

Jan. }
1554.
Qua-

If God looke not mercifully vpon England, the seedes of vnter destruction are sowne in it already, by these hypocritical Tyrantes, and Antichristian Idolaters Popishe Papistes, and double Traytours to theyr naturall Countrey. And yet they speake of mercy, of blessing of the Catholike Church, of vnitie, of power and strengthening of the Realme. This double dissimulation will shew it selfe one day when the plague cometh, which will vndoubtedly light vpon these crowne thorne captiues, and that shortly, whatsoeuer the godly and the poore Realme suffer in the meane while by Gods good sufferance and will.

Spite of Nabuchodonozers beard, and maugre his heart, the captiue, thral and miserable Jewes must come home agayne, and haue their Citie and temple builded vp agayne by Zorobabel, Eldas, and Nehemias, &c. And the whole Kingdome of Babylon must go to ruine, and be taken in of straungers, the Iherusians and the Medes. So shall the disperced English flocke of Christ be brought againe into theyr former estate, or to a better I trust in the Loide God, than it was in innocent King Edwardes dayes, and our bloody Babylonicall Bishops, and the whole crowne thorne compaigne brought to vnter shame, rebuke, cnyne, decaye, and destruction: for God can not, and vndoubtedly will not suffer for euer theyr abhominable lyinge false doctrine, theyr hypocritie, bloudthirst, whoyedome, idleness, theyr pestilent lyfe pampered in all kinde of pleasure, theyr thrausonall boasting, pryde, theyr malicious, enuious, and poysoned stomackes, which they beare towards his poore and miserable Christians. Peter truly warneth, that if indgemente begynneth at the house of God, what shall be the ende of them that beleuee not the Gospell: If the righteous shall scaue be saued, where shall the vngodly and sinfull appeare: Some shall haue theyr punishmente heere in this worlde, and in the worlde to come, and they that do escape in thys worlde, shall not escape euerslastyng damnation. Thys shall bee youre sauce, O yee wicked Papistes, make yee merrey heere as long as yee may.

After that J. Rogers (as yee haue heard) had bene long & straitly imprisoned, lodged in negogate amogst theues, oft examined and verye vcharitablye intreated & at length vniustly and most cruelly by wicked wichester condemned the 4. of february, in the yere of our Lord 1555. beeyng Monday in the morning, hee was warned suddenly by the keepers wite of newgate, to prepare himselfe to the fire: who then beinge found a slepe, scarce with much hogginge could be awaked. At length beinge rayled and waked, and byd to make haste, then, saide he, if it be so, I neede not to yee my payntes: and so was had downe, first to Boner to bee disgraced. What done, hee craued of Boner but one petition, Boner askinge what that should be: nothinge sayde he: but that he might talke a fewe wordes with his wife, before his burninge. But that coulde not bee obtayned of hym. Then saide he, you declare your charitie, what it is: and so he was brought into Smithfield by Maister Cbesler, and Maister Woodroffe, then Shiriffes of London, there to bee burnt, where he shewed most constant patience, nor vling many wordes, for he coulde not be permitted, but onely exhorting the people constantly to remaine in that faith and true doctrine which he before had taught and they had learned, and for the confirmation whereof he was not only content patiently to suffer and beate all such bitternes and crueltye as had bene shewed him, but also most gladly to resigne vp his life, and to geue his fleshy to the consuming fire for the testimonye of the same.

Briefly and in fewe wordes to comprehend the whole order of his lyfe, doynge, and Martyrdome, first this godly M. Rogers was committed to prison (as is abouesayd) & there continued a yere and halfe. In prison he was merry, and earnest in all he went about. He wrote much: his examinations he penned with his owne hand, which else had neuer come to light, wherein is to be noted by the way a memorabile workinge of Gods prouidence. Ye heard a litle about how M. Rogers craued of Boner, goinge to his wife, which coulde not be granted. What these wordes were which he had to saye to his wife, it is for no man certainly to define. Likly it may be supposed that his purpose was, amogst other things, to signifie vnto her of the booke wittent of his examinations and answers wherby he had priuily hid in a secret corner of the prison where he lay. But where mans power lacketh, see how Gods prouidence worketh. For notwithstandinge y duringe the tyme of his imprisonment, strait search there was to take away his letters and writings: yet after his death, his wyfe and one of her sonnes called Daniell, cominge into y place wher he lay, to seeke for his bookes and writings, and now rea-

dy to go away, it chaunced her sonne afozenaued, casting his eye aside to spy a blacke thinge (for it had a blacke couer helike because it shuld not be knowne) lyinge in a blind corner vnder a payge of stappes. Who willinge his mother to see what it was, found it to be the booke wittent with his own hand, contayninge these his examinations & answers with other matter aboute specified. In the latter end where of this also was conteyned, which because it concerneth a Prophetical forewarninge of thynges pertayninge to the Church I thought to place the same his wordes, as they be there wittent, which are these. If God looke not mercifully vpon England, the seedes of vnter destruction are sowne in it already, by these hypocritical tyrantes, & Antichristian Idolaters, Popishe Papistes, and double traytours to their naturall countrey. And yet they speake of mercy, of blessing, of the Catholike Church, of vnitie, of power, & strengtheninge of the realm. This double dissimulation will shewe it selfe one daye when the plague cometh, which will vndoubtedly light vpon these crowne thorne captiues, and that shortly, whatsoeuer the godly and y poore realme suffer in the meane while by Gods sufferance and will.

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Furthermore, amogst other his wordes & sayings, which may seeme prophetically to be spoken of hym, thys also may be added, and is notoriously to be marked, that he spake beinge then in prison, to the Printer of this presente booke, who then also was laid vp for like cause of religion: Whom (sayd he) shalt thou see the alteration of his religion: and the gospell to be freely preached againe: And therefore haue me commended to my brethren, as well in exile as others, and bid them be circumspect in displacinge the Papists, & puttinge good ministers into churches, or els their ende will be worse then ours. And for lacke of good ministers to furnish churches, his deuise was (M. Hooper also agreeing to the same) that for everye Churches, some one good and learned superintendent shuld be appointed, which shoulde haue vnder him saythfull Acaders, suche as might well be got, so that popishe priests shoulde cleane be put out, and the bishop once a yere to ouersce the profitinge of the Parishes: and if the minister did not his dutye, as well in profitinge himselfe in his booke, and his Parishioners in good instructions, so that they may be trayned by litle & litle to geue a reckoninge how they do profite, the ye to be expelled, and another put in his place. And the Bishop to do the like with the superintendent, this was hys counsell and request. Shewinge moreover, and protestyng in his commendations to hys brethren by the Printer aforesayd, that if they woulde not so doe, their ende he sayde would be worse then theirs.

Duer and besides diuers other thinges touching M. Rogers, this is not to be forgotten, how in the dayes of K. Edward the first, there was a controuersie amonge the Bishops and clergie, for weating of prickles caps, and other attire belonginge to that order. M. Rogers beinge one of y number which neuer went otherwise than in a round cap, duringe all the time of K. Edward, affirmed that he woulde not agree to that decreement of vniuersitie, but vpo this condition, that if they woulde needes haue such an vniuersitie of weating the cap, tippet, &c. then it shoulde also be decreed with all that the Papistes for a difference betwixt them and other, shuld be constrained to weate vpon their secures a Chalice with an host vpon it. wherunto if they would

M. Rogers seemeth to prophesie here of England, and that truly.

He meaneth here of the returne of the exiles into England.

1. Pet. 4.

M. Rogers prophesied of the returne of the Gospell.

M. Rogers counselled in placing good ministers.

A note touching Priests cappes.

Feb. 4.

M. Rogers was committed to prison.

M. Rogers disgraced.

M. Rogers was suffered of Boner to speake to his wife before his burninge. M. Rogers brought he to Smithfield.

The copie of M. Rogers examinations by gods prouidence preserved.