

{ Anno }  
{ 1555. }  
October.

regno Angliæ, in omnibus Archiepiscopis, Episcopis, Decanis, Prebendarijs, Sacerdotibus Ecclesiarum, & in toto clero: and to teill you muche naughty matter in fewe woordes, Papisimus apud nos vbique in pleno suo antiquo robore regnat.

Vnthankfull receiving of Gods great giftes and graces.

The Lord be mercifull, and for Christs sake pardon vs our olde vnthankfull and vnthankfulness: for when he powred vpon vs the giftes of his manifold graces and fauour (alas) we did not serue him nor render vnto hym thanks according to the saie. we pastors manye of vs were to colde and bare to much (alas) with the wretched worlde, our Magistrates did abuse to their owne worldly gayne, both Gods Gospell and the ministers of the saie. The people in many places was wayward and vnkynde. Thus of eury lde and of eury soze we haue prouoked Gods anger and wrath to fall vpon vs: but blessed myght be he that hath not suffered his to continue in those wayes, which so wholly haue displeasid his secreete Maistie, but hath awaked them by the fatherly correction of his owne soumes crosse, vnto his glorie and our endlesse saluation, through Iesus Christ our Lorde.

Coldenes of pastors, corruption of Magistrates, waywardnes of the people, prouoked Gods wrath.

My dayly mayer is (as God both know) and by gods grace shall be so long as I lyue in this worlde, for you my deare bretheren that are fled out of your owne Countrey, because you will rather forsake all worldly thynges then the truth of Gods worde. It is euen the same that I vse to make to God for all those Churches abroad through the worlde, which haue forsaken the kyngdome of Antichrist, and professed openly the puritie of the Gospell of Iesus Christ: that is, that God our eternall father for our Sauiour Christs sake, will dayly increase in you the gracious gifte of his heauenly spirite to the true lettynge forth of his glory and of his Gospell, and make you to agree brotherly in the truth of the same, that there arise no rote of bieteuesse among you that may infect that good seebe which God hath sownen in your hartes already, and finally that your lyfe may be so pure and so honest, according to the rule of Gods worde, and according to that vocation whereunto we are called by the Gospell of Christ our Sauiour, that the honesty and puritie of the same may prouoke all that shall see or knowe it, to the loue of your doctrine, and to loue you for your honesty and vertues sake, and so both in brotherly vnyty of your true doctrine and also in the godly vertue of your honest lyfe, to glorifie our father which is in heauen.

The prayer of B. Ridley for all the Churches abroad which openly profess the Gospell of Christ Iesus.

Ex nostratibus magni aliquot magistratus, Cancellarius funguntur, vna cum Cardinali Polo, in partibus transmarinis, ad componendam (vt aiunt) pacem inter imperatorem, regem nostrum, & Francorum regem. Post illorum magistratum nostrorum reditum, & partium regem, quem iam quotidie expectamus & iam aliquandiu expectauimus, quemq; Deus pro sui nominis gloria dignetur bene illi fortunare: nos tunc statim nihil aliud quam nostræ confessionis de hoste nostro antiquo triumphales in domino coronas expectamus.

B. Ridley prayeth for Q. Mary.

Omnium vestrum precibus me humillime ex toto corde commendo: In primis, tuis o chariss in Christo frater, & delectiss. Grindalle, & chariss fratrum & vnice mihi in domino delectorum, Checi, Coxii, Turner, Leueri, Sampsonis, Chamberi, & omnium fratrum nostrorum & conterraneorum qui apud vos degunt & deligunt dominum nostrum Iesum Christum in veritate. Commendo etiam vobis reuerendiss. patres & concipitios meos in domino Thomam Cranmerum, iam veri magni pastoris & Archiepisculi nomine digniss. & veteranum illum Christi & nostræ gentis Anglicanæ verum Apostolum Hugonem Latimerum. Condo mihî frater harum prolixitatem, non enim post hac credo charissime frater, meis literis iam amplius aliquando turbaberis. Oxonij. N. R.

A letter of B. Ridley to one Austen Bernher.

Commemoration of Santes.

To Augustine Bernher,

Brother Augustine, I blesse God with all my hart in his manifold mercifull giftes, geuen vnto our deare breathren in Christ, especially to our brother Rogers, whom it pleased to set forth first, no doubt but of his gracious goodnes and fatherly fauour towards hym. And likewise blessed be God in the rest, as Hoper, Saunders, and Taylour, whom it hath pleased the Lord likewise to set in the forefront of the battayle agaynst his aduersaries, and hath endued them all (so farre as I can heare) to stand in the confession of his truth, and to be content in his cause, and for his Gospels sake to lose their lyfe. And euermore and without ende blessed be euen the same our heavenly father for our deare and entirely beloued brother Bradford, whom nowe the Lorde (I perceiue) calleth for: for I weene he will no longer vouchsafe him to abide among the adulterous and wicked generation of this worlde. I do not doubt but that he (for those giftes of grace which the Lorde hath bestowed on hym plente-

ously) hath holpen those which are gon before in their iourney, that is, hath animated and encouraged them to keepe the hygh way, & sic currere vti tandem acciperent præmium. The Lord be his comfort, whereof I do not doubt, and I thanke God hartely that euer I was acquainted with him, and that euer I had such a one in my house. And yet agayne I blesse GOD in our deare brother, and of this tyme Protomartyr Rogers, that he was also one of my calling to be a Prebendary Preacher of London. And now because Grindall is gone (the Lorde I doubt not hath and knoweth wherein he will bestow him) I trust to God it shall please him of his goodnes to strengthen me to make vp the trinitie out of Paules Church, to suffer for Christ, whom God the father hath annoynted, the holy spirite doth beare witness vnto, Paule & all the Apostles preached. Thus fare you well. I had no paper: I was constrained thus to write.

Protomartyr is the first martyr, whom he is called, because he was the first that suffered here in those bloody dayes.

Besides these letters of Bishop Ridley, diuers other tractations also were written by hym, partly out of prison, partly in prison: as namely amongst certayne other, there remaineth in my handes, certayne notes answering to the two notable Sermons of D. Watson, Bishop of Lincolne. &c.

Here beginneth the lyfe, actes, and do- ynges of maister Hugh Latimer, the famous Preacher and worthy Martyr of Christ and his Gospell.

Now consequently after the lyfe of B. Ridley, with other his letters, whiche partly we haue expressed, partly we haue differred to our later appendix, followeth likewise the lyfe and doynge of the worthy champion, and olde practised soldour of Christe M. Hugh Latimer, of whose actes and long trayles euen from his first yeares and tender age, to beginne here to entreate: first, he was the son of one Hugh Latimer, of Thirketton in the Countie of Leicester, a housewardman of right good estimation: with whom also he was brought by vnyll he was of the age of sower yeares or thereabout. At which tyme his parentes (hauyng hym as then left for their onely sonne, with sixe other daughters) seeing his ready, prompt, and sharpe witte, purposed to trayne him by his erudition, and knowledge of good literature (wherein he so profited in his youth, at the common Scholes of his owne countrey, that at the age of xiiij. yeares, he was sent to the Vniuersitie of Cambridge, where after some continuance of exercises in other thynges, he gaue hym selfe to the studie of such schole Diuinitie, as y ignorance of that age did suffer.

The story of M. Hugh Latimer Martyr.

M. Latimer first set to school.

M. Latimer sent to Cambridge.

Zelous he was then in the Poppysh Religion, and therewith so scrupulous (as hym selfe confessed) that being a Priest, and vsyng to say Masse, he was so scrupulous an obseruer of the Romishe Decrees, that he had thought he had neuer sufficiently mingled his Massing wine with water: and moreover, that he should neuer be damned, if he were once a professed sinner, with diuers such superstitious fantasies. And in this blinde zeale he was a very enemy to the professors of Christs Gospell: as both his Diation made when he proceeded Bachlour of Diuinitie, agaynst Philip Melancthon, and also his other workes did plainly declare. But especially his Poppysh zeale coulde in no case abyde in those dayes good Maister Stafford, reader of the Diuinitie Lectures in Cambridge, moste spiritually raylyng agaynst hym, and withyng the youth of Cambridge, in no wise to beleue hym.

M. Latimer a lon tyme was a zealous and superstitious Papist.

M. Latimer de- clamed in Cambridge agaynt Melancthon.

Notwithstandinge such was the goodnetie and mercifull purpose of God, that when he saw his good tyme, by the whiche waye hee thought to haue utterly defaced the professors of the Gospell and true Church of Christ, he was at lengthe hym selfe by a member of the same, pretty caught in the blessed nette of Gods worde. For M. Thomas Bilney (whose storie is before described) being at that tyme a tryer out of Sarthans subtilties, and a secreete dwerthower of Antichristes kyngdome, seeing M. Latimer to haue a zeale in his waies (although without knowledge) was stricken with a brotherly pittie towards hym, & be thought by what meance he might best winne this zelous ignorant brother, to the true knowledge of Christe. Wherefore, after a short tyme, he came to M. Latimers study, and desired him to be receiued into his confession. which thing he willingly granted: by hearyng whereof, he was (through the good force of God) so touched, that hereupon he forsooke his former studying of the schole Doctors, and other suche foppertes, and became an earnest student of true Diuinitie, as he hym selfe, aswell in his conference with M. Ridley, as also in his first sermon made vpon the Pater noster, doth confesse.

Latimer con- uerted by M. Bilney.