Abel redevivus: or, the dead yet speaking. The lives and deaths of the moderne divines / Written by severall able and learned men (whose names ye shall finde in the epistle to the reader.) And now digested into one volumne [by Thomas Fuller, who wrote some of the lives. With verses by F. and J. Quarles] For the benefit and satisfaction of all those that desire to be acquainted with the paths of pieti and virtue.

Contributors

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ABEL REDEVIVUS:

OR,

The dead yet speaking.

THE

Lives and Deaths

OF THE

Moderne Divines.

Written by severall able and learned Men (whose names ye shall finde in the Epistle to the Reader.) And now digested into one Volumne, for the benefit and satisfaction of all those that desire to be acquainted with the Paths of PIETY and VIRTVE.

PROV. 10. 7.

The memory of the just is blessed, but the name of the wicked shall rot.

LONDON:

Printed by *Tho. Brudenell* for JOHN STAFFORD, dwelling in *Brides* Churchyard, neer *Fleetstreet*, 1651.

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THE EPISTLE
To the READER.

Such honour (saith the [a] *Psalmist*) *have all his Saints. His Saints* emphatically; Divine Providēce foreseeing that in after ages some would usurp the title of *Saintship* to whom it did not belong. *His Saints* exclusively, casting out *Saints traitors* as *Becket* and *Garnet*, *Saint hypocrites*, and many others; who in the same sence, as *Auri sacra fames*, may be termed *Sacri* or *Sancti*, *Saints*.

[a] Psalme 149. 9.

2. But, *what honour have all his Saints?* Marke what went before, *as it is written*, but by whom and where? Though *Chapters* and *Verses* be of later date, the holy

Spirit might have cited the *Book*. O no! He, to quicken our Induſtry referres us to the *Word at large*. However, *Search the Scriptures*, and therein we ſhall meet with many honours afforded to the *Saints*; both whilſt they were living, and when they were dead; on which alone we ſhall inſiſt.

3 This honour alſo is twofold, either what *God* or what *Man* beſtoweth upon them; the latter onely is proper for our preſent purpoſe, and brancheth it ſelfe into Honour done to their *Bodyes* or to their *Memories*.

4 Of the former, is their *Decent Interment*, according to their quality: Thus *Jehojadah* was promoted to a Sepulcre amongſt the Kings of *Judah*; *Hezechiah* (whoſe ſignall holineſſe was *Paramount* whilſt he was living) had his Tombe advanced the [c] higheſt of all other Kings. However, this *Honour* hath not been univerſall to *all Saints*; many have miſſed thereof, eſpecially in time of Perſecution; as appears by the complaint of the *Pſalmiſt*.

[b] 2 Cron. 24.16.

[c] 2 Cron. 32.33

5 Honour to their Memories is more certain,

certaine, being ſometimes paid them very abundantly, even from thoſe who formerly were ſo niggardly and covetous, as not to afford them a good word in their life time:

---*Defuncti amabitur idem.*

Many are made *Converts* by the godly ends of good men; as the *d Centurian* himſelf, who attended and ordered the crucifying of Chriſt, after his expiring, brake forth into that teſtimony of him, *Verily this was the Sonne of God.* So, ſuch as rail at, revile, curſe, condemne, perſecute, execute pious People, ſpeake other language of them, when ſuch men have *paſſed the Purgation of Death*, and confeſſe them faithfull and ſincere ſervants of God.

d Matth. 27. 54.

6 The laſt *Honour*, is *Imitation* of their vertuous examples. The Papiſts brag that *Stapleton*, their great controverſiall Divine, was borne on that very day, whereon Sir *Thomas More* was put to death; but Providence ſo ordereth it, that out of the aſhes of dead Saints, many living ones doe ſpring and ſprout, by following the pious prece-

dents of such godly persons deceased. This was a maine motive of publishing the ensuing Treatise, to furnish our present Age with a Magazeen of religious Patterns for their Imitation.

7 There is a Monument in *Palestine*, which at [e] *Modinum* was erected for the *Maccabees*, consisting of seven Pedestals, and on them as many Pyramids, under the bottoms whereof their Bodies lye buried, whilest their tops serve (even at this day) for Seamarkes to direct Marriners, sailing in the *Mediterranean*, towards the Haven of *Joppa* in the *Holy Land*. Not unlike whereunto, for the use and service thereof, is this following Discourse, made partly, to doe right to the memory of these *Heroes* deceased, and partly to guide and conduct us to arrive at the same happinesse, by steering our course according to the purity of their lives, and constancy of their deaths.

e *Adricomius de terra sancta.*

8 Here may we finde many excellent Preachers, who first reformed themselves, that their Doctrine might take the better effect in others. For as one who would most

most mannerly intimate to another any spot or foulenesse in his face, doth wipe his owne face in the same place, that so the other beholding him, may collect where and how, to amend any thing that is amisse: So these worthy Ministers gave others to understand how to rectifie their faults, by exemplary clensing and clearing their owne lives and Conversations.

9 But, Most remarkable are many *Confessors* (here briefly described) for their constancy in persecution; It was as *Hegesippus* reports, an observation of *Antonius* the Emperour, that the Christians were most courageous and confident alwayes in *Earthquakes* whilst his owne heathen Souldiers, were at such accidents most fearfull and dispirited; The same holds true here in many worthy Saints, in such concussions and commotions of Church and State, wherein all was almost turned upside-downe, they acquited themselves most fearless and valiant, still preferring a good conscience; a grace very worthy of our Imitation, especially in this Age, when the very *Foundations are*

shaken, and most at a losse, how to behave themselves. God grant when men are at *their wits end*, they may be at the *beginning of their faith*, valiantly to hold out in the Truth.

10 But the valour of some Martyrs shewed most exalted Patience. The *Roman Gladiators*, set forth and designed to Death, when despairing to come off alive, tooke all their care; *honeste decumbere*, to fall down in a decent posture; so contriving their Bodies into a modest Method, that no uncomlinesse might therein be discovered. So was it in these Martyrs (and ought to be in us, if called into their condition) all their sollicituousnesse was, taking leave of life to entertain Death with so sweet a deportment, that they might betray no unworthinesse or meanness in minde, in their latter end.

11 So much for the occasion and matter of this worke. As for the Makers thereof, they are many; some done by Doctor *Featly*, now at rest with God, *viz.* The lives of *Jewell*, *Reynolds*, *Abbot* and diverse others. Some by that reverend and learned Divine Master *Gataker*, *viz.* The Lives of *Peter*

Martyr

Martyr, *Bale*, *Whitgift*, *Ridley*, *Whitaker*, [d] *Parker* and others Doctor *Willets* life by Doctor *Smith*, his Son in Law. *Erasmus* his life by the reverend Bishop of *Kilmore*. The life of Bishop *Andrewes*, by the judicious and industrious, my worthy friend Master *Isaackson*: and my meanneſſe wrote all the lives of *Berengarius*, *Hus*, *Hierom* of *Prague*, Archbishop *Cranmer*, Master *Fox*, *Perkins*, *Junius*, *&c.* Save the most part of the Poetry was done by Master *Quarles*, Father and Son, sufficiently known for their abilities therein. The rest the Stationer got transcribed out of Mr. *Holland* and other Authors.

What remaines but to condole the sad condition of our dayes, comming short of the former Age, and daily wayning? thinneſſe in Eminent Divines, causcd from our present distractions. We read *Joshuah* 3. 16. *that the waters of Jordan which came downe from above* (namely from the two Springs of *Jor* and *Dan*) *stood still, and the rest failed and were cut off*, running into the the Sea of the Plaine (otherwise called the

[d] That, pag. 323. and not that pag. 328. which was printed before a more exact Copy was procured.

the DEAD SEA) so that betwixt both, the river of *Jordan* was dryed up into a faire passage over it. I seare whilst the streame of a new supply from the two Fountaines of Learning and Religion in this Kingdome is much disturbed and partly obstructed in these tumultuous times, and whilst the present Generation of eminent Divines, maketh haste to their graves, able Ministers will almost be drayned dry in the Kingdome: The rather, because as the arrow mortally wounded *Ahab betwixt the joynts of his Armour*, so in the interstitium betwixt two *Disciplines* (and give me leave to tearme Discipline the Armour of the Church) *Episcopacy* put off, and another Government not as yet close buckled on, *Prophanenesse* and *Licentiousnesse* have given a great & grievous wound to the Church of God; for the speedy cure whereof joyn thy Prayers with his, who is

Thy servant in any
Christian office,

Walth. Abbey.

THO. FULLER.

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The

BERENGARIVS.

The Life and Death of Berengarius.

WE read *Acts* 27. 20. when Saint *Paul* was toſſed with the Tempeſt, *that neither Sunne nor Starres for many dayes appeared*: This may paſſe for the dolefull Embleme of the diſmall darkeneſſe in the depth of Popery, wherein *Berengarius* lived, the ſubject of our enſuing diſcourſe, and before whom, from the expiring of the Primative Age till his entrance into the Church, little conſiderable light of knowledge ſhined amongſt many Errours and much ignorance.

2 We have not been idle in ſeeking, but unſuccesfull in the finding the date of *Berengarius* birth; and can likewiſe

give no account of his Parentage and extraction. Herein he was not unlike the River *Nilus*, unknown and obscure for its Fountaine, but famous and renowned for his Streames; and his birth may seeme to be eclipsed, by the resplendant lustre of his life. And *Towres* in *France* seated on the river *Loyer*, was his native City, wherein he was borne about the yeer of our Lord 1020. as by proportion of Cronologie may probably be collected. And it is observable, that as the City of *Towres* gave the first being to *Berengarius*, so a Gate of that City called Saint *Hues* gate(in, at, and neere which, they used to meet) gave the denomination to the *Huganites*, or modern *French* Protestants, which in the point of Transubstantiation succeed to the opinion of *Berengarius* or rather to the truth of the doctrine it selfe.

3 Here we must not omit, that some have maintained that this *Berengarius* came over with *William* the Conquerour into *England*, and by his bounty received the Castle of *Barnewell* in *Northamptonshire* for his possession. But the mistake ariseth, by confounding him with another *Berengarius* his namesake, surnamed *Le Moigne*, or the *Monke*, (which also added countenance to their first error) though indeed he was a Martiall man, and no Eccleasticall person, on whom the King conferred that Castle. Thus, though we should have beene right glad to have had this worthy Schollar our Country-man, though not by birth yet by habitation, accounting it *Englands* honour that he was infeofted with faire demeynes therein; yet because all is grounded upon an Errour, no counterfeit credit, nor false favours shall be assumed by us on others mistakes.

a Camb. Brittan. in Northampton.

4 Having profited in the Schoole above his equals under *Fulbertus* his Master, the World began to take notice of his abilities, and at last he was preferred to be Archdeacon of *Angiers*; a man of a bold spirit, and daring resolution, as God alwayes suits men for the worke they undertake. We may observe in Battels, that they set those who are best arm'd to charge in the first ranke, and order them to follow who are not so compleatly weaponed:

God

God in like manner, in his wisdome appointed that such Confessours of the Truth, who were to make the first Breach into the Armies of Antichrist, should be accoutred *Cappa-pæ* with undaunted courages (such as this *Berengarius* and *Luther* were) though men of meeker mindes and milder dispositions may afterwards be well used in the same service.

5 For his life and conversation, it was so blameless that therein he starved the malice of all his adversaries, the long teeth of whose spight could finde nothing to feede upon. He is reported not to have suffered *any woman to come in his sight*; not because he was a hater of their sex, but because he was to deale with dangerous adversaries, he would warily cut off all occasions of suspition; and in some cases we may say, that over-much warinesse is but even measure and caution, if it be not too much, will be too little.

6 The maine matter wherein he dissented from the current of the *Roman Church*, and is honoured for a Champion of the Truth, was, in the point of Transubstantiation; an Errour which crept one of the last into the Church, and was the first that was most vigorously opposed. It took the rise from some extravagant expressions of *Damascene* and *Theophilact*, who endeavouring to shew the reality of Christs presence in the Sacrament, scattered such florishing language to that purpose (flowers, though they cannot feede, may sometimes infect) that though well intending, yet ill interpreted, gave occasion to their unskilfull Readers, who more minded the words then the matter, from such Rhetoricall premises to conclude a Dogmaticall point of the Elements being corporally transubstantiated, against the very being and nature of a Sacrament.

7 The first that effectually opposed this Errour was *Leuthericus* (remarkable for his name, confining on *Lactherus*) Archbishop of *Senes* in *France*. But the *French* King so kept him under with his heavy weight upon him, that he never grew up to any generall notice in the world. More

active was the undertaking of our *Berengarius* (who is challenged by *Baronius* for reviving the opinions of *Leutbericus*) and would not be taken off by the ſmiles or frowns of any who endeavoured by all meanes poſſible to perſwade him to deſiſt in his oppoſition.

8 There was one *Adelmanus* Biſhop of *Brixia* ſchoole-fellow with *Berengarius*, who by moſt loving letters perſwaded him to be reconciled to the *Romiſh* Church; he often in his Epiſtolary addreſſes intituled *Berengarius* (even when little better than under the Popes curſe) *ſanctæ Frater*, holy Brother; and addulced his diſcourſe with all luſcious expreſſions unto him. Moreover, he minded him of the counſell which *Fulbertus* their Maſter often gave him *in horto*, in the Garden; who ſuſpecting the activity (nick-named by him turbulency) of *Berengarius*, often forewarned him with teares, not to innovate any thing in matters of Religion, and humbly to ſubmit his judgement to the cenſure of the Church. Nor were promiſes of preferment wanting, on condition he would comply with the Court of *Rome*; who, on the revocation of his opinion, might eaſily have turned his Arch-deaconry into a Biſhopricke. But all was in vaine, he ſtill perſiſted loyall to his firſt principles, and no golden promiſes could bribe his judgement againſt his conſcience.

9 Here it is no part of our imployment, much leſſe of our purpoſe to be advocate for all the fauls of *Berengarius*. It being madneſſe in any man, who is unable to pay the ſcore of his owne faults, utterly to breake himſelfe by being ſurety for the offences of others. Onely we ſubmit the enſuing particulars to the judgement of the impartiall Reader; that when he meets with the manifold charges drawne up againſt this party accuſed, he would be pleaſed to take what followeth into his ſerious conſideration.

10 Firſt, that he was a man, and ſo ſubject to errour: And therefore he is no man who will not afford him a pardon of courſe, for thoſe failings proceeding from human infirmity. Secondly, that he lived in a darke age; and

therefore

therefore was more obnoxious to ſtumble. So that we need not condemne him that his errours were ſo many; bu t rather praiſe Gods goodneſſe, that they were no more; yea, this I dare bouldly affirme, that if the morning grow ſo proud as to ſcorne the dawning of the day, becauſe mixed with darkeneſſe, Midde day will revenge her *Quarrell*, and may juſtly take occaſion to conteme the Morning, as in luſtre infiriour to her ſelfe. Thirdly, *Berengarius* was vexed with opoſition, which makes men reele into violence, and no reaſon it is, that the conſtant temper of his ſoule, ſhould be gueſſed from ſom ague-fits (as I may terme them) of his paſſion, and that his poſitive opinion ſhould be ſtated from his polemicall heate, when he was chafed in diſputation. Laſtly, to render him whileſt living, and his memory when dead more odious, his Adverſaries have faſtened many falſe accuſations upon him.

11 We that live in this diſtracted age, know too well how ready men are to caſt aſperſions on thoſe who differ from them in point of opinion: which ſhould make us more charitable in paſſing our verdicts on thoſe in former ages, which diſſented from the received opionions. Wherefore, when we read *Baronius* calling him *hominem mendaciſſimum, impudentiſſimum*, with other epithets to the ſame ſence, we know how to defalce our credit accordingly. True it is, one fault he was guilty of, which we are ſo far from excuſing or extenuating, that we would throw the firſt ſtone againſt him our ſelves, but that conſciouſneſſe to our owne frailtyes commands us to hold our hands, leſt hitting of him we wound our ſelves, as ſubject without heavens eſpeciall ſupport to the ſame infirmities. However ſeeing God is glory fied in his ſervants weakneſſe, and every ſtumble of man is a ſteppe to Gods throne, we will plainly and ſimply ſet downe the unexcuſable inconſtancy of *Berengarius*.

12 Being ſummoned to appeare before Pope *Leo* the ninth, at firſt he refuſed to obey his command, therein following the Councell of *Peter de waldez* (from whom the

Waldenſes received their names) but afterwards being otherwiſe adviſed, and wearied with the importunity of his adverſaries, he not onely made his perſonall appearance before the Pope, but alſo ſolemnely in the preſence of the Councell at *Rome* retracted and abjured his opinions. Indeed formerly he had ſet forth a worke in the nature of an Expedient, wherein he did much qualifie and mitigate his expreſſions, abating much of their edge and ſharpneſſe, if poſſibly he might have made them comply with the *Sence of Rome*. But this proving ineffectuall and not giving expected ſatisfaction to the *Conclave*, he was laſt faine in *terminis* to renounce and recant his opinion in the preſence of 113. Biſhops.

13 But having got out of the reach of his enemies pawes he reaſſumed his Tenents again, remitting nothing of his former zeale, but rather aſſerting them with more ardour and vehemency then before. But alaſſe, no ſooner was he ſeazed on the ſecond time, but that he again abjured his opinions in the Lateran Councell under Pope *Gregorie* the ſeventh, to the indelebleſt ſtaine of his name for his inconſtancy.

14 After his ſecond Recantation, we find little of the manner of his demeanour unto the day of his death. And we eaſily conceive, that clouded with ſhame for his former fact, he affected obſcurity, and lived as inviſible as might be in the World. We find not that he excepted of any preferment in the Church, or that any was offered him. A preſumption that he was not re-eſtated in the favour of the Popiſh party, not confiding in him as thorow paced in their Religion. Charity commands us to hope that at the crowing of the Cocke of his Conſcience, he might awake out of his former ſleepe, and weepe bitterly with him, who on his repentance was received into Chriſts favour.

15 Two eſpeciall adverſaries *Berengarius* had, *Guitmundus*, and *Lanke Franke* a Lumbard, the latter of more learning than Piety, more parts then learniug, more pride then both, was well rewarded for his paines for diſputing and writing

writeing againſt *Berengarius* with the rich Arch *biſhopricke* of *Canterbury*. But *Berengarius* never mounted higher then his Arch Deaconry of *Angiers* where he died on *Epiphanie* or Twelfe-day, Anno 1088. Different is the judgement of learned men concerning his finall eſtate. *Heildebert* biſhop of *Maine* and our *William* of *Malmesbury*, ſay that he died *homo novus*, a reclaimed man, and dandle him in the lappe of the Romiſh Church as a true childe thereof. But Cardinall *Baronius* lookes upon him under the notion of a *Hereticke*, accounting his Recantation but ſuperficiall indited rather from his Cowardiſe then Conſcience. Our *Illyricus*, in *His catalogue of the witneſſes of the Truth*, affords him a principall place therein. We leave him to ſtand or fall to his owne maſter, according to that concluding *Diſticke*, which we find in an Aauthor:

Cum nihil ipſe vides propria quin labe laboret,
Tu tua fac cures, cætera mitte Deo.

Seeing nought thou ſeeſt but faults are in the beſt,
Looke Thou unto thy ſelfe, leave God the reſt.

16 Remarkeable are his words wherewith he breathed out his laſt gaſpe, which *Illyricus* reporteth to this Effect: *now am I to goe, and appeare before God, either to be acquitted by him as I hope, or condemned by him as I feare.* Which words, as they ſavour not of that full aſſurance of Salvation which God vouchſafeth to many of his ſervants, ſo they carry not with them any offenſive Breath of Deſpaire. And it is no contradiction in Chriſtianity, to rejoyce before God with trembling. And in this Twilight we leave *Berengarius* to that mercifull God, who knoweth whereof we are made and remembereth we are but duſt.

Moſt worthily may this Divine
Old Berengarius, *fairely ſhine*
Within this Skie of luſtrious Starres,
Who, 'gainſt Romes errours fought Truths warres;
Confuting, with high approbation,
Romes ſigment, Tranſubſtantiation; *Which*

Which did that Hierarchie so vex,
And with such passion so perplex,
That they would never give him rest,
But did his Soule so much molest,
That at the last, by fraud and force,
They made him (with most sad remorse)
Two severall times his Cause recant.
Him of his Crown, thus, to supplant.
Thus, O, thus, oft, Sols raye most rare,
With duskie clouds ecclipsed are.

IOHN WICKLIFFE.

The Life and Deth *of* John Wicklief.

AMongst many famous Writers in this Nation, as *Beda, Alckvine, John Carnoteneſis, Nigellus, Neckam, Sevall, Bacanthorpe*

thorpe, *Ockam*, *Hampoole* of *Armach*, this *Wicklief* is not the leaſt of worth, he was famous both for *Life*, and *Learning*; he was brought up in the famous Vniverſity of *Oxford*, in *Merton Colledge*; he gave himſelfe, after he was Maſter of *Arts*, to the ſtudy of *Schoole Divinity*, wherein having an excellent acute wit, he became excellently well qualified, and was admired of all for his ſingular Learning, and ſweetneſſe of behavior, in King *Edward* the thirds time: who proteſted that his chiefe end and purpoſe was to call backe the Church from her Idolatry, eſpecially in the matter of the Sacrament. He was much favoured by *John* of Gaunt Duke of *Lancaſter*, and the Lord *Henry Percy*, who defended and protected him from his raging adverſaries and Biſhops.

And when Pope *Gregory* the eleveeth ſent his Bull to *Oxford* to require them to root out *Wicklief*'s Tares (as he called them) the Proctors, and Maſters were in long debate whether they ſhould receive it, or reject it. In the time of *King Richard* the ſecond, this *Wicklief* was brought before the Biſhops at *Lambeth*, and had many Articles put in againſt him, but what by the meanes of ſome Courtiers, and Citizens of *London*, he was again releaſed. After this *William Barton* Vice-chancellor of *Oxford*, with ſome other Doctors, ſet forth an Edict againſt him, and his followers: whereupon he publiſhed a confeſſion of his Doctrine. *Anno Chriſti* 1382. the Archbiſhop of *Canterburie* held a Convocation at *London*, and condemned the Articles of *Wicklief* as Heretical: and when the ſaid Archbiſhop with many of his adherents were gathered together about this buſineſs, juſt as they were readie to begin their debate, there fell out a great and generall Earthquake, which ſo affrighted manie of them, that they deſiſted from their buſineſs: yet all means were uſed for the ſuppreſſing of his opinions; but through God's mercie they could never bee exſtirpated to this daie. He was a great enemie to the ſwarms of begging *Friers*, with whom it was harder to make war, then with the *Pope* himſefe. He denied the *Pope* to be the Head of the

Church, and pronounc'd him to be Antichriſt: he confuted, and condemned his Doctrine about Bulls, Indulgences, &c. The Biſhop of *Rome* loſt by his Doctrine the power of making and ordaining Biſhops in *England*, and the Tenths of ſpirituall promotions, & alſo the gains of his *Peter pence*. Whereupon *Polidore Virgil* cals him an infamous Hereticke. He affirmed the Scripture to be the ſupreme Judg of Controverſies, condemned Tranſubſtantiation, &c. He was a painfull, and faithfull preacher of the *Goſpell* under that famous King *Edward* the third, who alwaies favored and protected him againſt the rage of his adverſaries. In the raign of *Richard* the ſecond, he was by the power of his adverſaries baniſhed, yet in all his affliction he ſhewed an undanted ſpirit. At laſt returning from Exile, he died in the yeere of our Saviour Jeſus Chriſt, (whom he had Preached) 1387. and was buried the laſt day of *December* at his Parſonage of *Lutterworth* in *Leiceſter-ſhire*. But in the yeer 1428. which was 41. yeeres from the time of his death, his dead body was by the Decree of Pope *Martin* the fifth, and Counſell of *Sene*, dig'd up, and burned with the Execreations of that fiery *Pope*; thus he found the cruelty of them being dead, whom he had, being living, taught to be ſo. He writ (as *Pius Ænæas* teſtifies) more then two hundred faire volumnes, moſt of which were burned by *Subinck* Arch-biſhop of *Prague* in *Bohemia*: The Catalogue of his Works you may reade in the Centuries of *John Bale*, ſomes of them, I have here ſet downe.

1 *Of Chriſt and Antichriſt.* 2. *Of Antichriſt and his members.* 3. *Of the truth of the Scriptures.* 4. *Of the fountain of Errors.* 5. *A booke of Concluſions.* 6. 7. *Of Eccleſiaſticall and Civill government.* 8 *Of the Impoſtures of Hipocrites.* 9. *Of Blaſphemy.* 10. *Lectures on Daniel.* 11. *On the Apocalyps.* 12. *Of the marriage of Prieſts.* 13. *The Divels craft againſt Religion.* 14. *His policy to overthrow faith.* 15. *Of Apoſtacy.*

16. *Two bookes of Metaphyſickes, one containing* 12. *Bookes.* 17. *Gloſſes upon the Scripture.* 18. *Of falling away from Chriſt.* 19. *Of truth and lying.*

Beſides

Beſides theſe, he writ many of Philoſophy, and tranſlated the Bible into the Engliſh tongue, making Prefaces and Arguments to every Booke: he alſo tranſlated the twelve Bookes of *Clement*, the Parſon of *Lanthon*, containing the harmony of the Evangeliſts: And thus went out this Lampe of England: of whom one thus hath ſaid:

With our old Engliſh writers rare,
John Wicklief, *juſtly might Compare;*
For Learning, Life, and ſolid Witt,
And many Works he rarely Writt;
Contending ſtoutly, 'gainſt Romes *Errours,*
Nere daunted by their threats or terrours;
But, to his death, ſtill, fought faiths fight,
And thus went out this Lamp of Light.
But, being dead, Rome *did ſo rave,*
'Gainſt this Faiths Champion, that from 's grave,
They digged up his Bones, with ire,
And burnt (as Hereticks*) in fire.*
Thus was Romes *Folly, Rage, expreſt,*
To burn dead Bones, of Soules, at reſt.

IOHANNES HVS.

The Life and Death of John Huſs.

THE faire fruit of effects, is vertually couched in the ſmall ſeeds of their cauſes.

1 *John Huſs* is a pregnant inſtance thereof, whoſe inconſiderable, yea contemptable beginning, improved it ſelfe to give a blow *under the fift rib* in Scripture alwaies obſerved mortall to the *man of ſin*.

2 It would have given much ſatisfaction to the reader, and more to our ſelves, could we preſent him with exact Particulars of *Huſs* his birth and extraction. But alas we are ſo far from having a *ſtarre going before us* to direct us to the place of his nativitie, that we finde not the leaſt candlelight to guide us to the notice thereof. In or neere

Prague

Prague we conceive him to be borne, in which Univerſity he had his education.

3. Now the learning of that age moved in a very narrow circle, in Caſe and Controverſiall Divinity. The Schoolmen wanting the wings of the learned tongues, therewith to mount into the meaning of the Scriptures in their originall, onely employed themſelves in running round in the beaten path of common queſtions: whilſt ſuch amonſt them as were of extraordinary parts, impatient to be confined within, yet unable to exceed the foreſaid compaſſe, let out their ſoules, and made roome for the activitie of their mindes, by digging deepe into curious inquiries, where their beſt reſults are either unneceſſarie, or certaine, or both. Wherefore *John Huſs* declining ſuch intricate labyrinthes, betooke himſelfe to finde out the right way to heaven deſcrib'd in Gods word.

4 It happened about this time, that *Richard* the ſecond of *England* married *Anne* ſiſter to *Wencelaus* King of *Bohemia*; and although he had no children by her, yet the converſion of *Bohemia* may fitly be ſtiled the iſſue of this their mariage. Indeed this Queene *Anne*, taught our Engliſh women modeſtie in riding on Side-ſaddles; in exchange whereof the Engliſh taught the *Bohemians* true religion; firſt diſcovering the Romiſh ſuperſtitions unto them. For her Courtiers here did light on the bookes of *John Wicklief*, and carried them into their owne Country, where *Huſs* had the happineſſe to read, approve, and diſperſe the ſame. See here the pedegree of the *Reformation*, wherein *Germany* may be counted the Son, *Bohemia* the Father, and *England* the Grand-father.

5. *Huſs* hereupon began zealouſly to preach and propagate the truth, which for the ſoundneſſe thereof was welcome to many, for the novelty to more. But as the Jewes *Acts* 22. 22. heard Saint *Paul* patiently, untill that paſſage, *That he was ſent to the Gentiles*, which inraged them beyond all modeſty and meaſure, crying out, *away with ſuch a fellow from the earth, for it is not fit that he ſhould live*; ſo even

ſome Friers lent attentive eares to *Huſs* his Sermons, till their profit began to be concerned in his confuting the gainefull errours of *Rome*, and their malice muſtred all oppoſition againſt him. Firſt, by order from his holineſſe, the Arch-biſhop of *Suinco* was commanded to ſuppreſſe him; but all in vaine, his commands prevailing no more with *Huſs*, than the peoples prohibitions to *Bartimeus* commanding him ſilence, *Marke* 10. 48. which onely made him *cry out the more a great deale*. In ſo much that the Pope himſelfe was faine to take the matter in hand.

6 Here happined a moſt remarkable Accident, very advantagious for the propagating of *Huſſes* doctrine. A Sciſme happened in the Church of *Rome* betwext three Popes at the ſame time, ſo that *Peters* chaire was like to be broken betwixt ſo many ſitting downe together. This conduced much to the benefit of *Huſs*, who hereupon took advantage to decline (ſo good a witt having an uſefull Theame, would looſe nothing, in handling it) againſt the Chuch of *Rome*: Pleading that having three, it had no leagall head: That this monſtrous apparition of the Man of ſin, preſaged his life was ſhort; that theſe three Anti-Popes made up one Antichriſt. In a word, *there was opened unto him a great doore of utterance*, made out of that cracke or cleft, which now happened in this ſeaſonable ſchiſme at *Rome*.

7 It was now high time a generall Councell ſhould be called. The Church was growne fowle with long want of ſcowring: however the vicious Court of *Rome* declined it (wonder not if theeves be unwilling to heare of an Aſſiſes) expecting that there their faults would be diſcovered and cenſured. All the world ſtood on the Tiptoes of Expectation, what the Councell would produce. Where for a while we leave them with the three Popes tugging one againſt the other; where all Three at laſt were depoſed and Pope *Martin* ſubſtituted in the roome of them.

8 *Huſs* during the beginning of this Counſell remained at *Pargue*, conſtantly preaching in his Church of *Bethlehem*. Where his adverſaries choſe out of his bookes and preach-

ing

ing ſeverall Articles, which they charged againſt him for Hereticall. And it may ſeeme wonderfull, how variouſly the number of them is rekoned up, ſome times eight errours, ſometimes nine, ſometimes one and twenty, ſometimes five and fourty, which numbers the doctors and Maſters of the Univerſity of *Prague*, collected and objected againſt him. Yet none need juſtly admire at this difference, as if *Huſs* his opinions were like the ſtones on *Salsbury plain*, falſely reported that no two can count them alike. The variety ariſeth, firſt becauſe ſome count onely his primitive Tenets, which were breeders; whileſt others count all the yong Frye of Conſequences derived from them. Secondly, ſome were more induſtrous to ſeeke, capatious to expound, malicious to deduce far diſtant Conſequences. Excellent at the inflaming of a Reckoning, and to diſcover an infant or Embryo, errours which others over looked. Thirdly, It is poſſible that in proceſſe of time, *Huſs* might delate himſelfe in additionall and ſupplementall opinions, more than what he maintained at firſt. His principall accuſations were, that he maintained, the Sacrament was to be miniſtred to the people under both Kings. Secondly, That Prieſts in a mortall ſinne might not miniſter the Sacrament. Thirdly, That the Popes power above other Prieſts, was onely invented for covetouſneſſe. Fourthly, That Prieſts once ordained are not to be forbidden preaching &c.

9 For theſe Tenets *Huſs* was excommunicated by Cardinall *Delohunna*, a ſure prop of the Romiſh Church. But all in vaine, ſeeing the Gentry and Nobility of *Bohemia* did highly favour him. Whereupon he was brought to the Counſell of *Conſtance* under the Safeguard of the whole Empire, and a ſolemne Conduct of the Emperour *Sigiſmund's* double written, both in Latine and Almane, (that whether learned or unlearned might pretend ignorance thereof) drawne in a moſt favourable Latitude for him, and ſtrongeſt legall forme, given at *Spire* the eighteenth of *October Anno Dom.* 1414. Yea when the Pope was informed by

by a *Bohemian* Gentleman, what liberty *Huſs* had granted him to remaine in *Conſtance*, without any trouble, vexation, or interruption: his Holineſſe replied, that *if Huſs had killed his brother, no violence ſhould be offered unto him during his abode in this City.*

10 But as the man poſſeſſed with a Divell, Mark 5. 3. *None could binde him, no not with chaines:* So ſtrong was the uncleane Spirit of Cruelty in the Romiſh Court, that no duplicates or double cords of ſafe Conducts in Dutch and Latine, granted and accepted, could protect the innocence of this godly man: but that contrary to the ſolemne faith formerly pledged, he was perſecuted and impriſoned.

11 And now, what can be ſacred, what armour of proofe againſt the Artillery of malice, when ſuch Conducts are ſhot thorow? In vaine do men make Contracts, and ſtipulations when faith publickly given, the beſt waxe of all *Indentures*, and faireſt ſeale of waxe, ſhall thus be proſtituted to private deſignes. Had theſe great pretended Schollers read and ſeriouſly conſider *Davids* Pſalmes 15.4. *He that ſweareth to his owne hurt and changeth not*, (and did not the Emperour paſſe on his honour, and Popes word ſpeaking alwais in *verbo ſacerdatis* amount to an oath:) yet had they but wayed the anſwere of *Feſtus* a Pagan, *Acts* 25, 16. *It is not the manner of the* Romans *to deliver any man to dye before he that is accuſed have his Accuſers face to face, &c.* They could never had adventured on ſo unexcuſable a Marter.

12 Here we conceive we ſhall not unprofitably beſtow our paines, if we tender a catalogue of the principal friends and Enemies of *Huſs*, that Poſterity may know who added the part of helpfull *Oneſiphorus* to this *Paul* in bonds, and who were like *Demetrius* the Copper-ſmith, the active perſecutors of him.

His Friends.	His Foes.
1. John de Glum *a Bohe-*	1. Stephen Paletz, *principall of the Doctors of* Prague.
	2. Andreas de Broda, *a Do-*

mian

mian Nobleman.

2. Nicholas Titular *Biſhop of Nazareth, who gave him an eſpeciall teſtimony, though by his place the Apoſtolicall Inquiſitor of Heriſe for the Univerſity of Prague.*

3. Conrade *Archbiſhop of Swinco, who openly cleared him.*

4. Henry Latzembog, *well extracted a great Advocate for* Huſs.

5. Wencelaus de Duba, *a Gentleman and eſpeciall pleader, for the validity of his* ſafe conduct, *when* Huſs *was impriſoned.*

6. *A conſiderable part of the Nobility and Gentry both of* Bohemia *and* Poland.

ctor who writ a Book againſt him.

3. *A nameleſſe charterhouſe Moncurate of St.* Sebauld *in the City of* Norenberge.

4. Staniſlaus Znoma *a* Bohemian *Doctor, who coming to* Conſtantz, *dyed by the way of an Impoſtume.*

5. Michael de Cauſis, *a great diſputant againſt* Huſs, *whoſe very ſirname may ſeem to ſpeake Phyloſophy.*

6. Didacus *a* Lumbart, *eſteemed a great Schollar.*

7. Stokes, *an* Engliſhman *then preſent at the Councell, his ſerene Antagoniſt.*

8. *The Pope, Court, and Cardinals of* Rome, *but chiefly the Cardinall of* Cambray.

Thus though *Huſs* had many friends, yet the number, power and activity of his Foes did preponderate; ſo that notwithſtanding his many appeales and proteſtations, he was caſt into a ſtinking Priſon, loaden with chaines of Iron, kept with hungry and bad Fare. But as Men thrown flat on their backs, alwayes have their faces looking up to heaven; ſo this godly Man, being over-thrown with the fury of his Enemies, made the more fervently his addreſſe unto God, by a lively faith, having all his dependance on dame Providence, even in the depth of cruell Sickneſſe, which in the Priſon ſeized upon him.

13 The ſentence of condemnation being at laſt ſolemnly paſſed upon him, *Huſs* falling downe on his knees, *Lord Jeſus Chriſt (ſaid he) forgive mine enemies, by whom thou knoweſt that I am falſely accuſed.* How did his charity triumph over his perſecutors malice? an action which will finde more

commenders, than followers in our age. Whereas indeed he that revengeth himſelfe of his adverſarie, is but even with him, and in his owne expreſſion *cries quits* with him: whiles ſuch as forgive him, are above him; it being the Prerogative of Princes to pardon.

14 Then the ſeaven Biſhops, who were appointed for that purpoſe, began to degrade *Huſs* of his ſeaven Orders, and ſuch Veſtments as were the badges thereof. The beſt was, though they uncaſed him out of his other garments, they could not ſtrip him of the white robe of his innocence. Yea, ſo cruelly did they act their part therein, that they reſolved inſtead of a raſor, with ſheares to pare away a part of his crowne, leſt (forſooth) any relique of their holy oyle ſhould remaine upon it. However *Huſs* was no looſer thereby, for God no doubt made good to him his promiſe, *Revel.* 2. 10. *I will give unto thee a crowne of life.* Which did cover his deformitie, and plentifully compenſate the loſſe of his Skin.

15 Here I confeſſe it was once my deſigne, to contract and inſert the laſt ſpeech of *John Huſs* to the people, but my reviſed thoughts diſſwaded me from it. For it is all ſo excellent, that compendium would be diſpendium thereof. In it ſelfe the onely fault thereof is the ſhortneſſe of it, and pity it ſhould be more abridged; for he that undertakes the ſame, will leave out as good as he chooſeth in. Wherefore we remit the Reader to the entire narration of Maſter *Fox*, where his ſpeech is recorded; which left an ecchо in the eares and hearts of all that heard him.

16. Hence *Huſs* was hurried to the ſtake, where the *Emperour*, *Duke* of *Bavaria* chanced to be preſent, profering him pardon but on ſuch unworthy conditions, as *Huſs* his conſcience could not accept. He did love, but did not dote on life; as he ſhall never grow rich by the bargaine, who purchaſeth it with the priſe of his ſoule; no doubt he called to mind what was written, *Heb.* 11. 35. *And others were tortured not accepting deliverance, that they might obtaine a better reſurrection.* And now the fire was kindled, with which *Huſs* muſt

muſt grapple, being in this kind as I take it, the firſt that ſuffered in this manner. For as for *Wicklief*, only his corpes were burnt after his death, more to his enemies ſhame; who in vaine revenged themſelves on the empty Cage after the bird was flowne: whereas *Huſs* was the firſt that entred the liſt with that furious element, and fought body to body with the fire. Scriveners uſe with gawdy flouriſhes to decke and garniſh the initiall caracters of copies. The like may be expected from me, ſeeing *Huſs* may be tearmed a leading letter; in the *patterne of patience*, that ſemnably with rhetoricall fluſculations I ſhould endevour to adorne his memoriall. But ſuch ſuperfluous paines may well be ſpard, ſeeing this Letter is conſpicuous enough in it ſelfe, died red in its own blood. Being tyed with a chaine to the ſtake, by chance he was turned towards the eaſt; And here behold the Criticiſme of Superſtition; For ſome cryed out, *Hee ſhould not looke towards the Eaſt, becauſe he was an hereticke.* Whereupon his tormentors (who had power to turne his body, not to move his mind) reverſed him weſtward. Sad indeed it is to come out of Gods Bleſſing into the warme ſunne; but happy he that is turned out of the warme ſun into Gods bleſſing, and denyed the benefit and beauty of the orient beames, had the inward Comfort of heavenly grace to ſolace and ſupport him.

17 A paper whereon devils were antiquely painted was put upon him, he wearing thoſe ſhadowes on his head, whoſe Subſtance his enemies felt in their heart. But when the fire began to be kindled, that furious Element was more mercifull unto him then were his Executioners. For whereas fire hath a double property to burn and to ſtifle, here it was pleaſed to make uſe of the latter quality, as the milder and meeker of the twaine. Except we ſhall ſay it was rather the Pitie of the wind, than the favour of the fire, which drove the flame ſo full upon his face that it quickly choaked him; and may be preſumed ſenſeleſſe, though he moved a while after. His heart which was found amongſt his bowels, firſt beaten with ſtaves and

Clubbes, was afterwards pricked upon a ſharpe ſticke, and roſted at the fire apart untill it was conſumed. The leaſt remnant of his aſhes were gathered up and caſt into the rever of *Rhine*, ſo if poſſible for ever to extirpate his memory.

18 One memorable paſſage muſt not be forgotten, in the life time of *Huſs*, which is conceived almoſt to amount to a prophecy, he had a dreame (as he writes in his forty fifth Epiſtle, being a letter written to the Lord *John de Clumme*) how he beheld in his Church at *Bethlehem* in *Paris*, certaine men to race and pull out the images of Chriſt, and the next day (as it ſeemed unto him) many other Painters made more and fairer images than formerly; and the Painters with much people about them ſaid, (in merriment and kind of deriſion) Let the Biſhops and Prieſts come now and put out theſe Pictures. Hereat the people much rejoyced and *Huſs* himſelfe fell a laughing, which cauſed him to awake.

19 I know that generally dreames are nothing, but Fancies deſcant on the former dayes worke. And he that layeth too much preſſure on ſuch ſlender props may be layed in the duſt. How ever it was verified in the event, that many worthy Chriſtians the trueſt Images of Chriſt (as Chriſt is the image of God,) were by *Huſs* his preaching and ſuffering converted to the truth, in defiance of all Anchriſtian oppoſition, who endeavored to deleate and expunge all impreſſions of Truth in them.

This moſt illuſtrious Lamp of Goſpel Light,
Which in Bohemia, *firſt, ſhon forth moſt bright,*
By this renowned Martyres induſtrie,
Heavenly heroick Huſs; *yet, furiouſly,*
Affronted was by Papall *enemies.*
But, in the midſt of this their rage, did riſe,
Among themſelves, a mighty Schiſme and rent;
Three Anti-Popes, at Once; by which event,
Renowned Huſs *did great advantage gain,*

The

The Goſpels Light to propagate, maintain.
But, at the laſt, that Schiſme being ſew'd-up,
Againe, they fill their wraths and rages Cup;
And gave it Huſs *to drink, who, valiantly,*
Drank-up the ſame, to deaths extremity;
And, though, they Painted-Devils plac'd on his head,
Yet, in their rage and ſcorn did nothing dread.
Thus, faithleſſe Rome *breaking her promiſe given*
In firey-Chariot ſent his Soul to Heaven.

HIERONYMVS PRAGENSIS.

The life and Death of Jerom of Prague.

TRavellours * report, that the place wherein the Body of *Abſolon* was buried, is ſtill extant at *Jeruſelem*, and that it is a ſolenme cuſtome of *Pilgrimes* paſſing by it to caſt

Bydulph Morriſon ſandye.

cast a stone on the place; the like, in expression of their detestation of his unnaturall Rebellion against his own *father*. But a well disposed man can hardly goe by the memory, or mention of *Hierom* of *Prague*, without doing his greatfull homage thereunto, in bestowing upon him, some passage in his praise and Commendation. Amongst others therefore who have raised the Heape of this good mans *Monuiment*, we will cast in the Contribution of our *Stone* also, (though but a rough and unpolished one) to advance the heigth of this History.

Allowing him 45. years old at his Death, he was borne 1372.

2 This *Jerome* of *Prague* was by his Countrey a *Bohemian*, though we find not the * principall date and place of his Birth, nor the Condition of his *parents*. We account it more modisty, to confesse our ignorance hereof, then to wrong the *Reader*, by obtruding on this Beliefe our roving *Conjectures* for certaine *Truths*. But *Bohemia*, though she was happy to enjoy him, was not so covetous to ingrosse him, but that for his profit; and her owne honour. She lent him to other parts of *Europe*, there to have his Education. He travelled into *France*, and at *Paris* proceeded *Master* of *Arts*, and in the Vniversity of *Collen* and *Hidlebury*, had the same degree confirmed unto him. He was as exact in observeing, as happy in remembering, the most note worthy passages, which his judicious Eye met with in forraine *Parts*.

3 But there is a secret *Loadstone*, in every mans native Soyle, effectually attracting them home againe to their Country, their Center. This skilfull merchant for *Learning*, having made a long voyage to the most principall *Parts* and Staple places of *Literature*, and by that his adventure much inriched himselfe, hath a mind to returne home to his *Haven*, and safely arived at *Prague* in *Bohemia*. He needed no other harbenger to send before to provide him welcome, then the *fame* of his owne *reputation*, being so well known in that place, that the *City* passeth for his *Sir-name*, and the commonly stiled *Hierom* of *Prague*. For here he had, if not his *Birth*, his first *breeding*, here he made so ma-

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ny pious *Sermons*, here he held so many famous *disputations*. In so much as it is questionable, whether *Jerom* be more honoured wth the Addition of *Prague*, or *Prague* more renowned with the name of *Jerom*. For sooner shall the river *MVLTAW* cease with her silver streames to water and divide that famous City, then the memory of *Jerom* be forgotten.

4 Hitherto *Jerom* was but a wilde stocke and ungrafted, going on with the multitude in Erroniõus wayes, having drunke as deepe as the rest of *Romes bewitched Cupp*, till his conversion hapned on this Occasion: The *Bohemians* which brought their lady *Anne* over into *England* to be married to our King *Richard* the second, brought back the books of *John Wicklief* home with them into their Countrey. *Jerom* of *Prague* lighting on one of them, by perusing it, perceived the abominable Superstitions then used in the *Church*, and began by degrees, first in his judgement, to dislike them; afterwards, in his Practice, to disuse them; and lastly, in his Preaching to Confute them. Thus Contemptible beginnings, being blessed by divine Providence, proveth parents of most considerable effects.

5 But no sooner had *Jerom* publikely opposed the doctrine of *Purgatory* and prayers for the *dead*, but all the orders of *Fryers*, like a nest of *Hornets*, with there venomous *stings* were busie about him. We read of *Elephants*, that though their whole Body be by reason of the hardnesse of their *Skinne* of proofe against the sword, yet they have a tender and soft place under their *Belly*, wherein they are easily wounded, as appeares by the example of *Eleazer* in the * *Maccabes*, who taking advantage thereof killed one of them in fight. But O how tender are the *Monkes Bellies*; those *Lazy Lubbers* could not abide to be taught in point of Ease and profit, they are suddenly Sensible with Sorrow, if any goe about to abate of their dainty dyet, and therefore were bemadded with fury to heare *Purgatory* called into question, the pretended fire whereof did really heat their kitchin. But *Jerom* having Scripture and truth on his side, like a valliant Champion asserted his opinions in

* 1. *Maccabes* 6. 46.

in defence of Oppoſition, having got the Society of *John Huſs* to aſſiſt him.

1 *Kings* 7. 15. *Zacha.* 4. 12. *Luke* 9. 1.

6 *Two Pillars* there were in *Solomons* * *Temple*; two *Olive-trees* dropping oyle into the *Candleſticke* in * *Zacharyes viſion*. Our *Saviour* ſent his *Seventy Diſciples to Preach two by two*. And *two Witneſſes Propheſied in Sackcloath till they were ſlaine*. So here God had a *Paire* of his Preachers, who by their mutuall Company, abated the tediouſneſſe of Solitarineſſe, and by their invited ſtrength twiſted together, were thereby more effectually enabled againſt their Adverſaries. One Soule might ſeeme to animate them both, and as they were lovely in their Lives, ſo in their deaths they were not long devided.

7 Now a generall Counſell was called at *Conſtance*, which awakened the Chriſtian world with the expectation of the Succeſſe thereof. *John Huſs*, out of his owne Accord, having firſt obtained full and free licence, to come thither and returne thence with ſafety, repaired to the Counſell, and there, in Confidence of God and a good *Cauſe*, proffered to defend the *doctrine* of *Wicklief*, to be *ſound* and *true* both by *Scripture* and *reaſon*. His very name *Huſs* which in the *Bohemian Tongue* Signifieth a *Gooſe*, was a pleſant inſtrument ready ſtrung and tun'd, for the wanton *fingers* of his *Enemies*, to make mirth and muſicke upon it, and every dull wit was ſharp enough to uſe a jeere made to his hand. But let them breake *Jeſts* on his name, whileſt he breake their *Superſtitions* in *Earneſt*, and as once the *Geeſe* kept the *Roman Capitall* from their Enemies; ſo this *Gooſe* kept the *Capital* of *Truth* from the *Romans*. Though *Naball* was his name, *yet folly was not with him*, being of a Solid judgement, ſubtill wit, and diſcreet deportment in his Converſation.

8 But *Huſs* could in no manner obtaine free Audience; yea contrary to his Aſſurãce, formerly granted, had his perſon reſtrained. *Jerom* of *Prague*, hearing thereof, would not ſtay at home, (when one *band* is bound will not the other endeavour the looſing thereof?) but haſteneth to *Conſtance*, either

either to produce the freedome or partake of the Fetters of his Christian Brothers. Thus when one *Arrow* is shot, and in hazard to be lost, a second is sent after it, and either his fellow is found, or both lost together, and happy it had beene for the *Church*, if she had had her *Quiver* full of such *Arrowes*. *Jerome* comming to the *Counsell*, makes meanes to be heard, and puts up the heads of some positions, profering publiquely to defend them, moving withall that he might have leave to come and goe with Safety confirmed unto him under the Faith of the Counsell. *Aprill* 4. 1415.

9 This by no meanes could be obtained, Liberty they would freely give him to come but not to depart, and on the same tearms the Woolfe will grant free Conduct to the Lambe, to come to his den, but *vestigia Nulla retrorsum*. *Jerom* hereupon finding justice obstructed, secretly departed the City, and in his returne home was taken and brought backe to the Counsell. His Adversaries much insult on his flight, as one evidence of his guilt; whereas if matters be well weighed, seeing he could not obtaine Licence Safely to stay, Christ gave him a warrant lawfully to depart, in those words, not onely *Permissive Directive*, but Injunctive, *when you are persecuted in one City flee to another*.

10 Then was he brought with a long Chaine about him (like Saint *Paul* before King *Agrippa*,) into the Counsell, his fetters on set purpose being shaken by those that led him, to make the more noise, to render him more ridiculous. Whereas indeed the sound of such Shackles made more melodious musicke in the eares of the God of Heaven, then all the loud chanting & unintelligible affected singing in their Superstitious Quires. They baited him with railing and opprobrious termes; but what is most remarkeable, none solidly opposed him concerning the opinions of *Wicklief*, whereof he was accused, but charged him with youthfull extravagancies, rather importing a Luxury of wit, then amounting to any dangerous Opinon. But principally the Master of the University of *Hidelburob* objected against him, that long since, when a Student there,

he had cauſed a ſhield or Eſchuchion to be painted, in repreſentation of the Perſons in Trinity, comparing them therein to *Water*, *Snow* and *Ice*.

11 *Jerom* denied not the fact but defended the ſame, Seeing God had ſtamped in naturall matters, ſome countenances of ſupernaturall miſteries. Thus the coeternity of the three Perſons (beſides the aforeſaid Inſtance) are Shadowed out in the *Sunne*, and in *light* that proceedeth from it, & in a *beam*, that ariſeth from both. And ſeeing that Friars fancies moſt ſurfeit with ſuch devices, and that more dangerous pictures neerer confining on Blaſphemy, were commonly preſented and priviledged by them, they of all other were moſt unfit to caſt the firſt ſtone at him, for ſuch innocent and harmleſſe Portraitures which he had depicted. Thus they vexed him with triviall objections about unconcerning matters; but as for the maine buſineſſe of Hereſie, they preſumed him to be guilty thereof, and he was never brought to a faire, and legall diſputation concerning the ſame.

12 From the Counſell he was carried home to the Priſon, and there for many dayes kept with bread and water, ſo that had the proudeſt Anchorite, pretending to the higheſt abſtinence beene Commoner with him, it would have tired his ſwifteſt Devotion to keepe pace with him; much other hard uſage he felt for the ſpace of a twelve moneth, wherein *his feet were hurt in the Stocks, the Irons entered into his Soule*. So that long durance, ſhort dyet, hard lodging, love of Life, hope of Libertie, feare of Torture, wantig friends to adviſe him, made ſuch impreſſions upon him, that at laſt he was not onely contented to abjure all *Wicklieſes* opinions for falſe, but alſo to allow the murder of his deare brother *Huſs* to be a lawfull and laudible Act of exemplary Juſtice.

13 Here let none Tyrannically trample on the proſtrate credit of a penitent ſinner. Conſider that he did not ſurrender the Caſtle of his integrity at the firſt ſummons, but kept it a full yeer, in many a furious aſſault, till the Conſtant

ſtant battery of Importunity, made at laſt an unhappy breach in his Soule. O there is more required to make a man valiant, then onely to call an other Coward. Had we beene in *Jeromes* Caſe, what we ought to have done we know, but what we ſhould have done God knowes. And may we here remember the *Bleſſing* which *Jacob* bequeathed as a legacie to one of his *Sonnes*, *Gad a Troope ſhall overcome him, but he ſhall overcome at the laſt.* Let none looke to long on the intermediate fals and failings to which the beſt Saints of God, in this life, are Subject, but lift up their eyes to the ultimate and finall victories of Gods ſervants, who at laſt, through Chriſt, prove more then Conquerours. *Gen.* 49. 19.

14 But *Jeromes* Condition was rather impar'd then improu'd by his recantation. Great is the Differance betwixt deliverance out of dangers of Gods giving in his due time, and forcible eſcapes by ſiniſter courſes, which men raſhly ſnatch to themſelves. The former is ever attended with inward joy and quiet of Conſcience, the Soule Solacing it ſelfe, not onely in the end attai ned, but alſo in the lawfulnſſe of the means uſed therunto; wheras when men doe not iſhue out of a danger by a doore of Gods opening unto them, but breake through the wall, (as *Jerome* by perjury) by violent and unwarrantable wayes, their minds are daily haunted with ſcruples and perplexities, even ſometimes to dolefull diſtraction: beſides, ſuch eſcapes never prow proſperous, rather eaſing then curing, and the comfort got by them unraueleth againe, as it hapned in *Jerome* of *Prague*. By whoſe objuration his conſcience was wounded, God offended, truth betrayed, good men made to grieve, and bad men to inſult, the malice of his Adverſaries being no what abated in violence, but increaſed in ſubtilty. For conceiving his recantation (as indeed it was) rather indited from his Tongue then his Heart, theſe Spanels reſolved to *Retrive the game*, and to put him a freſh on the triall.

15 No fewer then 107. Articles were framed againſt him,

him, and he brought to his purgation before the Councell, neere the titular Patriarch of *Constantinople*, who formerly had condemned *Huss* was appointed his judge; Happy had it beene, if this pragmaticall persecutor had had no more power in *Constance*, then he received profit from *Constantinople*, whence he was onely qualified and dignified with an Aeriall title. *Jerom* most valiently and elequently assessed the truth, recanting his recantation? And protesting that nothing more troubled him in his life, then his former cowardize. Thus, as the well levelled Canor, though at the discharging by the force of the powder it recoyleth some paces backward, yet it tendeth the Bullet to the right marke. So *Jerom* now hit home, notwithstanging his former fearfull failing, and became the more couragious in Gods cause, yea bashfull blushing for their former faults, so becometh the faces of good men, that it maketh them looke the more beautifull.

16 Sentence of condemnation was presently passed upon him, and a paper Mite was made for him to weare, wherein red divels with monstrous visages were depainted, done to affright the vulgar, who commonly carry their soules in their eyes, much affected with such representations; the heathē Romans had a custome that at the Apotheosis, or Pagan Canonizing of an *Emperor* for a god, when his body was solemnly burned, an artificial Eagle was curiously made at the top of the Rogus or funerall pile; and people perswaded, that that soaring Eagle did withall carry and convey the *Emperors* soule into heaven: Or at leastwise was an Embleme of his mounting up into happinesse. Thus this pageant of painted divels was presented to the people to possesse them with an opinion, that in the same sort the Fiends of hell did arrest and seaze on the soule of *Jerom*, who notwithstanding would have done well enough, if the divels in flesh their present had not done more to him, then the divels in paper. This Saint rather smiling at the folly then angry at the malice of his enemies, cheerfully put the Miter on his head; *Did my Savour,*

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ſaid he, weare a Crowne of thornes for me, and ſhall not I as willingly weare this fooliſh Cap for his ſake?

17 He was faſtened to the ſtacke, which was an jmage of wood made to reſemble *John Huſs*. (ſometimes deepe malice expreſſeth it ſelfe but in ſhallow fancies) and ſinging all the while, ſuffered (as I may ſay) many Martyrdomes. It was almoſt quarter of an houre, before he gave up the ghoſt, rather roaſted then burnt: ſo as bliſters, as big as Egs were raiſed upon his skin: the fire tormented him at diſtance, being made round about him. Here my ſoule being to be ſent on two ſeverall errands, knoweth not which firſt to diſpatch: whether I ſhould enveigh on the cruelty of his Murderers, who had martired all humanity in themſelves, artificially skilfull to deſcant on the doleſull plain ſong of death, that the poore man might feele himſelf dye, whileſt their revengefull eyes plaid the Epicures on his torment: or ſhall I firſt admire the patience of *Jerom*, who ſtanding as ſtiffe as the ſtake to which he was faſtened, like *Eliah* went up to heaven in a Chariot of fire: But to omit both, I had beſt adore the goodneſſe of God, which gave ſuch ſtrength unto men, conquering the cruelty of their tormentors by their ſufferings.

18 The aſhes of *Jerom* were caſt into the river of *Rhine*, ſo that he might ſay with *David*, *We went through fire and water*: what the Poets fain of the river *Tayns* carrying golden ſand in the ſtreame thereof, is herein miſtically verified of *Rhine*; now the chanell was enriched with the precious duſt of this *Saint*: that river long ſince hath perchance ſcattered their reliques to the *German* ſea, as that to the mayne Ocean, though his memory & fame is more diſperſed abroad on the Continent. All this ſeparations of his dnſt ſhall not poſe an omnipotent power, but that at the laſt day he ſhall have a glorious reſurrection. Wicked men ſaid of St. *Paul*, *Away with ſuch a fellow from the Earth, for it is not fit that he ſhould live*. God ſaith of his ſoule, *of whom the world was not worthy*. Both agree in this, though grounding their agreement on contray wayes, that men of great piety are not to be long lived in this world. *Pſalm 66. 12.*

19 I

19 I had almoſt forgot a perpetuall ſpeech of this *Jerom*, *I ſummon you all (ſaid he) a hundred yeers hence to appeare before God, and give an account of my innoſent blood*; ſeverall coments are made of this text, his enemies derided his words as the fantaſticall iſſue of an idle prayer, onely wiſe and wary in taking the ſafe terme of a hundred yeers, that none then preſent might have the advantage to confute him of falſhood. Others conceived the expreſſion, a generall commination, uſing a certaine time for an uncertaine, amounting to this efect; that the longeſt lived of them all ſhould one day be called to a ſad reckoning for their cruelty. But many Proteſtants not content to have his words an arrow ſhot at rovers, but ayming at and hitting a marke, interpret them of *Martin Luther*, who in oriticall computation at the end of that Century (as herein to *Jeromes* opinions & Exeeuter of his will herein) gave that deadly wound to that man of ſin, which hath brought him to an incurable conſumption attended with an hectique Fever, the infallible forerunner of the ſpeedy approching of his finall deſtruction.

This brave Bohemian *worthy may, indeed,*
His brother Huſs *moſt worthily ſucceed;*
And, as two Twins, for their heroick Spirit,
The one, the others honour may inherit.
For, by John Huſs, Jerom *was bleſtly ayded,*
Where by the Romiſh-*rout he was invaded;*
And, Jerom, *hearing* Huſs *was wrong'd by* Rome,
To vindicate his quarrell, did preſume.
But, in the tryall, found his heeles tript up.
Fearfull (by Romiſh *rage) to taſte his Cup;*
Yet, at the laſt, that tempting blaſt ore blown,
His doubled and redoubled Zeal was ſhown:
Stoutly recanting his forc'd recantation,
To th' Death he hated Romes *abomination.*
Which did their Romiſh *furie ſo enflame,*
That, tortur ing him, they Tygers fierce became;
His head (like Huſs) *with painted Divels, arrayd,*
His Soule to Heaven, outragious flames convayd.

MARTINVS LVTHERVS.

The Life and Death of Martin Luther.

Martin Luther was born at *Isleben*, *Ann. Dom.* 1483. *November* 10. at 9. a clock at night on Saint *Martins* day, and was call'd *Martin*. His parents brought him up in knowledge and feare of God, according to the capacitie of his tender yeeres, and taught him to read at home, and accustomed him to vertuous demeanour. The father of *George Aemilius* (as *Luther* often hath related) first put him to Schoole, where though the trueth was much darkned by clouds of Popery, yet God preserved still the heads of *Catechisme*, the *Elements of the Cistoian Grammer*, some *Psalmes* and formes of prayer.

At fourteene yeeres of age, he with *John Reineck*, who proved

proved a man of especiall vertue and authority in those parts, were sent to *Magdeburg*: thence by his Parents he was removed to *Isenak*, where was a Schoole of great fame; There he prefected his Grammer learning, and being of a very quick wit, and by nature fitted for eloquence, he soone surpassed his School-fellowes in copiousnesse of speech and matter, and excelled in expression of his minde both in prose and verse.

He went to *Erford Anno* 1501. Where he fell upon the crabbed and thorny *Logick* of that age: which he soone attained, as one who by the sagacitie of his wit, was better able to dive into causes and other places of Arguments then others. Here, out of a desire of better learning, he read over *Cicero*, *Livy*, *Virgil*, and other monuments of ancient latine Authors.

When at *Erphord* he was graced with the degree of *Master of Aarts* at twinty yeeres of age, he read, as Professor, *Aristotes Phisicks*, *Ethicks* and other parts of *Philosophy*. Afterward his kindred seeing it fit that so worthy indowments of wit and eloquence should be cherished for the publque good, by their advise he betooke himselfe to the study of the *Law*. But not long after when he was 21. yeeres old, of a sudden besides the purpose of his parents and kindered (upon an affright from his faithfull mates violent death) he betooke himselfe to the *Augustine Monks Colledge in Erphord*. But before he entred the Monastry, he entertained his fellow students with a cheerefull banquet: and thereupon sent them letters valedictory; and sending to his parents the Ring & gown of his degree of Master of Arts, unfolded to them the reason of the change of his course of life. It much grieved his parents that so excillent parts should be spent in a life little differing from death. But for a moneths space no man could be admitted to speake with him: running over the Bookes thereof in order, he met with a copie of the *Lanine Bible*, which he never saw before; there with admiration he observed that there were moe *Evangelicall* and *Apostolicall Texts* then what were read

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to the people in Churches. In the Old Teſtament with great attention he read the ſtory of *Samuel* and *Anna* his mother; and began to wiſh, that he was the owner of the like book; which not long after he obtained. Hereupon he ſpent his time on the Propheticall and Apoſtolicall writings, the fountaines of all heavenly doctrine, ſeeking thence to enforme his minde with Gods will, and to nouriſh in himſelfe the feare of God, and true faith in Chriſt from true and undoubted grounds. Some ſickneſſe and feare whet him on to attempt theſe ſtudyes more earneſtly. It is ſaid, that in this Colledge *Luther* in his younger years fell into a moſt violent diſeaſe, in ſo much that there was no hope of life; and that an ancient Preaſt came to him, and with theſe words comforted him; *Sir, Be of good courage for your diſeaſe is not mortall; God will raiſe you up to be a man who ſhall afford comfort to many other.* He was often cheered up by conference with the ancient Prieſt; to whom he revealed his feares and ſcruples of minde.

Then he began to read *Auguſtins* Works: where both in his Comment on the *Pſalmes*, and in the book, *Of the Spirit and letter*, he found many evident places, which confirmed this doctrin concerning faith & the comfort which was before kindled in his breaſt. Yet did he not utterly caſt of the reading of *Gabriel* and *Camaracenſis*, writers on the Sentences, but was able to recite them by heart in a manner. He ſpent much time in often reading *Occam*, and eſteemed him for acuteneſſe of wit before *Thomas Acquinas* and *Scotus*: alſo he ſtudiouſly peruſed *Gerſon*. But chiefly he read often *Auſtines* Workes, and kept them well in memory. This earneſt proſecution of his ſtudyes he began at *Erphord*: and ſpent there five years in the Colledge.

In the year 1507. he put on the prieſts hood. The firſt Maſſe which he celebrated, was *May* 2. *Domini Cantate*. Then was he 24. years old. In this courſe he continued 15. years; to the year of our Lord 1527. At that time *Joan Staupicius*, who endeavoured to promote the Univerſity of *Wittenberg* lately begun, deſired that the ſtudy of Theology

ſhould there flouriſh, and well knew the wit and learning of *Luther*: and removed him to *Wittenberg*, *An.* 1508. when he was 26. years old. Here in regard of his daily exerciſes in the Schools & his Sermons, the eminency of his good parts did more and more ſhew themſelves. And among other learned men, who attentively heard him *Martinus Mellu ſtad* commonly cal'd *Lux mundi*, the light of the world, often ſaid of *Luther*: *that there was in him ſo Noble a ſtraine of wit, that he did verily preſage, that he would change the vulger courſe of Studyes, which at that time was uſuall in Schooles, and prevailed.*

At *Wittenberg Luther* firſt explained *Ariſtotles Logick* and *Phyſicks*: yet intermitted not his ſtudy of *Divinity*. Three years after, that is *Anno* 1510. he was ſent into *Italy* and to *Rome* in the behalfe of his Covent, for the deciding of ſome controverſies among the Monkes. There he ſaw the Pope and the Popes palace, and the manners of the Roman Clergy. Concerning which he ſaith; *I was not long at Rome, There I ſaid and heard others ſay Maſſe: but in that manner, that ſo often as I call them to minde, I deteſt them. For at the tabe I heard among other matters ſome Curtiſans laugh and boaſt, and ſome concerning the bread and wine on the Altar to ſay: Bread thou art, and bread thou ſhalt remaine; Wine thou art, and wine thou ſhalt remaine.* He further addeth, that the Prieſts celeberated the Maſſes ſo haſtily and perfunctorily, that he left of ſaying Maſſe, before he betook himſelfe to the Goſpell. And cryed out, *Away with it, away with it.* In talke with his familiar friends he would often rejoyce at this his journey to *Rome*, and ſay; that *he would not for* 1000. *florens have been without it.* After his returne from *Rome*, *Staupicious* ſo adviſing, he was made *Doctor in Divinity*, after the manner of the Schools, and at the charge of Duke *Fredrick* Elector of *Saxony*. For the Prince heard him Preach, and admired the ſoundneſſe of his invention, the ſtrength of his arguments, and the excellence of the things which he dilivered. Now was *Luther* thirty years old, and had attained a maturity of Judgement. *Luther* himſelfe uſed to profeſſe, that

he

he would have refuſed this honour, and that *Staupicius* would have him permit himſelfe to be graced with this degree, ſaying pleaſently; *That there were many buſineſſes in Gods Church, wherein he would uſe* Luthers *helpe*. This ſpeech then ſpoken in a complementall way, at length proved true by the event. *Thus many preſages goe before great changes*. Soon after he began (as the place required) to explaine the *Epiſtle to the Romans and ſome Pſalmes*: which he ſo cleared, that after a long and darke night, there ſeemed a new day to ariſe in the judgement of all pious and prudent men. Here he ſhewed the *difference of the Law and Gospell*, and refuted an errour then moſt frequent both in the Schools and Sermons: namely, *that men by their workes can deſerve remiſſion of their ſinnes; and that menare juſt before God by obſerving the diſcipline commanded*: as the Phariſees taught. *Luther* therefore recal'd mens mindes to the *ſon of God*, and (as *Joon Baptiſt*) ſhewed them *the Lamb of God, who taketh away the ſins of the world*.

And taught them that for Chriſts ſake their ſins are forgiven, and that this benefit is received by faith. He cleared alſo other points of Eccleſiaſticall truth: This beginning made him of great authority, and that much the more, becauſe his demeanor was ſutable to his doctrine, ſo that his ſpeech ſeemed to come from his heart, not from his lippes onely. For the ſaying is as true as old, Κρειττων ἐχει πίστιν τὸ ἦθος, *A mans pious carriage makes his ſpeech perſwaſive*. Hence it was as that men eaſily aſſented to him, when afterward he changed ſome of their rites. As yet he attempted not to doe it, but was a rigid obſerver of good order, and added ſomething more ſtrict then uſuall. With the ſweetneſſe of this doctrine all godly minded men were inamoured, and much it affected the learned, that *Chriſt, the Prophets and Apoſtles* were brought out of darkeneſſe and priſon, and that the difference of the Law and the Goſpell, of Gods Word and Philoſophy, (of which they read nothing in *Thomas, Scotus* and their *fellowes*) now was manifeſted. Now alſo *Luther* betook himſelfe to the ſtudy of the *Greek and Hebrew*

tongues, that upon his knowledge of the phraise and propriety of the Originall, he might more exactly judge of Doctrines grounded thereupon.

Luther being thus busied, into *Misnia* and *Saxonie*, *John Tecelius* a *Domanican* Fryer brought Indulgences to be sold. This *Tecelius* arrived (as other matters, so especially) *that he had so large a commission from the Pope, that though a man should have defloured the blessed Virgin, for money he could pardon the sin.* And further he did not onely give Pardons for sins past, but for sins to come. *Luthers* godly zeale being inflamed with these proceedings, set forth certaine propositions concerning Indulgences. These he publickly affixed at the Church next to the Castle of *Wittenberge*, on All-Saints Eve, *Anno* 1517.

When *Luther* perceived that the Positions were very well liked of, and entertained as sound and Orthodox; which he at first propounded to be discussed by Disputation, till the Church defined what was to be thought concerning Indulgences; he wrote to *Jerom* Bishop of *Brandenburg*, under whose Jurisdiction he was, and submitted what he had written to the Bishops judgement; and intreated him that he would dash out with his pen, or consume with the fire, what he thought unsound. The Bishop answered *Luther*, and declared *that his desire was, that the setting forth of his arguments about those matters should a little while be deferred: and that he wished that the common talke about Indulgences had never been.* *Luther* answered: *I am content so to doe; and had rather obey, then worke Miracles, if I could well do them.*

In the year 1518. *Luther*, though most men disswaded him, yet to shew his observance of authority, went (for the most part on foot) to the Colledge of *Hidleberg*. In the Colledge of the *Augustinians*, now cal'd the Colledge of *Sapience*, he disputed about Justification by Faith.

Upon *Luthers* returne, he wrote an Epistle to *Judocus* a Divine and Phylosopher of *Isenac*, once his Tutour. Where he hath this speech; *All the Doctors of Wittenberge (in the doctrine concerning grace and good workes) are of my Iudgement, yea the*

whole

whole University, exeept one licentiat Doctor Sebastian *: even the Prince himself and our Ordinary Bishop, and many of the Chieftains, and all the Ingenious Citizens with joynt consent affirme, that before they neither knew nor heard of the Gospell, nor of Christ.* The Pope by *Thomas Cajetan* Cardinall cited *Luther* to *Rome*. *Luther* having notice hereof, mainly endeavoured that the cause might be handled in *Germany* under competent Judges: and at length he prevailed, by the mediation of *Wittenberge* Universitty to the Pope, and by *Charles Multitius* a *German* the Popes Chamberlain, and the mediation of the *Elector* of *Saxony* to *Cajetan* then the Popes Legate, that at *Auspurg* before the Legate himselfe, *Luther* might plead his owne cause.

About the beginning of *October*, *Luther* came on foot to *Auspurg*, and upon assurance of his safety was admitted to the Cardinals presence. Who admonished him; first, *To become a sound member of the Church, and to recant the errours which he had divulged: secondly, to promise that he would not againe teach his former doctrines: thirdly, that he would abstain from other Doctrines which would disturb the Peace of the Church. Here also it was objected to him, that he denyed the Merit of Christ to be a treasure of Indulgences: and that he taught that Faith was necessary for all which should come to the Sacrament.* *Luther* intreated some time to deliberate thereon: and returned the next day, and in the presence of some witnesses and a Scribe, and four of the Empeours Counsellors, professed, that *he gave the Church of Rome all due observance, and if he had spoken any thing dissenting from the judgement of the Church, he would reverse it: but could revoke no errour, being not yet convicted by Scripture of any, and did appeale to the judgement of the Church.* But *Luther* not convinced as yet by Scripture, persisted in the truth. Yet at length fearing least the Cardinall should make more use of his power and greatnesse, then Scholarlike disputations, he appealed to *Rome*, and departed from *Auspurg*, *October* 20. Because the Cardinal charged him not to come into his presence, unlesse he would recant. Yet *Luther* left behind him an Epistle to the Cardinall, and affixed thereunto a formall appeale unto the Pope.

Cajetan

Cajetan tooke *Luthers* departure in ill part, and wrote to the *Duke* of *Saxony*, *that he would either send* Luther *to Rome, or baniſh him out of his territories, and intreated him not to give credit to Luthers defenders, and to take heed of ſtaining the illuſtrious Family, whence he was diſcended.* The *Elector* returned anſwer; *That now it was not in his power to doe this, becauſe* Luther *was not convicted of any errour, and did much good ſervice in the Univerſity, and did offer his cauſe to triall and diſputation.* The reſolution of the *Duke* was more confirmed by an Epiſtle of *Erasmus*, and the interceſſion and vote of the *Univerſity* of *Wittenberg*. Here I may not paſſe over a notable proofe of *Luthers* Heroike courage. When *Luther* came to *Auſpurg*, he by the counſel of ſuch as the Prince Elector ſent with him, waited three dayes for to have the *Emperours Letters* for his ſafety. In the meane time the *Cardinall* ſent one for *Luther*; but he denyed to come, untill the Emperour granted what he deſired. At this the meſſenger was offended and ſaid; *Do you think that Prince* Frederick *wil take up armes in your behalfe? I deſire it not ſaid* Luther, *in any wiſe.* Then the Party; *Where then will you abide? Luther* anſwered, *Under the cope of Heaven.* The *Italian* replyed, *Had you the Pope and the Cardinals in your power, what would you doe? I would ſaid* Luther, *give them all due honor and reverence.* At this the Meſſenger after the *Italian* manner biting his thumbs, went away.

Upon theſe dealings *Luthers* ſpirit fainted not, yet leaſt he ſhould cauſe detriment or danger to any one, or derive ſuſpition on his Prince, and that he might more freely deale with the Papall cure, would have gone into *France* or ſome other Country. But his friends on the contrary, counſelled him *to ſticke firmely to Saxony:* and that the Popes Legate ſhould be certified, *that was ready in any ſafe place appointed him to make his anſwer.* But *Luther* having ſetled his reſolution to depart, took his leave of the Prince Elector, and by a letter ſent to him, *November* 29. thanked his Highneſſe for all friendly offices of his love. The Prince ſent that letter to the Legate: and appointed *Luther* to abide at *Wittenberg*. Of this *Luther* thus wrote; *The Prince was fully minded,*

minded that I should stay: but what his minde now is, since the Royall proceedings are published, and I have appealed to the Councell, I know not.

For he understanding by the Cardinals Letter, that Judgement should passe on him at *Rome*, he made a new Appeale, saying, that *he was forced of necessity to appeal from the Pope to the Councell ensuing, which was in many respects to be preferred before the Pope.*

About the same time towards the end of the 18. yeare, the Pope sent *Charles Multitius* a Misnian Knight, and bestowed on Prince *Frederick* a golden *Rose*, according to custome consecrated by the Pope on the *fourth Sunday in Lent*: and exhorted him to continue in the faith of his ancestours. He was earnest with *Luther* to be reconciled to the Pope: and had seventy Briefes Apostolicall (as they call them) to shew; that if the Prince would deliver him out of his custody, for which cause the Pope sent him the *Rose*, in seventy Townes, the seventy Briefes should be set up, and so he should be brought safe to *Rome*. He further required of *Luther*, *that he would have a regard to the Churches peace; and promised to endeavour, that the Pope should doe the like*: Luther *freely promised most readily to doe what ever he could with a safe conscience in regard of Gods Truth: and affirmed that himselfe was desirous and studious of peace, and that it was not his fault that these stirres arose; for necessity had urged him to doe, what he had done.*

Frederick the *Elector* a prudent and Religious Prince neither yeelded to the Popes desire, nor vouchsafed his Rose any respect: though *Multitius* worrderfully boasted of it at *Dresa*, and said, *Doctor* Martin *is in my power*. About this time the *Bohemians* sending a book writen by *John Hus* to *Luther*, encouraged him *to constancy and patience: and confessed that the Divinity taught by Luther was sound and right.*

Matters being growne to this height of dispute, and *Luther* having many adversaries; at *Leipsick* a towne in *Misnia* belonging to *George* Duke of *Saxony* Cosen-german to Prince *Frederick*, in the 19. year a Disputation was held.

Thither

Thither came *Andreas Carolostadius* accompanied with *Luther*, *Melanthon* and *Barninus* Duke of *Pomerania*. He at that time was in office in the Universitty of *Wittenberg*. Thither came also *John Eckius* a Divine of *Ingolstad*. Hereupon, *June* the 17. *John Eckius* and *Carolastodius* began the Disputation about Free-will. Namely, *whether there be in man any free will to doe good as of himselfe*? that is, as they say; *whether in congruity we deserve grace, when we doe what is in us to doe*? *Eckius* granted that *there is not in man a genuine and naturall power and ability to doe a good worke, but an acquired*. On this poynt eight dayes were spent by his playing the Sophester. *Luther* could by no meanes obtaine leave of Duke *George* freely with his safety to dispute, and thereupon came not as a Disputer, but as an Auditor to *Leipsick*, under the protection granted to *Carolostadius*.

In the year 1520. upon *Multitius* advise, *Luther* wrote to the Pope, and sent him his booke lately written *concerning Christian liberty*, and offered conditions of peace. About this time *Frederick* the *Elector* fell into a grievous sickneſſe. Whereupon *Luther* moved by some of his friends, and out of Christian charity wrote the book called *Tesseradecas* to comfort him. Then also he wrote the book *Of Confession of sins*: in which he took occasion to speak of Vowes, and deplored their torturing of mens consciences. *Charles* the Emperour requested to hear *Erasmus* judgement concerning *Luther*, and wondred that so great & extream hatred should be raised by some Monks and the Pope against *Luther*, whose life and carriage he conceived to be commendable, and his doctrine not impious; *Erasmus* answered in a pleasant manner; *That his Highnesse needed not wonder at that; for Luther had in his disputations dealt against the Monks bellies, and the Popes crowne.*

It is reported that these advocates of the Pope did promise *Erasmus* a Bishoprick of rich revenew, if he would write against *Luther*. But he answered; *That* Luther *was a man too great for him to write against; and that he learned more from one short page of* Luthers *writings, then from all* Thomas

Aquinas

Aquinas *bookes*. It is also said, that *Margaret* the Emperors Aunt, who ruled all *Belgium*; when the *Magistri nostri* of *Lovan* complained, that *Luther* with his writings did subvert all Christendme, did demand what manner a man *Luther* wes; when they answered, *that he was an unlearned Monke*, she replyed: *Why then, see that all you learned men, being a great multitude, write aganst that one unlearned fellow: and doubtlesse the world will give more credit to many of you being learned, then to him being but one and unlearned.*

Luther knowing what was don wth his writings, *An.* 1520. *Decemb.* 10. called the Students of *Wittenberg* together, and in a frequent assembly of learned men, before the gate of *Elister* near to the great Colledg, where a fire was made, *cast the Popes lawes and the Bull of* Leo *with some writings of* Eckius, Emser, *and others thereinto*; and said, *Because thou troublest Christ the holy one of God, eternall fire will trouble thee.* The next day he expounded the *Psalmes*, and earnestly charded his auditors *that as they loved the salvation of their souls, they should take heed of the Popes statutes.* And in writing gave a reason presently of this his action.

Here *Frederick* Prince *Elector* obtained of the Emrerour to call *Luther* to the Court held at *Wormes* in March *An.* 1521. *Luther* receiving the Emperours grant for his safety, went from *Wittenberg*.

Here many did dehort *Luther* from going to *Wormes*: Others said, that by the burning of his books, he might know what was the Popes censure concerning himselfe: Others told him of the usage of *Hus* and *Savonarola*. But *Luther* with a resolute courage lightly regarded their advise, and said, *that these discouragements were but cast into his way by Satan, who knew, that by the profession of of the Truth, especially in so illustrious a place, his kingdome would be shaken and indamaged.* He further brake forth into these words: *If I knew that there were so many Devils at* Wormes *as tiles on the houses, yet would I goe thither.* They say the Duke of *Bavaria* his *Jester*, whether suborned by others, or by some instinct, met *Luther* at his enterance into the towne with a Crosse, as is wont in

funerals, and sung with a loud voyce: *Welcome, comest thou hither, and much desired of us, who sate in darknesse.*

On the twenty six of Aprill *Luther* taking his leave departed from *Wormes*. *Casp. Sturmius* a Messenger some hours after followed him, and found him at *Openheim*. *Luther* being in his journey sent Letters backe both to *Cæsar* and the Pirinces Electors, & States of ther Empire, "commending himselfe and his cause to them; aud said he was ready to doe any thing which was meet, except to revoke any thing, that he knew to be warranted by Gods word. *Frederick* the *Electora* prudent Prince, seeing *Luther* to have incurred the hatred of all; that no danger might seize on him, committed the business of conveying *Luther* into some safe place, where he might be free from accesse, to some faithfull friends of the Nobility, that there he shonld be kept private, till *Cæsar* was departed out of *Germany*. They presently, faithfully and secretly conveyed him to the Castle of *Wartenburg* neear *Isenack*: This place *Luther* afterward used to call his *Patmos*.

At length not enduring further delay and innovations, he returned from his *Patmos* to *Wittenberg*. In this 22. year the New Testament came forth, as it was translated into the *German* tongue in his *Patmos*, & afterward revised some what by *Melanthon*. He wrote also a letter to the *Bohemians* concerning matters of great moment, and *exhorted them to constancy in the truth which they had received, and that they would not fall back to Antichrist for a vaine hope of peace: He also disswaded them from making themselves guilty of the innocent blood of* John Hus *and* Jerome *of* Prague.

About this time also, *Luther* confuted *Nicolas Stork*, *Thomas Muncer* and other fanaticall ringleaders, and Prophets broaching new doctrines, who pretended revelations Angilicall, and conferences with God, and denyed the Baptisme of infants: and thereby sowed the seed of Anabaptisme. These false prophets came from the *Cygnean* City to *Wittenberg*, in *Luthers* absence, and molested *Carolostade* and *Melanthon*. Now also *Luther* answered *Henry* the eight King of

of *England*, who as other adversaries also, set out a booke against *Luther*, and had given him by Pope *Leo* the title of *Defender of the Faith of the Church*.

Then *Luther* set forth the book concerning the dignity and office of the *Civill Magistrate*. He also set forth the five books of *Moses* in the *German* tongue, three thousand years since the death of *Moses*. He published also a book to the Senate of *Prague*, about *ordaining of Ministers*, and another, about *avoyding the doctrine of men*.

The year 1526. in *October*, *Luther* laid aside his Monkishhood: and declared his judgement concerning the Synod to be called for determination of the Ceremonies. Now also *Luther* renewed the ordination of Ministers of the Gospell in the Church: Of whom *George Rorarius* was the first. *Luther* being forty two years old, of a sudden and unexspectedly married *Katherin a Bora* a noble Virgin, late a Nun.

Luthers adversaries not onely observed the time of the marryage, but proclaimed the marriage to be incestuous, in which a Monk married a Nun. Hereupon the King of *England* in his Answer to *Luther*, stiles this marriage incestuous, and there saith among other opprobries put upon *Luther*, that he could not have committed a sin of higher nature. Against these disgraces *Luther* thus animated himselfe, saying; *If my marriage be a worke of God, what wonder is there, if the flesh be offended at it? It is offended even at the flesh which God our Creator took, and gave to be a ransome, and food for the salvation of the the world: if the world was not offended with me; I should be offended with the world, and should feare that it was not of God, which I have done. Now seeing the world is vexed and troubled at, I am confirmed in my course and comforted in God.*

Then *Luther* wrote a consolatory letter to *John Husse* of *Breslow* a Teacher of the Gospell, notwithstanding the scandall raised by the Hereticks, and their fighting against the Articles of our Faith: and in speciall manner he animated him against *Schwenfeld* and *Crantwald*.

In the 27. year the *Anabaptists* broached their new do-

ctrin, about the not baptizing of infants; & were themselves rebaptised: they also taught community of goods. Both *Luther* and *Zwinglius* wrote against them, and the Magistrates punished them in divers places.

About the beginning of the year 1527. *Luther* fell suddenly sick of a congealing of blood about his hears, which almost kil'd him: but the drinking of the water of *Carduus Benedictus*, whose vertues then was not so commonly knowne, he was presently helped. This year also he put forth the Story of *Leonard Keisar* his friend, who was burnt for the Gospels sake, at the Command of *William* Duke of *Bavaria*.

In the beginning of the year 1529. *Luther* put forth his greater and lesser *Catechismes* for the good of the under sort of people, and admonished the Pastors and Ministers that they would seriously attend their offices, and teach carefully in the Villages. *That they would preach still the same things about the same points and often presse them upon the people.* Here also *Luther* put forth a book against the Turk in the *German* tongue. In this year was held that solemne and numerous assembly before the Emperour & the States of the Empire, wch was printed & made known to all the Nations of Europe. *Luther* composed the *seventeen Articles*, before the Divines of *Saxony* took their journey to *Augusta*: In these Articles he omitted scholastick disputes and points unnecessary for the peoples instruction, and comprised the summe of wholsome and necessary doctrin for the salvation of mens souls and true piety.

After this the Confession written by *Melanthon* according to *Luthers* direction and advise, was exhibited in the *Latine* and *German* tongues in *Cæsars* palace, *June* 25. at two a clock in the afternoone, and was read by the Chancellor of *Saxony* before *Charles* the fifth, *Ferdinando* and all the Electors and Princes being assessors, and that with so shrill and loud a voyce, that not onely in that large Hall, but also in the Court beneath and in the places adjoyning it was well heard. They who subscribed to this Confession were

John

John Duke of *Saxony*, *George* Marqueſſe of *Brandenbrugh*, *Erneſt* and *Francis* brothers, Dukes of *Brunſwick* and *Lunenburgh*; *Philip* Landgrave of *Haſſia*, *Wolfgang* Prince of *Anhalt*; and two Cities of the Empire, *Norinberg* and *Reutling*.

In the year 1533. *Luther* comforted the Citizens of *Oſchatz* by his letter, who had been turned out for his confeſſion of the Goſpell; In his letter he ſaith, *The Devill is the Hoſt, and the World is his Inne: ſo that where ever you come, you ſhall be ſure to finde this ugly Hoſte.* In the year 1534. the *German* Bible tranſlated by him, and brought into one body, was firſt printed, as the old priviledge dated at *Bibliopolis* under the Electors hands ſheweth.

In the year 1535. this Bible was publiſhed. Then the fancies of the Anabaptiſts began to appeare in *Weſtphalia*, and made a very great combuſtion. This year *Luther* began publickly to preach on *Geneſis*, which taske he ended (as himſelfe was wont to ominate) with his life, ſix yeares after. In *February* the year following the Duke *Elector* of *Saxony* with the Confederate Princes and Cities, and their Divines held an Aſſembly at *Smalcald* for matters of Religion.

At this meeting *Luther* fell ſick of a grievous diſeaſe, ſo that there was no hope of his life. He was pained of the ſtone, and obſtruction in the bladder eleven dayes. Here he, though moſt of his friends diſliked and reaſoned againſt it, would be carried thence; the event proved his reſolution good. *George Sturk* the Phyſitian being ſent for from *Erphord* went along with him. *Luther* as he was carried along, made his Will; *in which he bequeathed his deteſtation of Popery to his friends and Paſtors*: as before in the houſe of *Spalatinus* in the year 1530. where he made this Verſe.

Peſtis eram vivus, moriens ero mors tua Papa.

I living, ſtopt *Romes* breath,
And Dead, will be *Romes* Death.

But the night after his departure thence he begen to be ſomewhat better.

He tooke delight to expresse some things in his owne tongue, and in Ryme. Of which some were to this sense and meaning.

Eate what is sodden well;
Drinke what is pure and cleare:
That thou the truth doth tell,
To all let it appeare.

Speake not to all, what ever thou doest know:
If thou be well, keepe wisely were thou art:
Conserve with care, what ever is thine owne,
Mischance sure footed comes like th'nimbling Hart.

Be silent in due time, abstaine, sustaine,
Hold up thy head. Of need to none complaine;
Dispaire not of Gods helpe, thy state to stay,
Who sends assistance to us every day.

He was in his private converse of such behaviour that his life was a patterene of vertue. As he dined or supped, oftentimes he would dictate matter to be preached; sometimes corrected the faults of the presse, sometimes he would recreate himselfe and others with Musick. He was by nature (which *Melanchthon* would often wonder at) a moderate eater and drinker: and yet had no small or weake body: He hath beene seene for four dayes together and being in health, to eate and drinke nothing at set meale times: and often at other times for many dayes to be content with a little bread and fish. I will say nothing how in the Cloysters he macerated himselfe with watchings, fasting, labors. Oftentimes being invited to Banquets, he went not, because he would not lose his time, I, said he, *lose too much time by invitations to Feasts here in the City: I know Satan hath such an hand in it: that I may not deny it, and yet it doth me harme to accept the courtisy.* In company he was familiar, pleasent courteus yet grave, as beseemed a man of his place. He was affable, and studious of truth.

Melan-

Melanthon affirmeth, that he often found him at prayer with great ardency and tears imploring God for the whole Church. He set apart every day a certaine time for the reading some *Psalmes*, and intermixt his owne prayers and teares with them. He often used to say; that he was offended with them, who either through Idleneſſe or variety of imployment said, that it was enough to pray with groanes onely. And for that end said he, formes of prayer are prescribed us by the will of God, that reading might inflame our mindes, yea that the voyce also might professe, what God we call upon.

When he recreated his minde, and took it of from study, he delighted to play at *Cheſſe*, and was skilfull at it. He sometimes practised the art of Turning with his servant *Wolfgang*; and would say, *if the world should deny us sustenance for my paines in Gods word, we would learne to get our livings with our hands*. Sometimes he did play on an *Instrument*, sometimes *shoote*. He was carefull also of the neatneſſe of his Garden, and desired of his friends variety of plants to furnish it: So that he had no vacant time. *Of his imployments thus he writeth; I am very full of imployment preaching to the people might well require all my paines, my course of worshiping God and prayer might wholly busie me, my paines by expounding Scriptures by writing, my writing Epistles, my care of other mens affaires taketh up my time; my converse with my friends (which I use to call a feeding of my corps) doth very badly steale away a great part of my time*. It was his usuall course either to meditate, or to read, or preach, or to give good counsell to his friends: so that he was never idle.

He was very liberall to the poore. On a time when a Stdents asked some money of him, he bad his wife give him some thing: and when she excused the matter in regard of their penury at that time: he tooke up a silver cup and gave it to the Schollar, and bid him sell it to the Gold-smith, and keep the money for his occasions. When a friend sent him 200. angels of gold from the metal-mines he bestowed them all on poore Students: When *John* the Elector

Elector, gave him a new gowne: he said, *that he was made to much of, for if here we receive a full recompence of our labours, we shall hope for none in another life.* When the same Elector offered him a vayne of Metals at *Sneberge*: he refused it, lest he should incurre the tentations of the Divell, who is Lord of treasure under the Earth. He took nothing of Printers for his copies, as he writeth, saying, *I have no plenty of money, and thus yet I deale with the Printers, I receive nothing from them for recompence of my many Copies, sometimes I receive of them one copy. This I thinke is due to me, whereas other writers, yea translaters, for every eight leaves have an Angel.* Concerning money given him thus he writeth; *The hundreth Angels given me I received by* Tanbenhem, *and* Schart *gave me fifty: that I stand in feare, that God will give me my reward here. But I protested that I would not so be satisfied by him, I will either presently repay it or spend it. For what should I doe with so much money? I gave one halfe of it to* P. Prior, *and made him a joyfull man.*

He was very lovingly affectioned towards his children, and gave them liberall education: He kept in his house a School-master to traine them up in good arts and a godly life. When he saw *Magdalen* his eldest daughter ready to dye, he read to her in *Esay* 26. 19. *Thy dead servants shall rise againe, together with my dead body shall they arise. Awake and sing ye that dwell in the dust: For thy dew is as the dew of herbs, and the earth shall cast out the dead. Come my people, enter into thy chambers, and shut thy doores about thee: Hide thy selfe as it were for a little moment, untill the indignation be over-past.* My daughter *enter thou into thy chamber with peace, I shall ere long be with thee. For God will not permit me to see the punishments hanging over the head of* Germany. And upon this wept plentifully. But in publick when he went along with the Herse he bridled his affection, and was not seen to shed one teare. And as all men of excellent spirits have a zealous anger in due place: So *Luther* by nature was vehement, but yet placable: As appeareth in this, that when *Melanthon* much moved to passion once came unto him, and all the rest were very mute, *Luther* uttered this Verse.

Vince

Vince animos iràmq; tuam, qui cætera vincis.

Thine owne heart overcome, thy fury tame,
Who all things elſe haſt ſtoutly overcame.

And then ſmiling, ſaid, *we will not further diſpute of this matter*, and turned his ſpeech to other occaſions.

He foreſaw and foretold many things, as the combuſtion which roſe in *Germany*; ſaying, *I am very much afraid, that if the Princes give eare to Duke* George *his ill counſell, there will ariſe ſome tumult, which will deſtroy all the Princes and Magiſtrates in all* Germany, *and ingage in it all the Clergy.* Of the death of *Frederick* Elector of *Saxony*, thus he writeth, *If God in heaven hath reſolved in wrath to deale with us, that neither our prayers, nor counſels of amendment can hinder it, let us obtaine this that our* Joſias *may ſleep in peace, though the world be left to goe into its Babylon.*

Of the covetouſneſſe of *Germany* and the Dearth there, thus he ſpeaketh. "We feare Famine, and we ſhall ſuffer it, "and finde no remedy for it. And when as without ne- "ceſſity, we are ſolicitous to prevent Famine, like wicked "and incredulous Gentlies, and neglect the word of God "and his work; he will permit ſhortly a diſmall day to "come upon us, which will bring with it whole Wain- "loads of cares; which he ſhall neither have power or "meanes to eſcape. Diverſe other things he alſo fore-told.

He had his health competently well, but that ſometimes he was troubled with the head-ach, eſpecially in his elder yeares. Whereupon he was afraid of ſome violent Apoplexie: and when he felt a ſwimming in his head, or noyſe in his eares, he uſed to ſay, *Lord Jeſu, ſmite me gently, for I am abſolved from my ſins according to thy word, and am fed unto life eternall by thy body and blood. Thine Apoſtle* John *and our Elector were taken out of this world, by this kinde of death.* He endured often tentations, whereupon he ſaid, *All here are in health except* Luther, *who is ſound in body, and without ſuffers at no mans hand in the world: onely the Divel and all his Angels vex him.*

He was of an indefferent ſtature, of ſtrong body, of ſo Lion-like a quickneſſe of his eyes, that ſome could not endure to looke directly upon him, when he intentively beheld them. They ſay that one of mild ſpirit, who could not endure in private to talke with *Luther*; was courteouſly uſed by *Luther*, yet was ſo pierced with the quickneſſe of his eyes, that being amazed he knew no courſe better then to run from him. His voyce was mild and not very cleare; whereupon, when on a time there was mention at table about *Pauls* voyce, which was not very perfect and full: *Luther* ſaid, *I alſo have a low ſpeech and pronuntiation.* To whom *Melanchon* anſwered, *But this ſmall voyce is heard very farre and neere.*

In the year 1544. the 17. of *November* he finiſhed his explication of Geneſis: which was his laſt publicke reading in the Univerſity, which he concluded with theſe words: *Thus end I my explication on Geneſis; God grant that others may more rightly and truely expound it; then I have done I cannot proceed farther therein, my ſtrength faileth me, pray for me, that it would pleaſe God to grant me a quiet and comfortable departure out of this life.*

In the year 1546. *Luther* accompanyed with *Melanchon* viſited his owne Country, and returned againe in ſafety. Not long after, the Councell of *Trent* being begun, and having ſate once or twice, *Luther* was called againe by the Earles of *Mansfield* to his owne Country, for to compoſe a diſſention among them concerning their bounds and heritages. *Luther* was not wont to deale in matters of this nature, having been verſed in ſacred ſtudyes all his life time: but becauſe he was borne at *Iſleben*, a towne in the territories of *Mansfield*, he was willing to doe his Country ſervice in this kind. Wherfore making his laſt Sermon at *Wittenberg* the 17. day of *January*, he tooke his journey on the twenty third day: And at *Hall* in *Saxony* lodged at *Juſtas Jonas* his houſe, where he ſtayed three dayes becauſe of the roughneſſe of the waters, and preached the 26. of *January* upon *Pauls* Converſion. On the 28. day being Thurſday at

Hall

Hall he passed over the river with *Justas Jonas* and his owne three sons, and being in danger of drowning said to Dr. *Jonas*; *Thinke you not, that it would rejoyce the Divell very much, if I and you and my three sons should be drowned*? When he came to the Earles of *Mansfield*, he was entertained by a hundred horsemen or more of the Court, and was brought into *Isleben* very honourable, but very sick, and almost past recovery: which thing he said did often befall him when he had any great businesse to undertake. But using some meanes for cure of his infirmity, he sate at supper with the company; and so continued to doe from the 29. of *January* to the 17. of *February*, and treated of the differences, for whose determination he came thither. In this time he preached sometimes, and twice received the Lords Supper, and publickely received two Students into the sacred order of the Ministery. And at his lodging used much godly conference at Table with his friends, and every day devoutly prayed. The day before his death, though he was somewhat weake, yet he dined and supped with his company; and at supper spak of divers matters, and among other passages asked, *Whether in heaven we should know one another*? when the rest desired to heare his judgement thereof. He said, *What befell Adam? he never saw Eve, but was at rest in a deep sleep when God formed her, yet when he awaked and saw her, he asketh not, what she was, nor whence she came; but saith, that she was flesh of his flesh and bone of his bone. Now how knew he that? He being full of the Holy Ghost, and endued with the knowledge of God, thus spake. After the same manner we also shall be in the other life renewed by Christ; and shall know our parents, our wives and children, and all about us, much more perfectly, then* Adam *knew* Eve *at her bringing to him.*

After supper, when he went aside to pray, as was his custome, the paine in his breast began to increase: whereupon by the advise of some there present, he tooke a little *Unicornes* horne in wine: and after that slept quietly an houre or two on a pallat neer the fire. When he awaked, he betooke himselfe to his chamber, went to bed, & bidding his friends good nght, admonished them, who were pre-

sent to pray God for the propagation of the Gospell; because the Councell of Trent and the Pope would attempt wonderfull devises against it. Having thus said, after a little silence he fell a sleep; But was awaked by the violence of his disease after midnight. Then complained he againe of the narrowneſſe of his breast, and perceiving that his life was at an end, he thus implored Gods mercy, and said:

O heavenly father; my gracious God, and Father of our Lord Jesus Christ; thou God of Consolation, I give thee all hearty thanks, that thou hast revealed to me thy Son Jesus Christ; whom I beleeve, whom I professe, whom I love, whom I glorifie, whom the Pope of Rome and the rout of the wicked persecute and dishonour. I beseech thee, Lord Jesus Christ to receive my soul. O my gracious heavenly Father, though I be taken out of this life, though I must now lay downe this fraile body: yet I certainely know, that I shall live with thee eternally, and that I cannot be taken out of thy hands. He added moreover; *God so loved the world, that he gave his onely begotten Son, that every one, who beleeveth in him should not perish, but have life everlasting.* And that in the 68. Psalme; *Our God is the God of salvation; and our Lord is the Lord, who can deliver from death.* And here taking a medicine and drinking it, he further said, *Lord I render up my spirit into thy hands and come to thee.* And againe, *Lord into thy hands I commend my spirit, thou, O God of truth hast redeemed me.* Here as one falling asleep and without any bodily pain, that could be discerned, he departed this life. And when Doctor *Jonas* and *Cælius* said, *O reverend father doe you dye in the constant confession of that doctrine of Christ, which you have hitherto preached?* He answered so as he might be heard; *yea*: which was the last word he spake. Thus he in his native Country, not having seen it many years before, dyed much lamented by many. This fell on the eighteen day of *Febru.* on the day in the Calender ascribed to *Concord*, about three a clock in the morning, in the great climactericall year of his age. Soon after his body put into a coffin of Lead, was carried in Funerall manner to the Temple of *Isleben*: where *Justas Jonas* preached.

Then the Earles of *Mansfield* desired *that his body should be interred*

interred within their territories : But the Elector of *Saxony*, required that he should be brought bark to *Wittenberge*. In the returne thereof, which way so ever it went, it was honourably attended, and with much griefe accompanied out of each Princes Dominion : and at lengh upon the twenty two of *February* in the afternone, was brought to *Wittenberg*, and was carried into the Temple neare adjoyning to the Castle, with such a troope of Princes, Earles, Nobles, there living as Students, and other people, that the like was seldome or never seen in that towne. When the funerall rites were performed, *Pomeranus* preached to an assembly of many thousands. And after that *Melanchon* with many teares and sighes made a funerall Ocation. When this was don, the coffin with his body was put by the hands of divers learned men, into the tombe near to the Pulpit, in which he had made many learned Sermons before divers Princes, Electors, and the Congregation of many faithfull Christians. In a brazen plate his picture, lively deciphered was there set up, with Verses by it to this effect :

This Sepulchre great *Luthers* Corpes containes :
This might suffice ; yet, read these following strains.

HEre, *in this Vrne doth* Martin Luther *rest*,
And sweetly sleep in hope to rise most blest.
By whose rare pains, firme faith and Christs free Grace,
Which formerly thick Fogs of Error base,
And Duskie Clouds of Works desert hid quite,
Were well reduced to their ancient Light.
For, when blind Superstition ruled All,
And did fair Truth, long time, suppresse and thrall ;
He, by Gods Word and Spirits inspiration,
The Gospels Light re-spred, for every Nation.
And well-instructed by Pauls *sacred voyce,*
(Scorning Roms Cheats,) to teach pure Truth, made choyce.

And as John Baptist *in the Wildernesse,*
Did Gods Lamp, who heals Sin Preach and expresse:
So (O Sweet Christ) did Luther *cleare thy booke,*
When all the World was caught with Errors hooke.
And what the difference was betwixt the Law
(Whose tables Moses *brake, though God he saw*
Upon Mount-Sinai) and the Gospell sweet,
Which heales Sin-conscious hearts, which Gods wrath meet.
This difference lost to th' World he did restore,
That so Christs gifts of Grace might shine the more;
He stoutly did oppose Romes Cheats and Charmes,
And Papall rule, which wrought Gods Saints great harmes.
Exhorting all, Romes idols for to flye,
He many souls wan to true piety.
And, mauger all Romes threats and snares most slie,
Finisht in Faith, his Course most valiantly.
Dying in peace, his Soule with Christ doth rest,
Crown'd with immortall Glory, truely blest.
For which rare Doctor, let both high and low
Blesse God, that they so clear Christs truth doe know.
And pray the Lord that these his Gospels rayes
May to the World shine-forth for dateless dayes.

Philip Melanchon.

Dead is grave Luther, *worthy all due praise,*
Who set forth Christ, in Faiths illustrious rayes.
His Death the Church laments, with sighs sincere,
Who was her Pastour, nay, her Patron deare,
Our Israels Chariots and Horsemen rare;
Is dead, with me let All sad Sables weare;
Let them their griefe in groaning verses sing,
For such sad Knells, such Orphans best may ring.

Theodore Beza.

Rome tam'd the World, the Pope tam'd Rome, so great;
Rome rul'd by power, the Pope by deep Deceit.

But, how more large, than theirs, was Luthers *Fame,*
Who, with One Pen, both Pope and Rome doth tame?
Goe, fictious Greece, goe tell Alcides, *then,*
His Club is nothing to great Luthers *Pen.*

John Major.

By Luthers *labours* Leo *the tenth is ſlaine;*
Not Hercles *Club, but Luthers Pen's his bane.*

Joachim a Beuſt.

When Luther *dy'd, then with him dy'd moſt ſure*
A Crown, and credit of Religion pure.
His Soul ſoar'd up to heaven, on Concords day,
Which tended Luther *thither, on his way:*
Deare Chriſt, ſince Diſcord followed with Coats rent,
Give to thy Spouſe Elijahs *ornament.*

Upon his Tomb-ſtone the Univerſity of *Wittenberg*, as to her beloved father, engraved.

MARTINI LVTHERIS. THEOLOGIÆ
D. CORPVS. H. L. S. E. QVI ANNO
CHRISTI M.D. XLVI. XII. CAL.
MARTII EISLEBII IN PA-
TRIAS. M. O. C. V. AN.
LXIII. M. III. D. X.

Luthers writing were publiſhed at *Wittenberg* and *Jene* in ſeverall Towns both in Latine and German tongue. Part of them were expoſitions of Scriptures, part doctrinall, part polemicall. Of theſe this was his own judgement. *Above all I beſeech the godly Reader, and I beſeech him for our Lord Jeſus Chriſts ſake, that he would read my writings judiciouſly and with much pitying my caſe.*

In Wedlock he lived chaſtly and godly above twenty yeers, and when he dyed, left three ſons and *Catharin de Bora*

a

a widdow, who lived after his death seven years. To her it was a great griefe that her husband died in a place far from her, so that she could not be with him, and performe the last conjugall offices to him in his sickneſſe. In the time of the War which presently followed, she wandred up and down with her Orphans, and in banishment was exposed to many difficulties and dangers: And besides the miseries of widowhood (which are full many) the ingratitude of many did much afflict her; for where she hoped for kindeneſſe in regard of her husbands worthy and noble deserts of Gods Church, often she was put of with great indignity. When afterward her house at *Wittenberg* in time of pestilence was infected (she for her childrens safety) as became a godly mother, betook her selfe to *Torg*, where was also an Universitty. But in the way, when the horses affrighted ran out and seemed to indanger the Waggon, she amazed not so much for her owne, as her childrens preservation, lept out of the Waggon, whereby poore wretch she grievously bruised her body in the fall, and being cast into a poole of cold water, caught thereby a Disease, of which she lay sick three months in banishment, and pining away at length dyed quietly in the year 1552.

Welfare those gentle Quils (whose ere they be)
Whose meritorious labours shall set free
The Arne imprisoned Dust of that renown'd
Thrice famous Luther: Let his head be crown'd
With sacred Immortality, and rais'd
Much rather to be wondred at then prais'd.
Let Babes unborn, like fruitfull plants bring forth
To after dayes new Monuments of his worth,
And time-out lasting Names: that Babel Whore
And all his bald pate panders may ev'n rore
For very anguish, and then gnaw and bite
Their tongues for malice and their nailes for spite;
Whilst men made perfect in his well know story
May all turne Patrons, and protect his Glory.

The

ERASMVS ROTERDAMVS.

The life and Death of Deſiderius Eraſmus.

HIs *Sirname* implyes the place of his birth, *Roterdam* is a City of *Holland*; *Holland* the ſeat of the ancient *Batavi*: but now illuſtrious by the production of one *pen*, then by all her former harveſts of *pykes*. Seaven Cities, no contemptible portion of witty and work-like *Greece*, accounted the Nativitie of *Homer*, ſo great an acceſs to their other glories, that they ſeriouſly conteſted about it. Although *Homer* (becauſe *Antiquity* will have it ſo) be greater then *Eraſmus*; yet litle *Roterdam* hath more to boaſt of in him, then great *Athens*, *Smyrna*, *Rhodes*, *Colophon*, *Chios*, *Salamis* or *Argos*, in the other. For it is certaine, *Eraſmus* was born at *Roterdam*, but pitch upon what City of thoſe

seven you please, it is six to one, whether *Homer* was born there or not. But what talke we of *Roterdam*? *Rhenamus* sticks not to impute his Nativity to the fortune of Emperors, and felicity of the whole *German* Empire: within the limits whereof he was born, upon the vigil or Eve of *Simon* and *Iude*, under *Frederick* the third: But in what yeer of our Lord, or that Emperors raigne, is not remembred; this is certaine in the yeer of grace 1519. he was either 50. or 52. his mothers name was *Margaret*, daughter to one *Peter*, a physitian of *Zavenberg*; his father *Gerard*. These accompanied together secretly (but not without promise of marriage) untill the young woman proved with childe. *Gerards* father was named *Helias*, & his wife *Catherine*: each of them lived till past 95. They had ten Sonnes, wihout any daughters, all married except *Gerard*, who was the youngest saye one. All of them much resented this Clandestine combination and commixture betwixt *Gerard* and *Margaret*; wherefore to prevent their marriage, to gaine his portion to themselves, and yet not loose a brother, able in time, to feast them at his owne cost; they resolve out of *ten*, to give *Gerard*, as the *Tieth*, unto God: that is to dedicate him to the Church; whereby perceiving himselfe excluded from marriage, and not yet resolved to enter into holy *Orders*, he fled to *Rome*. By the way he wrot back to his friends; the reason of his journey he intimated by the *impresse* of his seal, which had *one hand infolded in another*. In the meane time *Margaret* was brought to bed, and the child (the subject of this discourse) cheerfully received, and carefully nourished by his grand-mother. *Gerard* after his arrivall at *Rome*, maintained himselfe by his *Pen*; for he wrote an exellent *hand*, and *Printing* was not then found out, or but in the infancy: In processe of time the Copying out of learned bookes begate in him a love to learning it selfe: so that besides his knowledge in the Tongues both *Greek* and *Latin*, he became a considerable proficient in the *Lawes*, which he might the more easily doe, *Rome* then abounding with many learned and able Schollers, and he himselfe having

having the happineſſe to be an Hearer of *Guarinus*.

His father and brethren having certaine intilligence, both of his being and well being at *Rome*, fraudulently advertiſe him by letters, that ſhe was dead, whom he intended to marry, and therefore adviſe him to diſpoſe of himſelfe to his beſt advantage; wch he raſhly beleeving, out of meer griefe, became a Prieſt: applyed himſelfe wholly to thoſe ſtudies which he judged moſt inſtrumentall to his function: after his returne into *Holland* (whereby the *Popes* favour he obtained a Benefice) though he plainly ſaw how he had been deluded, yet would he never thereafter keep her company, or ſhe marry any other. Notwithſtanding he tooke ſpeciall care for the liberall education of the childe, whom he put to Schoole when he was yet ſcarce foure yeeres of age.

From *Utrecht*, where for the ſweetneſſe of his voyce he had been choſen *Queriſter*; and after ſome yeers ſpent (but without any notable proficiency) in reading, writing, Muſick, and the elements of Grammer, he removed him to *Daventry*. That his tender yeers muſt not want a nurſe, his mother (impatient of his abſence) accompanied him: what learning that ſemibarbarus ſchoole afforded was formerly raked out of *Ebrardus*, and *Johannes de Garlandia*; this was alſo inthe fate of *Eraſmus*, to finde there before him, *Alexander Hegius* skilfull in *Latin*, and not ignorant in *Greek*: having had *Rodolphus Agricola*, and *Guarinus Veronerſis*, the one for his Companion, the other for his ſchoolmaſter: toget her with *Zinthius*, a man not unlettered, conſidering the times; who perceiving in *Eraſmus* an admirable wit, joyned with an incomparable memory, promoted him to the third *Claſs*, and diſmiſſing him with a kiſs, foretold he ſhould become the envie and wonder of all *Germany*. And indeed the event came nothing ſhort of his propheſie.

At *Daventry*, in the thirteenth yeer of his age, his mother died of the Plague; and with her moſt of the family where ſhe lodged: thoſe ſad and ſudden newes, ſo affected *Gerard* that within few dayes after, he followed her to the next

world whom he was not permitted to, enjoy in this. Which caused *Erasmus* (now an Orphane) to returne into his own Country; where he found three Curators or Gardians assigned him by his Father (the cheiefe was one *Peter Winkell* a schoolmaster) these three trusty Trojans in hope to make a bootie of his Patrimony, instead of an *Vniversity*, for which he was ripe, resolve to serve him into a *Monastery*: From *Daventry* therefore they committed him to a convent of Friers regular at *Bosledut* in *Brabarc*; Here he lived, that is (as himselfe expounds it) almost lost three yeers, *Romboldus* their reader, partly out of affection, and partly prompted thereto by *Winkell*, did what he could to draw him to their *Order*, but in vaine; he had already seen enough to disswade him from that, or any other Fraternity of that kinde. Whilst he remained a Recluse at *Bosleduc*, he became intimatly acquainted with *Hermannus Gaudensis*, a learned young man, and a notable student, by whose perswasion, and help, he most accurately red over almost all the *Classicall* Authors extant in the *Latin* tongue; whether in prose or verse. But whilst, for bettering his minde, he overcharged and neglected his tender body, he fell into a tertian Ague: His Guardians lay hold on the occasion, presse him againe & againe to a Regular profession, to blandishments adde threats leaving no stone unroled, in prosecution of their perfidious designe: He excuseth himselfe modestly, and by many arguments defendeth his diniall; but they pricked on by avarice, resolve not to be satisfied with reason.

Wherefore from *Bosleduc*, they hurry him to *Sion*, a Monastery neer *Delfe*: At *Emaus* a nighbouring Convent, it was his fortune to meet with *Cornelius* his Companion and Chamberfellow at *Daventry*; by whose importunity rather then arguments, he was perswaded to spin out his *Probation* yeer at *Emaus*; which almost finished, through poverty, which hindered his present removall, and shame to seem averse from Religion, though he persisted in his opinion, he made a shift for some few dayes longer, to dissemble his resolution. In the meane time *Henricus a Birgis*, a noble

noble man by extraction, and Biſhop of *Cambray*, preparing for *Rome*, in hope of a *Gardinals* Cap, wanted nothing ſo much as ready money, and a young man skilfull in the *Latin* tongue, to accompanie him; this fell out pat for *Eraſmus*, whoſe great abilities in that kind, being reported to the Biſhop, he thought it needles to go further and ſpeed worſe. And *Eraſmus* (now in *Sacred orders*) to avoid the profeſſion he ſo much diſaffected, readily undertook the journey. The Biſhop of *Vtrecht* with the conſent of the *Prior* and *Generall* of the *Order*, was eaſily perſwaded to licence his departure; but *Cambray*, in whom *avarice* counterpoyſed *ambition*, chooſing rather to keep his old *Mitre* with his money, then purchaſe a new Hat at ſo vaſt a ſumme as was demanded, upon better conſideration ſtay'd at home: this made *Eraſmus*, fearing his inconſtancy in other things, beg leave to proſecute his Studies at *Paris*; which he obtained, with promiſe of a yeerly penſion for his better incouragement, and many other good-morrows, which like other great men in like caſes, he never performed. At *Paris* in the Colledge (named) of the *Mount*, he ſtudied Schoole divinity, applying himſelfe therein according to the cuſtom of the plaee, to the precepts and principles of *Scotus*, who for his great wit, and inextricable diſtinctions, was there chiefely followed, and in greateſt admiration: but theſe conimbrums, whether *Reall* or *Nominall*, went downe with *Eraſmus* like chopt hay, having ſome ſhew indeed of ſolidity, but ſcarce the ſubſtance of a meer ſhaddow. He was a ſworne enemy to whatſoever ſavord of barbaritie, and heer he found nothing, whether for food or phyſick, but *Rabarbarum*, unleſſe you will needs reckon rotten egges, and a ſtinking infectious chamber into the bargaine; which in proceſſe of time ſo poyſoned his dainty and amiable complexion, as inforced him to quit the place, & return to his old Patron the Biſhop of *Cambray*: with whom he not only advanced his private ſtudies, but ſcrued himſelfe into the familiar acquaintance of many famous and learned men, amongſt whom the principall were *Antonius Abbas*, and *Jacobus Battus* Recorder of *Bergen*. Having

Having recovered his health, he returned into *Holland*, with a full purpose to settle himselfe in his owne Countrey: from whence notwithstanding, whether by advise of friends, or upon some emergent discouragement, he went immediatly back again to *Paris*. Where the *Pestilence* raging for a long time without intermission,& benevolences coming either short, or but slowly from the Bishop, for his private supply he was forced to make a journey once everie yeere into *Holland*, to the great interruption of his other imployments; this made him lend a more willing eare to the motion of young *Montjoy*, who being at that time a Traveller in *France*, made choise of him for his *Tutor*: and thereafter invited him into *England*, where his civilities far exceeded his munificence. Howsoever upon this occasion, he began here first to be taken notice of; at his returne, there befell him a very shrewd misfortune in *Dover*, where all the gold he brought with him, or was given him by way of *viaticum* here, (no inconsiderable summe in a poore Scollers purse) except five pounds, was seazed and taken from him by the *Customers*; he was not ignorant of the danger, but Sir *Thomas Moore* perswaded him that no forreigne coyne was liable to such forfeiture: it is strange a man so well seene in the Lawes could be so foully mistaken; but more strange that neither he, nor the Lord *Mountjoy* at any time thereaftter, interposed with the King, in his behalfe: perhaps being a lavish and indigent Prince, they knew him inexorable in such cases. All men expected some bitter invective, and not without reflexion upon the whole Nation, should have followed this barbarous plunder executed upon so poore, and yet so conspicuous a stranger: but he patiently swallowed the gudgion, whereby he infinitly gained upon the affection of the *English*; and was so far from any thought of revenge, that not onely in a treatise written of purpose immediatly therafter, he made honorable mention both of the King and Kingdom. But having recruted in *Holland*, he forthwith returned into *England*, drawn thither by his affection to

Grocinus, *Linacer*, *More*, *Paceus*, *Colet*, *Latimer*, and *Tonstall*, Stars of prime magnitude in the *British* orbe: who because they honored learning, strove which of them should most honor *Erasmus*: in *England* he did read publickly at *Cambridge*; in *Germany* (after his returne) at *Lovane*; being thereto invited, and accommodated with lodgings by *Johannes Paludanus* the Rhetorician? from *Lovane* he visited *France*, and was from thence the third time drawne over into *England*, by many large promises, which proving in the performance, but Timpanous clouds, or not with child of so much moisture as he expected, made him resolve for *Italie*; perhaps out of desire, both to know, and be knowne in that Country; then which *Europe* affords none, whether for Armes or Arts, more accomplished. To itch out his travelling charges he agreed with *Baptista Boeria* Physitian to King *Henry* the 8. to accompany his two sonnes to *Bononia*: By the way as he past the *Cottian Alpes*, he was created Doctor of Divinity at *Taurinum*: thereby importing into *Italie*, what others usally exported, *learning* and *Honor*. At *Bononia* (besides other Professors) he gained the acquaintance of *Paulus Bombasius*: *Beroaldus* died before his arrivall, and his death was the more lamented, because his successor *Baptista Pius*, a bad Critick, but no better Antiquary, vomited up nothing in his *Chaire*, but *Oscos* & *Volscos*: Here he dismissed *Boeria's* sons, not so much for their owne petulancy, as the morosity of their Father; finished his *Adages* or Proverbs whereof he had given the world an essay or taste formerly at *Paris*: and layed a side his *Monasticall* Habit assumed at *Emaus*, where he was a *Probationer*, and untill that time constantly retained, upon this occasion. At *Bononia*, Chirurgians appointed *Triers* of the *Plague* weare white linnen Napkins hanging transuerse their shoulders, and tyed with a knot to their girdle, as *Friers* doe *Scapulars*; that others fearfull of infection, may (if they please, avoid them in the streets. *Erasmus* going abroad somewhat early one morning, was met in a narrow lane by a company of madde shavers, who perceiving his white *Scapular*, and thereby mistaking

mistaking him for a *Tryer*, after insinuation by signes, (but by him not understood) to get him out of their way, they tooke up stones, wherewith they had undoubtedly pelted him, if others invited by the noyse into their Balconies, whence they beheld both the mistake and danger, had not speedily runne downe and puld off his *Scapular*: To prevent such morning salutations for the future, by a Dispensation from *Julius* 2. confirmed by *Leo* 10. he changed his Regular Habit of Frier, into that of a Secular Priest. I see no great reason he had to usurp the Habit, since he despised the *Profession*, or why he troubled two *Popes*, about such a trifle; but he is past twice one and twenty, let him answer for himselfe.

After a yeer and three mounths stay at *Bononia*, he saluted *Venice*; where he printed his *Adages*, gave us a new edition of *Plautus* and *Terence*, with the distinction and structure of their verses, reprinted his *Hecuba* and *Iphigenia* two Tragedies of *Euripides*, and added to his numerous acquaintance *Ambrosius Nolanus*, *Baptista Egnatius*, *Paulus Canalis* a Patrician, and *Hieronymus Aleander Mottensis*, who for his skill in the Tongues, was afterwards promoted to a *Cardinalship*: he lodged at the house of *Andræas Asulanus* and was supplyed with all things necessary by *Aldus Manutius*, who likwise supplyed him with divers *Greek* Manuscripts, but extreamly corrupted, all which, at his better leasure he red over and corrected at *Padua*: the principal were *Pausanius*, *Eustathius*, the Interpreters of *Licophron*, *Euripides*, *Pindarus*, *Sophocles*, and *Theocritus*; being therein assisted by *Marcus Musurus Cretensis*, and *Scipio Carteromachus*; the one incomparable for his skill in History and Mythology, the other for his ingenuity: His spare houres he bestowed upon his pupil *Alexander* the young Archbishop of Saint *Andrews*, and Brother to *Iames* King of *Scots* whom he accompanied, to Senæ, in *Hetruria*, and there leaving him for a short time, went to *Rome*: where fame as his Harbinger had already taken up his lodging in the affection of most of the Inhabitants. It is incredible with how great applause of all

all ſorts of people, he was received into the *City*: the *Pope* offered him a room amongſt his *Penitentiaries*, a place both of profit and credit, and a ſtep to the higheſt preferments in that *Court*. *Raphael Cardinall* S. *George*, *John Medices* afterwards *Leo* 10. and *Ægidius Viterpienſis* outvy'd one a nother as much in their gifts, as complements; but he, haveing ſeen *Phædra* famous for extemporarie eloquence, and reputed an *Actor* nothing inferior to old *Roſcius*, returned according to promiſe, to his late and Royall charge, in whoſe retinue, he took a generall view of moſt parts of *Italie* as far as *Cumæ*, where (not without ſome Religion and horror) amongſt other monuments of Antiquitie, he beheld the Cave of *Sibilla*.

Here the *Archbiſhop* was recalled into *Scotland*, and ſoon after unfortunately ſlaine by his Fathers ſide, in a battaile fought againſt the *Engliſh*, at what time King *Henry* the eight beſiedged *Tourney* by the procurement of *Julius* the 2. And *Eraſmus*, rather ſatiated then ſatisfied with Italian delights, and rarities; began likewiſe to turne his face homward, ſhaping his courſe by the *Rhetian Alpes*, he paſt firſt to *Curia*, thence to *Conſtance*, and ſo through the *Martian* Forreſt by *Briſgoia*, to *Argentoratum* or *Strasbury*, and from thence by the *Rhene* into *Holland*: where had no ſooner ſaluted his friends at *Antwerp* and *Lovane*, but he immediatly tooke ſhipping for *England*. Upon his arrivall *William Warham Archbiſhop* of *Canterbury* collated him to the Rectory of *Aldington* in *Kent*, whereof he accepted ſomwhat unwillingly, alleadging how inconvenient it was to abridge thoſeof any part of the *Benefice*, who diſcharged the whole *Office*. But, replyed the *Archbiſhop*, who ought more to be maintained by Church benefices, then thoſe by whom the Church is moſt benefited? *Curates* are indeed inſtructers within their particular Charge, but *Eraſmus* inſtructeth the Inſtructers; to expreſſe his thankfulneſſe for this, and many other favours received in this Kingdom, he honored Doctor *Colet* Deane of *Pauls*, and founder of the *Schoole* caled *Catechizatiquis*, with the *Inſcription* of his Bookes *De Co-*

pia Verborum et Rerum; whereupon he said merrilie that he was turn'd *Bankrupt*, and had no more to part with. His *Adages* the thir dtime revised and inlarged with divers Treatises transslated out of *Plutarch*, he dedicated to his old *Mecaenas* the Lord *Monijoy*: his Emendations and Censures upon S. *Hieroms Epistles*, an unparalled work to his unparralleld benefactor the Lord *Archbishop* of *Canterburie*. Longer he intended to have stayed, but hearing that *Frobenius*, at the request of many French and Germane Universities, had undertaken to reprint his *Adages* at *Basil*, and having both them and S. *Hieroms Epistles* ready for the *Presse*, at which he was desirous to be present, setting all other businesse aside, he took the most compendious way thither. *Frobenius* he found in his grave, yet was not disappointed of his welcome, that was abundantly supplyed by his Sons *Bruno* and *Bastlius*, and *John Frobenius* his kinsman, in whom the old man still survived, both for his skill and honestie; they quartered him under the same rooff with *Amerbachius*; whom after S. *Ambrose*, and S. *Augustin*, he found wholly imployed in the restitution of S. *Hierom*; wherin at first he vsed the help of *John Reuclin* a civilian, but afterwards fell upon a more happie *Critick* *Johannus Conon Norimbergensis* the Dominican; who out of worm-eaten *Manuscrips* supplied what he found wanting; corrected many places depraved; and replaced not a few formerly disioynted. The worke was brought to such perfection before his arrivall, that leaving the rest to *Amerbachius* (except when his judgement was required in the variation of Manuscripts) he appropriation unto himselfe the only volumn of his *Epistles*; whereunto he prefixed Arguments, and added briefe, but judicious Illustrations: many are of opinion that it cost *Erasmus* more oyle and want of sleep, in repairing such breaches, as time and ignorance had made in them, then it did the Author in penning them. To this great worke succeeded a greater, and much more profitable; his *Edition* of, and *Annotations* upon the whole *new Testament*, which as the chiefe instrument of our Salvation, he dedicated to the

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chiefe Biſhop (as he ſuppoſed) *Leo* the 10. From *Baſil* his private affairs drew him into the *Low Countries*, he arrived at *Aquiſgrane*, at what time *Charles* the fift was inaugurated Emperor; and was preſent at the *Diet* of *Wormes* as one of his *Councell*, being thereto admitted before the death of *Silvagius* the Chancellor. The *Diet* ended, and *Tourney* ſurrendred to the Emperor, he made what haſt he could back againe unto *Baſil*; from whence the world firſt ſaw, and admired his *Paraphraſe* upon the foure *Evangeliſts*, and Saint *Pauls Epiſtles*? a work uncertaine, whether undertaken, or received with greater alacrity: in compoſing whereof, he applyed himſelfe, amongſt the *Latines*, to *Ambroſſe*, *Auguſtin*, *Hierom*, and *Hilary*; amongſt the *Greekes*, to Saint *Chriſoſtom*, and his follower *Theophylact*; the contexture and ſtyle were his owne. The whole, he dedicated by parts, to *Charles* the 5. and *Ferdinand* his Brother; by both he was highly eſteemed, and might (if he pleaſed) have been as richly rewarded. But ſince preferment and he ran on (not by chance but choiſe) like *Parallels*, ſome may wonder how he ſupported ſo vaſt a charge, as the ſetting forth of ſo many Bookes of his owne, the Emendation of ſo many written by others: And, (which was an antecedent to both) the purchaſe or tranſcription of ſo many Manuſcipts (to ſay nothing of his frequent and expenſive travels) muſt needs draw upon him: There is no better way to cleer this doubt, then (before we go any further) to meaſure his great eſteem, with the greateſt of his *Contemporaries*, by the Correſpondence he held with them, and their munificence towards him.

When he was ſcarce crept out of the ſhell, he pronounced a *Panegirick* of his owne Compoſure, before *Philip* father to *Charles* 5. as he came out of *Spaine* into *Germany*, for which he honored him with a yeerly penſion during Life. King *Henry* the 8. of *England*, wrot to him with his owne hand, offered him a goodly houſe (belike ſome diſſolved Abbey) worth ſix hundred Florenes yeerly: and beſides, gave him ſeverall taſtes, rather then ſurfeits of his princely

ly bounty. *Francis* the French King wrote likewise unto him after the same manner, (as appears by his letter yet extant) offered him a Bishoprick, and one thousand Florenes *pre annum* to set up his rest in *France*. *Charles* the 5. offered him a Bishoprick in *Sicily*, made him of his *Councell*, and (besides many of his expressions of his liberality) bestowed upon him a yeerly pension of two hundred Florenes; *Ferdinand* his brother King of *Hungary* made him a tender of four hundred Florenes yeerly, with promise to make them up five hundred, to professe at *Vienna*. *Sigismond* as much to come into *Poland*, and further with a Royall and liberall hand supplyed his present necessities: *Mary* Queene of *Hungary* wrote to him often, and ever with her owne *Hand*; her bounty (without question) eqnalled her exceeding Humanity. *Anne* Princes *Veriana* gave him a yeerly pension of one hundred Florenes. *Frederick* Duke of *Saxony* presented him with two Medals, the one Gold, the other silver, which in a letter to *Spalatinus*, he prefers before two Attick Talents: *George* Duke of *Saxony*, with diverse Ingots of silver digged out of his owne Mines, and a great drinking Bole of the same: *William* Duke of *Gulick* imitated him in the latter, but outstript him in the Capacity: *Adrian* the 6. to whom he consecrateth *Arnobius*, wrot to him thrice, which grand respects from the *Pope*, much abated the fury of the *Friers* his enemies: and there is no doubt, but he largly contributed towards the charge of that worke, undertaken especially for his owne honor; He congratulated the Papacie to *Clement* the 7. who in requitall sent him five hundred Florenes, and by his Apostoticall letters invited him to *Rome*: *Paul* the 3. had brought him into the Colledge of Cardinals, but that he was prevented by death: in the interim he sent him a Collation to the *Prepositure* of *Daventry*, which he refused, saying he was now neer the end of his journey, and hoped to get thither without it: *William Warham* Archbishop of *Canterbury* changed his Prebend into a pension, and scarce ever wrote to him, but in letters of Gold; his last token was a Gelding, of whom he used to say,

ſay, that though he wanted originall ſin, he was guilty of two mortall ones, Sloath and Gluttony. Cardinall *Wolſey* a ſtately Prelate, and not eaſie of acceſſe, yet wrot unto him letters full of ſingular humanity; and beſides other remembrances, beſtowed on him a Penſion out of a Prebend in *York*? The Biſhop of *Lincolne*, and *Rocheſter*, bountifully ſupplyed him upon all occaſiones; *Hammond* and *Vrſwick* ſent him a braſe of Geldings; *Polidore Virgil* money to buy a third. *Cromwell the firſt*, out of his ſacrilegious broak-age, at twiſe, 30. Angels: *Montjoy*, *More*, *Tonſtal*, and *Colet*, were his continuall ſupporters; to ſay nothing of many others within this kingdome: Cardinall *Matthæus* offered him a yeerly penſion of five hundred Ducats to live at *Rome*, and ſent him a Cup of beaten Gold: he received another of the ſame mettle, but greater and more curiouſly engraven with ſundry poeticall fancies, from *Albert* Archbiſhop and Cardinall of *Mentz*; Cardinall *Gampegius* amongſt other tokens, ſent him a Diamond Ring of no meane value: *Staniſlaus Olmucenſis*, a ſilver bole double gilt, with four peeces of Gold, the coyne of ancient Emperors? the Biſhop of *Baſil* offered him for his ſociety halfe his Biſhoprick, which alluding to the name he termed half his Kingdome. *Thurzo* Biſhop of *Vratiſlavia* went ten dayes journey out of his way to behold him; and you muſt not imagine that when they parted, he gave him nothing. Another of the ſame name ſent him foure Watches, foure ingots of pure gold, and a Muntiro lined with rich Sables. *Chriſtopher Shcidlovitz* Chancellour of *Poland*, a Clocke, Spoone, and Forke all of pure gold. *Peter* Biſhop of *Cracovia* thirty Duckets. *Johannes Paungarnerus* a good quantity of gold uncoyned, with a ſilver Bole of no meane capacitie; *Rinkius* another; *Fuggerus* a third; all gifts (as himſelfe jeſted) not unbefitting a *Hollander*. *Jacobus Piſo* two peeces of ancient Coyne, the one Gold, the other Silver, reſembling *Gratian* and *Hercules*. *Vigilius Zuichemus* a gold Ring, which explicated, became an exact celeſtiall ſphere. And *William* Earle of *Eyſenburg* a Dagger, which by the in-

scription he wished in the heart of his enemies. Besides these he held intercourse by Letters, and was often supplyed by *Erastus* Duke of *Bavaria*, *Croyus* Cardinall of *Toledo*, and *Alphonsus Fonseca* Archbishop of the same, *Dominicus* Cardinall *Crimanus*, *John* Cardinall of *Bernard* Cardinall of *Trent*, *John Sylvagius* Chancellour of *Burgundie*, the Bishop of *Paris* and *Baion*, *Erardus Leodiensis*, *Philippus Trajectensis*, *Christopherus Augustanus*, *Jacobus Sadoletus*, *Ennius Vernlanus*, *Hugo Constantiensis*, *Aloisius Marlianus*, *Conradus Wircemburgensis*, and *Antonius a Bergis* Abbot of Saint *Bertines*. This may seeme a large *Nomenclature* of *Friends*, *Patrons* and *Acquaintance*; and yet a farre larger might easily be gathered out of his owne Epistles and Prefaces. This (whatsoever it is) I am sure without wrong to posterity, could neither be omitted nor contracted, seeing thereby we should either deprive him of the honor of so great friends, or them of the glory of so great Munificence.

What a *Totquot* of Archbishopricks, Bishoprieks, Prebends and fat Parsonages might not this so Patroned a Clerke (had he had but the conscience to digest them) have accumulated under one *red Hat*: but he declined civill preferments as not so sutable to his Priesthood, and had he accepted Ecclesiasticall, he foresaw (having already so much spent himselfe to inlighten others) that he should either ruine his body by discharging, or his more precious soule, by neglecting them; and therefore chose rather to cast himselfe upon the benevolence of his friends, though with disparagement to himselfe, then with scandall upon the Church, which like a genuine Apostle he laboured to benefit, whether *gratis* or *ingratiis*. Learning was never at a greater losse or lower ebbe, either in *France* or *Germanie*, then he found it: within few yeeres after the publication of his *Adages* and Bookes *de copia*, solœcisme (in both) began to be whooted at; *Presses* to sweat under the *Institutions* of *Theodorus* the Grammarian, and other *Greeke* Authors newly translated into *Latine*; and all men, who either were or desired to seeme, whether learned or promoters of learning

to

to blow the coale that was already kindled. To this onely end and purpoſe *Hieronymus Buſlidius* bequeathed the greateſt part of a very great Eſtate; and *Eraſmus* ſo prevailed with his Executors, that putting the money into one Purſe, they therewith founded & endowed a *Colledge* in *Lovaine*, wherin the three learned Tongues are exactly taught by as many exquiſite Profeſſours, he himſelfe inlivened it with Statutes. In emulation of the *Spaniard*, the *French* King ſhortly after erected juſt ſuch another at *Paris*; and becauſe he would have it in nothing inferiour to that at *Lovane*, ſent a Commiſſion under his great Seal to *Eraſmus* to preſcribe it Statutes, and furniſh it with Profeſſors; but he accepted not thereof, perhaps hindered by ſickneſſe, or ſome other imployment. The *Trojane Horſe* was never more pregnant with armed men, then thoſe two *Colledges* have beene ever ſince, with men learned in all thoſe, and many other languages.

His judgement was much queſtioned, eſpecially beyond the *Alpes*, for proſtituting in his *Chiliades*, ſo vaſt and invaluable a treaſure of humain Learning to every purblinde eye and vulgar capacity; in which winde *Aldus Manutius* ſuffered before him, for his Commentaries upon *Sophocles* and *Euripides*, as though it were an eſſentiall of learning to be acquired onely in *Italie*. But of all *Monopolies* he abhorred that of Learning moſt, accounting nothing too good to be communicated; nor any thing below him, that might bring others to the ſame height of knowledge whereunto he himſelfe had already aſcended; we cannot have a better proofe of the one then his *Adages*, or witneſſe of the other, then his *Commentaries* upon *Cato de Moribus*.

France (I confeſſe) may with great reaſon glory in *Budæus*: No man hath hitherto better diſcovered whatſoever belongeth unto *Money*, whether you reſpect the *Greek* or *Roman* ſtandard; His *Commentaries* of the *Greek* tongue, and *Annotations* on the *Pandects*, are two uſefull and excellent Peeces. But *Eraſmus* was nothing his inferior in humanity, when firſt he applyed himſelfe to Theologie; a ſtudy, by

Budæus

Budæus, either not attempted, or perſecuted onely upon the bye. The next who with beſt reaſon can be brought into this Competition, is *Ludovicus Vives*, who can hardly extend his Paralell as far as *Budæus*, and therefore all I will ſay of him, is, that he was borne in *Spaine*, bred in *Italie*; *Eraſmus* brought with him more learning out of *Germany*, then he found in both; who but *Eraſmus*, durſt ever have attempted to bring a generation of ſupercilious, and yet ignorant *Friers*, bred up in meer Sophiſtry, and barbariſme, to a true reliſh of Divinity, as it is delivered to us by the *Fathers*? moſt of whoſe Workes miſerably corrupted, he reſtored to their genuine and native ſplendor; others undertook what he was not able to overtake, provoked by his letters, or aminated by his example: So that directly or indirectly, he was the true cauſe of the Reſtitution of all of them. And yet this was but halfe his taske, he found the Diſcipline of the Church in no better caſe then the Doctrine, this turned into *Sophiſtry*, that into *Ceremonies*; which he labored to abridge, not to aboliſh; being as inſeperable and proper unto *Religion*, as ſhadowes are unto Subſtances. Although we may truely account her farre paſt the *Meridian*, in that Church, where ſhe can hardly be ſeene, for the length of her owne ſhadow: But how great ſoever his deſire was, to ſee Church diſcipline purged, and reſtored to its primitive ſimplicity and integrity, he attempted nothing (with our late Reformers) by way of tumult, or Schiſmatically: And yet this very attempt, though it never exceeded an unwearied and legall application to thoſe in authority, bred him as many Enemies, as there were then waſpes and hornets, who had wanted food, if they had wanted Corruption in that kinde to have fed upon: of theſe ſome accuſed him of a Correſpondency; others, of a confederacy with *Martin Luther*? the firſt he never denyed, the ſecond they were never able to prove. As for the ſuſpicion of *Arianiſm:*, whereof envy it ſelfe durſt not accuſe him whilſt he lived, I hold it a Calumnie ſcarce worth the anſwering. All that can be ſaid againſt him

him is onely this, that he ſeemes to extenuate, (and it were to be wiſhed, he had imployed his wit better) ſome *Teſtimonies* alledged by the *Fathers* againſt *Arius*; as not ſo Convincing and ponderous as they imagined: But in all the nine great volumes of his owne Workes, there is not one Apex poſitively for him, innumerable againſt him; He was the firſt man (I may not except *Martin Luther*) who with ſobriety brought us from *Hales* & *Holcot* to St. *Ciprian* and *Auguſtin*, from the *Fathers*, to the Scriptures themſelves; if he had intended to promote *Heriſie*, his moſt compendious way had been, to have left both in the ſame obſcurity he found them. But (which I am often neceſſitated to remember) by his *Annotations*, he illuſtrated the one, and by his piercing cenſures removed ſuch ignoble and ſpurious Brats, as after ages, out of intreſt or ignorance, would needs have faſtened upon the other: Some, not able themſelves to judge betwext *imitating* and *Aping*, are bold to cenſure his ſtile (though by their owne confeſſion, pure, Copius, flexible, and extemporary) as not every where Elevated to the true light of the *Ciceroniam* pole: He can run but goingly, who ties himſelfe to another mans *footſteps*. *Eraſmus* had his owne *Genius* as well as *Cicero*; held a Bull as compleat a creature as a Baboon, and that moſt comely, which was moſt genuine and maſculine; not ſo much taken with the Cadency and Chyming of words, as the ſententious denſity of the matter. And therefore rather choſe with Saint *Auguſtine* to retaine ſome few words in common uſe, though leſſe *Ciceronian*, then by changing them into more eloquent, but leſſe intelligible, torture his ſimple Readers upon the continuall racke of their Dixionaries.

Many of his nobleſt Workes he elucubrated at *Baſil*, the reſt at *Friburge*, whether he was (in a manner) compelled to retreat by *Bernard* Cardinal of *Trent*, doubtfull what might befall him in the *Reformation* of Religion at *Baſil*. I commend the *Cardinals* providence, but in that *Reformation* there was no indignity offered to any Clergie mans perſon, whe-

ther *Regular* or *Secular*: they had all free liberty to dispose of their Persons, and Personall estates, as they pleased; At his first Comming to *Friburdge*, he dwelt in a house sometimes inhabited by *Ferdinand* Vnckle to *Charles* the fift, and built for a retreats to his old age, by *Villingerus* his Treasurer: which proving as much to big for *Erasmus*, at it was so little for *Ferdinand*, he purchased one of his owne, and sold it within seaven yeeres after: at what teme he was recalled into the *Low-Countries* by *Mary* Queene of *Hungary*, who succeeded her *Aunt* in the Government of those Provinces: by the way he visited *Basil*, where he published his *Ecclesiastes*, and intended to finish severall other of his Workes yet imperfect, before he past into *Holland*. But he must passe no further, being arrested by a more violent fit of the Gout, then at any time formerly. His convulsions were so thick and vehement, that oftentimes he was forced to goe upon all foure: he thought himselfe in a jumping condition, when Crutches served his turne. In the intervals of his disease he resumed and renewed the great volume of his owne *Epistles*, perhaps intending to set them forth more fully: as many of them fell into his hands, he would say, *Et hic mortus est*: but upon just account, when he found the number of his dead Correspondents exceed the living, he burst forth into these words, *Nec ego diutius vivere Cupio si Christo Domino placeat*. Nor desire I (if so it would please the Lord *Jesus*) to live any longer. About the beginning of Autumne, from the *Gout*, he dropt into an *Hepaticall flux*: so that for a whole moneth together, he came seldome out of bed, and but once over the threshold of his Chamber: yet whilst his body lay tortured upon this double rack, he wrote a Treatise *De puritate Ecclesiæ*, and made a hard shift to finish his *Recognitions* upon *Origen*: These were the two last Songs of this dying Swan, whose patience ever increased with his torments, and in the end surmounted them. He retained his speech to the last gasp, and breathed out his Soule in these Ejaculations; *Mercy sweet Jesus*: *Lord loose these bands*: *How long Lord Jesus? How long?*

long? Jesus fountaine of mercy, have mercy upon me, and the like. He changed this mortall life into an immortall, the twelfe day of July about midnight, in the yeer of grace 1536. and 71. or 73. yeeres of his age: he foretold both the yeer and houre of his dissolution, the first many months, the other three dayes before; multitudes of people flocked to see, and touch his dead body. The *Consull* and *Senators* of *Basil* accompanied it to the grave, few of the chiefe Burgers were absent, none of the University. He lyeth buried in the *Cathedrall* Church, in a Chappell Consecrated to the blessed Virgin, and Monument of Parian marble? frequently visited both by the Citizens, and Srangers. He was of a middle Stature, well compacted body, and of a sweet, but tender Complexion, which easily yeelded to every little alteration, whether of aire, or dyet: His haire inclined to yellow, his eyes were gray, his countinance amiable and cheerfull, but some what of the paleſt, and his voice shrill, though none of the strongest. His apprehension was invincible, his judgement exact, and for Memory, he knew not what it was, to forget any thing except injuries: *Terence* and *Horace* he could have intirely repeated without booke, when he was but a *Schoole-boy*; He was charitable to the poore in generall, bountifull to poor Schollers, and Travellers; so farre from craft that he inclined rather to simplicity, and so free from suspition that he often unbosomed himself e to his friends (though but seeming) further then stood with his owne safety: Such was his bashfulness, that though he had a good face, his picture was hardly extorted from him by extreame importunity: in the point of friendship he was of an unremoveable Constancy; easily placable being offended: onely he had such an antipathy with lying, that from his youth, he would usually tremble at the very sight of a noted Lyer; His habit neither garish, nor sordid, spake him at the same time, a *Priest* to God, and *Councellor* to Cæsar; His conversation was an exact mixture of sweetnesse and severity, without any the least admixture of pride, ambition or a-

varice: which rendred him inflexible to imbarque in any thing interruptive of his Studies, or destructive of his liberty. And though few hath written, either more, or better; none, whose Bookes have been further, or more frequently exported; yet upon all occasions, he used no lesse rigidity in the Censure of his owne workes, then Candor, in giving judgement upon other mens: He seldome injoyed perfect health, for any Considerable time together: abundance of rhume (the bane of a sedeutary, and celliſh life) inclined him to the *stone*, wherewith he was often, and sometimes above measure tormented; Eating of fish, the very smell whereof he abominated, drove him into many and dangerous Agues, especially every Lent? And the Gout was no stranger to his elder yeeres. The *Monkes* and *Friers* were generally his enemies, the greater by how much the more illiterate; and yet their successors by his painfull labours, and example, are since become exquisitely learned. Before the fiftieth yeere of his age, no man wrote against him, he against none; resolved (if possible) not to imbrue his stile in any mans reputation; The flame betwixt him & *Dorpius*, was quickly quenched; *Faber* was the first, who put him to a just Apology: By his last will and Testament, (confirmed both by the *Emperor* and *Pope*) he declared *Bonifacius Amerbachius* his heir: *Hieronymus Frobenius* and *Nicholaus Episcopius*, Overseers of his Will: wherin to severall friends he bequeathed severall Legacies; as a Clock of gold to *Ludovicus Berus*, a Spoon and fork of the same to *Beatus Rhenanus*; To *Petrus Veterens* 150. Crowns, as much to *Philippus Montanus*. To his servant *Lambert* 200. Florenes: To *Brischius* a Silver Tankerd: To *Paulus Volsius* 100. Florenes: To *Sigismundus Tilenius* 150. Duckats: To *Erasmius Frobenius* his God-son two Rings: To *Hieronimus Frobenius*, his wearing cloathes, bedding and houshold stuffs. To his wife a ring wherein was set a pretious stone having therein ingraven, a woman looking over her left shoulder. To *Episcopius* a faire silver Bole with a cover; to his wife a Diamond Ring. To *Goclenius* a silver Bole; His

Library

Library he sold upon his death bed to *Johannes a Lasco*: His medals, antient Coyne, ready money and debpts, with the remain'der of his Watches, Clockes, Rings, Plate, Jewels, and other curiosities of no small value, to his Heir *Amerbachius*, not for his owne use, but to be sold, and the money by advice of the forenamed Overseers, to be distributed: first to the poor infirm Persons, whether through age or sickness; Secondly to Portionlesse Virgins to procure them husbands; and thirdly to poor, but hopefull young Schollers, for advancement of their studies. His heir he restrayned meerly to his Lagacy, whith was none of the greatest. Concerning his owne worke, he left nothing in charge, at his death; as modestly doubtfull of their *Genius*, or how they might take with ensuing, and more learned times; whereof notwithstanding *Frobenius* was so confident, that immeadiatly after his death, he reprinted them (to his as infinit cost, as Commendation) in nine great Tomes in folio: with promise of a Tenth (which never came forth) Contaying onely his Animaduersions, Castigations and Censures upon the *Fathers*, and other *Authors*: whereof thou mayest behold both the names and number, in this Ensuing *Catalogue*.

Librorum Erasmicorum Classis prima quæ Grammeticen & Ethicen Spectant.

De copia verborum ac rerum, libri duo. Syntaxis in usum Scholæ coletanæ. Declamatio Tyranniciidæ Luciani respondens. De ratione conscribendi Epistolas. De pueris statim ac liberaliter instituendis. De Ratione Studii. Laus Medicinæ. Similium lib. unus. Colloquiorum lib. unus. De recta Latini Græique Sermonis pronuntiatione. Ciceronianus, sive de optimo dicendi genere. De civilitate morum puerilium. Epitome in Elegantias Laurentii vallæ. Carminum diversi generis, lib. unus. Adagiorum Chiliades. Epistolarum, lib. 31. Apothegmatum, lib. 8. Moriæ Eucomium sive laus stultitiæ. Panagyricus ad Philippum Burgundionum

dionum principem. Ad eundem carmen Gratulatorium. Institutio Principis Christiani. De Morte Declamatio. Declamatiuncula Gratulatoria. Pacis Querimonia. Lingua. De senectute Carmen.

Libri secundæ Classis, qui pietatem spectant.

Euchiridion Christiani Militis. Oratio de virtute amplectenda. Ratio veræ Theologiæ. Paracleſis. Modus confitendi. Enarratio Psalmi, Beatus vir. Enarratio Psalmi, Quare fremuerunt Gentes. Paraphrasis in Psal. Domine quid multiplicasti. Concio in Psal. Cum invocarem. Enarratio in Psal. Dominus regit me. Enarratio in Psal. Benedicam Domino in omnitempore. Enarratio in Psalm. Dixi Custodiam vias. Concio in Psalm. 85. De puritate Ecclesiæ Christi. De Bello Turcis inferendo consultatio. De Amabili Ecclesiæ concordia. De Misericordia Domini concio. Virginis & Mareyris comparatio. Concio de Puero Jesu. Epistola consolatoria ad Virgines sacras. Christiani Matrimonii Institutio. Vidua Christiana. Ecclesiastes sive de Ratione concionandi. Modus Orandi Deum. Symbolum sive Catechismus. Precationum, lib. 1. Pæan Virgini Matri dicendus. Oratio ad Mariam in Rebus adversis. De contemptu mundi. De tædio & pavore Christi Disputatio. De præparatione ad Mortem, lib. 1. Ode de casa natalicia Jesu. Expostulatio Jesu cum Homine pereunt. Hymni varii. Liturgia Virginis Lauretanæ. Carmen votiuum Genovefæ. Commentarius in duos Hymnos prudentii de Natali & Epiphania pueri Jesu. Christiani Hominis Institutum. Epitaphia in Odiliam.

Libri tertiæ Classis.

Novum Testamentum cum Annotationibus.

Paraphrases in
- *S. Matthæum.*
- *S. Marcum.*
- *S. Lucam.*
- *S. Johannem.*
- *Acta Apostolorum.*

Para-

Paraphrases in D. Paulum Epistolas ad
- Romanos.
- Corinthios 1.
- Corinthios 2.
- Galatas.
- Ephesios.
- Philippenses.
- Collocenses.
- Thessalonicenses 1.
- Thessalonicenses 2.
- Timotheum 1.
- Timotheum 2.
- Titum.
- Philemonem.

Paraphrases in Epistolas SS.
- Petri 1.
- Petri 2.
- Judæ.
- Jacobi.
- Johannis 1.
- Johannis 2.
- Johannis 3.
- Ad Hebræos.

Libri quartæ Classis, sive Polemica.

Epistola Apologetica ad Dorpium. Epist. Apolog. ad Jacobum Fabrum Stapulensem. Epist. Apologetica ad Jacobum Latomum. Ad Atonsem pro Declamatione Matrimonii. Adversus sanctium Caranzam. Apologia; de in principio erat Sermo. *Apologiæ tres ad Notationes Edvardi Lei. Apologia adversus ea quæ in Novo Testam. ab Erasmo Recognito & Annotato, taxaverat Jacobus Lopez. In Natalem Beddam de loco.* Omnes quidem resurgemus. *Adversus Petrum sutorem Carthusianum. Appendix de Scriptis Clithovei. Declamationes adversus Theologos Parienses. Ad Phimosthomum de Divortio. Ad juvenem Gerontodidascalum. Ad Monachos quosdam Hispanos. Apologia contra Albertum Pium Carporum Principem. De Esu carnium. De libero Arbitrio collatio. Hyperaspistæ Diatribes, libri duo. Purgatio adversus Epistolam*

lam Lutheri. Detectio Præstigiarum libelli cujusdam. Adversus Pseudoruangelicos. Ad Eleutherium. Ad Grunnium. Ad Fratres Germaniæ inferioris. Spongia adversus aspergines Hutteni. Pantalabus, sine aduersus febricitantem. Adversus Mendacium & obtrectationem. Antibarbarorum, liber 1. Ad quosdam Gracculos Epistola. Responsio ad Petri curtii defensionem. De Termino. De vita, phrasi & Operibus Originis.

Besides these you have in the University Library at *Oxford*; not set forth by *Frobenius*.

De novo Evangelio noviſque Evangeliſtis judicium. Auris Batana. Vita Coleti. Duo Diplomata Papæ Adriani eum responsionibus. Detestatio Belli. Precatio ad Jesum cum aliis Ejaculationibus. De *Hollandis*.

Translated out of Greeke. *Classis* 5.

Ex S. Chrysostomo.
- *Adversus Judæos. Homiliæ* 5.
- *De Lazaro & Divite, Hom.* 4.
- *De Visione, Hom.* 5.
- *De Philogone Martyre, Hom.* 1.
- *De Orando Deum, Libri* 2.
- *De Davide et Saul, lib.* 3.
- *Quã Presbyter esset designatus, Hom.* 1.
- *In psalm* Cantate Domino.
- *Quam Sarionius et Aureliamus acti essent in exilium, Hom.* 1.
- *De fide Annæ, Hom.* 2.
- *Commentariorum in Acta Apost. Hom.* 4
- *Commentariorum in* 2. *dam ad Cor.*
- *In Epistolam ad Galatas.* (*Hom.*7.
- *In Epistol. ad Philipp. Hom.* 2.

Ex S. Athanasio.
- *De Spiritu Sancto Epistolæ*, 2.
- *Contra Eusebium de Nicæna Sinod. Ep.* 2
- *Apologetici Duo adversus eos qui Calumniabanter* quod in Persequutione fugisset.

De

Ex S. Athanasio.
- *De Passione Domini, Hom.* 1.
- *De hoc quod Scriptum est in Evangelio.* Vicum q. Contra vos est.
- *De Virginitate.*
- *De peccato in Spiritum.*
- *De Spiritu Sancto.*

Ex S. Basilio.
- *Principium Esaiæ.*
- *De Spiritu Sancto, lib.* 1.
- *De laudibus Jejunii, lib.* 2.

Fragmentum Originis in Evang. S. Matth.

Euripidis.
- *Hecuba.*
- *Iphigenia.*

Theodori Gazæ Grammatices, lib. 2.
Declamatio & alia quædam ex Libanio.

Ex Plutarcho.
- *De discrimine Adulatoris & Amici.*
- *Quo pacto capi possit utilitas ex inimico.*
- *De Tuenda bona valetudine.*
- *Principi maxime Philosophandum.*
- *An graviores sint Animi morbi, quam Corporis.*
- *De Cupiditate divitiarum.*
- *An recte dictum sit ab Epicuro.*
- λαθὲ βιώσας
- *De cohibenda iracundia.*
- *De Curiositate.*
- *De vitiosa verecundia.*

Galeni exhortatio ad bonas literas. *Isocrates de Regno administrando, ad Nicodem Regem.* *Tyrannus Zenophontus.*

Lucianī.

- Saturnalia.
- Cronosolon, sive leges Saturnalicia.
- Epistolæ Saturnales.
- De Luctu.
- Icoromenippus.
- Toxaris.
- Pseudomantis.
- Somnium sive Gallus.
- Timon.
- Abdicatus.
- Tyrannicida.
- De mercede conductus.
- Dialogus Cnemonis & Damippi.
- Dialogus Zenophantæ & Callidemi.
- Dialogus Menippi & Mercurii.
- Dialogus Menippi Amphilochi & Triphonis.
- Dial. Charontis & Menippi.
- Dial. Cratetis ac Diogenis.
- Dial. Mirei ac Thersitæ.
- Dial. Diogenis ac Mausoli.
- Dial. simyli ac Polystrati.
- Dial. Veneris ac Cupidinis.
- Dial. Doridis ac Galateæ.
- Dial. Martis ac Mercurii.
- Dial. Mercurii ac Maiæ.
- Dial. Diogenis ac Alexandri.
- Dial. Menippi & Chironis.
- Dial. Menippi & Cerberi.
- Hercules Gallicus.
- Eunuchus.
- De Sacrificiis.
- De Astrologia.
- Lapithæ sive convivium.

Fathers

Fathers and other Authors set forth, Corrected and Commented upon by *Erasmus*.

Classis 6.

Augustini opera omnia, 10. *Tomis*. *Hieronymi opera omnia*, 9. *Tomis*. *Cypriani opera omnia*. *Irenæi opera*. *Arnobius*.

Ciceronis. { *Officia*. / *De Amicitia*. / *De Senectute*. / *Paradoxa*.

Quintus Curtius. *Suetonius*. *Ælius Spartianus*. *Julius Capitolinus*. *Ælius Lampridius*. *Vulcatius Gallicanus*. *Trebellius Pollio*. *Flavius Vopiscus*. *In Nucem Ovidii Commentarii*. *In Catonem de Moribus Commentarii*. *Notæ in Plautum*. *Notæ in Terentium*. *Notæ in Quintilianum*. *Notæ in utrumque Senecam*.

Two Bookes of his *Antibarbarus* was lost in *England*; many of his most elaborate Declamations at *Rome*: two Books *de Eucharistia* he finished, but suppreſt. He left imperfect at his death, a just Commentary upon S. *Pauls* Epistle to the *Romans*; with many other Treatises, since crept into other Mens Workes. And it is to be noted that the *Index Expurgatorius* hath made more bold with no Mans Bookes then with his; so that the first Impression are infinitely the best.

This famous and renowned Writer,
Erasmus, Author and Inditer
Of many learned Workes of Worth,
Which, in his life time he set forth;

Was (for his Learning) and rare Parts;
His Wit, his Wisedome, skill in Arts
And Languages, and Vertues rare,
Wherein, he justly might compare
With his Contemporaries best,
In such esteeme and high request,
With all the Princes, Potentates,
And learned Clerkes of all the States
In Christendome, which knew or saw him;
That they contended who should draw him
To live with them, Him to enjoy,
And with them, his rare Parts t'employ:
Sending him many Gifts most great,
His presence with them to entreat.
But, crown'd (at last) with honours Bayes,
In Basil He did end his dayes,
As full of yeeres, as fragrant fame;
Leaving behinde, an honoured Name.

The

HVLRICVS ZVINGLIVS.

The life and Death of Huldericus Zuinglius.

In the yeer of our Lord God one thouſand four hundred eighty and ſeven, *Huldericus Zuinglius* the Angel of the Church at *Tigurum*, was borne, and on the firſt of *January* in a little village which in the language of the *Switzers*, is called Wild-houſe: he was deſcended from pious, vertuous and Religious Parents; his Father alſo being a man advanced unto great dignity and authority, amongſt the *Switzers* in regard of his approved and well deſerving parts.

He by daily obſervation, (without doubt to his great comfort) ſeeing and perceiving more then an ordinary towardlineſſe in his Sonne; and beholding a future worth to diſcover it ſelfe, even from his infancy and cradle: not onely

onely for the advancement of the glory of God, but alſo for the benefit and profit, of his native ſoyle and Countrey, (therein conferring a more charitable and friendly cenſure on him, then that School-maſter on *Theniſtocles*) and cauſing others alſo to make triall of his ingenious diſpoſition, who beheld his naturall parts with aſtoniſhment and admiration: he was very carefull to perfect nature by Art, & for that cauſe (his age condeſcending thereunto) he committed him unto the tuition of a certain School-maſter, living not far from the place of his birth to be inſtructed & trained up in the elements & grounds of the Latin tongue: with whom in ſhort time, by reaſon of the vigilancy and watchfulneſſe of the one, and the carefulneſſe and induſtry of the other, he attained not without great appleaſe to that diſcretion and judgement, that he eſteemed thoſe things which were read unto him, as a ſubject fitter and more convenient for duller braines, then for his quick and ready apprehenſion.

This proceeding therefore not anſwering his expectation, he removed thence and being not yet fully ten yeeres old, he was ſent unto *Baſil* a City in Germany ſituate upon the River of *Rhine*, where he obtained for his Tutor *Gregorius Bintzlius*, eminent in thoſe dayes for the excellent endowments of learning and piety wherewith he was inveſted; under whom this *Huldericus* attained unto that perfection both in civil behaviour and learning, that he ſeemed alwaies to exceed, out-ſtrip, go beyond, and carry away the victory from thoſe who were his contemporanean School-fellowes; and that nothing might ſeem to be wanting to the perfection of ſo hopefull a Plant, he reached unto the knowledge of the Scince of *Muſicke*, wherein he ſhewed himſelfe ſo excellent, and ſo compleat an Artiſt, that his judgement compared with the tenderneſſe of his yeeres, enforced his ſpectators to the greater admiration: and his Maſter *Bintzlius*, well perceiving that his Studies and learning were incongruous and too mean for ſo apt and ſo vertuous a diſpoſition, ſent him back againe unto his Father

ther together with his judicious opinion concerning him, adviſing him to provide otherwiſe for him, and to ſearch out for ſuch a Maſter whoſe learning might be correſpondent unto the promptneſſe of his naturall diſpoſition.

His Father being joyfull with this approbation of his Maſter, and alſo fearfull leaſt theſe ſpringing vertues ſhould ſuffer an Eclipſe by the interpoſition of that odious vice of Idleneſſe, he forthwith ſent him unto *Berna*, a famous City in Switzerland, to be inſtructed and brought up by *Henricus Lupulus*, a man well learned, and excelling in Poetry; from whom, through the reading of Claſſie Writers he became a good Orator & got ſome knowledg in the art of Logickes: having now ſpent at *Berna* almoſt two yeers, and longing after the knowledge of Phyloſophy, whoſe ground and Baſis was already laid, he removed unto *Vienna*, a famous City of *Auſtria*, ſituate on the river *Danubius*, where he not onely attained to the knowledge of Phyloſophy, but he alſo augmented and perfitted thoſe things which in former time he had learned; and having ſpent here ſome few yeeres, he returned againe to *Baſil*, where he firſt began to imploy that talent which God had beſtowed on him; for here he began firſt to teach others that which he himſelfe had learned; and having ſpent ſome time in the inſtructing of others, and in furniſhing himſelfe with the knowledge of the Liberall Arts, he was advanced unto the title of Maſter, which being obtained, he forthwith addicted himſelfe (being guided thereunto by the ſpirit of God) unto the ſtudy of Schoole-Divinity, wherein he remained ſilent for a while, being rather a ſpectator then an Actor, untill he was called by the *Glareanes* to the diſcharge of a Paſtorall function & office amongſt them, where with all alacrity and cheerfulneſſe, he finiſhed that which had beene formerly begun by others.

And by this meanes having received holy Orders, he gave himſelfe wholy to the ſtudy of Divinity, ſpent all his time in ſearching into the old and new Teſtament, that ſo he might be able not onely to ſpeake, but alſo to judge of

of the Scriptures: as for the writings of the *Ethnicks*, he did not greatly esteeme and accompt, onely he made use of *Valerius Maximus*, who by reason of the variety of his examples, he perceived it would be beneficiall unto him.

But because he well understood, that he could have no sound judgement concerning the Scriptures, nor concerning the writings of pious and learned men, unlesse that he were wel skild in the tongues; he forthwith betook himself to the study of the Greek tongue, wherin in short time he so well profited, that the Greek seemed more easier unto him then the Latin, and he better able to judge of a Greek then of a Latin Author; and for the better understanding of the tongue, he used help of the best Lexicons and translations, and with them translated Saint *Pauls* Epistles, committing them all to Memory, and other bookes of the New Testament. But when he had found it written in Saint *Peter*, that the Scripture was not of private interpretation: he lifted up his eyes to heaven, beseeching the holy Ghost, and earnestly wrestling with him by prayer, that he would be pleased so to illuminate his understanding that he might rightly and truely understand the sense and meaning of the holy Scriptures: so that he might neither decieve himselfe, nor lead away others with a false image of the spirit.

Having thus in some measure fitted himselfe for the beating down of sin, & advancing & furthering of the truth; he then first began to condemne the *Helvetian* Pensions, labouring to overthrow them, and to reduce and bring backe againe former sanctity and worship into the Countrey; and hence hatred and reproachfull speeches had and took their beginning against this good, pious and laborious man; who notwithstanding this affront, at the first shewing of himselfe for the glory of God, and that in his owne Country, chearfully proceeded Preaching the Gospel, and endeavouring rather as yet to plant truth in the hearts of his Auditors, and to cause them fully to understand it rather then to open and to discover unto them the vices and wickednesses of the whore of Babilon.

Not

Not long after, occasion being offered and *D. Theobaldus Gerolzeggius*, desiring or rather earnestly intreating the sam, he departed from *Glarona*, and went to *Eremus*; there intending to continue for a time, but indeed the chiefest cause of his reparing unto that place, was the happy opportunity of preaching Christ and his truth unto diverse remote and forreine Nations, being at that time gathered togethered unto that place, from all parts of the world.

In the meane time it fell out that the Church of *Tigurum*, was destitute of a Curate or Priest; many there were which greatly laboured to bring in *Zuinglius*, he being altogether ignorant of this matter comes to *Tigurum*; where being demanded, by a certaine Canon who accidentally met him; Whether he could preach the word of the Lord unto those of *Tigurum*: he presently answered, that he could; upon which answer he is called unto the Church of *Tigurum*, not without the great joy of many godly minded persons: and that which he promised, he began with happy successe to performe, (the Lord being with him and giving a blessing unto his labours) in the yeer of grace one thousand five hundred twenty and one: During the time of this happy proceeding of his at *Tigurum*, the Switzers had taken great notice of the name of *Martin Luther*, by reason many of his writings which in all places came unto their hands, these he exhorted them to read and to peruse, that so they might perceive the vnity of the spirit drawne out of those holy writings in them both, and so by that meanes, nothing doubting but that they would be the more willing to consent and to give place unto the truth.

This is also remarkable in the godly man, that notwithstanding his continued paines in the discharging of his Pastorall office, he omitted not his reading of the difficultest Greek Authors for the preserving of that knowledg wch he had formerly gotten, & not ceasing here, he adventured on the *Hebrew*; wherein, by the helpe & assistan ce of some who were his associates he profited so much that he was able aptly to expound the two major Prophets, *Isaiah* and *Jeremiah*.

About the ſame time *Franciſcus Lambertus* a Frier Minorite forſaking his Monaſtry came to *Tigurum*, who diſputed publiquely with *Zuinglius*, concerning the interceſſion of the Saints, and concerning the ſacrifice of the *Maſſe*; but being eaſily confuted he recanted, confeſſed his error, and gave thankes unto Almighty God that had prepared ſo excellent an inſtrument to open his eyes, and to ſhew unto him cleerly the knowledge of the truth.

This his deniall of the interceſſion of the Saints and ſacrifice of the *Maſſe*, ſtirred up *Hugh* Biſhop of *Conſtance*, to make an oppoſition againſt him, inſomuch that *Zuinglius* was inforced to declare publikly unto the world, that which he beleeved concerning thoſe and other differences betwixt himſelfe and the Church of *Rome*; by reaſon whereof his report and fame was brought unto *Adrian* the ſixt then Pope of *Rome*, who forthwith wrote unto him after this manner:

Beloved Sonne, greeting and Apoſtolicall Benediction.

We ſend our venerable brother *Ennius* Biſhop of *Verulan* our Domiſtick Prælate and Apoſtolicall Nuntio, a man wiſe and truſty, unto that ſtrenuous and warlike motion which hath beene friendly and faithfull unto us, and to our Apoſtolicall See: that he may treat with them about ſerious affaires which concerne not onely us and our See, but alſo the whole Chriſtian Common-wealth; now although we have ſtreightly commanded him that he ſhall relate thoſe things in publicke before all in generall, yet nevertheleſſe ſeeing that ſpeciall notice is given unto us of thoſe excellent vertues wherewith thou art endewed, we cannot but entirely love and greatly rejoyce in thy zeale, repoſing a ſpiciall kind of Confidence in thee; wherefore we have commanded the ſame Biſhop our Legate, that he deliver theſe our letters unto thee in particular, and withall to declare our great affection towards thee; finally, we exhort

exhort you to be zealous in the Lord, and to repoſe all your confidence in him: and looke with what affection we tender your honour and preferment, we deſire the ſame from you in reſpect of our, and the affaires of the See Apoſtolicall: and for which you ſhall finde no ſmall favour at our hands.

Given at Rome 23. January 1523. *and in the firſt yeer of our Popedome.*

Letters were alſo written by the ſame Pope, unto *Franciſcus Zinggius* to this intent, that he ſhould not be wanting to uſe all meanes to draw and to allure this godly man to the profeſſion of the doctrine of the Church of *Rome*; which *Franciſcus* being damanded by *Myſconius*, what reward the Pope had promiſed unto him, on condition that he could perſwade *Zuinglius* to revoke his opinion; he ſeriouſly anſwered that *Peters* Chaire excepted, he had promiſed him all things elſe.

Whence it is evident that the Divell and his members laboured as much as in them lyed to hinder the knowledge of the truth of Chriſt, and to detaine men in blindneſſe and ignorance.

And hence we may obſerve the conſtancy of this holy man, who could not be allured to forſake and fall from the truth of God and of his word, no not for all the preferments of the world, eſteeming with Saint *Paul*, all things as dung in reſpect of Chriſt.

The Goſpel now with the bleſſing of God being received and embraced of the *Tigurins* and gathering ſtrength every day more and more, *Zuinglius* began to enter into a ſerious conſideration of changing the forme of things preſent into a better ſtate and condition, reducing the Monks and Prieſts unto three orders: ſome for labour, ſome for Marriage, ſome for learning; becauſe the number of them ſeeme greater then might ſerve for the uſe of Religion.

Being buſied about this Reformation, there crept in the Hereſie of the Catabaptiſts, who forbad the Baptizing of

Infants, and did rebaptize themſelves; with theſe *Zuinglius* dealt friendly at the firſt, diſputing with them and convincing them of their errors: but they being obſtinate in their opinions, he cauſed the Senate ſeverely to puniſh them, ſome with impriſonment ſome with death.

But to returne againe, his alteration of the ſtate at *Tigurum* concerning *Prieſts* and *Monks*, and the decree againſt Penſioners being by his meanes ſealed and confirmed, cauſed him to be every way ſurrounded with enemies, who waited daily, and hourely to take away his life: and alſo in the night ſeaſon; inſomuch that he durſt not walke abroad without a ſtrong guard to defend him from his enemies: who uſed openly in the ſtreets all reproachfull ſpeeches againſt him; and theſe wicked and ungratious villaines, when they ſaw that they could neither prevaile againſt the Goſpel, nor againſt this good Preacher of the Goſpel, then they bent all their forces againſt thoſe who were obedient to the word of God, imagining nothing but miſchiefe towards them, alwaies intending their deſtruction and ruine.

Hence it was concluded and reſolved on to take up Armes for the defence of the truth of the doctrin of Chriſt, and they all enter into a new League, the old being notwithſtanding no way violated but remaine firme, and that by the great labour and induſtry of *Zuinglius*: not that he intended any thing hurtfull unto his Countrey but to extirpate and to roote out their vices, and to plant in it firmely the doctrine of the Goſpel, both for the glory of God, and alſo for the good of all Switzerland: for he deſired nothing more, then that all Nations might confeſſe the Lord Jeſus, and therefore he exhorted thoſe that were his friends, and which ſtood up for the truth of Chriſt, to undergoe the hazard of their lives, in ſo good a cauſe with theſe expreſſe words following:

That whith heretofore I have written unto you, I exhort you unto it ſtill, beſeeching you to remaine conſtant and immovable, and not to be afraid of your enimies; for that

peace

peace which ſome ſo greatly urge and preſſe, is open warre and not peace, and that warre which we are to undertake is peace, and not open warre: for we doe not thirſt after any mans blood, neither do we deſire to ſpill it by ſuch tumultuous actions; but this we maintaine and defend, that the nerves and ſinewes of an *Oligarchy*, are to be cut off: and unleſſe it be the truth of the Goſpell and the Miniſters thereof, will never have any ſafe and quiet reſidence and dwelling amongſt us. Alas, it is not cruelty that we thinke of, but our actions are both fatherly and friendly, we deſire to be a meanes to ſave thoſe who are like to periſh through ignorance, our greateſt ambition is to preſerve our liberty: therefore doe not ſo much eſtrange your ſelves from our determinations, you ſhall find them more peaceable and more juſt, then ſome have related unto you; you are apt to beleeve thoſe which ſpeake falſe of us, who notwithſtanding hitherto have had good and ſufficient triall of our truth and of their inconſtancy, I will not ſay, lies. In this ſhew your ſelves to be men, that ye remaine Conſtant and immovable as we doe, for our faith towards God and men; In a word, let not feare diſmay you, for through the goodneſſe of God, we ſhall ſo behave our ſelves in this League, that it ſhall neither purchaſe ſhame nor griefe to your ſelves.

Thus did he cheerefully animate and encourage theſe his friends to fight for the glory of God, and to give ſufficient teſtification of his zeale towards God: he was himſelfe preſent in Perſon in two ſeverall Battels fought betwixt them neare unto *Capella*, a Monaſtery ſituate in the fields of *Tigurum*: unto the firſt he came freely of his owne accord, that he might be preſent at their Conſultations, and to ſee that there were no declining from truth and equity. This Battell was finiſhed without the ſhedding of blood, concerning which he was often heard to ſay, that he had ſeene more malice and more wicked Counſell in it, then he knew all his life time either by experience or from reading.

Unto the ſecond he was elected and choſen as chiefe Commander, and being unwilling at the firſt to undertake ſuch a burden; the ground of that quarrell being ſomething diſpleaſing unto him, it being onely *Grameatus denegatio*: yet at the laſt he reſolved to goe, preſaging as it were his owne death by the uttring of theſe words, *Scio, ſcio quid rei ſit, ut ego tollar fiunt omnia.* I know, I know, how the caſe ſtands now, all theſe preparations are for my ruine and deſtruction.

Wherefore being well horſed and compleatly armed, he followed the *Tigurines* in the Reare, being ready to joyne battell; he went not forth as a Captaine or Commander of the Army, but as a good Citizen and faithfull Paſtor, who would not forſake his friends in their greateſt perill. In this Battell *Zuinglius* was ſlaine together with three hundred eighty and three of his confæderates; it happening on the eleventh day of *October*, in the yeer of our Lord 1531. after that he had Preached the Goſpel of Chriſt at *Tigurum* the ſpace of 12. yeeres, and at *Glarona* and *Eremus* the ſpace of a 11. yeers, himſelf being 44. yeers of age.

They which were neere unto him when he fell, wounded even unto death, heard him utter theſe words; *What misfortune is this? Well, they can indeed kill the body, but they cannot kill the ſoule*: being in this miſery, he was demanded by his enimies, Whether he would yeeld unto Papiſticall invocation of the Saints; being not able to ſpeake, he refuſed it apparantly by the motion of his head, and by the lifting up of his eyes to heaven, he gave them to underſtand, that he would invoke and call on none but on the Lord above; wherefore in a raging and cruell manner tooke his life away from him, condemned his body to be cut in foure quarters, and to be burnt unto aſhes in the fire.

Some of his faithfull friends greatly lamenting his death, came full of ſorrow unto the place where his body was burnt, and lightly moving the aſhes, found his heart ſound and untouched with the flames; ſome aſcribing it unto the

power

power of God, who by this miracle would declare unto the world both his innocency and alſo his zeale: others ſpending their judgements accordingly as they were affected toward the Perſon.

And this was the end of the godly Miniſter of Chriſt, whoſe great deſire for the advancement of the truth of Chriſt, will clearly ſhew it ſelfe, by thoſe painfull and learned labours of his which are extant in the Church, being comprehended and contained in foure Tomes.

Tome 1.

1. *A worke of Articles.* 2. *An exhortation to the whol State of* Switzerland. 3. *A Supplication to the Biſhop of* Conſtance. 4. *Of the certainty and purity of Gods Word.* 5. *An anſwer unto* Valentine *of the authority of the Fathers.* 6. *Inſtitutions for Youth.* 7. *A good Shepheard.* 8. *Of Juſtice Divine and Humaine.* 9. *Of Providence.*

Tome 2.

1. *Of Baptiſme.* 2. *Of Originall Sinne.* 3. *Of true and falſe Religion.* 4. *An Epiſtle to the Princes of* Germany. 5. *Of the Lords Supper.* 6. *Of Chriſtian Faith, written unto the* French *King.*

Tome 3.

Commentaries on Geneſis. 2. Exodus. 3. Iſaiah. 4. Jeremiah. Pſalter *out of* Hebrew *into* Latin.

Tome 4.

1. *Annotations on the foure Evangeliſts.* 2. *Hiſtory of our Saviours Paſſion.*

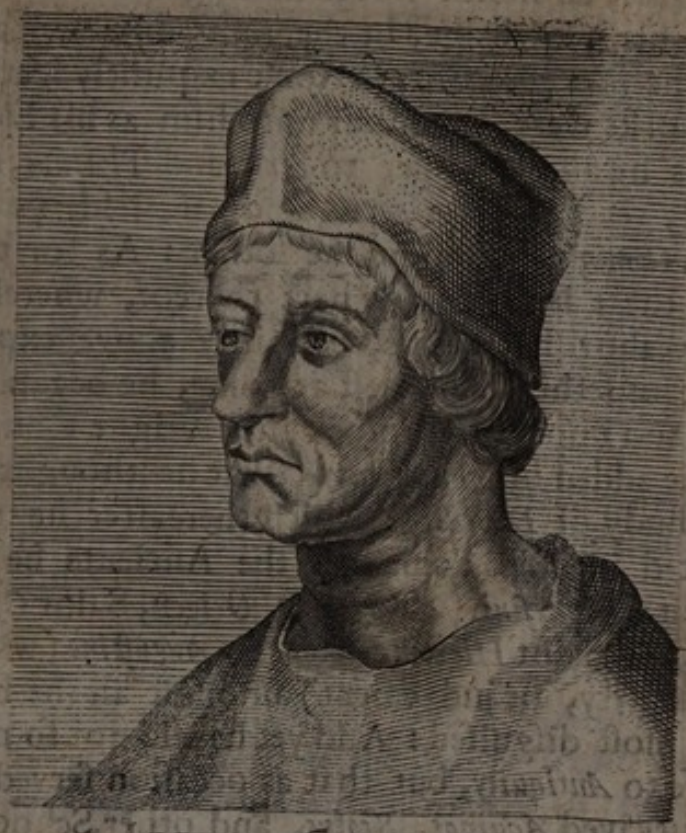
Annotations

Annotations on

3. The Romans. 4. Corinthians. 5. Philippians
6. Colloſſians. 7. Theſſalonians. 8. Hebrewes.
9. James. 10. John Epiſt. 1.

They that are willing to engage, and prove
Themſelves true Souldiers in the field of Love
Muſt follow Zuinglius, whoſe ample glory
Affords the World an everlasting Story.
Ye Prelats of theſe Times, ſtoope downe and ſée
The Wiſdome, Valour and the Conſtancie
Of this renowned Father; whoſe deſerts
Ought to be printed in all noble Hearts:
He fell with Honour, and all thoſe that fall,
Guarded with Truth, deſerve a Funerall
Adorn'd with Angels, that all tongues may ſay,
Here lyes Relig'ons and the Churches ſtay.
Brave Zuinglius dy'd (though it be hard to doe)
A valiant Souldier, and a Martyr too.

The



IOHN COLLET.

The Life and Death of John Colet.

Iohn Colet was borne in *London*, of honeſt and wealthy Parents: His Father was twice Lord *Major* of that famous City, to whom, his Mother (a chaſte and fruitfull Matron) brought forth eleven Sonnes, and as many daughters: of which numerous off-ſpring, *John Colet* was the eldeſt, and ſole Survivor; the reſt dyed before their Father, whereby he became Heir to a very conſiderable fortune: and yet nature to him was no leſſe indulgent then fortune, being indowed with all the Simmetry almoſt imaginable in a tall and comely Perſon. In his younger yeeres he gave himſelfe to the ſtudy of *Phyloſophy*, and in the ſeaventh after his *Matriculation* in the *Vniverſity*, obtained his degree of

Master in Arts, an honor not so much given to his *Standing*, as due to his knowledge, in the *Liberall Sciences*; in none whereof he was ignorant, in some exquisitly learned. All *Tullies* works were as familiar unto him as his *Epistles*, neither was he any stranger to *Plato* and *Plotinus*, whom he not onely read, but conferred and paralleld, perusing the one, as a *Commentator* upon the other: As for the *Mathematickes*, there is scarce any part thereof, wherein he was not seene above his yeeres, certainly above expectation. Having thus fethered his nest at home, he began to looke abroad, and improve his stock in forreigne Countries: In *France* he added his *Humanity*, what he thought necessary to the study of *Divinity*: which thereafter he effectually prosecuted in *Italie*; amongst the Ancients he was most taken with *Dionysius*, *Areopagita*, *Origen*, Saint *Cyprian*, St. *Ambrose*, and Saint *Hierom*: with St. *Augustine* (whether out of Singularity, or judgement) amongst all the Fathers he seemed most disguised: And yet he did not so mancipate himselfe to *Antiquity*, but that as occasion served he sometimes survayed *Aquinas*, *Scotus*, and other Schoolmen. In a word, he was seene in *both Lawes*; and singularly well read in History, both Civill and Ecclesiasticall. And because he saw that *England* had her owne *Daui's* and *Patriarchs* as well as *Italie*, who have performed the same here that they there; those and these, he both read and diligently imitated; accommodating thereby his stile to the Pulpit, and Preaching of the Gospel.

After his returne from *Italie*, he made choyse to live in *Oxford*, where he publickly, but freely without stipend expounded all Saint *Pauls Epistles*; when he was not yet full thirty yeeres of age. At *Oxford*, *Erasmus* and he first came first acquainted, who witnesseth (to his no smal commendation) that though at that time, he was neither *Graduat*, nor *Candidat* in *Theologie*; that yet there was neither Doctor, Abbot, nor Master in the whole *University*, who frequented not, and (which is more) tooke notes of his Lectures: Howsoever before he left the *University*, they

nored him with the degree of *Doctor*, whereof he accepted rather to pleaſe the givers, then himſelfe. From *Oxford*, and theſe ſacred imployments, he was called to *London* by King *Henry* the ſeventh, who beſtowed upon him the Denary of St. *Pauls*; of all the Denaries in *England* the higheſt in the ranke, but not the deepeſt in the manger: which *Colet* imbraced rather as aburdenſome charge, then honor; And therfore as ſoone as he had regulated his Colledge of *Canons*, and reſtored it to its antient Diſcipline, he reſolved (which was not Cuſtomary in thoſe times) to Preach every Holy-day in the *Cathedrall*, over and above his Sermons at *Court*, and many other Churches in the City, to one or other whereof, the want of able *Predicants*, invited him almoſt every Lords-day: In his owne Church he expounded the *Scriptures*, not by retale, but whole-ſale; running over, ſometimes a whole *Epiſtle*, ſometimes a whole *Goſpell*; whereſoever he Preached, he was exceedingly followed, both by Courtiers and Citizens. The *Deans* Table, which in former times had been two much proſtituted to exceſſe and luxury, he reduced to temperance and moderated by his frugality: For he reſtrained himſelfe to one meale a day for many yeeres together, both before and after his preferment; which at one blow cut off all his Supper-gueſts, late dinners not a few, and the more, becauſe his entertainment, though neat, was neither coſtly nor exceſſive, his fitting ſhort, and his whole diſcourſe attemperd either to learning, or piety, for immediately after grace, his boy red a Chapter, out of which, he himſelfe (for the moſt part) choſe the theme or ſubject of that meales diſcourſe: wherein not onely Schollers, but idiots alſo his Conviu's had their ſhare, if he perceived their want of learning ſupplyed with a good mother wit, and ready naturall judgement; Caſting one bone after another, untill he dilmiſſed them with no leſſe ſatisfaction to their minds, then refreſhments to their bodies; for although he hated prodigality and ſcurrility, he was no enemy to good Company; who came more frequently, becauſe with

leſſe charge to his Evening Collations, then ſet Dinners: and with whom (commonly) he ſpunne out a good part of the night in ventilating one point of Divinity or other; if none came, or ſuch onely as had no great felitity in theſe ſacred *Saturnals*, having diſmiſſed them with ſome few complements, his Boy red him a parcell of holy Scripture, whereupon he uſually ruminated till he went to bed. In his travels he was cheerfull, but his chiefe Companion was ever ſome chiefe Booke: Soleciſme he accounted the worſt point of Slovenry, affecting neatneſſe in his houſehold-ſtuffe, and cloathes, Books, meat, and all things elſe, magnificence in nothing, much leſſe prodigality: Black he loved above all Colours, preferring it farre before Purple, which preſerved his Doctorall robes the longer. His upper garment was alwaies of broad-cloath, and that too none of the fineſt, which againſt hard froſts, he fortified with deep Furres; whatſoever accrued unto him by the Church, he intirely committed to his ſteward, to be ſpent in Houſe-keeping: His owne hereditary rents and profits (which were great, for he was heir to his Father and ſome of his brethren) he himſelfe purſed up, and diſtributed to pious uſes. But perceiving the manifold diſtractions which accompanied the managing of ſo plentifull an eſtate, he called in his Fathers debts, and ſold his whole Patrimony, which in the totall amounted to a very great maſſe of money: and wherewith he erected and indowed that ſtately and famous Free-ſchoole in Saint *Pauls* Church-yard: whereunto he joyned a faire dwelling houſe Capable of two School-maſters, to whom he aſſigned liberall Stipends, becauſe they were to teach *gratis*. The whole fabrick he divided into four parts, whereof one is (as it were) for your *Catechumany*, and beareth the inſcription of *Catechizationis*; the ſecond for ſuch as are under the *Uſher*, divided from the third part, by a vaile drawen upon great Curtaine-roddes, and containeth onely ſuch youths as are diſciplined by the chiefe School-maſter; the forth and laſt part, conſiſteth of an Oratory or Chappell

pell for Prayer, and other religious exercises: Above the Masters head (if the Reformation have not pulled it downe, and levelled him with his Crosse) standeth the child *Jesus* curiously ingraven, and as it were in the posture of one reading a Lecture, with this Motto, *Ipsum audite*: whom the Children as they entered the Schoole, were wont to salute with a sacred Hymne, composed (if I be rightly informed) by *Erasmus*: Every *Form* containeth sixteen, and the Captaine or *Dux* of every *Classe*, sitteth by himselfe in a Pue or Throne somewhat more eminent then the rest; great respect had wont to be had, both to the *Ingine* and *Ingenuity* of the Intrants; how matters are now carried, I know not? This is certaine, though the whole amounted to an infinit charge, yet *Colet* would therein admit of no Copartners. An hundred pounds left by a charitable Cittizen, for advancement of the Structure, he bestowed (with the Bishops licence) upon Books, and sacred Vestments for the *Quire*; And yet though he would permit no Lay-man to have a finger in the building, he intrusted no Clergimen with the over-sight of its Revenewes: As all men praised him for this Schoole, so many wondred what he meant to build so magnificent a house for himselfe, within a Curtilage of the *Carthusians*, and so neer the honor of *Richmond*. But to take both the best & the worst together, He was by nature high minded, impatient of inivries, much given to sleep, and (as he confessed, but not *sub Sigillo*, to his best friend) no stranger to the temptations both of lust and Luxury; a great admirer of witty jests, and inclinable enough unto Covetousnesse; Over all which imperfections, through grace, he became more then conqueror: for his haughtinesse of minde and proud stomake, he levelled even to humility, by the common grounds of reason and Phylosophy: being then best pleased, when he was most freely admonished. Covetousnesse he put to flight, by a charitable profusion of his whole temporall Estate, upon works of mercy & piety: Venery, sleep and Luxury he nobly profligated by holy confercences, fasting, praying,

indefatigable ſtudy, and often Preaching: But yet ſo, that at great feaſts, and in his entertainments of Ladies and Gentle-women, where without too much rigidity, he could not but give way to a more free and liberall diſcourſe; a man might eaſily perceive the recoylments of his owne naturall and exorbitant proclivities: ſo impoſſible is it for fleſh and bloud, not ſometimes to diſcouer themſelves, even in the moſt regenerate: which made him almoſt abſtaine from all ſuch meetings, or if he came, he commonly brought with him ſome learned *Second*, with whom he conferred in *Latin*, *Ne intelligerent Sacerdotes*; His cuſtome was to begin and end dinner with the ſame diſh, to content himſelfe with one glaſſe of Beer, or two at the moſt; and though he loved rich Wines, yet he drank of the beſt but very ſparingly, knowing that all mens eyes then preſent, were upon him. He had a wonderfull happy wit himſelfe, and was much taken with it in others, eſpecially young Boyes and Maids, with whoſe naturall purity, ſoftneſſe, and ſimplicity he ſeemed greatly effected, and the rather, becauſe our *Saviour* himſelfe, commends in them thoſe qualities, to our imitation. In many things he diſſented from thoſe who thought themſelves learned, in ſome, from thoſe who indeed were ſo: to whom onely he unboſomed himſelfe, eſpecially if they were his friends: your *Scotiſts*, who then ſeemed to monopolize, and divide the whole ſtock of wit amongſt themſelves, he eſteemed of all others, the moſt dull, barbarous, ſtupid, and inſufferable dunces. And yet of *Acquinas* (I know not upon what grounds) he had a worſe opinion, then of *Scotus*: In whoſe defence, when it was objected by *Eraſmus* (perhaps *ironically*, for he was no great friend to either) that of all the ancient Schoolmen, *Aquinas* onely ſeemed to have read the *Fathers*; witneſſe his *Aurea Catena*, and that ſome of his Works were highly commended for ſtirring up mens affections to piety: *Colet* anſwered, what tell you me of his reading, or ſtirring up affections? unleſſe he had beene tranſported with the Spirit of Arrogance, he had never ſo

raſhly,

rashly, and yet so magisterially & peremptorily presumed to define all points of Religion: and if he had not savored too much of the flesh, he had not therewith mixed so much vaine and fruitlesse Phylosophy. He was no great admirer of *Monks*, not that he hated the Profession, but because he saw the Professors lived not accordingly: wherfore whilst he lived he gave them little, when he dyed, nothing: And yet his intent and purpose was, to end his dayes in a *Monastery*, if he could have found one qualified to his minde: This, by many, was censured in him, that although he himselfe lived most chastly, and as *Erasmus* verily beleeveth, dyed a pure Virgin, notwithstanding his naturall inclination to the Contrary, yet he had a very charilable opinion of such Priests and Friers, whose greatest fault was their uncleanesse. For said he, these out of the Conscience of their owne imperfection, are (for the most part) humble, modest, and tractable: whereas the divell himselfe, were he not what he is, could hardly abide the pride, avarice and hypocrisie of the other: Not that he thought incontinence a light Sinne, but intractability and pride far more incompatible with piety. And therefore though it was his ill luck to live under a perverse and wrangling Diocesan (of whom we shall say more anon) yet he was a true friend to Episcopacy, by being a mortal enemy to such Bishops, as under an hypocriticall maske of sanctity, prostituted their sacred function to ambition and Luxury: *Relative worship* he held no such spur to Devotion as some would make it; And was not farre from their opinion, who thinke a notoriously wicked Priest operates nothing by his consecration; for he abominated irregularity, especially in his owne order, and could not but with indignation looke upon those whose impure and contaminated lives, gave the first rise and ground to this suspition, whether true or false: In his judgement concerning publike Schooles and Universities, he was not onely *heterodox*, but, like the *bird* spoken of in the Proverb, cleerly bewrayed diverse Symptoms of an exulcerated minde: but let

that

that passe amongst Moles in the most beautifull faces: Secret *Confession* he generally approved, as that whereby himselfe had received much comfort and benefit, but as much disliked that which was too anxious, and descended to a needlesse enumeration, of what can no more be numbered then the starres in heaven, or sand upon the Sea shore. Priests here, in his time, Officiated once every day, he contented himself with Sundayes and Holy-daies; it may be to set the greater edge upon his Devotion, which by these intervals was the more sharpned, or perhaps to gaine the more time for his private studies, the better to fit himselfe for his Cathedrall or Pulpit imployments. Learning he really loved, and laboured for; onely that *Encuclopedicall* wisdome, which cannot be attained but by knowledge of all Arts, and devouring of all bookes, he esteemed rather a learned sort of madnesse, then any true provocation to Christian simplicity and charity. He deferred much to the *Apostolicall Epistles*, but when he compared them with that sweetnesse, wisdome, and majesty, which is to be found in our *Saviours* owne sayings and Sermons, he thought them sapleſſe, and scarce to be named the same day; which as one of his *Paradoxes*, I leave to be censured by the Reader, for both proceede from the same Spirit; Howsoever, omitting the former, the latter he intended to *trichotomize* or reduce unto *Ternaries*, but was prevented by death: Gods worship and Service (as much as in him lay) he performed with an equall decency, and magnificence: and was no great approver, either of their zeale, or wisdome, who tyed Priests every day (those wherein they travell, not exceped) to the private repetition of so many and long prayers: which perhaps he knew by experience, they rather mumbled over with their lips, then considerately evaporated from their hearts. He willingly and attentively read over many Hereticall bookes, professing he sometimes bettered himselfe more by them, then theirs who without dispute, define what they please, and as they please. He indured not that any man should square his stile by the rules of

Grammer,

Grammer, or *Grammarians*, but by reading and imitating the moſt approved Authors; which opinion brought its owne puniſhmeat with it, for though he was eloquent both by nature, and erudition, yet when he ſet himſelfe to write in *Latin*, he often tript, even in things common and obvious to every School-boy: which did ſo much diſcourage him, that he never ſet forth any thing: it were to be wiſhed, his modeſtey had not ſo much ſtumbled at this ſtraw; for certainly howſoever his expreſſion had taken the eare, his conceptions could not have diſrelliſhed the underſtanding: but in this, as in many things elſe, he diſſented from the common Tenets and practice both of his owne and former times; yet ſo as his private opinions never troubled the publike peace, his friends were as many, as there were men of learning and Candor in the whole kingdome. His greateſt enemies were certaine illiterate and irregular Friers: and amongſt theſe his own Biſhop, of whoſe Sophiſticall *Scotiſtry* the Deane made no great account, and the Biſhop as little of his *Ciceronian* Divinity; The heart burning went ſo farre, that at laſt it broke forth into *Articles*: wherein the Biſhop aſſiſted by two of his brethren, almoſt as learned and Cordat as himſelfe, accuſed him before the Arch-biſhop of Canterbury, that preaching, upon the triple *Paſce ous meas*, he expounded the firſt, by *good example*; the Second, by *Sound Doctrine*, according to the common Interpretation and conſent of the *Doctors*. But that in the third, which they expound *Subſidio vitæ*, he had deſſented from them: affirming that ſomething elſe muſt be there underſtood, and that the *Apoſtles* being extreame poore, could not be bound to feed their flocks with what they had not themſelves. Secondly, that in another Sermon he had Preached againſt worſhiping of *jmages*: and thirdly, that in the ſame Sermon, he ſeem'd to tap thoſe, who Preached out of their note books; which the Biſhop took to himſelfe, for at that time he was aged eighty; and forced by this help to piece out a Senile and decayed Memory. The Archbiſhop received the accu-

ſation, but anſwered it himſelfe; not ſuffering *Colet* to be ſo much as Summoned to his Conſiſtory. Their ſecond attempt at Court ſucceeded little better, the occaſion this. The King being reſolued upon a warre with *France*, *Colet* was invited to Preach at Court; His Theame was *Chriſts* victory, in handling whereof, he preferred the moſt unjuſt peace, before the juſteſt warre: for, ſaid he, when the evill, out of hatred or ambition fight againſt the evill, and kill one another, there they fight not under Chriſts, but the Divels Banner; ſhewing how difficult a thing it was, to dye like a good Chriſtian, how few followed the Warres, not tainted with envy or avarice: and how almoſt inconſiſtent brotherly charity is, with ſheathing our ſword in the Bowels of our brethern. Concluding, that it was better for Chriſtians, to imitate in their warfare, their bleſſed Lord and *Saviour*, then either *Cæſars* or *Alexanders*. At this Sermon (amongſt others) were preſent the Biſhop and two Friers Minorites, whereof the one was the chiefe incendiary to the warre, for which his ghoſtly counſell, he was ſoone after rewarded with a Biſhopricke; the other, an obſtreperous & ſtentorian whorſon, who in all his Sermons (which in all were not many) was ſure to have a fling at Poets and poetry: intending thereby to mump *Colet*, who though he had skill in muſicke, yet never wrote a *verſe* in his life: But ſo ignorant was the vulgar of that frye, in thoſe dayes, that they knew not the difference betwixt a peece of *Tully* and *Virgil*; accounting all Poetry that was not meere barbariſme. Theſe three made agrievous complaint of him both to the King & cheife Martialiſts, as though *Colet* had done all this of purpoſe, to weaken the hands of his Majeſties Forces, and diſcourage the Commons, from ſo noble and neceſſary expedition; and to ſpeak the truth, the King himſelfe was ſomewhat ſtartled at it. But in the Carthuſian gardens at *Greenwitch*, he gave his Majeſty ſuch ſatisfaction, that when moſt men gave him for loſt, he never parted from the King, more loaded with promiſes, both of protection and preferment: who injoyned

injoyned him onely in his next Sermon, to cleere such misprissions and Scruples, as the Common people, and Souldiery had ignorantly collected from his former; after wch neither the Bishop nor his *Bricot* durst meddle no more with him. But he lived not long to reape and injoy the fruits of this double victory: for after the third relapse into a pestilentiall Fever (a disease almost peculiar to the English) he fell into a Dyssentery, where of he died.

Some of his Physitians judged him far gone in an Hydropsie, but upon his imbowelling, there appeared no such thing to the Anatomists, onely the extremities of his liver seemed (as it were) bearded with certaine rough and curled strings or pendants: he lyeth buried in Saint *Pauls* upon the south side of the Quire; a place designed by himselfe; and almost in the eye of all who passe that way.

Behold his Embleme, whose admired worth,
Few Pens can prove sufficient to set forth
Unto the World, and much lesse mine, whose skill
Can be deriv'd but from an Infant Quill.
He had a rare and well innobled heart,
Whose rich endeavours gave a life to Art:
He alwayes was ambitious to embrace,
(Although t'were seated in the meanest place)
True vertue; and he take delight to see
Youth well adorn'd with Ingenuitie.
Pauls Schole can witnesse that his liberall Purse
Was ever open to reward the Nurse
That gave true Wisdome sucke: therfore his Name
Shall alwayes ride upon the wings of Fame.

IOHANES OECVLAMPADIVS.

The life and Death of John Oecolompadius.

IN the yeere of our Lord God 1482. this worthy inſtrument of advancing the truth of Chriſt *Johannes Oecolompadius* was borne at *Weinſperge*, a towne ſcituated in *Germanie*; which yeere alſo was remarkable for the birth of *Georgius Spalatinus*, who afterwards proved a faithfull and laborious Miniſter in the Church of God; being ſometimes Chaplaine unto the Duke of *Saxonie*.

His Parents were greatly eſteemed amongſt their neighbours, for their vertuous and civill demeanour, being endewed with a ſufficient competency of outward neceſſaries, both for the ſupporting of themſelves and alſo for the education of ſuch Children as it pleaſed the Lord to bleſſe them

them with, and with a great number of these they were for a time beautified; but it pleased God to take againe those which he had given during the life of these Parents; leaving unto them onely this *Oecolompadius*, unto whom he had granted a longer life for the good and benefit of his Church.

Both of them beholding the ingenious disposition of the childe, and finding him to be capable of Learning, they carefully sent him to be instructed and brought up in the rudiment of Learning; his Father intending that after he had attained unto some knowledge and perfection, to place him with a Merchant, supposing that course of life to be the most fittest for him; but his Mother being acquainted with this resolution of her Husbands; and finding it not sutable to her owne will, she never ceased from intreating him to desist from his intent, untill such time as she obtained of him, that he should continue longer in the Schooles, unto which there appeared in him a naturall inclination; the Lord beginning even in his Infancy to frame his minde unto that wherein he afterwards used him as his instrument for the converting of many unto himselfe.

Not long after, his Father yeelding unto the request of his Mother, who was as carefull of *Oecolompadius* as ever *Monica* was of *Augustine*, he sent him unto *Heilbronna*, which place was famous in *Germanie* for an exact training up of Youth in the knowledge of the Latine tongue; where he having remained a few yeeres, he removed him unto *Heidelberge*, an Accademy eminent both for the Arts and tongues; here he attained unto that perfection in Learning, that at the age of 14. yeeres he proceeded with great approbation *Bachiler of Arts*. And unto his proceeding in the knowledge of humaine Learning, he adjoyned a Religious and civill behaviour, perswading himselfe, *eum, qui proficiat in literis & deficiat in moribus, non proficere sed deficere.* That he which went forward in Learning, without having respect unto an orderly carriage of himselfe, would prove to be retrograde in his motion.

Not long after he was graced with the title of *Maſter of Arts*, in the ſame Academie; after which dignity conferred by the advice of his Parents, he went unto *Bonnonia*, with an intent to apply himſelf unto the ſtudy of the Civil Law; but becauſe the alteration of the ayre proved adverſe unto his former health, after that he had made triall for the ſpace of halfe a yeere, and in that time finding no amendment, he returned againe unto his Father, with whom he remained until that he had recovered his former health, and then he went unto *Heidelberge* againe, where contrary to the will of his Father, he left the ſtudy of the Civill Law, and gave himſelfe wholly unto the ſtudy of Theologie, being thereunto led and guided by the ſpirit of God. In the performance of which Act he imitated the example of that burning Lampe of the Church *John Chryſoſtome*, the ſame act being alſo approved and embraced by *Martin Luther*, *John Calvin*, *Peter Martyr*, *Theodore Beza*, *Lambertus Danæus*, and others.

Here he began to acquaint himſelfe with ſuch Schoolemen, whoſe judgements in points of Controverſie were moſt approved of in that Academie, as *Thomas Aquinas*, *Gerſon*, and others; theſe he proſecuted with an indefatigable labour, ſtudying them day and night, deſiring the explanation of ſuch diſtinctions which he could not underſtand, &c.

This more then ordinary induſtry procured unto him a generall approbation, together with a certaine demonſtration of his future worth, not onely in *Heidelberge*, but alſo in the adjacent places; inſomuch, that he was recommended unto that illuſtrious Prince *Phillip*, *Elector Palatine*, who ſent for him, and committed his yongeſt Sons unto his tuition, bearing alwayes a reverend reſpect unto him, for the excellency of thoſe parts where with he ſaw he was endewed: After that he had continued a ſeaſon in this employment, and perceiving that Courtly life to diſagree with his naturall inclination, he left it, and returned againe (as one that had been long captivated) unto the ſtudy of Divinity.

His

His Parents perceiving that his minde was altogther set on that ſtudy, and having no other child but onely him, they made uſe of that meanes wherewith God had bleſſed them, for the procuring of a Prieſthood for him, in the towne wherein he was borne, unto which was alſo added the authority of Preaching; unto this place he was called, but finding himſelfe after a fortnights performance to be unable to undergoe ſo laborious an office, he deſired leave to returne againe unto *Heildelbirge*: for the furniſhing of himſelfe with a greater meaſure of knowledge, that then he might returne from thence better fitted for the diſcharging of that ſacred Function.

Having obtained leave, he alters his reſolution & ſhapes his courſe towards *Tubinga*, and from thence unto *Stutgardia*, where *Reachiling* lived, a man famous for his excellent knowledge in the tongues: here he ſtayed for a ſhort ſpace, during which time, he received from him ſome light concerning the Greeke, which being increaſed by daily exerciſe he ſo well profited himſelfe, that he did ſet forth a Greeke Grammer, at his returne againe to *Heidelbirge*: where he alſo learned the Hebrew of a Spaniſh School-maſter, whoſe evill nature was to envy that knowledge of that holy tongue in thoſe that were his Schollers.

Finding himſelfe ſomwhat better provided, by the addition of the tongues, he returnes unto his native place, and cheerfully underwent his Paſtorall office, Preaching Chriſt ſo powerfully unto them, that he was greatly admired of his Auditors, neither was he onely excellent for doctrine, but alſo for his life and converſation, giving good example unto thoſe unto whom he Preached, being familiar alwayes with the better ſort, and eſpecially with *Wolfangus Capito*, with whom he was acquainted during his reſidence at *Heidilbirge*: their friendſhip being here renewed it continued firme untill they were ſeperated each from the other by death.

During his diſcharge of his Paſtorall office, in his native place, *Wolfangus Capito* was called unto *Baſel*, to be their

their publick Lecturer, which advancement caused him not to forgit his old friend *Oecolampadius*, but rather moved him unto a consideration, how he might be a meanes of promoting him, unto a more eminent place: Pitying that so bright a lampe of piety, should obscure it selfe, by being shut up and confined unto such a narrow and unregarded angle of the countrey; Wherefore he used all meanes to perswade the inhabitants of *Basel*, unto whom he commended the worth of the man, to invite him unto this City, and to conferre a dignity on him correspondent unto his desert; which was no sooner uttered but they condiscented thereunto, and he was called unto the discharge of a Pastorall office in that City, in the yeer of grace 1515. Where after that he had received that Function for the space of a yeer with great applause, he was honoured in the same Academy with the title of Doctor, about the same time that *Erasmus Rotherodamus* came to *Basel*, to set forth his annotations on the New Testament; for the perfecting whereof he used the assistance of this *Oecolampadius* in regard of the eminency of his parts, as he himselfe freely confesseth.

Which worke being finished, he left *Basel* and went unto *Auspurge*, being called by the Comons of the Cathedrall Church to Preach in that place unto the people, but here he remained not long (partly because he feared and had a distrust in himselfe that he was not fit for so eminent a place, and partly by reason of that melancholy humor which was prædominate in him, insomuch that he esteemed not the society of men, but would remove himselfe from them into some solitary place) but departed from them and entered into a Monastry lying without the City of *Auspurge*, and consecrated unto Saint *Bridget*; yet making his covenant so with the Monks, that he would have liberty to study, & to beleeve what he would, and to depart from them when he pleased; for said he, *Etiamsi sexcentis juramentis me obstrinxero, nequaquam ea servare potero, si quando utilis ministerio verbi sum futurus.* Although I should bind

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my selfe by the vertue of six hundred oaths, I shall not be able by any meanes to keepe them, if at any time I shall perceive that any profit will come unto the Church by my Ministery.

The Monkes perceiving his worth joyfully received him into their society, bestowing all things liberally on him that he desired, and also acquainted him with all their priviledges and in generall he found such content amongst them, for the space of a few months, that he intended to spend all the rest of his dayes in that lazy manner of life: but it pleasedGod to call him from this manner of life,and for that cause he stirred up his friends,& amongst thē more especially *Capito*, who seriously perswaded & earnestly exhorted him, to give over that Monasticall life; upon which perswasion he intended to forsake the Monastery and to betake himselfe againe unto his former profession,and for a preparation thereunto, being as yet in the Monastery he set forth a booke of confession, wherein in many things he opposed the doctrine of the Church of *Rome*, whereby he brought himselfe not onely into danger of his life, but the Monks also were greatly afraid, lest any inconvenience might happen unto them by reason of his actions, and therefore they greatly laboured to free their Monastery of him; during their plodding, he sharpely reprehended them for their errors,perswading them to embrace and lay hold on the truth, whereby they came to be more and more incensed against him,and privately laboured with his friends, to be more earnest with him in the leaving of the Monastery.

Having been resident in this place not fully two yeeres he departed, and went unto *Franciscus Sickingen*, a man nobly descended by whom he was entertained, and in the same house he laboured to put downe the Masse, affirming it to be an Idolatrous worship; but *Franciscus* being at that time greatly distressed with an unhappy warre, he left him and went to *Basel*, in the yeer of our Lord 1522. to publish such things as he had at vacant times collected.

Here he was againe advanced by the Senats unto a Pastorall office, and an annuall stipend designed unto him, which he performed with great zeale and constancy to the glory of God and good of his Church; here he bouldly discovered unto his Auditors those errors which by continuance had got firme footing in the Church, he opened unto them the perfection and sufficientcy of the Merits of Christ, he declared unto them the true nature of faith, he revealed unto them the true doctrine of Charity; insomuch that the authority of the Popish religion began to stagger in the mindes of many: Whilst he was totally occupied about these things some there were who laboured to draw him againe to the *Pseudo Catholicke* religion, but more especially *Johannas Cacbleus* who in the yeere 1524. wrote letters unto him, wherein he testified himselfe, to be deeply afflicted with sorrow, to heare that a man so excellently learned, should lay aside his coule, and adhære unto such hæreticall opinions, and withall exhorted him to revoke his opinion, and to returne againe into the Monastery, promising him a dispensation from the *Pope*, and the favour of the *Prior*, which he had formerly enjoyed: but these and such like things were slighted by *Oecolampadius*, who bringing them unto the word of God, found that they would not endure the triall.

In the performance of his Pastorall office an assistant was appointed unto him by publicke authority, and he began to settle a more excellent Reformation in the Church, commanding the Sacrament of Baptisme to be administred in the mother tongue, and the Sacrament of the Lords Supper to be received under both kinds; he taught that the Masse was not a sacrifice, for the living and the dead, or for those who were tormented in their feigned Purgatory; but that perfect satisfaction was obtained for all beleevers by the passion and Merits of Christ: he disswaded them from sprinkling themselves with holy water, and from the consecration of *Palmes* and the like, declaring unto them that they who did attribute vertue unto any such

such things did detract from the glory and power of God; which doctrine of his tooke such deepe rooting in the hearts of his Auditors, that it gave a period unto many superstitious actions amongst them.

The foundation of future reformation was no sooner laid, but the old Dragon, began to play his part, and to discover his malicious envy, against such things as make for the glory of God: either by hindring their proceedings, or laying some foule aspersion on them; for at that time broke forth that, yet continued sacramentary dissention, by meanes whereof that good worke begun in the Church was hindred: *Martin Luther* at this time openly opposed and contradicting by writing the doctrine of *Huldericus Zuinglius*, Pastor of the Church at *Tigurum*, concerning the Eucharist, by reason whereof there was a great dissention betwixt the Churches of *Helvetia*, and *Saxony*; for the taking away of wch, *Oecolampadius* set forth a booke concerning the true understanding of these words, *Hoc est corpus meum*; and by many strong arguments he affirmed, that a trope lay therein, and yet his industry and labour therein tooke not away the contention betwixt the Churches.

This intended reformation was againe hindred by *Eccius* and his followers, who taught (1) that the substantiall body and blood of Christ was in the Sacrament of the Altar; (2) that they were truly offered up in the Masse, both for the living and the dead; (3) that the virgin *Mary* and the *Saints* were to be worshipped as intercessours; (4) that the images of *Jesus* and the *Saints* were not to be abolished; (5) that after this life there was a Purgatory.

These positions were vehemently opposed by *Oecolampadius*, at the publicke disputation held at *Baden*: the event whereof was this, some of the *Helvetians* subscribed unto *Eccius*, some unto *Oecolampadius*; and so there remained still a dissention amongst them which could by no meanes be taken away, although attempted by many worthy instruments of Christ, who have undergone many dangers,

for an effectuall performance of the ſame, yet *Oecolampadius* wrought ſo with the Saints, that liberty of conſcience was granted unto the Citizens as touching religion.

In the yeer following there was a diſputation held at *Berne*, which continued for the ſpace of twenty dayes, wherein *Oecolampadius* labored ſo powerfully for a reformation that his acts there recorded give a ſufficient teſtimony thereof, unto the world.

In the yeer 1529. an aſſembly was appointed by the Lantgraw of *Haſſia* at *Marpurge* touching a reformation in the Churches, concerning which more in the life of *Melanction*.

After the painfull ſuſtaining of ſo many labours, at home and abroad, he returned to *Baſil*, where he ſpent the reſidue of his life in Preaching, reading, writing, ſetting forth of books, viſiting the ſicke, and having alſo a care of the adjacent Churches, untill the yeer 1531. wherein it pleaſed God to viſit him with ſickneſſe, wherewith he was conſtrained to take his bed, hourely exſpecting death. And forthwith ſending for the Paſtors of the ſame place, he welcommed them with aſhort & pithy oration, wherein he exhorted them to remaine conſtant and firme in the purity of the doctrine which they profeſſed, becauſe it was conformable unto the word of God: as for other things he willed them to be leſſe carefull, aſſuring them that the Al-ſufficient God would care for them, and that he would not be wanting unto his Church.

His Children ſtanding before him, he tooke them by their right hands, and afterwards gently ſtroking their heads, he adviſed them to love God, who would be unto them in the place of a Father.

A little before his death one of his intimate friends comming unto him, he asked him what newes? he anſwered, none. But ſaid he I will till thee newes, being demanded what it was, he anſwered, *Brevi ero apud Chriſtum Dominum*, I ſhall in ſhort time be with Chriſt my Lord. In the morning before he died he repeated the 51. *Pſalme* of *David*,

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at the end whereof he added *Salva me Christi Jesu*; being never heard afterwards to utter any word; those who were present betooke themselves unto their prayers, wherein they continued untill he had surrendered his Spirit unto his Creator: which was willingly and cheerefully performed by him, on the first of *December*, in the yeer of our Lord 1531. and in the 49. yeer of his age, and was buried with great lamentation in the same City.

He died *intestate, quia unde conderet, pauper Christi servas non habebat.*

He was of a meeke and quiet disposition, in the undertaking of any businesse, he was very circumspect, and nothing indeed was more pleasing unto him, then to spent his time in reading and commenting: the workes which he left behind him, are these which follow.

1 *Annotations on Genesis.* 2 *On Job.* 3 *Isaiah.* 4 *Jeremiah.* 5. *Ezekill.* 6 *Daniel.* 7 *Hosea.* 8 *Amos.* 9 *Jonas.* 10. *Micah, Cap.* 2. 11. *On the three last Prophets.* 12. *On the Plasmes.* 13 *Matthew.* 14 *Romans.* 15 *Hebrewes.* 16 1 *Epistle of John.* 17 *Of the genuine sense of these words* Hoc en corpus meum. 18 *An exhortation to the reading of Gods word.* 19 *Of the dignity of the Eucarist.* 20 *Of the joy of the resurrection.* 21 *A speech to the Senat of* Basil. 22 *A Catechisme.* 23 *Annotations on Chrisostome.* 24 *Enchyridion to the Greeke tongue.* 25 *Against Anabaptists.* 26 *Annotations upon the Acts and Corinthians.* 27 *Of Almsdeeds.* 28 *Against* Julian *the Apostata.* 29 *Of true faith in Christ.* 30 *Of the praises of* Cyprian. 31 *Of the life of the Moses.* 32 *Against Vsury.*

Reader, behold the rare-adorned Face
Of him, whose very lookes import a grace;
He was a Man whose constancy to truth,
Ripen'd in age, and blossom'd in his youth:
He was a rocke, whose daring front disdain'd

Papisticke Waves he still oppos'd; and gain'd
The upper hand, though threatning danger lin'd
Each word he spoke, yet would he speake his minde:
'Twas not their proffer'd wealth could make him bold
To sin in Want, and then repent in Gold;
Religion was the Starre by which he steer'd
His well run course, his heart was still endear'd
To solid Principls, he lov'd to court
The truth, Love was his Ship, and heav'n his port.

The life and death of JOHN FRITH, *who suffered Martyrdome, 1533.*

John Frith was borne at *Westrame* in *Kent*; in whom being a child, nature had planted a marvelous love unto learning; he had also a wonderful Promptnesse of wit, & a ready capacity to receive and understand any thing, neither was there any thing wanting in him equall unto that towardnes of disposition; wherby it came to passe that he was not onely a lover of learning, but also became an exquisite learned man. He first begun his study at *Cambridge*, where he profited much in all sorts of learning; At last he fell into knowledge of and acquaintance with *William Tindall*, through whose pious instructions, that seed of the Gospel and sincere godlinesse was first instilled into his heart. At that time (*Cardinall Wolsey*) prepared to build a sumptious Colledge in *Oxford*, now called *Christs colledge*: And sought out for such as did excell in knowledge and learning to be Fellowes in the same, and amongst others, *John Frith* was appointed one: Now these choice yong men there placed, conferring together upon the abuses of Religion, which at that time were crept into the Church, were therefore accused of heresie, and cast into prison, where many of them, through the filthy stink thereof dyed: Afterwards *John Frith*, (with the others remaining alive) being dismissed out of prison, went beyond the seas; and too yeeres after returning,

returning, he was taken for a Vagabond at *Reading*, and set in the stocks, where he remained untill he was almost pined with hunger; at lenght he desired that the Schoolmaster of the towne might be brought unto him, which was *Leonard Coxe* a learned man; assoone as he came (in the Latin tongue) he bewailed his captivity unto him: The Schoolmaster being overcome with his eloquence, did not onely take pity and compassion upon him, but also began to love & embrace him, especially when he spake unto him in the Greeke tongue, and rehersed by heart diverse Verses out of *Homer*; whereupon the Scholemaster went with all speed unto the Magistrates and procured his enlargment. Yet this his safety continued not long, through the deadly hatred of Sir *Thomas Moore*, at that time chancellor of *England*, who persecuted him both by Sea and land, promising great rewards to any man that could bring tidings of him. Thus this good man being beset with troubles round about, wandred up and downe, from place to place, untill at the length being betrayed by a seeming friend, he was apprehended, and sent unto the Tower of *London*, where he had many disputes with Sir *Thomas Moore*, and others, touching the Sacrament of the body and blood of Christ. In which quarrell he withstood the violence of three most obstinate enemies, with the Bishop of *Rochester*, *Moore* and *Rastall*, but he fighting with them all three at once, did so refute, and confound them, that he converted *Rastall* to his part. But when neither Scripture, nor reason would prevaile against the firce and cruelty of these furious foes, the twentieth day of *June* 1533. he was brought before the Bishops sitting in *Pauls* Church, where they ministred certaine interrogatives unto him, touching the Sacrament & Purgatory; to wch he answered according to his former disputation, and subscribed unto his answer, these words with his owne hand, *I Frith* thus doe thinke, and as I thinke, so have I said, written, taught, and affirmed, and in any Bookes published. So that when as by no meanes he could be perswaded to recant, he was condmn-

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ed by the Bishop of *London* to be burned, and so being delivered over unto the Mayor and Sheriffes of *London*, the forth day of *July* he was by them carryed into *Smithfield* to be burned; when he was tyed to the stake, he shewed much constancy and courage, for when as the fire and faggots were put unto him, he willingly embraced the same, thereby declaring with what uprightnesse of minde he suffered those torments for Christs and the truths sake, whereof that day he gave with his blood a perfect and firme testimony; The winde drove away the flame from him, unto his fellow Martyr *Andrew Hewet*, who was burned with him, which made his death the longer, and his paines the greater; But God assisted him with such strength, and fortifyed his soule with such patience, that he seemed rather to rejoyce for his fellow, then to be carefull for himselfe, as if he had felt no paine in that long torment.

There is one thing more very observable concerning this constant Martyr *John Frith*, that whereas the Bishop of *Canterbury* sent two of his servants to fetch him to *Croydon*, there to be examined, they were so convinced upon the way, with his learned & pious discourses, sweet and humble carriage, that they contrived betwixt themselves how to let him escape; and at the length one of them delivered himselfe unto him, in this manner, saying, Master *Frith*, the journey which I have taken in hand to bring you to *Croydon*, as a Sheep to the slaughter, so grieveth me, that I am over-whelmed with care and sorrow; neither regard I what hazard I undergoe, so that I may deliver you out of the Lions mouth. And then made knowne unto him how that they had plotted betwixt themselves to let him escape: to whom *Frith* answered with a smiling countenance, Doe you thinke that I am affraid to deliver my opinion unto the Bishops of *England* in a manifest truth? the Gentleman replyed, I marvell that you were so willing to flye the Realme before you were taken, and now so unwilling to save your selfe. Master *Frith* answered, before I was attached I would fain have enjoyed my liberty for the benefit of the Church

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of God; but now being taken by the higher power, and by the providence of almighty God delivered into the hands of the Bishops, to give testimony to that religion and doctrine, which under paine of damnation I am bound to maintaine & defend; if I should now start aside, and run-away, I should run from my God, and from the testimony of the Word, and should be worthy of a thousand Hells; therfore I beseech you to bring me where I was apponted to be brought, or else I will goe thither all alone.

In all past ages and preceding dayes,
Heaven (to his honour, and eternall praise)
Hath never left his Church yet destitute
Of faithfull Witnesses, both to dispute,
And dye, too, for his spotlesse Verity,
(If cal'd therto) with all Sencerity,
And admirale fortitude of minde;
In which rare Role of Martyers we do finde
Famous John Frith, an English man by nature;
Who, from his youth, adorn'd his education
With promptitude of wit, and other parts,
Wherby he flourisht both in Tongus and Arts.
And to conclude let all rejoyce and say,
Religion was Friths prop, and he her stay.

The Life & Death of THOMAS BILNEY, *who suffered Martyrdome, Anno Christi* 1531.

THomas *Bilney*, an *English-man* by birth, was brought up in the University of *Cambridge* from a childe, where he profited so much in all the liberall Sciences, that he in a short time commensed *Bachelour* of both Lawes; But the holy Spirit of Christ by secret inspiration, endewing his heart with the knowledge of better things, he left the study of *mans lawes*, and set himselfe wholly a part for the study of

Divinity, accounting godlineſſe his greatneſt gaine; And as his owne heart was enflamed with a ſincere love to Chriſt and the Goſpell of Chriſt, ſo his great deſire was to bring others to embrace the ſame; and his labour was not in vaine, for he converted many of his fellowes to the knowledge of the Goſpel, and amongſt the reſt Maſter *Hugh Latimer*, (who afterwards ſealed to the truth of Chriſt with his blood) Maſter *Latimer* being croſſe-keeper at that time in *Cambridge*, bringing it forth upon proceſſion dayes: At the laſt *Bilney* forſaking the Univerſity, went up and downe, Preaching the Goſpel, where ever he came, ſharpely reproveing the pride, and pompe of the *Clergie*, and ſtriveing to overthrow the authority of the *Biſhop* of *Rome*. *Cardinall Wolſey* at that time being in great authority, and well knowing that the pride and hypocriſie of the Clergie could not long continue againſt the word of God, if once the light of the Goſpel ſhould open the eyes of men, he therefore cauſed *Bilney* to be apprehended, and caſt into priſon; And on the 25. day of *November* 1537. Maſter *Bilney* was brought before the ſaid *Cardinall* and many other Biſhops ſitting at *Weſtminſter*, and there examined whether he had not taught unto the people, the opinions of *Luther*, or of any other condemned by the Church; *Bilney* anſwered that wittingly he had not taught any thing contrary to the *Catholique Church*. Hereupon he was delivered over to the Biſhop of *London*, to be further examined: being brought before him, he exhorted him to abjure and recant; *Bilney* anſwered, that he would ſtand to his conſcience ſaying, *fiat juſticia, et judicium in nomine domini*. Then ſaid the Biſhop of *London*, with the conſent of the reſt, read part of the ſentance againſt Maſter *Bilney* but reſpites the reſt of it untill the morrow, to ſee if he would recant; then he was brought before them againe, but ſtill he refuſeth to recant: yet at the laſt, through infirmity, rather then by conviction, he recanteth the ſeventh day of *December* 1527.

After which abjuration made, he went againe to *Cambridge*, but he had ſuch conflicts within himſelfe upon the conſideration

consideration of what he had done, that he was overwhelmed with sorrow, and was neere the point of utter dispaire, so that his friends were afraid to let him be alone, but continued with him day and night, striving to administer some comfort unto him; But he was in such an agonie for the space of a whole yeer after, that he could receive no comfort, yet at the length, having bin throughly humbled for his sinne, through the goodnesse of God he came unto some quiet in conscience, being firmely resolved to spend his deerest blood in giving testimony to that truth which before he had renounced. Having thus determined in his minde, he tooke his leave of his friends in *Trenity-hall*, and said that he would goe to *Jerusalem* and so should see them no more (alluding to Christs going up to *Jerusalem* before his passion.) And immediatly he departed into *Norfolke*, and there Preached, first privatley in houses, and then openly in the fields, bewailing his former subscription, and owning that doctrine for truth which before he had abjured, willing all men to be warned by him, and never to trust to their fleshly friends in causes of religion; whereupon he was apprehended, and carryed to prison; while he there remained, Doctor *Call* and Doctor *Stokes*, with many others, were sent to dispute with him, the forme of which, by meanes of *Bilneies* doctrine, was somewhat reclaimed; After many tedious disputes, seeing that by no meanes they could not withdraw Master *Bilney* for e truth, he was condemned to be burned.

The night before his execution, many of his friends resorted unto him, found him eating hartily with a quiet minde and cheerefull countinance, where upon they said unto him, that they were glad to see him thus to refresh himselfe, being shortly to suffer such painefull *torments*; He answered, *I imitate those, who having a decaying house to dwell in, hold it up by props as long as may be.* Continuing with his friends in heavenly discourses, one of them said, that although the fire which he should suffer the next day, would be of great heat unto his body, yet it would be but for a

moment, but the ſpirit of God would refreſh, and coole his *ſoule* with everlaſting comfort; At theſe words Maſter *Bilney* put his finger into the *flame* of the *candle* then burning before them, and feeling the heat thereof, ſaid, I finde by experience, and have knowne it long by *Philoſophy*, that fire isnaturally hot, yet I am perſwaded by Gods holy word, and by the experience of ſome Saints of *God* therein recorded, that in the flame we may feele no heat, and I conſtantly beleeve, that however the ſtubble of this my *body* ſhall be waſted by the fire, yet my *Soule* and *Spirit* ſhalbe purged thereby; and although it may be ſomewhat painfull for a time, yet joy unſpeakeable followeth there-upon.

As he was led forth to the place of execution, one of his freinds ſpake unto him, and deſired him to be conſtant, and to take his death as patiently as he could; to whom Maſter *Bilney* anſwered with a quiet and milde countenance; *When the Marriner undertakes a voyage, he is toſſed on the billowes of the troubled Seas, yet in the midſt of all perils he beareth up his ſpirit, with this conſideration, that ere long he ſhould come unto his quiet Harbour; ſo ſaith he, I am now ſayling upon the troubled Sea, but ere long my* Ship *ſhall be in a quiet* Harbour; *and I doubt not, but through the grace of God, I ſhall endure the* Storme; *only I would entreat you to help me with your prayers.*

As he went along the ſtreets, he gave much almes to the poore, by the hands of one of his friends. Being come to the Stake, he there openly made a long confeſſion of his faith in an excellent manner, and gave many ſweet exhortations to the people; and then earnſtly called upon God by prayer, and at the end rehearſed the 143. *Pſalme*.

Then turning to the Officers, he asked them if they were ready, whereupon the fire was kindled; he holding up his hands, and crying ſometimes Jeſus, ſometimes *Credo*: but the winde did blow away the flame from him, which made his paine the longer, yet he patiently endured it; continuing to call upon God, untill he gave up the ghoſt.

Just such another Saint-like singing Swan,
Was blessed Bilney, born an English-man;
Brought up in Cambridge University,
Famous for Arts, and Parts, and Piety:
Where by powerfull preaching, he converted
Holy Hugh Latimer, then much perverted
To Popery, made many a proselyte,
Of's fellow-Students, by the Gospels light.
At last by Card'nall Wolley, prosecuted;
Who, and his shavelings, with him oft disputed,
They by their subtill treats and threats at length
Tript up his heeles, and foyld his humain strength,
And caus'd him to recant: In which sad case,
This blessed Saint abont a twelve moneths space,
In bitter anguish and perplexity
Of Soul, in danger, in despaire to dye.
At last, again, by Gods all-guarding grace,
Recovered comfort did despair quite chace,
And fill his Soul with such redoubled joy
As all his former precious parts t' imploy,
In constant and courageous preaching down
The odious errours of Romes tripple Crown;
For which our tongues may never cease t' expresse
That Bilney's Crowned with true happinesse.

WILLIAM TINDALL

The Life and Death of William Tindal.

William Tindal was borne about the borders of *Wales*, and brought up from a child in the Universitie of *Oxford*, where he grew up, and encreased in the knowledge of the Tongues, and the Liberall Arts, but especially in the Scriptures, whereunto his minde was singularly addicted: insomuch as being in *Magdalen-Hall*, he read privately to some Fellows & Students som parts of Divinitie, instructing them in the knowledge and truth of the Scriptures: his life also was so blameless, that he acquired much love, and esteem thereby: After he had profited exceedingly, and taken his degrees there, he removed to *Cambridg*, and being well ripened in the knowledge of God's Word, he went to live with

with one Master *Welch* in *Glocestershire*, where he was Tutor to his children: and many Abbats, and Doctors resorting thither, Master *Tindal* discoursing with them of *Luther*, *Erasmus*, *&c.* shewing them plainly his judgement in Religion, proving the same by the Word of God, & confuting their errors; which caused them to bear a secret grudg in their hearts against him: and afterwards they took occasion to rail, and rage against him, charging him with Heresie, and accusing him to the Bishop and Chancellor, whereupon the Chancellor appointed those Priests, and Master *Tindal* also to appear before him, and Master *Tindal* suspecting the matter, as he went prayed heartily unto God to give him strength to stand fast to the truth: when he came the Chancellor threatned him grievously, reviling & rating of him, as though he had been a Dog, accusing him of many things whereof no proof could be brought, and so dismissed him for the present: not long after Master *Tindal* happening into the company of one that was esteemed a learned Doctor, in disputing with him, he drave him to that issue, that the Doctor burst out into these blasphemous words, *Wee had better be without God's Lawes, then the Pope's.* Maste *Tindal* hearing this, full of Godly zeal, replied; *I defie the Pope and all his Lawes, and if God spare me life, ere many yeers, I will cause a Boy that drives the plough to know more of the Scriptures then you do.* The rage of the Priests encreasing, Master *Tindal* told Master *Welch*, that he well perceived that he could stay there no longer with safetie, and that his stay might be prejudicial to that Family also, and therfore with his good leave he departed and went to *London*, where he preached a while, as he had done in Countrie before: and then hearing a great commendation of *Cuthbert Tonstal* Bishop of *London*, he endevored to get into his service, but the Lord saw that it was not good for him, and therfore he found little favour in the Bishop's sight: remaining thus in *London* about the space of a yeer, and being desirous, for the good of his Countrie, to translate the New Testament into English, he found that there was no place for him to do it in

in *England*, and therefore being assisted by Master *Humphrie Munmoth*, a nd other good men, he lestt the land, and went into *Germany*, and there set upon that work: translating the New Testament *Anno. Christi* 1527. and then setting upon the Old, he finished the five books of *Moses*, with sundry most learned, and godly Prologues perfixed before every one of them: the like also he did upon the New Testament: besides divers other godly Treatises which he wrote there; which being published, and sent over into *England*, became exceeding profitable to the whole English Nation. At his first going over into *Germany*, he went into *Saxony*, and had much conference with *Luther*, & other learned men in those quarters, and then returning into the *Netherlands*, made his greatest abode at *Antwerp*: when he had finished his translation of *Deuteronomy*, minding to print it at *Hamborouth*, he sailed thitherward, but by the way upon the coast of *Holland* he suffered shipwrack, by which he lost all his bookes, and writings, and so was compelled to begin all againe to his great hinderance and doubling of his labours: yet afterwards he went in another ship to *Hamborough*, where he met Master *Coverdal*, who assisted him in the translation of the five books of *Moses*; the sweating sickness being in the towne all the while, which was *Anno Christi* 1529. and during their imploiment in that work, they were entertained by a religious Widow, Mistresse *Margaret Van Emerson*: when his English Testament came abroad, Satans and the Popes instruments raged exceedingly, some saying that there were a thousand Heresies in it: others that it was impossible to translate the Scriptures into English: others that it was not lawful for the Lay-people to have it in their owne language, &c. and at last the Bishops, and Priests procured of King *Henry* the eight a Proclamation prohibiting the buying or reading of it: yet not satisfied herewith, they suborned one *Henry Philips* to go over to *Antwerp* to betraie him: who when he came thither, insinuated himselfe into Master *Tindal's* company, and pretended great friendship to him; and haveing learned where his abode

First Bible translated.

Great afflictions.

Charity.

Popish lies

was,

was, he went to *Bruxels* and there prevailed so far, that he brought with him the Emperors Atturney to *Antwerp*, and pretending to visit Master *Tindal*, he betraied him to two Catchpoles, which presently carried him to the Atturny: who after examination, sent him to prison in the Castle of *Filford*, 18. miles off, and seized upon all his writings, and what else he had at his lodging: the English Merchants at *Antwerp*, who loved *Tindal* very well, did what they could to procure his release, also letters were sent by the Lord *Cromwell*, and others out of *England* in his behalf: but *Philips* so bestirred himselfe, that all their endeavours came to nothing: and *Tindal* was at last brough to his answere; and after much reasoning although he deserved not death, yet they codemned him to die:& being brough forth to the place of execution, whilest he was tying to the stake, hee cryed with a fervent and loud voice, *Lord open the King of Englands eies*. And so he was first strangled by the hangman, and then burn't, *Anno Christi* 1536. The power of his Doctrine, and the sencerity of his life was such, that during his imprisonment (which was about a yeare and an halfe) hee converted his keeper and his daughter, and some others of his houshold: and *Philips* that betraied him, long enjoyed not the price of innocent blood, but by God's just judgment he was devoured by lice.

Master *Foxe* in his History of Martyers sayes, he might be called *Englands Apostle*. The Workes which he writ, besides the translation of the Scriptures are these that follow.

1. *A Christians obedience.* 2. *The unrighteous Mammon.* 3. *The practice of the Papists.* 4. *Commentaries on the seventh Chapter of Saint* Matthew. 5. *A discourse of the last will and testament of* Tracij. 6. *An answer to Sir* Thomas Mores *Dialogues.* 7. *The Doctrine of the Lords Supper against* More. 8. *Of the Sacrament of the Altar.* 9. *Of the Sacramentall signes.* 10. *A foote-path leading to the Scriptures.* 11. *Two letters to* John Frith.

All these are extant together, with the workes of two Martyrs, *Barnes* and *Frith*, in English, in Folio: and thus after much labour and persecution, this worthy member of Christ, yeelded to the flames, expecting a joyfull reserrection.

Zeale crown'd his heart and made him to out vie
Papisticke stocks of Hell-hied Tyranny;
He feard them not, but boldly would dispute
Against their swelling Errours, and confute
Their Principles with a most derterous art;
His tongue was never Traytor to his heart;
Truth was the hand that pointed to the way,
Where full content and rich Salvations lay:
T'was not a loathsome prison could devorse
His ready lipps from the profound discourse
Of true Religion, nothing could prevent
His just endeavours, Time, he thought mispent
If not imploy'd to good; Reader, admire,
His body flam'd to make his soule a fire.

The life and Death of Urbanus Regius, *who died* Anno Christi 1541.

Urbanus Regius was borne in *Arga Longa*, in the territories of Count *Montfort*, of honest parents, who principl'd him in the rudiments of Learning, & from school sent him to *Friburg*, where he lived with *Zasius* an exellent Lawyer, who loved him dearly for his diligence and industry: from thence he went to *Basil*, to study other Arts, and from thence to *Ingolstad*, where, after a while, he read privately to divers Noble-men's-sons, whose parents desired him to furnish their children with books, and all other necessaries, for which they would take care to pay him againe quarterly: but when he had run into debt for them, they neglected

lected to returne their money, which caused him to thinke of departing, and having an opportunity, he listed himselfe a souldier under a Captaine that went against the Turkes, leaving his books, and other furniture, to be divided amongst the Creditors: being now amongst the souldiers, it happened that *John Eccius* (who was Governor of the University) coming forth to see the souldiers, he espied *Regius* amongst them, and enquired the cause of his so sudden a change; he told them how those Noble-men had served him, whereupon *Eccius* got him released from his Captain, and by his authority procured the Debts to be paid by the parents of those youths, which had been with him; wherupon he returned to his studies againe, wherein he growing famous for his wit and learning, *Maximilian* the Emperor passing through *Ingolstade*, made him his Laureat-Poet and Orator: afterwards he was made Professor in that University: Then he fell hard to the study of Divinity, and a while after, the controversie growing hot between *Luther* and *Eccius*, *Rhegius* favoring *Luther's* doctrine, because he would not offend *Eccius*, to whom he was many wayes bound, he left *Ingolstade*, and went to *Augusta*, and there, at the importunity of the Magistrates and Citizens, he undertooke the Government of the Church, and being offended at the grosse Idolatry of the Papists, he joyned with *Luther*, and Preached against the same: and having written to *Zuinglius* to know his judgement about the Sacrament and Originall Sin, he received such satisfaction, that he joyned in opinion with him about the same. At that time the *Anabaptists* crept into *Augusta*, and held private conventicles to the disturbance of the publicke peace, for which the Magistrates imprisoned the chiefest of them, and afterwards for their obstinacy punished them. *Rhegius* Preaching against Purgatory and Indulgences, the malice and cruelty of the Papists prevailed at length to he driving of him out of that City: but after a while, by the earnest prayer of the Citizens, he was called back again to his former Charge, where also he married a wife, by whom he

had thirteen children: *Eccius* also came thither, and sought by all meanes to turne him from the truth, but in vain: he sent also *Faber* and *Cochlæus* with flatteries, and lage promises, who prevailed as little as the others.

Anno Christi 1530. when the *Diet* was held at *Augusta* for quieting of the controversies about Religion, the Duke of *Brunswick* coming thither, by importunity prevailed with *Regius* to go to *Luneburg* in his Country, to take care of the Church there, in which journey at *Goburg* he met with *Luther*, and spent a whole day in familiar conference with him, about matters of great moment, of which himselfe write's, That he never had a more comfortable day in his life. *Erenestus* Duke of *Brunswick* loved him dearly, and esteemed him as his father; insomuch as when the City of *Augusta* sent to the Duke, desiring him to returne *Regius* to them againe; he answered, that he would as soone part with his eyes as with him: and presently after he made him Bishop, and over-seer of all the Churches in his Country, with an ample salary for the same: afterwards going with his Prince to a meeting at *Haganaw*, he fell sick by the way, and within few dayes, with much cheerfulnesse yeelded up his soule into the hands of God, *Anno Christi* 1541: he often desired of God that he might dye a sudden and easie death, wherein God answered his desires. He was of an excellent wit, holy of life, and painfull in the worke of the Lord.

Reader, this serious Fathers well-spent dayes
Were fill'd with love, and love was fill'd with praise;
He was abjured by a Noble race
Which made him onely debtor, but not base;
Heav'n was his port, to which he saild through tears,
Steer'd by his faith, blowne by the winde of prayers;
Let his example teach us to invest
Our hearts with wisdome, and we shall be blest,
With him, who now enjoyes the life of pleasure,
Whose comforts know no end, whose joyes no measure;

He

He that ſhall chooſe true vertue for his guide
May march on boldly, and not feare a ſlide.

The Life and Death of CARALOSTADIUS *Who died Anno* Chriſti 1541.

ANdreas *Bodenſtein Caraloſtadius* was borne in *France*, in a towne called *Caraloſtadium*, by which he received his name: he was brought up at Schoole there, where afterwards he went to *Rome*, and having ſpent ſometime in the ſtudy of Divinity, he went thence to *Wittenberg*, where he commenſed Doctor in Divinity, and was a publicke Profeſſor *Anno Chriſti* 1512. afterwards he became an earneſt aſſertor of *Luther*'s doctrine, and a defendor of it againſt *Eccius*, both by diſputation and writing: at the time of *Luther*'s being in his *Pathmos*, *Caraloſtadius* obtained of the Elector the aboliſhing of private Maſſe, Auricular confeſſion, Images, &c. at *Wittenberg*; which *Luther* being offended at, returned preſently thither, and Peeached eagerly againſt that alteration, whereupon *Caraloſtadius* wrote in juſtification of it, which was the firſt beginning of greater differences betwixt them about the Sacrament; whereupon he left *Wittenberg* 1524. and went to *Orlamund*, being called to a Paſtorall charge there: but after a while he was called back to his place in *Wittenberg*; yet before he went, *Luther* being ſent by the Elector to *Jene*, and *Orlamund*, in a Sermon where *Caraloſtadius* was preſent, he enveighed bitterly againſt the *Anabaptiſts*, and ſaid withall, That the ſame ſpirit reignd in the Image-haters, and Sacramentaries; whereupon *Caraloſtadius*, being much offended, went to his lodging to confer with him about it: afterwards *Luther* coming to *Orlamund* went not to ſalute *Caraloſtadius*, but in his Sermon quarrelled with their aboliſhing of Idols: and ſhortly after he procured the Elector to baniſh *Caraloſtadius*; whereof *Caraloſtadius* afterwards complained in a letter to his people in *Wittenberg*, that unheard and unconvicted

he was baniſhed by *Luther's* procurement: from thence he went to *Baſil*, where he printed ſome books that he had written about the Lord's Supper, for which the Magiſtrates (being offended with the novelty of the Doctrine) caſt the Printers into priſon, and the Senate of *Tigurine* forbad their people to read thoſe books: but *Zuinglius* in his Sermon exhorted them firſt to read, aad then to paſſe judgement on them, ſaying, That *Caraloſtadius* knew the truth, but had not well expreſſed it: afterwards *Caraloſtadius* wandring up and downe in upper *Germany*, when the ſedition of the booriſh *Anabaptiſts* brake out, (unto which they were ſtirred up by *Muncer*, and for which many of them were brought to puniſhment) *Caraloſtadius* alſo eſcaped very narrowly, being let downe in a basket over the walls of *Rottenberg*: & being in great ſtreights he wrote to *Luther*, and purged himſelfe from having any hand in thoſe uproars, entreating him to print his book, and undertake his defence, which alſo *Luther* did, deſiring the Magiſtrates that he might be brought to his juſt triall, before he was condemned: *Caraloſtadius* wrote againe to him a Letter, wherein he ſaid, That for his opinion about the Sacrament, he rather propoſed it for diſputation ſake, then that he poſitively affirmed any thing, wch many imputed to him for levity: but *Luther* thereupon procured his return into *Saxonie*: yet he finding little content there, went to *Tigurine*, and taught in that place till the death of *Zuinglius*, and then he went to *Baſil*, where he taught ten yeers, and *An.* 1541. he died there of the plague, and was very honorably buried.

This grave Divine ceas'd not from taking paines
More for the Churches good, then his owne gaines;
Yet were his gaines as great as his deſire,
He that obtaines true vertue need require
No greater profit, he that ſtudies how
To live here-after, muſt not ſet his brow

On

On Earths loe things: the pleasure of the Earth
Prov'd this grave Fathers sorrow, not his mirth;
His thoughts were all divine, he could not hide
Within his Season'd breast, the flames of pride;
He was an Image-hater, and would not
Let them be worshipp'd and his God forgot;
'Twas not a Prison could his heart apale,
He that has virtue, needs no other baile.

The life and death of Capito, *Who died* Anno Christi 1541.

Wolfgangus Fabricius Capito was borne at *Hagenaw* in *Alsatia*: his Father was of the Senatorian ranke, who bred him in learning, and sent him to *Basil*, where he studied Physick, and proceeded Doctor of it: after his Father's death, he studied Divinity *Anno Christi* 1504; and under *Zasius* (a great Lawyer) he studied Law also, and proceeded Doctor of it: He was a great lover and admirer of godly Ministers: at *Heidleberg* he grew into acquaintance with *Oecolampadius*, and there was a neer tye of friendship betwixt them all their lives: after with him also he studied Hebrew, and became a Preacher, first in *Spire*, and thence was called to *Basil*: from thence he was sent for by the *Elector Palatine*, who made him his Preacher and Counsellor, and sent him of divers Embassies: also by *Charles* the fifth he was made of the order of Knights: from *Mentz* he followed *Bucer* to *Argentine*, where he was called to a Pastoral charge: he was a very prudent and eloquent man, a good Hebrician, and studious of Peace; concerning the Sacrament he said, *Mittendas esse contentiones, & cogitandum de usu ipsius cœnæ: & fidem nostram pane, & vino Domini, per memoriam carnis, & sanguinis illius, pascendam.* *Anno* 1525. being called into his owne Country, he Preached and administred the Lord's Supper to his owne Citizens, and Baptized without the Popish Ceremonies; he was present and disputed

puted at *Berne* against the Popish Masse, &c. He was with others chosen by the Protestants to goe the to *Diet* at *Ratisbone* for the setling of Religion; and returning home, in a great and generall infection he died of the Plague *An. Christi* 1541 : of his Age 63.

Industrious Capito at first inclin'd
Himselfe to cure the body, next the minde;
Being endow'd with most excellent parts
He did (as t' were) monopolize the Arts:
He lov'd Religion and was alwayes free
T' extoll the worth of practis'd piety:
He honor'd peace; his heart was fil'd with hope
That he might live to contradict the Pope.
And so he did, he labour'd to prevent
The Ceremonies of their Sacrament:
And to conclude, he labour'd to confute
Their babling Masse. He's blest without dispute.

The Life and Death of Leo Judæ, *who died* Anno Christi 1542.

Leo *Judæ* was born *Anno Christi* 1482. brought up at Schoole, and from thence sent to *Basil*, where he joyned in study with *Zuinglius*, was an hearer of Doctor *Wittenbash*, by whom he was instructed in the knowledge of the Gospel: there also he was made a Deacon, and from thence he was called into *Helvetia*, where he set himselfe to the study of the Orientall Tongues, and to read the Fathers, especially *Hierom*, and *Augustine*; as also he read diligently the books of *Luther*, *Erasmus*, and *Capito*: at length being called to a Pastorall charge at *Tigure*, he opposed the Popish doctrine and Ceremonies, both in the Pulpit and Presse: there he continued eighteen yeeres, and spent much of it in expounding the Old Testament out of the *Hebrew*; wherein (being growne very skilfull) he set upon (at the importunity

importunity of his breathren of the Ministry) the translation of the Old Testament out of the *Hebrew*, wherein also he was much holpen by the industry of other learned men: but this worke proving very great, he was so wasted with labor, and old age that he died before he finished it *Anno Christi* 1542. and of his Age 60. leaving undone *Job*, the forty last *Psalmes*, *Proverbs*, *Ecclesiastes*, *Canticles*, and the eight last Chapters of *Ezekiel*, which he commended to *Theodore Bibliander* to finish, who accordingly did it: and he left all to *Conradus Pellican* to peruse, and put to the Presse, which he carefully performed.

Four dayes before his death, sending for the Pastors and Professors of *Tigure*, he made before them a Confession of his Faith concerning GOD, the Scriptures, the Person and Office of CHRIST, concluding, *Huic Jesu Christo Domino, & liberatori meo*, &c. *To this my Lord and Saviour Jesus Christ, my hope, and my salvation, I wholly offer up my soule, and body; I cast my selfe wholly upon his mercy, and grace*, &c.

Heaven was the object where he fixt his eyes,
Truth was his Marke, Religion was his Prise,
His studious heart was active to contrive
How to keepe other pining Souls alive
With heavenly Food; he never lov'd to feed
In secret Corners, and let others need;
He never us'd to sweepe away the Crums
From his poore Flock, and feed their souls with Hums
Like our new-babling Pastors, which infuse
Illiterate Words, patch'd up with flattring News.
He would not blind them with the intising charms
Of Falseties, or bid them take up Armes
Except for heaven, within whose Tent he sings
Anthems of Pleasure to the King of Kings.

The Life and Death of MYCONIUS, *who died* Anno Christi 1546.

FRidericus *Myconius* was borne in *Franconia*, of religious parents, and bred up at Schoole till he was thirteen yeeres old, and then he was sent to *Annæberg*, where he studied till he was twenty, and then entred into a *Monastery* there, without the knowledge of his parents: the first night after his entrie, he had a dream, which proved prophetical. In that place he read the Schoole-men, and *Augustine's* Workes. He read also at meal-time the Bible with *Lyra's* notes on it, which he did seven yeeres together, with so much exactnesse, that he had it almost by heart: but dispairing of attaining to learning, he left his studies, and fell to Mechanicall Arts: About which time *Tecelius* brought his Indulgences into *Germany*, boasting of the virtue of them, and exhorting all as they loved their owne and their dead friends salvation that they should buy them, *&c.* *Myconius* had been taught by his father, the Lord's Prayer, the Creed, the Decalogue, and to pray often: and that the blood of Christ onely could cleanse us from sin: and that pardon of sin & eternall life could not be bought with money, &c. Which caused him to be much troubled whether he should beleive his father or the Priests; but understanding that there was a clause in the Indulgences that they should be given freely to the poore: he went to *Tecelius*, entreated him to give him one, for he was a poor sinner, and one that needed a free remissions of sins, and a participation of the merits of Christ: *Tecelius* admired that he could speake Latine so well (which few Priests could doe in those dayes) and therefore he advised with his Colleagues, who perswaded him to give *Myconius* one: but after much debate, he returned him answer, That the Pope wanted money, without which he could not part with an Indulgence: *Myconius* urged the aforenamed clause

in

in the Indulgences: whereupon *Tecelius* his Colleagues preſſed againe that he might have one given him, pleading his learning, and ingenuity, poverty, &c. And that it would be a diſhonor both to God and the Pope to denie him one: but ſtill *Tecelius* refuſed: whereupon ſome of them wiſpred *Myconius* in the eare to give a little money, which he refuſed to doe, and they fearing the event, one of them profered to give him ſome to buy one with, which he ſtill refuſed, ſaying, That if he pleaſed he could ſell a book to buy one, but he deſired one for Gods ſake, which if they denyed him, he wiſhed them to conſider how they could anſwer it to God, &c. but prevailing nothing, he went away rejoycing, that there was yet a God in heaven to pardon ſinners freely, &c. according to that promiſe; *As I live (ſaith the Lord) I deſire not the death of a ſinner, &c.* Not long after he entred into Orders; and read privately *Luther's* books, which the other Friars tooke very haynouſly, and threatned him for it. From thence he was called to be a Preacher at *Vinaria*, where at firſt he mixed ſome Popiſh errors with the truth, but by the illumination of Gods Spirit, and by his reading *Luther*, he at laſt began to preach againſt Popery, and to hold forth the truth clearly; which ſpread ſo ſwiftly, not onely through *Saxonie*, but through all countries, as if the Angels had been carryers of it. Afterwards he was called to *Gotha* to teach and govern the *Thuringian* Churches, where he lived with his Colleagues twenty yeeres in much peace, and concord; of which himſelfe ſaith, *Cucurrimus, certavimus, laboravimus, pugnavimus, vicimus, & viximus ſemper convinctiſſime, &c.* In the tumult of the Boores he tooke much pains to pacifie their mindes, and to keepe them quiet: Yea, he ſo quieted with an Oration ſome that were pulling downe ſome Noble-mens houſes, that they went away in peace: that yeere alſo he married a wife, by whom, through Gods bleſſing, he had a numerous poſterity. He accompanied the Elector of *Saxonie*, in many of his journyes into the *Low-Countries*, and other places, where he preached the Goſpel ſincerely, though

ſometimes to the hazard of his life. About this time *Henry* the eighth King of *England*, fell out with the Pope, for not divorcing of him from his wife *Katharine* of *Spain*, ſiſter to *Charles* the fifth, by reaſon of whoſe greatneſſe the Pope durſt not doe it: whereupon the King of *England* ſent over to the *Germane* Princes (eſpecially to the Duke of *Saxonie*) to confederate againſt the Pope, and to joyn with them in an agreement about Religion; upon which occaſion *Myconius* was ſent over into *England*, partly about matters of Religion, but eſpecially about a match between *Henry* the eighth, and *Anne of Cleve*: but coming thither, he diſcovered the Kings hypocriſie about Religion, not onely by the ſix Articles about that time eſtabliſhed, but alſo by his impriſoning of *Latimer*, and cutting off the Lord *Cromwel*'s head, and burning of Maſter *Barnes*, &c. and by his ſeizing upon all the Abby-lands: whereupon he left *England*, and being come home, he was called by *Henry* of *Saxonie* to viſit and reforme the Churches of *Miſnia*, together with *Luther*, *Jonas*, *Cruciger*, *&c.* Which fell out upon this occaſion, *George* Duke of *Saxonie*, lying on his death-bed, ſent to his brother *Henry* (all his owne ſons being dead before) deſiring him, that ſucceeding him, he ſhould innovate nothing in Religion, and withall promiſed him golden mountains by his Ambaſſadors if he would aſſent thereto: to whom *Henry* anſwered, *This Embaſſie of yours is juſt like the Divels dealing with Chriſt, when he promiſed him all the world if he would fall downe and worſhip him: but for my owne part I am reſolved not to depart from the Truth which God hath revealed unto me*: but before the returne of the Ambaſſadour, Duke *George* was dead: whereupon this *Henry* (notwithſtanding all the oppoſitions of the Papiſts) made this Reformation in the Churches: which worke being finiſhed *Myconius* viſited all the Churches in *Thuringia*, and with the help of *Melanthon*, and ſome other, he provided them Paſtors and Schoolmaſters, and procured ſtipends to be ſetled upon them for their maintenance.

Anno Chriſti 1541. he fell into a Conſumption, whereof he wrote

wrote to *Luther*, *That he was ſicke not to death, but to life*: which interpretation of the text pleaſed *Luther* excellently well; unto whom he wrote back, *I pray Chriſt our Lord, our ſalvation, our health*, &c. *that I may live to ſee thee, and ſome others of our Colleagues to die, and goe to heaven, and to leave me here amongſt the Divels alone, I pray God that I may firſt lay down this drie, exhauſted, and unprofitable tabernacle: farewell, and God forbid that I ſhould heare of thy death whil'ſt I live: Sed te ſuperſtitem faciat mihi Deus: hoc peto, & volo, & fiat voluntas mea, Amen; quia hæc voluntas gloriam nominis Dei, erete non meam voluptatem, nec copiam quærit.* A while after *Myconius* recovered according to this prayer, though his diſeaſe ſeemed to be deſperate, & out-lived it ſix yeers, even till after *Luthers* death; whereupon *Juſtus Jonas*, ſpeaking of *Luther*, ſaith of him, *Iſte vir potuit quod voluit, That man could have of God what he pleaſed.* A little before *Myconius* his death, he wrote an excellent Epiſtle to *Joan. Fredericke* Elector of *Saxonie*, wherein he praiſeth God for raiſing up three ſucceſſively in that Family, *viz. Fredericke, John*, and *John Fredericke*, to undertake the patronage of *Luther*, &c. He was a man of ſingular piety, of ſolid learning, of a dextrous judgement, of a burning zeal, and of an admirable candor and gravity. He died of a relapſe into his former diſeaſe, *Anno Chriſti* 1546. and of his Age 55.

Myconius was a man that lov'd to pry
Into the boſome of Divinity;
His heart was alwayes fleſhly inclind
To what was good; he had a golden minde
That would not bend to droſſe, but ſtill aſpire
To heaven, and faith gave wings to his deſire;
He was belov'd of all that lov'd Gods name.
The trumpet of his voyce would ſtill proclaime
The word of God to thoſe that would indure
To have their wounds be brought unto a cure:
By whoſe examples we may learne to thrive
In grace; His preſent worth is ſtill alive.

The life and Death of John Diazius, *who dyed* Anno Christi 1546.

John Diazius was borne in *Spaine*, brought up at Schoole, afterwards he went to *Paris* to ſtudy the Arts, where he continued thirteen yeers; but it pleaſed God that whileſt he read over the holy Scriptures, and ſome of *Luthers* bookes, and other Proteſtant Divines, he began to ſee and abominate the errours of Popery; and therefore to further himſelfe in the knowledge and ſtudy of the Truth, he went to *Geneva*, where he ſpake with *Calvin*, and was very dear unto him: From thence he went to *Argentine*, where *Martin Bucer* obſerved his learning, piety and diligence in his ſtudie, obtained of the Senate, that he ſhould be joyned with him to goe to the Diſputation at *Ratisbone*; and when he came thither, he went to *Peter Malvinda* a *Spaniard*, the Popes Agent in *Germanie*; who when he knew that he came in the company with *Bucer*, and the other Proteſtant Divines, he was much aſtoniſhed, and admired how he was ſo much changed from that which he knew him to be at *Paris*: and withall, he fretted exceedingly that they had gotten a *Spaniard* amongſt them, preſuming that they would triumph more in him then in many *Germans*: whereupon, he left no meanes untried to draw him backe againe to the Church of *Rome*; ſometimes making large proffers and promiſes to him, other ſometimes threatning ſevere puniſhments, and mixing both with earneſt entreaties: but when by no meanes he could prevaile to divert him from the Truth, he ſent for his brother *Alphonſus Diazius*, one of the Popes Lawyers, from *Rome*, who hearing that his Brother was turned Proteſtant, came ſpeedily into *Germanie*, bringing a notorious cut-throat with him, reſolving either to divert or deſtroy him: when he came to *Ratisbone*, *Diazius* was departed to *Neoberg* about the Printing of *Bucers* Booke; which *Alphonſus* hearing of, followed him thither;

thither; where, after long debating of matters of Religion between the two Brothers, *Alphonsus* seeing the heart of his Brother *John* to be so constantly planted on the sure rocke of Gods Truth, that neither Preferments could allure him, nor threats terrifie him, both having beene used by the Popes Agent, nor he by perswasion nor love could perswade him to returne to Popery; he feigned himselfe friendly to take his leave of him, and so departed: but shortly after he returned againe with this ruffianly murtherer, and by the way they bought an Hatchet of a Carpinter; and *Alphonsus* sending this man disguised with letters to his Brother, he himselfe following after, as *John Diazius* was reading the letters, this bloudy murtherer cleft his head with the Hatchet, and taking Horse they both rode away, *Anno Christi* 1546. and this inhumane *Cain* was highly commended by the Papists for it. But the Lord would not suffer such an unnaturall villanie to goe unpunished; for not long after, he was so dogged and haunted by the Furies of his own Conscience, that being at *Trent*, when the Council was held there, he hanged himself about the neck of his own Mule.

Diazius in his youthfull dayes had cloath'd
His heart with Popery, and after, loath'd
What he had done; for when he was inspir'd
By Heaven, he searcht for truth, and soon untyr'd
Himselfe; and having found the pathes of truth,
He hated what he acted in his youth.
Thus being turn'd from those wayes that lead
To utter ruine, Fame began to spread
Her wings abroad, and hover in the eare
Of the distasted Pope, who could not heare
Godnesse without impatience, but strove
To win him with reward of promis'd love:
But finding t'was in vaine, he chang'd his minde
From Love to Murther, and with speed inclin'd
Himselfe to mischiefe being voyd of grace,
Put out that light which shin'd so much in's face.

The Life and Death of CRUCIGER, *who died* Anno Christi 1548.

GAsper *Cruciger* was born at *Lipsich* in *Misnia*, *Anno* 1504. of religious Parents, who carefully brought him up in the knowledge of God, and in learning. He was melancholy by nature, and of a retired disposition, much in meditation, and of few words: being principled in the Latine, he learned Greek, and profited much therein, and so went to the University of *Wittenberg*, that having studyed Divinity there, he might be more usefull to the Church: he studyed also the Hebrew tongue, and grew very exquisite therein: from thence was called to govern the School at *Magdeburg*, where he taught with much profit and applause till 1527. and then being called back to *Wittenberg*, he preached and expounded the Scriptures with so much dexterity, that he was graced with the degree of a Doctor; in that Universty he studyed and practised Physick also. He was very helpfull to *Luther* in his Translation of the Bible. He wrote so swiftly, that he was chosen Scribe at the disputation at *Worms*, and yet withall suggested to *Melanchon* many things for answer to *Eccius* his subtilties, insomuch that *Glanvell* (who supplyed the Enperors room) said of him, That the *Lutherans* had a Scribe that was more learned then all the *Pontificians*. He alwayes opposed the Anabaptisticall errors, and was very careful to preserve the Truch from corruptions: he alwayes hated new, and ambiguous expressions, which often caused much troubles in the Church: he often contemplated the foot-steps of God in Nature, saying with *Paul*, That God was so near unto us, that he might be almost felt with our hands. He studyed the Mathematicks in his later time, and grew so skilfull therein that few excelled him: he was excellent also in the Opticks:

but

but with excessive pains, and incessant studyes night and day, he contracted to himselfe a mortall disease, whereby he wasted away, and yet his intellectuals decayed not: he lay sick for above three moneths, all which time he gave forth cleer & notable demonstrations of his Faith, Patience and Piety: he called up his two young daughters, and caused them to repeate their prayers before him, and then himselfe prayed with great fervency for himselfe: the Church, and those his Orphans, concluding, *Invoco te quanquam languida & imbecillâ fide, sed fide tamen credo promissioni tuæ, quam sanguine tuo, & resurrections obsignasti, &c.* I call upon thee with a weak, yet with a true Faith; I beleele thy promises which thou hast sealed to mee with thy blood, and resurrection, &c. In his sickness he intermitted not his studies; for during the same, he turned into Latine *Luthers* books concerning the last words of *David*: he read the Psalms, and other Autors: his ordinary discourse with his friends was about the Principles of Religion; the admirable government of the Church; Immortality, and our sweet Communion in heaven. Upon the sixth of *November* there was a great *Chasm*, or opening in the heavens, and in some places fire fell to the earth, and flew up into the ayre againe; this *Cruciger* saw, as he lay in his bed in the night, and thereupon much bewayled the great commotions, and dissipations in the Church, which he foresaw by this Prodigie: He spent the few dayes which remained in prayer, and repentance, and so quietly ended his dayes *November* 16. *Anno Christi* 1548. and of his Age 45. Considering the mutabilitie of all earthly things, he used often to say,

Omnia prætereunt, præter amare Deum.
Besides *God's* love nothing is sure,
And that for ever doth endure.

Grave Cruciger, was in his life
A hater of corroding strife;
His soule was fil'd with Heaven, and he
Was alwayes constant, alwayes free

In his devotions, all his dayes
He spent to give his maker praise;
Religions stocke did still encrease
Within his heart, and crown'd his peace.
He was a wonder to all Nations
For Piety, and disputations.
The Anabaptists felt the force
Of his pathetickall discourse.
Truth alwayes shined in his brest;
All men speake truth, that speake him blest.

PAVLVS FAGIVS.

The Life and Death of Paulus Fagius.

IN the yeer of our Lord God 1504. *Paulus Fagius*, alias *Buchlin*, was borne in a Town situate in the *Palatinate*, not farre from *Bretta*, which in the *Germain* language, is called *Rhein-taberne*; his Father was called by the name of *Peter Buchlin*,

Buchlin, being chiefe Schoole-maſter of that Towne, his Mother by the name of *Margaretta Jager*, daughter unto *Henricus Jazger* of *Heidelberge*: who was much beloved of *Fredericke* the Prince Elector *Palatine*, by reaſon of his excellent knowledge in the art of War.

He was firſt acquainted with the grounds of Leaenrng in the ſame Towne, and that through the carefulneſſe and paines of his Father, which indeed ſeemed pleaſing unto him, becauſe of the ſharpeneſſe of wit and quickneſſe of apprehenſion which he ſaw in the childe; and therefore for the better perfection of his naturall parts (when he had reached unto the age of eleven yeares) he ſent him unto *Heidelberge*, and committed him unto the tuition of *Johannes Brentius* and *Martinus Frechtus*, two learned men; by whoſe meanes he was furniſhed with an excellent inſight in humaine Learning.

When he had continued with theſe learned men for the ſpace of ſeven yeers, and being now eighteene yeers of age, and longing for a greater perfection of learning; he left *Heidelberge* and went unto *Stratsburge*; and becauſe poverty twharted the good will of his Parents, ſo that they could not afford him ſuch maintenance as they were willing, he framed himſelfe unto the teaching of Youth, during his abode in that place; by which meanes he defended himſelfe from that miſerable condition which was likely to enſue, and alſo furniſhed himſelfe with money for the procuring of ſuch Bookes as he had moſt uſe of for his Studies.

About this time the ſtudy and profeſſion of the tongues began to appeare and to ſhew it ſelfe in *Germanie*, and *Wolfangus Capito* ſet forth two Bookes, containing ſolid inſtructions for the obtaining of knowledge in the *Hebrew* language, a thing worthy of admiration in thoſe times; and there were alſo ſome *Jewes*, who wandring up and downe did impart the grounds of that knowledge unto many in *Germanie*. *Fagius* laying hold upon this opportunity, gave himſelfe wholly unto the ſtudy of this tongue, and for that cauſe he happily inſinuated himſelfe into the familiarity

of *Capito Hedio, Bucer, Zellius*, and other learned Professours, who were the first planters of the Church of Christ in those places.

Having here indifferently furnished himselfe with learning, and with the knowledge of the tongues, in the yeere 1527. he left *Strasburge*, and betooke himselfe unto *Isna*, a towne in *Algaria*, (being thereunto constrained with his poverty, and also with the small regard that those people had of learned men) where, by the intreaty and furtherance of his friends, he underwent the painfull office again of a Schoolemaster; wherein he used such diligence that he gained the love of all that knew him, but finding within himselfe a naturall inclination unto the Ministery, he left his Schoole and returned againe unto *Strasburge*, to furnish himselfe with sufficient knowledge, for the discharge of that function: here he continued for the space of two yeeres, spending them altogether in the study of Divinity, at the end whereof, he was called from *Ssasburge* by the Senate of *Isna*, to undergoe a Pastorall office in the same towne, which he performed for the space of five yeers, with the great approbation of his Auditors; when he gave himselfe again unto the study of the Holy tongues, wherin in short time he proceeded beyond expectation, so that he was adjudged to be the most absoluteſt in those dayes; for the attayning unto this perfection he used the helpe of *Elias Livita*, a most learned Jew.

Petrus Busterus one of the Senators of *Isna* having notice of his perfection in the holy tongue, and of his naturall inclination unto the Arts, at his owne cost and charge he erected a Printing house; to the end that *Fagius* might publish som works for the futur good of that Nation, & for the credit and good fame of himself; but the event not answering their expectation, *Fagius* came at last, to be deeply indebted unto his friend *Petrus*; whereby he was disheartned, and kept from proceeding any further; which being perceived by *Busterus* he incouraged him againe to goe forward, and for that cause he lovingly forgave him all the debt

debt, which amounted unto the ſumme of one thouſand Crownes and more.

But he finding by experience that *Iſna* was not a place for his purpoſe, he reſolved to remove; and opening the ſame unto the Inhabitants, they ſeemed unwilling, yet afterwards they conſented: receiving *Johannes Marbachius* into his roome. Before his departure, the towne was greatly afflicted with the Peſtilence, and he underſtanding that many of the wealthieſt of the Inhabitants intended to forſake the place, without having any reſpect or care of ſuch as laboured with that diſeaſe, and that the houſes of ſuch as were infected, were commanded to be ſhut up by the Magiſtrate; he openly admoniſhed them, either to continue in the towne, or liberally to beſtow their almes before their departure, for the reliefe of ſuch as were ſicke: and during the time of the viſitation, he himſelfe in perſon would viſit thoſe that were ſicke; he would adminiſter Spirituall comfort unto them, pray for them, and would be preſent with them day and night, and yet by the providence of God he remayned untouched, and waspreſerved by the al-powerfull hand of God.

At the ſame ſeaſon the Peſtilence was hot in *Strasburge*, and with many others, it tooke away *Wolfangus Capito*, by reaſon whereof he was called by the Senate, and deſigned to be his ſucceſſour in the ſame City, where he continued Preaching untill the beginning of the *Germain* warres; for then *Fredecicus Secundus*, the Prince Elector *Palatnie*, intending a reformation in thoſe Churches which were ſubject to him, he called *Fagius* from *Straſburge* unto *Heidelberge*, being then reputed to be a moſt eloquent and learned man, and conſtituted him the publicke Profeſſor in the ſame place; but the Emperour prevailing againſt the Elector, & triumphing in *Germany*, that which was begun in *Germany*, touching reformation, fell againe to the ground and became extinct: during his reſidence here, he ſet forth many books, but more eſpecially ſuch as he adjudged would be moſt profitable for ſuch as intended to ſtudy the Hebrew

tongue; which were so approved of by *Bucer* Martyr, and *Hedio*, then ordinary professors of Divinity, that he was advanced to the reading of a Divinity Lecture on the week dayes, and designed to discharge their Pastorall functions, in case they were restrained either with sickness, or any other serious imployments; and in this course he remained for the space of six yeeres.

At the end of which time, the Church was greatly afflicted in *Germany*, and banishment was threatned unto such as would not adhære unto the doctrine of the Church of *Rome*, and in the beginning of these troubles, it pleased God to stirre up *Thomas Cranmer*, Arch-bishop of *Canterbury* and Metrapolitan of *England*, to call for him out of *Germany*, who together with *Bucer* was honorably entertained by the said Arch-bishop and disposed of, &c. *vide Bucer*.

He died in *Cambridge*, in the yeere 1550. and was honorably buried in the Chuch of Saint *Michael*; his bones together with *Bucers* in the dayes of Queene *Mary*, were diged up and burned, because he was condemned of hæresie; Amongst many Epitaphs which were set forth in the commending of this man, that of *Gulielmus Day* deserveth impression, that his worth might be manifested unto future times:

Bucero primas, dedimus tibi Paule secunda,
& damur, Hæbreæ, gloria prima scholæ,
Hoc uno inferior Bucero, Paule, fuisti
Quod prior extremum cernis adesse diem,

Verum illo major Bucero, Paule, fuisti
Quod prior æterno jussus adesse Deo,
In reliquo similem duxisti tempor vitam
Ambo salutiferi buccina fida, dei

Ambo stilliferi sparsistis semina regni
Semina proventu non caritura suo,

Unde utrumque Deus mogno dignatus honore
Utrumque ad superi transtulit astra poli

Felices

Felices animæ ſuperas licet iiſtis ad oras
A nobis veſtrum nomen abr ie negint
Eximia ſemper viretis laude perennes
Quam canit Aoniis noſtra Thalia modis.

Our firſt applauſes unto *Bucer* wee
Aſcribe, the ſecond we beq ieath to thee,
Whoſe knowledge in the holy dialect,
A fame eternall will to thee erect.

In that thou firſt didſt bid the world godnight,
Thou ſeem'ſt inferior to that burning light,
But being firſt with heavens glory cround
Thou doſt appeare a Saint more worthy found;

In other things both fitly did agree
Both faithfull preachers of his veritie,
Both painfull Sowers of the heavenly graine,
Both bleſt with good ſucceſſe, it ſprung againe.

Wherefore God bleſt you both with honor high
And cloath'd you both with immortality.

O happy ſoules though heaven keepe you there
Your fame ſhall ever be intombed here.
Your worthy praiſes all the earth ſhall know,
Divulged by our Muſes here below.

He was of a tall ſtature, ſomewhat blacke-viſaged; his countenance appeared outwardly ſevere, extorting reverence; but he was inwardly of an affable and courteous diſpoſition, loving, meeke and lowly: he was an excellent Orator, a great Student, as appeares by his Workes here inſerted.

1 *A worke called Thysby.* 2 *Apothegmes of the Fathers.* 3 *Morall Sentences of Ben Syra, alphabetically digeſted.* 4 *The tranſlation of Tobias the Hebrew.* 5 *Hebrew Prayers.* 6 *A literall expoſition of the Hebrew ſayings on the foure firſt chapters of Geneſis, with a Chalde Paraphraſe.* 7 *Of the truth of Faith.* 8 *Commentaries*

mentaries on certaine Pſalmes by Kirachi. 9 *An Hebrew Preface to Elias Levila his Chalde Lexicon.* 10 *Thargum.* 11 *An Introduction to the Hebrew tongue.*

Reader, behold, here ſtands before thine eye,
The perfect Ombleme of true gravity:
Turne from his face, then read, and thou ſhalt finde
The rare endeavours of a ſerious minde.
He was a man, whoſe ever-active heart
Was alwayes digging in the Mines of Art;
And (like a Bée) he labour'd every houre
To ſucke ſome Hony from each ſpreading Flowre.
'Twas not the face of poverty could fright
His ſoule from goodneſſe; Heaven was his delight,
And earth his ſcorne: he ſtudy'd how to give
A life to Language, and make Vertue live.
It is not unfit, that he, whoſe Workes affords
So many Languages, ſhould want for words.

The

MARTINVS BVCERVS.

The Life and Death of MARTIN BUCER.

IN the yeer of our Lord 1491. *Martinus Bucerus* was born at *Selestadt*, a towne in *Germanie*, famous for many learned Schollars, which it hath afforded unto the World in these latter times: amongst which this *Bucer* deserveth not the meanest approbation, if we shall but consider those excellent vertues wherewith he was endewed, or his learned and laborious acts for the propagation of the truth of Christ.

In his youth he was trained up in the knowledge of the liberall Arts and Sciences in his owne Countrey, wherein he profited beyond expectation, to the great credit of his Master, and to the unspeakable comfort of his friends.

About the yeer of our Lord 1506. and about the fifteenth yeer of his age, through the advice and perſwaſion of his friends, he adjoyned himſelfe unto the order of the *Dominicans*, where he manifeſted and gave them ſo ſingular a glympſe of his induſtry and towardneſſe, that the moſt judicious and beſt eye-ſighted Fryers conceived him to be ſet apart for the performance of more then ordinary Acts.

Being now a *Dominican* he greatly deſired to take a view of *Heidelberge*, which was granted unto him by the *Pryor*: here he earneſtly gave himſelfe to the ſtudy of *Rhetoricke* and *Phyloſophie*; and not to theſe Arts onely but alſo to *Divinity*; but when he found by experience that the knowledge of the Tongues was ſo neceſſary unto the ſtudy therof, that without them it could not by any meanes poſſible be attained to any perfection, he forthwith bent all his forces for the gaining of the knowledge of the Greeke and Hebrew tongues.

About that time came forth the Workes of *Eraſmus Roterodamus*, in the reading whereof *Bucer* greatly delighted, and was by them firſt inſtructed (God opening his eyes) in the grounds of Evangelicall truth; and happening alſo on ſome of *Luthers* Workes newly publiſhed, and comparing the Doctrine therein delivered and taught with the holy Scriptures, he fell into a ſuſpition of the truth of the doctrine of the Church of *Rome*.

Bucer having now attained unto ſome perfection of learning, and notice being taken of thoſe excellent qualities wherewith he was adorned, upon the commendation and approbation of *Franciſcus Sickingen*, he was entertained by *Fredericke* Prince Elector *Palatine*, to be his Chaplaine; and forſaking that profeſſion which he had formerly taken, he profeſſed himſelfe to be a Proteſtant, and Preached the word both privatly and publickly, as occaſions were offered and given unto him, being much ſtrengthened and animated thereunto, by hearing the diſputation of *Luther* at *Heidelberge*, concerning Free-will, whereby he became better ſatisfied in the point of juſtification.

And

And this was the first acquaintance which he had with that burning light of the Church, by whom it pleased God to worke an alteration in his heart, and an earnest intent to beat downe the sinnes of the times, to dispell the foggie mists of darkenesse and ignorance, that the glorious light of Christs Gospel might the better appear. For the Prince Elector having urgent occasions to goe into *Belgiuno*, and taking him with him as his associate, he sharpely reproved in his Sermons and Exercises the superstitious impieties of those places; wherein he proceeded with that eagernesse of spirit, that the Monkes and Fryers there living, were much offended at his Doctrine, as a thing prejudiciall to their lazie manner of life: Wherefore to prevent his proceeding, they intended secretly to take away his life (an old practise of that hellish brood) but the providence of God would not suffer this light to be thus extinguished; for he having notice of the snares which were laid for him secretly fled away, and went unto *Franciscus Sickingem*, of whom he was kindely and lovingly entertained, promising him safety untill that the times were better quieted as touching Religion; with whom he remained untill such such time as *Luther* was called unto *Wormes*, unto whom he went, and having spent many dayes in conference with him, he departed from him, not without he embracing of his Doctrine, with an intent to make publicke profession of the same, for the glory of God, untill he had finished that time which was alotted unto him here on earth: and resolving to take his journey for *Wittemberge*, he was stayed by the intreaty of the faithfull Pastors of the Church at *Wissenburge*, where he continued Preaching for the space of halfe a yeere, not without the great benefit of the Church, untill that he with *Henricus Mothererus* were with great sorrow compelled to depart that place, through the means of the Vicar of *Spire*, which at that time was a great enemy and an opposerof the truth of Christ.

Now although the Word of God had no good successe in this place, yet it pleased God that it florished in *Stras-*

burge, by the pains of *Matthias Lellius* and *Casper Hedio*, faithfull labourers in the Lords Vineyard, hither came *Bucer* in the yeere of our Lord 1523. and was by them with all joyfulneſſe received, as one who laboured with them for the converting and wining of Soules unto Chriſt, and for the propagation of his truth: and was by them appointed to Preach publickly in the Church, and to teach openly in the ſchoole, ſo that within ſhort time the doctrine of the Goſpell tooke firme rooting in many places of the City, and they altered many things in the Church, concerning Maſſe, the Sacraments, holy dayes, jmages, and the like, rendring ſtrong reaſons for what they did, in a booke ſet forth by them, and dedicated unto *Frederick* the Prince Elector *Palatine*.

Now becauſe there was a difference betwixt the profeſſors of the Goſpell, concerning ſome important matters, therefore a meeting was appointed at *Marpurge*, where *Bucer* and *Hedio* had conference with *Luther* and *Zuinglius*, where they agreed in all points, the Sacrament of the Lords Lupper onely excepted, wherein Conſubſtantiation was affirmed on the part of *Luther*, yet they departed each from the other friendly, intending to abſtaine altogether on both ſides from ſtrife and contention, and to pray unfainedly unto the Lord that he would vouchſafe to inſtruct and guide them with his holy Spirit in the way of truth. But *Bucer* hearing that this diſſention amongſt them concerning the Supper of the Lord, was very gratefull unto the Papiſts; he went unto *Luther* againe, to urge him to a reconciliation in that point; from whom he received ſuch an anſwer, that forthwith he went to *Zuinglius* and the *Switzers*, to perſwade them to adhere unto the ſame Doctrine, for well he foreſaw what great hurt that Sacramentary diſſention would bring unto the Church, if it were not quickly cut off, and taken away.

In the yeere of our Lord, 1531. it pleaſed God to open the eyes of the Inhabitants of *Vlmes*, ſo that they greatly deſired a reformation in their Churches, and for that cauſe they

they requested the Senate of *Strasburge*, that *Bucer* might be sent over unto them to lay the ground of so happy a building, which was faithfully performed by *Bucer*, together with the helpe and assistance of *Oecolampadius*, and a forme of Divine worship prescribed unto them; but perceiving still the course of the truth, to be hindred and stopped by this difference about the Sacrament, with the consent of the Elector, he repaired againe to *Luther*, being resident at *Wittenberge*, where after some discourse; conclusions concerning the Sacrament were agreed on betwixt the Divines of *Wittenberge* and *Highec Gumanie*, in the yeere 1536. yet after some consideration, *Bucer* renounced the opinion of *Luther* concerning *Consubstantiation*, (although he had subscribed unto it at *Wittenberge*) and taught the Contrary; wherefore *Bucer* with many others were there deteined by the Lantgrave of *Hassia* untill they came to an agreement amongst themselves, the chiefe heads whereof were sent unto *Basil*, which were not approved of by the Senate; then *Bucer* returned to *Strasburge*, went forward in his exercise of Preaching and Teaching, not only in the Church, but also in a publick schoole, wch had been newly erected at the proper cost and charges of the Senate, where he remained unto the yeere 1541. about which time the Emperor *Carolus Augustus* returned into *Germany*, and commanded a publick conference at *Reinspurge* a City in *Bavaria* concerning the reformation of Religion, and through the meanes nnd intreaty of *Frederick* Prince Elector *Palatime*, and other Protestants and Princes, he appointed *Julius Alugius*, *Johannes Eccius*, *Johannes Gropperus*, *Papists*, and *Philip Melanthon*, *Martinus Bucer*, and *Johannes Pistorius* Protestants for the performance thereof; the Emperor himselfe greatly charged them, (in so weighty a matter to have respect onely to the glory of God and of his truth, and not to be carryed away wth any other favour or affection whatsoever; but in their conferences such disagreements were found amongst them, that by no meanes their opinions could be reconciled, & because also that *Germany* at that time

feared the approching of the *Turkes*, the assembly was dissolved.

In this Assembly *Gropperus* tooke great notice of *Bucer*, much applauding him for his lenity, conjoyned with a comely gravity, and withall commended him unto *Heirmannus*, then Areh-bishop of *Colen*, who at that time endeavoured also a reformation in the Churches, and told him that he was a man most fit for such a purpose, being excellently learned, a lover of peace, and a man of an unspotted life and conversation: wher upon *Hermannus* sends for *Bucer*, who in the yeer 1542. came unto him, who wth exceeding joy received and entertained him, where together with *Melanchon* he wrote the manner of reforming Churches, which they dedicated unto the same Archbishop; many of the inhabitants approved of the worke, and willingly yeelded unto a reformation, but the Clergy and those of the Colledge, were mightily incensed against *Bucer*, greatly reproaching and reviling him, affirming that they had rather lead their lives under the *Turk*, then under a Magistrate, who intended to settle that reformation, and therefore they desired that *Bucer*, and all those new Doctors (as they termed them) might be far removed from that City, shuting as it were the gates of mercy against their owne soules, and *Gropperus* who formerly had shewed and professed much love unto him, came now to be his greatest enemy; and the Archbishop for his desire of a reformation, was excommunicated by the Pope and deprived of his function and government, by the Emperor, and all those parts returned againe, like dogs unto their vomit.

In the yeere 1546. there was another assembly appointed by the Emperour at *Renisburge*, unto which also *Bucer* was called, who at that time had a great conflict with *Petrus Malvanda* a Spaniard, touching the justification of a sinner before God, but in regard of diverse troubles which did accompany these times nothing could be concluded.

In the yeere 1548. *Julius Pflugius*, *Michael Heldingus* and *Johannes Agricola*, by the commandement of the Emperour

rour, wrote a forme of Eccleſiaſticall reformation, little or no way differing from the opinions of the Church of *Rome*; which worke was approved by the Emperour, and *Bucer* was craftily called by a Magiſtrate of *Brandenburge* unto *Auſpurge*, to ſubſcribe unto the ſame worke, perſwading him that it was collected out of the moſt learned writers; but *Bucer* uderſtanding the matter fully, told him after a freindly manner, that he could not approve of it, becauſe it ſavored too much of the doctrine of the Church of *Rome*, neither would he be drawne thereunto, although the ſame party promiſed to confer large benefits upon him.

This Booke, by the command of the Emperour, was thruſt upon the Reformed Churches, and thoſe who withſtood it were ſeverely puniſhed, either with impriſonment or baniſhment; and as it happily fell out, the fame of *Bucer* and hard fortune of his painfull contemporaneans came into *England*, in the reigne of that vertuous Prince of bleſſed memory *Edward* the ſixt, even when a Reformation began to be eſtabliſhed in the Church: wherefore *Thomas Cranmer* Archbiſhop of *Canterbury*, perceiving that he would be advantagious in that behalfe, ſent over letters unto him, wherein he perſwaded him with *Paulus Fagius* to come into *England*; aſſuring them both of kinde entertainment and a ſufficient ſtipend, if it would pleaſe them to continue amongſt them.

Theſe Letters comming to their hands (becauſe they ſaw little or no hopes of doing any good in *Germanie*) they reſolved to viſit *England*; and *Bucer* taking his leave of the Senate of *Strasburge*, after he had ſupplyed a Paſtorall office amongſt them the ſpace of twenty yeeres, he with *Fagius* went for *England* in the yeer of grace 1549. where they arrived in good health, and were moſt courteouſly entertained, and a place provided for them in the Univerſity of *Cambridge*, for the expounding of the holy Scriptures, and a large Stipend allotted unto them for the maintenance of their Families; the Univerſity conferring one priviledge on him, which was not given unto any before him; being this

th is that according to his desire, he was inaugurated into his Office without any publicke Ceremony. He was much admired of in the University for his learning, for the integrity of his life and conversation; for his plainenesse in his apparell, for his temperatenesse in his dyet, for his constancy in his labours, and for his patience in his sickenesse.

Within short time after they came hither, they both fell into an irrecoverable sickenesse, by reason of the change of the ayre and dyet; *Fagius* was the first that yeelded his soul into the hands of God; *Bucer* followed shortly after, who before his death prayed unto almighty God, that he would not suffer *England* to fall into those sinnes, which had brought *Germany* unto great misery; and withall, desired that those things which he had written unto the King concerning the discipline of the Church, might take firme footing in the Kingdome. Master *John Bradford* coming to him in the time of his sickenesse, and telling him that he would remember him in his prayers, being that day to Preach, he uttered these words, *Ne abiicias me Domine in tempore senectutis meæ cum defecerit virtus mea*; forsake me not O Lord in the time of my age, and when my strength faileth me. Being admonished in his sickenesse that he should arme himselfe against the assaults of the Divell; he answered, that he had nothing to doe with the Divell, because he was wholly in Christ, and God forbid; God forbid, but that I should have some experience of his heavenly comfort.

After Sermon *Bradford* came to him againe, and after some words, declared unto him the great feare which the Physitians had to prescribe any thing unto him, by reason of the weakenesse of his body, which he apprehending, with his eyes fixed towards heaven, he uttered these words: *ille, ille regit & moderatar omnia*, he, he it is, that ruleth and governeth all things; and so in the midst of many godly prayers he quietly yeelded his soul unto the hands of God, on the 27. of *February*, in the yeere of our Lord 1551. being 61. yeeres of his age, he was buried with great solemnity in Saint *Maries* in *Cambridge*, to the griefe of many

students,

ſtudents; before his buriall a Funerall Sermon was delivered by *Gualterus Haddon*, at his buriall by Doctor *Parker*.

After the death of *Edward* the ſixt, his ſiſter the Lady *Mary* comming to the crowne, ſhe reſtored the doctrine of the Church of *Rome*, and in her dayes Cardinall *Poole*, the *Popes* Legate being a man of great Authority, laboured with might and maine, for the rooting out of hæreſie and hæretick (for ſo he termed the Goſpell and the profeſſors thereof) and for that cauſe he appointed five Inquiſitors, for the reformation of the Univerſity of *Cambridge*, theſe obtained that the bones of both theſe faithfull Miniſters of Chriſt ſhould be digged up, condemned of hæriſie, and delivered to the Magiſtrate to be burnt, together with all the bookes of theirs which were extant in the kingdome; but in the raine of Queene *Elizabeth*, this ſentence was not approved but rejected, and they were reckoned amongſt the number of Martyrs which had ſuffered for the truth of Chriſt.

The labours which he left behind him, as ſo many witneſſes of his ſufficiency and worth, are theſe which follow.

1 *The Pſalmes done out of Latine into Hebrew.* 2 *Enarrations on the four Evangeliſts.* 3 *Metaphraſes one the Epiſtle of St.* Paul. 4 *A reconciling of hard places of Scripture.* 5 *Commentaries of the Romans and the Epheſians.* 6 *A Commentarie on* Sophonus, *done out of Hebrew.* 7 *A preface to the fourth Tome of Luthers poſtils.* 8 *Of the true doctrine, diſcipline and Ceremonies of Churches.* 9 *A Gratulalorie letter unto the Church of* England. 10 *An anſwer to the two Epiſtles of* Stephen Gardiner *Biſhop of* Wincheſter *concerning the ſingle life of Prieſts.* 11 *Of the beſt way to have Counſels.* 12 *A treatiſe of reſtoring Church good.* 13 *An Epiſtle to the Univerſity a*- Marpurge. 14 *To thoſe of Eaſt Friezland.* 15 *The confeſſion of the foure Cities* Strasburge, Conſtance, Menning, *and* Lindare. 16 *An Apologie againſt* Brentius, *that images are not to be had in Churches.* 17 *Of the Baptiſme of Infants.* 18 *Of the Euchariſt.*

rist. 19 *Of a Nationrall Synead.* 20 *Of a Councell against* Coceleius *and* Gropperus. 21 *Of the false and true administration.* 22 *Of the Lords Supper.* 23 *Of offering Masses.* 24 *Of care for the dead.* 25 *Of Purgatorie.* 26 *Causes of the absence of Divines from the councell of Trent.* 27 *Of the kingdome of Christ unto* Edward *the sixt King of England.* 28 *Lectuers at* Cambridge, *upon the Ephesians.* 29 *Of the power and use of the ministery.* 30 *An admonition to the Ministers at Switzerland.* 31 *Psalter translated into Dutch.* 32 *An admonition to the Ministers at* Strasburge. 33 *Of the true office of a Pastor.* 34 *Of the Jewes, how for to be suffered amongst Christians.* 35 *A Confutation of the new faith set forth at* Loran. 36 *A defence of the Coleniſh reformation.* 37 *A defence against* Gropperus. 38 *An answer to a dialogue against Protestants.* 39 *Of Church-goods, and who are the right possessors of them.* 40 *Against the Bul of* Paulus *the third, and his Legates demands.* 41 *A godly admonition to the Emperour, Princes, and other states of the Empire assembled at* Wormes. 42 *Against the restoring of the Masse.* 43 *Impediments of Reformation.* 44 *Against the Sophistes of* Colen. 45 *Of the conference at* Reinsburge. 46 *An exposition of the* 120. *Psalme.* 47 *A treatise of Afflictions.* 48 *A refutation of Calumnies.* 49 *A Sermon at* Berne. 50 *Of the Ministers and Sacraments.* 51 *Luthers commentaries on the two Epistles of* Peter. 52 *Some writings of Sturmius.* 53 *Retractations, with Commentaries on the Gospell.* 54 *A treaoise that none ought to live to themselves.*

That light of truth which shin'd in Bucers breſt
Inlightned others and reſtor'd much reſt
To many, whoſe unquiet ſouls did lye
Under the burthen of Idolatry.
He was laborious, ſtriving every houre
To ſucke ſome hony from each pleaſing flowre;
He was belov'd of all, that lov'd to pry
Into the boſome of Divinity:

Sweet

Sweet was his life, and death; his well spent dayes
Began in goodnesse, and expir'd with praise.

The Life and Death of CASPER HEDIO, *who died* Anno Christi 1552.

CAsper *Hedio* was born at *Etling*, in the Marquisat of *Baden*, of honest Parents, and educated in learning at *Friburge*, where also he Commensed Master of Arts; and from thence went to *Basil*, where he studied Divinity, and Commensed Doctor: whence he was called to Preach in the chiefe Church at *Mentz*, but some, not liking such plain Preaching, and the Monkes raising a persecution against him, he went thence to *Argentine*, *Anno Christi* 1523. where he was a great assistent to *Capito*, and *Bucer* in reforming of Religion by the command of the Senate: there also he married a wife *Anno Christi* 1533. and though the Papists raised a great persecution in that City, yet he Preached boldly against Masses, Indulgences, Auricular Confession, &c. and wrote against them also. *Anno Christi* 1543. when *Herman* Archbishop of *Collen* began a Reformation, he sent for *Bucer*, and *Hedio*, to assist him therein, whence (after he was driven by *Cæsar*, and his Spaniards) escaping through many difficulties and danger, he returned to *Argentine*; what time he could spare from his Ministeriall employment, he spent in writing Commentaries, and Histories. *Anno Christi* 1552. he sickened and died.

T'was not the rage of Papist could remove
The heart of Hedio from the reall love
Of true Divinity; he still enclin'd
Himselfe to Preach with a resolved mind.
Let his example teach us to repose
Our trust in God in spight of threatning Foes.

The Life and Death of GEORGE PRINCE of Anhalt, who died Anno Christi 1553.

GEorg Prince of *Anhalt* was born *An.Chr.*1507. his Father was Prince *Erneſt*, who was carefull to bring him up in the fear of God; and for that end he placed him with *George Forcheme*, who was eminent for training up of youth, under whom he profited exceedingly, both in humane literature, and in principels of Divinity: then he was ſet to the ſtudy of the Law, wherein he profited very much alſo: having attained to the age of twenty two yeeres, he was choſen by *Albert*, Elector of *Mentz* to be one of his Councell, wherein he carried himſelfe with high commendations, in managing the greateſt State-affairs: But the Controverſies about Religions waxing hot at this time, and *Luthers* books coming abroad, he fell to reading of them, and ſuſpecting his owne injudiciouſneſſe, he would often pray with tears to God to encline his heart to the Truth, ſaying, *Deal with thy ſervant according to thy mercy, and inſtruct mee in thy righteouſneſſe.* He was frequent in reading the Scriptures, Eccleſiaſticall Hiſtories, *Auguſtine*, *Hierom*, and *Lombard*: he ſtudied alſo Greek, and Hebrew: and diſcourſed with learned men about the Controverſies: and after all, upon mature deliberation, he embraced the Reformed Riligion, and reformed the Churches with the counſell of his brethren, within his owne juriſdiction. *Anno Chriſti* 1545. he was called to the Government of the Churches within the Dioceſſe of *Mersburge*, where he was carefull to have the Truth Preached to the people; he lived with much continencie in a ſingle life: he took much pains both in writing, and Preaching: he was very charitable, a great promoter of Peace amongſt Princes: very free from ambition, hatred, and revenge: he uſed often to ſay, *Subditus eſto Deo, & ora eum, &c.* Submit thy ſelfe to God, and pray unto him; *for he is near to thoſe that are of a contrite heart, and will ſave*

ſave the humble in ſpirit. He employed his time ſo well, that he left none for pleaſures; and uſed to ſay, *That nothing refreſhed him more in his ſorrowes, then conference with learned and godly men.* Falling ſick of a moſt troubleſome diſeaſe, he was frequent in holy prayer, for himſelfe, for all the Princes of that family, for his country, and for *Germany*; he had ſome portions of holy Scriptures daily read to him: he made his Will, wherein he ſet downe the Confeſſion of his Faith, and commended the defenſe of his Churches to his brother: he added ſomething to the ſtipends of all the godly Miniſters under his charge: He often ruminated upon thoſe texts, *God ſo loved the world, that he gave, &c. No man ſhall take my ſheep out of my hand. Come unto mee all yee that are wearie, &c.* and ſo in holy meditations, and prayer hee reſigned up his Spirit unto God *Anno Chriſti* 1543. and of his Age 47.

A Prince by birth, and of a Princely minde,
Full fraught with vertues, of each ſeverall kinde
Is here preſented; ornaments of grace,
Such as doe challenge, not the ſecond place,
But firſt by merit: here you may behold
One, whoſe rare vertues no Pen can unfold.
In pious duties he did ſtrive to be
Tranſcendant; who was by nature free,
For to the Poore he reliefe did give,
During the time that he on earth did live.
Read but his life, and then at large youle ſee,
Monopoliz'd in him moſt vertues be.

The life and Death of Juſtus Jonas, *who dyed* Anno Chriſti 1555.

IUſtus *Jonas* was born at *Northuſa Anno Chriſti* 1493. where his Father was a Senator; who falling ſick of the Plague, and

and having applyed an Onion to the Soare, and taking it off, and laid it by him, this little *Jonas* coming, tooke the Onion and eat it up, yet without any prejudice to himself, God miraculously preserving of him. He was first brought up at Schoole, afterwards he studied Law, and made a good progresse therein: But upon better thoughts he studied Divinity, and proceeded Doctor, and embraced the Reformed Religion, and was called *Anno Christi* 1521. to a Pastorall charge in *Wittenberg*: he was present at most of the Disputations about Religion, where he defended the truth strenuously, and endevoured to promote peace: he was also made a Professor in that Universitie: He, with *Spalatine* and *Amsdorfius* was imployed by the Elector of *Saxonie* to Reforme the Churches in *Misnia* and *Thuringia*: From thence he was called unto *Hale* in *Saxonie*, where he Preached and promoted Religion exceedingly: *Luther* somtimes resorted thither to him, and tooke him along with him in his last journey to *Isleben*, where he dyed: after whose death he remained a while in the Duke of *Saxonies* Court, and was a constant companion of *John Frederickes* sons in all their afflictions: and lastly, he was set over the Church in *Eisfield*, where he ended his dayes in much peace, and comfort, *Anno Christi* 1555. and of his Age 63. Being once under temptations, and in great agonie, he shewed much despondencie, but his servant, partly by comforting of him and partly by chiding of him, cheared him up; and at last, through Gods mercy, the Spirit prevailed against the Flesh.

Justius by name, no poyson sure could kill,
God so protected him, from what was ill:
The venome of the Plague did séeme to be
No poyson unto him, for he scap'd frée;
Although the Duyon he by chance did eat,
That poyson'd was, by the Plagues strong heat;
Nor was his body, but his minde as frée
From the contagion of hels lepr'osie.

For

For all his study was, how to obtaine
That happy treasure, whereby he might gaine
Heaven at the last; and sure unto that place
He's long since gone; who was his Countries grace.

The Life and Death of John Rogers, *who died* Anno Christi 1555.

John Rogers was borne in *England*, and brought up at the University of *Cambridge*, where he profited very much in good learning; and from thence was chosen by the Merchant Adventurers to be their Chaplaine at *Antwerpe*, to whom he Preached many yeeres, and there falling into acquaintance with *William Tindall* and *Miles Coverdal* (who were fled from persecution in *England*) he, by their meanes, profited much in the knowledge of Jesus Christ, and joyned with them in that painefull and profitable worke of Translating the Bible into *English*: there he married a wife, and from thence he went to *Wittenberg*, where he much profited in learning, and grew so skilfull in the Dutch tongue, that he was chosen Pastor to a Congregation there, where he discharged his Office with diligence and faithfulnesse many yeeres: but in King *Edwards* time, he was sent for home by Bishop *Ridley*, and was made a Prebend of *Pauls*, in which place he Preached faithfully till Queen *Maries* days; and in the beginning of her Reign, in a Sermons at *Pauls-Crosse*, he exhorted the people constantly to adhere to that Doctrine which they had been taught, and to beware of pestilent Popery, &c. for which he was called before the Lords of the Councill, where he made a stout, witty and godly answer, and was dismissed: but after the Queens Proclamation against True-Preaching, he was again called (the Bishops thirsting for his blood) and committed prisoner to his owne house, whence he might have escaped, and had many

many motives, as his wife, and ten children, his friends in *Germany*, where he could not want preferment, &c. But being once called to anſwer in Chriſts Cauſe, he would not depart, though to the hazard of his life: from his own houſe he was removed by *Bonner* to *Newgate* amongſt thieves and murtherers: he was examined by the Lord *Chancellor*, and the reſt of the Councell, and by them was re-committed to priſon: he was much preſſed to recant, but ſtoutly refuſing, was firſt excommunicated and degraded, and then condemned: after which he deſired that his wife (to whom he had been married eighteen yeeres, and by whom he had ten children, and ſhe being a ſtranger) might be admitted to come to him whilſt he lived: but *Stephen Gardiner*, then Lord *Chancellor*, would by no meanes ſuffer it. *February* the fourth *Anno Chriſti* 1555. he was warned to prepare for death before he roſe: *If it be ſo*, ſaid he, *I need not tie my points*, and ſo he was preſently had away to *Bonner* to be degraded, of whom he earneſtly requeſted to be admitted to ſpeake with his wife, but could not prevaile; from thence he was carryed into *Smithfield*, where ſcarce being permitted to ſpeake to the people, he briefly perſwaded them to perſeverance in that truth which he had taught them, which alſo he was now ready to ſeale with his blood: then was a pardon profered to him if he would recant, but he utterly refuſed it; his wife, with nine ſmall children, and the tenth ſucking at her breſt came to him, but this ſorrowfull ſight nothing moved him, but in the flames he waſhed his hands, and with wonderfull patience took his death; all the people exceedingly rejoycing at his conſtancy, & praiſing God for it. He was the *Protomartyr* in Queene *Maries* dayes. The Sabbath before his death he dranke to Maſter *Hooper*, who lay in a chamber beneath him, bidding the meſſenger to commend him to him, and to tell him, That there was never little fellow that would better ſtick to a man, then he would to him; ſuppoſing they ſhould be both burned together, although it happened otherwiſe.

Though

Though this grave Father was enfor'd to flye
His envious Countrey for security,
Yet his undaunted courage would not move,
That alwayes ſtod (as Sentinell) to love.
'Twas not a priſon could affection ſwage;
Ye, like a Bird ſung ſweeteſt in a cage.
When firſt the Bible, with great paines and care,
Ye into Engliſh did tranſlate ſo far,
That knowing men did admire the ſame;
And juſtly did extoll his laſting fame.
Who did contemne the fury of all thoſe,
Who both to us and him were mortall foes.

The Life and Death of Laurence Saunders, *who died* Anno Chriſti 1555.

Laurence Saunders was borne of worſhipfull Parents, brought up in learning at *Eaton* Schoole, and from thence choſen to Kings Colledge in *Cambridge*, where he continued three yeers, and profited in learning very much; then by his Moeher, who was very rich, he was bound to a Merchant in *London*; but not affecting that courſe of life, his Maſter gave him his Indentures, and he returned to his ſtudies in *Cambridge*, where alſo he ſtudied Greeke and Hebrew, but eſpecially the holy Scriptures: he was frequent, and very fervent in Prayer, and when aſſaulted by temptations, he ſtill found much ſupport, and comfort in prayer, whereby he gained ſuch experience, that he became a great comforter of others: he Commenſed Maſter of Arts, and ſtayed long after in the Univerſity. In the beginning of King *Edwards* Raign he began to Preach (being firſt Ordeined a Miniſter) and that with ſuch generall approbation, that he was choſen to read a Divinity Lecture at *Fotheringay*, where by his Doctrine and life he drew many to God, and ſtopped the mouths of the adverſaries: about

which time he married a wife: and from thence he was removed to the *Minster* of *Leichfield*, where also he, by his Life and Doctrine, gat a good report, even from his adversaries: from thence he was removed to *Church-Langton* in *Leicestershire*, and from thence to *Alhallowes* in *Breadstreet London*; and after his admission there, he went backe into the Country to resign his Benefice, which fell out when Queen *Mary* raised stirs to get the Crown: In his journey he preach'd at *Northampton*, not medling with the State, but boldly delivered his conscience against Popish Doctrine, and errors; which (said he are like to spring up againe, as a just plague for the little love which *England* hath borne to the true Word of God, so plentifully offered to them: And seeing the dreadfull day approaching, inflamed with godly zeal, he Preached diligently at both his Benifices, not having opportunity to resign either, but into the hands of the Papists: and notwithstanding, the Proclamation to the contrary, he taught diligently the Truth, at his Country-place where he then was, confirming the people, and arming them against false doctrine, till by force he was resisted: some counselled him to fly out of the Kingdome, which he refused; and being hindred there from preaching, he traveled towards *London*, to visit his flock in that place, coming near *London* Master *Mordant* one of the Queenes Counsell overtooke him, asked him if he did not Preach such a time in *Breadstreet*? he said, Yea: And will you, said *Mordant*, preach so again? Yes, said he, to morrow you may hear me there, where I will confirme by Gods Word, all that I then Preached. I would counsell you (said the other) to forbear: *Saunders* said, if you will forbid me by lawfull Authority, I must forbeare: Nay, said *Mordant*, I will not forbid you, and so they parted. *Mordant* went presently to Bishop *Bonner*, and informed him of Master *Saunders* his purpose to Preach the next day: which accordingly he did, and at his lodging being somewhat troubled in his thoughts, a friend of his asked him how he did? truly said he, *I am in prison, till I be in prison*:

In

In the afternoon he prepared himselfe to Preach ag ain, but *Bonner* sent an officer for him, who carried him to the Bishop, where was *Mordant* also: the Bishop charged him with Treason, Heresie, and Sedition: and required him to write his judgment about Transubstantiation, which he did, saying, *You seek my blood, and you shall have it: I pray God you may be so baptized in it, that you may hereafter loath blood-sucking, and become a better man*: then *Bonner* sent him to *Gardiner*, where he waited four hours before he was called in: and after some discourse with him, *Gardiner* sent him to prison, to whom he said, *I thanke God that at last he hath given me a place of rest, where I may pray for your conversion.* He continued in prison one yeere, and three months: in a lettter to his wife he writes, *I am merrie, and I trust I shall be merrie, maugre the teeth of all the Divels in hell: Riches I have none to endow you with, but that treasure of tasting how sweet Christ is to hungrie consciences (whereof I thanke my Christ, I doe feel part) that I bequeath unto you, and to the rest of my beloved in Christ*, &c. Being at last brought again to examination, and life being promised if he would recant; he answered, *I love my life and libertie, if I could enjoy them without the hurt of my conscience: but by Gods grace I will abide the most extremitie that man can doe against mee, rather then doe any thing against my conscience.* Being condemned, he was sent to *Coventrie* to be burned: when he came near the place of execution, he went chearfully to the stake, kissing of it, and saying, *Welcom the Crosse of Christ; welcom everlasting life*; and the fire being kindled, he sweetly slept in the Lord.

Doctor *Pendleton*, and this Master *Saunders* meeting together in the beginning of Queen *Maries* reign, and speaking of the Persecution that was like to ensue, about which Master *Saunders* shewed much weakneſſe and many fears. *Pendleton* said to him, *What man? there is much more cause for mee to fear, then for you, forasmuch as I have a big and fat body, yet will I see the utmost drop of this grease of mine molten away, and the last gobbit of this flesh of mine consumed to ashes, before I will forsake Jesus Christ, and his Truth which I have professed*: yet not long

after, upon triall, poore, feeble, faint-hearted *Saunders*, by the power and goodneſſe of God, ſealed the Truth with his blood: whereas proud *Pendleton* played the Apoſtate, and turned Papiſt.

He from inferior Parents did not ſpring,
But ſuch, as noble were in every thing;
Nor did his life, but to their ſplendor adde,
Which make both them and all that knew him glad;
For he in knowledge did ſo high excell,
That paſſeth aut of man almoſt to tell:
Whether his knowledge or his vertues were
The more reſplendant, yet a holy feare
Did ſæm to equall both; and which doth crown
Him all triumphant, he paſt Martyrdome
With ſuch high courage, and ſo rare a zeale,
That I want words his worth for to reveale.

The Life and Death of John Hooper, *who dyed* Anno Chriſti 1555.

John Hooper was a Student, and Graduate in the Univerſity of *Oxford*, where having abundantly profited in the ſtudy of other Sciences, he was ſtirred up with a fervent deſire to the love and knowledge of the Scriptures; in which ſtudy he joyned earneſt prayers to his diligence, for the better underſtanding of the ſame: but the ſix Articles coming out at that time, he was ſo hated by ſome, eſpecially by Doctor *Smith*, that he was compelled to leave the Univerſity, and went to live with Sir *Thomas Arrundel*; and danger approaching there alſo, he left the Kingdome, and went to *Paris*, yet after a while he returned again, and lived with one Mr. *Sentlow*; but underſtanding that ſnares were again laid for him, with much difficulty and danger he eſcaped the

the second time into *France*, and from thence travelled into *Germanie*: at *Zurick* Master *Bullinger* became his especiall friend, where he studied Hebrew: and hearing that King *Edward* the sixt was come to the Crowne, he was desirous to returne into *England*; and when he tooke his leave of *Bullinger*, he, with harty thanks for all kindnesses, promised to write often to him of all his affaires: but, saith he, *the last news of all I shall not be able to write; for where I shall take most pains, there shall you hear of me to be burned to ashes.* Returning to *London*, he preached twice, but at least once every day: the people so flockt to him, that the Churches could not contein them: in this pains-taking he continued to his lives end, neither did his labour breake him, nor promotion change him, nor dainty fare corrupt him: he was of a strong body, sound health, pregnant wit, and of invincible patience: spare of dyet, sparer of words, and sparest of time: a liberall houſ-keeper, and very grave in his carriage. Being by King *Edward* made first Bishop of *Gloceſter*, then of *Worceſter*; he carried himselfe so uprightly and inoffensively, that his enemies had nothing to say against him: He used to goe about from town to towne, and from village to village to preach unto the people: he governed his house so, that in every corner of it there was some smell of vertue, good example, honest conversation, and reading of the Scriptures: In his Hall there was daily a table spread with good store of victuals, and beset with poore folke of the City of *Worceſter* by turns, who were served by four at a Messe, with whole and wholesome meat: and when they were served (being before examined by himselfe or his deputies, of the Lords Prayer, Creed, and ten Commandements) then he himself sate down to dinner, and not before. In the beginning of Queen *Maries* dayes he was sent for by a Pursivant to *London*; and though he had opportunity, and was perswaded by his friends to flye, yet he refused, saying, *Once I did flye, but now being called to this place and vocation, I am resolved to stay, and to live and dye with my sheepe.* By *Winchester* when he came to *London*, he was railed upon and committed

to prison; afterwards also at his examination, they called him Beast, Hypocrite, &c. which he bore without answering againe: in the *Fleet* where he was prisoner, he had nothing but a pad of straw for a bed, and a rotten covering, till good people sent him a bed to lye on: of one side his chamber was the sinke and filth of the house, on the other the town-ditch, enough to have choaked him. After he had laien thus a while, falling sick, the doors, bars, hasps and chaines being all made fast, he both mourned, called and cryed for helpe; yet the Warden hearing, would suffer none to go to him, saying, *Let him alone, if he dye, it were a good riddance of him, &c.* At last being degraded and condemned, he was sent to *Gloceſter* to be burned: the night before his death he did eat his meat quietly, and slept soundly; after his first sleep, he spent the rest of the night in prayer; the next day Sir *Anthonie Kingston* coming to him, told him that life was sweet, and death bitter; to which he answered, *The death to come is more bitter, and the life to come more sweet*: I am come hither to end this life and suffer death, because I will not gain-say the former Truth that I have here taught unto you: also a blinde Boy coming to him, after he had examined him in the grounds of Religion, he said, *Ah poor Boy, God hath taken from thee thy outward sight, but hath given thee another sight much more precious; having endued thy soule with the eye of knowledge and faith.* Being delivered to the Sheriff, he said to him, My request to you Master Sheriff, is onely that there may be a quick fire, shortly to make an end of me, and in the mean time I will be as obedient to you as you can desire; if you thinke I doe amisse in any thing, hold up your finger, and I have done: I might have had my life with much worldly gane, but I am willing to offer up my life for the Truth, and trust to die a faithfull servant to God, and a true subject to the Queen: when he saw the Sheriffs men with so many weapons, he said, This is more then needs, if you had willed me, I would have gone alone to the stake, and have troubled none of you all: as he went to the stake he was forbid to speake to the people: he look-

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ed chearfully, and with a more ruddy countenance then ordinary: being come thither, he prayed about half an hour: and having a box with a pardon set before him, he cryed, *If you love my soul away with it, if you love my soul away with it.* Three Irons being prepared to fasten him to the stake, he onely put on an Iron-hoop about his middle, bidding them take away the rest, saying, *I doubt not but God will give me strength to abide the extremity of the fire without binding.* When reeds were cast to him, he embraced and kissed them, putting them under his arm, where he had bags of gun-power also: when fire was first put to him, the faggots being green, and the winde blowing away the flame, he was but scorched: more faggots being laid to him, the fire was so suppreſt, that his nether-parts were burned, his upper being scarce touched: he prayed, *O Jesus the son of David have mercy upon me, and receive my soule*: and wiping his eyes with his hands, he said, *For Gods love let me have more fire.* A third fire being kindled, it burned more violently, yet was he alive a great while in it; the last words which he uttered, being, *Lord Jesus receive my spirit.* In one of his Letters he wrote, *Imprisonment is painfull, but liberty upon evill conditions is worse: the Prison stinkes, yet not so much as sweet houses where the feare of God is wanting: I must be alone and solitary; its better to be so, and have God with me, then to be in company with the wicked: Losse of goods is great, but losse of grace and Gods favour is greater: I cannot tell how to answer before great and learned men; yet it is better to doe that, then stand naked before Gods tribunall: I shall dye by the hands of cruell men; he is blessed that looseth this life, and findeth life eternall: there is neither felicitie, nor adversitie of this world that is great, if it be weighed with the joyes and pains of the world to come.*

Reader, behold, and then admire
Hoopers most rich Seraphicke fire:
His constancy was great; his heart
(Balsom'd by heav'n) out-vi'd all smart:
Rare was his life, rare was his death;
Whilst time remains his fame shall want no breath.

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The Life and Death of Rowland Tailor, *who dyed* Anno Christi 1555.

Rowland Tailor was Doctor in both the Laws, and Rector of *Hadley* in *Suffolke*, where Master *Thomas Bilney* had formerly been a Preacher of the Word, and in which place there were few either men or women that were not well learned in the holy Scriptures; many having often read over the whole Bible, and could say a great part of *Paul's Epistles* by heart. Here this Doctor *Tailor* Preached constantly on Sabbaths, Holy-dayes, and at other times when he could get the People together. His life also, and conversation was very exemplary, and full of holinesse: he was meek and humble, yet would stoutly rebuke sin in the greatest: to the poore, blinde, lame, sick, bed-rid, or that had many children, he was a father, causing the Parishioners to make good provision for them, besides what of his owne bounty he gave them: he brought up his children in the fear of God, and good learning. In the beginning of Queen *Maries* reign, two Popish persons suborned a Priest to come and say Masse in his Church; he being at his study, and hearing the Bell to toul, went to Church, and finding this Priest guarded with drawn swords, in his Popish robes, ready to begin the Masse, he said unto him, *Thou Divell, who made thee so bold to enter into this Church, to prophane and defile it with this abominable Idolatrie; I command thee thou Popish Wolfe in the name of God to avoid hence, and not to presume thus to poyson Christs flock:* but the standers by, forcing Doctor *Tailor* out of the Church, the Priest went on with his Masse: and shortly after, the Bishop being informed hereof, sent his letters Missive for Doctor *Tailor*; whereupon his friends earnestly entreated him to flye, telling him that he could neither expect justice nor favour, but imprisonment and cruell death: to whom he answered, *I know my Cause to be so good and righteous, and the Truth so strong upon*

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my ſide, that I will by Gods grace appeare before them, and to their beards reſiſt their falſe doings; for I beleeve that I ſhall never be able to doe God ſo good ſervice as now, and that I ſhall never have ſo glorions a calling, nor ſo great mercie of God profered me as I have now; wherefore pray for me, and I doubt not but God will give me ſtrength, and his holy ſpirit that all my adverſaries ſhal be aſhamed of their doings: and ſo preparing himſelfe, he went to *London*, and preſented himſelfe to *Stephen Gardiner*, Lord Chancellor of *England*; who railed upon him, asked him if he knew him not, *&c.* to whom he anſwered, *Yea, I know you, and all your greatneſſe, yet you are but a mortall man: and if I ſhould be affraid of your Lordly looks, why feare you not God the Lord of us all*, &c. But after other diſcourſe, he ſent him to the Kings Bench, commanding his Keeper to keep him ſtrictly. In Priſon he ſpent his time in prayer, reading the Scriptures, Preaching to the priſoners, and to others that reſorted to him: he was diverſe times examined of his Faith, and witneſſed a good Confeſſion before his adverſaries, for which at laſt he was condemned to dye: when his ſentence was read, he told them that God, the righteous Judge, would require his blood at their hands, and that the proudeſt of them all ſhould repent their receiving againe of Antichriſt, and their tyranny againſt the flocke of Chriſt.

He was ſent down to *Hadley* to be burn'd, and all the way as he went, he was very merrie as one that went to a banquet, or Bridall. In his journey the Sheriff of *Eſſex* perſwaded him much to return to the Popiſh Religion, *&c.* to whom at laſt he anſwered, *I well perceive now that I have been deceived my ſelfe, and ſhall deceive many in* Hadley *of their expectation*: when the Sheriff deſired him to explain his meaning, hoping that he would recant, he ſaid; *I am a man of a very great carkaſſe, which I had hoped ſhould have been buried in* Hadley *Churchyard, but I ſee I am deceived, & there are a great number of worms there, which ſhould have had jollie feeding upon this carryon, but now both I and they ſhall be deceived of our expectation*: when he came within two miles of *Hadley* he deſired to alight, and being downe he leap't, and fet a friſk,

or two, saying *God be praised I am now almost at home, and have not past a mile or two, and I am even at my fathers house*: at *Hadley* townsend a poore man with five children met him, crying, *O dear father, and good shepheard, God help and succour thee, as thou hast many a time succour'd me, and my poore children*: The streets were full of people weeping, and bewailing their losse; to whom he said, *I have preached to you Gods Word and Truth, and am come to seal it with my blood*: He gave all his money to the poore, for whom he was wont thus to provide formerly: once a fortnight at least he used to call upon Sir *Henry Doil*, and other rich Clothiers to goe with him to the Almes houses to see what the poore lacked in meat, drink, apparell, bedding, and other necessaries: withall exhorting, comforting, and rebuking as he saw occasion. Comming to the place of execution he was not suffered to speak to the people, who much lamented his death, yet he was very chearfull, saying *Thanks be to God, I am even at home*, and when he had prayed, and made himselfe ready, he went to the stake and kissed it: the fire being kindled, he held up his hands, called upon God, saying, *Mercifull father of heaven, for Jesus Christ my Saviours sake receive my soul into thy hands*, and so stood still without moving, till one with an halberd strook out his brains.

Among the many Champions of the Lord,
Who with their blood to Truth did beare record,
And feared not in furious flames to fry,
That they Christs Gospels light might magnifie,
Was pious precious Doctor Tailor stout;
Who did the fight of Faith to th'death fight out.
A very learned, painfull Pastor grave;
Who to his Flock full testimony gave
Of his great wisdome, charity and love,
And all Soul saving graces from above:
Who for opposing Romes impiety,
Being apprehended and condemn'd to dye,

He kiſt his Stake, being bound to it in chaines;
Burning a Popiſh wretch beat out his braines.
And thus this bleſſed Martyr chærfully,
Went to his heavenly home triumphantly.

IOHN BRADEFORD

The Life and Death of John Bradford.

NExt to this laſt mad Septenary of unchriſtian liberty, and unparalled diſtractions, the Devill never ſeem'd to injoy more chaine in this Kingdome, then in the time of Queene *Mary*: wherein, laying hold on the weakneſſe and ſuperſtition of a ſilly woman, bred up in Popery; and by reaſon of the bar interpoſ'd betwixt her and the Crowne, by her Royall Brother *Edward* the ſixt, wholly ſubjected to the violent and bloody counſels of that faction, which finally prevailed in her reſtitution and

eſtabliſhment; he kindled more *Boneſires* in the ſpace of three or four yeeres in *England* then the world had at any time beheld, in ſo few yeeres, and in one Kingdome, ſince the *laſt* of the firſt ten *Perſecutions*. I dare not upon Maſter *Foxes* bare report(who was ſomtimes, and perhaps of purpoſe, by the adverſaries themſelves, miſerably abus'd in his informations) acknowledge all for *Martyrs*, whom I finde in his Catalogue. But what will *Stapleton* or any other Papiſt get by that? The Church of *England*, as it was of late reformed, & the Reformation by *Law* eſtabliſhed, hath produced & added as many genuine, knowing & valiant Champions to that *Noble Army*, as within theſe thouſand yeers, any Church in Chriſtendome: which is glory enough, without hooking in either Heretique or Schiſmatique, or any other, who ſuffered for nothing leſſe then well doing. And from a chiefe place amongſt thoſe holy men, and witneſſes to the truth of the Goſpell of *Jeſus Chriſt*, all *Stapletons* exceptions, bitter rayling, and intemperat ſcoffes, can not, ought not, exclude this bleſſed Saint and ſervant of God, *John Bradford*; as ſhall evidently appeare to as many, as without prejudice ſhall peruſe, and pondor his inſuing Hiſtory; which God willing we will drive throuh the whole Courſe of his life, from his Birth to his Martyrdome: But to take our riſe from his Birth.

He was *borne* in *Manchester*, the quality of his Parents (though their meanes be not recorded) may be eaſily gathered by his *Education*, which was the beſt that either that place, or thoſe times could afford; for he arrived very early at the knowledge of the *Latin* Tongue: and for *Arithmaticke*, he had few equals in thoſe parts, both which being adorn'd, and helped forward by a faire, and ſpeedy *hand*, he became fit for imployment abroad, before any great notice was taken of him at home: which moved Sir *John Harrington*, a noble Knight, and in good eſteem both with King *Henry* the eight, and his Son *Edward* the ſixt, to aſſume him into the number of his fellowes: and imploy him in his moſt private and and urgent affaires both at home,

home and abroad. For at *Bulloigne* he was *Treasurer* at warres, and here he had the charge and oversight of all his Majesties buildings: In both imployments, he found the service of young *Bradford* (who besides his honesty and diligence, had a notable dexterity in casting up, and Auditing accoumpts) of such importance, that where ever he imploy'd him, he committed all to his trust, and own'd whatsoever he did, as immediatly done by himselfe. And truly therein he more favored himselfe, then *Bradford*, who in the whole course of his imployment, so acquitted himselfe, as it is hard to determine, whether therein he used greater diligence, or integrity. But having spent diverse yeeres in this honest and thrifty course of life; wherein if he had persisted, he was in a faire way both of wealth and worship: he began to Elevate his thoughs above these temporary things, and aspire to a service lesse profitable, but much more honorable: wherefore making up his accoumpts with his Master (who neither would nor could diswade him from what he had once resolved) he gave himselfe wholly to the study of Divinity, and reading of the Scriptures. But perceiving how usefull and necessary a Hand-maid Humanity is to Divinity, and how short he came of those Tongus and Sciences, without which it was improbable, if not impossible for him, to attaine any perfection in the noblest, and most supereminent of all other Sciences, at which he chiefely aimed: leaving the Temple at *London*, where he usually bestowed some few houres every day in hearing the Reader of the *Common-Law*; he betooke himselfe to the University of *Cambridge*, as neither able nor desirous, to suppresse that which inwardly moved him, to fit himselfe for an able workman in a more spirituall building. After a yeere and some few moneths spent in the Universfity, he attained his degree of Master in Arts, whereunto others are hardly admitted, after long examination, and seven yeeres painfull study: But such was his Carriage, diligence and proficiency, that this favour, though extraordinary and insolent, was

thought well beſtowed upon him by the whole Univerſity: And leaſt any man may thinke, it was rather (out of Charity) defer'd to his yeeres, then abilities: he was immediatly hereafter, without any interpoſall of time, choſen Fellow of *Pembrooke Hall*: which firſt brought him to the eye, and afterwards to the boſome, of that learned and notable ſtickler in the reformation, *Martin Bucer*, by whom he was again encouraged, and ſtir'd up to the worke of the *Miniſtry*; not that he found him ſtagger in his Reſolution, or fall from his principles: but becauſe the greater meaſure of knowledge he attained, the longer he defered the performance of his promiſe, as ever thinking himſelfe, the more inſufficient for ſo high and laborious a Calling: Being one time (amongſt many) moved by *Bucer*, to defer the imployment of his Talent no longer, and he pretending (as formerly) his preſent inability. If thou canſt not attaine unto *Manchett* (ſaid *Bucer*) mayeſt thou not therefore feed this poore and Soul ſtarved People with Barly loaves; which proceeding from a man he ſo ſincerely lov'd, and upon whoſe jndgment he ſo much relyed; made him lay aſide all his former tergiverſations, and in good earneſt buckle himſelfe to the worke: But becauſe no man can take upon him that function, unleſſe he be called, as was *Aaron*; though he doubted not of his inward vocation by God, yet would he by no meanes thruſt his ſhickle into that ſacred harveſt, before he was called by the *Church*, and ſeperated thereunto by *Impoſition of Hands*: which, with a *Licence* to *Preach*, and a Prebend in Saint *Pauls*, he obtained from that renowned Biſhop, and glorious *Martyr*, Doctor *Ridley*, Biſhop of *London*: For three yeeres together, he Preached faithfully and diligently, in ſeaſon and out of ſeaſon; being a ſharpe and impartiall reprover of vice, a vehement exhorter to vertue, no man oppoſing Hereſies with greater animoſity, or aſſerting the truth with more evidence and perſpicuity: whereby his fame ſpread it ſelf almoſt over the whole kingdome; And yet all this was but an Introduction, to that which followed. For King *Edward*

ward the sixt (of blessed Memory) expiring with the last of these three yeeres: and his sister Queen *Mary*, contrary the his last will and Testament, advanced to the Crown, though not without some opposition, which she easily overcame: he was suddenly deprived both of his livelyhood and and liberty, upon an occasion which deserved much rather reward then punishment: And this it was:

In the first yeere of the Queenes Raigne, and not long after her Coronation, Master *Bourne*, who was shortly thereafter by the favour of *Secretary Bourne*, consecrated Bishop of *Bath* and *Wels*, made a most invective and seditious Sermon at *Pauls Crosse*: wherein he not onely cast dirt upon his late deceased King *Edward* the sixt, but vented and maintained many *Popish* tents, contrary to the orthodox Religion then established: which drove the Common People into such a fury & tumult, that neither the reverence of the place, the perswasion of the Bishop, nor the authority and presence of the Lord Major, could stop them from pulling him out of the Pulpit; gladly he would have ended his Sermon, (for belike his greatest strength and confidence to lead his auditors hood winkt into their old *Mumpsimus*, lay in his peroration) but perceiving by a drawne dagger, (which amongst other implements) was flung at him, and missed him but very narrowly, that the multitude were in good earnest, and his life in jeoperdy, he turned himselfe about, and perceived Master *Bradford* standing at his backe within the Pulpit; whom he earnestly intreated to supply his place, and save his life, by pacifying the People. He no sooner appeared in the others room, but the people joyfully ingeminated with a loud voice, *Bradford Bradford*: and by that time he had a little inlarged himselfe in the point of obedience, the Tumult seemed more then halfe appeased. But the Sermon ended and *Bourne* (as he had reason) not yet daring to commit himselfe to the so lately inraged multitude, notwithstanding he was back't by the Lord Major and Sheriffs, besought Master *Bradford* not to leave him, untill he brought him into some place of security;

rity; whereunto he willingly consented, and when the multitude (for the greater part) were dispersed, under the covert of his owne gowne, he conveighed him into the next house, which was the Scholemasters; effecting that by the *Word*, which the Major could not doe for him by the *Sword*: many were sore grieved at his escape; and some stuck not to Propheſie (I know not by what Spirit) that by saving this wiling *Rasbaketh* from death, he had given a deadly blow to his owne life. Howsoever *Bradford*, committed the issue to almighty God, nothing repented his Charity, which he was sure would finde reward with him, what acceptance soever it found amongst wicked and unthankfull men; yea so far was he from being afraid or sorry for what he had done, that in his afternoones Sermon at *Bow Church*, he sharply reprehended his Auditors, for their forenoones tumultuous Carriage and sedition: And yet such was the malice of the common adversary, and iniquity of the times, that about three dayes after, for this very fact he was summoned to appeare before the Councell, and by the Lords Committed to the *Tower*, from whence within few weeks, they removed him to the *Kings Bench*; where (through the Keepers connivance) he had often conference with Master *Laurence Saunders*, at that time a prisoner in the Marshalsey. Bishop *Farrar* he found in the *Kings Bench* before him, where having indured a close and tedious imprisonment, he began at length, through humane infirmity, to recoyle in the point of Transubstantiation, in so much that he undertooke to Communicate under *one Kinde* at *Easter* following. But *Bradford* dealt so effectually with him, that he revok'd this promise, and resumed his former principles. His occasions of escape were as many as the dayes of his imprisonment, whereby any man may see, to save in life, he would not break his word with his Keepers; being asked what course he would take, if God should deliver him out of prison: he said, he would not fly out of the Kingdome, but there Preach, though secretly, as the times would permit him. During his long restraint, he was oftentimes examined;

amined first by the Lords ofthe *Councell* at what time he was clapt up in the Tower; which was in *August* 1553. but of that examination there is nothing now extant, except onely one passage repealed in the second. After that by the Bishop of *Winchester* Lord Chancellor of *England*, and other select Commissioners, *January* 22. 1555. The things laid to his charge were principally these: That he was the Author of the tumult at *Bournes* Sermon, because (forsooth) he so readily and dextrously appeased the same: That he presumed to Preach without Licence, though he had been a Divinity Lecturer at *Pauls* two yeeres before that tumult. And that upon his first Committall to the Tower, he had answered the Queens Councell peremptorily and saucily in the point of Religion: As that he was now more then ever confirm'd in the same, as it was reform'd and professed under *Edward* the sixt. The first and last of these Articles he denyed, saving the words last repeated; the second he laboured to justifie, as not requisite from them, by any law at that time in force, when he Preached; in the conclusion, they twitted him in the teeth with Heresie, and accused him of writing from the Tower seditious letters into *Lancaster*: whereto, because they desended not to particulars, he gave them onely generall answers. The whole conference was larded with an often repealed tender of the Queens Mercy, in case he would confesse his sedition, acknowledge and abjure his Heresies, and returne to the bosome of the *Romish* Church after their example. To the first he said, he could not acknowledge himselfe guilty of what he neither Committed, nor intended. To the second, that he never Preached or Patronized any error to his knowledge: being ready to abjure whatsoever he was not able to defend. To the third, that he willingly embraced the Queens Mercy, though he neither needed, nor could accept thereof, as they were pleased to Clog it with Conditions repugnant to the word of God, & the cleer light of his owne Conscience. The 19. day of *January* following, he was the third time convented in Saint *Mary Overies*, be-

fore the same *Winchester*, and diverse other Bishops his fellow Commissioners; where, at first the same things were againe objected unto him, and received the same Answers. After much jangling and a second offer of mercy upon the former Condition, they required a Peremptory & positive accoumpt of his faith, concerning Christs Corporall presence in the *Eucharist*. To which he replyed, that during a yeere and eight moneths imprisonment, they had never prest him with that question, but now, that by altering the state of Religion, they had made the Contrary opinion unto theirs, Hereticall, and all Heresie interpretatively, and by consequence, Capitall; it is more then Evident, what thereby they hunted after. This drove the Lord *Chancellor* into a long Apologeticall Oration of his owne innocency and notorious lenity in that kind; which ended without expecting what *Bradford* would reply; upon some intelligence from the Kitchin, he adjurend the Court, and went home to dinner. The day following which was the fourth & last of his apparence, he was brought to the same place, and before the same judges; where after many Interrogatories and answers concerning the corporall presence, the *Pope* and *Queenes* authority, and other Emergent questions (which if here inserted, would swell the processe of his death tothrice the length of his lif, but may be found at large in the Martirologie) he was finally condemned for worshiping the God of our fathers, after that way which those bloud suckers called Heresie, excommunicated, and delivered over to the Secular powers, (*January* 31. 1555.) who first committed him to the *Clinke*, and afterwards to the *Counter*: where he remained to the first of *July* following, & had many hot Disputes & sharp Conflicts. 1. with *Bonner* Bishop of *London*. 2. with Master *Wollerton* the Bishops Chaplen. 3. *Percivall Creswell* and Doctor *Harding*. 4. Doctor *Harpsfield* and Doctor *Harding*. 5. with *Heth* Archbishop of *Yorke* and *Day* Bishop of *Chichester*. 6. with two *Spanish* Friers, *Alphonsus a Castro*, and King *Philips* Confessor. 7. Doctor *Weston* and Master *Coillier* Warden of *Manchester*.

Manchester. 8. Doctor *Pendleton*. 9. with Doctor *Weston*, and others. 10. with Doctor *Weston* alone; for many visited him after condemnation, some as the Divell did our blessed Saviour, to tempt and pervert him, and some to receive instruction & comfort by him: for in his two last prisons he Preached constatly twice every Lords day, and frequently administred the Lords Supper to his fellow prisoners: visiting them all, almost every day, even to the thieves and cutpurses in the Grate, and almost (if he had it) as often relieving them. At first, they resolved to burn him at *Manchester*, where he was borne, but altered that resolution, I know not upon what occasion. The Saturday at night before he suffered, he dream'd his chaine was brought to the *Counter* gate, that the next day being Sunday, he should be had to *Newgate* and burned at *Smithfield* the Munday ensuing, which after many frightfull awakings, still recurring to his troubled fancy, he arose, and communicating what he had dreamed to his Chamber-fellow, fell to his old exercise of reading and praying. The next day after dinner, whilst he discourst of the ripenesse of sinne, of death, and the kingdome of heaven, up came the Keepers wife halfe beside her selfe, and said unto him with tears in her eyes, O Master *Bradford*, your chaine is now a hammering, to night you will be removed to *Newgate*, and to morrow burned at *Smithfield*: having heard her out, with hands and eyes lifted up unto heaven, he blessed God who had thought him worthy, and made him willing to suffer for his truth; thanked the good woman for her Compassion, but more for her news, and so went up to his Chamber, where he spent some houres in prayer, and then called up his Chamber-fellow, to whom he gave som things privately in charge, and dilivered certaine papers, but of what concernment I cannot finde; the rest of that afternoon he spent in prayer and other heavenly exercises, which he performed with admirable adhesion to God, and obstraction from the world, being often times so transported and elevated in his raptures, that he seemed already

in poſſeſſion of that *Crowne*, which for the preſent, through *fire and faggots*, he but aſpir'd to: to the great admiration and comfort of as many of his friends, as that day had the happineſſe to viſit him. Having bleſt, and diſtributed ſuch things amongſt the ſervants of the houſ, as he thought fit, he made a moſt fervent & pacheticall farwell-prayer in the company of his fellow priſoners, wth ſuch raviſhment of Spirit, and abundance of tears, that the hardeſt hearted amongſt them, could not chooſe but Simpathize wth him. In the midſt of this prayer, when he put on the *ſhirt* wherein he was to be burned, he inlarged himſelfe in a moſt ſweet meditation, of the *Wedding Garment*, and after that, about twelve a clock in the night, came downe into the Court, where the priſoners tooke their finall leave of him, as he went from the *Counter* to *Newgate*, (though it was about midnight, yet) great multitudes of people were gathered together in the ſtreets, who much lamented, and earneſtly pray'd for him; to whom he returned their curteſie in both kinds, with intereſt. About nine in the morning he was led forth to *Smithfield* with a very great Guard, as he came downe the ſtaires he eſpied an old friend whom he called unto him, imbraced, and after ſome private whiſperings beſtowed upon him his velvet night-cap, handkerſhiefe, and ſom other trifles. And yet *Roger Beſwicke* his brother in law had his head cruelly broken by Seriffe *Woodroſe*, for but offering to ſpeake to him: for which, and other his barbarous inhumanities, committed againſt the Saints, and faithfull witneſſes of *Jeſus Chriſt* at ſuch times, a heavy and viſible judgment overtooke him, within few yeeres thereafter; for beſides the Palſie, which for eight yeers together, diſinabled him from riding, walking, or turning himſelfe in his bed, he fell into a moſt devouring, and inſatiable *Bulimy*. As ſoone as he approached the ſtake, he fell flat on the ground, intending there to power forth his private prayers (for he was not permitted to do it publickly) unto almighty God: But *Woodroſe* the Sheriffe commanded to him ariſe and diſpatch, for that the people increaſed,

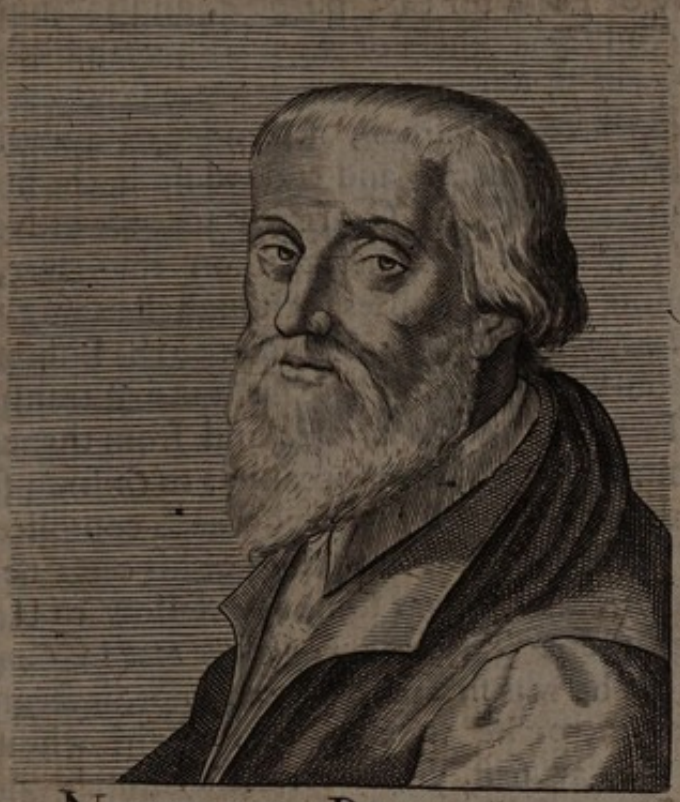
ed and preſſed upon him; whereat eſtſoone he got up, and when he had imbraced the ſtake, and kiſſed it, he put off his Cloathes, which he intreated might be given to his ſervant, becauſe he had nothing elſe to leave him: being tyed to the ſtake he comforted the ſtripling that was burned with him, and earneſtly exhorted the people to repentance: which ſo inraged the Sherieffe, that (which was not uſuall) he commanded his hands ſhould be tyed. His laſt audiable Words were thoſe of our Saviours; *Strait is the way, and narrow is the gate that leadeth to Salvation, and few there be that finde it:* He indured the flame as a freſh gale of wind in a hot Summers day, without any reluctancy; confirming by his death the truth of that doctrine, which he had ſo diligently and powerfully Preached, during his life; which ended, *July* the firſt 1556. in the prime, though in what yeere of his age, is not certainly knowne. He was, for his ſtature, tall but ſlender: of a faintiſh ſanguine Complexion, his heir and beard auburne, his countenance was full of ſweetneſſe mix'd with reverence and auſterity: He ſpent the whole time of his inpriſonment in reading, Preaching and praying: eating but once every day, and that but ſparingly; ſcarcely ever riſing from that meale, wherein his tears did not largly bedew his trencher. He ſlept not (commonly) above four hours a night, from the time he went to bed, till dead ſleep lock'd up his ſenſes, his candle went not out nor his booke out of his hand. Halfe an hour he ſent uſually after dinner in diſcourſe, (which was all the recreation he uſed) the reſt of his time, in his owne private devotions and ſtudies: His death was generally lamented by all who knew, or bus heard of of him; yea many Papiſts themſelves, being convicted with his innocency of his life, or taken with the quickneſſe and modiſty of his anſwers; but eſpecially conſidering the implacable malice and cruelty of his enemies, heartily wiſhed his deliverance; for all men obſervid, how they had firſt committed him without law, and then after a yeers impriſonment made one to take away his life: He denyed indeed the

Popes authority over the Church of *England*, and ſo had his judges done but the yeere before: And for Chriſts corporall preſence in the Sacrament, (which was the Artickle wherupon they chiefly condemned him) he never denyed it in the worthy Receiver, *as to the eye of Faith*, & no man yet, whether Papiſt or Proteſtant, could never diſcover it, through the accidents of Bread and Wine, by the eye of the body. We are inform'd by Maſter *Fox*, that he wrote many comfortable Treatiſes, eſpecially during his impriſonment, of which theſe onely have had the fortune to reach our times.

1 *Two Sermons, the firſt of Repentance, the ſecond of the Lords Supper.* 2 *Some letters to his fellow Martyres.* 3 *An anſwere to two letters, deſiring to know whether one might goe to Maſs or not.* 4 *The danger enſuing the hearing of Maſſe.* 5 *His examination before the officers.* 6 *Godly Meditations made in Priſon, cald his ſhort Prayers.* 7 *Truths Complaints.* 8 Melanchon *tranſlated, of Prayers.*

See how undaunted Bradford hath diſplay'd
Truths golden Colours; nothing could invade (cauſe
His heaven fild thoughts, but heaven, in whoſe juſt
He liv'd, though murther'd by Papiſtick lawes.
Relgion told him that his cauſe was good,
He need not feare to ſigne it with his blood
And ſeal it with his heart; Bradford agreed,
To ſigne, whilſt Heaven was witneſſe to the deed.
Inſulting Papiſts, what can ye declare
But this, your foulneſſe made our Bradford faire;
Your fire refin'd his heart, and made it prove
A perfect lover of the God of love.

The



NICOLAS RIDLY.

The Life and Death of Nicolas Ridly.

AN other *Paul* otherwiſe in diverſe reſpects, ſave that we finde not that he ever perſecuted the flock or faith of Chriſt, may this choiſe inſtrument of God *Nocolas Ridley* be not unfitly, nor unworthily be ſtiled. For he was for a long time a maintainer and practiſer of Popiſh ſuperſtitions, which his adverſaries alſo twiting him with in the time of his troubles, he denyed not, but freely confeſſed; yet withall profeſſing, that he had ſince that time repented him thereof, and God, he truſted had in mercy pardoned upon his repentance, what in ignorance he then did: But after it pleaſed God to reveale his truth to him more clearly, he laboured as earneſtly as any of his fellow labourers in

in the propagation of it; being indowed with as eminent parts as any of them for that purpose, and at length sealed it up, as did some others of them also, with his blood.

He was borne in *Northumberland*, as some say, or as others, in the Bishopricke of *Durham*, descended of a worshipfull Family bearing that name, and trained up in the first rudiments of literature in the Grammer schoole at *New-castle* upon Tine; which towne situate upon that river, which divideth those two Counties, though standing within *Northumberland*, is by a bridge joyned unto the Bishoprick of *Durham*: from the schoole there he was first transplanted into the University of *Cambridge*: and from thence, as it seemes, removed upon some occasions to *Oxford*; for that learned and industrious Bishop, who hath compiled a Catalogue of our English Prelates, doth of his certaine knowledge assure us, that he was some time fellow of University Colledge there. Those of *Pembrooke Hall* in *Cambridge*, among whom he was first placed, could not, it seemes well be without him, or he without them: with whom, if he continued not at first, yet he returned shortly againe to them, whither of his owne accord, or invited by them, doth not appeare. But certaine it is that he was head of that house, and there tooke his degree of Doctor in Divinity: Before which, or after I cannot certainly say, being desirous to see what Schooles of learning are abroad, and to try if better meanes for the inproving of himselfe and his excellent parts elswhere be found, he left these parts for a time, and visited the University of *Paris*, being the prime place of note for schoole-divinity in those dayes: But there he made no long stay, not finding peradventure what he looked for; but returned againe to his own Country and his former place of aboade.

Upon his returne, or not long after, especiall notice being taken of him, as his good parts well deserved, he was called to be Chaplaine unto King *Henry* the eight, and was in processe of time preferred to the Bishoprick of *Rochester* becoming vacant by the translation of *Henry Holbeach* thence

to

to *Lincolne*: Concerning which his preferment I find different relations; for Mr *Fox* in his Martyrologie affirmes that he was by & under King *Henry* promoted to that See; whereas the forementioned compiler of the Catalogue of Bishops, (who seemes to have followed the authentick records) referreth both the removall of *Holbeach*, and the advancement of *Ridley* his successor to the first of King *Edward* in the yeere of our lord 1547. However, in that seat he sat not long, for in the third of King *Edward*, upon the deprivation of *Bonner*, that bloudy persecutor of Gods people and butcherer of Christs flock, he was translated to the Bishoprike of *London*: wherein how he bemeaned himselfe, shall hereafter be related.

Before these his latter times, having long walked in the dark, he came at length to see better and clearer light, in the points then questioned, especially concerning the blessed Sacrament of Christs body and bloud; first by reading that worthy &(for these times especially)learned works of *Bertram* written long since of that argument; wch is to this day such a mote in the Papists eyes, that they know not wel how to handle it, or which way to dispose of it, though they wish it out of the world, not out of their eyes onely, as appeareth by their long disput about it in their Index Expurgatorius: and afterward by conference with *Cranmer* and *Peter Martyr*, two other of Christs champions who confirmed him in the same: and lastly, as himselfe solemnly calling God to witnesse, seriously protested, upon due enquiry and diligent examination, finding the doctrine he after that maintained to be not onely grounded upon Gods word, but agreeable also to the writings of the ancient Fathers.

Nor was he lesse zealous & forward in the profession and progatation of the truth and faith of Christ once knowne and embraced, then ever he had been in any erronious or superstitious way before, and carefull by a godly religious course of life to adorn it in himselfe, and commended it to others; for being passing well learned (which his adversaris

themſelves neither doe nor dare deny, of great reading and endued with dexterity of wit, ſtrength of memory, and a very gracefull elocution; he imployed diligently theſe his talents to his Maſters behoofe, for the inſtructing and winning of as many to God as he might. And to this purpoſe following the Apoſtles inſtructions to *Timothie*, to preach the word inſtantly and conſtantly, in ſeaſon and out of ſeaſon, he ſuffered no Lords day lightly, nor other Feſtivall, to paſſe over his head, but that he preached on it in ſome place or other, unleſſe ſome other very weighty and urgent occaſion (which unleſſe ſuch indeed, he gave not way to) caſt a rub in his way: with his Sermons the better ſort of people were ſo taken, that they ſwarmed about him like bees, allured by the ſweet flowers & pleaſant juyce of that wholeſome doctrine, which was in them by him in a very plauſible, and yet no leſſe powerfull and profitable manner delivered.

Beſides that for his owne family, while he reſided at *Fulham*, his manner was to read to them every day at the time of morning prayer, a lecture out of the New Teſtament, which he conſtantly performed, beginning with the *Acts* of the Apoſtles, and ſo going on through all Saint *Pauls* Epiſtles: to thoſe of his family he uſed alſo to read over the hundred and firſt *Pſalme*; thereby to admoniſh them, what they ought to be, and what he expected from them, ſhould they continue in his ſervice, or ſuch of them as could read, he beſtowed Teſtaments; hiring them alſo with rewards to get ſome principall Chapters thereof by heart, and eſpecially that of *Acts* the thirteenth. By this his care came his houſe to be ſo well ordered, that it ſeemed a ſchoole or nurſery of vertue, and patern of piety and good life unto others, as himſelfe alſo was to it.

For he was a man of ſo holy, juſt, ſober, continent, and life generally unblamable, that his moſt malicious and miſchievous adverſaries could find nothing therein to tax him withall, though challenged ſolomly ſo to doe. His very outward making, promiſed a well-compoſed inſide, for

for he was a very comely perſon, and of well proportioned limbs and lineaments; nor did his outſide deceive thoſe that then conjectured well of him: it pleaſing God eſt even outwardly to imprint in the face and frame of his body, a living portraiture of thoſe endowments, wherewith the inner man he hath adorned, yea what his lookes teſtified, his life gave witneſſe to; wherein all manner of ſound piety and true vertue did moſt illuſtriouſly ſhine forth.

For matter of piety, he much addicted to contemplation and prayer, wherein his common and conſtant courſe (if not otherwiſe enterrupted) was this; So ſoone as he was up in the morning, (nor was he any ſluggerd, a little ſleepe ſerved him) and his apparell once on, he retired himſelfe againe to his bed-chamber, and there on his knees he ſpent ſome halfe an houre in prayer: That done he betook himſelfe to his ſtudy, where he continued till ten of the clock, at which time he came to the common prayer, which was uſed daily in his houſe: After that he dined, feeding temporately, not uſing much talke at table, but that he uſed, ſober, grave, wiſe and diſcreete ſometimes alſo not unpleaſant, if occaſion were. After dinner (which he ſat not long at) he ſpent about an houre uſually either in conference with others, or in a game or two at cheſſe, the onely recreation he made uſe of for the refreſhing of himſelfe: Then he returned againe to his ſtudy, where he ſat, unleſſe ſuiters or ſome other affaires knockt him off, untill five of the clock, his conſtant houre for the afternoone Common prayer, That finiſhed, he ſupped, and after ſupper having paſſed over about an houre before, he reurned the third time to his ſtudy, continuing there untill eleven of the clock at night, his uſuall bed houre, which yet he went not to before he had ſpent ſome time, as in the morning in private prayer by himſelfe. Thus uſed he to make his religious addreſſes unto God, both as a key to open the door in the morning to his daily employments, and as a bolt to ſhut and cloſe them up all at evening againe.

For his other vertues, he was a man of a very patient ſpirit; which *Salomon* pronounceth a principall point and part, not of wiſedome onely, but of true valour & honour; though zealous in Gods cauſe, when occaſion was, yet in his owne very moderate and temperate, taking all things in good part; nor retaining rancor againſt any, but very prone and ready to forgive and forget wrongs, and thoſe no ſmall ones, and offred by thoſe, as whoſe hands he had deſerved better uſage.

To his kindred very kinde, as nature it ſelfe required: but without partiality or prepeſterous affection to all, his brother and ſiſter not excepted, not bearing with them in ought not agreeable to right; but giving them this generall rule, that if they did evill, they ſhould looke for nothing at his hands, but they ſhould be as meere ſtrangers and aliens to him; and thoſe in their ſteed as his brother and ſiſter, that carryed themſelves honeſtly and followed a godly courſe of life. Nor was his kinde carryage ſuch to them alone, but ſo lovingly and courteouſly demeaned he himſelfe to his people, that never was any good child more deerely beloved of its naturall parents, nor gentle and kind parents of their naturall children, then he was of his flock and thoſe both of his dioceſſe and others that had occaſion to know him, and take notice of his kinde diſpoſition, and demeanour. That which extended it ſelfe even to thoſe alſo of the other ſide, who for his Religion brooked him not, yea to the neere kindred and friends of thoſe that for the ſame moſt maligned him. For not by rage and harſhneſſe, but with much mildneſſe and gentleneſſe, he laboured to reduce ſuch as remained obſtinate Papiſts, ſeeking by kind carryage rather to woe and win them if it might be, then by harſh courſes and rough dealing, either to force them, or to exaſperate them, and ſo make them the more obſtinate.

This appeared, among other inſtances whereof many might be given, in that friendly uſage of Biſhop

op *Heath*; who continued for a twelve moneth as prisonner in his house; as prisoner, I may well say, rather then prisoner indeed; and yet not a prisonner neither, for he could not have enjoyed more liberty, or better respect and attendance, then he found and had there, had he been a free man in his owne.

But above others in this kind most remarkable (which I shall therefore adde onely letting passe all others) and the more remarkable, because so far otherwise relatiated, is this that insueth. Being in *Bonners* room created Bishop of *London*, so oft and so long as he made his aboad at *Fulham*, he made the Mother of the said *Bonner*, (whom he used also to call his Mother, and indeed used her as if she had been his owne naturall Mother) his daily guest constantly at meat and meale, dinner and supper (which bounty and courtesie he affoorded oft also to one Mistres *Mungey Bonner* sister and her daughter) placeing her continually in a chaire at the upper end of the table; nor suffering her to be displaced, whatsoever guests he had else at board, albeit they were Noblemen or of his Majesties privy Consell, as oft as it fell out; in way of excuse telling them, that by their Lord-ships favour, that place of right and custome was for his Mother *Bonner*. But know this his kindnesse was by *Bonner* & others after requited, in his and their carryage both to this man of courtesie himselfe, and to another of his neere kindred, the sequell will in part shew, and those that list further to see, may take notice from Master *Fox* his relations, in that his laborious and usefull workes of Acts and Monuments, that shineth so much in Popish stomacks; though it be not fraught with such rediculous legens and notorious lyes, as *de Voragine*, *Vsuardus*, and some others of theirs are.

In these workes and exercises, of piety, charity, pity, mercy, and Christian clemency, did this worthy Prelate passe his time, during the short, overshort raign of King

ward, working the harder in Christs Vineyard, the later he came unto it. But the wheele being turned, upon the decease of that almost matchle Princesse of his yeeres, as well for piety as other excellent parts; shortly after the entrance of Queene *Mary*, the rather for a Sermon, which by the Counsels appointment, he had formerly made against her, and in favour of the Lady *Jane*, he was with the first of these that suffered, clapt up in prison, and deprived of his bishoprick, and *Bonner* reinvested in it. After repairing to *Fremingham*, where the Queene then abode, he was from thence on a lame halting jade sent up to the *Tower* at *London*. Where during the time of his restrait some conference he had with *Feckham* and others about Christs presence in the Sacrament: But from thence, not long after, by the Queenes appointment, he was together with *Cranmer* and *Latimer* his fellow prisoners, conveyed first to *Windsor*, and then sent to *Oxford*; where they were laid in the common jaole, commonly called *Bocardo*: whereupon in one of his letters he saith *merrily*, that *Bocardo* was now become a Colledge of *Quondams*; that is, such as had once been Bishops, but then were not.

After that they had been detained som space of time there, downe came a Commission for a disputation to be held betweene the said three prisoners Christs champions, but a part, on the one part, and certaine Doctores and Divines of either University, thereunto designed, on the other part; whereupon they were severed one from another, that they might not have any help either from other: & Bishop *Ridley* was as committed to the house of one *Frish* then Major of the City; whence being convented, as the other two also were before certaine Commissioners, he had certaine Articles tendred him to subscribe unto, concerning the reall presence of Christs naturall body and bloud, and the utter abolition of the substance of bread and wine in the Sacrament of the Eucharist, and concerning the Masse, as containing in it a sacrifice propitiatory for the quick and dead; which refusing to subcrsibe to, and affirming them to be false,

falſe, and ſuch as ſprung from a ſoure and bitter rooe, he was willing to deliver in writing his mind of them the night following; and being withall demanded, whither he were willing to diſpute of them or no, he made anſwer very roundly, that ſo long as God gave him life, he ſhould have, not his heart onely, but his tongue and his pen to defend his truth: but required, as was meete and equall, to have time and books: Howbeit no further reſpit could be obtained then to write his mind againſt the next day, and to prepare for diſputation againſt Tueſday following, it being then Saturday at even: meane ſpace it was told him he ſhould have what books he pleaſed, but could not be ſuffered to have any of his owne books or notes: Howbeit notwithſtanding all diſadvantages, neither few nor ſmall, and the diſpute it ſelfe moſt partially & tumultuouſly carryed, many baiting him at once, interrupting him ever anone in his ſpeeches and anſwers, reviling and railing in ſteed of reaſoning and arguing, and enciting the rude multitude to hiſſe and clap their hands at him. How well and worthily he quieted himſelfe in the ſame, may to any indifferently and unpartially affected appeere by the Acts of it, ſo much as for clamor and confuſion could be taken of it, yet extant. It is no unfiting cenſure, that a reverend Prelate gives of the three diſputants, that *Cranmer*, anſwered very learnedly and gravely, *Ridley* very readily and acutely, *Latimer* merrily and yet ſolidly, beyond the expectation of his age. Yet if taking ſome what from his ſentance concerning either of the other, not as denied unto them, but imparted and applyed unto him, I ſhould ſay, that he anſwered very readily, & learnedly, acutely, and yet ſolidly, I ſhould neither wrong them at all, and doe him but right: for he was a man of ſharp wit, a ſound jndgement, a ſtrong memory, well verſed in Schoole learning; and indeed ſeemed to have been one of the learnedſt of thoſe that then maintained Chriſts cauſe againſt the malicious enemies and oppugners of the maintainers of it, and of it in them. That which themſelves were not ignorant of, but in a manner

manner acknowledged, when they openly gave out in their examination of him, that *Latimer* leaned to *Cranmer*, & *Cranmer* to *Ridley*, and *Ridley* to the singularity of his owne wit, whom therefore if they could prevaile against, they hoped to have removed a principall prop, that the other party relyed upon. But they were herein deceived, both he and they being both built upon a firmer and sounder foundation then they were able to undermine, much lesse to blow up.

After this disputation thus had for a shew, that they might seeme to have don somewhat, for the satisfaction of such as had little need of any, save that they would have somewhat to say for themselves, and their owne turning from the truth, and against those that stuck to it, and stood in the defence of it; on the Friday following, together with the other two his copartners therein, he was againe convented before the Commissioners, and upon refusall to recant, being condemned for an heretike, was returned to the Majors house, where he was more strictly kept and restrained then either of the other two, in the places of their restraint. That which he imputeth most to the wayward and superstitious and disposition of his keepers wife, being a woman as naturally very waspish, so withall extreamely Popish, and perswaded therefore that she pleased God the better, the worse she dealt with such a one as she deemed him to be; her husband otherwise a man mildly disposed, yet durst not doe what he otherwise desired, over-awed either by his wife, who ruled him as he the town, or els by authority and charge from the Commissioners; whose power there was so dreadfull, that not one of the University had the courage to repaire to the prisoners even then when accesse was more free.

But all the strict and hard usage shewed him, he endnred with much patience, comfort, contentment and cheerfulnesse, as by his letters then written may evidently appeare. In the custodie of this *Irish* he aboad from the time of the disputation in *April Anno* 1554. unto the thirtyeth

of

of *September* 1555. at which time being againe convented togeather with theſe two other before-mentioned, before ſome other Commiſſioners authoriſed by Cardinall *Poole* the *Popes* Legate, and haveing ſtood uncovered in theit preſence, till he heard the Legate and *Pope* named, he then put on his Cap, profeſſing withall that he ſo did, not in derogation any way from the perſon and worth of the Cardinall, whom he honoured and reverenced as one of the bloud Royall, and as a perſonage endewed with excellent parts both of learning and vertue; but in regard of his Legateſhip and deputation for the *Pope*, whoſe uſurped ſupremacy and abuſed authority he refuſed and renounced, and thereby defied the ſame. But his Cap being taken from him, after ſome diſpute about the See of *Rome* and the *Popes* power, there were certaine Articles propounded to him, much in effect with thoſe that had formerly bin diſputed of; concerning the Sacrament of *Euchariſt*, and the Sacrifice of the *Maſſe*, unto which he was required to give in anſwer the next day by eight of clock in the morning, haveing Pen Inke and Paper, with ſuch bookes as he pleaſed to require for the accompliſhment of the ſame; but withall they required from him an anſwer by word of mouth at preſent, who thereupon tould them that hee preſumed of their gentleneſſe, that they would have given him time as they had before ſaid, untill the morrow, that upon good adviſement he might make a determinite anſwer. And they replying, that his anſwer then ſhould not be prejudiciall to ought that he ſhould after give in, but he ſhould have liberty to adde, detract, alter and change what he pleaſed; he tho withall challenging them with former breach of promiſe concerning the diſputation, that he ſhould have a copie of what was there done; ſee what the notaries had taken, have liberty within a certaine time to alter what he would in his anſwers, or to adde thereunto, whereof no part was performed; yet condeſcended to anſwer by word of mouth at preſent, and ſo did according to that which formerly he had done, maintaining diſpute with them a-

bout the same for some good space of time, untill he was committed againe to the Major; and Master *Latimer* called in to be baited by them, as he had bin.

The next day appearing againe before them, with such gesture as before, and so againe entertained, he delivered up his answer in writing, concerning a protestation against their autority and jurisdiction as delogated and derived from the *Pope*, and his judgement concerning the Articles exhibited, explained and confirmed not by Scripture alone, but by the testimonies also of the Fathers; which he required to have read, but could not obtaine it, save a line or two here and there as they pleased: they affirming that it contained words of blasphemy; and he averring, that a line or two excepted, there was nothing in it but the sayings of the auncient Doctors, confirming his assertions; hardly could he have leave to utter a few words, and that not without oft interruption, and with telling on their fingers-ends how many words he had spoken. At length they excomunicated him with the greater excomunication, and haveing passed sentance of condemnation against him, turned him over to the Secular power.

On the fifteenth day of the same moneth he was by *Brookes* Bishop of *Gloceſter* assisted by some other degraded, at which time he requested the said Bishop to second his petition to the Queene, that such Tenants as he had made Leases to, while he was possessed of the Bishoprick of *London*, & his Sister among the rest might quietly enjoy the sam: this he promised to do, acknowledging it to be agreeable to equity and right, but it seemes it could not be obtained; for that cruell bloud-sucker, whose Mother and Sister he had so kindly delt with, thrust his Sister and her Husband, against all Law and conscience out of the keeping of a Park, which he had conferred upon them: nor is it likely that the rest fared much better then they did.

The day following he suffred together with Master *Latimer*: who much strengthned him as by conference before, so at the Stake then. The evening before he suffered he washed

washed his Beard and his Feete, and bad those at boord that supped with him to his wedding the next day: demanded of his brother Master *Shipside*, whether he thought his sister his wife could find in her heart to be there; and he answering, that he durst say she would with all her heart, he professed to be thereof very glad. At suppertime he was very cheerfull and merry, desiring those there present that wept (of wch number Mrs *Irish* his Hostesse tho a blind and eager Papist was one) to quiet themselves, affirming that tho his breakefast was like to be somwhat sharp and painfull, yet his supper he was sure should be pleasant and sweet. His brother offred to watch all night with him. But he refused it; telling him, that he intended to go to bead, hoping to sleepe as quietly that night as ever he did in his life.

So on the next day being the sixteenth of *October*, this meeke Sheepe of Christ, and yet a stout Bel-weather of his flock, faithfull and constant to his blessed shepheard and soveraign owner unto death, yea unto paines and torments worse then death, was together with his copartner, both in defence of the Faith, and of afflictions for the defence of it, brought out to the place of their Martyrdome, in a Ditch or low parcell of ground lying on the North side of the City behind *Baliol* Colledge; where Doctor *Smith*, who had before in King *Edwards* time recanted, instead of a Sermon made a bitter invective against them; which they offred to answer: but when they could not be permitted to speak, they committed their cause to God, commended their souls into his hands, and with much readinesse and resolution yeelded their bodies to the mercilesse flames, and such cruel torments therein as other their breathern and fellow-witnesses of Christ had before them undergone; wherein this our worthy and valiant spirituall Champion, through the indiscretion of those that composed the pile, and managed the fewell about him, hindring there where they thought to helpe, and lengthening his torments by those meanes whereby they hoped to have shortened them, endured

dured a long time in grievous paines, to the heart griefe of the beholders, burning in a manner by piece-meale; till at length having passed this fiery triall, his soule was as in a flaming Chariot with *Elias*, carried up into the highest Heaven. Some works of his though not many remaine.

1 *A Protestation or Determination delivered in the Schooles at a Disputation in King* Edwards *dayes.* 2 *His Disputations at* Oxford *in Queene* Maries *time.* 3 *An assertion of the true faith concerning the Lords Supper against Transubstantiation, translated after into Latine, and Printed at* Geneva. 4 *A Treatise concerning the right formie of Administation of the Lords Supper.* 5 *A Treatise against setting up and adoring of Imagis.* 6 *A Conference betweene him and Master* Latimer *in Prison.* 7 *A large Farewell to his faithfull friends; together with a sharp Admonition to obstinate Papists.* 8 *An other Farewell to the imprisoned and exiled for the Gospel.* 9 *A Treatise containmning a Lamentation for the change of Religion, and a comparison of the Romish doctrine with that of the Gospell.* 10 *Divers pious Letters written to divers persons.*

Read in the progresse of this blessed story
Romes cursed cruelty, and Ridlyes glory:
Romes Sirens song, but Ridlyes careleſſe eare
Was deaf. They charmd; but Ridly would not heare:
Rome sung preferment, but brave Ridlyes tongue
Condemn'd that false Preferment which Rome sung:
Rome whispred wealth; but Ridly (whose great gaine
Was godlineſſe) he wav'd it with disdayne:
Rome threatned Durance, but great Ridlyes mind
Was too too strong for threats or Chaines to binde:
Rome thundred death, but Ridlyes dauntleſſe eye
Star'd in deaths face, and scornd death standing by:
In spite of Rome for Englands Faith he stood,
And in the flames, he seald it with his Blood.

The

PETRVS MARTYR.

The Life and Death of Peter Martyr.

THe yeere from Christs birth 1500. is for many matters of much moment very remarkable. Among others for the Jubilee, that Pope *Alexander* the sixt (whose hellish life and dismall end the stories of those times relate) held that yeere at *Rome*, and the terrible tempest that ensued the same, wherein the Angell that stood on the top of the Pops Church was overthrown; and the Pops owne Chamber by the fall of a tunnell so beaten downe upon him, that diverse of those were slain that attended then upon him, and he himselfe so buried in the rubish, that he was hardly got out alive. The same yeere (amids this height of Popish imposture, together with these direfull presages

of its downefall) was born to *Philip* King of *Spain* his ſon *Charles* after Emperor, the firſt of that name, under whom the Goſpell (though much againſt his will) gained good footing in *Germany*. And the ſame yeer alſo came into this world that famous Scholler and Divine *Peter Martyr Vermily*; one that much furthered the advancement thereof, as well in thoſe parts as elſe-where: He came of that ancient and worſhipfull family of *Vermily*; born at *Florence* in *Italie*; *Stephen Vermily* his father, and *Mary Fumantine* his Mother.

His name was given him by his Parents from one *Peter* of *Milaine* a Martyr, reported to have been ſlain ſometime by the Arrian faction, whoſe Church ſtood neere unto their houſe.

This *Peter Martyr* being the onely ſon of his Parents that attained to any yeeres, was by them carefully trained up in good literature from a child; his mother her ſelfe (a prety ſcholler) reading *Terence* to him in Latin. After which domeſtick diſcipline he was turned over for further inſtitution to *Marcellus Virgilius* then Town-cleark or Secretary of State to that City, a man of much learning, as may appeare by his edition and tranſlation of *Dioſcorides*, with his Commentaries thereupon: He was willing to take paines, notwithſtanding his imployments in the State otherwiſe, with many young Gentlemens ſons, whereof diverſe alſo proved famous for their learning and learned writings; and this our *Martyr* among the reſt, who albeit he ſurmounted the moſt of his fellow-ſtudents, in ſharpneſſe and readineſſe of wit to apprehend, and ſtrength of memory to retaine what was taught, joyned with an inſatiable ardor and unweariable endeavorour of continuall either hearing or reading, and a meaſure of proficiency much more then ordinary, proceeding neceſſarily from the the ſame; yet ſuch was his modeſty and amiable demeanour that he drew to him the affections of all his conſorts, and there grew no emulation betweene him and them.

Being now grown up to riper yeeres, and affecting ſuch courſes

courſes, as might both further his ſtudies, and keep him within compaſſe, he grew into liking of a Monkiſh life; and becauſe the Regular Canons of Saint *Auguſtines* order, were at that time in greateſt fame throughout all *Italie*, for the ſtudy of Divinity, and for ſeverity of Diſcipline, he betooke himſelfe to their ſociety; and being ſixteen yeeres old was admitted into the *Feſſulane* Colledge neer to *Florence*; which fact of his was not greatly pleaſing to his father; whether in regard of ſome diſlike of the profeſſion it ſelfe, or becauſe he deſired by him the propagation of his family,; and diſpoſing therefore at his deceaſe his maine eſtate to an *Hoſpitall*, he left his ſon onely out of it a ſmall yeerly penſion: howbeit his ſiſter, his Parents onely daughter liking ſo well of it, that ſhe followed him therein, and became a vailed Nun.

In that Colledge, wherein the younger ſort were trained up for the moſt part in the Rules of Retoricke and the reading of Scripture which they uſed to get by heart, having paſt over three yeeres with great good-liking of the whole Society, he was from thence ſent over to the Univerſity of *Padua*, and there entred into the Monaſtery of Saint *John* of *Verdera*, whereof albeit a man not unlearned himſelfe and a lover of learning in others was Abbot. There he gave himſelfe to the ſtudy of Phyloſophy, frequenting the Lectures of diverſe of prime note that then red the ſame in that Univerſity; under whom alſo in diſputations he frequently exerciſed himſelfe; ſo acquiting himſelfe in the ſame, that the Readers themſelves tooke ſpeciall notice of him; in ſo much that *Branda* a chiefe man among them would oft call him out to diſpute, ſtiling him his *Florentine*, as *Grinæus* ſometimes *Arminius* his *Hollander*.

For his better furtherance in theſe his ſtudies, he ſpent ſometime in getting skill of the Greek tongue, that he might read *Ariſtotle* in his owne langvage: and in the ſtudy of that tongue he ſo profited, (as one apt to take ought that he bent himſelfe to) that in a ſhort time he was able

to

to read any Greek Author, Historian, Orator or Poet without help of a translation. And withal he so followed the study of Divinity, hearing diligently and constantly those that read the same there, adjoyning also his owne private endvours thereunto, that being of six and twenty yeeres (a thing among them then not usuall) he was by the Fellows of the Colledg he lived in, made a publike Preacher and partaker of those priviledges that to such of their orders were annexed.

His first preaching was at *Brixia*, in the Church of *Afra*: after that he preached at *Rome*, *Venis*, *Mantua*, *Mountferate*, and in others the Cities of *Italy* and the confines of *France*: besides that in the Colledg of his own society, he read both Philosophy and Divinity and *Homer* in Geek; and hitherto haveing studied most Schoole-divinity, *Thomas* of *Aquine* especially, and *Gregory* of *Rimino*; he now began in more speciall manner to addict himselfe to the study of the Scriptures, and to this purpose laboured with much sedulity, using the help of one *Isaak* a *Jew* that professed Physick, to get the knowledge of the *Hebrew* tongue.

His constant paines in Preaching and teaching gained him that singular esteme, that he was by generall consent chosen Abbot of *Spoleto*; in which place he so wisely and worthily carried himselfe, that it was much admired how a man so bookish, and so much adicted to his studies, should attaine such abilities for dexterity of government. For he not onely reduced the Colledg and two Nunneries belonging to it, that had bin very loose and scandalous in their courses before, to a more regular and orderly demeanour; but so also by his authority, good perswasions, and discreet ordering the matter, prevailed with two potent factions that had long desturbed the State there, that hee composed their differences, and wrought concord between them; which they also continued in, so long as he continued there with them.

Three yeere he aboad there, and at three yeeeres end in a solemne assembly of the whole Order, he was made Go-

vernor of Saint *Peters* at the Altar in *Naples*, a place of very pleasant situation, greate dignity, and rich and large revenew. Here addicting himselfe more diligently and seriously to search into the Scriptures, the light began daily to appeare more and more to him, and to discover to him the errours and superstitious conceits that he had formerly bin possest with. And now he fell to read some of our mens writings; *Bucers* commentaries upon the *Psalmes*, and the *Evangelists*, *Zuinglius* his Treatise of true and false Religion, and another of Gods Providence, with some pieces of *Erasmus*: whence having gained more insight into these things, he communicated therein with some others likewise piously disposed, to wit, *Benedyct Cusane*, *Anthony Flaminy*, and *John Valdesie* a Spaniord; by whose joynt endevour a pretty Chuch of pious people was now gathered at *Naples*.

Nor did this our *Peter* forbear publikely to Preach that truth that God had now reveiled unto him. For handling the first to the *Corinthians*, to which his Lectures, among others, divers Noble men (whom that City never wanteth) and some Bishops allo resorted; when he came to the third Chapter, the 13. and 14. verses, he affirmed that place not to be ment of Purgatory; since that the fire there spoken of is such a fire, as both good and bad all must passe. This seeming to shake a maine piller of Purgatory, the Popes furnace, the fire whereof, like the Prilosophers stone, melteth all his leaden Bulls into pure gold; his under Chymists some of them, like *Demetrius* and his consorts, began to bestir themselves, and so wrought, that from above he was inhibited to proceed in his reading. Which inhibition he yet refused to obey; & appealing to the Pope, by help of some Cardinals of better sort, among whom our *Poole* was one, & some other learned men in grace with the Pope, he gat the interdict revoked. Howbeit he continued not long his readings there afterwards, for falling not long after into a very dangerous sickness, whereof he hardly recovered, the Fathers of his Order, in a generall Assembly, shortly

after his recovery, ſuppoſing that the ayre of that City did not ſo well agree with him, made him their Generall Viſiter, when he had been yet but three yeeres at *Naples*. In which imployment, ſupported by the Cardinall *Gonzaga* the Protector of their Order; he ſo carryed himſelfe, ſuppreſſing ſome that carryed themſelves tyrannouſly in their places,& ſeverely chaſtiſing others that lived looſly & leudly, that though he gained much grace and credit to the Order,& no leſſe love and affection to himſelfe from the better minded among them, yet incurred he withall much envy ill will from thoſe that were otherwiſe diſpoſed.

It is a point of divelliſh policy too oft practiſed, under a ſemblance of honour to prefer men to ſuch places as may prove prejudiciall to them, and become a meanes of their overthrow. Some of theſe Machiavilians therefore in a generall meeting of the Fathers of the Order at *Mantua*, knowing a deadly fewd and inveterate hatred to intercede betweene the Inhabitants of *Luca*, and thoſe of *Florence* our *Martyrs* Country, move to have him made Pryor of Saint *Fridian* in *Luca*, a place of great eſteem, for that the Pryor of that Houſe hath Epiſcopall Juriſdiction over the one moity of the City; hoping that for Countries ſake he ſhould there find oppoſition and moleſtation more then enough. The motion was on all hands ſoon aſſented unto, but the event anſwered not their expectation: For by his wiſe, kind and diſcreet carryage among them, he gained ſo much good will and eſteeme with them, that they affected him no otherwiſe then as if he had been a native, and by a ſolemn embaſſage made ſuite to the Principall of the Order, that *Peter Martyr* might not be removed againe from them.

Here to advance both Religion and Learning among them, he procured learned men of great note, to read to the younger ſort the tongues, one Latine, and the other Greeke, and a third (which was *Emmanuell Tremellius*) the Hebrew. He himſelfe daily read to them ſome part of Saint *Pauls* Epiſtles in Greek, and examined them in the ſame: to the whole Company before ſupper he expounded ſome

Pſalme 3

Psalme; to which exercise diverse learned of the Nobility and Gentry did also usually resort: and every Lords day he preached publikly to the People: By which his godly labours many attained to much knowledge, as appeared afterward by the number of those, who after his departure thence sustained exilement for the truth; among whom that famous *Zanchie* one.

These his good proceedings his adversaries much maligning held a meeting at *Genoa*, and convented him thither. But he having intellidence of their complotment, and taking warning by their late dealings with a godly Eremite of the same Order, resolved to decline them, and to betake himselfe to some place of better safety: Having therefore committed to his Deputy the charge of the Monastery, and his Library (his onely wealth) to a trusty friend in *Luca*, to be sent after him into *Germany*, he left the City secretly, and from thence travelled first toward his owne Country to *Pisa*; where meeting with certaine religious Noble men he celebrated together with them in due manner the Lords Supper: and from thence by letters both to Cardinall *Poole*, and to those of *Luca* he rendred a reason of his departure from them. After that coming to *Florence*, but making no long stay there, he departed from thence for *Germany*, and passing the *Alpes* came into *Switzerland*, wher he arrived first at *Zurick*, and passing thence to *Basil*, was by *Bucers* procurement called over to *Strasbourge*; where for the space of five yeers with much amity and agreement they joyned together in the Lords worke; during which time he expounded the Lamentations of *Jeremy*, the twelve lesser Prophets, *Genesis*, *Exodus*, and a good part of *Leviticus*.

Here he tooke him a wife, one of a religious disposition, and in all respects a meete match for one of his ranke and profession, who lived with him eight yeeres, died in *England* at *Oxford*, where she had lived in great repute with the best, for her singular piety, and with the most for he charity corrrespondent thereunto: though after her decease in Queen *Maries* dayes, her remaines were inhumanely digged

up againe and buried in a dunghill; but in Queen *Elizabeths* dayes reſtored to their former place of Sepulture againe.

For after that our *Martyr* had ſpent thoſe five yeeres at *Strasbourge*, he was through the procurement of Archbiſhop *Cranmer* ſent for by letters from King *Edward* into *England*, and made Reader of Divinity in the Univerſity of *Oxford*. There in his readings, to which thoſe of the Popiſh faction alſo reſorted, he expounded the firſt of Saint *Paul* to the *Corinthians*; and though much envying and ſtomaking him, yet with ſome patience they his Popiſh hearers endured him, untill he came to handle the Doctrine of the Lords Supper; but then they began to breake forth into ſome outrage, to diſturbe him in his Lectures, to ſet up malicious and ſcandalous ſchedules againſt him, to challing him to diſputes; which he waved not, but maintained, firſt in private in Doctor *Cox* the Vicechancellors houſe, and after in publike before his Majeſties Commiſſioners deputed to that purpoſe; where with what ſtrength of Argument and authorty of Scripture he convinced his Antagoniſts, the Acts yet extant may evidently ſhew. This way little prevailing, they ſtirred up the ſeditious multitude againſt him, by reaſon whereof he was compelled to retire him to *London*, untill that tumult was ſuppreſt: Then returning againe, for his better ſecurity, the King made him a Canon of Chriſts Church; by meanes whereof he had convenient houſing within the Colledge with more ſafety.

Thus ſetled the ſecond time, he proceeded in his wonted employment, opening now alſo the Epiſtle of Saint *Paul* to the *Romans*; and being in times of vacation called up to *London* by the Archbiſhop for his aid and advice in Eccleſiaſticall affaires, and in compoſing of Ordinances for the government of the Church. And in this courſe he continued being never out of action, untill by the deceaſe of that our Engliſh *Phœnix*, ſo much admired in his life, and bewailed at his death, not with ours at home, but by o-

thers

thers also, and that of a divers religion abroad, upon the succession of his sister Queen *Mary*, one of a contrary disposition, his employment surceased, and with somewhat adoe he gat liberty and departed the land: and though being waylaid (which he had notice of) both on this side and beyond the seas; yet (by Gods good providence and protection) he passed unknown and undiscovered through *Brabant* and other Popish territories, and gat in safety to *Strasbourge*.

Thither returning he was received with the greater joy in regard of the dangers he had past and escaped; and was restored to his professors place againe. Therein being resetled he read upon the booke of *Judges*, and because the Senate required that the Readers of Divinity should withall at certaine times read Lectures also of Philosophy; it was agreed betweene him and *Zanchie*, his fellow-professor, that the one of them should read Morall Philosophy, which fell to his lot, and the other Naturall, which *Zanchie* undertooke.

Howbeit here he was not long quiet; for some factious ones began to complaine of him to the Magistrates, as not concurring with the *Augustine* confession in the Doctrine of the Lords Supper: wherein albeit he gave those in authority good satisfaction, yet he perceived much heart-burning in other-some, and that manifested oft times, as well by scandalous libels scattred abroad, as also by open opposition. Whereupon supposing that he should not live quietly there, and do the good that he desired, he began to entertaine thoughts of departure; and, as God in his holy providence pleased to dispose it, a fit and faire occasion thereof offred it selfe to him. For they at *Zurick* (whereat first he desired to have setled) wanting one to succeede *Pellicane* lately deceased in the Divinity Lecture, invite *Peter Martyr* to come over to them, and supply that place: thither he came, (tho with much griefe and unwillingnesse, dismissed by the Magistrates and other godly of *Strasbourge*, his fellow-professors especially) accompanied with our worthy *Jewel*, after Bishop of *Salisbury*, then exile in those parts,

who ever entirely affected and reverenced him as his Father.

At *Zuricke* with much gratulation was he most lovingly and respectively received by the Magistrates, Ministers, *Bullinger* especially, and the maine body of the people; and notwithstanding an Order before made to the contrary, denying such admittance for some yeeres unto any, enrolled instantly for a free Denison. There he taught about seven yeers, expounding the books of *Samuel*, and a good part of the *Kings*; and writing divers polemicall discourses against the adversaries of the truth. Nor would he remove thence, albeit he were with much importunity invited to other places, where the meanes were larger: as first to *Geneva* upon the decease of that every way noble Count *Maximilian Celsus*, Pastor of the *Italian* Church there; and after in Queen *Elizabeths* dayes, when Religion was againe here setled, Bishop *Jewell* labouring with him in it, to returne into these parts, but continued teaching there till he died; howbeit being earnestly required by letters as well from the Queen mother of *France*, the King of *Navarre*, the Prince of *Condee*, and other Peeres of that Realm, as also from *Beza* and the rest of the Ministers of the reformed Churches in those parts, he obtained leave of the Senate to goe over into *France* to the solemn Conference at *Poyssi*, where how wisely and worthily he demeaned himselfe, by the Acts of it may appeare.

Not long after his accesse to *Zuricke*, desirous to continue the race and name of the *Virmilii*, he tooke him a second wife, a Virgin of good note and name, commended to him from the *Italian* Church at *Geneva*, where she lived an *Exile* for Religion, by whom he had two children, a son and a daughter, who died both very young, before him; and left her great with a third, that proved a daughter.

He departed this life quietly, after some seven dayes sickneſſe, sitting in his chaire, in the presence of his wife and Religious friends, on the twelfth day of Nov*em*. in the yeer

of

of grace 1562. and of his owne age the sixty third.

He was of an able, healthy, big-boned and well limmed body; of a countenance expressing an inward, grave and setled disposition: of extraordinary parts of learnng, as well for humanity as for divinity excellent for disputation, much admired whersoever he came for his discreet and moderate, though constant and incorrupt carriage, never seen in heat of dispute to breake forth into chollour; very painfull and industrious, endevouring to doe all the good he could for Gods Church, either in the places where he was resiant, or elsewhere. Nor may be omitted here the speech used of him to those of *Zuricke*, by that learned man *Josias Simler*, that made the Funerall Oration at his Buriall, and hath described his life at large, that, Another they might have in *Martyrs* roome; but another *Martyr* they should not have. But what he was and how laborious, his Workes extant (besides many other never published) will soon shew; which are these,

1. *A Catechisme or Exposition of the Creed, in* Italian. 2. *A Prayer-booke composed out of the Psalmes.* 3. *His Commentaries upon Genesis.* 4. *His Commentaries upon the Booke of Judges.* 5. *His Commentaries upon the two Books of Samuel.* 6. *His Commentaries upon the first Booke of Kings, and eleven chapters of the second.* 7. *His Commentaries upon the Epistle of Saint* Paul *to the Romans.* 8. *His Commentaries upon the first Epistle to the Corinthians.* 9. *His Disputations at Oxford, about the Lords Supper.* 10. *His Defence about the orthodox Doctrine of the Lords Supper, against* Stephen Gardiner. 11. *An abridgement of the said Defence made by him afterward.* 12. *His Confession exhibited to the Senate of* Strasbourg, *concerning the supper of the Lord.* 13. *His judgement concerning the presence of Christs Body in the Sacrament delivered at the Conference of* Poyssi. 14. *A Discourse concerning the Masse.* 15. *A Dialogue concerning the place of Christs Body, against the* Ubiquitaries. 16. *His refutation of* Richand Smiths *two bookes, concerning single life and Monkish Vows.* 17. *In his commentaries on the first and second bookes*

of

of Aristatle Ethicks, *and part of the third.* 18. *His Common-Places gathered out of his Commentaries by others, and digested into Heads.* 19. *Certain Treatises of Free-wil, Gods Providence, Predestination, and the cause of Sin.* 20. *Propositions, some necessary, some probable, out of* Genesis, Exodus, Leviticus, *and* Judges; *together with Solutions of a Question or two concerning some Mosaicall Laws and Oathes* 21. *Divers Sermons and Orations of severall Subjects, and made upon severall occasions.* 22. *His letters to sundry Persons, concerning much variety of usefull Discourse.*

Behold this Star, which seem'd at the first view
Eclipst with Romish fogs; but, after, grew
So bright, that his Refulgence did display
Truths Banner, beaming like the Sun of day.
His sunshine was not visible alone
In true Religions reform'd Horizon,
But cast his foraign influence as far
As th' Artick's distant from th' Antartick star;
Nert Romes tugenious Malice did compact
To quench this flame, but failed in the Acts.
The seven-crown'd dragons star confronting traine
Lasht at this Star, but lasht and lasht in vaine.
Thus he remains (sustain'd by higher powers)
A Saint in heau'ns bright Orbe, a Star in Ours.

The

HVGH LATYMER.

The Life and Death of Hugh Latimer.

Hugh Latimer, born at *Thirkesson* in the County of *Leicester*, being of a prompt and sharp wit, was by his Parents brought up in learning, and at the age of 14. he went to *Cambridge*, where after he had profited in other studies, he gave himself to the study of School-Divinity: commenced Batchelor in Divinity, and was a very zealous Papist, made an Oration against *Philip Melanchon*: railed against Master *Stafford*, Divinity-Lecturer, and willed the Scholars in no wise to beleeve him: he carried the Crosse before the Procession: Master *Bilney* seeing, and pittying his blinde zeal, came to his study, and desired him to hear him make a Confession of his Faith, which *Latimer* consenting

senting to, was so touched therby, that he gave over School-Divinity, and studied more Orthodox Divines. He used often to confer with Master *Bilney*, and asked Master *Stafford* forgiveneſſe before he dyed: he became a powerfull Preacher, and instructed many in private also; whereupon the Devill raised up many Doctors and Fryers against him, and the Bishop of *Elye* forbad him to Preach *Anno Christi* 1529. yet he continued three yeeres preaching with much applause, yea the Bishop himself hearing him upon a time, commended him, and wished that he had the like gifts himselfe: he used often to visit the Prisoners, to relieve the needy, and feed the hungry. He was afterwards sent for to the Court, and employed in the businesse about King *Henries* Divorce; then by the King he had a Benefice given him at *West-Kingston* neer *Sarum*, where with much diligence he instructed his flocke; whereupon some Popish Priests drew up Articles against him; and he was much molested by the Bishop of *London* and the Archbishop of *Canterbury*, out of whose hands the King rescued him, and at the request of the Lord *Cromwell* made him Bishop of *Worcester*: where also he busily employed himselfe in instructing his flocke, and giving them a good example by his holy life: yet neither there was he quiet, for one of great place accused him to the King for preaching Sedition, but the King rested satisfied with his answer. At New-years-tide the Bishops used to present the King with a New years gift, and Bishop *Latimer*, amongst the rest, presented him with the New Testament, wrapped up in a Napkin, with this Posie about it, *Fornicatores, & adulteros judicabit Dominus:* Whoremongers and Adulterers God will judge. But the six Articles coming out, and he seeing that he could not retaine his Office with a good Conscience, of his owne accord he resigned his Bishopricke: and when he put off his Rocket in his chamber amongst his friends, he gave a skip in the floore for joy, feeling his shoulders lighter, and being (as he said) discharged of so heavie a burthen. Yet neither then would the Bishops suffer him to be quiet, till he was laid up in the Tower,

Tower, where he remained till *Edward* the sixt his reigne, at which time being restored to his liberty, he continued a faithfull and painfull preacher all that Kings dayes; preaching twice every Sabbath, though sixty seven yeares of age: he rose to his study Winter and Summer at two a clocke in the morning: he evidently fore-saw, and fore-told all those plagues which *England* afterwards felt under Queen *Marie*: and fore-told concerning himselfe, that his preaching of the Gospell would cost him his life: and that *Winchester* was kept in the Tower for the same purpose, which afterwards proved so. In the beginning of Queen *Maries* Reign he was sent for up by a Pursuivant, whereof he had notice six houres before he came to his house, yet instead of flying, he prepared himselfe for his journey; and when the Pursuivant came, he said to him; My friend you are welcome, I goe as willingly to *London* to give an account of my Faith, as ever I went to any place in the world. The Pursuivant having delivered his Letter, told him that he was commanded not to stay for him, and so immediately departed: but *Latimer* hasted after to *London*, and as he rode through *Smithfield*, he said, That *Smithfield* had groaned for him a long time. Coming before the Councill, after many mocks & scorns, he was sent to the Tower, where the Lord gave him such a valiant spirit, that he did not onely bear the terriblenesse of imprisonment, but derided and laughed to scorn the doings of his enemies. This aged Father being kept in the cold winter without a fire, he bad the Lievtenants man to tell his Master, That if he did not looke better to him, perchance he would deceive him: the Lievtenant thinking that he intended to make an escape, charged him with his words; to whom he answered, You thinke I should burn, but except you let me have a fire, I shall deceiv your expectation, for I am here like to starve with cold. From thence he was carried to *Oxford* with *Cranmer* and *Ridley*, where they spent their time in brotherly conference, fervent prayer, and fruitfull writing; yea, many times he continued so long in fervent prayer, that he was not able

Stephen Cranmer.

to get up without helpe. Three things he more especially prayed for.

First, That as God had appointed him to be a Preacher of his Word, so, that he would give him grace to stand to his Doctrine; that he might give his hearts blood for the same.

Secondly, that God of his mercy would restore his Gospell to *England* once againe, once againe; which he often inculcated in his prayer, and that with so much ardor, as though he had seen God before him, and spoken to him face to face.

Thirdly, that the Lord would preserve Queen *Elizabeth*, and make her a comfort to this comfortlesse Realm of *England*. The Lord most graciously answering all those his requests. When he came to the stake, he lift up his eyes with an amiable and comfortable countenance, saying, *Fidelis est Deus, &c. God is faithfull, who will not suffer us to be tempted above that which we are able, &c.* As he was burning, his blood ran out of his heart in such abundance, as if all the blood in his body had been gathered thither, to the great astonishment of the beholders, according to his former request, *That he might be so happy as to shed his hearts blood for the Truth.* The other two requests we have found, and yet have the benefit. When the fire was first kindled, he cryed, *O Father of heaven receive my soule*: and so receiving the flame, and as it were, embracing of it, having stroaked his face with his hands, and bathed them a little in the fire, he soone died with very little pain or non at all, *Anno Christi* 1555.

Though Latimer was in his heedlesse youth
A diviator, and abandon'd truth,
Yet (heaven having blest him with a riper age)
At last he banish'd his too forward rage,
And from a wandring Commet, he became
A blazing starre, and blush'd not to proclaime
Against his former Errours which had spread
Upon his heart, and almost struck it dead.

He

He sought the way of truth, and seeking, found
A better Anchor, and a firmer ground
Where on he fixt his thoughts, and would not be
Remov'd by arguments or Tyrannie.
Thus our brave Latimer became a terrour
To Papists, and an enemy to errour,
Though he at first most wilfully deny'd
The truth, yet for the truth at last he dy'd.

The Life and Death of John Philpot, *who died* Anno Christi 1555.

John Philpot was a Knights son, and born in *Hampshire*, brought up at Schoole, and sent from thence to *New-Colledge* in *Oxford*, where he stuied the Liberall Arts, and the Tongues, and afterwards the Civil-law. He was of a pregnat wit, and singular courage, zealous in Religion, of nature apert, and far from flattery, hypocrisie, and dissimulation: from *Oxford* he travelled into *Italie*, where he was in some danger for his Religion: In King *Edward* the sixth dayes, he returned into *England* againe, and had many conflicts with Bishop *Gardiner*: He did much good in *Hampshire*, being Archdeacon of *Winchester* all King *Edwards* dayes; but in the beginning of Queene *Maries* Reign he was cast into Prison, where he lay a yeer and a halfe before he was examined; then he was sent for by Doctor *Story*, and after some captious questions proposed to him, he was committed Prisoner to the Bishop of *Londons* Colehouse, unto which was adjoyned a little Blind-house, with a great pair of Stocks, both for hand and foot, *but thanks be to God*, saith he, *I have not played of those Organs yet*: there he found a godly Minister of *Essex*, who, desiring to speake with him, did greatly lament his infirmity, for through extremity of imprisonment he had yeelded to the Bishop

of *London*, and was set at liberty; whereupon he left such an hell in his conscience, that he could scarce refrain from destroying himselfe; and could have no peace, till going to the Bishops Register, and desiring to see his Recantation, he tore it in pieces: whereupon the Bishop sending for him, buffeted him, pluckt off a great part of his beard, and sent him to his Cole-house, where Master *Philpot* found him very joyfull under the Crosse. *Philpot* being afterwards sent for to the Bishop; he asked him, amongst other things, why they were so merry in Prison, to whom he answered, We are in a dark comfortlesse place, and therefore we solace our selves with singing of *Psalmes*: after other discourse (saith he) *I was carryed to my Lords Cole-house againe, where I, with my six fellow-prisoners, doe rouse together in the straw, as chearfully, we thank God, as others doe in their beds of down.* After sundry examinations he was by the Bishop set in the stocks, in a house alone, of which he writes: *God be praised that he thought me worthy to suffer any thing for his names sake: Better it is to sit in the stocks in this world, then to sit in the stocks of a damnaple conscience*: at last he was condemned for an Heretick; whereupon he said, *I thanke God I am an Hereticke out of your cursed Church, but I am no Hereticke before God.* Being sent to *Newgate* he spake to the People as he went, saying, *Ah good people, blessed be God for this day*: having notice given over-night that the next day he should be burn'd, he said, *I am ready, God grant me strength, and a joyfull resurrection*; and so he went to his chamber, pouring out his spirit unto the Lord in Prayer, and giving him most hearty thanks for accounting him worthy to suffer for his Truth. Going into *Smithfield*, the way was very foul, whereupon two Officers took him up and bare him to the stake; then said he merrily, *What? will you make me a Pope?* coming into *Smithfield*, he kneeled downe, saying, *I will pay my Vowes in thee O Smithfield*: he kissed the stake, saying, *Shall I disdain to suffer at this stake, when my Lord and Saviour refused not to suffer a most vile death for me?* when the fire was hindled, with much meekness, and comfort he resigned up his spirit unto God, *An. Christi* 1555.

Courragious

Couragious Philpot with a dauntlesse brow
Marcht to his death, and would not once allow
The least Submittance to erronious powers,
But Scorn'd to smell on their impoyson'd flowers:
And when he labour'd in the most distresse
He was most chearfull, and would still addresse
Himselfe to Heaven, where he was sure to find
A healing Balsome to confirme his minde;
He prayed to God, and having done, he cry'd,
I thank, I thanke thee Father, and so dy'd:

THOMAS CRANMER

The Life and Death of Thomas Cranmer.

THomas *Cranmer* was extracted from an ancient family in *Lincolnshire*, as that derived it selfe from one of more antiquity

antiquity,(ſtill retaining the ſaid name and Armes)in *Normandy*. Of his infancy and childhood, we can give no other account, then what is common to others of the ſame age as not capable of any extraordinary Actions, but ſilently ſhaddowed under the Innocency and ſimplicity thereof.

Afterwards he was admitted into *Jeſus Colledge* in *Cambridge* where he proceeded Maſter of *Arts*, with generall applauſe for his learning and manners. Here he happened to marry the Inkeepers wives kinſwoman at the ſign of the *Dolphin*: An act beheld by ſome as deſtructive to his future preferment,and deepely condemned by thoſe who preferred height before holineſſe, and a rich and plentifull before a chaſte and comfortable life.

Malicious tongues on this foundation built many foule and falſe Scandals againſt him, ſome ſlandering him for to be an *Oſtler* (becauſe of his often repairing to that Inne) which cauſeleſſe report(confuting it ſelfe with its own improbability) his weekneſſe and Patience overcame, by contemning it. Thus worthy Saint *Helen* Mother to *Conſtantine* the great was ſcoffed at to have been a Stable-groomes Daughter, for her Zeale in ſearching the monuments of Chriſts nativity in *Bethlehem*; of whom Saint *Ambroſſe*, *Bona Stabularia quædici maluit Stercoraria ut Chriſtum lucrifaceret.*

But Gods Providence who orders all things to the beſt ſome yeere after tooke *Cranmers* wife away, which loſſes proved a great gaine unto him. For reſuming his Studies (thereby to allay his ſorrow and ſolitarineſſe) he became ſo eminent that the *Society* of *Jeſus Colledge* choſe him again into his *Fellowſhip*. Indeed it was againſt the Fundamentall Law of the *Univerſitie*, which provides *Nolimus ſocios noſtros eſſe maritos vel maritatos:* yet ſeeing a Widdower is the ſecond part of a Bachelor,and *Cranmers* extraordinary learning a diſpenſation for himſelfe, by peculiar favour he was reelected into that Houſe.

How excellently he behaved himſelfe therein, one Inſtance for many; At that time many unworthy Schollars ſcambled up into the higheſt degrees,whoſe ſcarlet Gowns

might

might seeme to blush the wearers Ignorance. To prevent the dangerous consequences thereof, and to render Degrees more considerable for the future, *Cranmer* by generall consent was chosen Publicke Examiner of the sufficiency of such candidates for Degrees. Herein he carried himselfe with such remarkeable moderation, neither over remisse to incourage any unworthinesse to presume, nor too riged to dishearten the endeavours of the ingenious, that it is questionable whether his Carriage brought more profit to private Persons, or credit to the University. Some whose Graces for the present were stopt by him returned afterwards to thanke him, because(prefering rather to displease then hurt them)the gentle Checke he gave them occasioned their greater diligence in the race of learning.

Here *Cranmer* lived till the infection of the *Plague* forced the students to leave their Colledges and he to entertaine the time with more safety and privacy became a teacher to some Gentlemans sonnes in the Country where we leave him for a time, requesting the Reader to accompany us to some matters of higher Concernement. About this time the Divorse betwixt King *Henry* & *Katherine* his wife was agitated in the Court of *Rome*; Queen *Katherines* age was above her Husbands, her Gravity above her age, more pious at herBeades then pleasant in her Bed,a better woman then a wife, and a fitter wife for any Prince then King *Henry*. No wonder then if he were impatient to be delayed in his Divorce by the Dilatory tricks of the *Romish Court* (intending first to divorce all the Gold from *England*) kept the Cause some yeers in suspention; so torturing King *Henry* on the racke,betwixt hope and feare,not to have his desire effected.

It hapned that a *Courtier* came into *Cranmers* Company, who familiarly conversing together amongst other discourse light on this matter of Divorse. *Cranmer* informes the Gentleman that the readiest way for the King to attaine his desire was no longer to trace the Labirinths of the *Popes* proceedings (where Clyents loose themselves in

the endleſſe Multiplication of affected intricacies) but directly to be take himſelfe to the Word of God, according to which the Kings marriage unlawfull at the firſt might lawfully be anulled. This being brought to the Kings Eare (where welcom news would quickly arrive) *Cranmer* is ſent for, & afterwards imployed to the moſt principal Univerſities in Europe there publickly to maintain the truth of his aforeſaid Aſſertions; and after his returne was rewarded for his undertaking (no leſſe learned then Laborious) with the Archbiſhopricke of *Canterbury*.

Here I have no leiſure to liſten to, much leſſe faith to beleeve thoſe falſe Aſperſions, which Doctor *Sanders* caſteth on this reverend Prelate, bottoming the beginning of his Court Advancement on the Baſeſt Employments performed by him. Sufficeth it is to know that as the *Herneſhaw* when unable by maine ſtrength to grapple with the *Hawke* doth *Slice* upon her, beſpattering the *Hawkes* wings with dung or ordure; ſo to conquer with her taile which ſhe cannot doe with her bill and beake. So Papiſts finding themſelves unable to encounter the Proteſtants by force of Argument out of the Scripture, caſt the dung of foule langvage and filthy railing upon them, wherein *Sanders*, exceedeth all of his Society. Yea God may ſeeme to have vindicated the innocence of the one and puniſhed the ſlanderous mouth of the other, in that the foreſaid *Sanders* was afterwards famiſhed in *Ireland*, that mouth being ſtarved for want of food, it ſurfetted with ſuperfluity of Falſehood.

Cranmer now Archbiſhop, ſo became the Place with his Piety and Gravity that he indeared himſelfe to all conditions of People. This was the greateſt fault he was guilty of, That his nature was bad in being too good; he was of too eaſie and flexible a diſpoſition, which made him cowardly to comply with the Church of *Rome*. For although he never did any harme to the Proteſtants, yet he did not unto them ſo much good as he might and ought.

Some may conceive this paſſage might well be omitted, but

but the truth of our love to this good mans memory, must not make us to forget our love to Truth: besides this recording of such slips, doth read to us in him a Lecture of our owne Infirmities, if Gods grace be not more Active in our Hearts. Oh there is more required to make us Valiant, then barely to be able to call another Coward.

During the Reigne of *Henry* the eight and *Edward* the sixth, our *Cranmer* flourished in favour. But no sooner came Queen *Mary* to the Crowne, but he was scorched with the heat of her Anger; As an earnest that his whole Body should afterwards be burnt by her cruelty. Indeed he well deserved of Queen *Mary* in this particular, because he with Justice *Hales* would never consent to the disinheriting of Queen *Mary*, and refused to subscribe *the Will* (shall I say of *Edward* the sixt or the *Duke* of *Northumberland*) transslating the Crowne on the Lady *Jane*: But all this would not advance him into the Queenes favour, no nor reconsile to her good *Will*, shee being still troubled with the *fit of the mother*, and meditating revenge against him, because *Cranmer* had been the principall promoter of Queen *Katherines* Divorse: Or, which is more probable, (being the Queen of her selfe was not cruelly minded) some under her, which did bite where she did not barke (*Gardiner* the *Spanniell*, *Bonner* the *Bloudhound*) projected his destruction.

For being pardoned of Treason (of which he stood guilty with the rest of the Privie Council) he was charged with Heresie and sent to *Oxford*, there to dispute upon certaine Controversies, being nothing else but a plausible contrivance of his Death, which was concluded on before any Sylogisme in that Disputation was propounded. However his Adversaries improved themselves so much on his facile nature and love of life, that their large promises prevailed on him so far, as to make him subscribe to Popery, though presently after he recanted his recantation, and was burned to ashes for the profession of the Truth; first thrusting his owne right Hand (faulty for his former subscription) into the fire, so that his Hand died a Malefactor, and the rest of

his body a Martyr. All which passages are so largely reported by Master *Fox*, who in his History hath so carefully gathered in the Harvest, that his diligence hath left no gleanings for Posterity to picke, having omitted nothing in his life remarkeable for such as succeed him to observe. He writ many things which are here to his eternall praise truely registred.

1. *A catechisme of christian Doctrine.* 2. *Ordinations of churches reformed.* 3. *Of ordaining Priests.* 4. *Of the Eucharist with* Luther. 5. *Of defence of catholicke doctrine.* 6. *To the professors of the Truth.* 7 *Ecclesiasticall Laws in* Edward *the sixt his reign.* 8. *Against* Gardners *Sermon.* 9. *Doctrine of the Lords Supper.* 10. *Twelv Books of common places, out of the Doctors of the church.* 11. *Christian Homilies.* 12. *To* Richard Smiths *calumnies.* 13. *Confutations of unwritten truths.* 14. *Of not marrying ones sister, two Books.* 15. *Against the Popes primacy, two books.* 16. *Against Popish purgatory, two books.* 17. *Of Justification, two books.* 18. *Epistles to learned men.*

Out of Prison he writ these.

1. *Against the sacrifice of the Masse.* 2. *Against adoring the Host.* 3. *To Queen* Mary *with others.* 4. *Emendations of the Translation of the* English *Bible, and added Prefaces to it.*

'Twas not inticing Honour could remove
The constant heart of Cranmer from the love
Of sound Divinity, he alwayes stood
Firme to God's Cause, and dy'd it with his blood:
A true Seraphicke and Tyrannicke fire
Prov'd (as it were) ambitious to aspire;
And both prevail'd, being willing to controule;
Th'one burnt his Body, th'other cur'd his Soule.
Image adoring Papists, boast your fils;
Ye sent a Soule to Heav'n against your wils.
What can ye say, but this, your rage was spent;
Ye did him good, though with an ill intent?
Pricke up your eares, and heare this fatall tone,
Those fires which made him screek, will make you gron

The

The Life and Death of Conrade Pellican, *who dyed* Anno Christi 1556.

CONrade *Pellican* was born at *Rubeac* in *Swedeland*, *Anno* 1478. and brought up in learning by his Parents: at thirteen yeeres of age he went to *Heidleberg*, after sixteen moneths ſtudy there, he returned home, where he entered into a Monaſtery: yet afterwards returned to *Heidleberg*, and from thence to *Tubinge*, where he ſtudied the Liberall Arts, and was much admired for his quick wit: he ſtudied alſo School-Divinity, and Coſmography, wherein he profited exceedingly; he tooke very great pains in the ſtudy of Hebrew: and at *Baſil* was made Doctor in Divinity, afterwards the Popes Legat took him with him towards *Rome*, being affected with his learning, but falling ſick of a Fever by the way, he returned to *Baſil*. Whilſt he thus continued a Fryar, he was of great eſteeme amongſt them, becauſe of his learning & integrity: but it pleaſed God at laſt, that by reading *Luthers* bookes, and conference with learned and godly men, he began to diſ-reliſh the Popiſh Errors, and ſo far to declare his diſlike of them, that he was much hated, and perſecuted for a *Lutheran*: but about the ſame time the Senate of *Baſil* choſe him Lecturer in Divinity in that City together with *Oecolampadius*: where he began firſt with reading upon *Geneſis*, then on *Proverbs*, and *Eccleſiaſtes*. *An. Chriſti* 1526. he was by the meanes of *Zuinglius*, ſent for to *Tygure*, and being come, was moſt courteouſly entertained by him: there he laid downe his Monks Coul, and married a wife, by whom he had a ſon, which he named *Samuel*, being then preaching upon the hiſtory of *Samuel*: that wife dying, he married againe, but had no children by his ſecond wife: he was preſent at the Diſputation at *Bern* about Religion: after *Zuinglius* his death, there were choſen into his room, *Henry Bullinger*, and *Theodor Bibliander*, who was an excellent Linguiſt, and began to read upon *Iſaie*, to the great

great astonishment of his hearers, for that he was not above 23. yeers of age. *Pellican*, at the earnest request of learned men, Printed all his Lectures, and Annotations, which were upon the whole Bible, excepting onely the Revelations; which portion of Scripture he not intending to write upon, caused the Commetary of *Sebastian Meyter* upon it, to be bound with his, to make the worke compleat: He translated many bookes out of Hebrew, which were printed by *Robert Stevens*: and having been Hebrew Professor at *Tygure* for the space of thirty yeers, wherein he was most acceptable to all, not onely in regard of his excellent learning, and indefatigable pains, but also in regard of his sweet, and holy Conversation. At last falling into the pain of the stone & other diseases, he departed this life upon the day of Christs Resurrection 1556. of his Age 78.

After our Pellican had wandred long
In the worlds wide-wilderness, he grew so strong
In grace and goodness, that he soon became
An ample Subject for the mouth of Fame;
He was admir'd by all that lov'd to be
Serious proficients in Divinity;
He lives, he lives, although his body lyes
Inshrin'd by earth; True virtue never dyes.

The Life and Death of Bugenhagius, *who died* Anno Christi 1558.

John Bugenhagius was born at *Julinum* in *Pomerania*, *Anno christi* 1485. His Parents were of the rank of Senators, who bred him up carefully in Learning, and sent him to the University of *Grypswald*, where he profited in the study of the Arts, and the Greek tongue. Being twenty years old he taught School at *Trepta*, and by his learning and diligence, he made the School famous, and had many Scholars to

to whom also he red daily some portion of Scripture, and prayed with them: and meeting with *Erasmus* his booke againe the Histrionicall carriage of the Fryars,& the Idolatry of the times, he gat so much light thereby, that he was stirred up to instruct others therein, and for that end in his Schoole he read *Matthew*, the Epistles to *Timothy*, and the *Psalms*,to which he added Catechising,and also expounded the Creed, and the ten Commandements; unto which exercises many Gentlemen, Citizens, and Priests resorted: from the Schoole he was called to preach in the Church, and was admitted into the Colledge of Presbyters: many resorted to his Sermons of all ranks, and his fame spred abroad: insomuch as *Bogeslaus*, the Prince of that Country, employed him in writing an History of the same, aud furnished him with mony, books, and records for the enabling of him thereto: which History he compleated in two yeeres, with much judgement, and integrity.

Anno Christi 1520. one of the Citizens of *Trepta*, having *Luthers* booke of the Babylonish Captivitie sent him, he gave it to *Bugenbagius*, as he was at dinner with his Collegues, who looking over some leaves of it, told them that many Hereticks had disquieted the peace of the Church since Christs time, yet there was never a more pestilent Hereticke then the Author of that book: but after some few dayes, having read it with more diligence and attention, he made this publick Recantation before them all; *What shall I say of* Luther, *All the world hath been blinde and in cimmerian darkneſſe, onely this one man hath found out the Truth.* And further disputing of those questions with them,he brought most of his Collegues to be of his judgement therein: Hereupon *Bugenhagius* read *Luther's* other Works diligently, whereby he learned the difference between the Law and the Gospell, Justification by Faith,&c. and taught these things also to his Hearers. But the Divell envying the successe of the Gospell, stirred up the Bishop to persecute the professours of it, some of which he cast into Prison, and caused others to flye away; insomuch, as *Bugenhagius* also being not

not safe, and desirous to be acquainted, and to confer with *Luther*, went to *Wittembourg Anno christi* 1521. and of his age 36. and came thither a little before *Luther's* going to the *Diet* at *Worms*: In whose absence he opposed *Caroloſtadius*, who would have all Magistrates to rule by the Judicials of *Moses*, and Images to be cast out of Churches. Upon *Luther's* return out of his *Pathmos*, he was chosen Pastor of the Church of *Wittembourg*; which he taught and governed with much felicity, and in many changes of affairs, for the space of thirty six years, never leaving his station, neither for War nor Pestilence; and when he was profered Riches and Preferment both in *Denmark* and *Pomeron*, yet he would never leave his Charge, though he lived but poorly in it. *Anno christi* 1522. he was sent for to *Hamburg*, where he prescribed to them a forme both of Doctrine, Ceremonies and Calling of Ministers; where he erected a Schoole also, which afterwards grew very famous: and *Anno christi* 1530 being sent for to *Lubec*, he prescribed to them also an order both for Preaching and Discipline, and set up a Schoole there also. *Anno christi* 1537. he was sent for by *Christian* King of *Denmarke*, to reform Religion in his Dominions; at which time, he set forth a Booke about the Ordination of Ministers: There also, instead of the seven Bishops of *Denmarke*, he setled seven Superintendents to Ordain Ministers, and to see to the Government of the Church, whom he ordained in the presence of the King and the Senate, in the chief Church of *Hafnia*. He set up Lectures also in that University, and Ordained Ministers for the Churches of *Denmark* and *Norway*, of which there were foure and twenty thousand. *Anno christi* 1542. he was employed by the elector of *Saxonie*, to Reform the Churches in the Dukedome of *Brunswick*: the year following, the Senate of *Hilvesta* sent for him to Reform their Churches; where he, with *Corvinus* and *Henry Winckle*, wrote them a Form of Ordination, and Ordained six Pastors for their six Congregations. *Anno christi* 1533. he proceeded Doctor, at the instigation of *Joh. Friderick*, Elector of *Saxonie*. Afterward

wards, in the Wars of *Germanie* for Religion, *Wittenberg* was beſieged, and *Bugenhagius* being grown old, he met with many troubles, yet would he never flye, but by daily prayer to God he much cheared up himſelf, conſidering that in ſo great tempeſts, the poor Ship of Chriſt's Church was not ſwallowed up and devoured.

The Controverſies and Quarrels which ſprung up in the Church, were the greateſt grief to him. Being grown old, and his ſtrength ſo decayed that he could no longer Preach he yet reſorted daily to Church, where he poured forth fervent Prayers both for himſelf and the afflicted condition of the Church of God at that time. Afterwards, falling ſick (though without much pain) he continued inſtant in prayer, and holy conference with his friends. And drawing near to his end, he often repeated, *This is life eternall, to know Thee the onely true God; and him whom thou haſt ſent Jeſus Chriſt:* and ſo quietly departed in the Lord *Anno chriſti* 1558. and of his Age 73.

He was a faithfull Paſtor; mercifull to the poor; ſevere and ſtout in reproof: an earneſt defendour of the Truth againſt Errors: ardent in Prayer, &c. He joyned with *Luther* in the Tranſlation of the Bible: which being finiſhed, every year upon that day, he invited his friends, and made a Feaſt, which he called, *The Feaſt of the Tranſlation of the Bible.*

When the Cimmerian darkneſſe had forſooke
Brave Bugenhagius, he rous'd up, and tooke
Truth by the hand, and from a Foe he turn'd
A friend to Luther, though at firſt he ſpurn'd
Againſt his writings, yet at laſt his breſt
Repented what he raſhly had expreſt.
Then like a Starre he ſhin'd and was content
To teach himſelfe and others to repent.

PHILIPPVS MELANTHON

The Life and Death of Phillip Melanthon.

IN the year of grace 1497. *Philippus Melanthon* (that vigilant Watchman for the generall good of the Church) was borne at *Bretta*, a Towne situate in the Lower *Palatinate*, and onely famous for the birth of so excellent a man. His Parents although they were not endewed with any store of earthly treasures, yet they were rich in grace, both of them being godly, wise, vertuous, grave and honest; his Father attaining to no greater advancement then to be chief Gentleman of Armes unto *Philippus* and *Rupertus*, two *German* Princes.

In his youth he was committed unto the tuition of *Johannes Aungarus*, a man excellently qualified, of whom he learned

learned the Latin tongue, and afterwards instructed in the knowledge of the Greek, by *Georgius Simlerus*, who afterwards became a publicke professor of the Civill Law: concerning whom *Melanchon* used to speak with great reverence and respect, both for his eminent gifts, and also for that singular care which he had over him, being a child and delivered unto him to be instructed in the knowledg of the same tongues.

Being by these two furnished in some measure with the knowledge of those tongues; and being not yet fully twelve yeers old (a sufficient testimony of his future worth) he was sent to the University of *Heidelberge*, where he studied Poetry, and proved also in short time an excellent Historian, and he being but a child himselfe, he taught the children of the Grave of *Lionsten*, by which means notice being taken of the excellency of his parts, he was graced in the same University by a generall consent, with the title of Bachilor of Arts: and which is also most remarkable in his youth, here he frequented the Company of those which were observed to be the greatest and best learned men; and especially he used the familiarity of *Spangelus* a Doctor of Divinity, a man learned, discreet and wise; having continued here for the space of three yeers, he went unto *Tubinga* in the yeer 1512. where he became an Auditor unto *Brassicanus* and *Bebelius*, the lavrell Poets of those parts; and also unto *Johannes Stoflerus* an excellent Mathematician and professor of those Arts in that *Academie*: and also *Franciscus Stadianus*, then Logick Lecturer, all of them being famous for their excellent endowments; and for the bettering of his understanding in Divinity, and increased of his knowledge therein, he repaired unto Doctor *Lempus* esteemed the soundest and most judicius in that place, concerning whom he used to say, that he would paint that horrid Monster of Transubstantiation on a table, and present it publickly unto his Auditors, and that he could not but much admire and wonder at the insulsitie and blockishnesse of the man; here he was also an Auditor unto his Master *Simlerus* pro-

feſſing the civill Law, wherein he came unto ſound knowledge, as is made apparent by his writings, and having attained unto a ſingular perfection in the Arts and Tongus, he was in this Univerſity advanced unto the degree of Maſter of Arts or Doctor of Philoſophy in the yeer 1513. and in the ſeventeenth yeer of his age: after this dignity conferred on him, he remained four yeers in the *Academie*, where he commented on *Virgil* and *Terence*, read the Rhetorick & Hiſtory Lecture with ſingular judgment, & with the great approbation and applauſe of his Auditors. About this time there being great tumults raiſed in *Saxonie* concerning religion, grounded on the doctrine taught by *Luther*, he was called by the Duke of *Saxonie* (God ſo diſpoſing by his providence) unto *Wittenberge*, in the yeer 1518. and in the 22. yeer of his age, and in the tenth yeer of *Luthers* reſidence in the ſame place, to be a faithfull aſſiſtant unto him for the advancing of the Goſpell; and in this may that City juſtly glory, that it hath been bleſſed with the labours of theſe two undaunted Champions, whoſe actions can hardly be parraleld by any living either in the auncient or in theſe moderne times.

At his departure from *Tubinga*, his Maſter *Simlerus* ſaid that his going away was to be much lamented of the whole City, and forthwith added, *Quotquot ibi eſſent docti homines, non eſſe tam doctos ut intelligerent, quanta eſſet doctrina ejus, qui inde evocatus diſcedecet*: that amongſt all the learned men in the City, none could be found guilty of ſo much learning as to judge truely of that worth which was to be found in that man.

Preſently after his comming unto *Wittemberge*, he publikely began to read his Lctures, where *Luther* being preſent he received an excellent approbation from him, concerning his ſufficiency, & ſo he proceeded in opening the Scriptures, to the great benefit and inſtruction of his Auditors.

In the yeer 1519. he was preſent at the diſputation betwxt *Luther* and *Eccius*, at *Leipſich* where ſometimes he uttered his opinion amongſt them concerning the points in contraverſie

contraverſie; *Eccius* not well brooking his forwardneſſe cryes out unto *Luther*, *Amove a te iſtam ſaccum diſtimctionum*; remove from thee that budget of diſtinctions, and after a ſcornfull manner ſtiled him the *Grammarian*.

In the year 1520. he expounded the Epiſtle of S. *Paul* to the *Romans* at *Wittemberge*; which worke of his was ſo well approved by *Luther*, that he cauſed it to be Printed for the generall benefit of the Church: and in his Preface to the ſame Booke, he uſeth theſe words unto *Melancthon*, *Ego, quod impii Thomiſtæ ſuo Thomæ mendaciter arrogant*, (viz.) *neminem ſcripſiſſi melius in ſanctum Paulum, tibi vere tribuo*: What the *Thomiſts* unjuſtly aſcribed unto their *Thomas* (*viz.*) that none ſet forth a ſounder Comentary on *Paul*; I attribute it juſtly unto thee. And in the year following, having intelligence that the Divines of *Paris* had condemned the Bookes and Doctrine of *Luther*, he oppoſed by writing their heady Decree, affirming his Doctrin to be ſound and Orthodox.

In the year 1527. he was appointed by the Duke of *Saxonie* to viſit all the Churches within his Dukedome; in the performance whereof he wanted neither painfull labour nor envious backbiting. And finding in them many diſorders and corruptions, he preſcribed unto them a forme written in the *German* tongue, which he willed them to embrace and to make uſe of in their Churches. This action of his cauſed great contention and ſtrife in the Countrey, which by the wiſdome and vertue of the ſame Duke was ſpeedily quieted and taken away.

In the year 1529. an aſſembly of Divines was appointed at *Spire*, where the Duke of *Saxonie* was preſent with *Philip Melancthon*; who eſpying his Mother, went unto her, and being demanded by her, What ſhe ſhould beleeve amongſt ſo many different opinions and controverſies; he anſwered that *Pergeret hoc credere quod credidiſſet, nec pateretur ſe turbari conflictibus diſputationum*. That ſhe ſhould beleeve what ſhe had hitherto beleeved; and withall, willed her not to lay to heart, nor to be diſquieted with thoſe Scholaſticke combats.

The Church being about this time in a troublesome state, and so continuing for a season; it pleased the Pope to promise the calling of a generall Councill, for the extirpating of these differences out of the Church, and for the establishing of an Uniforme manner of Doctrine and Discipline: but his intent was onely to make triall how *Melancthon* stood affected; for when his Legates requested of him to promise them that he would subscribe to all the Decrees of the Synod then shortly to be called; he denyed their unjust request, and withall telling them, *In concilio & accusationes, & defensiones, & sententias liberas esse ô portêre, & in eptum de eventu paciſci antiquam cognitio sit suſcripta.* That in a generall Councill all occasions, defendings, opinions and judgements ought to be free; and that it was a tying voyd of sence and reason, to yeeld a subscription unto those things which as yet he did neither know nor understand. And so remaining unmoveable in this resolution, there was no generall Councill called, because it lay not in the power of the Emperour to command it, and because the Pope was unwilling to exercise his authority in that kinde, least the event should have proved fatall unto the Apostolicall See. About this time Comets were seen in the ayre for the space of three whole yeeres; concerning which *Melancthon* wrote many learned observations unto his friends.

In the yeer 1535. the fame of *Melancthon* came into the Kingdome of *England* and *France*; wherefore he was sent for by *Henry* the eight, and invited by the King of *France*, to settle a Reformation in their Churches; but he went unto neither of them, in regard the Duke of *Saxonie* would not consent thereunto.

In the year 1539. there was an Assembly of the Protestant Princes at *Francfort ad Menum*, concerning a Reformation, and *Melancthon* was commanded to make his personall appearance; but being fearfull least any should offer violence unto his person, he there published a worke, intituled *De Defensione Legitima.*

In the year 1541. an Assembly was appointed at *Wormes*, where

where there happened a ſharpe Diſputation betwixt *Melanæthon* and *Eccius* touching Originall, ſinne but by the Commandement of the Emperour, it was forthwith diſſolved, and both of them appointed to meet at *Reinſpurge*, where it fell out that *Eccius* in his diſputation propounded a Sophiſticall argument, at the which *Melanæthon* pauſing a little ſpace for the better untwiſting of it, ſaid unto *Eccius*, that the next day he would give him an anſwer, whereupon *Eccius* preſently replyed, that it would be imputed as a great diſgrace unto him, to require ſo long a time, unto which he preſently anſwered. *Mi Doctor non quæro meam gloriam hoc in negotio ſed veritatem*: Sir, I ſeeke not my owne praiſe in this buſineſſe, but the truth; within ſhort time the Emperour, came to *Reiſpurge*, appointed certaine learned Perſons on both ſides for continuation of the conference; of whom in the life of *Bucer*, &c. this Conference gave no ſatisfaction, neither unto *Eccius* nor unto the Biſhops there preſent, nor unto *William* Duke of *Bavaria*; and therefore the whol buſineſſe was referred unto the judgement of a generall Councill, and peace was injoyned unto both parties by the ſtrict command of the Emperour, together with a hope declared as touching the Reformation of the Churches. In which Conference *Mlanæthon* objected that *axiome* againſt the Papiſts, *Chriſtus adeſt non propter panem, ſed propter hominem.* Chriſt is preſent in the Sacrament, not by reaſon of the bread, but by reaſon of the receiver. Which when *Luther* heard, he joyfully uttered theſe words, *Macte Philippe tu eripuiſti Pontificiis, quod ego non auſus fuiſſem*: all happineſſe attend thee *Philip*, for thou haſt overthrown the Papiſts in that Point, which I dared not to attempt. And with that ſentence *Eccius* was ſo confuted, that he had not a word to ſpeake; yet at the laſt in a great rage, he told *Melanæthon* that he would diſpute with him *ad ignem uſque*, even unto the very flames: but the night following he drinking ſomthing beyond meaſure, in regard of the predominancy of his chollar, he fell into an Ague, wherewith in few dayes he dyed.

Againe

Againe in the yeer 1545. *Fredericke* the Prince Elector *Palatine* succeſſour unto *Lodowick*, greatly deſiring a Reformation in the Churches; he was informed by *Melanchon*, that Eccleſiaſticall government did conſiſt

1. *In the ſoundneſſe and puritie of Doctrine.* 2. *In the lawfull uſe of the Sacraments.* 3. *In a conſervation of the Miniſter of the Goſpell, and in obedience towards the Paſtors of the Churches.* 4. *In the preſervation of an honeſt and godly Diſcipline, which was to be upheld by an Eccleſiaſticall juriſdiction.* 5. *In the upholding of Schooles.* 6. *In ſupplying ſuch perſons as are imployed in weightie matters with ſufficient neceſſaries.*

Which points he cauſed to be diſperſed amongſt the Churches, but they wrought little or no Reformation: the yeer following *Germanie* was oppreſſed with civill Warres; which when it was greatly lamented by *Melanchon*, ſome out of malice miſinterpreting his words, accuſed him unto the Emperour, as one who laboured to hinder his proceedings in the Reformation of Religion; for which cauſe the Emperour intended his death, but he was defended and delivered by the intreaty of *Mauritius* the Prince Elector, who poſſeſſed the Emperour with a contrary opinion. Not long after it happened that there were great preparations for the Councill of *Trent*, and ſafe going and returning; being concluded on, *Melanchon* was ſent with the Letters of the foreſaid *Mauritius*, and taking *Norimberge* in his way, he was commanded to ſtay there untill he received an anſwer concerning that faith which was generally to be embraced of all the Churches.

During his aboad at *Noremberge* he heard the newes of the Expedition of *Mauritius* againſt the Emperor, in regard of the *Lantgrave* of *Heſſia* who was detained captive. Wherefore *Melanchon* left *Noremburge* & returned again to *Wittemberge*. Many are of opinion that if he had been preſent at the ſaid Councill, and had been ſuffred to declare his mind freely amongſt them, he would have redified many of their judgements concerning matters of religion.

Being come unto *Wittenberge* he conſtantly went forward

in

in his exercise of teaching, and preaching the word of God untill he fell into an irrecoverable disease, whereby his vitall spirits grew so feeble that he was made unfit for the performance of his pastorall office, and weakness increasing every day more and more upon him, he was constrained at the last to yeeld unto death; and in the midst of many heavenly prayers he surrendred his soul unto him that gave it, in the yeer of our Lord 1560. in the 63. yeere of his age, and after that he had preached the space of 42. yeeres unto the inhabitants of *Wettemberge*. Where he was buried with great sorrow and lamentation, being laid side by side with *Luther*.

For his excellent gifts he was not onely reverenced by Protestant Divines then living, but he also gained a singular approbation of such as were his professed enemies.

He was of a meane stature not exceeding the common sort of men, his forehead smooth and high, his haire thin, his neck long, his eyes beautifull and peircing, he was broad breasted, and in generall there was a proportionable agreement betwixt all the parts of his body; in his youth he stammered something in his speech, but reaching unto a maturity of age, he so corrected that infirmity that it gave no offence unto his Auditors; the learned treatises which he left unto the Church (whose reformation both in doctrine and discipline, he greatly laboured for in his life) are here inserted.

Tome 1.

1. *Commentaries on Genesis.* 2. *Explications on some Psalms.* 3. *Upon the Proverbs.*

Annotations on

4. *Matthew.* 5. *John.* 6. 1 *Corinthians.* 7. *An Apologie for* Luther *against the Paritians.* 8. *Anabaptistists.* 9. *Sentences of Fathers.* 10. *Of the qualification of Princes.* 11. *Of the tree of consanguinity.*

Tome 2.

1. *A Comment on Paul to the Romans.* 2. *School-notes on the Colossians.* 3. *Common places of Divinity.*

Tome 3.

1. *A confession of Faith.* 2. *A Catechisme.* 3. *A method of Preaching.* 4. *Theologicall Disputations.* 5. *Of Vowes.* 6. *Of the doctrine of the reformed Church.* 7. *An Epistle to* John *Earle of Widæ.*

Tome 4.

1. *Philosophicall workes.* 2. *Commentaries on Aristot. Ethicks.* 3. *Politicks.* 4. *An Epitome of Morall Phylosophy.*

Tome 5.

1. *A Latin Grammer.* 2. *A Greeke gram.* 3. *Logicke.* 4. *Rhetoricke.* 5. *Enarrations on Hesiods workes.* 6. *Arithmaticke.* 7. *Epigrams.* These were printed by *Hervagius*; but there are divers others set forth by *Christopher Pezelius*, As 1. *An admonition to those that read the Alcaron.* 2. *A defence for the marriage of Priests.* 3. *Commentaries on* Daniel. 4. *A discourse on the Nicene Creed.* 5. Luthers *Life and Death.* 6. *Schoole-notes on* Cicero *his Epistles.* 7. *Translations of* Demosthenes *and* Plutarch. 8. *Greeke and Latine Epigrams.* 9. *Two Tomes of Epistles.* 10. Carion *his Cronologie enlarged.*

Would thy ingenious Fancy soare and flye
Beyond the pitch of moderne Poesye;
Or wouldest thou learne to charme the conquerd eare
With Reth'riks oyly Magik? wouldest thou heare
The Majesty of language? wouldest thou pry
Into the Bowels of Philosophy,
Morall, or Naturall? Or wouldest thou sound
The holy depth, and touch the unfathom'd ground
Of deepe Theology? Nay, wouldest thou need
The Sisteme of all excellence, and feed
Thy empty soule with learning's full perfection:
Goe, search Melanchons Tomes, by whose direction
Thou shalt be led to Fame, if his rare story
Can make thee emulous of so great a glory.

The

The Life and Death of John *a* Lasco, *who died* Anno Christi 1560.

John Lascus was born of a noble family in *Poland*, and brought up in learning: afterwards travelling to *Tygure* in *Helvetia*, he was by *Zuinglius* perswaded to betake himselfe to the study of Divinity: and when he might have been preferred to great honor in his owne Country, such was his love to Christ, and his Church, and such his hatred to Popery, that he chose with *Moses* to suffer affliction with the people of God, rather then to live in worldly honor, and peace amongst his friends: coming into *Frisland Anno Christi* 1542. he was called to be a Pastor at *Embden*, where he fed, and ruled his flock with great diligence: the yeere after, he was sent for by *Ann* the widdow of Count *Oldenburg* to reform the Churches in *East-Frisland*; and the next yeer after by *Albert* Duke of *Prussia*, but when he agreed not with him in judgement about the Lords Supper, the worke remained unperfected: about that time (the Emerour persecuted the Protestants) he was sent for by King *Edward* the sixth (upon *Cranmers* motion) into *England*, where he gathered, Preached unto, and governed the *Dutch*-Church, which remain's to this day. In the dayes of Queen *Mary*, he obtained leave to return beyond-Sea, and went with a good part of his Congregation into *Denmarke*: but there he found but cold entertainment, by reason of his differing from them about the Lords Supper: the Churches of *Saxonie* also rejected them, not suffering them to live amongst them upon the like reason: at length that poore Congregation found entertainment in *Frisland*, under the Lady *Anne Oldenburg*, and setled at *Embdem*: *Anno Christi* 1555. he went thence to *Francford* upon *Main*; where, with the consent of the Senate, he gathered a Church of strangers, especially out of *Belgia*: from thence he wrote a Letter to the King of *Poland* and his Council, vindicating his Doctrin

from ſome aſperſions caſt upon it by his adverſaries: many enemies alſo roſe up againſt him and his Congregation, for differing from them about Chriſt's preſence in the Sacrament, eſpecially one *Weſtphalus*, who wrote bitterly againſt them, calling them *Zuinglians*, and affirming that all thoſe which had ſuffered about that point in *Belgia*, *England* or *France*, were the Divel's Martyrs. At laſt *Laſcus* returning into his own Country, from which he had been abſent twenty years: there he found God's harveſt to be great, and the labourers to be very few. His coming was very unwelcome to the Popiſh Clergy, who ſought by all meanes to deſtroy him, or to get him baniſhed; and therefore they accuſed him to the King for an Hereticke, beſeeching him not to ſuffer him to ſtay in the Kingdome: to whom the King anſwered, That though they pronounced him an Hereticke, yet the Ssates of the Kingdome did not ſo eſteeme him, and that he was ready to clear himſelfe from thoſe aſperſions. When they thus prevailed not, they caſt abroad reproaches, and all manner of lyes, as if he would ſtir up a civill War in the Kingdome: but it pleaſed God when he had ſpent a little time in inſtructing his friends, that he ſickned, and dyed *anno chriſti* 1569. He was of an excellent wit and judgement, and tooke much paines to have compoſed that difference in the Churches about Chriſt's preſence in the Sacrament, though it ſucceeded not. The King of *Poland* had him in ſuch eſteem, that he made uſe of his advice and help in many great and difficult buſineſſes.

Wiſdome and godneſſe both conjoyn'd
To beautifie Alaſcos mind:
He was laborious to fulfill
And proſecute his makers will.
His heart was proud to undertake,
To doe, or ſuffer for Gods ſake:
Therefore no queſtion but hée's bleſt,
And reſts in peace and endleſſe reſt.

The

AVGVSTINVS MARLORATVS

The Life and Death of Auguſtine Marlorat.

Auguſtine Marlorat was born in the Dukedome of *Lorrain anno chriſti* 1506. His Parents dyed whil'ſt he was young, and his kindred gaping after his eſtate, thruſt him at eight years of age into a Monaſtery of *Auguſtine Fryers*: by which meanes (God ſo ordering of it) he was brought up in learning; and having ſtudied the body of Divinity in *France*, came to the Univerſity of *Laſanna*, which is a famous Towne of the Lords and States of the Countrey of *Bern*, ſcituated hard by the Lake of *Lemon*, and is a place famous for Divinity, where he profited much in learned, and came to the knowledge of the Truth; and from thence he was choſen to be Paſtor at *Vivia*; and from thence he was

sent for to *Rottomag*, where he behaved himselfe with much piety and wisdome. *Anno Christi* 1561. he was present at the conference at *Posiah*, between the Cardinall of *Lorrain* and *Theodore Beza*; where he acquitted himselfe with much courage. The year following when the Civil Wars brake forth in *France*, the City of *Rotomag* was besieged, and after a hard siege, was taken: where *Marlorat* and foure other chiefe Citizens, by the malice of *Mont-Morenzie* and *Francis* Duke of *Guize*, were hanged; though some of his adversaries would have saved him. This was done the thirtieth of *October anno chris.* 1562. and of his Age six and fifty: whose Workes being ever living Monuments, are preserved to the benefit of the Church of God, and are here set down.

1. *A Catholicke and Ecclesiasticall Exposition of the new Testament.* 2. *An Exposition upon* Genesis. 3. *An Exposition on the Psalmes of* David. 4. *An Exposition upon the Prophecie of* Jsaiah. 5. *His Thesaurus, or Treasure-house of the whole Canonicall Scripture, digested into common places: Also the hard Phrases Alphabetically Printed, which usully are met withall in the Scriptures, by the care and industry of* William Feugerius *of* Rohan, *professor of Divinity; to whom* Marlorat *left this Worke, being not altogether perfected at the time of his Dissolution.*

Renowned Marlorat did breath to give
A breath to worth, which worth shall make him live;
Vertue shall be his Herald'd, and his name
Shall stand recorded in roules of fame:
The trumpet of his praise shall sound the bolder
Because true vertue neede crave no upholder.

The Life and Death of Amsdorfius, who died Anno Christi 1563.

Nicolas *Amsdorfius* was born in *Misnia*, of noble Parents *Anno Christi* 1483. and brought up in learning: From School

School he went to the University of *Wittenberge* about that time that *Luther* began to preach against Indulgence: in *Anno Christi* 1504. he Commensed Master of Arts, and aftewards Licentiary in Divinity: he embraced the Truth that brake forth in those times, and preached it to others: he accompanied *Luther* to *Worms*: in the time of *Luthers* recesse into his *Pathmos*; he, with *Melanethon*, and *Justus Jonas* being sent to by the Elector of *Saxonie* for their judgement about the Masse, declared that it was an horrible profanation of the Lords Supper; whence ensued the abolishing of it out of all Churches in *Wittenberg*: he wrote also that the Pope was Antichrist. *Anno Christ* 1524. *Luther* being sent for to *Magdenburg*, he went thither, and having preached to them, he commended to them, and afterwards sent *Amsdorfius* to gather and instruct the Churches there, who faithfully laboured eighteen yeeres in that place: *Anno Christi* 1541. he was sent by the Elector of *Saxonie* to govern the Church at *Naumberg* in the *Palatinate*; where also the yeere after he was ordained Bishop by *Luther*, three other Pastors also imposing of their hands upon him: but six yeers after he was driven away from thence by the Emperor *Charles* the fifth, whence he fled to *Magdenberg*, and was there during the siege of it. *Anno Christi* 1550. and the yeere after *George Major*, having Published this proposition, That good Works were necessary to Salvation; *Amsdorfius* in heat of contention wrote, That good Works were hurtfull and dangerous to Salvation: he died about the four score and eight yeer of his age, *Anno Christi* 1563.

Amsdorfius was the life of worth, his dayes
Were fil'd with trouble, yet perpetuall praise
Waited upon him; for he did oppose
The Errours of the Pope in spight of those
That were his enemies, he did maintaine
The Pope was Antichrist, the Masse prophane.
He fear'd them not, but boldly did professe
The truth, and now is Crown'd with happinesse.

The

WOLFGANGVS MVSCVLVS.

The Life and Death of Wolfangus Muſculus.

IN the yeer of our Lord God 1497. and on the ſixt of the *Ides* of *September* (a day much obſerved by our *Anceſtors* for the birth of the Virgin *Mary*, and alſo for the deſtruction of *Jeruſalem* by *Titus* the ſon of *Veſpaſian*) was *Wolfangus Muſculus*, that faithfull ſervant of Chriſt, born at *Duſa*, a little towne ſituate in *Litharingia* famous onely for the aboundance of Salt-pits, wherewith it is richly ſtored.

His father was called *Antonius Muſculus*, who by his profeſſion was a Cooper, he was religiouſly given but of a meane eſtate, his mother was named *Angela Sartoria* deſcended from an honeſt and well eſteemed Parentage, a woman endewed with zeale towards religion, with unſpotted Chaſtity,

Chaſtity, and alſo with a ſingular wiſedome; they were bleſſed with two ſons *Hammanus* and this *Wolfangus*.

The former was brought up in his Fathers profeſſion, the other appearing more ingenuous, and more fit for learning, he was ſet apart thereunto, which he proſecuted with ſuch an ardent affection, that even in his tender yeeres, he would exerciſe himſelfe continually in reading or writing, unleſſe he were violently withdrawne from, and as it were with rains reſtrained from thoſe actions.

Reaching unto that maturity of age, wherein he appeared fit for more ſolid ſtudies, his father (furniſhing him with ſome neceſſaries for the journey) ſent him away unto other Schooles, wherein according to his owne deſire he might attaine unto greater perfection: the reaſon why he ſent him ſo ſlenderly furniſhed, was becauſe he would have him to get his victuals by ſinging and beging from doore to doore, according to the cuſtome of thoſe times, who uſed (although rich) to thruſt out their ſons into the world after that manner, that by that meanes they might joyne patience, temperance and humility with their learning, fearing that if they ſhould be tenderly and delicacly brought up, they would be more addicted unto, and ſooner follow and imbrace Idelneſſe and luſt, then their ſtudies.

Being ſent away after this manner, he went into *Alſatia*, and taking a vew of ſome certaine towns in that Country, at the length he came unto *Rapperſrill*, where a well diſpoſed widdow fixed her eyes upon him, and inwardly lamenting his outward miſery, whoſe chearfull countenance promiſed a more favourable fortune, received him into her houſe, and according unto her ability ſuſtained him (he frequented the School) untill ſuch time as a generall and noble Gentleman living in the ſame place, had notice of him, who conferred extraordinary curteſies on him, for his maintenance at the Schoole, as he himſelfe freely confeſſed.

Having continued here a certain ſpace, he ſhaped his cours unto *Selſtadt*, where he addicted himſelfe unto the ſtudy of

Poetry, wherein he proved excellent, to the great approbation of his Maſter, and in this courſe of ſtudy he continued, unill he reached unto the age of 15. yeers.

Then having a deſire to returne unto *Duſa*, to viſit his Parents, he directed his courſe unto a Monaſtery and (lying in the *Palatinate*, founded by the Lords of *Luzelſtein*, and conſecrated to Saint *Benedict*) becauſe he intended to viſit his Aunt *Sophia*, living at *Weſtreich*, neere adjoyning unto the ſaid Monaſtery, where he was lovingly entertained by her, who brought him the evening following with her into the Monaſtery, to behold the formes and cuſtoms of the place, in the performance of their divine exerciſes: where he adjoyned himſelfe unto the Choriſters, and ſung his part with them, with ſuch a comlineſſe of geſture and pleaſantneſſe of voyce, that the *Prior* was greatly affected towards him, intending to allure him if poſſible he could, to be a member of the ſaid Monaſtery, and for that cauſe he diligently obſerves his going out at the end of prayers, and withall followes him cloſe at the heeles, accompanying his Aunt, of whom he demanded whoſe ſon he was? and from whence he came? ſhe forthwith replied, that he was her ſiſters ſon, and that he was returning from School unto *Duſa* unto his Parents.

The *Prior* then turning himſelfe unto *Muſculus*, he demanded of him how he liked a Monaſterical life? and withall told him that if he would frame himſelf thereunto, he would uſe meanes that he ſhould be admitted gratis into the Colledge, (which favour had as yet been conferred on none) and that he ſhould be ſufficiently provided of apparrell and lodging, and that he would eſteeme him as his owne ſon.

His Aunt returned many thanks unto the *Prior* for this unexpected favour, promiſing that ſhe would forthwith acquaint his Parents with the motion, and would alſo returne a ſpeedy anſwer unto him, how they ſtood affected; ſo taking their leave of the *Prior*, they provided for *Duſa*, where arriving, ſhe declared the kinde motions of the *Prior*;

his

his Parents were exceeding joyfull of the news, & perſwaded themſelves that it was a bleſſing proceeded from God, and therefore they haſted again to return him to the *Prior*, who lovingly entertained and received him into the number of his owne family, cloathed him with an habit ſutable to the Monaſtery, ſent him unto the Biſhop to be admitted (according to the cuſtome) into his office, and lovingly eſteemed him as if he had been his owne ſonne, unill he died.

In this Monaſtery he continued for the ſpace of fifteen yeers, which time he ſpent, not as lazie and idle Monks commonly doe, but in the increaſing and perfecting of his learning, ſometimes peruſing the works of *Tully*, ſomtimes reading the books of *Ovid*, and contracting them into a briefer volume, which worke was much applauded by *Claudius Cantiuncula*, a learned Lawyer in thoſe times: Somtimes ſpending time in the Art of muſick, wherein alſo he attained unto excellent knowledge; neither did he confine himſelfe onely unto thoſe ſtudies, but paſſed from them unto Divinity, into which he entred about the twentieth yeer of his age, and being told by an old devout Monke, that if he intented to become a good Preacher, he muſt endeavour to be familiar with the Bible; he forthwith gave himſelfe unto the reading of the Scriptures, repoſing and laying up thoſe things in his memory, which ſeemed un to him moſt uſefull for future occaſions.

And notice being taken of his knowledge therein, and of the ability of his parts, the office of a Preacher was impoſed on him, and he was firſt deſigned unto the Church at *Leixheim*, belonging unto the juriſdiction of the Monaſtery; where his Auditors perceiving his excellent gifts, they diſperſed his fame, whereby he came to be called to the exerciſing of his gifts in many other Churches.

During his continuance in this exerciſe, many of *Luthers* books were diſperſed through *Germany*, ſome of which were conveyed to him by an intimate friend of his, theſe he diligently peruſed and read day and night, and not with

leſſe benefit then labour, embracing the pureſt doctrin that he found therein, with great zeale; and would confer with his Colleagus many times about the ſame, ſtifly defending and maintaining that doctrin againſt their Culumnes, diſdaining that aſperſion of hæreſie, which was by ſome of them faſtned upon him; affirming that although *Luther* as he was a man, might erre in ſome points, yet he was not therefore to be pronounced an hæretick; neither did he vindicate this in the Monaſtery onely, but publickly he delivered the ſame for true and undoubted doctrine unto his Auditors, that for the ſame he was by many evill diſpoſed perſons ſtiled the *Lutheran Monke*.

But his deſire of propagating the truth, wanted not (by the bleſſing of God) good ſucceſſe; for beſides many of his Auditors, he converted ſome of the Monks of the ſame Monaſtery, who afterwards forſooke that Cloyſter life, and conſtantly profeſſed the Goſpell of Chriſt unto their lives end. He alſo converted many Noble men, and amongſt them *Reinhardus* a *Rottenburge* Governour of the Caſtle at *Lutzelſtein*, a man in great favour with the Prince Elector *Palatine*.

In theſe proceedings he wanted not mighty and bitter enemies; for in the Monaſtery the Senior Monkes (who were deeply rooted in ſuperſtition) ſharply oppoſed him, doing him all the miſchiefe that they could: as for outward enemies they were not wanting; for the Biſhops of *Ments* and *Strasburge*, had many times ſurprized him, had he not beene carefully protected by the foreſaid Governour.

This Governour being willing to make triall of his conſtancy in the cauſe of Religion; on a time (during his abode under his protection) came to the Church where he was Preaching, guarded with ſome few Horſemen, and having altered his habit that he might not be known, he cals unto him after a bold threatning manner, and commands him to come forth out of the Church. *Muſculus* ſuppoſing that they had been ſome ſent from the Biſhop to apprehend him,

he

he deſired of them that they would give him leave to finiſh his Sermon, and then he would go with them, whether ſoever they pleaſed; which being granted, he went forward in his Sermon, without making any ſhew of the leaſt fear: his Sermon being ended, and he ſuppoſing that he ſhould dye, he exhorted his Auditors unto conſtancy, faith and piety; and withall deſired them to poure out their prayers unto God for him, who was then ready to lay down his life for Chriſt; and ſo committed them all unto Almighty God (who were wonderfully aſtoniſhed with this action) he came downe and yeelded himſelfe into the hands of thoſe who expected his coming.

Reinhardus admiring the undaunted courage of the man, diſcovered himſelfe, and embracing him in his armes, exhorted him alwayes to retaine the ſame conſtancy, promiſing him ſure defence, as long as he continued and reſided within his liberties.

But *Muſculus* perceiving danger to increaſe daily, ſo that he could not have liberty to make profeſſion of the Goſpell in that place, he reſolved to forſake the Monaſtery, and to betake himſelf unto ſome place where he might with more freedome and leſſe danger profeſſe the ſame. He acquainted ſome of the Monkes which were his intimate friends with this reſolution; they, by reaſon of the death of the Prior at that time, deſired him to ſtay, and would willingly have conferred the government of the Monaſtery on him; but he knowing that that dignity would prove a hinderance unto that which he moſt aymed at, refuſed it, and willed them to beſtow it on *Briſacius*. Before he departed he betroathed himſelfe unto a Kinſwoman of the ſaid *Briſacius*; who alſo went together with him unto *Strasburge*, in the year 1527. and in the thirtieth year of his age; where according to the manner of that Church he was publickly married; the Miniſter beſtowing a Wedding dinner on them in his owne houſe.

Here miſery began to creepe more and more upon him, partly becauſe of that little money wherewith he was furniſhed

nished to sustaine both himselfe and his wife; and partly because there was no hope left unto him of getting any thing by Preaching; because many eminent persons were Silenced in the same City. Wherefore for the avoyding of further poverty, his wife turned servant, and he covenanted with a Weaver to doe him service for the space of two Moneths. Which action although that it ministred griefe unto him, yet casting himselfe upon God, he comforted himselfe with this distick:

Est Deus in cœlo, qui providus omnia curat,
Credentes nunquam deservisse potest.

God by his foresight hath such order taken,
That true Beléevers cannot be forsaken.

This Weaver with whom he had Covenanted was an Anabaptist, who nourished in his house a teacher of that sect. *Musculus* perceiving his great hypocrisie & idlenesse, would sometimes object unto him those words of *Paul*, *He that will not worke, let him not eat.* At which saying the Weaver was greatly offended, so as at the end of two Moneths he gave him his wages, and bad him be gone. *Musculus* was now compelled to seeke him a new Master; and it happened at that time that the Inhabitants of *Strasburge* imployed many labourers, about the scouring of the Ditch which inviroued the City, and about the repairing of the breaches in the Wals. He agrees with the Master of the Worke, and towards night he walkes about the wals to view what place might please him best to worke in; which being done, he returned unto his wife, who certified him of better newes; and as God so disposed of a better work, and that was this, that a Messenger was in the house, who willed him to meet the Senate and *Bucer* in the Cathedrall Church. He much admired at the first what this should meane, yet forthwith he went; *Bucer* having notice of him, cals him unto him: he being no sooner come, the Councill commanded him to goe unto the Village called *Dorleckzein*, distant three miles

from

from *Strasburge*, and there to Preach the Goſpell of Chriſt unto the People, and to exhort them unto Humility and Obedience.

At his firſt entrance upon this Cure, *Bucer* tooke him into his owne Houſe, and made uſe of him for the writing of ſuch things as he intended for the Preſſe. Afterwards, by the advice of the Miniſters of *Strasburge*, he ſetled himſelfe with his wife in the Village. The Inhabitants received him with all courteſie, freely offering him all things neceſſary for his houſe. Here he continued Preaching for the ſpace of twelve moneths, receiving not any thing for his paines, which notwithſtanding he performed without grudging: the reaſon was becauſe the *Abbot* of *Hohenforſt*, who received the tithes of the Pariſh, refuſed to give him any money: Which being underſtood by thoſe of *Strasburge*, he was bountifully relieved out of the common treaſury.

Unto his preaching he alſo added the teaching and inſtructing of youth, whereby he gained the entire love of his pariſhoners, ſo that they received him as a grave father. Not far from this Villiage there was a Monaſtery dedicated unto St. *John* pertaining unto the *Dioces* of the Biſhop of *Strasburg*, wherin an annual feaſt of dedication was celebrated; at which a Monke, or ſome Maſſe Prieſt uſed to preach; *Muſculus* at the entreaty of his neighbors went along with them to here the Sermon; the Monke diſcourſed on that ſaying of Saint *Paul* to the *Hebrews*, that *without faith it was impoſſible to pleaſe God*: & having delivered many things as touching the excellency of faith; at the laſt, he bitterly enveighed againſt the *Lutherans*, and eſpecially thoſe of *Strasburg*, caling them deſerters of the Catholick Faith. This railing act as it was pleaſing unto the Monkes and Prieſts there preſent, ſo it grieved *Muſculus* to hear the true profeſſors thus ſcandalized. Wherefore at the comming downe of the Monke from the Pulpit, he goeth unto him, and uttereth theſe words, in the audience of the congregation. *O thou wicked fellow, ſtay here a while, and thou ſhalt hear me lay open thy wickedneſſe unto all this Congregation*: & then aſcending the Pulpit

Pulpit, he repeated againe the same words of Saint *Paul*: where he shewed unto them that by faith in that place, was meant a true and a saving faith in Jesus Christ, and that those professors at *Strasburge* did rely on none but on this faith, and therefore unjustly wronged by the Monks.

The Priests and Monkes hearing this, they withdrew themselves out of the Chappell; in comes the Pryor, interrupts him, and commands him to desist, and to come down; and withall, asked him who gave him authority to Preach in that place? He forthwith replyed; Who gave thee authority to constitute a lying Monke here, who doth unjustly and impudently reproach the Senate and people of *Strasburge*: and know thou this, that I am in duty bound to clear my Magistrates from unjust and false aspersions. The Pryor being repulsed with this answer, was for a while quiet, and he went forward in his Sermon. But being not so contented, sets on him againe, and kindely intreats him that he would give over; telling him, that his proceeding would cause a seditious tumult. He againe desireth him to be pacified, and exhorteth the people to be quiet; and so with a bould and couragious spirit, he continued even unto the end of his Sermon. The report of this comming to *Strasburge*, it procured unto him great applause, and a reverent esteeme amongst all good men. Having spent a year in this Village, he was called by the Ministers of *Strasburge*, to take upon him the Office of a Deacon; which Office he was very unwilling to take upon him, urging his own inability; yet by the perswasion of the Ministers, he yeelded; and performed it for the space of two years.

In which time this memorable act is recorded of him, that being sent unto *Dosna*, a Village neer *Strasburge*, to Preach unto the Inhabitants who were obstinate Papists; he wrought upon them so effectually at his first Sermon, that of their owne accord they abrogated the Masse, and cast the Priest with all his ornaments out of the Church: after that he had taught here six weeks, he was called again unto the City to performe the office of a Deacon: during his

his reſidence in the City, he became an Auditor unto the Lectures of *Wolfangus Capito* and *Martin Bucer*, and alſo at vacant times he gave himſelfe to the ſtudy of the *Hebrew* tongue, wherein he attained unto that perfection, that with his own hand he writ an *Hebrew Lexicon*, and underſtood the moſt obſcured Commentaries of the *Rabbins*, together with the *Caldey* Interpreters.

At the end of two years, the Citizens of *Auſpure* ſent unto *Strasburge* to deſire *Muſculus* a few years, for their Churches: they conſented unto ſo pious a motion; but *Muſculus* was unwilling to goe, pleading again his inſufficiency; neither had he gone, notwithſtanding the intreaty of the Miniſters, had not the Senate commanded him thereunto.

At his comming unto *Auſpurge*, he found the Church much troubled and afflicted, not onely by reaſon of the evill attempts and indeavour of the Papiſts, who never ceaſed to extinguiſh the light of the Goſpell; but alſo by reaſon of the Anabaptiſts, who ſeduced and led away many, whoſe bouldneſſe alſo advanced it ſelfe unto that height, that they would come publikly into the Proteſtant Churches, and openly in their Pulpits they would divulge their errours: whereby ſedition and tumults were raiſed in the City, for which many of the Anabaptiſts were committed by the Magiſtrate unto Priſon: *Muſculus* deales firſt with the Anabaptiſts; in their firſt conference they did obſtinatly oppoſed him, but afterwards conſidering his ſolid and weighty reaſons and arguments which they could not withſtand, they acknowledged their errour, and many of them made a publicke recantation, forſooke their errors, and became members of the Church.

Afterwards he had a ſharpe conflict with the Papiſts, whom alſo in the preſence of the Senate and people of *Auſpurge*, he openly confuted, with ſuch powerfull arguments, that the Senate expeled & baniſhed them al the City, purged the Churches from all Idolatrous worſhip, & conſecrated them onely unto the Evangelicall truth; deſigning unto *Muſculus* one of the principalleſt Churches in the City, and

having him in a reverent Eſtimation; in this place beſides his labours in the Miniſtery which were great, he attained the knowledge of the Greeke tongue, together with the Arabick.

He taught in this City eighteen yeeres, to the great benefit of his Auditors, in his Sermons he was vehement and powerfull, wonderfully working upon the hearts of the people; he was a ſharp reprover of vice; his method which he obſerved in teaching was exact and eaſie, which drew the greater concourſe of people unto him, for their better inſtruction and information in the way of truth.

In the yeer 1536. there was a Sinod proclaimed at *Iſenacam* a towne ſituate in the Dukdome of *Saxonie*, for the reconciling of the Churches about the Sacrament, whither *Muſculus* was ſent by the Senate of *Auſburge*; but becauſe *Luther* came not thither he with many other Divines went unto *Wittenberge*, touching the concluſion. *viz.* *Bucer*, *Melanchon*: In the yeer 1540. the Princes and Senates of the Empire were aſſembled at *Wormes*, and *Reinſpurge*, to hear a diſputation betwixt the Proteſtant Miniſters and the Papiſts, touching Religion, where *Muſculus* by the command of the Senate was preſent, and delivered two Sermons before the Princes, concerning the Popiſh Maſſe, which for their excellency were afterwards Printed at *Wittenberge*. The Aſſembly being deſolved, without any thing affected, he returned againe to *Auſpurge*, where he continued in his Miniſteriall function untill the yeer 1547. wherein *Carolus* theEmperor commanded an aſſembly of the Princes and Senates of the Empire at *Auſpurge*, unto which both himſelfe with his brother *Ferdinand* King of the Romans, and alſo the Princes, being accompanied with Cardinals and Biſhops: At the firſt entrence, of the Emperour into the City, *Muſculus* was put void of his Church, it being given unto the Emperour, yet he ceaſed not to performe his office, and boldly to preach in other places of the City, the Senate and people as yet conſtantly retaining the profeſſion of the Goſpell.

He

He wanted not enemies at that time in the City, who acquainted the Emperour, the King, the Cardinals and Bishops with his proceeding, accusing him of sedition and heresie, and the Senate perceiving the danger that he was in, they commanded a Guard to accompany him unto the Church and home againe, which his enemies perceiving, and not daring to use any violence against his person in the streets; they with one consent flockt unto his house, using many reprochfull speeches, laying on him many false aspersions, and withal breaking his windowes with stones; all which he suffered with an undaunted Spirit, resolving to persevere in that truth which he taught even to the period of his dayes. But it so fel out that in the yeer following the Emperour had promulgated a book written concerning Religion called the *Interim*, which he would have to be embraced and confirmed by the States and Cities of the Emprie; which when he perceived that it was receivedby the Senate first, he publikly opposed it in the Church, and exhorted them to the constant profession of their former doctrine; and secondly he told them that he must be compelled to depart from them, in case they did refuse his motion: but he perceiving no hopes of altering their opinions after that he had taken his supper, he left the City, being accompanied onely with one Citizen, committing his wife and eight children which he left behind him unto the protection of the Almighty: and being without the Ports he changed his hablit, least through the same he might be discovered by his enemies.

And having turned a Wagon, he went toward *Tigurum*, where he remained a few dayes with *Bullinger*, and from thence he departed and went unto *Basil*, unto *Johanner Hervagius*; his wife followed immediatly after him, not knowing where to find him unlesse at *Basil*; wherefore when she came to *Constance*, for her assurãce she sent letters by a trusty friend, whom she desired to certifie her husband of her aboade at *Constance*: the messenger finding *Musculus* at *Basil* delivered the letters, and forthwith returned unto *Constance*

where he found his wife and children: upon the Lords day following he preached twice in the City, taking for his text, those words in *John* the 6. ver. 66. *From that time many of the Disciples went back and walked no more with him; Then said Jesus unto the twelve, I will yet also goe away, &c.* from which place of Scripture he shewed unto them, how greatly those Cities did offend, which did fall from the truth of Christ for the favour of men; and withall he earnestly exhorted the people of *Constance*, not to follow the examples of such, but constantly to adhære unto the truth taught by Christ in his Word: and this was the last Sermon that was Preached in the peaceable state of the Commonwealth; for the day following the *Spanish* Forces under the conduct of *Alfonsus Vives* beleagured the City; during the Siedge, by the perswasion of *Ambrosius Blavrerus* a reverend Pastor, *Musculus* with his wife and children were conveyed out of the City with safety, and they escaped the fury of the enemies, intending to goe for *Tigurum*, but by reason of sickness, which seized on his wife, he was compelled to remain at *Sangallum*; after her recovery he went unto *Tigurum*, where he was joyfully received of the Inhabitants, with whom he continued six months, before he was called to performe his Ministeriall function; in which vacancy he was called by *Thomas Cranmer* Archbishop of *Canterbury*, into *England*; but in regard of his owne age as unfit for travell, and in respect of the weakness of his wife, and the many children which he had, he modestly refused.

Not long after the Inhabitants of *Berne* were destitute of a Divinity Lecturer for their Schooles; wherefore he was called by the Senate unto that profession, which indeed was most welcome unto him, partly for the excellency of that Church and Commonwealth, and partly for the renewing of his acquaintance with his old friend *Johannes Hallerus*. He entred upon this Lecture in the year 1549. and constantly continued in it for the space of fourteen years, to the exceeding benefit of the Church of Christ; opening in that space unto his Auditours almost the whole Bible.

He

He naturally deteſted Contraverſies, and would write his minde, without the injury or contempt of others; ſo that his Workes were oppoſed by no man in publicke during his life, onely thoſe two Sermons excepted, which he Preached before the Princes at *Wormes*, which were oppoſed by *Cochlæus*.

The great love which he carried towards the Inhabitants of *Berne* appeareth in this, that he refuſed great honour and ample Revenues, which were profered unto him during his Lectureſhip at *Berne*; for he was thrice called into *England*, ſeconded with large rewards: alſo the Inhabitants of *Auſpurge* having againe obtained their former liberty, amongſt other baniſhed Miniſters, they firſt recalled *Muſculus*. He was againe deſired by the Inhabitants of *Straſburge*; invited by *Otho Henricus*, and *Fredericus* Prince Elector *Palatine*, and by the *Landtgrave* of *Haſſia* many times; but he modeſtly refuſed all theſe, though honourable callings: intending to performe his beſt ſervice unto the end of his dayes, unto that City who had ſhewed and vouchſafed him ſuch kindneſſe in his greateſt extremity; which indeed was truly performed.

Not long before his death he was ſickly, partly by reaſon of his years; his body being ſpent with infinite cares and labours, & partly by reaſon of a vehement cold which did much afflict him; whereby he gathered that he was to leave that houſe of clay, and therefore ſetting all other things aſide, he entred into a heavenly meditation of death; the ſum of which he hath left unto the world, being written by himſelfe before his death.

Nil ſuper eſt vitæ, frigus præcordia captat
Sed tu Chriſte mihi vita parennis ades.
Quid crepidas anima? ad ſedes abitura quietis,
En tibi ductor adeſt, Angelus ille tuus.
Lingua domum hanc miſeram, nunc in ſua fata ruentem.
Quam tibi fida Dei dextera reſtituet
Peccaſti? ſcio: ſed Chriſtus ardentibus in ſe,

Peccata expurgat sanguine cuncta suo.
Horribilis mors est? fateor sed proxima vita est,
Ad quam te Christi gratia certa vocat.
Præsto est de Satana, peccata est morte triumphos
Christus, ad hunc igitur, læta alacrisque migra.

This life is done, cold Death doth summon me:
A life eternall I expect from thée
My Saviour Christ: why dost thou fear my Dove?
He will conduct thée to his throne above.
Forsake this body, this corrupted creature:
Thy God will change it to a better nature.
Dost thou abound with sin? I do confesse
That thou art guilty, and dost oft transgresse.
But Christ his blood doth wash and cleanse all those,
That can themselves in him by Faith repose.
Doth Death appeare an object full of horror,
Both ugly, ghastly, and not wanting terror.
I do confesse it, but that life againe
Which followes death doth take away that paine.
Unto which life we called are by Christ;
Then do no longer O my soule resist,
But yéeld thou with all chéerfulnesse to dwell
With him triumphing o're Death, Sin and Hell.

Afterwards the strength of his sickneſſe did increase by the addition of an Ague, wherby he was brought so weak, that he was not able to sit up right in his bed; wherefore he sent unto Master *Johannes Allerus* and other Ministers, unto whom he declared the Faith which he dyed in; and withall, committed the care of his Wife and Children unto them; who told him that they would not be deficient in any thing wherein they might shew themselves beneficiall and helpfull unto them.

As he was a man endewed with an extraordiry patience in his life, so he also testified the same during his sickneſſe:

for

for he sustained that affliction with admired patience, still calling upon and praying unto almighty God, relying onely upon him; as appeared by that Speech of his unto his Son, who standing by his Bed-side weeping, he turned to him, and told him, that he need not doubt of his Fathers Faith, which indeed were the last words which he uttered; and not long after he yeelded up his soule with all quietnesse into the hands of God, in the year of Christ 1563. and in the sixty six year of his age, and was buried at *Berne*.

He was a man learned and grave, affable and courteous, sparing in his dyet; he was something tall in stature, having a body straight, a face red, eyes clear and quick-sighted; in generall, there was a proportionable agreement betwixt all his parts. His Works are these:

1. *Commentaries on Genesis.* 2. *Psalmes.* 3. *Matthew.* 4. *John.* 5. *Romans.* 6. *Corinthians.* 7. *Philippians.* 8. *Colossians.* 9. *Thessalonians.* 10. 1 *Timothy.* 11. *His common places.* 12. *Upon the Commandements.* 13. *Of Oathes.* 14. *Of the Germane Wars.*

Translations of Greek Authors.

1. *Commentaries of* Chrysostome *on Saint* Pauls *Epistles.* 2. *Epistles of Saint* Basil. 3. *Ethicks of* Basil. 4. *Of solitary life.* 5. *Homilies.* 6. *School-notes of* Basil *on the Psalter.* 7. *Thirty nine Epistles of* Cyril. 8. *A Declaration of the twelue Anathemas in the* Ephesnick *Councill.* 9. *Opinions of* Nestorius *confuted.* 10. *Synopsis of the Scriptures out of* Athanasius. 11. 140. *questions out of the old and new Testament.* 12. *A Synopsis of* Theodore *Bishop of Tyre.*

Ecclesiasticall Histories.

1. *Ten bookes of* Eusebius *of Ecclesiasticall affaires.* 2. *Five bookes of* Eusebius *of the life of* Constantine. 3. *Eight bookes of* Socrates. 4. *Nine bookes of* Zozomen. 5. *Two bookes of* Theodore. 6. *Six of* Evagrius. 7. *Five of* Polybius.

'Twas

'Twas neither fear nor danger, could estrange
Undaunted Musculus, or make him change
His resolutions; nothing could prevaile
Against the bulwarkes of his Fort, or scale
His wel arm'd thought; he would (in spight of those
That were so barbarous to be his Foes)
Proclaim the Truth, and would not let it rest
(Untill discover'd) in his serious brest:
He liv'd Gods faithfull Factor here below,
To send him souls to heav'n, and to bestow
That talent he had gave him, that he might
When's Master call'd, cast his accounts aright.

The Life and Death of Hyperius, *who dyed* Anno Christi 1564.

Andreas Gerardus Hyperius was born at *Ipres* in *Flanders*, *Anno Christi* 1511. his Father was a Counsellour, who brought him up carefully in learning. At 13. years old he travelled through the Islands of *Flanders*, and learned the *French* tongue: afterwards he went to *Paris*, where he studied in that University the Arts for three years, and then went home to visit his friends; but after a short stay, he returned to *Paris*, and studied Divinity and Physick: and every year in the vacation time he traveled abroad into *France*; so that in three years he had seen most part of *France*, and part of *Italy*, and visited the chiefest Universities in both: then he went to *Lovain*, and into most parts of the lower *Germany*; and at twenty six years old, he traveled into upper *Germanie*: then he sailed into *England*, where faling into the company of *Charles Montjoy*, [Baron *Montjoy's* Son] he tooke such affection to him, that he desired him to live with him, where he lived four years with much content, and then he visited *Cambridge*: and the Lord *Cromwel* being beheaded about

about that time, and the six Articles pressed with rigor, he thought of returning into his own Countrey; first visiting *Oxford*, and from thence he went to *London*, and so sailed to *Antwarp*, and from thence he went home: but hearing the fame of the University of *Argentine*, and of *Bucer* there, he travelled thither also: but in the way he went to *Marpurg*, where *Noviomagus* was Divinity professor, who importuned him to stay there, and to give some taste of his learning, and to be his assistant; when he had prevailed with him, he shortly after dying, *Hyperius* was chosen in his room; and after two yeers stay, he married a wife, one *Catharine Crthia*, with whom he lived with much comfort, and had by her six sons, and four daughters: he taught there with much diligence, and faithfulnesse 22. yeers: he directed young students in the composing of their Sermons, and heard them first Preach in private, that if any thing were amisse, either in their voyce, or gesture he might rectifie them in it: he was never idle, but alwayes either writing, reading, or meditating, so that he much weakned his body thereby: at last falling sick of a Fever he gave diverse instructions to his wife, for the education of his children; and to his children, whom he exhorted to serve God, and to obey their mother; and when his friends visited him, he requested them to bear witness, That in that Faith wher in he had lived, and which he had taught, he now dyed: and so continued making a profession of the same till he yeelded up his spirit unto God, being about 53. yeers old, *Anno Christi* 1564. having been Pastor of the Church, and professor in the University 22. yeers.

Studious Hyperius alwayes lov'd to be
In consultation with Divinity:
He lov'd the truth, and alwayes striv'd to fly
Upon the wings of true solidity:
Religion was his guide; he alwayes stood
Firmely obedient unto what was good.

IOHANNES CALVINVS.

The Life and Death of John Calvin.

IN the yeer of our Lord God 1509. this reverend and faithfull Minister of Jesus Christ *John Calvin*, was born at *Noviodunum* a famous towne situate in that part of *Aquitane*, which borders upon *Picardy*: he may well be termed the Luster of the *French* Nation, for his excellent endewments of learning and piety; he was descended from vertuous Parents; blessed onely with a competency of worldly riches, sufficient to preserve an honest report amongst their neighbours; their greatest blessing appeared in the gift of this gratious infant. His Fathers name was *Gerard Calvin*, a man much esteemed of the Nobility inhabiting *Aquitane*, because he was a singular Politician, approving his judgment and

and advice touching the administration of the Commonwealth, desiring his presence whersoever that they consulted about serious affairs and important matters of State; whereby it came to passe that his son *Calvin* was brought up in his youth with the sons of the eminentest persons in that Country: His mother was called *Joanna Franca.*

These children he accompanied unto *Paris*, for the increasing of his learning, where he had *Maturinus Corderius* for his Tutor, a man much reverenced for his internall and externall qualities, and esteemed the best for the instruction and bringing up of youth within the Relme of *France*. The reason why his father brought him up in learning, was because he perceived a voluntary inclination in his sonne thereunto, which appeared two manner of wayes; first because in his youth he was religiously given; and secondly, because it was observed that he was a sharp reprover of vice in his School-fellowes. These were sufficient testifications unto his Father; wherfore when he came to some maturity of age, his father so wrought with the Bishop of *Noviodunum*, that he had a Canons place in the Cathedrall Church, and also a Cure in a Parish neere adjoyning, where it is thought that he Preached many Sermons, although not advanced to the Ministeriall function; but this proceeding continued not long, partly by reason of his fathers desire, who was earnest with him to addict himselfe unto the study of the civill Law, a surer step unto wealth and preferment: and partly by the perswasion of *Robertus Olivetanus*, (a man well deserving of the *French* Churches, for the doing of the Hebrew Bible into *French*) who willed him to give himselfe wholy unto the reading of the sacred Scriptures, and to seperate himselfe from those superstitions which were odious in the sight of God.

Being willing to testifie his obedience unto his father, he therefore left his Cure and went to *Orleans*, where he became an Auditor unto *Petrus Stella* (then publicke professor in that place, and reputed to be the soundest Civilian then living in *France*) by which meanes he attained unto great

perfection in that Art, so as he seemed in short time to be rather a teacher then an Auditor, aud would many times supply the places of the professors themselves; by which meanes he gained so great love in the *Academy*, that at his departure from *Orleance* they profered to confer freely on him, the dignity of Doctor in the Civill Law: this is also remarkable in the prosecution of his Fathers Will, he was not forgetfull of the counsell of his kinsman *Olivetanus*, so as withall he diligently gave himselfe unto the study of Divinity; in which also he attained unto such perfection that those Inhabitants of *Orleans*, who were touched with a desire of a more pure religion, would resort unto him to have private conference with him, greatly admiring both his zeale and knowledge during his residence in that *Academy*; besids his daily exercises, he used to spend halfe the night in reading, & the morning following he would meditate awhile in his bed on that wch he had read; by wch constant watchfulness, as it was a means of furnishing him wth solid learning & wth a retentive memory; so it was also a means of procuring unto him many diseases, & at the length untimely death.

About this time the *Academy* at *Burdeaux* was famous for the presence of that Prince of Lawirus, *Andræas Alciatus* who came out of *Italy* to be their publike Professor; whereupon *Calvin* left *Orleance* and came to *Burdeaux*, where he acquainted himselfe with *Alciatus*, and also with *Melchior Volmarus*, then publicke Professor of the Greek tongue; whose learning, piety and other vertues, together with his admirable dexterity, in the bringing up of youth cannot receive worthy commendations of this *Wolmarus*: *Calvin* learned here the Greek tongue, and a thankfull remembrance of which benefit he hath recorded unto future ages, by dedicating unto him his Commentary on the second Epistle to the *Corinthians*. Whilst he studied this tongue, he laid not aside the study of Divinity, but made it his onely ayme, as it appeared by his actions; for during his continuance in *Burdeaux*, he would intreat *Wolmarus* to walk with him into the Country, and to be an Auditor unto his Sermons,

which

which were approved by him, with no lesse then an astonished admiration.

Here he continued earnestly prosecuting his Studies with all diligence, untill such time as he was called home by his Fathers death, where he continued no longer space but untill that he had put off the dayes of mourning, and then he went againe unto *Paris*, where at the age of twenty four yeers, he wrote a Commentary upon that book of *Seneca*, *de clementia*; he had not continued long here, but his worth procured him the favour and love of such zealous persons as desired a Reformation, & especially the love of *Stephanus Forgeus*, an honorable Merchant, who afterwards suffered Martyrdome for the truth of Christ: In this *Academy* he forsook the study of humaine learning, and betook himself wholy unto the study of Divinity, to the exceeding joy of such godly persons, who durst not to discover their profession to the world, because of the strength of their enemies, but kept their private assemblies in *Paris*.

During his residence here *Nicalaus Copus* the son of *Gulielmus Copus* of *Basil*, the Kings Phisitian, was designed Rector of *Paris*; who being to deliver his Oration according unto the Custom, the same day that religious acts were celeberated by the Pops; he requested *Calvin* to performe it for him, who willingly condicended thereunto, and in his Oration he discoursed more freely concerning the purity of Religion then others in that place had formerly done. This act being not well brooked by the Senate, they call a Parliament, and the Rector is summoned to appeare; in his journey thither he was admonished by some of his friends to take heed unto himselfe, because he wanted neither many nor powerfull enemies. He taking these words into a deepe consideration, returnes backe againe, departs out of the Kingdome, and conveighs himselfe to *Basil*. Neither was *Calvin* free from danger in this act; for some were sent into the School which is called *Fortretam*, where his lodging was; but finding him not within, they brake open the doores of his Study, take such Papers as they finde, and amongst

mongst them many Letters which were sent by zealous persons unto him, whereby they also were brought into great danger of their lives; but they were all delivered by the meanes of the Queen of *Navarre*, who honourably received and entertained *Calvin* in her house, and became an Auditor unto his Sermons.

Having continued here a while under the protection of the Queen, he shapes his course toward *Neracum* a City in *Aquitaine*, to visit *Jacobus Stapulensis*, who was protected and defended by the Queene for the same cause, and therefore placed in that City under her Dominion. This old man having a certaine relation from him how all things went, he most courteously entertained him, was right glad to conferre with him; and withall spending this judgement on him, that he would be an excellent instrument for the establishing of the Kingdom of Christ within the Kingdom of *France*.

Having continued a few dayes with this *Jacobus*, he returnes again to *Paris*, being led thereunto by the hand of God, for the purging of the City of that damned hæresie of *Servetus* concerning the Trinity; but after long expectation and secret hiding of himself, he was constrained again to leave the City without the effecting of any thing; the enemies of the truth still labouring to take away his life.

In the year 1534. *Gerardus Ruffus* and *Coraldus*, zealous professours of the truth of Christ, and labouring to promote the Gospell in *France*, were with great cruelty pulled downe out of their Pulpits and cast into prison: and the King was so enraged, by reason of certain writings opposing the Masse, which were scattered up and down the City, and fastned unto the door of his Bed-chamber, that after publick Prayers, he commanded (at the which he himselfe was present, together with his three Sonnes, being bare-headed, and holding a burning Torch for expiations sake) eight persons, supposing to be guilty of that act, to be burned alive; and in the presence of the People, he bound himselfe with a solemn Oath, that he would not spare his own

children

children, if he ſhould but know that they were infected with that moſt horrible and damned hereſie.

Calvin beholding the miſerable ſtate and condition of things, reſolved to leave *France*; revealing his intent unto an intimate friend of his, with whom he was formerly acquainted during his reſidence with the Queen of *Navarre*. Who, out of his ſingular affection unto *Calvin*, promiſed to accompany him in his journey; wherefore they forthwith prepare for *Baſil*, committing their money unto the cuſtody of one of their ſervants, who being well horſt and eſpying an opportunity anſwering his wicked intent, leavs them to ſhift and to provide for themſelves; and doubtleſſe they had been driven into great diſtreſſe, had not the other ſervant furniſhed them with ten Crownes, which he had about him, by means whereof they came at length to *Baſil*.

Here he found *Symones Grinæus* and *Wolfangus Capito*, who received him with great joy, where he continued and gave himſelf unto the ſtudy of the Hebrew tongu: here he alſo ſet forth his Inſtitutions, a laborious & learned worke, and well worthy of the Author, with a Preface moſt excellent unto the King of *France*, which if he had read, it had without doubt given a great wound unto the Popiſh religion: but the ſins of that King and of that Nation were ſo great, and vengeance ſo near at hand, that leave was not given unto them by the Lord to peruſe the ſame.

Having ſet forth this book, and in ſome ſort performed his duty to his Country, he left *Baſil* and went into *Italy* to viſit the daughter of the King of *France*, a vertuous and a godly Princeſſe, whom he there confirmed and ſtrenthned in her religious courſe of life, whereby ſhe greatly affected him during the time of his life, and alſo made a kind teſtification of the ſame unto the world after his death. Hence he returned againe into *France*, with an intent to goe for *Germany*, but in regard of the Wars, paſſages were ſhut up that he could not travell, and therefore he turned into *Geneva*, not thinking to mak any reſidence at all in that place, but

but by the obſervation of future actions, it is evident that he was guided thither by the hand of God: Into this City, not long before his comming, the Goſpell of Chriſt was wonderfully brought, and that by the labour and induſtry of two famous Divines, (*viz.*) *Gulielmus Farellus* ſomtimes Scholer unto *Jacobus Stapulenſis*, and *Petrus Viretus*, whoſe labours were aboundently bleſſed by the Lord: *Calvin* going for to viſit theſe *Genevan* lights, he was entertained by *Farellus* with a long diſcourſe, and thereby diſcovering the excellency of his parts, deſiring him to remaine at *Geneva*, and to be an aſſiſtant to him in that place for the advancing of the truth of Chriſt: but when he ſaw that *Calvin* could not eaſily be drawn and perſwaded thereunto, and being a man of a bould ſpirit, he ſaid unto him after a vehement manner, I pronounce unto thee in the name of the living and alpowerfull God, that unleſſe thou joyne with us in this worke of the Lord, it will come to paſſe, that he will curſe thee as one that ſeeketh more his owne then the glory of Chriſt.

Calvin being aſtoniſhed with this terrible ſentence and ſpeech of *Farellus*, he forthwith ſubmitted himſelfe unto the pleaſure of the Presbytery and Magiſtrates; by whoſe voyces and conſent of the People, he was not onely choſen to be a Preacher, but was alſo deſigned to be their Divinity Lecturer, and graced with the title of Doctor, in the year 1536. which year alſo is remarkeable for that League concluded betwixt the Cities of *Brene* and *Geneva*, touching Divine Worſhip; and alſo for the converſion of the Inhabitants of *Lauſanna* unto Chriſt.

The firſt thing which he attempted, after his admiſſion into this City, was a more exact reformation in the Church; & for that cauſe drew a compendium of Chriſtian Religion and forme of Doctrine, unto which he laboured to have the Inhabitants to ſubſcribe, and to binde themſelves by an Oath to abjure the ſuperſticious Doctrine of *Rome*, and to defend the ſame with their lives. This motion was refuſed by many at the firſt, yet not long after (God ſo diſ-

poſing)

posing) even in the year 1537. the Senate and people of *Geneva*, took their Oathes for the defence of the same.

The ground being thus laid, there wanted not enemies, and those bitter ones to oppose him in his proceedings; for first the Anabaptists began to sow their erronious opinions in the hearts of many, to the great detriment of the Church; but these were so confuted by *Calvin* in publick disputation appointed by the Senate, that scarcely any one of them appeared afterwards in the City. The other disturber of the peace and happinesse of that Church was, *Petrus Caroli* born at *Sarbona*; who, as she brought him forth an impudent Sophister, so she cast him out againe as a more wicked hæretick: being thence cast out he came to *Geneva*, accompanied wth the spirit of the Divel; when he saw himself to be sharply reproved of the Inhabitants, he went unto their enemies, and from thence he returned unto *Geneva* againe, intending to leave behind him some expressions of his worse then diabolicall opinions; and for that cause he first began openly to accuse *Farell*, *Calvin* and *Viret*, of a misconceived opinion concerning the Trinity; wherupon a Synad was called at *Berne*, wherein that calumny of *Petrus Caroli* was condemned.

But that which strooke the greatest strok for the crushing of these hopefull beginnings, was the intestine dissentions and seditions in the City, who would not endure this new forme of Government; these *Farell* and *Calvin*, began first to correct with mild admonitions, and when they saw that would not prevaile they used more severe and sharper reprehensions, which many not brooking, the City came to be divided, and many renounced that Oath which they had formerly made; in respect of wch actions *Calvin* & *Farell*, with an undaunted courage openly protested, that they could not lawfully administer the Sacrament of the Lords Supper unto them, by reason of the disagreements amongst themselves, and by reason of their alienation from all Ecclesiasticall discipline.

There also happened unto this another evill, (*viz.*) a

difference betwixt the Churches of *Geneva* and *Berne*, about some ceremonies; which because it could not presently be concluded on by the Synod at *Lausanna*, but was referred unto another appointed at *Tigurum*; the Commissioners unpatient of delay, assembled the people together, and perswaded then to command *Farell*, *Calvin* and *Coraldus* to depart the City within two dayes, because they had refused to administer the Sacrament of the Lords Supper to them; which message when it was delivered unto *Calvin* he replyed; Indeed, if I had served men, I had been evilly rewarded, but now it shall goe well with me, because I have served him who will truely pay unto his servants that which he hath once promised.

Who could otherwise have thought but that this action would have proved fatall unto the Church of *Geneva*? yet the event manifested the contrary, & shewed that it came to passe by Divine providence, partly because that by exercising him with these trials, he might be the more fitter for weightier matters; and partly because he might purge that Church againe from many grosse and wicked errours. When that sedition had overthrown and sunk it selfe with its owne weight; so wonderfully doth the Lord appeare in all his workes, but more especally in the Governing and protection of his Church.

Some there were who greatly bewailed the departure of these faithfull Pastors, who also inwardly asmuch lamented the the miserable and wretched State of that City. From *Geneva* they went unto *Tigurum*, where a Synod was called to effect a reconciliation betwixt the Churches, and those of *Geneva*; being willed by an Embassadour sent from *Berne* to subscribe unto the decrees thereof, they would not condiscend thereunto: whereupon *Calvin* left *Tigurum* and went unto *Basil*, where after that he had remained two or three dayes, he directed his course unto *Strasburge*, where he was called by the Senate, *Bucer*, *Hedio*, *Capito*, and many other reverend Pastors, to be the Divinity Lecturer in that City, which he did not only perform with the applause of all

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the learned, but also with the consent of the Senat he planted the *French* Church in that City.

Here *Calvin* remained untill the year 1541. in which year a Convocation was enacted by the Emperor at *Wormes* and *Reinſpurge*, for the taking away of differences out of thoſe Churches concerning Religion; at which Convocation *Calvin* was preſent, and unto this Aſſembly came alſo the Commiſſioners before mentioned, who perſwaded and prevailed with the Inhabitants of *Geneva* for the caſting out of *Calvin* out of the City; upon one of them God ſhewed a terrible example of vengeance in the ſame place; for being cenſured guilty of ſedition, as he was about to ſave himſelfe by eſcaping through a window, he fell downe headlong, and with the weight of his body he ſo cruſhed himſelfe, that within few dayes after he dyed. Another of them being found guilty of murther, he had his head ſtricken off; the other two, by reaſon of their ill carriage in the affaires of that Commonwealth, were in their abſence condemned and ejected by the Citizens.

During his abode at *Strasburge*, untill this Aſſembly called by the Emperour, the Church at *Geneva* was greatly afflicted with ſundry opinions, which were brought into the City in the year 1539, by *Jacobus Sadoletus*, which notwithſtanding tooke no deep rooting, *Calvin* by his letters in his baniſhment perſwaded the contrary.

Theſe Commiſſioners being thus taken away, as the fountaines of all ſedition in the City, it pleaſed the Lord to worke a deſire in the hearts of the Inhabitants of recaling *Farel* and *Calvin* into the City; but when they ſaw that they could not poſſibly recall *Farel* from *Neocum*, they ſend Embaſſadours with all ſpeed unto *Strasburge*, making the *Tigurines* alſo their interceſſours for the obtaining of *Calvin*.

The Inhabitants of *Strasburge* appeared unwilling to grant their deſire, and *Calvin* himſelfe; becauſe he ſaw his actions to proſper and to be bleſſed of God; in that City refuſed alſo himſelfe to goe unto *Geneva*, fearing leaſt his

proceedings ſhould be again hindered by the like ſedicious uproares.

The Embaſſadours were urgent, and followed their matter ſo cloſe, that at the laſt it was concluded that *Calvin* ſhould againe to *Geneva*; but becauſe he was to accompany *Bucer* unto *Reinſpurge*, his journey was deferred for a ſpace, and they of *Geneva* procured *Viret* from *Lauſanna* to Preach unto them, untill the returne of *Calvin* from *Reinſpurge*; which fell out in the year 1541. where he was received with exceeding joy and gladneſſe, not onely by the Senate, but alſo by all the Inhabitants; and he was again reſtored unto his Church.

But at his entrance againe, he told them, that he could not truly diſcharge his Miniſteriall function, unleſſe they would alſo entertain a Presbytery, ſtrengthned with Eccleſiaſticall diſcipline together with his Doctrin: unto which motion they conſented; whereupon a Presbytery was choſen, their Offices were declared unto each of them: and unto this forme of Government they all ſubſcribed.

The joyfull newes of *Calvins* comming unto *Geneva* again being ſpread abroad, it cauſed many godly minded perſons to reſort, ſome out of *Italy*, ſome out of *England*, ſome out of *Spaine*, unto the ſame place to be Auditors unto him: theſe increaſed unto that number, that there was not roome in the City to entertain them; and *Calvin* perceiving that ordering of all things in the City, would be a labour too weighty for him; he deſired that he might have *Farel* and *Viret* adjoyned unto him; but it could not be granted; for *Viret* was returned againe unto *Lauſanna*, and *Farell* was detained at *Neocum*; ſo as *Calvin* alone carries away theglory of that reformed Church.

It was *Bezaes* opinion concerning theſe three, that a compleat Paſtor might be compoſed of them; taking boldneſſe from *Farel*, eloquence from *Viret*, and ſolid ſubſtance from *Calvin*, every word appearing a grave ſentence.

In the year 1542. *Calvin* was exerciſed with many laborious imployments; not onely concerning the affaires of *Geneva*,

Genevæ, but also about the comforting and relieving of such as were banished their Countrey for the profession of the Gospell, and also by writing consolatory Letters unto them, for their confirmation and strengthning in the extremity of their afflictions: unto these also were added; first, a Famine: secondly, a Pestilence, both being predominant at one and the same time in *Geneva*. Now because the custome of the City was to place such as were infected, in a Pesthouse, for that cause erected without the City; one *Blanchetus* tooke upon him the charge of visiting the sicke; and *Calvin* by the command of the Senate was delivered from that action.

Then he turned himselfe unto the suppressing of such false Doctrine as crept into the Church for the eclypsing of the truth. And first he confuted that opinion of *Petrus Tossanus*, concerning the Sacrament of the Lords Supper: Then he confuted the Articles set forth at *Sorbon*. He overthrew *Albertus Pighius* concerning Free-will: refuted the opinion of *Sebastianus Castellio*, concerning the Song of *Salomon*, and caused him to be banished the City of *Geneva*.

In the year 1544. *Carolus* the fifth, intending to make War against the *French* King, commanded a peace amongst the Churches in *Germanie*, untill such time as a generall Councell was called, which he promised should shortly be effected, and in the meane time granted unto them liberty of Conscience; which when it came to the eares of *Paulus* III. Pope of *Rome*, he sharply reproved the Emperour, saying, That he esteemed of Hereticks as highly as of Catholicks, and that he seemed to thrust in his sickle into another mans harvest. The Emperour answered, That he was perswaded that his act was just. And *Calvin* perceiving the truth of the Gospell to be deeply wounded by these Letters, he sharply reproved the boldnesse of the Pope. In this year also there was a Convocation at *Spire*; whereupon *Calvin* tooke occasion of writing his Booke, intituled, *De necessitate reformandæ Ecclesiæ*. And in the same year also he refuted

refuted the Anabaptists and Libertines, and that with such invincible arguments, that none reading and observing his Worke, can (unlesse wittingly and willingly) be deceived and seduced by them. But the Queen of *Navarre* was greatly offended with that Worke of his against the Libertines, because he had particularly reproved *Quintinus* and *Pocquetus*, two Ringleaders of that Sect, and not of small account with her Majesty. *Calvin* being informed of this, he so wisely and discreetly behaved himselfe, that he gained againe the favour of the Queen; and withall, caused that impious and blasphemous Sect to be banished out of *France*, who afterwards seated themselves in *Amsterdam*, the prime town in *Holland*.

In the year 1545. by the conspiracy of some wicked and evilly disposed persons, the thresholds and posts of the doores in *Geneva* were done over with an oyntment so strongly composed of poyson, that whosoever touched it, death imediately followed; and from this also proceeded a raging Pestilence in the City, whereby an infinite number of soules were swept away: this accident procured great envie unto *Calvin* from all places; yet at the last some of the authors of this inhumane act were discovered, and suffered worthy punishment for the same. In this year also he laboured to remove the false opinion of *Ostander* concerning the Lords Supper, out of the Church; and also the errours of the *Nicodemites*, and many other grosse opinions which hindred the growth of the truth of Christ. In which proceedings he was abundantly blessed by the Lord, who never permitted his enemies to have their pleasure of him, by taking away his life, which they intended; and more especially he shelterd him from the fury of *Amedenus Perinnus*, a Captaine of great authority in the City, but deprived for that fact of his Office.

These continued dissentions and defamations in the Church at *Geneva*, were motives which drew *Farellus* and *Viretus* unto the same place; who in the year 1548. delivered before the Senate an eloquent and learned Oration, con-

concerning the ſuppreſſion of Sedition, and the taking away of differences out of the Church. The motion was approved of all, and *Perinnus* having hopes thereby to attaine againe unto his former preferment, conſented thereunto; but he ſoone diſcovered his wicked intent, for he was no ſooner graced with his former dignitie, but he and many others burſt forth into reproachfull ſpeeches againſt *Calvin*; and after a diſgracefull manner, calling his Dog by the name of *Calvin*; others ſtile him by the name of *Cain*; and ſome by reaſon of that violent and fierce hatred which they conceived againſt him, they would abſent themſelves from the Communion, and ſo draw downe a double vengeance on themſelves.

In the midſt of theſe evils (which were of force to have cauſed him to have forſaken the City) he conſtantly performed his Miniſteriall office; and at vacant times he inlightned *Pauls* Epiſtles with learned Commentaries. He alſo moſt learnedly laid open and diſcovered the falſity and vanity of Judiciary Aſtrology. He comforted *Beratius* living as a baniſhed man at *Baſil*, and alſo *Bucer* in *England*.

And this is alſo remarkable, that notwithſtanding the daily increaſing of theſe contentions, the Church did wonderfully floriſh in *Geneva*; and alſo it injoyed ſome peace and quietneſſe. In the year 1551. for then there ſprung up a company of factious fellowes, who denied the priviledges of the City unto ſuch as were baniſhed for the truth, and fled to that place for ſuccour: And being perſwaded by *Calvin* in a Sermon Preached for that purpoſe, to grant the priviledges of the City unto them; he was well beaten for his paines as ſoon as he came out of the Pulpit. Theſe ſtirred up alſo another Tumult in the Temple of St. *Gervas*, becauſe the Miniſter refuſed to Baptize a child by the name of *Balthazar*. *Calvin* not forgetting his late kindneſſe received, was contented with patience to let it paſſe. In this year the City was alſo much troubled with that blaſphemous hereſie of *Servetus*; who by the means of *Calvin* was apprehended and convicted; but remaining obſtinate in his opinion, he was burnd alive in the ſame City. The

The cauſe of *Servetus* being as yet in hand, one of the factious company, called *Bertlerius* an impudent and wicked fellow, (whom the Presbitery had forbidden to come unto the Lords table, by reaſon of his ill lead life) and excomunicated, came unto the Senate, and deſired his abſolution; which he perſwaded himſelfe was ſufficient; *Calvin* earneſtly oppoſes this action of the Senate, declaring unto him that he ought to be a defender and maintainer, and not a violator of holy & good lawes; yet *Berlterius* prevailed with the Senate, and he granted unto him his abſolutory letters. *Perinnus* by the imitation of *Bertlerius*, thought to take *Calvin* in a trap, and either to raiſe a tumult againſt him, if he would not obey the Senate, or if he conſented, then to diſanull the authority of the Presbitery: *Calvin* being fore-admoniſhed of this intent, in his Sermon before the Communion, in the preſence of both of them, he uttered theſe words with great fervency; But I imitating *Chriſoſtome*, will rather ſuffer my ſelfe to be ſlain, then that this hand ſhall reach the holy things of the Lord, unto ſuch as are apparently known to be the contemners and deſpiſers of him: which wrought ſuch an impreſſion in them, that they durſt not preſume to come unto the Lords table; nay it is probable that he was at that time fearfull of his life, for he Preached as if they never afterwards ſhould have heard him again. In this troubleſom ſtate the Church of *Geneva* continued unto the yeere 1555. wherein a conſpiracy was happily diſcovered, by which meanes moſt of the factious perſons were put to death, and baniſhed the City. By which example of Divine vengeance, others were delivered and kept in awe, and that Common-wealth freed from many inconveniences; yet in the ſame yeer the errours of *Servetus* ſeemed to revive againe, and to be nouriſhed by *Matthæus Gibraldus* an excellent Lawyer, who came unto *Geneva*, and would willingly have been familiar with *Calvin*, which he moſt willingly would have had embraced, ſo as he would have conſented with him in the Article of the Trinity.

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The ſame year alſo yeelded much ſorrow unto *Calvin*, in regard that perſecution raged in many places, and eſpecially in *England*; which tooke away *Hooper*, *Ridley*, *Latimer*, and afterwards *Cranmer*, men of incomparable piety; whereby the propagation of the truth was hindred. There happened alſo other cauſes of diſcontent, as the faction of ſome neighbouring Paſtors, bewitched with the inſtigation of that *Carmelite Bolſecus*, who bitterly inveighed againſt him concerning Predeſtination; whereupon he obtained leave of the Senate to go unto *Berne*, to be cenſured by the Church concerning that point; in which cenſures the adverſaries being found guilty, they were expelled & baniſhed the Country; and he found favor, & was in great eſtimation amongſt the beſt. In the year 1556. *Calvin* preaching in *Geneva*, he was taken ſo ſtrongly with an Ague, that he was forſt to leave in the midſt of his Sermon, and to come downe from the Pulpit: upon this accident, newes was ſpread abroad concerning his death, which in ſhort ſpace came unto *Rome*, and it was ſo joyfully entertained by the Pope, that he forthwith cauſed publicke prayers and thankſgivings to be dedicated unto God in all the Church for the ſame; but the prayers of the faithfull prevailed more; for he was ſo far from dying, that being as it were endewed with another life, he went unto *France*, *fuet ad Mænum*, being thereunto called for the removing the diſſentions out of the Churches of *France*; whence returning, although ſomewhat ſickly, yet he ceaſed not to execute his conſtant courſe in his Miniſtery; and alſo he careſully and timely confuted the hereticall opinion of *Valentinus Gentilis*, touching three Gods and three Eternals, leſt by continuation it ſhould take ſuch root, that it would hardly be plucked up. And theſe were his actions untill the year 1558. wherein in pleaſed God to afflict him with a quartan Ague, which cauſed great ſorrow and lamentation in *Geneva*; yet it continued with him but for the ſpace of eight weeks; in which time it weakned and ſo enfeebled his body, that he was never ſound untill the day of his death. During this ſickneſſe, he was

adviled by the Phyſitians and ſome of his friends, to forbeare his uſuall exerciſes, and to cheriſh his body with a little eaſe; but he would not, declaring unto them, that he could not endure an idle life.

In the year following *Henry* King of *France* intended to levell *Geneva* with the ground, and to put the Inhabitants thereof to the ſword; but before he could effect that bloody project, he was taken captive by a higher power; and the City ſtill flouriſhed, even in the midſt of her enemies: and that nothing might be wanting unto her proſperous and flouriſhing ſtate, *Calvin* cauſed a Schoole to be erected, and conſecrated unto the great God, which ſhould alwayes be furniſhed with learned Miniſters and publicke Profeſſours of the Arts and Tongues, and eſpecially of Divinity; that ſo the City might enrich it ſelfe with its owne treaſure.

In the year 1560. the *Waldenſes* ſent unto *Calvin* for his judgement concerning ſome points, wherein he gave them aboundant ſatisfaction, and exhorted them to joyne themſelves with the other Proteſtant Churches. And at the ſame ſeaſon, many Proteſtants in *France*, hearing of the peace and quietneſſe which the Church in *England* enjoyed at the beginning of the reign of Queen *Elizabeth*, many of them came into *England*, and deſired of *Edmund Grindal*, the Lord Biſhop of *London*, that they might have leave to ſend for a Preacher unto *Geneva*, for the planting of the *French* Church in *London*; who condiſcended thereunto; *Galaſius* was ſent.

Calvin having ſpent his dayes hitherto in extraordinary labours (for his life may well be ſaid to be a continued labour mixed with griefe, as appeareth by the Works which he wrote being at *Geneva*.) The time was now at hand in which he muſt goe unto his eternall reſt; his diſeaſes, contracted by his indefatigable labours, cauſed him to give over his Divine exerciſes; for indeed, how could he continue long? when as his body was by nature weake and leane, inclining to a conſumption; and becauſe he ſlept very

very little, ſpending almoſt all the year either in Preaching, Teaching, or Dictating; for ten whole years he never Dined, and after the ſet houre he would not receive his Supper. He was ſubject unto the diſeaſe called the *Migram*, for the curing of which he uſed nothing but faſting, and that ſometimes for the ſpace of ſix and thirty houres. After that his quartan Ague left him, he was troubled with the Gout taking him in his left legge; which to make it the more grievous was ſeconded with theColick. The Phyſitians applyed what remedies they could, and he carefully followed their counſell. He was armed againſt theſe afflictions with an admired patience, no man ever hearing him uttering a word unworthy of himſelfe in his greateſt extremity, but lifting up his eyes unto heaven, he would chearfully utter the words of *David*, *How long O Lord.* When he was exhorted by his friends to deſiſt from reading or writing in the time of ſickneſſe, he would reply, What? *will you have the Lord finde me idle?*

Not long before his death, ſome of his fellow Paſtors coming accordingly as they uſed to viſit him, they found him contrary to their expectation apparalled, and ſitting at his Table in that forme as he uſed to meditate, reſting his head on his hand, he ſpake theſe words unto them; I thanke you brethren for the care which you have over me; but I hope that within theſe fifteen dayes the Lord will reveale how he intends to diſpoſe of me, and I thinke that I ſhall leave you, and be received of him.

Growing weaker and weaker, he was brought intothe Senats Court by his command, where after an humble manner he thanked the Senate for the curteſies formerly conferred on him, and for the ſpeciall care which they had of him in this his laſt ſickneſſe. Not long after he received the Communion at the hands of *Beza*, labouring the beſt that he could to joyne with the reſt of the Congregation in ſinging of Pſalmes unto God.

The day wherein he dyed, he ſeemed to ſpeake ſomewhat heartily, but this was but the laſt ſtrugling of nature, for

about eight of the clocke apparant signes of death were seen; which being perceived of *Beza*, he ran forth to acquaint his other Collegues with it, but before his returne he had quietly yeelded his soule into the hands of God, leaving such a chearfull countenance unto the beholders, that he seemed rather to be asleepe, then dead. Thus was that light taken away, even at the setting of the Sun. The day following, there was great lamentation throughout the City; the Church lamented for the death of her faithfull Pastor; the Schoole sorrowed for the losse of so famous a Doctor; and in generall, all were filled with mourning, because they were deprived of their onely comforter, next unto God.

Many of the Citizens desired to behold him after that he was dead, so great was their affection to him; and some strangers also whom the fame of *Calvin* had drawne unto that place, and amongst them the *English* Embassadour for *France* desired greatly to see him being dead; but it could not be granted, least it might raise a scandall on him amongst the Papists. He was buried in the common Churchyard, without any extraordinary pompe, and without any Grave-stone laid over him; for which cause *Beza* wrote these Funerall Verses:

Romæ ruentis terror ille maximus,
Quem mortuum lugent boni horrescunt mali;
Ipsa a quo potuit virtutem discere virtus,
Cur adeo exiguo ignotoque in cespite clausus,
Calvinus *lateat; rogas?*

Calvinum *assidue comitata modestia vivum,*
Hoc tumulo manibus condidit ipsa suis.
O te beatum cespitem tanto hospite!
O cui invidere cuncta possunt marmorea!

How happens it that this is Calvins share,
To lye under this little, unknowne pare?

Is not this he who living did appeare,
Decaying Romes continued dread and feare?
Whose death the godly doth with sorrow fill,
And at whose name the wicked tremble still?
Whose life was knowne to be so holy, cleare,
That vertue might have learn'd a lesson here?

'Tis true, but know that humble modesty,
Which in his life did him accompany:
That hath ordained this green and turfie cover,
On his deceased Corpes to be laid over:
But since thou coverest such an one as hee,
How can the Marbles all, but envy thee.

A little before his death, he delivered an excellent Oration unto the Senate, unto which was also added a serious exhortation unto all the Pastors of *Geneva*. His Workes which he hath set forth for the generall good of the Church, which are sufficient declarations of his worth are these which follow.

Commentaries upon the old Testament.

1. *Upon Genesis.* 2. *An Harmony upon the four bookes of* Moses. 3. *Upon Josuah.* 4. *Upon the Psalmes.*

Lectures.

1. *Upon Jeremiah.* 2. *Upon the twenty one of Ezekiell.* 3. *Upon Daniel.* 4. *Upon the lesser Prophets.*

Upon the new Testament

1. *His Harmony on the Evangelists.* 2. *His Coment on the Acts.* 3. *On all* Pauls *Epistles.* 4. *On the Hebrews.* 5. *On Peter, James, John, Jude.*

His Sermons.

1. *Upon Deuteronomy.* 2. *Upon the Decalogue.* 3. *Upon Job.* 4. *Upon* 119. *Psalme.* 5. *Upon the Canticles.* 6. *Upon* 38. *Chapters of Isaiah.* 7. *Upon the eight last Chapters of Daniel.* 8. *Upon the Nativity, Passion, Death, Resurrection,*

Ascention of Christ. 9. *Upon Gods Election and Providence.* 10. *Upon the first of Kings.* 11. *Upon Josuah.*

Other Works.

1. *His institutions.* 2. *Upon the Eucarist.* 3. *Upon the victory of Jesus.* 4. *Genevaes Catechisme.* 5. *Of Reforming Churches.* 6. *Of Scandals.* 7. *Of Free-will.* 8. *Against Anabaptists.* 9. *Libertines.* 10. *Sorbonists.* 11. *Against Judiciall Astrology.* 12. *Of Predestination.* 13. *Of a true Communicant.* 14. *Part of* Seneca *enlightened with a Commentary.* 15. *His answer unto* Sadolets *Epistle.*

Had we but such Reformers in our dayes
As Calvin was, we should have cause to praise
Their blest endeavours; but alas our Times
Are daily acting (not Reforming) Crimes;
Heroick Calvins heart was alwayes true
To truth, and still would give the Church her due,
His soul was truely willing to take paines,
More for the publicke good, then private gaines.
His life was fil'd with troubles, yet his mind
(Even like the glittring Glow-worme) alwayes shin'd
Brightest, when most surrounded with the night
Of sad afflictions; Calvins whole delight
Was in the law of God, from which his heart
Being steel'd with truth, could not be mov'd to start.

The Life and Death of William Farellus, *who dyed* Anno Christi 1565.

1489 *William Farellus* was born in the *Delphinate* of a Noble family, *Anno Christi* 1489. and sent to *Paris* to be brought up in learning, and was one of the first that made a Publick Profession of the Gospell in *France*: but when persecution arose, he fled into *Helvetia*, where he grew into familiarity

familiarity with *Zuinglius*, *Oecolampadius*, and *Hallerus*. *Anno Christi* 1524. he went to *Basil*, where he proferred a publick Disputation with the Popish Divines of that place, but the Masters of the University would not suffer it, till the Senate interposing their autohrity, and then *Farellus* set up his *Theses* publickly, which he also maintained by desputation: but the Bishop and his Associates drove him from *Basil*: from thence he went to *Mont-pelier*, and to some other places, where he Preached the Gospell with so much fervor and zeal, that all might see that he was called of God thereunto. He coming to *Metin* Preached in the Chuch-yard belonging to the *Dominicans*, who by ringing their bells, thought to have drowned his voice, but having a strong voyce, he did so thunder it out, that he went on audably to the end of his Sermon. *Anno Christi* 1528. he, with *Virete* went to *Geneva*, where they planted the Church, and propagated the Gospell; and where, by his earnest obtestation, *Calvin* was forced to make his aboad. *Anno christi* 1553. the *Genevians*, though they owed themselves to him, yet were carried on with such fury, that they would have condemned *Farell* to death. And afterwards they did such things against him, that *Calvin* wished that he might have expiated their anger with his blood. And from thence he went to *Neocome*, where he discharged his Pastorall office with singular diligence and zeal. When he heard of *Calvins* sickneſſe, he could not satisfie himselfe, though he was seventy years of age, but he must goe to *Geneva* to visit him. He survived *Calvin* one yeare and odd Moneth, and dyed aged 76. years, *anno christi* 1565. He was very godly, learned, innocent in life; exceeding modest, stout, and sharp of wit; and of such a strong voyce, that he seemed to thunder in his speech; and so fervent in Prayer, that he carried his Hearers into heaven with him.

Renowned Farell liv'd a life,
Not spotted with the staines of strife:

He

He lov'd the thoughts, the name of Peace
His vertues had a large encrease;
Earth was his scorn, and Heav'n his pride:
In Peace he liv'd, in Peace he dy'd.

The Life and Death of Vergerius, *who dyed* Anno Christi 1565.

PEter *Paul Vergerius* excellently learned both in the Law, and Popish Divinity: he was sent by Pope *Clement* the seventh, as his Legate into *Germany* to improve his uttermost abilities to hinder a Nationall Councill: where accordingly he bestirred himselfe to hinder and endamage the *Lutherans*, and to encourage the Popish Divines in opposing of them. *Anno Christi* 1534. *Paul* the third sent for him to *Rome* to give him an account of the state affairs in *Germany*: after which he sent him back into *Germany*, to promise the Princes a Generall Councill to be held at *Mantua*, but withall to perscribe such rules about coming to it, as he knew the Protestant Divines would not accept of: he had in charge also to stir up the Princes mindes against the King of *England*, and to profer his Kingdome to whosoever would conquer it, and to try if by any meanes he could take off *Luther*, and *Melanchon* from prosecuting what they had begun. *Anno Christi* 1535. he was called home againe by the Pope, and when he had given him an account of his Legation, he was sent presently to *Cæsar* to *Naples*, to stir him up to take Armes against the *Lutherans*. *Anno Christi* 1537. he was againe sent into *Germany*; and also *Anno Christi* 1541. to the Convention at *Wormes*: after which he was called back to *Rome*, and the Pope being to make some Cardinals, intended to make *Vergerius* one, but some suggested that he had been so long in *Germany* that he smelled of a *Lutheran*, which made the Pope

to

to alter his purpose, which when *Vergerius* heard of, he went into his owne Country, purposing to clear himselfe by answering some of *Luthers* books; but it pleased God, that whilst he read them with an intent to confute them, himselfe was converted by them; whereupon he retired himself to his brother the Bishop of *Pole*, and communicated his thoughts to him: his brother at first was much astonished, but after a while was perswaded by him to read, and study the Scriptures, especially in the point of Justification by Faith, whereby it pleased God that he also saw the Popish Doctrines to be false, and so they both became zealous Preachers of Christ to the people of *Istria*: but the Divell stirred up many adversaries against them, especially the Fryars, who accused them to the Inquisitors: whereupon *Vergerius* went to *Mantua* to his old friend Cardinall *Gonzaga*: but there he could not stay in safety, whereupon he went to the Councill of *Trent* to purge himselfe: but the Pope by his Legate, stopt him from being heard there: from thence he went to *Venice*, and so to *Padua*, where he was a spectator of the miserable condition of *Francis Spira*; which so wrought upon him, that he resoved to leave his Country, and all his outward comforts, and to goe into voluntary exile, where he might freely professe Christ; and accordingly he went into *Rhetia*, where he Preached the Gospel sincerely, til he was called from thence to *Tubing*, by *Christopher* Duke of *Wurtenburge*, where he ended his dayes, *Anno Christi* 1565.

Those Popish errours which at first boze sway
In our Vergerious heart, were chast away
By the encreasing sun of truth; his minde
(Which was before all dzosse) was refin'd:
And from a cruell enemy; became
A perfect friend, and boldly would proclaime
The reall truth; fear'd not to be withstood.
Thus brave Vergerius turn'd from bad, to good.

The Life and Death of Strigelius, who dyed Anno Christi 1569.

VIctorine *Strigelius* was born at *Kausbira* in *Switzerland* *Anno Christi* 1524. his father was Doctor of Physick, who died in his sons infancy: when this *Strigelius* was fit for it, his friends finding him of a prompt and ready wit, they set him to School in his owne Country, where he quickly drunk in the first rudiments of learning, and so *Anno Christi* 1538. he went to the Universtity of *Friburg*, and having studied the Arts there for a while, *An. Christi* 1542. he went to *Wittenberge* where he was inflamed by God with an ardent desire to know the Doctrin of the Reformed Churches: for which end he diligently attended on *Luthers* and *Melanthons* Lectures, and wholly framed himselfe to the imitation of *Melanthom*. *Anno Christi* 1544. he Commensed Master of Arts, and by the perswasion of *Melanthon* he taught a private Schoole at *Winttenberg*, where he did much good, and gat himselfe great repute: But when the Wars in *Germany* waxed hot, he left *Witténberg*, and went to *Magdeburge*, and from thence to *Erpburd*, where he publisshed some Orations being about twenty two years old. *Anno Christ* 1548. he went thence to *Jenes*, and their he Preached, and the year after married a wife, which lived with him but two years. *Anno* 1553. he maried againe: whilst he continued there he had diverse disputations with *Major* about Good Works: and with *Flacius*; but *An.* 1559. the *Flacians* prevailed so far, that he and *Aquila* the Pastor of *Jenes* were both cast into prison, the marks whereof he carryed to his grave. In Prison he fell very sick, insomuch as the Prince suffered him to goe unto his owne house, but yet made him a Prisoner there: *Christopher*, Duke of *Wurtenburg*, and *Philip* Lantgrave of *Hesse* mediated for his release, and yet could not obtaine it: but at last the Emperor *Maximillian* (interposing his authority) procured it, after he had

had been a prisoner above three years. But perceiving that he could not be in safety in that place, he resolved to depart, which the University understanding, wrote to him, earnestly importuning his stay: to whom he returned thanks for their love, but told them withall, That his life was in continuall danger by reason of false brethren, and therefore he was resolved to goe where he might do more good: and accordingly from thence he went to *Lipswich*, where he spent his time in writing upon the *Psalmes*: and having it left to his choyce whether to stay at *Lipswich*, or to go to *Wittenberg* (being sent for thither) he chose to stay where he was, and was chosen Professor of Divinity in that University: There he continued his Lectures till *An. Christi* 1566. at which time he came to deliver his judgement about the Lords Supper: whereupon, by the command of the Rector of the University, the doors of the Colledge were shut against him, and he not suffered to read any more: yet they would have restored him to his place, if he would have promised to meddle with that point no more: but refused to make any such promise, and withall complained to the Elector of *Saxonie* of the wrong don unto him, from whom he received a sharp answer; and therefore leaving *Lipswich* and went to *Amberg* in the upper *Palatinate*, where, after a short stay, he received letters from the Elector Palatine, and the University, inviting of him to *Heidleberge*, whither he presently went, and was made Professor of *Ethicks*: in which place, he took very great pains both in reading his Lectures, and Writing: But his body having contracted some diseases by his former imprisonment. *Anno Christi* 1569. he fell very sick, whereupon he said, *Sperare se finem vitæ suæ adesse*, &c. That he hoped that his life was at an end, whereby he should be delivered from the fraud, and miseries of this evill world, and enjoy the blessed presence of God, and his Saints to all Eternity; and acordingly presently after he quietly departed in the Lord, *Anno Christi* 1569. and of his Age 44.

When a resolved heart is once inflam'd
With heavenly motions, t'will not be reclam'd
By easie termes, because a faithfull breast
Is fil'd with Heaven, & Heaven is crown'd with rest:
And had not stout Strigelius his heart
Been steel'd with courage, he had felt the smart
Of a bad conscience; but he still persisted
In what was good, and would not be resisted:
Those wrongs and injuries which he endur'd
On earth, was by Heav'ns grand Physitian cur'd.

The Life and Death of John Brentius, *who dyed* Anno Christi 1570.

John Brentius was born at *Wile* in *Sweveland*, *Anno Christi* 1499. his father was Mayor of that City 24. years, who carefully brought up his son in learning: and at eleven years old sent him to *Heidleberg* to Schoole, and at thirteen yeers old he was admitted into the University: and at fifteen he commensed Batchelor; there also he studied Greek and Hebrew; and was so studious, that he usually rose at midnight to his Booke; whereby he contracted such an habit, that he could never after whilst he lived, sleepe longer then till midnight; the rest of the night he spent in holy Meditations. And in his old age he had a candle by his bedside, and deceived the time by writing and meditation. Partly by his diligence, and partly by his acute wit and strong memory, he profited so much both in the Arts and Tongues, that at eighteen years old he was made Master of Arts. About this time *Luthers* Books coming abroad, *Brentius*, by reading of them, came to the knowledge of the Truth, which he willingly embraced. And being desirous to propagate it to others, he began to read upon *Matthew*, first to some friends of his own Colledge, but his Auditors encreasing out of other Colledges, he was fain to read in the

the publick Schools; for which the Divines hated him, becauſe he grew ſo popular, ſaying; That neither was the place fit for Divinity Lectures, nor he fit for ſuch a worke, being not yet in Orders. Wherefore to take away that objection, he entered into Orders, and Preached often for other men, to the great delight of his Hearers. From thence he was called to be at Paſtor at *Hale* in *Sweveland*, where his gravity, geſture, phraſe, voyce and Doctrine did ſo pleaſe the Senate, that though he was but three and twenty years of age, yet they choſe him to that place; and he carried himſelfe with ſuch gravity, holineſſe of life, integrity of manners, and diligence in his Calling, that none could contemn his youth: and the Lord ſo bleſſed his labours there, that many were converted to the Truth; yea, amongſt the very Popiſh Prieſts, ſom of them were converted, others left their places for ſhame, and went elſewhere. He uſed much modeſty and wiſdome in his Sermons; and when (in the beginning of his Preaching there) the Popiſh Prieſts railed exceedingly upon him and his Doctrine, and the People expected that he would anſwer them accordingly; he, contrariwiſe, went on in teaching the fundamentall points of Religion, and as he had occaſion he confuted their Errors without bitterneſſe from cleare Scripture arguments; whereby in time he ſo wrought upon them, that he brought them to a ſight of their Errors, and to a deteſtation of their Idolatry.

About this time *Muncer*, and his companions roſe up, and ſtirred almoſt all the Boors in *Germany* to take Armes againſt the Magiſtrates and rich men; abuſing Scripture to juſtifie their proceedings; whereupon *Brentius* was in great danger, for many cried out, that his oppoſing of Popery and caſting out the old Ceremonies, was the Cauſe of theſe tumults: and when as the Boors in *Hale* were riſen up, and threatned to beſiege the City of *Hale*, the Magiſtrates and Citizens were in ſuch fear, that they were ready to flye, or to joyne with the Boors: but *Brentius* encouraged them, and told them, That if they would take Armes, and defend

their City, God would assist them, &c. And so it came to passe, for six hundred Citizens beat away foure thousand of those Boors. He also published a Booke, in confutation of their wicked opinions; and shewed how dissonant they were to the Word of God.

Presently after rose up that unhappy contention between *Luther* and *Zuinglius*, about Christ's presence in the Sacrament, which continued divers years, to the great disturbance of the Church, scandall of the reformed Religion, and hinderance of the successe of the Gospell: and when a conference was appointed for the composing of that differance, *Luther*, *Brentius*, and some others met with *Zuinglius* and some of his friends; but after much debate, they parted without an agreement.

Anno 1530. was the *Diet* held at *Auspurg*, unto which the Protestant Princes brought their Divines with them, and amongst others *Brentius*; at which time *George* Marquesse of *Brandenburg* told the Emperour, That he would rather shed his blood, and lose his life, or lay downe his necke to the headsman, then alter his Religion. Here the Divines drew up that famous Confession of Faith, which, from the place, is called the *Augustine-Confession*. *Brentius*, at his returne home married a Wife, famous for her chastity, modesty and piety, by whom he had six children. *Ulricus* Prince of *Wurtenburg*, intending to reform Religion in his Dominions, thought it the best way first to reform the Universitie of *Tubing*, and considering where he might have a fit man for so great and difficult a worke; he at last resolved upon *Brentius*, whom he sent for; and who, with much diligence, prudence, and fidelity accomplished the same.

In the year 1547. the Emperour with his Army coming to *Hale*, *Brentius* hoping to prevail with the Captaine that no Souldiers should be quartered in his House; but when he came home, he found the souldiers beating at his door, and ready to break it down; and when they perceived that *Brentius* was Master of that House, one of them set an Halbert

bert to his breſt, threatning to kill him, if the doore was not preſently opened. Whereupon they were let in, and he cauſed meat and drinke to be prepared for them, and in the mean time conveyed away all his papers; and when he ſaw the fury and rage of the ſouldiers, he conveyed himſelfe and family out at a back door. The next day came a *Spaniſh* Biſhop with his train, and putting forth the ſouldiers, he quartered in *Brentius* his houſe, ſearched his ſtudy, looked over his papers and letters, and finding ſome letters to his friends, wherein he juſtified the Proteſtant Princes in taking Armes againſt the Emperour, he preſently carried them to the Emperour; whereby *Brentius* was in great danger, and was fain to hide himſelfe in a very high Tower, and not being ſafe there, he changed his apparell, left his wife and children, and with one onely companion paſſed through the *Spaniards* ſafely, and wandred up and down the fields all that night. But when the Emperor was removed with his Army, he returned to *Hale* again.

In the year 1548. when *Cæſar* had publiſhed his Booke, called the *Interim*, the Proteſtant Princes and Magiſtrates required the judgements of their Divines upon it: and the Magiſtrates of *Hale* deſired *Brentius* to tell them his judgement; who when he had conſidered it, told them, That it was a wicked Booke, and altogether contrary to the Scriptures, and that he would doſe his life before he would aſſent to it. This coming to *Cæſar's* eares, he ſent a Commiſſary to *Hale*, charging him to bring *Brentius* to him, either alive or dead: when the Commiſſary came thither, he inſinuated himſelfe into *Brentius* his acquaintance, invited him to his Table, perſwaded him to walke abroad with him, having prepared Horſes to carry him away, but that ſucceeding not, he called the Senate together, and having ſworn them to keep private what he ſhould tell them, he imparted his Commiſſion, telling them how acceptable it would be to the Emperour, if they would ſend to him *Brentius*; but if they refuſed, the Emperour would deſtroy their City, &c. It pleaſed God that whileſt he was thus

perſwading

perſwading the Magiſtrates, there came in one later then his fellowes, and the Commiſſary not minding it, did not tender the Oath to him; ſo when they were diſmiſſed, this man wrote to *Brentius*; *Fuge, fuge*, Brenti, *cito, citius, citiſſime*: which note was brought him as he ſate at ſupper: having read it, he told his Family that he muſt goe forth upon buſineſſe, but would return ere long. As he was going out of the City he met the Commiſſary, who asked him whither he went? He anſwered, To a ſick friend in the Suburbs who had ſent for him: Well (ſaid the Commiſſary) to morrow you muſt dine with me. He replyed, *God willing*, and ſo they parted. Being thus eſcaped, he hid himſelfe in a thick Wood, and for ſome weeks together he lay in the Wood all day, and every night came into a Villege to a friends houſe where he lodged; he wrote alſo to the Magiſtrates of *Hale* that if they could and would protect him, he was ready to come back, and not to forſake his flock, but if they could not, he did not deſire that they ſhould indanger themſelves for his ſake: They anſwered, that they could not protect him, and therefore left him free to goe whither he pleaſed. Preſently after *Ulricus* Prince of *Wurtenburge* invited him to him, and ordered him to be ſo private that he himſelfe might not know where he was, that if he was asked, he might ſafely deny his knowledge of him: yet upon ſuſpicion, his Caſtle was ſearched, but *Brentius* was in another place, where in his retirement he wrote a Comment upon the ninety third *Pſalm*: afterwards he went to *Baſil*, as to a safer place, where his wife dyed of a Conſumption: from thence he removed to the Caſtle of *Horrenburge* in the *Hyrcinian* Wood, where he changed his name, and gave out that he was the Keeper of the Caſtle: and whilſt he was there, he frequented the Sermons in a neighbor towne, where the Miniſter uſed to ſpin out his Sermons to a great length: whereupon *Brentius* took occaſion modeſtly to tell him of it; to whom the Miniſter anſwered, You Caſtle-keepers think all time too long at Church, but no time too long that you ſpend in drinking:

Brentius

Brentius ſmiling at it, ſaid no more. Whileſt he was there, he perfected his Comment upon *Iſaiah*, and ſome other Works: afterwards he had great profers made him by the Citizens of *Magdeburge*, by *Edward* the ſixth King of *England*, and by the Duke of *Brouſſia*, but he refuſed them all, and thus continued in baniſhment for the ſpace of two years. *Anno Chriſti* 1550. *Ulricus* Duke of *Wurtenburg* dyed, and his ſon *Chriſtopher* ſucceeding, he reſolved to reſtore the Miniſters which were driven away by the *Interim* to their Charges within his Dominions, and to perfect the Worke of Reformation: and for that end, ſent for *Brentius* and kept him in his Caſtle of *Stutgard* that he might have his advice and aſſiſtance in carrying on of that work: neither was he diſcouraged by the admonitions of the Princes and Biſhops, nor by the threats of the Garriſons that were about him: but cauſed *Brentius* to write a Confeſſion of Faith, and of the Doctrine of Chriſtian Religion, and about the chiefe points in Controverſie, which he intended to ſend to the Councill of *Trent*: about that time *Brentius* married againe, one *Catharine Iſenmam* a choiſe woman, who was a great comfort to him all the reſt of his life, by whom alſo he had twelve children: the year after the Paſtor of *Stutgard* dying, *Brentius* was choſen in his room: in which place he continued all his life, and carryed himſelfe with much ſedulity, piety and prudence in the ſame. *Anno Chriſti* 1557. he was ſent by his Prince to the Conference at *Worms*, which came to nothing, becauſe the Popiſh party would not ſuffer that the Scripture ſhould be the Judge of their Controverſies. In his old age he wrot upon the *Pſalmes*: and whereas there were many Monaſteries in *Wurtenburge*, out of wch the Fryars were driven, he perſwaded his Prince to turn them to Schools for the training up youth in learning, which was accordingly don, and once in two years *Brentius* viſited thoſe Schools; and tooke notice how the Scholars profited in learning, and encouraged them to make a daily progreſſe therein: he had almoſt finiſhed his Comment upon the *Pſalmes* when as his old age, worn out

with ſtudyes, and labors, put a period unto the ſame, and his end was haſtned by grief for the immature death of his Prince, for whom he profeſſed that he would willingly have ſacrificed all his eſtate, and his owne life alſo. Falling into a Fevor whereby he perceived that his end approached, he made his Will, wherein he ſet downe a Confeſſion of his Faith: and ſending for the Miniſters of *Stutgard*, he cauſed his Son to read it to them, & requeſted them to ſubſcribe their hands as witneſſes to it: he alſo received the Sacrament, and exhorted them to unity in Doctrine, and love amongſt themſelves: he was exceeding patient in all his ſickneſſe, neither by word, nor geſture ſhewing the leaſt impatience: alwayes ſaying, That he longed for a better, even an eternall life: the night before his death he ſlept ſweetly, and when he awaked, the Miniſter repeated the Apoſtles Creed, and asked him whether he dyed in that Faith, to whom he anſwered, Yea: which was his laſt word, and ſo he quietly reſigned up his ſpirit unto God, *Anno Chriſti* 1570. and of his Age 71. He was buried with much honor, and had this Epitaph:

Voce, ſtylo, pietate, fide, candore probatus
Johannes, *tali* Brentius *ore fuit.*
With voice, ſtyle, piety, faith, candor grac'd,
In outward ſhape, *John Brentius* was thus fac'd.

Toſs'd in the ſhip of fortune Brentius ſail'd
From place, to place, his courage never fail'd;
But with reſolved Conſtancy, he bent
His minde to ſuffer, free from diſcontent:
The rage of Papiſts could not make him yeeld
To their deſires; True vertue was his ſhield;
The ſtrength of his afflictions added ſtrength
Unto his ſoul, his ſuffrings had no length
Except of dayes, and them he knew to be
But ſervile Subjects to Mortality:
Thus like a patient ſufferer he fled
From earth, to heaven, and there repos'd his head.

The

The Life and Death of Peter Viretus, *who dyed* Anno Christi 1571.

PEter *Viretus* was born in the Country of the *Bernates*, brought up in learning at *Paris*, where he began to be acquainted with *Farellus*: from thence he went to *Lusanna*, where he was chosen Pastor, and spent much of his time in teaching, and writing there: and when *Calvin* was sent to the Conference at *Worms Anno Christi* 1541. and from thence to *Ratisbone*, he obtained of the Senate of *Lusanna* that *Viretus* should supply his place at *Geneva* til his return: and when he came backe he much importuned that *Viretus* might still continue there, affirming that it would much conduce to the good of the Church at *Geneva* to enjoy his labours: but he would needs return to *Lusanna* to his former charge: yet afterwards, at the earnest entreaty of the *French* Churches, he went to *Lions*; where, in the middest of the Civill Wars, and the Pestilence which followed, he, with his Collegues, governed the Church with much prudence: till, by the Jesuits means, there was a Proclamation sent abroad that none but such as were Native *French* should be Preachers in the Protestant Churches: then at the request of the Queen of *Navar* he went to *Bern*, where he continued untill his death, which was in the year 1571. and of his Age threescore. He was much bewailed of all good men: whilest he lived he was of a very weake constitution, & the rather by reason of poyson which a Priest had given to him at *Geneva*; as also becaus̄e of some wounds that he had received from a Priest in another place, where he was left for dead. He was very learned, of a sweet disposition, and so exceeding eloquent, that he drew many to be his Hearers which were no friends to Religion; and they were so chained to his lips, that they never thought the time long wherein he Preached, but alwayes wished his Sermons longer. At *Lyons*, which was a populous Ci-

ty, he Preached in an open place, and turned some thousands to the Truth and Faith in Christ: yea, some that passed by, with no purpose to heare his Sermon, he did so worke upon them, that they neglected their other businesse to harken to him.

Reader, observe the Malice of his Foes,
Who having not the wisedome to oppose
Brave Viretus by arguments; thought fit
To labour with a diabolick wit
To worke his ruine; first by poyson they
Contriv'd his fall; but poyson scorn'd to obey
Their base desires, which made them rage and swell,
Into a madnesse, till advis'd by Hell
To a more speedy way, which soone took place
Within their hearts; being destitute of grace
They thought it good to imploy a Papist, whose arme
Was ready to performe what might prove harme
To harmlesse Viretus, and with a knife
(As they suppos'd) depriv'd him of his life:
But God (the great abhorrer of such crimes)
Preserv'd rare Viretus for better times.

The

IOHN IEVELL.

The Life and Death of John Jewell.

IF ever any were happy in the impoſition of names in thoſe whom they dedicate to God at the Font, certainly they were who chriſtned this holy and learned man *John Jewell*; for his rare and admirable parts, and both naturall and ſupernaturall gifts were every way correſponding to his gracious and precious name. According to his chriſtian name *John* ſignifying *grace*, he was a *gracious* inſtrument of Chriſt, to reforme the gold of the Sanctuary, which through the negligence or impiety of later times became dim and droſſie with ſuperſtition. And according to his ſurname he was a rich *Jewell*, conſiſting of many *Gems*, ſhining as well in his life, as his incomparable writings

extant, almoſt in all languages. This great Clerke was borne at *Berrenber*, in the County of *Devon*: of which it may truly be ſaid as it was ſometimes of *Hyppo*, that *Hyppo* was more ennobled by great Saint *Auſtine*, then Saint *Auſtine* by little *Hippo*. For his education, it was firſt in *Merton* and after in *Corpus Chriſti* Colledge in *Oxford*. The former hath proved a famous nurſery of Phyloſophy and Schoole Divinity; the latter of the knowledge of Tongus and polite literature; in both which our *Jewell* ſhewing by his golden thighs what flowers he moſt ſucked and longeſt ſat upon; excelled for an acuter Diſputant, an eloquenter Oratour, a more univerſall Schollar, and every way an accompliſhed Divine the Church hath not had for many hundreds of years.

The firſt *gliſtering* of this *Jewell* was in the Rhetoricke Lecture conferred upon him in *Corpus Chriſti* Colledg, when he was yet but Batchelor of Arts. This Lecture he read with ſuch facility and felicity, that all his Auditors perceiving that he ſpake *potius ex arte*, than *de arte rhetorice*; rather from an excellent faculty he had in that *flexanimous* Art, then of the Art it ſelfe. Neither were theſe his Lectures onely *ſtrewed* as it were with flowers of Rhetorick, but richly fraught with all varietie of humaine Learning; which drew many Auditors unto him from other Colledges, and among them his Tutor Maſter *Parkhurſt*, afterwards Biſhop of *Norwitch*, who tooke great delight to behold the *ſparkling* of that *Diamond*, which himſelfe had firſt *pointed*; and he could not containe his joy, but vented it on the ſudden in this extempore Diſticon:

Olim diſcipulus mihi chare Juelle *fuiſti*,
Nunc ero Diſcipulus te renuente tuus.

Dear *Jewell* whilome Schollar thou wert mine,
But now againſt thy will I will be thine.

This his fame and love abroad purchaſed him envy and hatred at home; for he found ſhortly after to his coſt, the truth

truth of the Philologiſt his obſervation concerning truth, vertue and curteſie, three of the beſt Mothers, are often delivered of three of the worſt Daughters; truth of hatred, curteſie of contempt, and vertue of envie; *Vrit enim fulgore ſuo*; the glory of eminent worth dazelleth the infirme eyes of worthleſſe men; ſuch, as at this time the ſeven Seniors and Officers of that Colledge were; who as the Patriarks moved with envie, ſold *Joſeph* into *Egypt*; ſo they, ſicke of the ſame malady, expelled *Jewell* out of the Houſe, more to their owne diſcredit and diſadvantage, then to his. For ſoone after his expulſion, they found a great miſſe of him in the education of their Youth; and his greateſt enemies who cloaked their envie for the preſent, with pretended zeale for the *Romiſh* religion, yet after were heard to ſpeak thus of him within themſelves, we ſhould love thee if thou wert not a *Zuinglian*; though we believed *Jewel* that thy Belief is not ſound, yet in thy life thou art an Angel. Neither was this all, but when Maſter *Welch* Dean of the Colledge made his brags before Doctor *Brooks*, ſometimes Fellow of that Colledge, but then Biſhop of *Glocester*, that they alone had kept ſafe their rich Copes, Cuſhens, Plate, and other Ornaments of their Chappell. "It is true, quoth "Doctor *Wright*, Arch-deacon of *Oxford*, ſtanding by, you "have ſaved them, but you have loſt a more precious Or-"nament of your houſe, your *Jewel*.

But the beſt was, what the Colledge loſt, the Univerſity found; and of a private Lecturer, made him their publick Oratour, and for the ſubſtraction of his maintainance by the loſſe of his Fellows place in the Colledge, that defect was abundantly ſupplyed by the bounty of ſome of his Schollars Parents, who procured for him, and conferred upon him a good Benefice neer *Oxford*. And now he grows in eſtate and fame in the Univerſity, and grace with all the Heads of Colledges and Hals; but eſpecially he was precious in the eyes of the moſt renowned Doctor of the Chair, *Peter Martyr*, by whom he was preſented Batchelour of Divinity; and now nothing ſeemed to ſtand in his way from orderly

orderly ascending to higher degrees and preferment in the Church. But the face of the skye is not more changeable then the condition of our estate in this world, all the fair weather we spake of but now was overcast in a moment; for by the untimely death of *Edward* the sixt, and by the succeeding advancement of Queen *Mary* to the Crown, a bitter storm of persecution fell upon the newly reformed Church of *England*, and blew away many of our prime Doctors, and other men of eminent worth, and among them our *Jewel*, who now banished from his native Soyl, found yet great comfort in conversing, first at *Frankeford* with Sir *Francis Knowls* and his eldest Son, *Robert Horn*, and *Edward Sands*, and afterwards at *Argentine* with *John Poynet*, *Edmund Grindall*, *John Cheek*, *Anthony Cook*, *Richard Morison*, *Peter Carew*, *Thomas Wroth*, and divers others.

These noble Confessors deserve rather the naming, because in this their retiring, they seemed as it were, to *fetch their fees*, to make the greater *leap* in *England*; where after their return, they were highly preferred, *Grindall* to the Archbishop first of *York*, then of *Canterbury*; Sir *Francis Knowls* to be privy Councellour and Lord Treasurer, *Robert Lorne* to the Bishoprick of *Winton*, *Sands* of *London*, *Poynet* of *Worcester*, and the rest all of them to eminent places in the Church and Commonwealth, to *set off* their future glory, their present poverty and misery served as a *foyl*: It was yet for the present lamentable to see these men of worth, who had change of houses in their own Country, hardly getting a *shed* to shelter them from wind & weather in forreign parts; they who opened the fountain of their bounty to other men in *England*, were now constrained in *Germany* to fetch waters of Comfort, drop by drop, from others *Conduits*. At the first, the pious charity of the Londoners (be it spoken to the honour of that City) was as an unexhausted *mine* to them, till by *Stephen Gardner* it was discovered, and the *rich vein* stopt by the imprisonment of their chief Benefactors: And now these servants of Christ, of whom *England* at this time was not worthy, were put

putt o many difficult *plunges*, yet partly by the comfortable letters of *Zuinglius*, *Peter Martyr*, *Calvin*, *Melanthon*, *Pelican*, *Lavater*, *Gesnar*, and other privy Pastours of the reformed Churches beyond the Seas, they were *held up* by the *chin*, and partly by the charitable contributions of *Christopher* Prince of *Wirtenberg*, and the Senators of *Zurick*, they were so kept *above water*, as it were, with *bladders*, that none of them utterly *sunk* in their hope. And for *Jewell* in particular, though he were tossed from pillar to post, and sometimes dashed upon one rock, and sometimes upon another, yet in the end he found *safe harbour* in *Peter Martyrs* house, first in *Argentine*, and after in *Tigury*; where it is hard to say, *utrum Euripides ex Archelai an Archelai ex Euripides familiaritate fama magis inclaruerit*. Whether *Jewel* gave more luster & reputation to his Host, or his Host to him; certain it is, *Jewel* assisted *Peter Martyr* in setting forth divers Books; and by name, his learned Comentaries upon the *Iudges*: And very fortunate to the Church of God was the conjunction of these two Stars of *the first magnitude*; for from them had we the first light to find the tract of those who in the former Ages and purest time *walked with a right foot to the Gospel*, and professed the Doctrine of the reformed Churches. Although we must acknowledge our Churches very much indebted in this kind to *Reynolds*, *Whitaker*, *Bilson*, *Abbot*, *Camier*, *Morney*, and *Chemitius*; yet it cannot be denied, that these later *tinded their candles at these Torches*; for *Peter Martyr* had cleered the judgement of Antiquity in the point of the Sacrament, and some other controversies between us and the Church of *Rome*; and *Iewel* in all before *Chemitius* took *Andradius* to task, or *Bilson*, *Allen*; or *Reynolds*, *Hart*; or *Whitaker*, *Stapleton*; or *Abbot*, *Bishop*; or *Morney*, *Perrane*; or *Camier*, *Bellarmine*; our *Iewel* was the first who made a publick challenge to all the Papists in the world, to produce but one cleer and evident testimony out of any Father or famous Writer, who flourished within five hundred yeers after Christ, for any one of the many Articles which the Romanists at this day maintain against us, and upon good proof of any such

one allegation to yeeld them the bucklers and reconcile himselfe to *Rome*; and although *Harding* and some others undertooke him, and entered into the lists with him about the controverted Articles: yet they came off so poorely and *Jewel* on the contrary so amazed and confounded them with a *cloud of witnesses* in every point in question, that as Bishop *Godwine*, upon good ground affirmeth no one thing in our age, gave the Papacy so deadly a wound, as that challenge at *Pauls* Crosse so confidently made and bravely maintained. But this challege was not now made in the time of *Jewels* banishment, but after his returne into *England*; at this time he and many other cleare lights of the Church, were *hid under a Bushell*, till the fire of persecution of *England* (in which, not onely many faithfull brethe ren, but diverse reverend Fathers, as *Latimer*, *Cranmer*, *Ridley*, and *Hooper* were burned to ashes, for the testimony of the truth) was *laved* out partly by the teares of compassionate Confessors, povring out their souls to God in publick and private, but especially by the blood of so many Noble Martyres.

But as soone as God in justice looked upon the persecutours of the truth, and called Queen *Mary*, and those who diped their hands in his Saints blood to his tribunall, and set Queen *Elizabeth* upon her sisters throne that mirrour of Princes, and parragon of her sex, and phœnix of her age, restoring at the same time preachers to the Gospell and Gospell to the preachers; themselves in the first year of her Raigne commanded a survey to be taken of the whole Realme, and finding in many parts palpable Egyptian darkenesse, sent for all these concealed lights above mentioned, and after they were fetcht from under the bushels which had covered them, she set them in *golden candlesticks* in all the Counties within her Dominions, and among them *Jewell* in the dioceſſe of *Sarum*. Where he shined most brightly for eleaven years, and after his extinction by death left a most sweet smell behind him, the savour of a good name,

name, much more pretius then oyntment, for his Apoſtolick doctrine and Saintlike life, and prudent government, and incorrupt integrity, unſpotted chaſtity, and bountifull hoſpitality. In his firſt viſitation he began, and in his laſt he perfected ſuch a reformation, not onely in the Cathedrall and Parochiall Churches, but in all Courts of his juriſdiction, that even thoſe who before eſteemed not ſo well of *Jewell* as Biſhops, yet now were brought to have a reverend opinion of Biſhops, for *Jewels* ſake; for he was a carefull overlooker and ſtrickt obſerver not onely of all the flocks, but the Paſtors alſo in his Dioceſſe according to the Apoſtles preſcription; firſt he *attended to himſelfe* and his owne *doctrine*, and then to all the doctrine which as he heard was Preached in his See; firſt he examined his owne actions, and then the proceedings of all his inferiour officers. The Chauncellour and Archdeacons, are in the count of the law, the Biſhops eyes, and his Collectours and receivers are his *hands*: therefore he had a continuall *eye* upon theſe *his eyes*, and held a ſtrickt *hand* over theſe *his hands*, and if *theſe his eyes cauſed him to offend*, or raiſed any ſcandall in his Dioceſſe, by winking at foule abuſes, and enormities, or theſe hands by exaction and ſcraping, or taking bribes, he *pluckt out the one* and *cut off the other*. And if other Biſhops take not the like courſe though in their owne perſons they be never ſo innocent and uncorrupt; yet they will never free their See from foule and ſcandalous aſpertions. Iniquity will be committed even in the ſeat of juſtice, and carnall vices winked at in ſpirituall Courts, and *one corruption be borne out by another*, corporall by pecuniary: the heavieſt cenſures of the Church will be inflicted upon the lighteſt offenders, if they offer not to the Officiate ſhrine, and the fouleſt delinquents will eſcape away by the *Poſterne gate of Juno Moneta's temple*: *Poore gnats* if they be taken in their nets will be *ſtraigned to death*, and a *camell* laden with gold *ſwallowed up*, and it will be ſaid that Churches are viſited before they be ſick, nay, that they are ſick of their Viſitations, and that all the Proceſſes, and

Citations are *ad collegendum*, not *ad corregendum*: for collection of moneyes, not for correction of manners. To prevent these and the like abuses for which the *court Christians* heare ill abroad, the good Bishop sate often in his Consistory, and saw that all things were carried straight there, neither did he onely sit as judge in the Consistory, but also oftentimes as assistant on the bench of justice, informing the Judges in such causes where the law of God and of the land seemed to clash, and exhorting the prisoners willingly and patiently to subject themselves to the stroak of justice; but especially to prostrate themselves before the throne of mercy in heaven; and though they were cast by the Jury, and condemned by the last, yet they might be justified by grace and saved by mercy, at the tribunall of Christ.

What shall I speake of his peaceable ending (for the most part at his Table) litigious strifes and contentions, of which it is hard to say whether they more nourished the Law or the Law them. So was he *thrice happy* by the judgement of truth it selfe, because a threefold *peace-maker* in his Consistory on the Bench and at his Table, as a Judge, Justice and an Arbitratour. Yet did he no way forget that *unum necessarium*, which Saint *Paul* so deeply chargeth *Timothy* before God and his Angels, to be carefull of, *to wit*, to Preach in season and out of season, 1 *Cor.* 9. 16. I have heard of the *Hetrurian* goddesse, that whilest she was clad in a Countrey habit, and worshipped under a shed in the field, she delivered many Oracles; but after she was brought into a Temple, and cloathed with Purple and fine linnen, she became mute, and gave no answer at all: So it falleth out with many, whose office it is to publish and interpret the Oracles of God, like *Saul*, *when they come to the high places, they make an end of Prophecying*. *Jewell* did not so, but the more eminent he was in dignity, the more diligent in the worke of the Ministery, not so much in frequent as in exquisite Teaching; for though his Sermons were very frequent, yet they were alwayes rare for the matter and manner of his delivery; he never Preached *quicquit in buccam*,

but

but as *Abraham* offered to *Melchisedecke*, as St. *Jerome* renders it, *de prenpuis*, or *summitate a ceri*, of the top and best of the heape. The *Roman* Orator tels us of *negligentia quedam diligens*, a certaine diligent negligence, and learned ignorance; when the speaker carefully shunneth all affectation of Art, and laboureth that his speech may not seem elaborate. But the sober and discreet hearer hath often cause to complaine of *diligentia quedam negligens*, a negligent kinde of diligence in many popular Preachers, who ascend frequently into the Pulpit, but with extemporary provision, are often *in travile* but without paine, and delivered of nothing for the most part, but empty words and idle tautalogies; as if Sermons were to be valued by the number and not by the weight. These mens Sermons, though they exceed the houre in length, and the dayes of the week in number; yet they themselves lye open to the curse of the Prophet denounced against all those that doe the work of the Lord negligently. From the danger of which malediction *Jewell* was freest of all of his parts and place; for though he might best of any presume in this kinde upon his multiplicity of reading, and continuall practice of Preaching, yet never would he Preach in the meanest Village, without precedent meditation and writing also the chiefe heads of his Sermons. And as his tongue was the pen of a ready writer, so was his pen the tongue of a living speaker to all posterity.

When I perused the catologue of his Sermons, I wonder what time he had to write: agane, when I number and weigh his writing, I wonder what time he had to provide for Preaching; and when I compare both, I wonder how he could doe any thing els. Yet did not his constant preaching take him off from his aceurate writing, nor both from his discharging each part of his Episcopall function in his owne Person. Which that it may not seeme incredible, I will open his *day booke* and read out of it how he spent every houre: Rising at four of the clock, after praiers with his family at five, and in the Cathederall about

six, he was so affixed to his studies all the morning, that he could not without great violence be drawne from it: after dinner his doores and eares were open to all Suters; and it was observed of him, as it was of *Titus* (who was stiled *amor & delitiæ humanæ generæ*) that he never sent any sed from him. Suters being thus dismissed, he heard with great indifferency and patience, such causes debuted before him as either wered evolved to him as a Judge, or referred to him as an Arbitrator; and if he could spare any time from these troublesome businesses, he reckoned as cleare gaine to his Study.

About nine of the clocke at night he called all his servants to an account, how they had spent the day, and then offered up his enening sacrifice together with them to God; from his Chappell he withdrew himselfe againe to his Study till neer midnight, and from thence to his Bed; in which after he was laid, the Gentleman of his Bed-chamber red to him till wearied nature shut up the *offices* of his senses; long after his Porter had lockt up the Gates of his Pallace.

This watchfull and laborious kind of life without any recreation at all, save what his necessary refection at his meals, and a very few hours of rest in the night aforded him, spent the oyl of this sweet Lamp the faster, and thereby hastened his extinction and death in this world. Which as he foresaw by the spirit, so he foretold by letters to the Bishop of *Norwich*.

Yet upon record in the works of Doctor *Humfrey*, and as he forefaw it, and foretold it, so accordingly he prepared for it, as a Traveller, who hath little day and much way left, spurreth on faster, that he may reach home by daylight: so he, desirous to finish his course before the night of death approached, mended his pace, and dispatched all sorts of businesse with more celerity; and as he was visiting his Diocesse more severely then ever before, God visited him; and as he preached at *Lacock* upon the words of the Apostle, *Walk in the Spirit*, Death arested him in the Pulpit, from

from whence he was carried to his bed, where he ſtill continued preached to all that came to viſit him, either by heavenly inſtructions, or pious ejaculations, or divine meditations and paraphraſes upon the paſſages of Scripture, which were read unto him even till at one and the ſelf-ſame inſtant he committed both his hearers and his ſoul to God.

Valerius Maximus writeth of *Sylla*, that it was hard to ſay whether he or his anger were firſt extinct, for he threatned his enemies dying, and dyed threatning: but on the contrary, it may be ſaid of this ſervant of Chriſt Jeſus, it is hard to determine whether his naturall heat or his zeal firſt was extinguiſhed, whether his Prayers or his ſoul firſt arrived at Heaven, for he dyed praying, and prayed dying: His laſt words worthy to be written with a pen of Diamond, never to be raſed out, were theſe; "*A Crown of righteouſneſſe is laid up for me, Chriſt is my righteouſneſſe; this is my body, this day quickly let me come unto thee, this day let me ſee thee Lord Ieſu.*" He was buried in the midſt of the Quire, where after he had been interred two yeers, Dr. *Humfrey* laid upon him a faire marble ſtone, with an inſcription upon it, containing a brief Chronicle of his life; of which monument of that religious Profeſſor it may be truly ſaid, as it was of that which *Julius Cæſar* raiſed to *Pompey*, *Cæſar dum Pompeii ſtatuas erexit ſuas confirmavit.* In making this monument to continue the memory of *Jewel*, he eternized his own; but *Jewel* left himſelf a ſecond monument more famous then that, the Library he built in *Salisbury*; and yet a third more laſting then either of the former, his Works here enſuing; whereof theſe were Manuſcripts.

1. *A Paraphraſticall Expoſition of the Epiſtles and Goſpels through the whole yeer.* 2. *A continuate Expoſition of the Creed, Lords Prayer, and ten Commandements.* 3. *A Commentary upon the Epiſtle to the Galathians.* 4. *A Commentary upon the Epiſtle of Saint Peter.*

The

The Printed are these.

1. Anno Dom. 1550. *A latine Sermon preached at Saint Maries, upon* 1 Pet. 4. 11. [2. An. Dom. 1558. *Divers Sermons preached before Queen* Elizabeth *at Pauls Crosse.* 3. An. Dom. 1559. *Epistola ad Scipionem patritium venetum de causis cur Episcopi Angliæ ad Concilium Tridentinum non convenerint.* 4. Anno 1560. *A Challenge to all Papists at Pauls Crosse, with an Answer to Doctor* Cole, *in defence of a Sermon preached before the Queens Majesty, and her most honourable Councell.* 5. Anno 1561. *Apologia Ecclesiæ Anglicanæ.* 6. Anno 1562. *An Exposition upon the first Epistle to the Thessalonians.* 7. Anno 1563. *An Exposition upon the second Epistle to the Thessalonians.* 8. An. 1564. *A Reply to Master* Hardings *Answer, concerning the seven and twenty Articles contained in Master* Jewel *his Challenge,* viz.

1. *Of private Masse.* 2. *Communion under both kinds.* 3. *Of Prayer in a strange tongue.* 4. *Of the Supremacy.* 5. *Of the reall presence.* 6. *Of Polytopue, or being in many places at once.* 7. *Of the Elevation.* 8. *Of adoration of the Host.* 9. *Of carrying the Sacrament under a Canopy.* 10. *Of accidents without subject.* 11. *Of dividing the Sacrament.* 12. *Of a figure in the Sacrament.* 13. *Of plurality of Masses.* 14. *Of adoration of Images.* 15. *Of reading the Scripture in the mother tongue.* 16. *Of Consecration under silence.* 17. *Of the Sacrifice of the Masse.* 18. *Of receiving the Communion for others.* 19. *Of the application of Christs death by the Masse.* 20. *Of Opus Operatum.* 21. *Of the Title of the Sacrament Lord and God.* 22. *Of remaining under accidents.* 23. *Of Mice eating the body of Christ.* 24. *Of Individium Vagum.* 25. *Of the form and shews of Bread and Wine.* 26. *Of hiding and covering the Sacrament.* 27. *Of Ignorance, whether it be the mother of Devotion.*

9. Anno 1565. *A Rejoynder to Mr.* Hardings *Reply.* 10. An. 1566. *A defence of the Apology of the Church of England.* 11. An. 1567. *An answer to Mr.* Hardings *Preface.* 12. An. 1568. *A Treatise of the Sacraments.* 13. An. 1569. *The view of a seditious Bull sent into England.* 14. An. 1570. *A Treatise of the holy Scriptures.*

If

If any desire to be more familiarly acquainted with *Iewel*, and to be particularly informed of his method and course of study, his witty and learned Discourses at Table, his Poems and penned Speeches in the Colledge, his Exercises for his Degrees, his holding the golden Ballances of *Minerva* before *Urania*, being Moderator in Divinity, Disputations in the presence of Queen *Elizabeth*, at an Act at *Oxford*; as also, how he attained to that admirable faculty of memory, whereby he was able on the sudden to repeat Chapters of names, read to him backward and forward, broken sentences and exotick words, Welsh, Irish, or any other Language, after once or twice reading, at the most; let him read the story of his life at large in Doctor *Humfrey*, or at least the abridgement thereof, which I drew in the year of our Lord 1611. being then Student in *Corpus Christi* Colledge, at the command of Archbishop *Bancroft*: which as soon as it was sent up, was suddenly printed, and prefixed to *Iewels* Works, before I had time to revise it: and note the Errata, which I entreat thee for thine own sake as well as for mine, thus now to correct.

Page 5. line 30. *The wisdome of God so ordered this matter*, adde, *For* Jewel *his greater honour, and the advantage of the truth.* P. 7. l. 10. for *the blessed Spouse of Christ*, r. *the blessed husband of the Spouse of Christ.* P. 8. l. 21. for *Valerius*, r. *Vellerius.* p. 9. l. 16. for *his Apologie fell in the yeer* 1566. r. *the defence of his Apologie.* And l. 23. for *cene*, r. *scene.* p. 12. l. 17. *which is his Church*, adde, *on earth, and set it in a Crown of pure Gold upon her head in Heaven.*

The Preface to the King before the life is not mine, but Dr. *Overals*, then Dean of St. *Pauls*: the Appendix likewise is not mine, but Doctor *Morton*, then Lord Bishop of *Duresm*; the modell of the life drawn by me, beginneth thus: *If rare and admirable qualities of our Ancestors deserve a thankefull acknowledgement of Posterity.* And endeth thus: *Lord adorn and enrich continually thy Church with such Iewels, deck her cheeks with rows*

of such Rabies, and her neck with chains, make her borders of gold, with studs of silver, Amen.

Holy Learning, sacred Arts;
Gifts of Nature, strength of Parts;
Fluent Grace, an humble minde;
Worth reform'd, and wit refinde;
Sweetnesse both in tongue and Pen;
Insight both in Bookes and Men:
Hopes in woe, and feares in weale;
Humble knowledge, sprightly zeale;
A liberall heart and free from Gall;
Close to friends, and true to all.
Height of courage in Truths duell,
Are the stones that made this Jewell.
Let him that would be truly blest,
Weare this Jewell in his brest.

The Life and Death of Zegedine, who dyed Anno Christi 1572.

Steven Zegedine was borne in the lower *Panonia*, in the year 1505. brought up in learning, wherein he profited to admiration, and became a Schoolmaster himself; about which time (hearing the fame of *Luther* and *Melanchon*) he had a great minde to goe to *Wittenberg*; but wanting opportunity in sundry regards, he went to the University at *Cracovia*, where having studied a while, he was made a Reader to others, and grew very famous; and having gotten some money there, he then went to *Wittenberg*, where he studied Logick and Divinity three years, and then returned into his own Countrey. And in the City of *Thasniadine* he instructed Youth in the knowledge of Arts, and Preached Jesus Christ also to the People, before unknowne unto them: whereupon the King's Treasurer fell upon him, beat him,

and

and drove him out of the City: there he lost two hundred Books, and was so barbarously kicked by this Tyrant with his iron Spurs, that he was almost slaine.

Thus wandring up and downe as an exile, *Anno Christi* 1545. he was called to *Julia*, where he was made governour of an illustrious School: and the year after he was sent for to *Cegledine*, where he was hired to Preach publickly in the Church. There also he married a wife, and after three years stay, he went thence, and was sent for by the Governour of *Temeswert* to govern the School there, where also he preached to the people: but that Governour dying, there succeeded him one that was a strong Papist, who drove *Zegedine* from thence. Being again an exile, he was called to govern the Schoole at *Thurin*, where he also preached to the people, who eagerly embraced the Truth, and loved him exceedingly. From thence he was called to *Bekenese*, where he also preached to the people, and read in the Schools: whilest he was there, a Countrey man coming to him said; *Sir, what doe you here, when there are some souldiers coming upon you, to slay you? therefore flye hence speedily if you will save your life.* Whilest he was speaking, the noyse of th souldiers was heard without; whereupon he slipt into his chamber, but the souldiers breaking in upon him, plundered him of all he had, and binding him, carried him away with them: but behold the gracious providence of God; amongst those bloody Souldiers there was one that favoured him, and conveyed him away, so that swiming over a river, he escaped, and returned home again: shortly after, his fame spreading abroad, he was called to *Tholna* to govern a School there, and there also he preached to the people: and his former wife being dead, he married another: and not long after he was chosen to *Lascovia* to be the Pastor there: and was Ordained Minister by the Imposition of Hands, and taught Schoole also: about which time he was made Doctor, and the Superintendent of all that Baronry: he read also in private to many that repaired to him, and intermitted not his pains, no not in sickness,

if he had but ſtrength to ſpeak that his voyce might be heard. *Anno Chriſti* 1558. he was removed thence by the authority of the Governour of the Caſtles to *Calmantſem*. *Anno Chriſti* 1561. the *Vayvod* of *Copaſware* with his ſouldiers (being Turks) came upon the inhabitants of *Calmantſem* for neglecting to pay their Tribute, as they were at Sermon, and took many of them priſoners, together with *Zegedine*, and carryed them away to *Copaſware*: the reſt that eſcaped gathered the Tribute, carried it preſently to the *Vayvod*, entreated his pardon, and the reſtitution of the priſoners, eſpecially of *Zegedine*: but he told them, that if they would have them reſtored to liberty, they muſt goe and pitition the *Baſhaw* for their releaſe: which they doing, the priſoners were preſently releaſed: but when they afterwards accuſed the *Vayvod* to him of Tyranny, and injuſtice, he required that *Zegedine*, and ſome of the chiefe Citizens ſhould come and teſtifie thoſe things before him: but when *Zegedine* came, he picked a quarrell with him, and caſt him into priſon; whereupon his people, by rich preſents endeavour'd to procure his releaſe, and when they had almoſt obtained their requeſt, one whiſpered the *Baſhaw* in the ear, and told him, that he might have 1000. Florens for his ranſome: whereupon he ſtill detained him, and told them that he would not releaſe him till they had paid him a 1000. Florens: but when the money came in ſlower then he exſpected, the barbarous Tyrant chid his Keeper for uſing him too gently, which (as he ſaid) was the cauſe that his ranſome was not yet paid; whereupon his Keeper bound, and whip't him with thongs, till he was bloudy all over, and almoſt kill'd him: afterwards the *Baſhaw* promiſed that if they would procure the releaſe of the daughter of the Major of *Tolne*, who was priſoner with the *Hungarians*, and bring her unto him, he would releaſe *Zegedine*: her, therefore, his people of *Calmantſem* redeemed for three hundred Florens, and preſented her to the *Baſhaw*; yet the Infidell falſified his promiſe, and kept him ſtill priſoner: then the Prince of *Tranſilvania* ſent Ambaſſadors, and a rich preſent

to

to the *Bashaw*, requesting the release of *Zegedine*, yet nothing would prevail: many, pittying his miserable captivitie, came to visit him, and gave him money, but his cruell Keeper extorted most of it from him. Being loaden with heavy chains, the Citizens, with much importunity, prevailed to get him leave once a day to come to the Christians to whom he preached, and so returned to prison againe: yet God stired up the hearts of some of the Courtiers to commiserate his deplorable condition. During his imprisonment the *Bashaw* used all means both by threats, and promises to draw him to abjure the Christian Religion, and to turne Turk: but he alwayes answered him stoutly, That such arguments might prevaile with children, but could not prevaile with him. Having leave at last to lye amongst the other Prisoners, he wonderfully refreshed, and comforted them by his godly exhortations, and consolations drawn from the Scriptures, whereby they were much confirmed in the Christian Faith: and whereas before they were almost pined through want of food, God so stirred up the hearts of some to bring reliefe to *Zegedine*, that all the rest of the prisoners were provided for plentifully thereby. Remaining thus in prison he was not idle, but wrote there his Common-places, and some other Works: thus he remained in Prison above a year, in which time three of his children dyed, which added much to his affliction, and though his people had used the intercession of all their great men there about for his liberty, yet all prevailed not, till it pleased God that a Noble Baron, and his Lady passing by that way, saw this worthy man of God in so miserable a plight, that the Lady much pitied him: and afterwards being in Child-bed, and ready to dye, she requested her Lord (who loved her dearly) for her sake to improve all his interest in the *Bashaw* to procure *Zegedines* liberty; which he with an oath promised to perform, and accordingly engaged himselfe to the Turk that he should pay 1200. Florens for his ransome: thereupon he was released, and went about to diverse Cities to gather his ran-

some, and God so enlarged mens hearts towards him, that in a short time he carried 800. Florns to this Baron, and so returned to his people at *Calmantsem.* The year after being 1564. as he was going by coach to *Buda*, when the horses came near the great river *Danubius* being very hot, and dry, thy ran violently into the river: but behold the admirable providence of God, when they had swam some twenty paces in the river, they turned back again, and drew the coach, and him safely to the shore.

The same year, by the Imposition of Hands, he ordained three excellent men Ministers. About that time there came a bragging Fryar, and challenged him to a Disputation, which he willingly accepting of; the great Church was appointed for the place, and many of both sides resorted thither; and the Fryar came with much confidence, his servants carrying a great sacke of Bookes after him: but in the Disputation, *Zegedine* did so baffle him, that all his friends shrunk away with shame, and the Fryar, with his great sack, was left all alone, so that himselfe was fain to take it on his own shoulders and goe his way. About that time the *Vaivod*, who had before betrayed him, coming to the place where *Zegedine* was, desired to speake with him, and requested him to forgive him, professing that he could rest neither night nor day, he was so haunted with apparitions, and the Furies of his own conscience; which *Zegedine* easily assented unto.

In the year 1566. *Zegedine* being very hot, invited a friend to goe with him to the River of *Danubius* to bathe himself: but as they were swiming, his friend looking about him, saw not *Zegedine*, and wondering what was become of him so suddenly, at last he spyed his hoarie hairs appearing above water, and swimming swiftly to him, *Zegedine* was sunk; whereupon, he diving to the bottome of the river, caught hold of him, and drew him forth, carrying him to a Mill that was not far off, where he laid him to bed: about midnight *Zegedine* coming to himself, enquired how he came there, and who drew him out of the River; his

friend

friend told him the whole ſtory, and kept him carefully till he recovered. In the year 1572. he fell into a mortall diſeaſe, which ſo much the more afflicted him, becauſe he could not ſleepe; whereupon he ſent for a Chirurgion, who gave him a bitter potion, which cauſed him to fall a ſleepe, but after a little while he quietly breathed forth his laſt, being ſixty ſeven years of age.

How full of patience, how divine
Was this our learned Zegedine?
Though caſt in priſon, and reſtrain'd
From food, yet he the truth maintain'd.
His heart reſolved from his youth
Rather to ſtarve, then ſtarve the truth.
For Diſputations, few there were
That could with Zegedine compare:
His rare example lets us know,
Patience o'recomes the greateſt woe.

The Life and Death of John Knox, *who dyed* Anno Chriſti 1572.

John Knox was born at *Gifford* in *Lothain* in *Scotland*, *Anno* 1505. of honeſt Parentage: brought up firſt at School, then ſent to the Univerſity of Saint *Andrews*, to ſtudy under Maſter *Jo. Maior*, who was famous for learning in thoſe dayes, and under whom in a ſhort time he profited exceedingly in Philoſophy and School Divinity, and took his Degrees, and afeerwards was admitted very young into Orders; then he betook himſelf to the reading of the Fathers, eſpecially *Auguſtine's* Works; and laſtly to the earneſt ſtudy of the holy Scriptures; by wch, being through God's mercy informed of the Truth, he willingly embraced it, and freely profeſſed it, and imparted it to others. But when

when there was a perſecution raiſed up by the Biſhops, againſt the Profeſſours of the Truth, he fled into *England*, where he preached the Goſpel with much zeal & fruit, both at *Berwick*, *Newcaſtle* and *London*. He was much eſteemed by King *Edward* the ſixt, who proffered him a Biſhoprick, which he rejected, as having *Aliquid commune cum Antichriſto*; ſomething in it common with Antichriſt. King *Edward* being dead, the perſecution raiſed by Queen *Mary* made him leave *England*, and goe to *Frankefort*, where for a time he preached the Goſpel to the *Engliſh* Congregation: but meeting with oppoſition there, both from Papiſts and falſe brethren, he went to *Geneva*. *Anno Chriſti* 1559. and of his age 54. the Nobility of *Scotland*, with ſome others, beginning the Reformation of Religion, ſent for him home, and ſhortly after he was ſetled Miniſter at *Edinbrough*, where he preached many excellent Sermons. *Anno Chriſti* 1566. the Earl of *Murray* being ſlain on the Saturday, *Knox* preaching at *Edinbrough* the next day, amongſt the papers given of thoſe that deſired the prayers of the Church, he found one with theſe words, *Take up the man whom yee accounted another God*: At the end of his Sermon he bemoaned the loſſe that the Church and State had by the death of that vertuous man; adding further, *There is one in this company that makes this horrible murder the ſubject of his mirth, for which all good men ſhould be ſorry; but I tell him, he ſhall dye where there ſhall be none to lament him.*

The man that had written thoſe words, was one *Thomas Metellan*, a young Gentleman of excellent parts, but bearing ſmall affection to the Earl of *Murray*; he hearing this commination of *John Knox*, went home to his Siſter, and ſaid, That *John Knox* was raving to ſpeak of he knew not whom. His Siſter replyed with tears, If you had taken my advice, you had not written thoſe words; ſaying further, That none of *John Knox* his threatnings fell to the ground without effect. And ſo indeed this came to paſſe; for ſhortly after, this Gentleman going to travell, dyed in *Italy*, having none to aſſiſt, much leſſe to lament him. Towards

Knox

Knox his later end, his body became very infirm, and his voyce ſo weak, that People could not hear him in the ordinary place; wherefore he choſe another place, wherein he preached upon the Hiſtory of Chriſts paſſion, with which, he ſaid, it was his deſire to cloſe his Miniſtry: finding his end neer, he importuned the Council of the City to provide themſelves a worthy man to ſucceed in his place: Maſter *James Lawſon* Profeſſor in *Aberdene* was the man pitched upon, and Commiſſioners were ſent from the Church of *Edinborough* to requeſt him to accept of the place; *John Knox* alſo ſubſcribed that requeſt; adding, *Accelera mi frater, alioqui ſerò venies*; Haſte my Brother, otherwiſe you will come too late: this made Maſter *Lawſon* to haſten his journey, and when he was come, he preached twice to the good liking of the people, whereupon order was taken by the rulers of the Church for his admiſſion, at which time *John Knox* would needs preach, though very weak, which alſo he performed with ſuch fervency of ſpirit, that he was never before heard to preach with ſo great power, or more content to the hearers. In the end of his Sermon, he called God to witneſſe that he had walked in a good conſcience with them, not ſeeking to pleaſe men, nor ſerving either his owne, or other mens affections, but in all ſincerity, and truth had preached the Goſpell of Chriſt. He exhorted them in moſt grave and pithy words to ſtand faſt in the Faith they had received: and ſo having prayed zealouſly for Gods bleſſing upon them, and the multiplying of Gods ſpirit upon their new Paſtor, he gave them his laſt farewel: Being conveyed to his lodging, that afternoon he was forced to betake himſelfe to his bed: and was viſited by all ſorts of perſons in his ſickneſſe, to whom he ſpake moſt comfortably: amongſt others the Earle of *Morton* came to ſee him, to whom he ſaid, *My Lord, God hath given you many bleſſings, Wiſdome, Honor, Nobility, Riches, many good, and great friends, and he is now about to prefer you to the Government of the Realm* (*the Earl of* Marr, *the late Regent, being newly dead.*) *In his name I charge you, uſe theſe bleſſings better then formerly you*

have don: seeking first the glory of God, the furtheance of his Gospell, the maintenance of his Church, and Ministry; and then be carefull of the King to procure his good, and the welfare of the Realm. If you doe thus, God will be with you, and honor you: if otherwise, he will deprive you of all these benefits, and your end shall be shame, and ignominie. These speeches the Earl called to minde about nine years after, at the time of his Execution, saying, That he had found *John Knox* to be a Prophet. A day or two before *Knox* his death, he sent for Master *David Lindsey*, Master *Lawson*, and the Elders, and Deacons of the Church, to whom he said, The time is approaching, which I have long thirsted for, wherein I shall be released from all my cares, and be with my Saviour Christ for ever: and now *God is my witnesse whom I have served with my spirit in the Gospell of his Son*, that I have taught nothing but the true & sincere Word of God: and that the end that I proposed in my Ministry was, To instruct the ignorant, to confirm the weak, to comfort their consciences who were humbled under the sense of their sins, and born down with the threatnings of Gods judgments. I am not ignorant that many have, and doe blame my too great rigor, and severity; but God knoweth that in my heart I never hated those against whom I thundered Gods judgments: I did onely hate their sins, and labored according to my power to gaine them to Christ: That I did forbear none of what condition soever; I did it out of the fear of my God: who hath placed me in the function of his Ministry, and I know will bring me to an account. Now bretheren, for your selves, I have no more to say, but to warn you that you *take heed to the Flocke over which God hath placed you Over-seers, which he hath redeemed by the blood of his onely begotten son*: and you Master *Lawson* fight a good fight, doe the Worke of the Lord with courage, and with a willing minde, and God from heaven blesse you, and the Church whereof you have the charge: Against it (so long as it continues in the Doctrine of the Truth) the gates of hell shall not prevaile: having thus spoken, and the Elders, and Deacons being dismissed, he

he called the two Preacher to him, and ſaid, There is one thing that grieveth me exceedingly, you have ſometimes ſeen the Courage, and Conſtancy of the Laird of *Grang* in the Cauſe of God; and now that unhappy man is caſting himſelf away: I pray you go to him from me, and tell him, That unleſſe he forſake that wicked courſe that he is in, the Rock wherein he confideth ſhall not defend him, nor the carnall wiſdome of that man whom he counteth halfe a god [which was young *Leſbington*] ſhall yeeld him help; but he ſhall be ſhamefully pulled out of that neſt, and his carcaſſe hung before the Sun, (meaning the Caſtle which he kept againſt the Kings Authority) for his ſoul it is dear to me, and if it were poſſible, I would fain have him ſaved: accordingly they went to him, conferred with him, but could by no meanes divert him from his courſe: But as *Knox* had fore-told, ſo the year after his Caſtle was taken, and his body was publickly there hanged before the Sun: yet at his death he did expreſſe ſerious repentance. The next day *Knox* gave order for the making of his Coffin, continuing all the day (as he did alſo through all his ſickneſſe) in fervent prayer, crying, *Come Lord Jeſus*: ſweet Jeſus *into thy hands I commend my ſpirit*: being ask'd whether his pains were great, he anſwered, That he did not eſteem that a pain which would be to him the end of all troubles, and the beginning of eternall joyes. Oft after ſome deep meditation, he uſed to ſay, *Ob ſerve the Lord in fear, and death ſhall not be troubleſome to you: Bleſſed is the death of thoſe that have part in the death of Jeſus.* The night before his death, he ſlept ſome hours with great unquietneſſe, often ſighing, and groaning, whereupon when he awakened, the ſtanders by asked him how he did, and what it was that made him mourn ſo heavily? to whom he anſwered: In my life time I have been aſſaulted with Temptations from Satan, and he hath oft caſt my ſins into my teeth to drive me to deſpair, yet God gave me ſtrength to overcome all his Temptations: but now the ſubtill ſerpent takes another courſe, and ſeek's to perſwade me, That all my labors in the Mi-

nistery,&the fidelity that I have shewed in that service hath merited heaven and immortality: but blessed be God that brought to my minde these Scriptures: *What hast thou that thou hast not received?* And, *Not I, but the grace of God in mee*: With which he is gon away ashamed, and shall no more return: and now I am sure that my battell is at an end,and that without pain of body,or trouble of spirit,I shall shortly change this mortall, and miserable life, with that happy, and immortall life that shall never have an end. After which, one praying by his bed, having made an end, asked him, If he heard the Prayer? Yea, said he, and would to God that all present had heard it with such an ear, and heart as I have don: Adding, *Lord Jesus receive my spirit*: With which words, without any motion of hands, or feet, as one falling a sleep rather then dying he ended his life. Never was man more observant of the true &just authority of Church-Rulers according to the Word of God,and the practise of the purest Primitive time: he alwayes pressed due Obedience, from the people to the faithfull Pastors, and Elders of the Church. He dyed *Anno Christi* 1572. and of his Age 62. Men of all ranks were present at his Buriall: The Earl of *Murray*, when the Corps was put into the ground, said *Here lies the body of him, who in his life time never feared the face of any man.*

Undaunted Knox would never fear to tell
The best their follyes,if they did not well:
He was severe to those that would not be
Observant to his preach'd Divinity:
He lov'd the wayes of peace, and would delight
Himselfe in Gods just Lawes both day and night:
His soul would be laborious to fullfill
The sweet commands of his deare makers will.
In peace he liv'd, and with a peacefull breath
He call'd on God, and yeelded unto death.

The

The Life and Death of Peter Ramus, *who dyed* Anno Christi 1572.

PEter *Ramus* was born in *France Anno Christi* 1515. His Grandfather was a Noble-man, who(having his estate plundered by *Charles* Duke of *Burgundie*, Generall under the Emperour *Charles* the fifth) was forced to leave his Country, and to betake himselfe to the poore, and painfull life of an husbandman: and his father being left very poor by him, was fain to live by making of Charcole: *Ramus* being from his Childhood of an excellent wit, of an industrious nature, and much addicted to learning, was compelled for his subsistance to live as a servant with one of his Uncles: but finding (that by reason of his many Imployments) he had no time to follow his book there, he thought it better to betake himselfe to the service of some learned man: so going to *Paris*, and being admitted into the Colledge of *Navar*, he laboured hard all day for his Masters, and spent a great part of the night in study, so that in a short time he was made Master of Arts, and Laureat-Poet: and the Professors in that Colledge, every one taking much delight in his diligence, each strove to forward him in learning, and lent him such books as he needed: then he betook himselfe to instructing of others, and to exercise himselfe in private Lectures, till thereby he had fitted himselfe for more publick employments: then was he appointed publickly to read Logick, and when he was twenty one years old, he published his Logick, with some Animadversions upon *Aristotile*: this procured him much love, every one admiring such ripe parts, in so young a man: and envy being the usuall concomitant of vertue, he had also many that envied, and aspersed him; especially the *Sorbone* Doctors, who accused him of Heresie in Phylosopgy, for that he being but a Novice, dust take upon him to correct *Aristotle*, the Prince of Phylosophers: and by their authority they so

far prevailed, that *Ramus* was forbidden to read, or write any more of Phyloſophy: This being very grievous to him, it pleaſed God to ſtir up the heart of the Governour of another Colledge to ſend for him to aſſiſt him in reſtoring of that Colledge, which was now empty; the ſtudents being all fled by reaſon of the infection of the Plague: and it came to paſſe that in a ſhort time(*Ramus* being ſo famous a man) the Colledge was better ſtored with ſtudents then ever it was before: the *Sorboniſts* much raged at this, and laboured to ſoe diviſion betweene the Governour of the Colledge and him: yet *Ramus* carried himſelfe with ſo much candor and ingenuity, that they lived together with much concord: at laſt, that Governour dying, *Ramus* ſucceeded him: and by the Cardinall of *Lorrain's* meanes(who who was a great favorer of Learning)he was made the Regius Profeſſor of Rhetorick, and Phyloſophy, *Anno Chriſti* 1551. and of his Age thirty ſix. His fame ſpreading into all the Univerſities of Chriſtendome, there were many Princes that ſtrove to get him out of *France*, profering him large ſtipends if he would come to them: but he being now famous in *France*, preferred his owne Country before all others; and therefore rejected all their offers. In *Paris* he had ſo great eſteem, that (though his enemies ſtrongly oppoſed it)yet he was made Dean of the whole Univerſity: and ſo having obtained a more quiet kinde of life, he betook himſelfe to the ſtudy of the Mathematicks, wherein he grew very exquiſite. But when the Civill Wars brake forth in *France* for Religion, and that none could ſafely enjoy themſelves, or any thing that they had, when under pretence of Religion, every one revenged his owne private quarrels upon others; *Ramus*, to free himſelfe from this tempeſt, left *Paris*, and went to *Fontainblew*, where the Kings Library was: yet neither there could he be in ſafety: ſo that at laſt, he was compelled to betake himſelfe to the Camp of the Prince of *Conde*: But when he ſaw that *France* was no fit place for him for the preſent to reſide in, he reſolved to travell into *Germany*, till God ſhould reſtore peace

to

to his Country againe: and accordingly he went to *Argentine*, *Basil*, *Lusanna*, *Tygure*, *Heidelberge*, *Norenberg*, and *Aussburg*, and was entertained in all these Universities with great applause, and with much joy by all learned men. And when the Civill War was ended in *France*, he returned to *Paris* againe. Then he remained in his College till that horrible Massacre happened on Saint *Bartholomews* Eve, wherein so many thousands perished by the cruell hands of bloody Papists: at which time the Colledge gates being fast shut, he locked himselfe up in his owne house till those furious Papists brake open his doors, and finding him, ran him through, and being halfe dead, threw him out of his window; and not satisfied therewith, they cut off his head, dragged his body about the streets in the channels, and at last threw it into the river of *Sein*, *Anno Christi* 1572. and of his Age seven and fifty. After which also they seized upon his Goods, Library and Writings, whereby many excellent Commentaries and other Works (not fully compleat) perished, to the great losse of learned men.

Industrious Ramus from his youth inclin'd
Himselfe t'obtaine a well-composed minde:
His heart was serious, and he toke great paines
To sowe good seeds, and after reape the gaines.
He was belov'd of all that lov'd the fame
Of learning; for he had a winged name.
His care, his love, his industry was such,
That in few years his heart attain'd to much:
But in conclusion, Envie that still crowds
Into true Fame, involv'd him in the clouds
Of sudden ruine: Papist thought it good
To take a surfeit of his guiltlesse blood.

The

The Life and Death of Matthew Parker, *who dyed* Anno Christi 1574.

Matthew Parker was born in the City of *Norwich*, *Anno Christi* 1502. and having some years at Schoole, he went to *Cambridge*, where he was admitted into *Corpus Christi* [*Bennet*] Colledg, in which place he profited so much that he was chosen Fellow, and grew so famous that Queen *Ann Bullen* [mother to Queen *Elizabeth*] made him her Chaplain, whereupon he Commensed Doctor in Divinity: and after her death, King *Henry* the eighth; and after his death, King *Edward* the sixth made him their Chaplaines, and preferred him to be Master of *Bennet* Colledge; besides other Ecclesiasticall dignities which they advanced him to: but in Queen *Maries* dayes, he was despoiled of all, and was compelled to live a poor, and private life: but so soon as Queen *Elizabeth* came to the Crown, she made choyce of this Doctor *Parker* for his admirable learning, and piety to be the Archbishop of *Canterbury* *Anno Christi* 1559. which place he supplyed with great commendation for above fifteen years. His works of Charity were very eminent: He gave to the Corporation of *Norwich*, where he was born, a Bason and Ewr double guilt, weighing 173. ounces: as also fifty shillings a year for ever to be destributed amongst the poor of that City: and six anniversary Sermons in severall places of *Norfolk*: to *Bennet* Colledge he gave thirty Scholarships, built them a Library, and bestowed many excellent books, and ancient Manuscripts upon it, besides three hundred ounces of silver, and guilt-plate: and the perpetuall Patronage of Saint *Mary Abchurch-London*. He carefully collected, and caused to be printed diverse ancient Histories of *England*, which probably had otherwise been lost. He dyed in peace *An. Christi* 1574. and of his Age 72.

What

What Heav'n bestow'd upon him, he was free
To give to others; for his Charitie
Was known to many, whose impatient griefe
Inforc'd them to implore his sure reliefe.
His worth was such, that t'was disputed, which
Pray'd for him most, either the poore or rich.
The poore, they pray'd (as they were bound to do)
Because he fild their soules and bodies too.
The rich desir'd his life, because his store
Sustain'd their soules, and help'd maintain the poore.
Thus having spent his dayes in love, he went
In peace to Heav'ns high court of Parliament.

HENRICVS BVLLINGERVS.

The Life and Death of Henry Bullinger.

IN the year of our Lord 1504. *Henricus Bullingerus* was born at *Bremogarta*, a Town in *Switzerland*: he was descended

from an ancient and a noble Family, much esteemed and honoured in those parts. Being an Infant he was twice in great danger of his life, but preserved by the powerfull hand of God, contrary to the expectation of his Parents and friends: first, from the Pestilence, wherewith those parts were at that time grievously punished: and secondly, from a wound which he received in his throat, by reason of a fall; whereby he was made unable to admit of any nourishment for the space of five dayes.

His Father being a man of great learning, and bearing an extraordinary affection unto the Arts and their Professors, he was very carefull to provide that the tender years of this his Son might be bathed in the Fountains of Learning; and for that cause (he being not fully five years old, he was sent unto a Countrey School neer adjoyning, where he continued seven years; but by reason of the inability of his Master, he profited not much; yet he attained unto that perfection, that he exceeded those which learned with him, not without the approbation of his Master. His Parents well perceiving the towardlinesse of the childe, and finding that Schoolmaster not to be a sufficient Tutor for him; they presently entred into a consideration of sending him unto some more eminent place, where he might be instructed in the Arts, for the better perfection of nature; and therefore in the year 1516. he was sent unto *Embrick*, a Town in the Dukedom of *Clive*, then famous for the many learned Schollers wherewith it was adorned: and here he was comitted unto the tuition of *Casparus Glogorienſis*, and of *Petrus Cochemenſis*, *Moſellanus*, and others, being men beautified with excellent endowments, and famous both for their Method of Teaching, and severity of Discipline; which latter was most acceptable unto this *Bullinger*; and for that cause, being yet a childe, he had an intent to unite himself unto the Order of the *Carthusians*, it being the strictest and most severest. In this place *Bullinger* continued three years, to the great perfection of his Studies, and increasing of his knowledge

ledge in the Arts and Tongues. During which time he received little maintenance from his Father. He furnished himselfe with victuals, sometimes by singing, sometimes by begging from doore to doore. Which action he performed not becauſe his Father was poore and could not, or covetous and would not confer a ſufficient annuall penſion on him; but he did it, becauſe he deſired to have ſome experience of the miſerable and wretched condition of poore men; that iu future times he might be the more willing and ready to relieve and ſuccour them. Afterwards, he removed unto *Colen*, where he ſtudied Logick, and notice being taken of his excellent qualities, he proceeded Bachelor of Arts; and becauſe there was great controverſies in the Churches then, touching ſome points of Divinity, he inclined unto the Study of *Theologie*, and withall deſired to know of thoſe who were eſteemed the beſt Schollars, what Authors were fitteſt to be read, to ground him in the knowledge thereof. They all adviſe him to conſult with *Lombard*, his writings being of good account and authority in thoſe times. This counſell was embraced by *Bullinger*, who not contenting himſelfe with that Author, he went unto *Georgius Deinerus*; by whoſe procurement he obtained an admiſſion into the publick Library at *Colen*; where he ſtudied the Homilies of *Chryſoſtome* on *Matthew*, read over ſome chiefe parts of the Workes of *Auguſtine*, *Ambroſe*, *Origen*, the Workes of *Luther* he read privately in his own Chamber, which indeed were the meanes of inlightning his underſtanding; for by the reading of them he was induced to peruſe and to ſearch into the Scriptures, and eſpecially into the New Teſtament; whereby he entred into a deteſtation of the Doctrine of the Church of *Rome*, and into a conſtant and firme reſolution of rejecting the auſtere life of the *Carthuſian* Monkes.

In this *Academy* he went forth Maſter of Arts, and then he returned unto his Fathers houſe, where he ſpent a whole year in his private ſtudies and meditations, at the end whereof he was called by *Wolfangus Jonerus*, unto *Capella* (he

being *Abbot* there) a Monastery situate in the fields of *Tigurum*, and advanced by him to be Head-schoolmaster, during his residence he was entirely beloved, not onely of the *Abbot*, but also of *Simler Zuinglius Oecolampadius*, and of other excellent and reverend personages, for those excellent parts wherewith he was endewed.

About this time he joyned with *Zuinglius* as touching a reformation in the Church, the labouring to produce it at *Tigurum*, and the other endeavouring to effect it at *Capella*; which in short time took good effect, for they cleared both places of Masses, and Idoles, and of many other things, which appeared superstitious in the Church, this he did during his residence at *Capella*, and with so much the more happy success because he was appointed to read the publick Divinity Lecture in the same school.

In the year 1529. he was called unto *Bremogart*, the place of his birth, to Preach the Word of truth unto them: here he began openly to condemne the errours of the Papists, stoutly defending his Fathers doctrine, who had formerly discovered and confuted their errors, but some of the more eminent Citizens, not well brooking his doctrine, exercised their authority, in expelling him the City; placing in his office a godly and learned Theologue, named *Gervasius Scholasticus*, but his name being famous amongst the *Switzers*, and many of them having a great desire to hear him, he was called unto his owne Country to preach the Gospel of Christ, wherein he was so powerfull that he caused them to rectifie many abuses in the Church, and so well approved of, that the Senate kindly intreated him to remaine there, and to goe forward in his teaching? he answered them, that he was so strictly bound by promise unto the Senate of *Tigurum*, and to the Abbot of *Capella*, that he could doe nothing without their leave and consent: Wherefore they presently dispatched an Embassador unto *Cabella*, who wrought so effectually with the Senate, that they willed *Bullinger* to remaine in his owne Country, where he continued Preaching the Gospell together with

Gervasius

Gervaſius three years with the Unanimous conſent of all the Citizens, and the Goſpell by the induſtry of theſe two learned and vigilant watchmen flouriſhed in the ſame place: which (although it weare oppoſed by the Anabaptiſts, who laboured to hinder the growth of the Church) was preferred by God, who ſtirred up this *Bullinger* to confute with invincible arguments in the preſence of the whole Church, their erronious opinions.

But as one miſery ſeldome comes alone, without the addition of another, even ſo it happened at this preſent, for the Church of *Bremogart* was not onely troubled with the erronious opinions of theſe Anabaptiſts; but alſo vexed with inteſtine diſcords, where in the Papiſts having the upper hand, *Bullinger* with his father and brother, and his faithfull colleague *Gervaſiius* were baniſhed their Country, in the yeare of our Lord 1531. whence departed they went unto *Tigurum*, and were kindly entertained by *Wernerus Striner*, who together with them greatly lamented the troubleſome State of the Church. In the ſame yeere the Church of *Baſil* was deſtitute of a Paſtor, by reaſon of the death of *Oecolampadius*, whereupon he was called by them unto the diſcharging of a Paſtorall office amongſt them, but the Senate of *Tigurum* detained him, and appointed him in the place of *Zuinglius*, according to his owne deſire, for when he went forth with the *Tigurines* to Battell, he deſired of them if any misfortune came unto him, that they would be pleaſed to Nominate *Bullinger* to be his ſucceſſour.

And unto this office he was called in a time full of danger, even to build up and to confirme and ſtrengthen a Church, greatly ſhaken and afflicted. Which he performed with ſuch patience and modeſty, that falſe Doctrine began againe to be diſcovered, and the truth to be firmly planted in the hearts of many; which he well perceiving, ceaſed not to proceed and go forward, praiſing almighty God for ordaining and eſteeming him a worthy inſtrument for the advancing and propagating of his Truth: and for that

cauſe he wrote a Confeſſion of his Faith, ſending it unto *Conſtance* to *Bucer*, and other learned Divines there aſſembled for the eſtabliſhing of an agreement amongſt the Churches; which worke of his was approved of by *Bucer* and by the whole Aſſembly, eſteeming it worthy to be embraced of the adjacent Churches.

In the year 1536. he was preſent at *Baſel* with *Bucer* and others, about the reconciling of different points, which did great hurt unto the Church, and eſpecially about the reconciliation betwixt *Luther* and the *Hevetian* Churches; where it being declared againſt him, that he laboured for a defection unto *Luther*, and all his opinions he cleared himſelfe of that aſperſion, but departed unſatisfied concerning his deſire, to his great griefe; who notwithſtanding ſo brideled his affection, that in the midſt of their contentions, he abſtained from all bitterneſſe of ſpeech.

In the year 1538. ſome of our *Engliſh* Nobility came unto *Tigurum*, to be inſtructed in the grounds of Religion, and to have his judgement concerning the publicke rites and Ceremonies of the Church. This happened about the time that *Henry* the eight had disburdened himſelf of the weight of the Pope, the *Engliſh* being greatly inflamed to imbrace a pure worſhip of the Lord, which had not yet been converſant amongſt them; theſe men were kindely entertained by *Bullinger*, who alſo gave them full ſatisfaction concerning the things demanded; before their departure, they intreated him that he would write ſome ſhort Treatiſe concerning Religion unto their Soveraigne, whereby he might be egged forward in his reſolution touching the reformation of the Church. Unto which he willingly condiſcended, and wrote unto the King two learned Treatiſes, exhorting him to ſet aſide the inventions of men, and to give himſelfe wholly unto the Word of God; and to have all things in his Dominion regulated and ſquared according unto the Canonicall Scripture.

In the year following he laboured to purge the Church of that groſſe errour of *Caſparus Schroenckfeldius* a *Sileſian*, con-

concerning the Humane nature of Christ, who taught that after his ascention into heaven, and sitting at the right hand of his Father, it was so Deified and made coequall unto the Word, that it was no more a creature; which errour received strength and was fostered by the approbation of great persons in *Suevia*, but quickly overthrowne by the laborious Preaching and writing of *Bullinger*. Within short time after, there fell out a hot and irreconcileable contention betwixt *Luther* and the other Protestant Pastors, insomuch that he openly stiled them damned Hereticks and enemies unto the Sacrament; insomuch that *Melanchon* said unto *Bullinger*, *desino sperare ecclesiarum pacem*; I despaire of a setled peace amongst the Churches; and again, *privato periculo, quod nunc mihi impendet, etsi non est Leve, tamen tantum non movear quantum Ecclesiarum distractionibus.* I am not so much grieved with that private danger which on all sides threatens my ruine, as I am with these distractions of the Church: but these contentions ceased and were taken away by the death of *Luther*: yet there followed an happy consent and agreement betwixt *Calvin* and the Church of *Geneva* of the one side, and the *Tigurines* on the other, concerning the Sacrament; wherein *Calvin* seemed to adhære unto the opinion of *Luther* in the judgement of the *Tigurine* Ministers. Wherefore that he might free himselfe from this suspition, taking *Farellus* with him, he came unto *Tigurum*, where a forme of agreement was written by *Calvin* and *Bullinger*, and approved of by the Churches of *Rhetia* and *Helvetio*, and afterwards published for the generall good of the Church; and by this means (God so disposing) the Churches were not onely united firmely amongst themselves, but also many were confirmed and strengthned in the knowledge of the truth. And this agreement set such an edge on the teeth of their Adversaries, that they began more bitterly to inveigh against the truth of Christ; and still labouring to propagate the truth, he wrote severall Decades unto *Edward* the sixt King of *England*. And because a free and unmolested Preaching of the Gospell was granted

ted unto the *Engliſh*, he ſent frequent letters unto the Nobility, Biſhops and Paſtors of the Church, exhorting them unto a perſeverance in the worke begun, and that with all purity and conſtancy. During which act of his, a Legate came from the Pope with Authority to command the *Helvetian* Prelates to be preſent at the Councill of *Trent*. Who was anſwered by *Bullinger*, that *Concilium Tridentinum inſtitutum eſſe ad opprimendam veritatem*: that that Councill was ordained for the ſuppreſſing of the truth; and withall, he denied *Helvetios Evangelicos Papæ, obedientiam ullam debire*: that they owed not any obedience unto the Pope at all, whoſe yoak they had now caſt off, &c.

Not long after there was a diſſention in the Church of *Geneva*, concerning Gods Election, the Author whereof was *Hieronimus Bolſecus*, a Profeſſor of Phyſick: who openly oppoſed the doctrine of *Calvin*, exhorting the people not to ſuffer themſelves to be ſeduced and led away by him; affirming *Bullinger*, and many other learned Divines to be of the ſame opinion with himſelfe; wherefore it ſeemed good unto the Senate and unto the bretheren of the Church of *Geneva*, to ſend unto *Bullinger* for his opinion concerning that point, who in expreſſe words returned this anſwer, that he which did teach that Gods eternall Election did depend on foreſeen Faith, did malitiouſly abuſe the doctrine of the Church of *Tigurum*. About this time *Edward* the ſixt dyed in *England*, whoſe eldeſt ſiſter coming to the Crown, changed that forme of Religion eſtabliſhed by her brother, and ſubjected the whole Kingdome againe to the Pope of *Rome*; ſharply perſecuting thoſe who were knowne to make profeſſion of the true faith: wherefore many Noble and learned men were inforced to flye, ſome into *Germany*, many into *Switzerland*, building themſelves a Colledge at *Tigurum*; being greatly aſſiſted by *Bullinger*, who then ratified that covenant of friendſhip, which he had formerly promiſed in the dayes of *Henry* the eight. In the yeere 1561. the Councell of *Trent* was begun againe by *Pius* the fourth then Pope, but the States and Proteſtant

Princes

Princes of *Germany* refuſed to be preſent, and likewiſe the *Engliſh* together with the *Helvetian* Cities: during the continuance of which Councell *Bullinger* laboured to extirpate the hæreſies newly crept into the Church (*viz.*) That of *Brentius*, affirming of the Ubiquity of the humaine nature; untill ſuch time as a mercileſſe peſtilence invaded the City of *Tigurum*, ceazing upon *Bullinger* himſelfe, inſomuch that he diſpaired of his life, and therefore called the Miniſters of *Tigurum* unto him, and took his leave of them with a grave admonition, but it pleaſed God to reſtore him again unto his former health, and he became an inſtrument of much good after in the Church; about this time or immediately after began that War which was called *Sacrum*, and the Prince of *Condey* ſuſpecting ſome treaſon intended againſt his Excellency, ſent an Embaſſador unto the *Switzers* in generall, and unto *Bullinger* in particular to intreat ſome aide and ſuccours from them; but the Embaſſadour of the King coming thither, at the ſame time there was no anſwer given unto the Embaſſador of the Prince of *Condey*, who after a private manner departed from *Tigurum*, forthwith there aroſe cruell Warres in *France*: great was the number of Paſtors and godly perſons who fled, ſom to *Geneva* ſome to *Berne*, and moſt of them being in extreame want and poverty, *Bullinger* cauſed publick collections to be made for them in the Churches, whereby they received unexpected reliefe; and ſo he continued being carefull for the members of the Church, that their doctrine might be pure and uncorrupted, untill it pleaſed God to viſit him with his laſt ſickneſſe, which indeed was the longeſt, it continuing for the ſpace of four whole monthes, in which time he endured the ſharpeſt paines with an admirable patience, yeelding no ſigne or token of any indignation or diſpleaſure; the greater paines he ſuffered, the ferventer were his prayers unto God; whenſoever he found ſome eaſe, he would enter into ſome good diſcourſe either with his family, or with ſuch ſtrangers as came to viſit him, to whom he would often ſay, *ſi deo viſum fuerit, mea opera ulterius in ec-*

c' ſiæ miniſterio uti, ipſe vires ſufficiet & libens illi parebo, ſui me voluerit, quod opto, ex hac vita, &c.

It ſeemeth good unto Almighty God to account me worthy to exerciſe a Paſtorall office in his Church yet longer, let him give me ſtrength and I will willingly obey him, bnt if he will call me out of this life, which is the thing that I deſire, I am alſo ready to obey his will, for nothing can be more welcome unto me then to leave this wretched and ſinfull world, and to goe unto my Saviour Chriſt.

His paines ſtill increaſing, he cauſed the Paſtors and Profeſſors of the City to come unto him, unto whom he delivered a large Oration: where in the firſt place he kindly thanked them for that their love in comming unto him, afterwards he opened unto them that faith in which and for which he was ready to lay downe his life, in the thiry place he freely, and from his heart forgave all his Enemies, then he exhorted them conſtantly to continue in that doctrine which they had together Profeſſed with him, and withall he wiſhed them to take heed of the vulgar vice of the *Germaine* Nation, becauſe they who were ſubject unto that ſin could by no meanes doe good in the Church of God: ſuch good things as proceed from them will be contemned of the people, he exhorted them alſo unto a concord and unity amongſt themſelves, to love one another and to defend one another, becauſe they ſhould be ſure enough to find many oppoſers and enemies, who would deſire nothing more then their ruine; and in the laſt place he adviſed them to have a reverend reſpect unto the Senate, who had hitherto conſtantly defended the doctrine of the Goſpell.

As he tooke his leave thus of the Paſtors by word of mouth, ſo he tooke his leave of the Senate by writing, commending the care of the Church and publick-ſchoole unto them, & withal deſires that *Rodolphus Guatterus* might be his ſucceſſor, whom he adjudged the moſt fit for the diſcharging of a Paſtorall office in that place; having thus after a friendly

friendly manner taken his leave, he prepared himselfe to meet the Lord; and in the midst of his extremities sometimes repeating the sixteenth, sometimes the forty two, sometimes the fifty one *Psalmes*, sometimes the Lords prayers, sometimes other prayers, at the last framing himselfe as it were to sleep, he quietly yeelded his soule into the hands of God, on the eighteenth of *September*, in the year 1575. and in the 71. year of his age.

He was the most excellent of all the Divines that *Switzerland* yeelded; he was an undaunted defender of the truth of Christ; he was of a weak disposition, plaine in teaching, a lover of truth, but a detester of Sophisticall and unprofitable arguments in his speech, hewas affable and courteous, aswell towards those of his family as towards strangers; he was sparing in his dyet, loving unto all, and studious, as it plainly appeares by his works here following which he left behind him, as testifications of his desire unto the generall good and benefit of the Church.

Tome 1.

1. *A Catechisme for the* Trigurine *Schoolmasters.* 2. *An Epitomie of Christian Religion, in ten Books.* 3. *Sermons on the heads of Christian Religion.*

Tome 2.

1. *A Confession and Exposition of the Orthodox Faith.* 2. *A Declaration proving the Protestant Churches to be neither Heretical nor Scismaticall.* 3. *A Compendium of the Popish and Protestant tenets.* 4. *The old Faith and Religion.* 5. *Of Gods eternall Covenant.* 6. *An Assertion of the two natures in Christ.* 7. *Institution of Christian Matrimony.* 8. *Instructions for the sicke.* 9. *Declarations of Gods benefits unto the* Switzers. 10. *Exhortations to Repentance.*

Tome 3.

1. *A Treatise of the Sabbath, and of Christian Feasts.* 2. *Of the Office of Magistrates, and of an Oath.* 3. *Of Repentance.* 4. *Of Conversion unto God.* 5. *An Explanation of* Daniels *Propheseies.* 6. *Of the office Prophetical.* 7. *An Exhortation unto Ministers*

niſters to leave off Controverſies. 8. *Of the Originall of Mahomenatiſme.* 9. *Of the Perſecutions of the Church.*

Tome 4.

1. *A Preface to the Latin Bible.* 2. *Sixtie ſix Homilies on* Daniel. 3. *Epitomie of the times from the Creation to the Deſtruction of* Jeruſalem.

Tome 5.

1. *Homilies on* Iſaiah. 2. *Sermons on* Jeremiah. 3. *An Expoſition on the* Lamentation.

Tome 6.

1. *Commentaries on* Matthew. 2. Marke. 3. Luke. 4. John. 5. Acts *of the Apoſtles.* 6. *A Series of times and actions of the Apoſtles.*

Tome 7.

1. *Commentaries on the Epiſtles of Saint* Paul. 2. *Sermons on the* Revelation.

Tome 8.

1. *A Demonſtration of Chriſtian perfection to* Henry *the ſecond King of* France. 2. *Of the authority of the Scripture.* 3. *Of the Inſtitution of Biſhops.*

Never could worth lodge in a richer breſt;
Thoſe bleſſings he enjoy'd, made others bleſt;
He was compos'd of ſweetneſſe, and his heart
Was al wayes cheerefull, willing to impart
The truth to them that ſtudyed how to grieve
For ſin, and would prove willing to believe.
He was laborious and he could expreſſe
Hatred to nothig, more then Idelneſſe.
Grave Doctors of thoſe times would then ſubmit
To his profound, incomparable wit;
For his grave judgment was ſo highly priz'd
That moſt would act, what Bullenger advis'd.
Is't not fitting then, that we ſhould give
Due praiſe to him, whoſe worth will make him live.

The

The Life and Death of Edward Deering, *who dyed* Anno Christi 1576.

EDward *Deering* was borne of a very ancient family in *Kent*, and carefully brought up both in Religion, and Learning: From School he went to *Cambridge*, and was admitted into Christ's College, where he profited exceedingly, and became a very famous Preacher, as may appear by his most learned and holy Sermons, and Tractates full of heavenly consolation. He never affected nor sought after great titles or preferments, and therefore rested content with his Fellowship in that Colledge; and only Comensed Batchelor of Divinity: yet afterwards he was made a Preacher in St. *Pauls* Church in *London*: and having worn out himselfe with his labours in the worke of the Lord, he fell sick, and discerning his approaching death, he said, in the pretence of his friends that came to visit him; *The good Lord pardon my great negligence, that (whilest I had time) I used not his precious gifts to the advancement of his glory, as I might have done: Yet I blesse God withall, that I have not abused these gifts to ambition and vain studies. When I am once dead, my enemies shall be reconciled to me, except they be such as either knew me not, or have no sence of goodnesse in them; for I have faithfully, and with a good conscience served the Lord my God.* A Minister standing by, said unto him, It is a great happinesse to you, that you dye in peace, and thereby are freed from those troubles which many of your brethren are like meet with. To whom he answered, *If God hath decreed that I shall sup together with the Saints in heaven, why doe I not goe to them? but if there be any doubt or hesitation resting upon my spirit, the Lord will reveale the truth unto me.* When he had layen still a while, a friend said unto him, that he hoped that his minde was employed in holy meditation whil'st he lay so silent; to whom he answered, *Poore wretch, and miserable man that I am, the least of all Saints, and the greatest of Sinners; yet by the eye of Faith I beleeve in, and*

look upon Christ my Saviour: yet a little while, and we shall see our hope. The end of the world is come upon us, and we shall quickely receive the end of our hope which we have so much looked for: Afflictions, deseases, sickneſſe, griefe, are nothing but part of that portion which God hath allotted to us in this world. It's not enough to begin for a little while, execept we persevere in the fear of the Lord all the dayes of our lives, for in a moment we shall be taken away. Take heed therefore that you doe not make a pastime of, nor dis-esteem the Word of God: blessed are they that whil'st they have tongues, use them to God's glory. When he drew near to his end, being set up in his bed, some of his friends requested him to speak someting to them that might be for their edification, and comfort: whereupon the Sun shining in his face, he took occasion from thence to say thus unto them: *There is but one Sun in the world, nor but one Righteousnesse, one Communion of Sts. If I were the most excellent of all creatures in the world: if I were equall in righteousnesse to* Abraham, Isaac, *and* Jacob, *yet had I reason to confesse my selfe to be a sinner, and that I could expect no salvation but in the righteousnesse of* Jesus Christ: *For we all stand in need of the Grace of God: And as for my death, I blesse God I feel, and find so much inward joy, and comfort to my soul, that if I were put to my choyse whether to die, or live, I would a thousand times rather chuse death, then life, if it may stand with the holy will of God:* and accordingly shortly after he slept in the Lord, *Anno Christi* 1576.

What greater Simptomes can there be of grace
Then to be penitent; the greatest race
A Christian can desire to run, is this
From earths base centre, to eternall blisse.
This race our Deering run; he spent his time
Whilest here he liv'd in studying how to clime
To Heav'ns high Court, true vertue was his prize,
And God the object where he fixt his eyes:
Faith, Hope, and Charity did sweetly rest
Within the Councell Chamber of his brest:
And to conclude, the graces did agree
To make a happy soul, and that was he.

The

The Life and Death of Flacius Illiricus, *who dyed* Anno Christi 1575.

Matthias Flacius Illiricus was born in *Albona* in *Sclavonia, Anno Christi* 1520. his Father, whil'st he lived, brought him up in learning carefully; but after his death, his Masters so neglected him that he almost forgot all; but when he began to have discretion, he desired much to attaine to learning, and for that end he went to *Venice*, and after some progresse made, at seventeen years old he began to study Divinity, but wanting meanes to maintain him in the University, he profered halfe his estate to be admitted into a Monastery, either at *Bononia*, or *Padua*: but a friend, disswading him from that kinde of life, advised him rather to goe into *Germany* where were store of learned men. He went therefore to *Basil*, where he studied under *Grynæus*, and from thence to *Tubing*: where also he studied a while, and then went to *Wittenberg Anno Christi* 1541. where he privately taught Greek and Hebrew for his maintenance, and heard *Luther*, and *Melanchon*. He was much troubled there with temptations about sin, God's wrath, and Predestination: but by the good councell of *Pomerane* and *Luther*, and the publick prayers of the Church for him, it pleased God that he overcame them. *Melanchon* loved him much for his wit, and learning: there he was made Master of Arts: married a wife, and had a stipend allowed him by the Prince Elector: But when, by reason of the Wars, that University was dissipated, he went to *Brunswicke*, & got much credit by his publick teaching: but the Wars being ended, he return'd to *Wittenberg*, *Anno* 1547. But when the *Interim* came forth, and *Melanchon* thought that for peace-sake some thing should be yeelded to in things indifferent; *Flacius*, with many other Divines, strongly opposed it, as opening a gap to the retnrne of Popery: whereupon he removed from thence to *Magdeburg*, where he strongly opposed whatsoever

soever was contrary to the *Augustine Confession*: there also he assisted in writing the *Magdeburgenses Centuries*. And when the Duke of *Saxony* had erected an University at *Jeans* he sent for him thither, *Anno Christi* 1556. but after five years a great contention arising between *Strigelius*, and him about Free-will, he left that place, and went to *Ratisbone*; and *Anno Christi* 1567. the Citizens of *Antwerp*, having procured liberty for the free exercise of the Reformed Religion, sent for *Flacius* amongst others thither: but Religion being quickly expelled thence, he went to *Argentine*: and from thence to *Franckefurt* upon the *Main*, where after a while falling out with the Ministers about the Essence of Originall Sin, he fell into great disgrace: and not long after dyed *Anno Christi* 1575. and of his age 55. He was of an unquiet wit, alwayes contending with some or other; and brought much griefe to *Melanchon*: yet wrote some excellent works for the benefit of the Church: and amongst o-others, his *Catalogus Testium Veritatis*.

He was a man (as some reported) fit
To be the Master of unquiet wit.
He was contentious, which brought discontent
To rare Melanchon; yet some time he spent
In serious studyes, leaving at his death
Rare workes behind, to give his fame a breath.

The Life and Death of Josias Simlerus, *who dyed* Anno Christi 1576.

Josias Simlerus was born in *Helvetia Anno Christi* 1530. his father was a godly, learned, and prudent man: by whom he was carefully brought up in learning, and at fourteen years of age he was sent to *Tygure*, where he lived in *Bullinger's* family (who was his godfather) almost two years; from

from thence he went to the Universsity of *Basil*, where he studied the Arts, and Tongues one year, and from thence he went to *Argentine*, where he made a further progresse in those studies; and at the end of three yeares he returned to his fathers, with whom he spent his time in study, and teaching a School, and sometimes also preaching. *Anno Christi* 1552. he began publickly to expound the New Testament, beginning in *Matthew* in *Tygure*, being twenty two yeares old; which worke he performed with great judgement, fidelity, and diligence, having not onely many of that City to be his hearers, but many Exiles, especially of the *English*; also four years after he was made Deacon, and went on in his former worke with admiration, so that he was highly prized by all. *Bibliander* being grown very old, *Simler* supplyed his place, and was Collegue to *Peter Martyr*: who fore-told that *Simler* was like to prove a great ornament to the Church: who also when he dyed expressed much joy that he should leav so able a man to succeed him. *Simler*, besides his publick labours, instructed many also in private, and amongst them some Noblemen, both in sacred, and humain learning: he had such an acute wit, and strong memory that he was able *Extempore* to speak of any subject, and to answer his friends questions out of any author, and to give an account of their wrintings to the great admiration of the hearers: and though in reading of bookes he seemed to run over them very superficially, yet when he had don, he was able to give an exact account of any thing that was in them: and being so troubled with the gout that many times he was confined to his bed, and had the use of none of his members but his tongue onely; yet in the mid'st of his pains, he used to dictate to his *amanuensis* such things as were presently printed to the great admiration of learned men: besides the gout, he was much troubled with the stone, so that the pains of these diseases, together with his excessive labors in his Ministry, hastened his immature death: which he also fore-saw, yet without any consternation or feare, but by his frequent, and fervent

prayers to God, he endeavored to fit himselfe for it : and accordingly *Anno Christi* 1576. he resigned up his spirit unto God, being forty five years old, and was buried in *Peter Martyr's* tomb : he was of a very loving, and gentle nature, free from passion : very charitable, spending all his Patrimony upon the poor, and strangers, and such as came thither to study he entertained them in his house, and often feasted his friends, with whom he would be very merry, otherwise he was very sparing of speech. He delighted much in history : he had two wives, the first of which was *Bullinger's* daughter, who dyed without issue; by the second he had three sons, and one daughter.

He was a man whose life and conversation,
Furnish'd both eyes and eares with admiration :
He was so pithy in his speech, that those
Which heard him, gave a plaudit to his close :
He alwayes meditated how to be
A perfect Scholler in Divinity :
He liv'd in Peace, his heart was still contented,
His life was well belov'd, his death lamented.

The life and death of Immanuall Tremelius, *who dyed* Anno Christi 1580.

IMmanuell *Tremelius* was born in *Ferara*, having a Jew to his father, who so educated him, that he was very skilfull in the Hebrew tongue: He was converted by *Peter Martyr*, and went with him to *Lucca*, where he taught Hebrew : from thence he went with him also to *Argentine*, and from thence into *England* under King *Edward* the sixt, after whose death he returned into *Germanie*, and in the Schoole of *Hornback*, under the Duke of *Bipont*, he taught Hebrew : from thence he was called to *Heidleberg*, under *Frederick* the third, Elector *Palatine*, where he was professor of the Hebrew

brew tongue, and translated the *Syriack Testament* into Latine. There also he set upon the translation of the Bible out of Hebrew, and associated to himselfe in that worke *Francis Junius*: From thence also he removed to *Seden*, at the request of the Duke of *Bulloin*, to be the Hebrew-Professor in his new Universtity, where he dyed *Anno* 1580. and of his Age seventy.

This rare Hebritian, though at first confin'd
To Jewish principles, at last inclin'd
Himselfe to goodnesse, and imploy'd his heart
To trace and follow a divíner art;
And so improv'd himselfe, that he became
From a small sparke, a most aspiring flame.
And at the last he lay'd his tempels downe
In Abr'ams bosome, and receiv'd a Crowne.

The Life and Death of Peter Boquine, who dyed Anno Christi 1582.

PEter *Boquinus* was borne in *Aqritane*, and being in his youth brought up in learning, he entred into a Monastery in *Biturg*; where afterwards he was made the Prior, and was very much beloved of all the Covent. But it pleased God in the midst of all his riches and honors, to discover the Truth to him; and thereupon, after the example of *Luther*, *Bucer*, *Oecolampadius* and *Peter Martyr*, he resolved to leave all, and to follow Christ, whose example divers of the Fryars also followed. From thence he went to *Wittenberg*, travelling through *Germany*, and by the way he went to *Basil*, where he wintered, by reason of the Plague very rife at that time in many Countries: there he diligently heard the Lectures of *Myconius*, *Caralostadius*, and *Sebastian Munster*: from thence he went to *Lipswich*, where he stayed three weeks, and so went to *Wittenberg*; coming thi-

ther he had ſome converſe with *Luther*, but more with *Melanchon*: and whilſt he was there, *Bucer* ſent to *Melanchon* to requeſt him to ſend an able man to *Argentine* to ſupply *Calvins* place, who was now gone backe to *Geneva*; whereupon *Melanchon* requeſted *Boquine* to goe thither, which he accordingly did, and began to read upon the Epiſtle to the *Galatians*. Shortly after *Peter Martyr* came thither alſo. But *Boquine* finding that the Eccleſiaſticall and Scholaſticall affaires went but ſlowly forward in that place, upon the requeſt of a friend, he reſolved to goe backe into *France*: and ſo taking *Baſil* in his way, he went to *Geneva*, where he heard *Cavin* preach, and from thence to *Biturg*, where (hoping that the *French* Churches would have been reformed) he began to read Hebrew, and to expound the Scriptures. About that time *Francis* King of *France* being dead, the Queen of *Navar* came into thoſe parts, about the marriage of her daughter: to whom *Boquine* went, and preſented her with a booke about the neceſſity and uſe of the holy Scriptures; whereupon ſhe undertooke his Patronage, and allowed a yeerly ſtipend, appointing him to Preach a publicke Lecture in the great Church in *Biturg*: which place he continued in ſo long as he had hope of doing any good; but when he ſaw that there was no hope of any further Reformation, and that his enemies lay in wait for his life, he gave it over of his own accord: yet the Fryars and Papiſts would not let him alone, but cited him to the Parliament at *Paris*, and afterwards brought him before the Archbiſhop of *Biturg*; ſo that he was in great perill of his life, but God raiſed up ſome good men to ſtand for him, whereby he was delivered from the preſent danger: then he reſolved to flye into *England*; but hearing of King *Edward's* death, he altered his purpoſe, and by the perſwaſion of a friend, he reſolved to return to his people in *Germanie*; and ſo accordingly he went to *Argentine*, and when he had ſcarce beene there a moneth, it ſo fell out that the *French* Church in that place wanted a Paſtor, and choſe him to that office; yet for ſundry reaſons he refuſed to accept of it, till by the per-

perſwaſion of *John Sturmius*, and ſome other friends, he was content to preach to them till they could provide themſelves of another. In the year 1557. he went from thence to *Heidleberg*, being ſent for by *Otho Henrie*, Prince Elector *Palatine*; who was about to reform his Churches: there he was made the publicke Profeſſor of Theologie, and met with much oppoſitions and manifold contentions in that alteration; which he bore with much prudence: there he continued in the execution of his place twenty yeares under *Otho* and *Frederick* the third; after whoſe death in 1576. by reaſon of the prevalency of the Heterodox party, he, with other Profeſſors and Divines, was driven from thence: and it pleaſed God that immediately he was called to *Luſanna*, where he performed the part of a faithfull Paſtor, ſo long as he lived. In the year 1582. on a Lords day he preached twice, and in the evening heard another Sermon, then ſupped chearfully, and after ſupper refreſhed himſelf by walking abroad; then went to viſit a ſick friend, and whileſt he was comforting of him, he found his ſpirits to begin to ſinke in him, and runing to his ſervant, he ſaid unto him, *Praie*; ſaying further, *Lord receive my ſoule*, and ſo he quietly departed in the Lord, in the year 1582.

This loyall convert carefully did ſtrive,
To make Religion and true vertue thrive:
By his example many Fryars went
To ſeek for Chriſt, and leave their diſcontent:
They baniſh'd former errors, to imbrace
The truth, and fill themſelves with heav'nly grace:
But ſudden death made Boquines heart to faint;
He liv'd a Convert and he dy'd a Saint.

WILLIAM GRINDALL

The Life and Death of William Grindall.

William Grindall was born in *Cumberland Anno Christi* 1519. and carefully brought up in learning, first at School, and then in the University of *Cambridge*, where being admitted into *Pembrooke*-Hall, he profited so exceedingly that he was chosen first Fellow, and afterward Master of that house: and Bishop *Ridley* taking notice of his piety, and learning, made him his Chaplain, and commended him to that pious Prince King *Edward* the sixt, who intended to prefer him, but that he was prevented by an immature death. In the bloody dayes of Queen *Mary*, *Grindal*, amongst many others, fled into *Germany* where he continued all her raign; but coming back in the begining of Queen *Elizabeth*,

lizabeth, she preferred him to that dignity which her brother King *Edward* entended him to, making him Bishop of *London*, wherein he carryed himselfe worthily for about eleven years; and *Anno Christi* 1570. he was removed by the Queen to the Archbishoprick of *Yorke*, where he continued about six years; and then for his piety and learning she made him Archbishop of *Canterbury*, wherein he lived about seven years more, and then falling sick at *Croydon*, he resigned up his spirit unto God that gave it, *An. Christi* 1583. and of his Age 64. Both in his life, and at his death he did many excellent works of Charity: at Saint *Bees* in *Cumberland*, where he was born, he erected a Free-school, and endowed it with 30 l. *per Annum* for ever. To *Pembrok* Hallin *Cambridg*, where he was educated, he gave 22 l. a year in Lands for the maintaining of a Greek Lecturer, one Fellow, and two Schollars, to be chosen out of the foresaid Schoole of Saint *Bees*: he gave also much money to the said Colledge. To *Magdalen* Colledge in *Cambridge* he gave lands for the maintenance of one Fellow from the said School: To *Christ's* Colledge in *Cambridg* he gave forty five pounds. To *Queen's* Colledge in *Oxford* he gave twenty pound *per Annum* in lands to maintain one Fellow, and two Scholars out of the aforesaid School: and at his death he gave his Library, which was a very great and good one, to that Colledge; besides a great sum of mony. To eight Alms-houses in *Croydon* he gave fifty pounds *per Annum*: and to *Canterbury* he gave an hundred pounds to set the poor on work.

True vertue rain'd in Grindals breft,
His Charity beſpeakes him bleſt:
He loved peace, and hated thoſe
That dar'd to prove Religions foes.
Renowned Ridley took delight
To ſee his vertue ſhine ſo bright;
He like a ſtar gave light to all
That ſat in darkneſſe, pinch'd with thrall,

And

And thus this glittring ſtar went downe,
And ſet in Heav'n with much renowne
Where now he beares his part, and ſings
Bleſt hallalujahs to the King of Kings.

The Life and Death of Bernard Gilpin, *who dyed* Anno Chriſti 1583.

BErnard *Gilpin* was born at *Kentmire* in the County of *Weſtmoreland Anno Chriſti* 1517. of an ancient, and honorable family: when he was but a child, a Fryar pretending to be a zelous Preacher, came on a Saturday night to his fathers houſe, and at ſupper eat like a Glutton, and drank himſelfe drunk; yet the next morning in his Sermon ſharply reproved the ſin of Drunkenneſſe: whereupon young *Gilpin*, ſitting near his mother, cryed out, *Oh mother! do you heare how this fellow dar's ſpeak againſt drunkenneſſe, and yet himſelfe was drunken laſt night?* but his mother ſtopped his mouth with her hand, that he might ſpeak no further, it being a mortall ſin in thoſe times to ſpeak againſt theſe men. His parents perceiving his aptneſſe were carefull to make him a Scholar: and when he had with great approbation paſſed his time in the *Grammer*-School, they ſent him to *Oxford Anno Chriſti* 1533. where he was admitted into *Queen's* Colledge, and profited wonderonſly in humane learning: he was very converſant alſo in the writings of *Eraſmus*, which were much eſteemed at that time: Aud to the ſtudy of Logick, and Philoſophy, he added that of Greek and Hebrew; yea after ſom few years ſpent in theſe ſtudyes, he grew ſo famous, that their was no place of preferment for a Scholar, whereof the eminency of his vertues had not rendered him worthy: whereupon he was one of the firſt that was choſen a member of *Chriſt-Church* by Cardinall *Wolſey*. At that time he was not fully inſtructed in the true Religion, but held Diſputations againſt

gainſt *John Hooper*, afterwards Biſhop of *Worceſter*; as alſo againſt *Peter Martyr* who was then Divinity Lecturer at *Oxford*: upon the occaſion of which diſpute, that he might defend his cauſe the better, he examined the Scriptures, and ancient Fathers: But by how much the more he ſtudyed to defend his Cauſe, the leſſe confidence he began to have therein; and ſo whilſt he was ſearching zealouſly for the Truth, he began to diſcern his owne Errors. *Peter Martyr* uſed to ſay, That he cared not for his other adverſaries, but (ſaith he) I am much troubled for *Gilpin*; for he doth, and ſpeaketh all things with an upright heart, and therefore he often prayed, That God would be pleaſed at laſt to convert to the Truth the heart of *Gilpin* being ſo inclinable to honeſty: and the Lord anſwered his prayer; for *Gilpin* reſolved more earnſtly to apply himſelfe both by ſtudy, and prayer to ſearch out the Truth, and it pleaſed God accordingly to reveal it unto him; as alſo the many Errors of Popery, and the neceſſity of ſeperating from that Apoſtaticall Church. In the mean while *Cuthbert Tunſtal* Biſhop of *Durham* being his Unckle, reſolved to ſend him beyond Sea to viſit the Churches in forrein parts, and to allow him means for his travel; but before his going, he was called to preach before King *Edward* the ſixt, which he performed with good approbation. Then reſolving upon his journey, he had a Parſonage given him, which *Tunſtal* perſwaded him to keep to maintain him in his travels; but he, ſending for a friend whom he knew to be learned and religious, reſigned his Parſonage to him: for which, when it came to the knowledge of *Tunſtal*, he chid him ſharply, and told him, That he would dye a beggar: but he excuſed it, ſaying, That he could not keepe it with the peace of his conſcience: but (ſaid the Biſhop) thou ſhalt have a diſpenſation: to whom *Gilpin* anſwered, That he feared when he came to ſtand before Chriſt's tribunall, it would not ſerve his turne to plead a Diſpenſation, &c. When he came beyond Sea he went to *Lovain*, *Antwerp* and *Paris*: and after a while *Tunſtal* ſent againe to him to perſwade him to accept of a Parſonage,

which he would confer upon him: to whom he wrote backe, that he had discussed it with all the learned, especially with the Prophets and best writers since Christ's time; so that he was fully resolved not to burthen his conscience to accept of a Charge which he could not live upon, &c. Whilest he was at *Paris*, *Tunstal* sent him over a Book which himselfe had written, about the Presence of Christ in the Sacrament, to be printed there, which *Gilpin* performed faithfully. He returned into *England* after three years, in Queen *Maries* raign, and beheld (to his griefe) the Church oppressed with blood and fire: and being placed by *Tunstal* in the Rectory of *Essingdon*, he began sharply to tax the vices which then raigned in the Church, and propounded the Doctrine of Salvation plainly, and soundly, which procured him many enemies, especially of the Clergy, who accused hin often to the bishop for an Heretick; but *Tunstal* could not endure to shed blood, and therefore he dealt mildly with him. At a certain time the Bishops Chaplains discoursed with him about *Luther*, and the Sacrament of the Altar: whom he answered so judiciously, that the Bishop hearing their discourse, said to his Chaplains, *Let him alone for he hath more learning then you all.* The Archdeaconry of *Durham* being annexed to the Parsonage of *Essingdon*, Master *Gilpin* for a time supplyed both places, but after a while he wrote to the Bishop, that he might have his good will to resign one of them; which the Bishop was very angry at, saying, *I told thee thou wouldst die a begger.* Not long after the Bishop conferred upon him instead of them, the Rectory of *Houghton*, which was a great Parish, and a very fine seat. He took great care to performe the dutyes of the Ministry amongst his people; and seeing the miserable condition of many places in those parts; where the Tithes being Impropriated, the Souls of the people were starved, he preached often abroad also: and once a year he took a journy into *Northumberland*, *Riddesdale*, and *Tindal*, usually about *Christmas*, because of the opportunity of so many holy daies; where he gat himselfe much esteem by his preaching to those

thoſe barbarous people, and diſtributing money to the poor: ſometimes he was forced to lodge in the ſnow all night in that journy, at which times he made his man to trot his horſes up and downe whilſt he beſtirred himſelfe that he might not periſh by the could. Once as he returned home, a husbandman, as he was ploughing, had a horſe in his team that fell down, and dyed, for which he made great moan; whereupon Maſter *Gilpin* cauſed his man to alight, and take off his ſaddle and bridle, and ſo to carry them to the next town, and gave his horſe to this husbandman; & when by chance he met with any naked poor people, he would pull off ſome of his own clothes, and give them. In the towne of *Houghton* there was a ſtreet of poor people; for whoſe relieſe every thurſday, he cauſed a great pot of meat to be boyled, and diſtributed amongſt them; yea, his charity was ſuch, that he was commonly called, The Father of the Poor: Yet had he many enemies, who often accuſed him to Biſhop *Tunſtal*, but he abhorring to ſhed blood, was ſtill a ſweet defence to him. At laſt they accuſed him to *Bonner*, who ſent a meſſenger to apprehend him, whereof he had notice before hand, and therefore prepared himſelfe for Martyrdome, commanding his Steward to provide him a long garment to goe to the ſtake in, but it pleaſed God that by the ſudden death of Queen *Mary* he was freed from this danger. In the beginning of Queen *Elizabeth*'s raign Maſter *Gilpin* was exceeding ſtudious to doe all the good that poſſibly he could; whereupon he erected a *Grammer*-School, allowing maintenance for a Maſter, and Uſher: divers of the Scholars he alſo inſtructed himſelfe, ſo that in that School were bred many that were exceedingly profitable to the Church afterwards: for there was great reſort to it, ſome of which he tabled in his owne houſe, others in the towne; yea, upon many poor mens ſons he beſtowed both meat, drinke, apparell, and teaching: out of this School were ſent daily many to the Univerſity, to diverſe of which he allowed maintenance, whereby his name was renowned, and the Earl of *Bedford* much eſteemed him, and

procured of the Queen the Bishoprick of *Carlile* for him, and sent him his *Congedeslier*, but Master *Gilpin* returned it back with many thanks, alleging his own insufficiency for the discharge of so great a place. Not long after also he was much importuned to take upon him the Provost's place of Queens Colledge in *Oxford*, but he refused it, being wholly unwilling to remove from the place where God had set him.

He was much given to Hospitality, insomuch as *William Cecill* Lord *Burghley* returning out of *Scotland*, drawn with the fame of Master *Gilpin* came to *Houghton*, where he was entertained with all due respect: and when he had well observed Master *Gilpin*, and the diligence, and abundance of all things, with so compleat service in the entertainment of so great, and unlooked for a Guest, he said at his parting, That he had heard much of Master *Gilpin*, but what he had now seen, and tryed was much more then the report; and thereupon taking his his leave of Master *Gilpin*, he requested him if he had any occasion, or suit at the Court that he would make use of him to meditate it for him. He still continued his yearly visit of *Riddesdale*, and *Tindale*, where he was esteemed a Prophet, and little lesse then adored by that barbarous people. Being once amongst them, one had stoln his horses, whereupon Hue and Cry was sent abroad for Master *Gilpin*'s horses: the fellow that had stoln them, hearing that they were Master *Gilpin*'s, fell a trembleing, and presently carryed them back againe, humbly craving pardon, and the benediction of Father *Gilpin*, protesting that he feared that he should be thurst into hell if he should doe him any wrong. Also he being to preach at a towne called *Rothbury*, there was a deadly fewd between the Inhabitants, so that the men of both sides never met at Church without blood-shed, and therefore when one party came the other used to stay away: but Master *Gilpin* being in the Pulpit, both partyes came to Church, one party going into the Chancell, and the other into the body of the Church, armed with Swords and Javelins; Master *Gil-*

pin

pin, though somewhat moved with this uncouth spectacle, yet went on in his Sermon; but when their weapons began to make a clashing sound, and the one side drew near to the other, Master *Gilpin* came downe from the Pulpit, and stepping to the ringleaders of either faction, he laboured to establish a peace; and when he could not prevaile in that, yet he got a promise from them to continue the peace whilst he was in the Church, & afterwards whilst he was in those quarters, and so going up againe, he spent the rest of the time in discharging that barbarous and bloody custom. At another time Master *Gilpin* coming to a Church in those parts, before the people assembled, and walking up, and downe, he espied a glove hanging up in the Church; end enquiring of the Sexton the meaning of it, he told him that it was a glove of one of the Parish who hung it up as a challenge to his enemy, with whom he would fight hand to hand, or with any else that durst take it downe. Master *Gilpin* requested the Sexton to take it downe, who replyed, That he durst not. Then said Master *Gilpin*, Bring me a staff, & I will take it down; which accordingly he did, and put it into his bosome, and in his Sermon he took occation to reprove these inhumane challenges, and reproved him in particular that had hug up the glove, shewing them that he had taken it downe, and that such practices were unbeseeming Christians, and therefore he perswaded them to love, and mutuall charity amongst themselves: after Sermon he distributed mony amongst the poor, and as his manner was, visited the prisoners, gave them mony, and preached to them, and brought many of them to repentance, and for some that were condemned to die he procured pardon, and saved their lives.

Not long after a Rebellion was raised in the North by the Earls of *Northumberland*, and *Cumberland*; which Master *Gilpin* having intelligence of, resolved to retire himselfe, and making a speech to the Master, and Scholars to demean themselves carefully, and peaceably in his absence; he went to *Oxford*, till the Queens Army commanded by

the Earl of *Sussex*, had dissipated the Rebels: but before that Army came, the Rebels having seazed upon *Durham*, some of them flew as far as *Houghton*, and finding Master *Gilpin's* Barns full of corn, young cattell fatted, and many things provided for hospitality, they made spoile of all; the chiefest of which plunderers was a knave whom Master *Gilpin* had saved from the Gallows: but when those Rebels were overthrown, Master *Gilpin* returned home, and begged the lives of many of the simpler sort, whom he knew to be drawn into that Rebellion through ignorance.

After the death of Bishop *Pilkington*, who was Master *Gilpins* faithfull friend, there succeeded in the Bishoprick of *Durham* one *Richard Barns* who was offended with him upon some false suggestions, which came thus about: Master *Gilpins* custom was sometimes to goe to *Oxford*, and once as he was upon his way, he espied a young youth before him sometimes walking, and sometimes runing. Master *Gilpin* demanded of him what he was, whence he came, and whether he was going? He answered, That he came [illegible] of *Wales*, and was bound for *Oxford* to be a Scholar.

Master *Gilpin* thereupon examined him, and finding him a prompt Scholar for the Latin, and that he had a smattering in the Greek, asked him if he would goe with him, and he would provide for him: the youth was contented, whereupon he took him with him to *Oxford*, and afterwards to *Houghton*, where he profited exceedingly both in Greek, and Hebrew, whom Master *Gilpin* at last sent to *Cambridge*: and this was that famous *Hugh Broughton*, who afterwards requited evill for good, by stirring up of the Bishop of *Durham* against Master *Gilpin*. Now the Bishop sent to Master *Gilpin* to preach at a Visitation, appointing time and place: but it fell out just at that time when Master *Gilpin* was going his Northern journy into *Riddesdale*, *&c.* whereupon he sent his man to the Bishop, desiring him to appoint som other to preach the Visitation-Sermon, for that he might have many to doe that, but none would goe amongst

the

the Borderers if he did it not: when his man had delivered his meſſage to the Biſhop, the Biſhop held his peace, which being related to Mr. *Gilpin*, he ſaid, *Silence argus's conſent*, and ſo went on in his journy. But ſo ſoon as the Biſhop heard of it, he ſuſpended him, which Maſter *Gilpin* at his returne much wondred at: Shortly after the Biſhop ſent to him to warn him to meet him, and the reſt of the Clergy at *Cheſter*: whither Maſter *Gilpin* went, and when the Biſhop and Clergy were all met in the Church: he ſaid to Maſter *Gilpin*, *Sir, I muſt have you preach to day.* Maſter *Gilpin* deſired to be excuſed, becauſe he was unprovided, and for that he was ſuſpended. *But* (ſaith the Biſhop) *I free you from that ſuſpenſion.* Yet Maſter *Gilpin* replyed, That he durſt not go up into the Pulpit unprovided. You are never unprovided (ſaith the Biſhop) you have ſuch an habit of preaching. Maſter *Gilpin* ſtill ſtifly refuſed, ſaying, That God was not ſo to be tempted, *&c.*

Whereupon the Biſhop commanded him to goe into the Pulpit forthwith. *Well Sir* (ſaid Maſter *Gilpin*) *ſince it muſt be ſo, your Lordſhips will be done*, & ſo after a little pauſe, went up, and began his Sermon, and though he ſaw ſome extraordinarily prepared to write his Sermon, yet he proceeded in his application to reprove the enormities in that Dioceſſe. *And now ſaith he, Reverend Father, my ſpeech muſt be directed unto you; God hath exalted you, and will require an account of your Government: a reformation of what's amiſſe in the Church is required at your hands*, &c. *neither can you henceforth plead ignorance, for behold I bring theſe things to your knowledge this day, and therefore what evils you ſhall either doe your ſelfe, or ſuffer by your connivance hereafter you make it your own*, &c. His friends hearing him thūder out theſe things, much feared what would become of him: and after Sermon, ſome of them told him with tears, That now the Biſhop had that advantage againſt him which he had long looked for, *&c.* to whom he anſwered, *Be not affraid, the Lord God over-ruleth all, and if God may be glorified, and his Truth propagated, Gods will be done concerning mee.* After they had dined together (all men exſpecting the iſſue

of

of this buſineſſe) Maſter *Gilpin* went to take his leave of the Biſhop. *Nay* (ſaid the Biſhop) *I will bring you home*, and ſo went along with him to his houſe, and walked there together in a Parlour, the Biſhop took him by the hand, ſaying, *Father Gilpin, I acknowledge you are fitter to be Biſhop of* Durham, *then my ſelfe to be Parſon of your Church, I aske forgiveneſſe for errors paſt; forgive me, Father, I know you have hatched up ſome chickens that now ſeek to pick out your eyes; but be ſure ſo long as I am Biſhop of* Durham, *no man ſhall injure you*: Maſter *Gilpin*, and his friends much rejoyced that God had ſo overruled things, that that which was purpoſed for his diſgrace, ſhould turn to his greater credit.

His body being quite worn out with pains-taking, at laſt he feeling before hand the approach of death, commanded the poor to be called together, unto whom he made a ſpeech, and took his leave of them: He did the like alſo to others; made many exhortations to the Scholars, to his ſervants, and to diverſe others, aud ſo at the laſt he fell aſleep in the the Lord, *March* the fourteenth *An. Chriſti* 1583. and of his Age 66.

He was tall of ſtature, ſlender, and hawk-noſed: his clothes not coſtly, but frugal in things that belonged to his own body: bountifull in things that tended to the good of others, eſpecially to the Poor, and Scholars. His doores were ſtill open to the poor, and ſtrangers; he boorded, and kept in his owne houſe twenty four Scholars, moſt of them poor mens ſons, upon whom he beſtowed meat, drink, apparell, and learning. Having a great Pariſh he entertained them at his table by courſe every Sabbath, from *Michaelmaſſe* to *Eaſter*. He beſtowed upon his School, and for ſtipends upon the Schoolmaſters, the full ſum of five hundred pounds, out of which School he ſupplyed the Church of *England* with great ſtore of learned men. He was careſull not onely to avoid all evill, but the leaſt appearance of it: Being full of faith unfeigned, and of good works; he was at laſt put into his grave as an heap of wheat in due time put into the garner.

What

What pen can be sufficient to set forth
Th'exuberous praises of brave Gilpins worth?
Though at the first his heedlesse soul did stray,
And ramble in a foule erronious way:
Yet at the last he left those paths which bended
Unto distruction; and his follyes ended:
Then he began to exercise the truth,
And hate the former errours of his youth.
His soul was fil'd with piety, and peace;
And as the truth, so did his joyes encrease:
His fame soone spread abroad; his worth was hurl'd
Through every corner of th'inquiring world.
And to conclude, in him all men might find
A reall heart, and a most noble minde.

The life and death of Zachary Ursin, *who dyed* Anno Christi 1583.

Zachary Ursin was born in *Silesia Anno Christi* 1534. of honest parents, who were carefull of his education in his childhood; and having profited exceedingly at School, he was sent to the University of *Wittenberge* at sixteen yeers old, where he heard *Melanthon* with great diligence two years: at which time the Plague breaking forth there; he retired with *Melanthon* to *Tergaw*, and having an ample testimony from him, he went thence into his owne Country all the winter, but in the spring he returned to *Wittenberg*, where he spent 5. years in the study of the Arts, & Tongus, and Divinity: he was very familiar with *Melanthon*, and much esteemed of many learned men, who flocked to that University out of all Countries, with whom also afterwards he kept correnspondency: he went *An. Christi* 1557. with *Melanthon* to the conference at *Worms* about religion; and from thence he travelled to *Marpurg*, *Argentine*, *Basil*,

Lausanna, and *Geneva*, where he grew into familiar acquaintance with many learned men, especially *Calvin*, who gave him such books as he had Printed; from thence he went into *France*, to *Lions*, and *Paris*, where he perfected his skill in the Hebrew under the learned *Mercerus*; in his return he went to *Tigure*, where he acquainted himselfe with the learned men, and so to *Tubing*, *Ulme*, *Norimberg*, and so to his old Master *Melanthon*. *Anno Christi* 1558. he was sent for by the Senate of *Vratislave* (which was his native place) to govern a School there; where, besides his Lectures in the Arts, and Tongues, he was imployed in the explication of *Melanthons* book of the Ordination of Ministers, wherein he declared his judgment about the Sacrament, and thereupon he was cried out againast for a Sacramentarian; which causeth him to give a publick account of his Faith about the Doctrine of the Sacraments, in certain strong, and accurate propositions; *Melanthon* hearing of the opposition which he met with, wrote to him to stand firmly to the truth, and if he enjoyed not peace in that place to return to him againe; and to reserve himselfe for better times: whereupon he requested of the Senate that he might be dismissed, and having obtained his desire, he returned to *Wittenberg*, where foreseeing *Melanthons* death, and the great alterations in that University, he left it, and went to *Tygure*, *Anno* 1560. being invited thither by *Martyr*, *Bullinger*, *Simler*, *Lavater*, *Gualter*, *Gesner*, and *Frisius*, who much desired his company: there he was a constant hearer of *Martyr*, and profited much under him in the knowledge of Divinity: *Anno* 1561. their came letters to *Tigure* from *Thomas Erastus* signifying that there wanted a Divinity Professor at *Heidleberg*, and desiring supply from thence; whereupon, knowing *Ursines* fitnesse, they presently sent him with their letters of ample commendation both to the *Elector Palatine*, and to the University: where he discharged his place so well that at twenty eight years of age they graced him with the title of a Doctor in Divinity, and he supplyed the place of a publick Professor, to the year 1568. at which time

Zanchy

Zanchy ſucceeded him, their alſo he made his Catechiſe, for the uſe of the *Pallatinate*: *Anno Chriſti* 1563. there brake forth a grievous peſtilence that ſcattered both the Court, and Univerſity: yet *Urſin* remained at home, and wrote his tractates of Mortallity, and Chriſtian conſolations for the benefit of Gods people. He was ſo dear to the *Elector Palatine*, that when the *Bernates* ſent *Aretius* to *Heidleberg*, to crave leave that *Urſin* might goe to *Luſanna* to be the Divinity Profeſſor there, he would by no means part with him, but gave him leave to chooſe an aſſiſtant, that ſo his body might not be worn out with his dayly labors: *Anno Ch.* 1572. he married a wife, by whom he had one ſon that inherited his fathers vertues: But upon Prince *Fredricks* death their grew a great alteration in the *Palatinate*, inſomuch that none but *Lutherans* could be ſuffered to continue there, ſo that *Urſin* with his Collegue were forced to leave the Univerſity: but he could not live private long, for he was ſent for by Prince *John Chaſſimire*: alſo the Senate of *Berne* ſent importunatly for him to ſucceed *Aretius* there: But *Caſſimire* would by no meanes part with him, having erected a Univerſity at *Newſtad*, and choſen *Urſin* and *Zanchy* to be the Divinity Profeſſors thereof: But *Urſin* by his exceſſive ſtudies and neglect of exerciſe, fell into a ſickneſſe which held him above a year together, after which he returned to his labors againe, and beſides his Divinity Lectors, he read Logik alſo in the Schools: deſiring his auditors to give him what doubts, and objections they met with, which upon ſtudy at his next Lecture he returned anſwers to: But his great labors caſt him into a conſumption and other diſeaſes, yet would he not be perſwaded to intermit them, till at laſt he was confined to his bed: yet therein alſo he was never idle, but alwayes dictating ſomething that might conduce to the publick good of the Chuch: The houre of death being come, his friends ſtanding by, he quietly ſlept in the Lord, *Anno Chriſti* 1583. and of his age 51. He was very pious, and grave in his carriage, and one that ſought not after great things in this world.

Let those whose hearts desire to be
Professor of Divinity:
Trace Ursins steps; so shall they find
The comforts of a studious minde:
He had a greater care to nurse
Distressed souls, then fill his purse:
He would not tell a frutlesse story
Unto his flock; his oratory
Serv'd not flatter, but to bring
Subjected souls unto their King:
Where now he rests with him that says
Shephards of Flocks, look to your wayes.

The Life and Death of Abraham Bucholtzer, *who dyed* Anno Christi 1584.

ABraham *Bucholtzer* was born at *Schovavium* in the year 1529. and from his infancy brought up by his Parents in Religion and Learning. When he was first set forth to School, he profited to admiration, outstripping all his Schoolfellows by his acute wit and industry: and being well principled at Schoole, he went to the University at *Wittenberg*: Accounting it his great happinesse, that he was borne after the light of the Gospell brake forth, and bred up under *Melanthon*, upon whose Lectures he attended diligently, and sucked in from him not onely the principles of Learning, but of Religion also. About that time there sprang up many errors, but by the helpe of *Melanthon* he was able both to discover and confute them. There also he studied Greek and Hebrew. When he was six and twenty years old, he went from thence into *Silesia* to visit his friends, and to see the chiefest Cities; and whilst he was there, the Senate of *Grunberg* consulted about the erecting of a School in that City; and for the advancement of the same

same, they chose *Bucholtzer* to be the Master thereof, and sent to him by *Luke Cunon*, who was their Pastor, desiring him to undertake that office. Hereupon he asked *Melanchons* advice, who much encouraged him to accept of the place, saying, *Quantum solatium est pio pædagogo, assidentibus castis angelis, sedere in cœtu incontaminato juniorum qui Deo placent, & docere tenera ingenia ut rectè agnoscant, & invocent Deum, & deinde organa fiant utilia Ecclesiæ, & suis animabus?* Upon his advice therefore he went thither, in the year 1556. and by his excellent abilities and diligence, he quickly made that place which before was obscure, to become famous. Scholars resorting to him from all parts, whom he bred up both in Religion and Learning, and fitted them so excellently for the University, that *Melanchon* never questioned any that came from his School, saying, *Hoc est persuasum sibi habere, rudes & impolitos esse non posse, qui à politissimi judicii homine Abrahamo Bucholtzero essent informati.* That he was verily perswaded, that they could not be rude, or unfitting for the University that came from under the tuition of *Abraham Bucholtzer*, who himselfe was a man of so polite a judgement.

In the year 1559. he married a wife, who proved a great comfort to him, and by whom he had many children, whom he tendered exceedingly, and educated them in the fear of God from their very infancy. He grew so famous all over *Silesia*, that many desired to have him for their Pastor; and at last *Sprottavia* enjoyed him, where he continued doing much good to 1573. at which time *Catharine* the relict of *Henry* Duke of *Brunswick* sent for him to her Court; to whom he went, partly by reason of his great engagements to that Family, but especially because he enjoyed not his health in *Sprottavia*. The year after this pious Lady dyed, he then was called to *Eleutheropolis* by *Euphemia* the wife of Sir *Fabian Belloquert*; he Preached there in the great Church, to which the Citizens flocked exceedingly, insomuch as when that pious and illustrious *Ernest* Prince of *Anhalt* sent for him, and profered him an honorable stipend,

he refuſed to leave his place. He had an excellent ſweetneſſe and dexterity in Preaching; was of a ſound judgment and holy life. His Sermons were ſo piercing, that he never Preached, but he wrought wonderfully upon the affections of his hearers. If any were caſt down under the ſence of ſin and wrath, he exceedingly comforted them. If any were troubled with tentations and afflictions, he raiſed them up, &c. He had a lively voyce, lively eye, lively hand, and ſuch were all his geſtures alſo: his Miniſtery was ſo gratefull, that his hearers were never weary, or thought his Sermons too long: He was full of ſelf-deniall, inſomuch as that excellent Lady *Catherine* of *Brandenburg* uſed to ſay, that all the reſt of her Courtiers and Family were alwayes craving ſomething of her, *Bucholtzer* on the contrary never asked her for the worth of a farthing, yea he refuſed gifts, when they were profered to him, preferring kindneſſe before the gift, & the fruit of his Miniſtery before the reward of it: He was ſo humble that when his friends blamed him for living in ſo obſcure a place whilſt he taught Schoole, he told them that he preferred it before a Kingdome: he could never endure to hear himſelf commended; and if his friends in their letters had written any thing to his praiſe, he could not read it with patience: *ſed terreri ſe laudationibus illis tanquam fulminibus dicebat, qui nihil in ſe magni videret*, &c. His candor was ſuch that he never ſpake, or wrote any thing but from his heart: he never read, or heard any thing from others, but he made a candid conſtruction of it: His care in his publick Miniſtery was to avoid thoſe queſtions that doe but gender unto ſtrife, and to inſtruct his auditors how to live well, and dye well. He ſpent his ſpare houres in reading Eccleſiaſticall, and Profane hiſtories, and profited ſo much thereby, that one affirmed in writing *univerſam antiquitatem in Bucholtzeri pectuſcuol latuiſſe reconditam*, that all antiquity lay hid in his breaſt: he finding ſom great errors in *Funccius* his Chronology, ſet himſelfe to write one, which with indefatigable pains he brought to perfection: whilſt he thus publickly, and privately buſied himſelfe; he

fell

fell into a grievous diſeaſe, and juſt about the ſame time he loſt his faithfull, and beloved yoak-fellow that was the Mother of nine children: but upon his recovery he married another, with whom he lived not long before the Lord put an end to all his labours, and ſorrowes *Anno Chriſti* 1584. and of his Age 55.

Religion, Learning, both agreed to met,
And make Bucholtzer prove their winding ſheet;
Nay, and their Sepulchre, for there they lay
Imbracing in his little lumpe of Clay:
He loved vertue, and his heart diſpis'd
To follow that, which Papiſts had devis'd;
His balmy language heald the bleeding hearts
Of them whoſe conſciences retain'd the darts
Of wounding ſin; his ſoul ſtill took delight
To bring them out of darkeneſſe into light;
But ſince hee's gon, what can we ſay but this,
He reſted here, with love, In heaven, with bliſſe.

The Life and Death of John Wigandus, *who dyed* Anno Chriſti 1587.

John Wigandus was born in *Mansfield*, in the year 1523. of honeſt Parents of a middle ranke, who carefully brought him up in Learning, which naturally he was much addicted unto; having an excellent wit and firme memory; ſo that having profited much at School, he went to the Univerſity of *Wittenberg*, where he continued about three years; which time he ſpent in the ſtudie of the Arts and Tongues, which night and day he imployed himſelfe in: and in the year 1541. by the advice of his Tutors and friends, he went to *Norinberg*, where he was made Maſter of the School, and for three years exerciſed himſelfe with much diligence in inſtructing

instructing youth; but having an earnest desire to perfect his own studies, he returned to *Wittenberg* again, *Luther* being yet living: there he commensed Master of Arts before he was two and twenty years old, and applyed himself wholly to the study of Divinity: but tht Wars waxing hot, the Emperor placed a Garrison in the Castle and Towne of *Wittenberg*, and the Students were driven away from thence; at which time *Wigand* was called to *Mansfield* (his owne Countrey) to be an assistant to their ancient Pastor *Martin Seligman*, where also he was ordained Minister by Prayer, and imposition of hands, by *John Spangerberg*, the Superintendent there: which place he discharged with much fidelity and industry, and read Logick and Phylosophie to the youth in the Schools: there also he wrote a confutation of the Popish Catechisme; and a confutation of *George Major*, who held, That a man by Faith onely is justified, but not saved, &c. He delighted exceedingly in a Garden, and in observing the wisdome of God in the nature, shape and various colours of Hearbs and Flowers, for which end he gatt the greatest varietie of them that possibly he could into his Garden. He was one of those that strongly opposed the *Interim*.

In the year 1553. he was chosen by them of *Magdeburg* to be their Superintendent, but the Earl of *Mansfield* and the People strongly opposed his remove from them, yet at last by the meanes of the Prince of *Anhalt*, they consented unto it. At *Magdeburg* he tooke excessive paines in reading, writing, meditating and Preaching, whereby he converted many Popish Priests in those parts to the Truth: he also took great pains in writing the *Magdeburgenses Centuries*, which he, together with *Matthew Judex*, *Flacius Illiricus*, *Basil*, *Faber*, *Andrew Corvinus* and *Thomas Holtbuterus* finished, to the great benefit of the Church. Of which booke *Sturmius* gave his Testimony, that it was necessary and profitable, and had these four vertues in it, viz. *veritatem*, *diligentiam*, *ordinem*, *perspicuitatem*: Truth, diligence, Order and perspicuity. In the year 1560. the Elector of *Saxonie* having begun a University

verſity at *Jenes*, ſent earneſtly to *Wigand* to come thither to be the Divinity Profeſſor, which for weighty reaſons he aſſented unto, and performed that office with much acceptance of all that heard him: yet by the ſubtilty, and malice of one *Stoſſelius* he was diſmiſſed from that place, and ſo returned to *Magdeburg* againe: but not ſtaying there, he was choſen to be the Superintendent at *Wiſmare* *Ao. Chriſti* 1562. where he imployed himſelfe wholly in Preaching, diſputing, expounding the Scripture, and governing the Church. *Anno Chriſti* 1563. he commenced Doctor of Divinity in the Univerſity of *Roſtoch*: he ſtayed at *Wiſmare* ſeven years, at the end wherof, *John William Duke of Saxony* ſent for him againe to *Jenes*, but the *Duke of Megapole* would by no meanes part with him; yet at laſt after ſeverall embaſſies the *Duke of Saxony* prevailed that he ſhould come for one year to *Jenes*: His people parted with him very unwillingly with many ſighs, and tears, and at the years end ſent for him back againe, but could by no means obtaine his return: he was not onely made the Profeſſor of Divinity at *Jenes*, but the Superintendent alſo: *Anno Chriſti* 1570. he went with his Prince to the Diet at *Spire*, and at his returne to *Jenes* was received with great joy: but after five years *Duke John William* dying, he was againe driven from thence, and went to the *Duke* of *Brunſwick* who entertained him kindly: but preſently after he was called into *Boruſſia* to be the Divinity Profeſſor in the Univerſity of *Regiomontanum*, and after two years was choſen to be Biſſiop there *Anno Chriſti* 1587. he fell ſick eſpecially upon griefe, conceived for the afflicted condition of the Church in *Poland*, and the death of his deare friend *John Wedman* an excellent Divine: this deſeaſe increaſing, and his ſtrength decaying he prepared himſelfe for death: he made his own Epitaph.

In Chriſto vixi, morior, vivóque Wigandus:
Do ſordes morti: cætera, Chriſte tibi.

In Chriſt I liv'd, and dy'd, through him I live again:
What's bad to death I give: my ſoul with Chiſt ſhal raign.

And ſo in the mid'ſt of fervent prayers, and aſſured hope

of eternall life, he resigned up his spirit into the hands of God that gave it, *Anno Christi* 1587. and of his Age 64.

Rare-soul'd Wigandus bow'd his whole desires,
To warme his spirits by th'inliving fires
Of sacred fuell, and he alwayes stood
Engag'd to that which heav'ns blest mouth call'd good;
He was a man whose life, and conversation
Were well sufficient to adorne a Nation
With good examples: nothing could devorse
His ready lips from the belov'd discourse
Of heavenly matters, till at last he cry'd
My God receive my soul, and so he dy'd.

MARTINVS CHEMNICIVS.

The Life and Death of Martin Chemnisius.

Martin *Chemnisius* was born at *Britza* in *Old March Anno Christi* 1522. his father being poor he met with many

ny impediments to discourage, and hinder him in Learning, yet bearing a great love to it, by his exceeding industry he overcame all, and after some progresse at home, he went to *Magdeburg*, where he studyed the Tongues, and Arts, : and from thence to *Frankefurt* upon *Oder* : and after he had studyed there a while, he went to *Wittenberg* where he studyed the Mathematicks : and from thence to *Sabinum* in *Borussia* where he taught School, and commensed Master of Arts ; and *Anno Christi* 1552. he wholly betook himselfe to the study of Divinity. By his modest, and sincere carriage he procured much favor from the Prince, and all his Courtiers: after three years stay there, he went back to *Wittenberg*, and by *Melanchon* was imployed publickly to read Common places: from thence he was sent for to *Brunople* in *Saxny* by the Senate, and made Pastor ; which place he discharged with singular fidelity, and approbation for the space of thirty years, and commensed Doctor in Divinity at *Rostoch* : many Princes, and Common-wealths made use of his advice, and assistance in Ecclesiasticall affairs : He took great pains in asserting the truth against the adversaries of it: as his excellent *Examen* of the *Tridentine* Councill shews : at last being worn out with study, writing, Preaching &c. he resigned up his spirit unto God *Anno Christi* 1586. and of his age 63. He is said by one to be *Philosophus Summus, Theologus profundissimus, neque veritatis, bonarumque artium studio, neque laude officii facile cuiquam secundus.*

This Authour, eminent Chemnisius grave,
Among these worthies, a prime place may have ;
Who, by his most industrious pains ore came
The many rubs which would have quencht his fame :
And to such height of learning did arise
As made great Princes him most highly prize.
Yea, so transcendently his fame did shine,
That, One him stil'd, a most profound Divine,
A prime Philosopher, one justly known,
For parts and piety, second to none.

And thus he liv'd, and dyed full of yeeres,
And with much honour left this vail of teares.

The Life and Death of Rodolphus Gualterus, *who dyed* Anno Christi 1586.

Rodolphus Gualter was born in *Tigure Anno Christi* 1518. was of an excellent wit, and therefore carefully brought up at School, where he first profited exceedingly in Oratory, and Poetry, and being admitted into the University he became famous, first in the knowledge of the Arts, and afterwards of Divinity, insomuch as he was chosen Pastor in that City where he first drew in his vitall breath: neither were they which chose him deceived in their exspectation; for he proved an admirable instrument of Gods glory, and their good, discharging his place with singular industry, diligence, and fidelity, not onely by his frequent publick preaching, but by his learned private writings, as his Homilies upon much of the Old, and New Testament doe sufficiently declare: and having governed, and fed that Church for above forty years together, he dyed in a good old age *Anno Christi* 1586. anp of his Life sixty eight.

Vertue, and honor both combin'd
T'adorne Gualterus his minde:
His wise and well composed heart
Was principl'd in every part,
He was a Poet too, t'is therefore fit
We should applaud his rare Poeticke wit.

The

The Life and Death of Casper Olevian, *who dyed* Anno Christi 1587.

Casper Olevian was born in *Trevir Anno Christi* 1536. and carefully brought up in learning by his Grandfather, and at thirteen years old he was sent to *Paris* to study Law, from thence also he went to the Universities of *Aurelia*, and *Biturg*, where he heard the most famous Lawyers of those times; he joyned himselfe also to the Congregation of Protestants which met privately together in that place: there he was admitted into the Order of Lawyers, after the solemn manner of the University, *Anno Christi* 1557. about which time there studied in that University under *Nicolas Judex*, the young Prince *Palatine*, son to *Fredericke* the third, afterwards Elector: and *Olevian* being very intimate with *Judex*, went one day after dinner to the river hard by the City, together with him and the young Prince; and when they came thither, they found som yong Noble *Germans* that were students there, going into aboat, who desired the Prince and his Tutor to goe over the River with them: But *Olevian* perceiving that they had drunk too freely, disswaded them from adventuring themselves amongst them: which councell the Prince, and his Tutor neglecting, went into the boat; and putting from the bank, the drunken young men began so to thrust, and justle one another that at last they overthrew the boat, where they were all drowned. But *Judex* being skilfull in swimming caught the young Prince, hoping to save him, but being unable to draw him with him, they both sunk.

Olevian standing on the bank, and seeing this sad spectacle, leap't into the water to try if he could help them; but at first he stuck into the mud, and water up to the chin, where he dispaired of his owne life: in that danger he prayed unto God, and vowed that if God would deliver him, he would preach the Gospell to his owne Citizens.

At which time it pleaſed God that a footman of one of the Noblmens, coming to the river ſide, & ſeeing of him, caught him by the hand (thinking that it had ben his own maſter) and drew him out: whereupon *Olevian* being delivered, together with the Law, ſtudyed Divinity: eſpecially reading over *Calvins* Commentaries diligently, and then returning to *Trevir*, he was retained to plead a cauſe there, but ſeeing the great deceit in that calling, he gave it over; and that he might performe his Vow, he wholly ſet himſelfe to the ſtudy of Divinity: aud went to *Geneva*, and after to *Tigure*, where he was much holpen by *Martyr*, and *Bullinger*: and after taking ſhip at *Luſanna* to goe to *Geneva*; *Farrell* hapned to be with him in the ſhip, who in diſconrſe asked him, Whether he had ever preached in his owne Country, which he denying, *Farrell* perſwaded him to doe it ſo ſoon as he could: and he accordingly promiſed that he would: therefore *Anno Chriſti* 1559. he returned to *Trevir*, and was by the Senate, & his friends requeſted to undrtake the work of the Miniſtry there, and for his encouragement, they allowed him a ſtipend: he read Logick alſo in the School: but when he began to preach the Truth of Chriſt and to diſcover the Errors in Popery, he was forbidden, by the Clergy to preach any more, and ſhut out of the School. Then the Senate appointed him to preach in an Hoſpitall: where after he had preached a while, his adverſaries ſuborned a Prieſt to ſtep up into the Pulipt before him; but as ſoon as the people ſaw the Prieſt, they called to him to come down, for that they would not hear him. *Olevian* deſired them to hear him, promiſing that ſo ſoon as he had don his Sermon he would preach himſelfe: but they would not endure it; but made a great ſtir, ſo that the poor Prieſt thought that he ſhould have been pulled a pieces by them: but *Olevian* intreating the people to be quiet, took him by the hand, and led him forth ſafely: and going into the pulpit himſelf, the people cried to him, *We deſire thee for Gods ſake to preach unto us*: for this cauſe the Archbiſhop of *Trevir* impriſoned the two Conſuls, and eight more of the Senators

tors for ten weeks, who desired *Olevian* to come to them to instruct and comfort them, which accordingly he did; but afterwards they were all freed at the request of the Elector Palatine, and some others: and the Elector Palatine sent for *Olevian* to *Heidleberge*, where he made him Rector of a Colledge: about which time he married a wife, and commensed Doctor in Divinity, and was made Professor of Divinity in that University: he was also called to a Pastorall charge in the City, which he carefully and holily discharged, till the death of the Elector *Fredericke* the third; and shortly after he was called to *Berleburg*, by *Lodowicke* Count *Witgenstein*, where he Preached and instructed some Noble mens sons.

In the year 1584. he was called by *John* of *Nassau* to *Herborn*, where he preached, and taught in a School three years. *Anno Christi* 1587. he fell into a mortall sickneſſe, which (notwithstanding all means of cure) daily grew upon him, and so weakned him, that at last he quietly resigned up his spirit unto God. In his sickneſſe he made his Will, and by pious, and holy meditations prepared himselfe for death: being visited by some great men, he told them, That by that sickneſſe he had learned to know the greatneſſe of him, and the greatneſſe of Gods Majesty more then ever he did before.

John Piscator coming to visit him, he told him, That the day before, for four hours together, he was filled with ineffable joy, so that he wondred why his wife should ask him whether he were not something better, when se indeed he could never be better: for (said he) I thought that I was in a most pleasant meddow, in which as I walked up and downe, me thought that I was besprinkled with a heavenly dew, and that not sparingly, but plentifully powred downe, whereby both my body, and soule were filled with ineffable joy: To whom *Piscator*, That good shepherd of Jesus Christ led thee into fresh pastures. Yea, said *Olevian*, *To the springs of living waters*. Afterwards having repeated some sentences full of comfort out of *Psalme* forty two,

Isaiah

Isaiah nine, and *Matthew* eleven: he often repeated, *I would not have my journy to God long deferred. I desire to be dissolved, and to be with my Christ*: he gave his hand, and farewell to his Collegues, and friends, and when he was in the Agony of death, *Alstedius* asked him whether he was sure of his salvation in Christ, *&c.* he answered, Most sure, and so he gave up the Ghost, *Anno Christi* 1587. and of his Age fifty one.

Nor must Olevian also be omitted,
But have a place of Honor fairly fitted
Unto his fame, among these Heroes brave;
Who, of his Parts in Arts much witnesse gave.
A sound Divine, to Rome an enemy,
Preaching Christs truth with courage, constancy:
And who at last, as he had long desir'd,
Exchanging earth for heaven, blestly expir'd.

The

IOHN FOXE.

The Life and Death of John Fox.

John Fox was born at *Boſten* in *Lincolnſhire Anno* 1517. his Parents were neither ſo rich as by their wealth to be expoſed to envy, nor ſo meane as by want to be lyable to contempt; more enriched they were with the love of their Neighbours, and moſt of all in having this ſo towardly and hopefull a Son. Theſe perceiving that nature pointed out their Son (by the rare parts beſtowed upon him) to be a Scholar, and therefore following her directions carefully bred him in learning, and ſent him to *Brazennoſe* Colledge in *Oxford*.

Her e he was Chamber-fellow wit *Alexander Nowell* afterwards Doctor and Dean of *Pauls*, and friendſhip betwixt

them took so deep an impression in their tender years, advantaged with the simpathy of their natures, that it increased with their Age to be indelible. These communicated their studyes together, and with harmlesse emulation, and loving strife, whilest each endeavoured to out-strip others, both surpassed themselves.

Hence *Fox* was translated and chosen Fellow of *Maudlin* Colledge; whereat such as were bred in that foundation counting themselves the proper Heires to all the preferment in the House, were much offended, til his patience and humanity reconciled them unto him; so that he became not onely affected but admired. And as Naturalists obserue that Plants are meliorated by removing, not abating their old but acquiring new spirits unto them; so this Scholar by changing his Soyle to a new Colledge, was thereby marvelously improved in all manner of learning.

Now King *Henry* had lately set up a mongrell Religion in the Land, like the Toes of *Nabuchadnezars* image, partly Iron, partly Clay; one moity thereof, strong with undeniable Truth, the other dawbed with untempered morter, in the six Popish Articles still retained. Our young Fellow in the Colledge, sees and sighs at the superstition, and retiring himselfe to a grove, entertaines the time with Solitarinesse, onely the silent midnight was witnesse to his sobs and groanes. He sees what, but not whither to flye, but at last resolves hereafter to absent himselfe from the Romish Church: Hereupon being accused for a Separatist, and unwilling to overpurchase his safety at the price of a lye he is convented and expelled the Colledge. But because Theeves must be thanked for giving what they doe not take away, his enemies challenged Commendation due to their courtisie, because they took not *Foxes* life from him, according to the Severity of the Laws then in force.

By this time his owne Father was dead and his Mother married againe; *Fox* repaires to his Father in law for succour, but finds no entertainment. For as when a hunted

Deere,

Deere, chaſed with the Hounds, taketh ſanctuary by flying to the reſt of the herd, they out of a Principle of ſelf preſervation drive him away, for fear leaſt the Hounds in perſuit of him, fall on them; ſo his *Father in law* was loath to receive him, and forbad him the protection of his family, leaſt Perſecutors in queſt of his Son ſhould bring him and his whole houſhold into trouble.

Here it would be tedious for us but to tell (and then how troubleſome for him to endure) in how many places this poore man lurked, for fear of informers, thoſe Birds of prey which have as quick ſight as ſharp Talons, ſometimes at. Sir *Thomas Luceys* in *Warwickeſhire*, ſometimes at *Boſton*, moſt commonly at *London*, taken covert in that forreſt of houſes; it being a ſtrange truth, that in ſuch wherein are moſt eyes, a man is leaſt ſeene. The *Foxes* (ſaith our Saviour) have holes, litterally true of that cunning creature, but our *Fox*, being indeed a ſheep, in Innocence and Simplicity, had not where to lay his head, like Chriſt his Maſter.

But ſoone after hapned the death of King *Henry*, and *Edward* the ſixt ſucceeded him. This put a period to his frights and flights, and for five years this good man enjoyed peace and proſperity, till the raigne of Queene *Mary*: Under whom for a while he lived ſafe in the houſe of the Duke of *Norfolke*, once his Pupill, untill *Gardner* Biſhop of *Wincheſter*, that cruel Bloud-houd ſcenting him out, deſigned his deſtruction. For comming on a viſit of reſpect to the Duke, *Fox* caſually paſſing by, the Biſhop demanded who that was; my Phyſitian anſwered the Duke: the Biſhop replyed, I like well his ingenuous countenance, and when I have need will make uſe of him. Thus *Herod* pretended he would worſhip Chriſt when he intended to kill him; *Wincheſter* ment this Phyſitian ſhould be his patient, on whom he would practice with fire and faggot, the uſuall doſis Preſcribed to all thoſe who were accuſed to be infected with the Proteſtant Religion.

Now flyes our *Fox* beyond the Seas, who eſcaping fire

fell into as mercileſſe an element of Water. A terrible Tempeſt overtook him, frighting the prophane Sea-men into their prayers, and melting their hearts, which might ſeeme made of thoſe Rocks amongſt which they ſailed. Hereby he was driven back againe to *Yarmouth*, but at laſt by Gods Providence got beyond the Seas, and ſome months after arrived at *Baſil*. Here he began that famous worke of Acts and Monuments, which he finiſhed many years after: And here making a Sermon to his fellow Exiles, he plainly told them, *that now the Time was come for their returne into* England, *and that he brought them that newes by commandment from God.*

Theſe Words were differently cenſured by ſeverall men, ſome took them to be the evaporations of a melancholly Braine; others as Words ſhot at random, which if caſually hitting the marke, would afterwards be obſerved, if otherwiſe would be buried in *Oblivion* amongſt a heap of other Expreſſions. A third condemned them for a preſumptious intruſion into Gods ſecrets, prying into the Arke of future contingencies which God hath vailed onely for him: But the ſucceſſe proved them to be Propheticall; and this Confeſſour having his body macerated with faſting, and prayer and other afflictions, through the chinks and clefts thereof, ſtole a glympſe of heaven and the knowledge of future things. For the day before his ſurrender, Queene *Mary* dyed; and now *Fox* with the reſt of his friends haſteth home, ſo that if feare gave them feet to runne beyond the Seas, joy gave them winges to flye home to their native Country.

Here arrived, he continued and finiſhed that worthy Worke formerly begun. For as God preſerved one of *Jobs* ſervants from fire and fury of the *Caldeans*, and *Sabeans*, to report to *Job* the loſſe of his fellowes; ſo divine Providence protected this man from Martyrdome intended for him, that he might be the worlds intelligencer to tell the Tidings of the number and manner of Gods worthy Saints and ſervants who were deſtroyed by the cruelty of theſe

Romiſh

Romiſh adverſaries: Which bad newes is very well told in his Unpartiall relation.

For for the maine it is a worthy Worke (wherein the Reader may rather have then lack) preſenting it ſelfe to Beholders, like *Ætna*, alwayes burning whilſt the ſmoke hath almoſt put out the eyes of the adverſe party, and theſe *Foxes* fire-brands have brought much annoyance to the Romiſh *Philiſtines*. But it were a Miracle if in ſo Voluminous a Worke there were nothing to be juſtly reproved; ſo great a Pomgranate not having any rotten kernell muſt onely grow in Paradice. And though perchance he held the beame at the beſt advantage for the Proteſtant party to weigh downe, yet generally he is a true writer, and never wilfully deceiveth, though he may ſometimes be unwillingly deceived. Many yeares after Maſter *Fox* lived in *England*, highly favoured by preſons of quality: So that it may ſeeme ſtrange, conſidering the heighth of his friends and largeneſſe of his deſerts, that he grew to no place of more honour, and ſpread to no preferment of greater profit in the Church. But this muſt be wholly imputed to his owne modeſty in declining advancement: For although the richeſt Myter of *England* would have counted it ſelfe preferr'd by being placed upon his head, yet he contented himſelfe onely with a Prebend of *Salisbury*, pleaſed with his owne obſcurity, whilſt others of leſſe deſert make greater ſhow. And whileſt proud people ſtretch out their Plumes in Oſtentation, he uſed their Vanity for his ſhelter, more pleaſed to have worth then to have others take notice of it.

Now how learnedly he wrote, how conſtantly he preacht, how piouſly he lived, how cheerefully he dyed, may be fetcht from his life at large, prefixed before his book. One paſſage therein omitted we muſt here inſert, having received it from witneſſes beyond exception: In the eighty eight when the *Spaniſh halfe Moone* did hope to rule all the motion in our Seas, Maſter *Fox* was privately in his Chamber at prayers, battering heaven with his importunity, in behalfe

of this sinfull Nation. And we may justly presume that his devotion was as actually instrumental to the victory, as the wisdom of our Admirable, valour of his Souldiers, skil and industry of his Sea men. On a sudden coming downe to his Family, he cryed out, *They are gone, they are gone*; which indeed hapned in the same instant, as by exact Computation afterwards did appeare.

His Liberality to the poore was boundlesse, so powerfull was the holy spell of the name of Jesus unto him, that no poore person ever charmed him therewith, but presently raised his charitable spirit to bestow an almes upon him: One day Master *Fox* came from the Pallace of Bishop *Elmer* in *London*, when a company of poore people (by that retinue he might ever be tracted) importunately begged of him; Master *Fox* having no mony, returned back to the Bishop, desiring to borrow five pound of him, which was readily granted, and going forth distributed it amongst the poore. Some mounths after, the Bishop asked Father *Fox* (for so he was commonly stiled) for the money he owed him; I have laid it out (quoth Master *Fox*) for you, and have payed it where you owed it, to the poore People that lay at your gate. The Bishop was so far from being offended with him, that he thanked him for being so carefull a Steward, such was the marvelous familiarity betwixt them, and great respect the Bishop bore to this Holy man.

But Master *Fox* (this extraordinary instance excepted) did not offer free offerings of other mens goods, but of his owne: So great was his Bounty that it fell under the censure of excesse, the streame being likely to draine the Spring and impaire his Estate. But God whose Providence provideth meet helpe fellows for men, fitted him with such a wife, whose hands as they knew not basely to scrape, so they were skilfull thriftily to keep; and this excellent medley so preserved his Estate, that a competency was left to his children.

He was not nipt in the Bud, nor blasted in the blossome, nor

nor blowne downe when green, nor gathered when ripe; but even fell of his owne accord, when altogether whithered. As for the time of his death take it from his owne Epitaph on his Monument, which for the beauty thereof beares better proportion to the outward meanes then to the inward merit of his person, there entombed in St. *Giles* Church without *Criplegate*.

Christo S. S.

Johanni Foxo Ecclesiæ Anglicanæ Martyrolgo Fidelissimo, Antiquitatis Historicæ Indagatori sugacissimo, Evangellicæ veritatis, Propugnatori acerrimo, Thaumaturge admirabili; Qui martyres Marianes, tanquam Phœnices, ex cineribus redivivos præstitit. Patri suo omni pietatis officio inprimis Colendo, Samuel Foxus illius Primogenitus, hoc Monumentum posuit, non sine Lacbrymis.

Obiit die 18. *mens* April, *An. Dom.* 1587. *Jam septuagenarius.*

Vita vitæ mortalis est, Spes vitæ immortalis.

Rare Fox (well furr'd with patience) liv'd a life
In's youthfull age devoted unto strife;
For the blind Papists of those frantick times,
Esteem'd his vertues as his greatest Crimes;
The hot pursuit of their ful-crying hounds
Forc'd him to flye beyond the lawlesse bounds
Of their hot sented Malice; though their skill
Was great in hunting, yet our Fox was still
Too crafty for them; though they rang'd about
From place, to place, they could not finde him out:
And when they saw their plots could not prevaile
To blesse their soles with his whisking tayle,
They howl'd out curses, but could not obtain;
Their prey being fled, their curses prov'd in vaine:
From whence I think this Proverb came at first,
Most thrives the For, that most of all is curst.

The

The Life and Death of George Sohnius *who dyed* Anno Christi 1589.

GEorge *Sohnius* was born at *Friburg* in *Wetteraw Anno Christi* 1551. of honeſt parents, and brought up at School in learning, where he ſucked in the firſt rudiments with much eagerneſſe; and ſom School went to the Univerſity of *Marpurg*, at fifteen years old: where he profited ſo exceedingly in Logick and Philoſophy, that he was made Batchelor of Arts at the years end. *Anno Chriſti* 1569. he went to *Wittenberg*, where he ſtudyed Philoſophy, Law, and Divinity with incredible pains, ſo that at three years end with the approbation of the whole Univerſity, he was made Maſter of Arts: he intended at firſt the ſtudy of Law; But it pleaſed God on a ſudden ſo to divert his heart from it, and to incline him to the ſtudy of Divinity, that he could have no reſt in himſelfe till he had reſolved upon it: *Anno Chriſti* 1571. he returned to *Marpurg*, and ſtudyed Hebrew, and the year after he read the Arts to many ſtudents privately, and became Tutor to three Noblemen: at twenty three years old he was ſo famous, that by the conſent of all the Divines in that Univerſity, he was choſen into the number and order of Profeſſors of Divinity: the year after he married a wife, a choyce maid, by whom he had three ſons, and two daughters: the ſame year alſo he was choſen the Profeſſor of the Hebrew Tongue in that Univerſity: *Anno Chriſti* 1578. he was made Doctor in Divinity, and falling ſick about that time, he made an excellent confeſſion of his faith: But it pleaſed God that he recovered, and was not onely a conſtant preacher of the truth, but a ſtrong defender of it againſt errors, confuting the *Ubiquitarians*, and that ſo boldly, that he choſe rather to hazard baniſhment then to connive at errors: His fame ſpread abroad exceedingly, ſo that many ſought for him, eſpecially *John* of *Naſſaw* and *John Caſſimire* the Elector *Palatine*, the

firſt

first desired him to come and begin his University at *Herborn*, where he should have had greater honor, and a larger stipend: the other desired him to *Heidleberg* to be the Divinity Professor in that place. His answer was, That he was born rather for labours, then honours, and therefore chose to goe to *Heidleberg*, being thirty three years old, and was entertained lovingly of the Prince: and his coming was most gratefull to the University, where he tooke exceeding great paines: and was eminent for Piety, Humility, Gravity, Prudence, Patience and Industry: so that in the year 1588. he was chosen into the number of the Ecclesiasticall Senators, for the government of the Church. He was famous for Learning, Eloquence, Faithfulnesse and Diligence in his place, and Holinesse and Integrity in his life. In the year 1589. he fell sicke, for which and his change he had been carefully fitting himselfe beforehand; and therefore bore it with much patience, and with fervent Prayer; often repeated, *O Christ, thou art my redeemer, and I know that thou hast redeemed mee: I wholly depend upon thy providenceand mercy: from the very bottome of my heart I commend my spirit into thy hands*, and so he slept in the Lord *Anno Christi* 1589. and of his Age 38.

Industrious, humble, prudent, patient, grave:
What other vertues that a man could have
Sohnius enjoyn'd with peacefulnesse: his hand
Was apt to write, his heart to understand:
He tooke delight to meditate upon
The love of God; his owne salvation:
He study'd how to dye: his wel-spent breath
Was but a rare preparative to death:
And having ended his laborious dayes,
He dy'd in peace, and now he lives in praise.

The Life and Death of Laurence Humfried, *who dyed* Anno Christi 1589.

Laurence Humfried was borne in the County of *Buckingham*, and brought up at School, and then sent to *Oxford*; where he was admitted into the Colledge of *Mary Magdalen*, and followed his Studies hard all the dayes of King *Edward* the sixt. But in the beginning of those bloudy *Marian* dayes, wherein so many were forced to forsake their native soyle, he (amongst the rest) went beyond Sea into *Germany*, where he continued till the beginning of Queen *Elizabeths* reign, whom God raised up to be a nursing Mother to his Church; at which time he came backe, and returned to *Oxford*, where he was very famous both for his Learning and Preaching: then also he commenced Doctor in Divinity; and by reason of his excellent parts, he was very instrumentall in the advancement of Gods glory. And whereas that wicked Sect of the Jesuits was lately risen up, he, by his learned writings, did both from Scripture and Antiquity, discover their impostures and Popish deceits. Afterwards he was made the Master of *Magdalen* Colledge, and the *Regius Professor*; which places he discharged with singular commendations for many years together; and at the last, quietly resigned up his spirit into the hands of God, in the year 1589.

Though persecuting Times pursu'd and chast
This pious Father, yet he still embrac'd
And hugg'd the Truth; his heart remained free
From persecution and captivity.
Those weighty words which pleasantly persu'd
Out of his mouth, con conquer'd and subdu'd
Inticing Jesuits; he made them know
Their errours by a fatall overthrow.
Thus having labour'd with a faithfull breast,
Heav'n thought it fit to crown his soul with rest.

The

The Life and Death of James Andreas, *who dyed* Anno Christi 1578.

James Andreas was born in *Waibling* in *Wittenberg*, *Anno* 1538. When his father had kept him three years at School, being unable to maintain him any longer, he intended to have placed him with a Carpenter: but being diſſwaded by ſome friends, and having obtained an exhibition out of the Church-ſtock, he ſent him to *Stutgard* to a choyce Schoolmaſter, under whom in two years ſpace he learned Grammer, and Rhetorick; and ſo *An. Chriſti* 1541. he went to *Tubing*, where he ſo profited, that at the end of two years he was made Batchelor of Arts; and two years after that, Maſter of Arts: there alſo he ſtudyed Hebrew and Divinity *Anno Chriſti* 1546. and of his age eighteen: he was called to *Stutgard*, where Preaching in a great Auditory, he was choſen and made Deacon; which place he executed ſo well, that he preſently grew famous, inſomuch as the Duke of *Wittenberg* ſent for him to Preach before him in his Caſtle; which he did with much applauſe: at *Tubing* alſo that year he married a wife, by whom he had eighteen children, nine ſons, and nine daughters: about that time brake forth that fatall war betwixt *Charles* the fifth, and the Proteſtant Princes, wherein the Emperor being conquerour, he ſeized upon the Dukecome of *Wittenberg*, by reaſon whereof the Church there was in a ſad condition; yet *Andreas*, with his wife remained in *Stutgard*, and by Gods ſpeciall providence was preſerved in the middeſt of the *Spaniſh* Souldiers, and yet preached conſtantly, and faithfully all the while: and ſo he continued till *An. Chriſti* 1548. at which time that accurſed *Interim* came forth, which brought ſo much miſchiefe to the Church of God: *Andreas* amongſt other godly Miniſters that oppſed it, was driven from his place: yet it pleaſed God that the year after he was choſen to be Deacon at *Tubing*, where by Catechiſing he did very much good: *Anno Chriſti* 1550. *Ulricke* 1528

dying, his son *Christopher* succeeding him in the Government of *Wittenberg*, and affected *Andreas* exceedingly, and would needs have him commens Dr, which degree (having performed all his exercises) he took the twenty fifth year of his age, & was chosen Pastor of the Church of *Gompping*, and made Superintendent of those parts: about that time he was sent for by *Lodwick* Count of *Oeting* to assist him in the reforming of the Churches within his jurisdiction, and when he took his leave of his owne Prince *Christopher*, he charged him, and gave it him in writing, that if Count *Lodwicke* set upon that reformation, that under pretence of Religion, he might rob the Church, and ceaze upon the revenues of Monasteries, and turn them to his private use, that he should presently leave him, and come back againe: he assisted also in the reformation of the Churches in *Helfanstein*; At that time, hearing of a Jew that for theft was hanged by the heels with his head downe, having not seen that kind of punishment, he went to the place, where he was hanging between two Dogs that were alwayes snatching at him to eat his flesh: the poor wretch repeated in Hebrew some verses of the Psalmes, wherein he cryed to God for mercy; whereupon *Andreas* went nearer to him, and instructed him in the Principles of Christian Religion, about Christ the Messiah, &c. exhorting him to beleeve in him: and it pleased God so to blesse his exhortation to him, that the Dogs gave over tearing of his flesh, and the poore Jew desired him to procure that he might be taken down and Baptized, and hung by the neck for the quicker dispatch, which was done accordingly.

Andreas was of such esteeme, that he was sent for by divers Princes to reform the Churches in their jurisdictions: he was present at divers Synods and Disputations about Religion. He travelled many thousands of miles, being usually attended but with one servant, yet it pleased God that in all his journies he never met with any affront. The year before his death, he used often to say, that he should

not

not live long; that he was weary of this life, and much desired to be dissolved, and to be with Christ, which was best of all. Falling sick, he sent for *James Herbrand*, saying, *I expect, that after my death, many adversaries will rise up to asperse me; and therefore I sent for thee to hear the confession of my Faith, that so thou maist testifie for me when I am dead and gone, that I dyed in the true faith.* The same Confession also he made afterwards before the Pastors, and Deacons of *Tubing*: the night before his death he slept, partly upon his bed, and partly in his chair: when the clock struck six in the morning, he said, *my hour draws near*: he gave thankes to God for bestowing Christ, for revealing of his will in his Word, for giving him Faith, and the like benefits. And when he was ready to depart, he said, *Lord into thy hands I commend my spirit*; and so he fell a sleep in the Lord *Anno Christi* 1590. and of his Age 61.

Ingenius Andreas alwayes lov'd to pry
Into the bosome of Divinity.
He hated idleness, and toke delight
In doing good; his vertues shin'd as bright
As Fame could make them; and he alwayes stood
A firme maintainer of the Churches good.
Religion was his helme by which he steer'd
His soule to heav'n; and there he was endear'd
To his Creator; in whose Court he sings
Blest halalujahs to the King of Kings.

HIERONYMVS ZANCHYVS

The Life and Death of Hieronimus Zanchius.

IN the year of grace 1516. *Hieronimus Zanchius* deſcended from a Noble and renowned Family; was born in *Italie* at a Town called *Alzanum*, ſcituate in the valley *Seria*; who became ſuch a light unto the *Gentiles*, that many parts in Chriſtendome dawned with the luſter of his writings. His Father was called *Franciſcus Zanchius*, famous not onely for his Parentage, but alſo for his knowledge in the Civill Law; he was bleſſed with many other children; which he received from *Barbara*, ſiſter unto *Marcus Antonius Morlattus*, both Nobly deſcended.

This *Zanchius* in his youth ſhewing ſome teſtifications of his hopefulneſſe, he was ſent forth by his Father to be inſtructed

ſtructed in the Grounds of Learning, in the Schooles he continued untill that he was twelve years old; at which time his Father dyed, and ſhortly after his Mother alſo. Being thus deprived of both his Parents, he began to conſider with himſelfe what courſe to take, for the increaſing and bettering of his knowledge in the Arts; and withall, perceiving that not onely his Unckle *Eugenius Mutius*, but alſo many of his Kinſmen and Cozen-germans had betaken themſelves unto a Monaſticall life, and were advanced unto the dignity of *Regular Cannons*, he perſwaded himſelfe that there were many learned perſons to be found in that Society, and that youth might be well inſtructed & brought up amongſt them, as well for civill behaviour as for learning; he reſolved to take that courſe of life upon him, being alſo thereunto induced by the advice of his intimate friend *Baſileus*. Wherefore revealing himſelfe unto his Unkle and other friends, he was by their meanes elected and choſen into the Monaſtery.

In this place he lived almoſt nineteen years, and was by profeſſion a *Lateran Canon Regular*; in which ſpace he gave himſelfe firſt unto the ſtudy of the Tongues, and proved a good Linguiſt. Secondly, unto the ſtudy of *Ariſtotle*, and became a good Logician: and thirdly, unto the ſtudy of School Divinity, wherein his excellency is manifeſt by his Workes. For the ſpace of ſixteen years he was familiarly acquainted, and dearly beloved of that illuſtrious and vertuous, grave *Celſus Martinengus*; who perceiving that his life was ſought for the profeſſion of the truth, fled out of *Italie*, and went unto *Geneva*, and was the firſt Paſtor which the *Italian* Church had in that place; who when he dyed commended the care of his Flocke to *Calvin*, 1558.

During his reſidence in this Monaſtery, he would walke ſometimes with *Martinengus*, for recreations ſake unto *Luca* a Towne in *Tuſcanie*, where he heard *Peter Martyr* openly expounding the Epiſtle of Saint *Paul* to the *Romans*, and in private the *Pſalmes* of *David* unto their *Canons*: and theſe Expoſitions of this learned man wrought ſo effectually with

with him, that he gave himselfe wholly unto the study of Divinity, and made diligent search into the Commentaries of the most learned and authenticke Fathers; perused positive and polemicall discourses, and delivered for a season the purity of the truth of the Gospell of Christ in *Italie*. But in regard that *Italie* was too hot for *Peter Martyr*, and much more for his Schollars, who were hardly permitted to reside in the Countrey, much lesse to be publick Teachers; eighteen of them within the space of one year followed their Master, amongst whom was this *Zanchius*.

Being thus freed and delivered from this *Babilonian* captivity (an expression often used by himselfe) in the year 1550. he first went unto the *Rhetians*, because a greater liberty was ganted unto their Churches, and because he might serve Christ with a free and a good conscience amongst them. Yet here he continued not fully nine months but he left them, and went unto *Geneva*; and after that he had spent other nine Moneths in that place, by the meanes of *Peter Martyr*, he was called into *England*, to performe the place of the Divinity Lecturer; unto which motion he willingly condescended: and having taken his leave of his friends and acquaintance he sets forward in his journey; he was detained by the Inhabitants of *Strarburge*, because their Pastor *Casper Hedio* was then dead, and because it was decreed by the Magistrates that an *Italian* following the Doctrine of *Peter Martyr* should be called unto the Citie; and therfore they first used meanes to bring in the grave *Martinengus*; but he refused to leave his Flocke in *Geneva*: wherefore seing, they could not prevaile that way. They kindely intreated *Zanchy* to stay amongst them; hither he came in the yeare 1553. and in this place he performed a Pastorall office almost eleven years; and at vacant times he expounded *Aristotle* unto such as were desirous to attain unto some understanding in the Arts.

Here he was commanded by the Magistrates (if he intended to teach in that City) to subscribe unto that Confession of Faith concluded on, and set forth at *Ausburge*, called the

Augustine

Auguſtines Confeſſion: unto which he conſented with this caution, *modo Orthodoxe intilligatur*; now becauſe his opinion about the Sacrament was the chiefeſt cauſe which did urge this Subſcription, he wrote a Treatiſe concerning the Lords Supper; wherein he delivered his opinion thus.

Firſt, that the true body of Chriſt, which was given for us, and his true blood which was ſhed for the remiſſion of ſinnes, was truely eaten and drunken in the Supper.

Secondly, that it was not eaten with the mouth and teeth of the body, but with true faith.

Thirdly, and therefore received of none but of thoſe which were elected.

And this his opinion was generally anſwered unto, and approved in the City, ſo that when they had made a triall of the ſufficiency of his parts, for the ſpace of two years, and had approved of that method and order which he had obſerved both in teaching and diſputing, he was admitted and choſen into the Society of the *Thomiſts*: where he lived a Canon for the ſpace of nine years, in which time he was beloved of all good men that knew him: a deteſter of Contraverſies as cauſes of ſtrife, and he was alſo a lover, and a favourer, and a furtherer of peare and quietneſſe.

Yet notwithſtanding diverſe Controverſies and accuſations, were afterwards inſtituted and moved againſt him, during his reſidence here, and that by ſome of the Divines and Profeſſors of the ſame Common-wealth concerning the Sacrament, and concerning the Ubiquity of the humain nature, concerning the ſetting of jmages in Churches and Chappels, concerning Antichriſt, and the end of the world, concerning Prædeſtination, & concerning the perſeverance of the Saints in Faith; wherein his opinions were condemned by them as hæreticall; this flame alſo was increaſed by the addition of the fuell of a Tractate of the Lords Supper, printed by *Heſtruſius* in the ſame Citie: and it came alſo unto that height, that he muſt either voluntarily depart, or elſe be forced thereunto by the Colledg: although meanes were uſed for a reconciliation, and the cauſe refer-

red unto thirteen men; and although he offered publickly to dispute with his adversaries touching the same points, and had obtained the judgements of all the Churches and Academies throughout *Germanie*, concerning the same, and had presented them in writing unto the Senate; yet no conclusion could be effected, untill the Senate had procured learned Divines and Lawyers from *Tubinge*, *Bipont* and *Basil*, who were appointed as Judges to hear both parties, and to establish an agreement.

These Judges, after the hearing of the matters controverted, privately withdrew themselves, and composed certaine arcicles, unto which they desired that the disagreeing partyes would subscribe, for the setling of peace and quietnesse in the City. To this requeſt *Zanchy* used delay in the performance, and declared unto them, that there were two especiall things which detayned him that he couly not subscribe; first because in so doing he should give an occasion of offence unto the godly, and secondly it would come to passe that by his subscription, those who were seduced from the truth would be confirmed in their errours, yet notwithstanding when he perceived that his subscription might be done without any prejudice unto his doctrine, for quietnesse sake he subscribed with this Caveat, *Hanc doctrinæ formulam, ut piam agnosco, ita etiam recipio*: this subscription was so joyful unto his adversaries, that after a boasting and tryumphant manner, they dispersed the tidings by letters unto their friends in *Saxonie* & in other adjacent Regions, whereas if they had truely understood it they could not have had received from it such matter and cause of glory.

But it happily fell out at that time during these actions that the Church at *Clavenna*, by reason of the death of *Augustinus Moynardus* was destitute of a Pastor, and the inhabitants of that place had with one consent made choyce of *Zanchy*; assoone as he had notice hereof, and perceiving little hope of quietnesse in the City he forthwith repaires unto the Senate obtaines leave to depart, and thereupon resignes his Cannonship and leaves *Strasburge*, and makes towards

towards *Clavenna*, a famous Towne situate in *Rhetia*.

During this controversie and contention in *Strsburge* he was called by the *Tigurines*, to succeed *Peter Martyr*, but he refused to go, because he would not be seene to betray and give over the truth, and that good cause which he had in hand; he was also desired by the *Italian* Church at *Geneva*, to be their Pastor; he was sought for by the Inhabitants of *Heidleberg* and *Marpurge*, he was invited also unto *Lausanna*, but from these latter he was detayned by the Senate.

Immediately after his comming unto *Clavenna* a vehement and heavy pestilence invaded the City, which was the cause of great sorrow and lamentation in that place: for within the space of seven months three dyed 1200. persons, yet *Zanchy* continued his course of teaching so long as any Auditor came unto him; afterwards he removed himselfe out of the towne, unto the top of an high Mountaine, with his family, where he spent three months in reading, meditation and prayers; and at the end thereof it pleased God to remove his scourge from the City, and he returned and performed his ordinary function for the space of four years, to the great benefit of that Church, but not without many afflictions and crosses unto himself.

Hence then he was called by that incomparable vertuous and religious Prince *Frederick* the third Elector Palatine, unto that famous *Academie* at *Heidleberge*, and by him most courteously entertained, and constituted successor unto *Zachary Ursin*, at his entrance into his office which was in the year 1568. he delivered an excellent and learned speech concerning the conservation of the purity of doctrine in the Church, and in the same year he was graced with the title of Doctor in Divinity, in the presence of the Prince Elector, and of his son *Casimirus*; who being most desirous of propagating the truth of Christ, injoyned him (after his returne from *Rhetia* to the *Palatinate*) to lay open the true doctrine concerning God, and concerning the three Persons in the Diety, and to confute the opinion and to overthrow the arguments of such adversaries as at that time opposed

the Diety of Christ, and of the holy Ghost, in *Poland* and in *Transilvania*: whereupon he wrote his treatises ful of learning and piety, *de natura Dei, de tribus Elohmi filio & spiritu Sancto, uno eodemque Jehovah.*

In this *Academie* he professed Divinity ten years even unto the death of *Frederick* the third Prince Elector, afterwards he went unto *Neostadt* where he was entertained Divinity Lecturer, in a School newly erected, where he continued seven years: after the death of *Frederick* the third he was called unto the *Academy* at *Leyden* in *Holland*, then newly consecrated, in the year 1578. and also unto *Antwarp* in *Brabant*, in the year 1580. but because that School could not want him, he was willed by the Prince to remain there where he continued untill such time as the School was translated unto *Heidleberge*, and then by reason of his old age, he was discharged of his office by *Casimirus* then Elector Palatine; whereupon he went towards *Heidleberg* to visit some friends which he had there, whom when he had seene and comforted in those perillous times, he changed this life for a better and more durable, in the year 1590. and in the 75. year of his age, and lyes buried in St. *Peters* Chappel at *Heidelberg*.

He was well read in the auncient Fathers, and in the writings of the Philosophers; he was of singular modesty, he alwayas earnestly desired peace amongst the Churches, and in his old age was afflicted with blindnesse.

His works are here inserted.

1 *Divine Miscillanies, with the explication of the Augustan Confession.* 2 *His judgement of the Controversies about the Lords Supper.* 3 *Of the Trinity, bookes thirteen in two parts, in the first the Orthodox mystery of this Doctrine is proved, and confirmed by Scripture, in the latter the adversaries are confuted.* 4 *A Compendium of the chiefe points of Christian Doctrine.* 5 *A Perfect tretise of the sacred Scriptures.* 6 *Of the Incarnation of Christ.* 7 *Of the Divine Nature and his Attributes.* 8. *Of the Workes of God in six dayes.* 9 *Of Mans Redemption.* 10 *A Commenta-*

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ry upon Hosea. 11. *A Commentary on the Ephesians.* 12. *Colossian..* 13 *Thessalonians.* 14 *John.* 15 *Observations of Physicke.* 16 *His answer to an Arrian.*

He sought and found the truth, and would not hide
That light from others that did still abide
Within his breast, his soul was alwayes free
T'advance the works of reall piety;
Vertue, and gravity were both combin'd
Within the ceture of his breast, and shin'd
With equall lustre; all that heard his voyce
Were fil'd with raptures, and would much rejoyce
At his discourse, for what his tongue exprest
Alwayes proceeded from a reall breast.
Let his examples teach us how to stand
Firmely obedient to our Gods command:
That at the last we may rejoyce, and sing
Praises with Zanchy to heav'ns glorious King.

The Life and Death of Anthony Sadeel, *who dyed* Anno Christi 1591.

ANthony *Sadeel* was born upon the confines of *Savoy*, and *France*, not far from *Geneva Anno Christi* 1534. and his father dying whilst he was young, his mother brought him up in learning, and sent him to *Paris*, and having studyed a while there, he went to *Tholous*, where falling into the society of some godly students of the Law, it pleased God that he left Popery, and went from thence to *Geneva*; where he was much holpen by *Calvin*, and *Beza*: afterwards being sent for home, and some controversie arising about his inheritance, he went to *Paris* and there joyned himselfe with the private Congregation of the Protestants: there the Pastor *Collongius* called the young students that

were of that congregation together, perſwaded them to apply themſelves to the ſtudy of Divinity, which afterwards turned to the great good of the *French* Churches, and amongſt others, *Sadeel* faithfully promiſed to apply himſelf therto; & having profited much in thoſe ſtudyes, being ſcarce twenty years old, he was by the approbation of the whole Church, choſen one of the Paſtors: the year after fell out that horrid violence offered to the Church at *Paris*, when they were met together to hear the word, and receive the Sacrament, where above one hundred and fifty of them were laid hold of, and caſt into Priſon, but by a miracle of Gods mercy the Paſtors eſcaped: the year after *Sadeel* was delivered from a great danger, for at midnight many Apparitors brake into his houſe, ſearched every corner, and at laſt brake into his chamber, ſeized on his books, and papers, crying out they were Hereticall, and ſo laid hold upon him, and carryed him to Priſon: But it pleaſed God that *Antony of Burbon King of Navar* who knew him, and had often heard him, hearing of his impriſonment, ſent to the officers to releaſe him as being one of his train; and when they refuſed to doe it, he went himſelfe to the Priſon complaining of the wrong that was don him by impriſoning one that belonged to him, being neither a murtherer, nor thief, and withall bad *Sadeel* follow him, and ſo tooke him away with him: whereupon the day after he publickly before the King gave thanks to God for his deliverance, expounding the 124 *Pſalm*: then it being judged the ſafeſt for him to abſent himſelfe for a while, he went to viſit the Churches in other parts of the Kingdome, and at *Aurelia* he continued ſome moneths Preaching to many Citizens, and ſtudents in the night time to their great advantage: then he returned to *Paris* againe where a Synod of Miniſters, and Elders (the firſt that was there) were aſſembled to draw up a confeſſion of their Faith, which afterwards was preſented to the King by the Admirall *Coligny*: But the King ſhortly after dying, the Queen mother, and the *Guiſes* drew all the Government of the Kingdom into their

hands

hands, and raiſed a great perſecution againſt the Church, drawing many of all ranks to Priſons, and puniſhment: yet *Sadeel* intermitted not his office, but was wholly imployed in Preaching, comforting, confirming the weak &c. till the danger encreaſing, it was thought fit that the care of the Church ſhould be committed to one *Macradus*, a man leſſe known, and that *Sadeel* ſhould retire himſelfe: and ſo he went into ſeverall parts of the Kingdome, and thereby much propagated the true faith. The year after, the perſecution not being ſo violent at *Paris*, *Sadeel* could not refraine from going to his flocke which he loved ſo dearly. In the year 1561. he fell ſicke of a quartan Ague, and by the advice of his Phyſitians and friends, he was perſwaded to goe into his owne Countrey: yet neither there did he live idle, but Preached up and down, to the ſpirituall advantage of many. From thence he was called to be the Moderator in a Synod at *Aurelia*, where the opinion was diſcuſſed, and confuted of ſome that held, That the Government of the Church ſhould not be in the Elderſhip, but in the body of the Congregation: and *Sadeel* took ſo much pains in this point, that the the firſt Author of that Schiſm was confuted, and converted, and publickly in writing confeſſed, and recanted his error: being returned to *Paris*, the perſecution began to grow ſo hot there againe, that he was perſwaded to retire himſelf from the ſame, after which he never could return to his flock that ſo loved, and was beloved of him: after his departure he was preſent at, and moderated in many Synods of the *French* Churches: but withall he was ſo hated of the wicked, that at laſt he was driven from thence to *Luſanna* where he Preached for a time, and from thence he went to *Geneva*, where for diverſe years he was a Paſtor: but the Church in *France* having ſome peace, he returned thither, and at *Lions*, and *Burgundy* he edified the Churches exceedingly: Afterwards he was ſent for by *Henry* the fourth King of *Navar*, to whom he went very unwillingly not liking a Court-life; yet, by the advice of his friends he went to him, and for three years

ſpace

ſpace in all his troubles was with him, comforting and encouraging him very much: and at the Battle of *Courtraſs*, a little before it began, he ſtood in the head of the Army and prayed earneſtly for ſucceſſe, which much encouraged all the Souldiers; and when they had gotten the victory, he alſo gave Publick, and ſolemn thanks unto God for the ſame: but by reaſon of ſickneſſe and weakneſſe, being unable to follow that kind of life any longer, he was with uuwillingneſſe diſmiſſed by the King, and went through his enemies Countries in much danger till he came to his wife, and children at *Geneva*: but ſhortly after he was ſent by order from the King into *Germany*, upon an Embaſſie to the Proteſtant Princes, where not onely the Univerſities, but the Princes alſo received him in a very honorable manner, eſpecially Prince *Caſſimire* and the *Lantgrave of Heſſe*. *Anno Chriſti* 1589. he returned to *Geneva*, where in the middeſt of many troubles he continued in the work of his Miniſtery to the end of his life: and when the City was beſieged by the *Spaniards* and others, he oft went out with the Citizens to the fights, ſo encouraging them, that through Gods mercy, a few of them put thouſands of the enemies to flight many times: At laſt he fell ſick of a Plurifie, and though the Phyſitians apprehended no danger, yet he fore-told that it would be mortall: and retiring himſelf from the world, he wholly converſed with God: Prayers were made daily for him in the Congregations, and *Beza* and the other Miniſters viſited him often, with Prayers and tears begging his recovery: he enjoyed much inward peace, and comfort in his ſickneſſe, and at laſt ſlept in the Lord *Anno Chriſti* 1591. and of his age fifty ſeven: his loſſe was much bewailed by the whole City; his Preaching was not too curious, and yet not void of Art, and eloquence: So that his Miniſtery was alwayes moſt gratefull to the people; he was very holy, and exemplary in his life, and had moſt of the learnedſt men of thoſe times for his ſpecial friends.

Renowned

Renowned Sadeel spent his dayes
In giving the Almighty praise:
He through floods of danger went
To feed his flocke, whose great content
Fatten'd their souls and made them thrive,
(No foode like truth to keep alive)
In grace; they ceas'd not to applaud
His worth, that was not over-awde
By Papists rage; t'was not a Goale
Could make his lofty courage faile;
Let his example teach us to expresse
Our selves contented when we feel distresse.

WILL: WHITAKER.

The Life and Death of William Whittaker.

UPon the entrance of that gracious Prince of blessed memory King *Edward* the sixt, at which time began the

generall exilement of Popiſh ſuperſtitions out of this Realm, and the ſetling of ſincere Religion in roome therof; it pleaſed God withall to bring into the world with us a choice inſtrument of his, one that ſhould in due time prove an eager and able both oppoſer of the one, and maintainer of the other. For in the firſt yeare of that pious Princes reign was *William Whittaker* borne at the Manner of *Holme* in the Pariſh of *Burnley* in the County of *Lancaſter*.

Under his Parents he was brought up at Grammer Schoole untill being now about ten years of age, about the time of the ſecond reſtauration of the ſincere profeſſion of Religion, ſhortly after the beginning of the reign of Queen *Elizabeth* of holy and happy memory, he was by that reverend and religious Divine *Alexander Nowel*, Deane of *Pauls*, being his Unckle by the Mothers ſide, ſent for up to *London* from his parents, with whom he had been nurſed up in Popiſh ſuperſtitions; taken into his family, and trained up in further matter of learning fit for his years, in the publick School founded by Doctor *Colet* his pious ſometime predeceſſor.

There he ſo profited in good literature, and gave ſuch preſages of what would afterwards enſue, that being now eighteen years old, he was by the foreſaid venerable Deane his Unckle ſent to the Univerſity of *Cambridge*, and there admitted into Trinity Colledge; where making further progreſſe anſwerable to his former beginnings, he was choſen firſt Scholar, and after Fellow of that Houſe: and having received the degree of Maſter of Arts, he began now to grow into no ſmall eſteeme and fame by reaſon of diſputes and other exerciſes performed by him, with the good approbation, and to the great admiration even of the beſt and chiefeſt.

Among other things that cauſed the more generall notice to be taken of him, and gained him much reputation, were the tranſlation of his reverend Unckle Maſter *Nowels Catechiſme* into pure and elegant Greek, and the diſpute of that our right precious *Jewell* againſt *Harding* into the like Latine.

Hence

Hence it came to paſſe, that contention ſometime ariſing between the two Proctors of the ſame year, whether of them ſhould at the enſuing Commencement be Father of the Philoſophy Act; to end the controverſie being referred to the Heads of the Univerſity, it was by their joynt conſent, as deeming none fitter for ſuch a performance, devolved to Maſter *Whittaker*, though one then far younger then either of them, and that might for his years have ſeemed too young for ſuch an office. But they were confident, as appeared upon former proofe, of his ſufficiency for the place. Neither did he therein either faile their eſtimation, or fruſtrate their expectation of him: For he diſcharged the office thus impoſed upon him, with the generall applauſe of all, as well ſtrangers as others.

From the ſtudy of the Arts and Tongues, wherein he gave ſundry pregnant proofs of his proficiency beyond moſt of his equals, (having thereby laid a ſound foundation for a further firmer & fairer future fabrick) he betook himſelf to the ſtudy of Divinity. Unto which now mainely addicting himſelfe, he began (as was moſt need) with the Scriptures, the pure Well-ſpring of all divine truth: the authority whereof as he alwayes maintained, ſo he made them ever his Ground-worke for all matters of Faith, and his Touchſtone for the triall of all humane either writings or opinions. From thē he proceeded (a good courſe to be taken by young ſtudents in Divinity) to the writings of our modern Divines of the beſt note: and from theſe to the Monuments of the auncient Doctors; all the works of whom, whither Greek or Latine Fathers of any note (being one as of a ſtrong and able body, ſo of pains and induſtry unweariable; by night-watches repairing what at any time by day he loſt through emergent occaſions) he read over and diſpatched within few years.

Herein he both ſo profited, and made his proficiency to appeare, that nothing ordinary was now expected from him; and being choſed when he took his firſt degree in Divinity, to anſwer the Act at the Commencement in that

ſolemn Aſſembly, he therein ſo acquited himſelfe, that the place of the chiefe Profeſſor of Divinity becoming ſhortly after, even the very next year vacant, by the removall of Doctor *Chaderton* (who then held it) from the Headſhip of Queens Colledge to the Biſhoprick of *Cheſter*; notwithſtanding his immaturity of years, as might be deemed for ſuch an employment: his maturity of judgement and learning, joyned with ſingular piety, modeſty, gravity and diſcreete cariage, prevailed ſo much as to procure him that place, though much laboured for by ſome others far auncienter then himſelfe, and of good darts and note otherwe ſee.

Being now brought upon a moſt eminent Stage, wherein he lay open to all eyes, to envious ones eſpecially (ſeldome wanting in ſuch caſes, and of all other moſt curious and quick-ſighted to pry narrowly into the defects and defaults of thoſe whom they envie;) he therein ſo worthily demeaned himſelfe, beyond all expectation, that he not onely ſurpaſſed the expectation of his wel-wiſhing friends, but ſurpaſſed alſo the emulations of his ill-affected adverſaries: not unlike a prevailing pillar of fire, that with its cleare and bright flames mounting up on high, diſpelleth and conſumeth the ſmoake that would obſcure and ſmother it.

He began with the opening in a dogmaticall way, of ſundry Bookes and parcels of Scripture: the three firſt chapters of S. *Lukes* Goſpell, the Epiſtle of S. *Paul* to the *Galatians*, his firſt Epiſtle to *Timothy*, and *Salomons* Song of Songs: all which he went through with, in his publicke Lectures, within the ſpace of ſix years; being attended continually with a conſtant concourſe of the beſt, and an auditory at all times well filled.

Neither was his Pen idle the whiles but was withall employed otherwiſe, as well as his tongue. For during this time, he delt by writing with *Campian* that floriſhing Jeſuite, and refuted his ten frivolous and reaſonleſſe Reaſons, which he ſo much vaunted of; he replyed upon *Duræus* the

Scot,

Scot, his ſcurrilous railings, in defence of that his refutation, and ſtopt his foule mouth. He grapled with ſedicious *Sanders*, evicting his Arguments, wherby he laboured to prove that the Pope is not Antichriſt; and with *Rainolds* his ſecond, who had bin nibling onely at the Preface to his eviction of *Sanders* his Demonſtration, but had no hart to meddle with the Worke it ſelfe.

After this, conſidering the ſtate and neceſſity of the times, in his publicke Lectures he betooke himſelfe to Controverſies; and ſingled out *Bellarmine*, the Popes then greateſt Champion and *Romes Goliah*, to bicker with. The Controverſies he handled, were concerning the *Scriptures*, concerning the *Church*, concerning *Councels*, concerning the *Biſhop of Rome*, concerning the *Miniſters* of the *Church*, concerning the *Saints deceaſed*, concerning the *Church Triumphant*, concerning the *Sacraments* in generall, the *Sacrament* of the *Euchariſt*, and of *Baptiſme* in ſpeciall; whereof ſome ſmall part he publiſhed in his life time, ſome other part hath bin publiſhed ſince his death.

And as his Readings at home, ſo his Writings both at home and abroad, have for ingenuity, perſpicuity, ſoundneſſe, ſuccinctneſſe, received high commendations from the moſt judicious Divines that this age hath afforded; yea, it is credibly reported, that Cardinall *Bellarmine* himſelfe ſo eſteemed of him, that he procured hence his Portraiture, and had it hanging in his Study among the Pictures of other men of prime note; and that being demanded, why he would keepe ſo near him the effigies of an Hereticke, and one that had written againſt him, and grace ſuch an one ſo much; he made anſwer, that *Though he were an Hereticke and an Advarſarie, yet he was a learned Adverſary*: nor is any teſtimony deemed more firme and credible, then that that proceedeth from a profeſſed enemy. Onely, while he lived, *Stapleton* a peeviſh peece, ſnarled at ſome paſſages in one of his Controverſies; whom he ſo anſwered, that the waſpiſh dotard had little luſt to reply.

Having ſome years ſat in the Profeſſors chaire, and taken

ken the degree of Doctor; upon removall of Doctor *Howland* to the Bishopricke of *Peterborough*, he was called by speciall Mandate from the Queens Majesty to be Master of S. *Johns* Colledg; which Colledge by his accesse to it, he much advanced. For in his government thereof (which with much moderation and singular discretion he carried himselfe in) he had a speciall eye to the advancement, as well of Religion as of Learning, taking notice even of the loweſt and the meaneſt; and giving much encouragement every way to such as he observed to be forward in either. By meanes whereof, that Colledge (during all the time of his continuance there) greatly florished, and was more frequented then any Colledge in the whole Universitie besides.

About his latter times som Controversie arising in the Universitie, concerning certaine points of Doctrine; he was together with some other of chiefe note and place called up to *London*, for the composing of the same; wherein having travelled and taken much paines to good purpose; in his returne homeward from thence, being well near midwinter and sharpe weather, he tooke (by some cold in likelihood) that sickneſſe, of which (turning to a violent Feaver) he not long after deceased.

During the short time of his sickneſſe (for he lay not many dayes) he carried himselfe very comfortably and cheerfully, and departed with much peace.

He was a man very personable, of a goodly presence, a body well compact, tall of stature, upright, proportionally limmed, blacke hayred, of a grave aspect, a ruddy complexion, a strong constitution; of a setled carriage, a solid judgement, a liberall minde, an affable disposition; a milde, yet no remisse Governour; a free disposer of Places; a constant frequenter of the publicke service; a generall Schollar; a great Student to the last; a lover of Learning and Learned; a contemner of money; of a moderate dyet; a familiar demeanure; a life generally unblameable; and (that which added a luster to all the rest) amidst all

these

theſe endowments, and the reſpects of others, even the greateſt, thereby deſervedly procured, of a moſt meek and lowly ſpirit.

He had two wives ſucceſſively, women of good birth and note, and eight children by them. He left this world (to his eternall joy and gaine, but to the great loſſe of Gods Church, and griefe of all ſound and godly learned) on the fourth day of *December*, in the year of our Lord 1595. and in the forty and ſeventh of his age: having held the Profeſſours chaire about ſixteene years; and the Maſterſhip of Saint *Johns* Colledge almoſt nine. His corps was with very great ſolmnity, and generall lamentation brought to the ground; and lyeth enterred in the Chappell of the foreſaid Colledge; his Epitaph being engraven with letters of gold on a faire ſtone in the wall near to the place of its enterment. His Workes extant teſtifying his worth, are theſe:

1 *His Tranſlation of Maſter* Nowels *Catechiſme into Greeke.* 2 *His Tranſlation of Biſhop* Jewels *diſpute againſt* Harding *into Latine.* 3 *His Anſwer to* Edmund Campian *his ten Reaſons.* 4 *His defence of that his anſwer againſt* John Ducey. 5 *His Refutation of* Nicolas Sanders *his Demonſtration, whereby he would prove, that the Pope is not Antichriſt.* 6 *A collection thereto added of ancient Hereſies raked up againe to make up the Popiſh Apoſtaſie.* 7 *His Theſis propounded and defended at the Commencement* 1582. *that the Pope is the Antichriſt ſpoken of in Scripture.* 8 *His anſwer to* Willam Reinolds *againſt the Preface to that againſt* Sanders *in Engliſh.* 9 *His Diſputation concerning the Scripture againſt the Papiſts of theſe times,* Bellarmine *and* Stapleton *eſpecially.* 10 *His defence of the Authority of the Scriptures, againſt* Thomas Stapleton *his defence of the Authority of the Churches.* 11 *His Lectures on the Controverſies concerning the Biſhop of* Rome, *ſet forth by* John Allenſon *after his deceaſe.* 12 *His Lectures on the Controverſie concerning the Church, ſet forth by the ſame Party.* 13 *His Lectures on the Controverſie concerning Councels, ſet forth by the ſame.* 14 *A Treatiſe of Originall*

ſin,

sin, against Stapletons *three former bookes of Justifitation, set forth by the same.* 15 *A Lecture on the first of* Timothy 2. 4. *read on* Febrvary 27. 1594. *before the Earl of* Essex, *and some other Honourable Persons.* 16 *His Lectures concerning the Sacraments in generall; the Eucharist and Baptisme in speciall: taken by* John Allenson, *and set forth by* Dr Samuel Ward.

Let such whose merits, whose indifferent fames
Keepes life and soul together in their Names,
With much a doe, let such require the praise
Of hyred quils to cleare their cloudy dayes
With borrow'd Sunshine; let them strive to vamp
Their wasted Hem'ryes, by another Lampe:
Let those whom ordinary wrath commends
Receive Almes-praise from charitable friends:
Our learned Whittaker craves no expression,
Noe vote, no Trumpit but his foes confession;
Whose well refuted Arguments proclame
His everlasting honor, and their shame:
He was the shield of Truth, the scourge of error,
This Ilands Tryumph, and proud Babils Terror.

The Life and Death of Lambert Danæus, who dyed Anno Christi 1596.

Lambert Danæus was born at *Aurelia* in *France Anno Christi* 1530. he was of an acute wit, and wonderfully addicted to learning, so that by his diligence, and extraordinary pains he attained to a great measure of it: in his younger years he studyed the civill Law four years at *Aurelia* under *Anna Burgius*: then he betook himselfe to the study of Divinity, and (imbracing the reformed Religion) went to *Geneva Anno Christi* 1560. He had a vast memory, and read over many Authors; he was so versed in the Fathers, and School-

School-Divines that few attained to the like exactneſſe therein, whence one ſaith of him, *Mirum eſt, homuncionis unius ingenium, tot, & tam diversas ſcientſas haurire, & retinere potuiſſe*: At *Geneva* he was admitted into the number of Doctors, and Paſtors, and by his learned labors was exceeding uſefull both to the Church and Unixerſity; alwayes imploying himſelfe, in writing, ann publiſhing Commentaries upon the Scriptures, and other learned treatiſes which were of ſpeciall concernment: From thence he was called to the Univerſity of *Leiden*, where he was received with much joy, and was exceedingly admired for his learning, acuteneſſe of wit, promptneſſe, and ſtrength of memory, in alleaging, and reciting the ſentences of the Fathers, Schoolmen, Canoniſts, and prophane writers; From thence he was called to *Gaunt Anno Chriſti* 1582. where he taught a little while, but that City being full of tumults, he foreſeeing the ſtorm that was coming upon it, left it, and being ſent for went into *Navar*, where by his teaching, and writing he made the Univerſity of *Orthesium* famous: and at laſt he there laid downe his earthly tabernacle *Anno Chriſti* 1596. and of his age 66.

Danæus that was acute and wiſe,
Dwn'd vertue as his chiefeſt prize;
He was a ſem, that much adorn'd
The Church, he much contemn'd; and ſcorn'd
The wayes of Popery; his heart
Was fil'd with comfort, joyn'd with art:
He was eſteem'd and lov'd of thoſe
That were induſtrious to oppoſe
Erronious principels; his minde
Was by heav'ns powerfull hand refin'd:
Who at the laſt received his ſpirit
And made him happy to inherit.

The Life and Death of Robert Rollock, *who dyed* Anno Christi 1598.

RObert *Rollock* was borne in *Scotland* of the ancient Family of the *Levingstones*, in the year 1555. His Father knowing the worth of Learning, was very careful to bring up his Son therein; and for that end he sent him to *Sterline*, and placed him under *Thomas Bucanan*, who finding his promptnesse and diligence, tooke much delight in him. From thence he went to the University of Saint *Andrewes*; there he spent four years in the study of the Arts, and so eminently profited therein, that he was chosen a Professor of Phylosophy. In the year 1583. the States of *Scotland* intending to erect a University at *Edenburg*, sent some to Saint *Andrews* to finde out a fit man that might undertake the Government of it: where, by the generall vote of all, there was none thought so fit for this worke as *Rollock*: which the States being informed of, they presently sent for him: and when he was come, they entertained him courteously: after he had been there a while, he set upon the worke, and young Students flock't thither a pace from all parts of the Kingdome: whom he instructed in the Arts, and governed with severity mixed with clemency, and so educated them in Religion, that God blessed his labours exceedingly amongst them. After four years he examined them strictly, and finding their proficiency, they commenced Masters of Art: then four Professors of Philosophy were joyned with him to share in the pains, which were chosen out of the ablest of those that had commenced Masters of Art. Every morning *Rollock* calling the students together, prayed fervently with them, and one day in the weeke, expounded some portion of Scripture to them: after which Lecture he took notice which of them had committed any faults that week, whom he would so reprove, and lay the wrath of God before them, that he much reformed them thereby. He tooke extraordinary paines to fit such for the worke of

the

the Miniſtery, as were growne up to it; ſo that the Church received very much benefit from thence, having ſo many able Paſtors ſent forth into it.

Beſides this, he Preached every Lords day in the Church, and that with ſuch fervency, and evident demonſtration of the ſpirit, that he was the inſtrument of converting very many unto God. He wrote alſo many Commentaries upon the Scriptures, which being Printed, and going abroad into other Countries, *Beza* meeting with that upon the *Romans* and *Epheſians*, he wrote to a friend concerning them that he had gotten a treaſure of incomparable value, and that he had not met with the like before for brevitie, elegancy, and judiciouſneſſe.

He was ſo humble that he prefered all others before himſelfe, and laboured after privacie from publicke buſineſſe, that he might the better apply himſelfe to his ſtudies: yet in the two laſt years of his life, he was ſo involved in Publicke affaires, that it much weakned his health. He was greatly tormented with the ſtone, yet did he not intermit his labours. He was made Moderator in a Synod, and choſen for one of the Commiſſioners of the Church in the intervale of Synods.

In the year 1589. his diſeaſe ſo increaſed upon him, that he was confined to his houſe: and being removed into the Countrey ayre, he ſeemed at firſt to be better, but preſently his diſeaſe returned with more violence, ſo that he was forced to keepe his bed: whereupon he ſet his Houſe in order, and his Wife, after ten years barrenneſſe, being with childe, he commended her to the care of his friends: two Noblemen coming to viſit him, he requeſted them from him to goe to the King, and to intreat him, in his name, to take care of Religion, and to perſevere in it to the end, as hitherto he had done; and to reverence and eſteeme the Paſtors of the Church, as it was meet.

And when the Paſtors of *Edenbrough* came to him, he made an excellent exhortation to them and profeſſion of his ſincerity and integrity in his place that God called him to.

death approaching, he made such a divine and heavenly speech as astonished the hearers: and when the Physitians were preparing Physick for him, he said, *Tu Deus medeberis mihi*, thou Lord wilt heal mee: then he prayed fervently that God would pardon his sins for Christ's sake, and that he might have an happy departure, enjoy God's presence which he often breathed after: saying *I have hitherto seen but darkely in the glasse of his word: O Lord grant that I may enjoy the eternall fruition of thy countenance which I have so much desired, and longed for*: the day after diverse of the Magistrates of *Edenburg* coming to him, he spake to them to be very carefull of the University, desiring them to choose into his room *Henry Charter*, a man every way fit for that imployment: he commended to their care also his wife, professing that he had not laid up one penny of his stipend, and therefore hoped they would provide for her: when he had their promise for those things, he said, *I blesse God, I have all sences intire, but my heart is in heaven: and Lord Jesus why shouldest not thou have it, it hath been my care all my life long to dedicate it to thee, I pray thee take it that it may live with thee for ever: Come Lord Jesus, put an end to this miserable life: hast Lord and tarry not: Come Lord Jesus and give me that life for which thou hast redeemed me*: and when some told him that the next day was the Sabbath, he said: *thy Sabbath O Lord shall begin my eternall Sabbath: my eternall Sabbath shall take it's beginning from thy Sabbath.* The next morning feeling his approaching death, he sent for Master *Belcanqual* to pray with him, who in his prayer desired the Lord if he pleased, to prolong his life for the good of his Church, whereupon he said: *I am a weary of this life, all my desire is that I may enjoy the celestiall life that is hid with Christ in God*: and thus continued he in such heavenly prayers, and speeches till the evening, and quietly resigned up his spirit unto God *Anno Christi* 1598. and of his Age forty three.

Renowned Rollock, a most learned Scot,
Deserves also, as his most worthy lot

A

A Crown of Bayes, his learned browes to dresse;
Who did such parts and piety expresse;
Such gravity, mixt with sweet Clemency;
Such love to truth, and spotlesse verity,
As that the Scottish States minding to make
At Edenburg an Academy, did take
Especiall notice of him; and then sent
Desiring him to take that Government;
Which he perform'd with such diligence,
That Scotland reapt great benefit from thence,
He, on the sacred Scriptures Comments wrote,
Wherof two were of such renowned note,
That Beza of them, gave his witnesse fair,
That they were rich, and prizelesse Treasures rare:
This precious Saint, thus piously did spend
His dayes on earth, & had heavens Crown in th'end.

The Life and Death of Nicolas Hemingius, *who dyed* Anno Christi 1600.

NIcolas *Hemingius* was born at *Loland* in *Denmarke* *Anno Christi* 1513. of honest Parents, but his Father dying when he was young, his Grandfather brought him up carefully in learning, placing him forth in diverse Schools, and when he had laid a good foundation of learning there, he had an ardent desire to goe to *Wittenberg*, which was made famous by *Philip Melanchon's* Lectures, and having gotten some little mony in his purse he traveled thitherward, but by the way some thieves met him, and stripped him of all that he had: yet when he came to *Wittenberg*, he found the people very charitable to him, especially *Melanchon*: there he remained five yeares, and by his writing for, and attending upon richer students, and teaching some privately, he maintained himselfe: When he returned home he had an

ample testimony from *Melanchon* for his excellent wit, and learning: and was there intertained by *Olaus Nicholas* to teach his daughters, and from thence he was chosen to be Pastor at *Hafnia*, and accordingly ordained to it: which place he discharged with much diligence, and faithfulness: and many young students resorting to him, he read privatly to them, and afterwards was chosen Hebrew Professor in that University.

In the year 1557. he was made Doctor in Divinity, and performed his place with much sedulity twenty six yeares. *Anno Christi* 1579. when he was growne old, and exhausted with his daily labors, *Frederick* the second, King of *Denmark* gave him a liberall Pension, upon which he lived holily, and comfortably all the remainder of his dayes: som years before his death he grew blind, and was troubled with severall diseases, desiring nothing more then that he might be dissolved, and be with Christ: A little before his death he expounded the 103. *Psalme*, with so much fervor, efficacy, and power of the holy Ghost, that all that heard him wondred at it, and shortly after resigned up his spirit unto God, *Anno* 1600. and of his age 87.

Hemingius doth deserve to be
Recorded in each memory.
Who for his wit and worthy parts
In Learning, Tongues, and exc'lent Arts,
Was by Melanchon much respected,
And for his learned gifts elected
Hebrew Professour, worthily,
In Hafnia Universitie;
Where six and twenty years he stai'd
With great esteem, and there was made
A Doctor in Theologie,
And full of years and love did dye.

The

The Life and Death of James Heerbrand, *who dyed* Anno Christi 1600.

James Heerbrand was borne at *Noricum*, in the year 1521. of an ancient Family; his Father was one of *Luther's* Disciples; and seeing the towardlinesse and promptnesse of his Son, was carefull to bring him up in Religion and Learning: at twelve years old his Father bought him a fair Bible, which he diligently read over. Afterwards he went to *Ulm*, where he studied the Tongues; and at seventeen years old his Father sent him to *Wittenberg* to hear *Luther* and *Melanchon* in the year 1538. which year was famous for divers things; for then the Kingdome of *Denmark* imbraced the Gospell, the Emperour and King of *France* met together; the Bible was Printed in *English* at *Paris*; the University at *Argentine* was erected; the sect of the Antinomians was detected; the Marquesse of *Brandenburg* imbraced the *Augustine* Confession; and the Sea by the Kingdome of *Naples* was wholly dry for eight miles together, out of which place fire and ashes brake forth so abundantly, that many places were miserably destroyed thereby.

In the University of *Wittenberg*, *Heerbrand* studied the Arts with great diligence, and was so sparing of his time, that he would not intermit one houre from his Studies; insomuch that other Students called him *Suevicam Noctuam*; the Swevian night-crow. He heard *Luther* and *Melanchons* Lectures with much diligence; and in the year 1540. he commenced Master of Arts. He Preached also abroad in the Villages on the Sabbath dayes.

Thus having spent five years there in his Studies, he returned home with ample testimonies from *Melanchon* and the University. When he came home, the Pastors of the Church appointed him to Preach, which he performed with great approbation and commendation of all. His Parents rejoycing much at his proficiency, would needs have him imploy his talent in his owne Countrey, and at *Stut-*

gard,

gard, *Snepfius* (being Superintendent) examined him, and finding his abilities, he ſaid, *Dominus te mihi obtulit*, the Lord hath offered thee unto me. Being but twenty two years old, he was made Deacon at *Tubing*; & three years after he married a wife, by whom he had eight Sons, and three Daughters: ſhortly after that accurſed *Interim* coming forth, he, amongſt other Miniſters that rejected it, was baniſhed from *Tubing*: and being out of imployment, he ſtudied *Hebrew*; till Prince *Ulrick* being dead, his Son *Chriſtopher* ſucceeding him, called back the Miniſters and *Heerbrand* amongſt them to their former places. He alſo made him Paſtor of *Herrenberg*: ſhortly after he commenced Doctor in Divinity, and for four years and an halfe, he ſtudied the Fathers. In the year 1556. he was ſent for by *Charles* Marqueſſe of *Baden*, to reform Religion in his Dominions; where alſo he preſcribed a form of Ordination of Miniſters. Preſently after he was choſen to be the Divinity Profeſſor at *Tubing*: and after that the Paſtor, and Superintendent alſo.

In the year 1562. he was ſent for by the Duke of *Saxonie* to be the Profeſſor at *Jenes*, who profered to allow him the ſtipend of one thouſand Florens *per annum*, but he refuſed it, continuing at *Tubing*; where he had much honour and reſpect: his wife having lived with him fifty years and an half, dyed; who being the ſtaffe of his old age, he was much afflicted for her loſſe, and began to grow weaker and weaker; whereupon he reſigned his Office, and had a ſtipend allowed him by his Prince, and ſo prepared himſelfe for death. He was much troubled with the Gout, which he bore with much patience, often uſing that ſaying of the Apoſtle; *Godlineſſe is profitable to all things, having the promiſe of this life, and that which is to come.* He fell into a Lethargie, and ſo dyed in the year 1600. and of his Age 79.

James Heerband was a rare Divine, moſt grave,
Deſerves a Garland of Fames flowers to have;
Who, in all Learning was ſo excellent;
And at his Studies conſtant, diligent,

That

That his contemporary Students said,
He was a Sweviary night Crow. And, he made
Such benefit his Studies up to rear,
When he did Luther and Melanchon hear,
(As oft he did) that he himselfe became
A Preacher rare, and of surpassing fame;
Commencing Doctor of Divinity;
Made Tubings Pastor, with respect most high.
Superintendent also there elected,
And of the Germain Princes much respected.
At last, his wife (who fifty years, at least,
Had liv'd with him) did dye: his strength decreast,
Together with her losse, and sickneſse, so,
Upon his feeble corps began to grow;
That néer the age of fourscore yéers, in peace,
He chang'd earths wars, for heav'ns eternall peace.

The Life and Death of David Chytræus, *who dyed* Anno Christi 1600.

David Chytreus was born in *Ingelfing* in *Swevland*, in the year 1530. of godly and religious Parents, who seeing his towardlineſse and ingenuous nature, were carefull to educate him both in Religion and Learning; the principles whereof he drunke in with such celerity, that his Father tooke much pleasure in him, and became an earneſt and frequent suiter unto God, That his Son might be fitted for, and imployed in the worke of the Ministry: and for this end, when he was scarce seven years old, he sent him to School to *Gemmingen*, and after two years stay there, he removed him to *Tubing*, where he was educated under excellent Schoolmasters, and afterwards admitted into that Universitie; and whileſt he was very young he commenced Bachelor of Art, studied the Languages, Arts and Divinity under *Snepfius*.

In all which time he profited so exceedingly, that at fifteen years of age he commenced Master of Arts, with the generall approbation of the University: and presently after, having a large allowance from a worthy Knight Sir *Peter Menzingen*, he travelled to *Wittenberg*, where he was entertained by *Philip Melanchon* into his Family; so that he did not onely gain much profit by his publick Lectures, bnt by private convers with him also; which happinesse he so esteemed, that all his life after, he acknowledged, that next under God, he was bound to *Philip Melanchon* for his proficiency in Learning. When he came first to *Melanchon*, and delivered some Letters of commendation in his behalf, *Melanchon* finding in them that he was Master of Arts, looking upon him, he wondred at it, saying, Are you a Master of Arts: yea, said *Chytræus*, it pleased the University of *Tubing* to grace me with that degree: Can you, said *Melanchon*, understand Geeke; which he affirming, he gave him *Thucydides* to read, and construe a piece of it; which when *Chytræus* had done, *Melanchon* enquiring his age, and admiring his forwardnesse, said unto him, *Thou dost worthily deserve thy Degree, and hereafter thou shalt be as a Sonne unto me.*

Whilst he was there, he heard *Luther's* Lectures upon the ten last Chapters of *Genesis*. And as *Plato*, when he was ready to dye, praised God for three things; first, that God had made him a man; secondly, that he was bron in *Greece*; thirdly, that he lived in the time of *Socrates*. So did *Chytræus* also acknowledge it as a singular mercy: first, that God had made him a man: secondly, a Christian: thirdly, that he had his education under those excellent lights of the Church, *Luther* and *Melanchon*. He was very diligent in attending upon *Melanchon*; studied in his study; heard all his discourses publicke and private, about matters of the weightiest concernment; followed him when he walked abroad, and endeavoured wholly to fashion his life by his example. And *Melanchon* looked upon him as his owne Son, and used to call him *suum Davidem*, his *David*.

Presently

Presently after *Luther's* death, the Wars in *Germany* breaking forth by *Charles* the fifth, the University of *Wittenberg* was dissipated by reason of the same; whereupon *Chytræus* went to *Heidleberg*, where he studied Hebrew, and then went to *Tubing*, where he applyed himselfe to the study of the Mathematicks. But when Prince *Maurice* of *Saxonie* had restored the University, and called back *Melancthon*, he presently returned to *Wittenberg*; where he buckled close to his former studies, fearing the like interruption again: and in the year 1548. he began privately to read to young Students; by which meanes having gotten some money in his purse, he resolved to travell into *Italie*, and other parts; that so he might see those famous places, which he had often read of, and grow into acquaintance with the eminent men of those times. For which he (having gotten a faithfull companion [*Andrew Martin* of *Rostoch*] he tavelled through most parts of *Italie*; and being returned to *Wittenbern*, *Melancthon* was requested to send two learned men to *Rostoch*, for the advancement of that University; whereupon he commended *John Aurifaber* and *Chytræus* to them, who accordingly went thither, and began their Lectures, to the great satisfaction of the Auditors; and in a short time *Chytræus* grew so famous, that *Christian* King of *Denmarke*, and the Senate of *Aussburg* sent for him to come to them; he was desired also by the University of *Argentine* to succeed *Hedio* lately dead: also *Fredericke* the second, Prince Elector *Palatine*, sent earnestly for him to come to *Heidleberg*, but his Prince *John Albert* would by no meanes part with him; two years after he travelled into *Frisland*, *Brabant*, *Flanders* and other of the Belgick Provinces: upon his returne the Elector *Palatine* sent againe for him to *Heidleberg*; and the King of *Denmarke* profered to double his stipend, if he would come to him: but his answer to them both, was, That his Prince had dealt so friendly with him, that he could by no meanes leave him. Some years after the Nobility of *Magdeburg* sent to request his presence and assistance in reforming of Religion, and ejecting of Po-

pery from amongst them; but when he could not goe himselfe, he wrote his minde fully to them about the same. About that time he commenced Doctor in Divinity, at the charges of his Prince.

In the year 1565. the Senate of *Stralsund* sent for him to be their Superintendent; and the King of *Sweden* also desired him to come thither; but nothing would prevaile to get him from *Rostoch*. The year after his Prince tooke him with him to the Diet at *Aufpurg*, where matters of Religion were to be debated. At which time Ambassadours came to him againe from *Argentine*, to request his remove thither; and he gave them some hope of assenting, if his Princes good will could be procured: but he would by no meanes part with him; and to expresse his love, he profered to enlarge his stipend; but *Chytræus* refused the same. Two years after he was sent for into *Austria*, to assist them in the Reformation which they intended; thither he went, and gave them such full satisfaction, that they sent him backe with an ample testimony of his abilities and integrity. Then he made a journey into *Hungarie*, where he visited many of the chiefe Cities in that Kingdome.

In the year 1571. his Prince made him the chiefe Visitor of all the Churches in his Dominions. He assisted also in the worke of Reformation at *Berline*: the Marquesse of *Brandenburg* sent for him also to be the Divinity Professor at *Frankefurt*, but could not obtain him. Two years after the States of *Stiria* sent for him to helpe them in reforming their Churches; whither he went for halfe a year, and was exceeding usefull to them therein. At his returne he was sent for by the Elector of *Saxonie*, and the University of *Wittenberg*, to be a Professor there; but they could not prevaile. The year after, the Duke of *Brunswicke* being to erect an University at *Juliers*, sent to him to assist in making Lawes for the University, choyce of Professors, &c. Which he dispatched to his great content. Shortly after also, he went to divers meetings of Divines in severall places, about procuring and setling the peace of the Churches

of

of Christ. Whilst he was at *Rostock*, he went over in his Lectures the greatest part both of the Old and New Testament; and wrote divers other learned Bookes also. Growing into years he began to be diseased, and sometimes was confined to his bed; yet neither there would he be idle, but upon the least intermission of his pain, he went on with his Exposition of the two and thirtyeth *Psalme*, which he had begun before. And after that, in Commenting upon the Epistle to the *Romans*; but his disease increasing (wherby he discerned the approaching of his end) he made a Confession of his Faith; received the Sacrament of the Lords Supper, and not long after quietly slept in the Lord, in the year 1600. and of his age seventy. Whilst he lay sick in his bed, if any present had discoursed about a controversall point, raising himselfe up, he would call to them to speak out, for that he should dye with the more comfort, if he could learn any new thing before his departure.

In fames large Catalogue of worthyes rare
Chytræus may impropriate ample share
Of honour and renown; who from a lad
An even Connative disposition had
To learning, which his parents did promove,
And which in time, he rarely did improve:
Commencing at but fifteen years of age,
Master of Arts; and with Melancthon sage
In his owne house, was blestly educated;
And most profoundly by him doctrinated.
In whom Melancthon such proficiency
Found, even unto admiration high
That this his pregnant Pupill afterward,
He as his son did tenderly regard.
Chytræus also in processe of time,
To such a highth of honour up did clime:
For's excellency in all rare Literature
As did from all that knew him love procure,
And favour from the States of Germany,
And as he liv'd, so honour'd he did dye.

The

ALEXANDER NOWELL

The Life and Death of Alexander Nowel.

Alexander Nowel was born in the County of *Lancaſter* *Anno Chriſti* 1511. of an ancient aud worſhipfull family, and at thirteen years old was ſent to *Oxford*, and admitted a member of *Braſennoſe* Colledge, where he ſtudyed thirteen yeares, and grew very famous both for Religion, and learning: In Qneen *Maries* dayes, he amongſt others, left the Kingdome, that he might enjoy his conſcience; and returning when Queen *Elizabeth*, of bleſſed memory, came to the Crown, ſhe made him Dean of *Pauls*, where he was a frequent, and faithfull Preacher: By his writings he defended the truth againſt ſome *Engliſh* Popiſh Renegado's: for thirty years together he Preached the firſt, and laſt Ser-

mons

mons in Lent before the Queen, wherein he dealt plainly, and faithfully with her: He was a great benefactor to *Brasennose* Colledge, where he had his first education: He was the enlarger of *Pauls* School, made the threefold Catechism which was much used long after. He was very charitable to the poor, especially to poor Scholars: A great comforter of afflicted consciences; he lived til he was ninety years old, and yet neither the eyes of his minde, nor body, waxed dim; And dyed peaceably in the Lord *Anno Christi* 1601. on the thirteenth of *February*, and lyes buryed in the Famous Cathedrall Church of Saint *Pauls* in *London*, with this Epitaph upon his Tombe.

Quam spciosa vestigia Evangelizantium pacem.

With some verses also annexed, being this the last of them.

Sicoritur, floret, demorituque Deo.

His Works set forth, are as followeth.

1 *Against* Thomas Dormam, *an English Papist, in two books in* quarto *English.* 2 *Another Booke against* Dorman *and* Sanders *of Transubstantiation in* quarto *English.* 3 *His greater Catichisme in* Latine, *in quarto.* 4 *His lesse Catechisme in* Latine, *in Octavo.* 5 *The same in Latine, Greeke, and Hebrew.*

As grave as godly Nowel Dean of Pauls,
Most justly for a Crown of honour cals;
Amongst other worthyes, for his piety
His learning, wisedome and humanity:
A famous Preatcher in the halcyon-dayes
Of Queen Elizabeth, of endlesse praise.
To Pauls-School, and to Braz'nnose Colledge he
A Benefactor great was known to be.
For's three-fold Catechisme, worthily,
Much honour'd: and for his great Charity:
Who at the age of Ninety years, in peace,
And full of love, and honour did decease.

The

The Life and Death of Daniel Tossanus, *who dyed* Anno Christi 1602.

Daniel Tossanus was born at *Moumbelgard* in *Wertemburge* *Anno Christi* 1541. his Parents carefully brought him up in learning, and at fourteen years old, sent him to the Universiity of *Basil*, and after two years study there, he commenced Batchelor of Arts: from thence he went to *Tubing*, & was there maintained to his studyes for two years more by Prince *Christopher*, at the end whereof he commenced Master of Arts, and then was sent for back by his father to *Mountpelier*, where he Preached for a while, and then went to *Paris* to learn the French Tongue, and proceed in his other studyes: *Anno Christi* 1560. he went thence to *Aurelia*, where he read Hebrew publickly: there he was first made Deacon, and two years after Minister; which place he undertooke there rather then in his owne Country, partly because of the great want of Pastors in the French Churches, as also becaus he agreed with them in his judgement about the manner of Christs presence in the Sacrament: he also marryed a wife *Anno Christi* 1565. Whilst he was there, the civill Wars brake out between the Papists, and Protestants: and *Francis* Duke of *Guise* besieging the City of *Aurelia*, where Mounseur de *Andelot*, brother to the Admirall of *France*, commanded in chiefe: *Tossan* continued ther e all the time of the siege, and took extraordinary pains in instructing, exhorting, and encowraging both Citizens, and Souldiers, and when the City was in great danger to be lost, one *Poltrot*, who had devoted his life for his Countries safety, went out, and slew the Duke of *Guise* under the Wall's; whereupon the siege was raised, and the Church there preserved almost miraculously from ruine. *An. Christi* 1567. there brake out a second civill War: at which time the Papists in *Aurelia* conspired together to destroy all the Protestants, so that they were every hour in danger of being butchered, when it pleased God to send Mounser *Novie* with

with a ſmall party of Souldiers, who entring into the City, and joyning with the Proteſtants, drove out ſome of the Papiſts and diſarmed the reſt; but after that famous battell at Saint *Danis*, wherein ſo many of both ſides were ſlain, and wounded, Peace was againe concluded: though the Papiſts quickly brake it, and a great company of Souldiers entring into *Aurelia*, they began to breath forth threatenings againſt the Church of Chriſt, eſpecially againſt the Miniſters of it; hereupon *Toſſan* was in great danger, inſomuch that when he went into the Church to Preach, he knew not whether he ſhould come out alive: & that which moſt troubled him was, the fear that he had of his wife, and two ſmall children: beſides he never went to the Congregation but ſome threw ſtones, others ſhot bullets at him: and their rage grew ſo great, that they burned down the barn wherein the Church uſed to meet together: and every day he heard of one or other of their Members that were ſlain, ſo that he was compelled ſeverall times to change his lodging: yet one day the Souldiers caught him, and pretended that they would carry him out of the City, but intended to have Murthed him, whereupon his wife, great with childe ran to the Governor, and with much importunity prevailed that her husband might ſtay in the City: and the third civill War braking out, the Popiſh Souldiers in *Aurelia* were ſo enraged, that they burned all the places where the Church uſed to meet, and barbarouſly ſlew above eighty of the faithfull ſervants of Chriſt in them, yet it pleaſed God miraculouſly to preſerve the Miniſters in that great danger: and *Toſſan*, by the help of ſome of the faithfull, was conveyed privately away out of the City in the night, but whilſt he ſought to hide himſelfe in a wood he fell into an ambuſh: and was taken, and was carryed to Priſoner into a Caſtle not far of from *Aurelia*: which ſad newes coming to his wife, ſhe left no meanes untryed for his delivery: and at laſt, for a great ſum of mony, ſhe procured his releaſe, whereupon he went to *Argimont*: and his wife putting her ſelf into the habit of a maid-ſervant, went

towards *Argimont* after him, where *Renata*, the daughter of *Lewis* the twelfth of *France*, and Dowager of *Ferrara*, lived in a very ſtrong Caſtle, and was a great friend to the Proteſtants, entertaining many that fled to her for ſuccour: but as his wife was going thitherward after him, ſhe was taken by ſome Souldiers, and carryed back to the Governour of *Aurelia*: but it pleaſed God to ſtir up his owne wife, and daughters to interſede for her, by whoſe importunity, the Governor ſet her free, and gave her leave to go to *Argimont*, whither it pleaſed God to carry her in ſafety through a thouſand dangers, and where ſhe found her husband: and whilſt ſhe was there, ſhe was brought to bed of a daughter, to which the Dutches was Godmother; But the King of *France* hearing that his aunt the Dutches had ſheltered many of the Proteſtants, ſent to her to turn them al out of her Caſtle, or elſe he would preſently beſiege it, and ſlay them all: hereupon *Toſſan* with his wife and three children, went preſently to *Sancerra*, which was the neareſt place of ſafety: there went alſo a long with him two or three hundred Wagones loaden with children, and in their paſſage there lay many Troops of the enemies, eſpecially at a river over which they were to paſſe, purpoſing to deſtroy them: but it pleaſed God to ſtir up ſome Proteſtants thereabouts to horſe and arm themſelves, and to profer themſelves as a guard to thoſe Wagons, who fought often with their enemies, and by Gods ſpeciall providence conducted them all in ſafety to *Sancerra*: There *Toſſan* continued a year, and then with his wife, and one or two of his children, he went to *Momblegart* to viſit his father and friends, and becauſe (the Wars being latly ended in *France*) the Church of *Aurelia* could not ſuddenly gather themſelves together; he continued and Preached in his fathers place, who was now grown old for a year: But ſome Miniſters of *Stutgard* accuſed him for Preaching *Calviniſm* and *Zwingliniſm*, & would have him revoke, and recant the ſame, or elſe he muſt Preach no more in publick: hereupon he wrote an Apology to the Senate of *Stutgard*: and *Anno Chriſti* 1571. he was called

called back to *Aurelia*; yet the times were not ſo peaceable that he could Preach there, but he Preached to his people in a Caſtle not far from it, which belonged to *Hierom Groſlotius*, a moſt godly Noble-man: there repaired to hear him out of the City a very great multitude of people, whom the Popiſh party at their returne home, received with many ſcorns, and reproaches, threatning ere long to fire the Caſtle,& all that were in it: yet they continued conſtant, and *Toſſan* living with that Noble-man, performed his office with all diligence, and fidelity: *Anno Chriſti* 1572. brake forth that abominable maſſacre at *Paris*, wherein King *Charles* the ninth, falſifying his faith, cauſed the Admirall of *France*, and ſo many Noble and Gentlemen, Doctors, Paſtors, Advocates, and Profeſſors to be ſo inhumanely butchered, that a more horred villany was never heard of in the world before it: where amongſt others this *Hieronimus Groſlotius* was alſo murthered: which news coming to *Aurelia* the Papiſts rejoyced, and ſung; ſeeking to murther, and deſtroy all the Proteſtants that were in, and about that City: *Toſſan* at this time was in the Caſtle with the wife of *Groſlotius*, who heard of the Maſſacre, and the Murther of her husband at *Paris*; and it pleaſed God ſo to order it, that a certain Popiſh Nobleman, as he was traveling towards *Paris*, was turned into this Caſtle to enquire after newes, juſt at the ſame time when this ſad news was brought thither; but heſuppoſing that it was impoſible that the Proteſtants which were ſo numerous there, could be ſo eaſily ſuppreſſed, and thinking rather they ſtood upon their defence, reſolved to returne home againe, and tooke with him this Lady with *Toſſan* and his wife, and children: thus it pleaſed God that he was delivered from certain deſtruction by the humanity, and induſtry of a Papiſt: for the very next morning the inhabitants of *Aurelia* came to the Caſtle brake open the gates, ſlew ſom maids that were left to keep it, plundering all, and amongſt the reſt, *Toſſans* goods and Library, raging extreamly that they had miſſed their prey which they moſt ſought after: This Noblemans houſe that

carryed them with him was near to *Argimont*: but *Toſſan* apprehending himſelfe not ſafe rhere, he with his wife, and children removed to an other place where he was acquainted, and preſently after the Dutches of *Ferrara* ſent for him, and his family, his wife being againe great with childe, and hid them in a Turret in her Caſtle, and ſuſtained and fed them there: and when the rage of the Papiſts was ſomewhat abated, he with his wife and children travelled through many dangers into *Germany*, and being ſent for by that pious Prince *Frederick* the third Elector *Palatine*, he went with his family to *Heidleberg* where he found ſo much love, and bounty from the Prince and his Courtyers, and the Academicks, that he almoſt forgot his former miſeries: but the world being unworty of ſuch a Prince, it pleaſed God to take him away *Anno Chriſti* 1576. four years after *Toſſan* came thither: and his Son *Lodwick* ſucceeding him, *Toſſan* amongſt others was diſmiſſed: But Prince *Caſſimire*, [*Lodwicks* Brother] called him to *Neoſtade*, and placed him over the Churches there: and after *Urſins* death, he made him Profeſſor in that Univerſity: he was alſo over the Church of ſtrangers, and Preached to them in the *French* Tongue, till they had choſen themſelves a Paſtor: he was Moderator in a Synod at *Neoſtade*: Shortly after *Lodwicke* the Elector *Palatine* dying, *Caſſimire* was made Guardian to his Son, during his minority, whereupon he ſent for *Toſſan* to *Heidleberg* that by his advice, and counſell he might reforme the Churches; but when he came thither, his adverſaries loured exceedingly upon him, and raiſed many falſe reports, but he remembred that of *Seneca*, *vir bonus, quod honeſtè ſe facturum putaverit, faciet, etiam ſi periculoſum ſit: ab honeſto nullâ re deterrebitur: ad turpia, nullam ſpe invitabitur.* An honeſt man will do that which he judges right, though it be dangerous: he will be deterred from that which is honeſt by no meanes; he will be allured to that which is diſhoneſt by no meanes: His adverſaries in their Pulpits daily cryed out of ſtrange Hereſies that he and his party held: but Prince *Caſſimire* firſt ſent for them to argue the caſe before him,

him, and then appointed a Publick diſputation, wherein they could prove none of thoſe things which they charged them with; whereupon the Prince required them to abſtain from ſuch accuſations for the time to come, and to ſtudy peace: but nothing would prevaile to allay their ſpleen, till they were removed into other Countries: The care of chooſing Paſtors to the Churches, Tutors to the young Prince, Schoolmaſters and Profeſſors to the Univerſity, was devolved upon *Toſſan*; all which he diſcharged with much fidelity: There alſo he commenced Doctor in Divinity; But as his cares and pains increaſed, ſo his ſorrow alſo, partly by reaſon of an unhappy quarrell that fell out between the Students and Citizens of *Heidleberge*, partly by the death of his dear wife with whom he lived twenty two years in wedlock.

In the year 1588. he marryed againe, and diſpoſed of his daughters alſo in marryage to godly and learned men: Not long after Prince *Caſſimire* dyed, which much turned his griefe: but *Frederick* the fourth, being now come to his age, was admitted into the number of the Electors, and was very carefull of the good, both of the Church & Univerſity. *An. Chriſti* 1594. *Toſſan* was chooſen Rector of the Univerſity of *Heidleberg*, and the year after there brake out a grievous Peſtilence in that City, which drove away the ſtudents: but *Toſſan* remained Preaching comfortably to his people, and expounding the Penitentiall Pſalmes to thoſe few ſtudents that yet remained: *Anno Chriſti* 1601. he being grown very old and infirm, laid down his Profeſſors place, though the Univerſity much oppoſed it, and earneſtly ſollicited him to retain it ſtill, but God purpoſed to give him a better reſt after all his labors, and ſorrowes: for having in his Lectures expounded the booke of *Job* to the end of the 31. Chapter, he concluded with thoſe words: *The words of Job are ended*; Preſently after falling ſick, he comforted himſelf with theſe texts of Scripture, *I have fought the good fight of Faith &c. Bee thou faithfull unto the death, and I will give thee the Crown of life: Wee have a City not made with hands, eternall in the*

heavens, and many other ſuch like; he alſo made his Will, and ſet down therein a good confeſſion of his Faith, and ſo departed quietly in the Lord *Anno Chriſti* 1602. and of his age ſixty one. He was a very holy man, exemplary in his life, had an excellent wit, ſtrong memory: eloquent in ſpeech, was very charitable, and chearfull in his converſation, and kept correſpondence with all the choyceſt Divines in thoſe times.

Germane Toſſanus doth deſerve likewiſe,
That we his honoured name ſhould memorize;
Who notwithſtand all th'afflictions great
Which furious faithleſſe Popiſh Foes did threat,
And proſecute him with, from place to place,
And him, and his dear wife with terrours chace:
In danger oft of death, yet mightily
The Lord preſerv'd them from Romes cruelty.
He was a learned and laborious Preacher,
And alwayes 'gainſt Romes errors, a Truth teacher:
Eloquent, witty, holy, humble, wiſe,
And now his ſoul bleſt Heaven beateſies.

The

WILLIAM PERKINS.

The Life and Death of William Perkins.

IF the Mountains of *Gilboah* 2 *Samuel* 1. were condemned and curſed by King *David*, that *no dew nor rain ſhould fall upon them*, becauſe valiant *Saul*, and pious *Jonathan*, were there unhappily ſlain; then by rules of oppoſition, ſuch places deſerve to be praiſed and bleſſed where godly men have had their happy Nativity. Amongſt which let *Marſton* in *Warwickeſhire* com in for his juſt ſhare of commendation, where Maſter *William Perkins* was born, and bred in his infancy.

2. How he paſſed his childhood, is a matter *before dated in the Regiſter of my Intilligence*, whereof I can receive no inſtructions. Onely I dare be bold to conclude, that with

Saint

Saint *Paul*, 1. *Cor.* 13. 11. *When he was a childe, he ſpake as a childe he underſtood as a childe, he thought as a childe*; whoſe infancy, as he with ſimplicity, ſo we paſſe it over with ſilence.

3. But no ſooner was he admitted in Chriſts Colledge in *Cambridge*, but quickly the wilde fire of his youth began to break out. An age which one may terme the *Midſommer Moone and dog-dayes* of mans life: It is not certaine whether his owne diſpoſition, or the bad company of others chiefly betrayed him to theſe extravagancies. Sure it is he tooke ſuch wild liberties to himſelfe as coſt him many a ſigh in his reduced age. Probably divine Providence permitted him to run himſelfe with the prodigall Son out of breath, that ſo he might be the better enabled experimentally to reprove others of their vanity, effectually ſimpathizing with their ſad condition, and be the better skil'd how to comfort and counſell them on their repentance. Why ſhould Gods arme, which afterwards graciouſly overtook Maſter *Perkins*, be too ſhort to reach others in the ſame condition.

4. When firſt a Graduate, he was much addicted to the ſtudy of naturall Magicke, digging ſo deepe, in natures mine, to know the hidden cauſes and ſacred quallities of things, that ſome conceive that he bordered on Hell it ſelfe in his curioſity. Beginning to be a practitioner in that *black Art*, the blackneſſe did not affright him but name of Art lured him to admit himſelfe as ſtident thereof. However herein we afford no certaine beliefe, the rather becauſe other mens ignorance might caſt this aſperſion upon him: Who knowes not that many things as pretty as ſtrange may really be effected by a skilfull hand, lawfull and laudable meanes? which ſome out of a charitable errour will interpret a Miracle, and others out of uncharitable ignorance will nickname Sorcery. A very Load-ſtone in ſome Scholars hand, before a ſilly Townſmans eye is enough to make the former a Conjurer.

5. The happy houre was now come wherein the ſtrag-

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ling ſheep was brought home to the fold, and his vanity and mildneſſe corrected into temperance and gravity. It is certainly known and beleeved, that if *Quick-ſilver* could be fired (which all conſeſſe difficult, and moſt conclude impoſſible) it would amount to an infinite treaſure; ſo when the roving parts, the giddy and unſtable conceits of this young Scholar began to be ſetled, his extravagant ſtudyes to be confined and centered to Divinity, in a very ſhort time he arrived at an incredable improvement.

6. He began firſt to preach to the priſoners in *Cambridge* Caſtle, being then himſelfe Fellow of Chriſt Colledge. Here he truely preached Chriſts precepts: *Freely you have received, freely give*: And with Saint *Paul made the Goſpell of Chriſt of no expence*; yea he followed Chriſts example *to preach deliverance to the Captives*, whoſe bodies were in a priſon and ſouls in a dungeon: ſuch generally their ignorant and deſperate condition. Here (though free himſelfe) he begot ſons to God in fetters: Many an *Oneſimus* in bonds was converted to Chriſt: Mock not at this good mans meane imployment, neither terme him *with ſuch as ſit in the ſeate of the ſcornfull, the Goale-birds Chaplaine*: But know nothing is baſe which in it ſelfe is lawfull, and done in order to the glory of God, yea better it is to be a true preacher in a priſon then a flatterer in a Princes pallace.

7. But ſo great a ſtar could not move alwayes in ſo ſmall a ſphear: His merits promoted him to a Cangregation of greater credit in the Town of *Cambridge*, where he was moſt conſtant in preaching. Wherein as no man did with more vehemency remove ſin, ſo none either with more paſſionate affection bemone the condition of obſtinate ſiners, or with ſounder judgment, give them directions for their future amendment: *Luther* did obſerve that Thunder without rain doth more harme then good, wherof he maks this application, that Miniſters who are alwaies threatning of legall terrors to offenders, except alſo they ſeaſonably drop the dew of direction; giving them orders and inſtructions to better their eſtates, are not *wiſe Maſter builders*, but pluck downe

and build nothing up againe. Whereas Master *Perkins* so cunningly interweaved terrours and counsels in his Sermons, that as a changable taffaty, where the wooffe and the warpe are of severall colours, appeare now of one colour, now of another, according to the different standing of the beholders; so one and the same Sermon of his, seemed all Law, and all Gospell, all cordials and all corrasivts, as the different necissities of people apprehended it.

8. Amongst those his many vertues worthy our imitation, his humility was eminent, in condescending to the capacity of his meanest Auditors: He had well read Saint *Paul*, who calleth the people understanding him, *mine understanding*; in wch sence he may be said to be the most *intelligent Preacher*, who preacheth plainest to others apprehention: And Ministers being turned *Gods interpreters*, it is ill whē their langvage is so high and hard, that these *Interpreters* need others to interpret them to their Congregations. But this may be said of Master *Perkins*, that as Physitians order *Infusions* to be made, by steeping ingredients in them, and taking them out againe, so that all their strength and vertue remaines, yet none of the Bulke or Masse is visible therein; he in like manner did distill, & soake much deep Scholarship into his Preaching, yet so insensibly as nothing but familiar expressions did appeare. In a word, his Church consisting of the University and Town, the Scholar could heare no learneder, the Townsmen plainer Sermons.

9. He used alwayes before his Sermons, (as to this day is attested by many surviving witnesses) a set form of prayer, not that out of poverty he wanted variety and exchange of phrases, or that out of niggarliness he begrudged his Auditors the use of them, but out of holy and heavenly Thrift, he found this the most profitable way for his people. He would not that his soul should goe *to Heaven alone*, but in his prayers would have the company of the meanest of his Congregation along with him, and therefore alwayes used the same forme that others might keepe pace with him in his devotions.

10. Com-

10. Commendable was his contentment with his Eſtate, conſidering his income ſo ſmall, his charge of children ſo great, and his Profeſſors of removall, ſo many, ſo advantagious. Yet he ſtill was true to his firſt love, continuing his paines in the Church of Saint *Andrewes*, where the meanes inconſiderable in it ſelfe, was made up to a competency, not ſo much by the bountifull hands of others in giving, as by the moderate mind of Maſter *Perkins* in takeing; yet wanted he not ſeverall Patrons about the Towne, who relieved him in a faire proportion; amongſt whom Maſter *Wendey* of *Haſlingfield* muſt ſtand in the chiefe place. Now if honourable mention be made in Scripture of *Johanna*, *Suſanna*, and other benefactors to our Saviour, who *Miniſtred unto him of their ſubſtance*; let not this worthy Eſquires memory be forgotten, with his ſingular Courteſy to this painfull Miniſter of Gods word.

11. Many and moſt excellent are the books which Maſter *Perkins* left behind him. His learning appeares moſt in his *Problemes*, a difficult taske no leſſe valiantly performed than venturouſly undertaken to aſſert the truth of the Proteſtant Religion, by the teſtimony of the Fathers for the firſt five hundred years: Which ſhews that his induſtry did not onely drive a retale trade in moderne Writers, but that he fetched his learning, and bought his wares from the beſt hands of the moſt ancient Authors.

12. Herein excellent his judgement, in fanning the Chaffe from the Corn, the true from the forged writings of the Fathers. The ancient Germanes are ſaid to caſt their new born children into the river of *Rhine*, thereby to make an experiment whether they be true born or no, accounting them legitimate if ſwimming, but concluding themſelves wronged by their wives diſhoneſty obtruding a baſtard iſſue upon them, if the infant ſunk in the water. *Perkings* had neater, and more infallible touchſtones to diſcerne the native and genuine, from the ſpurious and adulterate workes of the Fathers by the manner of their ſtile, ſtrength of their matter, time of their writing, cenſure of

other learned men upon them, whereby many counterfeit Books are not onely denyed authenticke authority, but alſo juſtly pillored for cheaters to all poſterity. I know it is layed to *Perkins* his charge (learned *Whitaker* is accuſed for the ſame fault) that he made all the Fathers *Puritans*: but certainly in one ſenſe they were *Puritans* of themſelves without his making, I mean ſtrict in their lives and converſations, and how far he was from wreſting their doctrines to the Countenancing of any error, be it reported to men of unprejudiced judgement.

13. In caſe Divinity, he had an excellent dexterity to State controverſies, for the ſatisfaction of tender & douting conſciences: to ſhow what is lawfull and what unlawfull; in mixt actions, where good and bad are blinded together (wherewith many are deceived, like children ſwallowing the bones with the fleſh to their great danger of choaking, great was the fan and fire of his diſcretion and judgement, to winnow the chaffe from the corn, and ſeparate the one from the other. And ſure in this caſe Divinity Proteſtants are now defective; for (ſave that a ſmith or two of late have built them forges and ſet up ſhop) we for the moſt part go downe to our adverſaries to ſharpen our inſtruments, and are beholden to the Romaniſts, (the more our ſham and their credit) both for offenſive and defenſive weapons in this kind. Some object that his doctrine referring all to an abſolute Decree, cut off the ſinnewes of mens endeavours towards ſalvation. But were this the hardeſt objection againſt Maſter *Perkins* his doctrine, his owne life was a ſufficient anſwer thereunto: So pious, ſo ſpotleſſe that malice was afraid to bite at his credit, into which ſhe knew her teeth would never enter. He lived Sermons, and as his Preaching was a comment on his Text, ſo his Practiſe was a comment on his Preaching.

14. As for his Books, it is a miracle almoſt to conceive how thick they lye, and yet how far they over-ſpread, all over Chriſtendome. When the Diſciples were inſpired with ſeverall languages, *Acts* 2.7. the ſtrangers of *Jeruſalem*, were

amazed

amazed and mervelled, saying one to another; Behold, are not all these that speake Galileans *? And how heare we every man in our tongue wherein we were born* ? Here I confesse was no inspiration, but much industry, much labour taken by others, much honour done to Master *Perkins*: when the *Dutch*, *Spaniards*, *French*, and *Italians*, stand wondring at his Workes (who understood none of these tongues) exactly speake them all, being by severall pens translated into all these languages. Thus good Ware never lyeth long on the Merchants hands, but is ready money into what Country so ever it be brought.

15. Thus for some years, he constantly Preached to his people even to and above his strength: It is observed of the birds of *Norway* that they having in winter very short daies, flye faster then any foul in other Countries, as if principled by the instinct of nature thriftily to improve the little light allowed them, and by the swiftnesse of their wings to regaine the shortnesse of the time: So this good man, as if presaging that his life was likly to be very short (dying at the forty fourth year of his age) husbanded it with double diligence to Gods glory, and by his industry gained in thicknesse, what he wanted in length.

16. When *Ahab* dyed, the Epitaffe as I may say was written on his grave, That he built an *Ivory House*. A great honour indeed to have a milke-white Pallace and a blacke soul within it. But of gracious *Josiah* it is said, 2. *Chron.* 35. 26. *Now the rest of the acts of* Josiah *and his goodnesse, and his deeds first and last*. This indeed was worth remembring: I can tell the Reader of no *Ivory house*, no beautifull building, no stately structures this Master *Perkines* erected, but as for his goodnesse with *Josiah*, very much may be spoken thereof: For he did not onely, as Scripture praise is, *Serve his Generation*; that is, discharge himselfe with credit in all reference to those persons, to whom he stood related in that Age he lived in; but also he hath provided in his Workes a Magazine of Learning and Religion for all Generations to come. So that the *Levites*, which as yet lurkes in the loynes

loynes of *Abraham* their great Grandfather (infants as yet concealed in their causes) have just reason alwayes to be thankfull to God for the benefit they receive from those Monuments he hath left behinde him.

His Stature was indifferent, complexion ruddy, hayre bright, body inclined to corpulency, which proceeded not from any lazinesse, but pulse and paines shall make one fat where God gives the blessing. He was lame of his right hand, like another *Ehud*, *Jud.*3.15. yet made the instrument to dispatch many *Eglon* errors in judgement and vice in conversation. And nature commonly compensates corporall defects with a surplusage of the Soule. As for such as make bodily markes in men, the brands of disgrace upon them; we will send them to halting, but true hearted *Jacob*; bleare-eyed, but faithfull *Leah*; stammering, but meeke *Moses*; lame, but loyall *Mephibosheth*, with other Saints in the Scripture; so to have their erronious judgements rectified into a more charible opinion.

He was much afflicted with the Stone, the attendant of a sedentary life, whereby his patience was much exercised. This brought him at last to his *long home*, so called *Eccles.* 12.5. not because man is long going thither, but long, yea for ever staying there. When he quietly surrendred his soul into the hands of his Creator, dying rich onely in Grace, the love of God and good men. It was true of him what Saint *Paul* said, 2 *Cor.*6.10. *being poore, but making many rich.* Even in a litterall sence, the Sellers of his Books gained, but small profit came to the Author. He was buried in a decent manner, where all the spectators were Mourners, *veris & spirantibus lachrymis.* Doctor *Mountague*, afterwards Bishop of *Wincher*, Preached his Funerall Sermon, taking for his Text, *Moses my servant is dead*, *Josh.*1.2. and hath no other Monument then his owne vertues; except any will say that the plaine Stones which cover his Grave are made Marble by the worth of the Corps beneath them. A Wife and many Children he left behinde him; she married successively two other Husbands, but no more Mr. *Perkinses.*

If

If any charitable disposed Person hath been blessed by God with a Cup which overfloweth, and if he desireth that some drops of the same should fall upon them, who are the proper objects of bounty; I doubt not but an easie inquiring he may quickly finde out some of this worthy mans Children, as not so poore openly to request, so not so proud but they would thankfully receive such expressions of his Charity. Yea, what Saint *Paul* said of the *Jews*, may truely be applyed to the good mans memory, *We are debters unto, &c.* So that what is bestowed in this kinde on his, is not so much a guift, as a paying an obligation.

He was borne the first and dyed the last year of the reign of Queen *Elizabeth*; so that his life ran parallel with her reigne, streaming in equall length, and had both their fountains and fals together. He dyed *Anno Dom.* 1602.

1 *A foundation of Christian Religion.* 2 *His Golden chaine, or description of Divinity.* 3 *An Exposition of the Apostles Creed.* 4 *An Exposition of the Lords Prayer.* 5 *A Declaration of the state of Grace and Condemnation.* 6 *Cases of Conscience.* 7 *A discourse of the Tongue, done in Latine by* Thomas Drax 8 *Of the nature and practice of Repentance.* 9 *Of the meanes to dye well, in all states and times.* 10 *Of the combate of the flesh and spirit into Latine by* Drax. 11 *Of the course to live well.* 12 *A Treatise of Conscience.* 13 *The Reformed Catholicke.* 14 *Of the true meanes to know* Christ *crucified, and the Graine of Mustard-seed into Latine, by* Thomas Draxe. 15 *Of true Wealth.* 16 *Of the Idolatry of the last times.* 17 *Of Gods free grace, and of free will in Men.* 18 *Of mens callings.* 19 *Of Predestination in Latine by the Author.* 20 *His Bible harmony.* 21 *A Dialogue of the worlds dissolution.*

These that follow, were set forth after the Authors death.

1 *Three bookes of the cases of Conscience, translated into Latine by* Thomas Draxe *and* Meyer. 2 *Commentaries on the five first Chapters on the* Galathians. 3 *Of Christian Equity by* Carshaw.

shaw. 4 *Of Mans Imagination, set forth by* Thomas Peirson. 5 *Problemes against* Coxe, *in Latine by himselfe, set forth by* Samuel Ward. 6 *The key of Prophesie, set forth by* Thomas Tuke. 7 *Commentaries upon the fifth, sixth, and seventh chapters of* Matthew *set forth by* Thomas Peirson. 8 *Commentaries on the three first chapters of the Apocalyps, by* Robert Hill, *and* Thomas Peirson. 9 *Of the tentation of* Christ, *from the first verse to the* 12. *of the fourth chapter of* Matthew. 10 *An exhortation to Repentance.* 11 *Two excellent Treatises of Ministers calling, set out by Master* Crashaw. 12 *A Commentary on* Judes *Epistle, by* Thomas Pickering. 13 *Of poysoning a Treatise.* 14 *Against Prognosticks: An Answer to a Countrey fellow.* 15 *Of the houshold Discipline in Latine, by the Author, now Englished.*

Of all the Worthies in this learned role,
Our English Perkins may, without controle,
Challenge a crowne of Bayes to deck his head,
And second unto none be numbered,
For's learning, wit and worthy parts divine,
Wherein his Fame resplendantly did shine
Abroad and eke at home; for's Preaching rare
And learned writings, almost past compare;
Which were so high estéem'd, that some of them
Translated were (as a most precious jem)
Into the Latine, French, Dutch, Spanish tongue,
And rarely valued both of old and young.
And (which was very rare) Them all did write
With his left hand, his right being useless quite;
Borne in the first, dying in the last year
Of Quéen Eliza, a Princesse without péer.

Place here Bishop *Androwes* his Life, marked with this Signiture * * *. having no Folioes.

The

The Life and Death of the late reverend and worthy Prelate, LANCELOT ANDREWES, late Bishop of *WINCHESTER.*

THis grave and honorable Prelate, was borne in the City of *London*, in the Parish of *All-Saints Barking*, of honest and Religious Parents; his Father (having most part of his life used the Seas) in his latter time, became one of the society, and Master of the Holy Trinity, comonly called the Trinity house: and was descended from the ancient family of the *Andrewes* in *Suffolke*.

From his tender yeeres, he was totally addicted to the study of good letters; and in his youth, there appeared in him such aptnesse to learne, answerable to his endeavours that his two first Schoolmasters, Master *Ward*, and Master *Mulcaster*, (conceiving, or foreseeing, that he would prove a rare scholer) contended, who should have the honor of his breeding. From Master *Ward*, Master of the *Coopers* Free-Schoole in *Radcliffe*, he was sent to Master *Mulcaster*, Master of the *Mercantaylors* free schoole, in *London*: where he answered the former opinion, conceived of him; for by his extraordinary industry, and admirable capacity, he soone outstript all the scholers under Master *Mulcasters* tuition, being become an excellent Grecian, and Hebrecian: Insomuch as *Thomas Wattes* Doctor of Divinity, Prebend and Residentiary of Saint *Pauls*, and Archdeacon of *Middlesex* (who had newly Founded som Scholerships in *Pembrook Hall*, in *Cambridge*) sent him thither, and bestowed the first of his said Scholarships upon his; which places are (since) comonly called the Greeke Scholarships.

As soone as he was a Bachelour of Arts, and so capable of a fellowship, there being then but one place void in the said Colledge, and *Thomas Dove* (late Lord Bishop of *Peterburgh*)

burgh) being then a ſcholer alſo in the ſaid Colledge, and very well approved of, by many of the Society. The Maſters, and Fellowes put theſe two young men to a Tryall before them, by ſome Scholaſticall exerciſes : upon performance whereof, they preferred Sir *Andrewes*, and choſe him into the fellowſhip, then void, though they liked Sir *Dove* ſo well alſo, that (being loth to looſe him) they made him ſome allowance for his preſent maintenance, under the title, of a *Tanquam Socius*.

In the meane while, *Hugh Price* (having built *Jeſus* Colledge in *Oxford*) had heard ſo much of this young man (Sir *Andrewes*) that without his privity, he named him in his foundation of that Colledge, to be one of his firſt Fellowes there.

His Cuſtome was (after he had been three yeeres in the Univerſity) to come up to *London* once a yeer to viſit his Parents, and that, ever about a fortnight before *Eaſter*, ſtaying till a fortnight after : and againſt the time he ſhould come up, his Father (directed by letters from his Son, before he came) prepared one, that ſhould read to him, and be his guide, in the attaining of ſome Language or Art, which he had not attained before: So, that within few yeeres, he had laid the foundations of all Arts, and Sciences, and had gotten skill in moſt of the Modern Languages : And it is to be obſerved, that in his journeys betwixt *London* and *Cambridge* (to and fro) he ever uſed to walke on foot, till he was a Batchelour of Divinity ; and profeſſed, that he would not then have ridden on horſe-backe, but that diverſe friends began to finde fault with him and miſinterpret him, as if he had forborne riding, onely to ſave charges.

What he did, when he was a Child, and a ſchoole-boy, is not now knowne ; But he hath beene ſometimes heard to ſay, that when he was a young ſcholer in the Univerſity (and ſo all his time onward, he never loved or uſed any games, or ordinary recreations, either within doores (as Cards, Dice, Tables, Cheſſe, or the like ;) or abroad,

as

as Buts, Coyts, Bowles, or any ſuch: but his ordinary exerciſe and recreation, was walking either alone by himſelfe, or with ſome other ſelected Companion, with whom he might conferre and argue, and recount their ſtudies: and he would often profeſſe, that to obſerve the graſſe, herbs, corne, trees, cattle, earth, waters, heavens, any of the Creatures, and to contemplate their Natures, orders, qualities, vertues, uſes, &c. was ever to him, the greateſt mirth, content, and recreation that could be: and this he held to his dying day. After he had been ſome while a Maſter of Arts in the Univerſity, he applied himſelfe to the ſtudy of Divinity, wherein he ſo profited, that his fame began to be ſpread farre and neare. Inſomuch as being choſen Catechiſt in the Colledge, and purpoſing to read the ten Commandements (every Saturday, and Sunday at three of clocke afternoone, which was the hour of Catechizing) not onely out of other Colledges in the Univerſity, but diverſe alſo out of the Country, did duely reſort unto the Colledge Chappell, as a publique Divinity Lecture.

Before I proceed to his life (after he left the Univerſity) give me leave to relate a ſtory of him, while he yet remained there, and that (as near as I can) from his owne mouth, and in his owne words.

Upon his firſt ſhewing himſelfe at *Cambridge*, in his Divinity ſtudies, eſpeciall notice was ſoone taken of him (among his abilities and eminencies) as a man deeply ſeene in all caſes of Conſcience, and he was much ſought to in that reſpect.

To proceed, with his owne particular: His worth made him ſo famous, that *Henry Early* of *Huntingdon* (hearing of it) ſent for him, and thought himſelfe much honoured by his accompanying him into the North, whereof he was Preſident; and where God ſo bleſſed his painfull Preachings and moderate private conference, that he converted Recuſants (Prieſts and others) to the Proteſtant Religion. Sir *Francis Walſingham* (Secretary of State to Queene *Elizabeth*) tooke alſo eſpeciall notice of his abilities, and highly

affected him, and (being loath that he ſhould not be better known to the world) wrought meanes to make him Vicar of Saint *Giles* without *Criplegate London*; then Prebend and Reſidentiary of Saint *Pauls*; and afterwards Prebend of the Collegiate Church of *Southwell*.

Being thus preferred (to his owne contentment) he lived not idlely, but continued a painfull labourer in the Lords vineyard, witneſſe Saint *Giles* Pulpit and that in Saint *Pauls* Church, where he read the Lecture thrice a weeke in the Terme time. And indeed what by his often Preaching at St. *Giles*, and his no leſſe often reading in St. *Panls*, he became ſo infirme, that his friends deſpaired of his life. Upon the death of Doctor *Fulke*, he was elected to the Maſterſhip of *Pembrooke Hall* (whereof he had been a Schollar and Fellow) a place of credit, but of little benefit; for he ever ſpent more upon it then he received by it.

Afterwards he was made Chaplaine in ordinary attendance (of which kinde there were then but twelve) to Queen *Elizabeth*; who tooke ſuch delight in his Preaching and grave deportment, that firſt ſhe beſtowed a Prebend at *Weſtminſter* upon him, and (not long after) the Deanry of that place: and what ſhe intended further to him, her death prevented.

He ſoone grew into far greater eſteem with her ſucceſſor the moſt learned King *James*, who (to ſay but truth) admired him beyond all other Divines, not onely for his tranſcendant gift in Preaching, but for the excellency and ſollidity in all kinde of Learning; ſelecting him, as his choyſeſt peece, to vindicate his Regality againſt his foule-mouthed adverſaries. His Majeſty (not long after his happy entrance to this Crowne) beſtowed upon him the Biſhopricke of *Chicheſter* (which he held about foure yeeres) and withall made him Lord *Almoner*: and (becauſe of the exility of that Biſhopricke) ſoon after added the Parſonage of *Cheyham* in *Surrey*, to his *commendam*.

Upon the vacancy of the Biſhopricke of *Ely*, his Majeſty made him Biſhop thereof; and there he ſate about nine yeers.

yeers. In which time he was made a Privie Councellor, first of *England* & then of *Scotland*, in his attendance of the King thither. He was afterwards preferred to the Bishopricke of *Winchester* and the Deanry of the Kings Chappell, which two last preferments he held to his death, which hapned about eight yeeres after, in the third yeer of the raigne of our late King *Charlse*; with whom he held no lesse reputation then he had done with his Father before him.

It is worth the observation, that having bin preferd to many, and those no small dignities, yet he never used any meanes to obtaine the least of them, but they were all conferd upon him without the least suit on his part: For he was so farre from ambition or covetousnesse, as that when the Bishopricks of *Salisbury* and *Ely* were at severall times tendred unto him upon some propositions, prejudiciall to the state of those Churches, he utterly refused them.

The vertues and good parts of this honorable Prelate were so many, and those so transcendent, that to doe him right, a large volumn would be but sufficient, which I shall leave to some of better abilities to performe, which I shall (by way of an Epitome) onely point a finger at, in these heads which follow.

His first and principall vertue, was his singular zeale and piety, which shewed it selfe not onely in his private and secret Devotions betweene God and himselfe (in which, they that were about him, well perceived, that he daily spent many houres, yea, and the greatest part of his life, in holy prayers and abundant teares, the signes whereof they often discovered) but also in his exemplary publicke prayers with his Family in his Chappell; wherein he behaved himselfe so humbly, devoutly and reverently, that it could not but move others to follow his example. His Chappell (in which he had Monthly Communions) was so decently and reverently adorned, and God served there with so holy and reverend behaviour of himselfe and his Family (by his patterne) that the soules of many (that (*obiter*) came thither in time of Divine Service) were very much elevated,

and

and they ſtirred up to the like reverend deportment; yea, ſome that had bin there, were ſo taken with it, that they deſired to end their dayes in the Biſhop of *Elyes* Chappell.

The next is his Charity and compaſſion, which he practized even before he came to great preferments: for while he was yet in private eſtate, he extended his Charity in liberall manner, to the reliefe of poore Pariſhioners, priſons and priſoners; beſides his conſtant Sundayes Almes at his Pariſh of Saint *Giles*. But when his Meanes became greater, his Charity encreaſed to a large proportion; releaſing many priſoners of all ſorts, that were detained either for petty Debts or keepers fees. And one thing in his Charity is remarkable; that whereas he ſent much money at ſeverall times to the reliefe of poore Pariſhes, Priſons, Priſoners and the like, he gave ſtrict charge to his ſervants whom he entruſted therewith, that they ſhould not acknowledge whence this reliefe came; but directed that the acquittances, which they (to make the diſcharge of their truſt appeare to him) deſired from them that received ſuch reliefe, ſhould be taken in the name of a Benefactor unknown. Other large ſums he beſtowed yeerly (and oftner) in clothing the poore and naked, in relieving the ſicke and needy, in ſuccouring Families in time of infection (beſides his Almes to poore houſe-keepers at his gate:) inſomuch, that his private Almes in his laſt ſix yeeres (beſides thoſe publique) amounted to the ſum of 1300 l. and upwards. Laſtly, though it might well have beene ſuppoſed (by that which is ſaid already) that he had bin in his life time his own Almoner, yet as he lived a pattern of compaſſion and worke of mercy ſo he dyed alſo; for it appeareth by his Will, that his chief care was, to provide that his pious workes ſhould never have end, leaving 4000 l. to purchaſe 200 l. Land *per annum* for ever, to be diſtributed by 50 l. quarterly, thus; To aged poore men and decayed (with an eſpeciall eye to Sea faring men, wherin he reflected upon his Fathers Profeſſion) 50 l. To poor Widowes, the wives of one Husband fifty pounds. To the binding of poor Orphans Apprentices fifty pounds.

And

And to the reliefe of poore Prisoners fifty pounds. Besides (among other, too many to be comprehended in an Epitome) he left, to be distributed presently after his decease, among Mayd-servants of honest report, and who had served one Master or Mistris seven yeers, the sum of two hundred pounds. Lastly, a great part of his Estate (which remained after his Funerall and Legacies discharged) he left to be distributed among his poore Servants.

The third is his fidelity and integrity; faithfull, upright and just he ever was, whether you respect him in his ordinary transactions, in which no man could ever justly taxe him with the least aspersion of injustice; or whether you looke upon him as entrusted with those great Offices and Places which he did undergoe; and they were either his Spirituall preferments or Temporall Office, besides some other matters committed to his fidelity. In the first of which he declared evidently to the world, that he reputed himself but Gods Steward, and that he must give an account to his Lord and Master for them. To begin then with the lowest account: He was ever faithfull, provident and carefull to keepe in good repaire the Houses of all his Spirituall preferments, and spent much money that way; as upon the Vicarage house of Saint *Giles*, the Prebends and Deanes houses of *Westminster*, and the Residentiaries house of Saint *Pauls*. Upon the House belonging to the Bishopricke of *Chichester*, he expended above 420 l. Of *Elye* above 2440 l. Of *Winchesters* (besides a Pention of 400 l. *per annum*, from which he freed his See at his owne charge) he spent two thousand pounds.

But in that part of the Account which concerned him more neerly to perfect, which was his Pastorall and Episcopall charge, the cure of *Soules*, and the well ordering of the severall Diocesse committed to his trust, never any made a more just and exact account.

Some particulars of this account was, the promoting of sufficient, able and good men to Livings and preferments which fell within his owne gift. To the better discharge

of

of this part of the account he tooke order ſtill before hand, by continuall ſearch and enquiry, to know what hopefull young men were in the Univerſity: his Chapleins and friends receiving a charge from him, to certifie him, what hopefull and towardly young wit they met with at any time: and theſe (till he could better provide for them) were ſure to taſte of his bounty and goodneſſe, for their better encouragement.

Diverſe eminent men in Learning that wanted preferment, when any thing fell in his guift convenient for them (though otherwiſe they had no dependance at all upon him, nor intereſt in him) he would ſend for, before they knew why, and entertaine them in his owne houſe, and conferre the preferment upon them, and alſo defray the very charges incident for a diſpenſation or a faculty, yea, of their very journey; and all this, that he might have his Dioceſſe in generall, and his preferments in particular, the better fitted: So that, that may fitly be applyed to him, which was ſometimes to Saint *Chryſoſtome*. In *adminiſtratione Epatus, prebuit ſe fidelem, conſtantem, & Vigilantem Miniſterum Chriſti.*

And if you looke upon him in thoſe Temporales wherwith he was intruſted, you ſhall find him no leſſe faithfull and juſt: As firſt, diverſe ſummes (and many of them of good value) were ſent to him, to be diſtributed among poore ſcholers, and others, at his diſcretion: all which he diſpoſed with great care and fidelity, even according to the Donors minds and entents.

For his faithfulneſſe in managing thoſe places, wherein he was entruſted for others, joyntly with himſelfe, let *Pembrooke Hall* and *Weſtminſter Colledge* ſpeake for him; for when he became Maſter of the firſt, he found it in debt, being of a very ſmall endowment, (then eſpcially) but by his faithful providence, he left above eleven hundred pounds in the Treaſury of that Colledge, towards the bettering of the eſtate thereof. And when he was made Deane of the other, it is not unknowne to ſome yet living (who will teſtfie) that

that he left it for all orders, aſwell of the Church as of the Colledge and Schoole, a place then truly exemplarily Collegiate in all reſpects, both within and without, free from debts and arrerages, from encrochments & evill Cuſtomes; the Schoole-boyes (in the foure yeeres he ſtayed there) being much improved, not by his care and overſight onely, but by his owne perſonall, and often labours alſo with them.

To theſe may be added, that whereas by vertue of his Deanry of *Weſtminſter*, his Maſterſhip at *Pembrooke Hall*, and his Biſhopricke of *Ely*, the election of Scholers into the Schoole of *Weſtminſter*, and from thence to the two Univerſities, as alſo of many Scholers and fellowes in *Pembrook Hall*; ſome in Saint *Peters* Colledge, and ſome in *Jeſus* Colledge, were in his power and diſpoſall, he was ever ſo faithfull and juſt, that he waved all Letters from great Perſonages, for unſufficient Scholers, and caſt aſide all favor and affection, and choſe onely ſuch as in his judgment were fitteſt. And laſtly (which is not the leaſt in this kind) being many times deſired to aſſiſt at the election of Scholers, from the free Schooles of the *Merchantaylors*, and from that at Saint *Pauls*, of the *Mercers*, and perceiving favour and affection, and other by-reſpects, ſometimes to overſway merit, with thoſe to whom the choyce belonged, and that diverſe good Scholers were omitted, and others of leſſe deſert preferred, he of his owne goodneſſe, diverſe times tooke care for ſuch as were ſo neglected, and ſent them to the Univerſity; where he beſtowed preferment upon them.

To conclude this account of his, take a view of his fidelity, in that great place of truſt, the *Almonorſhip*; which was ſufficiently evident (eſpecially to thoſe who attended him neerly.) Firſt, in that he would never ſuffer one penny of that which accrewed to him by that place, to be put or mingled with any of his own Rents or Revenewes (and wherein he kept a more exact account then of his owne private Eſtate:) and ſecondly, being ſo ſeparated, he was

as faithfull in the disposing of it: not onely in the generall trust of his Soveraigne, in the daily charges incident to that place, expended by the *Sub-Almoner* and other yeerly ordinary charges; but when he perceived that he had a surplussage (those charges defrayed) he would not suffer it to lye by him; but some of it he disposed to the relieſe of poore Housekeepers, some in releasing of poore Prisoners, and comforting them which lay in misery and iron; and some in furnishing poore people with Gownes, hose, shooes and the like; for all which, many (so bestowed by him) had he reserved to his owne use (his Patent being *sine computo*) no man could have questioned him: But he was a faithfull Steward in this, as in the rest, and expected that joyfull *Euge, Well done thou good and faithfull servant, thou hast bin faithfull, &c. enter thou into the joy of thy Lord*; which (no doubt but he possesseth.

The next is, his Gratitude or thankfulnesse to all, from whom he had received any benefit. Of this vertue of his there are and were lately divers witnesses; as Doctor *Ward* Son to his first Schoolemaster, upon whom he bestowed the Living of *Waltham* in *Hampshire*; and Master *Mulcaster*, his other Schoolmaster, whom he ever reverently respected during his life, in all companies, and placed him ever at the upper end of his Table; and after his death, caused his Picture (having but few other in his House) to be set over his Study door. And not onely shewed he this outward thankfulnesse to him, but supplyed his wants many times also, privately, in a liberall and plentifull manner; and at his owne death (the Father being dead) he bequeathed a Legacy to his Son of good valune, who as is said before, bestowed a full Scholarship on him in *Pembrooke Hall*. Concerning the kinred of Doctor *Watts*, after much enquiry, he found onely one, upon whom (being a Scholar) he bestowed preferments in *Pembrooke Hall*; and (he dying there) his Lordship much grieved, that he could heare of no more of that kinred, to whom he might expresse his further thankfulnesse. And yet he forgat not his Patron Doctor *Watts*,

at

at his end; for by his Will he tooke order, that out of the Scholarſhips of that Foundation, the two Fellowſhips which he himſelfe Founded (as you ſhall ſee by and by) in *Pembrooke Hall*, ſhould be ſupplyed, if they ſhould be found fit for them.

Laſtly, to *Pembrooke Hall* (omitting the Legacies by him bequeathed to the Pariſhes of Saint *Giles*, Saint *Martin Ludgate*, where he had dwelt; Saint *Andrewes* in *Holborne*, Saint *Saviours* in *Southwarke*, *All-Saints Barking*, where he was borne, and others) to that Colledge, I ſay (where he had beene a Scholar, Fellow and Maſter) he gave one thouſand pounds to purchaſe Land for two Fellowſhips, and for other uſes in that Colledge, expreſſed in his Will; beſides three hundred ſuch *Folio* Books of his own, to the encreaſe of that Colledg Library, as were not there before. Together with a guilt Cut and a Baſon and Ewer, in all points (as weight, faſhion, inſcription, &c.) ſo like to the Cup, Baſon and Ewer given about 300. yeers ſince to that Colledge, by the religious Foundreſſe thereof, as that not *Ovum Ovo ſimilius*: and theſe, he profeſt, he cauſed to be made and given, not for the continuance of his owne memory, but for feare that thoſe which ſhe had given ſo long ſince, might miſcarry, and ſo her remembrance might decay.

The fift is, his Munificence and Bounty. To prove which little need be ſaid more, then that which hath bin touched in his bountifull Charity. But beſides that, the two famous Univerſities, and they which then were poore Scholars in them, will witneſſe for him in this point; he never coming neer either of them (after he was Biſhop) but that he ſent to be diſtributed among poore Scholars, ſometimes one hundred pounds, and ever fifty pounds at the leaſt. One thing I cannot paſſe over in ſilence; That when King *James* was pleaſed to grace the Univerſity of *Cambridge* with his preſence, in 1617. this reverend Father being preſent alſo at the Philoſophy Act, he ſent (at his departure) to foure of the Diſputants forty peeces of Gold, of two and twenty ſhillings a peece, to be equally divided among them. But

what ſpeake I of theſe? Was ever Prince better entertained, and in more magnificent but orderly manner, then was his ſaid Majeſty at *Farneham Caſtle* (one of the Houſes belonging to the Biſhopricke of *Wincheſter*) where in the ſpace of three dayes he ſpent three thouſand pounds, to the extraordinary contentment of his Majeſty, and the admiration of all his Followers.

The next is, his Hoſpitality: from the firſt time of his preferment (to meanes of any conſiderable value) even to his dying day, he was ever Hoſpitable, and free in entertainment to all people of quality and worthy of reſpect, eſpecially to Schollars and Strangers; his Table being ever bountifully and neatly furniſhed with proviſions and attendants anſwerable; to whom he committed the care of providing and expending in a plentifull yet orderly way: himſelfe ſeldome knowing what meat he had, till he came from his Study to Dinner; at which he would ſhew himſelfe ſo noble in his entertainment, and ſo gravely facecious, that his gueſts would often profeſſe, they never came to any mans Table, where they received better ſatisfaction in all points, and that his Lordſhip kept *Chriſtmas* all the yeer, in reſpect of the plenty they ever found there. And yet (by the way) take this, that he ever ſtrictly obſerved in his proviſions of dyet, the time of Lent, Embers, and other Faſting dayes, according to the Lawes of this Kingdome, and the orders of the Church.

I ſhall not need to ſpeake of the extraordinary great Hoſpitality he kept, and the large expence he was at, in entertainment of all ſorts of people in *Scotland*, at what time he attended King *James* thither; the Nobility, Clergy, Gentry, and others of both Nations there preſent, will (as they often already have) ſpeake of it for me, to his exceeding great honour. So that I know not, whether I have fitly couched it under this Head of Hoſpitality, or whether it had more properly belonged to that of his Munificence and Bounty.

The ſeventh, is his Humanity and affability, not onely

to

to the last mentioned (his Guests) but to every one that did converse with him; for which, not onely divers famous Scholars and others of this Kingdome, but others of Forraigne parts (as they had just cause) have admired him. As (not to mention Natives) Master *Causabow*, Master *Cluvecius*, Master *Vossius*, Master *Grotius*, Master *Moulm*, Master *Barclay*, and (besides many others) Master *Erpenius*, to whom he tendered an Annuall Stipend, to have read and taught here the Orientall tongues (wherein long before his death he himselfe had bin well versed, as may appeare by his Commencement Verses) the experienced Professors whereof he much delighted in, and did much for them, as Master *Bedwell* (to whom he gave the Vicarage of *Tottenham* in *Midd.*) if living (among others) would testifie. And the reason for this, a late reverend Father of this Church hath given *Omnes quid in se amant, in aliis venerantur*: loving and honoring those gifts in others which he had in himselfe; for among the other parts of his profound Learning, he by his industry, had attained to the knowledge of fifteene tongues, if not more.

To these former, may be added his Modesty, which was ever such, that although the whole Christian world tooke especiall notice of his profound and deep learning, yet was he so farre from acknowledging it in himselfe, that he would often complaine of his defects, even to the extenuating, yea vilifying of his owne worth and abilities; professing many times, that he was but *inutilis servas*, nay *inutile pondus*; insomuch, that being preferd by King *James* to the Bishopricke of *Chichester*, and pretending his owne imperfections and insufficiency to undergoe such a charge, as also that he might have not onely his Clergy, but all others to take notice thereof, he caused to be engraven about the Seale of his Bishopricke, those words of Saint *Paul*, *Et ad hæc quis idoneus?* and who is sufficient for these things, 2 *Cor.* 2. 16.

One note of his Modesty (mixt with his last vertue of Humanity) may be added, that after his Chaplaines had Preached

Preached in his Chappell before him, he would ſometimes privately requeſt them, that he might have a ſight of their Notes, with very good words and full of encouragement; inſomuch, as they would profeſſe of him, that the would never deſire a more candid Auditor. So that what was ſaid of *Bede*, may as fitly be ſaid of him; *A pietate modeſtia, & a-ſtitate, nomen* Venerabilis *adeptus eſt.*

His Indefatigability in Study cannot be paralleld, if we conſider him from his Childe-hood to his old age. Never any man tooke ſuch paines (or at leaſt ſpent ſo much time) in Study, as this reverend Prelate; for even in thoſe dayes, when it might have been ſuppoſed he would have taken ſome eaſe for his former paines, then alſo from the houre he aroſe (his private Devotions finiſhed) to the time he was called to Dinner, which (by his own order) was not till twelve at noone at the ſooneſt, he kept cloſe at his Booke, and would not be interrupted by any that came to ſpeake with him, or upon any occaſion (publick Prayer excepted:) Inſomuch, that he would be ſo diſpleaſed with Scholars that attempted to ſpeake with him in a morning, that he would ſay, He doubted they were no true Scholars, that came to ſpeake with him before noon.

After Dinner, for two or three houres ſpace, he would willingly paſſe the time, either in diſcourſe with his gueſts, or other friends, or in diſpatch of his own temporall affaires, or of thoſe, who (by reaſon of his Epiſcopall Juriſdiction) attended him: and being quit of theſe and the like occaſions, he would returne to his Study, where he ſpent the reſt of the after-noone, even till Bed-time, except ſome friend tooke him off to Supper, and then did he eat but ſparingly.

Of the fruit of this his ſeed-time, the world (eſpecially this Land) hath reaped a plentifull harveſt, in his Sermons and writings: Never went any beyond him in the firſt of theſe [his Preaching] wherein he had ſuch a dexterty, that ſome would ſay of him, that he was quicke againe, as ſoone as delivered: and in this faculty he hath left a patterne unimitable

unimitable. So that he was truly ſtiled *Stella perdicantium*; and an Angell in the Pulpit. And his late Majeſty tooke eſpeciall care in cauſing that volume of his Sermons to be divulged (though but a handfull of thoſe which he Preached)by enjoying whereof,this kingdome hath an ineſtimable treaſure.

And for his acuteneſſe and profundity in writing againſt the Adverſary, he ſo excelled all others of his time, that neither *Bellarmine* (champion to the the Romaniſts) nor any other of them, was ever able to anſwere what he wrote: So, that as his Sermons were unimitable, his writins were unanſwerable.

To draw to an end of deciphering his vertues, and endowments: It may truly be ſaid of him, that he had thoſe gifts and graces, both of Art and Nature, ſo fixed in him, as that this age cannot paralell him; for his profundity, and abiſſe of learning, was accompanied with wit, memory, judgment, Languages,gravity and humility: inſomuch that if he had bin Contemporary with the Ancient Fathers of the Primitive Church,he would have bin(and that worthily) reputed, not inferior to the chiefeſt among them.

He generally hated all vices, but three (which he ever reputed ſinnes) were moſt eſpecially odious unto him. Firſt, Uſury, from which he was ſo farre himſelfe, that when his friends had need of ſuch money as he could ſpare, he lent it to them freely, without expectance of ought backe, but the Principall. Secondly, The ſecond was Simony which was ſo deteſtable to him, as that for refuſing to admit diverſe men to livings whom he ſuſpected to be Simonically preferd,he ſuffered much by ſuits of Law: chooſing rather to be compelled (againſt his will) to admit them by Law, then voluntarily to doe that which his conſcience made ſcruple of. And for the livings and other preferments, which fell in his owne gift, he ever beſtowed them freely (as you have ſeene before) upon deſerving men, without ſuit: So that we may ſay of him as was ſaid long ſince, concerning *Robert Winchelſey*, Archbiſhop of *Canterbury*.

bury. Beneficia Ecclesiastica nunquam, misi doctis contulit : Precibus ac gracia Nolitium fretos, & ambientes, semper repulit. Thirdly, The last was Sacriledge, which he did so much abhorre, that when the Bishopricke of *Sarum*, and that of *Ely* (before it was so much deplumed) were offered to him, upon termes savoring that way, he utterly rejected them. Concerning that of *Salisbury*, give leave to adde a particuler passage of his, which happened many yeeres after his said refusall of it, which was this ; At a Parliament under King *James*, when an Act was to passe, concerning *Sherburne* Castle, it was observed, that onely Bishop *Andrewes* and another gave their Votes against the same. That the other should so doe was not much merveiled at, but that Bishop *Andrewes* should doe it, when none but that other Lord did so, was so remarkeable, as that he was demanded by a great Person, what his reason was for it. To which he most worthily replyed, that it could not be well wondred, why he should now vote against that which if he would have yeelded unto (many yeeres before, in the dayes of Queene *Elizabeth*) he might have had this Bishopricke of *Sarum* : which reason of his, when his late Majesty (being then Prince, and present at the passing of the Act) heard ; He beshrewed him, that when he denyed his consent, he did not declare the reason of his denyall also : Professing that had he bin made acquainted with the state of that Case, as now he was, (he would with the King his Fathers good leave) have labored against the passing of the said Act. To close up this point: This reverend Prelate went yet a degree further, in refusing (when he was Bishop of *Winchester*) diverse large and considerable summes, to renew some Leases, because he conceived that the renewing of them might be prejudiciall to Succession.

Now let us lay all these together : His Zeale and Piety : His Charity, and Compassion : His Fidelity, and Integrity : His Gratitude, and Thankfulnesse : His Munificence and Bounty : Hospitality, Humanity, Affability, and Modesty : and to these, His Indefatigability in study, and the fruits of

of his labours in his Sermons and Writings, together with hes profundity in all kinde of Learning; his wit, memory, judgement, gravity and humility. His deteſtation of all vices and ſinne, *but eſpecially of three.* All which (by couching them onely in this Compend) we have ſeen in him, as *ex ungue Leonem*, or by *Hercules* foot, his whole body: and conſider, whether the Chuech of God in generall, and this in particular, did not ſuffer an irreparable loſſe, by his death.

Having taken a ſhort ſurvey of his Life, let us now ſee him Dying. He was not often ſicke, and but once (till his laſt ſickneſſe) in thirty yeers, before the time he dyed, which was at *Downham* in the Iſle of *Ely*, the ayre of that place not agreeing with the conſtitution of his body. But there he ſeemed to be prepared for his diſſolution; ſaying oftentimes in that ſickneſſe, It muſt come once, and why not here? And at other times, before and ſince, he would ſay, The dayes muſt come, when, whether we will or nill, we ſhall ſay (with the Preacher) *I have no pleaſure in them*, *Eccleſ.* 12.1. Of his Death he ſeemed to preſage himſelfe a yeere before he dyed, and therefore prepared his oyle, that he might be admitted in due time into the Bride Chamber. That of *qualis vita*, *&c.* was truly verified in him; for as he lived, ſo dyed he. As his fidelity in his health was great, ſo encreaſed the ſtrength of his Faith in his ſickneſſe. His Gratitude to men, was now changed into his Thankfulneſſe to God. His Affability to inceſſant and devout Prayers and ſpeech with his Creator, Redeemer and Sanctifier. His laborious Studies, to his reſtleſſe groanes, ſighes, cryes and teares; his hands labouring, his eyes lifted up, and his heart beating and panting to ſee the living God, even to the laſt of his breath. And him (no dobut) he ſees face to face, his workes preceding and following him, and he now following the Lambe, crowned with that immortality, which is reſerved for every one, that lives ſuch a life as he lived.

He departed this life *September* 25. 1626. in the ſeventy

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one yeer of his age, and lyeth buried in the upper Isle of the Parish Church of Saint *Saviours* in *Southworke*. His Executors have erected to him a very faire Monument of Marble and Alablaster. And one that formerly had beene his Houshold Chaplaine (whom this honorable and reverend Prelate loved most tenderly from his Childehood, rather like a Father then a Lord or Patron) but since his death a Successour to him in some of his Places in the Church; for the duty and reverence which he ever bare to him while he lived, hath most gratefully and cordially in his everlasting honorable memory, added to it a most excellent, significant and speaking *Epitaph*, which followeth.

LECTOR.

Si Christianus es, siste:
Moræ prætium erit,
Non nescire Te, Qui vir hîc situs sit
Ejusdem tecum, Catholicæ Ecclesiæ Membrum,
Sub eadem fælicis Resurrectionis Spe,
Eandem D. Jesu præstolans Epiphaniam,
Sacratissimus Antistes, Lancelotus Andrewes,
Londini oriundus, educatus Cantabrigiæ
Aulæ Pembroch: Alumnorum, Sociorum, Prefectorum
Unus, & nemini secundus.
Linguarum, Artium, Scientiarum,
Humanorum, Divinorum omnium
Infinitus Thesaurus, Stupendum Oraculum:
Orthodoxæ Christi Ecclesiæ
Dictis, Scriptis, Precibus, Exemplo
Incomparabile Propugnaculum:
Regine Elizabethæ *a Sacris,*
D. Pauli London Residentiarius,
D. Petri Westmonast. Decanus,
Episcopus Cicestrensis Eliensis: Wintoniensis,
Regique Jacobo *tum ab Eleemosynis,*

Tum

Tum ab utriusque Regni Consiliis,
Decanus denique sacelli Regii.

Idem ex

Indefessa opera in Studiis,
Summa sapientia in rebus,
Assidua pietate in Deum,
Profusa largitate in egenos,
Rara amœnitate in suos,
Spectata probitate in omnes.
Æternum admirandus:
Annorum pariter, & publicæ famæ satur,
Sed bonorum passim omnium cum luctu denatus,
Cœlebs hinc migravit ad Aureolam cœlestem.

Anno

Regis Caroli II^o. *Ætatis suæ* LXXI^o.

Christi MDCXXVI^o.

Tantum est (Lector) Quod te mærentes Posteri
Nunc volebant, Atque ut ex voto tuo valeas, Dicto
Sit Deo Gloria.

His Workes.

In the volumne of his Sermons, there are seventeen Sermons of the *Nativity*, Preached upon *Christmas* day. Eight Sermons upon *Repentance* and *Fasting*, Preached upon *Ashwednesday*. Six Sermons Preached in *Lent*. Three Sermons of the *Passion*, Preached upon *Goodfriday*. Eighteen Sermons of the *Resurrection*, Preached upon *Easter-day*. Fifteene Sermons of the sending of the *Holy Ghost*, Preached upon *Whitsunday*. Eight Sermons, Preached upon the fifth of *August*. Ten Sermons, Preached upon the fift of *November*. Eleven Sermons, Preached upon severall occasions.

A Manuall of private Devotions, and Meditations for every day in the weeke.

A Manuall of Directions for the Visitation of the Sick.

His

His *Opera Posthuma. Concio ad Clerum pro gradu Doctoris. Ad Clerum in Synodo Provinciali. Coram Rege habita* V°. Augusti 1606. *In discessu Palatini* XIII°. April 1613. *Theologica Determinatio de Jurejurando. De Usuris. De Decimis.*

Responsiones ad 3 Epistolas Petri Molinei. An answer to the 18. and 20. cc. of Cardinall *Perons* reply. A Speech in the Star-Chamber against Master *Thraske.* Another there concerning Vowes, in the Countesse of *Shrewsburies* case.

Responsio ad Forti librum. Ad Apologiam Cardinalis Bellarmini.

Reader, be serious. let thy thoughts reflect
On this grave Father with a large respect;
Peruse his well-spent life, and thou shalt finde
He had a rare, and heav'n enamel'd minde.
He was our Kingdomes Star, and shin'd most bright
In sad afflictions darke, and cloudyst night;
Let his example teach us how to live
In love and charity; that we may give
To those, whose wants inforce them to implore
Our ayde, and charity makes no man poore.
Andrewes was fill'd with goodnesse, all his dayes
Were crown'd and guilded with resounding praise.
The world shall be his Herald to proclaime
The ample glories of his spreading Fame.

FINIS.

FRANCISCVS IVNIVS.

The Life and Death of Franciſcus Junius.

Emblemes of honour derived from Anceſtors, are but rotten rags where their ignoble poſterity degenerate from their Progenitors. But they are both glorious and precions, where the children both anſwer and exceed the vertues of their extraction. Such here our *Junius*, *William* his *Grandfather*, ſerving under *Lewis* the twelfeth in the warres of *Navarre*, was rewarded for his valour with an Augmentation of Nobility to his *Family*. *Dennis* his *Father* was a great practiſer of the Civill Law, and got both credit and profit by his profeſſion. But what needs this ſuperfluous luſter to be borrowed from Parentage to him who was inriched with plenty of light in himſelfe.

2. In the famons City of *Bourges* in *France* our *Francis* was born, *An.* 1545. Likely almoſt to have proved a *Benjamin* to his *Mother*, and juſt cauſe had ſhe to valew this Pearle, for which ſhe paid ſo dear. His baptiſme was haſtned to prevent his death, all looking on him as a weakling, which would poſt to the grave; whereas he not onely out-lived moſt of his brethren but even made his Prrents to ſurvive in him. His ſoul was condemn'd to a bad body, his infancy being a continued ſickneſſe, and the *ſmall pox* being ſtruck into him when a child, (by negligence of the ſervants ſuffering him to take cold) occaſioned a ſore in his leg; and ever after even to the day of his death he felt the Admonition of that maladie: for when there was any indiſpoſion in his body, that the malignant honours muſtered themſelves together, his leg was made the Randevous for their meeting.

3. Being ſent to ſchool he was unhappy in tirannicall Maſters, For though he was of that capacity to hold as much and more then they would poure into him, and of that induſtry, that he refuſed no labour for learning, yet they were moſt cruell unto him. One eſpecially, who as of whipping of boyes had been rather his recreation, then their puniſhment, and he willing to make faults where he could not find them, ſo puniſhed the naturall weakneſſe of *Junius* for an offence, that it was familiar with him ſeven times a day to be corrected, truely ſcoring the number of the *Liberall Sciences* upon him, wherein afterwards he grew to be moſt eminent: yet ſuch was *Junius* his love of learning and his ſoul was ſo eagerly ſet upon it, that he was not at leiſure to complaine of hard uſage, or to confeſſe it to his mother and ſiſter who ſuſpected it.

4. But afterwards *Junius*, growne to be a ſtripling in that age wherein youth and man doe meet together, was ſent by his father to *Lions* to ſtudy; a diſſolute place, and full of all Licentiouſneſſe. Sudden alterations to extreames commonly prove dangerous: *Junius* hath now neither Maſter to fright him, nor father to awe him, nor friend to direct him. And as waters long curbed with flood-gates, and debarred

barred their naturall courſe runne with more fury and fierceneſſe, when the dams and ſluces are ſuddenly taken away; ſo what wonder if this our *youth*, formerly kept in conſtant durance with cruel education, now flye out, and give (as I may ſay) ſeparation to his corrupt nature for the former wrong he had ſuſtained.

5. Two dangerous Rocks he was drawn upon, narrowly ſcaping the one, but dangerouſly hitting againſt the other. The firſt was, the allurements of wanton Women, who ſought to inveagle him; the City of *Lions* being a *Common* which is ſufficiently ſtockt with ſuch Cattell. Say not that *Junius* his weake body was a preſervation for his chaſtity, for (beſides that the heart of a *Stallion* may be in the body of an *Eunuch*) age in him now had out-grown the infirmities of his childe-hood. But by Gods providence he was protected from this temptation, and by Satans ſuggeſtions ſolicited to another, who finding his corporall baits not to ſucceed, did try by a more ſpirituall way to entice him.

6. Here I ſtand ſtill and demur with my ſelfe, whether ſpeech or ſilence be better; *Tell it not in Gath, &c.* It is pity that ſo great ſinnes of (afterwards) good men, ſhould be committed to memory. But againe, conſidering that his ſhipwrack may be a ſeamarke for others, it muſt not be concealed. He turned neither better nor worſe then flat Atheiſt. Certainly, flyes as they are ingenuous to doe miſchiefe on Grapes, ſo they are judicious taſters, to chooſe the ripeſt and ſweeteſt for their palate. And Satan is ſo ſubtile, that he pitcheth on the moſt fruitfull, yea rankeſt wits, as beſt for his purpoſe, and a dunce is no diſh for the Divels tooth.

7. Full twelve moneths did *Junius* live in and lye under this dolefull and damnable condition, when firſt it pleaſed God to ſave his life in a Tumult in the City of *Lions*, that ſo ſignall a deliverance in the appehenſion of *Junius* did point at a Deity, and awakened his drowſie ſoule to the conſideration of divine Providence. Afterwards, his Pa-

rents by improbable and unsuspected intelligence being us informed of their Sons Atheisme, sent for him home, took order that he was better instructed, & enjoyned him the constant reading of the New Testament. *Junius* lighting on the first chapter of the Gospell of Saint *John*, was, by Gods spirit moving his heart, so highly affected therewith, that he fell on a sudden both into an acknowledgement and admiration of God in his Word. I have heard that superstitious Exorcistes (who most serve the Divel, when they pretend most to command him) use, or rather abuse this chapter to conjure out evill spirits out of persons possessed. What collusion or confederacy may passe betwixt Sathan and his playmates, I neither doe nor desire to know. This sure I am, that that parcell of Scripture was so sanctified by God to *Junius*, that it dispossessed his soule, and ejected thence that Atheisticall Fin, formerly lodged therein. And now *Junius* begins to prefer *Salomons* Proverbs before *Seneca* his Sentences; the Psalmes of *David* before the Odes of *Horace*; *Jeremies* Lamentations before *Ovid de Tristibus*; in a word, he grew sensible of the majesty in the meanest, of the rich matter in the plaine stile of the Scripture.

8. Afterwards his Parents sent him to *Geneva* to the University, furnishing him with sufficient money for the present, and promising to send him supplies for the future, when alas presently began the wofull Wars in *France*, so that the *French Lillies* fairely flourishing before, began now to be parched and scorched in Civill Combustions; insomuch, that the Parents of *Junius* could not performe their promise. Surely War is a cursed thing, were it onely for this, that it makes men unwillingly unnaturall, unable to discharge those relative offices, which otherwise they desire. *Junius* begins to want, and resolves with himselfe, *Cleanthes* like, to worke every other day with a Spade or Mattock about the Town Ditch, so to provide himselfe maintainance; Gods children making many hard but ever honest shifts.

9. But a Countriman of his accidentally finding him out

out (whose Mother, when a *Widdow*, had beene relieved by the Parents of *Junius*) tooke him home, and freely bestowed both lodging and dyet upon him. It is good spirituall husbandry to sow good workes, if not our persons our posterity may reape them, as now did *Junius*. But he, good man, was perplext, for being as he conceived it a burden to his friend; for there is no greater racke to an ingenuous nature, then to receive kindnesses in despaire to requite them. *Junius* weighing in the ballance of his minde every morcell of meat, and for foure moneths together (pretending Study) dyned onely on Ayre, and supped with two Egges, and a small draught of Wine, fearing he should be too chargable; thus he was a *Lessian* before *Lessius*, yea he exceeded him in his Abstinence, till nature as I may say, was over pressed with too little weight of victuals, which brought him into a Consumption: But afterwards receving mony from his Father, he not only plentifully repaid his Host, but by compitent food, and corediall Phificke repared the detriments, and decayes in his body.

10. The Father of *Junius*, who formerly was affraid that his Sonne would have to little Religion, began now to suspect that he would have to much, and make Divinity his profession, whereas he intended him for the practice of the civil Law. Like to many now adayes, who begrutch their pregnant children to Gods service, reserving strait Timber tobe Beames in other buildings, & only condemning crooked peeces for the Temple; so that what is found unfit for City, Camp or Court, (not to adde ship and shop) is valued of worth enough for the Church.

11. But here hapned a sad and sudden accident, the Father of *Junius* was most barbarously butchered, by a companion of *Hacks Jers*. Here let me beg and borrow of the courteous reader the help of his imagination, to piece out the shortnesse of my expression, in considering the great sorrow *Junius* conceived hereat; but no sooner was he come to shore out of the sea of sarrow, but presently he dispatcht a letter to his Mother, full of pitty and piety, religion and

affection: He counselled her to submit to Divine providence, seeing she was made a Bride the same minute wherin she was made a Widdow, married to God himselfe, the *Husband of the Widdow, and Father of the fatherlesse*; he desired her to be carefull of the rest of the childeren, but take no thought for him, who was resolved to hew out a way for his livelihood, out of the Rockes of all difficulties.

12. Leaving *Geneva* (where he had lived a Schoole-master, teaching Hebrew for a time; he came into the *Low-countryes* to be Minister to the French Church at *Antwerp*, then began the civill Warres there, wherin halfe of the seventeen Provinces opposed the King of *Spaine*, whether willingly falling from him for lacke of Royalty, or violently cast away by him, through his owne cruelty, the *Chronicles* of those parts are best able to informe. Here *Junius* had a finger, yea a whole hand in writing some publicke Remonstrances in behalfe of the People; which being knowne (discovered by the sharpnesse of his owne Pen, such was the activenesse, quickenesse and vigor of his stile) he was sought after, and four hundred Florens promised to him (more by half then his estate was ever worth) which would bring him dead or a live to the Regent of that County, yea a curious Limnner was employed to draw his picture to the life, that thereby he might be the sooner discovered.

13. The reader will not be offended if I presume to enterpose a thought of my owne, who here did heartily desire I had that picture in my possession, which made to doe him mischiefe, I would preserve to do him honnour; but I revoke my wish, seeing the best image and resemblance of *Junius*, is what is made by him in his owne workes, as that is the best representation of the Sun not made by pen and pencill, but by his owne Beames and Irradiations.

14. Here I passe by many remarkeable escapes of *Junius*, whose life was nothing but a mixture of dangers and deliverances, perils and preservations. At last he went to *Limburg* there to be Preacher to the truth, where this most memorable accident hapned, which without disloyalty to

Historicall

Hiſtoricall truth cannot be omitteed. There was hard by a widdow mother to many childeren woundedin conſcience, becauſe her attendance on her family had cauſed her often abſence from Maſſe, and griefe ſo prevailed upon her, that ſhe continually exclaimed, that *ſhe and her childeren were damned.* The popiſh prieſts like the Ægyptian *Jannes* and *Jambres*, ſought by exorciſmes and magical ſpels to caſt the Divell out of her, whoſe ſuperſtition tooke as little effect as the cruelty of her neighbours, who with bonds and whiping (in artificiall arguments) endevoured to reclaime her to a right mind, all in vaine; and ſhe making a forcible eſcape fled into the woods, and continued (poore ſoule) full thirteene years in this pittifull condit'oa: For ſuch who conceive it no great paine, for another to be vext but one whole yeare with a wounded conſcience, would count ſix moneths of that ſorrow to much for themſelves if they ſoundly felt it. *Junius* underſtanding the matter, obtained privat diſcourſe with her, informing her that the Maſſe was both needleſſe and unlawfull; whereas ſhe was bound by the ſpecialty both of nature and grace to provide for her children; and it pleaſed God who ſharpned the tongue of *Junius*, ſo to bore her eares with attention too, and apprehenſion of his arguments, that ſhe was converted both to a quiet mind, comfortable life, and a ſincere profeſſor of the Proteſtant Religion; this deſerveth to be preferred before milions of Monkiſh miracles, which are onely compoſed of the concurrence of the boldneſſe of ſome Prieſts in counterfeiting, and the blockiſhneſſe of other people in beleeving them.

15. At *Limburgh Junius* lived ſome yeares, peſtered with Papiſts & Anabaptiſts (as Saint *Paul* at *Athens* with Stociks and Epicures) farre differing from themſelves, but joyntly oppoſing the truth. Here the Fryers raiſed a report that *Junius* was a monſter, and had a cloven foot like the Divel; whereas it had borne more proportion with truth, if they had ſaid that *Junius* had a cloven tongue, like the Diſciples *Acts* 2. 3. becauſe of his great and exact skill in all learned Languages.

Languages. From *Limburg* he was called to *Hidelberg*, where he lived many yeares in the Universfity, and with *Emanuel Tremelius*, (*Jew* and *Jentile* well joyned together in a pious imployment) made that exellent transflation of the *Bible* out of the Originall into Latin.

16. Then *Henry* the fourth King of *France* sent for him home into his native Country; he returned by *Leyden* in *Holland*, becauſe his neceſſary occaſions called him thither: Gods children are called wanderers, *Heb.* 11. 38. and yet they are ever in the right way; and theſe Planets keep a regular motion, both in reſpect of their pious imployment, and Gods conſtant protection. At *Leyden* he was choſon to be Divinityprofeſſor, which place with great induſtry, aud applauſe he diſcharged for ten yeares or there abouts, till atlaſt he dyed of the Plague *Anno* 1602. the thirteenth of *October* in the fifty ſixth yeare of his ege.

17. His diſeaſe hath given occaſion to his adverſaries to infect his memory as much as lay in their power with their peſtilent tongues, but ſuch would be ſilent; when conſidering that that promiſe *Pſalme* 91. 6. *to defend men from the Arrow that flyeth by day, and the Peſtilence which walketh by darkneſſe*, is like all other promiſes of temporall bleſſings, and preſervation, running with a ſecret clauſe of revocation, in caſe God conceiveth the contrary, more for his glory, and his childrens good.

18. Four Wifes he had ſucceſſively, all dying of diferent diſeaſes; the firſt wronged by the cruelty or ignorance, or both of the Midwife in her travell, lead a dying life a long time after, to her owne much miſery, and no leſſe ſorrow of her Husband; the ſecond by a Feavour: the thirdby a Dropſie: the fourth a few dayes before himſelfe of the Plague. The ſhort lives of theſe his wives which were godly women, *Junius* interpreted to be a juſt puniſhment of God upon him, becauſe in his youth he had been a generall hater of all women-kinde; for having formerly ſurfeited on the baſe conditions of ſome beaſtly women in the City of *Lions*, he loathed the whole ſee for their ſakes,

and

and would not be reconciled unto it, though his owne Mother(so vertuous a woman)might have been a fit Mediatrix to compose the quarrell which he unjustly bore against all women. This *Junius* from a false inducement of some few, gathered a generall conclusion of all, put a dangerous fallacy of uncharitablenesse on his owne soule: And was afterwards sensible of Gods holy hand upon him in lending him four good Wives, and taking them from him, teaching him their goodnesse rather by loosing then enjoying them.

19. To conclude, Saint *Paul* being effectually to move *Timothy* 2. *Tim.*4.6.to the discharge of his office, and to be instant in season and out of season; in Preaching useth this forcible motive,(For I am now ready to be offered, and the time of my departure is at hand.)The death of the godly ought to put life into the godly; the losse of pious men of the former generations, ought to inrich such of the age present, to succed in their places, take up their Armes, and valiantly acquit themselves in their roomes. Let those therefore who have read over the life of this worthy man now gathered to God, summon their strength, and unite their forces according to the distance of their parts and places to discharge themselves to the glory of God and good of his Church. For it is high time when such *Pauls* Set,sfor other *Timothies* to arise. His Works are many, and are here registered.

1 *A Speech in* French *to the* Spanish King *for the defence of the* Low Countries. 2 *An answer to* Sandwich *his brethren in* England, *of Images.* 3 *The Translation of the* Old Testament, *with* Immanuel Tremelius, *out of Hebrew.* 4 Acts of the Apostles, *and Epistles to the* Corinthians *out of* Arabicke. 5 *Confession of Faith of* Frederick Count Palatine *the third.* 6 Apocrypha *translated with Notes.* 7 Iohannes Tilly *of Kings, and of the Kings of* France, *translated into Latine.* 8 *A Speech of the* Hebrew Tongue. 9 *An* Hebrew Grammer. 10 Ecclesiasticus, *Latine and French.* 11 *A Looking-glasse*

of Tremelius *againſt* Genebrard. 12 *Twelve Orations for the reading of the Old Teſtament.* 13 *An Oration of* Urſinus *life.* 14 *Upon* Gregory 13. *his Curſings againſt* Gebbard, *Biſhop of* Colen. 15 *Upon Saint* Judes *Epiſtle.* 16 *Four Speeches for reading the* Old Teſtament. 17 *Upon the four firſt* Pſalms. 18 *A Catholicke Apology in Latine.* 19 *An* Hebrew Lexicon. 20 *His table of Purgatory.* 21 *A Chriſtian admonition againſt* John Haren *in* French. 22 *A booke called the Academy.* 23 *His* CUROPALATES *in Greek and Latin.* 24 *Tranſlation of two Epiſtles of the Kings, & one of* Pleſſis *in Latin.* 25 *His ſacred Paralels.* 26 *Upon the Prince of* Anhalt *his death.* 27 *Notes upon the three firſt Chapters of Geneſis.* 28 *A confutation of ſome Arguments of the Creation.* 29 *Notes upon the* Apocalyps. 30 *Second Edition of his Bible.* 31 Man lives *with corrections and Notes.* 32 *His firſt defence of the Catholicke Doctrine of the* Trinity. 33 *A Commentary one* Daniel. 34 *The King of* France *his confeſſion in* French. 35 *Upon the Death of* John Caſſimire, Count Palatine. 36 *Commentary on* Pſalm 101. 37 *Expoſitions upon the* Apocalyps *in French.* 38 *Commentary on* Jonah *the Prophet,* 39 *An Analyſis upon Geneſis.* 40. Ciceroes *Epiſtles to* Atticus, *and* Q. *his brother, with Corrections and Notes.* 41 *A defence of the* Catholike Doctrine *of Nature and Grace.* 42 *A praiſe of* Peace. 43 *The peaceable Chriſtian in* French. 44 *Of the obſervation of* Moſes *policy.* 45 *Of Divinity.* 46 *An Oration againſt the* Jeſuites *in Latine,* 47 *Notes upon* Tertullian. 48 *Notes and Animadverſions upon* Bellarmine, *of the Tranſlation of the Roman Empire.*

Reader, obſerve and thou ſhalt finde
A rare, and well-reformed minde:
He that in his youthfull dayes
Scorch'd his conſcience by the blaze
Of wanton fires, refus'd at laſt
The heat of an Achiſlicke blaſt;
He ſtarted from the deep abyſs
Of vileneſſ, to the height of bliſs,
And then that light which fil'd his breaſt

Gave

Gave himselfe and others rest,
That they which did before contemne
His deeds, imbrac'd him as a Jem;
And thought him fitting to be set
Within the Churches Cabonet:
His vertue pay'd what vice had scoar'd
And age abhor'd, what youth ador'd.

EDWIN SANDES ARCHBI:

The Life and Death of Edwin Sands, *who dyed* Aug. 8. Anno Christi 1588.

THis learned Doctor and famous Divine, was descended of vertuous and godly Parents, and bred up in the knowledge of the liberall Arts, being well grounded in the rudements of Learning; he was sent to the famous Uni-

verſity of *Cambridge*, where he tooke the degree of *Doctor* in *Divinity*, and afterwards was Maſter of *Katharine-Hall*, and *Vice-Chancellour* of the ſaid Univerſity, at that time when *John* Duke of *Northumberland* came thither with his Army to proclaime the Lady *Jane Gray* Queen of *England*, in oppoſition to Queen *Mary*. Hereupon the *Duke* required Doctor *Sands* to Preach on the morrow in relation to the buſineſſe then in hand. Though the warning was ſhort, and the buſineſſe in agitation very weighty, yet he undertooke to Preach; ſo riſing at three of the clocke the next morning, he tooke his Bible in his hand, and after he had prayed a good ſpace, he ſhut his eyes, and holding his Bible before him, earneſtly prayed unto God, that it might fall open where a moſt fit Text ſhould be for him to Preach on that day: The Bible (as God would have it) opened at the beginning of *Joſhua*, where he found a very pregnant text of Scripture for the preſent occaſion, *viz.* *Joſhua* 1.16,17, 18. He that ſhall conſider the Auditory, the time, and other circumſtances, ſhall eaſily ſee that this Text moſt fitly ſerved for the purpoſe; and as God gave the Text, ſo he gave him ſuch diſcretion, wiſdome, moderation and ſincerity in the handling of it, that he cavſed the ſtouteſt of them there preſent to ſhed teares abundantly.

Shortly after, when the *Duke* was taken, and Queen *Mary* proclaimed, one Maſter *Mildmay* was ſent to apprehend Doctor *Sands*, and to carry him to the Tower of *London*; who coming unto Doctor *Sands*, he told him, that he marvelled that ſo learned a man as he, ſhould ſo unadviſedly run himſelfe into danger. To whom he anſwered, I am not aſhamed of bonds, but if I could doe as you can doe, I need not to fear bonds; you came downe armed againſt the Queen, and now you are for the Queen; before a traytor, now a friend. But I cannot thus diſſemble, and with one mouth blow hot and cold.

As he rode in at Biſhops-gate *London*, a wicked woman hurled a ſtone at him, which gave him ſuch a blow on the breaſt, that it almoſt feld him off his horſe. To whom he mildely

mildely said, *Woman, God forgive thee.* While he was in the Tower, one *John Bowler* was his Keeper, a perverse Papist, yet at length, by the sweet and gentle perswasions and grave counsell of this holy man, he was so far wrought upon, as to favour the Gospell, and afterwards became a zealous professour of it. Upon Sir *Thomas Wyats* insurrection, Doctor *Sands* was removed unto the *Marshall-sea*, where God gave him great favour in the eyes of his Keeper, so that he used him very courteously. After nine and twenty weekes imprisonment in the Tower, and nine in the Marshalsea, through the mediation of his friends, he was set at liberty: But *Gardiner* Bishop of *Winchester* repenting of what he had done, presently used all meanes possible to apprehend him againe; yet through the goodnesse of God and the help of his faithfull friends, he got safe out of *London*, and went to the Sea-side to take shipping for *Flanders*; while he stayed at *Milton-shore*, waiting for a Ship, he was kindely entertained by one *James Mower* and his wife. Now his wife was barren, having bin married abovt eight years; to whom at parting Doctor *Sands* said, *Be of good comfort, for ere that a whole year be past, God shall give you a Sonne.* And accordingly it came to passe; for that day twelve months, lacking but one day, she was delivered of a Son.

He remained in *Germany* all the reigne of Queene *Mary*, and returned unto *London* the same day that Queen *Elizabeth* was crowned. The Queen highly esteemed him for his singular piety and learning, and shortly after bestowed great preferment upon him. He was made Bishop of *Worcester* the 21. day of *December*, 1559. He did succeed that famous Archbishop *Grindall* in two places, *to wit*, in the Bishoprick of *London*, and the Archbishoprick of *Yorke*, the one in 1570. and the other in six years after. And when he had enjoyed that promotion of Archbishop 12. years, he departed this life *Aug.* 8. 1588. about the age of 60. and lyes buried in the Collegiate Church in *Southwel* in *Nottinghamshire*: A man, of whom it is hard to be said, whether more famous for his singular vertues and learning, or for his Noble Parentage

rentage and Of-spring which he left behinde him; for he left many Childen, of which three were Knights and excelently well-qualified Gentlemen, either for body or minde. But his Sonne Sir *Edwin Sands* proved the learneder, and more famous and deare to his Countrey.

There is a Booke of famous Sermons extant in Print of this Prelates, which is counted a worthy Peece, and doth sufficiently declare his Piety and Schollarship to succeeding Ages.

He that will spake his praises well
Must study first what 'tis t'excell:
He daily labour'd to oppose
The Churches most unsatiate Foes;
The truth he would be sure to vent
Though he endur'd imprisonment.
Read but his Works, and thou shalt finde
His body was impris'n'd, not his minde.

The

GERVAS BABINGTON

The Life and Death of Gervas Babington.

THis Prelate as he was excellent for his parts, ſo was he of a very fair deſcent, being born in the County of *Nottingham*, of the ancient family of the *Babingtons* in the ſaid County, where he drew in the firſt rudiments of Literature, till by his worthy Parents he was ſent to *Cambridge*, and was admitted into that worthy Society of *Trinity* Colledg, Doctor *Whitgift* being then Maſter.

This *Babington* proved ſo famous in Schollerſhip, that having his degrees, he was made Fellow of the ſame Colledge; and giving himſelfe to the ſtudy of Divinity, he proved a worthy Preacher in that Univerſity. After, being Doctor in Divinity, he was called by *Henry* that Noble Earl of *Pembrooke*, to be his Chaplaine, by whoſe favour he was firſt made Treaſurer of the Church of *Landaffe* in *Wales*, after

ter he was elected Bishop of the same, 1591. and when he had sitten four years in that See, for his singular Piety and Learning, he was by Queene *Elizabeth* translated to the Bishopricke of *Exeter*, where he scarce stayed three years, but he was made Bishop of *Worcester*, and in the middest of all these preferments he was neither tainted with Idlenesse, or pride, or covetousnesse, but was not onely diligent in preaching, but in writing bookes, for the understanding of Gods Word; so that he was a true patterne of Piety to the people, of Learning to the Ministery, and of Wisedome to all Governours: Whereupon he was made one of the Queenes Counsell for the Marches of *Wales*. He was Bishop of *Worcester* abovt the space of 13. years: He dyed of an Hecticke Feaver, and so changed this fraile life for a better in the yeare of our Lord 1610. not without the great griefe of all, and had all funerall Rites bestowed on him, befitting so great and so grave a Governour, and father of the Church; and was buried in the Cathedrall Church of *Worcester*, in the Moneth of *May*. His Workes extant are these that follow.

1. *Consolatory Annotations upon* Genesis, Exodus, Leviticus, Numbers, and Deuteronomy. 2. *Upon the ten Commandements, the Lords Prayer, and the Articles of the Creed.* 3. *A comparison or collation betweene humane frailty and faith.* 4. *Three worthey and learned Sermons.*

Renowned Babington spun out his dayes
In truth and peace, and had the ecchoing praise
Of every tongue; his worth was priz'd by all
That lov'd religion; nothing could recall
His heart from godnesse; peace, and love did rest
Within the closset of his serious breast:
Therefore let every tongue proclame and cry
The fame of Babington shall never dye.

The

IOHN WHITGIFT.

The Life and Death of John Whitgift.

IN the year of our Lord 1530. being the twenty and first of King *Henry* the eight (a year very remarkable for the Parliament then held, wherein that proud Prelate Cardinall *Wolsey* was attainted, and the first opposition made by the maine body of the the Commons therein assembled against the tirannicall usurpation of the Popish Clergy) was *John Whitgift* born at great *Grimesbie* in *Lincolnshire*, descended from an ancient and worshipfull Family of the *Whitgifts* in *Yorkeshire*. An Unckle he had called *Robert Whitgift*, Abbot of Wellow: who though himselfe a professed Monk, yet not greatly liked the profession; and was by this his Nephew, therefore heard sometime to say, that they and their Religion could not long continue; for that having read the Scripture over and over againe, he could never finde therein that their Religion was founded by

God: and it is not unlikly, that by the cariage of buſineſſes in the State at that time, being an underſtanding man, he might ſhrewdly gueſſe at thoſe things that ſhortly after ſued.

Under this his Unckle was he educated together with ſome other young Gentlemens ſonnes for ſome ſpace of time: and whether taking ſome hints from him, or being by ſome other meanes wrought on, through a ſecret hand of God, already moulding and preparing him for future employments, he began to grow, though very young yet, into a diſlike of Popiſh ſuperſtitions, and to affect the better way. For being by his ſaid Unckle, who obſerved his towardlineſſe, for his further improvement in learning, ſent up to *London*, entred there into Saint *Antonies* ſchoole, and boarded with an Aunt of his, wife to one *Michael Shaller* a Verger of *Pauls* Church; he was after ſom time by her diſmiſſed againe and thruſt out of doores, becauſe he refuſed to frequent the morning Maſſe with her, albeit by ſome of the Canons earneſtly ſolicited ſo to doe. Upon returne to his Parents, according to his Unckles advice and direction, finding that he had well profited in learning, he was by them ſent to the Univerſity of *Cambridge*, and there placed in Queenes Colledge. But not ſo well reliſhing the diſpoſition of ſome in that houſe, he removed from thence to *Pembrooke Hall*, where he was pupill to that bleſſed Martyr of God *John Bradford*, Doctor *Ridley* afterward Biſhop of *London* being then Hed of the houſe, by whom alſo in regard of his forwardneſſe both in learning and godlineſſe, he was made ſcholer of the houſe.

With his years his worth growing, and notice taken of his good parts, his preferments likewiſe accordingly came on: For from thence he was choſen to be Fellow of *Peterhouſe*, Doctor *Pern* being then Maſter there: who very tenderly affected him, and when out of tenderneſſe of conſcience, in Queen *Maries* time, upon expectation of ſom Commiſſioners that were to come downe viſit to the Univerſity and ſettle Popery there, he had entertained ſome thoughts of

of going beyond the Seas, the Dr. perceiving it and withall his resolution in matter of religion, both encouraged and caused him notwithstand to stay, promising him withall to take such order for him, that keeping himselfe quiet, he should remaine free from molestation: that which according to his promise given him, he also faithfully fulfilled.

Having thus by the favour and connivancy of the Doctor (God reserving him for further and higher employments) rid out those stormy and tempestuous times; upon the dispersions of those blacke clouds, that had formerly overspread and eclipsed the good parts of many, by the happy sunshine of that illustrious Princesse Queene *Elizabeths* ascent to the throne of this Realme, contrary to that that is wont to befall at the naturall Suns rising; this our bright Star, among others and above many others, began now to shine forth and discover its luster. Notice whereof being taken, as in the University so at Court, he received advancement unto eminent places from either.

For in the University he was called, first to the Professors place founded by the Lady *Margeret* Counteſſe of *Richmond*; and in the same he demeaned himselfe with so great approbation and good liking of the whole University, that not onely for his sake they augmented the Salary to that Professors place assigned, but the chiefe Professors place becoming shortly after vacant, they conferred that upon him. Wherein as his other readings were generally both with much company frequented, and with great applause entertained; so especially those his Lectures upon the *Apocalips*, and upon the Epistle to the *Hebrewes*; which being also put in writing by him at the request of some great ones, are said to remaine yet under hope of seeing sometime further light. During this time he tooke the degree of Doctor in Divinity; when being called to answer the Act at the Commencement in publicke, he maintained this Position, that *The Pope is that Antichrist.*

From *Peterhouse*, upon the departure of Doctor *Hutton*, he

was choſen Maſter of *Pembrooke Hall*; and the fame of him being now arrived at Court, he was ſent for up to Preach before the Queen; who ſo well liked the method and manner of his Teaching, that alluding to his name (as her wonted manner was to doe in like caſe, where ſhe liked, and found fit matter for ſuch expreſſions) ſhe ſaid he was *a White gift indeed*; and in teſtimony of her good opinion and eſteeme of him, ere he was thorowly warme in the Hedſhip of *Pembrooke Hall*, ſhe removed him to the Maſterſhip of *Trinity Colledge*; adding not long after the Deanry alſo of *Lincolne* thereunto.

At his acceſſe to *Trinity Colledge*, he found diviſions in the Houſe, by occaſion of ſome that miſliked the ſolemn rites and government Eccleſiaſticall then ſetled and exerciſed in the Church, of whom *Thomas Cartwright* Profeſſor for the Lady *Margaret* was a chiefe man, with whom he alſo entred the liſts in writing by occaſion of his Anſwer to a Worke entituled, *An Admonition to the Parliament*. But by his wiſe and diſcreet carriage the matter was ſo mannaged, that all things were ſetled in peace and quietneſſe again.

Ten years he continued Governor there; being entruſted with the education of divers of great birth, among whom were the Earles of *Worceſter* and *Cumberland*, the Lord *Zouch*, the Lord *Verulam*, and Sir *Nicolas Bacon* his elder brother; as alſo divers were trained up under him that were after advanced to Epiſcopall dignitie, among whom was Doctor *Babington* ſometime Biſhop of *Worceſter*, whoſe Works teſtifie his worth. And within thoſe ten years he was twice choſen Vice-chancellour of the Univerſity. In which time he laboured, with the aſſiſtance of the right honourable Sir *William Cecill* Lord Treaſurer unto the Queen, to have the Statutes of the Univerſity (being in many things defective) recollected, reviewed, ſuppyed and amended: that which by his travaile and credit with her Majeſty was accordingly effected.

From thence he was removed to the Biſhoprick of *Worceſter*; having taken his leave of the Univerſity and the Colledge,

Colledge, by two ſolemn Sermons, both perſwading to peace and unity; the one preached in Saint *Maries* Church, the other in the Colledge Chappell, on 2 *Cor.* 13.11. The revenues of which Biſhoprick finding much impaired and impeached by ſome finiſter courſes, making uſe therein of his favour and authority with her Majeſty, though not without expence of ſome round ſums of money, to give ſatisfaction to ſome, for the more quiet compoſition, who had got the ſame into their hands, he recovered again what had been fraudulently intercepted, and wrongfully detained, to the no ſmall behoofe of his Succeſſors.

He had not ſat there above a year, but he was made Vice-preſident of the Marches of *Wales*, under the right honorable Sir *Henry Sidney*, being then at the ſame time both Lord Deputy of *Ireland*, and Lord Preſident alſo of thoſe parts. In which employment he carried himſelfe as with paines unweariable, ſo with exceeding great integrity; reforming many abuſes and corruptions, that he obſerved to have crept in and to be exerciſed either by the Officers belonging unto that Court, or by ſome other that were joyned in Commiſſion with him; and with no leſſe moderation of Fines and Penalties; that which gained him much love and reſpect in thoſe parts.

Beſides this, while he ſat at *Worceſter*, upon complaint made to the Queens Majeſty of many diſcords and diſorders in the two Cathedrall Churches of *Lichfield* and *Hereford*, he was by ſpeciall Commiſſion from her Majeſty appointed to Viſite them; which accordingly he did, reforming them both, and appointing them Statutes for the better and more peaceable government of either.

Having ſpent ſix years at *Worceſter*, to the great contentment, and with the generall good affection of all ſorts in thoſe parts, he was now advanced to the higheſt pitch of dignity that our Church affordeth, being called to ſucceed that moſt reverend Father in God, *Grindall*, in the Archbiſhopricke of *Canterbury*. For the benefit of which ſeat alſo being many wayes much wronged, he travelled as much, and

and with as good ſucceſſe, as for that of *Worceſter* he had before done: for which his ſucceſſors in either remaine beholden to him unto this day. In this height of honour together with his Soveraignes higheſt favour, he continued during the whole remnant of Queen *Elizabeths* raigne, and ſome ſmall while after King *James* his entrance; alwayes conſtantly maintaining the preſent Eccleſiaſticall Government againſt thoſe that oppugned it; and yet carrying himſelſe moderately, as toward all in generall, ſo toward thoſe alſo that therein ſtood out, and holding a good correſpondency with thoſe in foraine parts, as Maſter *Beza* among the reſt, that followed another courſe of diſcipline; that which appeareth by diverſe letters that paſſed to and fro betweene them.

He had the honour to be chiefe mourner at the ſolemne exequies of that Heroicall Princeſſe Queen *Elizabeth*, (who uſed alſo in familiar manner to ſalute him by the name of *her blacke husband*) and of ſetting the Royall Crown on the head of that moſt learned and illuſtrious Prince King *Iames* her ſucceſſor, and of Queene *Anne* his worthy conſort. About ſeven months after which office performed, returning by barge from the Biſhop of *Londons* houſe at *Fulham*, with whom he had been to conſult about Eccleſiaſticall affaires, in an high wind and a ſharp day, he took cold on his head: and yet ſtriving to attend his Majeſty at Court on the next day being the Lords day, after his accuſtomed manner, he was taken there with a dead palſie, whereof he dyed ſome few dayes after.

He was a man of a middle ſtature, black heired, of a grave countenance, and brown complexion; ſmall timbered, but quick and of indifferent good ſtrength, and well ſhaped to the proportion of his bulk: of a milde and moderate diſpoſition, of a free minde, and a bountifull hand towards his houſhold ſervants, his poore neighbours, but eſpecially towards Schollers and ſtrangers; many whereof reſorting hither out of *France* and *Germany*, (among whom that famous man *Druſius*, *Renicherus*, and others) he moſt courteouſly

ouſly entertained, and very liberally relieved: a diligent preacher, as well after his preferments as before, ſeldome failing any Lords day; while he was Biſhop of *Worceſter*, notwithſtanding his important and inceſſant emploiments otherwiſe, but that he preached in ſome of the Pariſh Churches thereabouts; and no leſſe frequently when he was Archbiſhop, viſiting the Church and Pulpit at *Croydon*, during the time of his reſidence there in the Vacations from attendance at Court.

He departed this world on the laſt of *February* being Wedneſday, in the year of grace 1603. and of his age 73. having bin Biſhop of *Worceſter* ſix years and five moneths, and Archbiſhop of *Canterbury* 20. years and five moneths: and lyeth enterred on the South ſide of the Church of *Croydon*, with a faire Monument in memory of him. His laſt words to his Majeſty, who in perſon viſited him the day before he dyed, when he could hardly be underſtood, are reported to have been, *Pro Eccleſiâ Dei, pro Eccleſiâ Dei*: *for the Church of God, for the Church of God*: thereby intimating his care thereof even to the laſt.

The principall Monuments of his Charity, are, an Hoſpitall builded Colledge-wiſe at *Croydon*, for a Warden and twenty eight Brothers and Siſters; and a Free-School neer unto it, with a convenient Houſe for the School-Maſter, and a ſtanding ſtipend of twenty pounds by the year. His Workes in writing publiſhed, are onely theſe:

1. *His Anſwer to the Admonition to the Parliament,* 2. *His Defence of the Anſwer to the Admonition.* 3. *A Sermon on* John 6. ver. 25, 26, 27. *Preached before Queene* Elizabeth *on* March *the* 24. 1574.

You courtly Prelats, you that feare
To loſe your honors, look ye here:
Make him your preſident, and then
You ſhall have honor, ſpite of men:
He bred not, but compos'd debate;

For

Nor mov'd he in the Orbe of State;
By whose example, Churchmen stood
Lesse for the stile of great then good:
If factions chanc'd, or diffence fell,
He would perswade, and not compell:
To him our Phenix-Queen did share
Proud Lambeths patriarchall chayre,
Where he remain'd, the Churches Nurse,
Ten years twice told, without a Curse.

The Life and Death of Lucas Trelcatius, *who dyed* Anno Christi 1602.

Luke Trelcatius was born at *Erinum Anno Christi* 1542. and brought up by his Aunt who was Abbesse of a Nunnery: his first education was in the School at *Dowaie*, where (being of an acute wit) he profited exceedingly in the knowledge of the humane Arts: from thence he went to *Paris*, and whil'st he studyed there, he fell into acquaintance with *John Mercer*, the Hebrew Professor, and *Peter Ramus*, and being exceedingly affected with the love of the reformed Religion, he forsook his Aunt, and was maintained by the bounty of some Merchants of *Flanders*. From thence he went to *Aurelia*, and from thence to *Sancerra* in the twenty eight year of his age: and being driven from thence by the tempest of Civill Wars, he came into *England*, and at *London* he taught a School, by which he maintained himself eight years: Then was he called by some Merchants into *Flanders* to be their Pastor; but enjoying little peace there, he went to *Bruxels*, where he continued in the exercise of his Ministery six years; and then meeting with opposition, he went to *Antwerp*, and that City being presently after besieged, he was forced to stay there eight moneths: after which, being sent for to diverse places, at length he was by the consent of his bretheren in the Ministery fixt at *Leiden*, where he was made Pastor of the *French* Church, which

which place he ſupplyed faithfully, for the ſpace of ſeventeen years. He had ſcarce been there two years, when for his excellent parts and learning, he was choſen Divinity-Profeſſor in that Univerſity alſo: and at laſt having acquired much honor in both his offices, he dyed of the Plague *Anno Chriſti* 1602. and of his age 60.

Where vertue lives there need not be
A queſtion of ſufficiency:
Trelcatius was a man whoſe worth
Few men are able to ſet forth:
They that deſire to know him well
Muſt firſt know what it is t'excell.

THEODORVS BEZA.

The Life and Death of Theodorus Beza.

IN the year of our Lord God 1519. and on the foure and twentieth day of *June*, this faithfull Miniſter of the

Church of Christ, *Theodorus Beza* came into the world, being borne at *Vezelia* an ancient Town in the Kingdome of *France*; he was descended from *Petrus a Beza*, being Governour of the same Town, and *Maria Burdoletia*, both of them being beautified with a lineall proceeding from a Noble and renowned Family.

His name imposed on him by his Parents imports the *gift of God*; by which act they declared themselves to be vertuous and religious; and let the Lord evermore blesse his Church with such gifts, with such painfull labourers, for the gathering in of his great harvest, to his endlesse glory and to the eternall peace of such as seek salvation through Jesus Christ.

This *Beza* being yet an infant, not fully two years old, was taken by his Unckle *Nicholas Beza*, being a Councellor pertaining to the Senate of *Paris*; where he was carefully and tenderly brought up for the space of three years, being in that time acquainted with the knowledge of the Letters.

Being now five years old, he was committed, through the carefulnesse of his said Unckle, unto the tuition of *Melchior Walmarius* a *German*, who at that time taught the Greek tongue at *Aurelia*, under whom he continued for the space of seven years; in which time he attained unto great perfection both in the Greeke and Latine tongues; and also, which is more commendable, his tender yeares were seasoned with the true knowledge of Christian Piety, being drawn from the pure fountain of the Word of God, by the same man.

His Master upon some occasions leaving *France*, and returning into *Germany*, *Beza*, not without the advice of his friends, wentu nto *Orleans*, fully intending and resolving with himselfe to apply his minde unto the study of the Civill Law; wherein, at the age of twenty years he was advanced to be Licentiate.

Not long after, leaving *Orleans*, he tooke his journey unto *Paris*, to visit those friends and acquaintance which he

he had there living, by whom he was entertained with great joy, and received with much gladneſſe and friendly courteſie: but more eſpcially by his other Uuckle *Abbot Trigidimontan*, who to teſtifie his affection how greatly he loved him deſigned and appointed him to be his next ſucceſſor in the Goverment of that *Abbey*, whoſe revenwes were yeerely valued at five thouſand *French* Crownes: annexing alſo unto this the profits of two other places, amounting yearely unto ſeven hundred Crownes, intending alſo to confer other preferments upon him.

Beza being as it were in an earthly Paradiſe, and abounding with thoſe things which might ſeeme neceſſary for the proſecution of vice wherewith indeed he was for a time detained, but not captivated (as who is he that liveth and ſinneth not, nay and falleth not ſometimes into grievous ſinnes.) For the Lord had prepared him for better things, and opening his eyes, gave him to underſtand, that theſe were but ſo many ſnares laid to intangle him, and to draw him into everlaſting ruine and perdition: wherefore he fully reſolved to forſake them all, and to adhere and ſticke faſt unto that Truth whoſe ſweetneſſe he had taſted in his youth; which that he might the better performe, he was fully determined to undergoe any labour, and to remove any obſtacle, and for that cauſe he vowed a vow that he would never embrace nor countenance the errours of the Church of *Rome*.

And purpoſing a conſtancy in his intended courſe, and that he might be the better fitted thereunto, he reſolved to free himſelfe from that affection which uſeth to be predominate in his youth; and for that cauſe he betroathed himſelfe unto a vertuous woman, acquainting onely two of his intimate friends with the ſame action, and that for two cauſes.

Firſt, that he might give no occaſion of offence unto others. Secondly, becauſe that mony which he received for the diſcharging of his offices could not handſomely be avoyded, which within ſhort time after was by him per-

formed, for his propounded honour and preferment, was ſtifly rejected not without the great admiration and ſharpe reprehenſion of many of his friends, who therefore ſtiled him after a ſcornfull manner, *Philoſophum novum*, the new Philoſopher.

Theſe checks and reprehenſions of his friends being ſeconded with the conſiderations of the great riches wherewith he was endewed, and theſe two being ſtrengthned with the temptation of of the Divell; yeelded to many doubts and oppoſitions unto *Beza*, notwithſtanding his former reſolutions, ſometimes intending to embrace God and his truth, ſomtimes caſting an eye of love on his preſent preferments being taken up with this various diſpoſition, it pleaſed the Lord to ſettle his inconſtant minde by afflicting him with ſickneſſe, which indeed was the cauſe of his ſpirituall welfare and health, for he well perceiving that it was the powerfull hand of the Lord Almighty, againſt which there was no contending: after the ſuffering of many torments both inward and outward, he fell into a deteſtation and loathing hatred of his owne backwardneſſe, and turning himſelfe unto the Lord with teares, he renewed that vow which he had formerly made concerning the embracing of the true worſhip of God, promiſing unfainedly that he would never ſtart from it, but conſecrate himſelfe wholly unto him, and unto the furtherance of his glory, if it would pleaſe him to reſtore him to his former health: during the time of this ſickneſſe he was often heard to utter thoſe Words of *David* in his 142. *Pſalme* v. 7. *Educ de carcere animam meam ut celebrem nomen tuum*. Bring my ſoul out of priſon O Lord that I may praiſe thy name; & indeed the Lord which cannot withſtand the prayers of the faithfull, condiſcending unto him, and he obtayned his deſire of the Lord.

And being recovered, he forthwith forſooke Countrey Parents and friends, to follow Chriſt; he forſooke all his preferments, preferring the glory of God and the hope of his Kingdome before all the tranſitory glory of the world: which

which action of his is very remarkable, if we consider but the circumstance of time, which was presently upon his recovery, being fearfull that his remaining there should be offensive unto God, or that his familiarity with his friends might draw him into the like inconveniences, who without doubt would labour with might and maine to reduce him to his former profession. Wherefore taking the Woman unto whom he was betrothed with him, they went unto *Geneva* in the year of Grace 1548. where openly in the Church, after a solemne manner, he was married unto her, and there he remained for a season. Where he intended to make profession of the Art of Printing; but the Lord who knew well that he would be otherwise more advantagious unto his Church, hindered this proceeding, by calling him to *Lausanna*, an Academy pertaining to the Lords of *Berna*, where he publickly professed the Greek tongue; which *Beza* himselfe acknowledged in his *Confession of Christian Religion*, Dedicated by him unto his Master *Walmatius*.

At that time in *Lausanna* were famous for Learning and Piety *Petrus Viretus* Pastor of the Church, *Johannes Ribbilus* Professor of Divinity, *Johannes Racmundus Merlinus* Professor of the Hebrew tongue, with many other excellently well gifted; all of which seemed as it were to be ravished with the society of this worthy member of Christ.

During his Lectureship at *Lausanna*, a great company of godly minded persons thirsting after Christ and his truth, resorted unto the same place. Here *Beza* perceiving a good occasion offered unto him by God, not onely for his owne satisfaction concerning Teaching, but also for the satisfaction of the desire of these people, concerning their instruction in the word of truth. He began publickly and in the *French* tongue to expound the Epistle of S. *Paul* to the *Romans*, and both the Epistles of S. *Peter*; opening unto them the great mysteries of godlinesse, and informing their judgments with such Doctrines, wherby the scales of ignorance being rubbed away, the truth did manifestly appeare unto them,

them, whereby (without doubt) many were drawn neerer and neerer unto Christ.

Amongst these his imployments in this place, whensoever any leasure was given unto him, he would spend that time with Master *Calvin* at *Geneva*, from whom he received great benefit both for Gods glory and the edification of the Church; and by his perswasion he was induced to finish that excellent and Divine Commentary on the *Psalms*, first begun by *Marotus*, which was also Printed and published by authority in *France*, 1561.

About this time there happened a persecution in *Paris*, wherein many Christians suffered, some death, some imprisonment: wherupon *Farellus*, *Beza* and *Calvin* were chosen Embassadours unto the Protestant Princes of *Germany*, to intreat them that they would be pleased to intercede for them unto *Henry* the second then King of *France*, that they might be more kindly deabt withall. But little or no peace came unto the Church in respect of this act, because of the implacable hatred which great men attending the person of the King, did bear unto the truth of Christ.

Yet in this journey it was *Bezaes* good hap to have a sight of that godly and learned *Melanchton*, who as they exceeding joyfull of the presence of each other, so they were also exceeding sorrowfull for the present afflicted and distressed state of the Church.

Beza having now remained ten years in *Lausanna*, he left it, and not without the good leave and love of the Senate of *Berne*, and came to *Geneva*, where teaching a publicke Schoole, he expounded the Orations of *Demosthenes* together with some Bookes of *Aristotle*, and had daily and familiar conference with *Calvin*, touching things pertaining unto Doctrine and Ecclesiasticall Discipline; where in short time he was appointed to succeed *Claudius Pontanus* (a faithfull Minister in the Church of *Geneva*) for the discharging of a Ministeriall function, and also to joyn with *Calvin* in the reading of the Divinity Lecture. Where he was also againe advanced to be head Master of a Free-schoole, which

was

was set up by the perswasion of *Calvin*, for the future benefit of the same City.

Notice being taken in *France* of his Confession of the Christian Faith, which without question wrought deepe impression in the hearts of many; he was intreated by Letters sent from some Peeres of *France*, that he would be pleased to visit *Anthony* King of *Navarre* then residing in *Aquitaine*, and to confer with him concerning matters of importance, but especially concerning such things which might be of force to beget true knowledge in the grounds of Christian Religion; for there was some hopes that if he could be brought thereunto, that the Church of God would not be so cruelly & inhumanely dealt withallwithin the Kingdome of *France*. Which enterprize, God giving a blessing thereunto, wanted not its fortunate and happy successe, though not in the dayes of *Anthony*, yet in the dayes of *Charles* the ninth; for he not onely entring into a consideration of the truth of the Doctrine of the Church of *Rome*, but also into the truth of the Doctrine of the reformed Church, and with many of his Nobles adhered unto the same, and forthwith sent both Embassadours and Letters to the Senate of *Geneva*, to intreat the presence of reverend *Beza*, concerning the desciding of those Controversies which were at that time on foot betwixt the Papists and the Reformed Churches. This request was with great joy condiscended unto by the Senate of *Geneva*, who sent *Beza* with many prayers for the advancement of Gods glory; *Peter Martyr* was also called from *Tigurum* by the Mother Queen, who with all speed came to *Paris*.

Great was the conflict which *Beza* had at that time in the presence of the King, with Cardinall *Lotharingus*, concerning the Reall Presence; wherein he confuted the erronious opinion of the Cardinall, affirming that the visible signes were touched with the hands, eaten and drunken with the mouth; but that the thing signified (*viz.* the Body and Blood of Christ) was offered and received by Faith. Which judgement of his the Cardinall approved of at the last,

laſt, as he himſelfe teſtified unto the Queene, and was alſo embraced by her ſelfe.

The conference being ended with happy ſucceſſe to the glory of God, and furtherance of his truth, *Martyr* returned to *Tigurum*, and *Beza* intended to goe unto *Geneva*, but he was hindred by the Authority of the Queen who plainly told him, that ſeeing he was a *French* man, he might be the Author of much good unto his own Nation.

Beza being thus detained contrary to his expectation, ſpent not the time unprofitably but betook himſelfe unto the preaching of the Word, ſometimes in the Pallace of the King of *Navarre*, ſometimes in the houſe of the Prince *Condæus*, and ſometimes in the ſuburbes of the City of *Paris*: for then it was by publick Proclamation decreed, that the uſe of the reformed Religion ſhould be tolerated in the ſuburbes without any Moleſtation; but they enjoyed not that benefit long, by reaſon of a conſpiracy performed by *Guiſius*, and other wicked perſons for the utter extinguiſhing of the truth; who urging the King with the example of *Balderinus*, that Religion was but a thing indifferent, and that he might condemne and renounce the day after that which he approved and allowed the day before; they received this anſwer from him; That he would never put his foot ſo far into the Sea but that he would be able to pluck it back againe when he liſted; and ſo he departed and forſooke the truth of Chriſt, and never after ſent for *Beza* to have any conference with him.

Whereupon a hot perſecution entred into the bowels of *France*, againſt the Proteſtants, forty five of them being put to the ſword, in the ſame place where they were gathered together to heare the Word of God preacht; whereupon *Beza* was ſent to complaine unto the King of their inhumane cruelty, but found no redreſſe; whereupon preparation was made to defend themſelves by force of Armes; the Prince *Condæus* deſired *Beza* to remaine with him in ſo dangerous and neceſſary a ſeaſon, who although it grieved him greatly to be abſent from his flock at *Geneva*, yet he conſents

consents unto the request of this religious Prince, and remained with him, preaching and exhorting Christians privately, to a patient wayting of the Lords leasure.

The Protestants betook themselves unto *Orleans*, to which place the enemies marching, in the fields thereof was fought a terrible battle, wherein *Condæus* was taken prisoner and the Protestants lost the day, who (notwithstanding this sorrowfull accident) were much comforted by those divine letters which were sent unto them by *Beza*, and they still remaining firme in that doctrine which they had received.

Not long after a peace being concluded, and the prisoners restored to their former liberty, *Beza* obtained leave of the same Prince to returne unto *Geneva*, after he had spent two and twenty monthes with great labour, and manifest dangers of his life.

Comming to *Geneva*, not without the great joy of the Inhabitants, he went forward in his ordinary course of teaching both in the Church and Schoole, continued with Master *Calvin* in reading the Divinity Lecture untill his death, then he performed it onely himselfe, appointing *Calladonus Danæus* and *Fayus*, to be the Humanity Lecturers in the same City.

And in this godly couse he laboriously continued, untill the time that he was called unto *Rupella*, by the generall intreaty and request of the *French* Churches, and earnest desire of the Queen of *Navarre*, and of other Peeres of *France*, where the confession of the faith of the *French* Churches was repeated and confirmed, and strenthned with the approbation of the Queen of *Navarre*, and the Prince *Condæus*; and so he returned to *Geneva* againe, and indefatigably continued his constant course of teaching, and then he corrected his Annotatio ns on the New Testament.

From thence he was cealld againe to *Berna* for the confutation of the error of *Alberius* concerning justification, who taught that our righteousnesse before God, was a meere passive quality inhærent in our selves; wch opnion with other errors of his hindring the growth of the truth of Christ,

were there condemned, and the reading of his books forbidden by the Senate of *Berne*: which being ended he returned unto *Geneva* againe, and having notice of the great troubles to ensue; not onely in *France* in generall, but also in *Geneva* it selfe in particular, he caused publick prayers to be sent up unto God twice every weeke extraordinary for the turning away of his wrath, and for the peace and flourishing state of the Church: and so he continued preaching and praying for the advancement of the Gospell of Christ, untill such time as age made him unfit for the performance of these duties.

Yet here by the way we may observe the great malice of the Romish Jesuites, who before the payment of his debt to nature, scandalized him with a defection to the doctrine of the Church of *Rome*; not much unlike that which was of late cast on that reverend Bishop of *London*, but this impudent untruth was refuted by the Pastors of *Geneva*, who by their writings and subscriptions of their names, both in Latine and French, testified the contrary unto the world; many of them being present at his death, who on the thirteenth of *October*, in the year of our Lord 1605. being the Lords day, rising early and calling his family to prayers; which done he walked up and downe some few paces, and receiving some small quantity of wine, repaired to his bed againe, demanding whether all things were quiet in the City, and when answer was made they were, he forthwith gave up his soul into the hands of Almighty God, with all alacrity and chearfulnesse, after that he had lived in this vale of misery eighty six years and three months and nineteen dayes, and after that he had painfully discharged a Pastorall office, the space of sixt and forty yeers.

He was of stature somwhat tall, but corpulent or bigge boned; in his age he had a long thick beard as white as snow, he had a grave Senators countenance, broad faced, but not fat, and in generall by his comely person sweet affability and gravity, he would have exhorted reverence from those that least loved him.

His

His great diligence and laborious travell for the advancing of Christs Kingdome, and for the suppressing and beating downe of sin, are made manifest by the learned Works which he hath left behind him as so many witnesses, to eternity, take them after this ordes.

1 *Poems printed by* Henry Stephan. 2 *Psalmes printed with Buchanans.* 3 *School-notes on the Greeke Alphabet.* 4 *Abrahams sacrifice.*

In Theologie.

1 *New translation of the new Testament with Annotations.* 2 *Confession of Christian faith.* 3 *Of punishing hæreticks.* 4 *The sum of Christianity.* 5 *The doctrin of the Sacrament.* 6 *The defence of the Church of* Geneva. 7 *An answer against* Nestorius *and* Eutichus *his sect.* 8 *Of the hypostaticall Union.* 9 *Theses of the Trinity of Persons and Unity of Essence.* 10 *An answer to the reproaches of* Francis Baldwin. 11 *A treatise of Polygamie.* 12 Calvins *life.* 13 *Psalmes of* David *and five bookes of the other Prophets with Latine Paraphases.* 14 *French Psalmes.* 15 *Comments out of Saint Pauls Epistles.* 16 *To the Romans.* 17 *Galathians.* 18 *Philippians.* 19 *Colossians.* 20 *Icones of many learned men especially Protestants.* 21 *Pictures and Embleemes.* 22 *Moral, Ceremoniall, Judiciall law of Moses.* 23 *A Præface to Osiander.* 24 *Of the Pestilence.* 25 *Solomons Song in Latine verse.* 26 *Homilies on Christs resurrection.* 27 *Of the Pronounciation of the French tongue.* 28 *An answer to* Jodic Harth, *of the Lords Supper.* 29 *Questions and answeres on the Sacrament.*

Si qua fides famæ, proles mihi desiet omnis,
At viria & vera prole biatus ego.
Me populi, me mistæ & reges dixere parentu,
Multa virum genui, millia Christe tibi.

If fame may be beleeved, I am he
To whom an Infant can no relate be,
Yet blest with issue by a higher fate
And that both many and legitimate;

Not onely people, with their prieſts together,
But alſo Kings vouchſafe to call me father.
Thouſands of ſouls O Chriſt have been by me
Begotten through thy holy Word to thee.

Who knowes not learned Beza, what dull eare
Hath not large volumes of his hiſt'ry there?
Or what ill furniſht Gallery cannot ſhow
His reverend Picture, marſhall'd in the row
Of rare and moderne Worthies, to advance
The glory of his pen-renowned France?
From whoſe more painfull and illuſtrious quill,
Such Quinteſſence of ſweetneſſe did diſtill;
Which like the dropping Hermony pearly dew,
Refreſht faire Syons plants, and did renew
Their drooping ſpirits, waſted heretofore,
And blaſted with the breath of Babils whore;
To whoſe bleſt name let every heart that did
Ere prize true vertue, turne a Pyramid.

The

IOHN REINOLDS.

The Life and Death of John Reinolds.

THis ſingular man of infinite reading, this treaſury of all learning, both divine and humane (*ſummus ille vir immenſæ lectionis doctrinæ & omne genus eruditionis gazophilatium*) Doctor *John Reinolds* was borne in the ſame County of *Devon*, and bred up in the ſame Colledge of *Corpus Chriſti* in *Oxford*, with *Jewell* his auncient & reverend *Hooker* his contemporary. And what *Tully* ſpake of *Pompey* his Noble exploits in War that they could not be matched by the valiant Acts of all the Roman Commanders in one year, nor in all years by the proweſſe of one Commander; ſo it may truely be ſaid of theſe three that they cannot be parralleled by the ſtudents of all Counties, brought up in one Colledge, nor the ſtudents of all Colledges born in one County: the two former mainely oppoſed the enemies of the

doctrine, the third of the discipline of the Church of *England* with like happy successe, and they were all three in severall kinds very eminent if not equall; and as *Jewels* fame first grew from the rhetoricke Lecture, which he read with singular applause: and *Hookers* from the Logicke, so *Reynolds* grom the Greeke in the same house. The Author that he read was *Aristotle*, whose three incomparable bookes of Rhetoricke, he illustrated with so exquisite a commentary so richly fraught with all polite littrature, that as well in the commentary as in the text a man may finde that *aureum flumen rerum & verborium*, that golden torrent the Prince of *Oratours* telleth us of. It was his manner every Tearm to begin his Lectures with an exhortatory Oration to his Auditors: of these his elegant paræneticks, two were published in print by himselfe, the other were since his death put forth by *Henry Jackeson* Fellow of the same Colledge; of these later an intilligent reader will give a like censure to that of the Oratour, *sunt tantuam phidiæ Minerva sed tumen ex eadem officina*; they are not like the other two his malter pieces, yet any man may perceive they were drawne with the same pensill. Whilest he continued this Lecture it was his hap as it had been of *Politian*, and *Erasmus* before him to tread upon a nest of Hornets, a sort of wrangling Sophisters bred of the excrements of the Dunsticall Commenters upon *Aristotle*, fed advocates to plead for all his Phylosophicall errours, and sworne enemies to all polite learning; these he so strongly confuted in his Lectures, and faceciously derided in his Orations, that any ingenuous man that peruseth them, be he a *Crassus Agelastus* will be in like manner affected, as *Erasmus* was when he read the Booke intituled *Epistolæ obscurorum virorum*; at which he fell into such a laughter, that he much hurt his spleen and endangered his health.

All this while this our *John Reinolds* was well affected to the *Romish* Religion, and his Brother *William Reinolds* earnest for Reformation; which difference in judgement proved a *fireball of contention* between them, and engaged them in

a

a ſtrange *Duell*, much like to that of *Eteocles* and *Polynices*, wherein *both conquered one the other, yet neither enjoyed the victory*, nor kept his priſoner; for *John Reinolds*, who before was a Papiſt, by theſe bickerings became a zealous Proteſtant, and *William Reinolds* who before had been a zealous Proteſtant, became a *Jeſuited* Papiſt, and wrote moſt peſtilent Bookes againſt the Church and State; and as after the death of *Eteocles* and *Polynices*, when their corps were burnt, the flames are ſaid to have parted: ſo the contention of theſe Brethren expired not with their death; for the writings which they have left behinde them, enflamed with *contrary fires* of zeale, hold the quarrell on foot to this day. Of theſe *Bella pluſquam civilia*, among Brethren, *W. A.* a learned Divine, thus elegantly diſcourſeth in Engliſh and Latine Verſes:

Bella inter geminos pluſquam civilia Fratres,
Traxerat ambiguas Religionis apex;
Ille reformandæ fidei pro partibus inſtat;
Ille reformandam denegat eſſe fidem,
Propoſitus cauſæ rationibus inter vtruomque,
Concurrere pares & cecidere pares,
Quod fuit in vatis fratrem capit alter utrumque,
Quod fuit in fates perdit uterque fidem,
Captivi gemini ſine captivante fuerunt,
Et victor victi transfugor caſtra petit:
Quod genus hoc pugnæ eſt? ubi victus gaudet uterque,
Et ſimul alteruter ſe ſuperaſſe dolet.

Engliſhed by the Author.

Between two Brethren civill warre and worſe,
The nice point of Religion long did nurſe;
For reformation of the Faith he plyes;
That Faith ſhould be reformed this denies.
The reaſons of each cauſe a part propounded;
Both met alike, both fell alike confounded.

As

As heart would wish, each one his brother takes;
As fate would have, each one his faith forsakes:
Without captiver both are captive led,
And to the vanguisht camp the victor fled;
What war is this, when conquer'd both are glad,
And either to have conquered other sad?

John Reinolds might truely have said to his brother as *Cæcillius* sometimes spake to *Octavius* in that most exquisit dialogue of *Minutius Fælix*. *Utrique vicimus tui victor mei & ego triumphator errores; thou hast conquered me, and I triumph over my former errours*: but *William Reinolds* might on the contrary side have said, *We are both loosers, for thou hast lost me thy brother, and I have lost my mother the Church of* England, *and the true Religion*. As sooneas our *John Reinolds* according to the manner of Massie bodies, after some quavering was fix'd unmoveably upon the grounds of the Protestant Religion; the Statutes of the Colledge called upon him to enter into holy Orders, after which he wholly addicted himselfe to the study of the holy Scriptures, and becausе an excellent textuary and very often exercised his sweete gift in preaching, a tast whereof we have in his Lectures upon *Obadiah*, publisshed after his death by Master *Hinde*. When the time drew neare that by the Founders Statutes he was upon necessity to take his degree in Divinity, he was chosen out by the Universsity to answer the Boctovers in the Act, *July* the 13. 1579. and the same year *November* the third he answered for his degree in the Divinity Schooles, the Theses maintained by him in the Act were these:

1. The holy Scriptures teacheth the Church all things necessary to salvation.

2. The Church militant upon earth is subject to error both in faith and manners.

3 The Authority of the Scriptures is greater then that of the Church.

The Theses propounded by him in the Divinity Sbhool *November* the third, were these.

1. The

1. The holy Catholike Church, which we beleeve is the whole number of Gods elect.

2. The Roman Church is neither the Catholike Church nor a ſound member thereof.

3. The reformed Churches in *England*, *Scotland*, *France*, *Germany*, and other Kingdoms and Common-wealths have lawfully ſevered themſelves from the Church of *Rome*.

The handling of theſe queſtions gave ſo good contentment to the whole Univerſity, that his *ſuppoſitions* as they call them, that is, the Speeches he made in the explication and confirmation of theſe Poſitions were extorted from him to the Preſſe; by the Printing whereof, when he underſtood how he had netled all the Romaniſts, who in diverſe virilent pamphlets diſparaged them, and threatened by a ſpeedy refutation to ecclipſe the fame thereof; he the better to arme himſelfe againſt theſe Romiſh locuſts, with indifatigable paines in a ſhort ſpace read all the Greek and Latine Fathers, and peruſed all auncient records of the Church, that he could come by; and grew ſo perfect in them, that as *Livie* conceiveth that if *Alexander* had turned his progreſſe Weſtward towards *Italy*, as he did Eaſtwards towards the territories of the Perſian Empire, the Noble Commander of the Romans *Paperius* ſurnamend *Curſer*, or *the raſer*, would have matched him, if not *out ſtript him*: ſo if *Reinolds* his owne inclination or Authority, had put upon him the taske of examining *Cæſar Baronius* his Annals, he would not onely every way have matched that ſo much admired Cardinall, but in ſuch ſort have detected his Romiſh friends in poſtures and forgeries, that any man whoſe eyes were not darkned with miſt of prejudicate affection ſhould have clearly ſeene that the doctrine of the reformed Churches hath as great a ſhare in true antiquity as in auncient truth.

But *Reinolds* was drawn into the Liſts with another, one *John Heart*, who tooke the *heart* and boldneſſe to challenge the learnedeſt of both Univerſities to try the Doctrine of our Church, by the touchſtone of Scripture and Faith, &c.

To encounter him Master *Reinolds* is sent for by a great Councellour of Estate, and many combats (*lingua & calamo*) he had with this antagonist; in all which Master *Heart* gave ground, and in the end quite quitted the field, as appeareth by a Letter written with his owne hand, which I have seene, sent from the Tower of *London*. In which Letter prefixt to the Conference, he hath words to this effect; *I acknowledge that the Narration of the conference set forth betweene Master* Reinolds *and me is true; and whereas he somewhere affirmeth, namely* chap. 7. Sect. 7. *that I should grant that it is not lawfull for the Pope to depose Princes: it is true, I said as much, and am still of this judgement, that howsoever the spirituall power be more excellent and noble then the temporall, yet they both are from God, and neither dependeth of the other. Whence I inferre this undoubted conclusion, That their opinion who make the Pope a temporall Lord over Kings and Princes, hath no ground at all, nor so much as probability nor shew of reason.*

This conference confirmed by the subscription of both parties, was shortly after printed by authority; and it gave such satisfaction to all indifferent readers, that thereby the fame of Master *Reynolds* was cryed up as well at the Court as the University; and it pleased Queen *Elizabeth*, after he had taken his degree of Doctor, to appoint him to read an extraordinary Divinity Lecture in *Oxford*; in which he grapled with a more renowned Champion of the *Roman* Church then *John Heart*, namely father *Robert Bellarmine*; for his subtile head, afterwards graced with a Cardinals Cap. This *Jesuite* was then Reader to the *English* Seminary in *Rome*; whose Dictates (wonderfully favoured) no sooner taken in writing by his Auditors, but by some of Secretary *Walsingams* intelligencers residing at *Rome*, they were sent by Post in Packets to the Court, and from thence speeded to Doctor *Reynolds*, who acquainting his Auditory with the very dayes in every moneth and weeke, in which father *Robert* handled such a point, addressing himselfe immediately to make a punctuall answer thereunto; insomuch, that what Saint *Bernard* speaketh to another purpose

poſe, may be truely affirmed of Cardinall *Bellarmines* books of controverſies, that they were *primes damnati quam nati*; *branded before they were printed.*

Never were any Lectures in our memory ſo frequented, as theſe in that Univerſity; nor any in *Cambridge*, ſave thoſe of Doctor *Whitaker*, the great light of the other Univerſity as *Reynolds* was of this; on theſe *golden tapers* were the eyes of all that loved the truth fixed, and the Queen hearing of the good ſervice they did to the Church, preferred them both, the one to a Headſhip in *Cambridge*, the other to a dignity in the Church, the Deanery of *Lincolne*. Into which after Doctor *Reynolds* was inveſted, and ſetled the affaires of the Church there, but of an exceeding delight he tooke in an Academicall life, he returned backe to *Oxford*, and there lived ſome few years in *Queens Colledge*, which place he made choice of for the infinite amity betwixt him and Doctor *Robinſon* Biſhop of *Carlile*. In which time, beſides many other, he began a noble worke of very great importance, *de Romanæ Eccleſiæ idololutria*: this moſt learned and elaborate peece conſiſted of eight Bookes, whereof two he put forth in the year 1596. and dedicated them to the Earl of *Eſſex*.

Of his life and manner of converſation whilſt he abode in *Queens* Colledge, let Dr. *Cracanthorp*, then a Student in that Colledg ſpeak out of his own knowledg. "When we were "yong Students in Queens Colledge, Doctor *Reynolds* con- "verſed with us ſo familiarly and ſo profitably, that "whatſoever, how often ſoever, how much ſoever any man "deſired to learne from him in any kinde of knowledge, "we daily drew it from his mouth, as an ever-ſpringing "and never failing Well; for he had turned over (as I "conceive) all Writers, prophane, Eccleſiaſticall and Di- "vine; all the Councels, Fathers and Hiſtories of the "Church; he was moſt excellent in all Tongues which "might be any way of uſe, or ſerve for ornament to a Di- "vine: he was of a ſharpe and nimble wit, of a grave and "mature judgement, of indefatigable induſtry, exceeding

"therein *Oregen*, ſurnamed *Adamantius*; he was ſo well "ſeene in all Arts and Sciences as if he had ſpent his whole "time in each of them; moreover for his vertue, probaty, "integrity, and which is above all, piety and ſanctity of "life; he was ſo eminent and conſpicuous that as *Nazian-* "*zen* ſpeaketh of *Athanaſius*, it might be ſaid of him, to "name *Reinolds* is to commend vertue it ſelfe. In a Word, "ſo modeſt, courteous, affable and ſweete was his carry- "age, that though he were to be ranked above the higheſt, "yet he made himſelfe equall in a manner with the "loweſt.

In this *Naioth* he converſed after this manner, with the *Prophets and Prophets children* till the 50th year of his age, when by the meanes of Archbiſhop *Whitgift* and the Earle of *Eſſex*, he procured an exchange with Doctor *Cole*, more for his convenience then his profit: the Deanry of *Lincolne* was conferred upon Doctor *Cole* and Doctor *Reinolds* was choſen Preſident of *Corpus Chriſti* Colledge, in which eminent place of preferment in the Univerſity, though he continued not above eight years, yet according to the diſtinction of *Seneca*, betweene *Vixit & fuit Non, ille diu fuit ſed diu vixit*: we may truely ſay, that though he aboad not there long, yet he lived there long; *diu præcedit licet, non diu ſedit* he ruled there long, though he ſate but a ſhort time, he did more good to that Society in eight years, then any of his Predeceſſors in the like time trebled.

For he brought the Colledge much before hand, which before through the covetouſneſſe of the Governours or negligence of inferiour officers, was very much impoveriſhed: he procured an Act of Parliament for aſſuring ſome lands to it: he cauſed diverſe ambiguous Statutes to be expounded by the viſitor Doctor *Bilſon* Biſhop of *Winton*, and all the Statutes to be more duely obſerved then ever they had beene before. He repaired and exceedingly beautified the Chappell, Library and Hall; he much improved the Schollars, Chaplaines and Clarkes places; to the Fellowſhips he added nothing, partly becauſ he found their maintenance

tenance very competent, but especially because he conceived that the more he should encrease their maintenance the more he should take off their edge from seeking preferments abroad, and taking on them the cure of soules, and furnishing the Church with able and learned Pastors, which he knew to be the chiefe end for which most if not all the Colledges in the University were built; wch as it appeareth by the Founders Statutes ought to be as *nurſers* for choyce plants to be set & *nouriſhed* there for a while, and after to be *tranſplanted* into the Spouse garden, and not *to wither in theſe beds*. It was said of *Sparta* that it was the best place in the world for men to grow old in, because old age there was most respected and honoured: but the contrary may be said of Schollars and Fellowes places in the University, for the lesse time they stay there after they are ripe for preferment the better they deserve of the Church and Common-wealth.

——*Carpite florem*
Qui niſi carptus erit turpiter ipſe cadit.

During his Government in *Corpus Chriſti* Colledge, though he were incumbered with multiplicity of other businesse (and which was worse) often visited with an ill guest the Gout, which not onely keepes possession against the owners will, but imprisons his landlord and claps such bolts upon his feet that he cannot stir: Yet being moved thereunto by Archbishop *Whitgift* (*impurum & impium Sanderiue ſchiſmate, Anglicano volumen ut refutarem roguſti*) he begun the refutation of *Sander* his impure and impious booke *de Schiſmate Angli*, and proceeded so far therein, that he cleared all matters of faith: But wanting some records to clear diverse matters of fact objected in that scandalous Libell, he was forced to make a pause, and in the meane time he framed an Apology of his Theses, and unanswerably vindicated them against the Roman Elymases *Stapleton*, *Martine*, *Bellarmine*, *Baronius* and *Juſtius Calvinus vetra*, *Caſtrencus*. And lying in *London* to over-see the Presse and correct the proofes: as he walked in *Finsbury* fields, in the year of our Lord 1602. an Arrow whether shot purposely by some Jesuited Papist or at random: I know

know not, fell upon his breſt, but entered not his body, not ſo much by reaſon of the weake fence of his Gowne held up before him in folds, as the ſtrong *buckler of faith*, which whoſoever hath on him, need not *feare any torrour by night, nor the arrow that flyeth by day*, Pſalme 91.5.

Howbeit, though he then ſhunned the danger of this *flightſhaft*, yet he eſcaped not other *arrowes* mentioned by the *Pſalmiſt*, even bitter words, theſe ſharpe arrowes headed with malice and *pointed* with envie, were daily ſhot at him, not onely by torreigne enemies abroad, as namely *Weſton* and *Spalatenſes* after his revolt (*dictione ſarmata ſtudio vaniſſimus ſecta fanaticus*) but by ill willers at home, whoſe looſe life kept no good quarter with his ſtrict government. Who as he was a moſt exact obſerver of the Statutes himſelfe. ſo he was a moſt ſever cenſurer of the contemners and wilfull breakers thereof, and though he were of a tender and compaſſionate diſpoſition, yet like a wiſe Chirurgion, when he ſaw *Plaiſters and Poulteſſes* would doe no good, and *the fleſh begin to gangreine*, he cut off by expulſion two rotten members of that Society; *Cuncta prius tentanda ſed immedicabile vulnus enſe recidendum eſt ne pars ſincera trahatur*. The one of them was a Chaplaine of the Houſe; *homo nullarum artium nullarum partium*: a worthleſſe man, who to his other impardonable crimes added a dull but moſt malicious Libell againſt the Preſident himſelfe; and therefore deſerved not onely to be baniſhed the Colledge, but exiled alſo out of all memory; the other was a Batchellour of Art, as I take it, *intra brennium probationes*; a man of other wiſe commendable parts; but of whom it might be truely ſaid as it was of *Galba, ingenium Galbæ male habitat*.

This Delinquent, who by often reiteration of the like offences had encurred the cenſure of expulſion, which the Preſident and ſeven Seniors were bound by oath to execute upon him, craved leave of the Preſident to make his farewell Oration; His Theame was *Medicum ſæverum intemporanes æger facit*: that is, A waward Patient maketh a froward Phyſitian. In that Speech of his he tooke occaſion to

juſtifying

justifie the President and Fellowes proceeding against him, and deplored his incorrigible enormities with teares, but then it was too late :

nullis ille movetur
Fletibus aut voces ullus tractabiles audit

I confesse *Seneca* his observation is true ; *qui vult amari languida regnet manu* : a Governour that will be loved and generally spoken well of, must *hold an easie reine* ; but where mettle Colts or restie jades are to be broken, he that holdeth not a streight raine, and maketh not use of a strong curbe, may be cast out of the saddle, as Doctor *Reynolds* his immediate Predecessour had like to have been, whose pruning Knife, though it were keen and sharpe, yet was so discreetly used by him, that the choyce Plants in that Nursery never thrived better then in his time.

About this time Queen *Elizabeth* exchanged her mortall crown with an immortall, and King *James* succeeded her, and swayed the Scepter of this Kingdome ; who in the beginning of his reigne, desirous to settle peace in the Church commanded many learned men to meet at *Hampton Court*, to compose some differences about the externall Discipline of the Church. In that Conference, what part by royall command was put upon Doctor *Reynolds*, and how he acted it (with profession and promise of all conformity) appears by the Acts thereof set forth by Bishop *Barloe*. After this Conference, is pleased his Majesty to set some learned men on worke, to translate the Bible into the *English* tongue, among others Doctor *Reynolds* was thought upon, to whom for his great skill in the originall Languages, Doctor *Smith* afterward Bishop of *Glocester*, Doctor *Harding* President of *Magdalens*, Doctor *Kilbie* Rector of *Lincolne* Colledge, Doctor *Bret*, and others, imployed in that worke by his Majesty, had recourse once a weeke, and in his Lodgings perfected their Notes ; and though in the midst of this Worke the gout first tooke him, and after a consumption, of which he dyed ; yet in a great part of his sickneſſe the meeting held at his Lodging, and he lying on his Pallet, assisted them,

them and in a manner in the *very translation of the booke of life was translated to a better life.* All the time of his sickneſſe, ſave when he conferred with the tranſlators, was ſpent in prayer and hearing partly Treatiſes of devotion, and partly bookes of controverſie read unto him. This courſe held till *Aſſention* day, when his ſickneſſe growing ſore upon him he fell in a trance, of which when he was recovered, he ſpake comfortably to us all there prefent, ſaying, that *He well hoped that he ſhould have aſcended that very day of our Lords aſcention; but now,* ſaith he, *I ſhall ſtay a little longer with you, in which time I intreat you to read nothing to me, but ſuch chapters of holy Scripture as I ſhall appoint.* Among others deſigned by him when we read the firſt chapter of Saint *Paul* to the *Philippians,* and ſtaid a little upon thoſe words, *God is my record how greatly I long after you all in the bowels of Jeſus Chriſt; and this I pray, that your love may abound yet more and more in knowledge and in all judgement, that you may approve things that are excellent; that you may be ſincere and without offence till the day of Chriſt, being filled with the fruits of righteouſneſſe which are by Jeſus Chriſt, unto the glory and praiſe of God.* And proceeding afterwards in that chapter to the twentieth verſe: *As alwayes ſo now alſo Chriſt ſhall be magnified in my body, whether it be by life or by death; for to me to live is Chriſt, and to dye is gaine; but if I live in the fleſh, this is the fruit of my labour, yet what I ſhall chooſe I wot not, for I am in a ſtrait between two, having a deſire to depart and to be with Chriſt, which is farre better; nevertheleſſe to abide in the fleſh is more needfull for you.* And as we were going further and reading the five and twentieth verſe; *having this confidence, I know that I ſhall abide and continue with you,* he bad us there ſtop and make an end; intimating thereby that unto us, which after a few dayes fell out to our great griefe, that he was not *to continue with us.*

By this time the Univerſity being full of the newes of his end approaching, the Noble men Sons then reſiding in the Univerſity, and the Heads of divers Colledges together with the Kings Profeſſor Doctor *Holland* came to viſit him; who Prayed with him and for him; for whoſe love Doctor

ctor *Reynolds* thanked him: the day before he dyed, when the Vicechancellour Doctor *Aery* and Master *Boulton* of *Brazennose*, Master *Wilkinson* of *Wadsdowne*, Master *Lindle* Vicepresident of the Colledge and my selfe came to take our last leave of him, at the motion of Master *Boulton* Doctor *Aery* acquainted Doctor *Reynolds* what scandalous reports the Papists had cast out concerning the nature of his disease, and how they were confuted by Doctor *Chennell* his Physitian, & Master *White* his Apothecary, and added withall that it was likely they might spread such a brute of him as they had of *Beza*, that he recanted upon his death bed: and therefore that it was earnestly desired by many of his deare friends in the Universitty, that he would give some testimony of his constancy in the truth before his departure: at this he shookee his head and seemed much to be grieved, because his spe ch was taken from him; which the Vicechancellor perceiving with teares in his eyes, besought him that he would give him leave to set downe a forme in writing to which if he liked it, God might enable him to set his hand, and thereby give satisfaction to all his friends: which Doctor *Reynolds* expressed by sighes, that he approved of the Vicechancellors advising, with the rest of us there present wrote a few lines to this effect.

These are to testifie to all the world, that I dye in the profession of that faith which I have taught all my life, both in my Preaching and in my Writ ings, with an assured hope of my salvation, onely by the merits of Christ my saviour: this forme being twise read unto him, he seriously pondered every Word, and after clapt his hand upon his nose, whereby his servant *John Duhurst* who attended him in his sickneſſe, told us that he desired a paire of spectacles, which after they were reached unto him, and he had put them on, he tooke the pen out of Doctor *Aeries* hand and subscribed his name not onely in legible, but in very faire caracters: at which we all admired the more, because he had diverse times that morning assayed to write but could not through extreame weakneſſe write one word or syllable in a legible hand, whether the earnest intention

of his minde at this time ſtrengthned his hand, or God extraordinarily aſſiſted him; I leave it to the judgement of all that are truely religious, and take ſuch things to heart: The morrow after, death ſeazing upon all parts of his body he expreſſed by ſignes that he would have the paſſing bell tole for him, and as his friends runing in compaſſed his bed all about, and every one caſt in his ſhot which was ſome choyce and comfortable text of holy Scripture; he lifting up one of his hands (which preſently fell downe and ſtir'd no more) and after his lifting up his eyes to heaven, and fixing them there immovable without any trouble or ſigne of paine, without ſo much as any ſigh or groan, he breathed out his ſoule into the hands of his redeemer the *Thurſday* after *Aſcention* day betweene eleven and twelve of the clock the twenty one of *May* 1607. on Munday following he was honorably interred, the Vice-chancellor in cloſe mourning, the Noble mens ſons, heads of Celledges and Hals with all their companies in Academicall habits, and the Mayor and Aldermen in their Scarlet gownes attending the Funerall; the corps brought out of *Corpus Chriſti* Colledge, was firſt carried to Saint *Maries* where a funerall Sermon was made by Doctor *Aerie* then Vice-chancellour: after the Sermon ended the body being removed to the Chancell, Mr. *Iſacke Wake*, then the Univerſity Oratour, after Lord Embaſſador in *Venice* and *France* ſucceſſively honoured the dead with a ſhort but elegant Panegyrick, which followes after this; the body was carried back to the Colledge, and their a ſecond Funerall Oration appointed to be made in the Chappell neare his grave, but the Chappell being not capable of the fourth part of the Funerall troope, a Deſque was ſet up and covered with mourning in the quadrangle, and there a briefe Hiſtory of his life with the manner of his death, ſet forth by *Daniel Featley* then fellow and deane of Arts in that Colledge. After his buriall, a Monument and Statue in the Chappell was erected for him by Doctor *Spencer* his ſucceſſour, with an inſcription in golden letters as followeth

Virtuti

Virtuti Sacrum.

Jo. Rainoldo *S. Theol. D. eruditione, Pietate, Integritate incomparabili hujus Coll. Pes. qui obiit* Mai 21°. Anno 1607°. *ætat. suæ* 58°. Jo. Spencer *auditor, successor, virtutum & sanctitatis admirator, h.m. amoris ergo posuit.*

But these are darke and divine caracters in respect of those wherewith his fame is Printed in his Workes, whereof some are come to light, others may in good time. His Printed Workes are these.

1 *Two Orations Printed in the year* 1576. 2 *His six Theses Printed in the year* 1579. 3 *His conference with* Heart, *Printed in English* 1585. *and afterwards translated into Latine by* Henry Pary *Bishop of* Gloster, *and Printed by command of Archbishop* Bancroft 1610. 4 *De Romanæ ecclesiæ Idololatria, Printed in the year* 1596. 5 *An Apologie of his Theses* 1602. 6 *Since his death certaine Epistles betweene him, Doctor* Gager *and* Albericus Gentius *concerning Stage playes.* 7 *A Treatise of divorce, amd marrying againe in case of adultery.* 8 *A censure of the Apocrypha in two Tomes containing in them* 250. *of his Lectures in the Divinity Schooles.* 9 *Certaine Epistles and Orations of his in Latine, set forth by* Henry Jackson. 10 *His Lectures upon* Obediah *in English with a Sermon of thanksgiving for the Queens Majesties deliverance from a dangerous treason, set forth by* Mr. Hinde. His Works which remaine in Manuscript never yet printed are, 11 *A commentary in Latine upon* Aristotles *three bookes of Rhetoricke.* 12 *The materials and first draught of six bookes, de Idololatria Romanæ ecclesiæ.* 13 *Sermons upon* Aggi *the Prophet, Preached in* Oxford. 14 *His learned answer to* Sanders *de schismate Anglicano, in defence of our Reformation, the regall supremacy, and the booke of Ordination of Bishops Priests and Deacons.* 15 *A defence of the English liturgie against* Robert Browne *the father of the separatists his schismaticall booke.* 16 *A Treatise of the beginning and progesse of Popish errours, and that for the first three hundred yeares after Christ, Bishops ruled their owne dioceese without subjection to the Pope.* 17 *A Treatise of* Daniel Weekes *against* Hugh Braughton, *dedicated to Archbishop* Whitgift.

A Funerall Oration delivered in St. MARIES Church in *Oxon*; at the sad Interment of Doctor *John Reynols*, by Master *Isacke wake*, the Universitty Orator, *May* 25. 1607. Translated out of *Latine*.

HOw fraile and unconstant the condition of our life is, and how fitly resembled to a dreame, or a tale, I could wish (most honoured Doctors, & the rest of the sad troope, all the children of our mother the Universitty) had it so pleased the highest, wee might have learned by any other experiment, rather then this sad spectacle; doubtlesse we have seene but too many evidences of the decrepit age of the warld, now drooping to ruine; as the distemper of the Heavens, the malignity of the Stars, the boysterous gusts of the Windes, the deluges of water from the Clouds, the foming billoes of the Sea, swelling with unheard of fury: which sad presages terrifie religious minds with a feare of the Skye falling about our ears, and nature breathing out her last gaspe; yet we flattered our selves in to a vaine beliefe that the Muses were eternall, and though all other things fade like flowers, yet that the Arts were immortall untill this great *Atlas* of learning, with whom sacred studies seemed to totter, if not lye on the ground; taught us by his death the vanity of that our hope. Whose happy passe, agreeable to his godly life, God forbid that any should deplore with Heathenish rikes & lamentable Elegies, since our ferventest zeale can now wish him no other addition to his happinesse then that of *Virginius Rufus* to have another *Tacitus* to make his Funerall Panegyricke. As for me, when I behold this solemn and sad Assembly, not usually accustomed to such dejected lookes, me thinkes I see those teares that fell from the royall eyes of great King

Xerxes,

Xerxes dropping at the view of his puiſſant Army, which makes me deeply ſigh, becauſe in this deplored mirrour, blubbered with teares, I finde the reflection even of your mortality: For which of you now can hope that either learning, wiſdome, or vertue can prolong his life, ſince the churliſh Siſters refuſed to ſpare this mighty *Hercules* of the Orthodox Faith; this great Champion of Chriſtian Religion, though they were ſolicited by the teares of our Mother the Univerſity, and importuned by the prayers of our ſorrowing Church. Verily, if the ineſtimable treaſures of thy minde and indefeizible riches of thy ſoule could have contributed any thing to the ſtrength and vigour of the body, thou ſhouldeſt ſtill have lived (worthy *Reynolds*) not ſo much according to thine owne deſire, who wiſhedſt for heaven as houres, who wiſhed longer for thee, and ſo lived 1000. that thou ſhouldſt never have dyed, waxed old, or drooped. But to the great loſſe of Man-kinde and prejudice of Learning, it fals out far otherwiſe, even that in thoſe who more enrich their minde with the treaſures of wiſdome and knowledge, the ſoule ſooner growes weary of her earthly habitation, and aſpireth to heaven; and their body alſo, by reaſon their ſpirits are wholly ſpent in that noble, yet laborious worke of ſtudy, more ſpeedily faileth and decayeth. Which was the true cauſe that thou *Reynolds* after ſo many conqueſts and triumphs over the enemies of our Faith, yet the ſtrength of thy body being impayred, in the end didſt yeeld to nature, and breathedſt out thy victorious ſoule, and lefteſt nothing to us but ſighes for our ſad loſſe.

But what? could not thy ſingular piety, nor thy vertue, nor thy ſanctity, nor thy ſo much admired learning preſerve thee? Or didſt thou reſolve to live no longer, becauſe there was nothing left which thy ſtudies had not already attained unto? Was not *Ficinus* worthy thy peruſing who diſcourſeth ſo learnedly, not onely of the preſervation of health, but alſo of the prerogation of our life to eternity

nity upon earth? Well: long enough peradventure thou hast lived for thy particular ends, long enough to be so truely honoured, that 'twas not possible that ever thou shouldest out-live thy fame: Yet not long enough for the Common-wealth, which misseth in thee a perfect sampler of all vertues. Not long enough for the University, which hath lost in thee the light of a glorious taper of learning: nor yet long enough for the good state, our pure Religion, which tossed in the swelling billowes of a troubled Sea, is ready almost to suffer shipwracke for want of thee her skilfull Pylot.

Truth it is, none can denie it, that like a second *Cocles* (but yet more couragious) thou didst rout the troops of thy stoutest enemies. Truth, that even whē the enemy had cut off the bridge on which thou stoodst, thou leaping downe to thine eternall honour, didst preserve the colours, and as last didst beate the adversaries to a shamefull retreat. But the leaguer is not yet broken up; for though thou hast unmasked the Idolatry of the Church of *Rome*, and exposed it to the detestation of God and man, yea and thy sword was even at the throat of that Antichristian monster, and through the sides of *John Heart*, thou struckst Popery it selfe to the very heart: yet *Sanders* remained untouched, save that he hath felt the revenging hand of God upon him, and dyed miserably, being starved on the Irish mountains. *Bellarmines* forces are not quite discomfited, or all *Baronius* his impostures sufficiently discovered; to speake nothing of those monsterous heads of heresies, which like *Hydras* continually grow up in the Church one under another. In the midst of such troubles, how couldest thou finde leasure to dye? since the harvest is so great, and the labourers so few: (so few indeed, or none like thee) since Superstition, like to our *Virginian* Sea, swels continually with newer billowes. This, oh this was the sad complaint of our lamenting Church, fetch'd from the deepest sense of bitternesse and sorrow, as if she her selfe had been ready to expire with this our *Reynolds*. But what *Timanthes* hath the skill to pourtray the sadder

ſadder (if yet a ſadder can be immagined) and more dejected countenance of our Mother, the Univerſity.

Here flow the teares ſo free
That drowne our Niobe.

Alaſſe ſhe thinkes ſtill on nothing but *Reynolds*: ſees nothing but *Reynolds*: and in the ſtrength of her diſturbed fancy heares, talks with, catches at *Reynolds*. And truely though in this flouriſhing age our mother be bleſſed with ſuch a great and numerous iſſue, that ſhe hath more reaſon to rejoyce that ſhees become ſo fruitfull then bewaile ſo much her preſent loſſe; and ſhe might now if ever take up the language of the mother of *Braſidus*, my ſon was a good Souldier indeed, and valiant, but *Sparta* hath many left that are like him: yet I cannot chuſe but excuſe her tears of piety, and my ſelfe juſtly lament with her, when I conſider that ſhe hath loſt her *Reynolds*, who (let none repine at it) did ſo much out-ſhine the reſt of her ſons in the cleareſt luſtre of the beſt perfections both in languages, Arts, and Sciences, that he ſeemed to flye above the pitch of humane wit and induſtry, as if he had been borne of purpoſe to diſcover the height of the Muſes utmoſt abilities. Sirs, I detract from no man in giving *Reynolds* his due: I know that neither theſe grave Fathers aſſembled, who here at home doe honour our *Oxford* with their authority, letters and piety, nor thoſe our right reverend religious and learned Prelates abroad, who ſitting at the helme of the Church, are become admired Patterns to the whole Chriſtian world, of wiſdome, ſanctity and learning, will ever envy his juſt encomiums.

If any man ſhall thinke leſſe of *Reynolds* then of thoſe great lights, either of Church or Univerſity, becauſe he ſhined not ſo gloriouſly either at home or abroad in luſtre of eminent fortunes and outward preferments, let him remember the teſtimony which the great Biſhop S^t. *Auſtine* gave of Saint *Jerome*; Though a Prieſt be inferiour to a Biſhop, yet *Hierome* the Prieſt is a better man then *Auſtine* the Biſhop.

Biſhop. And howſoever others admired in *Reynolds* his knowledge, lowlineſſe of minde, and incredible abſtinence; in all which he ſo excelled, that he even exceeded wonder: yet for my part I doe, and ever ſhall admire at one thing in him chiefly, even that he could ſo ſleight and neglect all wayes of preferment; of whom (although I will not ſay as *Illyricus* and *Wigandus* ſpake of *Luther*, That he was the *Germane* Prophet: yet) ſince neither *Luther*, nor *Calvin*, nor *Beza*, nor *Whitaker* can challenge any honour which *Reynolds* hath not merited, I cannot but exceedingly congratulate our Countrey where he was borne, our Mother the Univerſity where he was educated, and that moſt pregnant Houſe of excellent wits, wherein he ſucked the firſt rudiments of exquiſite Literature; who (that I may compare him with thoſe of the ſame Colledge) for vertue, piety, learning, in the judgement of many, is extolled above their *Jewell*, *Wotton*, *Vines*, *Hooker*, yea and above their Pole. Let yet *Weſtone* that lewd and ſhameleſſe *Rabſhake* belch out what reproaches he pleaſeth againſt him, and charge him not onely with ſtupid dulneſſe, but alſo that he counterfeited ſickneſſe, and pretended onely to a diſeaſe, to preſerve his credit. Belike then all we Univerſity men were leaden witted, who admired ſo dull a man; we were beſides our ſelves, who beleeved that he was ſicke, whom to our great griefe we here ſee dead. Notwithſtanding this *Weſton* himſelfe (ſo like his Unckle in his ill conditions and ignominious flight) when he challenged all the Heads of the Univerſity, and branded them for impure, onely for that ſome of them had entred into the ſtate of Matrimony; could not finde any one Act of Doctor *Reynolds* in all his life, to blemiſh him with all.

Let this runnagate *Weſton* paſſe, who was wandered too farre to looke into his life, what report was given him by thoſe that were neer? Truely, every one loved his perſon, his demeanure, his integrity. If any object againſt him overmuch ſtrictneſſe, and a reſolution not to be diverted from juſt proceedings by any motives, though never ſo

power-

powerfull: If this or any thing elſe of this nature might be diſliked in him, I dare confidently affirme, as *Seneca* doth of *Cato*, that a man may with much more eaſe prove the fact which he chargeth *Reynolds* with to be faire, then *Reynolds* to be any way foule. But bleſſed Saint, he's already in the cæleſtiall Quire: As for us, who now honour the remaines of this moſt excellent and learned man, we ſhall never confidently pronounce *Oxford* bleſſed, till ſhe can boaſt of another *Reynolds*. For though we may have men of ſingular eloquence, infinite reading, rare wits, grave judgements, ſtudious, courteous, and very famous for their Workes to be left behinde them; yet a *Reynolds* in all reſpects we ſhall never have. But why doe I name this man of a thouſand, as if we ſtill had him, when we ſee the grave openeth her mouth wide, to devoure theſe ſmall reliques of him before us, which we now laſt ſee, ſalute, and muſt take our farewell of for ever.

This minute is the laſt we can
Behold this rare accompliſht man.

For my part, I muſt ſtand dumbe, when I ſhould commend his remaines to their honorable interment: for,

Nor tongue, nor pen, nor Poets bayes,
Can ſet forth his deſerved praiſe.

I will therefore borrow part of an Epitaph from *Sophocles*:

Come friends and lend your helpe, let's now inter
Truths noble champion, and Romes conquerer.
And never let the beſt, the chiefeſt dare,
To wrong his aſhes by a proud compare.

Behold, in leſſe then halfe a ſpan,
The lovely modell of that Man,
Whoſe worth a world as big againe
Were all too little to containe,
That famous Reynolds; at the ſtroke

Of whose learn'd Quill, Romes sturdy Oke
Trembled; whom, had not early death
Prevented thus, his very breath
Had made such winde fals, round about
In Babels forrest, that no doubt,
In some few dayes, her savage Beasts
Had found no covert; nor her Vulters nests.
He was Times wonder, vertues story,
Truths champion, and the Churches glory.

The Life and Death of Joseph Scaliger, *who dyed* Anno Christi 1609.

Joseph Scaliger the son of *Julius Cæsar Scaliger* was borne at *Aginum Anno Christi* 1540. and at nine years old was sent by his father to School at *Burdeaux*, but after three yeares stay there, the Plague breaking forth, he returned to his father againe, who set him every day to make an Oration, whereby he attained to such an exactnesse in the Latine tongue, that not long after he composed that excellent Tragedy of *Oedipus*, which caused his friends to admire such ripenesse of wit in such tender years: At nineteen years old (his father being dead) he went to *Paris* to learne the Greek tongue; where for two months space, he applyed himselfe to the Lectures of that learned man *Adrian Turneby*, but wanting other helps, he lost most of that time: which caused him to shut himselfe up in his study, and there by extraordinary diligence joyned with his naturall aptnesse, he began to suck in the first rudiments of the Greek tongue: and before he had well learned all the conjugations, he gat him an *Homer*, and in twenty one dayes learned it all over, framed for himselfe a Greek Grammer, and never used the help of any other: he learned the other Greek Poets in four months more: Having thus bestowed two years in the study of the Greeke: he grew very desirous to adde the know-

knowledge of the Hebrew to it: and though he knew not one letter of it, yet he fell to the ſtudy of it without any other help.

He wrote much in verſe both thoſe languages, but to avoid the repute of ambition, would not ſuffer them to be Printed: He read over many Greek and Hebrew Authors, and ſpent much time in interpreting, and clearing of them from errors: *Anno Chriſti* 1563. he began to travell into diverſe Countries, and made little ſtay any where till he was called to the Univerſity of *Leiden Anno Chriſti* 1593. to be Profeſſor there, in which place he ſpent ſixteen yeares, making the place famous both by his Lectures and Writings, and at laſt dyed of a Dropſie *Anno Chriſti* 1609. and of his age ſixty nine: The aforementioned *Turneby*, who was an excellently learned man himſelfe, called this *Scaliger Portentoſi ingenii juvenem:* a young man of a ſtupendious wit.

How can the worthy name and memory
Of Scaliger in black oblivion dye:
Who by his pregnant wit and ſtudious braines,
And indefatigable care and paines:
In Greek and Hebrew grew ſo excellent
That being ſent for, he to Leiden went,
Where he was made Profeſſour, and became
A man of high renown and ſpreading fame:
And gracing much that Univerſity
For fifteen years, he there at laſt did dye.

The Life and Death of Amandus Polanus, *who dyed* Anno Chriſti 1610.

AMandus *Polanus* was borne in *Sileſia Anno Chriſti* 1561. when his Parents had bred him up at School, they ſent him to *Uratiſlavia*, where he ſpent ſix years, and from

thence he went to *Tubing*, where differing from Doctor *Andreas* aboue predestination, he went thence to *Basil Anno Christi* 1583. in which place he wholly set himselfe to the study of Divinity, and being made Tutor to some young Noblemen, went to *Geneva*, *Heidleberge* and to some other places with them: he was made Doctor in Divinity by *Grynæus*, *Anno* 1590. and having afterwards at *Geneva* publickly expounded the Propheſie of *Malachie*, he returned to *Basil*, where he was choſen the Profeſſor of Divinity, which place he faithfully diſcharged for fourteen years ſpace, expounded *Daniel*, *Ezekiel*, and a good part of the *Pſalmes*: afterwards falling ſick of a Feaver, he wholly reſigned up him himſelfe to the will of God, comforted himſelfe with diverſe pregnant Texts of Scriptures, and ſo departed quietly in the Lord *Anno* 1610. and of his age 51.

How juſtly may Polanus have a part
Of honour, 'mongſt theſe men of high deſert:
A learned Doctor of Divinity,
And was of Baſils Univerſity:
Choſen Profeſſour, where, with love and fame,
For fourteen years he managed the ſame:
Then falling ſick, he of a feaver dy'd,
Whoſe ſoul doth in celeſtiall joyes reſide.

The Life and Death of Thomas Holland, *who dyed* Anno Chriſti 1612.

THomas *Holland*, was born in *Shropſhire Anno Chriſti* 1538. and brought up in *Exceter* Colledge in *Oxford*, where he tooke his degrees with much applauſe: afterwards he Commenced Doctor in Divinity, was choſen Maſter of the Colledge, and for his learning, was preferred to be the *Regius Profeſſor*, or Doctor of the Chair, wherein he ſucceeded Doctor *Humphred*: and ſo deported himſelfe in the ſame,

same, that he gat the approbation, and admiration both of that University, and of Forreign Universities also: Hee was like *Apollos*, a man mighty in the Scriptures, and as one saith of him, *Adeó cum Patribus familiaris, ac si ipse Pater, & cum Scholasticis, ac si Seraphicus Doctor*: *i. e.* he was so familiarly acquainted with the Fathers, as if himselfe had been one of them: and so verst in the Schoolmen, as if he were the Seraphick Doctor: He was also a faithfull Preacher of the truth, and one that adorned it by his holy life and conversation. A zealous defender of the true Religion, and a great hater of superstition and Idolatry: iusomuch that when he went any journy, calling the fellows of the Colledge together, he used to say to them, *Commendo vos dilectioni Dei, & odio Papatus, & superstitionis*: I commend you to the love of God, and to the hatred of Popery and superstition: He continued Doctor of the Chair twenty yeares, and was every way as famous for his Religion and holinesse of life, as he was for his learning: when in his old age he grew weak and sickly, he spent all his time in fervent Prayes, and heavenly Meditations: aud when his end approached, he often sighed out *Come, O Come Lord Jesus, thou morning star: Come Lord Jesus I desire to be dissolved, and to be with thee*, and so he qnietly departed in the Lord *Anno Christi* 1612. and of his age 73.

And worthily doth Doctor Holland merit
His predecessours praises to inherit:
Who for's great learning and his parts most rare
Was Regius Professour, Doct'r oth' Chair:
Of Exeter Colledge with approbation
Of all that knew him even to admiration:
I th' Schoolmen, and the Fathers so well seen
As if he had Seraphick Doctor been.
A pious and most painefull Preacher known
A faithfull zealous friend to Truth; and One
That heartily did hate idolatry,
Who as he liv'd, a precious Saint did dye.

The

IOHN BALE.

The Life and Death of John Bale.

AMong thoſe who in theſe latter times have laboured in throwing open the skirts of that *Romiſh* ſtrumpet, who with her cup of fornication had a long time bewitched a great part of the Chriſtian world; and laying open her abominations to the light of the Sun, and the ſight of of the world; none have traveled more, nor taken pains to better purpoſe, then this our Countriman *John Bale*: whoſe troubleſome life, toſſed to and fro, and expoſed to many dangers, difficulties and diſtreſſes, my purpoſe is briefly to relate in its moſt remarkable paſſages, that which is teſtified of him by that worthy and much renouned divine D.r *Laurence Humfrey* in a Poeme of his intituled the Burden

den of *Rome*; wherein he affirmeth that *Vergerius* had in this kinde done somewhat, *Platina* much more, *Luther* very much or the most of any before him, but this our *Bale*, as much almost as could be, even all, if it were at least possible to rake up all the filth and dirt of that vile sinke and common sewer.

He came into this world toward the middest of King *Henry* the seventh his raigne, not many yeares after that famous and usefull invention of printing was grown to some perfection, having not been above thirty years as yet in any use: by help wherof as learning and knowledg was generally much improved, and many Monuments preserved, that would otherwise have perished; so great use did this our *Bale* make of it (as we shall hereafter shew) as well for the bringing to light of auncient Records, that had lien long buriey in the dark, and but for him might so have done in everlasting oblivion; as also for the publishing of many writings and works both of his owne and other mens.

He was borne in *Suffolke*, his Parents but of meane estate, nor free from Romish superstition, that then generally overspread the whole surface of this realme; by meanes of of their poverty and geeat charge, being overburdened with a numerous issue, through the advice and perswasion of some of their blinde leaders (such as those dayes afforded) perceiving the towardlinesse that then appeared in him yet a child, being but twelve years of age, he was placed in the Convent of Carmelite Fryars at *Norwich*: In which place, as also afterward in the Universitty of *Cambridge*, (whither he was from thence removed) he gave himself to the study of the Arts, and of Divinity, such as in those times was in repute, yea alone publikely professed.

But when the light of the Gospell, which had formerly for the most part been smothered and suppreſt, began now to break forth, by the instigation of that right honourable and truly Noble Lord (for it is vertue and piety alone that affordeth true Nobility) the Lord *Wentworth*;

worth, he diverted his ſtudies and applyed himſelfe now, not to rake any longer in thoſe muddy ſtreames, and miry puddles of Divinity falſly ſo tearmed, which he had plunged himſelfe in before; but to repaire directly to the well-head, to betake himſelfe to the fource of all true knowledg, to ſearch into the written Word of God, where he might be ſure to finde the waters cleane and cleere, free from all impurity and mixture of humane invention; therein to dive, and thence to draw that which he might both drink deepe of himſelfe, and impart of to others without damage and detriment to himſele.

That which alſo accordingly he did. For not content to ſell his owne ciſtorns, and ſatisfie out of it his owne thirſt, he was deſirous that what he had there drawn, ſhould be derived alſo unto others, and ſhould flow out to the like benefit and behafe unto them, as he had thereby formerly received himſelfe, To this purpoſe he betooke himſelfe now to the pulpit; and what light of truth he had by his private ſtudies, and Gods bleſſing upon them attained, he made known in publike to thoſe that heard him.

And having now wholly ſhooke of that yoake of his former ſuperſtitions profeſſion (as the Word of God warrenteth, and the Apoſtle in ſuch caſe adviſeth) he tooke him a wife one *Dorothy* by name, &that name well deſerving; a woman piouſly affected, &one that aboad conſtantly with him, an inſeparable and individuall companion and copartner with him in all his troubles and exilments, which began ſhortly after to enſue.

For through the malignity of thoſe, who neither loved the light themſelves, and indevouredto keepe others from ſight of that which themſelves neither loved nor liked, as being that which diſcovered their groſſe errors and foul abuſes, he was quickly called in queſtion, and much troubled and moleſted; firſt at *Yorke* by *Lee* there Archbiſſiop (*Eraſmus* his great, though unequall antagoniſt) for Preaching at *Doncaſter* againſt invocation of Saints: and after that againe at *London* by *Stokeſley* their Biſhop, (the maine oppoſer of

of *Ales* the Scot, *Bales* intimate friend afterward, in defence of Popiſh errours and inventions) for matters of the like nature.

Thus he ſoone found oppoſition, and met with much trouble (as what other was to be looked for?) for maintaining and publiſhing the truth of God, which could not yet be brooked, having ſo many, ſo mighty, and thoſe no leſſe malitious opponets.

Howbeit he eſcaped, as well then, as oft after alſo out of their hands; God having ſtill ſome further employments for him. For having by ſome elegant and pleaſant Comedies, which he preſented unto him, inſinuated himſelfe into the notice and favor of the Lord *Cromwell*, who was then grown to ſome greatneſſe, being a favouror of the truth and the profeſſors of it, he was by his meanes, as the Prophet *Jeremie* ſometimes by *Ahikams*, reſcued out of their clutches (who otherwiſe would in likelehood, have cruſhed him) and continued quiet, while he ſtood.

But after his unfortunate downfall and death, was under God his chiefe, yea alone protector, perceiving that though their former attempts againſt him had for the preſent been fruſtrate, yet their ſpite and malice towards him was enraged rather then abated, ready to break forth into action againe, when opportunity ſhould ſerve; that means of reſtraint being now removed, and perſecution about the ſix Articles (commonly known by name of *the whip with ſix ſtrings*) growing hot; he thought it his beſt and wiſeſt courſe (the rather being tied to no particular charge) to leave the Land untill times of more freedome might be, and to get over into *Germany*, where by *Luther* and other his aſſiſtants ſeconds their labours, many Churches had been eſtablſhed, and much liberty was afforded for the ſincere profeſſion of the Goſpell.

Unto that common refuge and receptacle of Gods perſecuted people in thoſe times, with much difficulty and hazard, at length he gat and there aboad as an exile for ſome eight yeares. During which time he was not idle, but dili-

gently employed himſelfe in writing and in publiſhing of many Treatiſes, tending moſt to the diſcovery of Romiſh errors, ſuperſtitions, idolotries and abominable practiſes, and to the manifeſtation and clearing of Gods ſaving truth.

Thence upon the deceaſe of King *Henry* the eight, being by his religious Son and ſucceſſor King *Edward* called over againe, and entertained a while in the family of that learned and pious *Poynet* then biſhop of *Wincheſter*; he was ſhortly after by his Maieſty preferred unto and ſetled in the Biſhoprick of *Oſſar* in *Ireland:* whither being ſent over freely at the Kings owne charge, he was conſecrated at *Dublin* by *George* Archbiſhop of that See, aſſiſted by *Thomas* Biſhop of *Kildare*, and *Urbane* of *Doune*.

In this Seat he ſate quietly Preaching Chriſt and ſalvation by him alone to his people, and laboring to withdraw them from Popiſh ſuperſtitions, during the raigne of King *Edward* by whom he was there ſeated, expending moſt of his Epiſcopal revenew over & above the neceſſary expence of his family any reliefe of the poore, in furniſhing himſelfe with books of almanner of learning, ſuch eſpecielly as were then rare & not ordinarily to be had, as well manuſcrips as printed ones; partly to preſerve the periſhing Monuments of antiquity, and partly from them to receive further & fuller information of the occurrents & carryages of former times: and what a multitude of Authors he had in that ſhort time gathered togeter, may appeare by a Catalogue of them left upon record by him, in the cloſe of that laborious Work of his, his *Centuries*, to ſhew what a treaſure he was ſtripped of at his expulſion from his place.

For after that *halfe hours ſilence* (as he ſtileth it, alluding to that of Saint *John Apoc.* 8. 1.) and thoſe few years of reſt that Gods people here enjoyed under that bleſſed ſervant of Chriſt King *Edward*; his ſucceeding ſiſter raiſing up new tumults and with fire and ſogot making havock of the faithfull; that ſeat grew too hot for him. And having therefore (as his owne relation hath it) his books and chattels

tels seized on (as once before) his servants some of them slain, others misused, and himselfe laid for, he was enforced with his wife, his ever undivided consort, to flye for his life; and purposed as himselfe saith, to have shaped his course for *Scotland*, hoping there to finde some succour, as diverse others driven hence at that time did. But man we say purposeth, and God disposeth: that project of his took not effect, God it seemeth intended him another way; for being put out to sea, he was intercepted & surprised by wicked pirates sea-robbers, of whom though he were stript againe and abused in most inhumane manner, (as little better could be expected at the hands of such) yet was he by Gods good providence preserved among them, and delivered againe from them, being ransomed by certaine charitable and well-minded Merchants.

Having regained his liberty, he gat safe againe into *Germany*, his former place of retreat, and the then Common sanctuary of Gods afflicted and distressed Saints. There he found entertainment with, and enjoyed the acquaintance of, most of the prime men of note for learning and religion of those parts in those times, who some of them in their writings, especially for the notes of antiquity, and of authors both ours and others, doe professe to have received no small light from his writings and observations.

For during the time of his aboad in those parts, among other his labours (being never out of action) he compiled that vast *Catalogue* of *Englisb Scottish and Irish writers*, a work of exceeding great paines and industry, that many of them and others since have made much use of: wherin also by the way he hath inserted the lives, Acts and carriages of the *Romane Popes*; that the world might see and know, what manner of men, or monsters rather, many of them have been, and how far unlike unto Christ, who yet have given themselves out to be *Christs Vicars*, and the chiefe pillars of his Church.

Shortly after the happy entrance of that blessed Princess Q. *Elizabeth*, when the storm raised by her sister *Mary* was now

laid, he returned over again into *England*: & as it ſemeth, ſtept over from thence into *Ireland*, to viſit (it may be) his former flock (if any faithfull of them were remaining yet) there; or to looke after his library, if he might light upon any remaines of it in thoſe places where it had been diſor in the hands of thoſe thathad ſeazed upon it. But he ſurvived not long to enjoy either the peaceable times of Gods Church here re-eſtabliſhed, or the comfort of his people, if he found any left there, or the uſe and benefit of his books, if he recovered any of them.

For it is by ſome reported, that he dyed in *Ireland* at ſixty and ſeven yeers of age, in the year of our Lord 1558. which yet for the year of his deceaſe may ſeeme not ſo to be: ſince that his *Catalogue* or *Centuries* of our Brittin *Writers*, Printed by him at *Baſile*, while he yet aboad in thoſe parts, is dedicated by himſelfe to Queen *Elizabeth* then ſetled in the throne of this kingdome, who began her raigne but in the latter part of that year: beſides that the latter part of that impreſſion beareth date the Month of *February* 1559. as alſo ſome verſes prefixed before the whole Worke, wherein mention is made alſo of Queen *Elizabeths* reigne, and of the Authors then taking leave of his friends in thoſe parts, and intendment of returne with his wife for *England* again, bear date of *March* the ſame year: which though they may be ſuppoſed to imply the cloſe of the yeare 58. according to our computation, who begin the year at the latter end of *March*, whereas they begin it at the firſt of *January*, yet ſome ſpace of time muſt be allowed for his travell out of *Swiitſerland* into *England*, and from thence again into *Ireland* if there he deceaſed. And it may well be deemed therefore that he ſurvived, if not to 1560. yet to 59. at leaſt: But this I leave to thoſe that have more certaine records of it: nor is the thing it ſelfe much materiall.

His Wokes for the moſt part, as himſelfe hath related and ranked them, together with ſome few omitted by him, and added by others, are theſe.

Firſt thoſe that he compiled while he was yet a Papiſt.

1 *A Bundle of things worth the knowing.* 2 *The Writers from* Elias. 3 *The Writers from* Berthold. 4 *Additions to* Trithemius. 5 *Germane Collections.* 6 *French Collections.* 7 *Englisb Collections.* 8 *Divers writings of divers learned men.* 9 *A Catalogue of Generals.* 10 *The Spirituall War.* 11 *The Castle of Peace.* 12 *Sermons for Children.* 13 *To the Synode at* Hull. 14 *An answer to certaine Questions.* 15 *Addition to* Palaonydorus. 16 *The History of Patronage.* 17 *The Story of* Simon *the Englishman.* 18 *The Story of* Franck *of* Sene *in* Italy. 19 *The Story of Saint* Brocard. 20 *A Commentary on* Mantuanis *Preface to his Fasti.*

Secondly those that he wrote after that he had renounced Popery.

First, in Latine. 1 *The Heliades of the Englisb.* 2 *The Brittish writers.* 3 *Notes on the three Tomes of* Walden. 4 *On his Bundle of Tares.* 5 *On Polydore of the first invention of things.* 6 *On* Textors *Officine.* 7 *On Capgraves Catalogue.* 8 *On* Barnes *his lives of Popes.* 9 *The Acts of the Popes of* Rome. 10 *A Translation of* Thorps *Examination into Latine.* 11 *That of Brittish writers much enlarged with the lives and Acts of the Bishops of Rome inserted.* 12 *An Additton of Scottish, Irish and other writers.*

2 *In Englisb.* 1 In Englisb Meeter, and divers sorts of Verse.

1 *The life of* John Baptist. 2 *Of* John Baptists *Preaching.* 3 *Of Christs Tentatinns.* 4 *Two Comedies of Christs Baptisme and Tentations.* 5 *A Comedie of Christ at twelve years old.* 6 *A Comedie of the raising of* Lazarus. 7 *A Comedie of the High Priests Councell.* 8 *A Comedie of* Simon *the Leper.* 9 *A Comedie of the Lords Supper, and the washing of the Deisciples feet.* 10 *Two Comedies (or Tragedies rather) of Christs Passion.* 11 *Two Comedies of Christs buriall and Resurrection.* 12 *A Poeme of Gods Promises.* 13 *Against those that pervert Gods Word.* 14 *Of the corrupting of God Lawes.* 15 *Against Carpers and Traducers.* 16 *A defence of King* John. 17 *Of King* Henries *two Mariages.* 18 *Of Popish Sects.* 19 *Of Papists Trecheries.* 20 *Of* Thomas Beckets *Impostures.* 21 *The Image of love.* 22 Pammachius

his Tragedies, tranſlated into Engliſh. 23 Chriſtian Sonnets.

2 In Engliſh Proſe. 1 A Commentarie on Saint Johns Apocalypſe. 2 A Locupletation of the pocalypſe. 3 Wicklefs War with the Papiſts. 4 Sir John Oldcaſtles Trials. 5 An Apologie for Bernes. 6 A defence of Grey againſt Smith. 7 John Lamberts Confeſſion. 8 Anne Askews Martyrdome. 9 Of Luthirs Deceaſe. 10 The Biſhops Alcaron. 11 The man of Sinne. 12 The Miſtery of Iniquity. 13 Againſt Antichriſts or falſe Chriſts. 14 Againſt Baals Prieſts, or Balaamites. 15 Againſt the Clergies ſingle life. 16 A diſpatch of Popiſh Vowes and Prieſthood. 17 The Acts of Engliſh Votaries in two parts. 18 Of Heretickes indeede. 19 Againſt the Popiſh Maſſe. 20 The Drunkards Maſſe. 21 Againſt Popiſh perſwaſions. 22 Againſt Standiſh the Impoſture. 23 Againſt Bonners Articles. 24 Certaine Dialogues. 25 To Elizabeth the Kings daughter. 26 Againſt cuſtomary ſwearing. 27 On Mantuane of death. 28 A Weeke before God. 29 Of his Calling to a Biſhoprick. 30 Of Lelands Journall, or an Abridgement of Leland, with Additions. 31 A Tranſlation of Sebald Heydens Apologie againſt Salve Regina. 32 A Tranſlation of Gardiners Oration of true Obedience, and Bonners Epiſtle before it; with a Preface to it, Notes on it, and an Epilogue to the Reader.

Many other things he compiled, tranſlated and publiſhed which neither himſelfe could ſodainly call to minde, nor others eaſily light on, who yet have added to his recitall. But it may well be admired, how being ſo haunted, hunted, chaſed and hurried as he was from pillar to poſt, and ſo oft ſtript both of bookes and other helps, he could come to the ſight and view of ſo many Authors; much more, how he ſhould have time to ſurveigh ſuch a multitude of them, as by his writings it appeareth he did; and moſt of all, how he ſhould be able to write ſo many volumes (to goe no further) as you ſee here related, although ſome of them were but ſmall. His induſtry therefore is very remarkable, which as it accompanied him to the laſt; ſo it ſurviveth his deceaſe, in the fruit of it with us, and in the reward of it to him.

Loe here the man who ſtir'd Romes comon ſhore

Untill it ſtunk, and ſtunk him out of doze.
Twlve years he ſerv'd the Babilonian with;
Drank of her cup and wallowed in her ditch,
Untill the ſunſhine of divíner Truth
Shot ſaving Beames into his hopefull youth:
And led him thence to ſerve another Saint
Whoſe mirth was teares, whoſe freedom was reſtraint;
Whoſe progreſſe was a baniſhment; whoſe food
Was want and Famine, and whoſe drinke was blood:
His dayes were full of troubles, and his nights
Were ſad exchanges ſtor'd with feares and frights:
His wealth was Poverty, his peace was ſtrife,
His life was death: His death eternall life.

ANDREAS GERARDVS HYPERIVS.

The Life and Death of Andræas Gerardus

IN the yeare of our Lord 1511. this *Andræus Gerardus* was born at *Hyperis*, a ſtrong and populous Town ſituate within

within the Province of *Flanders*: his Father was a man of great estimation amongst the inhabitants of the same town by reason of his singular knowledge in the Law; his Mother was discended from one of the Noblest families of that Province; both of them being carefull of the education of this *Gerardus*, they sent him unto *Jacobus Papa* (a famous and excellent Poet) to be instructed in the knowledge of the tongues, which he attained unto in short time, partly by the care of this *Jacobus*, and partly by the help of *Johannes Sepanus*, being an assistant unto *Jacobus Papa*, a man excellently learned, and very skilfull both in the Greek and in the Hebrew tongue, where he continued untill he came unto the age of 13. years, at which time he desired to be acquainted with the *French* tongue, and for that cause he became an Auditor unto *Johannes Lactæus*, a man learned and eloquent who publickly taught the *French* tongue in those parts; here he remained for the space of one year, and afterwards by the advice of his father he was sent unto *Tourney*, where a publick School was newly erected for the information of youth in the Latine, Greek & Hebrew tongus; but the discipline of that School being not pleasing unto his father he took him from thence againe intending to have him instructed in manners aswell as in learning, wherefore he intended to send his unto *Lavan* an Academy in *Brabant*, but hearing that too much liberty was there given and granted unto youth, whereby they came to be corrupted with many vices, he altered his purpose, and bethought himselfe of sending him unto *Paris*, where he himselfe in his youth had studyed; but that determination was also hindred by the continued warres betwixt *Charles* the fift Emperour of *Germany*, and *Francis* King of *France*: wherefore he resolved to keepe him at home for a space untill he could dispose of him according to his minde, employing him in the writing of such thinks as pertaine to the office of a Lawyers Clarke, in which action he continued so long that he had almost forgotten whatsoever he had learned before: now in the yeare 1525. it pleased God to call for his father

not

out of this vale of misery, who on his death bed streightly charged and commanded his Mother to send *Gerardus* unto *Paris*, that so he might goe forward in his studyes; as soone as the Wars were quieted in *France* betwixt the Emperour and the King, which fell out in the year 1528. then went *Gerardus* unto *Paris*, being furnished with Commendatory letters unto *Antonius Helbucius*, then Senator of the Parliament, and unto *Johannes Campis* Licenciate in Divinity, who were also intreated to furnish him with things necessary for his studyes, if his mother were hindred by the continuation of the Wars, from the performance of the same; this *Johannes de Campis* seeing the hopefulnesse of the youth, kept him in his owne house the space of one year, where he attained unto great perfection in Logick, the year following he went unto *Paris*, where he acquainted himselfe with *Joachimus Ringelbergus* a *Brabanter*, a man excellently qualified, from whom *Gerardus* received good instructions touching a methodicall manner of proceeding in his studies; after that he had continued here for the space of three years, for the better retayning of that learning which he had gotten, he privatly read both Logick and Rhetorick unto others, himselfe remaining still an Auditor unto the publick explanation of *Aristotles* Phisicks in the Schools.

In the year following he desired to see *Flanders*, and to visit his friends, and to know how much of that Portion was remaining which his Father had left him for the prosecution of his studyes: which being done, and finding a sufficient competency to remaine, which would keep him a long time at the University, he returned unto *Paris* againe, with and an intent to addict himselfe unto studyes of greater moment, and so he forthwith entred upon the study of Divinity, for which *Paris* at that time was famous and taking a great delight therein, he daily frequented the Divinity Schooles, so as he came to be of a singular judgement in matters of Controversies, and at vacant times he would betake himselfe unto the Physick Lectures, unto which he had a naturall inclination, he would also be

familias with *Cleonard*, *Sturmius*, *Latomus*, then publick professors of the Tongues in the same Universsity.

Having now well furnished himselfe with knowledge, he desired to take a view of other Countries and Provinces, lying within the Kinodome of *France*, and that for two causes, first that he might prrfect himselfe in the *French* Tongue, and secondly that he might have a fuller understanding of the custome and disposition of that Nation, and so leaving of the Universsity, he traveled through most parts of *France*, where having given satisfaction unto himselfe, he shaped his course towards *Italie*, taking a full view of that part which lyeth betweene the *Alpes* and *Bononia*: being now about the age of twenty four years, he returned out of *Italie* into *Flanders* in the year 1535. From whence he went unto *Lovan*, because he had sent his library from *Paris* unto the same place, and having safely disposed of the same, he betook himselfe againe to travell, viewing almost all Lower *Germany* (*viz*) *Gilderland*, *Brabant*, *Cleveland*, *Utrecht*, *Freezland*, *Holland and Zealand*, and from hence in the year of our Lord 1537. and in the twenty six year of his age he went into upper *Germany*, to take view of such famous & learned men as were to be found in those parts, in which peregrination he saw *Colen*, *Marpurge*, *Erford*, *Lipsich*, and *Wittenberge*: and then returned againe into *Flanders*, where he was set upon by some of his friends, who advised him to betake himselfe unto some staid course of life, seeing that his patrimony was all spent, the grateſt part in the Universsity, the remainder in his travels: unto which just demand and desire of his friends, he was soone perswaded to subscribe and consent, and forthwith began seriously to consider with himselfe, how he might obtaine a place, wherein he might exercise his gifts for the generall good of the Country; whilst he was busie about that matter, his friends had obtained by letters pattens from the Pope that a larg stipend should be yearly given unto him, out of the revenews of an adjacent Abby for his maintenance, upon condition that *Johannes Charondiletus* (then Chancellor unto

the

the Emperour, and Arthbiſhop of *Panorma*) would give his free aſſent thereunto: but (the Providence of God ſo diſpoſing) he was not onely denied the ſame by the ſaid Archbiſhop, but he was alſo threatned with the loſſe of his life, becauſe is was declared unto him, that *Gerardus* had of late been in higher *Germany*, unto which place it was not lawfull for any ſtudent to goe leaſt he ſhould be infected with the purity of the doctrine taught in the reformed Churches.

This expectation of himſelf and alſo of his friends being now made void, and having no hopes of getting preferment thereabouts, becauſe the Archbiſhop appeared his profeſſed enemy; by the adviceof ſome godly and learned men, and alſo becauſe he would not be burdenſome unto his friends, he was reſolved to travell againe, and ſo determined to view that other part of *Italie*, which he had not ſeene, but here he was againe hindred by the violence of thoſe Wars which at that time raged betwixt the Emperor and the King of *France*; wherefore he being by this occaſion deprived of the ſight of *Italie*, he ſhipped himſelfe for *England* (intending not to viſit *France* or *Germany* any more) becauſe he might eaſily underſtand in that place by letters continually ſent from his friends, how all things went in *Flanders*, and whether there were any hopes of obtaining preferment in thoſe parts: after his arrivall in *England*, as he uſed in other forraine parts, ſo he here alſo enqured after ſuch as were eſteemed the leanedeſt Scholars, by which meanes he addreſſed himſelfe unto *Charles Montjoy* the Son of *William Montjoy* Knight Baron, a man much commended and approved of by *Eraſmus Roterdamus* in his writings, and of great learning in thoſe dayes, who conferring after a friendly manner with *Gerardus* concerning many matters, and thereby perceiving his more then ordinary parts, received him into his houſe, and withall conferred an annuall ſtipend on him, and that after a bountifull manner; which was ſo well pleaſing unto *Gerardus*, that he continued four years with this *Montjoy*, in which time he profited much in the knowledge of humane and divine learning.

In the yeare 1540. with the consent of *Charles Montjoy*, he went to take view of the Universitie of *Cambridge*, about which time there were great troubles in the Church of *England*: the Lord *Cromwell* was beheaded, others were burned for their zealous profession of the truth, many also were put to death for denying the King to be supreame head of the Church under Christ. Proclamations were every where set up against exotics, and those full of perill and danger; which caused *Gerardus* to enter into a consideration of returning againe into *Germany*, yet before his departure from *England*, he resolved to recreate himselfe with the sight of that other fountaine of learning (*viz.*) *Oxford*, from whence he returned to *London*, where (after that he had prepared and fitted himselfe with things necessary for his journy) he not without great sorrow tooke his leave of his liberall and loving Master, who earnehly intreated him to continue longer with him, but by no meanes he could be enduced and perswaded thereunto, but forthwith he directed his course towards *Antwerp*, a famous City in *Brabant*, from whence he went againe into *Flanders*, and for a season he there continued amongst his friends: during his aboad in that place he heard of the fame of *Bucer*, and of the flourishing Schoole at *Strasburge*, both which but especially the fame of *Bucer* allured him to take view of that part of high *Germany*; wherefore without any delay he sets forward toward *Strasburge*, taking *Marpurge* in his way, that he might take order for the conveying of his books and trunks unto *Frankefurt*, and secondly becaule he knew that he could maintaine himselfe at a cheaper rate during his aboad there then in any other place situate on the banks of *Rhine*, and thirdly becaule he hoped that he should easily obtaine commendatory letters unto the learned Professors at *Strsburge* in that place, and especially by the means of *Gerardus Noviomagus*, a man of good estemation, who also had formerly knowne this *Gerardus*, and had lived also himselfe sometimes at *Strasburge*.

Maviomagus having notice of the comming of *Andræas*

Gerardus

Gerardus unto *Marpurge*, he kindely invited him unto his lodging, where they met with mutuall embracings, being exceeding joyfull of the presence of each other; not long after *Gerardus* discovering unto *Naviomagus* the causes of his comming unto that place, together with his intent for *Strasburge*, he was desired to remaine at *Marpurge*, and withall he was promised faithfully by *Naviomagus* that he would procure him not onely employment, but also a sufficient stipend for the performance of the same; *Gerardus* well perceiving the entire love and sincere affection of his old friend consented and remained, expecting preferment in the same place; whereupon assoone as *Johannes Ficinus* their Chancellor was returned home from an assembly appointed at *Reinspurge*, *Naviomagus* entered into discourse with him concerning *Gerardus*, and withall declared that by reason of his sickneſſe he was not able to performe that place whereunto he was called, desired that *Gerardus* might be approved and allowed to be an assistant unto him in the performance of the place: the motion was well liked of *Ficinus*, who forthwith called *Gerardus* unto him, and wished him to remaine at *Marpurge*, and to make triall of his gifts in that place, which if they were approved of, he promised him a sufficient pension for his labours; but *Gerardus* was so well approved in that place by his Auditors, that after the death of *Naviomagus*, he was chosen and appointed to be his succeſſour in the performance of a pastorall office, which he faithfully discharged with so great labour and zeale, for the Propacating of the truth the space of twenty two years, that besides his appointed times and seasons, he would make use of vacant houres for the performance of the same.

Here he commanded the publick exercise of Preaching in the Schools, appointed texts unto the young Divines to treat of, he would view and correct their Sermons before they were delivered in the Pulpit, nay he would cause them to deliver them privately in his study, before he would permit them to deliver them unto the publick Congregation;

that if there were any defect in voyce or gesture it might happily be amended.

He much praised those who performed their actions well, contrariwise he severely rebuked those which were negligent & slothfull, and as it were forceably compelled and constrained them unto a greater diligence; he would daily examine them in points of Divinity, desire their opinions concerning difficult questions, explaine and open unto them hard texts of Scriptures; insomuch, that in short time he was the Author of much good unto the young Students: these this he performed without the expectation of any reward.

He entred also into a serious meditation of the reformation of Religion in the Churches; he desired to conforme the Citizens of *Hassia*, unto the example of the Primitive Church; he desired to remove many reliques of superstition out of the Church; he desired to establish that Ecclesiasticall discipline which was ready to fall, unto the great detriment of the Church.

In the midst of these heavenly cogitations, it pleased the Lord to send his messenger for him, which he well perceiving by the continuall increasing of his paines; he desired to have the Communion administred unto him, afterwards he told his wife what he would have done after his death; after that he had instructed his children how they should carry themselves towards God, and how towards their mother, and how towards men: and his yongest son standing amongst them, he laid his hand on his head uttering these Words, *discemi fili mandata domini, & ipse enatriet te*: Keepe the commandaments of the Lord, my son, and he will provide for thee; then turning himselfe to those who were present, he declared unto them that he dyed in that faith which he had constantly professed so many yeares in that City; which words being spoken, he fell asleepe, and was buried at *Marpurge* in the year our Lord 1564. and in the 53. year of his life.

All things which are to be required in a Teacher, are to be

be found in this *Gerardus*; first he was learned, and his learning was also joyned with experience, secondly, he had an excellent faculty and method of teaching; thirdly, he was laborious in his function; fourthly, he was grave; fiftly, of an unspotted life and conversation; he was modest patient and constant, all which sufficiently declare that he was set apart by the Lord for the converting of many souls unto Christ. His Works which he left unto the world as a rich legacy are here set downe.

1 *A Commentary on the twentieth Psalme.* 2 *On the twelft Psalme.* 3 *A method for a Preacher.* 4 *On the Romans.* 5 *Of reading and meditating the Scriptures.* 6. *Method of Theologie.* 7 *Theologicall Topicks.* 8 *Catechisme.*

Other Works in two Tomes.

First, 1 *Of the study of the Scripture.* 2 *Of the institution of Colledges.* 3 *A triall of students.* 4 *Of Catechising.* 5 *Of justification by faith.* 6 *Of Benificence to the poor.* 7 *Of Feasts.*

Tome 2.

1 *Of the duty of hearers.* 2 *Of Providence.* 3 *Of Selfe-examination.* 4 *Of the marriage of Ministers.* 5 *Of the Sacraments.* 6 *Notes upon* Aristotles *Ethicks.* 7 *Physicks.* 8 *Logicke.* 9 *Rhetoricke.* 10 *Arithmaticke.* 11 *Gromaticke.* 12 *Cosmographik.* 13 *Optics.* 14 *Astronomy.*

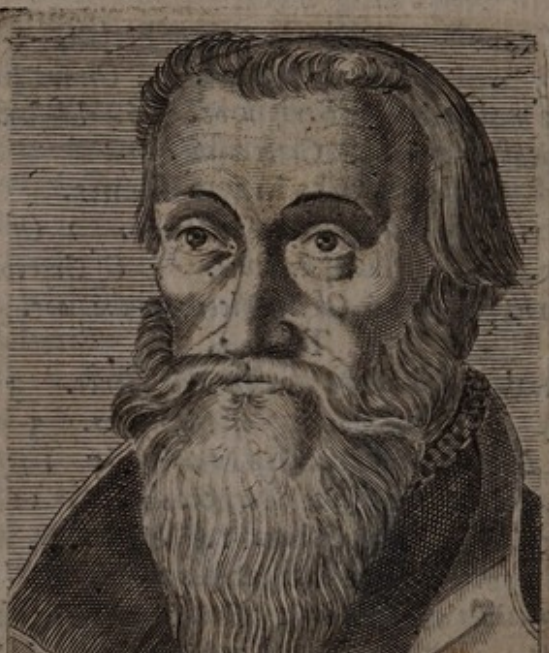
Set forth after his death.

1 *Annotations on Jsaiah.* 2 *Commentaries on the Galathians.* 3 *Ephesians.* 4 *Philippians.* 5 *Colossians.* 6 *Thessalonians.* 7 *Timothy.* 8 *Titus.* 9 *Philemon.* 10 *Jude.* 11 *Hebrewes.*

You that desire to lead a life
Free from th' incumbrances of strife
Draw neare, and with a carefull brow,
Let have Gerardus teach you how.
Reader, observe and thou shalt finde,
By travell he inrich'd his minde:
His active heart was alwayes free
To Propagate true piety.

He

He alwayes studied to displace
Errours from the Churches face:
He gain'd no envy, but from those
That were Religions chiefest foes.
He would perswade, intreat, advise
His Fellow-preachers to dispise,
Those fruits of Idleness which he dety'd.
Thus liv'd Gerardus, thus Gerardus dy'd.



ARETIVS BENEDICTVS.

The Life and Death of Aretius Benedictus.

AS the Lord hath never been wanting unto his Church both in these and in forraine parts, in the stirring up of painfull and zealous Watch-men for the Propagating of his truth, and for the enlightning of the understanding

ſtanding of thoſe whom he had elected unto ſalvation in Jeſus Chriſt, ſo he hath not been deficient in procuring the affection of eminent perſons towards the ſame Profeſſors, by whoſe meanes, they have been defended and ſheltered againſt the inviterate malice both of the Divell and his members. Malicious enemies unto the Word of truth, amonſt whom the Senate of *Berna* may juſtly receive worthy Commendations, for the conſtant love ſhewed unto the zealous profeſſors of the truth, it being indeed the maine pillar which doth ſupport the welfare of a Commonwealth, and which doth draw downe a bleſſing from heaven upon their intended deſignes.

In this famous City was *Benedictus Aretius* borne a faithfull & zealous profeſſors of the truth of Chriſt: being beautified with excellent endowments, both of learning and piety, which did ſufficiently teſtifie that he was ſet apart by the Lord for the winning of many unto Chriſt.

He ſpent his youth in his owne Country amongſt the *Switzers*, wherein he was inſtructed and trained up in the knowledge of the Arts: but ayming at a greater perfection & labouring for a ſounder judgement in the works & writings of other learned and Orthodox men, he left his Country for a ſeaſon and went unto *Marpurg*, where by reaſon of his eminent gifts and qualities he gained the love of many learned Schollers: and was deſigned and oppointed to read the Logick Lecture in the ſame place; which after he had performed for the ſpace of ſome years, to the great profit of his Auditors, to the neverdying fame of himſelfe, and to the generall applauſe of all the City; having alſo attained in ſome meaſure to that perfection, which he had formerly deſired, he returned again unto *Berne* where he was joyfully received and by a generall conſent, appointed to open the Scriptures, and to inſtruct the inhabitants in the way of life; in which exerciſe he obſerved ſuch an edifying method both in his publick reading and Preaching, that he drew great multitudes of people unto him, who beholding his proceedings with great admiration, with one conſent

praiſed the Lord for ſending ſo learned and ſo painfull an inſtrument among them, for the plantrng of the truth in their hearts.

So excellent was his forme of teaching that many Divines came unto his Lectures, not onely for the information of their judgements in matters of Controverſies, but alſo to learne his method of teaching; which being obtained by ſome, they proved excellent inſtruments in the Church for the converting of the loſt ſheepe of *Iſrael*; and many would not in publicke make triall of their owne parts, before they had continued for a ſeaſon to be his Auditors. His writings were greatly in requeſt, and deſired greatly of all that either knew him or heard of him, but eſpecially his labours in Divinity: one of his bookes called *Examen Theologicum* came to the Preſſe twelve times within the ſpace of three years, which doth declare the excellency and how uſefull and beneficiall it was unto the Church in thoſe times, and in theſe dayes alſo it is a Worke fit to be peruſed of all ſuch as doe intend the ſtudy of Divinity.

After that he had continued this conſtant courſe of teaching in the City of *Berne*, for the ſpace of many years, to the great furtherance of the glory of God and benefit of his Church, it pleaſed the Lord to take him unto himſelfe, and to Crowne him with a diadem of everlaſting glory with the reſt of his holy Saints in the year of grace 1574. the twentieth two of *April*, his death was much lamented by the Citizens of *Berne*, who received ſome comfort by the beholding of thoſe excellent and learned Treatiſes which he left behind him, as ſo many never dying teſtifications of his zeale, for the advancing of the Goſpell of Chriſt.

1 *A forme for Students.* 2 *Two tables of the Hebrew Grammar.* 3 *A triall for Divines.* 4 *The Hiſtory of* Valentine *the Gentile.* 5 *A cenſure of the propoſitions of the Catabaptiſts.* 6 *Two Treatiſes of the ſacred Scriptures.* 7 *Common places of Divinity.* 8 *Lectures on the Lords Supper.* 9 *Commentaries on the four Evangeliſts.* 10 *On the Acts of the Apoſtles.* 11 *An*

Introduction

Introduction unto the reading of Saint Pauls *Epistles.* 12 *Commentaries on all his Epistles.* 13 *On the Revelation.* 14 *Physicall Workes of Compositions and their degrees.*

Hys name be-speakes him happy, and his worth
Swels high enough to set his prayses forth
In ample volumes; for his soul was lin'd
With true Divinity; his serious minde
Was alwayes active, labring to invest
Distressed souls with true angel-like rest:
Let his examples teach us how to be
Content in truth, and love Divinity;
That so at-last we may receive those gaines
That daily waite upon celestiall straines.

MATHEW PARKER.

The Life and Death of Mathew Parker.

IN the year of grace 1504. the nineteenth year of the raign of King *Henry* the seventh was this worthy Pralate

Mathew Parker borne at *Norwich*, on the sixt day of *August*. His Father *William Parker* a Citizen of that City, though of no great eminent note, yet of honest repute and of a competent estate, and discended from an ancient Family of that name; the dignity whereof in the person of this *Mathew* was not revived onely, but much advanced. His Father being taken from him in the time of his minority, he was by the carefull provision of *Alice Parker* his mother now a widow trained up in good literature, untill he attained to the age of eighteen yeares: who then as a discreet woman and regardfull of her childs good, that those rudiments of learning which he had already received, might not be lost, but improved and further addition made thereunto, procured his entrance into *Corpus Christi* Colledge in *Cambridge* about the fourteenth year of King *Henry* the eighth, where she was resolved to make what shift she could to maintaine him, untill he had attained that for which she desired to place him there, to wit, ability for employment in some learned function.

There being entered he so carried himselfe, and gave so good proofes of his parts and pregnancy, that within a few months he was chosen Scholler of the house, having a Bible-Clearkes place conferred upon him, and so his Mother eased of her charge. Having after that taken his first degrees, and being made Fellow of the house, he began to addict himselfe mainely unto the study of Divinity, and therein made good progresse. Nor was he either of the number of those that will be flying out of the nest before they be well fledged, and teaching of others ere they have learned ought themselves, or yet of those that are wont to wrap up their talent in a towell, and whelm their light under a bushell, regarding more their own ease then the benefit of others, & the end wherunto their studies should tend; but after some four or five years spent in furnishing himself with fit matter for the Pulpit, he began now to looke abroad into the neighbouring places, and considering what great need the people had of instruction in those blind and darke

darke times, wherein the lights were grown dim, and vision was geason, and becauſe ſo rare, the more pretious; he employed himſelfe diligently, as occaſion and opportunity was offred in dilivering out the Word of God unto them, and that in an other manner of way, then was uſuall in thoſe dayes.

By meanes hereof notice taken of his diligence and dexterity therein, that he might the more freely make uſe of of his talent without oppoſition or diſturbance, he had Authority granted him by the Kings letters patent and the Archbiſhops generall licence, to preach where he would without controle: with this power backed, he lanched further out; and being not as yet tyed to any ſpeciall charge he beſtowed his labors ſometime in one place, ſometime in another; & that in the moſt eminent Cities & other parts of the realm, where he deemed moſt good might be don & was not long after called to be Chaplaine in ordinery to Queen *Anne*, the pious Mother of that heroicall princeſſe of bleſſed memory Queene *Elizabeth*; by whoſe favor alſo he was made Deane of *Stoke* in *Suffolke*, where he cauſed a ſchoole to be erected for the education and training up of youth in good literature.

After the unfortunate dearh of Queen *Anne*, he was by the King taken into his ſervice. And having now taken the degree of Doctor in Divinity, he was by his Majeſties ſpeciall letters of recommendation, choſen Maſter of the Colledge, wherein he had been both Scholler and Fellow before: the Colledge not long after by unanimous conſent ſetling alſo upon him the benefice of *Landbeach* in the Ile of *Ely*, not far from *Cambridge*.

The fore-mentioned preferments he retained during the whole reſidue of King *Henries* life and raigne; continuing ſtill conſtant in the exerciſe of his miniſtery; unto the happy entrance of that relious Prince, and of wiſedome and underſtanding above his years, King *Edward*. At which time albeit the Deanry of *Stoke* were diſſolved, Doctor *Parker* much grieving for it, and withſtanding it what he could

the rather in regard of the School annexed to it and depending upon it; yet had he in lieu of it a yearely pension assigned unto him out of the Kings exquecher: and being by him also entertained, as by his Father before him, he was further advanced by him (so well he esteemed of him) to the Deanry of *Lincolne* and the prebendary of *Coldingham* in the same Church.

Thus continued he in a plentifull and worshipfull estate, untill the untimely death of that mirrour of Princes, and the disastrous succession of his Sister Queen *Mary*; when true religion was suppressed, superstition re-established, and those godly Teachers that continued constant in the profession of Christs truth were deposed, jected, stript of their meanes and maintenance, and constrained either to fly the land or lye hid, unlesse they would expose themseleves to fire and fagot; the best and least they could look for, if they came into the hands of those, who had never learned what mercy ment. But these violent courses now taking place, this reverend man among others, who stuck still to the better, though now weaker side, was constrained to leave all and to shift for himselfe: and the rather for that he had married a wife, a woman of good note (by whom in processe of time he had three Sons, whereof two survived him) as a thing though allowable, not by Gods Word alone, but by the Lawes of the Land also then in full force, yet by their Popish Canons inhibited and condemned as a foule and hainous crime: with his wife therefore (whom he would not dismisse yet all that time) and such issue as he had then by her, he kept close in a friends house; though leading a poor and obscure life in very meane estate, without any aide or succour from abroad, yet in regard of his rest and freedome for study, with such contentment, as that diverse times he professed he should not have desired any other condition, save for the fear of danger both to himselfe and his friend; which could not but much distract.

But the fury and rage of those times being over (as nothing violent we say lasteth long; it wes but a storme, though

though a fierce and a fiery one;but a ſhoure,though a ſhoure wherein it rained bloud in abundance) a great calme enſued by the laying of her, who had raiſed it, to reſt;and the raiſing up of her Siſter, one of a far other ſpirit in her roome,upon whoſe happy entrance among others that had lien hid, wanting meanes and opportunity to eſcape otherwiſe; this our *Mathew* came abroad againe, and was by that bleſſed ſervant of God Queen *Elizabeth*,whoſe mother he had formely attended on unto her death, advanced to the Archbiſhoprick of *Canterbury*, lately become vacant by the deceaſe of the Cardinall *Reginald Poole* departing not many hours after his Miſtres and kinſwoman Queen *Mary*; and was thereunto conſecrated in the Chappell of the Palace at *Lambeth*, on the ſeventeenth of *December*, in the year of grace 1559. by *William Barloe* Biſhop of *Bath* and *Wells*, *Miles Coverdale* Biſhop of *Exceſter*, *John Scory* Biſhop of *Chichester*, and *John Hodgekin* Suffragane of *Bedford*, being the ſeventieth from *Auguſtine* the firſt of that See, and the firſt that without power or pall from the Pope, and ſuch trivolous rstes of the Romaniſts uſe, was enthroniſed in that ſeat.

Being thus ſodainely now, as *Joſeph* ſometime in *Ægipt*, not freed onely from his feares and confinement, but advanced to the higheſt pitch of Eccleſiaſticall preferment that our Church and State afford, and others by degrees are wont to climb up to, he was nothing thereby altred(as in ſuch caſe too oft it falleth out) but demeaned himſelfe ſtill like himſelfe. Nor did his true worth ever more then now manifeſt it ſelfe, when by his wiſe, diſcreet and temperate carriage in ſo ſodaine a paſſage from ſo low a downfall to ſo high an aſcent, he ſhewed himſelfe a man able to manage either condition, and (that which is the gift of a very few) to walke ſteadily and eavenly in either. For neither was he hereupon, either puſt up with pride, though honours ſodainely atcheived are over prone to ſwell up; or over-wrought to a neglect of his Miniſteriall emploiments, which ſuch places oft much impeach; or ſurpriſed with a

tenatious

tenatious and avaritious diſpoſition, as is wont to befall thoſe that come hungry to ſuch preferments, and have had former experience of the fickleneſſe of them. For he carried himſelfe in a meeke and mild manner toward all ſorts, even the meaneſt; with much diſcretion in regard of the diverſities of judgements, which could not but be great and not eaſie to accord in thoſe times, when ſuch extremity of heat had ſo lately been exerciſed by ſome of the one ſide againſt the other : with great gentleneſſe and patience toward men of hot and high ſtomacks, though without any baſe and ſervile either condeſcending to them or complying with them; with much lenity and forbearance towards perſons faulty and delinquent, thereby to win them to better courſes, untill they ſeemed to be incorrigible; and with no leſſe kind encouragements in every kind to thoſe, of his Clergy eſpcially, whom he perceived to be well affected, of honeſt carriage, and diligent and induſtrious in their places. To which purpoſe alſo he viſited his whole Province, not by deputies or ſubſtitutes, but in perſon himſelfe. And, albeit his meanes at preſent could be no other then very ſhort and meane, having been wholly ſtript ſome years paſt of all his yearly revenewes, and conſtrained to live with his charge on ſuch ſmall ſtock as he had lying by him all the time of his concealement; and the place he was preferred to as yet rather enforced him to further and far greater expence then affording means to diſcharge the ſame; yet ſuch was his free, liberall, ingenuous and generous diſpoſition, that (the like whereof I ſuppoſe hath been ſeldom or never don by any other, either before him or ſince him) he freely an frankly remitted unto his whole Clergy thoſe fees that dunder the title of Procurations are generally and juſtly at ſuch times demanded. And for the better encouragement of thoſe of the Miniſtery to the conſtant and diligent execution of their duty in enſtructing the people comitted unto their charge (becauſe examples much move, and great mens actions are more exemplary) notwithſtanding his manifold diſtractions & various employments

ments by occasion of his place, he forbeare not frequently to preach (as his other important and more publick affaires permitted) sometime in his owne Cathedrall Church, and at other times in the Townes and Villages abroad; continuing constant in that his painfull practise amidst much weakenesse and crasinesse, the attendants of old age.

In that seate he sat fifteen yeares and five months. During which time (that which is not found to have befaln any of his either predecessours or successors) he either consecrated or confirmed the Bishops of all the seates throughout the whole land; yea all of them, one alone excepted, within his first three years; and that one to wit of *Landaffe*, in his seventh.

He deceased *May* the seventeenth 1575. having passed over, without any grievous disaster, to speake of (his party share in that generall calamity of the godly in Queen *Maries* time only excepted) the tearm of seventy and one years. His common Motto which he had oft in his mouth, and caused to be painted on the wals of his house and the glass of his windowes (as one in the greatest height of worldly honour, minding and meditating on the vanity of this world and the things of it) was that of St. *John*, *The World passeth away, and the Concupiscence of it*, 1. *John* 2. 17.

Before his decease some space of time, the better to mind him of his mortality, he caused his monument or tombe to be made of plaine black marble, and to be placed in the Chappell of *Lambeth* house, where he received his Archepiscopall consecration: in which also according to his Will so disposing it, his corps lyeth inclosed (no other having place of sepulture besides himselfe in that Chappell) with this Epitaph, (composed by Docton *Haddon* sometime one of his officers, and afterward one of the Masters of Request to Queen *Elizabeth*) engraven thereupon.

Mathew Parker lived sober and wise;
Learned by study and continuall practise;

Loving, true, of life uncontrold:
The Court did foster him both young and old.
Ordeely he dealt, the right he did defend:
He lived unto God; to God he made his end.

The reason why he desired to have his remaines these reposed, in a vault for the receipt thereof purposely framed, was (as by some is reported) for that a great Noble man in higest favour in those times, having laboured earnestly to get that house from the Sea, this our Archbishop therein stiffely and stoutly withstood him, and by earnest solicitation obtained from the Queens Majesty this promise, that he should never have it so long as the Archbishop aboad there: which he therefore (to adde the stronger obligation to that promise) took order it should be as well after his decease as before.

He was a man of a grave aspect, and of a staid and setled carryage, of a mild disposition, and courteous demeanure, a favourer of learned men, and a lover and promoter as well of learning as of Religon: and as in other things, so especially in his disposition concerning these outward things of a marveilous wise and discreet temper, as provident and frugall (without any taint of base courses, wherewith many use to to supply and support their prodigality, raking in that be hook and crook with the one hand, that wickedly and wastfully they fling as fast away with the other) otherwise the revenewes of his See, being by some sinister courses formerly much impaired, could never have enabled him to doe as he did: so yet withall very bountifull, yea magnificent; much addicted to hospitality, and very regardfull both of his owne credit, and of the honour and dignity of his place. For first he was carefull to repaire the Palace at *Canterbury*, being almost wholly ruined and ready to fall to the ground: the restavration whereof performed, not in necessary onely, but in beavtifull and stately manner stood him in 1400 l. The like care & charge he was at with the Palace of *Lambeth* being much out of repaire (which

(which he alſo much enlarged) and with the Quires of the Churches, annexed to his See, being many, and the moſt of them much decayed. And whereas for the repaire and furniture of thoſe and other his houſes, he was faine to take many materials and commodities on truſt, very carefull was he to ſee in due time all ſuch debts diſcharged, that no danger or damage might accrew unto thoſe; who perceiving his diſpoſition this way and how much he abhorred to run long behind hand with any, were right willing and ready upon all occaſions to ſupply him with whatſoever he required.

Beſides that, in his entertainments he was very free, yea magnificent upon ſpeciall occaſions: as in that ſumptuous and well ordered Feaſt made by him at the time of the Aſſizes, upon the finiſhing of that ſtately Hall reedified at *Canterbury*; and the like at ſome other ſolemn times; to ſay nothing of a liberall table conſtantly maintained with him for the ordinary entertainment of his owne Retinue and ſuch company as commonly repaired to him, and the relieſe of the poorer ſort.

Nor did his liberality and bounty dye with him, but ſurvived him in many monuments and fruits of it remarkable: For he founded a free School at *Rochdale* in *Lancaſhire*. In the dioceſſe of *Norwich* he took order for ſix Sermons to be Preached yearly at certaine times in five ſeverall pariſhes with conſideration for the ſame. To the City of *Norwich* where he was born, he gave a Baſon & Ewer of ſilver & gelt of 173. ounces, and fifty ſhillings by the year, to be conſtantly diſtributed among the poor there. To *Corpus Chriſti* Colledge in *Cambridge*, where he had been trained up, he gave lands for the maintainance of two Fellowes and thirteen Schollers; three hundred and ten ounces of plate; the perpetuall Advowſon of Saint *Mary Ab-Church* in *London*; a leaſe for ſeventeen years of fourteen pounds eight ſhillings by the year, and an hundred pounds to purchaſe lands for the mainetainance of a fire in the Common hall there from the firſt of *November* to the laſt of *Fabruary*: beſides all this

he built for them their inner Library, with two Chambers adjoyning to it; and furnished it with no small number of Bookes, som: printed ones, some Manuscripts of no small valew. To *Gonwell* and *Cajus* Colledge he gave likewise a silver and gelt cup of fifty and six ounces, besides three other of lesser size, and diverse books. To *Trinity Hall* a Schollership, and the like quantity of Plate and bookes. And lastly (over and besides many other sums and gifts for other the like pious uses) to the University Library, an hundred choyce books, fifty printed, fifty written, very precious and rare ones.

His care and study indeed was (sparing therein no expence) to gather together and preserve such monuments of antiquity as might give light to the stories of former times, or be usefull otherwise. And here, because the booke of God justly claimeth the chiefe respect, as for antiquity and authority, so for use and necessity, as containing in it that one necessary thing, on which mans eternall welfare dependeth; considering the great want of Bibles in many places; and through negl & the decay of them in others, he took much paines, with the assistance of other godly learned, in mending the English Translation; and caused the same so amended to be in a large paper and faire Character imprinted, and dispersed abroad through the whole Realme.

And for the Works of other writers, those of our owne Nation especially, such as were hard to be gotten, & likely to perish, as remaining only in a few old Manuscripts, unlesse some course were taken for the preservation of them; he gathered together so many of them as he could light on; and disposed them in such places, where they might both be in safe keeping, & lye ready at hand for the learned upon all occasions to make use of, withall culling out som of them to be made more publick; which, with much travell & paines therein taken, having by collation of sundry Copies together corrected and much amended, he caused to be imprinted, as well for the benefit of strangers abroad, as for the use of our owne at home. Of this sort were.

1 Matthew of Paris *his Hiſtory.* 2 Matthew of Weſtminſter *his Hiſtoricall Flowers.* 3 *After Biſhop of* Shireborn *his Story of King* Alfred, *printed in a Saxon letter, with the Archbiſhops Preface before it.*

He cauſed alſo to be compiled and publiſhed, a learned and large volumne, concerning.

4 *The Antiquities of the Britiſh Church: together with a Story of the Priviledges of the Church of* Canterbury, *and ſeventy Archbiſhops of that See.*

At the Funerall of that famous Divine *Martine Bucer*, he Preached.

5 *A Sermon out of the Booke of Wiſedome* Chap. 4. vers. 6. 9. Which was afterward alſo publiſhed in print.

Love, learning, wiſedome and true zeale,
Patience in want, and bounty in weale
Were the chiefe flowers in that Crown
Which gave this Man of men Renowne:
The Croſſar did not ſuperſede
His Cure of ſouls, nor did he pleade
Affaires at Court: His paſt'rall heate
Grew nere the leſſe as he grew great:
Five Kings and Queenes, his dayes did ſee
Enthron'd and ſepter'd: The firſt three
Did view his merit, and enhaunc'd him.
The fourth deſtroy'd, the fift advanc'd him
To Lambeth Chayre, where he the Church did guide
In Peace; and full of age and honor dyed.

The Life and Death of John Druſius. *who dyed* Anno Chriſti 1616.

IOhn *Druſius* was born at *Aldenard Anno Chriſti* 1550. was firſt brought up at School in the City of *Gaunt*, and from

thence went to the Univerſity of *Lovain:* but whilſt he was following his ſtudy hard there, his father was proſcribed for Religion, and thereby deprived of all his eſtate, which cauſed him to flye into *England*, taking this his ſon along with him: when he came to *London* he met with *Cevalerius*, lately come thither, that was exceeding skilfull in the Hebrew; his Lectures he attended upon both in publick and private, and when *Cevalerius* was ſent to *Cambrdge* to be the Profeſſor there, *Druſius* went along with him, applying himſelfe eſpcially to the ſtudy of Greek: Afterwards when *Cevalerius* was called back into *France*, *Druſius* ſtill accompanied him, & fell hard to the ſtudy of the Hebrew: he alſo privately read the ſame to two young *Engliſh* Gentlemen: After while he returned to *London* againe, and when he was purpoſed to goe back into *France*, he heard of that bloody Maſſacre at *Paris*, which made him alter his minde, and having preferment profered to him, either in *Oxford* or *Cambridge*, he choſe *Oxford*, where, for the ſpace of four years, he read Hebrew, Chalde, and Syriack with great commendation: After which time he went back to *Lovain*; but not long enjoying peace there, he returned to *London* againe: where he continued till the peace was concluded at *Gaunt*, and then went over into *Flanders*, and from thence into *Zealand*, where the States of *Holland* choſe him to be the Profeſſor in Hebrew, Chalde, and Syriack in the Univerſity of *Leiden*, *Anno Chriſti* 1577. there he married a wife, and the States of *Friſland* having newly erected a Univerſity at *Franequer*, they called him thither: In which place he continued taking great paines for the ſpace of thirty one years; and at length reſiged up his ſpirit unto God: *Anno Chriſti* 1616. and of his age 66.

John Druſius was a great Ebrician found,
Moſt meritoriouſly muſt here by Crown'd
With Bayes, to's praiſe: whom for's ability
In Hebrew, Syriack Chalde, worthily,
The States of Holland, had Profeſſour made

Of

Of him in Leiden, where not long he stay'd,
Being call'd to Franquer University
By th' Friland States, where with great industry,
For thirty years he govern'd it with fame,
And then deceased with an honored Name.

The Life and Death of John James Grynæus, who dyed Anno Christi 1617.

John James Grynæus was born at *Berne* in *Helvetia Anno Christi* 1540. his father was a Minister, who dyed of the Plague *Anno Christi* 1547. he was brought up at School at *Basil*, and *An.* 1551. was admitted into the University: the next year he fell sick of the Plague, but it pleased God to restore him againe, and he followed his study hard: *Anno Christi* 1559. he began to Preach, and was ordained Deacon: *Anno Christi* 1563. he went to *Tubing*, and the year after was made Doctor in Divinity: and the next year after he was sent for to succeed his father in the Pastorall charg at *Rætela*, where besides his ordinary labors, he read privately to the Deacons twice a week, and God blessed his labors exceedingly.

In the year 1569. he married a wife, with whom he lived contentedly fourty years, and had by her seven children: About that time the form of Concord being much pressed, he fell hard to the studies of the Scriptures, and of ancient and modern Divines, whereby it pleased God that the light began to appear to him, for hitherto he was a *Lutheran*; whereupon declaring his judgement about the ubiquity of Christ's body, he began to be hated of many: *Anno Christi* 1575. he wes sent for to *Basil*, to be a Professor in interpreting the Old Testament: there he expounded *Genesis*, the *Psalmes* and the *Prophets*: and God so blessed his labors, that he healed the difference between the *Tygurine*, and *Basiliar* Churches: he had many Noble, and Gentle-

men

men that came out of other countries to sojourn with him. After the death of *Lodweck*, Prince Elector *Palatine*, Prince *Cassimire* sent for him to *Heidleberge*, where he read Divinity and History almost two years: at the end of which time he was called back to *Basil* (*Sculcer* being dead) to succeed him in the Pastorall office: which place he discharged faithfully the remainder of his life; at last, after much pains spent in the Work of the Ministery, in Readings in the University, and overseeing of the Schools, he began to grow weak and sickly, and his eie-sight waxed very dim: he lost also most of his friends, with his wife and children, all but one daughter, and his son in Law *Polanus*: he was much tormented with the Collick, yet bore all with admirable patience: and in the middest of his pains, he said

Vt nunc triste mori est, sic dulce resurgere quondam,
Christus ut in vita, sic quoque morte lucrum est:
In terris labor est, requies sed suavis in urna,
In summo venient gaudia summa die:

As death's sad, so to rise is sweet much more,
Christ as in life, so he in death is store:
On earth are troubles, sweet rest in the grave:
I'th last day we the lasting'st joyes shall have.

After that he fel sick of a Feaver, which almost took away his senses, but he betook himselfe wholly to Prayer, and tasted the joyes of heaven in his soul, continually wishing that he might be dissolved and be with Christ: which desire God shortly after satisfied: when he had lived seventy seven years *Anno Christi* 1617. the Ministers of *Basil* carred his corps to the grave: A little before his death he professed to Doctor *Meier* that he dyed in the same Faith that he had taught others: that he had earnestly besought God to provide his people of an able and faithfull Pastor, &c. concluding, *O præclarum illum diem, cum ad illum animarum concilium, cœlumque proficiscar, & cum ex hac turba, & colluuione discedam:*

ſcedam: O happy day when I may depart out of this troubleſome and ſinfull World, and goe to heaven to thoſe Bleſſed ſouls before departed: He uſed to ſay, *Pontifici Romano Eraſmum plus nocuiſſe jocando, quam Lutherum ſtomachando:* writing to *Chytræus*, he ſaid; *Si non amplius in his terris te viſurus ſum: ibi tamen conveniemus, ubi Luthero cum Zuinglio optime jam convenit:* If we never ſee one another again in this World, yet we ſhal meet in that place where *Luther* & *Zuinglius* agree very well together: He uſed to be up at his ſtudy Winter and Summer before Sun-riſing, and ſpent all the day in Prayer, Writing, Reading, and viſiting the ſick: He was ſo famous that many Princes, Noblemen, and young Gentlemen came from forreign Countries to ſee, and hear him.

And this Grynæus worthy was, likewiſe,
That wee his Noble name ſhould memorize:
Who was a rare Divine in Germany,
And made a Doctor in Divnity:
At Tubing and to Baſil, ſent for thence
To be Profeſſour, where with diligence
And profitable pains, and in that while
The differance he did reconcile
'Twixt the Baſilian Church and Tigurine;
At laſt his labour made his health decline:
And in his Paſtorall Charge, in Baſil he
Ended his dayes in ſweet tranquility.

ROBERT ABBAT

The Life and Death of Robert Abbot.

THis learned and humble man ſucceeded Doctor *Holland* in the Chaire at *Oxford*, and herein exceeded him, that although they were both of extraordinary ſufficiency and *vaſt* if not *immenſe* reading, yet as *Auguſtus* ſpake of *Caſſius*, *ingenium habet in numerato*, ſo it may be truly ſaid of *Abbot* *variam lectionem habuit in numerato* : he had the command of his learning, and the ſum of his readings upon any point which offered it ſelfe to his handling, *caſt up* to his hand; the other had not ſo. Whence it came to paſſe that the diligent hearers of the one received alwayes from him that which they expected; the Auditors of the other ſeldome received what they expected, or expected what they received from

from him, yet alwayes went away well satisfied from his *full table*. And I conceive the reason hereof may be this, *Abbot* desired rather *multum legere* than *multa Holland*, rather *multa* than *multum*; the meditation of the one wrought upon his reading; the reading of the other wrought upon his meditation; and as it surcharged his memory, so it over-ruled his invention also. Let both have their due praises.

——*Et viridi cingantur tempora lavro.*

For *Abbot*, envy it selfe will afford him this testamoniall, that if his *tongue* had been turned into the *pen of a ready writer*, or all that he wrote upon the History of Christs passion, and the Prophet *Esay*, and the Epistle to the Romans, had seene the light; he had come near unto if not *over taken*, the *three prime worthies of our University*, *Jewel*, *Bilson* and *Reynolds*; for he gave to Wm Bishop, as great an overthrow as *Jewell* to *Harding*, *Bilson* to *Allen*, or *Reynolds* to *Heart*.

He was borne at *Gilford* in *Surry* of honest and industryous Parents, who lived fifty years together in wedlock; and because they preserved that *sacred bond* so *entire* and kept the *marriage bed so undefiled*, God powred the dew of his blessing upon it and made them very happy in the fruit of their body, especially in three of their children, whereof the first was Bishop of *Sarum*, the second Archbishop of *Canterbury* the third Lord Mayor of *London*. In the Catalogue of all the Bishops of *England*, onely *Seffred* sometimes Bishop of *Chichester*, *was consecrated by his brother Archbishop of Canterbury*. *Abbot* had this happinesse and more, for of two of his younger brethren one of them was advanced to the highest place in the Church, and the other to the highest place in the City under his Majesty; the youngest of them *Maurice Abbot* had the honour to be the first Knight who was *dub'd* by his Majesties royall sword: the elder of them had yet a greater to annoynt his sacred Majesty, and set the Crown upon his royall head; but I leave the two other to a *better Herald* to *blazen* their vertues. Of this our *Robert* I will en-

deavour with my penſill to draw the lineaments, whoſe ſilver pen I more highly eſteeme then the *ſilver Mace* of the one, or *golden* of the other. He was not as Saint *Jerome* writeth of *Hillarion*, a *roſe growing from a thorne*, but rather a *province* or *double roſe growing from a ſingle*: for his Parents embraced the truth of the Goſpell in King *Edwards* dayes, and were perſecuted for it in Queen *Maries* raigne (by Doctor *Story* of infamous memory) and notwithſtanding all troubles and moleſtations continued conſtant in the profeſſion of the truth till their death, and all their children treading in their holy ſteps, *walked with a right foot to the Goſpell*, and were zealous profeſſors of the reformed Religion, eſpecially *George* and this our *Robert*, whoſe zeale for the truth accompaned with indifatigable induſtry and choyce learning preferred him without any other friend or *ſpokeſman*, to all the dignities and promotions he held in the Univerſity and Church.

He was another *Hortenſius*, his eminent parts *were ſeen and allowed*, yea and rewarded to upon the firſt *glympſe* of them: For upon an Oration made by him the ſeventeenth of *November* the day of Queen *Elizabeths* inauguration, he was choſen Schollar of *Baliol* Colledge; upon the firſt Sermon he Preached at *Worſter* he was made Lecturer in that City, and ſoon after Rector of *All Saints* there; upon a Sermon Preached at *Pauls* Croſſe, Maſter *John Stannop* one of his hearers having a benefice of great valew in his gift, *Bingham* by name in *Nottinghamſhire*, tooke a reſolution upon the next voydance of it to conferre it upon him; and the Incombent not long after dying, ſent of his owne accord the Preſentation to him; upon a Sermon Preached before his Majeſty King *James*, in the month he waited at Court, In the year 1612. newes being brought of Doctor *Hollands* death, the King moſt gratiouſly nominated him his ſucceſſour; and laſtly upon the fame of his incomparable Lectures read in the Univerſity, *de ſuprema poteſtate regia contra Bellarminum & Suarezium*, and the peruſall of his *Antilogia adverſus apologiam Garnetti*, the See of *Sarum* falling voyd, his Majeſty

Majesty sent his Congedelire for him to the Deane and Chapter. Thus as he set forward one foot in the *temple of vertue*, his other still advanced in the *temple of honour*.

A curious English Poet making use rather of *licencea poetica*, than *libertas grammatica*, deriveth *Robertus* (our Divines *Christan name*) from three Monesillibles *ros*, *ver* & *thus*; though this etimoligy be affected and constrained, yet I will make use of it to branch the History of his life into three parts; and first I will consider him as he was *ros* in his Countries cure; secondly, as he was *ver* in his University preferment; thirdly, as he was *thus* in his episcopall See.

First I will speake of him as he was *ros*: *Ros* signifieth dew, which name very fitly agreed unto him whilst for twenty years he lived obscurely in the Country; for as dew doth much good to the place where it fals, and yet makes no noyse; so his paines were very profitable in his private Cures, yet was not his fame cryed up nor made any noise in the world: secondly, as dew dropping on mowen grasse refresheth it and maketh it spring anew; so his labors in his Pastorall charge much refreshed the consciences of true converts, which had felt the cythe of Gods judgements, and made them *spring* up in *hope* and *newnesse of life*: thirdly, as dew distilling in silver drops mollifieth the parched ground, so his heart melting into teares in many penitenciall exhortations mollified the stony hearts of those who had been before most obdurate in their sins: lastly, as dew that fals from heaven returnes not thither back againe, but inricheth the soyle, and makes fruitfull the earth; so his pains whereseever he bestowed them were never stirrill but brought much fruit of comfort both to himselfe and of knowledge in the mysteries of salvation, to his hearers. In this time of his retired privacy he printed A mirrour of popish subtilties: The exhaltation of the Kingdom and priesthood of Christ, and first he *ruff-hewed*, and after *polished* and published his exquisitr tract entituled *Antichristi Demonstratio*, which was not onely highly commended by our learned *Andrewes* Bishop of *Winton*, but so esteemed by King *James*

(a second *Salomon*) that of all the fruitfull trees in our Paradiſe he choſe to griffe his meditations upon the *Apocalipſe* upon *Abbot* his *ſtocke*, commanding that his Comment upon the 7. 8. 9. and 10. verſes of the twentieth Chapter of the *Apocalypſe*, ſhould be joyned unto the end of *Abbot de Antichriſto*; and at the laſt impreſſion of the ſaid book at *London*, 1608. it is Printed after the end of the twelft Chapter before *Elenbcus capitum* of the ſaid book; an honour which his Majeſty did to no other of the great Clarkes of this Kingdome. Like as *Mary Magdalens* ſpicknard was ſo mingled with the oyntment of the Goſpell by our Saviours precept, that whoſoever ſmelt the one cold not but reſent the other: ſo King *James* his ſavory meditations are incerted into *Abbots* contemplations of Antichriſt, that whoſoever diſtaſteth not the one cannot but well reliſh the other. To theſe his labors which made the preſſe *ſweat* againe and againe; I muſt adde his moſt accurate Commentary upon the Epiſtle to the Romans, which he run through all not with briefe notes as others, but large Sermons upon every verſe; in which he handled as his text gave him occaſion, all the controverted points of Religion at this day, and he encloſed the whole *Magazen* of his learning: and great pitty it is that the Church ſhould be deprived of ſuch a treaſure, conſidering Saint *Auſtines* obſervation is true, *the truth is neither mine, nor thine, nor his, but all of us have a right to it, whom thou calleſt to the Communion thereof, threatning to deprive us of it if we keepe it private.* They therefore who withhold this Worke from the publick view, as they wrong the Church in generall, ſo in ſpeciall the City and Cathedrall Church of *Worceſter*, to which he bequeathed it as a kind of *legacie*, as the authors owne Words in his dedicatory Epiſtle to Biſhop *Babington* printed with his Sermons upon the 110. *Pſalme* import, *I will endeavour as opportunity may ſerve to preſent to their eyes (meaning his hearers at* Worceſter) *the things that did once affect their eares, and to make others alſo partakers of them*; and a little after in the ſame Epiſtle, *I am willing to expreſſe my affection to that City wherein I have beſtowed the greateſt ſervice*

of

of my life, and wherein I assure my selfe that a few names there are at least, I hope many that shall be my crown and rejoycing in the day of the Lord Jesus.

I have considered him as *ros* according to the first syllable of his name, now let us view him according to the second, as *ver*, a spring; first passively then actively; first as *ver* in himselfe, when taken as a *choyce plant* and set in the famous *nurserie* of learning and Religion, the University of *Oxford*, he thrived exceedingly, *springing* and *growing* from one profession to another, from one degree to another, from an Artist to a Divine, from a Bachelour to a Master, from a Scholler of *Baliol* Colledge to a Fellow. Though this were the time wherein he *replenished his store-house of good Literature* both divine and humane, yet knowing that this kind of provission is like the *oyle in the widdowes cruze, which filled still by emptying*, and like the loaves *John 6.* which *multiplyed by distributing*; he joyning practise with his contemplation, and by Lecturing first at *Alhallowes*, and afterwards at *Abbington* he encreased his *store and stocke* of saving knowledge: and thus he was *ver* passively in himselfe, but when by Bishop *Banerofts* meanes he was called to be Governour of *Baliol* Colledge, and much more after when he was advanced to the Chayre, he was *ver* actively, and caused *a spring in others*; for then as a carefull and skilfull *Gardiner* he *set his nurserie* with the best *plants*, making alwayes choyce of the towardlyest young men in all Elections, and when he had set them, he tooke such care to *water and prune them* that in no *plat* or *knot* in the famous *nurserie* of the University of *Oxford*, there appeared more *beautifull flowers*, or *grew sweeter fruit* then in *Baliol* Colledge whilst he was *Master*. What should I speake of his diligent reading to his owne Schollers, and his continuall presence at publicke Exercises, whereby he both Countenanced the Readers and encouraged the Hearers.

Urget præsentia Turin.

His first and chiefe care was to plant the feare of God in the hearts of all the Students in his Colledge, knowing well

well that as God is the father of all things, ſo Religions is the mother of all vertues; and little hope there is that they will take any care to obſerve the ſtatutes of theſe Founders, who regard not his ſtatutes, who is the *Feunder* of all nature and grace, and *beares up the pillar of the whole World*. To imprint his Lawes therefore in their mindes, beſides the holy example of his ſtrict and regular life and continuall admonitions and godly exhortations to ſtudy the Scriptures, and *exerciſe themſelves* in them *day and night*, he took ſpeciall care of publicke Prayers, from which himſelfe was never miſſing, if he had his health (though the mornings were never ſo darke, and the ſeaſon bitter (and but finding ſome inconvenience in the abſence of many of his company at evening Prayer, pretending diverſe occaſions of buſineſſe, he altered the time of thoſe Prayers, puting them off from five of the clock in the afternoone untill eight of the clock at night, and immediatly after payers he commanded the gates to be lockt, to prevent or at leaſt diſcover all Noctivagators. Next to piety, he moſt deſired to ſetle peace in the Colledge, and exterpate all faction which had been for a long time the baine of that Society; for Doctor *Lilly* his immediate predeceſſour was in ſome ſenſe not free from, *lilliam inter ſpinas*, *a Lilly among thornes*, and which was worſe, it is though he cheriſhed them for private ends of his owne: but *Abbot* who had learned from his and our Maſter that *bleſſed are the peace makers*, and *that a houſe divided within it ſelfe cannot ſtand*, laboured by all good meanes to *cæment* all parties and *make up* all the *breaches* he found, wherein God ſo bleſſed him that by reconciling them one to another, he united them all faſt to himſelfe and he gained more every way by *angling in the cleare ſtreame*, then his predeceſſours had done by *fiſhing in troubled waters*. Thirdly, becauſe he learned from Saint *Jerom* that intemperance in dyet, *facile diſpumat in libidinem*; he every weeke viewed the buttry booke, and if he found laviſh expence upon any mans name he would puniſh him ſeverely for it, yet was he tender and compaſſionate to thoſe who were of weaker

weaker constitutions of body, and he not onely permitted them to have such meats drest for them as might irretate their weake appetite and strengthen nature, but he sent to them often from his owne Table, and if any were visited with sickness he tooke care of them as if they were his owne children, and his house was as an Apothecaries shop to furnish them with all such things they needed: During the time of his Mastership in *Baliol* Colledge, he finished his answer to *William Bishop* Seminary priest, intituled by the Pope Bishop of *Chalcedon*; this nominall Bishop of an Aeriall Diocesse took upon him to refute Master *Perkins* his reformed Catholicke, but our *Abbot* so refuted his refutation, and so learnedly, copiously, solidly and perspicuously handled all those maine heads of Controversie, which his adversary touched upon, that many judicious Protestants heartily wished that *William Bishop* had run through all the above mentioned *Refomed Catholicke*, for then we should have had in our *Abbots* encounter with him a whole system and body of controversies exactly discussed, and the truth of reformed Religion in all points solidly and substantially confirmed by Scriptures, Fathers and Reason.

When *Hanibal* set upon *Minutius* at an advantage, and put him to some distresse *Fabius Maximus* brings out his forces against *Haniball*, and puts him to flight, and *Haniball* himselfe was enforced to confesse, *that if he gained any thing upon* Minutius *he lost it and a great deale more by* Fabius Maximus. This *William Bishops* conscience told him, and therefore finding himselfe unable to deale with *Abbot* at *sharpe*, he challenged him to fight with him at *dull and rusty foyles*, I meane foule language & scurrilous sarcasmes like the Orators taxed by *Quintilian qui causarum vacua convitiis explebant.*

At the end of that his Mr. piece, he added *vice coronidis*, a singular treatise intituled the *True ancient Roman Catholick*, which he dedicated to Prince *Henry*, who so thankefully accepted this his present, that he returned him many thankes in a letter written with his Princely hand, and promised his helping hand upon the next voydance to lift

him up higher in the Church; and though by the Princes untimely death this moſt able Champion of the truth ſunk much in his hopes; yet within a few yeares he was raiſed up firſt *ad Cathedram Doctoralem*, and then *Epiſcopalem*, for Doctor *Holland* exchanging this life for a better in the year of our Lord 1612. *Abbot* was thought the fitteſt man to ſucceed him in that Chayre, in the judgement of all men ſave his owne, who ever undervalued himſelfe, and after this place was conferred upon him refuſed it till his brother procured a Mandate from the King to him to hold it, and then being put into the Chayre as it were by force, he ſo well filled and furniſhed it that all men gave him that Evelogne which Saint *Jerom* giveth, *Nepotian ideo magis erat dignus quod ſe profitebatur indignum*: he was by *ſo much the worthier the leſſe he knew his worth*, for contempt of honour makes it more due, and humility in excellency excels excellency it ſelfe. And here the third time he made good the ſecond ſillable of his name *Ver*, for partly by Sermons *ad Clerum*, partly by his learned Lectures, partly by his judicious moderating Divinity diſputations, partly by his exquiſite Tractates printed a little before his death: he cauſed ſuch a *ſpring* among Divines as was not ſeen in many years before. I will not revive his contentions with Doctor *Howſon* concerning the *Geneua* notes and clearing *Calvin* from *Arianiſme*, becauſe they are *dead* long ſince, and were *honourably buried* by King *James*, by whoſe command Dr *Howſon* being *ſharpened, turned his edge* from *Geneva* to *Rome*, and in the next Sermon he Preached as Saint *Maries*, *fell fierce and foule* upon the Pope himſelfe, threatning to *looſen him from his Chayre, though he were faſtened thereunto with a tenpeny naile.*

Neither will I relate much of his Far-well Oration at his parting from the Univerſity, becauſe I could not light upon a perfect copy thereof, but a few fragments onely and fragments though of dainty diſhes pleaſe not the palat of moſt men; yet to give you ſome taſt of it, thus he began "*Salve veneranda mater Academiarum decus & gloria continere* "*me, non poſſum quin exultem animo beatumque me prædicem cui*

"*infeliciſſimo*

"infelicissimæ omnium gymnasiorum discere pariter & docere da-
"tum est mille ego tibi salutes mille felicitates, prosperitates omnes
"& successus exoptare nunquam desinam, tibi hoc negotium sub po-
"tentissimi principis auspitiis, agitur tibi repetitus labor hic cui pro
"te aliquando in scholis tuis sudatum est. Id nempe agitur ut cavere
"discant alumni tui Arminios Bertios Grevinchonios & reliquos
"istos scriptitores quos pruritus, ingeniorum occupat ut in assuetis
"nunquam acquiescant, nunquam se aliquid esse credant, nisi novi-
"tate singulares sint. Qui vult uno esse, animo cum ecclesia anglicana
"par est, ut studia inchoet ab ejus doctrinæ notitia, quam ejusdem ec-
"clesia esse constat, legat, in primis & digerat articulos religionis
"quibus subscribimus omnes illorum recolat explicationes quæ con-
"tinentur in homiliis, catechismos consulat ea quæ publica ejus au-
"thoritate prodierunt apologiam ecclesiæ, Anglicanæ & omnes ejus
"defensiones proillustres viros Jewellum, Fulcum, Reynoldum, &
"Whitakerum, Calvini Institutiones, opera reverendissimi Whigifti,
"& in primis venerabiles Hookeri, nullo modo omnititantur; qui vero
"his omnibus relictis, confert se ad magistrum sententiarum & Tho-
"mam Aquinatem, & huius farinæ theologos, acquid aliter fieri potest,
"quam ut papismo inficiantur, qui primum lac sugunt ab istis uberi-
"bus; neque tamen scholam penitus excludo, imo omnimodo adhi-
"bendam sentio, sed ita ut sit ancilla non domina & effrenda ad il
"lam fidei doctrina, non inde referenda; sit asina quæ te portet,
"quod si te inequitet illa in salibras & præcepitia te ducet. And
"after singular directions for students and passionat ex-
"pressions of his love to the University, thus he concluded
"spero ego, de te spero de tuis optima charissima mater mea, utinam
"vigeas, utinam floreas magisque ac magis crescas in columnam fi-
"dei firmamentum veritatis usque ad adventum Jesu Christi.

We have felt him as dew softly distilling in his private Cures, according to the first syllable of his name *Ros*, and viewed him also as the *Spring* growing & flourishing in the University according to the second *Ver*. Now let us scent him as *Franckincense* sending forth a most fragrant smell in his Diocesse, according to the last monosyllable *Thus*.

Franckincense thought it be often used in private houses where the roomes are dankish, yet it is most proper for the

Church, and of all Churches, for the Cathedrals where is the greatest concourse of people, and the service performed with most solemnity: here therefore *consecrated* as it were in a *golden censer*, he burnt most fragrantly in his meditations, ejaculations, Sermons and exhortations, breathing out *odorem vitæ ad vitam*, through all the Bishoprick of *Sarum*. Other Bishopricks were voyced upon him as of *Lincoln* and *Coventrie* and *Litchfield*; but the businesse of the *nullity*, made a nullity for a time in his Graces good intentions, and our Bishops hopes, in so much that King *James* of blessed memory, when Doctor *Abbot* newly consecrated Bishop of *Sarum* came to doe his homage, his Majesty spake pleasantly unto him after this manner, *Abbot I have had very much to do to make thee a Bishop, but I know no reason for it, unlesse it were because thou writest against* (viz. *William Bishop* a Popish priest) whose refutation of Master *Perkins* his reformed Catholicke, this our *Abbot* had not long before solidly refuted. After his consecration at *Lambeth*, and his homage done at Court he tooke the University in his way to *Sarum*; and there taking his leave of his Mother, he was accompanyed with all his brethren, the heads of Colledges and Hals, and of other his *Oxford* friends of good ranke and quality, till about the edge of his Dioceſſe they left him, with teares in their eyes, *erumpentibus præ dolore*, & the Clergy & Gentry of *Sarum* met him with teares also in their eyes of another kind, *emanantibus præ gaudio*; as he came into the City he was entertained with eloquent speeches, which he answered extempore in the same language they were made unto him, and with worthy presence which were thankefully accepted, and the next Lords day following he offered *his first fruits in the Temple*, taking for his text the Word of the Psalmest 26. 8. *Lord, I have loved the habitation of thy house, and the place where thine honour dwelleth.*

After he had verified the Words of his Text in the person of *David*, his Sermon ended, he verified it in himselfe and made a Demonstration that he loved that house of God, *not in tongue onely and in word, but in deed and verity*; for viewing

viewing exactly that beautifull Fabrick, and finding it very much in decay, partly through the negligence of his Predeceſſors, and partly through the Covetouſneſſe of the Deane and Prebends, who *filled their purſes* with that which ſhould have *ſtop'd the chinks in the Wals*, he ſent a peremptory ſummons for all the Prebends; and partly by a ſeaſonable admonition, partly by increpations and threatnings, partly by reviving an old Statue *de quinta parte Prebendarum*, he drew from them 500. l. which was all ſpent in the reparation of that Church. And after the repairing of the materiall temple he wholly laboured in repairing of the ſpirituall temple, both by doctrine and by diſcipline, viſiting his whole Dioceſſe in his owne perſon, and Preaching every Lords day whilſt he enjoyed his health either in the City or in the neighbour Townes: the laſt text he handled was *John* 14. ver. 16. *I will pray the father and he ſhall give you another comforter, that he may abide with you for ever*: upon the firſt propoſall whereof as many of his hearers preſaged his departure from them, ſo indeed proved it his laſt and Far-well Sermon, for ſoone after he came out of the Pulpit, he fell into grievous fits of the ſtone which firſt ſtoped the *paſſages of nature*, and within a few dayes ſhut up all the offices of his ſenſes, ſo was his hour-glaſſe contrary to all other, the *ſooner run by being ſtopt* with ſand or *gravell*; for by his perpetuall ſedentary life, ſuch a ſtone was bred in his kidnies as no ſtrength of nature or skill of Art could remove, but there ſtill remaining, put his *patience to the teſt*, and by extremity of paine and torment in a ſhort ſpace took away all ſenſe of paine and life together, whileſt he *lay* thus as it were upon the *racke* in unſufferable *torture* of body, his ſoul was at great reſt and eaſe, for the aſſurance of heavenly things cauſed him moſt chearfully to part with earthly, & the quick ſenſe he had of *the powers of the life to come* deaded the ſenſe of his bodily paines. Many yet living are much revived to recollect thoſe his laſt admonitions, and godly exhortations; thoſe I ſay who came to viſit him upon his death bed who were not a few, and among others the

Judges being then at *Sarum* in their Circuit. To them he communicated out of his rich treasury of learning and devotion most Christian and grave advice, and amongst many points he discourſed on before them, he inſiſted very much upon the benefit of a good conſcience, rendring many thanks to his Creator for the great comfort he felt thereby now in his extremity, and admoniſhed all that heard him ſo to carry themſelves in their moſt private and ſecret actions as well as in their publick, that they might obtain that at the laſt which would ſtand them in more ſtead then what all the World could afford beſides; with theſe his godly admonitions and exhortations and Epiſcopall benediction and prayers, together with the paine of his diſeaſe, being quite ſpent, he lay as it were ſlumbering with now and then a ſhort ejaculation, lifting up his eyes and his hands towards heaven for the ſpace of two or three houres, and at the length, (*March* 2. 1617) between the houres of ſeven and eight gave up the ghoſt, with theſe words, *come Lord Jeſu come quickely, finiſh in me the worke that thou haſt begun, in manus tuas domine commendo ſpiritum meum quia tu redemiſti me deus veritatis ſalvum fac ſervum tuum qui in te ſolummodo ſperat & confidit fiat miſericordia tua domine ſuper me in te domine ſperavi non confundar in æternum.*

The *Thurſday* following his Funerall was ſolemnized in the Cathedrall Church over againſt the Biſhops ſeat, where he was buried not ſo much in *earth* as in *water*, I meane the teares of the Clergy, and all the inhabitants of *Sarum* which they ſhed in great abundance for his loſſe as they had great reaſon. For whereas there are three vertues which moſt endeere a good Biſhop to his Dioceſſe, diligence in his Paſtorall charge, Bountifull, Hoſpitality and a lovely and lowly carriage even towards his inferiors; in all theſe three *Abbot* excelled, firſt for his humility; all they that knew him either *under hatches*, or upon the *deck* or *ſitting at the ſterne* of the Church found no difference in him: he was the ſame man in his private Cures, and in his doctorall Chayre and in his Epiſcopall ſeate. As a violet whether it

be

be set lower or higher in the banke, retaineth still the same scent; so whether he were set lower or higher in the Church he kept close to the earth and retained his sweet, meeke and humble disposition. As for Hospitality besides his extraornary entertainment of the Earles of *Pembrooke*, *Harford*, *Mungumry*, the Lord *Arundall* of *Warder*, the Judges of *Assises*, the Justices at the *Sessions*, the Mayor and his brethren and Deane and Cheapter, he feasted all the poore at Christmas, there being in the City of *Salisbury* three parishes, he bid a hundred coupels every day at the least: so that besides the poorest of all, which were his guests on Christmas day, all the rest of the needy in the City filled up the other three spare Holy-dayes. What should I speake of his Charity to the Prisoners, whose *Bowles he refreshed* three times every weeke at least, their lamentable cryes piercing as deep into his heart as *the Iron entered into their souls*. Lastly, for his diligence in his Pastorall charge, and his faithfull & continuall dispencing the mysteries of salvation: I might here raise a *cloud of witnesses* not onely his thronged Auditories at *Oxford*, *Abington*, *Worster* and *Bingham*, but his numerous Sermons, Commentaries and other Tractates of Divinity which he hath left behind him, some in Manuscripts some Printed.

The Manuscripts are these.

1 *A Sermon Preached at Saint* Maries *concerning the vindicating of* Geneva *Bibles from judaisme and Arianisme.* 2 *Three Sermons in English one Preached at* Pauls Crosse, *intituled the* Fruitlesse Fig-tree, *the other two in the Cathedrall Church of* Worcester *upon the second of* Tim. 4. 7. 8. 3 *Diverse latin Sermons.* 4 *Lectures upon the* 26. 27. 28. *Chapters of Saint* Matthew *containing the storie of Christs Passion, death and resurrection.* 5 *A Commentary upon the Prophet* Elay *from the first Chapter to the fifteenth verse of the thirtieth.* 6 *A Commentary in Latine upon the whole Epistle to the Romans.* 7 *A briefe examination of* Mr Bishops *reproofe of the Epistle Dedicatory and Preface to the Answer of his Epistle to the King.* 8 *A Preface to the Reader to be interposed betweene the Epistle Dedicatory of his booke* de Antichristo *and the first Chapter of the same book.* The

The Printed are these.

A mirrour of Popish subtilties written against a cavelling Papist in the behalfe of one Paul Spence, *dedicated to Bishop* Whitgift London 1594. 2 *The Exaltation of the Kingdome and Priesthood of Christ, being a Commentary upon the* 110. *Psalme, dedicated to* Gervas Babington *Bishop of* Worcester London 1601. 3 Antichristi Demonstratio *dedicated to King* James, *Printed at* London *first* 1602. *and after* 1608. 4 *A Defence of the reformed Catholicke of Master* Willian Perkins *lately deceased, against the bastard counter Catholicke of Doctor* Bishop *Seminary Priest, dedicated to King* James, *the first part Printed* 1606. *the second* 1607. *the third* 1609. 5 *The true ancient Roman Catholicke dedicated to Prince* Henry, *Printed* London 1611. 6 *The old way, a Sermon Preached at* Oxford *the eigth of* July, *being Act Sunday, dedicated to Archbishop* Bancroft, *Printed at* London 1610. 7 Antilogia adversus Apologiam Audreæ Eudemon Johannis Jesuitæ pro Henrico Gernetto proditore, *dedicated to King* James, *Printed at* London 1613. 8 De suprema potestate Regia exercitationes habitæ in Academia Oxonienſi, *Printed after his death and dedicated by his Sonne to* George Abbot *Archbishop of* Canterbury, *Printed at* London 1619. 9 De gratia & perseverantia sanctorum exercitationes habitæ in Academia Oxonienſi, *dedicated to Prince* Charles *Printed* London 1618. 10 In Richardi Thopsoni Anglo belg. diatribam de amissione, & interciſione justificationis & gratiæ, animadversio brevis, *Printed* London 1618.

As he perfected this last (*March* 2. 1617.) Work he finished his course upon earth, which the Archbishop his brother hearing commanded me then his Chaplaine in house to affix the Attestation here ensuing, which I drew according to briefe notes written in English under his Graces own hand; of which I may say as the Orator doth of his Oration, *De haruspicum responsis Oratio omnis fuit non authoritatis meæ sed publicæ religionis mea fuerunt verba, fortasse plura sententiæ quidem omnes Archiepiscopi.*

A Testatio.

EN tibi (Christiane lector) viri (absit verbo invidia) supra omnem invidiæ aliam positi cautionem cygneam, cum qua animam exhalavit. Quod si ut esse Phæbi dulcius lumen solet jam jam cadentis, ita chariora sint illustrium virorum jam abeuntium scripta hunc libellum summo in pretio habeas oportet: quem scias eximii doctoris, ejusdemque Antistites reverende postrema cura elucubratum. Etenim dum opus hoc ad umbilicum ab ipso authore productum jam exit in lucem, ipse ex hac luce ad cælestem migrat: nempe commodissima ecclesiæ militanti jam modo præstita opera, ad triumphantem evocatur ecclesiam, ac a gratiæ divinæ defensione confestim ad divinæ gloriæ fruitionem transvolat; satur magis studiis, & lucubrationum suarum fama, quam annis, dinque non tam fuisse, quam vixisse credendus, Vita enim definiente Plinio, Vigilia est, quam præsul hic noster propetuam sacræ theologiæ studiis videtur impēdisse. Nam posteaquam in celeberima Academia, Oxonienſi pectus penitus imbuisset optimarum artium cognitione, & linguam, stilumque scite procudisset, utrumque deo dedicavit, & reliquam ætatis tempus transmisit, partim sacris concionibus ad populum habendis, quibus suggestum, partim prælectionibus dictandis, quibus Cathedram Doctoralem, partim scriptis suis limandis, quibus prælium plurimum locupletavit. Concedit clarissimi Theologi diu nomen, & industria, ac nitra angustos privatæ parochiæ limites aluit eam gloriam, quam haud ita multi nostro sæculo sunt assequuti. Tandem viginti annos officio pastoris, & ecclesiasticæ munere egregie perfunctus, a serenissima regia Majestate in arenam protractus est, ut in religionis reformatæ causa de gravissimis sæculi nostri controversiis cum præcipuis pontificis Romani pugilibus dimicaret. Qua quidem in arena non tantum adversarios suos Bishoppium, & Eudæmonem Joannem sed & hominum de se opinionem superavit.

Non multo post ab eodem Seremissimo Rege Jacobo Cathedræ Theologicæ in Alma Academia Oxonienſi preficitur: quam quidem dignitatem cum summa dignitate quinque annis sustinuit. Ad extremum fidelissimi pastoris, & eximii professoris laude cumulatus ad apicem Episcopalem evehitur, dioceſi Sarisburienſi ei demandata

quam annis non amplius duobus & tribus menſibus adminiſtravit. Dum vero non ſolum publicis curæ Epiſcopalis occupationibus implicatur, ſed & priuatis ſtudiis Theologicis penitus pertinaciuſque adhæret, ex ſedentaria vitæ ratione calculo intra renes, concepto graviſſime laborat, ac annum jam agens quinquageſſimum octavum cum ejuſdem morbi paroxiſmo ultimo per aliquot dies protracto in victa patientia conflictatus eſſet tandem, non ſine ingenti cleri ſui, populique luctu, & pene incredibili. Salisburienſis civitatis mœrore placide in domino conquieſcit. Imminente morte convocat domeſticos, & fidei ſuæ profeſſionem interruptis, ac moribundis vocibus exorſus, cum amici monerent hinc ut ſuperſederet labori, extare enim doctrinæ, ac fidei ſuæ in ſcriptis a ſe, editiſque oporibus confeſſionem; annuit; & ſcripta ſua omnia ſuprema hac voce obſignavit. Illa, inquit, fides quam ſcriptis meis propugnavi, veritas Dei eſt; in ejuſque aſſertione morior. Scripſit autem varia cum latino tum vernaculo idiomate: quibus illud Solomonis elogium de aureis pomis in calaturis argenteis, videtur aptiſſime poſſe accommodari. Auream enim rerum optimarum, ex ſacroſanctis ſcripturis, patribus, & conciliis ab ipſo congeſtam ſupellectilem argenteus includit, & illuſtrat dictiones candor. Sine quo, licet cauſſa veritatis (ut eleganter Lactantius) defendi poſſit, ut eſt a multis ſæpe defenſa tamen claritate, ac nitore ſermonis illuſtranda, & quodammodo ediffrenda eſt, ut potentius in animos inſtuat, & vi ſua inſtructa, & luce orationis ornata. Certe hic noſter (quod præcipit Quintilianus) non tantum fortibus, ſed & fulgentibus armis contra hæreticos pariter, ſchiſmaticoſque dimicat. Nec hoc, quod præ manibus eſt, opus pene poſt humum, aut eloquii nitore, aut argumenti dignitate reliquis ejuſdem authoris cedit. In quo pius Antiſtes ὀρθοδοξίας ſimul, & ὁμοδοξίας niter eccleſias reformatas tuendæ zelo flagrans muros Hierichuntinos a Pelagio olim extructos, & a ſanctis patribus dirutos, nuper vero a Jeſuitis, ac numperime ab Arminianis reſtaurari cæptos, non cornea, ſed argentea tuba demolitur. Ita enim veritatem catholicam denſiſſimis ſacrarum ſcripturarum, & ſanctorum patrum teſtimoniis, ac validiſſimis rationibus communit, & contra precipua Semipelagiorum argumenta ſive Arminii, ſive Thompſoni limaraſa recenti, penitus obterit, & profligat, ut modeſtis ingeniis, &

a partium ſtudio alienis hoc libello non dubitemus abunde hac in parte iri ſatisfactum. Cum Arminio, ut extero, & adverſario remotiore velut eminus pugnat; cum Thompſono vero, ut domeſtico in eccleſiæ Anglicanæ venis, & viſceribus hærente, comminus congreditur, & tractatuli illius heterodoxi, quo juſtificationis gratia interciditur, ita nervos omnes incidit, ut qui poſt hac in Thompſoni Diatribam *inciderit, Diogenis Zenonis Diatribam dicterium merito poterit uſurpare.* Thompſonianam *hanc* διαλειϕω *eſſe* καταλειϕω *vale, benevole lector, in Chriſto, & cum opus hoc authoris cauſſa amplectere, tum authorem operis cauſſa pio ſtudio proſequere.*

Meo textu, non meo ſilo. Daniel Featley, S. T. P. *Archiepiſcopo Canturienſ. fucius,* Engliſhed thus.

Thou haſt here (Chriſtian Reader) preſented unto thee the *Swan-like ſong* of a man (let none quarell the phraiſe) above the reach even of envy it ſelfe, with which he expired. If then as the glimmering light of the ſetting Sun renders more delight to the eye of the beholder, ſo the Workes of dying men are by ſo much the more indeared unto us; thou canſt not chooſe but valew this Book at the greater rate, wch thou mayeſt underſtand was perfected by the laſt care of a learned Doctor, and right reverend Prelate. For ſo ſoon as the Auther had finiſhed the piece, & brought it to this *light*, he himſelf paſſed to the *light cœleſtiall*: Having fitted his labour for the benefit of the Church Militant, he was called to the Church Tiumphant; and caught up immediatly from his defence of divine grace, to the fruition of divine glory. *Laden* he was more with learning, and the fame of his moſt acurate Works then with years, and to be thought rather to have lived long, then continued long among us. For our *life* (as *Plinie* defines it) is a Watch, which this our Prelate ſeem'd wholly to imploy in the ſtudy of Theology. For afrer that, in the renowned Univerſity of *Oxford* he had furniſhed himſelf with the knowledg of the beſt Arts, and had exquiſitely faſhioned both his tongue and pen, he wholly devoted them both unto God, and dedicated the

reſt of his enſuing life, partly to publick Preaching wherewith he honoured the Pulpit; partly to the reading of publicke Lectures, with which he illuſtrated the Doctors Chayre; and partly to the compoſure of his owne learned writings, wherewith he wonderfully enriched the Preſſe. Long was the fame and induſtry of this reverend Divine, locked up in obſcurity, and for which in the narrow limits of a private Pariſh, he nouriſhed that of glory whereunto few of our times have arrived. Afterwards when for the ſpace twenty years he had induſtriouſly executed the office of a Paſtor and Preacher, by ſoveraigne command he was required to encounter the chiefeſt of the Roman Champions in the defence of the Reformed Religion, concerning the greateſt controverſies which our times have produced. In which cumbeſt he not onely over-came his adverſaries, *Biſhop* and *Eudemon*, but far ſurpaſſed the opinion which the world had before conceived of him.

Not long after, by the ſame our moſt gracious Soveraign King *James*, he was advanced to be Doctor of the Chayre in the famous Univerſity of *Oxford*; which eminent place in the Univerſity he held with great reputation. At length having been famed for a faithfull Doctor, and an accurate Profeſſor of Divinity, he was promoted to the Epiſcopall See of *Salisbury*, which he governed but for the terme of two years and three months: For whilſt he was not onely wrapped in the publick affaires of his Epiſcopall Government, but alſo continued moſt ſedulous and induſtrious in his private ſtudyes of Divinity; that ſedutary life of his brought him to the terrible diſeaſe of the ſtone in his kidnies, wherewith being grievouſly tortured for ſome weeks; and now having attained the fifty eight year of his age, after good proofe of his unconquerable patience in the extremity of his laſt fit, he ſweetly ſlept in the Lord, to the infinite ſorrow both of the Clergy and Laity within his juriſdiction, and laments almoſt incredible of the whol City of *Salisbury*. When death approached he gave command that his family ſhould be called together; before whom

whom, with broken ſpeeches in the language of a dying man, beginning to make a profeſſion of his Faith, his friends advized him to ſpare that paines, ſince an ample Teſtimony both of his faith and learning lived extant in his Workes. He yeelded to their advice, and ſigned all his Workes with theſe his laſt Words; *That faith which I have defended in my writings, is the truth of God; and in the avouching thereof I leave the World.*

Many Workes he ſet forth both in Latine and our mother tongue, to all which that Teſtimony of *Salomon* may be fitly given, *They are apples of gold in Pictures of ſilver.* For the ſilver brightneſſe of his eloquent ſtyle expreſſes and gives a luſter unto thoſe goulden pieces of his accurate invention and rich materials furniſhed out of Scriptures, Fathers and Councels. Now although (as elegantly ſay's *Lactantius*) the cauſe of trueth may be defended without eloquence as it hath been often, yet it ought to be illuſtrated by the Nitour any clarity of a perſpicuous ſtyle, ſo that it may ſinke deeper into the minde by its owne ſtrength and the helpe of the Oratory.

Thirdly, this our Champion hath fought againſt both hereticks and ſchiſmaticks, *not onely with ſtrong*, but alſo (as *Quintilian* adviſes) *with gliſtering weapons.* Nor doth this preſent Worke of his (though born after his death) either for a fluent ſtyle, or weighty matter, come ſhort of the others. In which this godly Prelate burning with zeale both to defend the doctrine of truth and unity in the Reformed Churches, not with Rams-hornes as it were, but with a ſilver trumpet hath demoliſhed thoſe wals of *Hiericho* that were firſt raiſed by *Pelagius*, and then battered down by the holy Fathers, but againe of late times begun to be repaired by the Jeſuites, and laſt of all by the *Arminians.* For he hath ſo fortified the Catholick truth with the ſtrongeſt Teſtimonies of the ſacred Scriptures and the holy Fathers, and with ſuch powerfull reaſon againſt the chieteſt arguments of the *Semi-Pelagians*, lately *forbiſhed over with the file of Arminius* or *Thomſon*, that we doubt not but this very booke

booke alone will abundantly satisfie all Persons of modest ingenuity whatsoever. He fights with *Arminius* as with a forraign and more remote adversary, *at a kinde of distance*; but with *Tomson he closed and grapels*, as with a Domestick, fostered in the bowels of our Church of *England*, and he hath so coreuated that Pamphlet of his, which *cuts off the grace of justification*, that for ever hereafter who so shall fall upon *Thomsons Diatriba*, he may justly make use of the censure of *Diogenes* upon *Zeno's Diatriba*. This *Thomsons Diatriba* is truely *Catatriba*: that this his *passe-time*, as he tremes it (sporting himselfe with the *Precisians*) being himself one of the *concision*) is a *waste mine*. Courteous Reader farewell in the Lord; make much of the Work for the Authors sake, and of the Authors memory for the Works sake.

Surry, Oxford, Sarum clame
Their severall intrests in our Abbots Name;
Surry bore him, Oxford bred him;
Sarum (ripe for high promotion) led him
To honors Chayre: To whom he gave
More lasting honor, then he could receive;
This like a momentary Blaze
Lent a faire light, but vanisht with his dayes;
But that, like Titans brighter flame
Continues coeternall with his Name:
Nor is't the least addition to his glory
That learned Featlyes pen hath writ his story.

The Life and Death of William Cowper, *who dyed* Anno Christi 1619.

William Cowper was born in *Edenburgh*, and at eight years old was sent by his father to *Dunbar*-School, where in four years he learn'd the whole course of *Grammer*, and profited above his equals, and at that time did God

God begin to reveale himſelfe to him: many times in the Schoole he lifted up his heart unto God, begging of him knowledge and underſtanding: and alwayes as he went to Church, he ſent up his ejaculation to heaven, *Lord bow mine ear that I may hear thy Word.* At his entry into his thirteenth year, his Father ſent for him home to *Edenburgh*, and preſently after he went to Saint *Andrews*, where he continued to his ſixteenth year in the ſtudy of Phyloſophy, but made no great progreſſe therein; yet the ſeed of grace was ſtill working in him, inclining him to a carefull hearing, and penning of Sermons and other Theologicall Lectures. During his abode there, Satan working in corrupt nature, ſought oft to trap him in his ſnares, but as himſelf teſtifies, the Lord in mercy forgave the vanities and ignorances of his youth, and preſerved him from ſuch fals as might have made him a ſhame to the Saints, and a reproach to his enemies.

At the age of ſixteen years, he returned to his Parents at *Edenburgh*, who propos'd to him ſundry courſes of life: but his heart was ſtill enclined to the ſtudy of the holy Scriptures, whereupon he reſolved to goe into *England*, and the Lord provided him a place at *Hoddeſdon*, 18. mils from *London* (juſt as he had ſpent all his mony which he brought with him out of *Scotland*) where he was entertained by one Maſter *Guthry* a Scotch-man to aſſiſt him in teaching of a School: There he remained three quarters of a year, and then having occaſion to goe to *London*, he was unexpectedly called to the ſervice of Maſter *Hugh Broughton*, with whom he continued a year and a halfe, and daily exerciſed himſelfe in the ſtudy of Divinity.

At nineteen years old he returned againe to *Edenburgh*, where he lived with his elder brother [then one of the Miniſters in that City] who much furthered him in his former ſtudyes: at laſt he was required to give a proofe of his gifts privately, which he did in the New Church before Maſter *Robert Pont*, and Maſter *Robert Rollock*, and ſome others, by whom he was commanded to Preach in publick alſo. Being twenty

twenty years old he was sent by the authority of the general Assembly which met at *Edenburgh*, to be the Pastor at *Bothkenner* in *Sterlingshire*; when he came thither he found in the Church, besides ruinous wals, neither roof nor doors, nor Pulpit, nor seats, nor windows, yet it pleased God to give such a blessing to his ministery, that within halfe a year the Parishioners of their owne accord, built, and adorned the Church in as good a quality as any round about it: There he continued seven or eight years, yet subject to great bodily infirmities, by reason of the wetnesse of the soyl, and the moystnesse of the ayre: and in that time did God begin to acquaint him with his terrors, and with inward tentations, so that his life was almost wasted with heavinesse; yet thereby he learned more, and more to know Christ Jesus. About that time there was a Generall Assembly of the Church at *Perth*, unto which some that lived in the North of *Scotland* sent to desire that a Minister might be sent unto them; whereupon the Assembly appointed Master *Cowper* for that place, and accordingly wrote to him by Master *Patrick Simpson*, who comming to *Sterling*, delivered to him the letters from the Assembly, and the Town, containing his calling to the Ministry of that place; and shortly after the Towne sent their Commissioners to transport himselfe and family thither. In that place he continued doing the work of the Lord for nineteen years together, where he was a comfort to the best, and a wound to the worser sort: Besides the Sabbath dayes, he chose thrice a week to convene the people together in the Evenings, *viz.* Wednesdayes, Fridayes and Saturdayes, for preparation to the Sabbath, upon which dayes they had no Preaching in the morning: concerning which meetings, himselfe writes, *That it would have don a Christians heart good, to have seen those glorious and joyfull Assemblies, to have heard the zealous cryings to God amongst that people, with sighings and tears, and melting hearts, and mourning eyes*: and concerning himselfe, he saith, *My witnesse is in heaven that the love of Jesus, and his people made continuall Preaching my pleasure, and I had no such joy as in*

doing

doing his worke: and beſides that he preached five times a week, he penned alſo whatſoever he preached, many of which holy and godly Sermons are extant in print. All the time of his aboad there (except ſome little intermiſſions and breathing times) the Lord ſtill exerciſed him with inward tentations, and great variety of ſpirituall combats; the end of all which (through God's mercy) was joy unſpeakable, as himſelfe teſtifie's; *Yea once* (ſaith he) *in greateſt extremity of horror and anguiſh of ſpirit, when I had utterly given over, and looked for nothing but confuſion, ſuddenly there did ſhine, in the very twinkeling of an eye, the bright and lightſome countenance of God, proclaming peace, and confirming it with invincible reaſons: O what a change was there in a moment? the ſilly ſoul that was even now at the brinke of the pit, looking for nothing but to be ſwallowed up, was inſtantly raiſed up to heaven to have fellowſhip with God in Chriſt Jeſus; and from this day forward my ſoul was never troubled with ſuch extremity of terrors: this confirmation was given unto mee on a Saturday in the morning; there found I the power of Religion, the certainty of the Word, there was I touched with ſuch a lively ſence of a Divinity, and power of a God-head, in mercy reconciled with man, and with mee in Chriſt, as I truſt my ſoul ſhall never forget: Glory, glory, glory be to the joyfull deliverer of my ſoul out of all adverſities for ever.*

In the middeſt of theſe wreſtlings with God he wanted not combats with wicked men alſo, but the greatneſſe of his inward conflicts made him lightly regard all their outward contradictions, and to eſteem them but as the bitings of a Flea. It was no marvell to ſee Satan ſtir up his wicked inſtruments to moleſt him, ſince he profeſſed himſelfe a diſquieter of him and his Kingdome; and this much ſupported him, that he never had a controverſie with any of them but for their ſins; and the Lord aſſiſting him, the power of the Word did ſo hammer downe their pride, that they were all of them at laſt brought to an acknowledgement of their evill wayes.

But at length (as God turned the heart of *Pharaoh* and his people the *Iſraelites*, when the time drew on for their re-

move) so by little and litle, did the zeal and love of most of that people fall away, so that his last conflict was not with the prophane, but with Justiciaries & such as were unrebukeable in their lives: These men were stuffed with such pride, self conceit, disdain, and intolerable contempt, that thereby they were carried further from their duty then any of the former, and which should have been his greatest comfort, were his greatest crosse.

Presently hereupon God called him to the Government of the Churches in *Galloway*, in the South-West parts of the Kingdome, being chosen by the Assembly, and presented by the King thereunto: this was effected with out his privity, or ambitious seeking after it; yea, he was so far from it that eightteen weeks passed betwixt the Kings Presentation, and the Acceptation of it. In that place he was very carefull to advance the Gospel, & to adorne his Ministery: concerning the frame of his Spirit thus he writs: *My soul is alway in my hand, ready to be offered to my God: Where, or what kinde of death God hath prepared for mee, I know not: But sure I am, there can no evill death befall him that lives in Christ, nor sudden death to a Christian Pilgrim, who (with* Job) *waites every day for his change: yea (saith he) many a day have I sought it with tears, not out of impatience, distrust or perturbation; but because I am weary of sin, and fearfull to fall into it.*

This faithfull servant of God, who had alwayes beene faithfull and painfull in his Ministery, when sickness grew daily upon him, was no way deficient in the duty of his ordinary Preaching: taking great pains also to perfect his worke upon the *Revelations*; which he desired greatly to finish before his death: he had also much griefe by reason of some that disturb'd the peace of the Church, which he always sought to procure: so that his infirmity encreasing, he was compelled to keep home: yet as his weakness permitted, he applyed himselfe to revise his writings, and to dispose of his worldly estate, that he might be ready for his passage, which every day he expected: and some ten dayes before his decease, he manifested to his friends what great

contentment

contentment he had in his approaching death. Many repaired to him in his ſickneſſe, whom he entertained with moſt holy and divine conferences, expreſſing a great willingneſſe to exchange this life for a better; and at laſt feeling his ſtrength and ſpirits to decay (after he had conceived a moſt heavenly prayer in the company of thoſe that were by) he deſired to goe to bed; in which alſo, after he had moſt devoutly commended himſelfe unto the Almighty God, he took ſome quiet reſt: After which he ſpake not many words, his ſpeech failing, though his memory and underſtanding were perfect: and ſo about ſeven a clock at night he rendered his ſoul unto God in a moſt quiet and peaceable manner *Anno Chriſti* 1619. Some of his private Meditations were theſe.

Now my ſoul be glad: for at all parts of this priſon, the Lord hath ſet to his Pioners to looſe thee: Head, Feet, Milt and Liver are faſt failing: yea, the middle ſtrength of the whole body, the ſtomack is weakened long ago: Ariſe, make ready, ſhake off thy fetters, mount up from the body and go thy way.

I ſaw not my children when they were in the womb, yet there the Lord fed them without my knowledge: I ſhall not ſee them when I goe out of the body, yet ſhall they not want a Father: Death is ſomewhat driery, and the ſtreams of that Jordan *between us and our* Canaan *run furiouſly, but they ſtand ſtill when the Ark com's: Let your Anchor be caſt within the vail, and faſtened on the Rock Jeſus: Let the end of the threefold cord be buckled to the heart, ſo ſhall yee go thorow.*

Soli Deo Gloria.

Here alſo Cowper, Scotlands Prelate grave,
A place of honour doth deſerve to have
Among theſe Honour'd Heroes; whom the Lord
Did many exc'llent Ornaments afford
In piety and parts, but ſpecially
Making him proſperous in the Miniſtry,
By's conſtant, and by's conſciencious Preaching
And holy life, which was a ſecond teaching:

Famous for's writings on the Revelation;
Piouſly, thus perſiſting to's tranatſlion.

The Life and Death of John Piſcator, *who dyed* Anno Chriſti 1625.

John Piſcator was born at *Argentine*, *Anno Chriſti* 1546. at which time *Germany* was on fire with civill Wars: Yet that hindred not, but he followed his ſtudyes very hard, and profited exceedingly in learning: when he came to the ſtudy of Logick, with great felicity, he joyned *Ramus* and *Ariſtotle* together: And afterwards having made a good progreſſe in the ſtudy of Divinity, he was called to *Herborn* to be the Profeſſor there, and his labors were ſo gratefull to young Students, that many flocked thither out of *Germany*, *France*, *Hungary*, *Poland* and other Nothern Countries: He wrote many things with great diligence and labor, ſcarce affording any reſt to himſelfe: He tranſlated the whole Bible with great pains and faithfulneſſe into the German Tongue: beſides his Logicall and Theologicall Analiſis of the greateſt part of it: He dyed at *Herborn Anno Chriſti* 1625. and of his age 80.

This John Piſcator born at Argentine,
For his rare parts in Arts did fairly ſhine
In Herborn, where Profeſſor he became,
And exercis'd that place with ſo much fame,
That many Students out of Germany,
France, Poland, and from out of Hungary,
Came flocking thither for his grave direction,
Which he afforded them with ſweet affection:
I'th Germane tougue the Bible he tranſlated
And it with learn'd Analiſis ornated;
And thus his dayes in pious pains being ſpent,
At fourſcore years his ſoule to heaven he ſent.

The

ANDREW WILLET.

The Life and Death of Andrew Willet.

IT is not long since a large Relation was published [a] of the life and death of that faithfull servant of Christ, Dr. *Andrew Willet*; yet least omitted in this honorable Catalogue; he should lose his [b] right of association in renowne and glory with these his Fellow labourers in the service of the Gospell; I though good not onely to abridge part of that former discours (which alone were but [c] to bring forth the same birth againe, but to [d] adde some remarkeable things then unremembered or undiscovered, being such as may conduce both to the advancement of his memory, and the encouragement of our imitation, who often follow patterns more then precepts. This learned, prudent and

a *Ann.* 1634 prefixed before the fift edition of his *Synopsi. Papi.* and written by the same hand with this.
b *Augu. Cens lib.* 10. *ca.* 37
c *Syne. epist.* 141.
d *Id. ep.* 99.
e *Terent. in Adelph.*
f *Lipsi. de Const. l.* 2. *c.* 4.

pious man was born of worthy and religious Parents, by whom he enjoyed that g choyce blessing and happinesse of ingenuous & godly education and example. His Father Mr. *Thomas Willet* was in his yonger time Subalmoner unto King *Edward* the sixt, while Doctor *Coxe* was chiefe Almoner, and Schoolmaster to that royall Prince, who was presented of God unto this Iland, only *ut spectaculi & spiraculi res* (to use *Tertullian's* words) a faire-flourishing and sweet-smelling flower soon withered and taken away.

g *Euseb. Cypr. Epist. lib. 4. Ep. 5.*

The sad times of persecution under Queene *Mary* then succeeding, King *Edwards* Almoner and Subalmoner, with many more were not onely forced from Court, but th'one from his Country, the'other from his comfort of his wife and family, for the safety of their lives and consciences, till that cloud was blowne over and Queene *Mary* dead.

Then rose *Englands Deborah*, that mirrour of her sex, and miracle of the World, Queen *Elizabeth*: Exiles returned home, amongst them Doctor *Coxe*, who was advanced to the Bishoprick of *Ely*, and soon after preferred his old Chaplaine Master *Willet*, this Doctors Father to a Prebend in that Church, and to the Parsonage of *Barley* in *Hertfordshire*, both which in his old age he resigned unto this his Son, who lived and dyed in them, h never having ambitiously hunted after higher promotions, i which he rather studied to deserve then to obtaine, observing how in ordinary courses some k enjoy preferments, others merit them: yet he went on so cheerfully in his praise-worthy labours, as if his pains had been his payment; according to that reason given by some, why they that bore the heat and burthen of the day had but equall pay with him that came at the last hour into the Vinyard, *Matth.* 20. 12. l Because (say they) their worke is reckoned into their wages, it being no little honour to be so imployed of God.

h *Ambros. li. 1. de Abrah. cap. 8.*
i *Aoad. Franc. speculum. ch. 21*
k *Lips.*
l *In Cant. Mos lib. 3. epist. 4.*

This Doctor was both born and bred in the Towne or City of *Ely*, lying within the Fens of *Cambridgeshire*, a soyle

soyle not unlike the place of *Augustines* birth, (if we beleeve [m] *Lud. Vives* and others;) wherupon *Erasmus* [n] takes occasion to divine, that had that Father been born and lived in *Italy* or *France*, his wit though unconparable, had been much more refined, and the fruits thereof much more abundant. And *Apollonius Tyaneus* [o] ascribes the subtile inventions of the *Indians* unto the purer beames or cleerer ayre wherein they live. Whereas the auncient heathen gave the attribute of ὑπερουρανίους, unto their choyfest wits; as if they were men fallen from heaven, as they said of [p] *Homer*, [q] *Cato*, and the like. And as *Homer* said of *Ægypt*, so may we say of every Country, [r] *There's many good and bad things mixt together*; *Nec refert quâ terrâ natus qui renatus*; it matters not where he was borne that's new born. *For that which is of the earth is earthly*, Joh. 3. 31. *But every good giving & every perfect gift is from above*, *Jam.* 1. 17. which even the heathen Poet acknowledgeth, speaking thus; *These and all gifts of the mind God, I say, workes in mankind.* From the Grammer Schoole in *Ely*, where by reason of his industry unusuall in such years, denying himselfe even [s] necessary recreation, he had given many [t] rudiments of future hopes; he was at thirteen years of age or thereabout sent to the University of *Cambridge*: He was first admitted into *Peter-house*, where he was well grounded; and afterward removed to *Christ's Colledge*, where he was preferred to a Fellowship, every where he found Learnings doores open to him.

Being but nineteen yeirs of age he under-tooke the defence of his Master *Aristotle*, in a Latine Tractate against *Tempell*, a lover of *Peter Ramus*, whereof (as I have heard) divers Copyes were dispersed, one of which not long since I saw, with an Epistle deditatory to a Pralate of that age, as if he had intended it for the presse. But his first booke which came forth in print, was that, *De animæ natura & viribus*, written by him at the age of twenty and two years. From which time, [u] reputing every hour as lost, which was not spent in reading or writing something; he never gave over, till he had brought forth those numerous and voluminous

m *In Aug. de Civit. Dei lib. 16. cap. 8.*
n *Præf. ad lib. Epi. D. Augu*

o *Apul. Philostrat. in vit. A. T. li. 6. c. 6.*

p *Antip. apud Plut. in vit. Hom.*
q *Tertius e cœlo cecidit Cato*--*Juven*
r *Sophocl. in Ajac.*

s *Julian in Cæsar.*
t *Lipsi. de Constat. lib. 2. c. 5. Hom.*

u *Joh. Lyd. de Nic. Clem. ang Cic. orat. pro Arch. poet.*

luminous labours, whereof you have the Catalogue hereafter written.

w Hieron. ad Rustic.

It is the counsell of *Jerome*, [w] put not on too soon in writing, nor be transported with a kinde of light headednesse; be long in learning that which thou intends to teach. And as *Philostratus* saith, [x] *Palamedes* found out letters that men might know not onely what to write, but what not. But his Works plainly show (even those of youngest date) that he had learned these grave lessons, and that he ran not, before he well understood his errand. And althongh I beleeve he might truely say with learned *Augustine*, [z] that even by writing for the profit of others, he had much profited himselfe: Yet I am well assured that he had learned over & to good purpose many learned Authors ancient and moderne, till he became himself, ἔμψυχος βιβλιοθήκη, a living Library; I have not without astonishment seen his many large paper books written with his owne hand, abundantly testifying how studiously and with singular judgement, he had read over most of the old Fathers, Councels, Ecclesiastick Histories, the Civill Code, the Body of the Canon Law, with many other Writers of all sorts; out of which he was able ἐκ στήθους, readily to produce apt sentences, and observations for every purpose.

x Vit. Apoll. Tyan. l. 4. c. 11

z Proem. li. 3 de Trinit.

And as [a] *he applyed his heart to know, and to search, and to seeke out wisdome*: and to that end according to that Apostolicall direction gave [b] attendance unto reading. So likewise he followed that godly advice of *Cyprian* to [c] *Donatus* willing him to mingle frequent prayer with diligent reading; sometimes (saith he) speake thou to God, and sometimes let God speake to thee: and he professed to his friends, how much he had thereby improved his talent.

a Eccl. 7.25.

b 1 Tim. 4.13

c Epist. lib. 2. Epist. 2.

Besides all these labors, when once he had undertaken the care of souls, he well considered what the Apostle *Paul*, by the spirit of God, requireth of every Bishop or Pastor of the Church in those his two Epistles to *Timothy*, and that other to *Titus*, ([d] which three Epistles *Augustine* exhorteth every Minister of the Word, set alwayes before his eyes) often

d Aug. de doc. Chri. li. 4. c. 5.

often lamenting the condition of those poore people, who live under ignorant or idle Ministers; of whom it may be said, in the Words of the Prophet *Jeremiah*, [e] *The children cry for bread, and there was none to breake it unto them*; and as much bewailing the estate of those proud Prelates, who (as [f] *Espencæ* speaks of some in his time) though able and learned, yet hold themselves not learn'd to descend to that servility and baseneſſe of Preaching; because when they have obtained fat Benefices, it is not the manner to stoope to such drudgery; whilest he like a faithfull and diligent steward of Christ, was most painfull in the execution of his office, Preaching in his Church of *Barley* for a long time thrice every weeke, and diligently himselfe Catechizing the younger sort of his Parish, and many of the elder, whom he found to have need of [g] such milke, as being yet but babes in Christ.

And although he had been Chaplaine to that Noble young Prince *Henry*, and both during that time, and sometimes since had Preached at Court, and knew how to tune his tongue to the most elegant eares; yet amongst his own people he taught μιλπιῶς, after a most familiar way, affecting [h] a plaine phraise and humble style, applying himselfe [i] to the capacity of his Hearers, reputing that Sermon [k] best adorned, that was least set out with humane learning or eloquence, or perplexed with curious questions which [l] helpe not towards heaven.

He was a man of a most comely presence, his complexti-on faire and ruddy even [m] in age, his countenance composed of gravity and sweetneſſe; his disposition was pleasant and cheerefull, *alwayes merry in the Lord*; whereby his conversation was most delightfull to good Christians that were acquainted with him: And as *Suidas* speakes of *Macarius* the *Egyptian*, he drew his friends on in the wayes of God, with a kind of smoothing perswasions, and pleasant discourses upon all occasions.

And although he knew how to reprove, and to cut up roundly where there was just cause: yet he [o] was most aptly

e *Lament. c. 4. ver. 4.*

f *Espenc. Digres. in 1 Tim lib. 2. cap. 2.*

g *Cyr. Hieros. Catech. 4.*

h *Ut de Epiph. Nazian.*
i *Aug. de doct. Christ. 4. c. 17*
k *Ut Philest. de epist. ad Aspath. Hier. ad Paul Hilar.*
m *Jul. in Cæs.*

o *Chrysost. in Tit.*

aptly fitted and enclined to bind up the broaken and wounded consciences, and with heavenly consolations drawne from the fountaine of living waters, to refresh a wearied and fainting spirit; p *He strengthened them with his mouth, and the moving of his lips did asswage their griefe*; q *While his lips dropped as the hony combe.* How joysully was he entertained by such, even as *Ambrose* by sick *Valentinian*, whose visits seemed to him as the r approaches of health.

He was a man of a most exemplary life, both in his owne s family, and abroad with others. He was *in fastings often*, and alwayes t temperate in his diet, many dayes eating little or nothing untill night, and that especially when he laboured most, as on his Lecture-dayes, professing that he u found himselfe both in body and minde more active by it. He was a constant and unwearied Student, tying himselfe for the most part to eight houres a day, and w dividing every part of the day unto some peculiar work, nor easily suffring any avocation (though he had many secular cares lying upon him, having a wife and fourteen children living at his death) till (as he was wont to speak) x he had finished his taske. His conversation abroad was a perpetuall instruction to y his people; That true z character of a Christian man; a that highest degree of perfection, and most neer to Christ; that b treasury of all graces, humility was in him most eminent, he was most just and upright in all his dealings, and indeed so regardlesse of these earthly things, that he was εὐξαπάτητος, easily beguiled by such as were dishoneſt: yet he was well acquainted with the Laws, but very carefull to keepe both himselfe and his neighbors from making use of them, as alwayes studyous of peace. And last, for that divine vertue of charity c wherein alone (saith *Synesius*) God and man communicates; read but that Paragraph in that more large relation of his life first mentioned, and you will acknowledge him d *Zealous of good workes.*

Yet let me adde one thing there omitted, *Phylostratus* reported of a miraculous stone in *India*, which he calleth

p *Job* 16. 5.
q *Cant.* 4. 11.
r *Ambr. in Obit. Valent.*
s *Archi. Tare. apud Phil.*
t *Senec. epi* 8 *Cic. Offic.* 1.
v *Hippoc. Epid.* l. 6. *sect.* 4.
w *Ut Exenos*
x *Julian in Misopog. ex Menandro.*
y *Ibid.*
z *Macab.* 15
a *Clem. de corr. eccl. stat. ca.* 22.
b *Basil.*
c *Synes. ep.* 57
d *Act. c.* 2. 0. 7

leth *Pantarbe*,[e] having the vertue attractive of the Load stone, and likewise giving light by the bright-shining of it. This reverend Doctor, as by his workes of charity he gave much light to others, so by his arguments he was very powerful to draw them forward [f] whom God had enabled for such performances.

Read to this purpose his large [g] Catalogue of charitable works, done since the times of the Gospell, within the space of sixty years, under the happy raign of King *Edward* the six^th, Queen *Elizabeth*, and part of King *James*, and that onely within the City of *London*, or by the Citizens thereof, and within the two famous Universities, *Cambridge* and *Oxford*; confining himselfe to these Places, onely for want of means to travel further in the search: By which examples he hath not onely incited *all* [h] *that beleeve God to study to goe before others in good workes*; as hereby discovering the life of their Faith, and laying up to themselves treasures in heaven: But withall invincibly confuting that calumny of the *Romanists*, charging our doctrine of justification by Faith onely, as a great adversary to good works. For he hath made this challenge to all the Champions of that party, to produce and proove (if possibly they can) the [i] like acts of piety and charity, to have been done within the same compasse of yeares under Popery, and within these places, or within twice so many years, immediately preceding the date, whence his account commenceth. And to this day I heare of none that undertakes to enter the lists with him upon this challenge.

I know there have been some even amongst us who either out of [k] ignorance, envy or [l] proud disdaine, or because in some things they accord not with him in opinion, have cast out flirting censures against this Catalogue (which King *James* highly applauded) and against all other of his labors. Some such he met with in his owne life time, who like the *Indians* preferre [m] blach before white, being their owne naturall hue; whose cavils he no more regarded [n] then the croaking of so many Frogs, [o] he knew he must offend some,

e *Vit. Apoll. Tyan. l.3.c.14*

f *1 Tim.6.17 18,19.*

g *Synop.Pap. p.222.o.*of the fist edition.

h *Tit.3.8. Cyr.Hieros. Catech.15. ibid Cat.1.*

i Amounting in the totall to almost 100000 l.

k *Terent. Adelph. Tim. Sillagr.*

l *Juli.Mosop.*

m *Philo. vit Apoll. Tyan. l.2.c.9.*

n *Jul. Mis.*

o *Hieron. ad Rustic.*

some, who while they take offence at him discover their owne consciences. Many have carpt at his large book of Controversies before mentioned, as if [p] upon every sparkle he had raised a flame, and made more difference betweene the Church of *Rome* and us then others have done, and that these things were sufficiently if not too much exagitated before his time. These and such like things I have sometimes heard, but I must needs say, onely from those of that sect or cut, whom a Jesuite [q] cals, *Moderate Protestants, such as least exoribitate from the Doctrine and Discipline of the Church of Rome.* Or such squinting Protestants [r] as willing to retaine their corrupt opinions, and to decline the odious name of Hereticks; dares to affirme [s] that there is no Controversie between the *Romish* party and us, that either concerneth Faith or good Life; but that the differences are of an inferiour alloy, *of which a man may be ignorant without any danger of his soule at all.*

And therefore in his defence against these, I will say no more, but *præjudicium tollit judicium*; prejudice takes away right judgement: and *male rerum examinat omnis corruptas judex*; a corrupt Judge never well examineth the truth. And for his handling things often handled by others, *Prosper* [t] thinkes it both necessary and profitable so to doe, least the matters be reputed of small moment which are not often argued.

As for those who have slighted his laborious Commentaries upon divers parts of Scripture, pretending them to be but Scraps and Fragments gathered from the Feasts of others, I know not whether they discover more malice or more folly: If with *Socrates* [u] he filled himselfe as a vessell at the Wels or springs of others, and yet could say as *Lipsius* of his *Politickes, Omnia mea sunt & nihil*, all is mine and nothing at all. [w] If he gathered many Flowers together and put them as a Posie into our hands; if he hath [x] read many things, to spare us the reading of them; if he hath collected the judgements of most Writers ancient and moderne upon those Bookes, and disposed them by a most exquisite

p *Greg. Naz. contr. Eunom.*

q *Church Conquera. against Chillingwort. chap. 6.*

r *Aug. de pec. Orig. l. 2. c. 22*

s *R. M. Gagg. pag. 14.*

t *Epi. Prof. ad Aug. de relig Pelagiar.*

u *Apud Plat. in Phædo.*

w *Hier. adve. Vigil.*

x *Amb. Præfat. in Luc.*

exquisite method, and fitted them for all necessary use, as plainly appeareth to every unpartiall and judicious eye: Then have we just cause to praise God for his profitable paines, and to desire that some other would follow him in that way, [y] wherein no man hath gone before him.

y *Opp.*

It cannot be denyed, but that as *Beatus Rhenacus* truely obserueth, in [z] the most beautifull body som blemish may be found, and we are men [a] subject to errours: and consequently in the great and many labors of this learned man, someting may be found that may require a reviz ill, some thing may admit the sponge. But when like unto *Momus*, who could finde nothing else amisse in *Venus*, but [b] onely that her shooe creakt; men will pretend errours where there are none, I must tell such in the words of *Jerome*, [c] when they come to write themselves, and to set foot to foot, they will tug and sweat, and find great difference between publick writing and private carping. Or let this blessed Doctor speake to them though dead, and say, [d] *Carpere vel noli nostra, vel edetua.* *Snarle not at mine, or set forth thine.* And on the other side, where something may be blame-worthy pardon it [e] and doe not despise the Works because of this, but reape profit by that which is well written, and give God the glory, who found folly in his Angels, and is alone impeccable.

z *Præf. ad Tertul.*
a *Lipsi præf. ad polit.*
b *Philo. ep. ad uxor.*
c *Ad Domin*
d *Martial. ad Lelium.*
e *Theod. de Curand. Græc affect. in Prolo*

To come neare to his death: It is reported by [f] *Josias Simlerus*, how that after Doctor *Peter Martyr* that famous writer had published many of his Labours, he began at the last, *ab initio Bibliorum*, at the beginning of the Bible, and after he had expounded the books of *Genesis* and *Exodus*, *& bonam partem Leviticí*, and a good part of *Leviticus*, prevented by the stroke of death, he ended all his labours: So this his exact parelled Doctor *Andrew Willet* (besides many other Works) had written his sixfold Commentaries upon the same books of *Genesis* and *Exodus*, and had made a good progresse in the like way upon *Leviticus* (since finished by another) here also God determined his travails. And let me not omit this one thing, in my poore judgement very

f *Orat. de vit. & Obit. D. Petr. Martyr.*

remarkeable, how God in his divine providence and gracious favour to him, answered him in a solemne Vow, which you may find expressed in a latine Epistle of his, in words to this effect in English, [g] It is most honourable for a Souldier to dye fighting, and for a Bishop or Pastor praying, and if my mercifull God shall vouchsafe to grant me my request, my earnest desire is, that writing and commenting upon some part of the Scripture, I might finish my dayes. And accordingly God gave him his hearts desire, and denyed him not the request of his lips; *Blessed is that Servant, whom his Lord when he commeth shall find so doing*, Matth. 24. 46.

g *Epist. Ded. prefix.* before the second part of his second Book of *Hexap.* upon *Exod.*

He departed this life *December* the fourth 1621. in the fifty nine yeare of his age: of whom considering his strength and healthfull constitution, varying a little the words of *Virgil*, I may say, -- -Had not God said no, He might have lived ten years or twenty more. It pleased God who hath appointed to every man ἰδίῳ θανάτῳ, καὶ οἰκείᾳ τελευτῇ ἀποδημοῦντι, his owne proper and peculiar kinde of death, and without whose Providence, [i] not a leafe falling from the ground, so to dispose of this godly mans death, that as a Pilgrim here on earth, he must dye in an Inne: In a journey from *London* homewards, he was forced to take up his Lodging in *Hodsdon*, a town in *Hertfordshire*, having not farre from thence, by [k] a fall from his horse, his right leg broken. It is sweetly said of *Gregory Nyssen*. [l] Whereseoever thou art (whether in thine owne house or in an Inne) God will come to thee, if thou makest thy soule a fit lodging for him. And that saying of *Augustine* may stop the mouth of every rash unchristian Censurer; [m] God regardeth not in his servants, after what manner they depart this life, but what manner of men they are when they depart.

i *Tert. li. 1. ad uxorem.*

k *Cic. de Fat*

l *De euunt. Hierosol.*

m *Aug. epist. 122.*

Here in this place he continued as Gods prisoner, confined to his bed for nine dayes together, spending the most part of them, in meditating upon the Song of *Ezekiel*, when he had been sicke, recorded by the Prophet *Esay chap.* 38. which heavenly contemplations were written from his mouth,

mouth, by a Sonne of his then attending upon him. And upon two Sabbaths following within that time, obſerving the people of the houſe, upon pretence of waiting upon him, to ſtay from Church, he called them together, and gave them ſome concionatory exhortations, both forenoon and afternoone, and this with ſuch a ſpirit, as if had been no wayes ſenſible of his paine; which putteth me in minde of that ſaying of *Tertullian*, [n] The leg feeles nothing in the nerves, when the minde is (as it were rapt) in heaven.

n *Tertull. ad Mart.*

Upon the tenth day after his hurt received ([o] having over night ſupped cheerfully, and repoſed himſelfe to reſt) early in the morning, upon occaſion of the toling of a Bell for one then at the poynt of death, he ſuddenly awoke and with him his wife, who lay in the ſame chamber by him; he then tooke occaſion to diſcourſe with her touching the joyes of heaven, and touching the Saints mutuall acknowledgement of one another in that bleſſed eſtate: which diſcourſe ended, he with his wife ſang an Hymne, compoſed by himſelfe, wherewith they uſually every morning praiſed God for their reſt the night paſt, and prayed his bleſſing for the day ſucceeding. Their ſpirits being thus raiſed, they continued their melody, and ſang the 146. *Pſalme*; he ſometime ſtopped a little, and gloſſing upon the words, applyed divers things therein unto himſelfe and to his preſent condition. And on the ſudden (his [p] hour being now come) fetching a deep ſigh or groan, he ſunke downe in his bed; but helpe comming in, upon meanes uſed, he ſeemed to raiſe up himſelfe a little, and then ſaid, *Let me alone, I ſhall doe well*; *Lord Jeſus*, and with that word he gave up the ghoſt.

o *Martia. l. 6 Epigr. 152.*

p *Gennad. Conc. de mort*

Soon after his body was carryed by coach to his Towne of *Barley*, and was in his Chancell ſolemnly interred, with decent Funerall rites and with many teares, and there lyeth covered with a faire Graven-ſtone of Marble. But his more durable monuments are theſe.

The Works of *Andrew Willet* Doctor of Divinity in Latin and Engliſh, Printed and unprinted.

Prined

Printed books in Latine.

1 De animæ natura & viribus. 2 Sacra emblemata. 3 De Universali vocatione Judæorum. 4 De conciliis. 5 De Universali gratia. 6 De Antichristo. 7 Epithalamium. 8 Funebres Conciones. 9 Apologiæ sereniſſimi Regis Jac: defenſio. In Engliſh.

14 *Synopſis Papiſmi in five bookes.* 16 *Hexapla upon Geneſis in two books.* 18 *Hexapla upon Exodus in two books.* 20 *An Harmony upon the firſt and ſecond bookes of Samuel.* 21 *Hexapla upon Daniel.* 22 *Hexapla upon the Epiſtle to the Romans.* 23 *Upon the twenty two Pſalme.* 24 *Upon the ſeventeenth of John.* 25 *Upon the Epiſtle of Jude.* 26 *Tetraſtylon Papiſmi.* 27 *A Catalogue of good workes.* 28 *Limbomaſtix.* 29 *Lædoremaſtix.* 30 *Epithalamium in Engliſh.* 31 *Funerall Sermons in Engliſh.* 32 *An Engliſh Catechiſme.* 33 *A Retection.* 34 *An Antilogy.* 35 *Hexapla upon Leviticus.*

Not Printed. In Latine.

36 Defenſio *Ariſtotelis* contra Tempellum. 37 Catechiſmus Latinus. 38 Gemitus Columbæ, ceu Comment in Jnam. 39 Sacri paralleli. 40 Hæptaphonon. 41 Scala Cœli. 42 Antitheſis Pontificiæ & Evangelicæ Doctrinæ. 43 Variæ lectiones in Pentateuchion.

In Engliſh.

44 *An expoſition upon Geneſis.* 45 *Marginall Annotations upon the Petateuch.* 46 *The Doctrine of the Chriſtian Sabbath.*

Abi, & tu fac ſimiliter.

See here a true Nathaniel, in whoſe breſt
A carefull conſcience kept her laſting feaſt;
Whoſe ſimple heart could never lodge a guile
In a ſoft word, nor malice in a ſmile:
He was a faithfull labourer, whoſe pains
Was pleaſure; and an others good, his gaines:
The height of whoſe ambition was, to grow
More ripe in knowledge, to make others know:

Whoſe

Whose Lamp was ever shining, never hid;
And when his tongue preacht not, his actions did:
The world was least his care; he sought for heaven;
And what he had he held not earnd, but given:
The dearest wealth he own'd, the world near gave,
Nor owes her ought but house-rent for a grave.

The Life and Death of David Pareus. who dyed Anno Christi 1622.

David Pareus was born in *Silesia*, *Anno Christi* 1548. His Parents were Citizens of good rank; when he was about three years old, he fell sick of the small pox, whereof he was like to dye, and though it pleased God that he recovered, yet he had thereby a blemish in one of his eyes, which continued so long as he lived: about that time his Mother dyed; when he grew up to riper years, his Father perceiving a naturall promptnesse in him to learning, set him to School in his owne City, where one of his Masters was very rigid and severe in his carriage unto him, and there he learned Grammer, Musick and Arithmetick: But when he was fourteen years old (by the instigation of his step-mother) his father placed him with an Apothecary at *Tratislavia*: which course of life he could not well relish, and therefore after a months stay he returned home again, which his step mother was much offended with, yet his tender father resolved to keep him at School, and when he disliked the severity of his former Master, he sent him to *Hirschberg*, to one *Christopher Schillingus*, who was much affected with his ingenuity and towardlinesse: the chiefe Magistrate also of that City took a great liking to him, for som Verses which he made at his sons Funerall, so that he gave him his dyet in his Family: when he had been there about two years, the Pastor of that place who was a Lutheran, fell out with his Schoolmaster for that, in Catechising of his

Schollars, he had taught them, that Christs body being ascended into heaven was there to remaine till his coming to judgement, and that in the Sacrament we feed upon it onely spiritually by faith, &c.

And his spleen was so great, that he would not be satisfied till he had driven him away from the City: *Pareus* having to his great griefe lost his Master, returned home; yet neither there was he in quiet, some tale-bearers suggesting to his Father that his Schoolmaster had infected him with his errors; and so far they prevailed, that his father intended to disinherit him: hereupon *Pareus* intended to goe into the *Palatinate*, which his father much disliked, and sought by all meanes to hinder, yet at last through Gods mercy, by importunity he gat his fathers consent, who sent him away with little mony in his purse: Thus forsaking his friends and fathers house, he went to *Hirschberge*, where he met with his Master and some of his School-fellowes, and so they travelled together towards the *Palatinate*, through *Bohemia*: by the way his mony failing, he went to a Monastery to beg an Alms, and the Abbat pittying of him relieved him: going from thence to another Monastery, he met with an ignorant Fryar, and asked an Alms of him in Latine, he returned this answer; *Nos pauperi fratres, nos nihil habemus; an piscimus, an caro, an panis, an misericordia habemus*: Thus at length it pleased God to bring him safely to *Amberg* in the upper *Palatinate*: there his Schoolmaster stayed, and sent *Pareus* with ten more of his Schollars to *Heidelberg*, where they were admitted into the Colledge of *Sapience*: there he was a diligent hearer of *Ursin*, *Boquin*, *Tremelius*, *Zanchy*, and the other Professors, under whom he profited both in the Arts and Tongues to admiration: Then he betook himselfe to the study of Divinity, and having fitted himselfe for the worke of the Ministery, he was chosen by the Elector to Preach in a Village within his jurisdiction, which he was then about to reforme: not long after he was called back to *Heidleberg*, and made a Publick Lecturer, where he continued till the death of *Frederick* the third, and then

then by the Heterodox party, he with the other Professors was driven from thence: but most of them were entertained by Prince *Casimire*, who erected a University an *Newstade*, appointing *Ursin*, *Zanchy*, *Junius*, *Piscator* and others to be the Professors in it: he appointed also a Synod, therein to cōsider how to provide for the other exiles: *Tossan* was chosen Moderator, & *Pareus* the Scribe of it: in that Synod *Pareus* gat leave to goe visit his Country and friends, and so in three weeks space came safely to them, where he was received with much joy, and at the request of the Senate, he Preached the Sabbath following upon *John* 3.16. And that with great applause and generall approbation: his father also was so well pleased with him, that presently after Sermon, he cancelled the writing whereby he had disinherited him: the Senate also desired him to undertake a Pastorall charge in that place; but he chose rather to return into the *Palatinate* againe: & coming to *Newstad*, he was appointed to Preach in a Village hard by, where he continued till Prince *Casimire* (as Guardian to the young Prince Elector *Palatine*) sent for him to be a Preacher in the great Church in *Hiedleberge*; and not long after he was made Master of the Colledge of *Sapience* in that University: *Anno Christi* 1587. according to the Statutes of the Colledge he Commenced Master of Arts, and afterwards by the perswasion of his friends Doctor of Divinity also.

In the year 1594. at a Convention of States at *Ratisbone* the Divines of the *Palatinate* were accused by the *Lutherans*, as holding opinions neither consonate to the Scriptures, *Augustines* Confession, nor to their owne Catechisme; but *Pareus* at the appointment of the Palatine, easily wiped of those aspersions, and vindicating the innocency of them: *Anno Christi* 1596. there brake forth a great Plague in the University of *Heidleberg*, whereof the learned *James Kimedontius* (*Pareus* his intimate friend) dyed, & some other Professors also: and the Students by reason of it were driven away: yet *Pareus* stayed, & it pleased God to preserve his Colledge free from the infection: not long after he was chosen

Professor of the Old Testament in the room of *Kimedontius*, and presently after *Rector* of the whole University. *Anno Christi* 1596. he was extreamely troubled with a Catarrh, insomuch as he dispaired of life, yet it pleased God after a while to restore him: *Anno Christi* 1602. upon the death of *Daniel Tossan*, he was made Professor of the New Testament: and grew so famous that many resorted out of *Hungary*, *Borussia*, *France*, *England*, *Scotland*, *Ireland*, and *Germany* to see and hear him.

In the year 1615. his wife sickened and dyed, which was a great griefe to him: *Anno Christi* 1618. the Low-Countries being exceedingly indangered by the growth of Arminianism, the States appointed a Synod at *Dort*, for the curing of that disease; and amongst other famous Divines, *Pareus* was chosen by the Elector Palatine to goe to it; but he being grown very old and infirm, desired to be excused, and so *Paul Tossan* was sent in his room: *February* the second, *Anno Christi* 1620. as *Pareus* was coming out of his study, the steps being slippery with the frost, his foot slipt and he fell down sixteen steps, and yet it pleased God by a wonderfull Providence that he light upon his feet, and received no hurt by the fall; which made him think of that promise *Psalme* 91. *Hee will give his Angels charge over thee*, &c. By his Doctrine and Councell he was admirably advantageous to the Church of God in many places: He strongly asserted the truth of God against it's adversaries: He was a great studyer and promoter of the Churches peace; laboring that they which agree in the Fundamentals, should not jar about matters of an inferior nature: He wrote many excellent Works, whereof some were printed by himselfe, others remained with his son *Philip Pareus*, who hath since published them to the great benefit of the Church.

About that time the *Spaniards* came into the *Palatinate* with their Army, which brought great miseries upon that poor Country, which *Pareus* fore-saw both by Prodigies and Dreames; then did his friends both in *Hiedleberge* and other places, perswaded him to retire himselfe to some o-

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ther place of safety; to whom he yeelded, that so he might not fall into the hands of those bloody Papists, whom he had irritated by his writings against them. At his departure he cryed out, O *Hiedleberg*! O *Hiedleberge*! but it's better to fall into the hands of God then of man, whose tender mercies are cruelty: He went to *Anvilla* where he spent his time in Prayer, Study and in Miditation, waiting and longing for the time of his chang: there also he wrote his *Corpus Doctrinæ*; which when he had finished, he said, *Lord, now let thy servant depart in peace because he hath finished that which he desired*: Presently after he felt his strength much to decay, and he fell into a feaver; and finding that the ayre in that place agreed not with him, he went thence to *Neapolis*: earnestly begging of God that if it were his holy will, he might yet return to *Hiedleberg*, and lay his bones there: He made his will also finding his former Catarrh to return upon him againe: yet it pleased God by the help of Phisitians to recover him; whereupon he resolved to goe to *Hiedleberge*, and taking his Grand-son young *Daniel Pareus* with him, whom he loved deerly, he came safely to *Hiedleberge*, where he was received with wonderfull acclamations of joy; about which time Prince *Frederick* came also thither from his Exile: and the Sabbath following they received the Sacrament of the Lords-Supper together with much comfort: But three dayes after, his former disease returning, he was sensible of his approaching death: the Professors and Ministers resorted to him, much bewailing their owne losse, amongst whom was *Henry Altingus*, to whom he freely opened his minde both concerning God house and his owne, and presently after quietly departed in the Lord *Anno Christi* 1622. and of his age 73.

Pareus also of high Germany,
A wreath of Bayes deserves most worthily:
A very learned godly, grave Divine,
Whose precious labors made his fame to shine,

Chiefly those on the Romans. And although
At first, he many straits did undergoe:
Both by his Father and his other friends;
Yet God who in deep straits assistance sends,
Made all for his best good t'operate,
And by them brought him to a blest estate;
For he became abroad, at home renown'd,
And was with many honours justly crown'd:
Especially at Hiedleberge, where hee,
From all earths feares was happily set free.

The Life and Death of Thomas Erpenius, *who dyed* Anno Christi 1624.

THomas *Erpenius* was borne at *Gorcome* in the Low-Countries *Anno Christi* 1584. of honest Parents: In his childhood he was bred in the School at *Leiden*, and admitted into that University at eighteen years old, and in the twenty fifth year of his age, he commenced Master of Arts: then he fell to the study of Divinity, and of the Orientall Languages under *Joseph Scaliger*, who observing his ingenuity and promptnesse, often foretold what an eminent man he would prove in time to come: From thence he travelled in *England*, *France*, *Italy*, and *Germany*, in which peregrinations he profited exceedingly both in learning and prudence.

At *Paris* he became intimately acquainted with *Isaac Casaubone*; and went with him to *Samure*, where he fell hard to the study of Arabick, and profited so exceedingly therein that *Casaubone* had him in great admiration, and estimation for the same: From thence he went to *Venice*, where by the help of some learned Jews and Turks, he learned the *Turkish*, *Persian*, and *Æthiopick* languages: whereby he gat so great esteem in *Italy*, that he was profered a Pension of five hundred Duckats by the year to imploy himselfe

himſelf in the verſion of ſome Arabick books into Latine. He ſpent four years in travell, and was famous every where for his learning: at *Paris*, and ſome other places he bought many Arabick books, & ſo returned to *Leiden An. Ch.* 1612. About which time there was a purpoſe to have called him into *England*, & to have allowed him an honorable ſtipend, but the year after he was choſen Profeſſor of the Orientall languages in *Leiden*: and preſently after he ſet up (though with extraordinary charges) a Preſſe for thoſe Languages, whereby he publiſhed many ancient monuments, both of his own & other mens: & 1616. he married a wife, by whom he left three children ſurviving him: *An. Chriſti* 1619. he was made Profeſſor of the Hebrew alſo, and though he had ſo many and great imployments, yet he went through each of them with ſo great exactneſſe, as if he had nothing elſe to attend upon.

In the year 1620. he was ſent by the Prince of *Orang*, and the States of *Holland* into *France*, to procure *Peter Moulin*, or *Andrew Rivet* to come to *Leiden* to be the Divinity Profeſſor, and though he prevailed not at that journey, yet they ſent him againe the year after to *Andrew Rivet* and the French-Church, to obtain of them their conſents for his coming; which buſineſſe he tranſacted with ſo great prudence, that he brought *Andrew Rivet* along with him to *Leiden*. His fame was ſo great, that the King of *Spaine* wrote to him, making him exceeding great promiſes if he would come into *Spain* to interpret ſome ancient writings, which never man yet could doe: The King of *Morocco* alſo did ſo exceedingly admire the purity of his Arabick ſtyle in ſome of his Epiſtles, that he ſhewed them to his Nobles and other learned men as ſome great Miracle: He was alſo highly eſteemed of, by the Prince of *Orang* and the States of *Holland*, who often made uſe of his labours in tranſlating the letters which they received from Princes in *Aſia*, and *Africa* out of Arabick or other Languages: But whilſt he was thus buſily imployed in Publick and private, it pleaſed God that he fell ſick of the Plague, whereof he dyed *Anno Chriſti* 1624. and of his age forty.

Here

Here may we not without much wrong deny,
To this Erpenius honoured memory:
Who was most famous in his generation,
A man of exc'llent parts to admiration;
And in the Orientall tongues so rare,
That few or none with him deserv'd compare:
For th'Arabick and Hebrew tongues likewise,
The Kings of France and Spain did him so prize,
Yea England, Holland, Germany, Italy
Proffer'd great summes t'enjoy his company:
And rare endowments, deep experience;
At forty years of age death took him hence.

The Life and Death of Abraham Sculetus, *who dyed* Anno Christi 1624.

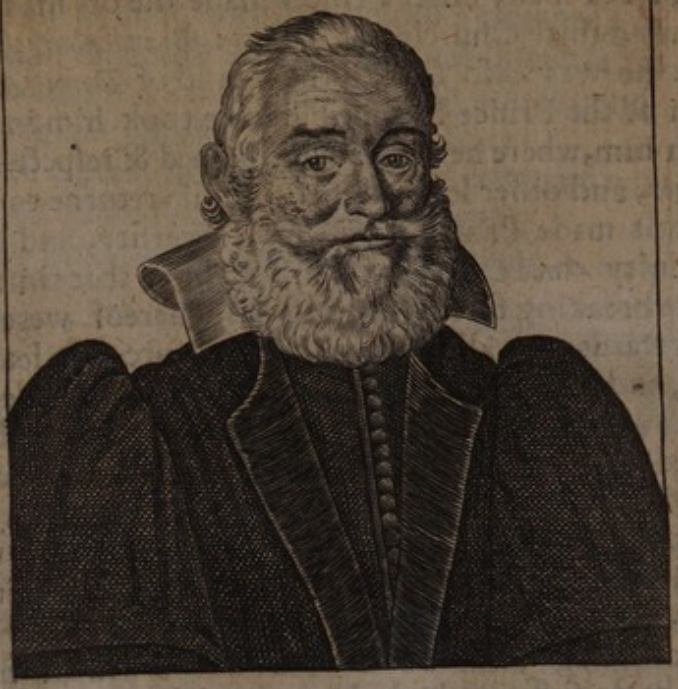
ABraham *Sculetus* was born at *Grunberge* in *Silesia*, *Anno Christi* 1566. his Parents were of good rank, who carefully brought him up at School where he profited exceedingly, and *Anno Christi* 1582. he went to *Vratislavia* where he for had his fellow-students *Pitiscus*, *Polanus* & *Pelargus*, men who after proved eminent in the Church of God: Having studyed there sometime, he went thence to *Freistade* to hear *Melanthon*, *Bucolzer* and some others: But his active spirit could not long be continued within the bounds of his owne Couny, and therefore being assisted by the bounty of a Noble Knight, he went to *Wittenberg* and from thence to *Dessavia*, to acquaint himselfe with *Peter Martyr* and *Casper Pucer*: *Anno Christi* 1590. he went to *Hiedleberg* where he heard *Daniel Tossan* and *Francis Junius*: there also he read Lectures of Logick, Oratory and Astronomy to diverse young Noblemen, and the year after Commenced Master of Arts: then he betook himselfe to the study of Divinity, thereby to fit himselfe for the Ministery, which from his childhood he had devoted himselfe to: and

Preaching

Preaching before the Elector Palatine, he so flowed with eloquence and sweetnesse, that the Prince and all his Courtiers were much delighted in him; which caused the Elector to make him visitor both of the Schools and Churches: Yea many other Princes made use of his help in reforming their Churches in *Juliers*: *Brandenburg*, and *Hanovia*: he was also sent to the Synod of *Dort*. *Anno Christi* 1612. the Prince Elector Palatine took him into *England* with him, where he was much esteemed & respected by King *James*, and other learned men: at his returne to *Hiedleberg* he was made Professor in the University, and Doctor in Divinity *Anno Christi* 1618. But about that time grievous Wars breaking forth (the miseries whereof were dispersed afterwards over all *Germany*) he was forced to leave *Hiedleberg*, and travelled into *Bohemia*, yet there also he met with many afflictions, and dangers, so that having been long tossed up and down in severall Countries, the Lord at last provided him a quiet station at *Embden*, where he was chosen a Preacher of the Gospell: but being thus worn out with travels, sorrows and paines in the work of the Ministery, he quietly there slept in the Lord, *Anno Christi* 1624. and of his age 58. What admirable endowments he had, his Works do sufficiently declare, especially his *Medulla Patrum*, which is so much esteemed by learned men.

Most worthy also is Scultetus grave,
The Palme and prize of praise and fame to have:
Who for his admirable wit and worth;
His learned labours rare, in print put forth;
Chiefly Medulla Patrum, that choyce piece,
Preferred far to Jasons golden fleece;
By all the learned. Had in high request
For's eloquence and diligence expresse;
By our King James and other Princes great;
Who with most high applause obtain'd the seat
In Hiedlebergs brave University,
Of the Professour there; and worthily

Made Doctor of Divinity. At last,
Having much trouble with his comforts past;
At Enoden God him gave a quiet Station,
And there by death crown'd him with heav'ns salvation



Robert Bolton, Batchelour
in diuinity & minister of Gods word
att Broughton in Northamton shire

The Life and Death of Robert Bolton.

ROBert Bolton was born at *Blackborn* in *Lancashire*, *Anno Christi* 1572. his Parents finding in him a great promptnesse to learning, though they had no great means, yet they intended him for a Scholar, the rather having an opportunity of a good Schoolmaster in the town, where he profited exceedingly, and at twenty years old he went to *Lincoln* Colledge in *Oxford*, and was Master *Randal*'s Pupil [afterwards a famous Preacher] there in a short time (being

ing well grounded before, and induſtrious) he became an excellent Logician and Phyloſopher; at which time his father dying, and his meanes failing, he took exceſſive pains, and wanting books he borrowed of his Tutor and others, read them over and abridged them: and to perfect his knowledge in the Greek, he wrote out all *Homer* with intolerable pains, ſo that he could with as much facility diſpute in the Schools in Greek, as in Latine, or Engliſh. From thence he removed to *Braſen-noſe* Colledge, the Fellowſhips there belonged to *Lancaſhire* and *Cheſhire* men: yet for want of acquaintance, he ſtayed long without a Fellowſhip which made him to languiſh through want; but his deſerts being known, Doctor *Bret* and ſome others, together with ſome ſmall ſtipends he had for his Lectures in that Houſe, ſupported him till he gat a Fellowſhip, about the thirtieth year of his Age; then alſo he Commenced Mr. of Arts, and being choſen Lecturer, he performed it with ſuch exactneſs that he grew very famous: his Diſputations in the Univerſity were performed with ſuch acuteneſſe of wit and profound learning, that he was choſen by the Vice-chancellor (at King *James* his firſt coming to the Univerſity) to be one of the Diſputants before him, and to read naturall Phyloſophy in the Publick Schools: he was alſo well ſtudyed in Metaphyſicks, Mathamaticks and School Divinity; yet all this while he had nothing in him for Religion: he loved Stage-playes, Cards, Dice, was a horrible ſwearer, Sabbath-breaker and boon-companion; he neither loved goodneſſe nor good men.

He hearing the fame of Maſter *Perkins* went to *Cambridge* at a Commencement that he might hear him Preach, and having heard him ſaid, *That he was a barren empty fellow, and a paſſing meane Scholar*: but when God changed his heart, he changed his tune, and ſaid, That Maſter *Perkins* was as learned and godly a Divine as our Church hath in many years enjoyed in ſo young a man. He had familiar acquaintance with one Maſter *Anderton* a good ſcholer, his Country man, and formerly his Schoolfellow, but a ſtrong Papiſt,

piſt, yea a Prieſt; he knowing Maſter *Boulton's* good parts and outward wants, took that advantage to perſwade him to go over with him to the Engliſh Seminary at *Rome*, where he ſhould be furniſhed with all neceſſaries, and have gold enough: this motion he excepted of, and a day and place was appointed in *Lancaſhire*, to take ſhipping from thence and be gone.

Thither Maſter *Bolton* repaired at the time prefixed, but *Anderton* came not, whereby eſcaping that ſnare, he returned to *Oxford*, where he fell into acquaintance with Maſter *Peacock*, a learned and godly man, whereby it pleaſed God to bring him to repentance, but by ſuch a way as the Lord ſeldome uſeth, but upon ſuch ſtrong veſſels, as he intendeth for ſtrong encounters and rare employments; for the Lord ran upon him as a Giant, taking him by the neck and ſhaking him to pieces, as he did *Job*; beating him to the ground as he did *Paul*, by laying before him the ugly viſage of his ſins, which lay ſo heavy upon him that he roared for anguiſh of heart; yea it ſo affrighted him, that he roſe ſometimes out of his bed in the night, for very anguiſh of ſpirit: and to augment his ſpirituall miſery, he was aſſaulted with foul temptations, *Horribilia de Deo, terribilia de fide*, which *Luther* called *colaphum Satanæ*: this continued for many months, but God at laſt gave a bleſſed iſſue, and theſe grievous pangs in the New Birth produced two admirable effects in him; an invincible courage in the cauſe of God; and a ſingular dexterity in comforting afflicted ſpirits. Hereupon he reſolved to enter into the Miniſtry, and was accordingly Ordained the thirty fifth year of his Age: and about two years after, the Parſonage of *Broughton* in *Northamptonſhire* falling void, Serjeant *Nicols* the Patron, preferred him to it: about the fortieth year of his age he marryed Miſtris *Ann Bois*, of an ancient family in *Kent*, and to her care committed the ordering of his outward eſtate, and applyed himſelfe wholly to his ſtudyes, and the work of the Miniſtry, & for twenty years together Preached twice every Lords-day and Catechized; and in every Holy-day

and

and Friday before the Sacrament he expounded a Chapter, whereby he went over moſt of the Hiſtoricall books of the Old & New Teſtament; and therein preparing nothing for his People, but what might have ſerved a very learned Auditory. In all his Preaching, next after Gods glory, he aymed at the Converſion of ſouls, and God crowned his labors by making him an inſtrument to beget many ſons and daughters unto righteouſneſſe.

He had an excellent Art in relieving afflicted conſciences, ſo that he was ſought to far and near; yea diverſe beyond Sea deſired his reſolution in diverſe caſes of Conſcience. Though in his preaching he was a ſon of Thunder, yet to thoſe that mourned in ſpirit, he was a ſweet ſon of Conſolation, with a tender heart powring the oyl of mercy into their bleeding wounds. He had a ſingular skill in diſcovering Satans ſleights, and in battering down his Kingdome. In all his Sermons he uſed to diſcover the filthineſſe of ſin, and to preſſe hard upon the Conſcience the duties of Sanctification: yea, he would ſpare none, great or ſmall in their ſins; yet in reproving ſin, he never perſonated any man to put him to ſhame. His life was blameleſſe that he could not juſtly be taxed by any, of any ſcandalous ſin. He conſtantly prayed ſix times a day: twice with his family, twice with his wife, and twice in ſecret: He kept many dayes of private humiliation: alwayes before the Sacrament, and upon the occaſions of the miſeries of the Church at home & abroad, which he performed with much ardency of Spirit: and being adviſed by Phiſitians for his healths ſake, to break off the ſtrong intention of his ſtudy, he rejected their counſell, accounting it greater riches to enjoy Chriſt by thoſe fervent intentions of his minde, then to remit them for his healths ſake.

He was of a comely preſence, his countenance was ſo mixed with gravity and auſterity that it commanded reſpect from others. He oft refuſed preferment, that he might not be divorced from that Country where his Miniſtry found ſuch entertainment and effect. He was univerſaly

boun tifull: but eſpecially he exceeded in thoſe publick diſtreſſes of *Germany, France, Bohemia, &c.* He alwayes ſpent all the revenews of his living (which was of good valew) in the maintenance of his Family, Hoſpitality and Charity: He fell ſick of a Quartane Ague in *September An. Chriſti* 1631. whereupon finding his diſeaſe to get ſtrength, and his vigor to grow weaker, he reviſed his Will, and then wholly retired himſelfe from the world, and ſolaced his ſoul with the Meditation of the joyes of heaven: and having compiled a diſcourſe *De quatuor Noviſſimis*, of Death, Judgement, Hell and Heaven; having preached over the three former, he told his people that the next day he would preach of heaven, but the Saturday before he fell ſo ſick that he never preached after: though his ſickneſſe was long and ſharpe, yet he bore it with admirable patience: often breathing forth theſe ſpeeches, *Oh when will this good hour com! When ſhall I be diſſolved! when ſhall I be with Chriſt?* Being told that it was better for the Church (if God would) for him to ſtay here: He anſwered, *If I ſhall finde favor in the eyes of God, hee will bring me againe, and ſhew me both it and his habitation; and if otherwiſe, lo here I am, let him doe what ſeemeth good in his eyes*, 2. Sam. 15. 25, 26. And being asked of another, if he could be content to live if God would grant it him; he ſaid, *I grant that life is a great bleſſing of God: neither will I neglect any meanes that may preſerve it, and doe heartily deſire to ſubmit to Gods will; but of the two, I infinitely more deſire to be diſſolved and to be with Chriſt.*

To thoſe that came to viſit him in his ſickneſſe, he gave very godly and wiſe exhortations. He thanked God for his wonderfull mercy in pulling him out of hell, in ſealing his Miniſtry by the Converſion of Souls, which he wholly aſcribed to his glory: a week before his death he called for his wife, and deſired her to bear his Diſſolution with a Chriſtian Fortitude; and turning to his chrildren, he told them that they ſhould not now expect that in regard of his weakeneſſe he ſhould ſay any thing to them; he had formerly told them enough, and hoped they would

remember

remember it, and he verily believed that none of them durst think to meet him at the great Tribunall in an unregenerate state. Some of his neighbors moved, that as he had in his Ministry discourſed to them the exceeding commforts that were in Chriſt, ſo he would now tell them what he felt in his ſoul: Alas! ſaid he, doe you look for that now from mee that want breath and power to ſpeak? I have told you enough in my Miniſtry: yet to ſatisfie you, I am by the wonderfull mercies of God, as full of comfort as my heart can hold, and feel nothing in my ſoul but Chriſt, with whom I heartily deſire to bee: Then ſeeing ſome weeping, he ſaid, *Oh what a deal adoe there is before one can dye*? When the very panges of death were upon him, ſome of his dear friends coming to take their leave of him he cauſed himſelfe to be raiſed up, and after a few gapings for breath he ſaid to them, *I am now drawing on a pace to my Diſſolution: hold out Faith and Patience, your worke will quickly be at an end*: then ſhaking them by the hand, he deſired them to make ſure of heaven, and to remember what he had formerly taught; them proteſting that it was the Truth of God, as he ſhould anſwer it at the Tribunall of Chriſt, before whom he ſhould ſhortly appear: and a dear friend taking him by the hand, ask't him if hee felt not much paine: *Truely no* (ſaid he) *the greateſt I feel is your cold hand*: and then being layed downe againe, not long after he yeelded up his ſpirit unto God, *Anno Chriſti* 1631. and of his age ſixty.

He was one of a thouſand for Piety and Courage, which were ſo excellently mixed with wiſdome, that they who imagined miſchiefe againſt his Miniſtry, were never able by all their plottings to doe him any more hurt, then onely to ſhew their teeth.

Laus Deo.

Of all the worthyes that deſerv'd ſo well
And did in parts and piety excell:

And

And Garlands therefore of just honour have,
None more did merit then this Pastor grave.
Renowned Robert Bolton, one well known
For his divine rare parts, second to None:
Who though in's youth he seem'd a wicked Saul,
In's riper years he prov'd a precious Paul:
A most renowned preaching Son of thunder,
Yet a sweet Barnabas (even to deep wonder)
To sons of sorrow; and for Gods blest cause,
Invincible in courage; and from pawes
Of Sathans power, who pull'd afflicted spirits
By comforts sweet: herein, being of high merits;
And as for's preaching, so for's writings rare,
Extant in print, even almost past compare:
One of ten thousand for his piety,
Constancy, wisdome, learning, gravity;
Who as he liv'd belov'd, so blestly dy'd,
And now his Sainted-soul in heaven doth bide.

The Life and Death of William Whately, who dyed Anno Christi 1639.

William Whately was born in *Banbury* in *Oxfordshire*, *An. Christi* 1583. of godly and religious Parents: his father was oft Mayor of that Towne: his mother carefully bred him up in the knowledge of the Scriptures from a child: he was also trained up in learning in the best Schools in those parts, and being of a quick apprehention, a cleare judgement, and a most happy memory; he profited so much both in Latine, Greek and Hebrew, that at fourteen years old he went to *Christs Colledge* in *Cambridge*. There he was an hard Student, and qucikly became a good Logician and Phylosopher, a strong Disputant and an excellent Orator: He studyed also Poetry and Mathematicks: He was a constant hearer of Doctor *Chaderton* and Mr. *Perkins*:

And

And his Tutor calling his Pupils to an account what they had learned; when any was at a ſtand, he would ſay, *Whately*, what ſay you? and he would repeat as readily as if had preached the Sermon himſelfe: being Batchelor of Arts, his Father took him home, yet there alſo he followed his ſtudy. Afterwards he married a wife, the Daughter of Maſter *George Hunt*, an eminent Preacher, who perſwaded him to enter into the Miniſtery: and therefore going to *Oxford*, he commenſed Maſter of Arts, and preſently after was called to be a Lecturer at *Banbury*, wch he performed with good approbation for four years, and then was called to the Paſtorall charge there, in which place he continued to his death. He was naturally eloquent, and had words at will; he was of an able body and ſound lungs, and of a ſtrong and audible voyce: He was a *Bonerges*, a ſon of Thunder, and yet upon occaſion, a *Barnabas*, a ſon of ſweet Conſolation: His ſpeech and preaching *was not in the inticing words of man's wiſdome, but in the Demonſtation of the Spirit & of Power.* He was an *Apollos*, eloquent and mighty in the Scriptures: he Catechized and Preached twice every Lords day, and a weekly Lecture beſides, yet what he Preached was before well ſtudyed and premeditated: He uſuall penned his Sermons at large; and if he had but ſo much time as to read over what he had written, and to gather it up into ſhort heads, he was able to deliver it well-near in the ſame words. His Preaching was plain, yet very much according to Scripture, and the rules of Art: He made good uſe of his Learning, yet without affectation. He uſed to read Books moſt ſwiftly, & yet not curſorily; being able, when he had don, to give an account of the ſubſtance, and moſt remarkable paſſages of what he had read. And it pleaſed God to put a Seal to his Miniſtry, in the converting, confirming, and building up many thouſands in the courſe of his Miniſtery. He was a diligent viſitor of the ſick under his charge without reſpect of perſons: he was a great Peace-maker amongſt any of his Flock that were at variance: he had an heavenly gift in prayer, both for aptneſſe and fulneſſe of

Confeſſions, Petitions, Supplycations, Interceſſions and Praiſes, together with fervency of ſpirit to power them out to God in the name of Chriſt. When he had read a Pſalme or Chap. in his Family, in his prayer he would diſcover the ſcope, meaning, & chiefe notes of obſervation, and their uſe, that his Prayer was an excellent Commentary thereupon; and this not onely in the plainer, but in the harder Texts of Scripture alſo. His conſtant practice was (beſides Family-prayer twice a day, and ſometimes Catechizing) to pray alſo with his wife, and alone, both morning and evening. He ſet apart private dayes of Humiliation for his Family upon ſpeciall occaſions, and oft for their preparation to the Lord's Supper; at which times he would exceed himſelfe in pouring out his ſoul to God with many tears: He was much in dayes of private Faſting, and humbling himſelf alone before God, which impaired his health, but made much for the health of his ſoul. He was very able, and very ready to confer with, and to reſolve the doubts of ſuch as came him: He bare ſuch a tender love to that great people over which God had ſet him, that though his means was ſmall, and he had many offers of great preferment in the Church, yet he would not leave them. He was daily inquiſitive after the affairs of Gods Church, and ſympathized with Gods people, both in their weal and woe.

He was much grieved when he ſaw that difference in opinions bred ſtrangneſſe amongſt Chriſtians, that agreed in that ſame Fundamentall Truths. He was judiciouſly charitable to ſuch as ſhewed the power of godlineſs in their lives, though they were not of his judgment in all things. He was glad when any of the righteous ſmote him, & would take it well, not from his Superiours onely, but from his Equals and far Inferiors; and would really ſhew more teſtimonies of his love to ſuch afterwards then ever he did before. He abounded in works of Mercy, he was a truly liberall man, one that ſtudyed liberall things, ſeeking out to find objects of his mercy, rather then ſtaying till they were offered: he did ſet apart, and expend for many years together

ther for good uſes the tenth part of his yearly comings in, both out of his Temporall and Eccleſiaſticall meanes of maintenance: he entertained ſome poor Widows, or neceſſitous perſons, weekly at the leaſt at his Table; and his eſtate proſpered the better after he took this courſe; and in his ſickneſſe he comforted himſelfe with that promiſe, Pſal. 41. 1, 2. *Bleſſed is he that conſidereth the poore, the Lord will deliver him in the time of trouble; the Lord will ſtrengthen him upon the bed of languiſhing, &c.* His laſt dayes were his beſt dayes, for then he grew exceedingly in humility, and in heavenly-mindedneſſe. And a good while before his latter end, God gave him victory over his greateſt corruptions, which for a long time kept him in continuall exerciſe. About eight weeks before his death, he was much troubled with a cough and ſhortneſſe of breath, which much weakned him, yet he Preached divers times, till his encreaſing weakneſſe diſabled him. In his ſickneſſe he gave heavenly and wholeſome counſell tohis people, neighbours and friends that came to viſit him, exhorting them to labor to redeem the time, to be much reading, hearing, and Meditating upon the Word of God; much in prayer, brotherly love, and communion of Saints, and that they would be carefull to hold that faſt that he had taught them out of the Word of Truth, and that whil'ſt the the meanes of Salvation was to be had, they would neither ſpare pains nor coſt to enjoy it. His pains towards his end were very great, yet he bore them patiently. He was much in ejaculations and lifting up his heart to God in behalfe of the Church and State, and for himſelfe alſo, wherein he was moſt frequent, and earneſt a little before his death. A godly friend & Miniſter praying with him, that if his time were not expired, God would be pleaſed to reſtore him for the good of his Church, or if otherwiſe, that he would put an end to his pains, if he ſaw good; he lifting up his eyes ſtedfaſtly towards heaven and one of his hands, in the cloſe of that prayer gave up the Ghoſt, ſhutting his eyes himſelf, as if he were fallen into a ſweet ſleep, *Anno* 1639. and of

his age 56. God tooke him away a little before the Civill Wars began, and before the sad desolations that fell upon the Town of *Banbury* in particular.

Renowned William Whately also wins
Like fame with Bolton, as two equall twins
Of honour and renown; for piety,
And admirable parts in's Ministry:
In Latine, Greek and Hebrew rarely able,
A Disputant also unconquerable,
Of apprehension quick, of judgement clear,
Strong memory; and that which was most dear,
Of a most holy life and Conversation;
Who many souls did win to Christs salvation:
And Divine-like in Scriptures eloquent;
In Prayer, Preaching faithfull and fervent:
Much charity and love, who still exprest
Among his people a Peacemaking blest:
Pittifull, patient, full of courtesie:
His soul with Christ now raignes most gloriously.

FINIS.