

Anno 1556. March. Math. 5.

2. Cor. 12.

malice of the Scribes and Pharisees: and commaunded his Apostles that if they were pursued in one place, they should flie to another. And was not Paule let downe by a basket out at a window, to auoyd the persecution of Aretas? And what wisdom and pollicie he vled from tyme to tyme to escape the malice of his enemies, the Actes of the Apostles doe declare. And after the same sort dyd the other Apostles, albeit, when it came to such a pointe, that they could no longer escape danger of the persecutours of gods true religion, then they shewed themselves, y their flying before came not of feare, but of godly wisdom to do moze good: & that they would not rashly without vrgent necessitie, offer themselves to death, which had bene but a temptation of God. Yea, when they were apprehended & could no longer auoyd, then they stode boldly to the profession of Christ: then they shewed how little they passed of death: how much they feared God more then me: how much they loued and preferred the eternall lyfe to come, above this shorrt and miserable lyfe.

wherefore I exhort you as well by Christs commaundement, as by the example of hym and his Apostles, to withdraue your selfe from the malice of yours & gods enemies, into some place where God is most purely serued: which is no slaunderyng of the truth, but a preferring of your selfe to God and the truth, and to the societie & comfort of Christs little flocke. And that you will doe, doe it with speede, least by your owne folly you fall into the persecutours hands. And the Lord send his holy spirite to lead and guide you where so euer you goe, and all that be godly, will say, Amen.

¶ Unto these former letters of D. Cranmer Archishop, written by hym vnto others, it seemeth to me not much out of place to annexe withall a certaine Letter also of Doc. Taylor written to hym and his fellow prisoners: the tenor of which letter here followeth.

¶ To my deare fathers and brethren, Doctor Cranmer, Doctor Ridley, and Doctor Latimer prisoners in Oxford for the faithful testimony of Gods holy worde.

Right reuerend fathers in the Lord, I wish you to enioy continually Gods grace and peace through Iesus Christ: & God be prayd againe, for this your most excellat promotio which ye are called vnto at this present, that is, that ye are counted worthy to be allowed amongst the number of Christs recordes and witnesses. England hath had but a few learned Bishops that would sticke to Christ ad ignem inclusiue. Once againe I thanke God hartily in Christ for your most happy onser, most valiaunt proceeding, most constant suffryng of all such infamies, hissings, elappyngs, tauntes, open rebukes, losse of liuyng and liberty, for the defence of Gods cause, truth, and glory. I cannot vter with pen how I reioyce in my hart for you three such captaines in the foreward vnder Christs crosse, banner or stander in such a cause and skirmish, when, not onely one or two of our deare redemers strongholds are besieged, but all his chiefe castles ordeyned for our safegard, are traiterously impugned. This your enterprise in the fight of all that be in heauen, and of all Gods people in earth, is most pleasaunt to behold. This is another maner of nobilitie, then to be in the forefront in worldly warrefares. For Gods sake pray for vs, for we fayle not daily to pray for you. We are stronger and stronger in the Lord, hys name be prayd, and we doubt not but ye be so in Christs owne sweet schoole. Heauen is all & wholly of our side: therefore Gaudete in domino semper, & iterum gaudete & exultate. i. Reioyce alwayes in the Lord: and agayne, reioyce and be glad.

Your assured in Christ, Rowland Taylour.

¶ De Tho. Cranmeri Archiepiscopi qui carcere detinebatur palinodia.

Te Cranmere, grauis fontem prope fecerat error,
Sed reuocas lubricos ad meliora pedes.
Te docuit lapsus magis vt vestigia firmes,
Atque magis Christo consociere tuo:
Vtq; tuæ melius studeas hofecere caufæ,
Sic mala non raro causa fuere boni.
Et bene successit nam ficta & adultera turba
Illudens alijs, luditur arte pari.
Nempè piâ sic est frustratus fraude papismus:
Et celsit summo gloria tota Deo.

¶ In mortem D. Cranmeri, Cant. Archiepiscopi.

Infortunatè est foelix, qui numine læso,
Cuiuslibet gaudet commoditate boni.

Infœlix ille est verò feliciter, orbi
Inuilius quisquis tristitia fata subit.
Hoc Cranmere probas, vitæ præsentis amore
Dum quaris sanctam diffimulare fidem.
Et dum consilij tandem melioribus vsus,
Præponis vitæ funera sæua tuæ.

¶ Persecution in Suffolke, Agnes Potten, and Ioane Trunchfield, Martyrs.

¶ The story of Robert Samuel, mention was made before of two godly women in the same Towne of Ipswich, which shortly after hym suffered likewyse, and obtained the crowne of Martyrdome: the names of whome was Agnes the wife of Robert Potten, and another wife of Michaell Trunchfield, a Shonaker, both dwelling in one Towne: who about the same tyme that the Archbishop aforesayd was burned at Oxford, suffered likewyse in the aforesayd Towne of Ipswich, cyther in the same moneth of March, or (as some say) in the ende of February the next moneth before.

Their opinion of perswasion was this, that in the sacrament was the memoziall onely of Christs death and passion: for sayd they, Iesus Christ is ascended vp into heauen, and is on the right hand of God the father, according to the scriptures, and not in the sacrament, as he was bozne of the Virgin Mary.

For this they were burned. In whose suffryng, their constancie worthily was to be wondered at, who being so simple women, so manfully stode to the confession and testimony of Gods worde and veritie: In so much, that when they had prepared and vndersted themselves tery to the fire, with comfortable wordes of the Scripture, they earnestly required the people to credite and to lay hold on the word of God, and not vpon mans deuises and inuentions, despising the ordynances and institutiōs of the Romish Antichrist, with all his superstitions and rotten religion: and so continuing in the torment of fire, they held vp their handes and called vnto God constantly, so long as lyfe did endure.

This Pottens wife in a night a little before her death, being a sleepe in her bed, saw a bright burning fire, ryght vp as a pole, & on the side of the fire she thought there stode a nūber of Queene Marias friends looking on. When being a sleepe, she seemed to muse with her selfe whether her fire should burne so bright or no: and in deed her suffryng was not farre vniike to her dreame.

This also I thought further to note, how these two being alwayes together in prison, the one which was Michaels wyfe, seemed to be nothing so ardent and zealous as Pottens wyfe was, although (God be thanked) they dyd stoutly stand to the confession of the truth both: but when the said Michaels wife came to the stake and saw nothing but present death before her, she much exceeded the other in ioy & comfort. Albeit both of them did ioyfully suffer, as it

¶ The burnyng of two Women.



Agnes Potten, Ioane Trunchfield Martyrs.

The opinions of these two Martyrs.

The strength of God in weak vessels.

The burning of Agnes Potten revealed to her before in her sleepe.

God getteth strength many times, where most weakness is.

The Martyrdome of Agnes Potten, & Ioane Trunchfield at Ipswich, Anno. 1556. March.

A letter written to D. Cranmer & his fellowes, by D. Taylour.

Many professe God ad ignem exclusiue, that is, in wordes & outward profession: but few sticke to him ad ignem inclusiue, that is, in deede, and in suffering for his sake.