The burning of Mayster Laurence Saunders at Couentry.

The Martyrdome of M. Laurèce Saunders at Couentry.

∫Anno7 February. 8.



he in his paciet body did lusteine in the flame of fire. For lo his cruell enemies hadled him, that they burned him with greene wode, a other finothering rather than burning fe well, which put him to much more payne, but that f grace a most plentifull consolation of Christ, which never forsaketh his leruauntes, a gane frength to S. Laurence gane allo pacience to this Laurence, abone all that his toximets could worke against: which well appered by his quiet flading and sweet seeping in the fire, as is aboue beclared.
And to the intent to gene to the Reader to buderstand

the better, what the grace of Christ worketh in his leruats, and agazne, how feeble & weake man is of himselfe without this grace geuen from aboue, though he feeme other= wife neuer lo fout in himselle : here therfore have we ad= ded to the forelayd flory of Laurence Saunders, the com= munication which in the beginning of his trouble, was be twene him and Doct. Dendleton, by the example whereof, fuch as fland, may learne to underflad and take heed with due feare, a not to higggetto leane to the grace of the Loid, and not to prefume in themselues.

A certayne communication between Laurence Saunders and Doctor Pendleton, in the beginning of Queene Maries tyme.

A T the channge of religion in this Realme, and the besigning of Ducene Maries reigne, Doct. Pendleton and M. Saunders men knowne to the world, not only to he learned but also earnest preachers of Bods word in the time of bleffed king Coward, met together in the country, where by occasio they were at that time, and as the case required (by reason of the persecution that was then at hand) fell to debate what was belt for them to doe, in so daunge= rous a feason, whereupon B. Saunders, whether thorow very fragity in deed of his weake flesh that was loth to tall of the bitter cup, though his spirite were ready therunto : 03 whether it were byon the miltruft of hys owne firength, that he might receme the greater power from a= boue: or whether it were not for any one of the layd causes alone, but for both together, or such like: semed so fearefull and feeble spirited, that he thewed himselfe in appearance, like either to fall quite from Bod and his word, whiche he had taught, or at least to betake him to his heeles and to fly the land, rather then to flicke to his profession and abyde by his tackles o as Dottor Pendleton (who on the cotra-ry side, appeared not so big of body, but as bold in courage, not fo earnest before in pulpit, but as ready now to seale the same with his bloud) toke uppon him to comfort BJ. Sauders all that he might, admonishing him (as be could

bott very well) not to fortake cowardly his flocke when heehad most neede to befond the wolfe from them: netther having put to his hand to Gods plough, to flart now alive and gene it over, not yet (that is work of all) having once forlake Antichiell, to fall either himselfe, of to suffer o thers by his example to returne to they, nomit agains.

After which and fuch like perswalions bidding him be of good comfort, and to take a good hart buts him : what man (quoth he) there is a great beale more cause in me to be afeard the in you, for as much as you fee, 3 cary a grea= ter made offield byon my backe then you bo, and being fo laden with a heavier lumpe of this vile carkale ought ther fore of nature to be more frayle than you: a yet layth he, I will see the bettermost drop of this grease of mine moltéa-way, a the last gobbet of this stelly consumed to ashes, before I wil forlake Bod and his truth. wherunto the other answering but litle, withing that almighty Bod woulde gene him more Arength the be prefently felt in himfelle, acknowledging his owne weaknes, confered notwithsan-bing though it were somewhat sayntly, to some whim in the pissession of the Bospell, & so to go up to London & set forth the same: whereupon they gave eth other they hads. Now when they were come to London, Logd what a

great chaunge was there betwene thele two perlone he pore feeble fayne harted Saunders, by the godnes of als mighty Bod, taking hart of grace to bun, leking the lang in humility, bololy & floutly confirmed his flock out of the pulpit, where his charge lay, mightely beating down Au-tichill, & luftely preached Chill his mailler, for the which he afterward fuffered most willingly as is afoze declared. wheras on the other live, pendleton the prond (who, as it appeared by the sequele, had bene more front in words, the conflant in beeds, and a greater bragger, then a good war man is of rior) folowed poeter so infilly in crackes, howfocuer he bid himselfe in repentance (which Bod onely knoweth) that he came not fo fonc to London but he changed his tipet, & playd ? Apollata, preaching in flede of found doctrine, nothing almost but errors & lives, advanting Antichrist, and over-throwing pore Christ with all his mayne: lo his former bolones came to nothing, buleffe it were a contrarye key, becomming of a faithfull paffour a falle runnagate, and of atrue Pleacher a fwoine enemy of Bods eucrlafting Testament, to the great offence of his brethren, the hurt of his flock, and the veter budoing, withour Bods greater mer= cy, of his owne foule. wherein are specially to be consides red the deepe and maruellous indgementes of Bod, who as be can and both make strong whome it pleaseth hym, when he feeth his time, & moft commonly fuch as appeare most feeblest; euen so contrationle throweth he bowne o-

The Stork bragges of D. Pendleton at the first beginning. God ges ucth ftrength where feeblenes i confessed.

> Fxample how feeble without the Lord fupport him.

D Pendletona four preacher of the Gofpelin K. Edwards tyme,

A Comparison

betweene Lau-

rence Saunders

and S. Laurence.

Strength to stad

in Christ, com-meth not of our

Selues, but it is

the gift of God.

Talke betweene M. Saunders, & Doctour Pen=

dleton.

M. Saunders timerou in Christes cause at the first beginni g.