

Anno 1553. The promise of Queene Mary touching her Maryage.

the high benefit & comoditie of all the whole Realme, then I will abstaine from Marriage while I liue.

And now good Subiects, plucke vp your hearts, and like true men, stande fast against these rebels, both our enemies and yours, and feare them not: for I assure you I feare them nothing at all, And I will leaue with you my Lord Haward, & my Lord Treasoror, who shall be assistants with the Mayor for your defence.

Here is to be noted, that at the coming of Queene Mary to the Guild hall, being shored before that shee was coming to harnessed men, such a feare came among them that a number of the Londoners fearing least they shoulde be there straggled & put to death, made out of the gate before her entering in. Furthermoze note, that when shee had ended her Oracion (which she seemed to haue perfectly coned without bookes) Winchester standing by her, when the Oracion was done, with great admiration cried to the people: O how happy are we, to whom God hath geuen such a wife and learned Prince, &c.

Two dayes after, whiche was the 3. of februarye, the L. Cobham was committed to the Tower, and M. Wyat entered into Southwarke. who, for so muche as he coulde not enter by way into London, forsooking another way by Kingstone with his army, came vp through the strettes to Ludgate, and returning thence, hee was resisted at Temple barre, and there yielded himself to Sir Clement Darlon, and so was brought by him to the Courte, & with him the residue of his armye (for before, Sir George Harpat & almost halfe of his men ran awaye from him at Kingstone bridge) were also taken, and aboute an 100. killed, and they that were taken were had to prison, and a great manye of them were hanged, and he himselfe afterwarde executed at the Tower hill, and then quartered, whose heade after being set vp upon a baill, was thence stolne away, and great search made for the same. Of which storye shall here moze (the Lord willing) hereafter.

The 12. day of february was beheaded the lady Lane, to whom was sent M. Fecknam, alias Downham, from the Queene 2. dayes before her death, to commune wyth her, and to reduce her from the doctrine of Christe, to Queene Marias religion. The effect of which communication here followeth.

The communication had betweene the Ladie Lane and Fecknam.

Fecknam. Madam, I lament your heauy case, and yet I doubt not, but that you beare out this sorow of yours wyth a constant and patient minde.

Lane. You are welcome vnto me sir, if your coming be to geue Christian exhortation. And as for my heauy case (I thanke God) I do so litle lament it, that rather I accompt the same for a moze manifest declaration of Gods fauor towards me, then euer he shewd me at any time before: And therefore there is no cause why either you, or other, whych beare me god wil, should lament or be grieved wyth thys my case, being a thing so profitable for my soule health.

Feck. I am heere come to you at this present sent from the Queene and her counsaile, to instructe you in the true doctrine of right faith: although I haue so great confidence in you, that I shall haue (I trust) litle neede to trauaile wyth you much therein.

Lane. Forsooth I heartely thanke the Queenes highnesse, which is not vnyndful of her humble subiect: and I hope likewise that you no lesse will doe your duty therein both truly and faithfully according to that you were sent for.

Feck. What is then required of a Christian?

Lane. That he should beleue in God the father, & Sonne, and the holy Ghost, three persons and one God.

Feck. What? is there nothing els to be required or looked for in a Christian, but to beleue in him?

Lane. Yes, we must also loue him with all our heart, with all our soule, and with all our minde, and our neighbour as our selfe.

Feck. Why? then faith insuffieth not, nor laneth not.

Lane. Yes verely, faith (as Saule sayth) only insuffieth.

Feck. Why? S. Paul sayeth: If I haue all faith without loue it is nothing.

Lane. True it is: for how ca I loue him whom I trust not? or how can I trust him whome I loue not? Faith and loue goe both together, and yet loue is comprehended in faith.

Feck. How shall we loue our neighbour?

Lane. To loue our neighbour is to feede the hungry, to clothe the naked, and geue drinke to the thirsty, and to doe to him, as we would doe to our selues.

Feck. Why? then it is necessary vnto saluation, to doe good workes also, and it is not sufficient only to beleue.

Lane. I denye that, and I affirme that faith onely laneth: but it is meete for a Christian, in token that hee followeth his Maister Christe, to doe good workes: yet may wee not say that they profit to our saluation. For whē we haue done all, yet we be vnyprofitable seruants, and faith only in Christes bloud laneth vs.

Feck. How many Sacraments are there?

Lane. Two. The one the Sacrament of Baptisme, and the other the Sacrament of the Lordes Supper.

Feck. How there are leuen.

Lane. By what Scripture finde you that?

Feck. Well, we will talke of that hereafter. But what is signified by your two Sacraments?

Lane. By the Sacramente of Baptisme I am washed wyth water, and regenerated by the spirite, and that washing is a token to mee that I am the childe of God. The Sacrament of the Lordes Supper offered vnto mee, is a sure seale and testimonie that I am by the bloude of Christ, which he shedde for me on the Crosse, made partaker of the euerlasting kingdome.

Feck. Why? what doe you receiue in that Sacrament? Doe you not receiue the very body and bloud of Christ?

Lane. No surely, I doe not so beleue. I thinke that at the Supper I neyther receiue flesh nor bloude, but bread and wine: which bread when it is broken, and the wine when it is bronken, putteth mee in remembraunce howe that for my finnes the body of Christ was broken, & his bloud shed on the Crosse, and with that bread and wine I receiue the benefites that come by the breaking of his body, & shedding of his bloud for our finnes on the Crosse.

Feck. Why? doeth not Christ speake these wordes: Take eate, this is my body? Require you any plainer wordes? doeth he not say it is his body?

Lane. I graunt hee sayeth so: and so he sayth, I am the vine, I am the doore, but hee is neuer the moze for that the doze nor the vine. Doth not S. Paul say, He calleth things that are not as though they were: God forbid that I should say that I eat the very naturall body and bloud of Christ: for then eyther I should plucke away my redemption, either els there were two bodies, or two Christes. One body was tommeted on the Crosse. And if they did eate an other body, then had hee two bodies: either els if his body were eaten, than was it not broken vpon the Crosse: or if it were broken vpon the Crosse, it was not eaten of his Disciples.

Feck. Why? is it not possible that Christe by hys power coulde make his body both to be eaten and broken, as to be borne of a woman wythout leede of man, and as to walke vpon the sea hauing a body, and other suche like myracles as he wrought by his power onely?

Lane. Yes verely: if God would haue done at his Supper any myracle, he myght haue done so: but I say that then he mynde no worke nor myracle, but onely to breake his body, and shed his bloud on the Crosse for our finnes. But I pray you to answer me to thys one question: where was Christ when he sayd: Take, eate, this is my body? Was hee not at the table when he sayde so? Hee was at that time aliue, and suffered not till the next day. What toke he but bread? what brake he but bread? and what gaue hee but bread? Looke what he toke, he brake: and looke what hee brake, he gaue: and looke what he gaue, they did eate: and yet all this while he himselfe was aliue, and at Supper before his Disciples, or else they were deceiued.

Feck. You ground your faith vpon such authours as say and vnlay both with a breath, and not vpon the Church, to whom ye ought to geue credite.

Lane. No, I grounde my faith on Gods worde, and not vpon the Church. For if the Church be a good Church, the faith of the Church must be tried by Gods worde, and not Goddes worde by the Church, either yet my faith. Shall I beleue the Church because of antiquitye? or shall I geue credite to the Church that taketh away from mee the halfe parte of the Lordes Supper, and will not lette any man receiue it in both kindes? whych thing if they be true to vs, then denie they to vs part of our saluation. And I saye that it is an euill Church, and not the Spoule of Christ, but the Spouse of the Deuill that alterteth the Lordes Supper, and both taketh from it, and addeth to it. To that Church (say I) God will adde plagues, and from that Church will he take their parte out of the booke of life. Doe they learne that of S. Paul, when he ministered to the Corinthians in both kindes? Shall I beleue this Church? God forbid.

Feck. That was done for a good intent of the Church, to auoide an heretic that sprong on it.

Lane. Why? shall the church alter Gods wil & ordinance for a good intē? How did king Saul? The Lord God defend.

With these and such like persualions he would haue had her leane to the Church, but it woulde not be. There were many

Good workes necessary in a christian, yet do they not profite to saluation.

2. Sacramentes.

The Sacrament of Baptisme what it signifieth.

The Sacrament of the Lordes Supper what it signifieth.

What we receaue with the sacrament.

Rom.

Christ had power to turne the bread into his body, is no argument to proue that he did so.

Fecknam goeth from the word to the church.

Fayth to be grounded vpon the word and not vpon the church.

A note of the false Church.

Gods word not to be altered for good causes.

February 3. M. Wyat in Southwarke.

M. Wyat came to Ludgate.

M. Wyat apprehended at Templebar.

M. Wyat executed.

February 12.

Talke betweene the Lady Lane and Fecknam.

Lady Lane comfortably takech her trouble.

Faith onely insuffieth.