

A these troubleſom paſſiōs of mans fraille nature. But as I was about to ſay, it liked Chriſt of his wonderfull goodneſſe thus to do, vpon ſōdzꝝ conſiderations. Firſt becauſe he would fulfil the thing for which he came into this world, and he was to let forth & teſtify he trueth. For whereas he was verely both god & man to, yet ſom wer ther, which becauſe they cōſidꝛed he had in him hūger, thyrſte, ſlepe, werines, & ſuch like diſpoſitions, as al other mē naturallꝝ haue, falſely miſtoke him, & beliened he was not God in dede. Inene thes not only of he Jewes & gētils in his own time he wer lo much his enemies, but of thoſe Jewes & Gen-
15 tiles alſo which wer many yeres after, he neuertheles called theſelſes good faith-
 ful chriſtē mē. As Arius & the Heretikes of his ſect, who letted not to denye, that Chriſt was one in ſubſtance with his father. Wherby raiſed they many yeres together, muche buſines & ruffle in the church. But for a moſt ſtrong treacle ag-
 gainſt theſe venemous heresies, wꝛough-
 t our ſauioꝝ many a marueylous mi-
 racle. Howbeit after ward roſe there as
 gret danger on the ſother ſide, as often-
 times from one dangerous peril folke
 ſtraight waies fal in an other as ſepar-
C dous as he firſt. For ther lacked not ſōe,
 he ſo eaꝛneſtly behelde his glꝛious and
 mighty miracles, he the bright ſhynnyng
 therof made their eyes ſo to daſel, he con-
 trary to al truth, they plainly denied his
 māhod. Howe did theſe wꝛetches to, fol-
 lowing his trade he firſt begā this here-
 ſy, neuer ceaſe by ſediciō, maliciouſly to
 breake he godly vnitie of he holy catholike
 church: who by he fond frantike oppiniō,
 no leſſe perillous the falſe (as much as in
 the lay) labored to deſtroy & ouerthrowe
 he whole miſtery of māns redempciō, in he
 they went about to cut fro vs, & as a mā
 might ſay, bitterly to dꝛye vp he gracious
 moiſture of our ſauioꝝ deſth & paſſion:
D fro whēce as out of a wellſpring iſſued he
 water of our ſaluaciō. Howe to remedye
 this deadly diſeaſe, it pleaſed our moſte
 gracious & louing phiſiciō, by theſe eu-
 idēt tokēs of māns fraille nature, as heu-
 nes, feare, werines, & dread of pain & toꝝ-
 mēt, to declare himſelf to be a verye na-
 tural mā. Further ſoꝝasmuch as the
 cauſe of his cōming hither, was to ſuf-
 fer ſoꝝow & pain for vs, therby to pꝛe-
 cure vs ioy & pleaſure, like as he ioy he obte-
 ned for vs was ſuch, as ſhould be to our
 ſul cōtētaciō in ſoule & body both, ſo li-
 ked it him not in his body only to edure

moſt cruel toꝝmētry, but inwardly alſo
 to ſele in his bleſſed ſoule, he ſoꝝe anguiſh
 of ſoꝝow, feare, & werines: pꝛly to thend
 he the moꝝe paines he toke for vs, he moꝝe
 thold we be bounde to loue him: & partlye
 to put vs in remēbzauce, how vnreaſo-
 nable a thing it wer, if we ſhould either
 reſuſe to abide any trouble and grief for
 his ſake, he willingly abode ſo many &
 great for ours: oꝝ grudge to take at hys
 hād, ſuch puniſhmēt as our offences haue
 righteouſly deſerued: cōſidꝛing we here
 ſee he our ſauioꝝ Chriſt hiſelf of his own
 mere goodnes, thꝛonk neither in bodye
 noꝝ in ſoule, paciētly to ſuffer ſo many-
 fold & greuouſtoꝝmētes for no deſert on
 his behalf, but only to purge & put away
 vile & ſinful wꝛetchednes, Finally like
 wiſe as nothꝛyng was to hym vnknowē
 fro he beginning, ſo ſoꝝeſaw he well that
 ther wer like to ſpꝛing vp in his miſtical
 body he church, mēbers of diuers condi-
 tions & qualities. And albeit he ſo ſuffer
 martirdom nature is not able wꝛout the
 help of grace, ſith no mā (as ſaith he apo-
1Coꝝ. 12
 ſtle) cā ſay ſo much as our loꝝd Jelꝝ but
 in he ſpirit of god, yet dothe god in ſuche
 ſoꝝt beſtow his grace vꝛo mākinde, he
 letteth not therwhyles nature to woꝝk &
 haue her courſe to: but either ſuffreth he
 nature to help forwarde he grace he he ſe-
 deſth vnto mā, to thētent he maye he moꝝe
 eaſily woꝝk & doe wel: oꝝ if nature bee ſo
 ſoꝝward he it wil nedes ſtrive theragaiſt
 yet whē it is maſtred and overcome by
 grace, it liketh him he of he difficulty that
 ſuch folk haue in theꝛ wel doꝝng, there
 ſhal grow vnto the moꝝe matter of me-
 rit. Wherſoꝝe ſoꝝaſmuch as Chriſt dꝛd
 ſoꝝeſee, he many ther wold be ſo tēder of
 body, he wer thei neuer ſo litle in daūger
 of badely harme, thei wold be redy ſoꝝth
 wꝛ fearefully to trēble & quake, now leſt
 ſuch pꝛſons ſhoulde conceue any inward
 diſcōfoꝝt, whē they ſhoulde ſele theſelſes ſo
 feareful & ſainthered, & ſee he martirs
 gain ſo ſtoute & couragious, and vꝛpon
 feare to be eſoꝝced to ſaynt & geue ouer,
 might miſhap wilfully to yeld & not go
 thꝛough, Chriſt vouchſaued therſoꝝe I
 ſay, to cōfoꝝt theꝛ weake ſpꝛites wꝛ the
 exāple of his own ſoꝝow, heuines, weri-
 nes, & incomperable feare: & vnto one he
 wer likely to be in ſuch caſe, as it wer by
 he liuely voyce of he pꝛeſidentē, he ſhewed
 himſelf expꝛeſſely to ſay: Blucke by thy
 courage ſainte heart & diſpaire neuer a
 deale. What though he be feareful, ſoꝝy,
 & wery, & ſtandēſt in gret dread of moſt
 painful toꝝmētry he is like to fall vꝛpon
 the,

A thee, be of good cōfōrt for al þy, for I my self haue vācūthed y whole world, & yet felt I far moze feare, forow, werinelle, & much moze inward anguish to, when I considꝛed my most bitter painful passiō to pꝛesc so fast vpon me. We that is strōg harted may finde a thousand gloꝝyous valiāt martirs. Whose ensāple he maye right toyfully folow. But thou now D temerous & weake sely thepe, thynke yt sufficient for thee, onely to walke after me, which am thy shephearde & gouer- noꝝ: & so mistrust thy selfe, and put thy trust in me. For this self same dꝛeadfull passage lo, haue I my selfe passed befoze thee.

Mat. 9. **B** Take hold on the hēme of my garment therfore. Fro thence shalt þy pꝛeue such strength & relief to pꝛocede, as shall muche to thy cōfōrt staye & repꝛesc thy fond sātasy of thine, y maketh thee thus causeles to feare, & geue the better courage, whē þy shalt remēber, not only that thou folowest my steppes therein (which am faithful, & will not suffer thee to bee tēpted aboue thy power, but geue the to thy tēptacion away out, y thou mayst be able to abide it.) But also y this small & short trouble, which thou suffrest here, shall win thee exceding greate gloꝝy in heauen. For y afflictions of this worlde be nothing woꝝthy y gloꝝy y is to come.

1. Cor. 10. **C** Which shall be reueled in thee. Nowe ha- ning al these things impꝛinted in thy remēbzance take a good heart vnto thee, & to the signe of my crosse clearly dꝛue fro thee these feareful, heuy, dꝛeadfull & dul- vaine ymaginacions, y the spirit of dark- nes thus woꝝketh in thee, & pꝛosperously go forward on thy soꝛney, and passe thro- row al tꝛouble & aduersitie, saythfull ye trustyng y by mine aide & helpe, y shall haue y vpper hand, & of inc receue for thy reward y gloꝝyous crowne of victoꝝy.

Roma. 8. **D** Thus among other causes for which our sautoꝝ bouchsaued to take vpo hym these affections of our frail nature, one was this which I haue here befoze reher- sed, & that as it seemeth very reasonable, y is to witte he became weake for theyꝝ takes y wer weake, by his weaknesse to cūce theyꝝ, whō he so entierly tender, that in al that euer he did in this his bit- ter agony, it appereth he ment nothy: g more, then to teache y saint harted sou- dꝛer how to behaue himself in his trou- blous trauail, when he shall be violently dꝛawē to martir dome. For to thentēt he would instruct him y is in feare of daū- ger, both to desire other folk to wathe & pꝛay for him, & therw neuertheles in his

own parlō to recōmend himself to holpe vnto god, & again for that he wold haue it knowen that none but himselfe alone as then should tast y painfull pangēs of deth, when he had cōmanded those thꝛee apostles, whō he took for thy w h m from y other eight almost to y fote of the hill, to stay st. ll there & to abyde and warthe with him, then got he himself from them a stōnes cast furth.

Et progressus pucillū, prociidit in faciem suam super terram & orabat, ut si fieri posset transfiret ab eo hora. Et dixit, Abba, pater, omnia possibilia sunt tibi, Transfer hunc calicem a me: sed non quod ego volo, sed quod tu vis: Mi pater, si possibile est, transeat a me calix iste, Veruntamen non, sicut ego volo, sed sicut tu.

So when he was gone a litle further, down fell he pꝛostꝛate vpon the groude, and pꝛayde, that if it were possible, that howe might passe away fro him. And thus he said: O father father, vnto thee are al thinges possible. Take away this cup from me, but yet thy wil be fulfilled & not mine. O my good father, if it may be, let this cup passe from me, howebeit do not as I will herein, but as it lyketh thee.

Here doth Chꝛist like a good captā, teach his souldier by his own example, first of al to begin to humilitie, y founda- tion & groud of al other vertues, which once laid, a mā may wout danger clyme vp higher. For Chꝛist albeit he was very god equall & one in substance to God his father, neuertheles for that hee was mā also, letted not in most humble wyse to cast himself down flat vpo y ground befoze him.

But here good Reader lette vs pause a while, & to entier deuocion, consider to what mekenes our captā Chꝛist lieth thus pꝛostꝛate vpon the grounde. For if we earnestly so doe, we shall haue oure heartes so lightned to the bright shyning beame of that light, that illumineth eue- ry man which cometh into this world, that wee shall bee habile thereby to see, know, lament, & at lēgth to reforme this soule foly. For negligent oꝝ slouthfull sluggishnes can I not call it, but rather frantike madnes and insensiblle deadly dulnes, which causeth a great many of vs when we go to make our pꝛayer vnto almighty god, not with reuerence at- tentiuelly to pꝛaye to hym, but like care- lesse and slepy wꝛetches hoberly to talk with him. Wherefoze I much feare me, lest we rather soze pꝛouoke his wꝛath & indignaciō, then purchase at his hande any fauoꝝ oꝝ mercy toward vs.

Woulde

A Would god we wold sometime take so much pain, as sone as wee haue sijnshed our praier, as sozthw orderly to call to our remembrance again, all thinges that haue passed; vs in the while we lemed to pray. Lozd how folish, how fond, & how filthy matters shoulde we many tymes ther find. We wold (assure you) wādze how our mind could possibly in so short a space, straye so muche abroad, into so many places so far seuered a sondze; & a bout so diuers & sādze, so many & idle occupacions. For if a mā wold eue occupie for a pouse, & his deuoz to occupie his thought, vpon as many, & as many folu matters; as by any possibilitie he could deuise, hardly could he & trow in so litle a while, think vpo so many thinges & so far distant a soder, as oure poe vnoccupied mind wādze about, while our tong at aduēture pattered a pale, vpo our mattēs & euensong, & other accustomed praier. And therfoze if a bodye wold muse & maruall, what our wyts are busied wā, when we be troubled w dzeames in our slepe, nothyng knowe I wherunto I may better like our mynde for y while, than if we do ymagine it, to be in like soz occupied while we bee sleeping, as it is whē we pray waking, (if at y lest wise he y praier after this maner may be couēd waking) while we suffer our folish mad bzain in y meane season, so fast to wādze aboute hither & thither, vpo so sondze fod fātasies. Sauing thys only differēce is ther betwixt thē, y these which as a mā might saye, thus dzeame waking, haue certain so monstrous, so shamefull & so abhominable toys in their heades, while their tonge mōbleth vpe their praier in hast wout any hede takē therunto, & their heartes bee straying abroad therwhiles in other places, y yf a mā had sene y like but in his slepe, yet eue amōg childze wolde he not I am sure for shame (wer he neuer so shameles) at his vyzling vtter so frātike fantastical dzeames. And out of al dout most true is y old said saw, y the outward behaioz & cōtinuance is a plain expresse mirroz o ymage of y minde, in almuche as by y eyes, by y chekes, by y eye liddes, by y browes, by y handes, by y fete, & finally by y gesture of y whole body, right well appereth, how madly & fodly y minde is set & disposed. For as we litle passe hotu smal deuociō of hart we come to pray w al, so dooe we litle passe also hotwe vnde uoutli we go sozward therin. And albeit we wold haue it seme, y on y holpe daies

we go moze gozgeously apparelled then at other times onely for y honoz of god, yet y negligēt fashio y we vse a greate mainy of vs in y time of our praier, doth sufficiētly declare, (be we neuer so lothe to haue it so knowe & apparant to the world) y we do it altogether of a peupsh worldly pride. So carelessly do we euen in y church somewhiles solēnely set to & fro, & other whiles faire & softly sette vs down again. And if it hap vs to kneele, thē either do we knele vpo y tone knee, & lene vpo y tother, oz els will we haue a cushion layd vnder thē both, yea & some time, (namely if we be any thyng nyce & fine) we cal for a cushion to beare vpo our elbowes to, & so like an olde rotten ruy nouse house, be we sain therwith to bee staid & vnderpopped. And thē further do we euery way discover, how far wide our mind is wādzig frō god. We claue our head, we pare oure nailles, we picke our nose, & say therwhiles one thing for an other, sith what is said oz what is vn said both hauing cleane for gorrē, we be sain at al aduētures to apme what we haue moze to say. Ver we not ashamed thus madly demeaning our selles both secretly in our hert, & also in our doings opely in such wise to seto for soucoz vnto god, being in so gret danger as we be & in such wise to pray for pardō of so many horrible offences, & ouer y in suche wise to desire him to pzeserue vs frō perpetuall dānaciō: so y this one offence so vnreuerently to approach to y high mate sty of god, al had we neuer offēded him before, wer yet alone wel wozyth to bee punished w a thousand endles deatnes.

Well now suppose y thou hadst committed treaso agānst soe mighty world ly pzince, which wer at his libertye eyther to kil the oz saue the, & this notwithstanding y he wold be so merciful vnto the, as vpo thy repētaunce & hūble sute for his gracious fauo: agayn, he contēd fauo: ably to chaūge y punishment of death into some fine & paymēt of money, oz further vpo y effectual pzoze & declaracion of thine hart y exceeding shame & sozow for thy fault, clearly releafe the of altogether. How whē y comest in pzesēce of this pzince, suppose y woldest vnreuerently, as one y carelessly passed not what he did, tel thy tale vnto him, & while he sate stil & gane good care vnto the, in y vttering of thy sute al y while iet by & down before him, & when y hadest telled thy fill squat the down fair & wel in a chaire, oz if for good maners sake y thoughtest yt

A most femely for the to knele on thi knees
 yet the that y woldest cal som body first,
 to fetch the a cushin to laye vnderneath
 the, yea & besides y to hyng the a stole &
 an other cushin therwial to leane thynne
 elbowes on, & after al this gape, stretch,
 snele, spit, y caredst not bow, & balk out
 y winking lauoz of thy rauenous sarfe-
 ting, & synally so behaue thy selfe in thy
 cōtenance, spech, gesture, & thy hole bo-
 dy beside, y he might plainly parceue, y
 while y spakest vnto him, thy mind wer
 otherwise occupied: tell me nowe y be-
 sech the, what good trowest y sholdest y
 get at his hand by this tale thus tolde a-
 foze him: If we shold thus handle a case
 of life & deth, in the pzelence but of some
 woꝝldly pꝛince we wold y am sure rec-
 ken our selves euē quite out of our wits.
 Whether as he whē he had killed y body, had
 done his uttermost, & wer able to doe no
 moꝝe. And be we the wene you well ad-
 uised, which being found faulty in a grete
 many of matters of muche moꝝe synpoꝝ-
 tace, y flume so wout reuerēce to seue for
 ydon vnto y king of al kings, almighty
 god himself, who whē he hath killed the
 body, hath power also to cast y soule and
 bodye bothe into the fire of hel for euer.

Math. 8.

Howbeit y wold not any mā shold so
 vnderstand my woꝝdes here, as though y
 wold haue no body to pray epyther wal-
 king or sitting, or lying in his bedde epy-
 ther. For gladly wold y wish, y what so
 euer y body be doing, we wold yet in the
 meane while euer moꝝe lift vp our herts
 to god, which is a kinde of prayer y hee
 doth most accept: sith which way soeuer
 we walk, so y our minde be fixed on god
 neuer depart we fro him, which is eueri-
 wher pꝛesēt to vs. Howbeit like as y pꝛ-
 phet that said vnto god, For gassthe not,
 while y lay in my bed, byd not so satysfy
 himself therw, but y he wold nedes ryse
 at midnight to, for to laude & praise our
 lord, so beside these pꝛaiers that we saye
 thus walking, some yet wold y haue soe
 times in such wyse to be said, that bothe
 shold our mindes to so godly meditaciō
 be prepared, & our bodies in so reuerent
 maner disposed & ordred, y we could not
 in moꝝe hūble wyse vse our selves, yf we
 shold go vnto y princes of y whole woꝝld,
 al were they sitting in one place altoge-
 ther at once. And wout faile this wāde-
 ryng of y minde, as oft as y berthink me
 therupō, troubleth my hart ful sore. Yet
 wil y not say that euery thought (albeit
 right shameful & horrible) which in the
 tyme of our pꝛaier, either is put into our
 minde by y suggestiō of our euil angel,

Cal. 62.

Cal. 11E.

or other wyse by the imaginaciō of oure
 own selfes crepeth couerlye into vs, is
 sozthy w deedly sin; it so be we do resist it
 & quickly cast it of. But mari if we be cō-
 tēt, either gladlye to take in suche euyl
 thoughtes or suffer the log carelessly to
 encrease in vs, y nothyng doubte at all
 but that y waight therof, may in cōclu-
 sion grow to very deedly & dānable sin in
 dede. For euer whē y consider y hygge
 wralesy of almighty god, y muste nedes
 straight waies deme & beleue, y albeit to
 haue y minde neuer so litle a while wā-
 dyng vpo other thūnges, is not accōpted
 for mortal sin, yet pꝛoꝝedeth y rather of
 gods maruelous mēcyce towarde vs,
 wherby it pleaseth him not so to laye to
 our charge, thā that y thūng is not of yt
 self so euil as to deserue dānacion, sith y
 cā in no wyse deuise how any such lewd
 thoughtes could possibly enter into mēs
 mindes while they be pꝛaying, that is
 to wit while they be talking to god, but
 only by meanes of a faint & feble sayth.
 For seing our hart straight neuer a dele
 whē we haue cōmunicaciō in an earnest
 matter to a woꝝldly pꝛince, yea or wany
 officer of his either, y bereth any stroke
 about hi, it wer not possible y we shold
 haue so much as one vaine & strange fan-
 tasy in our heades at al, while we make
 our pꝛayer vnto god, yf we did synfully
 & surely beleue, y he wer pꝛesēt wth vs
 himself, & not only hard what we saye, &
 marked our outward maner as well in
 our cōtēnance as in all oure other ge-
 stures beside, & therby gessed howe oure
 hart wer inwardly occupied, but also
 clerely saw & beheld y very botom of our
 stomake, as he y by y infinitis byghtnes
 of his diuine maiesy, maketh al thūngs
 lightsom: yf we beleued y say y god him-
 self were pꝛesēt, in whose glorious pꝛe-
 sence al y pꝛinces vpo earth euē in they
 most royaltie, muste nedes (but yf they
 bee starke mad) plainly graūt theselues
 to be no better, then very vile wretched
 woꝝmes of the earth.

Wherefoze our sauoz Chyriste, for as
 much as he parceued y ther is nothyng
 moꝝe pꝛofitable for mā thē pꝛayer, and
 therw agayn confidred, that partely by
 mans negligence, & partly by the malice
 of the deuil, so whole som a thūng almost
 euery where taketh but litle effect, yea &
 oft times so, doth gret hurt & harme, deter-
 mined while he was going toward his
 passion, bothe by the maner of his owne
 pꝛaier, & his owne example to pꝛayed ther-
 to, to set sozthy so necessary a point, to be

As it wer a ful cōclusiō of al þ rest of his doctrine. And therfoze to geue vs warning, þ we ought not only secretly with our hart, but also w our body openly in þ face of þ woꝛld, to serue & honoꝛ god þ creatour of the both, & to teache vs ouer this, that the reuerēt & seemly behauioꝛ of the body, albeit the same principally procedeth of the feruent deuotion of the hart, doth neuertheles cause agayn our inward seruour & reuerēce to godward to encrease & growe greater, he shewed vs then a sample himself of mosse humble submission in pzater: who with such lowly outward gesture woꝛshipped hys heavenly father, as none earthly pzince (vnles it wer Alexander, whē he was in þ his broken & rypotous rages, & certayn other barbarous pzinces þ wer so proud of their estate, that they looked to haue bene reputed foꝛ gods) durste eyther foꝛ shame require of his subiects, oꝛ receue when it was willingly offred. Foꝛ al þ while he prayed, neither byd he sit at his ease, noꝛ stand vpon his fete, noꝛ yet only kneled nether, but: fel down grouelig flat vpon the ground: & ther so lying lamētably, besought his father to be merciful vnto him: & stil saying father father, hūbly desired þ he vnto whom nothinge is vnpossible, wold vouchsafe, yf it myght so be, þ is to wit, vnles he had fully determined to haue him fast the cup of this painful passiō. els at his request & pzater to pzelerue him frō it: being neuertheles cōtent þ his request herin shold take no place, if vnto his blessed will it seemed not so cōuenient. We may not by occasiō of these woꝛdes, reche, þ the sūne was ignozant of his fathers will & pleasure: but as he came hyther to instructe and teach mē, so wold he haue it appere vnto the, þ he had in himself very mans affectiōs. And wherag he said twyse, father, father, he willed vs therby to vnderstād, þ god his father is in dede þ father of all things bothe in heauē & earth. Furthermoꝛe he put vs by the same in remembrance, that god the father, was to hym a double father. Once by creatiō, whiche is a kind of fatherhoode, si the of true the moꝛe rightly cōe we of god þ made vs of naught, the of þ mā þ naturallpe begat vs, in asmuch as god bothe created oure natural father foꝛderly made & disposed al that matter, wherof we our selves are engēdred. And albeit Chyist as man in this wise toke god foꝛ his father, yet as god toke he him foꝛ his natural & coeternal father. It maye well be to, þ he twisse

called vpon hym by this name father, to haue it knowē, that he was not alonely a natural father vnto him in heauē, but also that hee had none other father here in the woꝛld neither, foꝛasmuche as hee was cōceued in his māhoode of hys mother, being a pure birgin wout mannes seede, by the coming of the holy gost that entred into his mother, that holy spyrte I meane, whiche pcedeth both from hys father & himself: whose doinges be euermoze al one, & cā in no wise by any māspmaginacion be disseuered. Howe by this his so oft & earnest calling hym father, whiche declareth an effectual desire to obtain his request, we learn another wholesom lesson beside, that whē soeuer we hartely pray foꝛ any thing, & dooe not foꝛ this speede therof, we shold not faint & be vtterly therw disseuered, as was þ wicked king Saul, who because he received not an answer frō god by & by as he looked foꝛ, sought vnto a witch, & so fel to soꝛcery & witchcraft, whiche was bothe by gods law foꝛbiddeir, & by himself also not long befoze inhibited. The herby doth Chyist teache vs til to perseuer in pzayer, & although we do neuer obteyne the thing whiche we require, that yet we shold not repine & grudgetherat, consydyng that as we see here, the sōe of god our sauour himself, did not obtēin hys own deliuey from deyth, whiche he most instantly prayed vnto his father foꝛ, sauing that euermoze (in whiche part specially ought we to solow his example) he submitted and conformed his own wyl to the wyl of his father.

Et venit ad discipulos suos et inuenit eos dormientes.

And he came to his disciples, & found them a slepe.

Here maye we see what difference there is in loue. Foꝛ that loue so, that Chyist bare vnto hys dysciples, berye farre surmounted the loue, that they bare towarde hym agayne, euen they I saue that loued hym beste of all. Who foꝛ al the soꝛowe, feare, dread, and wertes he was so soꝛe panged wth hys most bitter passion dꝛawng so fast vpon hym, coulde not foꝛ all that soꝛbeare, but that nedes wold he euen then, go & see how they dydde, whereas they on the other spde, howe greate loue so euer they bare hym, as without fayle they loued hym full tenderlye, foꝛ all the excedyng payll they sawe theyꝛ mosse loupng: matter so lykely soꝛthwstly to fall in, were yet neuer the moꝛe hable to keepe themselves from slepe.

Q *Et dixit Petros sic: Simon dormis: non potuisti ma bo
vigilare mecum: vigilate et orate, ne intretis in tentati
onem. Spiritus quidem promptus est, caro autem infir
ma.*

Then said he thus to Peter, sleepest thou
Simon? Couldst thou not endure to
watch one howre wth me? Watch & praye
that ye enter not into temptacion: for spi
rit is prompt & redy, but the flesh is frail
and weake.

Wh^{ch} what force and efficacy is ther in
these few woordes of Christ: & in these ge
tle woordes of his, lord how sharply doth
he touche him: for in he called him here
by his name of Simon, & so called him, whē
he laide to his charge his sluggithe sle
pyng, ther by did he secretly signify that
such feblenes & slouthfull sluggithenesse
was full vnfit for him that bare his name
of Peter, whiche name Christ for his co
stant stedfastnes he would haue
bene in hym, had geuen long crisse vnto
him. And as it was a pryuy checke vnto
him that he called hym not by the name
of Peter or Cephas, so sounded it again
to his reproche that hee named him Sy
mon. For in the Hebrew tongue in which
Christ at the same time spake vnto him,
Simon is as muche to say, as hearynge
and obedient. But nowe when he con
trary to Christs admonicion, fel to sle
ping, then did he nether heare Christs
nor obey him neyther. And yet as me se
meth did our sautoure not in thys wyle
onely, couertely controll Peter by these
his mylde woordes vnto him, but some
what sharply nipped him otherwyle al
so, as yf he had earnestlye thus spoken
vnto him and sayde, what Simon, here
playeste thou not the parte of Cephas,
for why shouldest thou any moze bee
called Cephas, that is to witte a stone,
whiche name I gaue thee heretofore to
haue thee stedfastte and stronge, when
thou thewest thy selfe so feble and faynt
nowe sleepe commeth on thee, that thou
canst not abide to watch so much as one
howre wth me: what Simon I say arte thou
now fallen a slepe: And wel woorthy art
thou ydy to be called by thy firste name
Simon, for sith thou art so heuy a slepe,
how shouldest thou be named Simon, that
is to say a hearer? Wh^{ch} sayng that I war
ned thee to watch wth me, how canst thou
be called obedient: which as sone as my
back was turned, like a slouthfull slug
garde straight wayes wert fallē a slepe.
Simon I euer moze made most of thee,
and arte thou nowe a slepe? Simon I
haue so many wayes aduanced thee, and

doest thou nowe sleepe? Symon thou
durstest but ryght nowe boldely boaste,
that yf needs were thou wouldest dye
with me, and doest thou nowe sleepe?
Symon euen at thys poynte doe the Je
wes and Gentyles and Judas woozle
then eyther of them, goe about to mur
ther me, and yet doest thou slepe? **Pea**
Symon and the Deuyll to, laboureth **Luke. 22,**
to spytte ye all lyke wheate, and art thou
fyll a slepe? Wh^{ch} what maye I reckon
that the reste of my dyscyples wyll doe,
when thou Symon seeing me and pour
selues too, in so extreme peryll, art now
thus fallen a slepe?

After these woordes because it shoulde
not seme that he touched Peter alone, he
began to say vnto the rest also.

*Vigilate inquit et orate, ne non intretis in tentacione.
Spiritus quidem promptus est, caro autem infirma.*

Watche and praye, that ye enter not
into temptacion, the spirite is prompte
and redy, but the flesh is frail & weake.
Here are we warned continually to pray
and here are we taught how profitable
and very nedeful prayer is, to stay vs
oure frayle fleshe dooe not drawe backe
and stoppe oure well disposed hart, and
trayne it headlonge into daungerous
deadly temptacion. For who was bold
der spirited then Peter? and yet howe
greately he needed the ayde of Godde to
assiste hym agaynst his frayle fleshe,
playnely appeareth by this, that whyle
by his slepyng hee forslouthed to praye
and call for gods help, he gaue the deuyl
suche auantage vppon him, y^{et} through
the feblenesse of his fleshe, his couragi
ous spirite was soone after abated, and
himself diuen clearely to deny and for
swere Christ.

How yf it thus fared with his apostles
beyng so freshe and forewarde, y^{et} while
through slepyng they discōtinued they
prayer they fell into temptacion, what
shall become of vs withered and baren
wretches, yf in tyme of daunger (which
god wotte seldome are we out of, sythe
our aduersarye the deuyl lyke a raim
pyng Lyon runneth euer moze aboute, **1. Peter. 5**
euerye where seekyng whom by frailty
fallen into synne hee maye foorthwyth
ketch and deuoure) what shall become of
vs I say, yf in suche daunger we doe not
as Christ hadde vs, perseuer in watche
and prayoure. Here Christe biddeth vs
watche, not to playe at cardes and dise,
not to bankette and surfet, not to drink
oure selves dronke & fulfill oure synlly
lustes, but he biddeth vs watch to pray.
And

And pray doth he bid vs not now & then among, but alwayes without any ceasing. Whay ye sayth he without intermission. And he would haue vs praye, not in the day time only (for who would bid anybody to watch in þ day, but he admonisheth vs to bestowe also euen a good part of that tyme in hearty praye, that a great sort of vs are wont to spende altogether in slepe. Wherfoze oughte wee wretched captiues much to bee ashamed of our selues, & to acknowledge how greuously we do offende, which scanty in the day say any short prayer at all, and yet as short as it is, ful sleightly cometh it from vs, & as though we were halfe a slepe. Final ye our sauiour wylleth vs to pray, not for aboundance of riches, and plenty of other worldly pleasures, nor to haue hurt light on our enemies, nor to reccue honoꝛ here in this worlde, but þ we fall not into reþtacion: willyng vs therin to vnderstande, y al those worldly thynges, be either very perilous, and hurtfull, oz els in comparisõ of this one thig, very vaine & follysh trifles. And therfoze y thing as y principal point y chiefly emplyeth al the rest, did he purposely place in the ende of that prayer, whiche long befoze he had taught his dysciples, where he willed them to pray thus: And suffer vs not to be led into temptacion, but deliuer vs from euyll.

Iterum secundo abiit, et orauit eundem sermonem, dicens. Pater mi, si non potest hic calix transire nisi bibam illum, fiat voluntas tua. Et venit iterum et inuenit eos dormientes, erant enim oculi eorum grauati, et ignorabant quid responderent ei. Et relicto illis iterum abiit et orauit eundem sermonem, & postitis genibus orabat dicens. Pater, si vis transfer calicem istum a me, veruntamen non mea sed tua voluntas fiat.

So went he his way the second tyme a gayn, & made þ same prayer that he dyd befoze, saying: My father yf thys cuppe cannot passe from me, but that I must nedes drinke thereof, thy will be fulfilled. And he came agayne and found the slepyng, for their eyes wer heauy, and they wist not what answer to make him. Then left he them, & wet his way again & prayed as befoze, and vpon hys knees made his prayer in this wyse: My father yf it be thy will, take awaye thys cuppe from me, howbeit let thy wyll bee done and not mine.

Nowe after he had geuen this aduertisement vnto his disciples, he got hym to his prayers a frech. And albeit he desired yet once moze the self same thing y he had done befoze, yet in such sorte fra-

med he his requeste, that he referred the whole matter agayn to his fathers wyll and pleasure. Wherewith geueth he vs a good lesson, boty heartely to praye, and therewithal not to be so precise, but that we leue yet wholy vnto god to doe styll what hym list, who willet vs as much good as we ca to our selues, and a thousande folde better knoweth, what is best for vs.

Pater mi (inquit) si non potest hic calix transire nisi bibam illum, fiat voluntas tua.

My father quod he, yf thys cuppe may not passe from me, but that I must drynke of it, thy will be fulfilled.

In these wordes, my father, are there two thynges emplyed. For thereby boty doth Chyist expresse a greate earnest affectiõ, & declareth also, that god the father is after a singular maner father vnto him, not by cteacion onely as he is to all creatures, nor by adopcion as he is father to chyisten men, but is vnto hym as he is god his very father by nature. By reason whereof, notwithstandinge he teacheth all other men to make theyr prayer in this wyse, Our father whiche art in heuen, by which wordes we shold acknowledge, that god is father vnto vs al, & we to eche other as bzythẽ, yet doth he hymself of very good reason, as he y for his godhed alonely might so do, thus speake vnto the father, & saith, My father. Howbeit now, if any mā be so high mynded that disoainyng to be like other men, he would seme specially to bee gouerned by the secreete spirite of god, and so to be in better case then any manne is belyde, verely; this man in myne oppynion arrogantly vsurpeth these wordes of Chyist, and in his prayer sayth, my father, and not our father, in that he wold haue it appere y the spirit of god whiche is comen to al chyisten folk, wer singularly in hymself alone. Wherewith sa- reth not mucche vnlyke Lucifer, for as proudey presumeth he vpon gods wordes as Lucifer did on his place.

Now wheras he saith, yf thys cuppe cannot passe from me but that I must nedes drinke of it, thy wyll be fulfilled, is declared euidently, what thyng Chyist calleth possible & what impossible. For that that he calleth impossible, is nothig els, but the resolute and mutable volun- tary determinaciõ of his father concernyng his owne death, syth els, if he had perceyued either by the course of þ planets, oz by some secreete woꝛkinge of nature, oz by destiny, y he must nedes die, & there

Thes. 5.
Albeit these
wordes here
(pray ye wryth
out intermissi-
on) he saynre
Paulus woꝛ-
des, yet in ef-
fect dyd our
sauiour say the
same.

Mat. 18.

Mat. 6.

A therupon had said, if this cuppe cannot passe frō me but y I must nedes dzinke therof: the to what purpose shold he haue added this: thy wil be fulfilled. For why shold he refer y matter vnto hys fathers pleasure, yf he had thought, y either it had not lien in his fathers potwer to bzig it so about, or els y nedes must it so haue eoe to passe, whether hys father wold or no.

But now though we do all this whyle reherse such woꝝdes as Chzist spake vnto his father to be preferred from death, & neuertheles humblye referred altogether to his will & pleasure, we must yet thynk alwayes agayne, y seyng he was both god & man, he spake all this, not as god, but as only man. As we whiche be made of a body and a soule, vse to speake som thinges of our selves, that canne be applyed but to the soule alone: and some thinges speake wee on y other syde that can be vnderstand but of the body only. So saye we that martirs a lone as they be dead, go by straight wayes to heaue, wheras no moze goeth thither of the sauuing their soules alone. And likewyse say we, that mē how proude so euer they be here are yet but earth & ashes, & after this thort life shal lie & rot in a poze simple graue. Thus bee we commonly accustomed to talke, yet neuer entretch the soule into the graue, noz perdy neuer dieth neyther, but lyke as if it hath lyued wretchedly in the body, it miserably afterward lyueth in perpetuall payne: so if it hath liued well, contrarywise continueth it in endles ioy and blisse.

C So in like maner for because in the omnipotent parson of Chzist, hys Godhed was as well knit & ioyned vnto hys manhoode, as his moztall soule was to his moztal body, therfoze both that y he dyd as god, and also that that he dyd as man, as he was in dede not two parsons but one, so doth he speake therof as one. After which sozt by reaso of his godhed, he letted not to say I & my father bee all one. And in an other place, befoze Abzahā was made I am. And in respecte of these two natures said he further thus. I am to you alwayes euen to y woꝝdes end. And again in respect of his mannehode alone, spake he these woꝝdes folowinge: My father is greater then I am. And he saith also els wher, a litle whyle am I to you. For although his glorious body is berely preferd to vs, & so shal be euer stil to y ende of the woꝝld, vnder the forme of bread in y blessed sacramēt of y altare, yet his coꝝpoꝝal figure, in which

he was so long couersat to his apostles, which kinde of pꝛesēce he ment when he said to you am I but a smal seasō, at his ascēciō was clerely takē a way, sauing at such tymes as it liketh him to soe special parsons as he somtimes dothe, so to shew himself. All these thinges therfoze that Chzist here in this time and place of his agony, either did, suffred, or prayed, which are so base, that they maye bee thought far vnseemly for the high matter of his godhed, al these thynge I say let vs remeber y he did but onely as mā. Yea & some of the to, must we ymagine to procede from the inferior parte of his manhode, that parte I meane that aperceineth to the selles, wherby bothe the declared he himself a very mā in dede, and also much releued afterward the natural scare of other. In cōsideraciō wherof, did Chzist count neither anye of hys own foꝝesaid woꝝdes, noz any thing els that in the whole proces of his passio testified his humanitie, to haue bene so foze afflicted, to be anye minishment of his honoz at al. So farfoꝝth y he himself caused y same to al diligence to be opely set foꝝth to y woꝝld. And albeit those thinges, y wer write by all y apostles, wer al squalli by his own only spirit edited, yet of all y actes y euer he did, none is there to my remebꝛance, that he so specialy willed to be recoꝝded. For how very heuy & so:owful he was, that told he vnto his apostles himselfe, to thentente they might of his mouth to other after repoꝝt the same. But in what wise he made his prayer, vnto his father, sicke they that wer nereest him, wer a stones cast from him, this could they not heare: all had they bene waking, noz being a slepe, al had they bene to him. And much lesse see at that time of the night, either when he fel downe on his knees, or when he laye groueling on the groūd. And as for that bloody sweate that streamed downe all his body, al had they seen neuer so plain with theyꝝ owne eyes, the dzoppes therof afterwarde remaine in the place wher he prayed, yet any thynge woulde they trowe I, sooner haue coniectured then haue hnt so rightly vpon the truth, syth neuer was it erke harde, that euer had any mā so swete blood befoze. Moze ouer it cannot be gathered, that he then to anye creature dysclosed it hymselfe, sicke from thencefoꝝth vntill hys dyinge howze, neither to his owne mother, noz with any of his apostles, hadde he anye kinde of communicacion at al, vnlesse any

Jo. 10

Jo. 8

Mat. 28

Jo. 14.

Jo. 7.

Any body could reckon it likely, that he should make reherfall of the long circumstaunce of his bitter agonye to hys apostles, eyther when after his prayer he retourned vnto them, and founde the eyther fast a slepe or scant awake, at the least wyle berve slepte, or finally when the souldiers were sodainly commen vpon him. Then folow muste it needes, & so moste seemeth it to bee true, y he himself after his resurreccion, at what time they wer clearly out of all doubt of his Godhead, with his owne moste blessed mouth opened vnto hys louing mother, and derebeloued disciples, the whole hope and processe (whiche none coulde sell out himselfe alone) of the greuous agonye that he had suffred in his mannehead: the knowledge whereof might bee right frutefull, firste vnto themselves, and after by them to other. Great cause therefore of comferte maye they take in the remembraunce of this agonye, that are in tribulacion and heauines, considering that our sauour himselfe, purposely to releue and comferte other in their distresse, of his speciall goodnesse, vouchsafed to disclose that soze affliction of his owne, whiche had he not so vttered it, had neuer no man knowe nor neuer coulde haue done.

But some are there perchance which somewhat muse to, that Christ after his prayer returning to his apostles when he founde them slepyng, and with hys sodayne commyng vpon them so sore abashed, that they wist not what answer to make hym, so went agayne from the, as it mighte seme y thether he came but of purpose to spee, whether they wer slepyng or wakynge, whereas beyng god, y foreknewe he well ynoughe ere euer he came at them. Howbeit they that marvel at this, yf haplye any such there be, may well be answered thus. All that euer Christ dyd, he dyd vpo good cause.

For albeit his commyng vnto his apostles at that point, dyd not so thzoughly awake them, but that eyther they were still so heauy, so dozowly, and so amased, that scantly could they holde vpp thei2 heades and loke on him, or els whiche is yet somewhat worse by his tharp woordes had vnto them being fully awaked, neuertheles as sone as his back was turned fel streight a slepe againe, yet did he herein bothe declare his earnest care towarde his disciples, & by his owne example geue a plain lesson beside, y fro thece forth hold h heades of his church for no

sozow, sere, or twerines suffer, their care and diligence towarde their flocke, in any wise to slacke and decaye. But euer moze so ble them selues as it myghte playnely appeare, that they were moze carefull for the safegarde of thei2 flock, then for thei2 owne selues.

But here wil paradunture som body, moze inquisitiue then nedeth of goddes hygh secretes say, either it was Christs wyl to haue his apostles watch or not: yf not: why did he the so straighly commaund it? And yf it wer his wil, what needed he then to goe and come so often. Could not he, seying he was god, as well make them as bidde them do it? No mannye was it good sir for hym being god, to haue so done in dede, who did all thynge that hym lyketh, & wyth hys worde made all creatures. For he spake the worde, and all thynge were made, and by his commaundemente were all thinges created. Could not he that caused the bozne blynde manne to haue hys sight, haue founde the meanes as wel to open the eyes of him that was a sleeper? No great matter hardely had that bene for him to doe, all had he not bene God. Sith yf a man do but with aneldes poit picke the in hope y be a slepe, what is there but y they wil continue waking, & not lightly fal to slepe agayne? Christ coulde bee ye sure, haue caused his apostles still to haue waked, and not to haue slept at all, if he had precisely & determinately willed the same. But now dyd he but condicionally wil the so to do, that is to witte, yf they wer willing thereto the selues: & so fully willing to, that w him both outwardly exhorting t. & by his gracious help inwardly furthering the therein, they woulde eche man for hys parte put to their owne good endeuour withall. And so woulde he haue all men sauēd, & no mā perpetually to be dāned. I meane as thus lo, yf we of oure owne frowardnes wyze not a contrary way, but be readye obediently to folowe hys most blessed will and pleasure. And yet yf any man of wilfulnes, wyll not lette still so to doe. Hym will not god haue by to heaue magry his teeth, as though he had suche neede of oure seruice there, that hee coulde not contynewe in hys glozious kyngdome wythoute oure helpe and assystance. Whyche yf it so were, then manye thynge would be punythe here forth with oute of hande, whyche nowe for oure weale, hee sauo2ably log beareth with & winketh at, to see

Roma. 2.

to see whether his mercifull sufferaunce wil in conclusiō dꝛine vs to amēdemēt. Whiche his so meruellous gentlnesse, whyle we sinnefully abuse, and continually heape sinne vpon sinne, we do (as sayth the apostle) lay vp to our owne confusion gods wꝛathe and indignacion in the day of his dreadfull anger. All thys notwithstanding such is the goodnes of god, that foꝛ all he seeth vs thus negligent, and sluggishly sleppng vpon the soft pillowe of our iniquitie, he styrreth vs; other whiles, he thoggeth vs, and shaketh vs, and by tribulacion laboꝛeth to awake vs. And wheras in this poynt he plainly pꝛoueth himself, foꝛ all he is displeas'd with vs, to be neuertheles a tender louing father vnto vs, yet so sonde folke be we the most parte of vs, that we enterpꝛete it farre otherwyle: and thys so greate a benefite of his towarde vs, accompt we as a lmercuriōus hygh displeasure. Whereas contrarywyle were we in our right witted, rather woulde we most earnestly entreate him, that as oft as we wander a wꝛong waye from hym, he woulde (by a wꝛong waye) by sharpe cozꝛeccion magry our mynde bying vs into the right way again. Foꝛ first must we pꝛay foꝛ grace to know the way, and so saye vnto God with the Churche, from blindenes of heart deliuer vs. **Psal. 142.** And with the Prophet also thus: Teache me to fulfyll thy wil, & shewe me **Psal. 142.** **Psal. 142.** thy wayes, & thꝛoughly enstruct me in thy pathes. And secōdly ought we heartely to wish, that in the fragrant odoꝛ of thy swete sauoures **Cant. 1.** **Cant. 1.** god, and in the most pleasant bꝛeath of thy holy spirite, we may most ioyfullꝛe tunne after thee. And yf we mylfortune to faynt by the way (as god wote seldome doe we otherwyle) & lyke slouthfull losels scantly come after him a great waye behinde, let vs foꝛthwith saye vnto godde: Take me by the ryghte hande and leade me in thy waye. **Psal. 138.** **Psal. 138.** Howe yf we growe so feble, that we war lothe to goe foꝛth any further, and of slouth and inycenesse begynne to stagger and stonde stꝛy, then lette vs make our pꝛayer to God to dꝛawe vs foꝛwarde whether we will oꝛ no. And in conclusion yf after saye handelyng, we dꝛawe stꝛy stubbernelly backward, and cleane cozꝛarye to Goddes gracious pleasure, and contrarye to our owne wealthy cōtynue yet vncōueniently stꝛy necked, lyke a horse and mule whiche haue no maner of vnderstandynge, here oughte

Psal. 142.

Cant. 1.

Psal. 138.

Psal. 31.

we in moste humble wyle to beseeche almighty God, with the woꝛdes of the Prophet wel seruing foꝛ this purpose: **Psal. 31.** **Psal. 31.** With a snaffe and a byrdle hold harde my iawes **Psal. 31.** **Psal. 31.** God, when I doce not apꝛoche towarde thee. But of truethe; foꝛ as much as when we once fal to slouthfulness, no vertuous disposicion soner goeth from vs, then doth our good deuotion to pꝛay, and that lothe in our pꝛayer are we to sue foꝛ those thynges, be they neuer so behoueaible foꝛ vs, that we bee vntwilling to receue, long befoꝛe must we euen whyle we be well disposed earnestly take hede, that ere ever we fal into those daungerous diseases that the vnquiete minde is combꝛed withall, we deuoutely call vpon Goddes helpe by pꝛayer, and in moste lowly wyle beseech hym, that if it misshapen vs at any time afterwarde, eyther thꝛough any lewde luste of the flesh, oꝛ thꝛough any disceitfull desyre of woꝛldely thynges, oꝛ thꝛough the wily traynes of the deuyll, so to be ouercomen that we requyre any thyng agaynst our own welth, he wold geue no care to our suche requestes, but kepe those thynges that we so pꝛaye foꝛ, very farre from vs, and agayne graunt vs plenty of those that he foꝛseeth shall be profitable vnto vs, make we neuer so muche labour foꝛ the contrarye. Foꝛ so **Psal. 31.** **Psal. 31.** are we wont all that be wise, when we loke foꝛ our fitte in an agū, to geue the warning befoꝛe hande that shall attend on vs in our sicknes, that they minister nothing vnto vs, be we neuer so desirous thereof, that oure disease to the hyndeꝛaunce of our health, and to the moꝛe increase of it selfe in suche case agaynst all reason doth commonly couet. And thꝛofoꝛe whē we be so deadly a slepe in sinne y although god of his mercye thus calleth vs a lowd, and thoggeth vs, yet will we neuer the soner awake, and diligently applye our selues to vertue, oftymes be we the cause oure selues that Godde geueth vs ouer, and leaueth vs in oure sinnes, some in suche wise, as he neuer commeth to them againe. And other some suffreth he to slepe tyll some other season, as his wonderfull goodnes, and vnsearcheable deepe wysedome seeth to bee moste expedient. Which thing was couertly signified in that Christ when he came the second tyme to his apostles, and they yet foꝛ all that woulde neuer the moꝛe watche, but nedes slepe stꝛy, left them alone and went his way from them.

N. m.

*Nam relictis illis, iterum abiit, & orauit eundem sermos-
nem, et positus genibus orauit dicens; Pater, si vis, trāse
fer calicem hunc a me. Veruntamen non mea sed tua vo-
luntas fiat.*

For leauing them there, he departed from them esilones, and praide as he did befoze: and knelyng vppon his knees made his peticion and sayde: O father yf it be thy wyll, take awaye this cuppe from me: but yet not my wyll bee done, but thynne.

Howe loe dothe he make the same praye-
er agayne, nowe dothe he adde the same
condition agayne. Howe dothe he geue
vs example agayne, that when we come
in any great daunger, yea though it be
for gods sake, we shoulde not rechen it
vnto hym graciously to deliuer vs ther-
fro: sythe it maye so be that purposely he
suffereth vs to be brought in such extre-
metie, that seeyng prosperitie made vs
so haue co. de and dull to praye, feare of
peryll and daunger, shoulde yet sette vs
in an heate, namelye beyng in harsarde
of bodily harme. For in the teopardy of
oure soule are we: the moste patre of vs
scantly but euē a luke warme.

But for those that care for their soules
health as eche one of vs ought to do, vn-
lesse it be suche a manne as tye mightye
hande of god encourageth to Partirōd,
whiche thynge muste eyther by some se-
crete meanes be percepued, or elles by
some other reasonable waies be wel tri-
ed and knowen, other wyse I sape is it
mete for these folke euery man to stande
in feare of hymselfe, that he be not ouer-
charged with his burthen, that he fall
therwith down ryght, & therfoze lest he,
lyke as Peter did, truste ouer muche to
hymself, hartily must he beslech almighty
god that he will of his goodnes mer-
cifully deliuer his sely soule frō so gret
daunger.ouerthelesse this one point
must we kepe still in remembraunce. y
we neuer so pfectlye pray to be preser-
ued from peryll, but that we commit the
whole matter vnto god, readye for oure
partes with all obedience, patientlye to
accept, whatsoeuer his pleasure shall be
to appoint vs.

Thus did Ch:ist vpon these conside-
rations, leane vs a wholesome example
in this wise to pray, whereas he for hys
own parson, was further from al suche
necessitie of praying, then the heauen is
distant from the earth. For as he was
god, he was equall with his father, and
in y he was God also, as he was of lyke

power wth his father, so had hee like will
to. But as man was he in power verye
farre beneth hym: howbeit at length al
authoritie bothe in heauen and earthe
was by his father deliuered into his hā-
des. And albeit in as muche as he was
man his will and his fathers wyll was
not all one. Per vnto his fathers wyll
was his in euery point so conforzable,
that neuer was he founde to vary from
the same: so farre forth that his reasona-
ble soule obeying his fathers appoynte-
ment, consented to suffer that most pain-
full death, notwithstanding his bodely
sences (to shewe hymself a verynatural
mā) were ful soze against it, as his own
prayer liuely expreſsed bothe these poin-
tes at once. Wher he saide, O father yf
it please the, take awaye this cup frō me,
yet not my wyl be fulfilled but thynne.

Whiche two pointes yet not so cleare-
ly appeared by that he sayde, as by that
he dyd. For that his reason refused not
to endure that hideous horrible tormē-
t, but lowly obeyed his father euē to
the death, and that vnto the death of the
crosse, this lo did the procelle of his pas-
sion right well at the full declare.

Again what a greuous, and exceding
feare he felte in his sences for the bytter
panges that drew so fast vpon hym, doe
the wordes of the ghospel here immedi-
ately folowynge sufficiently.

Apparuit autem illi angelus de celo, confortans eum.

Then appered vnto hym an angel frō
heauen, and comforted hym.

Whowwe greate anguisthe and heant-
nes was he then in trowe ye, when there
came an angel from heauen to comfort
him: But here can I not but much mer-
uel. What the deuill apleth them, that
let not to beare folke in hande, that soly
if were for a man to despyze eyther anye
angel, or any saint in heauen to pray vnto
god for him: because we may say they
boldely make our praier to god hymself,
who alone is moze ready to help vs the
are the angels and sayntes and let them
all together. And thereto is bothe hable
and willing to doe vs moze good then al
the saintes in heauen besyde.

With suche solith reasons, and to say
thetruthe nothyng to the purpose at al,
do these sonde felowes for malyce they
beare against y honoz of saintes, & ther-
foze may they loke for as litte fauour of
them agayne, goe aboute as muche as
they maye, both to wythdraw our good
affeccion from them, and to take awaye
they wholesome helpe from vs.

Whyp

Q Why might not these wretches then be as good reason say, that the comfort which this angel ministred vnto our sauour Christ, was vterly vaine and needeles? For among all the aungels in heauen, who was eyther hable to do so much for hym as was hymselfe alone, or so nere at his elbowe to assyst him, as was god and that was he himselfe. But like as it pleased his goodnes for our sakes to suffer sorowe and anguith: so for our sakes vouchsafed he also, by an angell to be comforted thereby, partly to confute these tryblers tryplyng reasons, & partly to proue him self to be a very manne. And likewise as aungels came and by seruice vnto him as god, when he hadde gloriously vanquished the temptacions of the deuil, so liked it him, & as he was mekely going to his death warde there should come to hym as man, an angell to comforte hym: and ouer that to putte vs in good hope, that yf we in lyke manner in tyme of daunger humblye do desire it, we shall not fayle of comforte, so that we do it not coldely & houerly; but with depe sighes from the very bottome of our heartes, do praye as Christe here geneth vs example.

Nam factus in agonis, prolixius orabat, et factus est sudor eius sicut guttes sanguinis decurrentis in terram.

For beyng in an agony, he praid a long while and his sweat was as it had bene droppes of blode distillyng down on the grounde.

The most part of all the doctours doe for a trueth affirme, & the passion which Christe suffered for vs, was a great deale more greuous then euer anye martir a bodie, & fro thece hitherto suffered martirs do for his saith. But the other be ther of a contrary minde, because our sauour Christe, say they, had neither so many sodaynes of tormentes, nor so manye dayes together continued or renewed as those holy martyrs had. And further seeing one drop of his most precious blood by reason of his eternal godhead, hadde bene ynough & more the ynough, to paye the raunfom of al the whole world, therfore thinke they & god did not appoynte him to suffer so much paine as euer any martir did, but euen so much as his vnsearchable wisdom deemed to be most conueniente: the stint and rate whereof as no man parfityly knoweth, so reckon they it against no point of oure sayth to beleue, that his paynes were somewhat lesse then many of the martyrs were.

But surely in my iudgement, beside the

common oppinion of the church, which aptly applyeth vnto Christe these wordes of Hieremye were spoken of Hierusalem. **Item.** *Mal ye that passe by the way, beholde & see, whether there be any sorow like vnto myne, this place to that we be nowe in hande withall, maketh me bereyve to be perswaded, that neuer was ther martirs tormente for paine, comparable in sharpnes with Christes painful pangas.*

How yf I would for my part graunte (as vpon good causes I haue no neede to do) that any martyrs had bothe more and greater tormentes, yea and longer yf we wyl then Christe, yet me thinketh it very likely, that he though his paines seemed farre lesse in apparence, abode yet farre more excedyng anguith then any of the martyrs felt, al wer it so that these grief appered much greater, considering that he was so sore inwardly panged vpon the deadly sight of his bitter passion at hande, as neuer was man for any paine that was towarde him. For who euer felt in himselfe such an agony, that he sweat bloody drops throughout al his body, that streamed downe to the grounde:

Hereby doe I gather then, how great his smarte was in the very tyme of his passion, sythe when he but foresawe it drawe nere vnto hym, he was so sore tormented as neuer was creature afore him.

Howbeit his anguith could not haue growen so great, neither as to cause his body sweate blood, had not his almighty godhed purposely determined, not to aswage & minish, but rather to increase & make those hideous griefes more, thereby both couertly to thew, & his martyrs should afterwarde likewise shed their blood here in earth for his sake, & therewithal by the marueilous & strange example of his own incomparable beautines, to encourage and comfort suche as myght perchappes els; vpon the remembrance of deadly paine, ware ful sore afrayde, and by mysconstraynge theyre owne saynte heart, as a playn euidence that they should not be hable to stand, therevpon desperately gene ouer al together.

Here agayne yf any man wyl reply, and bring forth those martyrs, whiche in Christes quarel contragiously vncalled for, offered theselues to death, & iudge them specially worthy to receiue a triumphante crowne in heauen, for that their joy so farre surmounted theyre sorrow, & no maner sygnes & tokens of drede

Aoꝛ discomfoꝛt could be perceued in the, in that point am I content he take me on his side to, so that he deny not them their rewarde also, which though they come not foꝛth and offer themselues, do neuer thelesse when they be layde handes on, neither draw backe, noꝛ striue thereat, but what feare and heuines so euer they be in, patiently yet foꝛ Chꝛistles sake endure, all that their heartes doe full foꝛe abhoꝛre.

Now whoso will stiffly say, that they that thus offer themselues, haue higher rewarde in heauen then the other haue, in this mater reason that he alone foꝛ me, **B**sith foꝛ my purpose it is sufficient, that either soꝛt in heauen hath farre greater gloꝛye, then while they liued here they had either seen with their eyes, oꝛ heard with their eares, oꝛ in their hartes euer este had conceiued. In heauen how highly so euer any man is aduanced, therewith is none offended, but rather euery one (so well they loue eche other) reioyseth and hath his part in eche others aduancement.

Beside thys foꝛ vs y blindely goe groping here in the dark vales of this miserable woꝛlde, hard it is in mine opinion to know whom god doth in the blisse of heauen most gloꝛiously aduance. Foꝛ as I will well agree that God loueth a gladd and cherefull giuer, so mistrust I neuer a deale, but that he loued Thobye well ynough, and blessed Job likewise, & yet as either of them both with a bolde courage patiently toke their aduersety, so was neyther of them, as far as I can learne, very pꝛoude thereof, oꝛ greatly reioysed therein.

A man to offer himselfe to death foꝛ Chꝛist, either when he is openly called to it, oꝛ elles when god secretly stirreth him therunto, is a high point of vertue to that I say not nay. **B**arry otherwyse to attempte it, I thinke it not the surest waye. And we finde that the very best and chiefe of them that willingly suffered foꝛ Chꝛiste, were at the firste soꝛe afrayed and wonderfullie troubled, and saued themselues from death after then ones, whyche after foꝛ all that mosse courageously they refused not to suffer.

But I deny not, but that god can, and of truth among so doth, sometime in consideration of some holy Martirs former verteuouse painefull life, & soetimes freely of his owne mere goodnes, so thozoughly rauishe his hart with joy, that y same

not only quite kepeth downe al his troublesome, panges, but also so fare departed from him those firste sodain passions which the Stoikes call in latine *propassiones*, and which by their own confession the wisest of their sect were not habile to eschewe, that he will not let him be ones cumbered therewith. And seeing we see at our eis, y oftentimes it so fareth in a fray, that some men be soꝛe wounded, & fele it not, vntill their minde (which foꝛ the while was earnestly otherwise occupied) come to it selfe againe, and so perceue their harme, I doubt it neuer adeale, but that y hart may be so rauishe with the comfoꝛt of that gloꝛious joy which is so nere at hande, that neither shall it drede deathe, noꝛ tast the smart thereof. **H**owbeit if it please god to giue vnto any man such grace, this good hap would I accompt to come, either of the free gift of God, oꝛ to be as a rewarde of his godly vertue in times passe, rather than to be any matter of merite after this lyfe, sins rewarde would I reckon to be proportioned after the rate of paine patiently taken foꝛ Chꝛistles sake: sauing that god of his liberal bounty, with so good, so full, so well heaped and so exceeding pienteuouse measure, recompenseth such paine, that al the trouble and afflictions of this woꝛlde, can in no wise counteruaile the gloꝛye that is to come, which shall be reueled in them that haue here so entierly loued god, that foꝛ thaduancement of his honour w great anguisthe and toꝛment of hart and body, they haue not letted to spend their blood and therewithal their life to.

And what will you say if God otherwhyles of his goodnes giueth some men the grace, not to be aferd at all: not foꝛ that he most liketh and rewardeth such mens boldnes, but because he knoweth them to be so fainte hearted that they were els like to giue ouer foꝛ feare. Foꝛ many of truth haue there ben, that at y firste bzunt haue fearefully shꝛonke and saynted, and yet afterwarde valiantlye passed thorough al the payne that was put vpon them.

Now albeit I cannot denye, but that the example of them that suffer deathe w a bolde and hardy courage, is right expedient foꝛ a great many to hartē them to doe the like, yet on the other side, foꝛasmuch as all the soꝛt of vs in effecte be very timorous at the coming of deathe, who canne tel how many take good by these folke to, which though they come

A to it (as we see) wyth much anguish and dreade, doe yet in conclusion manfully passe through those horrible strôg strokes of wearines, feare and heauines, and so, stoutely breaking all those violent lettes, doe gloriouselfe conquere death, and mightely get vp into heauen. And doe not these personnes put oþer faynt & feble selly soules, such I meane as they were theimselfes, in good courage and comfort, that in tyme of persecution, although they feele theimselfes inwardely in neuer so soze trouble, dreade, wearines and hozrout of moste cruell death, yet shall they not vtterlye yelde and gine ouer.

Sapi. 6.

Wherfoze the prouident wysedome of God, which perceith al thinges mightely, and disposeth all thinges pleasauntly, presently foreseing how and in what wise sondry mannes myndes be enclined in sondry times and places, tempereth examples of either sort of folke accordingly as the time and place requirereth, euen as he espieth it to be most for their behose. So of this hygh prouidence doth he moderate the hartes of his blessed Martirs, that some ioyfullye speede theim towardes their death apase, and some other right soze affrayde, creepe faire and softly thither. Who neuer theles whan they come to the pinche, do disceith as good a stomake as the other: except some will percase counte them not so valiant, because beside the ouerthrow of the reste of theyr aduersaries, they do also mayster their owne wearines sorrowe and feare, threer moste violent afflictions and theyre moste cruell enemies.

But nowe doth the whole somme of all our talke finally rest in this pointe, that both sortes of these most holy Martirs, ought wee to haue in admiracion and reuerence, and in theim both laude and praise God, and as neede requireth, Deche mā as he is able, folow þe steppes of theim bothe as nere as God wil giue vs grace.

Howbeit he that thus feleth hymselfe bold and hardy, hath little neede of comfort to encourage hym, but parhappes rather neede of counsaile, to put hym in feare that he do not presume to much of hymselfe as peter dyd, and thereby suddenlye stumbe and take a fall. But on the tother side, he that feleth himselfe heauy, sorrowfull and timorous, this man loe hath much neede of comfort, to strengthen hym and plucke vpp his hearte a-

gaine.

Nowe vnto cyther of these two sortes is this heauines of Christe verye good and profitable, to repress the ouerbolde courage of thone, and to recomfozt and relieue the fainte feble spirite of the other. For like as he that seeth himselfe so cger and stoute, whan he shall remember howe humble and heauy a plyght his capitaine Christ was in, shall happely synde good cause to feare, leass his crafty enemy for the while so set hym vpon height, sone after to his greater griefe to cast hym downe as lowe, so he that is ouer feareful and fainthearted, and standeth in much dreade of himselfe, leass he might mishap through dispaire to take a fall, may haue before his face this bitter agony of Christe, and cuer moze be thinke him and muse thereupon, and so of this pure fountaine, drinke manye a wholesome draught of ghostly consolation and comfort, since here shall he behold, how our most louing shepheard, vouchsafeth to take vpon his weake scally shepe vpon his owne shouldres and to playe his part himselfe, and in his owne personne to expresse his afflictions: to the ende, that whoso in time coming should feele hymselfe in lyke sorte troubled, might receue comfort therby, and be voide of all dispaire.

Let vs therefore giue him as hearty thanks as we may (for surely so great as he hath deserued, are we not able to giue hym) and in our agonies bearing in minde his agony (to whose agony neuer was there agony comparable) let vs most instantly beseeche hym, that at the contemplanon of his owne hideous anguish, it would the rather please him to comfort vs in ours. And whansoeuer we earnestly sue vnto hym, by his helpe to be deliuered from the daunger of our troublesome anguish, let vs euer as he gaue vs a right good ensample himselfe, ende our petition wyth the selfe same clause wherewith he ended his, yet not as I will but as it liketh the.

If we diligently so doe, I litte doubt it, but that like as an Angel came vnto hym to comforte hym as he was thus in his prayour, so shall we likewise from his holy spirite, receue such comfort euer vpon one of vs by our good Angell, as shall make vs strôg and able to endure those terrible stormes, through which we shall streyght waies to heauen. And to put vs in some hope herof in like sorte wente Christ thither the selfe same way

A way befoze vs. For after he had long to
hys no little paine, continued in thys a-
gony, such ghostly consolacion receued
he, that as sone as he had visyted his A-
postles agayne, straght rose he vp, and
of hys owne accorde did he goe foze to
meete the false traitour and thother to-
metours, that so busily sought to bying
him to his passyon.

Then whan he had so suffred as was
foz vs expedient, he entred into his glo-
rious kingdome, there to prepare vs a
place, so we foze slowe not to folowe hys
erample. And that our slouthfull slug-
gishens doe not these clerelye exclude
vs, we humbly beseeche him that foze hys
owne bitter agonye, he wyll vouchsafe
to help vs in ours.

B
Et quum surrexisset ab oratione, et venisset ad discipulos suos, inuenit eos dormientes pro tristitia, et ait illis: Quid dormitis? dormite iam et requiescite, sufficit, surget et orate ne intretis in tentationem.
Ecce appropinquabit hora, et filius hominis tradetur in manus peccatorum, Surgite cumus, Ecce qui me tradet prope est.

And after he was risen by from his
prayer and came to his dysciples, he
founde them sleapyng foze heauines.
And he sayd vnto them: why slepe ye?
sleepe on nowe and take your reste.
It is ynough. Rise and praye that ye
entre not into tempracion. Loe the
hower is commyng and the sonne of
man shalbe deliuered into the handes
of synners. Arise let vs go. Beholde
he that shal betraye mee is here at
hande.

Here loe whereas Chryst returned
to hys apostles the thirde time, and found
them fall a sleepe, albeit he had so strai-
ghtly charged them there fill to tarpe
with him, and foze the great daunger
that was toward, continually to watch
and pray, and that in the meane seasō h
traiterous wretch Judas was so busily
bent to betray his owne Lord and mast-
ter, that he had no laisoure leste him, so
much as to thynke of anye sleeping, in
these two sortes of folke, the Traytour
I meane and thapostles, in their doyn-
ges so farre vnlike, is there not set foze
befoze vs as it were in a myrrour or
glasse, a plaine, and therewithal an hea-
ue and horrible resemblance of the
course of the worlde, euen fro yetime hi-
therto: Why should not Bishops, here
behold & se their own slouth & sluggish-
nes, which wold god like as thei succede
into thapostles places, so wold in their
liues represent vnto vs their vertues, &

that with no lesse diligence, than thei be
gladde to take vpon them their authoz-
ite, and doe neuer the lesse full truely fo-
low their slouthful sluggithe sleaping.
For euen as slowe and dull are a great
meany of them, to set foze vertue amō-
gest the people, and to mayntaine the
truth, as chrystes enemies al that while
diligently watche and trauaile to set by
vice and lewdnes, & to destroy the faith:
which is as muche as in theym lieth, to
lay handes vpon Chryste, and cruelllye
crucify him agayne: so much moze wily
(as sayth Chryst) are the chyldren of dark-
nes in their kinde, than are the chyldre
of light.

And albeit this similitude of Apostles
thus sleeping, may aptly be applied vnto
to those Bishops, which lye carelesly
and sleepe full sounde, while vertue and
true religion are like to runne to ruine,
yet canot it wel be applied vnto the all,
at the leaste wise in euery pointe, sythe
some be there among them, mo by a gret
meany (the moze pitye alas it is) than I
woulde wishe there were, which fall in
a slumber, not foze slowe and heauines
as thapostles did, but like a sort of swine
wallowing in the myze, lye faste slug-
ging in the deade sleepe of their mische-
uous blinde affectiōs, as mē al drow-
ned and dzonken with the pleasāt must,
of the decyll, the fleshe, and the worlde.
But of truth thoughe it were a disposi-
ciō in thapostles comendable inough to
be sozowful foze their maisters daūager,
yet that they were so ouercome with so-
row, that they did nought els but slepe,
this was without al peradventure some-
what a salt in dede.

And lykewyse to bee soze whan the
worlde wareth nought, and to bewaile
other folkes offences, thys surely com-
meth of a well dysposed mynde, as he e-
uidently perceued which sayd, I sate a-
lone and wepte. And in an other place
thus: I fainted foze sozowe of sinfull per-
sonnes while they forsoke thy lawe.
Thys kinde of heauines may I aptlye
aplye, to that kynde of heauines that
the prophet speaketh of here. But than
muske I so applye it, that this disposi-
ciō how good so euer it be, must yet be
ruled and gouerned by reason. For els
if the mind be so dzowned and oppressed
with sozowe, that the courage thereof
being stricken starke deade, reason gy-
ueth quite ouer her holde and gouerne-
ment, and like as a faine barred may-
ster of a shippe being discouraged at the
S.S.ii. bare

Lu. 16.

The. 3

Mat. 108

A bare noise of a storme or tempest, which keth from the sterne, and dulsally getting himselfe into some seuerall corner, suffreth the ship alone to waue wpyth the waues, so if a bishop fal in such a deadly slepe for sorrow, that he leaueth those things vndone, which for the wealth of hys flock his durpe bindeth him vnto, thys kinde of discomfourt loe may I be bold to compare wpyth that kynde of heautnes, which as witnesseth the scripture lea- death the streight way to hel. And to say the truth may I compt it much worse to, forasmuche as in Goddes cause he seemeth vtruly to be in dispaire of god.

Next vnto this sort may there be played, but yet a great deale beneth them, **B** an other sorte which are cast into a discomfutable dulnes, not so much for other folkes harme, as for feare of theyre owne. And therfore the lesse the thing y their feare riseth vpo ought to be regarded, by so muche the more sinful is their feare: as where there hangeth ouer the no bodely peryl at all, but happely some losse of worldly welth and substance, whereas Chyriste woulde haue vs lytle passe to lese our liues in his gual. For feare ye not (sayth he) those that can kill the body, and after that haue no more to doe, but I wyl helpe you whome you ought to feare: feare hym that after he hath killed the body, hath power beynde to caste it into hell: So I saye vnto you feare him.

Now seing that he setteth forth thys commaundemēt generally vnto al mē, when they be in such taking that they can by no thift auoide, than vnto bishoppes for the honour he hath put them in, giueth he a greater charge besides, as the men whome he woulde not haue careful for their owne soules alone, and kepe themselves out of the wate in corners, & hold their peace til they be fetched forth, and enforced either openly to profess their beliefe, or fallselpe to dissimull it: but if they see their flocke likely to fall in any leoperdy, boldely to steppe forth, & so it might turne to the behose of their flocke, willingly offer to put their liues in hasarde.

For a good shepherde (saith Chyrist) letteth not to bestowe his life for his shepe. Chā if euery good shephard letteth not ta aduenture his life for the sauegarde of hys sheppe, you maye be sure that he which saueth his lyfe, and thereby hurteth his sheepe, plaiceth no good shepherdes part. Wherefore likewise as he y is

contēt to leaue his life for Chyristes sake (and for Chyristes sake dothe he lese it, whosoeuer at Chyristes commaundement leseth it for his flock) doth vnto euerylast- ing life vndoubtedlye preferue it, so on the other side he, that forsaketh Chyriste, (as he doth y to the gret hurt of his flock holdeth his peace and leaueth the truthe vnsoken) thys mā by the sauing of his life, taketh the right way to lese it, altogether. And how much more greuous is his offence, that for soe in plain termes denieth him and openly forsaketh him.

Such as these be, sleepe not with Peter, but like Peter brode waking euen plainely fall from him: howbeit yet at length whan chyrist that mercifully cast his eye vpon them, throug hys gracious ayde, by wholesome teares and sorrow for their fault, may purchase their perdon therfore, so that they at Chyristes mercifull looke and gentle call vnto repentance, hauing good remembzance of his wordes, and consideration of his passion, and sequestering themselves fro those wretched setters that haue so long holden them in sinne, be as willing for theire partes with contricion and penance to retourne againe vnto him.

But now if there be any man so farre grown in wickednes, that he hyderth not the truthe for any feare at all, but like Arius and hys felowes spreadeth a brode false doctrine, either for lucre or for deuelysh ambicio, such a one neither sleapeth w Peter, nor denieth Chyrist to Peter, but watcheth w wicked Judas, and with Judas pursueth chyrist, in how perillous a case this person aboue al other especially standeth in, doth the dys- pighteous and horrible ende of Judas very well declare. And yet sith the mercifull goodnes of God is infinite and endelesse, no cause hath this sort of synners, neither to dispaire of goddes mercy. Ful many an occasion to cause him to amende gaue god euen vnto Judas. For neither did he cast him oute of hys company, nor put him from the dignity of his Apostlethip, nor as strong a thief as he was, toke he not from him the he- ping of his purse. Besides this at hys maundy and lasse supper, he bouchefas- sed to admit this traitoure amonge the rest of hys derebeloued Apostles, and disdaind not also to stroupe downe full lowe at the verpe traitours scete, and there to walke them as filthye as they were (and in deede vnlike were they not, his corrupt cancred heart) yea and that with

Math. 10.

C hath killed the body, hath power beynde to caste it into hell: So I saye vnto you feare him.

John. 10.

A with his owne innocent and most holy handes.

¶ Duer this, of his incomparable bou-
tye, vnto thys false traitoure deliuered
he to eate vnder the fourme of bzeade,
that self same blisshed body of his, that he
had so late made merchandice of befoze:
and in fourme of wine gaue he vnto him
that precious blood of his to dzink, whi-
ch the trayterous wretche at the same
very time while he was dzinking there-
of, deuised most sinfully to shedde. And
in conclusion whan he and hys ben-
de, was come foze to take hym, and that he
there offred to kisse him, which was the
pziuy token of his abhominable reson,
he most mildely and mekely refused not
to receiue him.

Who would not haue went, that any
one of al these thinges, should haue mo-
ued his traitorous heart as much as he
was set vpon mischiese, to relent & take
better waies?

¶ Forouer as touching y beginning of
his repentance, whereas he confessed he
had not done well, and thereupon bzou-
ght backe their thirtye grotes againe, &
foze asmuch as they could not be receiued
thzewe them quight from him, and eue
than openly called him selfe traytour, &
plainly pzotested also that he had betrai-
ed an innocent, in all thys while may I
well thynke, that our sauour secretely
wzought in his hart, to thintent if it had
ben possible, that is to say if the traitour
to his treason, had not soynded dispayze,
he might haue preserued y same wretch
from distruccion, which then so latelpe
had gone about most traiterously to co-
trine his death.

¶ Considering therefore that by so ma-
ny maner of waies it is apparautly per-
ceiued how god tooke meruelous com-
passion of this Judas, all were he from
an Apostle fallen to be a traitour, and so
fondly tymes excited hym to purchase
his pardon, and would not suffer him a-
ny other wise to miscary, but onely thro-
ough his owne dispaire, surely cause
is there none foze any man to be in dys-
payze of other, as long as he liueth here,
were he as bad as Judas altogiter, but
rather as the apostle giueth vs gracious
counsaile where he saith: Pray ech of yee
foze other y ye may come to saluacyon.
¶ If we misshap to see any man stray farre
out of the way, let vs stil haue god hope
that at last he will retourne againe: and
in the the meane season in humble wyse
incessauntly praye, y both it may please

God to graunt him grace to amende, &
that he likewise wille foze his part by god-
des help, may glabley receiue it, kepe it
whan he hath it, and neyther sinfully
cast it of, noze thzoughe hys owne slouth
wzretchedly after leese it.

¶ So whan Chzist had found his apos-
tles now thzise togither a slepe, he sayde
vnto them why slepe ye? As one would
say, it is no time foze you to slepe now,
but nedely must you watche and praye,
wheredof I haue rwiue alreedy giuen you
warning but late.

¶ And wherreas they at the seconde time
that they were taken a slepe, wyffe not
what aunswere too make him, now be-
ing taken tardye in the selfesame faulte
the third tyme, and that so sone againe,
what excuse reasonable coulde they de-
uise foze themselves? ¶ Would that that the
Euangelist reciteth haue serued them
foze their dyscharge, if they had tolde
him they fell a slepe foze sozowe? But as
foze that though saint Luke so sayeth in
dede, yet truly doth he not commend it.
¶ Neuerthelesse he, though not by expzesse
wordes, doth yet meane no lesse, but that
their sozow was (as of truth it myght be
rightly counted) nothing at all to be mis-
liked. But foze all that, their sleeping af-
terwarde, coulde be by no colour excu-
sed. ¶ Foze that kinde of heauines y might
be other wise greatly rewardable in he-
uen, turneth sometime to our gret hurt
and hinderance. As thus I meane, if
we be so dzouned therein, that we make
it to stande vs in no stede, in asmuch as
we haue not recourse to god by deuoute
and feruent pzaiour, desiring at his had
to be comforted: but faring like folke al
comfortles, dismaide and desperate, as
though we could thereby escape the fee-
ling of our griefe and trouble, seke to co-
fozte our selves with slepe, and yet ne-
uerthemoze obtaine we therby the relief
that we so much labour foze. And so ha-
uing vterly lost that cololacion which
by watch in pzaiour we might haue pur-
chased of god, doe euen while we are a
slepe, fele the wo full waight of our rest-
les hart, and in our wilfull blindenes
fall into temptacions, and into the wily
traines of the deuill.

¶ Now than to cut of al excuse & colour
of suche slouthfull sleeping, said Chzisse
vnto them thus:

¶ Why slepe ye? Slepe on now and rest. ¶
It suffiseth. Arise and praye that ye fall
not into temptacion. ¶ Doe the howze is
almost come, and the sonne of man shal

A he deliuered into the handes of sinners.
 ,, Arise let vs goe. Beholde here is he at
 ,, hande that shall betray mee. And while
 ,, Iesus was thus speaking to Judas Iscariot
 ,, and so forth.

When Christ had thus thre times awaked his slepy Apostles, incontinent thereupon began he not sleightly and in sport, as idle letters are commonly wot to doe, but with an earnest and sharpe biting scozne, to rebuke theim, and said vnto them thus. Sleepe on now & take your rest. It is ynough. Arise and praye that ye fall not into temptacion, loe the howze draweth nere and the sone of man that he deliuered into the handes of sinners. Arise let vs goe, loe he is not farre of that shall betraye mee. And while he spake these wordes, came Judas and so forth.

In such wise lo doth christ herelicense his apostles to slepe, that it may right well appere he ment to restrayne theim from it. For he had no sooner said slepe, but he added by and by, it is ynough, as though he would say, you haue no nede to slepe any lenger now, sith it is moze than ynough that all this while in whiche ye ought most specially to haue watched, ye haue contrary to my commaundement slept. Now haue ye no moze latitude to slepe, no noz to sit neither. But rise must ye straightwayes and get you to your prayours, that ye fall not into temptacion, by meanes wherof may ye mishap to your no little dauger shamefully to forlake me. For as for sleping, were it not therfore, ye should for me if you could, slepe and take your rest. But be ye assured if you would, it shall not lye in your prayour, so fast draw thei hither ward and are euen almost come, which will kepe you wel ynough from slepe, as careles as you be. For loe the howze is at hande, and the sonne of man shall be betaken into the handes of synners, and loke he is not farre hence that shall betray me.

And scantly had he giuen them this litle short admonicion, but that while he was thus speaking vnto theim, came lo Judas Iscariot and so forth.

I am not ignorant, that certaine both learned and right holy men, do not lyke this expolicion. And yet deny they not, but that other god men and learned to, haue liked it well ynoughe. And these folke that haue liked it, thinke not that kind of scozne strange, as haue soe other done, and thei right godly and berceous

howbeit not thzoughly acquainted with these phzases, which take out of y comd speach are much used in holy scripture. For if they had, they should so ofte haue found it els where, that in this place it could neuer haue offended them. For in scozne what coulde haue been spoken moze nippingly, and therewith al moze properly, than where the blessed apostle merily taunted the Corinthies, desiring them to pardon him, because he had put none of the to cosse and charge. **What is there saich he wherem I haue done lesse for you than for other Churches, sauing that I haue not be burdenous vnto you. For giue me thys fault.**

What greater taunt or moze biting could there lightly be, than that wherewith the prophet of god mocked the prophetes of Baal, while they called and cried out vpon his dese image. Crie louder (quoth he) for your god is a slepe, or gone peradventure into some other countrey.

These places thought I good to bring forth here by the waye, for the satisfieng of the, which (for that of an honeste simplicitie they cannot abyde, or at leasse wise doe not parcelue, these phzases of speache customably bled in scripture) while they refuse to admit such figures, doe full often swarue likewise from the true fence and meaning of y scripture.

Howbeit saint Augustine vpon thys place graunteth, that though he mistaketh not this foresaid declaracion, yet he thinketh it not to be of any necessity, sith the plaine wordes (weneth he) withoute figure, were sufficient. And for a prooffe hereof, himselte doth expounde the same place in that woork which he wrote *De concordia Euangelistarum* as foloweth.

Saint Mathew in these wordes (saith he) semeth to be contrary to himself. For how could he say, slepe on now and rest ye, whan he added by and by after, arise and let vs goe. By reason of which contrarietie as it semeth in appaurance soe goe about so to pronounce these soze remembered wordes, slepe on now and rest ye, as though christ in his so sauing, had rebuked them therfore, & not licised the so to doe. Which expolicion might well stand if it were nedeful. But seing saint Marke doth rehearse the matter thus, y whan he had said slepe on now and rest ye, he forthwith adioyned it is ynough, and afterward immediatly added, the howze is come, lo the sone of man shall be betrayed, it is to be vnderstanden that

Our lord after he had said vnto the slepe on now and rest ye, paused there awhile to thende they might slepe a litle, as he licensed them to do: and than at length sayde vnto them, loe the howze draweth on. And therefore it is witten in saint Marke. It is sufficient, that is to witte that ye haue hitherto rested.

Thus hath this blessed doctour saint Augustine ful wittely, as he doth in all his doinges, shewed his opinion vpon this place. But they that liked better the tocher exposition, demed it not likely (I trowe) that Christe which had alreadye wise sharply reprovod his Apostles for sleping, because he was than in so pzet parill to be taken, woulde vpon these hys byting wordes whye sleepe ye, immediately after giue the respite to slepe, namely at that season, when the thyng for which they should haue forborne sleping before, was euen now in maner al ready come to passe.

Howbeit now y I haue here set for the these two expositions, euery man shal be at his liberty to folow whither of theym him liste. I thought it ynough for me to shewe you theim bothe, and not to take vpon me hauing so litle skil as a iuge to determine one way or other therin.

Surgite et orate, vt non intretis in temptationem.

C Arise and praye that ye fall not into temptation.

First willed he his Apostles to watch and pray. But now after they had wise by experience in the felnes learned, that through slouthful sitting vniwares they fell a slepe, for a redye remedy agaynst that sluggish slepy sickness, gaue he the this lesson to rise. Which kind of remedy like as our sauiour himself did teach it, so would I wille that now and than among, we would euen at midnight as say it. And if we so did, than shoulde we finde, not only that true y Horace saith, he hath halfe done that hath ones welbegonne, but also that he hath in effecte all done that hath ones welbegonne. For in stryuing to auoide slepe, euery more at y first bzunt, is y grettest conflicte of al.

Therefore we may not thinke, by litle & litle to wrestle therewith, & so to shake it of: but as lone as it sawneth vpon vs, & as it were embraseth vs, and laieth vs downe a long, we must at ones with all our might, stoutly cast it of, & as spedely as we ca, labour to break ther fro. Which heauy slouthful slepe (the very image of death) wha we haue ones driue away, incontinent will ensue, a lyuely lustye

courage.

Tha if we giue our selues to meditacio & prayour, we shal sele our hartes being kept close in that dead darke tyme of the night, much moze apte to receue sofort at gods hand, tha in the ruffle of the day while we shal haue our eies, our eares & al our mind on euery side, combred & bulled wyth so many peuishe and sordye light matters.

But merciful sauiour wheras shbare thinking vpon some trifling worldly thig, soctime so beriueth vs of our slepe, that alonge while after it dothe kepe vs waking, & scantly suffreth vs againe to slepe at all, nowe while we myght purchase vs so great profite, to our soules ward, while our mortal enemy laierly so manifold trappes & traines to take vs, & while we stand in so gret hazard to be vterly vndone for cuer, for alhis wake we neuer the moze to praye, but lie full fast a slepe, our mindes all occupied w mad fantasticall dremes.

But here must we stil haue in remembrance, that christ had the not only rise, but had them rise & praye, sith it is not ynough to rise, onlesse we rise for some good purpose. Els offendeth he muche moze, that sinfully & maliciously watcheth in wickednes, than dothe he that lewdely leseth his time in slouth & slepe.

And perhe not only willed the to pray, but besides y he shewed them how nede full it was to pray, & taught the also for what they should pray. Praye (sayde he) that ye fal not into temptacion.

This one point did he continually bete into their heades, y prayour was a speciall aide & garrison, to preferue them fro temptacion. Which who so refuseth to receue into the castell of hys soule, and by reason of sluggishnes, will not suffer it therein to entre, licenseth ther by the deuils souldiers, who on eueryside doth enuironne it, his deuellish temptacions I meane through his solithe negligence, by mayn force to inuade it.

Now as he with his owne mouth thise aduised them to pray, so because he wold not by his woord only but by his ensamble to, teache them so to doe, he in his owne person did thise the same himself: signifieng vnto vs that we must pray vnto y Trinity, that is to wit thunbegotten father, & the sonne of him begotten equall with his father, and the holy ghost likewise equall with them both & proceeding from them both.

Of these thre persons, thre thinges must

§. iiii. we

whereas the latine terte hath here somnia spectantes Spana dragore, I haue translated it in englishe, our mindes all occupied wth mad fantastical dremes, because Spana dragoza is an herbe as physicians sape, that caueth folke to slepe, and therein to haue many mad fantastical dremes.

Horace.

H

A we pray. For pardon for that is already past, grace to goethrough with that we haue in hand, and wisdom warely to foresee what is to come. And this muste we do not carelesly and houerly but deuoutly and continually. From whiche kind of praiour, howe farre wide we be nowe abaised almost al the meany of vs. both euery mans owne conscience can shew him wel ynough, and I beseech god that the small fruite that euery day lette and lette doth grow thereupon, doe not litle and litle openly at length declare it.

But forasmuch as I haue here a little before inueighed as vehemently as I could, against that maner of praioure, where the minde for want of earnest benediction straieth and wadeth about many other matters, now at this presente because I would be loth like a churlithe surgen, ouer boisterously to handle so comon a ioye, whereby I might mishap to some feble spirited folke, not to minisre a salve to ease them, but rather increase their paine, and therewith put the quite out of all comfozt euer to be hole againe, I haue thought good to take out of **St. John Gerson** a plaister for the,

Gerson.

which is what may allwage their grief. Who to cure the feruent anguish of the soze distempred soule, vseth certain swaging salues, whiche are in operacion in their kind, much like vnto those salues and playsters in greke called *Anodina*, that serue to ease and temper the aches of the body.

This **John Gerson** an excellent lerned man, & a gentle handeler of a troubled conscience, because I trowe he sawe soe parsons for fault of minding their praiers in themselves so much discorsed, that oftentimes tediously without any neede they were faine to repete twise euery woode they said in their praiour, and yet were alwaies neuer the nere, in so muche that sometime after one thinge thise repeted, they moze misliked the last than the first, wherupon they conceiuid such wearines that they vtterly lost all comfozt of praieng, and also for that some wer likely to haue giue ouer their good custome therein for altogether as a thing to them that so praiued either fruitles or as they feared hurtful to. this vertuous man I say somewhat to allwage their grief in this behalf, considered there are in praiour thre thinges to be noted: the acte, the vertue, and the habitie, and for the plainer delaracion of hys meaning herein, he setteth forth the matter

by an example of one that goeth in pilgrimage out of Fraunce vnto saint James, who somewhat both goeth forward on his iourney, and therewithall hath his minde occupied, not only vpon the saint that he is going vnto, but also of the good purpose that he goeth thither for. Now doth this man at this while two ways actually continue his pilgrimage, that is to witte as maister **Gerson** in the latin tong termeth it, *Continuitate nature et continuitate moris*, in a naturall continuance, and in a moral continuance. In a naturall continuance, in that he dothe actually, that is to say in very dede, goe forth toward that place. And in a moral continuance, for that hys thought alwaies ronneth vpon the matter of hys pilgrimage. And he thus calleth it a moral continuance, by reson of that moral circumstance, whereby his going thither, being other wise of it self indifferent is in consideration of the vertuous ententent he toke that iourney for, become god and godly. And somwhyles he goeth forward on his iourney, whā his mind is otherwise occupied, as where he minded neither the saint nor the place he goeth vnto, but happely hath farre better meditations, as while his mind runneth still vpon god, now here continueth he his pilgrimage by a naturall continuance as **Gerson** calleth it, but yet not by a moral continuance. For though he actually go forward on his viage, yet hath he no minde actually, neither of the cause of his pilgrimage, nor of his waye perchappes neither. And so albeit he doth not continue his pilgrimage in moral action, yet doth he continue it morally in goodness, sith the godly purpose he had at the beginning, which is priuely emplied in euery thing he doth therewiles, giueth a moral goodness vnto the whole processe of hys iourney. Forasmuch as of the good intent he had at the first, hath al that ever he doth afterwarde folowed and ensued: euen as a stone fleeth forth a pace to a mighty throwe, though the hand that throwe it be drawen cleane therfro.

And sometime is there a moral accidēt, whā there is no naturall at al, as whā he sitteth him downe, and peradventure bethinketh him on his pilgrimage, and goeth not one foote forward al the while. Finally so falleth it moe tymes than a fewe, that both lacketh thers a naturall action and a moral to, as whyle he is aslepe, at which time neither goeth he pilgrimage by no naturall actio forward on hys

A his pilgrimage, noz by no mo: all accid^t both he any whit mind it neither. Howbeit in all thys meane whic doth h^e mo: all goodnes as longe as he chaungeth not hys former purpose, habituallpe perseuer still. So that of trouthe neuer is this pilgrimage in such sozt discontinued, but that at the least wise it endureth & remaineth habituallpe to his merite still, onles he determine the contrary: that is, either clerely to caste it of, or els to differ it vntill some other season.

By this example of pilgrimage, he expretheth the nature of prayour, as thus that prayour ones deuoutly begonne, can neuer after in such wise be interrupted, but that the goodnes of h^e first good purpose continueth and remaineth, actualpe & merite o: habituallpe, as long as we neither leaue it of willingly noz by the let of some deadly sinne lease the fruite therof.

Hereupon saith matter Gerson, that these wordes of Christ. Pray must you continually without intermission, wer spoken by no figure, but are to be taken plainly as they sounde. Which precept, good men and godly, euen as the wordes lke do verely accomplishe. And this his oppinion doth he verely by an old comon saying among learned men. He h^e liueth well alwaies prayeth: meaning h^e whosoever (accozding to h^e appointmēt of thapostle) doth al thinges to the glozpe of God, can neuer after so bzeake of hys prayour, ones attentiuely begonne, but that the goodnes thereof though not actualpe, yet euermore habytually, fasteth not to remaine with him towarde his merite in heauen.

These thiges doth matter John Gersō a man of profound learning & excellent vertue, set forth in h^e wo:ke of his, which he entituled prayour, and the wo:thynes of the same. Who albeit he dothe so say, to comfozt such faint harted persons as be overmuch troubled, soz that in the time of their prayour, take they neuer so great paine to set their mind theron, yet sodenlye bntwares is it caried cleane away, nothing lesse entēdeth soz al that, than to put other in a foolish wo:ng beliefe, as though they were in no peryll at all, while they be so carelesse, that they little passe any thing to mind their prayours at all.

And soz soth whan we so negligentpe goe about a matter of such importance, prayours do we say in dede, but pray do

we neuer adeale: noz therby (as I befoze said) procure we not goddes fauour towarde vs, but purchase his inbignacion, and diue hym clerely from vs.

For verely what meruail is it though god be wonderfully displeasēd, whā he seeth a sely wretched mā, so carelesly cal vpon him. And cometh not he & speaketh vnto god carelesly, y^e with his tong saith, here good lord my prayour, and yet hath hys hart all the while farre from him, occupied vpon vaine foolishhe tryfles: yea and sometime god giue grace it be not vpon verpe wicked thinges and abhominable: in so much that he hereth not what he saith himselfe, but mūbling by his o:rdinary accustomed prayours at adventure, maketh (as virgil writeth) a noise nothyng myndinge the matter.

And after we haue done our prayours, soz the most part in such sozt go we our waies, that we had neede streightwaies to pray againe a freshe, to desire pardon of god soz our negligence in the first.

Christ therfoze, whan he said vnto his apostles, arise and pray, that ye fall not into temptacion, because he wold haue them know that a sleeping and cold prayour sufficed not, gaue them warning by and by what daunger hong ouer their heades.

Lo quoth he the howre is at hand and the sonne of man shal be deliuered into h^e handes of sinners. As who should say, I tolde ye befoze, that one of you would betray me: at which wo:de of mine wer ye much dismaide. I tolde you also that the deuill went busily about to sift you lyke wheate: but you sozled not inche thereon, soz none answer made ye therunto, as though his tēptacion were little to be passed on. But I, to make you perceiue how soze a thinge temptacion was, tolde ye befoze that you would all forsake me. And ye answered mee all that ye woulde neuer so do. Yea and vnto him, that made himselfe surest of all, tolde I befoze to, that ere euer the cocke crewe, thise woulde he denye mee. Yet saide he I will precisely naye, and that he wold rather die with me, than ones denye me. And so saith al the meany of pee. And because you shold not set so lightly by temptacion, I straightly charged ye to all diligence to watch & pray, that ye fal not into temptacion. And ye yet I will tooke so small regarde what soze and violence temptacion is of, h^e soz thauoyding thereof, ye cared neither to watch

noz

Luke. 19.

1 Corin. 10.

Gerson.

B

D

Psal. 54.

Virgil.

Math. 26.

Luke. 22.

Math. 26.

A noz pray. We were par aduēture the holder, little to esteeme al þ̄ deuilles violent temptacions, for that whan I sent you forth longe since, two & two together to preach abroad þ̄ faith, at your returne againe ye shewed me þ̄ euen þ̄ wicked spiritēs wer becōe thzal & subiect vnto you. Howbeit I which know both them & ye to, much better thā ye do your selues, as he that made both, aduised ye then out of hand, that ye shold not ouermuch gloze in any such prouide banite, considering that that power which ye had ouer wicked spiritēs, came not of your own strength, but was procured yee by me, & that not for your own sakes neither, but for other that shold be conuerted to þ̄ faith.

B But I bade ye reioise rather in þ̄ that ye might alwaies be assured of, as that your names were wzitten in the booke of life, seing þ̄ ioy shoud be wholly yours: in asmuch as whē ye had ones attained the same, ye coulde neuer leese it after, were al the devils in hell neuer so much bent against ye. Al this notwithstanding the dominio that ye had then vpon them hath so boldened yee, that as it semeth, ye take their temptacions to be of very small importaunce. And for this cause euen hitherto, for al the foreknowledge I gaue ye what daunger was itwarde you in this selfesame pzeient night, yet did ye no more passe on them, than if ye had ben nothing nere them. But now doe I giue you plain warning that the howze nothe almost is come and not the night alone. For loe the howze dꝛaweth on, & the sonne of man shalbe deliuered into the handes of sinners. The haue ye now no longer leisour lest yee to sitte & slepe, but watche must ye nede. And as prayeng, therto haue ye in maner no respite at all. So from henceforth speake I not vnto you, as of a thinge to come, but I charge you streight waies (as þ̄ case ye be pzeiently in requirerh) arise & let vs go: lo here is he at hand that shal betray me. If ye list not to watche that ye maye fal to prayour, yet at the least wise arise and get ye hence apase, least it shall not lye in your power to auoide & ye wold. For loe he that shall betray mee is euen almost here. Onlesse par aduēture he spake these wordes, arise and let vs go, because he would not haue them think away for feare, but rather to make them goe forth and boldely meete their enemies, like as he did himself: who dꝛewe not backward an other way frō them, but incontinent after those wordes spoken

went willingly himselfe towarde them, which maliciously came to murder him.

Talia adhuc loquente Iesu, ecce Iudas Schariotis unus ex duodecim, et cum eo turba multa cum gladius et fustibus, missi a principibus sacerdotum & scribis et senioribus populi.

While Iesus was thus still talking, came to Judas Schariot one of þ̄ twelue and with him a mayn multitude wyth sweordes and gleues sent from the high priestes, the Scribes, and the aūcientes of the peoole.

Albeit nothing can be moze effectuell to mans soules helth, and to encrease al kind of vertue in euery chrisen heart, than deuoutely to remembre the whole processe of Chzistes bitter passyon, yet shall he take a further benefite therby, which maketh or conceiueth that that is here mencioned of the sleping of thapostles, while the sonne of man was in betrayeng, to be as it were a resemblance and figure of the state of the woꝛlde that folowed. For chzist to redeme mākind, became verely the sonne of man, as he that came, though cōceiued without the seede of man, yet by pꝛopagation of our first parentes, and so was the very sōne of Adam, and that for thys entent by his passio to ressoze Adams offspring (being through their fore fathers defaulte lost, and miserably caste awaye) into moze welth & felicity, thā euer they had before

Wherempon for all he was god called he himselfe still the sonne of man, because he was a very man in dede, and so by the rehearsal of his manhode, which alonly was subiect to death, did he enermoze put vs in remembrance of the benefite of his passyon. And without fayle god it was that died, while he died that was god: yet did not his godhede die, but his manhode onely, and not all that neither, but his body alone, if we wil rather way the thing as it is, than as we are wonte cōmonly to terme it. For we say a man is deade, whan the soule leaueh the body dead, and so departeth frō it, and yet dieth not at all.

But forasmuch as it liked him, not only to be called a mā, but also for our saluacion to take vpon him mans nature to, & finally to incoꝛporate vs all in one body w̄ himself, these I meane whom he hath by his wholesōe sacramētes & faith regenerated & renewed, & therewithall vouchsafed to make vs ptakers of such names as himself is customably called bi for scripture nameth al faithful chzistē folke

A folke both goddes & chrystes, I cannot thinke we shoulde doe much amysse, if we stode alwaies in feare the time to be almost comen, that chryst the sonne of man shal be deliuered vnto sinners, as oft as we see any likelode that Chrystes mystical body, the church of chryst I say, that is to witte good chrystē people, shal like thalles be cast into siful wretches handes. Which thing we haue seen mishap (alas the moze pitye) in one place oz other these many hundzeth yeres, while diuerse partes of chrystendome, some by the cruell Turkes are assaulted, and some by sundry sectes of heretikes thzough inward deuilisio dispiteously mangled and tozne.

B And therfore whensoever we eyther see, oz heare any such daunger (be it neuer so farre from vs) any where to misfortune, let vs than remembze that it is not meete for vs to sit still and slepe, but forthwith to arise, and as we may if we cannot otherwise, yet at the least wise with our pzaiours, to help other in their neede. And we ought to care neuer the lesse for the mater because it is farre frō vs. For if this sentence of the painym poete in his commedy be merueilously commended, which saith, I am a man myselfe, and therfore whatsoeuer happeneth to any other manne, mine owne part reckon I to be therein, howe much is it to be mistiked in any Chrysten man to slepe, and little passe what daunger his euen chrysten be in.

And to declare this, Chryst commaunded not onely those whom he had pleased nereft vnto him, but alwel the rest, whō he had caused to tary somewhat further of, in like maner to watche and pray.

And if percase we passe not, what harme other folke feele, because they be farre from vs, let vs yet at the leaste, regarde the peryl that may fortune to fal to our selues, sith we ought of reason to feare, least their vndoing maybe an entry and a beginning of ours, seing we are by dayly experiece taught with what force the fire conneeth for the whan it is ones enkindeled, and whē hē plague oz pestylence reigneth, what cause there is to dread infection.

Whan seing all mannes help can litle auail vs, without god preferue vs from harme, let vs neuer be vnmindful what the gospel speaketh here, but euer think that chryst himselfe doth again earnestly saye vnto vs, as he did then, why sleepe you: Arise and praye that you entre not

into temptacion.

But note here commeth to my remembrance an other point besides, whyche is, that Chryst is then deliuered into the handes of sinners, whosoever hys blessed body in the holy sacramēt, is consecrated and handled of beastly vicious & most abhominable pziesstes. As ofte as we see any such case fall (and fall doth it alas to oft a great deale) let vs reckon hē Chryst himselfe than speaketh these wordes vnto vs a freshe, why sleepe you, watche arise and praye, that you entre not into temptacion. For the sonne of mā is deliuered into the handes of sinners.

For douteles by the lewde examples of naughty pziesstes, doth vice and euill lyving lightely encrease and creepe in among the people. And the vnmeter they be (whose office it is to watche and pray for the people, to obtaine gods gracious helpe for them) the moze neede pardy the people hath to watche, rise, and hertely to pray for theselues, and yet not for the selues onely, but for such pziesstes also, sith greatly were it for the behofe of the laity, that euill pziesstes were amended.

Finally moze specially is chryst deliuered into sinners handes among those sectes of heretikes, which although they do receiue this blessed sacrament of the aulcer oftener than other doe, & on thys would beare the woold in hand, hē most of al other, they haue the same in reuerence, yet because wout any necessity to the great dishonour of hē catholike church, contrary to the comō custome they receiue it vnder both kindes, doe neuertheles after the receiuing thereof vnder hē colour of honozing it, shamefully blaspheme it, while some of the name it styll bread & wine, & some (which is woost of all) not only bread & wine, but furthermore count it nought els but bare bread & wine alone, vtterly denieng hē very body of chryst (albeit they cal it by hē name) to be contained in the saide sacrament.

Which point sith they goe aboote to maintaine, contrary to the most euident wordes of scripture, contrary to hē most plaine interpretaciōs of all the old holy fathers, cōtrary to hē belief hē whole catholike church so mani hundzeth yeres hath most stedfastly holdē, and contrary to the truth by so many thousand miracles sufficienty approued: these that are in this later kinde of heresy, which is in deede the wooste of the twayne, see they not trowe you euen as euill as they that thys night layde handes vpon

A vpon Chzisse, and as those soulders of Pilates to, that in scozne making lowe curresy vnto Chzisse as it had ben to honour him, most spightfully dishonored him, calling him in mockage king of y^e Jewes: lyke as these men kneeling and crouching, doe call the blessed sacramēt of the aulter the bodye of Chzisse, whych thei themselves confesse for all that they doe no moze belyeue, than Pilates souldiours belyeued that Chzisse was a kynge.

As ofte therfore as we heare any lyke inconuenience arise in any other naciō, howe farre soeuer it be from vs, lette vs by and by make our reckening, that Chzisse still saith vnto vs, why sleepe ye.

Arise and pray that ye fal not into temptation. For at this point, wheresoeuer this venemous plague reigneth most, it infecteth not al the peple at ones in one day, but in pzoesse of time by little and little encreasing moze and moze, whyle such persons as at the first beginning can abyde no herespe, after ward beyng content to here of it, beginsse lesse and lesse to mislyke it, and within a while after, can endure to giue eare to large letwde talke therein, and at length are

Cquite caried awaye theymselues therewith.

1. Tim. 2. This disease wil crepynge (as saithy apofle) for the further like a canker, doth in conclusion oueronne the whole coutrye altogither.

Let vs than watch, rise and incessantely pray, both that all they may sone repent and amende, that are thus wretchedly ledde into thys folly by the craft of the deuyll, and that God neuer suffer vs to fall into the like temptacyon, noz the deuyll euer to reyse anye such of hys tēpestuous stormes in the coastes wher we dwell.

But syth we haue gone so long out of a matter vpon these miseries, lett vs now retourne againe to the hystoꝛye of chzisses passion.

” Iudas ergo quum accepisset cohortem a pontificibus et a phariseis ministros, venit illuc cum lanternis et facibus. Et adhuc Ihesu loquente, ecce Iudas scariosus ibi vnus ex duodecim, et cum eo turba multa cum gladiis et fustibus, missi a principibus sacerdotum et scribis senioribus populi: dederat autem traditor eis signū.

” Then Iudas when he had receiued of the Bishoppes a bend of souldiers, and seruantes of the Pharisees came thither wyth launternes and torches. And while Iesus was yet speakinge, cometh lo Iudas Iscariot one

of the twelue, and with hym a mayne multtude with sweordes and gleaues, sent by the high priestes the Scribes, and the auncientes of the people. And the traitoure had giuen theim a token.

This bende of souldiers which as theuangelistes do mencion, the bishoppes deliuered vnto the traitour, was as I suppose a sort of the Romaine souldiers, that Pilate liccned the Bishoppes to take, among which company, had the pharisses the Scribes and the auncientes of the people, set their owne seruantes, either for that they trusted not well the president Pilates men, or elles to helpe them with a greater nōbre, in case parhappes vpon some sodaine hōꝛe in the night, Chzisse myght by force be conueded from theim: or finally for y^e al his Apostles (which was the thing that they parchance coueted beside) might be there so taken all at ones, that none of them in the darke shoulde in any wise scape their hādes. Which their purpose that they could not bzinge aboute, was wrought by his mightye power, who was therfore taken hymselfe alone, because it was his pleasure so to be.

Their smoky torches lighted thei, and their dimme lanternes, to spie out in their darke sinfull blindness, the bright shining sōne of iustice not to be illumined by hym, that giueth light to every man, which commeth into thys woꝛld, but to put out cleane his everlastig light, that cannot possi bly be darkened.

And suche were the messengers, as were they that sent theim: who for the maintenance of their own tradicions, laboured to putte downe the lawe of God.

And in like maner do al they yet styll in our daies pursue chzisse also, which to be renoumed themselves, doe their vttermost deuour to minishe and deface y^e gret gloꝛy of God.

But now it were good, diligentely to note, how wauering and vary able the taste of man is here. For it was not yet fully fyre daies ago, that both the gentles for chzisses notable miracles, & his noble verteous life adioined thereto, soze longed to see him, & the Jewes likewise as he came ridynge into Hierusalem wth merueilous reuerence receyued hym: whereas now quite contrary, the Jewes and the gēties al at ones, did iointly go togithers to take him as chiese. wth whō Iudas being woꝛse thā either Jew or gentile