

“The State of the Church of England

laid open in a Conference between Diotrephes a Bishop,
Tertullus a Papist, Demetrius a Usurer, Pandochus an
Innkeeper, and Paul a Preacher of the Word of GOD”

Also know as: “Diotrephes”

by Rev. **John Udall**

First published: 1588

HAIL & FIRE

www.hailandfire.com

REPRINTS

“The State of the Church of England laid open in a conference between Diotrephes a Bishop, Tertullus a Papist, Demetrius a Usurer, Pandochus an Innkeeper, and Paul a Preacher of the Word of GOD,” by Rev. John Udall, was first printed in 1588.

“The State of the Church of England laid open in a conference between Diotrephes a Bishop, Tertullus a Papist, Demetrius a Usurer, Pandochus an Innkeeper, and Paul a Preacher of the Word of GOD,” by Rev. John Udall, updated and reprinted with introductory preface by Hail & Fire in 2008.

HAIL & FIRE REPRINTS

This PDF book, edition 2008, is provided free-of-charge by Hail & Fire (www.hailandfire.com) for non-profit, personal uses only.

This book is composed of a public domain text that has been edited and updated with annotations added by Hail & Fire.

This PDF book is not licensed for printing or publication in any form without prior written consent from Hail & Fire.

A URL link to Hail & Fire (www.hailandfire.com) may be freely published in order to encourage online reading of this PDF book.

“The State of the Church of England

laid open in a Conference between Diotrephes a Bishop,
Tertullus a Papist, Demetrius a Usurer, Pandochus an
Innkeeper, and Paul a Preacher of the Word of GOD”

Also know as: “Diotrephes”

by Rev. John Udall

First published:

1588

Reprinted in London:

1895

Updated and REPRINTED 2008 by

HAIL & FIRE

www.hailandfire.com

Hail & Fire Reprints

Table of Contents

Preface to the 21st Century Reader (H&F)	5
Introduction	10
The Preface	17
The State of the Church in England	20
The Conclusion	48

PREFACE to the 21st Century Reader

(Hail & Fire)

It should be noted that during the reign of queen Elizabeth I of England, when our author composes his work, the government of Elizabeth I undertook to observe openly a harboring and a nurturing of the Gospel and the truth and purity of its tenets through what became known in that century as 'Protestant' theology, that is, the Gospel alone without the admixture of tradition or men's commandments, and it undertook this while leaving all room for those who practiced the "old religion," so long as they practiced it according to a new rule of unspoken toleration for one's neighbor, of peaceful living through common respect of the religion of other men's consciences, and under a requirement to give the government no cause for provocation through any treasonable act or word, especially by insinuating that any foreign ruler had superior rights over the lawful state. This rule was enacted against dogmatic religion and against the intolerant creeds of the day with the authors of them, even in the face of that power that claimed dominion over kings and emperors, able to crown and to depose - which also did condemn this 'opinion' and this queen.

It cannot but be said that on the Protestant side there existed individuals and factions who looked to civil law as a vehicle for the securing of wholesale religious change, hoping for opportunity to remove from the churches every vestige of the 'old religion' and to tip the balance forever against it. Their 'proof' for the undertaking was, however, in the very opportunity of having a Protestant prince, rather than in the instruction of the Gospel, and they did not, nor were capable of considering whether God had ever showed that such a thing was a proper undertaking or that he had not shown that such a thing was in itself wrong and, if undertaken, as our 16th century Author proposes, could only be undertaken in opposition to the Gospel and the faith of the scriptures in terms prophetic and soteriological. For, the time and the age were known and the Gospel way of salvation was openly proclaimed: the Gospel being so placed in

the world that by grace alone it is made manifest in power through the preaching of repentance and mercy to those who *do not* believe, so that as many as believe are manifest in a change wrought upon their hearts, and this, individually according to grace, according to the gift of God, and by no other means or intervention, human or divine.

Such individuals, however, were incapable of bringing their minds into conformity with the Gospel upon this point or of resisting the idea of effecting a thorough change in religion, for they considered not that the undertaking would have to have been as intolerant as that effected for 1200 years previously upon the Vaudois and the Waldenses: it would have to cause opposers to be removed from office or position, unable to own property, without right to debate, learn, form and hold their own opinions, freely read the scriptures, and ultimately to believe or disbelieve. But of all such as would advocate against a moderate policy and against the free preaching of the Gospel alone in the attempt to convert men's hearts, the government of Elizabeth I stood sentry, ready to curb the words of such persons and preachers and to cast into prison those who were outspoken advocates of religious intolerance, which was tantamount at the time to the inciting of civil war. Those on both sides who took up against or who through expressed desire or activity sought to force the hand of Elizabeth into policy against any peaceful subject or law abiding citizen, were themselves not tolerated by policy.

Elizabeth I, as a ruler, was incapable of countenancing any that might try to force her hand - or mind - or yet, dared to claim, as our Author does, that she was such a person and 'King' that might be and was manipulated by men near her, when, in every matter touching the realm she would and did govern by counsel and through moderation and by peaceful policy. Our Author's attack is directed at the Bishops, and stated in such a way as to make Elizabeth a pawn of the Council and the Bishops rather than chief governor and head of them all; and one who was acutely aware of the personal faults and designs of Council members, Lords and Bishops, and of the constant stream of foreign intrigue against her realm and rule, and was herself in a continuous and complex shifting for and against men, which, through pure genius and by the grace of God, made for stability and security within the realm.

Whether our Preacher promotes his doctrine out of simplicity, as Luther envisioned that Tetzl was a mere aberration of policy and not the very

policy itself, so that an attack upon Tetzels was an attack upon the very heart's desire of the Pope, is unknown. But the effect is devastating for John Udall and the original printer of his book, who, as can be read in the Introduction, find their way to prison. An attack upon the Bishops was a direct attack upon the Queen, and such a Queen as had, of the desire of her own heart and in the fear of God, attempted to cause men, by every method of policy that should be capable of allowing good men to live in peace, to do so and to busy themselves in the pursuit of prosperity *and God* according to their own consciences. Such an attack upon the Bishops, though it be of extreme simplicity, was nevertheless treasonable in its intent, especially as it touched so close to the Queen's heart as to presume upon policy and to declare as an absolute necessity, a change that would forestall the remaining and continued adherence to the "old religion," curtail the possibility of growth of that religion, and rout the indifferentism that cared for neither side, insisting upon otherwise peaceful men a decision in favor of the Protestantism in which they did not place faith and against the Catholicism they cared not for, and assigning to all an active part in stifling that religion within the realm. This was treasonable, and indeed it was regarded as such in the same sense that the activities of the Jesuits within England were so regarded; for, both were prompted by a tolerant government policy, which neither could abide, and each designed, as a chief end, the overturning of current policy - *of Elizabeth's policy* - in order to establish another, singularly tolerant to one religion or the other. The teaching and preaching of the Roman Catholic extremists and the "Puritan" extremists were together unlawful and in the functional instigation of change, were treasonable.

With respect to the Protestant side, intolerance is not and has never been a part of Christian or Gospel teaching, it is condemned by Jesus Christ and it is denied in every form with all violence and hatred, so that force and coercion of conscience have no part in Gospel principles, but the preaching of Christ according to the Gospel alone is the charge in hand of those who take up serving Christ. Nor was the civil penalizing of men for religion's sake ever preached or condoned, nor the disturbing or upsetting of peaceful rule ever a doctrine of Christ, so that, be that rule ever as pagan as ancient Rome, Christ taught his followers even under Roman rule to govern themselves according to truth in their homes and families, and gatherings, and in their communities among unbelievers, and to pray for peace in all societies and under all governments, in hope that

the Gospel might have free course to spread abroad. For, by the Gospel alone are men saved and by the hearing of faith are they cleansed. Such Elizabeth stood on and maintained against both the faction of Puritans who thought to place all men under the rule of Puritan preaching, as if under Christ, when all men are simply not Christ's, and on the other side, Catholic dogmatists, who were intent upon inciting such a treachery and rebellion as might be capable of delivering England to the Pope and binding again by those well known means, the consciences of all in a tradition against Christ.

Such was the dilemma of Elizabeth from when she first ascended the throne, although this is not taught today of that period or of the persons, great and small, of that period, or of the laws and actions of the Elizabethan government. For, we stand today in a new ecumenism which assumes common error and guilt for the excesses of religious extremism, insisting a common intolerance among the culpable and the innocent alike, especially the persecuted, for the natural mind cannot conceive of a heart or mind or theology that would not, if it could, avenge itself upon its persecutor through similar intolerance. The same teachers who teach this today in the name of Jesus Christ, forget their own beginnings, for Christ, whom they confess as the image into whom they are made ever the more conformable, no more rose from the dead to avenge himself upon his persecutors than the Gospel Christians, who learned Christ in truth, ever acted against their persecutors or played a different part in Christ than that described of them in the Gospel in which they placed their faith and upon which promises they stood in hope.

This book, stands as a proof of the government of that era and of the beginnings of the establishment of freedom of conscience against the ministration of Rome and of the 'old religion' *and* against those who did not truly embrace the principles of the Gospel of Christ newly espoused among them, especially those among the extreme party of Puritans, whose 'gospel' was outside Christ and of their own hearts' making, who dared to demand or effect a change of policy against moderation. Its stands as an example of the intentions of those persons who balanced themselves on the line of toleration, admiring men for their natural abilities, loving the truth for God's sake, and demanding toleration even of error, suppressing only the violence or counter-violence of men's hearts, and ensuring that peace ensued as a result of policy so precariously placed as to thwart both

sides in the very budding of intolerance and persecution.

And the evidence, while manifest in all the doings of that government toward its citizenry, and the sayings of Elizabeth, in her person and laws, is herein, in brief, shown to be a balance. Rome may today make Saints of persons who bade the world farewell in order to become martyrs for the Pope's cause, in the attempt to re-establish Rome in power over England's kings and for the suppression of all other creeds; but toleration and charity do not admit that subversion and treason against such governments and laws as establish and ensure freedom of conscience to all men, is a good and a religious right or a "Christian" ministry, or a way of Christ.

For this reason alone is this book included in our book list: let it be seen too that those, who, on the Puritan and Protestant side, were not content to allow a Queen to rule by moderation and by leaving every man to his conscience, either in the traditions of Rome or in the simplicity of the Gospel, were promptly acted against for the same daring and determining of change. The Elizabethan government might be studied for what was done and not done to the greater joy of Christians, rather than claiming against Elizabeth a repaying of that done under Mary, as is vogue today. For, by protecting itself in lawful ordinances from all outrageous and extreme examples, those recently become Protestant and lovers of the Gospel under the preaching of Christ, together with those who remained Catholic at that time in England, were equally relieved under her rule, and even the Catholic people, in such a measure, as to be knitted to Elizabeth in a greater affirmation of religious conscience than ever they were to the Pope, under whom they had lived before.

Hail & Fire, 2008

INTRODUCTION

This satirical Dialogue, quoted for shortness at the time as “Diotrephes,” was written against the administration of the Anglican Bishops, by the Rev. John Udall, the Preacher at Kingston upon Thames; and was printed to his utter ruin, by Robert Waldegrave, the Puritan printer and publisher living at this date outside Temple Bar. Waldegrave was a Worcestershire man, as is proved by the entry of his apprenticeship in the Stationers’ Registers—

Greffeth Roberte Walgrave the sonne of Rychard Walgrave late of Blacklay in the Countye of Worcestre yeoman Deceased hath put hym self appretes to Wylliam Greffeth, Cetizan and stacioner of London, from the feaste of the nativite of saynte John bapteste [24 June] anno 1568 vijij yeres vjd.

Transcript &c., i 372. Ed. 1875.

He would have been entitled to his freedom of the Company in the summer of 1576; but as the *Register* for that year has long been lost, there is no precise record of the date from which he would be entitled to publish a book in London.

He had in 1588, been actually publishing works, chiefly religious, for some ten years past: and—especially since the advent of Whitgift to the Primacy—had suffered many things at the hands of the Bishops, of some which *Martin Marprelate* has preserved to us the following accounts—

Which Harmony was translated and printed by that Puritan Cambridge printer, Thomas Thomas. And although the book came out by public authority, yet by your leave the Bishops have called them in, as things against their state. And trust me, his grace will owe that Puritan printer as good a turn, as he paid unto Robert Waldegrave for his sauciness,

in printing my friend and dear brother Diotrephes his Dialogue. Well friend Thomas I warn you beforehand, look to yourself.—*The Epistle [Nov. 1588], p. 8. Ed. 1879.*

Pitifully complaining, is there any reason (my Lord's grace) why knave Thackwell the printer, which printed popish and traitorous Welsh books in Wales, should have more favor at your graceless hands, than poor Waldegrave, who never printed book against you, that contained either treason or impiety. Thackwell is at liberty to walk where he will, and permitted to make the most he could of his press and letters: whereas Robert Waldegrave dares not show his face for the bloodthirsty desire you have for his life, only for printing of books which touch the Bishops' Miters. You know that Waldegrave's printing press and letters were taken away: his press being timber, was sawn and hewed in pieces, the iron-work battered and made unserviceable, his letters melted, with cases and other tools defaced (by John Woolfe, alias Machivill, Beadle of the Stationers, and most tormenting executioner of Waldegrave's goods) and he himself utterly deprived for ever of printing again, having a wife and six small children. Will this monstrous cruelty never be revenged think you? When Waldegrave's goods were to be spoiled and defaced, there were some printers, that rather than all the goods should be spoiled, offered money for it, towards the relief of the man's wife and children, but this could not be obtained, and yet popish Thackwell, though he printed popish and traitorous books, may have the favor to make money of his press and letters. And reason too. For Waldegrave's profession overthrows the popedom of Lambeth, but Thackwell's popery maintains the same. And now that Waldegrave has neither press nor letters, his

* A firebrand
indeed.

grace may dine and sup the quieter. But look to it brother Canterbury, certainly without your repentance, I fear me, you shall be *Hildebrand indeed. Waldegrave has left house and home, by reason of your unnatural tyranny: having left behind him a poor wife and six orphans, without anything to relieve them. (For the husband you have bereaved both of his trade and goods). Be you assured that the cry of these will one day prevail against you, unless you desist from persecuting.—*The Epistle, pp. 22,23.*

Concerning Waldegrave, it's no matter how you deal with him, he's a foolish fellow, to suffer you to spoil his press and letters: an had it been

my worship's printer, I would have kept him from your clouches^a. And yet it is pity to belie the devil: and therefore you shall not belie, him and go scot-free. As for the press that Waldegrave sold, he did it by order, v.z. He sold it to an allowed printer, I.C. one of his own company, with the knowledge of his Warden, Henry Denham, &c. And call you this favor, in releasing him after long imprisonment? But I will give you a president of great favor indeed, wherein you may see what an ungrateful fellow Waldegrave is to his grace, who has been so good unto him from time to time. There being a controversy between another printer and Waldegrave (all matters of printing being committed by the LL. of the Council to his grace) Waldegrave made one of his company his friend (who could do much with his grace) to deal for him, who brake the matter to his worship, being at Croydon in his Orchard: so soon as the party named Waldegrave, he sweetly answered him, saying: if it had been any of the company save him, he would have granted the suite, but in no case to Waldegrave. Well Waldegrave, obtained the Right, Honorable Lord Treasurer's letter in his behalf to his grace, who when he had read it, said, I will answer my Lord Treasurer: with that Waldegrave entreated for his favorable letter to the Wardens of his company, which in the end through D. Coosins he obtained (though late) yet went home at night, thinking to deliver it in the morning: A new revenge for an old grudge. but before he was ready, the Wardens were with him, and arrested him with a pursuivant^b upon his Grace's commandment, Waldegrave telling them there was a letter from his grace, which he received late the last night at Croydon: who answered, they knew it well enough, but this is his pleasure now: so they carried Waldegrave to prison, and in this, his grace was so good unto him, as to help him with an hundred marks over the shoulders. If this be your favor, God keep me from you, ka M. Marprelate. Bishops have justly received according to their deserts, having found greater favor at my worship's hands than ever they deserved, being notorious, disobedient and godless persons, unthrifty spenders and consumers of the fruits, not of their own labors, (as you say Waldegrave was) but of the possessions of the church, persons that have violated their faith to God, his church, her Majesty, and this whole kingdom, and wittingly bring us all without the great mercy of God to our undoing: so that our wives, children and servants, have cause to curse all Lord

a. clouches, perhaps, clutches. (H&F)

b. pursuivant, an armed officer. (H&F)

Bb. Lo T. C. you see that I have a good gift in imitation, and I think I have brought your words into a marvelous good sense, whereas before in the cause of Waldegrave, they were ill-favorably wrested: and as for his wife and children, they have just cause to curse John of London, and John of Canterbury, for their tyrannizing over him^a: by imprisoning and spoiling his goods, and vexing his poor wife and children, with continual rifling his house with their pursuivants: who in November [1588] last, violently rushed into his house, breaking through the main wall thereof after midnight, taking away his goods, for some of the pursuivants sold his books up and down the streets, to watchmen and others. Ah you Anti-christian prelates, when will you make an end of defending your tyranny, by the blood and rapine of her Majesty's subjects? You have been the consumers of the fruits of Waldegrave labors: for have you not sent him so often to prison, that it seemed you made a common occupation thereof? For as soon as any book is printed in the defence of Christ's holy discipline, or for you, detecting of your Anti-christian dealings, but your ravening pursuivants fly city and country to seek for Waldegrave, as though he were bound by statute unto you, either to make known who printed seditious books against my L. Face, or to go to prison himself, and threatened with the rack. And are you not ashamed to say, that he ever violated his faith? You know well enough, that he is neither Archbishop nor L.B. The case thus stood, after he had remained a long time in prison, not that time when Hartwell his Grace's secretary wished that his Grace might never eat bit of bread after he released him. Nor at that time when you profane T.C. told him, that all Puritans had traitorous hearts. Nor at that time Waldegrave told his Grace, that he was worse than Bonner^b in regard of the time. Nor that time when he was strangely released by

O the greatness of
his Grace's favor.

a. Again, we note the mistaken notion of the persons who came together in this literary effort, for, where they would preach Christ among the purists of Christians, yet, under that name of Protestant and Reformed, from the time they are themselves touched by the law that they had defied and which they had sought to turn against "her Majesty's subjects" that were Catholics, they immediately begin to rail and to speak of "curses" against those who are set in motion against them. Had they loved the Gospel first, they would not have called for intolerance and they would have understood through the pains they brought upon themselves and their families, that saying of Christ: "Let love be without dissimulation (*'anhupokritos'* - *without hypocrisy*). ... bless, and curse not," Rom. 12:9,14. (H&F)

b. This is a reference to Bishop Bonner who, under Queen Mary, so ardently pursued the Protestants according to the Church's laws against heresy. (H&F)

one of the Lord of good London's Swans. Neither was it at that time, when his Grace (good conscionable nobleman) violated his promise, in that he told the wardens of the stationers, that if Waldegrave would come quietly to him, and cease printing of seditious books, he would pardon what was past, and the wardens promised his wife, that if he were committed, they would lie at his Grace's gate till he were released, and for all this, yet he was committed to the White-Lion, where he lay six weeks. Nor it was not at that time, when his Grace allowed Watson the pursuivant, to take of Waldegrave, 13.s. 4.pence, for carrying of him to the White-Lion. But it was that time, when his Grace kept him 20 weeks together in the White-Lion, for printing the Complaint of the Commonalty, the Practice of Prelates, A Learned Man's Judgment, etc. Means being used for his liberty, his friend who was bound for him told him, his liberty was obtained in manner following. You must be bound said he, in a 100.pounds, to print no more books hereafter, but such as shall be authorized by her Majesty, or such or his Grace, or such as were before lawfully authorized: whereunto he answered, that it was not possible for him to contain himself within the compass of that bond, neither whereby it should his consent ever go to the same (the same will D. Coosins witness (that maidenly Doctor, who sits cheek by joll^a with you) if he will speak a truth, which words Waldegrave uttered to him, going in the old palace at Westminster with his keeper before he was released) yet he would gladly have his liberty if he might lawfully. For said he, I being a poor workman to my company, cannot possibly observe it. For many books heretofore printed, had *cum privilegio*, and yet were never authorized: and again, that it were but a folly for him to sue to her Majesty, the office were very base and unfit for her. And he might be well assured that Caiphaz of Canterbury would never authorize anything for his behalf, and so it fell out. And thus Martin hath proved you in this, as in all other things, to be liars. And what is it that you Bb. and your hanger-ons will not say by Waldegrave, whom you would hang if you could.—*Hay any work for Cooper [23 March, 1589], pp. 43-46. Ed. 1880.*

Whereby it may
appear he swore
not to his friend.

As we shall see in our *Introductory Sketch etc.*, that it was Waldegrave himself that set up in type these different accounts of his maltreatment, as parts of these two Martinist productions printed by him at the wandering

a. ioll, or jowl. (H&F)

secret press; we cannot but regard them as his personal contribution to the Controversy.

The process of Waldegrave's ruination is thus officially described in the Records of the Stationers' Company—

May 13, 1588. Whereas Master Coldock Warden, Thomas Woodcock, Oliver Wilkes, and John Wolf, on the 16 of April last, upon search of Robert Waldegrave's house, did seize of his and bring to Stationers Hall, according to the late decrees of the Starre-Chamber,^a and by virtue thereof a press with two pair of cases, with certain Pica Romane, and Pica Italian letters, with diverse books entitled: *The State of the Church of England laid open etc.* For that the said Waldegrave without authority, and contrary to the said decrees had printed the said book. Yet is now in full court—ordered and agreed by force of the said decrees, and according to the same, that the said books shall be burnt, and the said press, letters and printing stuff defaced and made unserviceable. *W. Herbert's Edition of Ames's Typ. Ant., ii. 1145. Ed. 1786.*

This *Dialogue* — which also helped to bring about John Udall's premature death—is but a brief, yet quietly sarcastic statement of the general social war between the Bishops and the Presbyters in England, which will be more fully noticed in our *Introductory Sketch etc.*; and in respect to its effects on Udall himself, in our reprint of his *Demonstration of Discipline*.

There are some striking points incidentally touched upon in this tract. It is an additional confirmation, if any were wanted, of Lord Burleigh's *Execution of Justice in England*, that there had not been even a slight casual persecution of Roman Catholic Englishmen, *as Roman Catholics*, under Queen Elizabeth; as there had been of Protestants, under her sister Mary.

~

a. The Starre-Chamber was a court convened of members of the Privy Council, it had jurisdiction in criminal matters and could convene without a jury. The Starre-Chamber was abolished in the middle of the 17th century, about 50 years after the events of this book. (H&F)

The State of the Church of

England, laid open in a conference between
Diotrephes a Bishop, Tertullus a Papist,
Demetrius a Usurer, Pandochus an Innkeeper,
and Paul a Preacher of the word of God.

Psal. 122:6

*Pray for the peace of Jerusalem, let them prosper
that love thee.*

Rev. 14:9-10

*And the third angel followed them, saying with
a loud voice, if any man worship the beast and
his image, and receive his mark in his forehead,
or on his hand, the same shall drink of the wine
of the wrath of God.*

THE PREFACE

Gentle Reader, I have set down here in a Dialogue, the practice of Satan which he uses (as I have observed by experience) to subvert and utterly overturn the course of the Gospel here in England; the names of the speakers, contain in them for the most part, the matter that they defend, and the affection that they are of.

Introduction of Characters:

For you know that ***Diotrephes*** was he of whom St. John speaks in his third Epistle, verse 9, that loving to have the preeminence, disturbed the course of good things in the Church, and therefore sustains the person of a Bishop, or Bishop-like prelate. ***Tertullus*** is he of whom Luke speaks in the 24th chapter of Acts, that was the speaker in the ambassage^a from Jerusalem to Felix the governor, against Paul, in the defence of ceremonies abrogated, for the overthrow of the Gospel, and so represents the papists, that maintain their traish^b, to the rooting out of true religion. ***Demetrius*** is he of whom mention is made, in Acts 19, that was enemy to Paul, because he lived by an unlawful trade, and for that cause plays the part of an usurer. ***Paul*** was the defender, you know of the Gospel in sincerity, and he whose pen the Holy Spirit did use to express the discipline of the church most clearly, and therefore speaks for the ministers of our time, that stand for Reformation. ***Pandochus*** is an innkeeper in Greek, and it is as much as to say, a receiver of all, and a soother of every man for his gain; so that the persons in their nature thus considered: it remains that you would be entreated by me, whosoever you are, to whom this little book shall come, that you would in reading of it, set all affection aside,

a. ambassage: archaic, group of ambassadors. (H&F)

b. traish: obscure, could mean rubbish, in which case we see why our Author encountered trouble for his *Dialogue*, as the saying is not only harsh to our ears today, but was forbidden to preachers of his own day, who, under Elizabeth I, were disallowed from engaging in name-calling and every such harshness as might stir up enmity and hatred among the various parties and factions in England. (H&F)

and neither believe it, because one of your disposition did pen it, neither yet reject it, because it was not composed by one of your complexion; but consider well of the speeches uttered by every party, and compare them with the practice of the world, and then look what it is, that so hardens Pandochus in atheism, Demetrius in usury, and Tertullus in papistry; and you shall (I doubt not) plainly perceive, that the cause of all ungodliness so to reign in every place, and of the papists so to increase in strength and number, arises from our Bishops and their unlawful government; on the other side, look into the answers that Diotrephes makes to Paul, and the counsel that Tertullus gives to Diotrephes, and compare them with the practice of the Bishop in all points, and you shall evidently perceive that the cause why the Gospel being so long preached, has taken so little root, arises from them only, forasmuch as they have weakened the knees of the true preachers, and every way crossed them in all good actions.^a I have touched things very briefly of purpose, partly for that they who see what Reformation means, will quickly understand my meaning, and partly for that I would have him that understands not mine intent and would be resolved, to confer at large of it with some godly learned of his further instruction. Now I pray you, let me entreat you to think thus of my intent; namely, that it is not of purpose to disgrace any man, albeit we ought to disgrace them, by whom the Son of God is disgraced: but especially to this end, that every man in his calling, might see how he is or has been made an instrument to do harm, or for want either of knowledge, or provident forecast, being overtaken under color of right and law, and lastly that we all seeing the subtleties of the devil against the kingdom of Christ Jesus, may first of all return to God by speedy repentance, from the wickedness that we have in our hands, which indeed is the cause of this curse upon us; and then pray unto his Majesty, that he would detect the crafty subtleties of all his adversary, reveal the truth to those that are seduced and abused, and erect the kingdom of his Son Christ Jesus amongst us, by the form of that discipline that his own Word expresses unto us.

John Udall, April 1588

a. *Please refer to: Preface to the 21st Century Reader by H&F, p. 5.*

“The State of the Church of England

laid open in a Conference between Diotrephes a Bishop,
Tertullus a Papist, Demetrius a Usurer, Pandochus an
Innkeeper, and Paul a Preacher of the Word of GOD”

by Rev. John Udall

1588

The State of the Church of England

Diotrephes: Mine host, I pray you stay with me and my friend Master Tertullus, and tell us some news, for we are lately come out of Scotland, and would hear before we come near London, in what state things do stand, lest we coming on a sudden, speed as ill as we did at Edinburgh, and St. Andrew's.

Pandochus: Good my Lord, I can tell you no great news, for I go not so far as to Church once in a month, but if I do happen to go, one of my servants comes for me in all haste, to make merry with one guest or other, but there be two in this house, that came from London, if it please your Lordship. I will entreat one of them to come to you, it may be he can tell you something.

Diotrephes: I pray you do so. You are welcome my friend, I understand that you came from London, I pray you tell me some news, for I having been in Scotland some space, have not heard much of the state of England.

Demetrius: My Lord. I hear no news, but that our Bishops (God's blessing have their hearts for it) say pretty well, by one and by one, to these precise and hot preachers, for some of them are put to silence, some of them close prisoners in the Gate-house, some well loaded with irons in the White-lion, and some in the Clinke, I hope to see them one day all put down, for they trouble the whole land, and are neither contented to obey the authority of these holy fathers, neither yet will suffer us to live as our fore-fathers have done before us, and here is a good fellow, which I met yesterday upon the way, who is just of their opinion.

Pandochus: I know not what religion he of whom you speak is of, but I

am sure that he has many of our preacher's qualities, for which I like him the worse, for since our preacher came, I have not gained half so much as heretofore I did, but if I had but every night such a guest, within one month all men would refrain from coming to my house, and so I might beg.

Diotrephes: Why my host, what are his qualities, that you dislike so much?

Pandochus: What? I will tell you, as soon as ever he lighted, my man that took his horse, chanced but to swear by God, and he was reproving of him by and by, and a gentleman cannot come all this evening, in any place where he is, but he is finding fault with him for one thing or another: and when he should go to supper with other gentlemen, sitting at the lower end of the table, he would needs say grace (forsooth) before and after supper, and so stay them that were hungry, from their meat the longer, and from their sleep afterward: but one wiser then the rest, served him in his kind, for he started up, saying my father had no grace before me, neither will I have any.

Diotrephes: I perceive he is one of these peevish Puritans, that troubled the Church, when my friend and I went into Scotland, have not the Bishops yet suppressed them, neither by countenance, nor by authority?

Tertullus: Suppressed? No my Lord, a friend of mine wrote unto me, that one of their Preachers said in a pulpit, he was persuaded that there were 10,000 of them in England, and that the number of them increased daily in every place of all estates and degrees.

Diotrephes: I am sorry for that, I marvel that you never told me of it.

Tertullus: I did of purpose conceal it, lest, together with your ill success that you, and so consequently I, had in Scotland, your grief should have been aggravated, for I know how that the growing of them grieves you.

Diotrephes: You may be sure that it would have grieved me, if you had told me that, when you told me of the increasing of your friends the papists, I think I should have died for sorrow.

Tertullus: I know that, therefore did I keep it close, but if news had come in like manner, of the growing of the Catholic religion unto your man, that Puritan knave, he would have told it to you at the first, and so have molested you the more.

Diotrephes: You say well, and I perceive it is better to have a papist, then a Puritan in an house, and more charity to do for them.

Pandochus: Your Lordship asked me for some news, but your speech of your being and ill success that you had in Scotland, gives me occasion, to enquire of you (if I may be so bold) some Scottish news.

Diotrephes: Ah my host, though it grieves me to think upon it, yet it eases my stomach to tell it. The Puritans in Scotland, had got up their discipline, and utterly overthrown all the sovereignty of Bishops, by which they prevailed so mightily, that we feared our fall in England shortly to ensue, whereupon I was sent together with this my friend, who came out of France into England, to go and seek the subversion of their general assemblies, and the rest of their jurisdiction, wherein I prevailed a while, but now it is worse, then ever it was.

Pandochus: How came it to passe, that when you had gotten some ground, you held it not?

Diotrephes: Because the whole land cried out for discipline again, and the noble men so stiffly did stand to it; and lastly, the Ministers that came home from England, dealt so boldly with the king that I was utterly cast out without all hope, ever to do any good there again, and now I make homeward in haste, lest I loose all there also, but I pray you help me to speak with that Puritan, I shall learn more by him, because he is better acquainted with the cause then either of you.

Demetrius: He may soon know more in that case than I, for I promise you, mine only study is in my counting house, to see my money, and when each parcel is due unto me.

Pandochus: And I meddle with nothing but my innkeeping, as for these controversies and this scripturing, I never trouble myself with it, but I will go to him to see whether I can get him to come to your Lordship, but before I go, I must beseech you to say nothing to him as from me, for you know, I must be friendly to all, least I loose my custom, and drive away some of my guests.

Diotrephes: Great reason, for every man must live of his trade, neither must you tell him what I am.

Pandochus: Sir, here are certain gentlemen in another chamber, that

hearing of your coming from London, would gladly speak with you.

Paul: Whence are they from, can you tell?

Pandochus: They are Englishmen, but they are newly come out of Scotland.

Paul: I am willing to go to them, though it be late, and so much the rather, because I long to hear some good news from there.

Pandochus: Here is the Gentleman that you desired to speak with.

Diotrephes: You are welcome my friend, I was desirous to speak with you for that I perceive you came from London, I pray you can you tell us any good news?

Paul: No surely, for I am a very ill observer of such things.

Diotrephes: You seem to be a minister, can you tell me what good success my Lords the Bishops have in their proceedings?

Paul: They have too good success, they wax worse and worse, they grow even to the height of their iniquity, so that I hope their kingdom will not stand long.

Diotrephes: Why sir: what do they, that they offend you so grievously?

Paul: They stop the mouth of the shepherds, and set at liberty the ravening wolves, and turn the foxes among the lambs.

Diotrephes: I must desire you to express your mind more plainly, for you seem to be so possessed with discontentment that it makes you to speak (as it were) snatchingly.

Paul: I confess myself discontented, and greatly grieved, but yet not so much, as to make me less able to express my mind.

Diotrephes: I pray you therefore, lay open your former speeches that I may understand your meaning.

Paul: My meaning is this, there are three abominations committed by them: the first is, that they do bear such an enmity against the kingdom of Jesus Christ, that they put to silence one after another, and will never cease (if God bridle them not) until they have rooted out of the Church, all the learned, godly, and painful teachers: the second is, that they enlarge the

liberty of the common enemies the papists: the last is, that they commit the feeding of the flocks of Christ, unto those that prey upon them, and either cannot, or will not labor to reclaim the wandering sheep. So that the conclusion that may be gathered upon their actions, must needs be the eversion and overthrow of the Gospel, and so consequently the bringing in of popery and atheism.

Diotrephes: They put none to silence, but the Puritans, who do indeed more hurt than good.

Paul: I know no Puritans, if there be any, it is meet that they be put to silence, But Satan taught the papists, so too name the ministers of the Gospel, and you are his instrument in continuing the same term.

Diotrephes: I mean them, that are not contented with the state, but mislike the government of the Church, and would have a new form of government, which would mar all.

Paul: Would you have them contented with Anti-christian prelates, to be rulers of the spouse of Christ, when as the Word of God has prescribed expressly, another form direct contrary to that?

Diotrephes: I am a doctor of divinity at the least, and yet could I never read any thing in the Word of God, contrary to this government, neither yet to speak of any other, but that the ordering of the Church is left to the discretion of the wise and learned.

Paul: Yes, you have read it, if God had given you eyes to see it: but if your study had been principally to advance God's glory and benefit his Church, (which you never aimed at, but rather preferred vain glory and gain) you should easily have found it. I pray you therefore, when you come to London, see if you can get these books: the Ecclesiastical Discipline: a learned discourse of Ecclesiastical government: The Counterpoison: a Sermon on the 12th chapter to the Romans, and Mr. Cartwright's last reply: some of which books have been extant this dozen years, and yet are none of them answered, and you shall find it otherwise.

Diotrephes: If their Lordships were taken away, the credit of the Gospel would fall to the ground, and men would not regard it.

Paul: Nay, their jurisdiction makes it not to be regarded, for the simplicity of the Gospel, cannot match with such outward pomp, it was of more credit before their calling was hatched, then ever it was since.

Diotrephes: I hope never to see them overthrown, and I think they will never give over their Bishoprics.

Paul: I am of your mind, that they will never give them over, they have such experience of the gain of them, the use of the bag, prevailed so much with one of the Apostles, that rather than he would lack money he would sell Jesus Christ himself.

Diotrephes: You speak too irreverently and uncharitably of these holy fathers.

Paul: Sure I have so much experience of their impious dealing, that I can no better esteem of them in respect of their places, then of the enemies of God, but as they be men, I will not cease to pray for them, that God would open their eyes, that they may see their sins, and repent, which is the best way to deal charitably with them.

Diotrephes: I pray you tell me why these men be put to silence, I am sure it is for their notorious misdemeanor.

Paul: I will tell you wherefore some of them were put to silence, one had conference with a Bishop about subscription, and he was restrained for that he gave his friend a copy of his conference, another because he taught that the Church of Antichrist was no part of the Church of God, another because his prayers before and after sermons were too long, and such like.

Diotrephes: A way, it is rather for not observing the Book of Common Prayer, than for any such thing as you speak of.

Paul: Indeed many are suppressed therefore but if any man will give them their titles and authority, they will give him leave to use his discretion with the Book, as we see by experience, for they use the Book and ceremonies as bridles to curb them that kick at their Lordliness, which is the only thing that they mind.

Diotrephes: Well, I love not to hear these reverend fathers so abused, and therefore I pray you talk no more of it, but if it please you, you may depart.

Paul: I am contented, only let me request you this one thing, that for so much as God has given you some learning, you would pray unto God, to guide you with his grace, that you abuse it not to your own destruction, but employ it to his glory, and the good of his Church.

Diotrephes: I thank you for your good counsel, and so fare you well, we will talk more in the morning.

Paul: With a good will; I pray God our talk may tend to a good end.

Diotrephes: Master Demetrius and mine host, how like you this fellow? Is he not a saucy merchant to presume thus to speak against those that were preachers before he was born? But this is the misery of our nation, that every young boy will take upon him to teach the ancient, and to reprove them, for that their green head think not to be true.

Pandochus: Your Lordship says very well, I pray you forget not to urge him with that in the morning: for it must needs make him mute.

Demetrius: I promise you, he is a bold fellow, it is no marvel if such as he is, do stand stiff against us that be unlearned, seeing they be so bold with you, I tell you, he took me up as if I had been but a kitchen boy, and all because I said I lived by my money, and was of no other trade, calling me caterpillar, thief, and murderer, and said plainly, that he that robbed in Stan-gate-hole, was an more honest man than I.

Diotrephes: You must take heed, that you do not oppress your brother too much, but as for these fellows, it is their manner to be so bitter and sharp, that they do ever with their preaching, more hurt then good.

Demetrius: I hope you will course him tomorrow for it; but I pray you my Lord let me have a little talk between you and me, of a matter that now comes into my mind; this man that is with you, and went and came in your company, what is he ?

Diotrephes: To be plain with you he is a papist.

Demetrius: Papists are enemies to the Queen's religion and laws; I do therefore much marvel, that he should be put in trust by the Bishops.

Diotrephes: The cause is this, he light into the familiarity of one of our friends, who confuted a book called the Abstract, and helped him so painfully with reasons out of the Rhemish Testament, and other such like writers, to confute the Puritans, that he was thought a fit man above all other of his religion, to go with me.

Demetrius: Why? Could you not have had another of your religion, but you must needs have a papist your assistant?

Diotrephes: No no, if I had not had a papist with me, I could never have looked to have prevailed.

Demetrius: Why so? I pray you tell me the reason of that.

Diotrephes: Because our dignities and government, come wholly and every part thereof from the Pope, and is ruled and defended by the same canons, whereby his popedom is supported. So that if I had wanted their help, I had had none authority, either from God or man, no help either by reason or learning, whereby I could have been furthered.

Demetrius: Why did you not rather take some doctor of the Arches, to go with you?

Diotrephes: That was consulted upon before I went, but it was not thought meet, because the most of them would never deal in that law at home, but only because they know not else how to live, and therefore it was feared that they would not be sufficiently diligent in a matter that concerns others. And for the rest (who indeed) be the same men they were in Queen Mary's time, we dare not carry any of them from home, for none defend our kingdom thoroughly but they.

Demetrius: I think this man should be an unfit assistant, for he is a right papist, he will labor to erect the Pope's kingdom, and so cross you.

Diotrephes: No question but he did so, and that made for us, for all be it we would if we might, of the twain, keep rather the Protestant's religion with our dignities than the other, yet had we rather change our religion, than to forego our privileges: this I tell you between you and me, but I would have it go no further.

Demetrius: Do the old popish doctors stand you in such great stead, I think you might have had learned lawyers for every place before this time, and have turned them out?

Diotrephes: It is true, but we have retained them of purpose (man) for we can bear, I tell you, with their religion, so that they do bear up our authority; do you not see likewise, that we have reserved many popish priests in the ministry, whereof diverse do yet remain, which we have done upon special consideration; to wit, lest there should be too many learned, not one whereof will stand to us, save only that they either have, or look to have better preferment, or live more easily than St. Paul's Epistles will allow them.

Demetrius: I have been bold to trouble your Lordship. I will now leave you for this time, and will come unto you in the morning, to breakfast.

Diotrephes: You shall be welcome unto me at all times, for I perceive you are none of them that favor the Puritans.

Pandochus: My Lord your breakfast is ready, will you have them come unto you that were here yesterday night.

Diotrephes: I would have him that tarried yesterday night so late, for he is a very honest gentleman and a quiet, but in any case let not the Puritan come until breakfast be done, for he is too precise: I must needs be merry, and if he be here, he will not let to reprove us, if we do but fortune to swear at unawares, so that I shall be afraid of him in every word I speak.

Pandochus: Here is but simple cheer this morning, because it is a fasting day.

Diotrephes: Master Tertullus will eat no eggs to day: will you Master Demetrius?

Demetrius: Yea by St. Mary, I am a Protestant, for I love to eat flesh on the Friday?

Diotrephes: It is well said, but I pray you, think not ill of Master Tertullus for it, for St. Paul has taught us, that we that eat, must not judge them that eat not: for we being strong, must bear with the infirmities of the weak.

Demetrius: You promised yesterday night, to send for the Puritan, to talk further with him, I pray you do so, for I would have him taunted thoroughly?

Diotrephes: By my trothe^a I had forgotten him, my host call him.

Pandochus: Here is the gentleman you willed me to call.

Diotrephes: You are welcome, this gentleman Master Demetrius tells me that you and he had great controversy on the way yesterday, and he is very desirous that I might hear your reasons, and give my judgement of them for his satisfaction.

Paul: Sir, I said nothing to him hut the truth out of the Word of God,

a. trothe, that is, by affirmative word or oath. (H&F)

in condemning of usury, by which he said he lived, and shewed him the horribleness of the sin, the inconveniences temporal that come of it in the commonwealth, and the judgements of God against the practicers thereof.

Diotrephes: Usury indeed in some sort is unlawful, but it seems that you dealt not with the man, as meaning to win him, but rather by such sharpness as might harden him.

Paul: Surely my desire was to win him, and therefore my purpose in reasoning was, to lay open the sin unto him, and the cause why I dealt somewhat roundly, was this. He confessed the scriptures that I alleged, but so cavilled and wrangled against the clear light therein contained, that it appeared to me his purpose was, not only to abide an usurer, but also to justify it by the Word of God.

Diotrephes: Such choleric fellows as you do mar all, for you cannot deal mildly and so you trouble the conscience, and disquiet the mind of the weak.

Paul: His conscience must be troubled by lancing, before that ever his soul can be cured.

Diotrephes: Then I perceive you like well of them that preach the law, so much as they do.

Paul: Yea, or else should I not like of bringing men unto Christ, which can never be until they be humbled by the law, and made poor thereby to receive the Gospel.

Diotrephes: Do you not also like of the preaching of predestination?

Paul: Yea, or else should I dislike of preaching the truth, for it is a part of God's revealed will.

Diotrephes: So do not I in these days, when there be so many weak ones, I think it to be a very breakneck of all religion.

Paul: I have heard of freewill men that have said so, but I never heard a man of learning affirm it, but one that was a Bishop in a Sermon, but his words were no less than blasphemy, and so are yours, and all they that say or think the same are guilty of no less sin.

Diotrephes: Are you a preacher and speak so of these reverend fathers, it may be it was your own ordinary to whom you are sworn, to give

canonical obedience.

Paul: It was the Bishop indeed, who usurped over the place where I dwelt, but I never swore him any obedience.

Diotrephes: Well, we are gone from our matter.

Paul: And I pray you let us tarry a little longer from it, to consider one thing before we return, which the talking of the Bishops brings into my head.

Diotrephes: What is that?

Paul: Surely, that I think you are either a Bishop or else brought up in the school of a Bishop and would fain^a be one, for you do use yourself very like, as I have known them do.

Diotrephes: Wherein?

Paul: In this, that whereas we reasoning of usury, wherein your conscience is clear with me, you are contented for the favor of him, and for that you like not me, to maintain the same, and to disgrace the truth, because of the party that defends it, who is not according to your humor.

Diotrephes: You may be ashamed to speak so of these holy fathers, I dare say that none of them ever did so.

Paul: If mine ears had not heard it, mine eyes not seen, and mine own person had not felt the experience thereof, I would have been of your mind, for I once liked them, and their very wicked dealings made me look into the lawfulness of their calling, which I see now to be mere Anti-christian, but shall I tell you one example among many?

Diotrephes: I am willing to hear you, but I can never be brought to think so.

Paul: Yet will I tell it you, that you may think of it, I was accused unto the Bishop of such crimes as were most slanderous and false, whereupon I desired him to send for mine accusers, and see how they could prove them, that I (if I were convicted) might be punished, or else they might have the reward that molesters of the preachers of the Gospel do deserve: he granted it me, and appointed a day, which being come, rather than I (whom he thought not to favor his authority) should have any help at his hands, he made me a sleeveless answer and sent me away. Thus are

a. fain: to pretend or put on an appearance of, in this case, a Bishop. (H&F)

Bishops contented to be bawds unto all kind of sinners, rather then they will any way seem to further the ministry of those whom they favor not, and even thus do you: for your hatred unto my person, makes you to stand with that monstrous usurer, but take heed of it, for God will not be mocked, he sees your dealing, and will judge you accordingly, howsoever you can pretend the contrary to the world.

Diotrephes: As for mine own part, I pass not what you speak, but let me ask you one question concerning these holy fathers, and that is this, what reason is there that they should do any good in any respect unto any of you, seeing they know you to be professed foes unto their dignities?

Paul: Because they taking themselves to be the fathers of the Church, should have a regard to the good cause, and defend it, without respect of persons.

Diotrephes: No sir, I see no reason in that, for above all things, they must look to themselves, without whose authority the Gospel would be trodden underfoot: and therefore they may defend no cause nor person further than may stand with their own safety.

Paul: Suppose that were lawful, what hindrance is this to themselves, to see them that be common and known drunkards, usurers, adulterers, and profane persons punished, for that they are railers at me, for teaching the truth of religion, and reproving sharply their godless conversation.

Diotrephes: Oh you are a simple man, it is great hindrance, for they can do nothing in defence of you, though it be in matters wherein you and they do agree, but it tends to the derogation of their own estimation, such is the contrariety between your building and theirs.

Paul: By that means shall we be so wearied with adversary, that we shall never have any hope to do good, but even to be constrained to give over the ministry.

Diotrephes: I would I might see that once come to pass, we have labored for it hitherto, and never could attain unto it, neither will the Church ever be in quiet until you be all turned out.

Paul: So thought the Sodomites, that they should never be well, so long as Lot was in their city, but when he was gone, fire from heaven consumed them: but I pray you tell me, if all we were turned out, how should the people be taught, for it is evident, that none else (almost)

makes a conscience of his duty that way?

Diotrephes: You think teaching would fail without you: no sir, teaching would be more regarded than it is.

Paul: Show me how that can be?

Diotrephes: We would have none to preach above once a month, and then should he do it profoundly, and confirm his matter out of the fathers, and humane writers substantially, whereas you taking upon you to preach three or four times a week, must not only of necessity, handle your matters very rawly, but also breed loathsomeness in the people.

Paul: Surely my heart waxes cold, and my flesh trembles to hear you speak so monstrously: does preaching consist in quoting of doctors, and alleging of poets and philosophers, in what part of his commission has a minister warrant so to do: you find fault with our often preaching, because yourselves cannot so do, but if you would leave off your vain glory, in hunting after promotion, and your covetousness in adding murder unto theft, I mean living to living, and betake yourselves to study and prayer, bending your whole endeavor to the glory of God, and edifying of his people, you should see the blessing of God so abundantly upon you, that you should preach four times every week, with more fruit than you can do now four times every year, for while you be minded as you are the Lord's judgement is upon your gifts, and his curse upon your labors, that you appear ridiculous even unto children. And whereas you say often preaching cloyeth^a the people, you show yourself plainly to have no feeling in the sweetness of the Word of God: for it is so delightful unto the child of God, that the more he hears and reads it, the more desirous is he to proceed therein, it is the property of the ungodly, to whom the Word is foolishness to be cloyed^b with the same.

Diotrephes: You shall not be my teacher, neither will I learn at your hands, I know well enough what I have to do.

Paul: I do not speak as a teacher unto you, but in brotherly love do admonish you, and if you refuse my, or rather the counsel of the Holy Spirit uttered by me, you do but as they do, whose condition you defend, I pray God forgive it you, and lay it neither to your nor their charge.

a. cloyeth: to cause disgust by excess of something otherwise pleasant. (H&F)

b. see footnote above. (H&F)

Diotrephes: They are great motes in your eyes, they know better what to do than you can tell them, they see what is meet for the Church, being ancient grave men of long experience, better then a sort of young boys start up yesterday.

Paul: Though some of us be but young, yet all are not so, for we have some more ancient than they have any, we have of all ages and degrees in schools to compare with the best of them, and yet years, and human learning, and experience, must not carry away the matter, but the evidence of truth in the Old and New Testament, and as for experience, they have none, for they were first brought up in the universities, then became Deans, and such jolly fellows, and now are made mitred Lords, so that they cannot tell what it is to train up a people to the Gospel, and reclaim them from ignorance and sin, for they never stooped so low as to labor therein, but if they had even my experience, they would sing another song, for before I came into the harvest to work, I liked their hierarchy well enough, but when I laid it to my labors to further them, I found that they could not possibly stand together.

Diotrephes: Did the Gospel ever so flourish in England as it does now at this present?

Paul: No surely, God be praised for it, and increase it more and more, but to what end do you speak it?

Diotrephes: To prove that the authentic and wise government of the Bishops has had good success.

Paul: I thought so, but it is (if you would look into the matter with a single eye) clean contrary, for the good that has been done, the Lord has brought it to pass by these men whom you despise, and by that course which the Bishops were ever enemies unto.

Diotrephes: How can you prove that I pray you, let me hear your reasons that moves you to think so, for I am persuaded of the clean contrary?

Paul: It serves not in this case what you are persuaded of, for a Bishopric has so blinded your eyes, and corrupted your judgement, that you like nothing but that which agrees therewithal, but I will show you my reasons that makes me of that judgement, and if you look equally into the matter, or ask any indifferent man, you shall see it to be so.

Diotrephes: Show me them, for I long to hear them, I am sure they be wise stuff.

Paul: First for the men, what congregation, what town or people is there in this land, that have been in the reign of our sovereign Queen Elizabeth, converted to the Gospel, that those men have not been the instruments to perform, whom the Bishops have continually persecuted, and for the courses that have been taken, and which God has greatly blessed, which of them have not been overturned by the Bishop and the preachers put to silence, as soon as ever the Gospel began to appear? On the other side, tell me if you be able, of any-such effect of the ministry of a Bishop or Bishop-like preacher, in any place of this land, though it has been uninterrupted these twenty years, as you shall see in many places by the other sort, even in few months now and then, so that the matter is not only clear unto all that will weigh it in the balance of equity, but unto me, if I had no other reason, it is an evident proof that they take the right way, whose labors the Lord doth so bless, and contrariwise, the curse of God is on the other, for their indirect dealing.

Diotrephes: Thus you imagine, because you please yourself in your own peevish ways, but tell me who are of your opinion? Even a few Puritans like yourself.

Paul: Cat us as you list, Christ was never the worse, for that his enemies called him a seducer and a deceiver of the people, but I am sure, (all for the most part that fear God) of every degree and calling are of the same mind, saving those whom you by your subtleties have bewitched.

Diotrephes: You will have but a few then in this land that fear God, and so you will condemn the rest, which is the manner of you all.

Paul: I condemn none, I wish that not a few, but all (if it were possible) did truly fear God, but I would have you learn of Christ with me, who may without disgrace be your teacher, to try the tree by the fruit, and seek me out that man which makes a conscience of sin, and has a care to live as a Christian, that is not of the same mind with us: on the other side, mark what kind of men they are, that are the patrons and defenders of the Bishops, and you shall see them to be men that make no reckoning of sin, but have their ways fraught with all impiety, if they be tried with the touchstone of God's Word.

Diotrephes: Well then you confess yet, that the general sway goes on our side, and so long as it is so, we care not.

Paul: I will easily grant it, and so have they from the beginning, and shall to the ending of the world (against all goodness) but I will tell you one thing even of them, that few of them like you indeed.

Diotrephes: How can these two stand together, many are with us, and few like of us, they be mere contrary?

Paul: I will tell you how, the papist is on the Bishop's side, because he can find shelter under them to hide his idolatry. The atheist is tooth and nail for them, because by them he enjoys carnal liberty, the man of most notorious life defends them, because he can from them, redeem the corporal punishment of his sins by money, but none of these like of them indeed. The first, because they keep the possession of the seats of their popish prelates, the other, because they are so greedy of their courts for money, that even every man cries shame on them, who then loves them indeed, and sticks to them, only these three hangbys^a, that depend upon them and live by them, as their chaplains and servants: the Canaanites (I should say) the canonists: and such ministers as either cannot, or will not labor in their function, to convert souls unto God, so that they do stink in the nostrils both of God and man, especially in these three last years of their tyranny, that I do verily hope their sin is very near the height, and the Lord in mercy will ease us of them shortly.

Diotrephes: You are a strange fellow, and please yourself with wonderful persuasions, but I pray you tell me what makes you say, they are now more hated, seeing that in these last years, the best means have been used to establish the ministry in a consent and conformity unto them?

Paul: Let the means be as good as it will, I praise God for the success of it, howsoever the contrary was meant.

Diotrephes: Why praise you God for it, I am sure you never liked of it?

Paul: The means indeed, I never liked, neither I think, did ever any reasonable man, but it being a brittle wall, daubed with untempered mortar^b, had that success that such sandy foundations do deserve.

Diotrephes: Why man, what success had it, I am sure the greatest part,

a. hangbys, that is, a hang-by or hanger-on. (H&F)

b. untempered mortar, that is, mortar that is mixed badly and is not strong. (H&F)

yea even of your more forward men subscribed: and those that did not, are not like to tarry in the Church very long.

Paul: Well, sooth^a up yourself in your own persuasion, and brag of the multitude of subscribers, if it were to do again, hundreds of them would never do it, because they were subtly circumvented and deceived (they meaning well, and tendering the peace of the Church) but (being now sorry for it) will stand in defence of the cause (I dare say for them) with their brethren, even unto death: so that the Bishops have but their names written: and yet, that (if they would also show the protestations, and conditions, by which they were induced, and whereof the Bishops made allowance) it would plainly appear, that either they dealt wickedly to admit exceptions, if the articles were true, or more ungodly if they were not, ever to attempt any such matter.

Diotrephes: Tell me now, what is that wherein you seem to rejoice, as though the issue of it fell on your side?

Paul: It is even this, that the Bishops' straight dealing, made men look so narrowly into the cause, and to seek the reasons on both sides, for their own satisfaction, that there are at this day (I am fully persuaded) ten times as many of all degrees, that are fully persuaded of the matters of Reformation as were before, so gracious God is unto his servants, to make even their enemies to do them good, and so tender is he over his own cause and glory, that he will make the very means intended to oppugn^b it, be notable ways to advance it.

Diotrephes: I do not believe you, albeit I cannot control you in it, because I have not been in England of late, but what will come of it, if it be so?

Paul: Even the government of the church, by the rules of that discipline which Christ himself has prescribed in his Word, which I do persuade myself to see before it be long.

Diotrephes: You would be examined before a justice and punished, for saying you hope to see an alteration, you cannot be the Queen's friend that thus look for innovations in the state.

Paul: Examine me when you will, and punish me as God shall give you leave, I will be tried to be so far the Queen's, friend, as that I wish so

a. sooth, as in soothe, in this case, to soothe yourself in your own opinions. (H&F)

b. oppugn, to oppose by dispute or challenge. (H&F)

well unto her as unto mine own soul, and all that I say or desire, is not to invert anything in the state that is good, but to have the corruptions thereof removed, and her Majesty more honored before God and men, in drawing more near unto her God, in advancing the kingdom of his Son more gloriously within her dominions.

Diotrephes: These be but feigned words, I do not believe that you speak as you think.

Paul: It is because you measure me by yourself, who indeed care neither for Queen, country, nor your own soul, but for a Bishopric, but I thank God in Christ, my conscience bears me witness, that they be all very dear unto me.

Diotrephes: Away you railing hypocrite, I will talk with you no longer, if I catch you in London, I will make you kiss the Clinke^a for this gear.

Paul: Indeed the Clinke, Gate-house, White-lion, and the fleet, have been your only arguments whereby you have proved your cause these many years, but you shall prevail no longer, for your wickedness is made manifest unto all men, which God will shortly repay into your own bosoms seven fold, but pray to God to give you repentance, that those things happen not unto you.

Diotrephes: Pray you for yourself, and care not for me. I know well enough what I have to do without your counsel, but it is your manner to teach all men?

Tertullus: Out upon him, what a fellow is this my Lord: I never heard such a one in my life.

Diotrephes: I can tell you he guesses shrewdly, I perceive that our course which we have taken, and our intent in our actions, have been descried^b by one means or other.

Tertullus: My Lord, it was a thing observed in the Puritans at Geneva, and in France, while I was in Rhemes, that we could never invent any practice, for the furtherance of the Catholic religion, but they knew it often before we put it in execution, so that for the most part, they prevent

a. Clinke: a prison near the Bishop of Winchester's residence. (H&F)

b. descried, that is, espied or discovered. (H&F)

all our determinations.

Diotrephes: Howsoever it be, I am wonderfully sorry that they seem so to triumph, and that our matters have no better success, it behoves us to look about us, we will speed ourselves to London, to take some way in hast, lest it be too late, in the meanwhile, I pray you tell me (for you must be my counsellor when all is done) what way you think best to be taken?

Tertullus: I will do the best I can, but I must first request one thing of you before I join to help you.

Diotrephes: What is that? If it be not unreasonable, you may assure yourself of it, for you know, that I have never been straitlaced against you, or any of your friends.

Tertullus: I doubt not of it, but how can I have it before I ask it of you? You know, that we received letters from England, that there were very hard laws made this last Parliament against the Catholics: this is it therefore I must request, that you would use means that the rigor of them be not enforced, for you know that we have many both in Court and country, that shall else be in great danger.

Diotrephes: I am very well contented to do so, but what way shall I take to do it?

Tertullus: Surely, such a way as shall also make greatly for your own cause, and that is this, complain of the domestic foes the Puritans, and say, that they are worse than us, and that you shall never prevail against us, until first they be suppressed, and desire that we may be let alone for a time, and that all men would bend their forces against them.

Diotrephes: This is excellent, I am very willing to do this, for it will help forward our own cause: now go on, and tell me what is to be done further?

Tertullus: The first thing you must take in hand, must be the suppression of those preachers in London, and in other countries, that be of most special note, for their forwardness against you, and you must do it very wisely: that is, you may not suppress them all at once, nether all of them in a long time, for you must take heed that the world does not conceive opinion of you, to be enemies to the Gospel, for then have you no way but to turn wholly unto us.

Diotrephes: That will be a very good way, but how shall we have good matter against them, for their lives are thought to be very upright, and they have learned of late to be more politic than heretofore, for if they speak against anything established, they do it so cunningly, that advantage cannot be taken against them by law?

Tertullus: Never doubt of that, was there ever any man that meant to beat a dog, but he could easily find out a staff to do it, you must in this case prefer your safety before your credit, or the estimation of any that belongs unto you?

Diotrephes: Yea, but shew me some particulars, for I promise you, I see not how to do it.

Tertullus: You must be sure to let none preach at Paul's Cross, but they of whom you have experience to like well of you, and you must give them instructions beforehand, that they inveigh mightily against the reformation that your adversaries desire, and there will one or other of them speak against that, and so you may have sufficient advantage against them.

Diotrephes: But these fellows be very sharp to find a fault. What and if the matter which our friend preaches be false, and so the other take occasion to confute it?

Tertullus: Then must you urge him to defend that which he has said, and so shall you have more occasion to entrap the adversary.

Diotrephes: But in so doing, he whom we set on work shall lose his credit.

Tertullus: What and if he does, do you compare his credit with the weight of your Bishoprics? There is no comparison.

Diotrephes: You say true, but what if it shall fall out, that the adversary be not blameworthy, neither in matter nor manner?

Tertullus: If he maintain the controversy, it is sufficient cause to put him to silence though he have the better part, for you must maintain the peace of the church.

Diotrephes: But this is not all, for how shall we do for the Court, that is the place, which above all we must fortify, or else we are gone?

Tertullus: Indeed there is great care to be had of it, and there be many

ways to prevent us there, but we will do what we can in it. First you must take heed from time to time, what chaplains be put to the Queen seeing they are the teachers of the whole court, namely, that they be eloquent of tongue, and good companions, not too precise in their conversation.

Diotrephes: It is very true, for they may else mar all, I have heard some of them speak dangerously, even before her Majesty.

Tertullus: Therefore you must take heed, that they be such as can be contented with the course of the world, and then if they happen to speak home now and then (as it is a thing incident unto a rhetorician to be girding^a) the courtiers will never regard his words, because they see he walks not according to that himself.

Diotrephes: But I am afraid that the court shall in time come to knowledge by their preaching, and then we are gone.

Tertullus: Fear not that. I read once in a book made by one of the Puritans, that if a man would have the blessing of God (as he termed it) upon his hearing, he must submit himself to an ordinary teacher, which thing (I promise you) is some-what: for I see, that the greatest knowledge of their religion, is in those places, and men that have the same ordinary teacher: and therefore keep them from any more preaching, than on every Sunday, and that by diverse men, and I warrant you that gap is stopped forever.

Diotrephes: It is something that you say, and I will not forget to look unto it, but there is another thing which is greater than that, which is, how we may keep the Queen on our side, for I have often feared her, seeing (there is no question) but she is grounded in the foundation of religion.

Tertullus: How have you kept in with her all this while?

Diotrephes: Mary thus, we have been very careful to take heed who is admitted to preach before her in the Lent: there was one Deering, that by our negligence preached once: if he and such as he, had but continued the whole Lent, I am afraid, there would have been never a Lord Bishop left in England before the next Lent had come again.

Tertullus: That I like very well, but that is not all, they will make books, and it cannot be but some of them do come to her hands, how will you

a. girding: to hem in, in this case, with sound doctrine. (H&F)

do if she like well of them, and the matter of discipline in them?

Diotrephes: I promise you I cannot tell, you must help us at that dead lift, or else we are undone.

Tertullus: It is an easy matter to remedy, you must when you hear her speak of such things, make her believe that all is well, and that the drift of these men is not seen, for they would have no magistrate, and so would pull down kings and princes, and this will be sure to prevail, and make them to be esteemed the vilest men alive.

Diotrephes: How can I tell her that all is well, when I have been constrained to tell divers preachers, that have so sore urged me with the text, that I could wish things were amended: but the Queen will not at any hand?

Tertullus: Surely, you are a very simple man, my Lord, (as though) the Queen hears what you say to them, or they, what you say to the Queen, you must still continue that course of excusing all things to her, for she believes that you are learned, and lay all the blame when you talk with them on her, (for you cannot overthrow them by Scripture) and so you shall not only keep the Queen on your side: but also make the preachers have a tolerable opinion of you, that you would have some things reformed if it lay in you.

Diotrephes: That is a notable way, I will always observe and practise that, but there be many noble men, counsellors, and great courtiers, that seem to like well of our adversary: how shall we do to retain them, or to bridle them that are gone from us?

Tertullus: That will be somewhat hard to do: yet the best counsel I can see meet to be taken, is this: you must show yourselves very affectionate unto those that desire glory and estimation, you must wink at the vices of all of them whatsoever they be, and not reprove them, much less correct them; and those of them that be needy, you must have them to beg the Bishopric, Deaneries, and such great places, and let them that shall have them pay well for them. So shall you not only have them beholding unto you for a benefit, but keep them still on your side, in hope to have the like bootie another time.

Diotrephes: This is very well, and shall be always observed: but there is yet an other thing, I heard of late, that there be very many gentlemen and

gentlewomen in the Court, that like us not, and it has often times been, that kings and princes, have been induced by information of mean men, to do that which great counselors could not beat into their heads, how shall we do to stay the mischief that may come of these?

Tertullus: Easily, you must consider that they be of two sorts: either they be such as be highly in favor, or they be common courtiers, if they be of the former sort, You must when you have opportunity to speak to her, tell her, that she must take heed of such, and such persons: for though they be very wise and discreet (because you must not dislike any that she likes) yet are they (being of a good nature) deceived, by the fair pretence of Puritans, and for the other you may say they do great harm, by reason of their countenance in the court, with favoring the Puritans, so that it shall come to pass, by this information, that the Queen shall not only reject their speeches, (if they use any against you) but also take them up roundly, that they shall not dare to speak any more.

Diotrephes: This pleases me at the very heart, but how shall we do to be sure at the Council table, for they are wise, and many of them like us but from the teeth outward, and we have received many a foil there?

Tertullus: That is even the hardest of all: I know not in the whole world any way but one.

Diotrephes: Tell me that one, for if once I know it, we will say well to it, but we will bring it to pass?

Tertullus: This is it, in King Edward's days there were Bb. of the Council: now if you could get (though it were but one) to be a counsellor, then might he very well, whensoever any matter of complaint came, tell the Lords it pertained to ecclesiastical jurisdiction, and he and his brethren would hear it at large: so might he stop their mouths quickly, and then he might for fashion's sake, hear the cause, but send the plaintiffs away with a flea in their ear. And thus very quickly would all complaints to the Council cease.

Diotrephes: Oh most notable device, all our friends in England shall fail us, but we will have this take place: there is yet another thing that must be helped, and that is the universities, for they have great privileges, and Puritans start up there every day.

Tertullus: So there will do some do what you can, unless you have fire

and fagot, (which weapon of ours, you only lack, and none else) the best course that I know to be taken is this, let no college choose his own head, but let him have a mandamus^a, procured from the Queen, and see that he be such a one as has been a non-resident before, and let him have diverse livings: and so that will draw with it formality. Let him be the Queen's chaplain, or at the least brought now and then to preach in the Lent, and that will so set him agog for a Bishopric, that you shall be sure he will suppress your adversaries as they arise, and let the head of the houses be admonished from time to time, that they choose none to be fellows that are Puritans, but such as like the state, and for the more assurance, let them be urged to subscribe, yea, to swear to your authority, before they be admitted.

Diotrephes: Shall we go to Cambridge, and see this put in execution as we go?

Tertullus: Nay soft, be sure of the court, before you enterprise any other where, least you mar all.

Diotrephes: You say very well: now how shall we do for the parsons and vicars, of the country that like us not?

Tertullus: I promise you, those that be in already, will say hard unto you, and those that be to come also, if they will subscribe to the articles, so far as they concern faith and sacraments, the statute law favors them too much.

Diotrephes: But have we no help by the canon law?

Tertullus: Yes, there is help enough in the canon law, if they will take it: but I will tell you one thing in your ear, which I would not for a thousand pounds were known abroad, and that is this: if the statute made in the 28 of H. oct. cap. 19 and the reviewing of it in the I. of Elizabeth, cap. I. were thoroughly sifted, I am afraid, not any canon law would be found good law in England, and so what would become of you, and your authority? But I know to whom I do speak it.

Diotrephes: What shall we do then?

Tertullus: You must set a good face upon the matter, and pretend law, both statute, and canon, especially canon, because they know not that, then deprive them of their livings, which if they (though they know you

a. mandamus, or a writ. (H&F)

do them wrong) could remedy by law, yet are not their purses so well filled as yours, and so lack of living will make them to yield at length, as we see it has done many.

Diotrephes: But may we not well suppress them, for not using the surplice, and Book of Common Prayer in all points?

Tertullus: I tell you there is no law in England to hurt them, for anything that they have done concerning the surplice, the judges having been set on by you and us, have indited them for it, but it is more than they can warrant by law, and as for the Book it is clear, that the strict keeping of it was meant against us, but we thank you for turning the edge to them from us. Summum ius, must be your best help in this case, and look that you practice it continually.

Diotrephes: This will do very well, how shall we do to keep the ministry from too much knowledge, for that must be done, though we pretend the contrary?

Tertullus: Indeed, it is a thing that you must look narrowly unto, and therefore take heed above all things, that the exercises of prophesy come not up again, for you know what harm they did unto you in every place where they were kept, and especially where men were moderators therein, that had been beyond the seas, to see the practise of them at Geneva, and you must beware of the exercises that ministers have at their meetings: for you know, that in Leicester-shire, they furthered knowledge greatly.

Diotrephes: But how shall we do with this, the exercise of prophesy is expressly set down in the 14th chapter of the 1st to the Cor. and it is known that they whom you and we set on work to get it forbidden, confessed since that they knew it not, but took it to be foretelling of things to come, and not expounding of the scriptures.

Tertullus: You must answer it as you do the rest of their Reformation, the particulars whereof are expressed in the New Testament: namely, that they were things only for that time, and for them that helped you, what if they confessed their ignorance? You must still accuse their exercises to be unlawful assemblies, and conventicles to breed sects and schisms, and your authority will bear you out in all this and more too.

Diotrephes: But what shall we do to make the world believe we would have the ministry learned?

Tertullus: Make them first ministers, and then send them to school, enjoining them to get some part of Master Nowel's Catechism, or of Bullinger's Decades by heart, and so you shall seem to desire a learned ministry, as well as these Reformers.

Diotrephes: We will not fail to put this also in practice, is there any more that you know, that may serve our turn, for the further establishment of our dignities?

Tertullus: No nothing of any great weight, but it may be referred to some one of these points, but the particulars of every branch are many, which your own wisdom may easily look unto.

Diotrephes: Then let us go, for I long until I set these things abroad.^a

Tertullus: Yet I pray you remember to do something for us poor Catholics, seeing you stand by our help especially.

Diotrephes: Great reason we should do so, or else were we ungrateful creatures, but you must devise what must be done.

Tertullus: You know that some of us be in prison, and others abroad, for those that are restrained, I pray you that they may have the liberty of the prison, and their friends to come to them, and when any of them come before you, that you would deal favorably with us.

Diotrephes: Your request is very reasonable, for the first you shall see that your friends shall have the best chambers in every prison, and when any Puritan falls into our hands, you shall see him have the most stinking place that can be found. Now when any of you, yea if you yourself come before us, you must be content to let us rail on you, and call you traitors, and threaten you grievously, but you shall be sure you shall sustain small harm, if you receive any, you must impute it to the times and not to us.

Tertullus: I thank your Lordship, let us now be going, for we have tarried too long in our lodging this morning.

Diotrephes: He never tarries too long that is well employed, as we have been, it was the best morning that ever I spent.

Demetrius: How now my host, what say you to these jolly fellows, had not they notable talk?

a. abroad, that is, to set the same in motion. (H&F)

Pandochus: Yes sir, I have learned of them, that that will do me good I hope.

Demetrius: What is that?

Pandochus: I have learned how to course our preacher, and he shall be sure of it, and though it cost me the price of a ton of wine.

Demetrius: Why, what does he do that deserves coursing?

Pandochus: What? He sets men together by the ears, the town was never at quiet since he came, he teaches such doctrine as some do like, and some not, and so they fall at variance.

Demetrius: I pray you tell me some particulars of the worst of all.

Pandochus: This for one: our town stands on vittling,^a because it is a thoroughfare, and he preaches against good fellowship (which he calls drunkenness) and against playing at cards and tables, wherein, if he might have his will, I and my neighbors might go on begging within one twelve-months, and he has so prevailed that I take not so much by four pounds in a week, as I was want to do: yea I have had ten shillings of one man in a week for drink only, that will now scarce spend three, but I will look unto him.

Demetrius: Well my host, deceive not yourself, I perceive that you and I are in a wrong box, you are an enemy to the Preacher, because he speaks against your unlawful gain, and so was I yesterday with him that took the same course to amend me: and I thought he had spoken falsely, because he was a Puritan: and when I came to hear my matter debated, the Bishop disallowed my course, and yet took my part. And why? Because I might defend him in his unlawful calling. But I see their juggling well enough, and if the man, with whom I was so offended be not gone, I will talk further with him, for I perceive that he meant better unto me than they did.

Pandochus: I perceive we shall have a Puritan of you, if you would so fain speak with him, he is but newly gone out at the gate, you may ride after him: but as for our Preacher, I will take in hand with him, because I cannot tell how I shall else gain my living, and maintain myself as heretofore I have done.

a. vittling, that is, serving up food and provisions. (H&F)

Dixi

THE CONCLUSION

Brethren, ye see by lamentable experience, how injuriously the church of God in England is dealt withal, by taking away, and stopping the mouths of their faithful teachers, and by thrusting upon us unlearned and insufficient men, which neither have will nor ability, with wholesome barking to drive away the wolf, but contrariwise give privy encouragement unto the enemy, to continue in his wickedness, whereby the church of God is assailed most dangerously: and Satan does not cease by all means possible, to overthrow that good work which is begun in England: and therefore it behooves us brethren, to look about us, and not to suffer the enemy to grow so strong against us, if by any means we may let^a and hinder his wicked enterprises. And now, my brethren, what is to be done on our parties? Surely I am one of the simplest of a thousand, to give advice to proceed in any good course in so weighty a matter. But this, in my judgement is a good way, even to join ourselves together, so many as fear God, and to frame our most humble supplication unto her Highness, showing unto her Majesty the great damage and loss that the church sustains, for that they cannot have the voices of their faithful pastors, which have diligently, and with great pains labored to draw men back from superstition, and the false worship of God, unto the true and sincere worship of his majesty, and laying down before us most purely, the doctrine of the scriptures, to the end, that we should know what we ought to do, and what to leave undone, leading us, as it were, even by the hand, unto the true worship of God, and our loyal duty unto her Majesty, and all her officers. And these men (we cannot tell by what means) are letted^b and stopped from doing those notable duties of their calling, and are not permitted to speak any more unto us in the name of the Lord, whereby we her poor subjects sustain great dearth^c and scarcity, even of the food of our souls. Therefore we her loyal subjects, most humbly do entreat her Highness, that she would look upon the affliction of the poor church, and let us have our true teachers restored unto us again. And so

a. letted, that is, hindered. (H&F)

b. see note above. (H&F)

c. dearth, that is, shortage. (H&F)

we her subjects should yield continual thanks unto her Highness, praying unto God always for her prosperity. And (our brethren) if this way shall be thought good, when there shall be some advice taken upon it. Then to choose out some fit man that can indite and frame our supplication, one that fears God, that has a feeling of this plague in his heart (as the scripture says) I mean of the want and lack of these good preachers.

And this being done, then to appoint other godly and honest men, to present our supplication, two or three, as it shall be thought good unto you, and the rest to aid them with money, or in what other danger may fall out: so that they present it in the name of the whole congregation, or otherwise, if it shall be thought good. First to move our suite unto some of the Bishops, as Winchester or Salisbury, or both, or any other that you shall think good: I beseech you let us not sit still, when we are touched so near, but as those good men have ventured their liberty and living for our good: so let us take some pains for them, to adventure some danger of reproof, or what else may fall out.

Better is the day of death (says Solomon) then the day of birth, man that is born of a woman, lives but a short time, and is replenished with many miseries, but happy are the dead, that die in the Lord.

Man is born of woman in travail, to live in misery, man through Christ, dies in joy, and live in felicity. He is borne to die, and dies to live. Straight as he comes into the world, with cries, he utters his miserable estate, straight as he departs, with songs he praises God for ever. Scarce yet in his cradle, three deadly enemies assault him: after death no adversary can annoy him: while he is here, he displeases God: when he is dead, he fulfills his will. In this life, here he dies through sin, in the life to come, he lives in righteousness, through many tribulations in earth, he is still purged: with joy unspeakable in heaven, is he made pure for ever: here he dies every hour, there he lives continually: here is sin, there is righteousness: here is time, there is eternity: here is hatred, there is love: here is pain, there is pleasure: here is misery, there is felicity: here is corruption, there is immortality: here we see vanity, there shall we behold the Majesty of God, with triumphant and unspeakable joy in glory everlasting.

Seek therefore the things that are above, where Christ sitteth on the right hand of God the Father, to whom with the Son and the Holy Ghost, be all honor and glory, world without end. *Amen.*

HAIL & FIRE
www.hailandfire.com