

## The 36. Sermon vpon the fourth Chapter.

16 Take heede vnto thy selfe, and vnto learning: continue in these thinges; for in so doing thou shalt saue thy selfe, and them that heare thee.



Although S. Paule had sufficiētly warned Timothie before, to take so good heede to edifie the

Church of God with good doctrine, that he should giue good example by his life also, yet he confirmeth this matter againe, not only in respect of the man to whome he spake, but he hath giuen a doctrine that must remaine for euer. And therefore this is a general rule which S. Paul giueth to all shepherds, to wit, that first of al they take heede to theselues, to walke holily as touching their owne persons, and then to take heede also to their flocke which is comitted vnto them, that they giue them foder. So then here are two thinges requisite in vs that haue charge to gouern y<sup>e</sup> Church of GOD, we must beware we walke in such sort, that our life be not offensiuē, or giue any euill example: and then because honestie sufficeth not in him that must haue his mouth open, doctrine also must go therewithal. Whatsoeuer he be that will be taken and accounted for a christian, must take heede to him selfe, as Moses also giueth warning to all the people. And therefore it is saide that the law of God must guide vs, to the end we should take heede to our

selues. But that that Saint Paule addeth in the second place, is specially for y<sup>e</sup> ministers which haue a publicke charge: for God hath not chosen them in vaine to this office. And they are precisely exhorted to take heede to theselues. For although euerie Christian ought to be wise in gouerning his life, and verie watchful, that Satan take him not at vnwares with his tentations, & must also take heede, and preuent al dangers that compass vs in on euerie side, yet is not this spoken in vain to the Ministers of the worde: for they are as a candlestick set vpon a cupboard or table, they must giue light a farre off. It is truly sayde to all Christians in generall, because they beare the light of life, when God hath lightened them with his word, y<sup>e</sup> they must giue good exāple, & walk wisely, to y<sup>e</sup> the end they may instruct the ignorant. But if this be required in all men without exceptiō, what shal we say of the whome God hath appointed to shew the way to all the rest? So then, there is a great deale lesse excuse in y<sup>e</sup> shepherds, that must preach the worde of God, if they walke disorderously, then in priuate men. Truth it is that all shalbe cōdemned before God, but the vengeance shalbe double vpon our heads, when we

Ec. haue

haue no regard to the office, y<sup>e</sup> god  
 hath called vs vnto, and y<sup>e</sup> vpo this  
 condition, that our life shold be as  
 it were a witnes of the doctrine to  
 giue it more authoritie. And ther-  
 fore we ought to muse well vpon  
 this lesson & warning: if we do but  
 only go vp into y<sup>e</sup> pulpit to preach  
 though we had the best grace that  
 a man could wish for, it is nothing, 10  
 it is no better then the sounde of a  
 brasse pan. Truth it is that it may  
 be heard farre off, it may well beat  
 mens eares: as a bell y<sup>e</sup> hath a good  
 pleasaunt sound. Such shal we be,  
 if we haue good doctrine in our  
 mouthes, & our liues be wicked &  
 naught. And therefore we must re-  
 member this lesson. the better, to  
 wit, that it is not inough for vs to 20  
 haue preached the worde of God  
 purely, & expounded y<sup>e</sup> holy scrip-  
 ture faithfully, & applied y<sup>e</sup> that we  
 haue handled to the peoples vse:  
 our life must speake as well as our  
 tounge, and we must endeouour to  
 walke vprightly, to the end that o-  
 ther may follow vs. It is said of all  
 beleeuers y<sup>e</sup> they must drawe their  
 neighbours to god in such sorte, y<sup>e</sup> 30  
 they must go with thē: for see how  
 the prophet Esay speaketh. Let vs  
 go vp to the Lords mountaine. But  
 (as I said) we that are ministers of  
 the word of God are more straitly  
 enioyned. And therefore wee must  
 take so much the more heede that  
 our liues may be so ruled, that we  
 may effectually witnes, y<sup>e</sup> it is not  
 in vaine y<sup>e</sup> God hath chosen vs, & 40  
 so desire to shew all the world the  
 way to saluation, y<sup>e</sup> we go before  
 them, & labour to drawe as neere

to God as wee can. This is one  
 point: but Saint Paule meaneth  
 not, y<sup>e</sup> onely the ministers should  
 giue them selues to honesty, he  
 will haue all men to doe so: but  
 he requireth more ouer of them,  
 that they giue heede to doctrine.  
 And therefore, though wee haue  
 liued without reproch, though  
 we haue bene as looking glasses  
 for men to beholde all honestie,  
 and the feare of God in, and all  
 vertue, yet are we not quit nor  
 absolued for all that: for GOD  
 hath appointed vs to preach his  
 worde. Therefore wee bee to vs  
 if we be idle in this behalfe for so  
 also Saint Paule speaketh. And  
 therefore let vs make a difference  
 betweene states and offices.

Trueth it is that all Christians  
 are bounde to edifie their neigh-  
 bours, as God hath giuen them  
 meanes: but yet God hath espe-  
 cially giuen vs the charge to  
 speake in his name. And therefore  
 must our mouthes be alwayes o-  
 pen. Nowe if this marke bee gi-  
 uen to all them which are apoin-  
 ted to gouerne the Church of  
 God, we must needes conclude  
 that they that giue the people no  
 instruction, can neither call them  
 selues prelates, nor Bishops, nor  
 Elders, nor Pastours, nor Mini-  
 sters: al they that are domb dogs  
 vsurpe those titles falsely. And  
 therefore wee see what kinde of  
 gouernement the popish church  
 hath. They will bring boldly y-  
 nough that their bishops are the  
 Apostles successors, & that they  
 represent the heauenly principa-  
 lities:

lities: but yet what doctrine can we get by them? Hardly may they giue that they haue not: yea they thinke their Bishoplike dignitie is disgraced, if they go vp into a pulpit to preache. And yet with open mouthes, wil they call them selues Prelates of the Church. Yea wis: but see here the holie Ghost denieth them to be any. We neede not to strue 10 much to disgrace them of those titles, which they take falsly to themselues: for they are proued lyers by S. Paule, who pronounceth in the authoritie of God, that they that take not heede to doctrine, must not be taken for Pastours. This is it, we haue first of all to note vpon this place, to 20 wit, that al they whom God hath set to preache his word, must as touchinge their owne persons walk holily to giue good example to all the people, and must aboue all other take heed to themselves, because God hath called them in the first place, and in an high step to come to him: and therewithall, that they must giue 30 themselues to doctrine. And to the end that this might be the better obserued. Saint Paule addeth, that Timothie, and all they that are of his calling must continue therein. And therefore, it is not inough for a man to labour to doe well, vnlesse he continue to the end: it is not inough for a man to teache by 40 puffes, but he must frame himself neuer to bee wearie in taking paines to edifie the Church of

God. As we may see some, y<sup>e</sup> sometime haue a good sign of a zeale, but it waxeth cold verie quickly: for there is no constancie in the, there is no continuall threde. Therefore S. Paul sheweth that he y<sup>e</sup> is called to gouern the church, must neuer be wearie, whether it be in giuing good ex<sup>am</sup>ple by his life, or by preaching the word of 10 God, to giue foode of saluation continually to the flocke. Therefore we must continue in it, for the word y<sup>e</sup> S. Paul vs<sup>e</sup>th, importeth as much as to stay & arrest our selues vpon it. To be short, he meaneth, that God, when he calleth a man to be a minister of his word, doth not take him to hyre 20 for three days, or for a litle time, but will y<sup>e</sup> he giue himselfe wholly to his seruice. Is it so? then we must not be idle, nor negligent, but follow the order y<sup>e</sup> God hath shewed vs: & when we haue takē paines one yeare or two, let vs know, y<sup>e</sup> this is nothing if we continue not constantly vnto y<sup>e</sup> end. And this warning is more then 30 necessarie: for we see what faintnes there is in vs. And on the other side we trie but too much, y<sup>e</sup> Sathan goth about as much as he can to bring them out of frame, y<sup>e</sup> are couragious, & to break their hearts, to the end they may faile in the mids of their way. Though the charge we haue were not so harde and burdenosome, we are 40 on our partes so weake, that the least thing in the world wil make vs leaue off, and turn their pride. And though the difficulties be

great, yet doeth the diuell turmoyle and tosse vp and downe, as much as he can, to put vs beside the way.

How then can we be constant to quit our selues towarde God and the Church, vnlesse this les-son be wel imprinted in our harts and memories, to wit, that God hath bou'd vs to him in such sort, 10 y<sup>e</sup> we must fully & wholly cleaue to him: and take no occasion to be weary, whatsoeuer come of it, but go on still, vntill we come to our marke. This is it we haue to mark in this place. But though S. Paule direct his words especially to them that haue charge to gouerne y<sup>e</sup> Church of God, yet must we take a generall exhortatiō out 20 of it, to stay our selues, and stand to that that our Lord sheweth vs, considering the lightnes & vncōstancie y<sup>e</sup> is in vs al. There is none of vs but sceleth how light we are and then what lacketh daily, but that we be caried away by Satan, so that euerie minute of an houre we forget both God, and our salu-  
30 ation, were it not y<sup>e</sup> we did euerie one stir vp our selues? For this cause let vs marke y<sup>e</sup> S. Paul speaketh not only to one man alone, or to one state, but his minde was to warne all the faithfull as well, that they shall neuer holde themselves fast to the seruice of God, vnlesse they confirme themselves in coniuance, in despite of Satan his beard, & all the troubles 40 he is able to moue against them. And therefore they must neuer be

wearie: for this is the end of the exhortation that S. Paule setteth downe here. Moreouer he sheweth Timothie the profit that shal come by the zeale and steadines, if he continue to do well, & turne not the bridle, though he must resist many tentations: for, saith he, *In so doing, thou shalt saue thy selfe, and them that heare thee.* There is not one of vs all but desireth to be saued, yea the worst that arc will say so: & though their hearts be not touched with it, yet are they moued with a certeine affection, to be saued: but to take the way to it, they cannot abide that: for they despise God, as it were of set and purposed malice, and giue them selues out to Satan to their destruction: and yet we see that all men haue this affection imprinted in their hearts, that they desire to be saued. But S. Paul sheweth here to Timothy, that it is his saluation to walke as he exhorteth him to doe. And afterward he bringeth him a greater reason. For the saluation of y<sup>e</sup> whole Church, saith he, is put into thine handes. See God hath committed all his flock to thee, to be governed: if thou do thy dutie faithfully, thou shalt saue al them that heare thee: but if thou be negligent, & thy life a stumbling blocke, or if thou make no great account to preach the worde of God, all will come to naught, thou shalt see an horrible confusion before thy face. And therefore seeing GOD hath made thee

thee a Minister to saue foules, thou must imploye thy selfe so much the more mightily, & with greater zeale and earnestnesse.

And this is Saint Paules meaning in fewe wordes. But a man might aske a question heere, how a man may saue himselfe: for we knowe y<sup>e</sup> this honor is reserued to God, (as in deede he deserueth it) for 10 him to be called our sauour: and that we hold our saluation of him, to doe him homage, and giue all the praise to him. If euerie one of vs do saue him selfe, what remaineth to God then? For it seemeth that Saint Paule doeth list men to high here, when he giueth them this charge & office to saue them selues.

But the holie scripture vs<sup>20</sup>eth this kinde of speache, when it exhorteth vs to follow our vocation whereunto God hath called vs: and this diminisheth no parte of that that belongeth to GOD, neither lesseneth his honor at all, the least iote that may be. And so God hath this title proper to himselfe to be a Sauour, as he is well worthie. And why? for euen 30 as he made vs, so he facioneth vs a new to his image, to imprint the marke of his adoption in vs, to the end we may be his children & heires. We are of nature strangers to God, we are vtterly cast away and condemned. But he pitying our miserie, and being not willing that we should perishe, 40 draweth vs vnto him: for, because he is the founteine of life, when

hee calleth vs to him, our life standeth therein. And how so? Whē he lightneth vs by his word & by his holie Ghost, & frameth our hearts a newe, to the end that we may serue him in all purenes, and when he giueth vs vertue & strength to continue, & holdeth vs by the hand to fight with vs against Sathan, and against all faults that are made against vs. We see therefore y<sup>e</sup> al our saluation commeth from God: he be- giuneth it, he cōtinueth it, he bringeth it to perfection: a man may ascribe nothing to himselfe herein, no not so much as one drop. But because God vs<sup>eth</sup> vs, and maketh vs as it were his instrumentes, that is yelded and giuen to vs in name which is proper to him in deede, as it is said, that the ministers of the worde are Gods helpers. But how are they helpers? To edifie and builde vp the Church. And yet is this left him in holie writ, that as it is he that hath laide the foundation of his Church, so doth it belong to him to mainteine it and keepe it, and bring it to perfection. How is this giuen to a mortall man? Though we be vnprofitable, yet it pleaseth God to set vs on worke in his worke.

As he doeth vs this honour, although wee are vnworthye he should vs<sup>e</sup> vs in so noble and excellent a worke, as the saluation of men is, so also in this so honourable a title, he parteth stake with vs, and calleth vs his fellow

helpers. Euen so standeth the case in euery particular mans saluation. For whē God guideth & gouerneth vs by his holy spirite, & willeth vs to worke our owne saluation, (not that it lieth in our handes, or proceedeth from any vertue or industrie of ours, but because God worketh in vs in such sort that we be not as stones or stockes of woode) he sheweth vs his good wil, he breedeth faith in vs, he giueth vs all the graces of the holy Ghost: and when we haue all this in vs we may call it ours. Euen as we call the bread which we eate, ours, although it be giuen vs of God his meere bountifullnesse and goodnesse: euen so saith it with the giftes of the holic Ghoste. And therefore S. Paule in the epistle to the Philippians exhorteth the faithfull to worke their owne saluation: but hee addeth that it must be with all feare, knowing that it is God that worketh and giueth vs the good wil, and the doing, yea, and what else soeuer, through his meere mercie. And therefore seeing it is so that God beginneth & bringeth to end in vs that, that we holde of him, and seeing the good will, and the ableness to do good commeth wholly of the holy Ghost, and seeing that the whole must be yeilded to his mere grace, there is good reason we should walke in feare, bowing downe our eyes, voide of all presumption that puffeth vs. But because wee are Gods instru-

mentes, because he powreth out his vertues vpon vs, we must imploy our selues in that where vnto he hath called vs, and beware we be not idle. And therefore let vs walke in that calling wherevnto God hath called vs, and then shal we worke our saluation. But how shall we do it? God will doe it in such sort that we shalbe his instruments. And therefore we may not thinke it strange that Saint Paul saith here to Timothie, that if he liue holily, and do his duetie, he shall saue himselfe. For Saint Paule doeth not dispute here vpon the cause of our saluatiō, neither to whom the prayse of it is to be yeilded, there is no such thing in question here: but that a man should imploy him selfe, yet knowing this that he can do nothing, neither is any thing of himselfe, and therefore that he suffer God to gouerne him, and know y he deserued not the grace y is don him, and yet that he mult walke according to his calling. And here in the Papistes abuse themselves, that being sore possessed with this hellishe fantasie, that man hath his free will, & can do some thing of himselfe: as soone as they finde any word or syllable in holy writ, where man is spoken too, to doe, they conclude therevpon, that there is some might & power, and ableness in man. Yea wis, but the holy Scripture sheweth vs, what our duety is, and doth not puffe vs vp with pride

pride, as who would say we might haue some false presumption of our vertues: but it teacheth vs onely that we must not flatter our selues in our slouthfulnesse, nor be as dead stocks when God quickeneth vs.

Moreouer it sheweth vs, from whence wee must receiue that that we haue not. Now we are void of all goodnes, there is not so much as one drop in vs: therefore we must receiue it frō aboue. And therefore let vs marke wel, S. Paules meaning was not, to giue any occasion of pride, to the end they should esteeme themselues, but only meant to shew them, y<sup>e</sup> God will vse them, and apply vs to that seruice wherevnto hee hath appointed vs: that euerie one of vs must suffer him selfe to be guided and gouerned of God as he shall thinke good, and that we play not the stubburne colts, but learne to submit our selues to him, whatsoe uer become of it. This is one point. As for the second, Saint Paule when he saith to Timothie, *That he shall saue himselfe, and them that heare him,* sheweth what a mater of weight it is to preache the Gospell of GOD. It is to edifie a whole Church to saluation: or to destroy it, and bring it to damnation. And if this were wel knownen, we for our parts would be more watchfull to walke vprightly, & striue with ourselues to serue the Church well: and all the people also would better consider what

a pleasure God doeth them, whē he sendeth them faithfull pastours, & would make better account of them, then they doe. And this is it in fewe words that is contained in this place: that if there be a good teacher that doeth his ducie throughly in preaching the word of God, and hath a care to giue good example by his life, that he is as it were a minister of saluation, that GOD hath placed him to call a whole flocke to saluation. And on the contrarie side, if a man be negligent in teaching, and be as the most part are, and haue no zeale, and for his life, is a naughtie and wicked liuer, and as it were a deadly plague amongst men, whē we heare this, know we first of all, that God curieth vs, that it is a signe of his vengeance, when we haue not good Pastours, but want men that should preache the doctrine of saluation, and haue such as passe not whiche way the world goeth. Therefore if we haue men that corrupt and falsifie good doctrine, or else be of a wicked and slaundersous life, it is as much, as if God spake from heauen to tell vs, that he withdraweth him selfe from vs, and that we are not worthy to be taught of him, nor to be gouerned by him: and we haue not onely this witnesse, but the gate of hell is as it were open to make vs all fall into euerlasting destruction. This is it we haue to marke first of all. But

how many are there that thinke vpon this? Nay on the contrarie side, there are a great number, y<sup>e</sup> would gladly haue nothing but idols, to make a shew in a pulpit, and a florisse, as for the rest, the worde of God should be shut vp in a coffer, as the Papistes keepe their reliques. We see a great number y<sup>e</sup> would dallie thus with God, 10 and are angry when they see men haue any zeale to preach y<sup>e</sup> word of God purely, & to amend such thinges as are amisse, and to correct faultes. What shall a man say of them, but that they haue conspired with Sathan, to put out the grace of God vtterly, to the end they may goe headlong into destruction? For they sinne not by 20 ignorance: that that Saint Paule saith here is not darke, if they beleue in God, and beleue that the holie Scripture is his worde. Whereof we haue good occasion to dout as touching them, seeing there is so great and horrible wickednesse now a dayes, that they that will call themselues Christians with open mouth, do so villenously mock at God & his word, that they are not worthie to be compared to Turks and Heathen men, but are dogges and swine, that despite God openly before all the world, and shew it plainly by their deeds. But if they beleue that this which S. Paule speaketh here came from the holie Ghost, they shall neede no glose as they 40 may in hard places: for he sheweth, that when there is a teacher

that doeth not his dutie, the gulfe of hell is open, & God displayeth his curse ouer a whole people. On the contrarie side, let vs marke wel, y<sup>e</sup> if y<sup>e</sup> word of God be preached faithfully vnto vs, and they y<sup>e</sup> preache it, labour also to edifie vs with their good life, we haue saluation thercin. And we may not thinke this strange, seeing S. Paule calleth the Gospell the almighty power of God to saluation, to all that beleue. But what? there are verie fewe, that haue a desire to apply this vertue to themselves. In deed they will say, they desire to be saued, but yet they tread GOD his doctrine vnder their feete, they could find in their heartes that there were no order of a Church at all, but that it were cleane banished, they shew themselves as open enemies as the Papistes do, or rather more. This is well knowen, and yet would they be taken for great Christians. Yea wis, but then must they builde & make a newe Iesus Christ: for we see that God would haue vs fasten our saluation of our soules, as it were, to the word y<sup>e</sup> is preached to vs in his Name, & in his authoritie. And I would to God such maner of men had such shepherds as they could wishe, & y<sup>e</sup> it might be to their saluation. I would be farre off of Geneua, & I would to God I might neuer come within two hundreth miles, to do them good, so y<sup>e</sup> they had men y<sup>e</sup> sought for their saluation. But what? they would haue diuels. If such maner



people were angrie, that our life were naught, that we were too negligent in preaching, and confirming y<sup>e</sup> good doctrine, by good example and good conuersation, it were well wee had therein to acknowledg our fault & lewdnesse, & confesse with shame that we haue walked amisse. But what? There is question of nothing, but of spewing out their poyson against vs, bycause we desire, (be our weakenesse neuer so much, & though we are farre off in doing our duetie as we ought) to haue God serued and honoured, and that men render him that honour and authoritie he deserueth and is due to him. But yet men wil say, wee will doe this and that, Yet when all is done, and we haue cast our cards, when they haue prated and prated of rule, and principallitie, and of what soeuer the wicked lay for them selues, as much as they can, yet we see that the marke they shoot at is, that there may bee no order nor policie amongst vs, that there may be no reuerence shewed to the word of God, y<sup>e</sup> men may mocke & scoffe at it, as they list. This is the controuersie amongst vs at this day, and y<sup>e</sup> hath ben tossed too and fro a great whyle: and beastly filthinesse groweth so fast on, that there is no talke of dissembling and clogging it, both earely and late mens mouthes are full of it: for the villanie is too great. And when it is knowen a far off, & yet there is no talke of it at home in our hou-

ses, or at lest wise, we make a shew as though we saw it not, shall we then I pray you bee well worthie to be condemned? Therefore to come to Saine Pauls purpose, or rather to continue it, let vs marke what is saide here: to wit, if wee desire to bee saued by gods hand, we must seeke our saluatiō in the doctrine which is preached vnto vs in his name.

If we malice and dispite at men, it will cost vs dere. For they that are melancholy and froward, that will neither eate nor drinke, who hurte they or wrong they? Euen so let vs be spitefull against God his word, for the hatred we beare to men, and wee shall surely perishe. Nowe seeing it pleased God to sende to vs, and seeing he will haue vs to bee instructed at there mouthes, and that they shal be our guydes to shew vs our saluation, let vs beware we prouoke not God to anger by wittingly casting his grace away from vs. This is it we haue to beare away. And therefore seeing God offereth vs such an helpe to saluation, as to haue his worde preached to vs, and that wee shoulde be edified by good example; let vs see y<sup>e</sup> we make our profit of such a treasure: for otherwise our vnthankfulnessse shall not be excusable. Nowe bycause all that call themselves Christians are not so, Saine Paule saith, that Timothie shall see them that beare him, giuing vs to vnderstande, that there shall bee no fault but in themselves whome

Ee.v.      God

God calleth by his word, if they be not brought to the way of saluation when they haue a faithful shepherde to guide thē. But wee ar far frō being al such hearers as S. Paule requireth here. Truth it is that some will come to church when they thinke good, yea and that to shewe, that they wil haue liberty to do what they list, & be 10  
 subiect to no order nor pollicie, So that they come hither (as you wold say) to say this: se, here I am: but yet I wil come whē it pleseth me, for as for me, I am not of the common sorte. So that there are some that remaine thus beastly, that whereas they should profit, they will do nothing but sleepe. There are other that will not bee so beastly, and ye shall see some honestie in them, they wil not be 20  
 impudent and past shame to despise God, and tread the order of his Church vnder their feete, but yet their eares are verie long, say to thē what you will, it is all one. Some sleepe, other some are as ful of poyson, as todes, and can abid no doctrine, vnlesse they knowe before what shall be taught thē: 30  
 other some come to spie what we say, as the prophete precisely casteth in the wickeds teeth, and vpradeth ȳ household enimies of the Church of God, that they lay wayt for thē that speake, and seke to trape thē in their words: & if they can get one word vantage againt thē, then make they 40  
 great noise. Ho, this may not be suffred, wee must take order for

this. And thus a great number of them that call them selues Christians shew plainly that they are not of that sorte of those hearers that Saint Paule meaneth in this place. And why so? For S. Paule speaketh not here of them that heare, as if a man should loke vpon his face in a glasse, (for so S. James vseth this similitude) but he speaketh of them that receiue the doctrine quietly, and shewe thēselues teachable not for one day, but cōtinue to profit in god his schoole. And therefore when we giue such an eare to God, ȳ wee are content to be taught by him, and shew that desire, not for a small season, but as long as wee liue, then shall we be taken for Gods scholers, and good hearers of his worde and shall be partakers of saluation that is offred vs there: but if in steed of hearing, some stope their eares, other be as drunkardes, other sluggishe and sleepe, other doe but make a ieast at it, we cannot bring such men to saluation. For what can we doe, seeing they resiste God? And therefore the Gospel which of it owne nature should be a fauour of life, is by this meanes turned to death. So that wee see hereby howe wicked men are. God causeth his sunne to shinne vppon vs, and we take occasion to be more blinde. God sendeth vs his word, to make vs walke in his obediēce, & it hardeneth vs more & more. Therefore whē we do in such wise preuent God his pur-

Iam. 1. 25.

pur-

purpose is there not a mischievous and cursed rebellion in vs? To be shorte we turne light into darkenesse, life into death, bread into poyson, this we doe. But after that Saint Paul hath said that the Gospell through the malice of men, is a sauour of death, he addeth notwithstanding, that it is a sweete sauour of God: and addeth this precisely, to the end we should take good heartes to vs when wee see the ynthankfulnes of men, and that wee can not bring them to saluation, as it were to be wished, yet must we not leaue off to employ our selues and take paines therein. Therefore if we see men goe about to cast away themselues, and refuse the grace that is offered them, by our meanes, let vs still go on, but it shall be to them condemnation that wee preach. And though the doctrine that commeth out of our mouthes is a sauour of death to them, and condemneth them, yet is it a good and sweete sauour to God saith S. Paule. He accepteth our seruice. This is it we haue to note, & make an end of this place, to wit, that the ministers of the word of God, must directe them selues to all, both small and great, they must haue this desire to edifie all the world: but if there are deafe men that can not heare them, if there bee wicked men that refuse to heare them, if there bee scoffers that bring al to confusion, what must they do? Let them go on stil, and

call as many to God as they can, as it is said in the Prophet Esay. See I am here, and the children which thou hast giuen me. Therefore we must take pains to draw all the world to saluation, if there be any wilde coltes and sauage beastes, that withdraw themselues from the flocke, well, so that we haue sought their saluation as much as we could, let vs go on further, knowing that this sauour of death shall notwithstanding, be a sweet sauour to God, & acceptable to him: let vs say with the prophet Esay. Lord beholde here I am, & the children which thou hast giue me: knowing that God must giue his sone the that are his, & that his son must feede vs, to the end that he may be the cheefe Shepherd. And this is it, we haue to beare away. Moreouer, euerie one of vs muste make his profit of this doctrine, & especially we must not be offended, whē we se sauage people, & horn mad beasts, that will in no wise frame them selues to God, nor haue a quiet and well natured mind, to obey true doctrine. Therefore whē we se such wild beasts y do nothing els but wast & sow discord & discentiō in y Church let vs not be disquieted & offended, notwithstanding their attempts & practises, but seing y diuel goeth about by y meanes, to break our harts, & to discourage vs, let vs not cease for al y, to go on still continually to preach this doctrine which is y mighty power of god for

Esa. 8. 18.

10

20

30

40

for our saluation, and seeing wee haue once entred into this race, let vs continue in it, all the dayes of our life, euen to death.

Nowe let vs fall downe before

the face of our good God confessing our faultes, and praying him that it would please him, to bring vs to such a repentaunce, that we may be forie wee haue offended him, &c.