

in parchment bozowed once of J. B. which booke centering diuers auncient records of the vniuersitie: seemeth to belong sometimes to the library of the vniuersitie, bearing the yeare of the compiling thereof. 1396. which computation if it be true, then was it written of him or that he recanted before Thomas Arundell Archbishop at Saltwood, where he was imprisoned. Whereunto I thought also to annere, a certayne godly and most frutesfull Sermon, of like antiquitie, preached at Paules crosse much about the same time, which was in the yeare of our Lord. 1388. by a certaine learned clerke, as I find in one old monument, named R. Wimbeldon. Albert, among the auncient registers and records belonging to the Archbishop of Canterbury: I haue an old wyne copy of the said Sermon, written in very old English, and almost halfe consumed with age: purporting the said autor heereof bearing also the foze layd name. The true copy of which Sermon, in his owne spech wherein it was first spoken and preached at the crosse, on the Sunday of Quinquagesima, and after exhibited to the Archbishop of Canterbury (being then as it seemeth William Courteney) here followeth.

A Sermon no lesse godly than learned, preached at Paules Crosse on the Sunday of Quinquagesima, ann. 1389. by R. Wimbeldon.

Redderationem Solicitudinis tuae. Lucae. 11. 1.

My dere friends, ye shullen vnderstand: that Christ our Lord and doctour of truth, in his booke of the Gospell (likening the kingdome of heauen to an houtholder) saith on this maner. Like is the kingdome of heuen to an houtholding man, that went out first on the morow, to hire workemen into his vine. Also, about the third, first, ninth and enleuente houres he went out, and found many standing idel. And sayd to them. Go ye into my vineyard, and that right is, I will geue you. Whan the day was agow, he cleped his stward and high to geue eche man a peny.

The spirituall vnderstanding of this houtholder, is our Lord Iesu Christ that is head of the houthold of holy Church. And thus clepeth men in diuerse houres of the day, that is in diuerse ages of the world. As in time of law of kinde, he cleped by enspiring, Abel, Ennok, Noe, and Abraham. In time of the old law, Moses, David, Isay, and Jeremy. And in time of grace, Apostles Martyrs, and Confessours and Virgines. Also he cleped men in diuers ages, some on childhode, as Iohn Baptist: some on state of waxing, as Iohn the Euangelist: some in state of manhoode, as Peter and Andrew: and some in old age as Gamaliel, and Ioseph of Arimathie. And all these he clepeth to trauaile in his vine, that is the Church, and that in diuers maner. For right as yee seeth, that in tilling of the materiall vine there ben diuers labours, for some kutten away the voyde braunches, some maken forkis and ralles to beren vp the vine, and some diggen away the olde earth fro the rote, and leyn there fatter. And all this offices ben so necessary to the vine, that if any of them faile, it shall harme greatly, other destroy the vine: For but if the vine be kutte, she shall waxe wilde, but if she be rayled she shall be ouergo with netles and wedis. And but if the rote be fatted with donge, shee for feblenes shuld waxe baraine.

Right so in the Church beth nedefull thes three offices, priesthood, knythode, and laborers. To priests it falleth, to kut away the void braunches of finnes with the swerd of their tong. To knythode it falleth to letten wronges, and thestes to ben done, and to maintaine Goddis law, and them that ben teachers thereof, and also to kepe the londe from enemies of other londes. And to laborers it falleth, to traual bodelich, and with ther fore swete, geten out of the earth bodillech lifelode for hem, and other parties. And these states beth also nedefull to the Church, that none may well ben without other, for if priesthood lacked, the people for default of knowing of Gods lawe, should waxe wilde in vices, and deyen gostly. And if the knythod lacked, and men to rulin the puple by law and hardinesse, the eues and enemies shulden so encres that no man shuld liue in peace. And if the laborers were nought, both knightes and priestes must become acre men and herdis: and els, they shuld for default of bodily sustenance deye. And therefore saith clerk Auicenne, that euery vnreasonable best if he haue that that kind hath ordeined for him: as kinde hath ordeined it: he is suffiaunce to liue by himselfe without any helpe of other of the same kind. As if there were but one horse other one shepe in the world, yet if he had graffe and corne as kinde hath ordeined for such beastes, he shuld liue well I now. But if there were but O man in the world, though he had all that good that is therein, yet for default he shuld deie, or his life shuld be wors thā if he were naught, & the cause is this for that thing that kind ordeineth for a mans sustenance, without other arraieng than

it hath of kind, accordeth nought to him. As though a man haue corne as it commeth from the earth, yet it is no meate according to him, vnto it be by mans craft, changed into bread: and though he haue flesh other fish, yet while it is rawe as kinde ordeined it, till it be by mans trauaile sodden, roasted, or baken, it cordit not to mans lifelode. And right so, wolle that the sheepe beareth mot by mannis diuers craftis and trauales be chaunged or it be able to cloth any man: and certis O man by himselfe, shuld neuer doo all these labours. And therefore saith this clerke: it is neede that some be acre men, some bakers, some makers of cloth, and some marchaunts to fetch that, that on londe fetreth from an other there it is plentie.

And certis this shuld be a cause why, euery state shuld loue o-ther. And men of o craft shuld not despise ne hate men of none o-ther craft, sith they be so nedefull euerich to other. And oft thelke craftes that ben most vnholse, might worst ben for bore: and o thing I dare well say that he that is neither trauaile in this world, on studieng on praiers, on preaching, for helpe of the people as it falleth to priests, neither ruling the people, mainteining ne defending fro enemies as it falleth to knights, neither traueiling on the earth, in diuerse craftes, as it falleth to labourers: Whan the day of rekening commeth that is, the end of this life, right as he liued here withouten trauaile, so he shall there lack the reward of the penie, that is, the endles ioie of heauen. And as he was here liuing after none state ne order, so he shall be put than in that place that no order is in, but euerlasting horror and sorrow, that is in hell. Herfore, eueriche man se to what state God hath cleped him, and dwell he therin by trauaile according to his degree. Thou that art a laborer or a crafty man, do this truely. If thou art a seruaunt or a bond man, be fuger and lowe in drede of displeasing of thy Lord: If thou art a marchaunt, disceiue nought thy brother in chaffering. If thou art a knight or a Lord, defend the poore man and needy fro handes that will harme them. If thou art a Iustice or a Iudge, go not on the right hand by fauour, neyther on the left hand, to punish any man for hate. If thou art a priest, vndernime, praye, and repreue, in all maner patience and doctrine. Vndernime thilke that ben negligent, pray for thilke that bene obedient, reprove tho that ben vnobedient to God. So euery man trauaile in his degree. For whan the euen is come, that is, the end of this worlde: than euery man shall take reward, good or euill, after that he hath trauailed here.

The wordes that I haue taken to make of my sermon, be thus muche to say: Yelde reconing of thy bayly. Christ our Lord of pitye and louer of the saluation of his people, in the proces of this gospell enfourmeth euery man what is his baylye, by maner of a parable of a bayly that he speaketh of, to aray him to answer of the goodes that God hath taken him, when the day of straight reconing shall be come, that is the day of dome. And so I at this tyme throwe the helpe of God, following him that is so great a maister of autoritie, because that I know nothing that should more drawe away mans vnreasonable loue for the passing ioie of this world, then the minde of the dreadfull reconing. As much as suffise, I shall shewe you how ye shall dispose you to auoide the vengeance of God, when ther shall be time of so straight doome, that we shall geue reconing of euery idle word that we haue ispoken. For than it shal be said to vs, and we shall not flee it: Yelde reconing of thy bayly.

But for further proces of this first party of this sermon, yee shall wete: that there shall be three baylyes that shall be cleped to this straight reconing. Twaine to answer for them selfe and for o-ther, that bene priests that haue cure of mens soules, & temporal me that haue gouernayle of people: and the thirde bayly shall account onely for himselfe, and that is euerye Christen man, of that he hath receiued of God. And euery of these shall answer to three questions: To the first question, how hast thou entred? The second, how hast thou ruled? And to the third, how hast thou liued? And if thou canst well assoile these three questions, was there neuer none earthly Lord that euer so well rewarded his seruaunt without comparison, as thy Lord God shal reward thee, that is with blisse, and ioie, and life that euer shall last. But on that o-ther side, and thou wilt now be recheles of thine owne welfare, and take none heede of this reconing: If that day take thee so dainly, so that thou passe hence in deadly sinne (as thou wotst neuer what shall fall thee) all the toungs that euer were, or euer shall be, now not tell the sorrowe and wo that thou shalt euer be in, and suffer. Therefore, the desire of so great joy, and the dread of so great paine, though he loue ne dread of God were not in thine hart: yet should that make thee afeard to sinne, for to thinke that thou shalt giue reconing of thy bayly. Therefore as I say to thee, the first question that shall be proposed to the first bayly, that is a prelat other a Curat of mens soules, is this: How hast thou entred? Math. xxij. Friend, how entredst thou hether? Who brought thee in to this office? Truth or Symony? God or the Deuill? Grace or money? The flesh or the spirit? Giue thou thy reconing if thou canst. If thou canst not, I rede that thou tary for to learne. For vp hape ere night thou shalt be cleped. And if thou stande dombe for vn-

B B.iiij.

kunning,

Math. 20.
The sermon
of R. Wim-
beldon.

The calling
of God is
diuers.

Iob. 10.
2. Cor. 7.
1. Peter. 2.

1. Thef. 4.
Prou. 8.
2. 1. Tim. 4.

Nota.

Three questions
The first.
Second.
Third.

Against Symony