

The 34. Sermon, vpon the fourth Chapter.

12 Let no man despise thy youth, but bee vnto them that belecue an example, in word, in conuersation, in loue, in spirite, in faith, and in purenesse.

13 Till I come, giue attendance to reading, to exhortation, and to doctrine.



È saue this morning howe they ought to behaue them selues, which haue the office of preaching the worde committed to them: to wit, they must giue authoritie to the maister whome they serue, that their preaching may be receiued with reuerence. And because it is needefull on our parte, to shewe that God employeth vs in his seruice, therefore S. Paul addeth, that Timothie must be a paterne of all vertue, & a looking glasse for men to see howe they walke, to the end that no man finde any occasion by him to mocke at the office, and beware that his life be not a stūbling blocke, wherby Gods doctrine may come to bee prophaned. And he speaketh in expresse termes of his age, bicause he was a young man: and sheweth that that ought not to hinder men, the lesse to heare him, and receiue what he speaketh: so that in other pointes hee behaue himselfe, as a faithfull seruauant of God ought to do. And this is it in few words wee haue to gather, of the first sentence that is set downe here. But to applie the whole the better to our purpose, let vs marke, that wisdome must not alwayes be measured by yeares. For wee see that Timothie who was so ex-

cellent, as we find record of him, was farre younger then a great number of them whome he lead the way. And therefore wee haue to marke also, that if God haue thus placed man, an example of al vertue, we must esteeme & honor that which we know cometh frō God: otherwise our vnthankfulness shall not be taken, to be shewed against a mortall man. Hereby also we see, what is y true ornament, wherewith the shepherdes of Gods Church must be set foorth withall. They haue not to disguise them selues, as we see the Popish Bishops doe, which to make them selues reuerenced, put on a myter with two hornes, & haue a crosier staff: to be short, doe so be masque them selues, as though they should play the part in a play. But God will not haue his seruauants so set foorth to be honoured. What then? Hee will haue them get such credite by their life and doctrine, that they may haue authoritie, and if a man despise them, it shuld rather proceede of their pride and malice, that make no account of the graces of the holy Ghoste, then of them. And therefore this is a common lesson for vs al, though Saint Paul speake to Timothie: I mean common for vs all, not onely for the Ministers of y word of God, but generally for all the flocke.

As for our part, what haue we els to doe, but to walke in such sort, that the doctrine which we beare may be proued true by our liues, that the world may see before their eyes, wee goe to it in good soorth, and with a pure affection, & that it is God we serue? Therefore see y^e our liues beare witness that the doctrine which cometh out our mouthes, be no vaine and frivulous matter, but a truth that God hath committed to vs: and therevpon let them that desire to serue God, and obey him, & feare him, shewe that they profite by this witnessse. For when we see a mā that hath the office of a shepheard, and teacheth vs, frame his life in such sort to the worde of God, that wee may easily see hee seeketh nothing, but that GOD may be honoured, when we see this, I say, if we make no count of it, do we not despise God, both in the doctrine which is offered to vs in his name, and in that we see procede from him? For if a man goe on in this sort, it is certaine that God worketh in him, & that the holy Ghost sheweth him selfe there euidently. And therefore we do not strue against a mortal mā, but against the liuing God. And yet let vs note, that though the shepheards be not such as they ought to bee, yet if wee despise Gods doctrine, wee shall not bee excused for all that. If I liue euill, and my conuersion be naught, if a man shuld take occasion there- by to mocke at God, and tread y^e

Gospel vnder his feete, vnder this colour and pretence, that if I be- haue not my selfe faithfully, will God suffer, I pray you, y^e my life, though it be wicked, shall diminish ought from his truth? Therefore let vs marke, that the worde of God is not so grounded vpon men, that we may despise it, if the Pastour be of a naughtie life, and giue occasion of stumbling: but yet notwithstanding so it is, y^e in as much as in vs lieth, we are the cause of such a mischief, and we shall answer for it. When GOD hath called & chose vs to preach his word, if wee giue not a good example to all y^e Church, but one becommeth an ynthrife, an other runneth at fixe & seuen, an other mocketh at that he hath received, and by this meanes faith and religion come to confusion & ruine, we shal answer for this sacrilege before God. And why? We haue as much as in vs lieth, set out the word of God which is holy, to be made a mockingstocke. And he committed this inestimable treasure to vs, to the end we should keepe it, (as we sawe before) and we go and defile it and pollute it. And therefore there is an horrible cōdemnation prepared for al thē, that do not faithfully frame them selues to Gods seruice, when they are called to preach the doctrine of the Gospell. But yet we must beare away S. Pauls meaning, to wit, that the faithful, whē they see their shepherds walke vprightly, and shew them the right way, as much

much as they cā, must be so much
 y more confirmed, & shal be lesse
 able to excuse them selues, vnles
 they go on to God couragiously,
 framing themselues by these loo-
 king glasses & paterns which are
 set before their eyes: as y Apostle
 also speaketh in the Epistle to the
 Hebrues, y if we had faithful men
 to build vs vp in the doctrine of y
 Gospell, we must be stirred vp to
 much the more to follow it. For it
 is as much as if God seled y truth
 of his Gospel, by y that we see in
 them. This is S. Pauls meaning
 which we must bear away, to wit,
 y in beholding their vertues whi-
 che haue charge to teach vs, we
 must be so much the more stirred
 vp to goodnesse, and vse this as a
 strengthening to our faith, and be
 so much y more armed against al
 stumbing blocks, y Sathan laieth
 in our wayes to make vs naught.
 Now S. Paule requireth of Timo-
 thie in expresse termes, *That he be
 a paterne in doctrine, and in conuer-
 satio of life, to al the faithful.* Where-
 vpon we haue to note, y it is not
 sufficient for him that is placed a
 Minister in the Church of God to
 lead a good life, and without re-
 prooffe, but he must haue an oped
 mouth also to exercise his office
 wherevnto he is called. Therefore
 doctrine is requir'd first of al, but
 yet there goeth y good life with-
 al. Doctrine & an honest & godly
 life, are two yokfelows y cannot
 be sundred in them whome God
 hath appointed to gouerne his
 Church: which is well worth the
 noting. For we see how stout the

Papistes are in vaunting and boa-
 sting their Hierarchie, (as thei cal
 it) they thinke this title of the
 Church of God may not be takē
 from them, bicause they haue the
 holy order, as they terme it. And
 wherevpon do they ground them
 selues, but only vpon their follies
 which we spake of before? After
 y their bishops be once masked,
 & be not apparelled as other mē,
 but are full of their trifling toys,
 then we may not dispute whether
 they be y Church of God or no:
 and yet they are dumb dogs, they
 can do nothing but snarle & bite.
 But as for barking against wool-
 ues, I warrant you, they are safe
 ynough: for they are woolues &
 theeues them selues, for wee see
 how they rob & spoile al y flock.
 And what is their life? not one iot
 better. And therefore I saide, we
 must marke this text well: for S.
 Paule sheweth vs the markes of
 good shepheards, which deserue
 & are worthy to be taken for ser-
 uants of our Lord Iesus Christ, &
 these are they which giue good
 example in these two things, to
 wit, in doctrine, and good & hon-
 estt conuersation. Therefore doc-
 trin must go before, as I shewed.
 For though a man walk vpright-
 ly, & haue great & excellent ver-
 tues, yet if he tech not, he may be
 well taken for a Christian, but he
 is no Minister. And therefore the
 worde of God must sound out of
 our mouthes, if we will haue this
 title, and be answerable vnto it.
 And therefore it is not in vaine,
 that

that Saint Paule vnder the person of Timothie exhortheth all them which haue charge in the Church of God, to giue good example in doctrine. And sheweth therewithal in fewe wordes, what the good cōuersation is he spake of, in that hee setteth downe these wordes, *Charitie, Faith, Spirite, Purenesse*. True it is, that S. Paul maketh not heere a great beadroll of all the vertues which ought to bee in a good shepheard, for he spake sufficiently of it before, and it had bene in vaine to haue repeated it againe: but sheweth in few wordes what is chiefly required in them, bicause charitie is the fulfilling of the Lawe, and a perfect bande of God, as hee handleth & sheweth it in other places. Nowe this word, *Charitie*, is generall: for as it behooueth vs to haue a life well framed, and to bestowe all our labour therein, we may haue many vertues commendable in y^e sight of men, but yet if there be no charitie in vs, it is but a vaine painting. And therefore S. Paule commandeth Timothie first of all to giue him selfe to charitie, that he may be a good looking glasse, for other mē to behold thē selues in. But yet he addeth therewithal, *Faith*, which is verie hidden, and could not bee to giue example with, were it not for the fruites. Faith, I say, can not be knowne of men by it self: but in that it bringeth forth fruite, men may haue some prooffe of it, so that our neighbours may take good ex-

ample by it. And why so? When a man reuerenceth the worde of God, and seketh nothing but that all men may be edified, and call vpon God purely, these are fruites of faith, which may giue such witness to our neighbours, that they may learne thereby, and be strengthened, seeing that that is in vs. And this is it also that Saint Paule meant, when he commaunded Timothie to haue faith and charitie, to shewe the faithfull the way. And he setteth downe this word, *Spirite*, in expresse termes: for they that are the ensigne bearers, and are to gouerne the rest of the flocke, must haue a speciall liuelinesse in them aboute all other.

Truth it is, that both faith and charitie proceede from the spirite of God: as it is shewed in other places. And in deede, we can not haue so much as one drop of goodnesse, but it must come from that fountaine: and if we drawe not from thence what so euer we haue, it is impossible wee should bring forth any goodnesse, or any vertue. Why then doth Saint Paule attribute the spirite to the Ministers of the worde of God? He speaketh of this liuelinesse & quicknesse which must be greater in them, to the end they may leade other in the right way. And thus wee see what S. Pauls meaning is touching this worde.

And to shut vp the matter, he setteth downe the worde *Purenesse*, as if he had said, y^e Timothies life

life must be so holie, that all men may bee stirred vp to honour the doctrine. This is it, in fewe words we haue to note vpon this place: to wit, that although the authoritie of the word of God stand not vpon the good life of men, yet when wee haue such a prooffe, it ought to inflame vs so much the more, and wee shall be lesse able to excuse our selues before God and men, if we make not account of \bar{y} doctrine that is preached to vs, seeing it is so confirmed to vs, as if God should set some seale to it, to make it more authentical to vs. Seeing it is so, they that are good shepherdes must straine them selues so much the more, to the end that the doctrine which they beare, may haue greater prooffe, and bee receiued with all reuerence. Nowe when S. Paule hath thus spoken, he addeth, *Till I come, bee diligent in reading, and exhortation, & doctrine.* He exhorteth Timothie in plaine words, to do his dutie. but there is no dout, hee had greater regard to the whole Church, then to one man alone, which had no great neede to be pricked forward, bicause he ranne well ynough of him selfe, as wee haue shewed you before. And therefore the holie Ghost putteth forth a generall doctrine, which concerneth all the shepherds of the Church of Christe: And bicause S. Paul was desirous to come, he speaketh a worde of his journey. But for our partes, let vs marke that for a rule to be ob-

serued of vs as long as wee liue, which is contained here. S. Paule speaketh of his comming, signifying, that though it be at hand, yet must not Timothie be negligent. Although thou look for me (saith he) and when I come, I wil worke according to the grace that God hath giuen me, yet beware thou be not idle, but take paines, and employ thy selfe manfully till I come. Nowe let vs compare Timothie with our selues: for wee haue not such men nowe adayes as S. Paul was, to help vs at need, to redresse things that are amisse. And therefore wee must bee so much the more earnest in that that is taught vs heere, that is to say, we must be carefull to exhort the flocke which is committed vnto vs, and teach it. And to do that, wee must bee diligent in reading the Scriptures. For what can we bring of our owne store? If wee will exercise the office of Doctours, wee must bee God his scholars: for if wee should put foorth the dreames of our owne braines, it would be nothing but vanitie. And therefore wee must drawe out of that founteine, if wee will giue other drinke, and profite all men, as Esaie saith. We must bee all taught of God, both hee that teacheth, and they that heare. And this is it in fewe words we haue to beare away: to wit, that they that are appointed Ministers of the word of God, must be diligent as well to profit them selues, as to teach other. And first

Esaie. 54. 13
Iob. 6. 46.

of all he saith. *Be diligent in reading.* And why so? I shewed the reason before in fewe wordes, to wit, bicause we bring nothing vnlesse wee haue learned it in God his schoole. And howe shall God teach vs, vnles we drawe it out of his Lawe and his Prophetes, that that wee must teach other? For we must remember that which S. Peter saith, let him that speaketh, speake as he preached the worde of God, wee must be sure of our staffe, we must not inuent or forge the doctrine wherof we are Ministers, but wee must holde it of God: And therefore hee saith in expresse termes, *Be diligent in reading.* And beside this we haue to marke, that Timothie could reade nothing in those dayes but the Law & the Prophetes. And therefore we see, that we must exercise ourselues at this day in y^e doctrin, if wee will edifie the Church of God well. These are two pointes well worth the marking: the one is, that we can not doe our duetie well, vnlesse wee profite in holic writ, and be God his scholers, and frame our selues wholie to it, so that wee may protest, that our faith is grounded vpon the pure truth of God. And this is one point. The second is, that the olde Testament is not superfluous nowe adayes, we must not lay it aside as a thing moldred for verie age, but vse it and practise it as much as euer it was.

Truth it is, that the figures of the Lawe are cleane past, but the

end and the truth remaineth for euer: and the doctrine and substance contained in it, must serue vs as well at this day, as euer it did the Fathers in olde time, before the comming of our Lorde Iesus Christe. And though it were sufficient to haue noted these two pointes in fewe words, yet are they worthie to be handled more at large, that they may be better borne away and vnderstood. For in deede, the matter lyeth not heere of vs onely, that we shuld know what God commaundeth vs, but Saint Paule sheweth in the person of Timothie, what is profitable for the saluation of all Gods children, and what belongeth indifferently to the whole flocke: which may bee also well iudged by the doctrine, if it be well vnderstood. For doth it not behooue euery one of vs, (I meane euerie Christian for his part) to knowe that our faith must not bee wauering, to receiue what so euer is taught vs, without discretion and iudgement, but that we must be taught (as it were) at Gods mouth? And therefore there is no question heere, that men should bee wise and subtile after their owne fantastic, for that were but a simple foundation, but a slender stay: but they that will put foorth them selues to speake in the Church of God, must bee already exercised in the Lawe and the Prophetes, and in all the holic Scripture, so that they may bring nothing

nothing, but what God hath giuen them, and protest that they put forth nothing but the word of God (as it were) from hand to hand, bicause it is common to all. And therefore wee must practise this doctrine, and knowe thereby what care GOD hath of our saluation, bicause hee forbiddeth them precisely that are in this office, to put forth their owne drea-
 mes and fantasies, and keepeth the office of Maistership alwayes to him selfe, and will haue authoritie to guide vs, as hee knoweth is necessarie for our saluation. Therefore when we see that God hath such a care of vs, ought wee not to be so much the more courageous to examine the doctrine that is taught vs, that we may be certaine and sure that wee holde it from God, as from the fountain of all trueth, when wee haue his holie Scripture? This must wee marke first of all, that God doth not send men to preach their owne subtilties, and what they thinke good, but hee measureth out our office wholly to vs, to the end wee may holde from him all that wee preach: And then wee must come to the second point, to wit, that the Lawe is not utterly superfluous, neither the olde Testament, but is a thing that remaineth for euer, and such as must bee in force to the worldes end.

Trueth it is, that all that feare GOD, confesse this without any gaine saying: but yet we shall see

certaine swine that would bring al to confusion amongst vs if they could, and such as will belch out these blasphemies. To what purpose doe they beate our eares with the olde Testament or the Prophetes? Are they not past? Are they not fulfilled? Thus these mastife curres ball and barke, and shewe hereby what contemners of GOD they are. And though they name but the olde Testament, yet they could be content, yea and verie glad, that what so euer is spoken or written of God were brought to naught, and there were no more Christianitie amongst vs. And in deede, the matter is plaine ynough: and we see their beastlinesse, yea, though we sawe it not, we might smell it well ynough, so filthie and stinking is it. And bicause these vilains dare open their mouthes to darken this treasure which our Lord hath giuen vs, and to bring it to naught, if it were possible, therefore wee must so much the more diligently marke the places where the holie Ghost pronounceth that at this day the Lawe and the Prophetes serue to edifie vs, and that wee haue therein the same doctrine which the olde fathers had. For to what purpose else should S. Paul haue commanded Timothie to be diligēt in reading the Law and the Prophetes, vlesse it were profitable and fit to teach y whole Church? And therefore we must at this day draw doe trine from thence, & cause y holy

witnesses of God to bee of force and authoritie in our days, in despite of these mastife cures that barke after this sort. Moreouer, let vs marke well, that a Minister of the word of God shall be furnished with what so euer is necessarie for him, and bee in good order (as we say) if he be exercised in holie writ. Truth it is, that we can not haue too many helpes, when there is question to serue God: but yet all standeth in this, that wee bee wise, in profiting in God his schole. So that this is the sufficiencie, yea and perfection of the ministers of the word of God, to wit, that they bee of good vnderstanding in holy writ, and be faithfull expounders of it: if they haue this, they haue al: but if they wander vp and downe, now here now there, there is nothing but vanitie in them, as we see in them that seeke to bee in great estimation, as subtil and fine witted fellows. Truth it is, that they will vse many braueries, and the worlde will bee in a fooles Paradise with them: but yet there is no pith in them, to edifie them that heare them. And therefore wee must remember this text so much the more: for by reading the Scripture, we shall be sufficiently furnished with that we shal want to edifie y^e Church of God with, as it behooueth. Moreouer, let vs also remember, that they that heare vs, must shoote at this marke, to wit, to bee brought to God by this meanes, and knowe

what is contained in his word, and frame them selues thereto, from day to day. For they must not come to seeke for vaine and vnprofitable curiosities, but y^e faithfull must content them selues to be brought to God, so that both hee that speaketh and they that heare, (as I saide) remaine as scholars and disciples. And this is it we haue to beare away. But yet they that haue such charge, must take verie good heede to them selues. For if Timothie that was so good a scholer in comparison of other, had neede of such a warning, what shall wee bee? What great oddes are there betweene this man that was chosen by the holie Ghoste (as wee see) and vs which lye groueling on the earth and scrawling like wormes? And yet was it requisite for Timothie to giue him selfe to reading, to haue to communicate with al the people of God. Therefore what must we doe, but studie daily to profite? Hereby then we see, that there are a great sort which neuer knewe what this charge meant, neyther yet thinke vpon it at all. For howe many see we that will be called Ministers of the worde of God, and be had in estimation, and yet take no paines to studie one whit, and to be confirmed, y^e they may execute their charge the better by this meanes? There are a great number that go vp & downe from tauerne to tauerne, to talte which wine is best, and where best pastime is to sport thē selues

selues withall, if you seeke them, there maye you finde them: no talke of books, nor readings, it is inough for them to gette vp into the pulpet once or twise a weeke, & speake before a sort of beastes whome they nosell vp in beastly brutishness: so that both he that speaketh, and they that heare, goe awaye well contente one as the other. For the people careth not to bee edified. And therefore doth God sende such idols, For wee must needes feele the vengeance of God, when they y^e occupie the place of Shepherdes are dombc dogges, men of a wicked life, bellie gods, and I know not what, & haue no learning, but if they haue, it is but for fashion sake, they wil speake what commeth first to mouthe, lightly without all discretion. When we see this, there is no doubt, but God is farre from vs, bycause we are not worthie to bee gouerned by him. And yet if a man tell such mates of their faultes, they begin to rage, whē they see they are so despised. And what? Haue they y^e secke to be esteemed any thing in them? Howe is it saide to Timothie. *Let no man despise thy youth,* is it not to the ende his doctrine shoulde bee receiued, with authoritie and reuerence, notwithstanding his youth? yea surely, but yet must his life be according. And yet wee see a number, so vile & shameles as nothing more, 40 that a man may bee ashamed to looke on them. And what ho-

nour doe they get them? Therefore let vs marke well that if we take not paines to profite al the dayes of our life, to the end wee may edifie them which are committed to our charge, wee shall feele an horrible confusion, and shall bee grieuously condemned before God, seeing that Timothie who was an Angel in comparison of other, is charged to profite in the reading of the holy scripture. And let vs marke y^e also which Saint Paule addeth touching the exhortation of doctrine. For it is not inough for a man to studie in his closet, and bee a greate and subtile doctoure but hee muste together therewith put foorth and publish that doctrine which God hath committed to him, and bring foorth this treasure, to make others partakers of it. Truth it is that euerie man hath not the gift to teach, but this is precisely directed to them that are in this office. Doe wee reade then? Let vs not doe it to be greate clarkes, and to be had in estimation, and so keepe the vnderstanding of the holy scriptures fast locked and shut vp within our selues: but when wee haue receiued doctrine & instruction of God, we must edifie other with it as well as our selues.

And therefore Saint Paule ioyned these two together, to wit, that we must profit in gods schole and take paines therein, and then by doing our dutie of pastoures, bring other by this meanes to the

same knowledge, to make them partakers of that which we haue receiued vpon this condition and bargaine, that wee shoulde not keepe it to our selues as our own, but make the whole Church partner of it: as Saint Paule also speaketh especial in the twelfth to the Romans, and in the thirteenth of the first to the Corinthians: Knowe wee therefore, when God giueth vs this grace to haue more vnderstanding in y^e holy Scripture then others haue, that we are so much more bounde to him and debtors to the whole flocke, and therefore as much as in vs lyeth, must be stowed that which we haue as a thing common to all, and that none of vs take that for his owne which he hath receiued of God, vnlesse he will be a theefe, not a theefe that stealeth golde and siluer, but that that is farre more precious then those things are, to wit, the doctrine of saluation. And this is not onely to correct idleness that might be in them which are Ministers of the worde of God, but also to beate downe pride & ambition in them, whereby they goe about to seeke credit and to bee esteemed. Our idleness is a waked when it is saide that we must not bee in our speculations, nor be as idle Philosophers, but when we haue reede wee must put forth y^e which we haue learned in God his schole. Thus are we stirred vpp to take pains that all the worlde may be edified by our labour. But yet there

is an other thing which I touched to wit, that if a man, when he hath the vnderstanding of y^e holy scripture, keep it for himself, and giueth it but so nicely y^e men may but lickc their fingers with it (as the Prouerbe is) and touch and goe, to the ende he may be had in estimation & men may returne it to him, so that no part of the great and hidden secretes may bee vnderstood of many. If a man bee such an one I say, hee doeth not distribute the gifte of the grace that God gaue him to his brethre, but taketh away the bread of life from them, and this heavenly foode of the word of God. And therefore let vs learne that they y^e are higher mounted, shall haue a greater fall, vnles they take heede to make other men partaker of y^e grace which they haue receiued of God, and distribute them in common to all the bodie of our Lord Iesus Christ, that euerie one of vs may receiue his portiō. This is it wee haue to marke vpon this place. Moreouer, let vs note also that is not with out cause that S. Paul set downe, *Doctrine and Exhortation*. True it is that he putteth exhortation before, but yet wee must stande much vpon that, for we know y^e this order is not obserued in the holy scripture, to put the first or second degrees alwayes, but it is sufficient that we haue the meaning of the spirit of God, which is this, that a shepherde, if he will do his dutie well, and execute his charge faithfully, must

must not simply propose the doctrine, to say, This is the meaning, but must exhort therewithal, and therefore there are two things requisite, to witte, that we giue good and sounde vnderstanding of that which is requisite for the saluation of the faithful, and then that we adde therewithall a vehemencie, to the end that the doctrine may touch their heartes to the quicke, and not onely knowe what is good, but bee moued to to followe it. Therefore the two things that are here ioyned together, maye in no wise be sundred. If our eares bee filled with faire coloured wordes, it will not much profite vs. And why so? When a man vscth many wordes, and yet sheweth not that that he proposeth is of God, what authoritie shall it bee of? Trueth it is that men will giue care to him. As wee see that a man that vscth rethorike, may well moue mens heartes, and though he be a wicked man, and meaneth nothing, but euill, and to bring the people to vtter confusio, yet may he get himselfe credite, but there is an other matter required in the seruantes of God, faith must goe before: and then there must be a zeale also to accompanie it as an accessarie: Faith, I say, must bee as it were the foundation wherevpon to builde, and zeale must bee the vpper parte. And therefore Sainte Paule said in expresse woordes. *Give attendaunce to doctrine*, as if hee had saide, that we must beare the worde of GOD

in such sorte, that they that heare vs maye know that it is the pure trueth, and holde themselves to it, that the certentie of faith which they haue, may not bee wandering nor carried away with any doubtfull opinion. As wee see there are many that will say, I thinke it is good, it seemeth so to mee. But wee must bee resolued and out of doubt, that that which is taught vs, is y doctrine of God.

Therefore this is the first thing that the ministers of the worde must employ their study in, to se y that which they teach be certainly true, that they haue so good witnessse for it, that the faithful may knowe that they are not lede at all aduentures, but that it is a certeine & an vndoubted trueth. Haue we that? Then must exhortation followe therewithall. And why so? Wee see what slownesse and grossenesse there is in vs, when we knowe that y is naught it followeth not by and by that wee are reformed euery man is giuen to him selfe, and being as it were sealed before hande with worldly affections, is halfe dead, so that y word of God shall haue no force nor power. Wee see then howe needefull it is for vs to knowe, that wee are not duly taught, and that wee are as cold & negligēt as may be, & therefore euerie one of vs hath to thinke y there is no iesting with God, but that we must take in good sough and receiue from the hart in deed that that is taught vs in his name

To this end, I say, do exhortations serue. And therefore let not him thinke that hath charge to preach the worde of God, that hee hath done his duetie, and is quit when he hath giue forth good doctrine, as who would say, we must wholly reſte vpon the grace of God onely, we must flye to him, our ſaluation muſt be grounded vpon the merits of the death and paſſion of our Lorde Ieſus Chriſt, and know that all our merites are nothing worth before God, and ſo forth the reſt of the doctrine: And ſay to vs, My friendes, this is it that God commaundeth, this is the plaine and ſimple meaning of the lawe

Therefore let him not thinke y^e goeth vppe into the pulpit, to inſtructe the ſlocke of God, that he hath done his duetie faithfully by doing this. And why ſo? For as yet there is nothing but coldnes, but exhortations muſt bee added therewithall, to quicken the doctrine that it may bee naturall, and wee touched as wee ought. And as all Miniſters of the word of god haue this charge giuen them, ſo muſt euery one of vs for himſelf learne that this belongeth to him. Therefore let vs bee contente to bee remembered with the ſpurre, when wee once knowe that that is good, let vs bee contente to be ſtirred vppe, that our fire bee kindled, to the ende that we may burne with the zeale of God, and he may mortifie our luſtes, whether wee will or not: and when

wee are fallen from goodneſſe & ſnared with the vanities of this worlde, let vs haue a deſire to be drawn out of them. If wee ſuffer not this patiently, the worde of God will bee as a dead thing to vs, wherein there is no great life. And hereby we ſee howe fewe there are that haue taſted what the worde of God is. True it is that men will be content for faſhion ſake, to haue the doctrine layed out before them, but if a man vſe any earnestneſſe, if hee crie out, and ſtorme againſt them, what a doe is this? Ho this is not to be ſuffered. Wel ſaid, As though God had made any ſuch couenaunt with vs and wee had giuen him leaue to ſpeake but with halfe the mouth open. Not ſo our filchineſſe muſt bee diſcouered, do we what we can to couer it, and let vs not thinke, that we can put him to ſilence. Hee is not our vnderling, as who wold ſay, wee might ſo yoke him. And yet wee ſee a great number that woulde with all their heartes the worde of God had but halfe the courſe it ſhould haue, to ſay, let them tell vs what is good, and what wee ought to doe, but let them not ſtand galling of vs, nor vſe theſe hot & rough ſpeeches. When wee ſee this, wee ſee that ſuch a kind of people neuer knew what faith meant. And yet they y^e wil be taken for faithfull, ſhuld ſhew theſelues glad to be taught, & know they muſt not only ſtick to y^e pure truth of God, & receiue quietly

quietly whatsoever proceedeth from him, but suffer themselves to be reprov'd by him, when neede is, and that the doctrine of God may have such force to the-ward, that they may be quicken'd: as in deede the worde of God hath that office. Therefore let vs continue constantly therein and starte not a side the least iote **IO** that may be, that with one consent wee may praise God as hee deserueth, to the ende that hee maye be glorified in vs, vntill haue hee receiued vs into his heauenly glorie, wherevnto hee calleth vs.

Nowe let vs fall downe before the face of our good God, 20

confessing our faults and praying him that it would please him, to make vs feele them more and more, that wee may drawe ourselves from them, and be careful to come to him in such sorte that wee may come daily more neere and neere to him. And if in the meane whyle wee halte thorough infirmitie, yea, and make many faultes and runne astray from the right way, that hee woulde sete vs vpp againe, and beare with vs in all our weakenesses, vntill wee be cleane ridde of them and dispatched for euer. That he woulde be thus gracious not onely vnto vs, but to all people and nations of the earth, &c.