twenty years, which among the Jews was counted a shame and reproach; insomuch as Joachim, coming to Jerusalem to offer sacrifice, was repulsed by Issachar the High Priest for his wife's sterility. Yet after he had been twenty years married, God heard his prayers, and by an angel it was revealed unto him, that he should have a child by his wife Anne; which came to pass, she being in time delivered of a female child, which was the blessed Virgin Mary: who was afterwards espoused to Joseph a Carpenter. After which the angel Gabriel appeared to her, shewed her how she should conceive by the holy Ghost, and bear a son which should be called JESUS. Our Saviour Jesus Christ

she arose, and went through the mountains, and came to Jerusalem to † Elizabeth her cousin, and as she saluted her, the Evangelist saith, the Infant, which was John, leapt in his mother's belly. So that John being yet in his mother's belly, knew Christ, which should be born out of the Virgin Mary.

After that we read in the third chapter of St Matthew, when John should baptize Christ, he saith unto Christ, "I have more need to be baptized of thee, than thou of me." So that it manifestly appeareth that John doubted not of Christ, but knew most certainly that he was the eternal Son of God, and the Redeemer which was promised unto the fathers to come into the world, for it was told him from above, that upon whomsoever he should see the holy Ghost coming down from heaven visibly, that same was he; which afterward happened. For John, after he had baptized him, saw the holy Ghost come down in the form of a dove: farther, John pointed him out with his finger, saying, "See the Lamb of God, which taketh away the sins of the world." So, I say, it is most evident, that John himself doubted not, for he knew it assuredly that Christ was the Saviour, but he did it only to remedy the doubts

Christ was afterwards, according to the angel's prediction, born at Bethlehem. The blessed Virgin bred up her son, attended him during his ministry on earth, was present at his Crucifixion, and it is probable also was among the number of disciples who saw Christ ascend into heaven: but how she lived after her son's Ascension, there is no certain account. The primitive Church did with great shew of reason and veneration teach and believe, that this pious and good woman, the mother of the Saviour of the world and the Son of God, was not interred as other mortals are, but was carried by angels into heaven.

† The wife of Zacharias, the mother of John the Baptist. — Elizabeth was for a long time barren, but proving with child, when both Zacharias and she were stricken in age; and her husband being acquainted with the wonder or miracle, he would not give it credit; and thereupon the Angel of the Lord struck Zacharias dumb, who remained so till the birth of John.

doubts of his disciples. Now when John's disciples came to Christ, they did their message, saying, "Art thou he that shall come, or shall we look for another?" What doth Christ? he made not answer with words, but with deeds; he made not much ado in setting out himself with great words, but he shewed himself to be Christ indeed. For he did such miracles which no man else could do but only he which was both very God and man. I would wish of God that we would do so too: that when we be asked a question, whether we be Christians, or we have the gospel, the true word of God, or not, I would wish, I say, that we could shew our faith by our works and godly conversation, like as he shewed himself to be Christ, by his acts and deeds; but I tell you, we be far otherwise, our acts and deeds disagree far from our profession. For we are wicked, we care not for God's laws, nor his words; we profess with our mouth that we be the haters of sin; but our conversation sheweth that we love sin, that we follow the same, that we have a delight in it. So it appeareth, that our words and deeds agree not, we have God's holy word in our mouth, but we follow the will and pleasure of the devil in our outward conversation and living. But Christ did not so, for he shewed himself by his outward works and conversation that he was very Christ the Saviour of the world. So we should do too; we should live so uprightly, so godly, that every one might know us by our outward conversation to be very Christians. We should hate and abhor sin, that no man justly might or could disallow our doings.

But what manner of works doth Christ, whereby he sheweth himself to be the very Messias and Saviour of the world? Answer, He healeth all manner of diseased folks, the blind, the lame, the lepers, and all others which would come unto him, and

desire help at his hands. And finally, he preached the gospel, those joyful tidings unto the poor, unto them Christ preached the gospel. But I pray you, how chanced it, that he saith, "The poor receive the gospel?" Answer, Because the most part of the rich men in this world, despise and contemn the gospel, they esteem it for nothing: why? wherefore despise they the gospel? Because they put their hope, trust, and confidence in their riches. For the most part of rich men in this world, (I will not say all) do either put their hope in their riches, or else they come naughtily by their riches, or else they keep them ill: they heap them up together, or else they spend them ill. So that it is a very rare thing to find a godly rich man; for commonly they are given to gather and to make heaps, and so forget the poor in the mean season, whom they ought to receive; or else when they spend them, they spend them naughtily, not as God hath appointed them; namely, to help their poor and needy neighbour, but rather to use them to excess, wantonness and pleasure: therefore Christ saith, "The poor receive the gospel;" for they are most meet thereunto, they are all comfortless in this world, and so most meet to receive the gospel.

The \* Prophets long before had prophesied of these works, which Christ when he should come should do: for so it is written; "God cometh his own self, and will deliver you, then shall the eyes of the blind be lighted, and the ears of the deaf opened; then shall the lame man leap as an hart, and the dumb man's tongue shall give thanks. In the wilderness also there shall be  
" well-

\* A Prophet is one that foretels future events; a person inspired of God to reveal his laws, commands and mysteries, and to give warning of his approaching judgments. Among the ancient heathens, it was taken for the Chief Priest, or more properly, the Priest who spoke first in a Temple, or an interpreter of Oracles.

“well-springs.” This text of the Prophet witnesseth, that Christ is the very God, for he hath done such works and miracles of which the Prophet speaketh. Now in the same Prophet it is further written, how that Christ should preach the gospel unto the poor comfortless people; for so he saith, “The spirit of the Lord is upon me, for the Lord God hath anointed me to preach good tidings unto the poor, that I might bind up the wounded hearts; that I might preach deliverance unto the captive; and open the prison to them that are bound, that I might declare the acceptable year of the Lord.”

Here the Prophet prophesied, that when Christ should come, he should be a worker of such acts; and a Preacher which should preach the gospel unto the poor: and therefore now, when the disciples of John came unto him; demanding of him; whether he were Christ or not, he answered by his works. Like as he saith in another place in the gospel to the Pharisees: “The works which I do, bear witness of me.” As if he should say, I prove myself what I am by my works. Again he saith, “If I do not the works of my Father, believe me not.” So that most manifestly he proveth himself to be that Prophet, which was spoken of before by the Prophets and other holy men of God. John the Evangelist, in his gospel saith, “And many other signs truly did Jesus, in the presence of his disciples; which are not written in this book: These are written, that ye might believe that Jesus is Christ the son of the living God, and that in believing, ye might have life through his name.” This is a very notable saying, and most comfortable to all troubled consciences. Jesus hath done many things which are not written, but these are written, that we should believe him to be Christ: that that Jesus,

Mary's son, that was born at Bethlehem †, and nourished at Nazareth, is the very Saviour of mankind; and that in believing in him, we shall have life everlasting. So that there was never any which believed in Christ, which was lost, but all believers were saved: therefore it is not to be doubted, but that if we will believe, we shall be saved too. We read in a book which is intituled, "The Lives of the Fathers," in that book, I say, we read, that there was once a great holy man, (as he seemed to all the world) worthy to be taken up into heaven: now that man had many disciples, and on a time he fell into a great agony of conscience, insomuch that he could not tell in the world what to do. Now his disciples standing about him, and seeing him in this case, they said unto him: How chanceth it that ye are so troubled, Father? for certainly, there is no body so good a liver, or more holy than you have been, therefore you need not fear, for no doubt you shall come to heaven.

The old father made them answer again, saying; Though I have lived uprightly, yet for all that it will not help me, I lack something yet; and so he did indeed, for certainly if he had followed the counsel of his disciples, and put his trust in godly conversation, no doubt he should have gone to the devil. For though we are commanded to do good works, and we ought to do them, yet for all that we must beware how we do them: when we do them to the end to be saved by them, then we do them not as we ought to do: then we thrust Christ out of his seat and Majesty. For indeed the kingdom of God is merited, but not by us. Christ hath merited the kingdom of heaven for us, through his most painful death and passion.

There

† Bethlehem, or the house of bread; a Town of Judea in the tribe of Judah, the City of David; but rendered more famous by being the birth-place of our blessed Saviour.

There hath been many perfect men among the heathen, which lived very well and uprightly, as concerning their outward conversation; but for all that they went to the devil in the end, because they knew not Christ. For so saith the scripture, "Who-soever believeth not in the son, he is judged already." Therefore let us learn to know Christ, and to believe in him, for knowledge must go before belief; we must first hear the word of God and know it; and afterward we must believe the same, and then we must wrestle and strive with sin and wickedness, as much as is possible for us, and so live godly, and do all manner of good works which God hath commanded us in his holy laws, and then we shall be rewarded in everlasting life, but not with everlasting life; for that everlasting life is a gift of God, a free gift, given freely unto men through Christ.

Now when the disciples of John were come to Christ, and had done their errand, asking him whether he were Christ or not, our Saviour said unto them: "Go and shew John again what ye have heard and seen." And here we may learn by the way what a patient man our Saviour Christ was, who could so well bear with the grossness of John's disciples: for they had heard many times before of John their Master, that Christ was the Saviour of the world, yet they could not believe it; and so with their unbelief they came to Christ, who refused them not, nor yet reviled them, but intreated them most lovingly and gently, beareth with their wickedness, leaving us an example to do so too. For we may learn by this example, not to be too hasty, but to bear with our neighbours, though they be not by and by as we would have them to be, yet we should not revile them, or banish them out of our company, as obstinate fellows; but rather

ther bear with their weakness, like as Christ beareth with the disciples of John.

Now to my question which I moved before, how could the works which our Saviour did in raising up the dead, how could they prove him to be the Saviour of the world, which was promised of God by his holy Prophets, when other holy men did the same works as well as he? And this must be answered to, we may have no doubt in that matter. For when we doubt whether he be the very Saviour or not, then we cast down the foundation of our faith, and bring ourselves to the pit of hell. Therefore this shall be my answer: Elisha and Elias raised up dead bodies, to prove by such miracles, that they were the right Ministers of the living God, and that their doctrine was the doctrine and the very word of God; to that end did they their miracles, but they never said we be Christs, or we be the Sons of God, yea, and very Gods. No, no; they never took upon them such things: but our Saviour, when he did the same works, he took upon him to be Christ, to be the Saviour of the world, to be the natural Son of God; and to the confirmation of such his sayings, he did such works: therefore he saith, "I am the bread of life." Also, "I am the resurrection and the life." Yea, "I am the way, the truth, and the life." Yea, and when he talked with the woman at the well, she said unto him, "When the \*Messias cometh he shall tell us all things." Then he said unto her, "I am he that  
" speaketh

\* An Hebrew word, signifying SENT: and the meaning of it is this, sent to free the Jews from the Roman bondage, and to restore the kingdom to Israel. This was the vain expectation of the Jews at the time of our Lord's ministry. He was sent, and did really appear, but it was not for the above purposes; but for far more noble, *viz.* the deliverance of all the nations of the earth from the power of Satan to the glorious freedom of righteousness, whereby they all become the sons of God.

“ speaketh unto thee : I am the same Messias which  
“ was to come, and promised of God ; I am he.”

Farther, he saith, “ Come to me, all ye that  
“ labour and are laden, and I will ease you.” So  
it appeareth, that Christ is the very Saviour of the  
world, because he did the deeds of our Saviour :  
and then again, he took upon him to be he indeed,  
and openly confessed it.

Farther, the time shewed it that Christ should  
come ; for so it was prophesied of the good holy  
Father and Patriarch Jacob, when he blessed his  
sons ; saying, “ The scepter shall not depart from  
“ Judah, and a Law-giver from between his feet,  
“ until Shilo come : and unto him shall the gather-  
“ ings of the people be.”

Now at that time, when our Saviour was come,  
the scepter was taken from Judah : for all Jewry was  
under the dominion of the Romans, therefore Shilo  
must needs come. So it appeareth, that by reason  
of the time, Christ must needs come at the same  
season. So likewise † Daniel in his Vision shewed,  
that after sixty two weeks Christ should be slain, and  
they shall have no pleasure in him. So ye see that  
by reason of the time, he must needs be the right  
Saviour of all mankind. Again, Christ raised up  
the dead, and healed the sick in his own name, by  
his own authority : so did not the Prophets, or the  
Apostles, for they did it not their own strength  
but by the help of God. So St Peter raised up  
Dorcas, that godly woman, but not by his own  
power : But Christ our Saviour he did all things,  
“ as he that had authority : Young man, I say unto  
“ thee arise.” So his works which he did by his own  
divine

† A great Prophet under the old Testament dispensation. His  
visions and prophesies have employed the pens of many learned  
and ingenious men. He foretold the Coming of Christ, his Death,  
Resurrection, &c.

divine power, proved him to be very God, and the same Saviour which was promised unto the world.

Now when our Saviour had told the disciples of John, his works and miracles which he did, he adds a pretty clause, and giveth them a good privy nip, saying, "And blessed is he who is not offended by me." Here he touches them, he rubs them on the gall: he did not mean John, for John was not offended, but he meant themselves, for they were offended because of his familiar and mean conversation. But you will say, how can a man be hurt by him, from whom cometh no hurt at all? I will tell you, John's disciples were hurt of Christ, and yet the fault was not in Christ, but in them: Christ lived a common life, he was a good familiar man, he eat and drank as others did; he came to mens tables when he was called; infomuch that some called him a glosser: therefore the disciples of John, seeing his simple life, were offended with him.

But I pray you, should Christ have forsaken his manner of living and followed the life of John, because some were offended with him? No, not so. It was "They took an offence themselves, he gave them none." He did according unto his calling, as he was appointed of his father.

Here I have occasion to speak of offences, scandal is a slander, but it hath another signification with us, it is taken for an offence or hurt: ye may define it thus. An offence is when I say or do any thing great or little, or speak any word whereby my neighbour is made the worse. But this offence is after two manner of ways, first when I do well, and another man is offended with my well-doings, that is, "He taketh offence," I give him none: Again, when I do wickedly, and with my ill example hurt my neighbour, then offence is given. There were many in our Saviour's time which were offended with him, because he preached the word of God,  
and

and rebuked sins, but Christ saith, " Let them  
" alone," care not for them, let them be offended  
as long as they will, we may not leave the preach-  
ing of the truth for offences sake, because my neigh-  
bour cannot away with it. No, not so; let us say  
the truth, having a calling, as indeed every man  
hath a calling, and most especially Preachers. We  
read in the gospel of John, when our Saviour said  
unto his disciples and the other people, " Except  
" ye eat the flesh of the son of man, ye shall have  
" no life in you."

By these sayings of Christ, many were offended  
with him, insomuch that the greatest number went  
from him, and forsook him; they could not abide  
him. Now, was Christ to be blamed for that, be-  
cause he said so? No, no; for he said nothing but  
the truth. So likewise the Preacher, when he saith  
the truth, is not to be blamed though some be of-  
fended with him.

When \* Moses came into Egypt, what inconve-  
niencies happened because of his coming? insomuch  
that almost the whole land perished: was he faulty?  
No; for he did nothing but that which God com-  
manded him; but the Egyptians, they were obsti-  
nate, they would not obey the voice of God; there-  
fore Moses hurt them not, but they hurt themselves  
with their infidelity and obstinate hearts. So ye see,  
that we may not leave the truth unspoken, or an  
honest deed undone, because some will be offended  
with it.

As for example, here is a Priest which perceiveth  
by himself that he hath not the gift of chastity, and  
therefore would fain marry, but he is afraid that  
some of his Parishioners would be offended with his

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\* The son of Amram and Jochebed, bred up in the Court of  
Pharaoh King of Egypt, the most ancient of all writers, whether  
sacred or profane; by whom God delivered the children of Israel  
out of Egypt, and gave them the old Law.

marriage: Now, shall he leave his marriage because some will be offended with him? No, that he shall not, let the Priest instruct his Parishioners, and tell them out of the word of God, that it is as lawful for him to marry, as for another man. After that he hath taught them, if they will not believe him, but refuse his doctrine, let him marry, and not care for their offences. I told you before, that there be two manner of offences, the first is, when I offend my neighbour by my wickedness, by my outrageousness and inordinate living: the second, When he is offended with me, when I do a good deed. But for all that, we ought not to leave an honest act, because of another man's offence. But I tell you, it is a perilous thing, and a heinous sin to do such a thing, whereby my neighbour shall be made the worse, by my wicked example. As we have an example of Jeroboam, which offended all Israel: for he went and set up two golden Calves, by which act he gave occasion to the whole people to commit idolatry against God; and this was a heinous and horrible sin; for of it came wonderful mischief afterward. So likewise we read of a great man in scripture, which is called Zimri, which gave an ill example in committing lechery openly with a Whore, whom Phineas that godly man killed, for his act of lechery was a stumbling-block unto all the people of Israel. So ye see that I must not do a wicked act whereby my neighbour is made the worse. Therefore I pray you for God's sake beware of such offences: for it is written in the gospel of Matthew, "Wo be unto that man or woman by whom offences do come." Therefore I say, let us beware, let us keep ourselves within the hedges of God's holy word, so that all our doings may be agreeable unto the same; and then, if when we agree with the word of God, the world will needs be offended with us, let us not care for that, they hurt not us, but them-

themselves. Let us therefore take good heed to ourselves, lest we do any thing whereby our neighbour may be offended. For our Saviour saith, "Whosoever doth offend one of these little ones, which believe in me, it were better for him that a mill-stone were hanged about his neck, and he cast into the sea."

Therefore let parents take heed how they speak in the presence of their children, and masters ought to take heed how they give examples unto their servants. For there be some masters and † parents, that will speak so badly before their children and servants, that it is not meet to be named: and not only that, but they will also swear in the presence of their children, yea they will teach them to swear. But note our Saviour, how earnestly he commanded us to beware of swearing: therefore parents ought to take heed, and especially such as be rulers over houses, or be officers: if they do swear, all the household will swear too, for it is commonly seen that the servant followeth the behaviours of his master, when they be ill; but the servants are not so hasty to follow their masters in goodness. And this swearing is so come into use, that we can say nothing at all, but we must swear thereunto, by God or by my Faith, or such like gear; but there be some, which when they be reprehended because of swearing, they will say, men will not believe me except I swear, which is a token that they have been great liars. For every true man is to be believed without swearing: and therefore take this for a certain rule, that when a man is not ashamed, or hath no conscience to break this law of God, that is, to swear, he will not be ashamed, to have

† This evil, the good Bishop complains of, is now a general one, masters and parents daily and continually talk obscenely and swear before their servants and children, to such a degree as is shameful in a Christian country.

no conscience to lie, and do against that commandment; for swearing is as well forbidden as lying, and lying as swearing: therefore he that maketh no conscience in the one, will make less conscience in the other. I myself have had sometimes in use to say in my earnest matters, yea, by St Mary †, and such like things, which indeed is naught. For we are commanded not to swear at all.

Wo therefore be unto them that swear, that offend their neighbours or their children by swearing, or other wickedness. For it were better that a millstone were hanged about our neck than to offend any body: that is to say, he were better to be killed bodily, to suffer extreme punishment bodily: for they that offend, they be the killers of their neighbours. But we are faulty the most part of us two manner of ways: first, we will be offended when there is no offence given: and again we be bold to do that thing whereby our neighbour may justly be offended. But he that is a charitable man, will not be lightly offended, for certainly it is a great fault to be rashly offended, and to judge our neighbour's doings to be naught and wicked, before we know the truth of the matter, for we cannot see the hearts of men. Therefore as long as a thing is not openly wicked, let us not be offended. Again, if the thing be necessary and good, let us not fear offences, yet we must take heed that we walk charitably. We have a liberty in the Gospel, yet we must take heed that we use the same liberty aright, according unto the rule of charity, for St Paul saith, "All things are allowed unto me, but all things are not expedient." I must bear with him that is weak in faith.

† Master Latimer here complains of the Roman Catholic custom of swearing by the Saints. This wicked custom was borrowed from the heathen usage of swearing by the gods: every one among the Pagans swearing by the god he worshipped.

faith. As for example, we may eat flesh upon \* Fridays by God's word, if there were not a law made by the King and his most honourable Council; if there were no law, I say, then I might eat flesh upon a Friday; yet for all that we must use our liberty so that the use of it may edify our neighbour, or intermit it when it may do harm. So like as my liberty must be subject to charity, so my charity must be agreeable to the sincerity of faith, for we may by no means leave the truth, leave God's word, which we must most stedfastly keep.

We have a law that saith, "Abstain from all shew of evil." So that it is not a small matter to be a Christian. We read a story that one Attalus and Baldwin were cast into prison for God's religion's sake; in which prison there were some which would not eat flesh, nor drink wine. Now the same Attalus was taught of God, that he should admonish those prisoners of their rigorousness, which Attalus did, and so at length brought them to leave their foolishness. But we cannot do so here in England, for our indifference is taken away by a law; if there were no such law, then we might eat flesh both upon Fridays and upon Holidays. And this law is but a matter of policy, not of religion or holiness; and we ought to live according to the laws of the realm, made by the King's Majesty, for in all manner of things, we ought to keep ourselves within the compass of laws, both in eating and drinking, in apparel and pastimes. Finally, our whole conversation should be agreeable unto the

\* Every Friday in the year, except Christmas day, is appointed by the Church of England as a day of Fasting and Abstinence; as also the forty days of Lent; the Ember days at the four seasons, being the Wednesday, Friday and Saturday after the first Sunday in Lent; the feast of Pentecost, the fourteenth of September, and the thirteenth of December; the three Rogation days, being the Monday, Tuesday and Wednesday before Holy Thursday, or the Ascension of our Lord.

the laws. For the scripture saith, that we should be obedient to all manner of ordinances, made by the lawful Magistrate; therefore we must spend our life, and take our pastime so that it may stand with the order of the realm. O that we would have in consideration these offences, to take heed of giving offence. And again, to beware of rash judgment against our brother, for it is a sign of small charity.

But the world is so full of offences, and so ready to be offended, that I think that if our Saviour were here upon earth again as he hath been bodily, and should talk with a woman at the well as he did once, I think that there would some be found amongst us, which would be offended with him, they would think that he had been naught with her: but I pray you beware of rash offences and rash judgments. If my neighbour doth somewhat whereby I am offended, let me go unto him and speak with him; but to judge him by and by without knowledge, is naught. And farther, we must follow this rule, "No man shall seek his own profit, but his neighbour's." I must so use my liberty that my neighbour be not hurt by it, but rather edified. So did St Paul when he circumcised Timothy, and at another time, when he perceived that the people were stout in defending the ceremonies of the law, he would not circumcise Titus.

Now when the disciples of John were gone, then he beginneth to speak to the people of John Baptist, for our Saviour had a respect to John, and to his estimation, lest the people should think that John were in doubt of him, whether he were Christ or not. "What went ye out into the wilderness to see, a reed shaken of the wind?" There was once an old man which counselled a young man, that he should be like a reed, he should be ruled as the world goeth, for a reed never breaketh, but boweth which way soever the wind

wind bloweth, and the oak, sometimes breaketh because it will not bend. But Christ speaketh these words to the great commendation of John; because of his stedfastness: there be many reeds now-adays in the world, many men will go with the world. But religion ought not to be subject to policy, but rather policy unto religion. I fear me there will be found a great number of us reeds, when there shall come a persecution, that we must suffer for God's word sake: I fear me there will be a great many that will change, and will not be constant as John was.

When a man is in the wrong or erroneous way, then he well may and should change, but "persist ye," saith St Paul; we must endure and stand stedfast in that which is good and right: in God's word we should stand fast, but not in Popery †. So that first we must see that we be right, and afterward must stand. This is a great praise wherewith our Saviour praised John; for it is no small matter to be praised of him, which knoweth the least thoughts of men.

"Or what went ye out to see: A man cloathed in soft raiment? behold, they that wear soft raiment, are in Kings houses." Here in these words, our Saviour condemned not fine gear, as silk, sattin, or velvet: for there is nothing so costly but it may be worn, but not of every body; Kings and great men are allowed to wear such fine gear, but John he was a Clergyman, it behoved not him to wear such gear. Peradventure if he had been a flatterer, as some be now-adays, then he might have gotten such gear; but John, knowing his office, knew well enough that it behoved

† All those doctrines invented to support the dignity of the Pope; such as his Infallibility, the power he has over the whole Christian world, and his right to forgive all manner of offences, and to dispence with all kinds of duty.

hoved not him to wear such fine gear : but how our Clergymen wear them, and with what conscience I cannot tell ; but I can tell it behoveth not them to wear now such delicate things. St Peter doth disallow gorgeoufness in women : how much more then in men ? for a man would think that women should have more liberty in such trifles, but holy scripture disalloweth it, and not only in women, but also in men. For he nameth women, because they are more given to that vanity than men be. For scripture useth many times by this word women, to understand men too. And by the word men it understandeth women too. For else we should not find in all scripture that women should be baptized.

Here were a goodly place to speak against our Clergymen which go so gallant now-adays. I hear say that some of them wear velvet shoes and slippers ; such fellows are more meet to dance the morrice-dance than to be admitted to preach. I pray God amend such worldly fellows, for else they be not meet to be Preachers.

Now I will make an end concerning offences ; peradventure ye will say, how chanceth it that God suffereth such offences in the world ? Answer, “ The judgments of the most highest are “ inscrutable.” God can use them to good purposes ; therefore he saith, “ It is necessary that “ there be offences.” Then ye will say, Why should we then be damned for offences, when offences are needful ? Answer, When we do ill, we shall receive our reward for our illness, for it is no thanks to us, when God can use them to good purposes ; we ought to be punished when we do naught. Therefore the best way is to beware and take heed of offences, and all other ungodliness, and live uprightly in the fear of God. So that  
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we may inherit the life everlasting, which he hath prepared for us from the beginning of the world; which grant us God the Father, God the Son, and God the holy Ghost, one God and three Persons, now and ever, world without end. *Amen.*



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# SERMON XXXII.

*By the Reverend Father in Christ Master HUGH  
LATIMER Bishop of Worcester.*

Preached the twenty eighth of October 1552.

JOHN xv. 12.

*This is my commandment, that ye love one another, as I  
have loved you.*

SEEING the time is so far spent, we will take no more in hand at this time, but this one sentence; it shall be enough for us to consider this well, and to bear it away with us: "This I command unto you, that you love one another." Our Saviour himself spake these words at his last supper before he was taken: it was his last Sermon that he made unto his disciples before his departure; it is a very long Sermon. For our Saviour doth like as one that knoweth he shall die shortly, therefore is desirous to spend that little time that he hath with his friends in exhorting, and instructing them how they shall lead their lives. Now among other things that he commanded us, this was one; "This I command unto you, that ye love one another." My translation hath *Hæc mando vobis*, the plural number; the English goeth as though it singularly were but one, "This is my commandment." I examined the Greek, where it is in the plural number,

ber, and very well; for there be many things that pertain to a Christian man, and yet all those things are contained in this one, that is love: he lappeth up all things in love.

Our whole duty is contained in these words, "Love together." Therefore St Paul saith, "He that loveth another, fulfilleth the whole law;" so it appeared that all things are contained in this word Love. This love is a precious thing: Our Saviour saith, "By this shall all men know that ye are my disciples, if ye shall love one another."

So that he maketh love his cognizance, his badge, his livery. Like as every Lord most commonly giveth a certain livery to his servants, whereby they may be known that they pertain unto him; and so we say yonder is this Lord's servants, because they wear his livery. So our Saviour, who is the Lord above all Lords, would have his servants to be known by their liveries and badge, which badge is love alone. Whosoever now is indued with love and charity, is his servant: him we may call Christ's servant: for love is the token whereby you know that such a servant pertaineth to Christ; so that charity may be called the very livery of Christ. He that hath charity is Christ's servant: He that hath not charity, is the servant of the devil. For like as Christ's livery is love and charity, so the devil's livery is hatred, malice, and discord.

But I think the devil hath a great many more servants than Christ hath; for there be a great many more in his livery than in Christ's livery; there be but very few which be indued with Christ's livery, with love and charity, gentleness and meekness of spirit; but there are a great number of those that bear hatred and malice in their hearts, that be proud, stout and lofty; therefore the number of the devil's

servants are greater than the number of Christ's servants.

Now St Paul sheweth how needful a thing this love is. I speak not of carnal love, which is a very beastly love, wherewith the whoremonger loveth his whore: but this charitable love is so necessary, that when a man hath her, without all other things it will suffice him. Again, if a man have all other things and lacketh that love, it will not help him, it is all vain and lost. St Paul used it so: " Though I speak with the tongues of men and Angels, and yet had no love, I were even as sounding brass, or as a tinkling cymbal. And though I could prophesy and understand all secrets and all knowledge; yea, if I had all faith, so that I could move mountains out of their places, and yet had no love, I were nothing. And though I bestowed all my goods to feed the poor, and though I gave my body even that I burned, and yet had no love, it profiteth me nothing." These are goodly gifts, yet St Paul calleth them nothing when a man hath them without charity; which is a great commendation, and sheweth the great necessity of love, insomuch that all other virtues be in vain when this love is absent. And there have been some which thought that St Paul spake against the dignity of faith; but you must understand that St Paul speaketh here not of the justifying faith, wherewith we receive everlasting life, but he understandeth by this word faith, the gift to do miracles, to remove hills; of such a faith he speaketh. This I say to the confirmation of this proposition, faith only justifieth: this proposition is most true and certain. And St Paul speaketh not here of this lively justifying faith; for this right faith is not without love, for love cometh and floweth out of faith, love is a child of faith; for no man can love except he believe,

believe, so that they have two several offices, they themselves being inseparable.

St Paul hath a saying in the thirteenth chapter of 1 Corinthians, which after the outward letter seemed much to the dispraise of this faith, and to the praise of love; these be his words, "Now abideth faith, hope, and love, even these three; but the chiefest of these is love." There be some learned men, which expound this majority of which St Paul speaketh here for diuturnity. For when we come to God, then we believe no more, but rather see with our eyes face to face how he is; yet for all that love remaineth still: so that love may be called the chiefest, because she endureth for ever. And though she be the chiefest, yet we must not attribute unto her, the office which pertaineth unto faith only. Like as I cannot say, the Mayor of Stamford must make me a pair of shoes, because he is a greater man than the shoemaker is; for the Mayor, though he be the greater man, yet it is not his office to make shoes; so though love be greater, yet it is not her office to save. Thus much I thought good to say against those which fight against the truth.

Now when we will know who be in his livery or not, we must learn it of St Paul who most evidently describeth charity, which is the very livery, saying, "Love is patient, she suffereth long." Now who-soever fumeth and is angry, he is out of his livery: therefore let us remember that we do not cast away the livery of Christ, our Master. When we be in sickness or any manner of adversities, our duty is to be patient, to suffer it willingly, and to call upon him for aid, help, and comfort; for without him we are not able to abide any tribulation. Therefore we must call upon God, he hath promised to help: therefore let me not think him to be false or untrue in his promises, for we cannot dishonour God more than in not believing or trusting in him. So let us beware above all things of this dishonouring

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ing of God; we must be patient, trusting and most certainly believing that he will deliver us when it seemeth him good; who knoweth the time better than we ourselves.

“Charity is gentle, friendly, and loving; she envieth not.” They that envy their neighbour’s profit when it goeth well with him, such fellows are out of their liveries, and so out of the service of God; for to be envious is to be the servant of the devil.

“Love doth not frowardly, she is not a provoker;” as there be some men which will provoke their neighbour so far that it is very hard for them to be in charity with them; but we must wrestle with our affection, we must strive and see that she keep this livery of Christ our Master; for “the devil goeth about as a roaring lion seeking to take us at a vantage,” to bring us out of our liveries, and to take from us the knot of love and charity.

“Love swelleth not, is not puffed up;” but there be many swellers now-adays, they be so high, so lofty, infomuch that they despise and contemn all others: all such persons are under the governance of the devil. God ruleth not them with his good Spirit, the evil spirit hath occupied their hearts and possessed them.

“She doth not dishonestly; she seeketh not her own; she doth all things to the good of her neighbours.” A charitable man will not promote himself to the damage of his neighbour. They that seek only their own advantage, forgetting their neighbours, they be not of God, they have not his livery. Farther, “charity is not provoked to anger; she thinketh not evil.” We ought not to think evil of our neighbour, as long as we see not open wickedness by him: for it is written, “you shall not judge;” we should  
not

not take upon us to condemn our neighbour. And surely these condemners of other mens works be not in the livery of Christ. Christ hateth them.

“ She rejoiceth not in iniquity ;” she loveth equity and godliness. And again, she is sorry to hear of falshood, of stealing, or such like, which wickedness is now at this time most commonly used ; yet there was never such falshood among christian men as there is now, at this time ; truly I think, and they that have experience report it so, that among the very \* Infidels and Turks, there is more fidelity and uprightnes than among Christian men. For no man setteth any thing by his promise, yea and writings will not serve with some, they be so shameless that they dare deny their own hand-writing : but, I pray you, are those false fellows in the livery of Christ? Have they his cognizance? No, no ; they have the badge of the devil, with whom they shall be damned world without end, except they amend and leave their wickedness.

“ She suffereth all things ; she believeth all “ things.” It is a great matter that should make us to be grieved with our neighbour ; we should be so patient when our neighbour doth naught, we should admonish him of his folly, earnestly desiring him to leave his wickedness, shewing the danger that followeth ; namely, everlasting damnation. In such wise we should study to amend our neighbour, and not to hate him or do him a foul turn again, but rather charitably study to amend him : whosoever now doth so, he hath the livery and cognizance of Christ,

\* Unbelievers, those who are strangers to the Christian faith. As to the antiquity of the word Infidel, it owes its origin to faith and revelation ; those who receive the doctrines of revelation, were called Believers, or the Faithful ; and those who would not receive the doctrines of revelation as of divine authority, were justly stigmatized with the opprobrious names of Disbelievers and Infidels.

Christ, he shall be known at the last day for his servant.

“ Love believeth all things :” it appeareth daily that they that be charitable and friendly are most deceived, because they think well of every man, they believe every man, they trust their words, and therefore are most deceived in this world, among the children of the devil. These and such like things are the tokens of the right and godly love: therefore they that have this love are soon known, for this love cannot be hidden in corners, she hath her operation: therefore all that have her are well enough, though they have no other gifts besides her. Again, they that lack her, though they have many other gifts besides, yet it is to no purpose, it doth them no good: for when we shall come at the great day before him, having not this livery (that is, love) with us, then we are lost; he will not take us for his servants, because we have not his cognizance: but and if we have this livery, if we wear his cognizance here in this world; that is, if we love our neighbour, help him in his distress, be charitable, loving and friendly unto him, then we shall be known at the last day: but if we be uncharitable towards our neighbour, hate him, seek our own good to his damage, then we shall be rejected of Christ, and so damned world without end.

Our Saviour saith here in this gospel, “ I command you those things :” he speaketh in the plural number, and lappeth it up in one thing, which is, that we should love one another. Much like St Paul's saying in the thirteenth chapter to the Romans, “ Owe nothing to any man, but to love one another †.” Here St Paul lappeth up all things  
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† If this doctrine, as taught by St Paul, could have been reduced into practice, it certainly would have been of great use

together, signifying unto us, that love is the consummation of the law; for this commandment, "Thou shalt not commit adultery," is contained in this law of love: for he that loveth God will not break wedlock; because wedlock breaking is a dishonouring of God, and serving of the devil. "Thou shalt not kill:" He that loveth, will not kill, he will do no harm. "Thou shalt not steal;" he that loveth his neighbour as himself, will not take away his goods. I had of late occasion to speak of picking and stealing, where I shewed unto you the danger wherein they be that steal their neighbours goods from them, but I hear nothing yet of restitution: Sirs, I tell you, except restitution be made, look for no salvation. And it is a miserable and heinous thing to consider that we be so blinded with this world, that rather than we would make restitution, we will sell unto the devil our souls which are bought with the blood of our Saviour Christ. What thing can be done more to the dishonouring of Christ, than to cast our souls away to the devil for the value of a little money? The soul which he hath bought with his painful passion and death? But I tell you those that will do so, and that will not make restitution when they have done wrong, or taken away

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to society. But this precept of the holy writings cannot become customary in commercial states. It was the design of the first Christian fathers, to have introduced the ancient and laudable custom of living in common. This is plain from the transaction recorded in the *Acts of the Apostles*, of Ananias and Sapphira, and others, who brought their possessions and laid them at the Apostles feet. There was a sect among the Jews, called the Essenes, who held these principles; and the Christians, called the disciples of St Mark, intended to have adopted them. But in the time of Constantine, when all the variety of opinions then subsisting among the professors of Christianity, came to be considered in General Councils, it was determined that property should remain personal; and thus was destroyed what was at first intended to be the grand characteristic of the followers of the holy Jesus, universal love and friendship.

their neighbour's goods, they be not in the livery of Christ, they be not his servants, let them go as they will in this world, yet for all that they be foul and filthy enough before God: they stink before his face; and therefore they shall be cast from his presence into everlasting fire: this shall be all their good cheer that they shall have, because they have not the livery of Christ, nor his cognizance, which is Love. They remember not that Christ commanded us, saying, "This I command you, that ye love one another." This is Christ's commandment. Moses, the great Prophet of God, gave many laws, but he gave not the Spirit to fulfil the same laws: but Christ gave this law, and promised unto us, that when we call upon him he will give us his holy Ghost, which shall make us able to fulfil his laws, though not so perfectly as the law requireth; but yet, to the contentation of God, and to the protection of our faith: for as long as we be in this world, we can do nothing as we ought to do, because our flesh leadeth us, which is ever bent against the law of God; yet our works which we do are well taken for Christ's sake, and God will reward them in heaven.

Therefore our Saviour saith, "My yoke is easy, and my burden is light," because he helpeth to bear them; else indeed we should not be able to bear them. And in another place, he saith, "his commandments be not heavy;" they be heavy to our flesh, but being qualified with the spirit of God, to the faithful which believe in Christ, to them, I say, they be not heavy; for though their doings be not perfect, yet they are well taken for Christ's sake.

You must not be offended because scripture commendeth love so highly, for he that commendeth the daughter, commendeth the mother; for Love is the daughter, and Faith is the mother: Love floweth out of Faith; where faith is, there is love: but yet

yet we must consider their offices, faith is the hand wherewith we take hold on everlasting life.

Now let us enter into ourselves, and examine our own hearts, whether we be in the livery of God, or no: and when we find ourselves to be out of this livery, let us repent and amend our lives, so that we may come again to the favour of God, and spend our time in this world to his honour and glory, forgiving our neighbours all such things as they have done against us.

And now to make an end: Mark here who gave this precept of love, Christ our Saviour himself: when and at what time? At his departing, when he should suffer death: therefore these words ought the more to be regarded, seeing he himself spake them at his last departing from us. God of his mercy give us grace so to walk here in this world, charitably and friendly one with another, that we may attain the joy which God hath prepared for all those that love him. *Amen.*



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# SERMON XXXIII.

By the Reverend Father in Christ Master HUGH  
LATIMER, Bishop of Worcester.

Preached at Bexterly on Christmas day, 1552.

LUKE ii. 7.

*And she brought forth her first-born son, and wrapped him in swaddling clothes, and laid him in a manger, because there was no room for them in the inn, &c.*

**T**HIS gospel maketh special mention of the Nativity of our Saviour Jesus Christ, declaring how Mary, with her husband\* Joseph, came after the commandment of the Emperor, from Nazareth unto Bethlehem, the City of David, of whose lineage and tribe she was; what miseries and calamities

\* The husband of the blessed Virgin Mary. He was by profession a Carpenter, and lived at Nazareth, a City of Galilee.— He was espoused to the blessed Virgin. After which, the Angel Gabriel appearing to her, shewed her how she should conceive by the Holy Ghost, and bear a son, which should be called JESUS; and this was at Nazareth, sixteen miles from Jerusalem. The day of which Annunciation is yearly celebrated by the Church on the twenty fifth of March. Our Saviour Jesus Christ was afterwards, according to the Angel's prediction, born at Bethlehem in Judea. Whose nativity King Herod hearing of, and thereupon resolving to slay the infant Jesus, Joseph being warned in a dream of the intended cruelty of the Tyrant, took his wife and child and fled into Egypt. After Herod's death, Joseph brought back Mary and the child, by direction from God in a dream, and then they seated themselves at Nazareth, where they lived together.— It appears by the Evangelists, that the parents of Jesus, when he was

calamities she suffered by the way, and how poor and miserable she was, having nothing that pertained to a woman being in her case, you may right well consider: and as touching his Nativity, his poverty, how he was born in a stable among beasts, lacking all manner of necessary things which appertained to young children: insomuch that he had neither cradle nor clouts. Wherefore Mary his mother wrapped him, as it is most like, in her own apparel, and laid him in a manger, where he was shewed, not to the Rulers of this world, neither to Kings, Potentates, or Bishops; but rather to simple shepherds, and poor servants keeping their sheep in the field. To these poor wretches the Angel of God was sent who proclaimed these great things unto them; saying, "Be not afraid, for behold I bring  
" you tidings of great gladness that shall come to all  
" people: for unto you is born this day in the  
" city of David a Saviour, which is Christ the  
" Lord, &c."

This is the greatest comfort in the world, to know that our Saviour is born, that he is abroad, and at hand unto every one that calleth upon him. What greater gladness can be unto a man that feel-eth his sin, and seeth his damnation before his eyes; unto such a man nothing is more acceptable than to hear that there is a Saviour which will help him and heal his sores. Therefore this message of the Angel was very joyful tidings.

The

was twelve years old, went with him up to Jerusalem, and that as they returned, the child Jesus tarried behind, and that after they had found him, he went down with them, and came to Nazareth, and was subject to them. But we do not find it recorded in holy scripture, nor in any authentic writer, how long Joseph lived after this: but it is taken for granted that he was dead before the Crucifixion, otherwise it is probable Christ would not have committed his mother to the care of St John, during the life-time of her spouse Joseph, had he then been living. The holy penmen give him a great character, and call him **A JUST MAN**.

The † Angel bad them go unto Bethlehem and search for the child; and forthwith a great many Angels came together rejoicing, singing, and praising God for our sakes, that the Redeemer of mankind was born into the world. For without him nothing availeth in the sight of God the Father; without him no man can praise God, because it hath pleased God for his Son's sake only, to shew himself favourable and loving unto mankind, and to receive only that prayer which is made unto him in the name of Christ our Saviour. Therefore all those which come without him before God, shall be rejected as persons rebellious against God and his constitutions. For the will, pleasure and counsel of God is, to receive only those which come to him in the name of his Son our Saviour, which know themselves, lament their own sins, and confess their own naughtiness and wickedness, and put their whole trust and confidence only in the Son of God the Redeemer of mankind, as the Angels themselves testify.

Here in this gospel note, that there was singing and rejoicing, for the great and unspeakable goodness and mercy of almighty God the Father, whom it pleased to redeem mankind through the death of his only, natural, and most dearly beloved Son our Saviour and Redeemer, Jesus Christ, very God and very man, the Son of God after his godhead, the son of Mary after his manhood; which he hath taken upon him for man's sake, to redeem and deliver the same from all misery, and to set him at unity with God the Father, and finally to bring him to everlasting life.

Now

† The word properly signifies a Messenger or Bringer of Tidings; and is now always applied to those immaterial and intellectual beings, which God is pleased to make use of as his Ministers, to execute the orders of his divine providence.

Now it followeth in the Text; "As soon as the Angels were gone from them, &c." Mark here that the Angels as soon as they had done their business, they returned unto their Master which had sent them. By the which all good and godly servants may learn, that whensoever their masters send them on their business, they ought to do the same diligently, and quickly to return again to their masters; not spending the time in loitering and lewdness, as the common sort of servants do in these days; clean contrary to the example of these Angels of God; which returned to God immediately after their message was done. And would to God that all servants would consider this, and keep in remembrance these Angels of God; for if this were well considered, there would not be so great complaints of the bad service of servants as there is every where; God amend it.

We read here that the Angels appeared visibly and in sight: By the which we shall consider, that whensoever or wheresoever the word of God is preached, there are the Angels present, which keep in safe custody all those which receive the word of God, and study to live after it: for St Paul calleth them, "The administrators and servants of the Spirit." Therefore seeing the Angels are present, it is meet for us to come with great reverence to the word of God, where himself with his Angels are present.

"The Angels return to heaven, &c." Here I will not dispute before you, where \* heaven is, nor how many heavens there be. Such obscure questions appertain not to you that are ignorant and unlearned. For this is sufficient for you to know, that wheresoever God doth exhibit and shew himself, there is heaven. God is every where, as he saith, "I fill  
"heaven.

\* From the Saxon *Hefon*, because it is the place above all things. It is the place of God and the Angels; and the ancients held, that when it was created by the almighty, it was made out of the waters, and that it has water above and below it. It is also called *Heaven*, because it is a bound, beyond which we cannot see.

“ heaven and earth;” but wheresoever most apparently he exhibiteth himself to his Saints and Angels, the same properly is called heaven, and thither went these Angels after they had done their message, to wait upon the Lord, ready to go and do all that which he would command them. Wherein you may learn the great love and kindness of God the heavenly Father, which hath made and created them for our sakes, to this end, that they should defend and keep us from our strong and mighty enemy the Prince of this world, the devil, whose power passeth all man's power: insomuch that except God did preserve us from him by the ministrations of his obedient Angels, we should all perish both soul and body. But thanks be unto God which never ceaseth to provide for us, to preserve both our souls and bodies. But mark here, that we are not bound to call upon the Angels when we hear that they serve us; but rather to give God thanks in that he hath vouchsafed to set such watchmen about us. Therefore learn only to hope and trust in the Lord, and give laud and thanks unto him, like as the Angels themselves do, singing with great and pleasant voice, as Luke saith. This is enough of the Angels; now let us come to the Shepherds.

“ The Shepherds said one to another, Let us go unto Bethlehem, and see these things which we hear say is happened, that the Lord hath shewed unto us.” Here note the faith of these poor Shepherds which believed the saying of the Angels so stedfastly, that they were ready to go and do after the commandment of the said Angels. They did not as many of us do, which are so slothful that we will scarce abide one hour to hear the word of God. And when we have heard the same, we believe it not, we regard it not, it goeth in at one ear and out at the other. Wherefore it is not to be marvelled that God is angry with us, seeing

seeing we are so forgetful and unthankful for his great and exceeding benefits shewed unto us in these latter days of the world.

This is a comfortable place for servants which should be more diligent in their business than they be, considering that God regardeth them so much, that he is content to open his great and high mysteries unto servants first, setting aside all Kings and Princes in this world, which are only esteemed in the sight of men. Here therefore, learn, O ye servants, and consider that God no less regardeth you than the greatest Lords in the world, if you live after his commandments, which is, that you shall serve your masters truly and uprightly, and not with a feigned heart.

“ Let us go to Bethlehem, saith the Shepherds.” Here is to be noted in these Shepherds a great charity among themselves, in that one exhorteth another to go to follow the word of God. Many folks now-adays agree and exhort themselves to do wickedly, to steal, to pick, and to do all lewdness: but to exhort their neighbours to do any goodness as those Shepherds did, they will not agree. Therefore let us not be ashamed to learn of these poor Shepherds, to follow their examples. When we hear the word of God let us exhort one another to follow the same, and let us agree in goodness, to seek Christ and to follow him according to his word, and then we shall find him. Let the Curate exhort his parishioners, to follow the commandments of God: Let the householder exhort his wife, children, servants, and family to the seeking of Christ: let every neighbour exhort each other to goodness, yea let every one consider that no one person is born into the world for his own sake, but for the commonwealth sake. Let us therefore walk charitably, not seeking our own interest, but the honour and glory of God, and the wealth of all Christians, with

exhortations, admonitions and prayers one for another, that the name of God may be magnified among us, and his will known and fulfilled. Of these poor Shepherds we may learn much goodness, yea the best Doctor of Divinity need not be ashamed to learn of them, and to follow their examples, which are now saints in heaven, and the inheritors of everlasting life.

But yet we must beware that we go not too far. For we may not make gods of them, nor call upon them, as we have been taught in times past, because God will be called upon, honoured and worshipped alone: he may not suffer any to be equal with him; as he himself saith, "I give mine honour to none." *Isaiah xlii.* Therefore we must call upon him only, and seek all manner of comfort at his hand, which is the fountain of all goodness, and not at the hand of Saints. But if thou wilt needs worship them, will you hear how you shall worship them, live godly and uprightly after their example, follow their charitable life and stedfast faith, then you worship them as they ought to be worshipped. But to call upon them is not a right worship, but a detestable idolatry; because, as I said before, we must call upon God only, and not on the saints\*. For when we call upon them, we make them gods, and then we put God out of his seat, and place them in it; which manner of doing God cannot suffer unpunished, and therefore beware.

Farther, we learn in this gospel the nature of very true and unfeigned faith. These Shepherds, as soon as the Angels were gone from them; laid their heads  
together

\* These blessed spirits whom God has permitted to partake of his everlasting glory. In the primitive Christian church, they were revered, and honoured with the title of Saints, who did great, good and pious deeds, who suffered martyrdom, built and endowed churches and monasteries, &c. To whom also Kingdoms, Provinces, Cities, and Parishes have been dedicated, and put under their tutelage, as so many guardians and protectors.

together and consulted what was to be done: and at the length with one consent concluded to forsake and set aside all their flocks of sheep and cattle, and go unto Bethlehem to seek the Saviour. Here appeareth their excellent, marvellous, and great faith; for they were in peril of body and goods. To leave a flock of sheep a whole night without a Shepherd, could not be done without great danger, for that same country, as is said before, brought forth many wild and harmful beasts, ready to devour the whole flock of sheep in one night; as we read of a lion had killed a Prophet, but not without the sufferance of God: also of the lion which Sampson killed when he went to see his new married wife: also we read in the scripture, of two bears that killed at one instant forty four young children that mocked the Prophet Elisha. So that it appeareth partly by the holy scripture, and partly by other writers, (as Josephus) that this country was full of such sort of devouring beasts. Therefore to leave a flock of sheep without a Shepherd was a great matter for them to do which were but servants, and were bound to make amends for all that should happen to be lost; as we read of Jacob, who ever made good out of his own flock unto Laban his father-in-law when any thing had been lost. So it appeared that these Shepherds were in peril of body and goods, for if they had not been able to make amends, then they themselves should have been sold to perpetual slavery and bondage, like horses or brute beasts. But faith when it is not feigned, feareth no peril nor danger, a faithful man knoweth that God is able to defend him, and to help him in all tribulation. And here is verified the saying of our Saviour Christ, that "whosoever shall lose his life, shall find it." These Shepherds put their lives in adventure, yea, they put themselves to the greatest peril that might be: but at length they found the Saviour, which re-

stored to them their souls, and bodies, and everlasting life. Here we may learn to be hearty, and to do manfully for the gospel's sake, believing undoubtedly that God is able and will preserve us in the midst of all our tribulations, so that we do that which is our duty to do; that is, live and die in God's quarrel, and so to forsake ourselves, that we may find him which will give us life everlasting.

Further, here may all those be ashamed which set so much by this world, that they cannot find in their hearts to forego one farthing for God's sake. Such shall receive their judgment of these Shepherds that were so hearty in God's cause, and not without peril of their lives. Therefore return, O thou covetous heart, return to God, amend thy life. Consider the momentary and short time that thou hast here to live, and that when thou shalt depart hence, thou must be judged after thine own wickedness. And the more careful thou art to keep thy money and substance, the sooner shalt thou lose both that and thy soul also, which is the greatest treasure above all other.

“They came with haste unto Bethlehem, &c.” Here let every man learn quickly to go about his business to the which God hath appointed him; and especially servants may learn here to do their business truly and speedily, not spending the time in vain, going up and down when their masters are absent; but rather to be diligent, knowing that they serve not only their bodily master, but Christ himself, as St Paul saith: therefore consider this, O ye servants, and know that God will reward you for your well doing, and again punish you for your slothfulness and deceitful doings.

“They found Mary and Joseph, and the babe laid in a manger, according to the saying of the Angel, &c.” Here let every man follow the example of the Angel, which told the Shepherds

no lies : so let every man be upright in his talk, and talk nothing abroad, except he be sure that it be so. For when you do otherwise, you follow not this Angel. Make no manner of promise, neither great nor small, except you be able to keep it. Above all things beware of perjury and lies, which are abominable in the sight of God, as the Prophet saith, “ Thou hatest those, O God, that speak lies “ with their tongue.” But God knoweth that many things are now promised, and nothing performed. Every man is more liberal in speech than in deed ; whereas it should be the contrary. Likewise servants are not like Angels when they deal deceitfully with their masters, and when they are slothful in their doings, not regarding their promise made unto their masters. For they promise to serve diligently in all manner of business, which God knoweth is not kept by a great many servants : yea, there is none serve as they ought for to do, therefore all such are not true as Angels.

“ The same Mary, Joseph, and the Babe, &c.” Here we may not take heed of the order of this speech or writing ; as, Mary is set before her child : therefore she hath more authority than her child hath. Like as the Bishop of Rome maketh an argument saying, Peter is ever first named before the Apostles, therefore he is the principal and chief Apostle, and all the other are subjects unto him. Which manner of reasoning is false. For after that reasoning, Mary should be more esteemed than our Saviour, which were abominable and clean against the verity of the scripture : and therefore the setting and placing of names in scripture is not to be observed, nor no arguments may be made after that manner, which be set first or last.

“ They find Mary and Joseph ; and the child lying in a manger.” Here is the faith of the Shepherds proved. They had heard a voice from hea-

ven which promised unto them a Saviour, and now when they come, they find nothing but a poor infant lying in a manger. This was a great matter to them, for they thought they should have found him keeping a state after his name, that is, like a Saviour, but they found a poor child, which after man's reason was not able to help himself: notwithstanding, they had conceived such a strong and hearty faith, which faith preserved them from all such outward storms and offences. By the which we may learn of these Shepherds not to be offended with the poor kingdom that our Saviour kept in this world: for we see most commonly that the rich and wealthy of this world despise and contemn the word of God. Let us therefore be despised in this world with Christ our King, that we may have afterward with him everlasting life, when the proud and sturdy fellows shall be thrust into everlasting fire. For these Shepherds were not offended with the poverty of our Saviour, and did therefore stay and meddle no farther, but they went forth and preached and talked of it to other folks; which thing they could not do without peril of their lives. For the Pharisees spirituality were so stubborn that they would suffer none other doctrine to be taught than their own fancies: as it appeared afterward when they killed Christ himself, and after him a great number of the Apostles: yet for all that these poor Shepherds were content to lose their lives in God's quarrel. Therefore they go and teach their neighbours and others how the Messias and Saviour of the world was born of a Virgin, and how the Angel of God had opened it unto them.

But what followed of their teaching, or what became of it? It begot a wondering and a gazing: Every body marvelled at it, and was desirous to talk of it, because it was a new matter, as we see in this our time, a great number of people pretend  
to

to the gospel, and bear the name of gospellers, because it is a new thing, and therefore it is the more pleasant unto them. So was it at that time, every body would talk of it in all places, but there were few or none that believed. For we read not that any of them went forth to seek the child, and so to confirm his or their faith; no, there was none. It was but a talk, and so they used it: wherein you may note the unfaithfulness and unthankfulness of this world, which will not receive the great benefits of God offered unto us. The Shepherds told them how the Angel of God had opened the matter to them, but the foolish people would not believe it. And even so at this time the Preachers go abroad and shew unto the people what God hath done for them, how he hath delivered them from sin, death and hell. But the people are so blinded with unthankfulness, that they will not believe the benefits of God, nor receive them, but make a gazing and a wondering at the matter.

But what did Mary the mother of Christ? What did she? The Evangelist saith, "she pondered it in her heart," she weighed the matter with herself. She did not as our well-spoken dames do: she took not in hand to preach: she knew that silence in a woman is a great virtue, therefore she made nothing of the matter: she boasted not of her stock, to be of the lineage of noble King David; neither did she praise her own child, but would rather hear him to be praised of another: she tarried until the Lord himself had opened the matter; neither would she be too hasty in promoting herself to honour.

Here may all women learn to follow the example of Mary, to leave their talk and vain speaking, and to keep silence. For what was the cause of the fall of mankind, but the unmeasurable talk  
of

of Eve \*, who took in hand to reason the matter with the serpent; she thought herself very learned, and able to convince him? So are there too many now which take too much upon them. Such women may learn here of Mary to keep their tongues in better order. All women commonly make much of the mother of Christ, yea some call upon her: but for all that, they will not follow her example and goodness.

Farther, here is to be noted, the temptation, and trial wherewith Mary was tempted and tried. She heard by the Angel that she should bring forth a Saviour, whose kingdom should last for ever. And now that he is born, there cometh no body to visit him but poor Shepherds; which seemed strange unto her, and such as might make her much to marvel at the matter, and to overthrow her faith. But Mary comforted herself with the word and promise of God, which was, that her son should reign for ever. This she believed, and therefore took no harm of the said temptation or trial, but rather much good; for this visitation of the Shepherds, was an establishment of her faith, and a great increase of the same. And here is verified the saying of St Paul, "All things work for the best to them that love God."

Farther, by these Shepherds we learn, that God is not partial, he hath not respect to any person, neither to the rich, wise, nor mighty; but he delighteth in those which are meek and lowly in spirit, unto such God openeth himself; as Christ saith, "I thank thee, heavenly Father, that thou hast hidden these things from the wise men of this world, and hast opened them unto the simple." Which saying of Christ is verified now upon us; for God hath hidden the divine mysteries

\* The wife of Adam, from the Hebrew word *Chava*, to live; the mother of all living.

ries of his word from the Pope, Cardinals, Bishops, and the great learned men of this world, and hath opened it unto us: therefore let us be thankful for his innumerable benefits poured upon us so richly and abundantly, let us follow therefore the example of these Shepherds, Let us come to Bethlehem, that is, to Christ, with an earnest mind, and hearty zeal to hear the word of God, and then follow it indeed; for not the hearer shall be saved, but the doer and follower thereof; as he saith, “Not those that call me Lord, Lord, shall enter into the kingdom of God, but those which do the will of my Father which is in heaven.” Wherefore let us follow the word of God, let us glorify and magnify his holy name in all our works and conversations, wherein consisteth the very thankfulness and true service which we owe unto him.

“And the Shepherds returned lauding and praising God, for all the things that they had heard and seen, &c.” They were not made religious men, nor Monks, but returned again to their business, and to their occupation: where we may learn every man to follow his occupation and vocation, and not to leave the same, except God call him from it to another; for God would have every man to live in that order that he hath ordained for him. And no doubt, the man that plyeth his occupation truly, without any fraud or deceit, the same is acceptable to God, and he shall have everlasting life.

We read a pretty story of St Anthony, who being in the wilderness, led there a very hard and strict life, insomuch as none at that time did the like, to whom came a voice from heaven, saying, Anthony, thou art not so perfect as is a Cobler that dwelleth at Alexandria. Anthony hearing this, rose up forthwith, and took his staff and travelled till he came to Alexandria, where he found the Cobler. The Cobler was astonished to see so reverend a father come to his

house. Then Anthony said unto him, Come and tell me thy whole Conversation, and how thou spendest thy time? Sir, said the Cobler, as for me, good works have I none, for my life is but simple and slender; I am but a poor Cobler: in the morning when I rise, I pray for the whole City wherein I dwell, especially for all such neighbours and poor friends as I have: after, I set me at my labour, where I spend the whole day in getting my living, and I keep me from all falsehood, for I hate nothing so much as I do deceitfulness: wherefore, when I make any man a promise, I keep it, and perform it truly; and thus I spend my time poorly, with my wife and children, whom I teach and instruct, as far as my wit will serve me, to fear and dread God. And this is the sum of my simple life.

In this story, you see how God loveth those that follow their vocation and live uprightly, without any falsehood in their dealing. This Anthony was a great and holy man, yet this Cobler was as much esteemed before God as he.

Here I might take occasion to speak of all estates, and what pertaineth to every one of them, but the time is past; I will therefore make an end, without any rehearsal or recital of that which is already said. The Lord of heaven and earth make us diligent and ready to do his will, and live after his commandment, and so to come finally to everlasting life, through Christ our Lord. To whom, with God the Father and the holy Ghost, be all honour and glory for ever and ever, world without end. *Amen, Amen.*



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# SERMON XXXIV.

*By the Reverend Father in Christ Master HUGH  
LATIMER, Bishop of Worcester.*

Preached at Grimsthorpe on Saint Stephen's day,  
1552.

LUKE ii. 6, 7.

*And so it was, that while they were there, the days were accomplished that she should be delivered and she brought forth her first-born son, and wrapped him in swaddling clothes, and laid him in a manger, because there was no room for them in the inn, &c.*

**I** shewed you yesterday, right worshipful audience, what was the occasion that Mary, the mother of our Lord Jesus Christ our only Saviour and Redeemer, came to Bethlehem, where it was prophesied that he should be born. The occasion was this, Octavius being Emperor over the great Empire of Rome, at that time when Christ should be born, (as it was prophesied he should be born while the second Temple stood.) Now this Octavius sent out a general proclamation, that all Countries underneath his dominion should be taxed, and to give him a certain sum of money.

Now God intended another thing. Octavius with this proclamation sought nothing but to fill his purse, and to make money, but God sought occa-

sion that way to fulfil his prophecy: for it was prophesied a long time, that Christ should be born at Bethlehem. Now she could not come thither except by some occasion, and therefore this was the occasion, namely, that she should come and be taxed, and pay certain money to the Officers. And here we shall consider and weigh the obedience that Mary the mother of Christ and her husband shewed toward the Magistrate, that she was content to take such a great journey in hand with her husband Joseph, to shew herself obedient unto the Magistrates. And here I took occasion the last time to speak somewhat of obedience, how we ought to shew ourselves obedient in all things which be not against God. I think of this matter we cannot speak too much, for it is a thing most necessary to be known. For if the parents of our Saviour were content to be obedient to a heathen King, how much more should we shew ourselves obedient unto our natural King, which feedeth us with the holy Word of God, and seeketh not alone our bodily health and wealth, but also the health of our souls? How much more ought we to reverence him and honour him, which not tyrannously ruleth over us, as Octavius did over the Jews, but most lovingly governeth us, seeking not his own commodities but our good estate?

Now by this occasion, as I told you, namely, to shew themselves obedient, came Joseph and Mary unto Bethlehem, a long journey, and poor folks, and peradventure on foot: for we read of no horses that she had, as our great Ladies have now-a-days. Now he that would shew the good behaviour that was between them two, he must surely have much time. We read of no falling out between them, or any ill behaviour on either side. Wherefore all husbands may learn by Joseph, to do their duties toward

toward their wives, and again all wives may learn by her.

Well, she was great with child, and was now come to Bethlehem. A wonderful thing to consider the works of God. The Emperor Octavius served God's purpose, and yet knew nothing of him; for he knew not what manner of man was born, at that time when his proclamation was sent out. But John Baptist, that went before our Saviour Christ, he shewed what manner of man Christ was, when he said, "Behold the Lamb of God, that taketh away " the sins of the world."

By these words are shewed to what end Christ was sent into the world, namely, to take away sins. And before this, Zachariah the father of John Baptist, brake forth into praising of God, saying, "Blessed be the Lord God of Israel, for he hath " visited and redeemed his people, and hath raised " up a horn of salvation." Now if Zachariah because of the birth of John, rejoiced in God, how much more should we laud and praise God, that Christ our Saviour himself is born? for John Baptist was the precursor. He was but a servant of God; yet Zachariah his father so much rejoiced in him. How much I say should we praise God, that the Lord above all Lords, hath taken upon him our humanity, and is made man, for this great benefit; that he would vouchsafe to humble himself so much, as to take our nature upon him; for this cause, to deliver us out of the hands of the old serpent the devil, in whose kingdom and dominion all mankind should have been, if this Saviour had not come into the world.

And thus his first coming is but very poorly, without any jollity or pomꝑ, but his second coming (as I have told you many a time before) shall be a glorious coming, a beautiful coming; for he shall come accompanied with all his Angels, he shall  
come

come with such clearness, that the sun and the moon shall be darkened at his coming, not that the sun itself of his substance shall be darkened, no not so; for it shall give his light, but it shall not be seen for this great light and clearness, wherein our Saviour shall appear. Now at the first he is come, not with glory or majesty, but with great poverty and misery, which he hath sustained for our sakes.

We have here to consider the great benefits of God the almighty Father, that it hath pleased him through his great goodness and love which he bare towards us which were his enemies, that it hath pleased him, I say, to give unto us for our sakes his only Son into these miseries and calamities, and to suffer him to take our nature upon him, and to deliver us by his most painful and grievous passion. We cannot express the worthiness of it, but though we are not able to express it, yet we must do as much as we can.

Now to come to the knowledge of this benefit, you must consider what he was before he was incarnate and made man: for when we know what he was before he was made man, then we shall know what he hath done for us.

Now therefore you must know, that he was the natural Son of God, yea God himself, the Lord and King over heaven and earth, through whom all things were made and created, and by whom all things are kept and sustained, ruled, and governed; that same God, that same Son of God, refused not to humble himself far beyond all measure, to take upon him such a vile nature, for he was made very man.

You must not think as the \* Arians did, which said that he was not very man, nor suffered very pains

\* They sprang from Arius, who was their author. He was a Lybian. His heresies over-ran the greatest part of the Christian world.

pains upon the cross, but had a fantastical body. And I know where there was one of such an erroneous opinion, not many years since, he belonged to a great man at that time. Beware therefore of this opinion, and believe stedfastly that he was a very natural man, sin excepted. Again, we must believe that he was God's Son, not by adoption, as we be, for we all be adopted and taken for the children of God. But he was before the world began with God, the very natural Son of God, and God himself, very God's Son without a mother, like as he was very man without a father. I will prove him to be very God, because we are commanded to call upon him. Now ye know that to call upon God, is to honour God. And God saith in his word that he will give his honour unto no body, but Christ hath the honour of God, therefore he must needs be very God. And here we have occasion to be sorry that we have called upon Saints, and so deprived God of his honour and dignity, and made them gods of men. But Christ is he on whom we must call, and put our confidence in: for it is written, "All the Kings of the world shall honour him, and call upon his Name." And therefore here it appeareth most manifestly that he is very God, coequal unto the father after his divinity.

You have heard this day in the service of St Stephen, how he called upon Christ, saying, "Lord, Jesus, take thou my spirit:" lifting up his eyes unto heaven, signifying that Christ is very God; which

world. He held Christ to be a creature, and baptized the Christians in the following form: "I baptize thee in the Name of the Father, by the Son, in the Holy Ghost. He flourished in the year 292. He denied the Son of God to be of the same substance with the Father. This doctrine was condemned in the first general Council of Nice, held in the year 325, and both its author and all his disciples were anathematized. Thus the Athanasian

which thing, no doubt, St † Stephen would not have done, if Christ had not been very God.

Now this day is St Stephen's day, which was put to death because he rebuked the stubbornness of the the wicked Priests and Bishops; which Bishops stirred up false witnesses against him, and so stoned him, but well is he that ever he was born.

Now

nasian Creed censures this abominable sect of heretics; "The catholic faith is this; that we worship one God in Trinity, and Trinity in Unity: which Faith, except every one do keep whole and undefiled, without doubt he shall perish everlastingly." — Notwithstanding which dreadful sentence, there are too many Arians in all christian countries; though this is certain, that there are no great number among the Papists, they being generally implicit believers.

† He was one of the seven Deacons ordained by the twelve Apostles to take care of the public stock, and justly to distribute the same among the widows and poor; leaving the Apostles more at liberty for the exercise of prayer and the ministry of the word. He was the first of the seven that were chosen, "being a man full of faith and of the holy Ghost." He did great wonders and miracles among the people, and with his wisdom confuted the erroneous opinions among the Jews concerning the Messiah; they not being able to resist the wisdom wherewith he spoke, suborned false witnesses, who deposed, that he spoke blasphemy against the Temple and the Law, saying, "That Jesus of Nazareth should destroy that place, and change the customs Moses delivered them;" and being brought before the Council to answer this accusation, the High Priest gave him leave to answer for himself, which he did with great boldness and courage, upbraiding the Jews as "stiff-necked and uncircumcised in heart and ears, always resisting the holy Ghost, as their fathers did; and how their fathers persecuted and slew the Prophets, which showed before the coming of the JUST ONE, of whom they now have been the betrayers and murderers. Hereat the Jews being cut to the heart, gnashed on him with their teeth, and cast him out of the city, and stoned him, calling upon God, and saying, Lord JESUS receive my spirit; and then kneeling down, cried with a loud voice, LORD lay not this sin to their charge; and having so said he fell asleep, died, and was buried by devout men, who made great lamentation over him." He is the first man recorded to have the honour of seeing Christ in heaven; "Behold, says he, I see the heavens opened, and the son of man sitting on the right hand of God." And on this vision the Church hath founded the useful and necessary doctrines of the Intercessorship and Mediatorship of our Lord and Saviour.

Now therefore if you will worship St Stephen, I will tell you how ye shall worship him. Consider his faith and heartiness which he had in God's cause; and pray unto God that thou mayst have such a strong faith as he had, that thou mayst be ready to forsake the world, and suffer for the word of God, like as he hath done. Also further pray unto God, that thou mayst have such a strong faith to pray unto him, as St Stephen had. This is the right worshipping of St Stephen, to follow his example, but not to call upon him.

But I marvel much how it came to pass that upon this day we were wont to let our horses blood: it is like as though St Stephen had some great government over the horses, which thing no doubt is a vain invention of man. We ought to commit ourselves, and all that we have, under the governance of God, and not to be so foolish as to commit them unto Saints. God grant us that we may say with a good faith from the bottom of our hearts, "Lord Jesu receive our spirits." Further, Christ himself shewed most manifestly what he was, for he hath witnesses enough, the Father, the holy Ghost, John Baptist, and the works which he did: and finally he himself witnesseth what he is, for he saith, "He that believeth in me, hath everlasting

"life." Here is plainly shewed by his own words what he was, namely, the Redeemer of mankind, and very God; for no body can give everlasting life save God only. But Christ giveth everlasting life, therefore he is very natural God. And in another place, he saith, "Like as the father raised

"up the dead, so doth the son too:" where it most manifestly appeareth, that he is equal unto the Father: They work their works together inseparably. This I tell you, to the intent that you should consider with yourselves what Christ was before he took our nature upon him: and again, to

Consider what he hath done for us, and how exceedingly he hath humbled himself.

Now I will shew you what man is of his own nature, left unto himself; but I will not speak of that singular son of man, which was Christ, for he had two natures in unity of persons; he was very God and very man, he was a privileged man from all other men, that man never sinned, therefore I speak not of him, but of the nature which mankind hath inherited of Adam after he had sinned; for as he was, that is, a sinful wicked man, disobedient unto the word of God, such he brought into the world. Now what is man, what is the nature of the son of Adam? I speak not of Christ, for he was not born of the seed of Adam. When we know what man is, then we shall perceive what great benefit we have received of God the father Almighty, in that he hath sent his only Son to be a sacrifice for us, and to help us out of the estate of damnation, and to remedy this impureness of our nature.

Now this our nature David, the holy King and Prophet, describeth with few words, saying, "Lo, in iniquity am I born, and in sin hath my mother conceived me." Which words are not so to be understood, as though the act of generation, and the lawful use of matrimony were unclean before God. He speaketh not here of the lawful bed-company that is between married folks: for this hath his warrant in scripture, in God's book; therefore he speaketh not here of the company that is between man and wife, but he doth signify by his words, what he had inherited of his parent Adam, namely, sin and wickedness: and he speaketh not of himself only but of all mankind: he painteth us out in our own colours; shewing that we all are contaminate from our birth with sin, and so should justly be fire-brands in hell world without end. This the holy Prophet shewed in these words, to put us in remem-

remembrance of our own wretchedness, to teach us to despair of our own holiness and righteousness, and to seek our help and comfort by that Messiah whom God hath promised our forefathers, and now hath fulfilled the same promise.

Another scripture signifieth unto us farther what we be of ourselves, of our own nature, for it is written, "All men are liars;" therefore man is not clean, but full of falshood and deceit, and all manner of sin and wickedness, yet we may learn what we be of our own nature, namely, poisoned and corrupt with all manner of uncleanness. Another scripture we have, which saith to this purpose, "The Lord looked down from heaven, to see if there were any man that did well; but they were all declined, they were all naught together." God looked down to consider whether there were some that had understanding of him or not. What brought he to pass? what found he when he made inquisition? Marry this, "All men have declined from God, there was not one that did good, no not one." Here we may perceive what we be of ourselves, of our own nature. And again here we may see what Christ the Son of God hath done for us: what inestimable benefits we have received at his hands, namely, to suffer for us and to cleanse us from all our sins and wickedness, to make us just before the face of God, to purge us from all iniquity, as well from original sin as actual: for if he had not done so, we should never have been able to escape the wrath of God: for "Whatsoever is born of flesh is flesh;" that is to say, is sinful, wicked, and so destitute of the glory of God, and the child of the devil; if Christ had not come and cleansed our filthiness, if he had not suffered death for us we had perished. Now before he suffered, he was born and lived a great while in this miserable world, or

else he could not have suffered if he had not been born, for no man can suffer before he be alive. Further it is written in God's book, "God hath concluded all mankind under sin;" so that all mankind was sinful and destitute of the favour of God, save only Christ.

Wherefore I pray you have I rehearsed all these scriptures? Marry to this intent I have rehearsed them, to bring you to knowledge how great need we have of Christ: for no doubt if we had not had him; all mankind should have been damned, yea the best of us world without end. But that we have deliverance, that the kingdom of heaven is opened unto us, that same brought he to pass with his passion; for he took upon him our nature, and so deserved for us everlasting life: for by him we have it, and therefore we must thank him for it, we must to him give all honour and praise.

It is a great unity between the two natures in Christ, between the manhood and godhead: for the body and the soul make a man, but the manhood and the godhead are joined so together, they make but one Christ, and yet they are not confounded, so that the godhead is not turned into the manhood, neither the manhood into the godhead. And thus Christ, which was very God and very man, died not for himself nor of necessity (for death hath no right unto him) because he was without sin, but he died for our sakes, willingly, without any compulsion, moved by the great love that he bare unto man: and therefore he saith, "No man taketh away my life, but I myself put it away; but I will receive it again: I am willing to die, for by my death I will destroy the kingdom of the devil; and by my death all mankind shall be saved." And here he shewed himself what he was, namely, very God; for he had power over death,

death, and not death over him: and so he died not by compulsion, but willingly; for it was his will and pleasure to help us, and deliver us from our wretchedness; for nothing could help us else, but the death of the eternal Son of God.

And here you may note by the way, what a heinous thing sin is before the face of God, how he abhorreth sin, that he would be with nothing reconciled, save only with the death of his Son our Saviour Jesus Christ. And this shall make us to hate sin, and not to fall willingly and wittingly into any kind of sin again, but rather to live uprightly and godly, according unto his will and commandment: seeing that he beareth such a loving and fatherly heart towards us, that he spared not his only Son, but gave him even to the most vile and painful death for our sakes; for our sins and wickedness sake.

David, that holy man, when he considered this great benefit, what saith he? He fell into these words, "What shall I give unto the Lord for all those things which he hath given unto me?" Then he maketh himself answer, and saith, "I will call upon the name of the Lord: I will take the cup of health;" that is to say, I will bear the cross that he shall lay upon me willingly, without any grudging. Now therefore let us say so too, O Lord, what shall we give unto thee again? what amends shall we make thee, seeing thou hast given us thine only natural Son, which took upon him our vile nature, and suffered most painful death? For that we have a brother in heaven, what shall we now do? How shall we shew ourselves thankful? Marry, "We will call upon the name of the Lord:" we will praise him for all his goodness, we will shew ourselves thankful with a godly upright conversation. "We will take the cup of health;" we will bear all calamities and crosses that thou shalt lay upon us willingly,

willingly, without any grudging. This is all that we can do, and when the devil cometh and tempteth us, as no doubt he will not sleep, we shall defy him, knowing that we have a brother in heaven which hath overcome him and all his power: therefore we shall not need to fear him, or care for him, though he be busy with us, and tempt us in all manner of things to bring us to destruction. Let us defy him, and give God thanks which so mercifully hath dealt with us, and delivered us from all our sins. Let us take the cross meekly, whatsoever it be; though it be in misery or poverty, or other calamities. Let us be content withal, for they be but examinations and proofs, to provoke us to call upon God, when we feel the burden, and no doubt we shall be heard when we call as we ought to do, that is to say, with a faithful heart; then no doubt he will take them away, so that we shall be no more troubled with them, or else he will mitigate and assuage them in such sort, that we shall be able to bear the burden of them.

“ And she brought forth her first begotten Son.” These words after the outward appearance, sound as though Mary the mother of Christ had more Sons than Christ. And there was an heretic which steadfastly said, that Mary had more Sons after she had brought forth Christ: and here he took his arguments, saying, We read in scripture that Christ had brethren, which argueth that Mary had more sons besides Christ. Which indeed is a foolish argument against all learning: for we must consider the phrases of the Hebrew tongue. The Jews in their tongue call all those which are kinsmen, brethren, and so the kinsmen of our Saviour were called his brethren, after the manner of their language, not that they had one mother, or that Mary had more Sons than Christ; therefore these heretics go far wide to prove that Mary had more Sons besides Christ, because

we read that he had brethren. Let them consider the propriety of the Hebrew tongue, then they shall soon perceive how fond and foolish their arguments be.

The second argument which these fond fellows make, is this: the Evangelist saith, "And she brought forth her first begotten son." By these words they will prove, therefore she had more than one son: Christ was the first begotten, but she had more beside him. Here I would have them to consider this word *primo genitum*, which signifieth him *qui primo apervit vulvam*, him that first opened the womb; but she had no more, neither before nor after, but was a clear Virgin before she brought forth, and after she brought forth him she remained a Virgin. And therefore these heretics do wrongfully violate, tosse, and turmoil the scriptures of God, according to their own fancies and foolish minds.

Another argument they make, taken out of the first chapter of Matthew, where the Evangelist saith, "And Joseph took his wife, and knew her not till she had brought forth her first begotten son." Hereupon they make this argument: "Joseph knew her not till she had brought forth her first son;" therefore they say, he knew her after; which no doubt is a foolish argument. For the mind of the Evangelist, when he declared Christ to be the first son of Mary, was to prove that he was the son of a Virgin, according to the prophecy that was of him, and not to declare that Mary had more children after him, as some do fancy. For we in our English tongue have such a manner of speaking, when we say, I will never forgive him so long as I live: or when we be ill intreated in a City, we say I will no more come thither so long as I live: By which manner of speaking, we do not signify that we will come thither after our death, or forgive  
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after our death: No. And so likewise it is here, when he saith, "He knew her not, until she had brought forth her first begotten son." It followeth not that he knew her after. Like as it followeth not when I say, I will do this thing no more so long as I live, therefore I will do it after I am dead. And here you may perceive how foolishly and fondly these heretics have handled the scripture.

Now let us go forward, and consider his great extream poverty. They came to Bethlehem, where they could get never a lodging in the Inn, and so were compelled to lie in a stable, and there Mary the mother of Christ brought forth that blessed Child, through whom, and in whom all the nations of the earth are and shall be blessed; and there "she wrapped him in swaddling clothes, and laid him in a manger, because there was no room for them in the Inn." Here began the misery of the Lord over all Lords, even at his first coming into this world, when he was laid in a manger, as soon as he was born, to taste poverty and miseries, to make amends for our sins and wickedness, and so to take away from us the wrath of God our heavenly father, which lay upon all mankind so heavy, that we should all have been condemned world without end, if this child had not been born into the world.

And here we may learn by his poverty to comfort ourselves when God sendeth poverty unto us, and not to think because we are poor, therefore God hateth us, or will condemn us; but rather consider with ourselves, and call to remembrance the poverty of Christ our Saviour. He was the beloved Son of God, and God himself, and yet he was content to be born in misery, and to sustain most vile poverty, and penury of all manner of those things which are required necessarily to the sustentation of this life. There be some which when they  
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be in trouble say, O, if God loved me, he would not punish me so, he would not suffer me to be vexed so grievously with poverty, and lack of necessaries: which indeed is not so, for whom God loveth he punisheth. Examples we have in David, what troubles, calamities, and miseries he had, and yet God loved him, insomuch that he called him a man after his heart's desire: but though he was well-beloved of God, yet he must taste of miseries and calamities, of which he had not a little; but he ever kept close unto God, who delivered him out of all his trouble.

Now some will say when they hear what poverty our Saviour suffered, and how Mary his mother was compelled to take a stable for lack of a better lodging, O what a wicked City was this? What a company of cruel people were these? But when we consider all things well, we shall find that we be even as wicked as they were. For are not we given now-adays to covetousness, so that we regard not the poor, needy, and miserable people? Seek we not our own advantage, and despise and neglect the poor? Therefore if thou wilt cry out upon the Bethlehemites, then cry out on thyself, for thou art as wicked, yea more wicked than they were. For the most part of all Bethlehem knew nothing of our Saviour Christ that he was born; but we know it, therefore we are inexcusable. God hath sent unto us his Preachers, which teach us the way to heaven, they shew us wherein standeth our redemption, they exhort us to godliness, to do good works, to be pitiful, and liberal unto the poor, to help them; and comfort them: But what do we? Marry we despise the Preachers, we abhor their doctrine, and so consequently refuse Christ himself; for he saith, "He that receiveth you, receiveth me." This Christ himself speaketh by his Preachers: therefore,

as I said before, we need not to cry out against Bethlehem, but let us cry out on ourselves, for we are as ill in all points as they were.

But I warrant you, there was many a jolly damsel at that time in Bethlehem, yet amongst them all there was not one found that would humble herself so much, as once to go see poor Mary in the stable, and to comfort her. No, no; they were too fine to take so much pains. I warrant you they had their bracelets, and fardingals, and were trimmed with all manner of fine and costly raiment, like as there be many now-a-days amongst us, which study nothing else but how they may devise fine raiment; and in the mean season, they suffer poor Mary to lie in the stable; that is to say, the poor people of God they suffer to perish for lack of necessaries.

But what was her swaddling clothes wherein she laid the King of heaven and earth? no doubt it was poor gear, peradventure it was her kerchief which she took from her head, or such like gear, for I think Mary had not much fine linnen, she was not trimmed up as our women be now-a-days. I think indeed Mary had never a fardingal\*, for she used no such superfluities as our fine damsels do now-a-days: for in the old time women were content with honest and simple garments. Now they have found out these round-about, they were not invented then, the devil was not so cunning to make such gear, he found it out afterward. Therefore Mary had it not. I will say this, and yet not judge other folks hearts, but only speak after daily appearance and experience, no doubt it is nothing but a token of pride to wear such fardingals, and therefore I think that every godly woman should set them aside.

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\* Farthingals, or Hoops, were in high vogue in our Author's time, and which he justly condemns. What would he have said to the enormous ones of our days?

It was not for naught that St Paul advertised all women to give a good example of sedateness, soberness, and godliness, in setting aside all wantonness and pride. And he speaketh of such manner of pride as was used in his time: not with laying out the hair artificially: not with laying out the tuffocks\*. I doubt not but if fardingals had been used in that time, St Paul would have spoken against them too, like as he spake against other things which women used at that time to shew their wantonness and foolishness. Therefore, as I said before, seeing that God abhorreth all pride, and fardingals are nothing else but an instrument of pride, I could wish that every woman would follow the counsel of St Paul, and set aside such gorgeous apparel, and rather study to please God, than to set their mind upon pride: or else, when they will not follow the counsel of St Paul, let them scrape out those words wherewith he forbiddeth them their proudness, otherwise the words of St Paul will condemn them at the last day. I say no more, wise folks will do wisely, the words of St Paul are not written for nothing, if they will do after his mind, they must set aside their foolish fardingals: but if they will go forward in their foolishness and pride, the reward which they shall have at the end, shall not be taken from them.

Here is a question to be moved, who fetched water to wash the child after it was born into the world, and who made a fire? It is like that Joseph himself did such things, for as I told you before those fine damfels thought great scorn to do any such thing unto Mary; notwithstanding that she had brought into the world, the Lord over heaven and earth.

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Alack,

\* Or plaiting the hair into different ringlets, and then either rolling it up to the top of the head, or left carelessly hanging down the shoulders.

Alack, shall we murmur and grudge against God when we be in distress or poverty? Shall we cry out against him, seeing that Christ the Saviour of the world himself was handled so severely? Therefore let us learn to be patient in all our troubles, let us be content with all that God shall send us: if we do so, he will plenteously reward us in everlasting life.

This day on which our Saviour was come into the world, we were made one flesh with the Son of God. O what a great honour is this unto us! which honour exceedeth the dignity of the Angels. For though the Angels are better in substance, yet we are better in the benefit: for Christ took not upon him the nature of Angels, but he took our nature upon him, man's nature, I say. O what an exceeding thing is this? O how much are we bound to give him thanks for these his profound and inestimable benefits? We read a story, take it as you will, though it be not a true story: The devil came once into the Church whilst the Priest was saying mass, and when he was at these words, *Et homo factus est*, the devil looked about him, and seeing no man kneel down or bow his knees, he struck one of them in the face, saying; What? will you not reverence him for this great benefit which he hath done unto you? I tell you, if he had taken upon him our nature, as he hath taken upon him yours, we would more reverence him than ye do. This story is prettily devised, for we should reverence him, we should honour him, and shew ourselves thankful for his inestimable benefits that he hath shewed unto us miserable wretched sinners in taking upon him our nature.

Now the same Christ was born as on this day of the Virgin Mary, very man except sin: for sin hath not defiled his flesh: for he was not begotten  
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of the seed of man, after the manner of other men, but by the power of the holy Ghost: Mary was his very natural mother, and he was born to that end that he might deliver us from our sins and wickedness. To whom, with God the Father and the holy Ghost, be praise and honour everlastingly, world without end. *Amen.*



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# SERMON XXXV.

By the Reverend Father in Christ Master HUGH  
LATIMER Bishop of Worcester.

Preached at Grimsthorpe on Saint John Evan-  
gelist's day, 1552.

LUKE II. 8—12.

*And there were in the same region Shepherds abiding in the field and watching their flock by night. And lo, the Angel of the Lord stood hard by them, and the brightness of the Lord shone round about them, and they were sore afraid. But the Angel said unto them, Be not afraid, for behold I bring you tidings of great joy that shall come unto all the people; for unto you is born this day in the City of David, a Saviour which is Christ the Lord: and take this for a sign, you shall find the child swaddled and laid in a manger, &c.*

**Y**ESTERDAY I intreated somewhat of the Nativity of Christ our Saviour. And you have heard by what occasion Mary his mother came to Bethlehem with her husband Joseph, namely, to shew obedience, as all subjects ought to do, to their governors. You hear what good chance she had in that she was obedient, and so all that be obedient to their rulers and governors according

ording to the ordinance of God they shall have good speed. Now what happened unto Mary? she brought forth the Saviour of the world. O what good chance was this. And here we learn that it is a good thing for every one to keep him in that order that God hath appointed him. Mary with her husband Joseph were subjects, and therefore in doing their duties, in obeying the Magistrate, they pleased God: which example of Mary and Joseph should occasion all us to follow them in their doings; and if we do so, we shall please God. There is one thing I did forget the last time when I spake of obedience, which is an objection that some make, when they are required to do their duties to the Magistrates. I told you at that time, that we must bear willingly those burdens that are laid upon us, considering that God commanded us so to do. And then again, that he hath delivered us from that great burden of our sins, which should have thrust us into everlasting damnation, willing and commanding us to bear with a good will such little burdens as the Magistrates shall lay upon us.

Again, I told you at the same time that whosoever beareth with a good will the common burden of this realm, they shall be blessed in all things, it shall not be diminishing of their stocks, but it shall be rather an increase than a diminishing.

Now cometh the objection that some make: they say, to bear the common burden is not an increase but a diminishing and hurt, for there hath been many burdens in England, as the burdens of the fall of money; therefore that is not so as you say: for I know that some have lost so much, that they cannot recover the same again so long as they live. And indeed I know myself a man that lost eight-score pounds by the fall of money; yet as for that man he took it well, and I doubt not but God will  
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work with him so, that it shall be nothing to his hurt.

But to answer this carnal man which maketh such a carnal objection against the promise of God; I deny not but there be some, which indeed shall never recover that which they have lost: but I tell you what is the cause, the cause is not in God, or in his promises fidelity, but the fault is in themselves; as thus, You must understand that when God requires a thing to be done, he will have it done with a good-will, with a merry heart, with a loving countenance. Now there be many of us which do it indeed, but with cursing and banning, so that though they be no rebels outwardly, yet they rebel in their hearts. Unto such fellows God is not bound to keep his promise, for he made them no promise, but unto them that do it with a willing heart, and loving countenance, he hath promised increase: and they that do it with an ill will, they rather provoke God to anger, than that they should receive any benefit of him. For St Paul commandeth us to obey the Magistrates; not for fear of their punishment, but rather for conscience-sake, for God's sake, in respect of God, of whom we have all things, who willeth us to do so: So that they that do it with an ill will, and afterward having no increase, are not able to recover again, the fault is in themselves, and not in God: for they obey not for conscience-sake, as St Paul would have them do, but rather for fear of punishment.

I shewed you also yesterday, the blessings which we receive by the coming of Christ, and again our sufferings if he should not have come; namely, that we should have been lost for ever, world without end. To this end I spake of such things, to give you occasion to consider his goodness and wonderful benefits, and to shew ourselves thankful towards him. Further I shewed you what he was, before  
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he took our vile nature upon him; namely, the eternal Son of God the Father, begotten before the world began, equal to his Father in power and dignity, he took our vile nature upon him, was made very man, to the end that he might deliver man from the curse of God, and eternal damnation.

Then I shewed you what we be without God, without this Saviour; namely, cursed and banished from everlasting life to everlasting damnation: this we are without him of our own nature, for we can do nothing but commit sin, and are not able to make amends for the least sin that we commit; but he our Saviour, I say, hath made satisfaction upon the cross for the sins of all mankind. Then again I told you how we should follow the example of David, which when he considered the great benefits of God, burst out in these words, saying, "What shall I give unto the Lord for all that which he hath given unto me?" Then he concludeth and saith, "I will take the cup of health;" that is, I will bear all the crosses which the Lord shall lay upon me. And so we must do when we consider the great benefits which God hath done unto us, then we must be content with all our hearts to bear such crosses as he shall lay upon us, and to shew ourselves thankful with a godly and honest life, for that he suffered for us, which passion he suffered, not compelled thereunto, but willingly he suffered it, moved by that great love which he bare towards us.

Therefore let us shew ourselves thankful, let us take all calamities and miseries that he shall lay upon us willingly: and in all these crosses let us call upon him, and take in good part whatsoever it shall please him to lay upon us. This is the chiefest honour that we can do unto him.

Now let us a little better consider his poverty, which he suffered as soon as he was born. We read not that Mary his mother had any midwife when she was delivered of him. And here we have occasion to speak of midwives. The same office of a midwife is a necessary office, but I would wish the Bishops would see better unto them, that they might be better instructed in God's word: for no doubt these midwives are the occasion of much superstitious dishonouring of God; the fault is, because they are not instructed in the word of God: and therefore when the women be in travailing, and so in peril of their lives, they cause them to call upon our Lady; which no doubt is very idolatry, and dishonouring of God: for we ought not to call upon any creature, we must call only upon God alone, unto him only appertaineth that honour.

Further I told you that our Saviour Christ was formed and framed of the poorest flesh, and he became the natural Son of Mary, and she also was his natural mother. I told you the last time of one Joan\* of Kent, which was in this foolish opinion, that she should say our Saviour was not very man,  
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\* Rapin calls her an unfortunate English woman, who had suffered herself to be seduced, and shewing an invincible obstinacy, was pronounced a heretic, and as such delivered over to the secular arm, and sentenced to be burnt. But when King Edward was moved to sign the warrant for her execution, he could not be prevailed with to do it. The King said he thought the sentence was very unjust and cruel. Archbishop Cranmer, who had a great influence over him, was employed to persuade him to sign. At length the young King, silenced rather than convinced by Cranmer's reasons, set his hand to the warrant, with tears in his eyes, telling him, If he did wrong, since it was in submission to his authority, he should answer for it to God. Whatever the Archbishop's arguments were, it may be affirmed, this was not one of his brightest actions. He would doubtless have done better not to have concerned himself in such an affair, so unbecoming a Protestant Bishop. Accordingly this proceeding has been often objected to him,

and had not received flesh of his mother Mary; and yet she could shew no reason why she should believe so. Her opinion was this as I told you before. 'The Son of God, said she, penetrated through her, as through a glass taking no substance of her: But our Creed teacheth us contrariwise, for we say, "Born of the Virgin Mary:" so this foolish woman denied the common Creed, and said that our Saviour had a fantastical body; which is most untrue, as it appeareth evidently in the Epistle to the Hebrews, where St Paul plainly saith, that Christ was made of the woman, that he took his flesh from the woman. And though Mary had a prerogative, as she said indeed,

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him, and even served for foundation to very disadvantageous reflections upon the Reformation and the Reformed. Fox says, King Edward thought it a piece of cruelty too like that which the Reformers condemned in the Papists, to burn any for their consciences. He asked Cranmer, What, my Lord, will ye have me send her quick to the devil in her error? So that Cranmer himself confessed, that he had never so much to do in all his life, as to cause the King to sign the warrant, saying, that he would lay all the charge thereof upon Cranmer before God. But to bring the King to a compliance, Cranmer argued from the Law of Moses, by which blasphemers were to be stoned. His Grace said he made a difference between errors in other points of divinity, and those directly against the Apostles Creed; that these were Impieties, which a Prince, as God's deputy, ought to punish. Strong arguments indeed for the cruel doctrine of persecution! However, this poor woman was burnt in Smithfield in the year 1549, for her obstinately persisting in the heresies Master Latimer has recited above. She was by profession an Anabaptist. In those times there were, says Burnett, two sorts of Anabaptists most remarkable: the gentle or moderate sort, who only thought baptism ought not to be administered to infants, but only to adult persons. The other sort were men of fierce enthusiastic tempers, who denied almost all the principles of the Christian religion. They had broke out into a general revolt in Germany, raised the war called THE RUSTIC WAR, and possessing themselves of Munster, made one of their Teachers, John of Leyden, their King, under the title of, THE KING OF NEW JERUSALEM. Some of them set up a fantastical unintelligible way of talking of religion, which they turned all into allegories. These being comprehended with the moderate ones under the common name of Anabaptists, brought them also under an ill character.

deed, namely, that she knew no man, that she was a Virgin; yet her prerogative took not away the very humanity of Christ. She alone above all other women had this prerogative to be a Virgin and yet to bring forth a child: the holy Ghost did supply the office of a father, she was filled with the holy Ghost, but he was her natural Son in all other points; but yet this his humanity was preserved from all sin and wickedness. In all other things he was very man, and she his very natural mother. And no doubt she had a great belly, as it appeared in the first chapter of Matthew, where the Evangelist saith, "She was found with child." And so Joseph, seeing it, could not but suspect her, and therefore was minded to go away from her, if he had not been admonished by the Angel: but being in this perplexity, the Angel of the Lord came unto him, saying, "Fear not Joseph, for that which is conceived in her is of the holy Ghost. She shall bring forth a son, and thou shalt call his name Jesus." So here appeareth plainly that Mary was big with child, after the manner of other women, for we may not make him a fantastical body, but a very body, having flesh, blood, and bones, as our bodies have, and I think that Mary travailed after the manner of other women. I doubt not but she had pains as other women have, for I think she was obedient unto that law, which was made by God himself: "In sorrow and pain thou shalt bring forth thy children:" For she kept other laws too, to which she was not bound, to which she had no need, as of Purification, and he of Circumcision: so that it is to be presupposed, seeing she obeyed other laws, she obeyed this law too, to shew and to signify unto the whole world her obedience. Therefore they that will go about and say that she brought him forth without pain, not after the manner of other women, they seem to do more hurt than good: for

so we might come in doubt, whether he had a very body or not.

Now the Evangelist saith here was no place in the Inn, they had no room to refresh themselves: for the Innkeepers took only those which were able to pay for their good cheer, they would not meddle with such beggarly folk as Joseph and Mary his wife were. And here we may learn by the example of Joseph and Mary to take all things in good part, and to be content with poverty and miseries. Let us follow their example: We read not that they grudged or murmured against God, but they were content to take all things in good part, though they could get never a lodging in the whole City: so that they were fain to take a stable, there to repose themselves. And as some writers say, it was a common stable in the market-place, as some Towns have common stables for the folk that come to the market; for they are not able to spend money in the Inn, and therefore they set their cattle there. But there is no certainty whether it was such a common stable or not: but this is certain that they were in great poverty and misery, no doubt of that: therefore you poor folk comfort yourselves with this example, though you have not houses after your mind, consider that Mary the mother of Christ lacked a lodging, and that in her greatest need. But I tell you where you may have houses enough, and that good cheap, for little money you may have them. "In the house of my Father be many dwelling places." There you may have them, they are offered you in Christ, and through Christ, ye need not to give money for them. Therefore I would not have you in any wise to grudge or murmur because ye lack houses, for no doubt if we will be content with that that God sendeth unto us, and be thankful unto him, houses or no houses in this world, we shall  
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be sure that we shall lack no houses in the other world.

Now you hear how Mary the mother of Christ, brought forth her son into this world in a stable: but here I would not have you to think that Mary was saved because she brought forth Christ, no not so: she was saved because she believed in him, because she set her hope and confidence in him: she doubted not but that he should take away her sins, and all the world's sins, so that she was not only his mother, after the flesh, but she was his spiritual mother, she believed in him, she seeketh not salvation by her own works.

There was once a woman when she heard our Saviour make a Sermon, she thought him to be a wonderful man, she could no longer hold her tongue, but burst out into these words, saying, "Blessed is the womb that hath born thee, and happy are the teats that gave thee suck." That is to say, happy is that woman that hath such a son. But what answer made our Saviour unto her? "But blessed are those that hear the word of God and keep the same." For Mary was not justified nor saved because she was his natural mother: for if she had not believed in him, she should never have obtained the felicity of heaven; though she was a singular woman, yet if she had only staid at that, all had been to no purpose. But she was otherwise his mother with believing him to be the eternal Son of God, and the Saviour of the world, according to the promise made of God the Father himself in Paradise, namely, that "the seed of the woman should break the Serpent's head:" and in such wise all we may be the mother, sister, and brethren of Christ.

Furthermore we read in the gospel of St Matthew, that once she was pricked with vainglory, for when he was preaching, she came and would needs speak with

with him, for she would have been known to be his mother; which doing of hers no doubt had a smatch of ambition. And it is good for us to know such things, for so we may comfort ourselves, when we hear that the very mother of Christ had sins, and yet was saved, we shall be saved too. God is as merciful as ever he was, so we shall comfort and keep ourselves from despair. But I pray you, what answer made he unto her, when she interrupted his Sermon: "Who is my mother? and who are  
" my brethren? and he stretched forth his hands  
" over his disciples, and said, Behold my mother,  
" and my brethren; for whosoever doth my father's  
" will that is in heaven, the same is my brother,  
" sister, and mother." Here you see, that he would not be led by the affections of his mother, and set aside his calling. This example all we ought to follow, and especially Preachers; they may not preach after affection, they shall not rule the word of God, but they must be ruled by the same.

Likewise we read in the gospel of John, that when he was at the marriage in \*Cana of Galilee, and his mother too, and there was wine lacking, she should take upon her to appoint him what he should do, saying, "They have no wine, thou  
" must needs help." But what answer made he unto her, "What have I to do with thee?" shall I be at your commandment? Here you see that Christ would not bear with his mother in her folly: which example we ought to follow: we should not bear or comfort any man in his sins and wickedness, but admonish him; nor flatter him against our conscience, as some do, which will not displease, but rather allow things against their own conscience. But our Saviour did not so, he would not bear with his

\* A City of Galilee, where our Saviour wrought his first miracle.

his own mother: therefore, as I told you before, she was not only his carnal mother, but by faith she believed in him; and so ought we to do, if we will be saved; for when we believe in him, undoubtedly then we conceive Christ, then we be his mother, then we shall reign with him world without end.

Now followeth in the text, "And there were Shepherds in the same region, &c." You know there is a common saying, "When a body knoweth not a thing, he desireth it not greatly;" so it had been with us if this birth of our Saviour should have been hid from us, we should not have desired the same, and he had done unto us no good at all. Therefore it must needs be known, it must needs be opened. Now here the Evangelist beginneth to shew to whom this birth was opened at the first, and through whom it was first published, who were the first Preachers, which were the Angels of God, they were the first Preachers. And here you may perceive what is the office of the Angels of God, namely, to serve to keep us; and therefore St Paul calleth them "serving spirits." But now you will say, how chanced it that the Angels teach not us as well as they did the Shepherds? Sirs, you must understand, that God hath appointed another Office, other Officers, which shall teach us the way to heaven, which way to heaven was opened first by the Angel. He told the Shepherds that Christ the Saviour was born: but now God sheweth unto us the self-same Sermon of the Angel by and through his Ministers, which teach us the same.

But I pray you to whom was the Nativity of Christ first opened, to the Bishops or great Lords which were at that time at Bethlehem? Or to those jolly damfels with their fardingals, with their roundabouts, or with their bracelets? No, no; they had so many hindrances to trim and dress themselves, that

that they could have no time to hear of the Nativity of Christ; their minds were so occupied otherwise, that they were not allowed to hear of them. But his Nativity was revealed first to the Shepherds, and it was revealed unto them in the night-time, when every body was at rest, then they heard the joyful tidings of the Saviour of the world: for these Shepherds were keeping their sheep in the night-season from the wolf or other beasts, and from the fox: for the sheep in that country do lamb twice in the year, and therefore it was needful for the sheep to have a Shepherd to keep them. And here note the diligence of these Shepherds: for whether the sheep were their own, or whether they were servants, I cannot tell; for it is not expressed in the book; but it is most likely they were servants, and their masters had put them in trust to keep their sheep. Now if these Shepherds had been deceitful fellows, that when their masters had put them in trust to keep their sheep, they had been drinking in the alehouse all night, as some of our servants do now-a-days, surely the Angels had not appeared unto them to have told them this great joy and good tidings. And here all servants may learn by these Shepherds to serve truly and diligently unto their masters; in what business soever they are set to do, let them be painful and diligent, like as † Jacob was unto his master Laban ‡. O what a painful, faithful and trusty man was he? He was day and night at his work, keeping his sheep truly, as he was put in trust to do; and when any chance happened that any thing was lost he made it good, and restored

N<sup>o</sup> XXXIII. Vol. II.

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† The father of the twelve Patriarchs. He wrestled with an Angel, which no man ever did before or since. He was the first man recorded to have seen heavenly visions

‡ Brother to Rebecca, and master and father in law to her son Jacob. Laban was a Pastor-King and a very great man in those early times.

it again of his own. So likewise was Eleazar, a painful man, a faithful and trusty servant. Such a servant was Joseph in Egypt to his master Potiphar: so likewise was Daniel || unto his master the King. But I pray you where are these servants now-a-days? Indeed I fear me there be but very few such faithful servants.

Now these Shepherds, I say, they watch the whole night, they attend upon their vocation, they do according to their calling, they keep their sheep, they run not hither and thither, spending the time in vain, and neglecting their office and calling: no, they did not so. Here by these Shepherds all men may learn to attend upon their offices, and callings: I would wish that all Clergymen, the Curates, Parsons, and Vicars, the Bishops, and all other spiritual persons, would learn this lesson by these poor Shepherds; which is this, to abide by their flocks, and by their sheep, to tarry amongst them, to be careful over them, not to run hither and thither after their own pleasure, but to tarry by their benefices and feed their sheep with the food of God's word, and to keep hospitality, and so to feed them both soul and body. For I tell you these poor unlearned Shepherds shall condemn many a stout and great learned Clerk: for these Shepherds had but the care and charge over brute beasts, and yet were diligent to keep them, and to feed them, and the others have the care over God's lambs which he bought with the death of his Son, and yet they are so careless, so negligent, so slothful over them; yea, and the most part intendeth not to feed the sheep, but they long to be fed of the sheep: they seek only their own pass-times, they care for no more. But what saith Christ to Peter? What said he? "Peter, lovest thou me?" Peter made answer, Yes: "Then feed my sheep." And so the third time

|| The word Daniel, in the Hebrew, is as much as to say, God is my Judge. He was one of the four greater Prophets.

time he commanded Peter to feed his sheep. But our Clergymen do declare plainly that they love not Christ, because they feed not his flock. If they had earnest love to Christ, no doubt they would shew their love, they would feed his sheep.

But it is a thing to be lamented, that the Prelates and other spiritual persons will not attend upon their offices, they will not be amongst their flocks, but rather will run hither and thither, here and there, where they are not called, and in the mean season, leave them at adventure of whom they take their living; yea, and furthermore, some will rather be Clerks of Kitchens, or take other Offices upon them besides that which they have already: but with what conscience these same do so, I cannot tell. I fear they shall not be able to make answer at the last day for their follies, as concerning that matter: for this Office is such a heavy and weighty Office that it requireth a whole man. Yea and let every Curate or Parson keep his cure to which God hath appointed him, and let him do the best that he can; yet I tell you he cannot chuse but the devil will have some, for he sleepeth not: he goeth about day and night to seek whom he may devour. Therefore it is meet for every godly Minister to abide by his sheep, seeing that the wolf is so near, and to keep them, and withstand the wolf. Indeed there be some Ministers here in England which do no good at all, and therefore it were better for them to leave their benefices, and give room unto others.

Again, I will not be so precise, but I say a man may be away from his benefice for a little while, having urgent and lawful causes, yet I would not allow him to tarry long: for a Curate or whosoever he be, having a cure committed unto him of God to feed, cannot be from them with a safe conscience, he may not run hither and thither after his own pleasure, but must wait upon his Office: for

no doubt but the devil will be wonderful busy when the Preacher or Curate is from his cure.

Moses, that worthy man and faithful Minister of God, was away from his people which was to him committed but two days, but what came of it? Marry they committed idolatry in his absence: this came of it. Which no doubt they would not have done, if he had been present: yet he was not faulty, for he was called by God himself. I would wish all Curates and Parsons would tarry at their cures, till they be called from it as Moses was called: for certain it is, that as many as perish in his absence, he must make answer for them before God. "If thou dost not reprove them, if thou dost not teach them, they shall die, but their blood will I require at thy hand, saith God." Again, if thy Parish be stout and stiff-necked, and will not hear the word of God, nor pass for it, yet the Curate doing that which pertaineth unto him to do, he is discharged before God, and their blood shall be upon their own heads. But it is required of a Curate to be with them, to exhort and admonish them: Therefore St Peter saith, "Feed as much as in you lieth the flock of Christ." Then they may not be from their flock, for they cannot feed them being absent: And therefore those Ministers that neglect, or set aside their own cures, and run here and there before they be called, are no doubt in great danger, and they do against the ordinance of God. Therefore let them not be ashamed to learn of these Shepherds here to abide by their flocks, till such time as God shall call them, like as he called these Shepherds. I will not say, but they may be from it, but no longer than these Shepherds; that is to say, no longer than they have lawful business. And here God doth consecrate every man's vocation, that he that feareth God, loveth his word, and liveth according unto the same,

same, he shall be acceptable unto God, though he be a poor Shepherd, or Cobler, that is not the matter.

The Evangelist saith, " And there were in the same region, Shepherds abiding in the field : " O what fidelity was in these men ? they would not deceive their masters, or put their sheep in jeopardy, but they were content to watch all the whole night. And lo the Angel of the Lord stood hard by them. The Angel of God was a Preacher at that time, the people and audience were the Shepherds : but they were greatly astonished, they knew not what God intended to do. But the Angel said unto them, " Fear not." As who should say, ye have no cause to be afraid, when you know how the matter goeth, for I come to bring you word that the light is come into the world : for Christ is the light, the life, the resurrection, the way to heaven ; when we believe in him the gates of hell shall not prevail against us.

The Sermon of the Angel was this, Lo ; when this word Lo, is set in scripture, then ever followeth a great and weighty matter after it. And therefore he requireth audience and silence. He would have them to bear it away and note it well, what he would say unto them : " I bring you tidings of great joy that shall come to all people." I bring you good news, which pertaineth unto all the world, if they will receive it : but they that will not, if they refuse the offer of God, then they themselves are the cause of their own damnation. The fault is not in God, but in themselves.

" Unto you is born this day in the City of David a Saviour." This was a good Angel, and he was already in the state of salvation. Therefore he saith, unto you is born a Saviour. He saith not unto us ; for the good Angels of God are in the state of salvation already. Therefore Christ suffered not for them,

nor saved them, but us. As for the other angels, the angels of darkness, the devil I say, they are without hope of salvation: and therefore Christ suffered not for them, but only for mankind, which was lost by the craft of the old serpent the devil.

The fall of the devil was this. When \* Lucifer which was at the same season the greatest angel in heaven, when he perceived that the Son of God would become man, he fell into such an enviousness against man, and in such a hatred and proudness against God, because the Son of God would not take his nature upon him, he fell therefore into such a pride that he would set his seat above God, or like God, saying, "I will be like unto the highest." But what was his end? He was cast down from heaven, he and all his fellows with all their whole company. And here they be amongst us, to hinder us of our salvation, and to occasion us to sin, and to do wickedly before the face of the Lord. And no doubt this is a great matter, if we had grace to consider it, and to beware of his inflictions, for he knoweth that it is the will of God that we should be saved, and this grieveth him: but the good Angels they rejoice when we do well, when we receive the word of God and follow it; but the devil vexeth sorry, he cannot abide that in no wise: for he knoweth that if we should receive God's word, it should be to the destruction and hindrance of his kingdom.

After that when Christ was born into the world, he did what he could to rid him out of the way; therefore he stirred up all the Jews against him, but after that he perceived that his death should be our deliverance from everlasting death, he did what he could to hinder his death, and therefore he stirred up Mistress Pilate, who took a nap in the morning,

as

\* Lucifer, the name of the devil when he was in heaven, before he fell: since called Satan, the father of lies; the evil Spirit, the Dragon, the roaring Lion.

as such fine Dames are wont to do, that she should not suffer her husband to give sentence against Christ. For as I told you, when he perceived that it was to his destruction, he would hinder it, and did what he could with hand and foot to stop it. But yet he was not able to disannul the counsel and purpose of God.

Further, it is not enough to believe Christ to be a Saviour, but you must know what manner of Saviour he is: how far forth he saveth: and therefore you must understand that he was not such a Saviour as Moses was, which saved the people of Israel † from hunger and thirst in the wilderness, but could not deliver them from everlasting death. Christ therefore our Saviour, is such a Saviour which saved us from eternal damnation, from the power of the devil, and all our enemies. The Angel of God himself, sheweth us what manner of Saviour Christ is, in the first of Matthew, saying, "For he shall save his people from their sins." So we must believe him to be such a Saviour which releases us from our sins, as well our original as actual wickedness. But the Papists make him but half a Saviour: for they think that they with their good works must help him to save them half: so they blaspheme him, and take away his dignity, for he only hath merited with his painful passion, to be a Saviour of the whole world, that is, to deliver all them that believe in him, from their sins and wickedness.

This we must believe undoubtedly, that he was born into this world to save mankind from their sins. Again, we must not only believe that he is a Saviour of mankind, but also that he is my Saviour and thy Saviour. I must have such a trust  
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† A name given to the Patriarch Jacob by God himself, signifying, THOU ART A PRINCE, or a Ruler before God. And so were his descendants properly stiled THE CHILDREN OF ISRAEL, or of Jacob.

and hope in him, that he will save me from all my sin and wickedness; so every man must have a special faith. We must apply his passion unto us, every one to himself: For when it is not applied unto us with a special faith, it is to no purpose: for what advantage have I, when I believe Christ saved St Peter, and St Paul, and other good men, and go no further? Therefore I must have a special faith; I must believe that he saved them, and also will save me, and forgive me my sins.

The Jews, that same obstinate people, think that the Messias, the Saviour, for whom they long, shall be a great Ruler in this world, shall have the swing in this world, no man shall be able to withstand him: so they believe that their Saviour shall be a great King in this world; which is contrary to the most holy infallible word of God. Again, the Papists, as I told you before, make him but a half Saviour; for they think and believe that Christ is a Saviour: but how? Marry thus: they say that all they that have lived well in this world, have deserved heaven with their good works, with almsgiving, and other such works merited everlasting life. And therefore when they die, they shall be received of Christ, and he shall give them everlasting life, which they in their life-time have deserved with their own deeds: so that our Saviour shall be after their sayings only a Judge. He shall judge which be those which have deserved heaven, and them he shall receive into everlasting life; and so he shall give unto every one according to his merits. Such a Saviour the Papists make him.

But I pray you, if it should be so as they say, which of us should be saved? Whose works are so perfect that they should be able to deserve heaven? for, I tell you, heaven and everlasting life is a more precious thing than can be deserved with our doings, with our outward works. And therefore  
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the Papists deprave Christ and spoil him of his honour and dignity: for he is another manner of Saviour than they fancy him to be, for he reputeth all them for just, holy, and acceptable before God, which believe in him; which put their trust, hope, and confidence in him: for by his passion, which he hath suffered, he merited that as many as believe in him, shall be as well justified by him, as though they themselves had never done any sin, and as though they themselves had fulfilled the law to the uttermost: for we without him are under the curse of the law, the law condemneth us, the law is not able to help us, and yet the imperfection is not in the law, but in us: for the law itself is holy and good, but we are not able to keep it, and so the law condemneth us, but Christ with his death hath delivered us from the curse of the law. He hath set us at liberty and promiseth that when we believe in him, we shall not perish, the law shall not condemn us.

Therefore let us study to believe in Christ. Let us put all our hope, trust, and confidence only in him, let us patch him with nothing: for as I told you before, our merits are not able to deserve everlasting life: it is too precious a thing to be merited by man. It is his doing only, God hath given him unto us to be a deliverer, and to give us everlasting life. O what a joyful thing was this? What a comfortable thing is it? That we know now that neither the devil, hell, or any thing in heaven or earth, shall be able to condemn us when we believe in Christ.

Now to our matter: the Angel after he had told them these good tidings how the King of all Kings was born, gave them a sign or token whereby they should know him, and saith, "Ye shall find the babe lying in a manger." This was a goodly sign. Indeed if we consider the matter well, it was  
N<sup>o</sup> 33. Vol. II. § 3 enough

enough to make them astonished and to cast down their belief, to tell them first of a great Saviour; and then to say, that they should find him in a stable, lying in a manger. But the wisdom of God is not according to the wisdom of this world. He went not about to please the foolish of this world, but his counsel was to deliver the world by his Son, which should not come in riches and great pomp, but in poverty and rags. His kingdom in this world should be a weak kingdom. And so his disciples afterward were taken out of the lowest sort of men.

They were poor Fishers and the most vilest men in this world, as St Paul saith, "Outcasts of the world." And so shall all his disciples be, all they that will be saved by him, and especially the Preachers of his holy word shall be *excrementa*. They shall be outcasts, when they will go about to reprove sin, as a Preacher should do, as their office requireth, "To rebuke the world of sin:" I warrant you that man shall have little favour in this world. So, I say, God hath no respect of persons though they be vile before this world and counted for nothing, yet he is content to work his will with them and through them, as here in these Shepherds appeared: though they were poor, yet the Angel opened unto them such things which were hidden from these glorious Prelates and stubborn Bishops, which in all time do but little good, for they disdain to preach Christ crucified.

Now like as he was born in rags, so the converting of the whole world is by rags, by things which are most vile in this world: for to go to the matter, what is so common as water? every foul ditch is full of it, yet we wash our remission of our sins by Baptism: For like as he was found in rags, so we must find him by Baptism. There we begin; we are washed with water, and then the words are added, for we are baptized in the name of the Father,

ther, the Son, and holy Ghost, whereby the Baptism receiveth its strength. Now this sacrament of Baptism is a thing of great weight, for it ascertaineth and assureth us, that like as the water washeth the body and cleanseth it, so the blood of Christ our Saviour cleanseth and washeth it from all filth and uncleanness of sins. So likewise go to the Lord's Supper; when the bread is consecrated, when the words are spoken over it, then it is such an office that it beareth the name of the body and blood of Christ? Like as the Magistrates because of their office are called, Gods; so the bread representeth his body, so that we go unto it worthily, and receive it with a good faith. Then we be assured that we feed upon him spiritually. And like as the bread nourisheth the body, so the soul feedeth upon the very body and blood of Christ by faith, by believing him to be a Saviour which delivered man from his sin.

And so it appeareth that we may not seek Christ in the glistering of this world, for what is so common as water? what is so common as bread and wine? yet he promised to be found there when he is sought with a faithful heart. So will you have Christ? Where shall you find him? Not in the jollities of this world, but in rags, in the poor people. Have you any poor people amongst you in your Town or City? Seek him there amongst the rags, there shall you find him. And I will prove it on this wise. He saith himself with his own mouth, "Whatsoever ye do to these little ones, that do ye unto me." By these words appeareth manifestly, that whatsoever ye do unto the poor people which are despised in this world, ye do it to himself. Therefore I say yet again, when ye will seek Christ, seek him in the rags, seek him in the manger amongst the poor folk, where you shall find him. But you must understand that when I speak of poverty, I speak not of this wilful poverty of the Monks and Friars,

for that was an hypocritical poverty, that poverty was full of all manner of delicate things: They had nothing, and yet they had all. They were wise enough, they could make shift for themselves I warrant you, therefore I speak not of that poverty: for it was a wicked, abominable, and hypocritical poverty. But I speak of the very poor and needy flock of Christ, which have not wherewith to live in this world. Those I would have you to refresh, to cherish, and to help them with your superfluity. Amongst that poor company seek Christ, and no doubt you shall find him.

Now to make an end; consider what I have said, how Christ was born, in what poverty, and in what misery. Remember what manner of Saviour he is; namely, a perfect Saviour, which saveth and healeth all our sorrows when we believe in him. I told you where you should seek him, namely, amongst the poor, where he will be found.

The almighty God give us grace to live and believe so, that we may attain to that felicity, which he hath promised by his Son our Saviour. To whom, with God the Father and the holy Ghost, be honour world without end. *Amen.*



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# SERMON XXXVI.

By the Reverend Father in Christ Master HUGH  
LATIMER Bishop of Worcester.

Preached at Grimsthorpe on Twelfth-day,  
1553.

MATTHEW II. 1, 2.

*When Jesus was born in Betlehem in Jewry, in the  
time of Herod the King: Behold there came wise men  
from the east to Jerusalem, saying, Where is he that  
is born King of the Jews? We have seen his star in  
the east, and are come to worship him.*

**R**IGHT worshipful, you heard the gospel  
read before you, which gospel is the be-  
ginning of the second chapter of Matthew,  
and it comprehendeth good matters. It speaketh  
of the \* Epiphany of Christ, how our Saviour was  
opened

\* Or manifestation of Christ to the Gentiles, commonly called  
the TWELFTH DAY, on which the Eastern Magi, being guided  
by a star, paid their homage to the Saviour of the world: and be-  
cause they came that day, which was the twelfth after the day of  
the Nativity, it is therefore called Twelfth-day. It is one of the  
greatest of the twelve, and more jovially kept than the others by  
friends visiting one another. The rites of this day are different in  
different places, though the end of them is much the same in all;  
namely, to do honour to the memory of the Eastern Magi, whom  
they suppose to have been Kings. In France, one of the Cour-  
tiers is chosen King, whom the King himself and the other No-  
bles attend at an entertainment. In Germany they observe the same  
thing

opened by the providence of God to the Gentiles. Notwithstanding, I intend not to tarry long in that gospel, or to intreat of it: for if ye remember I promised

thing at this day in Academies and Cities, where the Students and Citizens nominate a King from among themselves, and provide a magnificent banquet for him, attending on him as a King. Now this is answerable to that custom of the Saturnalia, of masters making banquets for their servants and waiting on them; and no doubt this custom sprung from that. Not many years ago this was a common Christmas-gambol in both our Universities; and it is still usual in other parts of our country, to give the name of King or Queen to that person who is so lucky as to have that part of the divided cake which is dignified above the others by having a bean in it. But though this is generally the greatest holiday of the twelve, yet those preceeding it are observed with mirth and jollity often to excess. Was this feasting confined within the bounds of decency and moderation, and the duties and religious exercises of the season duly observed, it would have nothing immoral or sinful in it. The keeping up friendship, love and hospitality is very commendable; but the misfortune is, men too often make these a pretence for drunkenness, rioting and wantonness. And such hath been the abuse of the Christian holidays in these latter ages; the generality of men rather looking upon them as times set apart for eating, drinking and playing, than for returning praises and thanksgivings to God for the greatest benefit he ever bestowed on the sinful sons of men. Gregory Nazianzen says, "Let us not celebrate the feast of Christ's Nativity after an earthly but a heavenly manner; let not our doors be crowned; let not dancing be encouraged; let not the cross paths be adorned, the eyes fed, nor the ears delighted; let us not feast to excess, nor be drunk with wine." From this we may clearly see what has been the custom heretofore; and in all probability it has been much the same from the first beginning of Christianity among us. Hector Boethius says, that "King Arthur kept with his Nobles at York a very profane Christmas for twelve days together; and that such jollity and feasting then, had its original from them." On which Buchanan remarks, that the old Saturnalia were renewed, and that Saturn's name only was changed to Christ's. The same revelings, frolics and extravagancies as are customary at this season, do come very near to, if not exceed its liberties. In particular, what is commoner at this season, than for men to "rise early in the morning that they may follow strong drink, and continue until night, till wine inflame them?" As if Christ, who came into the world to save us, and "was manifested to destroy the works of the devil," was to be honoured with the very works he came to destroy? With some Christmas ends with the twelve days, but with many of the vulgar not till Candlemas; till which time they

promised you the last Sunday three things; first I promised you, that I would speak generally of Circumcision, what it is, and what it signifieth: Secondly, I promised you to speak of the Circumcision of our Saviour Christ, and how it chanced that he would be circumcised: Thirdly, I promised you to speak of his manhood. Now you know, at the same time I did not perform my promise, because I had not time; therefore I intend now by the help of God, to perform that which I then promised. But yet, because the gospel containeth so good matter, I cannot go over it, but shew you certain specialities which are contained in the same.

The Evangelist Matthew in this gospel, goeth about to prove, that Jesus was the Messias which was spoken of so much before-times by the Prophets; and this he doth, by the place where he was born, namely, at Bethlehem, and also by the time, namely, when Herod was King over the Jews. But here be no Jews, therefore it needeth not to intreat of this matter.

Furthermore, here we shall note the simpli-  
city, and heartiness of these men, which came  
a

they continue feasting, and are ambitious of keeping some of their Christmas cheer, and then are as fond of getting rid of it. Durand says, "We celebrate forty days with joy, because the Incarnation of Christ was the occasion of joy to angels and men." But the lengthening of the time from twelve to forty days, seems to have been done out of honour to the Virgin Mary. Under the old Law, the time of Purification was forty days; which was to women then, what the month is now. There is a canon in the Council of Trullo against those who baked a cake (an old heathen custom) in honour of the Virgin Mary; in which it is decreed, that no such ceremony should be observed; because it was otherwise with her at the birth of our Saviour than with all other women. She suffered no pollution, and therefore needed no purification, but only in obedience to the Law. If then the baking of a single cake was faulty, how much more so many feasts in her Honour? The worship and adoration of the Virgin Mary, as now practised in the church of Rome, took place of and superseded the heathen worship and adoration of the goddess Venus, Diana, &c.

a great way out of their countries, where the Prophet Daniel had been before times: for no doubt but they had learned of Daniel, that there should a Messias come. Therefore now when they perceived by the star that he was born, they are ready to forsake their countries, and come into Jewry, being a great way, to make inquisition for him: and there go very simply to work, foreseeing no peril. They ask openly at Jerusalem for him, saying, "Where is he that is born King of the Jews?" Here you must understand, that after Pompey \* the Great had subdued the Jews, in process of time, Herod had gotten the rule over them, by the means and appointment of the Emperor. Which Herod was not a Jew, but an Idumean: a cruel, wicked, and forecasting man; for he trusted not much to the Jews. He was ever afraid he should be deprived of his Kingdom. Now at that time when this wicked man had the rule, these wise men came into the City, and enquired for the King of the Jews, and openly protested their faith which they had in Christ. They were nothing afraid of Herod, for they had such a trust and confidence in God, that they were sure he would deliver them from his hands.

But worldly wise men will say, they were but fools to put themselves in such danger without need; they might have asked for him secretly, so that the King might not have heard of it: such is the wisdom of those who have no faith nor confidence in God, they will not abide any peril for God's sake, they will seek all corners to hide themselves in, rather than they will

\* He was for his valour surnamed the Great. He was of so heroic a spirit that he would allow of no equal; and Cæsar was so stout that he would acknowledge no superior; whence arose the Roman civil war, where Pompey's army being quite overthrown in the Pharſalian fields, he fled to Egypt, and was there treacherously slain by Ptolemy.

will profess God's word openly. I pray you note and mark well their words, they say, "We are come to worship him;" to do him homage, to acknowledge him to be our Lord. Then again note the words of Herod, he saith unto them, "Go and search diligently for the child, and when you have found him, bring me word, that I may come and worship him also." Lo here what a fox this Herod was. Who can judge of man's words, except God which knoweth the hearts of men?

Note another thing, which is this; as soon as this was published, that these strangers were come, asking for the King of the Jews, "Herod was troubled, saith the text, and all Jerusalem with him." This was a strange thing, that Jerusalem should be troubled, which longed so long time for a King, for that Messias, for that Saviour. But they were ever as we are, they cared not for God's word, they sought nothing but their ease, and to be at rest; they cared not greatly for religion: they thought, if we receive him, we shall have trouble with him, therefore it is better for us to leave him, and to let him alone, rather than to disquiet ourselves: they were even right Merchantmen, they sought nothing but to save their substance in this world, this was all they looked for; therefore they were troubled when they heard that Christ was born.

Now what doth Herod? Forsooth he calleth all the Bishops and learned men, and enquireth of them the time at the which Christ should be born. They were well seen in the Law and the Prophets after the letter, and therefore by and by made answer unto him; saying, "at Bethlehem Judah he shall be born;" for so it is written in the fifth chapter of Micah: "And thou, Bethlehem Judah, thou art not the least concerning the Princes of Judah; for out of thee shall come the Captain that shall govern my people Israel." After Herod had heard

this, he called the wise men, and bad them that they should "go and search out the child, and when they had found him, they should bring him word again, that he might come and worship him also." O what a fox is this? there hath been many such foxes in England, especially in the time of persecution, which pretended great holiness, and zeal to God-ward with their mouth, but their hearts are poisoned with the cruelty of Herod.

Now as soon as they were out of the City, the star appeared unto them again, and went before them till it came to the place, where it stood still. But yet you must understand that our Saviour was born in a stable, but Joseph had gotten a house in process of time, so that they found him not in a stable. There be some learned men, that think, that the wise men came a year or two after his birth, for they came a great way; and when they had found him, they did homage unto him, and acknowledged him to be the Lord, and declared their faith they had in him, giving him gold, frankincense and myrrh. And here is to be noted the provision of God, there was no body that we read of, which gave any thing unto him, yet God could stir up the hearts of those strangers to shew their liberality towards him. They bring gold, which signified him to be the right King above all Kings; and like as gold exceedeth all other metals, so gold signified him to be the King above all Kings, and that the doctrine of him is the very true doctrine. Frankincense signifieth the prayer of the faithful, which maketh a good favour before God, for he greatly delighteth therein: myrrh, which they offered, signified the afflictions of those which confess Christ.

But here, as I told you before, you must note God's provision, for now Mary and Joseph must be gone to Egypt: see what provision God made for them, he sent them gold and other treasures out of

a far country. Again, how wonderfully God preserved those wise men, which were going again to Herod, if they had not been admonished by the Angel of God. Therefore learn here, that they that believe in God, and put their hope and trust in him, shall be provided for: God will not forget them. But how these men came to Colen in Germany, I marvel greatly, I think it is but the fantasies, and illusions of the devil, which stirred men up to worship stone and wood.

But I will now leave that place of Scripture, and return again to my promise, and to speak somewhat of circumcision, and so make an end.

God Almighty made this promise unto Abraham, saying, "I will be thy God, and the God of thy seed after thee." This was the promise of God, which promise was confirmed by that sign and outward token of circumcision. Now the covenant or promise of God abideth, but the circumcision, which was the sign of it, is gone, and taken away by the coming of Christ, and instead thereof is ordained Baptism. This you heard the last time, when I told you that circumcision was not only a mark or naked token, whereby men might know a Jew from a Gentile, but it had a further signification, namely, that like as the privy member was circumcised, and the foreskin cut off; so the heart of every man must be circumcised, and the foreskin of all wickedness cut off, or pulled away: like as our Baptism is not only ordained for that cause, to know a Christian from a Turk or heathen, but it hath a further signification, it signifieth that we must wash away the old Adam, forsake and set aside all carnal lusts and desires, and put on Christ, receive him with a pure heart, and study to live and go forward in all goodness, according unto his will and commandment. So I say, at that time, circumcision was not only an outward bare token,

but had an inward signification; namely, that the heart of man, should be circumcised from all sin, and cleansed from all wickedness.

Now come to the point: circumcision at that time, was a certain, sure, infallible, and effectual token of God's good will towards them to whom it was given: for as many as did believe the covenant of God, it did ascertain them of the goodwill of God towards them, that they should be delivered out of all their troubles and adversities, that they should be sure of the help of God. An example we have in that good young man \* Jonathan, he comforted himself with his circumcision, saying to his weapon-bearer, "Come, let us go to these "uncircumcised." As though he had said, Come let us go, we have circumcision, God hath promised to be our God to aid and help us, and deliver us out of all our troubles and calamities. And so he went on, he and his armour-bearer only, and set upon them, and killed a great number of them that same day. Which victory happened by the occasion of this Jonathan the King's son. So likewise did David, when he should fight against Goliath the the Philistine †; he saith, "What is this uncircumcised Philistine, that he should revile the "host of the living God?" So they exhorted themselves, and confirmed their faith with this circumcision. Wherefore let us ever consider, in what trouble and calamity soever we be, that we be baptized: that God hath promised to help us, to deliver

\* The son of King Saul, David's dear friend. His name in Hebrew signifies, THE LORD HAS GIVEN.

† The Philistines were the descendants of Philistin, the son of Casluhim, and grandson of Mizraim. The country of Philistia contained five cities on the borders of Canaan towards Egypt; the inhabitants whereof are called in the book of Joshua, the Gazathites, the Ashdothites, the Eskalothites, the Gittites and the Ekronites. They were always the inveterate enemies of the Israelites, till they were subdued by King David, 2 Sam. viii. 1.

liver us from all our sins and wickedness, to be our God and comforter. And again; let us consider our promise which we have made unto him; namely, that we will forsake sin, the devil, and all his crafts and illusions, and cleave unto God only; and so by the remembrance of this, we shall be more ready and earnest to fight against the devil.

Now let us come to the circumcision of our Saviour Christ. A man might marvel how it came to pass that our Saviour would be circumcised, being as he was indeed, "The righteousness itself." What needed he to be circumcised? For he was no sinner, nor had need that his faith should be confirmed by circumcision, being very God, and the material Son of God. Again, to do a thing that needeth not, is but lost labour, and the time ill spent. And St Paul saith, "If you be circumcised, Christ doth you no good; you need not look to be saved by him." To make answer to these questions; first, I would not have you to think, that Christ being but eight days old, knew not whereabouts his parents went, or what they did when they circumcised him: Yes, yes; he knew it well enough: for though he was but a child, yet he was such a child that had no fellow: for as St Paul witnesseth, "The abundance of the godhead dwelt in him corporally." God dwelleth in all them that be faithful, spiritually: for we be the Temples of God. But in Christ he dwelleth corporally: that is to say, he with the plenteousness of his Godhead, dwelleth in Christ. You must understand that Christ hath a soul and body, and united his divinity; therefore it is said that he dwelleth in Christ corporally. Now he being very God, would not have been circumcised against his will, but he did it voluntarily. As for the saying of St Paul, *Si circumcidamini Christus vobis proderit*, it hath its understanding; for St Paul in that place speaketh  
not

not of the outward work of circumcision, but against that wicked opinion which the Gentiles had: for they thought that circumcision was a work meriting remission of sins: which opinion took away the office of Christ. Now St Paul warneth them of it, and sheweth that this was a wicked opinion, to think to be saved by circumcision. The causes wherefore Christ our Saviour would be circumcised, are these; first, because he would be a testimony that the old Law was God's Law; and for that time they were the very laws of God, and therefore he suffered himself to be circumcised, notwithstanding that he had no need of it; but this is but a secondary cause. Another cause is, to be obedient unto common orders, therefore he would suffer rather to be circumcised, than to give an occasion of hurly-burly, or uproar: for the will of the Father was, that subjects should obey Magistrates, and keep orders. "Be obedient unto them." Look what laws and ordinances are made by the Magistrates, we ought to obey them: therefore we must consider ever in all our doings, what be the laws of the realm, and according unto the same we must live. And this is to be understood as well in spiritual matters as temporal matters, so far forth as their laws be not against God and his word. When they will move us to do any thing against God, then we may say, "We must be more obedient unto God than unto man:" yet we may not withstand them with stoutness, or rise up against them, but suffer whatsoever they shall do unto us; for we may for nothing in the world rebel against the office of God, that is to say, against the civil Magistrate.

Now Christ himself giveth an example of this obedience, and no doubt it was a painful thing to be circumcised, as it appeared by a notable act in the first book of Moses. When Jacob that holy man

man was coming home again out of Mesopotamia with his wives and children, and all his substance, as he came by the way, he pitched his tents about the Sechemites. Now he had a daughter called Dinah \*, which gazing damsel went about to see the countries, and so came into the Town among the strangers. Now the Governor's son of the City, seeing her to be a fair maiden, cast his love upon her, and went and took her and ravished her, and afterward made suit unto Jacob her father, that he might have her to his wife. At length after much ado, they agreed upon that, that he, his father, and all his people, should be circumcised, which was done: for upon a day all their males were circumcised. And here was a religion of policy, they were circumcised, not for God's sake, to acknowledge him to be their God, but only to satisfy the request of a foolish wanton young man, as we read in Chronicles of such religion of policy. Now what happened? The third day, when their sores were very great, two of Jacob's sons went into the City, and slew all together, men, women, and children, and took their sister away again.

Here by this appeared what pain it was, seeing they were not able to withstand or defend themselves. But our Saviour he was well content to suffer that great pain: but these causes are not the chiefest; but there hangeth more of it. St Paul shewed the chiefest cause in the Epistle to the Hebrews, saying, "After that the fulness of time was come, " God sent forth his son made of a woman." That  
is

\* Jacob's daughter, ravished by Hamor, a Prince of the Hivites. The first instance of a rape recorded in holy writ; and we find by the sequel that it was punished by death in a very severe manner. A rape is the carrying away a virgin with an intent to deflower, or to marry her against her own consent or that of her parents. If a married woman be forced and lain with, contrary to her own consent, it is a rape, and in both cases the party guilty is liable by our laws to be put to death for the same.

is the principal cause; "for when the fulness of  
 "time was come," as God will have all things  
 done in a convenient time, and the same time must  
 be appointed by him, and not by us: "When  
 "the time was fully come, then God sent his Son  
 "made of a woman." Made of a woman, he saith;  
 which signifieth that Christ took the substance of his  
 body of the woman. In all things he was like unto  
 other children, except that he had no carnal father,  
 and was without sin, else he was very man: for we  
 may make him so spiritual, that we should deny his  
 humanity. No; not so; he was very man, and  
 was bound to the law. To what end? "That he  
 "might deliver us from the law, to the which we  
 "were bound:" And that we might receive the  
 right of the children of God by adoption, through  
 God's goodness by his deserving, that we might have  
 through his fulfilling of the law, remission of sins,  
 and eternal life. These are the gifts, which he hath  
 deserved with his keeping of the law.

Thus you see to what end he was circumcised, and  
 wherefore he kept the law, namely, to deliver us  
 from the condemnation of it: for if he had not  
 kept the law, the law had such power, that it would  
 have condemned us all: for so it is written, "Curfed  
 "be he that abideth not by all that which is written  
 "in the law." So that the least cogitation that we  
 have against the law of God, bringeth this curse upon  
 our heads: so that there was never man, nor shall  
 be one, that could remedy himself by this law, for  
 it is spiritual, it may not be fulfilled but by the spirit.  
 It requireth us to be clean from all spot of sin, from  
 all ill thoughts, words and deeds: But we be carnal,  
 and as St Paul saith, "sold under sin and wickedness."  
 Therefore he concludeth thus: "And by the works  
 "of the Law no man can be justified." For you  
 must consider the works of the Law, how they  
 ought to be done, and again how we do them. As  
 Christ

Christ did them, they merit, for he did them perfectly, as they ought to be done; but as we do them, they condemn, and yet the lack is not in the law, but in us.

The law of itself is holy and good; but we are not able to keep it, and therefore we must seek our righteousness, not in the law, but in Christ, which hath fulfilled the same, and given us freely his fulfilling.

And this is the chiefest cause wherefore Christ would fulfil the law. But all the Papists think themselves to be saved by the law, and I myself have been of that dangerous, perilous and damnable opinion, till I was thirty years of age, so long I walked in darkness, and in the shadow of death. And no doubt, he that departeth out of this world in that opinion, he shall never come to heaven. For when we will consider the works of the law, which the law requireth, and again, how we do them, we shall find that we may not be justified by our doings: for the flesh reigneth in us, it beareth rule and hindereth the Spirit, and so we never fulfil the law. Certain it is, that they that believe in Christ have the holy Ghost which ruleth and governeth them; yet for all that, there be a great many lacks in them, so that if they would go about to be saved by their works, they should come too short, for their works are not able to answer the requests of the Law. And so Christ should be but a Judge, which should give to every one according to his merits, and should not deserve for us. If we had no other help but that, then we should go all to the

N<sup>o</sup> XXXIV. VOL. II.

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devil;

\* This is the Christian faith, that unless a man doth believe all the mysteries and articles of the three Creeds, *viz.* the Apostles, the Nicene, and the Athanasian, though he should do all the works of the Law, Justice, Mercy, Piety and Humanity, he shall not be saved. In short, in order to salvation, faith and works go hand in hand.

devil; but God the everlasting be praised, we have a remedy and a sure helper. Christ, the Son of the living God, hath fulfilled the law for us, to deliver us from sin. Such is the office of Christ, to deliver us from the law, and the wrath of it. The law requireth a perfect righteousness, and holiness, now all they that believe in Christ, they are holy and righteous, for he hath fulfilled the law for us which believe in him: we be reputed just through faith in Christ. What requireth the law of us? Marry righteousness and holiness. This we have, we are righteous, but how? not by our works, for our works are not able to make us just, and deliver us from our sins, but we are just by this, that our sins are pardoned unto us, through the faith which we have in Christ our Saviour: for he, through his fulfilling of the law, took away the curse of the law from our heads. "He took away the power of "the sin:" sin is made no sin.

I desire you in the reverence of God to bear away this one sentence which I will now speak unto you, for it shall be a good stay for you against the temptations of the devil, the sentence is this, "That "the law could not do" (for it was hindered by the flesh) what can the law do when it hath no let? Marry it can justify; that is to say, "by the infirmity of our flesh," man was not able to do it, the lack was in us: for we are wicked, and the law is holy and good. Now that which we lacked, that same hath God fulfilled and supplied, in that he hath sent his Son to supply that which man's works could not do, and with his fulfilling of the law, and painful death, he merited, that as many as believe in him, though they had done all the sins of the world, yet shall they not be damned, but are righteous before the face of God, believing in Christ: so that remission of sins, and everlasting life, may be sought no where else but only in Christ. "He "that

“ that spared not his only Son, but gave him for  
“ us, why should he not with him give us all things  
“ also?”

By this text it appeareth, that he which hath Christ hath all things: he hath Christ's fulfilling of the law, he hath remission of his sins, and so consequently everlasting life. Is not this a comfort? What greater consolation, comfort, and hearts ease can there be in heaven and earth, than this, namely, to be sure of the remission of thy sins, and that Christ bound himself unto the law, to the end that he might fulfil it to the uttermost. This, I say, is the greatest comfort, especially when the devil goeth about to cast our sins in our teeth, as no doubt he forgetteth them not, but hath them at his fingers end; as thus, when he will so go to work with us, saying, Sirrah, thou art damned, thou art a sinful wicked fellow, thou hast not kept God's commandments: God must needs judge thee according unto his law.

Now then, when I have the grace to keep in remembrance the circumcision of Christ, when I remember that Christ hath fulfilled the Law for me, that he was circumcised, that he will stand between me and my damnation, when I look not upon my works to be saved by them, but only by Christ; when I stick unto him, when I believe that my soul is washed and made clean through his blood, then I have all his goodness, for God hath given him unto me; and when I believe in him, I apply all his benefits unto me.

I pray God the Almighty to give every one of us such a heart that we may believe in him, for he is “ the end of the law, the fulfilling of the same, “ to the salvation of all that believe on him.” What can be more comfortable? therefore let us believe in him and be thankful.

Now I must needs speak a word or two of good works, lest peradventure some of you be offended with me. I told you before wherein standeth our righteousness, namely in this, that our unrighteousness is forgiven us: for we must needs confess, that the best works that we do, have need of remission of sins, and so are not meritorious, for they be not perfect as they ought to be: and therefore we live on borrowing, we have no proper righteousness of our own: but we borrow, that is to say, we take the righteousness of Christ, which he offered freely to as many as believe in him. And this treasure of his righteousness is not wasted or spent, he hath enough for all the world, yea, if there were a thousand worlds. Therefore when we have been wicked, let us be sorry for our wickedness, and come to Christ, and call for forgiveness, and then take a good earnest purpose to leave sin.

There is a common saying amongst us here in England, "Every thing is, say they, as it is taken;" which indeed is not so: for every thing is as it is, howsoever it be taken, but in some manner of things it is true, as in this matter: We of ourselves are unjust, our works are imperfect, and so disagreeable unto God's laws; yet for Christ's sake we be taken for just, and our works are allowable before God; not that they be so indeed of themselves, but they be taken well for his sake. God hath a pleasure in our works, though they be not so perfectly done as they ought to be, yet they please him, and he delighteth in them, and he will reward them in everlasting life. We have them not by our merits, but by Christ. And yet this sentence is true, "He will reward every one according to his deserving;" he will reward our good works in everlasting life, but not with everlasting life, for our works are not so much worth,  
nor

nor ought not to be esteemed so as to get us heaven; for it is written, "The kingdom of heaven is the gift of God." So likewise St Paul saith, "Ye are saved freely without works." Therefore when ye ask, Are ye saved? say, Yes. How? Marry gratis, freely; and here is all our comfort to stay our consciences. You will say now, Here is all faith, faith, but we hear nothing of good works; as some carnal people make such carnal reasons like themselves; but I tell you we are bound to walk in good works: for to that end we are come to Christ, to leave sin, to live uprightly, and so to be saved by him: but you must be sure to what end you must work, you must know how to esteem your good works. As if I fast and give alms, and think to be saved by it, I thrust Christ out of his seat: What am I the better when I do so? But I will tell you how you shall do them. First consider with yourselves how God hath delivered you out of the hands of the devil. Now to shew yourselves thankful, and in consideration that he commandeth you to do good works, ye must do them, and thereby we wrestle with sin. When the devil tempteth me, or in any wise moveth me to wickedness, then I must withstand, and reprove it, and when he hath gotten at any time the victory, we must rise again, and be more wary afterward. And when thou feelest thyself feeble and weak, then call upon God, for he hath promised that he will help: there was never man yet, nor never shall be, but he either hath or shall find ease and comfort at God's hand, if he call upon him with a faithful heart. For as St Paul saith, "God is true, he will not suffer us to be tempted above our strength." If therefore we would once enter into a practice to overcome the devil, it were but an easy thing for us to do, if every  
one

one in his calling would direct his ways to Godward, and to do good works, as the parents in their calling to live quietly and godly together, and to bring up their youth in godliness: so likewise masters, should shew good examples, to keep their servants from idleness and wickedness. These are good works, when every one doth his calling, as God hath appointed him to do: but they must be done to the end to shew ourselves thankful, and therefore they are called in scripture sacrifices of thanksgiving: not to win heaven withal, for if we should do so, we should deny Christ our Saviour, despise and tread him under our feet. For to what purpose suffered he, when I shall with my good works merit heaven? as the Papists do, which deny him indeed, for they think to get heaven with their pilgrimages, and with running hither and thither. I pray you note this, we must first be made good, before we can do good. We must first be made just, before our works please God: for when we are justified by faith in Christ, and are made good by him, then cometh our duty, that is, to do good works, to make a declaration of our thankfulness.

I have troubled you a good while, and somewhat the longer, because I had much pleasure to comfort myself in it. In times past we were wont to run hither and thither, to this Saint, and to that Saint, but it is all but fig-leaves what man can do. Therefore let us stick to Christ, which is the right, perfect and absolute Saviour, and able to deliver us from all our sins: and not only able to do it, but also willing. He offereth himself unto us, therefore, I say, let us believe in him, and afterward shew our thankfulness by an honest conversation and living; so that his holy name may be praised amongst us, and they that know him not as yet,

yet, may more willingly be brought to the knowledge of him, through our godly conversation. The Almighty God, whose kingdom is everlasting, give us his grace to do well. To whom, with God the Son and the holy Ghost, be all honour and glory now and ever, world without end. *Amen.*



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# SERMON XXXVII.

*By the Reverend Father in Christ Master HUGH  
LATIMER Bishop of Worcester.*

Preached on the first Sunday after the Epiphany.  
1553.

LUKE II. 42.

*And when he was twelve years old, they went up to  
Jerusalem, after the custom of the feast, &c.*

**H**ERE in this gospel is to be noted, how Mary the mother of our Saviour Christ, went to Jerusalem, having her husband, and the child Jesus, who was but twelve years of age in her company, &c. But before I come to this gospel, I will rehearse unto you something which I took in hand last holy-day; where I, taking occasion of the gospel that was read the same day; made mention how Jesus the Son of God, and Saviour of the world, was born in Bethlehem, and how God opened his birth unto the Gentiles, which were the three wise men \*, commonly called the  
three

\* Called **MAGI** in scripture, because they searched out the wisdom of God by the motions of the celestial bodies. Tradition says there were but three of these wise men; but St Matthew in his gospel speaking of them, does not determine their number: his words are; “ Now when Jesus was born in Bethlehem of Judea, “ in the days of Herod the King, behold, there came wise men “ from the East to Jerusalem, saying, Where is he that is born “ King

three Kings of Colen; but they were not Kings, as the fond opinion of the common people is, but they were religious men, and men that feared God: yea, and as some learned men gather, they were of the remnant of those which Daniel the Prophet had taught and instructed in the knowledge of God, and of his will. For Daniel being in captivity, bare great rule among the Gentiles, as it appeareth in his book of prophecy, and therefore was able to set forth and promote the true religion of God, which was known at that time only among the Jews: which knowledge these wise men had, and had also a special understanding of Astronomy †: And now, they seeing the star, perceived that it was not a common thing, but a token that the greatest King was born, of whom they had heard their forefathers talk, and therefore they came to Jerusalem, and enquired for this King, &c.

The last holy-day I had no time to intreat of this matter fully, and therefore I intend to speak somewhat of it at this time. And first of this word Jesus ‡, what it is.

N<sup>o</sup> 34. VOL. II.

X x

The

“ King of the Jews? for we have seen his star in the East, and we  
“ are come to worship him.” They came, says a certain writer, out of the East, from a far country, to see the birth of our Saviour; that they were directed to the very place where he was born by a new constellation, which never made its appearance before that time, and on that occasion; and that these wise men were directed to observe all this, and to undertake this long and hazardous journey by the secret impulses of the holy Ghost.

† A mathematical science, which treats of the stars, or heavenly bodies, shewing their respective measures, magnitude or size, order, distance, eclipses and motions. In a large sense, it also comprehends the doctrine of the system of the world, the laws of the planetary motions; &c. which some reckon as a part of physics, or natural philosophy.

‡ He was so named of the Angel Gabriel before he was conceived in the womb of the Virgin Mary by the power of the holy Ghost: for which he gives the following reason, “ Thou shalt  
“ call his name JESUS; for he shall save his people from their  
“ sins.”

The Evangelist saith here, "When Jesus was born." What is Jesus? Jesus is an Hebrew word, and signifieth in our English tongue a Saviour and Redeemer of all mankind born into the world. This title and name, TO SAVE, pertaineth properly and principally unto him: for he saveth us, else we had been lost for ever. Notwithstanding, the name of Saviour is used in common speech, as the King is called a Saviour, for he saveth his subjects from all danger and harm that may ensue of the enemies. Likewise the Physician is accounted a Saviour, for he saveth the sick man from the danger of his disease with good and wholesome medicines. So fathers and mothers are Saviours, for they save their children from bodily harm that may happen unto them. So bridges leading over the waters are Saviours, for they save us from the water. Likewise ships and boats, great and small vessels upon the seas, are Saviours, for they save us from the fury, rage, and tempest of the sea. So Judges are Saviours, for they save, or at least should save the people from wrong and oppression.

But all this is not a perfect saving: for what avail-eth it to be saved from sickness, calamities and oppression, when we shall be condemned after our death both body and soul for ever, to remain with the devil and his Angels? We must therefore come to Jesus, who is the right and true Saviour: "And he it is that hath saved us from sin." Whom hath he saved? His people. Who are his people? All that believe in him, and put their whole trust in him, and those that seek help and salvation at his hands, all such are his people. How saved he them? First by Magistrates he saved the poor from oppression and wrong: the children he saved through the tuition of the parents, from danger and peril: by Physicians he saveth from sickness and diseases: but from sin he saveth only through his passion and blood-

blood-shedding. Therefore he may be called, and is the very right Saviour, for it is he that saveth from all infelicity all his faithful people: and his salvation is sufficient to satisfy for all the world as concerning itself, but as concerning us, he saveth no more than such as put their trust in him. And as many as believe in him shall be saved, the other shall be cast out as Infidels into everlasting damnation; not for lack of salvation, but for infidelity and lack of faith, which is the only cause of their damnation.

He saved us, from what? even from sin. Now when he saved us from sin, then he saved us from the wrath of God, from affliction and calamities, from hell and death, and from damnation and everlasting pain: for sin is the cause and fountain of all mischief. Take away sin, then all other calamities wherein mankind is wrapped, are taken away, and clean gone and dispersed: therefore he saved us from sin, saved us from all affliction. But how doth he save us from sin? In this manner, that sin shall not condemn us, sin shall not have the victory over us. He saved us not so, that we should be without sin, that no sin should be left in our hearts. No, he saved us not so; for all manner of imperfections remain in us, yea in the best of us, so that if God should enter into judgment with us, we should be damned. For there neither is nor ever was any man born into this world, which could say, I am clean from sin, except Jesus Christ. Therefore he saved us not so from sin, in taking clean away the same from us, that we should no more be inclined to it; but rather, the power and strength of the same sin he hath so vanquished, that it shall not be able to condemn those which believe in him: for sin is remitted, and not imputed unto believers.

So likewise he saved us from sin, not taking it clean away, but rather the strength, and force of the

same; so he saved us from other calamities, not taking the same clean away, but rather the power of the same: so that no calamity nor misery should be able to hurt us that are in Christ Jesus. And likewise he saved us from death, not that we should not die, but that death should have no victory over us, nor condemn us; but rather to be a way and entrance into salvation and everlasting life: for death is a gate to enter into everlasting life. No man can come to everlasting life, but he must first die bodily; but this death cannot hurt the faithful, for they are exempted from all danger through the death and passion of Jesus Christ our Saviour, who with his death hath overcome our death.

Here is to be noted the error of the Jews, who believed that this Saviour should be a temporal King and Ruler, and deliver them out of the hands of the Romans: for the Jews at that time were under the governance of the Romans, subdued by Pompey, the Great and valiant Captain, as Josephus a great learned man among the Jews, and || Titus Livius do witness. Therefore they believed that this Saviour should not only set them at liberty, but should subdue all nations; so that the Jews only with their Saviour should be the Rulers of all the whole world, and that the whole world should serve them. This was at that time, and is yet still the opinion of the Jews, who will not learn, nor understand that Jesus saved them and us, not from the power of the Romans, but from sin, death, the devil and hell, and set us at liberty, and made us the children of God, and the inheritors of everlasting life.

The Papists, which are the very enemies of Christ, make him to be a Saviour after their own fancy, and not after the word of God, wherein he declareth himself, and sets out and openeth his mind unto us. They

|| A celebrated Roman Historian. He was born at Patavium, a City belonging to the Venetians.

They follow, I say, not the scripture, which is the very leader to God, but regarded more their own inventions, and therefore they make him a Saviour after this fashion.

They consider how there shall be after the general resurrection a general judgment, where all mankind shall be gathered together to receive their judgment, then shall Christ, say the Papists, sit as a Judge, having power over heaven and earth: and all those that have done well in this world, and have stedfastly prayed upon their beads \*, and have gone a pilgrimage †, &c. and so with their good works have deserved heaven and everlasting life; those, say they, that have merited with their own good works, shall be received of Christ, and admitted to everlasting salvation: as for the other, that have not merited everlasting life, they shall be cast into everlasting darkness: for Christ will not suffer wicked sinners to be taken into heaven, but rather receive those which deserve. And so it appeareth that they esteem our Saviour not to be a Redeemer, but only a Judge, which shall give sentence over the wicked to go into everlasting fire, and the good he will call to everlasting felicity.

And this is the opinion of the Papists as concerning our Saviour, which opinion is most detestable, abominable, and filthy in the sight of God. For it diminisheth the passion of Christ, it taketh away the power and strength of the same passion, it defileth the honour and glory of Christ, it forsaketh and denieth Christ and all his benefits. For if we shall be judged after our own deservings, we shall be damned everlastingly. Therefore learn here every  
good

\* A Saxon word for a prayer; as, To say over one's beads: Bead-roll, a list of those that are used to be prayed for in the Church.

† Is a journey through distant or foreign countries out of a principle of devotion, to visit holy places.

good Christian to abhor this most detestable and dangerous poison of the Papists which go about to thrust Christ out of his seat; learn here, I say, to leave all Papistry and to stick only to the word of God, which teacheth thee that Christ is not only a Judge, but a justifier, a giver of salvation, and a taker away of sin; for he purchased our salvation through his painful death, and we receive the same through believing in him; as St Paul teacheth us, saying, "Freely you are justified through Faith." In these words of St Paul, all merits and estimation of works are excluded and clean taken away. For if it were for our works sake, then it were not freely: But St Paul saith freely. Whether will you now believe St Paul, or the Papists. It is better for you to believe St Paul, rather than those most wicked and covetous Papists, which seek nothing but their own wealth, and not your salvation.

But if any of you will ask now, how shall I come by my salvation? How shall I get everlasting life? I answer, if you believe with an unfeigned heart that Jesus Christ the Son of God came into the world and took upon him our flesh of the Virgin Mary, and suffered under Pontius Pilate †, in the City of Jeru-

† Pilate, though never exalted to any higher station than that of Procurator or Governor of Judea, when that kingdom was reduced to a province under the Romans; and although he never rendered himself famous by military achievements, or acquired glory by any great actions; yet, as it happened to be his lot to pass sentence of death upon the Saviour of the world, his name has been more resounded through the universe for this singular occurrence, than the most renowned of the Cæsars, or the most famous hero of antiquity. The authors of the Apostles Creed thought proper to insert his name in that Creed which they made for the primitive Catechumens, who repeat it in the following manner; "I believe in JESUS CHRIST, who was conceived by the holy Ghost, born of the Virgin Mary, suffered under Pontius Pilate." In the Nicene Creed also his name is thus inserted, "I believe in  
" one

Jerusalem, the most painful death and passion upon the cross, and was hanged between two Thieves for  
our

“ one Lord JESUS CHRIST—who was made man, and was crucified for us under Pontius Pilate.” Athanasius indeed has left the name of this cruel, impious and horrid Tyrant out of his Creed; and says only, “ of CHRIST, who suffered for our salvation.” Where it is plain that he has left the name of Pontius Pilate out; because if he had followed the example of the compilers of the two former Creeds, it would as properly have read thus; “ Who suffered under Pontius Pilate for our salvation.” However this be, yet by the insertion of his name in the two Creeds abovementioned, it has so happened, that one of the greatest villains that ever breathed will be immortalized. In our Church, his name is repeated by the Priests and People thrice every Sunday, and many times in the week. He succeeded Gratus in the government of Judea. On whose advancement tumults and seditions were rife every where, occasioned by his oppressive management; nor did these commotions ever perfectly subside till the final destruction of Jerusalem. Pilate never took the trouble to consider whether his actions were agreeable to the people, or not; if his own humour was gratified, that was all he cared for. He laid hold of the first opportunity that offered to disoblige the Jews, and to shew his own power. To this end he set up several bucklers in the palace of Herod at Jerusalem, and consecrated and dedicated them to the honour of Tiberius, the then Roman Emperor. But the Jews applied to Tiberius, and desired that the bucklers which Pilate had set up might be removed; who commanded him instantly to remove them: which Pilate did by transporting them to Cæsarea. Soon after he sought a fresh opportunity to affront the Jews; he told them he had a design to make an aqueduct to supply the City with water; and as the fountains from which it was to be brought, were at two hundred furlongs (or twenty five English miles) from Jerusalem, nothing less than the treasure of the Temple was sufficient to defray the vast expence, which he therefore demanded. The people were so highly incensed at this motion, that they went in multitudes to Pilate, to intreat him to desist from his project, and perhaps were more tumultuous and clamorous than was consistent with that respect they owed their Governor. Pilate, suspecting that something of this kind would happen, had ordered his Soldiers to dress themselves like Jews, and to conceal clubs under their habits, which they were to use on a signal given. Accordingly, when the Jews would not retire at his order, he gave the sign, and immediately the Soldiers, who were mixed with the mob, drew forth their battoons, and laid about them furiously, making no distinction between the innocent

our sins sake, for in him was no sin; "neither, as the  
 " Prophet \* *Isaiah* saith, was there found in his  
 " mouth any guile or deceit." For he was a Lamb  
 undefiled, and therefore suffered not for his own  
 sake, but for our sakes, and with his suffering hath  
 taken away all our sins and wickedness, and hath  
 made us, which were the children of the devil, the  
 children of God; fulfilling the law for us to the  
 uttermost; giving us freely as a gift his fulfilling to be  
 ours, so that we are now fulfillers of the law by his  
 fulfilling: so that the law may not condemn us, for he  
 hath fulfilled it, that we believing in him are ful-  
 fillers of the law, and just before the face of God.  
 For Christ with his passion hath deserved, that all  
 that

nocent and the guilty. Some were killed outright, others desper-  
 ately bruised or wounded, others were trod to death in the press,  
 some were made prisoners, and the rest fled. In this insulting  
 and abusive manner he behaved during the whole course of his  
 government: A Judge most notably qualified to pass sentence of  
 death upon the Sovereign Prince, the Lord of Life. *Philo* *Ju-*  
*dæus* gives *Pilate* the following character: "He was, says he, a  
 " man who made it his business to sell justice, and he would  
 " give any sentence for money. He laid himself out to commit  
 " rapines, and horrible injuries and murders. He would fre-  
 " quently, without any cause given, put men to excessive torments,  
 " and arbitrarily condemn to death others, without any sentence  
 " of law; and was intolerably cruel through the whole series of  
 " his administration." *Pilate* having some little time after the  
 death of our Lord injured the Samaritans, they sent a deputation  
 to *Vitellius*, Governor of Syria, complaining thereof. *Vitellius*  
 thereupon immediately sent *Marcellus* to take upon him the govern-  
 ment of Judea, and ordered *Pilate* to go and justify himself be-  
 fore the Emperor. Whereupon *Pilate* hastened to Rome, and be-  
 ing convicted of many acts of violence and injustice, he was ban-  
 nished to *Vienne* in *Dauphine* for life. But as in his disgrace he  
 had nothing else to think of but time past, such a horror of con-  
 science always attended him as he was not able to bear, his  
 guilt staring him in the face, forced him to become his own ex-  
 ecutioner, and dispatch himself.

\* *Isaiah*, a noble Prophet, who very clearly foretold all the  
 grand passages of Christ's life and death, and the mysteries of the  
 gospel state. *Epiphanius* says, he was put to death in the time of  
*Manasses*, being sawn asunder.

that believe in him shall be saved, not through their own good works, but through his passion.

Here thou seest whereupon hangeth thy salvation, namely, believing in the Son of God, who hath prepared and gotten heaven for all those that believe in him, and live uprightly according to his word: for we must do good works, and God requireth them of us: but yet we may not put our trust in them, nor think to get heaven with the same, for our works are wicked and evil, and the best of them be imperfect. As for those which are evil, no man is so foolish to think to get heaven with evil doing. And as concerning our good works they are imperfect, and not so agreeable to the law of God, who requireth most perfect works; by the which appeareth that the best works which are done by man are hateful before God, and therefore not able to get or deserve salvation. Wherefore we must be justified, not through our good works, but through the passion of Christ, and so live by a free justification and righteousness in Christ Jesus. Whosoever thus believeth, mistrusting himself and his own doings, and trusting in the merits of Christ, he shall get the victory over death, the devil and hell; so that they shall not hurt him, neither all their powers be able to stand against any of those which are in Christ Jesus. Therefore when thou art in sickness and feelest that the end of thy bodily life approacheth, and that the devil with his assaults is coming to tempt thee, and have thy soul, and so to bring everlasting confusion, then withstand him strongly in faith; namely, when he bringeth thee low, for he is an old Doctor, and very well learned in the scripture, as it appeareth in the fourth chapter of Matthew, where he reasoned with Christ. So will he reason with thee, saying; " Sir, it is written in the Law, " that all those which have not fulfilled the law to " the uttermost, shall be condemned. Now thou

“ hast not fulfilled it, but hast been wicked, and a  
 “ transgressor of it; thou art mine; and therefore  
 “ thou shalt go to hell, and there be punished world  
 “ without end.” Against such temptations and as-  
 faults of the devil, we must fight on this wise, and  
 answer, “ I acknowledge myself to be a sinner most  
 “ miserable, and filthy in the sight of God, and  
 “ therefore as of myself I should be damned ac-  
 “ cording to thy saying; but there is one thing yet  
 “ behind, that is this, I know and believe without  
 “ all doubt, that God hath sent his Son into the  
 “ world, who suffered a most painful and shameful  
 “ death for me, and fulfilled the Law wherewith  
 “ thou wouldest condemn me; yea, he hath given  
 “ me as a gift his fulfilling, so that I am now  
 “ reckoned a fulfiller of the law before God; there-  
 “ fore, avoid, thou most cruel enemy, avoid; for  
 “ I know that my Redeemer liveth, which hath  
 “ taken away all my sin and wickedness, and set  
 “ me at unity with God his heavenly Father, and  
 “ made me a lawful inheritor of everlasting life.”

Whoso in such wise fighteth with the devil, shall  
 have the victory, for he is not able to stand against  
 Christ; and it appeareth throughout all the scrip-  
 ture most plainly and manifestly, that the power of  
 the devil is vanquished, when the word of God is  
 used against him; and not only in the scripture,  
 both new and old testament, but also in other writ-  
 ings. For Eusebius Pamphilius \* hath many stories,  
 wherein is mentioned the impotency of the devil.

And

† He was Bishop of Cæsarea, the chief City of Cappadocia,  
 and flourished in the time of Constantine, about the year of Christ  
 325. He obtained the sir-name of Pamphylus, from a Martyr  
 of that name; and was the most diligent searcher of the holy  
 scriptures among all the nations or philosophers of that or any  
 former age. Constantine the Great gave him the following cha-  
 racter: “ Eusebius ought, says that Emperor, for his diligence  
 “ and industry in his labours to establish Christianity, not to be  
 “ accounted

And at this time we have a story written by a Spaniard in the Latin tongue, and affirmed by many godly and well learned men: which story happened in a Town of Germany †, where a poor husbandman lying sore sick and ready to die; they that kept him company in the chamber where he lay, saw a man \* of great stature and very horrible to look upon, his eyes being all fiery, coming into the chamber. This terrible devil turning himself unto the sick body, said, “ Sir, thou must die this day, “ and I am come hither to fetch thy soul, for that “ pertaineth unto me.” The sick man answered with a good countenance, saying, “ I am ready “ to depart whensoever I shall be called of my “ Lord, which gave unto me my soul, and put “ the same into my body, therefore to him only “ I will deliver it, and not unto thee, for he hath “ delivered my soul from thy power, with the precious blood of his only Son.” Then said the devil, “ Thou art laden with many sins, and I am come  
Y y 2 “ hither

“ accounted the Bishop of one City only; but also of the whole “ world.” He was at first tainted with the Arian heresy, but coming to the general Council of Nice, wherein that abominable heresy was condemned, and the Divinity of Jesus the Son of God asserted and maintained, he was convinced of his error by the secret impulses of the holy Ghost, and from that time lived and died in the orthodox faith. He wrote also an Ecclesiastical History, beginning where St Luke left off, and continuing the same down to his own time, much valued by churchmen, though it is allowed to contain several apocryphal writings and a multitude of fables.

‡ A most large country in Europe, having on the west the river Rhine, on the north the ocean, or north sea, and on the south-west the Danube. It is divided into Ten Circles, namely, 1. Franconia; 2. Bavaria; 3. Austria; 4. Suabia; 5. The Upper Rhine; 6. The Lower Rhine; 7. Westphalia; 8. The Upper and Lower Saxony; 9. Burgundy; 10. The kingdom of Bohemia.—Germany is governed by an Emperor and nine Electoral Princes.

\* Master Latimer seems here to give into the opinion, too general among the vulgar, of Apparitions, Ghosts, Spirits, and Visions.

“ hither to write them together.” And forth he draweth out of his bosom pen, ink and paper, setting himself at the table that stood there ready to write. The sick man hearing his mind, and perceiving his intent, said, “ I know myself laden with many  
 “ sins, but yet I believe that the same are taken  
 “ away through the passion and suffering of Christ,  
 “ through whom I stedfastly believe that his hea-  
 “ venly Father is pleased with me: but yet if thou  
 “ wilt write my sins, thou mayst do it, and then  
 “ write thus, that all my righteousness is as cloth  
 “ stained with the flowers of a woman: therefore  
 “ I cannot stand in the judgment of God.” The devil sitting at the table, wrote this with a good will, and desired the sick man to go forward in confessing, and numbering his sins. Then the sick man alledging the scriptures saith, “ that the  
 “ eternal and living God promised, saying, for mine  
 “ own sake only I take away your iniquities.” Further thou, O God, hast promised, “ that though our  
 “ sins be as red as the scarlet, thou wilt make them as  
 “ white as the snow.” But these words he wrote not, but instantly desired him to go forward as he had begun. The sick man with great sorrow and heaviness cried out, saying, “ The Son of God appeared to that  
 “ end, that he might destroy the works of the de-  
 “ vil.” And after these words the devil vanished out of sight, and shortly after the sick man departed unto the living God.

Here you see how the devil will go to work with us, when we are sick, therefore let us learn now while we are in health to know God and his word, that we may withstand this horrible enemy; knowing that we shall have the victory through Christ our Saviour in whom and by whom God is pleased with us, and taketh in good part all our doings.

We have a common saying amongst us; “ Every  
 “ thing is as it is taken.” We read of King  
 Henry

Henry the seventh \*, at a time as he was served with a cup of drink, a Gentleman that brought the cup, in making obeisance, the cover fell to the ground; the King seeing his folly, saith, Sir, is this well done? Yea, Sir, said he, if your Majesty take it well.  
With

\* Richard the Third being slain in the battle of Bosworth, Henry his successor caused Te Deum to be sung upon the place, all the troops falling on their knees to return God thanks for his victory. Presently after the whole army, as it were by inspiration, made the air resound with the cry of, LONG LIVE KING HENRY! This kind of election being military, greatly pleased Henry. He reigned twenty three years and eight months; and hath the following character. " He had a wonderful sagacity to  
" discover in all affairs that occurred, the side from whence some  
" advantage could be drawn, in order to defeat the designs of his  
" enemies, and to fill his coffers. Though he was forced some-  
" times to take arms, never Prince loved peace more than he.  
" Lord Bacon says, his usual preface to his Treaties was, That  
" when Christ came into the world peace was sung; and when he  
" went out of the world peace was bequeathed. He never open-  
" ed his mind to any man, except to one or two of his Ministers;  
" as for the rest, he set them to work, without their knowing  
" themselves the motives of their own proceedings. His spies in  
" foreign Courts were always charged by him to inform them-  
" selves by all manner of ways of the secrets of the Princes to  
" whom they were sent. By these discoveries he reaped great ad-  
" vantages, which he never failed greatly to improve for the good  
" of his people. Instead of increasing the credit of the Nobility,  
" he took all possible care to lessen it. And whereas his prede-  
" cessors governed this kingdom by a Council wholly composed  
" of churchmen, he added to them divers persons well instructed  
" in the Laws and Constitutions of his Kingdom; insomuch that  
" he made of his Council a Court of Justice, where all pleas of  
" the Crown were decided; which had never been seen before.  
" From the many good laws made during his reign, he obtained  
" the glorious name of the SOLOMON of England. He was ex-  
" tremely suspicious, as are generally those who act by secret  
" ways, because they think all the world like themselves. His  
" genius was but mean; yet he acquired by long experience qua-  
" lities which by nature he had not. He was of a serious tem-  
" per, ever thoughtful and intent upon his affairs, without being  
" diverted by his pleasures, to which he was little addicted. He  
" had a book wherein he marked down with his own hand the  
" qualities and characters of the persons he knew, in order to em-  
" ploy them on occasion." He was buried in the magnificent  
chapel which he built in Westminster Abby.

With this pretty answer the King was pacified. So it is with us as touching our salvation. Our works are imperfect, but God taketh the same well for Christ's sake; he will not impute unto us the imperfectness of our works, for all our imperfections and sins are drowned in the blood of our Saviour Jesus Christ, and whosoever believeth the same steadfastly, shall not perish. But we must be sure of it; we may not doubt, but be certain that Christ hath destroyed the works of Satan; that is, he hath taken his power from him, so that he can do us no more harm: and we must certainly believe his promises, which are, that we shall have life everlasting in believing in him, and being sure of his promises, then are we sure of our salvation. Here you see, that we must seek our salvation, not in our works, but in Christ. For if we look upon our works, we shall never be sure, as I said before, they are evil and imperfect, and evil works deserve anger, and imperfect works are punishable, and not acceptable, and therefore they deserve no heaven, but rather punishment.

But you will say, seeing we can get nothing with good works, we will do nothing at all, or else do such works as shall best please us; seeing we shall have no rewards for our well-doings: I answer, we are commanded by God's word to apply ourselves to goodness, every one in his calling; but we must not do it to the end to deserve heaven thereby; we must do good works to shew ourselves thankful for all his benefits which he hath poured upon us, and in respect of God's commandment, considering that God willeth us to do well, not to make a merit of it; for this were a denying of Christ, to say I will live well and deserve heaven. This is a damnable opinion; let us rather think thus, I will live well to shew myself thankful towards my loving God, and Christ my Redeemer.

Further,

Further, in this gospel is to be noted the earnestness of these three men which were but Gentiles, as you have heard before. These men were not double-hearted, speaking one thing with their tongues, and thinking another thing in their hearts. No; they are none such; but they openly profess wherefore they come, and say: "Where is this new-born King of the Jews, for we have seen his star; and are come to worship him?" This is a great matter for them to do. For the Jews at that time had a King whose name was Herod, not a Jew born, but an Idumean \*, which was not their lawful nor natural King, but somewhat with craft and subtilty, and somewhat with power had gotten the crown and the kingdom.

Now the men came inquiring for the lawful King which was newly born; which thing they could not do without danger of their lives. But here it appeareth that faith feareth no danger. They had seen the star, and they were sure and certain in their hearts that the King of all Kings was born: and they believed that this King was able to deliver them out of trouble; and this confidence and faith in God made them hearty to go and inquire without any dissembling for this new King, not fearing the old, &c.

Herod hearing this news was much troubled, for he was afraid the matter would go against him, and that he should be thrust out of his seat, which had been a great displeasure unto him; for he was not minded to give place to any other King with his good will. And all the Citizens were sore dismayed, for they would rather have rest and quietness and serve the old, than to serve the new with peril of their goods and bodies. So we see at this day, where this gospel is preached, and this new King pro-

\* Idumea, a country of Palestine, lying betwixt Arabia, Judea and Egypt; so called from Edom, the son of Esau.

proclaimed, there are more which had rather be in quietness and serve the devil, than to stand in jeopardy of their lives and serve God; and so they esteem this world more than God, his word, and their own salvation.

The said Herod, as soon as he heard these tidings sent for the Bishops and learned men, and enquired of them where Christ should be born. The Bishops were well seen in the Prophets and the Law, and made answer forthwith, that Christ should be born at Bethlehem. Herod hearing that, sent for the wise men to examine them better of the matter, asking them what time they had seen the star? And after he had reasoned enough with them, he sent them to Bethlehem, saying, "Go and search for the child; and when you have found him, bring me word again, that I may come and worship him also."

See what a crafty fox this Herod was, as our Saviour called him; he made a pretence like as if he were willing to give over his kingdom, and to give place unto the new King: Such was his pretence outwardly. But his heart was poisoned with the poison of cruelty and ambition, so that he was minded to have killed the child as soon as he might get him; which his intent appeared afterward. For he hearing that the wise men were returned another way into their country, sent by and by his guard and killed all the children that were two years of age and under at Bethlehem, and in the country. But for all his cruelty, God was able to preserve Christ that he should not be slain amongst these children. Therefore the Angel giveth Joseph warning that he should go into Egypt.

Here learn to trust in God, for "Against the almighty prevaileth no counsel." This Herod thought himself wiser than God and the whole world; yet for all that he was much deceived: for he could neither  
destroy.

destroy the wise men nor Christ, with all his wit and counsel; “ the Lord that sitteth above, laughed “ him to scorn,” he brought his counsel to nought, and he delivered them out of his hands: so undoubtedly he will do with us. He will deliver us out of all our troubles, and from all our enemies whensoever they shall oppress us, if we do but our trust in him.

Now after they were departed from Herod, they go their way seeking the Child. And as soon as they came out of the City, they see the star, which guided them until they came unto the house where Jesus was, with his mother and Joseph his father-in-law. And when these men came thither, what did they? They worshipped him. Note here, they worshipped him, saith the Evangelist; here is confounded and overthrown the foolish opinion and doctrine of the Papists, which would have us to worship a creature before the Creator, Mary before her son. These wise men do not so: they worship not Mary; wherefore? Because God only is to be worshipped: but Mary is not God; therefore they worship not her, but him, which is the very natural Son of God, yea God himself, and yet very man. And therefore if it had been allowed or commanded that Mary the mother of Christ should have been called upon and worshipped, surely then had these wise men been greatly to blame; but they knew that Mary was a blessed woman, and yet not such a one as should be called upon and worshipped.

Let all those learn here that are so foolish, that they will call rather upon Mary, on whom they have no commandment to call, than upon God who hath commanded us to call upon him, as he saith every where in the Psalms. “ Call upon me “ in the time of thy trouble, and I will hear “ thee.”

They gave him gifts, gold, myrrh, and frankincense. Gold, they gave him to signify his kingdom; myrrh, to signify his mortality; frankincense, to signify his priesthood. And afterward they departed another way into their countries, by the admonition of the Angel. After their departure, Joseph with Mary and the Child fled into Egypt for fear of Herod, who was minded to destroy the child; where you may learn to know the wonderful provision that God ever maketh for those that put their trust in him; for to the intent they might have wherewith to bear their costs for such a journey, God moved their hearts, that they should give him gold. Learn, I say, here to put your trust in God, and to have a good confidence in him, for he is such a loving father to those that trust in him, that he will not suffer them to have lack or need of any thing in this world, of food and necessary things, for he careth for us that believe in him, as well as for Mary and her Son. Therefore he will not suffer us to have lack of what is needful to soul or body: for the King and Prophet David saith, "I have never seen the just man forsaken or rejected of God, nor cast away." No, saith he, I have never seen the just man perish for lack of necessary things. But who is a just man? He is just that believeth in our Saviour: for as you have heard before, those who believe in Christ are justified before God, they are clean delivered from all sins, and therefore may be called just, for so they are in the sight of God; such, saith the Prophet, he hath never seen forsaken of God.

But for all this we may not tempt God, we must labour and do our business every one in his vocation and order wherein God hath called him. Labour thou, and God will bless thee, and increase thy labours; so that thou shalt have no lack of necessary things

things so long as thou walkest uprightly in thy vocation: like as he provided for Mary and her child, but yet thou must labour and do thy business, as it is written, "Be content to work for thy living, and it shall go well with thee, and thou shalt have enough, for I will make thee a living;" which promise of God is surely a comfortable thing, but little regarded of the people: for they do like as if there were no God, and deceive and oppress one another: every man scrapeth for himself, ever in fear that he shall lack, nothing regarding that promise of God; but God is yet alive, and surely he will most grievously punish such wicked unthankfulness and mistrust of his word and promise. What might be more comfortable unto us, if we had grace to believe it, than his loving promises, wherein he sheweth himself a loving father? David saith, "I have been young, and now am old; but yet I never saw the righteous lack bread." Here learn, O man, to have respect to God's word, esteem the word of God and his promises as they are; that is, most certain and true: believe them, hang upon them, labour and do thy business truly, "And it shall be well with thee;" thou shalt have enough, thou shalt have a storehouse that never shall be empty, that is, thy labour: for the poor man's treasure-house is to labour and travail, and he is more sure of his living than the rich: for God's promises cannot be stolen by any Thief; God promiseth him a living that truly laboureth, and putteth his trust in him. But the rich man is not sure of his riches, for a Thief may come and steal them, or else the same may perish by fire, or one way or the other; therefore the poor faithful man is more sure of his living, than if he had the same in his chest; for God's promises are not vain, they are most certain, and happy are those which believe the same, they shall not

only in this world have enough, but afterward life everlasting, without all sorrow and misery.

Thus much I was minded to tell you of this gospel: now let us return to the gospel of this day, wherein I will note two or three short notes; for I will not trouble you much longer, because the time is much spent.

“And when he was twelve years old,” &c. God almighty had commanded in his law, Deuteronomy the sixteenth chapter, that all the males should come together three times in the year, for these three causes. The first was, that they should learn to trust in God, and not in their own strength. And it was a great matter unto them to leave the land void. As if we Englishmen had commandment to come all to London\*, and leave our country, were it

† It was a place of little importance till the dissolution of the Saxon Heptarchy; since which it has continually increased in inhabitants and buildings; so that now it is accounted the richest and most populous City in Europe, and perhaps in the whole world. It is the Metropolis of the British Empire, the seat of its Kings, and the emporium of all Europe. It is pleasantly, usefully and healthfully situated on the river Thames, over which it has two stately stone bridges, for the convenience of carriages and foot passengers. It is divided into twenty five Wards, and governed by one of its own Citizens, elected annually, and stiled The right honourable the LORD MAYOR; who is assisted in the government by twenty five Brethren, being one to each Ward, called ALDERMEN; having besides two hundred and thirty six COMMON COUNCIL MEN, who are annually chosen by the inhabitants of each Ward, as their representatives in the Court of Common Council, which meets often and makes laws and regulations for the well governing this great City. In which constitution it bears some analogy to the State, King, (the Lord Mayor;) Lords, (the Aldermen;) and Commons, (the Common Council Men.) However, it is a place of great antiquity, called by Tacitus, *Londinium*; by Bede, *Londinia*; by Ammianus, *Augusta Trinobantum*; by the Britains, *Lundain*, that is, the Temple of Diana, which stood, say Antiquarians, on that very spot whereon the cathedral Church of St Paul now stands. It was by the Welch called *Caer Lud*, or the City of King Lud; and by the Normans *Londres*.— It abounds with public buildings, particularly Churches, Chapels and

it not to be feared that the country should be hurt either by the Scots or Frenchmen in our absence? Surely I think it were very dangerous. So that at that time, the Jews had great and mortal enemies round about them, yet God commanded them to leave the land void; as who would say; Come you together after my commandment, and let me alone with your enemies, I will keep them from you that they shall not hurt you. And this was the first cause why he would have them come together.

The second cause was, that they should learn the law and commandments of God: for there was the chief Temple of the Jews, and all the spirituality of the whole land were there gathered together, and taught the people the law, and how they should walk before God; and this was the second cause.

The third cause of their coming together, was for acquaintance sake, for God would have them knit together in earnest love and charity. And therefore he willeth them to come together, that they that dwelled on the one side of the land, might be acquainted with them that dwelled on the other side, so that there might be a perfect love between them; for God hateth nothing more than discord. And these are the causes why they were commanded to come together every year three times.

Now at this time Mary went with her husband Joseph: belike she was desirous to hear the word of God, which made her to take so great a journey in hand, for she was not commanded by the law  
to

and large Meeting Houses, for the solemn worship of almighty God; all which have been built since the beginning of the seventh Century, when Christianity was established here by the preaching of St Austin, Meilitus, and others.

to be there, for women were at their liberty to go or not.

Here note the painfulness of Mary, that she was content to go so great a journey for God's sake. I fear this journey of hers will condemn a great many of us, who will not go out of the door to hear God's word. Therefore learn here, first to love and embrace God's word. Secondly, to follow all good orders. Thirdly, to be content to go with thy neighbours every holiday to the church; for it is a good and godly order, and God will have it so. But peradventure you will say unto me, How chance you go not to the service upon the holidays? I have none other excuse but this, namely, that I shall go thither in vain. Mary went thither to hear the word of God. And if I might hear the word of God there, I would go thither with a good will; but first the Parson of the Church is ignorant and unable to teach the word of God, neither beareth he any good will to the word of God; therefore it were better for me to teach my family at home, than to go thither and spend my time in vain, and so lose my labour. This I have to alledge for myself, that if the Curate were as he ought to be, I would not be from the Church upon the holiday.

Jesus and Mary with all their neighbours were at Jerusalem. And after they had done their business, they came home again. Mary in the company of other women, and Joseph her husband in the company of men, but Jesus the child was left behind, for Mary thought he was with his father, and Joseph thought he was with his mother. At night when they were met together, she asked him, and he asked her for the child; for before they were not aware that they had lost him. O what sorrow and tribulation rose then in their hearts, I think no tongue can shew what pain and sorrow this mother felt  
in

in her heart for the loss of her child: for she thought thus, God hath rejected me, and therefore hath taken my son from me, I shall no more find him. Alas that ever I was born, that I should lose my son, whom I heard say should be the Saviour of the world. This Saviour is lost now through my negligence and slothfulness; what shall I do? where shall I seek him? In this great heaviness, she turned back again to Jerusalem, inquiring for him by the way amongst their friends and acquaintance; but he could neither be heard of nor found until they came to Jerusalem, where they found him amongst the Doctors and learned men, arguing with them, and posing them.

Here is to be noted a negligence in Mary and Joseph, therefore they which go about to make Mary to be without sin are much deceived: for here it appeareth plainly that Mary was in a fault. Here also all parents may learn to be diligent and careful about their children. The common sort of parents are either too careful for their children, or else too negligent. But the right carefulness that you should have over your children, is first to consider that God hath appointed his Angels to keep and save your children from all peril and danger that may happen unto them, as it plainly appeareth daily; for sure a child is in many dangers of his life daily, but the Angel of God keepeth them; and therefore the parents should not be too careful, neither yet too negligent; for they should consider, that it is the will, pleasure, and commandment of almighty God, that they should keep their children in safe custody, and to preserve them as much as in them lieth from all danger and harm.

Further, here it is to be noted, that this fault and sin of Mary was not set out to embolden us to sin, but rather to keep us from desperation when we have sinned: making this reckoning, hath God

pardoned his Saints and forgiven their faults? then he will be merciful unto me, and forgive my sin. So by their example we may strengthen our faith, and not to take boldness of them to sin.

After that they found him, Mary beginneth to quarrel with him, saying, "Son, why hast thou done this unto us?" Here she speaketh like a mother, and is very quick with him: but he made her as quick an answer, saying, "Know ye not that I must do the business of my father?" &c. We learn here how far forth children are bound to obey their parents, namely, so far as the same may stand with godliness. If they will have us go further, and pluck us from true religion and the serving of God, make them this answer, "we ought rather to obey God than men;" for otherwise we are not bound to obey our parents, &c. Here not only children may learn, but subjects and servants, to obey their King and Masters, so far as it may stand with God's pleasure, and further to go we ought not.

The child went home with them, and was obedient to them, although partly he had signified unto them wherefore he was sent into the world; namely, to teach men the way to heaven. Yet he remained with them in this obedience from this time, being of the age of twelve years, unto the age of thirty years. And in this mean time (as it is to be thought) he exercised his father's occupation, which was a Carpenter. This is a wonderful thing, that the Saviour of the world, and the King above all Kings, was not ashamed to labour, yea and to use so simple an occupation. Here he did sanctify all manner of occupations, exhorting and teaching us by this example every man to follow and keep the state whereunto God hath called him, and then we shall have living enough in this world,  
doing

*preached on the first Sunday after Epiphany.* 825

doing well and after his pleasure, and in the world to come life everlasting; which Christ by his death and passion hath deserved for us. To whom, with God the Father and the holy Ghost, be all honour and glory, both now and for ever. *Amen.*



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# SERMON XXXVIII.

*By the Reverend Father in Christ Master HUGH  
LATIMER Bishop of Worcester.*

Preached on the second Sunday after the  
Epiphany, 1553.

JOHN II. 1.

*And upon the third day, there was a marriage in Cana,  
a city of Galilee, and Mary the mother of Jesus was  
there, &c.*

**T**HE third day, that was the third day after  
he came into Galilee, for before he was in  
Jewry, and now was come into Galilee\*.  
And there was a marriage the third day after his  
coming, and Mary his mother was present, and as  
it was most like, she was there as an helper, for  
she was no bidden guest, but Christ was called unto  
it with his disciples, being thirty years of age, at  
which time he began to preach the kingdom of God;  
but as yet he had done no miracles, except that  
which

\* Is a region of Palestine, or a part of Judea adjoining to Syria. It was divided into two districts, Upper Galilee, by Tyre and Sidon, and Cæsarea Philippi, adjoining to the Gentiles on the north, therefore called Galilee of the Gentiles, by Isaiah; or so called because the Gentiles lived there a long time, or rather, that it was a populous place; this is in the tribe of Naphthali: Lower Galilee is near Tiberias, and the Lake of Genezareth, in the Tribe of Zabulon.

which he did when he was twelve years of age, that was, he disputed in the temple with the Doctors, which certainly was a miracle †: but this now was the first that he did after his preaching. And now being a Preacher he beginneth to confirm all his doctrine with miracles, to get himself authority, and to allure his audience to believe; and therefore he set forth his power by miracles.

And here peradventure some will say, how happeneth it that there are no miracles done in these days by such as are Preachers of the word of God? I answer, the word of God is already confirmed by miracles, partly by Christ himself, and partly by the Apostles and Saints. Therefore they which now preach the same word, need no miracles for the confirmation thereof, for the same is sufficiently confirmed already. Now to the gospel.

“ There was a marriage,” saith the Evangelist. This is a comfortable place for all married folks: for it here appeareth that marriage is a most honourable and acceptable thing in the sight of God, yea God almighty himself is the author of it, as the scripture saith, “ Those that God hath joined together, man shall not separate;” meaning, that all those that come together by the appointment of God, and his holy institution ‡, such shall not man  
A a a 2 separate,

† A Miracle, is a work performed by the almighty power of God. Mr Locke defines it to be any operation wrought by a man or great Prophet, which is in itself supernatural, and which cannot happen unless the course of nature be changed by the immediate interposition of the divine Being. But then he says also, that we have no innate Ideas of such a supernatural power: and though such supernatural acts have been performed of old time for the establishment of the Christian Faith, they are now, since Miracles are ceased, become matter of belief, and not of demonstration.

‡ Matrimony, says our Church, is an honourable estate, instituted of God in the time of man's innocency, signifying unto us the mystical union that is betwixt Christ and his Church; which  
holy

separate, nor put asunder. Here all those which go about marriage, may learn to examine their consciences, and to be sure that it is the pleasure and will of God, that man and wife should marry and dwell together. And they which are married already may comfort themselves in all afflictions, adversities, and miseries that come by marriage; namely, that they are in the favour of God, and that God hath joined them together in that estate; which estate, although it bring with it great affliction and tribulation, as we may see by Adam and Eve when they were in Paradise; where God grievously punished their sins. For before the fall, the wife had like power with her husband Adam, and was in like dignity with him: but after the fall came the commandment of God to the man, saying, "In the sweat of thy face thou shalt eat thy bread," which is a great bondage unto man: for in this compact is contained the whole burden and charge laid upon the man's back; that is to say, that he hath the charge over his household to provide for their livings and sustenance, with his labour and occupation. And unto the woman he said, "In sorrow and pain thou shalt bring forth thy children,

holy estate Christ honoured with his presence, and first Miracle that he wrought in Cana of Galilee; and is commended by Saint Paul to be honourable among all men; and therefore is not by any to be enterprised, nor taken in hand unadvisedly, lightly, or wantonly, to satisfy mens carnal lusts and appetites, like brute beasts that have no understanding; but reverently, discreetly, advisedly, soberly, and in the fear of God, duly considering the causes for which Matrimony was ordained. First, it was ordained for the procreation of children, to be brought up in the fear and nurture of the Lord, and to the praise of his holy name. Secondly, it was ordained for a remedy against sin, and to avoid fornication, that such persons as have not the gift of continency, might marry, and keep themselves undefiled members of Christ's body. And thirdly, it was ordained for the mutual society, help and comfort that the one ought to have of the other, both in prosperity and adversity.

“ children, and thou shalt be in obedience to thy  
“ husband, he shall govern thee, and thou shalt not  
“ have thine own will nor liberty:” which is a great  
matter, for women have many and great sorrows  
and pains in travail with children, and other calamities:  
And being before at liberty, must now be obedient to her  
husband; which also seemeth a great pain and burden unto  
them: but for all this, they may comfort themselves with  
the word of God, and think in their hearts and say, O  
God, thou hast brought us together in this estate of  
matrimony, it was thy ordinance and pleasure that we  
should join together: now therefore, be merciful unto us,  
forsake us not which live in thy ordinance and after thy  
commandments; pour thy spirit into our hearts, that we  
may bear and suffer all these miseries which thou layest  
upon our necks. And in this manner married folks may  
comfort themselves with the word of God in all their  
adversities, because they are sure that marriage is a  
thing that pleaseth God.

Here learn to abhor the abominable opinions of the  
Papists, which hold that marriage is not an holy thing,  
and that the Ministers of the word of God be defiled  
through marriage if they enter into the same; which is  
an abominable doctrine, and clean against God and his  
word. Therefore St Paul seeing beforehand in the spirit,  
“ In the latter times  
“ there shall come deceivers, and false teachers,  
“ which should teach the doctrine of devils, forbid-  
“ ding marriage.” Which prophecy of St Paul is  
verified now in this our time in the Papists, for they  
say and teach that marriage is not lawful to every  
man, despising also the ordinance of God. Therefore  
their doctrine may be called, as it is indeed, the  
doctrine of the devil. Against which doctrine St Paul  
made a proclamation, saying, “ Marriage  
“ is lawful, honourable and godly among all men,  
“ and as for adulterers and fornicators, God shall  
“ judge

“judge them.” This St Paul speaketh by occasion, seeing in spirit that there would come such Papiſts as would pervert the ordinance of God, and ſay that marriage is unholy, and that a man may not marry in Lent, for it is a holy time; as though marriage were unholy and filthy. But here ye may ſee it is the very ordinance of God, and is commended by Chriſt himſelf; for he cometh unto it, and with his preſence he ſanctifieth it. And not only that, but he did a miracle at this marriage, whereby he confirmed marriage to be good, holy, and acceptable before God. Therefore all thoſe that go about marriage ought to know that it is good, holy, and lawful before God: only thus I admoniſh you, have a reſpect to godward; that is to ſay, endeavour yourſelf ſo, that God may be with you at your marriage, and that Chriſt be one of your gueſts, for if he be there, you ſhall have no lack of any thing. And to ſignify that he would help them that lacked, he did a miracle at this marriage, he remedied what lacked, wine lacked, and forthwith he turned water into wine\*.

Here note that it is lawful for poor men ſometimes to be merry, eſpecially at a marriage; for theſe were poor men, yet they had wine at the marriage, where their common drink was but water; but now at the wedding they had wine, be-  
 cauſe

\* Near to the place where this marriage feaſt was kept in Cana of Galilee were ſet ſix water-pots of ſtone. Perhaps this feaſt was celebrated, according to the cuſtom of the eaſtern nations, in the open air. Expositors have imagined theſe water-pots to have been great large ſtone ciſterns, wherein the gueſts might waſh and bathe themſelves, according to the cuſtom of the Jews, each of them containing a large quantity of water. So that the quantity of water turned into wine on this occaſion was very large; for it is likely all perſons coming might be partakers thereof, as is cuſtomary at the public weddings of great perſonages among us. It was an aſtoniſhing miracle, and is thought to have been the firſt ſupernatural action performed by our Saviour.

cause they might be merry at the solemnity of God's ordinance; which as it is lawful, so let it be done honestly and godly, as becometh Christian men.

Further we learn here that the Saints in heaven have been sinners: for after St Augustin's mind, Mary was here moved with vain-glory, and went about to provoke Christ to do some new thing, not seeking the honour of God, but her own glory, that it might be said she had a son that could do this and that. But here we must take heed, that we use well their example, not thinking after this manner: The Saints of God have sinned, and yet have been saved; and therefore I will sin, and nevertheless I shall be saved: for so to think were very detestable, and a great abuse. But we must rather comfort ourselves by their sins, saying: When the devil tempteth us, and goeth about to bring us to confusion, then let us call to remembrance, that the Saints of God have been sinners, and yet are saved; and that God will be likewise as merciful to us, and forgive us our sins. And therefore let us not despair, but put our trust in him, and hope, and believe in him, and in no wise to shrink from him: for he is as merciful as ever he was, and he will pardon and remit our sins; he is as mighty as ever he was, and therefore may do it: wherefore I will seek unto him, like as Mary Magdalen and other his Saints have done, and therefore are saved. In this manner let us use examples of the Saints to our comfort, and not to embolden us to sin.

Further, let us here learn by the mother of Christ, whither we shall run for help, when we are in necessity and distress. Mary perceived that there was lack of wine, and had therefore pity over her poor friends: now in this distress, whither runneth she for her help, even to Christ himself. Then let us follow her example: art thou poor? run to Christ, and call upon God in the name of Christ;

ask forgiveness of thy sins in his name and God will hear thee, and grant thy petition, for he hath promised that all that come to him in the name of Christ, shall lack nothing, neither shall they be rejected of him.

Here also note farther, the great charity that was in Mary the mother of Christ, which prayed for her friends, namely, in the time of their lack and necessity, saying, "They have no wine:" as who should say, they are poor honest folks, and have here an honest company at their marriage, now they lack wine, I pray you help. She was not long in bibble-babble, with saying she wist not what, but saith at one word, help, for there is need. She doth not as our Papists do, which prittle-prattle a whole day upon their beads, saying our Lady's Psalter; but she only saith, "They have no wine; help," &c.

Christ answered, "Woman, what have I to do with thee?" Here appeareth the great faith that Mary had in our Saviour Jesus Christ her Son: for notwithstanding she had received of him this hard and sharp answer, yet she despaired not, but commanded the servants to do all that he should command them. Here let us learn not to despair in the help of God, though we be not heard and obtain our petition at the first: as many do which call upon God a day or two, and obtain not, then they despair and give over. But we may not do so, we must tarry for the Lord, as the Prophet David saith, and not give over; we must call upon him with a strong faith in Christ Jesus our Mediator, without intermission; not doubting but he will help us. Therefore tarry for the Lord, as the Prophet David saith, and give not over in haste, but continue and abide his godly will and pleasure, and doubt not but he will hear thee.

"Woman?" What a thing was this, to call his mother "Woman?" These words might not only  
found

found to the dishonesty of his mother, but also to his own rebuke: for it might be judged, that he was one that neither loved nor revered his mother, in calling her woman. To this objection, this answer may be made; Christ, as long as he was under the government of his mother, did all his duty as appertained unto him, but now being a Preacher and a common person, serving in the common ministry, he is not bound to be ruled by his mother; neither did it appertain to his mother, either to appoint him what he should do, or when he should do it, and therefore this seemed a great presumption in her, and therefore he answered her so sharply.

St Augustine saith, that Mary was moved with vainglory, to get some praise of the miracle of her son. Here is to be noted how far we are bound to obey father and mother; which is so far as the same may stand with godliness. If they require of us any thing that is against God, we must answer them as our Saviour Christ answered his mother, "Woman, what have I to do with thee?" For here our Saviour in a certain manner sheweth, that he would not be led with affection. As at another time when he was making a Sermon, there came one interrupting him, and said, "Thy mother and thy brethren would speak with thee." Then Christ stretched out his hands and said, "Whosoever doth the will of my father which is in heaven, the same is my mother and brethren. And at that time, another woman hearing him, cried out, saying, "Blessed is the womb that bare thee, and the paps that gave the suck. He answered and said, Blessed are those which hear the word of God, and follow the same." So at that time he made such an answer unto his mother, signifying that he would not be led by their affections,

and also would shew, that he was not only his Son, but "he was the Son of God."

"Six water-pots of stone," &c. The six pots were filled with water to wash withal, for the Jews used much washing, as when they went to market, coming home they washed themselves, lest they should be defiled: so this water was set there, partly to wash, and partly to drink. And here we may learn, that when Christ is bidden to our marriage, there shall lack nothing, for he will turn the four water into sweet wine. For water signifieth all such anguishes, calamities and miseries as may happen by marriages: and all such kind of water, that is, all such calamities and miseries, he turned into wine, that is, he sendeth comfort, he sendeth his Spirit, that maketh those miseries that were before very bitter, most sweet and pleasant: the same Spirit of God comforteth the heart, and keepeth it from desperation.

Also, we may learn here by this marriage, to keep a good order in our business here, as one appointed had the oversight of all, so we may not let every body be rulers; but to keep good order in all our business, let some rule, and some be ruled.

"They filled them up to the brim," &c. This was all done that the miracle might be known, not seeking his own honour and glory, but rather the honour and glory of God his Father, and our wealth and salvation; and to allure and bring us to have faith in him, and to teach us to put our trust in him, and also to bring us from carefulness of this life, unto the consideration of the life to come: this is a comfortable story. This miracle of our Saviour, whereby he sheweth that whosoever believeth and trusteth him, shall not lack any thing. For as a very learned man saith, If a labouring man should see all that he gathereth and spendeth in a year in a chest, it would not find him half a year, yet

yet it findeth him, God multiplieth it day by day, and so he will do unto all them that believe and trust in him.

Now you have heard in this gospel, beside other good matters, of marriage how holy a thing it is, how it is the ordinance of God himself. Also how we shall take marriage in hand, namely, call Christ unto it, and let him be one of the guests, and then all things will be well; for without him, nothing will be as it ought. Marriage is like a schoolhouse, where you shall have occasion of patience, and occasion of love. Now except Christ be in this schoolhouse of marriage, you cannot be patient in trouble, neither can you truly love, neither can you do any thing acceptable unto God. Wherefore, whosoever will take in hand marriage, let him take it so in hand that it may redound to the honour and glory of God: then will he be there, and turn the water into wine; that is to say, he will mitigate and assuage all calamities and miseries with his Spirit and grace: so that no adversity shall hurt us in this world, and in the world to come we shall have life everlasting, which God the Father grant us, through Jesus Christ our Saviour, to whom, with God and the holy Ghost, be all honour and glory, world without end. *Amen.*



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# SERMON XXXIX.

*By the Reverend Father in Christ Master HUGH  
LATIMER, Bishop of Worcester.*

Preached on the third Sunday after the  
Epiphany, 1553.

MATTHEW viii. 1, 2, 3.

*When he was come down from the mountain, great multitudes followed him. And behold, there came a leper and worshipped him, saying, Lord, if thou wilt, thou canst make me clean. And Jesus put forth his hand and touched him, saying, I will, be thou clean. And immediately his leprosy was cleansed.*

**T**HIS is a notable miracle, and a most comfortable history, which though it were done upon a leper only, yet the doctrine of the same appertaineth to us and to all men, and so shall it do unto the end of the world. For St Paul saith, "Whatsoever is written, is written for our instruction;" therefore if we will consider and ponder this story well, we shall find much matter in it to our great comfort and edifying,

"When he was come down," &c. He had been upon the mountain making a Sermon, which is contained in the fifth, sixth, and seventh chapters of this Evangelist, which Sermon is very notable, and containeth the sum of a Christian man's life.

At

At the which Sermon the people were greatly astonish-  
ed, and much marvelled: Whereby you may note the  
strength and efficacy of the word of God, which  
word, if it light upon good ground, that is upon a  
good heart that will receive it, it turneth with his  
strength the same, and bringing a marvelling, like  
as it happened unto this people which had received  
the word, and marvelled at it.

Also you may note here the inconstancy of the  
people; which now greatly esteemed and regarded  
our Saviour and his word, and shortly after con-  
sented to his death, by persuasion of the Bishops;  
which was a great and heinous wickedness in the  
face of God: therefore let us not follow their ex-  
ample, neither let us be persuaded by any man liv-  
ing to forsake God and his word, but rather let us  
suffer death for it. Howbeit, I fear me, that if  
there should come a persecution, there would be a  
great number of those which now speak fair of  
the gospel like unto this people: for I fear me they  
would soon be persuaded by the papistical priests,  
to do and say against Christ, to forsake his word,  
and deny the gospel; like as these people did, for-  
getting clean, and setting aside all that which they  
had heard of our Saviour upon the mountain. Let  
us therefore, I say, beware, and let us acknowledge  
the great love of God our heavenly Father, shewed  
unto us so plainly in these latter days, that none  
except he be wilful and obstinate, but he may un-  
derstand the same, the which is as great a benefit  
as may be. And happy are we if we consider the  
great goodness of God, and shew ourselves thank-  
ful unto him by godly living and honest conver-  
sation, according to his commandment. And in  
this gospel is especially to be noted, the great love  
and kindness of our Saviour toward mankind, which  
first preached unto the people, and taught them the  
way unto everlasting life, and then came down  
and

and healed the diseased man; that is, he first succoured our souls, and afterward comforted our bodies.

There cometh a \* leper unto him, saying, "Lord, if thou wilt, thou canst help me." This leper took Christ to be a Saviour, and therefore he cometh unto him for help. So let us come unto him, for he is the Saviour of mankind, and he is the only helper that succoureth both our bodies and souls. He saveth our souls by his word, if when we hear the same we believe it. The salvation of our bodies shall appear at the last day, where soul and body shall come together, and there shall be rewarded. So that if the soul be saved, the body is saved; for soul and body shall go together; and so he saveth both our bodies and souls. Note here also the behaviour of this leper, for by his example the best Doctor in divinity need not to be ashamed to learn: for in him appeareth a marvellous strong faith and confidence that he had in Christ; for he doubted not but that Christ was able to help him; neither mistrusted he his goodness and mercy. Therefore faith hath moved him to come to Christ, and to desire help of him.

And note here also the love and great charity of our Saviour Christ, which first he shewed to the whole multitude, in teaching them so earnestly and diligently the way to everlasting life. And then he extended his great compassion and mercy unto this leper,

\* A leper is one full of sores, which continually break out upon the body. Like those among us who are troubled with the King's Evil, and with scorbutic, itchy and scrophulous distempers, that are often incurable. Under the Law, the leper was brought to the Priest, and he pronounced him unclean, and shut him up for seven days: at the end of the seventh day he visited his patient, and according to the appearance of the distemper pronounced him clean or unclean. From whence we learn, that under the Mosaic dispensation the Priests were likewise Physicians, which was of great service to the Jewish people.

leper, whom all men abhorred, because of his filthiness and uncleanness. But Christ abhorred him not; yea, he is content not only to hear his request, and to talk with him, but also laid his hands upon his filthy body. O how great a kindness was this? O what a wonderful thing is this? that the King of all Kings talketh here most familiarly with a poor wretch and filthy leper? O what profound and incomprehensible love beareth he unto us? It is esteemed a great thing, when a King vouchsafest to talk with a poor man, being one of his subjects: what a great thing then is it, that the King of all Kings, yea, the ruler of heaven and earth, talketh with a poor man, heareth his request, and mercifully granteth the same? This Evangelist saith, "Behold, there came a leper, and worshipped him;" but another Evangelist saith, "he fell upon his knees before him." These are gestures and behaviours, which signify a reverence done unto him, or a subjection, or submission.

For although our Saviour went like a poor man, yet this leper had conceived such a faith and trust in him, that he had no respect of his outward appearance, but followed his faith, which faith told him, that this was the Saviour. Therefore he set aside all outward shew, and came with great reverence unto him, desiring his help. And here you may learn good manners; for it is a good sight, and very commendable, and is also the commandment of God, that we should give honour to those to whom honour belongeth; especially Preachers ought to be revered, and that for their office sake, for they are the officers of God, and God's treasurers. And such as are proud persons may be ashamed by this leper: for this is certain and true, that a proud heart prayeth never well, and therefore is hated before God. Wherefore amongst other vices, beware of pride and stoutness: for  
what

what was the cause that Lucifer being the fairest Angel in heaven, was made the most horrible Devil; and cast down from heaven into hell? Pride only was the cause of it. Therefore St Augustine hath a pretty saying; "Whensoever thou seest a  
 " a proud man, doubt not but he is the son of  
 " the devil." Let us learn therefore by this leper, to have a humble and meek spirit.

Moreover, this man was a leper and a miserable man, one despised of all men, and an outcast. For it was commanded in the law of God, that no man should keep company with a leper; therefore it appeareth that he was in great misery: but what doth he? whither runneth he for help and succour? Even to Christ, to him only he runneth; not to witches or forcerers, as ungodly men do; but he seeketh for comfort of our Saviour. Now when you are in distress, in misery, in sickness, in poverty, or any other calamity, follow the example of this leper, run to Christ, seek help and comfort only at his hands, and then thou shalt be delivered and made safe, like as he was delivered after he came to Christ.

But what brought he with him? even his faith: he believed that Christ was able to help him, and therefore according to his faith it happened unto him. Then it shall be necessary for thee to bring faith with thee, for without faith thou canst get nothing at his hands: bring therefore, I say, faith with thee. Believe that he is able to help thee, and that he is merciful and will help thee. And when thou comest furnished with such a faith, surely thou shalt be heard; thou shalt find him a loving Father, and a faithful Friend, and a Redeemer of thee out of all tribulation. For faith is like a hand wherewith we receive the benefits of God; and except we take his benefits with the hand of faith, we shall never have them.

Here

Here in this gospel you may learn the right use of scripture, for when you shall hear and read such stories as this is, you must not think that such stories and acts done by our Saviour are but temporal, but you must consider that they are done for our sake, and for our instruction, and teaching. Therefore when you hear such stories, you must consider the eternal things which are set before your eyes by such stories, and so we must apply them to ourselves. As for example, here is a lazer, and he called upon Christ with a good faith, and was healed. You will say, what is that unto us? Even as he was a leper of his body, so are we lepers of our souls. He was unclean in his body, and we are unclean in our souls. He was healed by believing in Christ, so we must be healed by him, or else perish eternally. Therefore if thou wilt not perish, then call upon him as this lazer did, and thou shalt be holpen and cleansed of thy leprosy; that is, from all thy sin. So I say, we must apply the scriptures unto us, and take out something to strengthen our faith withal, and to edify ourselves with God's word.

Another example we read in the scripture, that God destroyed with fire, Sodom † and Gomorrah ‡. Wherefore? Even for sin's sake. What manner of sin? whoredom, lechery, and other uncleanness. Also for despising and abusing poor men and strangers. What is this to us now? We learn in this story, how that God will not suffer sin, nor wilful sinners, but he will punish the same either here, or else in the world to come, or else in both:

N<sup>o</sup> XXXVI. VOL. II.

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† This was once a City of Palestine, where now there is a lake of brimstone. The inhabitants were for the sin of Sodomy destroyed by fire from heaven. There are apples with a fair outside, but within full of foot and smoak; like what we call the devil's puffs, as Tertullian says.

‡ A City of Judea, next to Sodom, which was destroyed likewise by fire and brimstone from heaven.

he will not let them go unpunished. Therefore when we hear this story, we may learn to avoid all sin and wickedness, and to live uprightly and godly, and this we learn by that story, which is an example of God's wrath and anger against sin.

Take another example of faith: we read in the scripture that Abraham believed God, and his faith justified him. Now when I hear this, I must apply it to myself in this manner. Abraham believed in God, and his faith justified him, I will believe in God and follow his word, then shall I also be justified: for St Paul saith, that this same believing of Abraham, is not written for Abraham's sake, but for our sakes, to teach us that God will justify us if we believe in him, and punish us when we are unfaithful, &c.

Now note here how this man came, see how humbly and meekly he cometh, and what a good and strong faith he had in Christ, which faith appeared by his coming: For if he had been without faith, he would not have come unto him, because our Saviour kept but a mean estate, not a King's Court; he was poor, and therefore the more despised of the misbelievers. But this man believed, and therefore he came unto him. Learn therefore by this example, to go to Christ in what affliction soever we be: let us run to him, and pray unto God for his sake; alledge him, put him before thee, and beware that thou call not upon any creature or saint: for this is a great wickedness before God, in praying to saints; for with the saints we have nothing to do, but to keep in memory and follow their godly life, and righteous living. But our prayer must be made unto Christ only, like as this man doth here in this gospel.

But peradventure you will say, he was upon the earth when this man called upon him, and therefore he was so soon heard. I answer, he promised to his disciples

disciples after his resurrection, that he would be with us to the end of the whole world: his words be true, for he cannot be made a liar; therefore we must believe him, and no doubt but he will be present with us whensoever we call upon him. Call upon him therefore, and not upon Saints; for if we call upon Saints, we make them Gods. For if I call upon St Paul here, and another man that is a thousand miles off, calleth upon him also, then we make him like unto God to be every where, to hear and see all things; which is against all scripture: for God only is omnipotent, that is, he only is almighty, and he is every where, and seeth all things, and so doth no creature else. Therefore those which attribute such things as appertain to God only, that is our Creator, to any creature, they do naughtily and wickedly, and shall be punished for it in hell-fire, except they amend, and be sorry for their faults.

But what was this man's prayer? Did he pray upon his beads, and say our Lady's Psalter? No, no; he was never brought up in any such popish schools. What said he? "If thou wilt, O Lord, thou canst make me clean, and put away my disease." This is but a short prayer, but it containeth much: for first it teacheth how we should pray unto God, namely, conditionally in our outward and bodily things, that is to say, when it pleaseth him; and so did our Saviour himself pray to his heavenly Father, saying, "If thou wilt, father, let this cup pass from me." So we should do, when we are in any manner of tribulation or sickness, that is, pray unto God conditionally, saying, O Lord God, if it please thee, and if it may stand with thy honour and glory, and the salvation of my soul, help and deliver me: we must put the matter to him, for he knoweth best what is good for us. Peradventure he seeth, that if we should be without affliction, we would be

wanton, wicked and proud, and so sin against him, and damn our souls; and then it were better for us to be in sickness than in health. Therefore we must desire health, if it please him; that is to say, when it appertaineth to our salvation, or else it were a thousand times better to be sick still, than to be out of sickness, and fall from God and all goodness; he therefore knoweth best what is good for us. Trust in him, be content to be ruled by him; he shall and will order the matter so, that thou shalt find him a loving father unto thee, like as this man did here.

Secondarily, this prayer expresseth the faith that this poor man had in Christ, for he saith, "Lord, if thou wilt, thou canst help me." If thou wilt, saith he, noting him to be omnipotent and almighty. And in these words he expresseth the Divinity of Christ our Saviour, "If thou wilt." He believeth him to be able to help him; so we should do in our prayers. We must believe that he may and will help us, as it appeareth by this man, which was made whole straightway. Also it appeareth partly by the confession and faith of this man, and partly by the end of the matter, that he was made perfectly whole. So we shall be healed of our diseases, when we come unto him with such a faith as this man did, and especially if we call so earnestly upon him. But, O Lord, what slothfulness is in our hearts? how slender a faith have we? how imperfect and cold is our prayer? So that it is no marvel that it is not heard of God. But we must always consider that God is able to save us, and believe undoubtedly that he will save us. So that when I am sick, as is said before, I may doubt whether God will deliver me from my sickness, or no: But I may not doubt of everlasting life.

Therefore if I be sick, I must pray as this man, "Lord, if thou wilt;" conditionally. For it may  
be,

be, when I come out of my sickness, I shall become more wicked and ungodly ; which God knowing, keepeth me still in sickness ; and so it is better for me to be in sickness still, than whole. So we may learn here to call upon God conditionally. As for our general salvation which is the salvation of our souls, we may not doubt in that, nor call for it conditionally, but apprehend God by his promise, saying, Lord, thou hast promised that all that believe in thee shall be saved : Lord, for thy mercy and promise sake, and for thy death and passion sake, take away my sin, wash me with the blood which thou hast shed upon the cross, and hast promised that all that believe shall be saved through thee. Now Lord, for thy promise-sake, help me ; I believe, O Lord, help my infirmity and increase my faith. As touching thy bodily health, put it to his good-will, and offer thyself unto him, saying, Lord I am thy creature, thou hast given unto me soul and body, my body is sick now, when it pleaseth thee help me ; if not, give me grace to bear patiently this thy visitation : for in like manner didst thou visit thy holy Martyrs which suffered great calamity, and they desired to be delivered, but thou deliverest them not bodily, but yet thou savedst them after their death. So I trust thou wilt do with me.

Now, how came it to pass that this leper had such a great faith and confidence in our Saviour ? Truly by hearing the word of God, for he had heard our Saviour say, “ Come unto me, all ye  
“ that are laden and oppressed with miseries, and I  
“ will refresh you.” This he heard and believed, therefore he came boldly unto him, desiring help of him ; and so here is verified the saying of St Paul, “ Faith cometh by hearing.” The ordinary way to get faith is through the hearing the word of God : for the word of God is of such a power,  
that

that it entreth and pierceth the heart of man that heareth it earnestly; as it doth well appear in this leper.

We read in the Apostles, that when St Paul had made a long Sermon at Antioch, there believed; saith the Evangelist, "as many as were ordained to everlasting life:" with the which saying a great number of people have been offended, and have said, we perceive, that only those shall come to believe, and so to everlasting life, which are chosen of God unto it: therefore it is no matter whatsoever we do, for if we be chosen to everlasting life we shall have it; and so they have opened a door unto themselves for all wickedness and carnal liberty, against the true meaning of the scripture. For if the most part be damned, the fault is not in God, but in themselves: for it is written, "God would that all men should be saved:" but they themselves procure their own damnation, and despise the passion of Christ by their own wicked and inordinate living. Here we may learn to keep us from all curious and dangerous questions; when we hear that some be chosen and some be damned: let us have good hope that we shall be amongst the chosen, and live after this hope, that is, uprightly and godly, then thou shalt not be deceived. Think that God hath chosen those that believe in Christ, and that Christ is the book of life. If thou believest in him, then thou art written in the book of life, and shalt be saved. So we need not go about to trouble ourselves with curious questions of the predestination of God. But let us rather endeavour ourselves that we may be in Christ; for when we be in him, then are we well, and then we may be sure that we are ordained to everlasting life.

But you will say, how shall I know that I am in the book of life? How shall I try myself to be elected of God to everlasting life? I answer, first

we may know, that we may one time be in the book, and another time come out again; as it appeared by David, who was written in the book of life. But when he sinned, he at the same time was out of the book of the favour of God, until he had repented and was sorry for his faults. So we may be in the book one time, and afterward, when we forget God and his word, and do wickedly, we come out of the book; that is, out of Christ, which is the book. And in that book are written all believers. But I will tell you how you shall know when you are in the book; and there are three special notes whereby you may know the same. The first note is, if you know your sin, and feel your own wretchedness and filthiness, which is a great matter; for the most part of people are so drowned in sin, that they no more feel the same, for sin grieveth them no more, according to the saying of Solomon, "The ungodly man when he entereth into the midst of all sin and mischief, despiseth not the same; he regardeth sin nothing at all, neither is he sorry for it."

But as I said the first note is, when you know your sins, and feel the same, then are they heavy unto you and grieve you. Then follows the second point, which is faith in Christ; that is, when you believe most stedfastly and undoubtedly, that God our heavenly Father, through his Son will deliver you from your sins. When you believe, I say, that the blood of our Saviour was shed for you, for the cleansing and putting away of your sins; and believing this most stedfastly with an unfeigned heart, then you have the second point. The third point is when you have an earnest desire to amendment and hatred against sin, study to live after God's will and commandments, as much as is possible for you to do, then have you the third point. And when you find these three points

to be in you; namely, first, when you know your sin and be sorry for the same, and afterward believe to be saved through the passion of Jesus Christ: And thirdly, have an earnest desire to leave sin, and to flie the same. When you find these three things in your hearts, then you may be sure your names are written in the book. And you may be sure also, that you are elected and predestinated to everlasting life.

And again, when you see not your wickedness, and that sin grieveth you not, neither have you faith or hope in our Saviour, and therefore are careless and study not for amendment of life; then you are in a heavy case, and then you have cause to be sorry, and to lament your wretchedness: for truly you are not in the book of life, but the devil hath power over you as long as you are in such a state. Here you see now how you shall try yourselves whether you be in the book of life or no, &c.

“Lord, if thou wilt, thou canst make me clean.” I learn here, that a few words spoken with faith, is better than a long bibble-babble. For right prayer standeth not in many words, or long babbling. Right prayer requireth the whole heart, for there is no greater thing in the world than right prayer. For prayer joined with faith, is the instrument wherewith we receive the benefits of God. Now when faith and prayer are joined together, it is impossible but God heareth it, for they must needs go together; for else it availeth nothing, except faith be joined with it, as Christ said unto the Centurion, “According to thy faith be it unto thee.”

Here I might take occasion to entreat of prayer, if the time would serve. But to be short; three things may move us to pray. First, the commandment of God, which biddeth us to call upon him in the day of trouble: which commandment hath

no less authority than this; "Thou shalt not kill." The self-same God that saith, "Thou shalt not kill;" saith, "Thou shalt pray;" that is, thou shalt call upon me; whereby it appeareth, that we seem damnable when we intermit prayers.

The second cause that should move us, is the promise of God; for he promiseth us every where in the scripture, that he will hear us when we call upon him; which promise is not to be despised, for he saith, "Ask, and it shall be given you;" that is, "Whatsoever you shall desire of my Father in my name, it shall be given unto you." Such promises ought to allure us to pray without intermission.

The third cause is, the example of all the Prophets the Saints of God that move us thereunto. For Moses, leading the people out of Egypt, after that he came at the Red sea, Pharoah with his power followed at his back, and on both sides there were great hills, and before him the great sea. Then Moses, being in such danger, cried unto God, not speaking many words, but lifting up his heart unto God. Then God said unto him; "Why criest thou?" Here you see that Moses fighteth only with his prayer against his enemies, so should we fight against our enemies, the world, the flesh and the devil; with earnest and fervent prayer.

Likewise Joshua being in great distress, because his people had lost the victory, and his enemies had gotten the upper hand of him? What doth he? He crieth unto God. So doth David the King, as it appeareth throughout all the Psalms, how fervent is he in prayer, giving us an example to follow him?

Thus much I thought good to speak of prayer, to move you thereunto; for I fear there are many of you that little regard the same. All such may learn here to be more diligent in prayer than

they have been, especially considering that it is the commandment of God that we shall be heard. Also the example of good and godly men may move us thereunto: for if they found ease with their prayers, we shall find the like.

But now to return to the text, "Christ touched him." Here appeareth the friendliness and kindness of our Saviour Christ: he is not so proud as the common sort of Lords be, that none may speak with them. No, no; he is more friendly; the poor man came to speak with him, and he forthwith came to him and spake with him; wherefore all Lords and men in authority need not be ashamed to learn here of our Saviour Christ, to be gentle and meek of spirit to the poor people.

It is also to be considered, that our Saviour did against the law outwardly; for there was a law that no man should touch a leprous man, yet Christ touched this man. Where you must consider, that civil laws and statutes must be ordered by charity: for this act of Christ was against the words of the law, but not against the law itself. This law was made to that end that no man should be hurt or defiled by a leper; but Christ touched this man, and was not hurt himself, but cleansed him that was hurt already. And here we may learn rather to follow the mind of the law, than the rigour of the words; and to bring charity with us, which is an interpreter of the law, for else we may miss by extremity. Farther, what meant it that Christ touched him with his hand? And how chanced it that his word and hand went together? Because he would shew and declare unto us, the profitableness of his flesh, how it was a flesh by the which all we should be saved; so that no salvation may be looked for, except by him, and except he be eaten and drunken.

Again,

Again, sometimes he healed by his word and divine power only, as it appeareth by the servant of the Centurion; to signify unto us, that it were not necessary for us to have him here bodily always; and to assure us of his help without his bodily presence, he said, "It is good for you that I go from you." And to signify his power, he used the authority of his word, both in his presence and absence: therefore we may be certain and sure, that he can and will help us with his power divine when we call upon him, as well absent as present; for he is every where, and will be with us unto the end of the world, as he promised unto his Apostles after his resurrection, saying, "Lo, I will be with you until the end of the world;" which is the greatest comfort that may be unto a Christian heart, for it is a stay to all trouble.

We read further, that he sent him to the Priest, and commanded him that he should tell no man. What meant he by this? he would have him not to be his own judge. There was a law that the leprosy should be examined by the Priest, and that the Priest should give the sentence whether the leper were clean or unclean. Now Christ would not have this man to be his own judge, and to pronounce himself clean; but biddeth him to go to the Ordinary. And this he did for two considerations: The first was to convince the Jews with their own wickedness, in that they would not believe in him, but despised and maliced him. Therefore he sent this man unto them which had been infected with leprosy, so that when they pronounced him clean, they might see their own wickedness and obstinacy, which would not believe, &c. The second cause was, for the observation of the law, and for that he would give none occasion to carnal liberty. He would have every man in his order, as well the Magistrates as the Subjects; where we may learn

to follow his example, to keep all good laws and orders, and the rather, for that Christ himself kept them.

Here our Papiſts make ado with their auricular confeſſion, proving the ſame by this place. For they ſay Chriſt ſent this man unto the Prieſt to fetch there his abſolution; and therefore we muſt go alſo unto the Prieſt, and after confeſſion, receive of him abſolution of all our ſins. But yet we muſt take heed, ſay they, that we forget nothing: for all thoſe ſins that are forgotten, may not be forgiven. And ſo they bind the conſciences of men, perſuading them that when all their ſins were all numbered and confeſſed, it was well. And hereby, they took clean away the paſſion of Chriſt. For they made this numbering of ſins to be a merit; and ſo they came to all the ſecrets that were in mens hearts: ſo, that no Emperour or King could ſay or do, nor think any thing in his heart, but they knew it; and ſo applied all the purpoſes and intents of Princes to their own advantage: and this was the fruit of their auricular confeſſion. But to ſpeak of right and true confeſſion, I would to God it were kept in England, for it is a good thing. And thoſe which find themſelves grieved in conſcience might go to a learned man, and there fetch of him comfort of the word of God, and ſo come to a quiet conſcience; which is better and more to be regarded than all the riches of the world. And ſure it grieveth me much that ſuch confeſſions are not kept in England, &c.

Now to make an end; you have heard in this goſpel of divers things which I will not rehearſe. But I would have you to keep in remembrance the great faith that this man had in our Saviour, which faith reſtored him to his health again, and learn by him to believe as he did, that our Saviour will reſtore unto us the health of ſoul and body. Alſo note here,

*preached on the third Sunday after Epiphany.* 853

here, the great love that our Saviour bare unto this man, stedfastly believing that he will be like loving unto thee when thou callest upon him with earnest prayer. For prayer, as I told you, is all together: for prayer with faith goeth through the clouds. But it is a great matter to pray, it is *ars artium*, that is, an art above all arts. Let us therefore give ourselves to prayer and godly living, so that his name may be glorified in us both now and ever. *Amen.*



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# S E R M O N    X L .

By the Reverend Father in Christ Master HUGH  
LATIMER, Bishop of Worcester.

Preached on the fourth Sunday after the  
Epiphany, 1553.

M A T T H E W    viii. 23, 24, 25, 26.

*And when he was entered into a ship, his disciples followed him. And behold there arose a tempest in the sea, insomuch that the ship was covered with the waves; but he was asleep. And his disciples came to him, and awoke him, saying, Lord, save us, we perish. And he saith unto them, Why are ye fearful, O ye of little faith. Then he arose, and rebuked the wind and the sea; and there was a great calm.*

**H**ERE in this gospel, we have a notable story, and a wonderful miracle which our Saviour did, being with his disciples upon the sea; which story is written for our doctrine and instruction, that we may comfort ourselves withal, when we are in like trouble in the tempests of this world. For we may learn here many good things, if we consider the story itself, and the circumstance thereof. The Evangelist saith that our Saviour, accompanied with his disciples, went into a ship, where he laid himself upon a pillow and slept;

slept; which sleep signified his very manhood, as you shall hear afterward. Now whilst he lay thus asleep, lo there arose so suddenly a great tempest, that they thought they should all have perished out of hand. Such fearful weather lighted upon them. The disciples being sore astonished at this horrible weather, wist not what to do. At the last they remembering themselves, ran to our Saviour which lay there asleep, crying, " Lord, we perish:" or, as the Evangelist Mark saith, " Lord, carest thou " not that we perish?" He being awaked, first rebuked them because of their unbelief; after that he rebuked the wind, and commanded the tempest to leave off and cease.

The disciples seeing before the horrible tempest, and now the sudden calmness made through his word, marvelled much; for they never had seen before such things. They had never heard that any man might or had power to rule the sea and the wind before this time; and therefore they were astonished at it; and every one of them said, " O " what a man is this, which ruleth with his word the " sea, and the wind." This is the sum of this gospel, which containeth many good things for our instruction, learning and comfort.

First we may learn here, that the ship signified the congregation of Christ and his Church. The disciples being in the ship are preserved through Christ; so all those which are in the church of Christ shall be saved and preserved by him. The others, which are without this Church, shall be damned and perish.

Learn here also by the example of the disciples of Christ two things. The first, not to presume too much; that is to say, not to stand in thine own conceit, thinking thyself to be perfect in faith. Secondly, not to despair because of thy imperfections. The disciples thought themselves perfect  
and

and strong in faith, before they came into this tempest; but what doth our Saviour? perceiving their presumptions, he sendeth them a tempest to bring them to the knowledge of themselves; and then, they feeling the weakness of their faith, ran to our Saviour crying out for help; whereby every man may learn, not to think too much of himself. And when he feeleth himself very weak, he may not despair, but run to Christ, like as these disciples did; which, although their heart was weak and feeble, yet were they preserved.

Moreover, we learn here that our Saviour Christ is both very God and very man. His godhead appeared in that the wind and waters obeyed him, and reformed themselves according to his word. For what King or Emperor is there in the whole world, that can or may command the wind or seas? None at all: yea, if the whole world should be set together with all their power and wits, they should not be able to do any such thing. Therefore learn here to know the Majesty of Christ, his power and stay, and to believe him to be very God. Secondly learn here to know his Manhood: for the Evangelist saith, "He slept;" which signifieth his very manhood: and that all things were in him that are in us, except sin. And that he can have compassion on us, for that he himself hath been in all miseries and troubles as well as we, as St Paul testifieth to the Romans. He slept here for weariness, he eateth, he drinketh, he wept, and in him are all these infirmities, and chiefly for two causes: first, to signify unto us his very manhood: secondly, to comfort us with the example; when we are in trouble and miseries we shall think and know that our Saviour Christ will have compassion over us, for he himself hath tasted of all trouble, and therefore he will be the more inclined to help and assist us with his holy spirit.

Also we may note here, that the disciples of our Saviour had passed many a time before upon the water, and yet they were never so troubled, nor in such danger. What meaneth this, that they are in trouble now, when our Saviour is with them, and never before when they were not with him? For it was no dangerous water, it was but a little pond \*: what meaneth it then that this marvellous tempest so suddenly arose? It signifieth that all those that believe in Christ, and take his part; and study to live after his will and commandment, and forsake the world and all wickedness; all such, I say, must have much trouble and affliction; for it is the will of God, that those which seek to be saved, shall be proved and tried through the fire of tribulation; as it appeareth here by the disciples, who were never before in such trouble and danger; for they had ever good luck, as the most part of these worldlings commonly have, for all things go well with them, and after their mind: but as soon as they receive Christ into their ship, that is, as soon as they believe in him, and receive his word, they shall have trouble and affliction; whereof we have a great number of examples in the scriptures, which plainly teach us, not to seek good cheer by the gospel in this world, but rather misery and adversity. But the most part of gospellers are contrary minded; for they seek good cheer and promotions through the gospel, which is an horrible abuse of God's most holy word.

Moses, that excellent Prophet of God, as long as he was in Pharaoh's house, he was well; he had all things after his mind: but as soon as God

N<sup>o</sup> 36. VOL. II.

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called

\* Master Latimer here calls the sea of Galilee a little pond; and so it was, if compared to the Mediterranean sea, or ocean. Mark the excellent use the Bishop makes of this miracle, by spiritualizing it, to signify the many afflictions we undergo in our passage through life.

called him to be his Minister, and to do him service, all things were turned; that is, all sweet things were made sour, all the good chear was gone; so that he was compelled by necessity to keep sheep, where before he was a Prince, and an inheritor of the crown of Egypt. Here you see how God doth exercise those which appertain to everlasting life.

Also St Paul, as long as he was without Christ, was in great authority and estimation among the Jews, insomuch as he had letters of authority to afflict and put in prison all those which held of Christ: but after that he once came to Christ, what had he? Afflictions and miseries plenty, as it appeareth through all the Acts of the Apostles, and his Epistles; where also it appeareth that he had a most irksome and painful life; namely, as soon he came to the knowledge of Christ and his gospel. Also the Israelites, as long as they were in Egypt, serving for the most part false gods, they wanted neither meat nor drink: but as soon as they came again to the knowledge of God, they were in great miseries, lacking all manner of necessaries. Insomuch that they said, as the Prophet reporteth, "We will turn again to the Queen of heaven," &c.

Now to come to our time: we see daily that they that take part with Christ and his gospel, are most commonly nothing regarded in this world. The world and they cannot agree together, for they love godliness, and the others love evil; which two can never be set together. But there are very few, God knows, that take part with Christ; for every man will rather apply himself after the world, and have quietness, and a merry life, than to forsake the same, and to have trouble with Christ and his flock; but what reward they shall have, it will appear in the end.

A man may marvel how God can suffer his to be so punished and afflicted in this world; and  
again,

again, the wicked to have ever the upper hand, and to be merry in this world? Because God and the devil are two Lords, most repugnant in conditions. For God is good, just, merciful, and liberal, and kind towards his, offering unto them which live after his will, life everlasting. But the devil is a most wicked minister, unmerciful and cruel, rewarding his servants with everlasting pain and damnation. Now these Lords have their servants. God suffered his to be much afflicted and plagued, for these two causes. The first is, though they be justified before God through the passion of our Saviour, yet remaineth a great many sins and imperfections within them. Now to put them in remembrance how abominable a thing sin is in the face of God, he sendeth unto them calamities and miseries, to teach them to beware of sin, and to live upright and holy. Secondly, to teach them to pray and call upon God. And thirdly, to teach us to know ourselves. For when we be in prosperity and wealth we think we have faith, and that all things are safe: but when there cometh affliction, then our imperfection appeareth; therefore God sendeth affliction to verify the saying of St Peter, "The judgment of God beginneth at the house of God." As for the wicked, for the most part, he letteth them alone until they come to their death-bed, and then they shall find all their wickedness together, and punishment world without end.

By the afflictions of the household of God appeareth most plainly the power and strength of God: for Christ confoundeth the devil with his weak members, as it appeareth daily, how God giveth unto such as have his spirit, power to suffer death for his word's sake; and so he confoundeth the devil and all his members, as it appeareth in John Baptist and Christ himself. For the devil thought that Christ, after he hanged upon the cross, had

been destroyed and clean overcome; but it was quite contrary.

Thus you see the causes wherefore God suffered his to be in tribulation and affliction. Now when we have affliction, we must pray unto him to take away the same from us, but this prayer must be put conditionally, when it shall please him; as we have example of David the King, who when he was driven out of his kingdom by † Absalom his son, said, "If the Lord willeth, let me return." Therefore then being in sickness, follow the example of David; call upon him for deliverance conditionally: but above all things, beware of murmuring and rebelling against God; for he will have us obedient to his will and pleasure. The best service that thou canst do, is to take the cross patiently, which God hath laid upon thee. Some men, when they be sick, say, It grieveth my heart that I do spend my time so idly; for if I were whole I might do much good. These are much deceived, for they cannot spend their time better, than when they suffer the cross that God hath laid upon them, and bear the same willingly and obediently. For as I said before, it is the best service that we can do to God, when we bear our afflictions

† The son of King David by Maacah; one of a most comely personage, of an ambitious spirit, great parts, and as bad qualities. He slew his brother Amnon at a feast he had for that purpose invited him to, in revenge for ravishing his sister. Upon this, for a considerable time he was in disgrace with the King his father, and banished from Court. After his reconciliation he aspired to the throne, raised a rebellion, and obliged his aged father and sovereign to quit the royal City of his residence. But at length being routed in battle, and flying for his life, he by a just judgment met with a sad end; for riding full speed under an oak, the boughs thereof caught hold of his fine long hair, so that he was found hanging thereby, and run through the body and killed outright by Joab, the General of the army. And yet it may after all be questioned, whether his wicked life, or this his remarkable death, caused greatest grief to his pious father, who made great lamentation for him.

tions well and godly, yet we may pray that he will be merciful unto us, and lay no more upon us than we are able to bear, according to his promises.

Also note here, in necessity whither went the disciples? even to Christ being asleep: We think that he is asleep, if he hear us not so soon as we call upon him; but for all that he sleepeth not: "He that keepeth Israel, neither slumbereth nor sleepeth." He is called a helper in due time. But here learn by the example of his disciples, whither thou shalt run in thy distress, namely, to Christ; for he is the right helper, and not unto his Saints; for when I call upon any creature, I commit most abominable Idolatry. For this is one apparent and great argument to make Christ God, if we call upon him as St Stephen did; who said, "Lord Jesus, receive my Spirit:" for invocation declareth an omnipotency. So that when I call upon Saints, I make them omnipotent, and so I make them Gods: for omnipotency pertaineth properly and principally only to God. And therefore beware that thou call upon no creature, but upon God only: for if you do the contray, you do against God most wickedly.

Here is also to be noted, that the very Saints of God have but little faith, they have little, but yet they have some; they are not altogether without faith, for they that are altogether without faith are in an evil case; for they are, and remain in the kingdom and domination of the devil. The disciples had but a little faith, yet they go and awaken Christ, and desire his help. And here note also that he is not angry for awakening of him, but he blamed them for their unbelief; which is a very comfortable doctrine for us, that when we feel ourselves weak in faith we shall not despair, but rather run to him, for he will increase our faith. Some think themselves to have very much faith, when  
they

they have none at all. And again, some think themselves to have none, when they have some; therefore it is needful for us to pray without intermission, "Lord, increase my faith; O Lord, help  
" my unbelief."

Here learn by the example of our Saviour, not to flatter any body when they do naughtily and wickedly: for Christ perceiving his disciples to be unbelievers, flattered them not, but told them plainly, and rebuked them for their faults. Also we may here learn not to be too hasty with our neighbours when they do fall, but to bear with them, like as our Saviour did bear with his disciples. He thrusteth them not away because of their unbelief; so we may not give over our neighbour when he is fallen, for he may rise again.

Now to make an end; here learn by the example of these disciples to run to Christ when thou art in tribulation. Seek help at his hand, and if thou have not a perfect faith, yet despair not, for he is merciful, loving and kind unto all that call upon him; to whom, with the Father and the holy Ghost, be all honour and glory, both now and ever, world without end. *Amen.*



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# S E R M O N    X L I .

*By the Reverend Father in Christ Master HUGH  
LATIMER Bishop of Worcester.*

Preached on the fifth Sunday after the  
Epiphany, 1553.

M A T T H E W XIII. 24—30.

*Another parable put he forth unto them, saying, The kingdom of heaven is likened unto a man which sowed good seed in his field: But while men slept, his enemy came and sowed tares among the wheat, and went his way, &c.*

**T**HIS is a parable or similitude wherein our Saviour compared the kingdom of God, that is, the preaching of his word, wherein consisteth the salvation of mankind, unto a husbandman that soweth good seed in his field.

But before we come unto the matter, you shall first learn to understand what is this word parable\*, which

† It is compounded of the Greek preposition *παρα*, and the substantive *βολή*, and signifies a dark saying. The parabolic way of speaking was much used among the Jews, particularly by our blessed Lord; for St Matthew says, that Jesus spake nothing publicly, or to the multitude, without parables; all which parables, or dark sayings, he afterwards took a proper opportunity to expound and unfold to his disciples, when they were alone or apart from the multitude. The most celebrated parables uttered by our Lord are, 1. The parable of the piece of silver lost. 2. Of the impor-

which is a Greek word, and used in the Latin and English tongue: *Parabola, est rerum dissimilium comparatio*; that is to say, "A parable is a comparison of two things that are unlike outwardly;" but in effect they signify but one thing, for they do appertain to one end; as in this place, Christ compared the word of God unto a sower: which two things are unlike, but yet they teach one thing; for like as the seed is sown in the earth, so is the word of God sown in our hearts: and thus much of this word parable.

The sum of this gospel is, first he speaketh of a husbandman that soweth good seed. After that he maketh mention of an enemy that soweth evil seed. And these two manner of seeds, that is, the husbandman's seed that was good, and the enemy's seed which was naught, came up both together: so that the enemy was as busy as the other in sowing his evil seed. And while he was busy in sowing it, it was unknown. And at the first springing up it seemeth all to be good seed, but at length the servant of the husbandman perceived the evil seed sown amongst the good, therefore he came and told his master, shewing him all the matter, and required leave to gather the evil seed from among the other. The husbandman himself said, "Our enemy hath done this. But for all that, let it alone until the harvest, and then will I separate the good from the evil." This is the sum of this gospel.

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importunate friend. 3. Of the faithful servant and the naughty one. 4. Of the King who made the marriage. 5. Of the unmerciful servant. 6. Of the wicked Judge and the importunate widow. 7. Of the prodigal son. 8. Of the fruitless fig-tree. 9. Of the rich young man. 10. Of the robbed and wounded Samaritan. 11. Of the ten virgins. 12. Of the talents. 13. Of the Thief. 14. Of the two sons. 15. Of the Publican and the Pharisee. 16. Of children piping in the market-place. 17. Of the unclean spirit, that returned worse than he went out. 18. Of the Sower. And, 19. of the Tares.

First note that he saith, “ When every body was “ asleep, then he came and sowed his seed.” Who are these sleepers? The Bishops and Prelates, the slothful and careless Curates and Ministers; they with their negligence give the devil leave to sow his seed; for they sow not their seed; that is, they preach not the word of God, they instruct not the people with wholesome doctrine, and so they give place to the devil to sow his seed. For when the devil cometh, and findeth the heart of man not weaponed nor garnished with the word of God, he forthwith possesseth the same, and so getteth victory through the slothfulness of the spirituality, which they shall one day grievously repent. For the whole scripture, that is to say, both the old and new testament, is full of threatnings of such negligent and slothful Pastors, and they shall make an heavy and grievous account one day, when no excuse shall serve, but extreme punishment shall follow, for a reward of their slothfulness.

This gospel giveth occasion to speak of many things: for our Saviour himself expounded this parable unto his disciples after the people were gone from him, and that he was come into the house. For the disciples were not so bold as to ask him of the understanding of this parable in the presence of the people, whereby we may learn good manners, to use in every thing a good and convenient time. Also we may here learn to search and inquire earnestly, and with great diligence, for the true understanding of God’s word. And when you hear a Sermon and are in doubt of something, inquire for it, and be desirous to learn; for it is written, “ Whosoever hath, unto him shall be “ given; and he shall have abundance.” What meaneth this saying: When we hear the word of God, and have tasted somewhat thereof, and are afterwards desirous to go forward more and more,

then shall we have further knowledge; for God will give us his grace to come to further understanding. And so the saying of our Saviour shall be fulfilled in us.

Now when our Saviour had heard the request of his disciples; he performeth their desire, and beginneth to expound unto them the parable, saying, "I am he that soweth good seed; that is the "adversary, the devil, who soweth evil seed." Here our Saviour, good people, maketh known that he goeth about to do us good, but the devil doth the clean contrary, and he seeketh to spoil and destroy us with his filthy and naughty seed of false doctrine. The field here is the whole world. The harvest is the end of the world. The Reapers are the Angels of God, which are his Servants: for like as every Lord or Master hath his Servants to wait upon him, and to do his commandments, so the Angels of God wait upon him to do his commandments. The Angels at the time of the harvest shall gather all such as have been evil and given occasion of wickedness, and go forward in the same without repentance or amendment of their lives. All such, I say, shall be gathered together and cast into the chimney of fire, "where shall be "weeping and gnashing of teeth." For in the end of this wicked world, all such as have lived in the delectations and pleasures of the same, and have not fought with the lusts and pleasures of their flesh, but are proud and stubborn, or bear hatred and malice unto their neighbour, or be covetous persons, also all naughty servants that do not their duties, and all those that use falshood in buying and selling, and care not for their neighbours, but sell unto them false wares, or otherwise deceive them, all these are called "the offenders of this "world," and all such shall be cast into the chimney where shall be weeping, &c.

In like manner, all idle persons that will not work for their living, but go about loitering and be chargeable unto others. And also drunken persons that abuse the benefits of God in dishonouring themselves, so that they lose the use of reason, and their natural wits wherewith God hath endued them, and make themselves like swine and beasts; also those which break wedlock, and despise Matrimony, that is instituted of God himself: hereunto add all swearers, all usurers, all liars and deceivers: all these are called the seed of the devil; and they are the devil's creatures through their own wickedness.

But yet it is true that wicked men have their souls and bodies of God, for he is their Creator and Maker; but they themselves, in forsaking God and his laws, and following the devil and his instructions, make themselves members of the devil, and become his seed; therefore they shall be cast out in the last day into everlasting fire, when the trumpet shall blow, and the Angels shall come and gather all those that offend from amongst the elect of God.

The form of judgment shall be in this wise: Christ our Saviour at the day of judgment, being appointed of God shall come down with great triumph and honour, accompanied with all his Angels and Saints that departed in faith out of this world before times: they shall come with him now, and all the elect shall be gathered to him, and there they shall see the judgment; but they themselves shall not be judged, but shall be like as Judges with him. After that the elect are separated from the wicked, he shall give a most horrible and dreadful sentence unto the wicked, commanding his Angels to cast them into everlasting fire, where they shall have such torments as no tongue can express.

Therefore our Saviour, desirous to set out the pains of hell unto us, and to make us afraid there-

of, calleth it fire, yea, a burning and unquenchable fire. For like as there is no pain so grievous to a man as is fire, so the pains of hell passeth all the pains that may be imagined of any man. There shall be sobbing and sighing, weeping, and wailing, and gnashing of teeth, which are the tokens of unspeakable pains and griefs that shall come upon those that die in a state of damnation. For you must understand that there are but two places appointed of almighty God, for all mankind, that is, heaven and hell. And in what state soever a man dieth in, in the same he shall rise again, for there shall be no alteration or change. Those which die repentantly and are sorry for their sins, cry to God for mercy, be ashamed of their own wickedness, and believe with all their hearts that God will be merciful unto them through the passion of our Saviour Christ, those which die in such a faith, shall come into everlasting life and felicity, and shall also rise in the last day in a state of salvation. For look, as you die, so shall you arise. Whosoever departeth out of this world without a repentant heart, and hath been a malicious and envious man, and a hater of the word of God, and so continueth and will not repent, and be sorry, and call upon God with a good faith, or hath no faith at all; that man shall come to everlasting damnation; and so he shall arise again at the last day: for there is nothing that can help him out of his damnation, or hinder him of his salvation.

For when a Man dieth without faith in Christ, all the Masses in the whole world are not able to relieve him; and so to conclude, all the travails that we have had in time past by seeking of remedy by Purgatory, and all the great costs and expences that may be bestowed upon any soul lying in the state of damnation, it can avail nothing, neither can it do any good. For as I said before, the judgments

ments of God are immutable, that is, as you die, so shall you rise. If thou die in the state of salvation, thou shalt rise so again, and receive thy body, and remain in salvation. Again, if thou die in damnation, thou shalt rise in the same estate, and receive thy body, and return again to the same estate, and be punished world without end, with unspeakable pains and torments. For our natural fire, in comparison to hell-fire, is like a fire painted on a wall, for that shall be so extreme, that no man is able to express the terrible horror and grief thereof.

O what a pitiful thing is it, that men will not consider this, and leave the sins and pleasures of this world, and live godly; but are so blind and mad, that they will rather have a momentary, and a very short and small pleasure, than hearken to the will and pleasure of almighty God, that they might avoid everlasting pain and wo, and receive of him everlasting felicity. For that a great many of us are damned, the fault is not in God, for "God would have all men be saved." But the fault is in ourselves, and in our own madness, that had rather have damnation than salvation. Therefore, good people, consider these terrible pains in your minds, which are prepared for the wicked and ungodly, avoid all wickedness and sin: set before your eyes the wonderful joy and felicity, and the innumerable treasures which God hath laid up for them that fear and love him, and live after his will and commandments; for no tongue can express, no eye hath seen, no heart can comprehend, nor conceive the great felicity that God hath prepared for his elect and chosen, as St Paul witnesseth. Consider therefore, I say, these most excellent treasures, and endeavour yourselves to obtain the fruition of the same. Continue not, neither abide or wallow too long in your sins, like as a swine lieth in the mire:  
Make

Make no delay to repent of your sin, and to amend your life, for you are not so sure to have repentance in the end. It is a common saying, "late repentance is seldom sincere." Therefore consider this thing with yourself betimes, and study to amend your life: for what availeth it to have all the pleasures of the world for a while, and after that to have everlasting pain and infelicity?

Therefore let every one go into his own conscience when he findeth himself unready: for all such as through the goodness of God have received faith, and then wrestling with sin, consent not unto it, but are sorry for it when they fall; and do not abide nor dwell in the same, but rise up again forthwith, and call for forgiveness thereof, through the Merits of our Saviour Jesus Christ; all such are called just: that is to say, all that die with a repentant heart, and are sorry that they have sinned, and are minded if God give them longer time to live, to amend all faults, and lead a new life; then are they just; but not through their own merits or good works. For if God should enter into judgment with us, none are able to stand before his face; neither may any of his Saints be found just, neither St John Baptist, St Peter, nor St Paul, nor the mother of our Saviour Christ herself is not just, if she should be judged after the rigour of the law. For all are and must be justified by the justification of our Saviour Christ, and so we must be justified, and not by our own well-doings, but our justice standeth in this, that our unrighteousness is forgiven us through the righteousness of Christ, for if we believe in him, then are we made righteous. For he fulfilled the law, and afterward granted the same to be ours, if we believe that his fulfilling is our fulfilling; for the Apostle Saint Paul saith, "He hath not spared his own Son, but  
" hath

“ hath given him up for us; and how then may  
“ it be, but we should have all things with him?”

Therefore it must needs follow, that when he gave us his only Son, he gave us also his righteousness, and his fulfilling of the law. So that we are justified by God’s free gift, and not of ourselves, nor by our merits: but the righteousness of Christ is accounted to be our righteousness, and through our own doings; for as I said before, if God should enter into judgment with us, we should be damned.

Therefore take heed and be not proud, but be humble and low, and trust not too much in yourselves; put your only trust in Christ our Saviour. And yet you may not utterly set aside the doing of good works: but especially look that you have always oil in readiness for your lamps, or else you may not come to the wedding, but shall be shut out, and thrust into everlasting darkness. This oil is faith in Christ, which if you lack, then all things are unfavoury before the face of God: but a great many people are much deceived, for they think themselves to have faith when indeed they have it not. Some peradventure will say, How shall I know whether I have faith or not? Truly thou shalt find this in thee, if thou have no mind to leave sin, then sin grieveth thee not, but art content to go forward in the same, and thou delightest in it, and hatest it not, neither feelest thou what sin is. When thou art in such a case, then thou hast no faith, and art therefore like to perish everlastingly. For that man that is sore sick, and yet feeleth not his sickness, is in great danger, for he hath lost all his senses: so that man which hath gone so far in sin, that he feeleth his sin no more, is like to be damned, for he is without faith.

Again, that man is in good case, that can be content to fight and strive with sin, and to with-  
stand

stand the devil, and his temptations, and calleth for the help of God, and believeth that God will help him, and make him strong to fight. That man shall not be overcome by the devil. And whosoever feeleth this in his heart, and so wrestleth with sin, may be sure that he hath faith, and is in the favour of God.

But if thou wilt have a trial of thy faith, then do this; examine thyself toward thine enemy; he doth thee harm, he slandereth thee, or taketh away thy living from thee; how shalt thou now behave thyself towards such a man? If thou canst find in thy heart to pray for him, to love him with all thy heart, and forgive him with a good will all that he hath sinned against thee: if thou canst find this readines in thy heart, then thou art one of those which hath faith, if thou wouldst have him to be saved as well as thyself. And if thou canst do this thou must argue that thy sin is forgiven thee, and that thou art none of those that shall be cast out, but shall be received and placed among the number of the godly, and shall enjoy with them everlasting life. For St Paul saith, that "those that are just," that is, those that are justified by faith, and exercise faith in their living and conversation, They "shall shine like unto the sun in the kingdom of God;" that is to say, they shall be in exceeding great honour and glory. For like as the sun exceedeth in brightness all other creatures of God, and is beautiful in the eyes of every man; so shall all the faithful be beautiful, and endued with honour and glory: although in this world they be but outcasts, and accounted as the dross and filth of the world; yet in the other world, when the Angels shall gather together the wicked, and cast them into the the fire, then shall the elect shine as the sun in the kingdom of God. For no man can express the  
honour

honour and glory that they shall have, which will be content to suffer all things for God's sake, and to reform themselves after his will; or are content to be told of their faults, and glad to amend the same, and humble themselves under the mighty hand of God.

Also the householder said unto his servants, "Let them alone until harvest." Here you may learn that the Preachers and Ministers of the word of God, have not authority to compel the people with violence to goodness, though they be wicked. But only with the word of God they shall admonish them, not to pull the wicked out by the throat; for that is not their duty. All things must be done according as God hath appointed. God hath appointed the Magistrates to punish the wicked; for he saith, "Thou shalt take away the evil from amongst the people, thou shalt have no pity on him." If he be a thief, an adulterer, or an whoremonger, away with him. But when our Saviour saith, "Let them grow;" he speaketh not of the civil Magistrates, for it is their duty to pull them out; but he signifieth that there will be such wickedness for all the Magistrates, and teacheth that the ecclesiastical power is ordained, not to pull out the wicked with the sword, but only to admonish them with the word of God, which is called, "The sword of the Spirit." So did John Baptist; saying, "Who hath taught us to flee from the wrath of God that is at hand?"

So did Peter in the Acts; "Whom you have crucified," he said unto the Jews: what followeth? "they were pricked in their hearts;" contrition and repentance followed by and by as soon as the word was preached unto them. Therefore they said, "Brethren, what shall we do? how shall we be made clean from our sins, that we may be saved?"

Then he sendeth them to Christ. So that it appeareth in this gospel, and by these examples, that the Preacher hath none other sword, but the sword of the word of God: with that sword he may strike them. He may rebuke their wicked living, and farther he ought not to go. But Kings and Magistrates, they have power to punish with the sword the obstinate and vicious liver, and to put them to due punishment.

Now to make an end with one lesson, which is, if thou dwellest in a Town where are some wicked men that will not be reformed, nor in any wise will amend their lives, as there are commonly in every Town some; run not thou therefore out of the Town, but tarry there still, and exercise thy patience amongst them, exhorting them whensoever occasion serveth to amendment. And do not as the fondness of the Monkery first did, for they at the first made so great account of the holiness of their good life, that they could not be content to live and abide in Cities and Towns where sinners and wicked doers were, but thought to amend the matter, therefore ran out into the wilderness, where they fell into great inconveniencies. For some despised the communion of the body and blood of our Saviour Christ, and so fell into other errors: So God punished them for their foolishness and uncharitableness. We are born into this world, not for our own sakes only, but for every christian's sake. They forgetting this commandment of love and charity, ran away from their neighbours, like beasts and wild horses, that cannot abide the company of men. So the Anabaptists in our time, following their example, separated themselves from the company of other men, and therefore God gave them a perverse judgment. Therefore when  
thou

thou dwellest in any evil Town or Parish \*, follow not the example of the Monks or Anabaptists ; but remem-

\* This is an ecclesiastical jurisdiction, which has taken place here in England of the Saxon Town or Tithing, and is instituted for the saving of divine service, and ministering the holy sacraments to the people dwelling within a certain compass of ground near unto it Camden says, that our realm of England was first divided into Parishes by Honorius, Archbishop of Canterbury, in the year of our Lord 636 ; that is, during his archiepiscopate it became customary to institute the parish. He introduced the custom ; for it was many years after his time ere it became general, as we find it had by the time of William the Conqueror in that survey he caused to be made of this kingdom, called *Doom's-day Book*. Of these Parishes and Parish Churches there were in England, in the days of Henry the Eighth, the number of Four thousand five hundred. Which have since, by division and increase of inhabitants, been increased to upwards of Ten thousand ; besides a great number of Chapels, and an infinite number of places of worship called Meetings, for the use of Dissenters, which had their origin since the reign of King Henry. Hotoman says, that the Emperor Constantine first instituted the Parish as a military district, governed by a Captain, wherein they lived, and were supplied with all the necessaries of life, to be ready at all times to defend the empire against its most inveterate enemies. So that the Parish at first answered to our Saxon Hundred. In which district we are told our forefathers were obliged to have ready an hundred men for the service of the state. But Eusebius says, that Pope Marcellus, about the year of our Lord 304, first divided the City of Rome into twenty five Parishes ; and he affirms, that the division or district now called a parish, arose from this incident : when Evaristus was Bishop of this City, he gave to a certain Priest the care of such a number of houses inhabited by Christians. Hence to do this duty obtained, from the constant and daily use thereof, the name of Παροικία, from the Greek substantive ἔμψον, a house or dwelling, and from the preposition παρ, about, that is, the going about from house to house. In the Canon Law, a Parish is understood to be a territory, which in spiritual matters is under the charge of a particular Priest, either a Rector, Curate, or Vicar. So that hence it appears, that in the primitive institution of the Parish there was no fixed place in which the Priest came and preached to his parishioners ; he went from house to house, and from place to place, instructing the people in the Articles of the Christian faith. After the institution of the Parish arose the Pulpit Cross, or Preaching-place, which we find was set up in the public

remember that Lot dwelling in the midst of the Sodomites, was nevertheless preserved from the wrath of God, and such will preserve themselves in the midst of the wicked. But for all that, thou must not flatter them in their evil doings and naughty livings, but rebuke their sins and wickedness, and in no wise consent unto them. Then  
it

market-place, or in the place of the greatest resort in every parish. In process of time this produced the Parish-Church, to which the people of every parish have ever since resorted to assist at divine service. There were no Parish-Churches in England, though there might be Parishes, in the year 722; as appears by their not being mentioned in the decree of Cuthbert Archbishop of Canterbury made by him, in a Council held in London, in which it was ordained, "That the sacred scriptures should be read in all Collegiate and Monastical Churches, and the Lord's Prayer and the Creed taught the people in the vulgar tongue." About the year 851, as Bede saith, the Bishops of Britain (perceiving that many Parishes had erected Churches in the most convenient parts of their districts, and that the number of them daily increased, and also that the people were very desirous of having a Priest who should be continually resident among them, to perform the divine offices according to the newest Ritual then set forth by the Bishop of Rome; daily and hourly instigated King Ethelwolp to fix a maintenance for the Clergy officiating in these new erected Parish Churches. Accordingly, that pious Prince summoned a General Council of all his Bishops, Nobles and Thanes, and herein, as the public act of all the people of England together, it was ordained, "That the tithes of all goods, and the tenth part of all the lands of England, free of all secular services and impositions whatsoever, should be given to God and the Church for ever." This decree produced the fixed Priest; and hence the appellation of the Parish Priest, to distinguish him from the Cathedral and Collegiate Clergy, who were now ascending to the degree of Dignified Clergy, or the Governors of the Church. The Tithe, in our Common Law, signifieth the tenth part of all fruits, predial or personal, which be due to God, and so consequently to his Minister or Priest, toward the recompence of his pains in his function, in instructing his charge, his parish, how to live after God's commandment, and his continual Intercession, that he doth or ought to make unto God, both for their spiritual and temporal blessings. So that the Parish Priest was, in former times of piety and devotion, instituted to be a continual Intercessor unto God in behalf of all his parishioners.

*preached on the fifth Sunday after Epiphany. 877*

it will be well with thee here in this world, and in the world to come thou shalt have life everlasting: which grant both to you and me, God the Father, the Son, and God the holy Ghost. *Amen.*



SERMON

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# S E R M O N XLII.

*By the Reverend Father in Christ Master HUGH  
LATIMER Bishop of Worcester.*

Preached on the Sunday called Septuagesima,  
1553.

## M A T T H E W XX. I.

*The kingdom of heaven is like unto a man that was an  
householder which went out early in the morning to  
hire labourers into his vineyard, &c.*

**T**HIS parable is written by the Evangelist Matthew in the twentieth chapter, and is very dark and hard to be understood; yea, there is no harder piece of scripture written by any Evangelist. Therefore it may well be called hard meat; not meat for mowers nor ignorant people, which be not exercised in the word of God. And yet there is none other diversity in this scripture than is in any other. For though many scriptures have diverse expositions (as is well to be allowed of, so long as they keep them in the tenor of the Catholic faith) yet they pertain all to one end and effect, and they be all alike. Therefore although this parable is harder to be understood than others at the first hearing or reading, yet when we shall well advise and consider the same, we shall find it agreeable unto all the others.

Now

Now to come to the matter; there are some learned men which apply this parable unto the ages of man. For a man-child, when he is born, first he is a child; afterward he becometh a lad; then a young man; and after that a perfect man. And in process of time he becometh an old man; and at length a cripple and impotent.

Some there be that apply it to the ages of the world, as from Adam \*, to Noah † was the first hour; from Noah to Abraham; from Abraham to David; from David to Christ; from Christ, to the end of the world.

Some there are which would have an allegory in it; but all agree in this point, namely, that it is not requisite in a parable to expound every word of the same. For every parable hath a certain scope, to the which we must have a respect, and not go about to set all words together, or make a gloss for the same: for it is enough for us when we have the meaning of the principal scope, and more needeth not.

Now to the principal cause, and to the which our Saviour hath had a respect in this parable, and that is, he will teach us hereby that all christian people are equal in all things appertaining to the kingdom of Christ. So that we have one Christ, one Redeemer,

\* The first man, the father of all mankind, fashioned by God's own hand out of the dust of the earth, who breathed into him the breath of life, a living soul, and furnished him with all the advantages of Nature and Grace; and placed him in the garden of Eden to dress it, and to look after it. But he, through the inticements of his wife, by eating the forbidden fruit, fell from his innocence and happiness together, and had ruined all his posterity, had not God provided us a second Adam to retrieve the miscarriage of the first; yet we do piously believe, that he by his penitence did recover Paradise, which he had forfeited by his disobedience.

† The son of Lamech; in whose time the universal Flood came, from which he and his family were saved in the ark.

deemer, one Baptism, and one Gospel, one Supper of the Lord, and one kingdom of heaven. So that the poorest man and most miserable that is in the world, may call God his Father, and Christ his Redeemer, as well as the greatest King or Emperor in the world. And this is the scope of this parable, wherein Christ teacheth us this equality. And if this now were considered, the whole parable will be easily and soon understood.

Here is declared unto us that some laboured the whole day, which were hired for a penny, that is of our money, ten pence: for like as we have a piece of money which we call a shilling, and is in value twelve pence, so the Jews had a piece that they called *denarium*, or penny, and that was in value ten of our pence. The first company wrought twelve hours, and the other wrought some nine hours, some six hours, and some three hours, and some but one hour. Now when evening was come, and the time of payment drew on, the householder said to his Steward, Go, and give every man alike, and begin at those that came last. And when the other that came early in the morning perceived that they should have no more than those that had wrought but one hour, they murmured against the householder, saying, " Shall they which have laboured but one  
 " hour, have as much as we that have wrought the  
 " whole day?" The householder, perceiving their malicious mind, said to one of them, " Friend,  
 " wherefore grudgest thou? is it not lawful for me  
 " to do with mine own what pleaseth me? Have I  
 " not given thee what I promised thee? Content  
 " thyself therefore, and go thy way, for it hath  
 " pleased me to give unto this man which hath  
 " wrought but one hour as much as unto thee." This is the sum of this parable, which he concludeth with this sentence, " The first shall be the last,  
 " and the last first."

First,

First, consider who are these murmurers? The merit-mongers, which esteem their own works so much, that they think heaven scarce sufficient to recompence their good deeds; namely, for putting themselves to pain with saying of our Lady's Psalter, and gadding on pilgrimage, and such like trifles. These are the murmurers, for they think themselves holier than all the world; and therefore worthy to receive a greater reward than all other men. But such men are much deceived and are in a false opinion, and if they abide and continue therein, it shall bring them to the fire of hell. For man's salvation cannot be gotten by any work: because the scripture saith, "Life everlasting is the gift of God." True it is, that God requireth good works of us, and commandeth us to avoid all wickedness. But for all that we may not do our good works to the end to get heaven withal; but rather to shew ourselves thankful for that which Christ hath done for us, who with his passion hath opened heaven to all believers, that is, to all those that put their hope and trust, not in their deeds, but in his death and passion, and study to live well and godly; and yet not to make merits of their own works, as though they should have everlasting life for them; as our Monks and Friers, and all our religious persons were wont to do, and therefore may rightly be called murmurers; for they had so great store of merits, that they sold some of them unto other men. And many men spent a great part of their substance to buy their merits, and to be a brother of their houses, or to obtain one of their coats or couls to be buried in.

But there is a great difference between the judgment of God, and the judgment of this world. They in this world were accounted most holy above all men, and so most worthy to be *primi*; but before God they shall be *novissimi*, when their hy-

poorly and wickedness shall be opened. And thus much I thought to say of murmurers.

But I will go about to apply all the parts of this parable: for, as I said before, it is enough for us if we know the chief point and scope of the parable, which is, that there shall be one equality in all the things that appertain to Christ: Inasmuch, that the Rulers of this realm hath no better a God, no better sacraments, and no better a gospel, than the poorest in this world; yea, the poorest man hath as good right to Christ and his benefits, as the greatest man in this world.

This is comfortable to every one, and especially to such as are in misery, poverty, or other calamities: which, if it were well considered, we should not be so desirous to come aloft, and to get riches, honour and dignities in this world, as we now are, nor yet so malicious one against another as we be. For we would ever make this reckoning with ourselves, each man in his vocation. The servant would think thus with himself: I am a servant poor and miserable, and must live after the pleasure of my master, I may not have my free will; but what then? I am sure that I have as good a God as my master hath; and I am sure that my service and business pleaseth God as much (when I do it with a good faith) as the Preachers and Curates, in preaching or saying of service. For we must understand that God esteemeth not the diversity of the works, but he hath respect unto the faith: for a poor man which doth his business in faith, is as acceptable unto God, and hath as good right to the death and merits of Christ, as the greatest man in the world.

So go through all estates, whosoever applieth his business with faith; considering that God willeth him so to do, surely the same is most beloved of God. If this were well considered and printed in our hearts, all ambition and desire of promotion,  
all

all covetousness, and other vices, would depart out of our hearts. For it is the greatest comfort that may be unto the poor people (especially such as are nothing regarded in this world) if they consider that God loveth them as well as the richest in the world, it must needs be a great comfort unto them.

But there be some that say, that this sentence "the first shall be last," is the very substance of the parable. And here you shall understand, that our Saviour Christ took occasion to put forth this parable, when there came a young man demanding of him, in the nineteenth chapter of the Evangelist Matthew, saying, "What shall I do to come to everlasting life?" Our Saviour, after he had taught him the commandments of God, bad him "Go, and sell all that he had, and give to the poor; and come and follow him." He hearing this, went away heavily, for his heart was cold. And then our Saviour spake very terribly against rich men, saying, "It is more easy for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of heaven." A camel is, a great cable of a ship, which is more likelier than a beast that is called a camel? The disciples hearing this, said, "Who then can be saved?" He made them answer, saying, "God is Almighty, and that which is impossible to men, is possible with God;" signifying, that he condemneth not all rich men, but only those which set their hearts upon riches, that care not how they get them, and when they have them, they abuse them to the satisfying of their own carnal appetites and fleshly delights and pleasures, and not to the honour of God.

And again, such riches as are justly, rightly, and godly gotten, those are the good creatures of God, being rightly used to the glory of God, and comfort of their neighbours; not hoarding nor heaping

them up, to make treasures of them. For riches are indifferent, and are not evil of themselves; but they are made evil, when our heart is set upon them, and we hope in them; for that is an abominable thing before the face of God. Now after these words spoken by our Saviour Christ; Peter cometh forth, saying, "Lo, we have forsaken all " that we had, what shall be our reward?" Peter had forsaken all that he had, which was but little in substance, but yet it was a great matter to him, for he had no more but that little: like to the widow which cast into the treasury two mites, yet our Saviour praised her gift above all that gave before her: here thou learnest, that when thou hast but little, yet give of the same little; as Tobias teacheth his son; for it is as acceptable unto God as though it were a greater thing.

So Peter, in forsaking his old boat and net, was allowed as much before God, as if he had forsaken all the riches in the world; therefore he shall have a great reward for his old boat; for Christ saith, that he shall be one of them that shall sit and judge the twelve Tribes of Israel; and to signify them to be more than others, he giveth them the name of Judges; meaning, that they should condemn the world: like as almighty God speaketh of the Queen of Sheba †, that in the last day she shall arise and condemn

† The chief City of Arabia Felix, where is great store of Cinnamon, Cassia, Frankincense, and Myrrh. Now called Zibit.—The inhabitants of Arabia Felix in times past had this custom, that one woman should be wife in common to all her nearest kindred; and he that went first to lie with her in the day, (for in the nights she always lay with the eldest) should set his staff at her door. One Arabian damsel had fifteen brethren, and she being wearied with often admitting of them, devised this shift; she got staves like theirs, and set them at her door; so when any one came, seeing a staff at the door, he would return, thinking another was there. But they being all together, and finding a staff there, charged her with adultery; so that she was obliged to confess the deceit in order to clear herself from their charge.—The crime of Adultery was among them punished with death.

demn the Jews that would not hear Christ, and she came so great a journey to hear the wisdom of Solomon. Then he answered and said, "Whosoever leaveth father, or mother, or brethren, for my sake, shall receive an hundred fold, and shall inherit everlasting life." Now what is this, to leave father and mother? When my father or mother will hinder or let me in any goodness, or would persuade me from the honouring of God and faith in Christ, then I must forsake and rather lose the favour and good-will of my father and mother, than to forsake God and his holy word.

And now Christ addeth and saith, "The first shall be last, and the last shall be first," alluding to St Peter's saying, that soundeth as though Peter looked for a reward for his deeds: and that is it, which is the let of all together, if a man come to the gospel and hearing the same, and after hath a respect to reward, such a man shall be, "the last." If these sayings were well considered of us, surely we should not have such a number of vain gospellers as we now have, that seek nothing but their own advantage under the name and colour of the gospel. Moreover, he teacheth us to be meek and lowly, and not think much of ourselves, for those that are greatly esteemed in their own eyes, they are the least before God: "For he that humbleth himself, shall be exalted;" according to the scripture, which saith, "God resisteth the proud, and advanceth the humble and meek." And this is it that he saith; "the first shall be the last," teaching us to be careful and not to stand in our own conceit, but ever to mistrust ourselves; as St Paul teacheth, saying, "Whosoever standeth let him take heed he fall not; and therefore we may not put trust in ourselves, but rather in God." Further, in this saying of our Saviour is comprehended a great comfort; for those that are accounted  
of

of the world to be the most vilest slaves and abject, may by this saying have a hope to be made the first and the principallest; for although they be never so low, yet they may arise again, and become the highest. And so this is to us a comfortable sentence, which strengtheneth our faith, and keepeth us from desperation and falling from God. And at the end he saith, "Many are called, and few are chosen." These words of our Saviour are very hard to understand, and therefore it is not good to be too curious in them, as some vain fellows are, who seeking carnal liberty, pervert, tosse and turn the word of God, after their own mind and purpose: such, I say, when they read these words make their reckoning thus; saying, What need I to mortify my body with abstaining from all sin and wickedness; I perceive God hath chosen some, and some are rejected? Now if I be in the number of the chosen, I cannot be damned: but if I be accounted among the condemned number, then I cannot be saved. For God's judgments are immutable. Such foolish and wicked reasons some have; which bringeth them either to desperation, or else to carnal liberty. Therefore, it is as needful to beware of such reasons, or expositions of the scripture, as it is to beware of the devil himself.

But if thou art desirous to know whether thou art chosen to everlasting life, thou mayst not begin with God: for God is too high, thou canst not comprehend him; the judgments of God are unknown to man; therefore thou mayst not begin there: but begin with Christ, and learn to know Christ, and wherefore he came; namely, that he came to save sinners, and made himself subject to the law, and a fulfiller of the same, to deliver us from the wrath and danger thereof; and therefore was crucified for our sins, and rose again to shew and teach us the way to heaven, and by his resurrection

rection to teach us to arise from sin: so also his resurrection teacheth and admonisheth us of the general resurrection. He sitteth at the right hand of God and maketh intercession for us, and giveth us the holy Ghost, that comforteth and strengtheneth our faith, and daily assureth us of our salvation.

Consider, I say, Christ and his coming; and then begin to try thyself whether thou art in the book of life or not. If thou findest thyself in Christ, then thou art sure of everlasting life. If thou be without him, then thou art in an evil case. For it is written, "No man cometh unto the Father but through me." Therefore if thou knowest Christ, then thou mayst know further of thy election. But when we are about this matter, and are troubled within ourselves, whether we be elect or no; we must ever have this maxim, or principal rule before our eyes; namely, that God beareth a good-will towards us; God loveth us; God beareth a fatherly heart towards us.

But you will say, How shall I know that? Or how shall I believe that? We may know God's will towards us through Christ: God hath opened himself unto us by his Son Christ. For so saith John the Evangelist; "The Son which is in the bosom of the Father, he hath revealed."

Therefore we may perceive his good-will and love towards us; he hath sent the same his Son into this world, which hath suffered a most painful death for us. Shall I now think that God hateth me? Or shall I doubt of his love towards me? Here you see how you shall avoid the scrupulous and most dangerous question of the predestination of God. For if thou wilt enquire his counsels, and enter into his consistory, thy wit will deceive thee; for thou shalt not be able to search the counsels of God. But if thou begin with Christ, and consider his coming into the world, and dost believe

believe that God hath sent him for thy sake; to suffer for thee, and deliver thee from sin, death, the devil and hell; then when thou art so armed with the knowledge of Christ, then, I say, this simple question cannot hurt thee; for thou art in the book of life, which is Christ himself.

Also we learn by this sentence, "Many are called;" that the preaching of the gospel is universal; that it pertaineth to all mankind; that it is written, "Through the whole earth, their sound is heard." Now seeing that the gospel is universal, it appeareth that he would have all mankind saved, and that the fault is not in him, if we be damned. For it is written thus, "God would have all men to be saved:" his salvation is sufficient to save all mankind, but we are so wicked of ourselves that we refuse the same, for we will not take it when it is offered unto us; and therefore he saith, "Few are chosen;" that is, few have pleasure and delight in it: for the most part are weary of it, they cannot abide it. And there are some that hear it, but they will not abide any danger for it, they love more their riches and possessions than the word of God. And therefore, there are but a few that stick heartily unto it, and can find in their hearts to forego this world for God's sake and his holy word.

There are some now-a-days that will not be reprehended by the gospel; they think themselves better than it. Some again are so stubborn, that they will rather forswear themselves, than confess their sins and wickedness. Such men are the cause of their own damnation; for God would have them saved, but they refuse it; like as did Judas the Traitor, whom Christ would have had to be saved, but he refused his salvation; he refused to follow the doctrine of his Master Christ. And so, whosoever heareth the word of God, and followeth it,  
the

the same is elect by him. And again, whosoever refuseth to hear the word of God, and follow the same, is damned. So that our election is sure if we follow the word of God.

Here is now taught you how to try out your election, namely, in Christ, for Christ is the accounting book and register of God; even in the same book, that is, Christ, are written all the names of the elect. Therefore we cannot find our election in ourselves, neither yet in the high counsel of God: for “Where then shall I find my election?” In the counting book of God, which is Christ: for thus it is written; “God hath so entirely loved the world, that he gave his only begotten son, to that end, that all that believe in him should not perish, but have life everlasting.” Whereby appeareth most plainly that Christ is the book of life, and that all that believe in him are in the same book, and so are chosen to everlasting life; for only those are ordained which believe.

Therefore when thou hast faith in Christ, then thou art in the book of life, and so art thou sure of thine election. And again, if thou be without Christ, and have no faith in him, neither art sorry for thy wickedness, nor have a mind and purpose to leave and forsake sin, but rather exercise and use the same, then thou art not in the book of life as long as thou art in such a case; and therefore shalt thou go into everlasting fire, namely, if thou die in thy wickedness and sin, without repentance.

But there are none so wicked, but he may have a remedy: what is that? Enter into thine own heart, and search the secrets of the same. Consider thine own life, and how thou hast spent thy days. And if thou find in thyself all manner of uncleanness and abominable sins, and so seeest thy damnation before thine eyes, what shalt thou then do? Confess the same unto thy Lord God. Be sorry that

thou hast offended so loving a father, and ask mercy of him in the name of Christ, and believe stedfastly that he will be merciful unto thee in respect of his only Son which suffered death for thee; and then have a good purpose to leave all sin and wickedness, and to withstand and resist the affections of thine own flesh, which ever fight against the spirit, and to live uprightly and godly, after the will and commandment of thy heavenly Father. If thou go thus to work, surely thou shalt be heard. Thy sins shall be forgiven thee: God will shew himself true in his promise, for to that end he hath sent his only Son into this world, that he might save sinners. Consider therefore, I say, wherefore Christ came into this world; consider also the great hatred and wrath that God beareth against sin: And again, consider his great love, shewed unto thee, in that he sent his only Son to suffer the most cruel death, rather than that thou shouldst be damned everlastingly.

Consider therefore this great love of God the Father, amend thy life, fly all occasions of sin and wickedness, and be loth to displease him. And in this doing thou mayst be assured that though thou hadst done all the sins of the world, they shall neither hurt nor condemn thee; for the mercy of God is greater than all the sins of the world. But we sometimes are in such a case, that we think we have no faith at all, or if we have any, it is very feeble and weak. And therefore these are two things; to have faith, and to have the feeling of faith. For some men would fain have the feeling of faith, but they cannot attain unto it; and yet they may not despair, but go forward in calling upon God, and it will come at length: God will open their hearts, and let them feel his goodness.

And thus may you see who are in the book of life, and who are not. For all those that are obstinate sinners,

ners, are without Christ, and so not elect to everlasting life, if they remain in their wickedness. There are none of us all but we may be saved by Christ, and therefore let us stick hard unto it, and be content to forego all the pleasures and riches of this world for his sake, who for our sake forsook all the heavenly pleasures, and came down into this miserable and wretched world, and here suffered all manner of afflictions for our sake. And therefore it is meet that we should do something for his sake, to shew ourselves thankful unto him; and so we may assuredly be found among the first, and not among the last: that is to say, among the elect and chosen of God, that are written in the counting book of God, that are those who believe in Christ Jesus; to whom, with God the Father and the holy Ghost, be all honour and glory, world without end. *Amen.*



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# SERMON XLIII.

By the Reverend Father in Christ Master HUGH  
LATIMER, Bishop of Worcester.

Preached on the Sunday called Sexagesima,  
1553.

MARK iv. 3.

*Behold, there went out a sower to sow \*, &c.*

**T**HIS parable needeth not to be expounded, for Christ our Saviour himself expounded the same unto his disciples. Therefore let us only consider and learn his exposition: “ He is  
“ the sower; the seed is his word; the people  
“ which hear the same, are the ground wherein the  
“ seed is sown:” Christ our Saviour is the chief Preacher and the chief Sower. All that preach his word are sowers. And as it now chanced unto Christ, so happened it to all his Preachers after him.

\* “ Behold, there went out a sower to sow: and it came to  
“ pass as he sowed, some fell by the way-side, and the fowls of  
“ the air came and devoured it up. And some fell on stony  
“ ground, where it had not much earth; and immediately it  
“ sprang up, because it had no depth of earth. But when the  
“ sun was up, it was scorched; and because it had no root, it  
“ withered away. And some fell among thorns, and the thorns  
“ grew up and choked it, and it yielded no fruit. And other  
“ fell on good ground, and did yield fruit that sprang up, and  
“ increased, and brought forth, some thirty, some sixty, and some  
“ an hundred fold.” *Mark iv. 3—8.*

him. For they labour, they sow, they till the ground, and they preach much, but it bringeth forth but little fruit. Like as here in this gospel it appeareth that there was much ground, for there was hard trodden ground, also thorny ground, and stony ground, and good ground; so that only the fourth part was good ground and bare fruit, notwithstanding that Christ himself preached and sowed the seed.

Here are matters to confound the Anabaptists, that affirm that they only have the true word of God, and the right understanding of the same, because it beareth fruit. As for our Preaching, they say, it is naught, for it beareth no fruit; or if it do, it is very little; which opinion is most false and erroneous. For Christ who was very God and very man, confesseth himself that the word of God, though it be most sincerely and purely preached, yet it bringeth little fruit; yea, scarce the fourth part doth prosper and increase. And this is to be noted throughout all the scripture (that is to say, both in the new and old Testament) that ever the greatest number were those that refused the word of God, and the less number were they that received the same, and followed it.

Therefore it appeareth that this opinion of the Anabaptists is most wicked and erroneous, and clean against the truth of the scriptures. For the devil is not asleep, he resteth not whensoever the word of God is preached; there he is, fearing he shall suffer some wrong, or sustain some loss. What moved our Saviour Christ to use this parable, and to take a similitude of husbandry to teach the people withal? it is requisite in a Preacher to apply himself according to his audience; that is to say, when his audience is learned, or when he preacheth before learned men, then it is meet for a Preacher to set out his matters learnedly. And again, when he

is amongst the ignorant and unlearned people, to use himself so that they may perceive both him and his doctrine: for a good and godly Preacher must endeavour himself to do good, and not to set out his learning, whereby to gain the praise of the world, and to be noted a learned man.

Therefore our Saviour kept this rule, he having a respect to his audience, used a common manner of teaching. For at that time, some used to teach the people in Apologues, bringing in how one beast talketh with another; which manner of teaching the heathen much used. And at this time when Christ preached, the Jews manner was to teach commonly by similitudes. Therefore our Saviour, not intending to bring any new manner of teaching in amongst them, did therefore use their common manner of teaching, which was by similitudes. For as the coming of our Saviour Christ into this world was low and humble; so his preaching was simple and plain; and here he used this familiar and plain similitude of husbandry, giving therewith an example to all Preachers of his word to beware of vainglory, and only to seek to edify and to profit their audience: like as he himself did, who was not ashamed, after his coming down from heaven, to teach his audience by husbandry, and thereby to exhort them to goodness. So let not the Preachers now in this time be ashamed to apply their matter after the capacity of their audience, that they may do them good.

Now the seed is the word of God: the ground is the people. Like as the husbandman getteth much corn when the ground is well tilled and dunged; so the word of God bringeth forth much fruit, when it lighteth upon a good ground; that is, upon a heart that gladly receiveth the same. But if it light in the highway, which is a trodden ground; that is, upon those that have been brought

up in old customs and usages, by reason whereof they are made so hard, that they cannot receive the good seed, &c.

But before I come to intreat further of this matter, you must understand, that Christ speaketh here in the beginning of those that heard the word of God gladly, and willingly came to it. Now there are a great many that not only refuse to follow the gospel, but also utterly refuse the hearing of it. In what a miserable case are they that will not hear it: when so great anumber are lost, and do perish that hear? For first, there are Turks which refuse the gospel: the Jews also cannot abide it: yea, there are also a great many that bear the name of Christians, that cannot abide the name of the gospel, although it be the doctrine of Christ. Some be so obstinate in their old Mumpsimus, that they cannot abide the true doctrine of God. Some also have this consideration, and if they come to hear Sermons, peradventure they themselves are false and naughty people, as bribers, stealers, whoremongers, and adulterers, and such like. For these, when they come to the Sermon, hear all manner of vices rebuked: they hear the Preacher say, "Sin cannot be forgiven, without that which was taken away be restored again." Now when a Thief, or a Briber heareth this, it rubbeth him on the gall, he cannot away with it; therefore he maketh this reckoning with himself, I know that "The servant that knoweth the will of his master, and doth it not, he shall be beaten with many stripes."

Therefore I will keep me from it, I will not meddle with it; for to follow it I cannot, nor will not, because it is against my profit; and I know I shall be the better if I meddle not with it at all, because then I am sure I shall have the lesser punishment. And such considerations keepeth some from hearing of God's word. Such men shall have  
double

double punishment, first for their wickedness, and then for their wilful ignorance. For wilful ignorance is a great and grievous sin, and it is a despising God and his word, in that I may come to the knowledge of God and his will, and yet I will not; but turn my heart from it. God in his holy scripture saith, "He that turneth from the hearing of me and my word, his prayer is abominable in my sight." Now when his prayer is cursed and hated in the sight of God, then may he be well assured that he shall receive no favour at God's hands, and so all his doings are hateful, accursed and abominable: and here you may see, how great and abominable a sin wilful ignorance is in the face of God; in which state all they are, that when they may hear the word of God, wilfully refuse the hearing thereof. But these are not those of which Christ speaketh in this gospel, and therefore we will return and speak of them.

Those which our Saviour Christ speaketh of in this parable or similitude, saying, "Some falleth on the high-way," which is the hard trodden ground, are those that are blinded with old custom. And some are stony, and some are thorny, and set their hearts upon worldly riches; insomuch that all their mind is given to the pleasure and delight of this world, and utterly to forget God, and his holy word.

Which are those that are the high-way, or hard trodden ground? Those are they that have been brought up in evil customs, and have had evil bringing up, have been swearers, and will abide so; have been Thieves, and will be so still: have been backbiters, and slanderers, wrathful and revengeful, and so continue, without amendment; and set more by their old customs, than they do by the word of God, and love better their wickedness than good living, and are in mind so to continue

nue still. Wherefore the devil hath them in possession as long as they abide in such hardness of heart, and continue in such wickedness: for the devil fetcheth away the seed, that is, the word of God that is sown in their hearts; like as a bird gathereth up the seeds that lie in the highway. And there are many such kind of people, which if they continue in that state, they shall be damned world without end. Yet they do well when they hear the word of God, for they are much better than those that will neither hear it nor follow it. And what shall they do that be in such a case? First, let them know themselves, and their own wickedness and sinful life; let them be sorry for it, and cry to God for mercy, and beware they fall not into further inconvenience; for if they go forward in their sinful life, they shall be damned world without end. Therefore, whosoever among you hath the nature of this highway or trodden ground, and is hardened with old customs, let him be mollified with the sweet and pleasant water of the word of God.

“Some seed falleth upon the stony ground;” that is, such manner of men as at the first are very earnest to hear the word of God, and so continue still till some persecution or trouble shall arise for the same, and then they are gone, they will no longer tarry by it. For if he be asked a question of holy water, or holy bread ||, of Mass or Pilgrimages, or of any such trumpery, he yieldeth straightway and granteth it; he will not stand against it, but will follow and go forward with the greater number: but those that are godly do not so, they abide by it: they are content to lose their riches, wife, children, yea, and their lives also, for God’s sake and his holy word. But the others that began so

|| Holy Bread, is that bread which the Priest keepeth by him for the administration of the Sacrament to sick persons. It is also the Viaticum, given by the popish Priests to dying persons.

hot at the first, are quite gone. And truly, I fear me, that a great many of those are as the seed sown upon stones, which speak now fair, and make a goodly shew of the gospel, but if there come persecution or affliction then they are gone.

But peradventure some will say to me, What shall I do, for I cannot abide persecution, I am so weak and so fearful, and my faith is so slender; therefore tell me what I may do, or what remedy I may have? The only remedy, is to call upon God to strengthen thy faith, and to endue thee with the Holy Ghost, which is the Comforter, which will strengthen thee in all thy tribulation and affliction. Call, I say, upon Almighty God for his Spirit, and then undoubtedly thou shalt be made able to abide whatsoever tribulation or affliction cometh.

There is another sort of seed that falleth among the thorns and bushes; which signifieth those that are let and hindered by this world, and seek nothing but the world and riches. These men, when they hear that the word of God condemneth their greedy covetousness, and heaping of riches, their ambition and desire of worldly honours, they will not hear it, they will not meddle with it, but go forward in their wicked studies. And thus it may appear, that riches are as thorns that choke and kill the good seed that it cannot come up, and bring forth fruit. For like as you see how thorns stop or hinder a man by the way, so that he cannot go speedily, they hang so upon him, sometimes tear his hose or his coat: so is riches alike hinderance or impediment to us in our going to God; they are burdens that press us downward from God which is above. Like as when a man going up a great hill, and hath a heavy bag upon his neck, that man cannot speedily go, neither can he make any great haste; so all they that are laden with the riches and honours of this world,

world, cannot speedily go to God, for they are heavy laden, for their riches draweth them backward.

And here peradventure you will say, that it is not lawful for a Christian man to have riches nor to have honours, neither to bear high dignities. But I answer, we are not bound by the commandment of God to cast away our substance and riches that God sendeth us, neither to refuse such honours as we shall be lawfully called unto. But we may not do as many do, that greedily and covetously seek for it day and night; for some there are that have no rest, but still study and muse how they may get riches and honours. We must not do so, neither may seek for it after that sort. But if God call thee to honours, if our vocation requireth us so to do, then follow thy vocation with all humbleness and gentleness. Seek not for it; for it is the greatest madness that may be, to seek for honours or riches. If God sendeth them, refuse them not; as the scripture teacheth us, saying, "If riches come unto you, set not your hearts upon them; neither put your trust in them." So Saint Paul here commandeth the rich men, saying, "Ye rich men be not proud-hearted, nor trust in your uncertain riches." Surely St Paul giveth them a very apt name, for there is nothing so uncertain in this world as riches are, as we see daily by experience; but especially in these our days, where we daily see that men of great riches and honour are by the mighty hand of God made humble and of base estate. Therefore let us lift up our hearts unto Almighty God, and trust in him, and leave all ambition and covetousness.

We subjects think in this manner, and say, O if I were a great man, or a rich man, as some men be, I would do much good, I would relieve the poor, and minister justice to them that have wrong. So the sick man thinketh, If I had my health and might go abroad, I would live after the will of God, and

keep me from all sin and wickedness, &c. Such foolish reasoning some have within themselves, not considering, that the best service that any man can do unto God, is to apply to his business in such a state and order as God hath appointed and ordered him. For thou canst do God no better service, being a poor man, than to live uprightly in thine estate. And so the sick man pleaseth God as well in his sickness, if he bear the same patiently and willingly, as another doth in his health. Therefore, these studies to come aloft, and such other vain desires, are naught and foolish: and every good Christian must beware of them, and study to live in his order, as God hath appointed him.

Now to make an end, you have heard here in this gospel, that there are four manner of seeds. The first is sown in the highway: The second upon the stones, the third among thorns, and the fourth in good ground. Now let every man examine his own heart, and let him consider with himself whether he be amongst these or not? If he perceive himself to be like those seeds that fall upon the hard way, let him amend. And if he be like to those that lighted upon stones, let him amend. If he be like the seed fallen among thorns, let him not lie there, but get him out, or else he shall be stopped and choked up of them, to the danger of his eternal damnation. Also you have heard that the last three manner of seeds, have all one property, which is to hear, and to receive. They can be content to hear the word of God, and bear it away with them, but they forget it. But the good seed only hath a property beside that, which is "To hear it, and keep it." To retain, is the property of the good seed. Therefore if thou canst find the keeping of God's most holy word in thy heart, then thou art in the good ground, and shall bring forth much fruit, "Thou shalt keep the word of God with patience."

For

For God hath ever a Church, and those that be of the Church, will keep his word with patience. For he that suffereth for God's sake, is neither the highway nor trodden ground, neither the thorny nor stony ground, but is the very good ground that bringeth forth much fruit. For if he were a thorny ground, he would not suffer his riches to be taken from him. This patience is not known in wealth, nor in prosperity, but only in adversity and tribulation. For when I am in tribulation or affliction for God's word's sake, when I am persecuted for it, lose my goods and substance, and my wife and children; when I am thus vexed on every side, and suffer all these with patience, without any murmuring or grudging against God, then I am one of those that are sown in the good ground, and shall bring forth much fruit.

But I fear me there are but few of such as can find in their hearts to do so; for every man is given so much unto this world, that they can scarce find in their hearts to give any thing for God's sake unto the poor. How much less would they forego their treasures and their lives, if they should be driven unto it. I fear me, they would rather forsake God and his word, than their goods and lives.

I beseech God Almighty that he will turn our hearts unto him, and give us grace to rise from the evil ground; and that we may be sown in the good ground, and bring forth fruit manifold, to his honour and glory; to whom, with the Son and the holy Ghost, be all honour and glory for ever. *Amen.*

EXXII

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# S E R M O N XLIII.

*The first of Master HUGH LATIMER's  
two Sermons of the Card, preached in Cambridge,  
about the year of our Lord 1529, in Advent, in  
the twenty-first year of King HENRY VIII.*

J O H N i. 19.

*And this is the record of John, when the Jews sent  
priests and levites from Jerusalem, to ask him, Who  
art thou?*

**T**U QUIS ES? Which words are as much as to say in English, "Who art thou?" These be the words of the Pharisees, which were sent by the Jews unto St John Baptist in the wilderness, to have knowledge of him, who he was; which words they spake unto him of an evil intent, thinking that he would have taken on him to be Christ, and so they would have had him done of their good wills, because they knew that he was more carnal, and given to their laws, than Christ indeed should be, as they perceived by their old prophecies: and also, because they marvelled much of his great doctrine, preaching and baptizing, they were in doubt whether he was Christ or not: wherefore they said unto him, "Who art thou?" Then answered St John, and confessed that he was not Christ.

Now

Now here is to be noted, the great and prudent answer of St John Baptist unto the Pharisees, that when they required of him who he was, he would not directly answer of himself, what he was himself, but he said he was not Christ: by the which saying he thought to put the Jews and Pharisees out of their false opinion, and belief towards him, in that they would have had him to exercise the office of Christ, and so declared farther unto them of Christ, saying, "There standeth one among you, whom ye know not; he it is who coming after me, is preferred before me, whose shoes latchet I am not worthy to unloose." By this you may perceive that St John spake much in the laud and praise of Christ his master, professing himself to be in no wise like unto him. So likewise it shall be necessary unto all men and women of this world, not to ascribe unto themselves any goodnes of themselves, but all unto our Lord God, as shall appear hereafter, when this question aforesaid, "Who art thou?" shall be moved unto them: not as the Pharisees did unto St John, of an evil purpose, but of a good and simple mind, as may appear hereafter.

Now then, according to the \* Preacher's mind, let every man and woman, of a good and simple mind, contrary to the Pharisees intent, ask this question, "Who art thou?" This question must be moved to themselves, what they be of themselves, on this fashion, What art thou of thy only and natural generation between father and mother, when thou camest into this world? What substance, what virtue, what goodnes art thou of by thyself? Which question if thou rehearse oftentimes unto thyself, thou shalt well perceive and understand, how thou shalt make answer unto it: which must be made on this wise; I am of myself, and by myself, coming from my natural father and mother, the child of the ire  
and

\* The good Bishop means our Lord and Saviour Jesus Christ.

and indignation of God, and the true inheritor of hell, a lump of sin, and working nothing of myself, but all towards hell\*, except I have better help of another, than I have of myself.

Now we may see in what state we enter into this world, that we be of ourselves the true and just inheritors of hell, the children of the ire and indignation of Christ, working all towards hell, whereby we deserve of ourselves perpetual damnation, by the right judgment of God, and the true claim of ourselves: which unthrifty state that we be born unto is come unto us for our own deserts, and proveth well this example following.

Let it be admitted for the probation of this, that it might please the King's Grace now being, to accept into his favour a mean man, of simple degree and birth, not born to any possession; whom the King's Grace favoureth, not because this person hath of himself deserved any such favours, but that the King casteth his favour unto him of his own meer motion and fancy: and because the King's Grace will more declare his favour unto him, he giveth unto his said man a thousand pounds in lands, to him and his heirs, on this condition, that he shall take upon him to be the chief Captain and Defender of his Town of Calais †, and to be true and faithful to him in the custody of the same, against the Frenchmen especially, above all other enemies.

This

\* From the old British words Helle or Hol, signifying a large subterraneous cavern; among the Jews the Place of Execution was so called, whereto the criminal was brought, and put to death. But since that time, in an ecclesiastical sense, it is taken for that everlasting place of torments prepared for the punishment of all those who do not believe in Christ, and walk agreeably thereto.

† It was taken by King Edward the third in person in the year 1346, and remained in the hands of the English till the year 1596, two hundred and fifty years, when the Spaniards retook it, after twelve days resistance. This happened in the reign of queen Mary I.

This man taketh on him this charge, promising his fidelity thereunto. It chanceth in proces of time, that by the singular acquaintance and frequent familiarity of this Captain with the Frenchmen, the Frenchmen give unto the said Captain of Calais a great sum of money, so that he will be content and agreeable, that they may enter into the said Town of Calais by force of arms, and so thereby possess the same unto the crown of France: upon this agreement the Frenchmen do invade the said Town of Calais, \* alonely by the negligence of this Captain.

Now the King's Grace hearing of this invasion, cometh with a great puissance to defend this his said Town, and so by good policy of war overcometh the said Frenchmen, and entereth again into his Town of Calais. Then he being desirous to know how these enemies of his came thither, he maketh profound search and inquiry, by whom this treason was conspired; by this search it was known and found his own Captain to be the author and beginner of the betraying of it. The King, seeing the great infidelity of this person, dischargeth this man of his office, and taketh from him and his heirs this thousand pounds possessions. Think you not that the King doth use justice unto him, and all his posterity and heirs? Yes truly: the said Captain cannot deny himself, but that he had true justice, considering how unfaithfully he behaved himself to his prince, contrary to his own fidelity and promise: so likewise it was of our first father Adam. He had given unto him the spirit and science of knowledge, to work all goodness therewith; this said spirit was not given alonely unto him, but unto all his heirs and posterity. He had also delivered him the Town of Calais, that is to say, Paradise in earth, the most strong and fairest Town in the World,

to be in his custody : he nevertheless by the instigation of these Frenchmen, that is to say, the temptation of the fiend, did obey unto their desire, and so he brake his promise and fidelity, the commandment of the everlasting King his master, in eating of the apple by him inhibited.

Now then, the King seeing this great treason in his Captain, deposed him of the thousand pounds of possessions, that is to say, of everlasting life in glory, and all his heirs and posterity : for likewise as he had the spirit of science and knowledge, for him and his heirs ; so in like manner when he lost the same, his heirs lost it also by him, and in him. So now, this example proveth, that by our father Adam we had once in him the very inheritance of everlasting joy ; and by him, and in him again we lost the same.

The heirs of the Captain of Calais could not by any manner of claim ask of the King the right and title of their father, in the thousand pounds possessions, by reason the King might answer, and say unto them, that although their father deserved not of himself to enjoy so great possessions, yet he deserved by himself to lose them, and greater, committing so high treason, as he did, against his Prince's commandments ; whereby he had no wrong to lose his title, but was unworthy to have the same, and had therein true justice ; let not you think that be his heirs, that if he had justice to lose his possessions, you have wrong to lose the same : In the same manner it may be answered unto all men and women now in being, that if our father Adam had true justice to be excluded from his possession of everlasting glory in paradise, let us not think the contrary that be his heirs, but that we have no wrong in losing also the same ; yea, we have true justice and right. Then in what miserable state be we, that of the right and just title of  
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our own deserts have lost the everlasting joy, and claim of ourselves to be true inheritors of hell. For he that committeth deadly sin willingly, bindeth himself to be inheritor of everlasting pain: and so did our forefather Adam wilfully eat of the apple forbidden. Wherefore he was cast out of the everlasting joy in paradise, into this corrupt world, amongst all vileness, whereby of himself he was not worthy to do any thing laudable and pleasant to God, evermore bound to corrupt affections, and beastly appetites, transformed into the uncleanest and variablest nature that was made under heaven; of whose seed and disposition all the world is lineally descended, insomuch that this evil nature is so diffused and shed from one into another, that at this day there is no man or woman living, that can of themselves wash away their abominable vileness; and so we must needs grant of ourselves to be in like displeasure unto God, as our father Adam was; by reason hereof, as I said, we be of ourselves the very children of the indignation and vengeance of God, the true inheritors of hell, and working all towards hell, which is the answer to this question, made to every man and woman by themselves, "Who art thou?"

And now, the world standing in this damnable state, cometh in the incarnation of Christ; the Father in heaven perceiving the frail nature of man, that he by himself and of himself could do nothing for himself, by his prudent wisdom sent down the second person in the Trinity, his son Jesus Christ, to declare unto man his pleasure and commandment: and so at the Father's will Christ took on him human nature, being willing to deliver man out of this miserable way, and was content to suffer cruel passion in shedding his blood for all mankind, and so left behind for our safeguard laws and ordinances, to keep us always in the right path unto everlasting

life, as the Evangelies \*, the sacraments, the commandments, and so forth: which if we do keep and observe according to our profession, we shall answer better to this question, "Who art thou?" than we did before: for before thou didst enter into the sacrament of baptism, thou wert but a natural man, a natural woman; as I might say, a man, a woman. But after thou takest on thee Christ's religion, thou hast a longer name: for then thou art a Christian man, a Christian woman. Now then, seeing thou art a Christian man, what shall be the answer of this question, "Who art thou?"

The answer of this question is, when I ask it unto myself, I must say that I am a Christian man, a Christian woman, a child of everlasting joy, through the merits of the bitter passion of Christ. This is a joyful answer. Here we may see how much we be bound, and indebted unto God, that hath revived us from death to life, and saved us that were damned: which great benefit we cannot well consider, unless we do remember what we were of ourselves before we meddled with him or his laws: and the more we know our feeble nature, and set less by it, the more we shall conceive and know in our hearts what God hath done for us; and the more that we know what God hath done for us, the less we shall set by ourselves; and the more we shall love and please God, so that in no condition we shall either know ourselves or God, except we do utterly confess ourselves to be mere vileness and corruption. Well, now it is come to this point, that we be Christian men, Christian women; I pray you what doth Christ require of a Christian man, or of a Christian woman? Christ requireth nothing else of a Christian man or woman, but that he will observe his rule. For likewise as he is a good  
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\* The gospels or glad tidings of our redemption by Jesus Christ, and of our certainty of future bliss and immortality.

Augustine Friar that keepeth well St Augustine's rule, so he is a good Christian man that keepeth well Christ's rule.

Now then, what is Christ's rule? Christ's rule consisteth in many things, as in the commandments, and the works of mercy, and so forth. And because I cannot declare Christ's rule unto you at one time, as it ought to be done, I will apply myself according to your custom at this time of Christmas, I will as I said, declare unto you Christ's rule, but that shall be in Christ's cards\*. And where you are wont to celebrate Christmas in playing at cards, I intend with God's grace to deal unto you Christ's cards, wherein you shall perceive Christ's rule. The game that we will play at, shall be the Triumph, which if it be well played at, he that dealeth shall win; the players shall likewise win, and the standers and lookers upon shall do the same; insomuch that there is no man that is willing to play at this Triumph with these cards, but they shall be all winners, and no losers.

Let therefore every Christian man and woman play at these cards; that they may have and obtain the Triumph; you must mark also that the Triumph must apply to fetch home unto him all the other cards, whatsoever suit they be of. Now then take ye this first card, which must appear and be shewed unto you as followeth. You have heard what was spoken to men of the old law, "Thou shalt not kill; whosoever shall kill, shall be in danger of judgment, and whosoever shall say unto his neighbour Racha, that is to say, brainless, or any other like word of rebuking, shall be in danger of a council; and whosoever shall say unto his neighbour, Fool, shall be in danger of hell-fire." This card was made and  
spoken

\* See before, page 490, 491 concerning the origin and use of cards.

spoken by Christ, as appeareth in the fifth chapter of St Matthew.

Now it must be noted, that whosoever shall play with this card, must first before they play with, know the strength and virtue of the same; wherefore you must well note and mark terms how they be spoken, and to what purpose: let us therefore read it once or twice, that we may be the better acquainted with it.

Now behold and see, this card is divided into four parts: the first part is one of the commandments that was given unto Moses in the old law, before the coming of Christ, which commandment we of the new law be bound to observe and keep, and it is one of our commandments. The other three parts spoken by Christ, be nothing else but expositions unto the first part of this commandment: for in very effect of all these four parts be but one commandment, that is to say, "Thou shalt not kill:" yet nevertheless, the three last parts do shew unto thee how many ways thou mayst kill thy neighbour contrary to this commandment: yet for all Christ's exposition, in the three last parts of this card, the terms be not open enough to thee that thou dost read and hear them spoken. No doubt the Jews understood well enough when he spake unto them the three last sentences: wherefore seeing that these terms were natural terms of the Jews, it shall be necessary to expound them, and compare them unto some like terms of our natural speech, that we in like manner may understand Christ as well as the Jews did. We will begin first with the first part of this card, and then after with the other three parts; you must therefore understand that the Jews and the Pharisees of the old law, to whom this first part, this commandment, "Thou shalt not kill," was spoken, thought it sufficient and enough for their discharge not to kill

kill with any manner of material weapon, as sword, dagger, or with any such weapon, and they thought it no great fault whatsoever they said or did by their neighbour, so that they did not harm, or meddle with their corporal bodies, which was a false opinion in them, as prove well the three last other sentences following the first part of this card.

Now as touching the three other sentences, you must note or take heed what difference there is between these three manner of offences: To be angry with your neighbour: To call your neighbour brainless, or any such word of disdain: Or to call your neighbour fool. Whether these three manner of offences be of themselves more grievous one than the other, it is to be opened unto you. Truly, as they be of themselves divers offences, so they kill diversly one more than the other, as you shall perceive by the first of these three, and so forth: A man which conceiveth against his neighbour or brother, ire, or wrath in his mind, by some manner of occasion given unto him, although he be angry in his mind against his said neighbour, he will peradventure express his ire by no manner of sign, either in word or deed: yet nevertheless he offendeth against God, and breaketh this commandment in killing his own soul, and is therefore in danger of judgment.

Now to the second part of these three; that man that is moved with ire against his neighbour, and in his ire calleth his neighbour brainless, or some other like word of displeasure, as a man might say in a fury, "I shall handle thee well enough," which words and countenances do more represent and declare ire to be in this man, than in him that was but angry, and spake no manner of word, nor shewed any countenance to declare his ire: wherefore as he that so declareth his ire either  
by

by word or countenance, offendeth more against God, so he both killeth his own soul, and doth what in him is to kill his neighbour's soul in moving him unto ire, wherein he is faulty himself, and so this man is in danger of a council.

Now to the third offence, and last of these three; that man that calleth his neighbour fool, doth more declare his angry mind toward him, than he that calleth his neighbour but brainless, or any such words moving ire: for to call a man fool, that word representeth more envy in a man, than brainless doth. Wherefore he doth most offend, because he doth most earnestly with such words express his ire, and so he is in danger of hell-fire: wherefore you may understand now these three parts of this card to be three offences, and that one is more grievous to God than the other, and that one killeth more the soul of man than the other.

Now peradventure there be some that will marvel that Christ did not declare this commandment by some greater faults of ire, than by these which seem but small faults, as to be angry and speak nothing of it, to declare it and to call a man brainless, and to call his neighbour fool; truly these be the smallest, and the least faults that belongeth to ire, or to killing in ire. Therefore beware how you offend in any kind of ire: seeing that the smallest be damnable to offend in, see that you offend not in the greatest. For Christ thought, if he might bring you from the smallest manner of faults, and give you warning to avoid the least, he reckoned you would not offend in the greatest and worst, as to call your neighbour thief, whore-son, whore, drab\*, and so forth, into more blasphemous

\* The word signified in our author's days what it does now, a common whore, a dirty slut.

ous names, which offences must needs have punishment in hell, as appeareth by these three terms, judgment, council, and hell-fire; these three terms do signify nothing else but three divers punishments in hell, according to the offences: judgment is less in degree than council, therefore it signifieth a lesser pain in hell, and it is ordained for him that is angry in his mind with his neighbour, and doth express his malice neither by word, nor countenance: council is a less degree in hell, than hell-fire, and is a greater degree in hell than judgment; and it is ordained for him that calleth his neighbour brainless, or any such word, that declareth his ire and malice: wherefore it is more pain than judgment. Hell-fire is more pain in hell, than council or judgment, and it is ordained for him that calleth his neighbour fool; he declareth more his malice, in that it is an earnest word of ire. Wherefore hell-fire is appointed for it, that is, the most pain of the three punishments.

Now you have heard that to these divers offences of ire and killing, be appointed punishments according to their degrees: for look as the offence is, so shall the pain be: if the offence be great, the punishment shall be accordingly: if it be less, there shall be less pain for it. I would not now that you should think because that here are but three degrees of punishment spoken of, that there be no more in hell: no doubt Christ spake of no more here but of these three degrees of punishments, thinking they were sufficient enough for example, whereby we might understand, that there be as divers and many pains as there be offences: and so by these three offences, and these three punishments, all other offences and punishments may be compared with each other: yet I would satisfy your minds farther in these three terms, of judgment, council, and hell-fire. Where you might say, what

was the cause that Christ declared more the pains of hell by these terms, than by any other terms? I told you before he knew well to whom he spake them; these terms were natural and known well among the Jews and the Pharisees. Wherefore Christ taught them with their own terms, to the intent they might understand the better his doctrine: and these terms may be likened unto three terms which we have common and usual amongst us, that is to say, the sessions of enquirance \*, the sessions of deliverance, and the execution day: sessions of enquirance is like unto judgment: for when sessions of enquiry is, then the judges cause twelve men to give verdict of the felon's crime, whereby he shall be judged to be indicted: sessions of deliverance is much like council: for at sessions of deliverance, the judges go among themselves to counsel, to determine sentence against the felon. Execution day is to be compared unto hell-fire; for the *Jews* had amongst themselves a place of execution, named hell-fire; and surely when a man goeth to his death, it is the greatest pain in this world: wherefore you may see that there are degrees in these our terms, as there be in those terms. These evil disposed affections and sensualities in us are always contrary to the rule of our salvation. What shall we do now or imagine to thrust down these Turks, and to subdue them? It is a great ignominy and shame for a Christian man to be bound and subject unto a Turk: nay, it shall not be so, we will first cast a trump in their way, and play with them at Cards who shall have the better, let us play therefore on this fashion with this card. Whosoever it shall happen these foul passions and Turks

to.

\* The inquisition or enquiry into matter of fact made by the Jury in all causes, both civil and criminal, in order to their giving of their verdict, according to which judgment passes.

to rise in our stomachs against our brother, or neighbour, either for unkind words, injuries, or wrongs, which they have done unto us, contrary unto our mind, straightways let us call unto our remembrance, and speak this question unto ourselves, "Who art thou?" The answer is, I am a Christian man. Then farther we must say to ourselves, "What requireth Christ of a Christian man?" Now turn up your trump, your heart (hearts is trump, as I said before) and cast your trump, your heart, on this card, and upon this card you shall learn what Christ requireth of a Christian man, not to be angry, nor moved to ire against his neighbour, in mind, countenance, nor otherways, by word or deed. Then take up this card with your heart, and lay them together; that done, you have won the game of the Turk, whereby you have defaced and overcome by true and lawful play: but alas for pity, the Rhodes are won and overcome by these false Turks, the strong castle faith is decayed, so that I fear it is almost impossible to win it again.

The great occasion of the loss of this Rhodes is by reason that Christian men do so daily kill their own nation, that the very true number of Christianity is decayed: which murder and killing one of another, is increased especially two ways, to the utter undoing of Christendom, that is to say, by example and silence. By example as thus: when the father, the mother, the lord, the lady, the master, the dame, be themselves overcome with these Turks, they be continual swearers, adulterers, disposers to malice, never in patience, and so forsooth in all other vices: think you not when the father, the mother, the master, the dame, be disposed unto vice or impatience, but that their children and servants shall incline and be disposed to the same. No doubt, as the child shall take disposition natural of his father and mother, so shall the servants apply unto the

vices of their maſters and dames; if the heads be falſe in their faculties and crafts, it is no marvel if the children, ſervants, and apprentices do joy therein. This is a great and ſhameful manner of killing Chriſtian men, that the fathers, the mothers, the maſters, and the dames, ſhall not alonely kill themſelves, but all theirs, and all that belongeth unto them, and ſo this way is a great number of Chriſtian lineage murdered and ſpoiled. The ſecond manner of killing is ſilence. By ſilence alſo is a great number of Chriſtian men ſlain; which is on this faſhion: although that the father and mother, maſter and dame of themſelves be well diſpoſed to live according to the law of God, yet they may kill their children and ſervants in ſuffering them to do evil before their own faces, and do not uſe due correction according unto their offences; the maſter ſeeth his ſervant or apprentice take more of his neighbour than the King's laws, or the order of his faculty doth admit him, or he ſuffered him to take more of his neighbour than he himſelf would be content to pay if he were in like condition: thus doing, I ſay, ſuch men kill wittingly their children and ſervants, and ſhall go to hell for ſo doing; but alſo their fathers and mothers, maſters and dames, ſhall bear them company for ſo ſuffering. Wherefore I exhort all true Chriſtian men and women to give good example unto your children and ſervants, and ſuffer not them by ſilence to offend: every man muſt be in his own houſe, according to St Auguſtine's mind, a Biſhop, not alonely giving good example, but teach according to it, rebuke and puniſh vice, not ſuffering your children and ſervants to forget the laws of God: you ought to ſee them have their belief, to know the commandments of God, to keep their holy days, not to loſe their time in idleneſs, if they do ſo, you ſhall all ſuffer pain for it, if God be true of his ſaying,

as there is no doubt thereof: and so you may perceive that there be many one that break this card, “Thou shalt not kill,” and playeth therewith oftentimes at the blind trump, whereby they be no winners, but great losers; but who be they now-a-days that can clear themselves of these manifest murders used to their children and servants? I think not the contrary, but that many have these two ways slain their own children unto their damnation, were not the great mercy of God ready to help them when they repent thereof.

Wherefore considering that we be so prone and ready to continue in sin, let us cast down ourselves with Mary Magdalen \*, and the more we bow down with her towards Christ's feet, the more we shall be afraid to rise again in sin, and the more we know and submit ourselves, the more we shall be forgiven, and the less we know and submit ourselves, the less we shall be forgiven, as appeareth by this example following.

Christ

\* So named either from the Town Magdala, wherein she was born, or bred up, or from the Hebrew word Magdal, signifying a Town or Castle. There is often mention made of her in the gospel; as how Christ cast out of her seven devils, and how she followed Christ, ministering to him of her means, Luke viii. 2, &c. She beheld Christ crucified, and after the sabbath, on the first day of the week hastened early to the sepulchre, and to her first of all Christ manifested himself after his resurrection, Matthew xxviii. 1. Of this great and holy woman, the Roman Breviary thus says, “Mary Magdalen, with her brother Lazarus, her sister, and many others after Christ's ascension, were put out to sea in a ship without sail, which brought them to Marseilles in France, where of Lazarus became Bishop, and Magdalen retiring herself into a wilderness lived there privately and devoutly thirty years, and then died in a cave, where she had seated herself from the concourse of people (who daily used to come and enquire of her concerning those things which she had been an eye and ear-witness of) her soul being taken up into heaven. She was upon the account of the sincerity of her repentance, and the austerity of the latter part of her life (for she is said to have lived to eighty years of age) canonized. A great number of churches have been dedicated to her memory.”

Christ when he was in the world amongst the Jews and Pharisees, there was a great Pharisee whose name was Simon: this Pharisee desired Christ on a time to dine with him, thinking in himself that he was able and worthy to give Christ a dinner: Christ refused not his dinner, but came unto him. In time of their dinner it chanced there came into the house a great and a common sinner named Mary Magdalen. As soon as she perceived Christ, she cast herself down, and called unto her remembrance what she was of herself, and how greatly she had offended God, whereby she conceived in Christ great love, and so came near unto him, and washed his feet with her tears, and shed upon his head precious ointment, thinking that by him she should be delivered from her sins; this great and proud Pharisee seeing that Christ did accept her oblation in the best part, had great indignation against this woman, and said to himself, if this man Christ were a holy Prophet, as he is taken for, he would not suffer this sinner to come so nigh him. Christ understanding the naughty mind of this Pharisee, said to him; Simon, I have somewhat to say unto thee: Say what thou pleasest, quoth the Pharisee. Then saith Christ, "I pray thee tell me this: If there be a man to whom is owing twenty pounds by one, and forty by another, this man to whom this money is owing, perceiveth these two men be not able to pay him, he forgiveth them both. Which of these two debtors ought to love this man most." The Pharisee said, "that man ought to love him best that had most forgiven him." Likewise said Christ, "it is by this woman." She hath loved me most, therefore most is forgiven her, she hath known her sins most, whereby she hath most loved me; and thou hast least loved me, because thou hast least known thy sins, therefore because thou  
hast

hast least known thine offences, thou art least forgiven. So this proud Pharisee had an answer to allay his pride: and think you not, but that there be amongst us a great number of these proud Pharisees, which think themselves worthy to bid Christ to dinner, which shall perk and presume to sit by Christ in the church, and have disdain of this poor woman Magdalen, their poor neighbour, with an high disdainous and solemn countenance, and being always desirous to climb highest in the church, reckoning their selves more worthy to sit there than another, I fear me poor Magdalen under the board, and in the belfry, hath more forgiven of Christ than they have: for it is like that these Pharisees do less know themselves and their offences, whereby they less love God, and so they be less forgiven.

I would to God we would follow this example, and be like unto Magdalen. I doubt not but we be all Magdalens in falling into sin, and in offending: but we be not again Magdalens in knowing ourselves, and in rising from sin. If we be true Magdalens, we should be as willing to forsake our sin, and rise from sin, as we were willing to commit sin, and to continue in it, and we then should know ourselves best, and make more perfect answer than ever we did, unto this question, "Who art thou?" To the which we might answer, that we be true Christian men and women: and then I say you should understand and know how you ought to play at this card, "Thou shalt not kill;" without any interruption of your deadly enemies the Turks, and so triumph at the last, by winning everlasting life in glory. *Amen.*

SERMON

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# S E R M O N XLIV.

*The second of Master HUGH LATIMER'S  
two Sermons of the Card, preached in Cambridge,  
about the year of our Lord 1529, in Advent, in  
the twenty-first year of King HENRY VIII.*

J O H N i. 19.

*And this is the record of John, when the Jews sent  
priests and levites from Jerusalem, to ask him, Who  
art thou?*

**N**OW you have heard what is meant by this first card, and how you ought to play with it, I purpose again to deal unto you another card, almost of the same suit; for they be of so nigh affinity, that one cannot be well played without the other. The first card declared, “that you should not kill,” which might be divers ways, as being angry with your neighbour, in mind, in countenance, in word, or deed. It declared also how you should subdue the passions of ire, and so clear evermore yourselves from them: and where this card doth kill in you these stubborn Turks of ire; this second card will, not only they should be mortified in you, but that you yourselves shall cause them to be likewise mortified in your neighbour, if that your said neighbour hath been through your occasion moved unto ire, either in coun-

countenance, word, or deed. Now therefore let us hear the tenor of this card.

“ Therefore, if thou bring thy gift to the altar,  
“ and there rememberest that thy brother hath  
“ aught against thee; leave there thy gift before  
“ the altar, and go thy way, first be reconciled to  
“ thy brother, and then come and offer thy gift.”

This card was spoken by Christ, as testifieth St Matthew in his fifth chapter, against all such as do presume to come unto the church to make oblation unto God either by prayer, or any other deed of charity, not having their neighbours reconciled. Reconciling is as much as to say, as to restore thy neighbour unto charity, which by thy words or deeds is moved against thee: then if so be if that thou hast spoken to, or by thy neighbour, whereby he is moved to ire or wrath, thou must lay down thy oblation. Oblations be prayers, alms-deeds, or any work of charity; these be called oblations to God. Lay down therefore thine oblation, begin to do none of these foresaid works before thou goest unto thy neighbour, and confess thy fault unto him; declaring thy mind, that if thou hast offended him, thou art glad and willing to make him amends, as far forth as thy words and substance will extend, requiring him not to take it at the worst. Thou art sorry in thy mind, that thou shouldest be the occasion of his offending. What manner of card is this will some say? Why? What have I to do with my neighbour's or brother's malice? as Cain said, “ Have I the keeping of my brother, or shall I  
“ answer for him and for his faults.” This were no reason: as for myself, I thank God I owe no man malice nor displeasure, if others owe me any, at their own peril be it. Let every man answer for himself. Nay Sir, not so, as you may understand by this card: for it saith, if thy neighbour hath any thing, any malice against thee, through thine occasion, lay

N<sup>o</sup> 39. VOL. II.                      N n n                      even

even down, faith Christ, thine oblation; pray not to me, do no good deeds for me, but go first unto thy neighbour, and bring him again unto my flock, which hath forsaken the same through thy naughty words, mocks, scorns, or disdainous countenance, and so forth: and then come and offer thine oblation, then do thy devotion, then do thy alms-deeds, then pray, if thou wilt have me hear thee. O good Lord, this is a hard reckoning, that I must go and seek him out that is offended with me, before I pray or do any good deed. I cannot go unto him. Peradventure he is an hundred miles from me, beyond the seas, or else I cannot tell where; if he were here nigh, I would with all my heart go unto him. This is a lawful excuse before God on this fashion, that thou wouldest in thine heart be glad to reconcile thy neighbour, if he were present, and that thou thinkest in thy heart, whensoever thou shalt meet with him, to go unto him, and require him charitably to forgive thee, and so never intend to come from him, until the time that you both depart one from the other true brethren in Christ. Yet peradventure there be some in the world that be so devilish and hard-hearted, that they will not apply in any condition unto charity. For all that, do that lieth in thee by all charitable means to bring him to unity: if he will in no wise apply thereunto, thou mayest be sorrowful in thy heart, that by thine occasion that man or woman continueth in such a damnable state: this notwithstanding, if thou do the best that lieth in thee to reconcile him, according to some doctors minds, thou art discharged towards God. Nevertheless St Augustine doubteth in this case, why thy oblations, prayers, or good deeds, shall avail thee before God, or no, until thy neighbour come again to good state, whom thou hast brought out of the way. Doth this noble doctor doubt therein? what

aileth

aileth us to be so bold, or count it but a small fault or none, to bring another man out of patience for every trifle that standeth not with our mind? You may see what a grievous thing this is to bring another man out of patience, that peradventure you cannot bring in again with all the goods that you have: for surely after the opinion of great wise men, friendship once broken will be never well made whole again. Wherefore you shall hear what Christ saith unto such persons; saith Christ, I came down into this world, and so took on me bitter passion for man's sake, by the merits whereof I intended to make unity and peace in mankind, to make man brother unto me, and so to expel the dominion of Satan, the devil which worketh nothing else but dissention: and yet now there be a great number of you that have professed my name, and say you be Christian men, which do rebel against my purpose and mind. I go about to make my fold; you go about to break the same, and kill my flock. How darest thou, saith Christ, presume to come unto my altar, unto my church, or unto my presence, to make oblation unto me, that takest on thee to spoil my lambs? I go about like a good Shepherd to gather them together: and thou doest the contrary, evermore ready to divide and lose them. Who made thee so bold to meddle with my silly beasts, which I bought so dearly with my precious blood? I warn thee out of my sight, come not in my presence, I refuse thee and all thy works, except thou go and bring home again my lambs which thou hast lost: wherefore, if thou thyself intend to be one of mine, lay even down by and by thine oblation, and come no farther toward mine altar, but go and seek them without any questions, as it becometh a true and faithful servant. A true and faithful servant, whensoever his master commandeth him to do any thing, he maketh no stops or questions, but goeth

forth with a good mind: and it is not unlike, he continuing in such a good mind and will, shall well overcome all dangers and stops, whatsoever betides him in his journey, and bring to pass effectually his master's will and pleasure. On the contrary, a slothful servant, when his master commandeth him to do any thing, by and by he will ask questions, where, when, which way? and so forth, and so he putteth every thing in doubt, that although both his errand and way be never so plain, yet by his untoward and slothful behaviour, his master's commandment is either undone quite, or else so done, that it shall stand to no good purpose. Go now forth with the good servant, and ask no such questions, and put no doubts, be not ashamed to do thy Master's and Lord's will and commandment. Go, as I said, unto thy neighbour that is offended by thee, and reconcile him (as is aforesaid) whom thou hast lost by thy unkind words, by thy scorns, mocks, and other disdainous words and behaviours, and be not nice to ask him of the cause why he is displeas'd with thee, require of him charitably to remit, and cease not till you both depart one from the other true brethren in Christ. Do not like the slothful servant thy master's message with cautel's and doubts; come not to thy neighbour whom thou hast offended, and give him a pennyworth of ale, or a banquet, and so make him a fair countenance, thinking that by thy drink or dinner he will shew thee like countenance. I grant you may both laugh and make good cheer, and yet there may remain a bag of rusty malice, twenty years old, in thy neighbour's bosom; when he departeth from thee with a good countenance, thou thinkest all is well then. But now I tell thee it is worse than it was, for by such cloaked charity, where thou dost offend before Christ but once, thou hast offended twice herein: for now thou goest about to give  
Christ

Christ a mock, if he would take it of thee: thou thinkest to blind thy master Christ's commandment. Beware and do not so, for at length he will overmatch thee, and take thee tardy wheresoever thou be, and so as I said, it should be better for thee not to do his message on this fashion, for it will stand thee in no purpose. What? some will say, I am sure he loveth me well enough. He speaketh fair to my face, yet for all that thou mayest be deceived. It proveth not true love in a man to speak fair. If he love thee with his mind and heart, he loveth thee with his eyes, with his tongue, with his feet, with his hands and his body; for all these parts of a man's body be obedient to his will and mind. He loveth thee with his eyes that looketh cheerfully on thee, when thou meetest with him, and is glad to see thee prosper and do well. He loveth thee with his tongue, that speaketh well by thee behind thy back, or giveth thee good counsel. He loveth thee with his feet, that is willing to go and help thee out of trouble and business. He loveth thee with his hands, that will help thee in time of necessity, by giving some alms-deeds, or with any other occupation of the hand. He loveth thee with his body, that will labour with his body, or put his body in danger to do good for thee, or to deliver thee from adversity, and so forth, with the other members of his body. And if thy neighbour will do according to these sayings, then thou mayest think that he loveth thee well, and thou in likewise oughtest to declare and open thy love unto thy neighbour in like fashion, or else you be bound one to reconcile the other, till this perfect love be ingendred amongst you. It may fortune, you will say, I am content for my neighbour what I can, saving myself harmless. I promise thee Christ will not hear this excuse: for he himself suffered harm for our sakes, and for our salvation was put to extreme

extreme death. I wish if it had pleased him, he might have saved us and never felt pain; but in suffering pains and death, he did give us example and teach us how we should do one for another, as he did for us all. For, as he saith himself, he that will be mine, let him deny himself, and follow me in bearing my cross and suffering my pains. Wherefore we must needs suffer pain with Christ to do our neighbour good, as well with the body and all its members, as with heart and mind.

Now I trust you know what your card meaneth, let us see how we can play with the same. Whosoever it shall happen you to go and make your oblation unto God, ask of yourselves this question, "Who art thou?" the answer as you know is, "I am a Christian man?" Then you must again ask unto yourself, what Christ requireth of a Christian man? by and by cast down your trump, your heart, and look first of one card, then of another. The first card telleth thee thou shalt not kill, thou shalt not be angry, thou shalt not be out of patience. This done, thou shalt look if there be any more cards to take up, and if thou look well, thou shalt see another card of the same suit, wherein thou shalt know that thou art bound to reconcile thy neighbour. Then cast thy trump unto them both, and gather them all three together, and do according to the virtue of thy cards, and surely thou shalt not lose. Thou shalt first kill the great Turks, and discomfit and thrust them down. Thou shalt again fetch home Christ's sheep that thou hast lost, whereby thou mayest go both patiently, and with a quiet mind unto the church, and make thy oblation unto God, and then without doubt he will hear thee. But yet Christ will not accept our oblation, (although we be in patience, and have reconciled our neighbour) if that our oblation be made of another man's substance, but it must be our  
own.

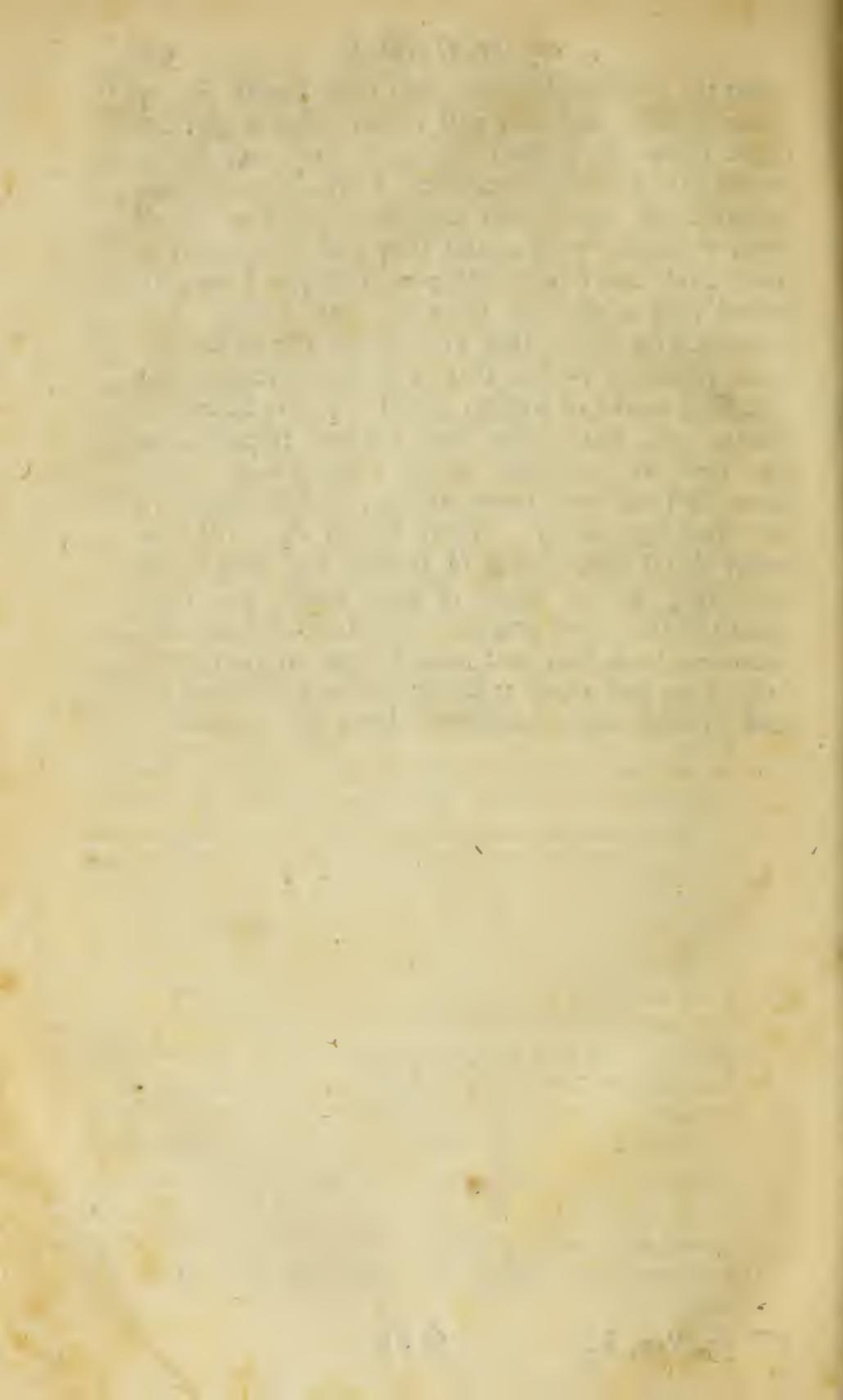
own. See therefore that thou hast gotten thy goods according to the laws of God and of thy Prince. For if thou gettest thy goods by polling and extortion, or by any other unlawful ways, then if thou offer a thousand pound of it, it will stand thee in no good effect, for it is not thine. In this point a great number of executors do offend, for when they be made rich by other mens goods, then they will take upon them to build churches, to give ornaments to God and his altar, to gild saints, and to do many good works therewith: but it shall be all in their own name, and for their own glory. Wherefore, saith Christ, "they have in this world their reward," and so their oblations be not their own, nor be they acceptable before God. Another way God will refuse thy voluntary oblation, as thus: If so be it, that thou hast gotten never so truly thy goods, according to both the laws of God and man, and hast with the same goods not relieved thy poor neighbour, when thou hast seen him hungry, thirsty, and naked, he will not take thy oblation when thou shalt offer the same, because he will say unto thee: "When I was hungry, thou gavest me no meat; when I was thirsty, thou gavest me no drink; and when I was naked, thou didst not cloath me:" Wherefore I will not take thy oblation, because it is none of thine. I left it thee to relieve thy poor neighbours, and thou hast not therein done according unto this my commandment, "I will have mercy, rather than sacrifice." Wherefore until thou dost the one as well as the other, I will not accept thine oblation. Evermore bestow the greatest part of thy goods in works of mercy, and the less part in voluntary works. Voluntary works be called all manner of offering in the church, except your offering days, and your tithes; setting up candles, gilding and painting, building of churches, giving of ornaments, going on pilgrimage, making of high-

high-ways, and such others, be called voluntary works, which works be of themselves marvellous good, and convenient to be done. Necessary works, and works of mercy are called commandments; and works of mercy consist in relieving and visiting thy poor neighbours. Now then, if men be so foolish of themselves, that they will bestow the most part of their goods in voluntary works, which they be not bound to keep, but willingly and by their devotion; and leave the necessary works undone, which they are bound to do, they and all their voluntary works are like to go unto everlasting damnation. And I promise you, if you build an hundred churches; give as much as you can make to the gilding of saints, and honouring of the church, and if thou go as many pilgrimages as thy body can well suffer, and offer as great candles as oaks, if thou leave the works of mercy and the commandments undone, these works shall nothing avail thee. No doubt the voluntary works be good, and ought to be done; but yet they must be so done, that by their occasion the necessary works, and the works of mercy be not decayed and forgotten: If you will build a glorious church unto God, see first yourselves to be in charity with your neighbours, and suffer not them to be offended by your works. Then when you come into your parish church, you bring with you the temple of God; as St Paul saith, "you yourselves be the very holy temples of God:" And Christ saith by his Prophet; "In you will I rest, and intend to make my mansion and abiding place:" Again, if you list to gild and paint Christ in your churches, and honour him in vestments, see that before your eyes the poor people die not for lack of meat, drink and clothing. Then do you deck the very true temple of God, and honour him in rich vestures, that will never be worn, and so forth, use yourselves according

unto

unto the commandments; and then finally set up your candles, and they will report what a glorious light remaineth in your hearts, for it is not fitting to see a dead man light candles. Then, I say, go your pilgrimages, build your material churches, do all your voluntary works, and they will then represent unto God, and testify with you, that you have provided him a glorious place in your hearts. But beware, I say again, that you do not run so far into your voluntary works, that ye do quite forget your necessary works of mercy, which you are bound to keep: you must have ever a good respect unto the best and worthiest works toward God, to be done first and with more efficacy, and the other to be done secondarily. Thus if you do, with the other that I have spoken of before, you may come according to the tenor of your cards, and offer your oblations and prayers to our Lord Jesus Christ, who will both hear and accept them to your everlasting joy and glory, to the which may he bring us, and all those whom he suffered death for. *Amen.*

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