

Anno 1555. June.  
A token geuen in the fire that burning is not so intollerable a payne as it was thought.

gone, sodainly and contrary to all expectation, the blessed seruant of God, being mynde full of his promise afore made, reached vp his hands burning on a light fier (which was maruelous to behold) ouer his head to y<sup>e</sup> liuing God, and with great reioyng, as seemed, strowke or clapped the thye tymes together. At the sight whereof there followed such applaue & outcrye of the people, and especially of them which vnderstode the matter, that y<sup>e</sup> like hath not commonly bene heard: And so the blessed Martyr of Christ, straight waye sucking downe into the fire, gaue vp his spirite. An. 1555. June. 10. And thus haue you playnly and expressly described vnto you the whole story, as well of the lyfe, as of the death of Thomas Hawkes, a most constant & faythfull witness of Christs holy Gospell.

The end and Martyrdom of Thomas Hawkes at Coxhall.

¶ Letters.

¶ An Epistle to the Congregation by Thomas Hawkes.

Grace, mercy, and peace, from God the father, and from our Lord Iesus Christ, bee at way with you all (my deare brethren and sistren in the Lord Iesus Christ) for euer: and his holy Spirit conserue and leade you all in all your doynge, that you may alwayes direct your deedes according to his holy word, that when he shall appeare to reward euery man according to their woorkes: ye may as obedient children be found watching, ready to enter into his euerlasting kingdome with your lamps burning, and when the Bydegrome shall shew himselfe, ye neede not to be ashamed of this life that God hath lent you, whiche is but transitory, vaine, and like vnto a vapour, that for a season appeareth and banisheth away: so soone passeth away all our terrestriall honour, glory, and felicitie. For all fleshe (sayth the Prophet) is grasse, and all his glory, as the floure of the field, which for a season streweth her beautie; and as soone as the Lord bloweth vpon it, it withereth awaye, and departedh. For in this transitory and daungerous vndernes, we are as Pilgrimes and straungers, following the footesteps of Moses, among many vnpeakeable daungers, beholding nothing with our outward man, but all vaine vanities, and vexation of mind: subiect to hunger, colde, nakednesse, bondes, sickness, losse, labours, banishment, in danger of that dreadfull dragon, and his sinnefull seede, to be deuoured, tempted, and toymented, who csaeth not behind euery bush to lay a baite, when we walke away to haue his pleasure vpon vs, casting abroad his apples in all places, times, and seasons, to see if Adam will be allured, and enticed to leaue the liuing God & his most holy Commandements wherby hee is assured of euerlasting life, promising the world at will, to all that will fall downe in all ages, & for a messe of porage, sel & set at naught, the euerlasting kingdome of heauen. So frail is flesh and bloud: And in especiall Israell is most ready to walke awry, when he is filled wyth al manner of riches (as sayth the Prophet.)

A letter of Thomas Hawkes to the congregation.

The manifold daungers which a true Christian hath to passe therow in this world.

The higher in dignity, the nearer to daunger.

Proverb. 11. Riches helpe not before God.

Gods elect alwayes beare the schandale in this world.

Therefore I am bolde in bondes (as euery desiring your euerlasting health & felicitie) to warne you, and most hartely desire you to watch and pray: for our estate is daungerous, and requirith continuall prayer. For on the hygh mountaynes doth not grow most plenty of grasse, neither are the highest trees farthest from daunger, but seldeome sure, & alwayes shaken of euery wind that bloweth. Such a deceitfull thing (saith our sauour) is honor and riches, y<sup>e</sup> without grace it choketh vp the good seede sowne on bys creatures, & blindeth so their seeing, that they go groping at none day in darckenesse: it maketh a man thinck himselfe somewhat, y<sup>e</sup> is nothing at all. For though for our honour we esteeme our selues & stand in our owne light, yet when we shall stand before the liuing God, there shall be no respect of persons. For riches helpeth not in the day of vengeance: neither can we make the Lord partiall for money. But as ye haue ministered vnto the Saintes, so shall ye receive y<sup>e</sup> reward, which I am fully persuaded & assured shall be plentifully poured vpon you all, for y<sup>e</sup> great goodnes shewed vnto the seruants of the liuing God. And I most hartely beleche almighty God to poure forth a plentiful reward vpon you for y<sup>e</sup> same, & that he wil assist you wyth his holy spirit in al your doynge, that ye may growe (as you haue begon) vnto such a perfection as may be to gods honour, your owne saluation, and the strengning of the weak members of Christ. For though the world rage, and blaspheme the elect of God, ye knowe that it did so vnto Christ, his Apostles, and to all that were in the primitive Church, and shall be vnto the worldes end.

Therefore beleue in the sight, while ye haue it, leaue it be taken away from you: If you shall seeme to neglect the great mercy of God that hath bene opened vnto you, and your hartes consented vnto it y<sup>e</sup> it is the very and onely truth

pronounced by Gods onely sonne Iesus Christ, by the good will of our heauenly father. Therefore I say in the bowels of my Lord Iesus Christ, Ricke fall vnto irick: it neuer departe out of your hartes and consolation, that you with vs and we with you, at the great day being one flocke, as we haue one shephard, may rise to the life immortall, through Iesus Christ our onely sauour, Amen.

¶ Yours in him that liueth for euer. Thomas Hawkes.

Here followeth an other letter of Tho. Hawkes sent to his wife after his condemnation, being prisoner in Newgate: the copy wherof is this.

¶ The copy of Thomas Hawkes letter to his wife.

Grace be with you, and peace from God the father, and from our Lord Iesus Christ, which gaue himselfe for our sinnes, to deliuer vs from this present euill world, through the good will of God our father, to who be praise for euer and euer. Amen.

A letter of Tho. Hawkes vnto his wyfe.

My deare yokefellow in the Lord, for as much as the Lord hath not onely called me to worke in his vncyarde but hath also fulfilled his good worke in me (I trust to his glory, & to the comfort of al those y<sup>e</sup> looke for his coming) I thought it my duety (deare yokefellowe) to write vnto you some lessons out of Gods booke: and if you will direct your selfe therafter, doubt not of it, but God, who refuseth none that will come to him with theyr whole hart, will assist you with his holy spirit, and direct you in al his wayes, to his honour, and glory, who graunt it for his mercies sake. Amen.

Lessons for instructions to his wyfe.

First I exhort you to feare God, to serue and honor his holpe name, loue hym with all your hart, soule, and minde to beleue faithfully al his promises, to lay sure hold vpon them, that in al your troubles what so euer they are ye may runne straight to the great mercye of God, and bee will bring you forth of them, keepe you within hys wings then shall ye be sure that neither deuil, flesh, nor hell shall be able to hurt you.

But take heed: If ye wil not keepe his holy preceptes and lawes, and to the vttermost of your power, cal for the help of God to walke in the same, but will leaue them and runne to all abominations with the wicked world, & doe as they do, then be sure to haue your part with the wicked world in the burning lake that neuer shall bee quenched. Therefore beware of Idolatry, whiche doth most of all sturke before the face of almighty God, and was of al god men most detested from the beginning of the world. For the which, what kingdomes, nations, and realmes God hath punished with most terrible plagues, w<sup>th</sup> fire, hymnstone, hunger, sword, and pestilence, &c. to the vtter destruction of them, it is manifestly to be seene through the whole Byble. Yea his owne peculiar people, whome he had done so much for, when they fell from him, and went & serued other Gods, contrary to his commaundement, he vtterly destroyed, and tooke them out from of the earth: and as many as dyed in that damnable state (not repenting their abhominable euill) he threw them into y<sup>e</sup> pit of hell. Again how he hath persecuted those that abhorre superstition and Idolatry, and that haue onely taken hold vpon God with their whole hart, to serue him, & to loue him, to feare him, &c. it is most manifestly to be seene euen fro the beginning, out of what great daungers he hath euer deliuered them: yea whē al hope of deliuerance was past as touchyng their expectation, euen then in y<sup>e</sup> sight of all his enemies would he work his godly will and purpose, to the vtter amazing and destructio of all those that were his manifest enemies.

He exhorteth her to beware of Idolatry.

Idolatry punished of God.

Further I exhort you in the bowels of Christ, that you will exercise and be steadfast in prayer: for prayer is y<sup>e</sup> onely meane to pearce the heauens to obtayne at the hand of God, what soeuer we desire, so y<sup>e</sup> it be asked in fayth. Oh what notable thinges do we read in Scriptures that hath bene obtayned through seruiant prayer: we are commaunded to call vpon him for helpe, ayde and succour in necessities & troubles, & he hath promised to help vs. Again they that will not cal vpon him, with their whole hart, but vpon other dead creatures, in who there is no help (for there was none found worthy to open the booke, but onely the Lambe Christ whiche was killed for our sinnes) I saye who that wil refuse his help, must euen by y<sup>e</sup> terrible iudgment of God, come vtterly to confusion: as it hath, and is daily manifested to be seene. And whatsoever you desire of God in your prayer, aske it for Iesus Christs sake, for whom & in who God hath promised to geue vs all thinges necessary. And though that which ye aske, come not by and by at y<sup>e</sup> first and second calling, yet continue still knocking and see will at the length open his treasures of mercye, so that

Exhortatio to prayer.

Praying to God & not to creatures.

To continue in prayer, & to pray in the name, onely of Christ.