

Anno 1556. March.

forting them, yea and last of all suffered death her selfe for the testimony of other God, which is the liuing God. Thus I beseech God to send you grace and strength to stand fast to the Lorde, as shee did, and then you shall be sure of the same kingdome that she is sure of: to the which kingdome I pray God bring both you and me. Amen.

By me William Tyms prisoner in the Kinges Bench.

An other Letter of William Tyms to his frend in Hockley.

An other letter of Will. Tyms to his frendes in Hockley.

The grace of God the Father, through the merites of his deare sonne Iesus our Lord and onely Sauour, with the continuall ayde of his holy and mighty spirit, to the performance of his wil, to our euermoring comfort, be with you my deare brethren, both now and euermore. Amen.

My dearely beloued, I beseeche God to rewarde the greates goodnesse that you haue shewed vnto me, seuen folde into your besomes: and as you haue alwayes had a moste godly loue vnto his word, euen so I beseech him to geue you grace to loue your owne soule, and then I trust that you will flee from al those thinges that shoulde displease our good and mercifull God, and hate and abhorre all the companie of those that woulde haue you to worship God any otherwise then is contained in his holy worde. And beware of those maysters of Idolatrye, that is, these papistical Priestes. My deare brethren, for the tender mercy of God, remember well what I haue sayd vnto you and also written, the which I am now ready to seale with my blood. I prayse God that euer I liue to see the daye, and blessed bee my good and mercifull God, that euer he gaue me a body to glorify his name. And deare hartes, I do now write vnto you for none other cause, but to put you in remembrance, that I haue not forgotten you, to the end, that I woulde nothaue you forgette me, but to remember well what I haue simply by worde of mouth and writing taught you. The which although it were moste simplye done, yet trulye, as your owne conscience beareth me record: and therefore in any case take good heed that you do not that thing which your own conscience doth condemne. Therefore come out of Sodome and goe to heauen ward with the seruantes and martyrs of God, least you be partakers of the vengeance of God that is comming vpon this wicked nation, from the which the Lord our God defend you, and send vs a ioyfull meeting in the kingdome of heauen: vnto the which God bring you all. Amen. Thus now I take my leaue of you for euer in this world, except I be burned amongst you whiche thing is vncertayne vnto me, as yet.

By me your poorest and most vnworthy brother in Christ, W. Tyms, in Newgate, the 12. day of April, condemned to dye for Christes verity.

An other Letter of William Tyms, geuing thanks to his parishioners, for theyr charity shewed to his wife being brought to bed of a childe in his captivity.

An other letter of W. Tyms to the faythfull brethren in his parish.

The euermoring peace of our deare Lord and only sauiour Iesus Christ, with the sweete comfort of his holy & mighty spirit, to the encrease of your sayth, to the performance of his wil, and to your eternall comfort in the euermoring kingdome of heauen, be with you, my deare brethren and sisterne both now and euer. Amen.

My most deare brethren & sisterne in our Lord and sauiour Iesus Christ, I haue me most hartely commended vnto you, with hartly thanks for all the great liberality that you haue shewed vnto me, & specially now in this time of my necessity, wher that God hath set my poore wife a childe in my captivity: which is no litle care to me, so to prouide, that I might keepe both the childe & my wife from the Antichristian church: the which thing, I thanke my god God, through his most gracious prouidence, I haue yet done though it be (as you know) great charge, not to me, but to y congregation of God: & it greuethe me that I haue bene so chargeable to the as I haue bene, & specially you my deare brethren. I being so vnworthy a member as I haue bene, & also of so small acquaintance: but such is the mercifull goodness of God, so to moue your hartes with charity towards me. And as he hath moued your hartes so to doe, euen so I beseech God to geue you power to forsake & refuse al thinges the which be displeasent in his sight, & to do al thinges the which be requisite to a Christian: & send you grace to go forwardes in the same as you haue godly begon, neither fearing fire nor sword. And my most deare hartes, remember well the simple playue doctrine the which I haue taught you & also writte vnto you, which was y truth, & for a testimony of the same, I trust that you shall shortly heare, or els see that I wil seale the same with my blood. And in the meane time I desire you al to remember me in your pray-

ers, as I know you do, & as with Gods helpe, I will doe for you, that God for his deare sonne Christes sake, will so finish the dayes of our pilgrimage, that we may rest together with Abraham, Isaac & Jacob, in the euermoring kingdome of heauen: to the which I beseech the eternall God for his Christes sake to bring both you and all yours. Amen.

By me William Tyms.

An other Letter of William Tyms to his sister Colfoxe and Agnes Glascocke.

Grace & peace from God the father of al mercy, through the merites of our deare sauiour Iesus Christ be perceived & felt in the hartes of you my dearely beloued sisters in the Lord, by the mighty working of the holy Ghost the comforter, both now and euermore. Amen.

My most deare and entyrelly beloued sisters in the Lord after my most hartly commendations, according to my most bounden duty, I do as I am accustomed, or at least bound to doe: that is, I geue you warning of your enemies, which be the papistes, and take good heed to them, for they seue a crafty mayster, yea, and as S. Peter saith, he sleepeth not, but goeth about like a roaring Lyon, seeking wher he may deuour. For your old familiar frendes or worldly companions, when they see that you will not runne to the Jholis Temple with them, it will seme a straunge thing vnto them, that ye runne not to the same eccle of tyot, as S. Peter saith, and therefore they will speak euill of you, rayle on you, and persecute you.

But my deare sisters, let it not trouble you, for it is but to try you, and let it not seme a straunge thing vnto you. But when they doe so, remember wherefore it is, and for whose sake, euen because you wil not forsake God as they doe. For the hatred they beare you, is for the word of God, and then it is Gods cause, and I tell you hee will reuenge it. And therefore if ye be rayled on and troubled for his sake, thinke your selues most happy. For if you suffer with the Patriarches, Prophetes, and Apostles, then shall you be sure to be partakers of the same ioy that they are in. Yea you haue heard by the worde of God howe cruelly the tyrantes alwayes haue persecuted the true members of Christ, as he himselfe hath promised, that they shall do vnto the end of the world.

By the way I will bring to your remembrance the holy Martyr S. Stephen, who for fauouring, maynteyning, and defending the same doctrine that we now suffer for, was called a blasphemour, and stoned to death at Ierusalem. And Christes Apostles were diuertye afflicted the world ouer, for the same by this viperous generation. Antipas the faythfull witnes of Christ was slayne at Bergamus. Iasan for receiuing of Hauile and Silas with other disciples & teachers of the Gospell, was brought before the counsell at Thessalonica, and accused for a seditious traytor agaynst Cesar. No maruell therefore though at this daye we be vexed on the same sort, maintaining the same cause, & fauoring the teachers thereof. Is there any other reward following the true seruantes of God now, the hath bene afore times? No surely, for so hath Christ promised. And if they haue persecuted him, needes must they persecute his members, if they haue called the mayster of the house Belzebub, so will they do his household: You shall be hated of all men (saith Christ) for my names sake.

It is no new thing my deare hartes, to see the true members of Christ handled as in our dayes they be, as it is not vnkown to you how they be cruelly entreated, & blasphemed vnto any reasonable cause. For heretickes must they be taken, which follow not theyr traditions. And then they may as wel call christ an heretick, for he neuer allowed their dirty ceremonies. He neuer went a procession w a Cope, Crosse, or Candlesticke. He neuer comendd Image, nor sang Latine seruire. He neuer sate in confession. He neuer preached of purgatory, nor of the popes pardons. He neuer honored sayntes, nor prayd for the dead. He neuer said masse, mattins, nor euen-song. He neuer commaunded to fast Fryday nor Vigil, Lent, nor Aduent. He neuer halowed church nor chalice, alshes, nor palmes, candles, nor bells. He neuer made holy water nor holy bread: with such like. But suche dumbe ceremonies, not hauing the expresse commaundement of God, be calleth the leauen of the phariseis and danable hypocryte: admonishing his disciples to beware of the. He curseth al those that adde to his word such beggerly traditions, wiping their names cleane out of the booke of life. S. Iuall saith, they haue no portion with Christ, whiche waye themselves agayne with such yokes of bondage.

Therefore my deare hartes, seeing that our good God hath by the light of his holy word deliuered vs frō al such darck, blind, dumbe, beggerly traditions of men, stand fast in the libertye wherewith Christ hath made you free, and

A letter of W. Tyms to his sisters in the Lord Colfoxe, & Glascocke.

1. Pet. 4.

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Rom. 13.

Stephen for the same Gospell put to death.

Antipas.

Iason.

Act 7.

Apoc. 2. 7.

1. Thess. 2.

Rom. 19.

Act. 17.

Iohn. 16.

Act. 9.

Phil. 3.

Luke. 11.

Iohn. 13.

1. Cor. 6.

Math. 10.

Christ may as well be called an heretick as these men.

Math. 16.

Luke. 12.

Deut. 4.

Apoc. 22.

Psal. 68.

Gala. 4.

Gala. 5.

Wray