

Annos 1552. wretched flocke to miserably scattered and dispersed; before-  
thing him also of his goodness to preferre your worship.  
At London the third of November.

Heree followed the history no lesse lamentable  
then notable of William Gardiner an Englishman, suf-  
fering most constantly in Portugale for  
the testimony of Gods truth.

The story  
of W. Gar-  
diner, most  
cruelly mar-  
tyred at  
Lisborne in  
Portugale.

Comming now to the yeare next following, 1552. Wee  
will some what stay aside, and borrow a little leave, con-  
sidering the Seas in Portugale amongst the poppish mar-  
chantes there, whether a certaine countreyn of ours doth  
call it, named William Sadiner, a man verely in my  
iudgement, not only to be compared with the most painc-  
full & chiefe Martirs of these our daies, but also such one,  
as the ancient Churches in the time of the first persecu-  
tions, can not shew a more famous; whether we do behold  
the force of his faith, his firme and stedfast constan-  
ce, the remarkable strength of his spirit, or the cruell and horrible  
tormentes: the report only and hearing whereof, were en-  
ough to put any man in horror of feare. Yet notwithstanding  
to saie it was of that the same did discourage  
him, that it may be doubted whether the payne of his sa-  
dies, or the courage of his mind were the greater: when as  
in death both appeared to be very great.

W. Gardi-  
ner, com-  
passible  
with the  
Martyrs in  
the primi-  
tive Church.  
What duty  
is to be due  
of Christis  
to the blef-  
sed Martyrs  
past. The memo-  
ry of  
Christis  
Martyrs not  
to be for-  
gotten.

whereof, if any payse or diguety amongst men, (as rea-  
sons) be due unto the Martirs of Christ for their valiant  
actes, this one man amongst many, seemeth worthy to be  
numbered and also to be celebrated in the Church with Igu-  
nus, Laurentius, Ciriacus, Greceusius, and Gordianus. And if  
the Church of Christ be receive so great and manifold be-  
nefits by these martirs, with whose blood it is watered,  
by whose ashes it is enlarged, by whose constan-  
ce it is confirmed, by whose resistance it is winned, and finally  
through whose agonies and becomes the triump of the Gos-  
pells doth gloriously triumph: let not be then thinke it any  
great matter, to requite them with our duty againe, by  
commuting their unto memory, as a perpetuall token of  
our good will towards them. Albeit, they themselves re-  
quie no glory at our hands, and much lesse challenge the  
same; but referre it wholly unto the Lord Christ, for whom  
it came withouten great or notable thing there was in  
them. For withstanding, for so much as Christ himselfe is  
glorified in his Sauntis, we ca not then our selves thank-  
full unto him, except we also shew our selves thankfull unto  
those, by whome his glory doth increase.

How it  
came to  
pass that  
the primi-  
tive Church  
had yearely  
commemora-  
tions of  
Martyrs.  
Superstitio  
in honou-  
ring Mar-  
tyrs.

Therefore I thinke it came to pass, that the anciente  
Christians in the time of the first persecu-  
tions, thought good to celebrate yearely commemo-  
rations of the Martirs, not so much to honour the, as to glorifie  
God in his benefactions, unto whom all glory & praise doth  
truly belong; and moreover, that we being instructed  
by their example, might be the more prompt and ready in  
the politics of those waeres, to stand more stoutly in bat-  
telle against our adversaries, and leave the more easily to  
contenance and despise this world. For in confecting the  
cruel and death of these men, who will greatly long of luste  
after this life, which is to many wayes miserable, though  
for many afflictions dolorous, though for many calamities  
rattions, wherein consider to litle consolation & lesse safety,  
being never free from some hard calamitie one or other?  
What good ma would have this world in reputation, when  
he seeth so many good men so cruelly oppressed, & when  
it is no man caring in quierne, except he be wicked? where-  
fore I do not a little grieue, that in this great slaughter  
of god me with so many pertrades and examples of cruel  
torment, Christians do yet live as it were drowned in y<sup>e</sup> so-  
lish desires of this world, seeing daily before their eyes  
so many holy and innocent men perly by their spirits under  
the canes of such tormentous, to live in filthy prisons, in  
bordes, backens, and rears, & in the end to be consumed  
with fire. We see so many Prophets of God, even Christ  
himselfe the sonne of God, to be cruelly and many waies  
afflicted in this world, tormented, scourged and crucified:  
yet he laugh, smile, and give our selves unto all sort of  
scite, and all lasciviousnes, for honour & great posses-  
sions we contemne: we build, we study labour by all means  
to make our selves rich. Unto whome it doth not suffice y<sup>e</sup>  
to with safety and freedom from their afflictions, racks,  
wholes, scourges, penis read hole, greivous, fleshboles,  
mallets, and other kindes of tormentes, may serve our  
ends in peace and quiet: but being here with not content,  
will give our selves unto all kinde of wickednes, to be  
led away at the will and pleasure of Satan?

Good men  
most afflic-  
ted in this  
world.

The suf-  
fering  
of  
Martyrs  
be

Is what do we thinke in to doing? whether we must  
recount these to be most miserable in this life, or els our  
selves to be most unhappy: But if these blessednes be most

certaine and sure, then let vs direct the course of our life to  
the same felicitie. These men have forsaken this life, which  
they might have enjoyed. But if we cannot willingly part  
of this life, yet let vs not be slow to amend and correct the  
same: and though we cannot dye with them in like mar-  
tyrdome, yet let vs moune the worldly and prophane  
affections of y<sup>e</sup> flesh, which strive against y<sup>e</sup> spirit: & at the  
least let vs not rume this heading into the licentious be-  
haviors of the world, as we do. As the life of Christen men is  
nowe, I praye thee, what bee their bondes, pillons, these  
woundes and scars, these great fures, and other horrible  
tormentes of martirs, then by what waye doth vs our thoughtfull  
luggisnes, & worthy make vs ashamed thereof? why  
Martirs if in their lives they lived so innocently, & in their  
death continued to constant, what then is to be deemed of  
vs which suffer nothing for Christ, and will not take upon  
vs the small conflict against vs: or our owne affections?  
How would we suffer the cruell looks of stranges? fear-  
full kindes of tormentes, or the violent assaults of the to-  
menters in any quarrell of godlines, if in peace and quiet-  
nes we are & y<sup>e</sup> with every small breath of wind of temp-  
tation we are blown away? let God, so saynt hated about  
any resistance are caryed headlong into all kinde of wicked-  
neses & mischiefe? One singeth songs of loue, another  
watcheth all the night at his close, some spend their life a ryme  
day by day in hauing & hitting, some tippie to at carnes  
that they come home reeling. Others what soeuer desire  
of reuenge doth put into their heads, that by and by they seek  
to put in practise. Some gape after riches: some swell with  
ambition: some thinke they are borne for no other purpose  
but for pleasure and pastime. All the world is full of inury  
and perjury, may rather it is to rare a thinge patiently to  
suffer inures done unto vs, that except we haue y<sup>e</sup> flight  
to doe inury to other, wee thinke our selves lesse men.  
There is no loue almost: no Charitie among men: neither  
is there any man that regardeth the good name of same of  
his neighbour.

The great diffe-  
rence betwene  
Christis Martirs,  
that haue bene,  
and the life of  
Christians  
which now is.

But amongst all the rest, insatiable covetousnes and a-  
varice to raignt that no man almost is contented to any  
to liberable estate of life, either he will prescribe himselfe any  
measure in having y<sup>e</sup> possidion: or in prolonging y<sup>e</sup> which  
he lacketh: never quiet, but alwayes toiling, never satisfied  
but alwayes unsatiable. whereby it is to cometh, that the  
names of Christen men, being occupied in such worldly  
cares & cares, can scarcely find any vacant leisure to thinke  
upon heavenly things: and yet notwithstanding to these  
mundes, we will needs seeme Christians. But nowe se-  
ring apart their complayntes spent in vayne, we will pro-  
secute our purposed story touching good W. Gardiner.

And first as concerning his kinde, he was of an honest  
stocke, borne at Bilsow, a towne of Marchandise in  
the seacoast of England, honestly brought up and by nature ge-  
nue unto grauite, of a meane stature of body, of a comely  
& pleasant countenance, but in no part so excellent as in y<sup>e</sup>  
inward qualities of the mind, which he alwayes from his  
childhood preferred without spot of reprehension. Also his  
handisome and indifferent learning did not a litle comend  
& beautifie his other ornaments, when he grew unto those  
yeares at which young men are accustomed to ferle their  
minds to some kinde of life, it happened y<sup>e</sup> he gaue himselfe  
to the trade of Marchandise, under y<sup>e</sup> conduct & guiding of  
a certaine marchant of Bilsow, called M. Hager, by whō  
he was at the last (being of the age of xxvi. yeares, or there-  
about) sent into Spayne, and by chance the ship arriving  
at Lisborne (which is the chiefe Citie of Portugale) he  
taied there about his Marchandise, where at the last he  
happin gotten understanding of the language and being ac-  
customed to their maners, became a profitable broker both  
unto his maister & others, in such things as pertained  
unto the trade of that vocation. Whereunto he did so applye  
himselfe that neuertheless he in that poppish country refer-  
ring all the religion of his owne country of England, e-  
uer kept himselfe sound and vnderstanded from the Portugals  
superstition. There were also besides him divers other  
god men in y<sup>e</sup> same Citie. Neither did he lacke good books  
of the conference of good and honest men, unto whome he  
would oftentimes bewaile his imbecillitie and weakenes  
that he was never sufficiently touched in the hatred of his  
sinnes, neither yet inflamed with the love of godlines.

The first, bring-  
ing vp and trade  
of W. Gardiner.

W. Gardiner  
followed the  
trade of mar-  
chandise.

The Godly dif-  
posed made of  
W. Gardiner.

whiche be there a thinge, it happened that there  
should be a soleinne marriage, celebrat y<sup>e</sup> first day of Sep-  
tember in the yeare aboute 1547, betwene two Princes: to  
say, the sonne of the King of Portugale, & the Spagnill Pr.  
his daughter. The marriage daye being come, there was  
great resort of the Nobility and Estates. Where lacked no  
Widdowes with Wittes, nor Barons with their daires, to  
set out this royall wedding. To be their they were forward  
to the wedding with great pompe, where a great con-  
course

A soleinne ma-  
riage betwene  
the King of Por-  
tugals sonne and  
the Spagnill  
Princes daughter  
in Portugale.