

¶ The 22. Sermon, vpon the thirde Chapter.

- 1 *A sure saying: If any man desire the office of a Bishop, he desireth an excellent worke.*
- 2 *Therefore a Byshop must be unreprovable, the husband of one wife onely, watchfull, wise, modest, a willing receiuer of straungers, apt to teach,*
- 3 *Not giuen to wine, no striker, not conetous of vnhonest gaine, but gentle, no quarelller, not conetous.*
- 4 *A good overseer of his owne familie, hauing his children subiect with all reuerence.*

Wce





EHaue not onely to intreate in this place of y^e vertues whiche S. Paule requireth in them

whiche are to bee made shepherdes in the Church of GOD, but also to marke to what ende he driueth. For all of vs haue to receiue a common doctrine and 10 lesson out of this that is contained in these woordes. True it is that Saint Paule directeth his talke to them that haue the charge to choose Shepherdes, but yet they that are chosen, and are called to this office, haue to consider that GOD layeth the bridle in their neckes as it were, and sheweth them vpon what 20 condition hee calleth them to his seruice.

Moreouer, all the faithfull in generall not one except are to thinke on their behalfe, that when God requireth holinesse of lyfe, and good example in them which must preach the worde, it is to this ende and purpose that the other shoulde followe them: and 30 that the doctrine shoulde haue so much y^e more authoritie, and be as it wer siniten dead, when we se y^e he that speaketh, mocketh not, but goeth on in it, in the feare of God, and hath that imprinted in his hart which he speketh with his mouthe. Therefore let vs marke well that Saint Pauls meaning is not onely to sing them a lesson whi- 40 che must be ministers of the word of God, and must also be chosen,

but also to put all the faithfull in mind to frame them selues to this rule which he setteth down in this place. As in deede God doth not commaunde the ministers of the worde onely to be sober, to bee modest, & to be watchful in their vocation: this is common to all Christians: but as I haue touched already, because the flocke which is gathered together must heare y^e worde of God at a mans mouth, he that speaketh must shewe in deede that he speaketh from the hearte, and he beareth suche a reuerence to the word whiche hee preacheth, that he will be the first that shall frame his life to it: and will shewe that hee doeth not make a lawe onely for other, but that he is as well subiect as they: and therefore hee will beginne. This it is, I say, we haue to note vpon this text. And the harder a thing we see it is to drawe vs to God, the more earnestly must we thinke vpon it. For although this doctrine be preached vnto vs, & we haue our ductie playnely set down before our eyes, & there be no stumbling blocks to make vs chop out of the way, notwithstanding we can not yet come nighe to God. And therefore we haue neede to marke well all y^e helpes y^e he giueth vs, to supplie our wat and weakenes with all. Nay there is a worse thing then all this, wee see a great fort, that seeke for nothing else but a vaine cloke and to no purpose: when their life is wicked & shamefull, so that they

they should beholde their conuerſation, to the ende that they might bee the better reſolued to followe the doctrine which they hearde at their mouthes. For our walking in the feare of God is as it were a feeling vp of our preaching, and that men may perceiue that we ſpeake not onely for other, but cheefely for our ſelues. 10 And when the miniſters ſhal haue thus continued to the end, & their conuerſation hath bene good & commendable, their doctrine is made more authentickall. Let vs learne therefore to make our proſite of it, when God giueth vs thus muche more aduantage, and knowe wee, that they that are not confirmed by the good liſe 20 of their miniſters, ſhall receiue ſo muche the greater condemnation, and ſhall bee leſſe able to excuſe them ſelues before God.

If wee ſee ſtumbling blockes, and the miniſters of the worde of God be not ſuche as they ought to bee, when we knowe once (as I ſayde before) that it is a token of Gods wrath, let vs thinke, that 30 the faulte ſhall bee layed to our charges alſo: and therefore let vs endeouour to remedie it. Yea howe ſo euer the worlde goeth, let vs not thinke that we are quit when we can ſay thus, oh ſir, they that ſhoulde gouerne vs, are no better then wee are. *For if the blinde leade the blinde both ſhall fall into the ditch,* ſaith our Lorde 40 Ieſus Chriſt. Therefore if they that are appointed to preach y word of God, be of an euil conuerſation

& lead a liſe of offence, let vs not followe them, neither let vs make leſſe accompt of, and leſſe reuerence the doctrine of God: for neither is it reaſon that we ſhuld therefore contemne it, for his authoritie doth not hange vpon the liſe of mē. What are mē? Can they cauſe y doctrine of God to alter and change, and not keep it own nature? If it leeſſe it authoritie for them, in what caſe were we? But contrarie wiſe let vs learne to ſubmit our ſelues wholly to God, although we ſe ſtumbling blockes, let vs notwithstanding ſtill go on forward and keepe on our way, and knowe we that the worde of God ſhall remaine ſafe and ſound for euer. Notwithſtāding if we do not confirme our ſelues by their example which teach vs, & ſhew vs the way to feare God, we ſhall be leſſe able to excuſe our ſelues, bicauſe our meanes was the greater, and our helpe more ready to cauſe vs to walke as we ought to do. Now let vs come to that which S. Paule entreateth of, touching y vertues which he requireth in all ſhepherdes. He ſaith: *They muſt be temperate, & ſober, & modeſt,* or haue their liues ſhining, y is to ſay, be of honeſt liſe. We ſaid before that theſe vertues are not only for the miniſters of y word, but bicauſe their liſe is more looked vpon, and they haue alſo to ſpeak as it were in Gods name & in his authoritie, they muſt nedes be a ſpurre to ſtire vs forward whē we ſe how they behaue theſe ſelues.

And therefore there is good
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cause that the ministers of y word should passe al other in vertue & godlinesse. And in deed, they that shall come & preach of honestie, of chastitie, of modestie, and in the meane while be wicked & intemperate themselues, & knowe not what modestie meaneth, doe they not with open mouth mock both God & the world? True it is 10 (as I said before,) y though y ministers be not such as they ought to be, yet must God notwithstanding be exalted, and the doctrine that proceedeth fro him, must bee receiued without any byturnings. Yet such a mocker and skorner must not be borne withall, when he commeth to exhort other men to be modest, & sober, & temperate, & with his life draweth clean contrarie. And therefore let vs marke well that it is not without cause, that S. Paul requireth al this in the minister of y word of God: but it is to this ende and purpose, that we should know, which way they should leade vs, and haue it wel imprinted in our minds. Why doth S. Paule speake of the ministers liues? For he will shewe vs to what ende God hath apointed Shepherdes to haue the office of preaching his word. It is to shew vs the way, & what marke wee must shut at. Therefore whē God commandeth the ministers, to behaue them selues wisely, and modestly, & honestly, & soberly, it is as much as if he had saide, let all things bee well ordered in my 40 Church, & see that they to whom

I haue giuen the charge to leade, and gouerne others, go before, & see that the flocke do follow thē: be ye al sober, be ye al modest, be ye all honest. By this we may perceiue that better which I touched euen nowe, to witte, that God doth not here direct his talke to them onely which are in the Pulpit to teach, but he sheweth how he wil haue his church gouerned. And especially and aboute all S. Paule requireth that the ministers be apt to teach: & this vertue belongeth to them only: For, for this cause also they are chosen. It is not giuen to all men to preach, & to handle the doctrine of God. Although a man be a beleuer, although his life be verie holy, yet he hath not this vertue in him to be able to handle y word of God in suche sorte as it maye well be receiued. And therefore doctrine is not in al: and if there were doctrine in them, yet must he be fit: for S. Paul saith not here that a man must be learned, that is not inough, but he saith, y he must be apt to teach: that is to say, y he be so fashioned, that he is framed therto. So y their may be some y are learned, and yet haue not this grace in them, to be able to applye the doctrine to make other profit therby, so that they may be edified. And therefore we see that S. Paule hath set down a marke in this place, which is proper & peculiar to y preaching of the Gospel, in that he saith, that they must be apt to teach.

But

But before we go any further, we see how impudent the Popish Cleargie is, to alledge their *Hierarchie*, as they call it. For they boast themselves, to shewe, that we are Schismatikes, and cutte off from the Church of God, that they haue the holie chieftie, the order y^e Iesus Christ established, whiche must continue vnto the worldes end. And wherein standeth this holie chieftie, as they terme it? It beginneth by the Bishops, and so must it: but let vs see what manner of Gentlemen the Popishe Bishops are. They thinke it is an imparing to their office, if they go vp into a pulpit: it is inough for a Bishop to come into the Church with his rotchet and a ring, and with all the rest of that tromperie: and then that vpon high dayes he be in his Pontificalibus, hauing his hornes vpon his head to feare little children withall: True it is that they will make a shewe, as though they were troubled with these great mysteries, as with making of creame, and suche like filth, as for this parte, it must be referred to the prelates. Yet for all this, if they will be such Bishops as God alloweth off, and mainteine this *Hierarchie* as they terme it, that is to say the order and pollicie of the Church, they must be apt to teache. Let a man examine all the popishe Bishops, what learning shall a man finde in them? They knowe as muche what holie writ meaneth, as a sorte of calues doe.

And yet must they haue leaue to other thinges then to teache, to wit, to hauke and hunt, to play at dice, to keepe whores and suche like. And therefore we see it is a meere mockerie, and too muche past shame, for them to brag that they haue an order of a Church, and a government: because that al that they haue, is cleane against that whiche is appointed by the spirite of God. And this is not onely to condemne them, but to the end that we on our part, when they alledge their *Hierarchie*, and pretend so honourable titles, that with open mouth they brag that they are the Church of G O D, should mocke at them for their false and vaine bragging. For if the Church of God were among the Papists, what should become of vs? For we doe not hope for forgiuenesse of sinnes, but onely in the Church, and we haue no hope of saluation, but in the forgiuenesse of sinnes: & then should we be condemned. And therefore we must knowe and be out of all doubt, that the Pope hath but a diuelishe Synagogue, and that all his Cleargie is but filth & stinch, all these varlets that haue cast aside the Church of God, are but vermine. Although the Pope, who is Antichrist, be set in Gods sanctuarie, (as we haue seene before) yet notwithstanding, he is not worthie to be taken and accounted for a minister of the Church, nor all his mates. And therefore we must be resolued in this point,

that we may be at defiance with all their bragges, and know, that beeing ioyned to Iesus Christ our head, and knitte together in true agreement of faith according to the Gospell, and the trueth that is contained therein, we may brag before God and his Angels, that we are his flocke, that he taketh and accounteth vs for his children & household, yea in so much that he dwelleth and sitteth in the midst of vs by his Gospell. And this is the first point we haue to note: for this is in deede a sure ground for vs to stay our selues vpon, that God abideth with vs, and chooseth vs to be his temples. But that it is so, that the ministers of the worde of God must be apt to teach, Saint Paule sheweth his meaning better in the Epistle to Titus, where he saith, *That a sheeheard must holde and imbrace the doctrine which is according to faith, and must haue this treasure shut vp in his conscience, to the end that he may exhort with prehemence such as are weake, & bring the that wander into the right way: & moreover that they may stoppe their mouthes which resist the truth.* This is it which is required in them, who God alloweth for Bishops & Sheeheardes, for elders and ministers of the worde, to wit, y they haue the doctrine which is according to faith. And S. Paul sheweth hereby that all prophane learning must be laide aside, and men must not bring what they deuise in their owne braines, they must not set a

broche their owne subtilties, to aduaunce them selues. No, no. But the doctrine must be pure & according to faith, that is to say, y he that wil teach in Gods church, must be a scholler, and be brought vp in his schoole, who is the high maister about vs all: his doctrine there must be according to faith. And this is one rule. Moreouer, he that is called must haue this grace. And therefore S. Paule addeth, That he may exhorte them whiche willingly submitte themselves, and be obedient to God without any further a do, & may also resist all gainesayers, and all enimies of the trueth, which go about nothing else but to darken the pure doctrine. And seeing it is so, that S. Paule hath here sette downe a marke to knowe true Sheeheardes by, from such as are bastardes and counterfets: let vs beare away that whiche I said already, how that we are assured, y we haue y Church of God, when his worde is preached, and is deliuered purely, when errors are laid aside & condemned amongst vs, and the puritie of the Gospell hath his course: this is a marke y cannot deceiue vs, thus doth God take vs to be his flocke. Let men condemne vs as much as they wil, let the Papistes set vp themselves with all pride they haue, & brag that they haue all the *Hierarchie*, all this is but donge. And how so? For seeing they haue not this marke of God, there is nothing but falseness amongst them. For our

our parte we may say, seeing the worde of God is preached to vs purely, that we haue the doctrine which is according to faith: and when we detest errors, and superstitions, and all things that are against the worde of God, it is as muche as if God had set his seale vpon vs, and had imprinted in vs the marke to be of the householde of his Church. Truth it is, that this wil auaille hypocrites nothing at all, nor such as contemne God, as there are a great number mixed among the faithfull where the word of God is preached: some giue themselues cuer at fixe and seuen, other walke dissemblingly, other shew openly that they despise God, and be as swyne, it auaileth them nothing at all, that they followed them which heard the worde of God, but it shall be a faire greater condemnation for them. And yet notwithstanding, where so euer the word of God is purely taught, and men followe the line of holie writ, and do not disguise nor marre the pure doctrine, we may well conclude that there is the Church of God. For men are no sufficient Iudges of this: God keepeth this authoritie to himselfe, to shewe which is his Church: which thing he doth by this which is here shewed vs by S. Paules mouth. And this is a sentence that cannot be called backe againe. And it is a singular comforte to vs, sooft as we are assembled, to wit, seeing the worde of god is faithfully deliuered to vs, y

we know that God is in y middst of vs, and there sitteth as ruler, y we haue the presence of our Lord Iesus Christe, and be knitte together to him, as members to their head. Therefore when we are sure of this, haue we not, I pray you, good occasion to reioyce. And therefore let vs marke that God doeth vs an inestimable pleasure, when his worde is thus deliuered vs, and we haue men that can execute suche an office, which haue knowledge, and the meanes also to edifie vs: for it is as muche as if God shewed himselfe to vs in uisible shape, we haue no lesse assurance that we are ioyned to him, & that he governeth vs, then if he should shewe himselfe to vs face to face. As S. Paule also saith, that we beholde him in this looking glasse of the Gospel, that we may be changed into his glorie. And morcouer we haue a good aduantage, for we may be at defiance with all them that depaite from y pure doctrine of the Gospell: for it is as much, as if they banished them selues out of the Church of God. The Papiests wil brag inough: (as I saide before) but they haue cut off the selues from y bodie of Iesus Christ, so y they stand now as rotten members, they haue nothing to do with y Lord Iesus, because they haue marred and falsified his marke, which is his word, & haue giuen themselues to lyes, idolatries, & superstitions which reigne amongst them. And for our part let vs mark, that if a man haue not

these two pointes which we haue touched, to wit, that he be exercised in holie writ, and be grounded in the doctrine of faith, so that he be able to teach other, & stop the mouthes of the enimies, he is not meet for this office, to preach the worde of God. And in deede, what is it, if a man haue onely a little taste, and be not sure of his staffe, as the prouerbe is? He shall be in doubt at euerie turning of an hand, and we know, that there are none so bolde as these blinde bayards. One that hath not much learning, will put foorth himselfe, and will seeme to know all: aske him as many questiōs as you will, his mouth will be straight wayes open, and he will speak at all aduentures. Thus fareth it with them that haue not much learning. On the contrarie side, they that are well exercised, and haue more knowledge, they keepe themselves backe, and are more fearefull. Why so? They knowe how harde a thing it is, to speake in Gods name: and againe, because they haue felt matters to y^e deep, they knowe the mater standeth not in lightly flying vp into the aire, and in aunswearing to this or that, but we must come to the pith of it, & not tarrie in the bark. And therefore if a man haue but only tasted (as it were passing by) what holy writ is, & haue but as it were dipped the top of his finger in it, and licked, what is it but follic, and what can he else doe, but
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prophane the word of God? And therefore it is not inouge for vs to say this or that vpon a matter, but we must handle it truely, to the end that they whiche heare our doctrine, may be out of dout, and say, see this is an article of faith. And therefore it is not without cause, that saint Paule requirereth in a man, that he be apt to teache. And againe, this is not all, that we edifie them whiche submitte them selues quietly, & suffer themselves to be led, but we must knowe how to stop the enimies mouthes, which list vp themselves against the trueth of God, and driue away all lyes whiche might marre the pure doctrine: and this also may be shewed by a similitude of the Shepheard. We are called Sheepeheardes. He that hath a flock of sheep comitted to him, it is not inough for him to lead y^e flocke, but he must haue an other voice to crie out against the Wolues and theeues. If a sheepeheard doe but onely giue a whist with his mouthe to gather his sheep together, and when the Wolfe commeth, is afraide, and standeth as a dumbe man, so that the theeues may set vpon y^e flock, and steale, and cutte the throtes of them, and in the meane while, the sheepeheard holde his peace, what a thing were this? Euen so, if we haue a good grace to teach and shewe the vertue of God, to them that seeke to be wel gouerned, and haue no might to beate downe false doctrines, to stoppe
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Heretikes mouths, to driue away rauening Wolues, to crie againtt them which infect the flocke with their corruptions, againtt them that liue a slaundersous & naughty life, (for they are as theeues, that come to destroy the flocke,) if we cannot crie againtt them, we doe but halfe our duetie. Therefore we must haue two voices, 10 one sweete voyce, to exhorte the that shewe them selues easie to be taught, and to leade them in the right way: an other, to crie out againtt Wolues and theeues, to hunt them away frō the flocke, & to mainteine the pure doctrine of God, which is the foode of life, to the end it be not taken from them, for whome God hath appointed it. And this is it we haue to note vpon this texte, where Saint Paule willeth and appointeth, that Bishops and Sheepe-herdes be apte to teache. And here we haue to marke, that euerie one of vs is put in minde of his duetie, whiche is, to receiue the doctrine when it is preached vnto vs. Why is it saide that the ministers must be apt to teache? To 30 the end that we should all of vs receiue instruction, one as well as an other, and be not as it were starued for hunger. For seeing the worde of God is a foode and substance wherwith our soules must be nourished, all must be put in mind to heare the doctrine when it is preached to vs. For it is not S. Pauls meaning here in this place, 40 that we should colour the matter

and make a shewe only, & clappe our hands at him in sportingwise, and say, Oh excellently well spoken, Oh maruelous knowledge, Oh fine wit. There is no suche dealing must be vsed: but he that preacheth must begin at himselfe, & so indeuour to draw the whole flocke, to the obedience of God, to haue them walke in feare and humbleness, and watchfully. And therewithall, let all of them know that God hath established suche an order for their sakes. When a man goeth vp into the pulpit is it to be seene a farre of, and only to haue an higher place then the rest? No, no: but to the end that God may speake vnto vs by the mouth of man, and be so gracious to vs, to shewe himselfe here amongt vs, and wil haue a mortall man to be his messenger: and will hereby also proue the obedience of our faith. And therefore seeing the case standeth so, let vs marke when it is saide that the ministers must be apt to teache, that it is to this end, that euerie one of vs settle himselfe to heare, and that we should be as it were rauished and astonished, and say thus with our selues, Doth God in deed vouchsafe to be our teacher in the person of a mortal man? Then it bootteth vs not to haue our eares deaf when our Lord sheweth himselfe so familiarly vnto vs: but knowe we that it is his will, that we should go to schoole to profite there, & be wholly resolu'd of his trueth, that we may haue this assurance, that

that we follow the rule of y word of God, that it is from him that we hold our faith, that we be not carried this way or that way according to mans pleasure, but are grounded, and wholly rest our selues vpon the trueth, which is sent vs frō heauen, which is infal-
 lible. We see then y it was not S. Pauls mind to exhort them only ¹⁰ which must choose the teachers, and appoint them, but also to put vs in mind euerie one of our duc- tie, that we might all be G O D S good scholars, seeing he is so gra- tious vnto vs to be our teacher, & debaseth himselfe so farre as to speake familiarly vnto vs, to the end that we may be instructed of his good will. And let vs marke ²⁰ moreouer, that we must make our profite of this doctrine whiche he layeth before vs, two wayes. First of all that we wander not in our ignoraunce, but know, whereon we haue to stay our selues: that we be not as fooles amazed whi- che say, Oh, I haue not liued so long in the worlde, but I knowe wel inough how to order my selfe: ³⁰ And how know they? According to their foolish brain: if they take a thing to be good, they wil needs haue God to account of it so in like sort. Let vs beware of suche pride: and know that this is y way to gouerne our selues by, to fol- lowe the word of G O D onely, to imploye all our senses to that that is contained in holie writ, & ⁴⁰ to giue care to God without any gainesaying or replying, and to

submitte our selues wholly to his obedience.

This is the first fruite that we haue to reape of the worde of God, when we are well and duc- ly taught, and not to walke at aduentures, as the Papistes which haue their foolish deuotions and say, I do this vpon a good intent, and yet haue no certeinie in all their doing. But God will not haue vs to do so, but will haue vs knowe, that he alloweth of that which we do, because it is agree- able to his worde. And this must giue vs a greater courage to serue God more earnestly, when we dout not of that that we do, whe- ther it be good or no, but God assureth vs that he liketh well of our seruice. And why so? Because we do not after our owne fan- sie, nor liue as we lust our selues, but as God hath appointed and com- manded by his worde. And this is one rule. Againe we must pro- fite in the worde of God to the end y we may be assured of our faith, and be not shaken as reedes ^{Ephes. 5. 6} with all windes, but haue the worde of God for our armour, as S. Paule speaketh, saying that it is a shame if they which haue bene instructed in the Gospell, be easi- ly carried away, and turned this way and that way.

And we shewe also that we haue bene euill schollers, when we are so ready and light to receiue heresies and errors which are sett e a broche and taught. Let vs learn therefore, when we come

to heare y word of God, that it is not onely to know what is good, but it is to be armed and defended against all inconueniences, to the end that we be not carried away and deceiued by false doctrines, when the diuell raiseth vp firebrandes to come and bring vs out of frame, but that we may put him off, & driue him backe. True-
 10 erth it is that this is allotted properly vnto the Sheepehearde, (as we haue said already) but yet notwithstanding, euerie one of vs must be watchfull, and both great and small must haue this steadfastnesse in their faith, that they be not shaken at the first blow with
 20 errors that shalbe set a broche vnto them. To be shorte, let Sathan lay his nettes, let him lay his baites to seeke to destroy our faith, yet must we haue wherewith to resist those his tentations: and if we feele suche a weakenesse in
 30 vs, that we are easie to be shaken, let vs pray to God to strengthen vs, and that this may serue to increase a greater desire in vs, to be diligent and to take better heede euerie one to himselfe then we
 40 did before. And then, as God giueth vs the meanes to resist Sathan, and the enemies of his truth, when he layeth his worde before vs, let vs take heede we swarue not from it the least iote that may be, but be instructed and confirmed thereby more and more. For it is not without cause, that the
 worde of God is called our spirituall sworde.

Therefore we haue a good sworde, when we haue the word of God. It is not without a cause that hope is called an helmet, & faith a breast plate and buckler, & that we are wel appointed, whē we haue all this: for God will not deceiue vs, but sheweth vs that his worde shall serue vs to suche
 10 vse as he giueth vs to vnderstand by the titles, if we know how to vse it aright as we ought. And thus muche touching the proper marke which S. Paule hath sette
 20 down for the ministers of y word of God. He addeth further, *That they must receiue strangers.* For we cannot dispatch y rest now, therefore we wil touche but this word
 30 and make an end. It is not without cause, that S. Paule requireth this expressely in all ministers, to wit, that they must be curteous to receiue straungers. And surely if we consider the time he liued in, it was verie necessarie. For it was
 40 then as it is now, the poore children of God were bannished, and as poore birdes, whose nests had bene taken, they know not whither to goe: if they were not receiued, then were they in danger to be spoiled, which were enough to put them cleane out of heart. Therefore S. Paule exhorteth the ministers of the word of God not without cause to haue this courtesie to receiue strangers willingly, and to giue them gentle and
 courteous intertainment.

True it is, that this vertue must be common to all the faithfull,
 for

for if there were no more but the order of nature, it teacheth vs sufficiently to be courteous towards thē y are destitute of help, which are naked, so y if they should not be holpen, it were great pitie: nature teacheth vs this. But there is a special consideration in the children of God. It is saide that we are straungers in this world, if we will that God will accept vs for his heires. We must confesse first of all, and be resolued in this pointe, that wee are straungers in this worlde. For he that nestleth himselfe here beneath, and knoweth not himselfe to be a straunger vpon the earth, he must needes be bannished from the kingdome of heauen, as the Apostle sheweth in the Epistle to the Hebrues. Therefore God holdeth vs now a dayes no otherwayes for his children, but that we shold passe through the world as strangers and traouellers as he speaketh. And therefore all the children of God, hauing this consideration must be gentle toward strangers, and especially, when they see the faithfull persecuted, and are driuen frō place to place, they must be so much the more touched. For surely they haue yron & braisen heartes, and are more cruell then wilde beastes, if they be not moued with compassion when they see the children of God so rossed from post to pillar for the doctrine of their saluation. Therefore this vertue is common to all: but Saint Paule will haue the mi-

nisters of the word shew the way, and giue suche an example, that other also may be moued & stirred vp to receiue straungers. Thus we see what Saint Pauls meaning is. Now to make our profite of this texte, let vs marke in fewe wordes, that they whiche are called to this office to preache the worde of God, must know themselves in suche sorte to be publicke persons, that they be not appointed for thēselues, but to communicate as muche as they can with them that haue neede to be exhorted, & comforted, & counselled, & warned, & to haue some helpe. This must be done first of all. And then as for the flocke, all the flocke euerie one for his part must knowe also that they must employ thēselues for their neighbours, yea for them that are strangers to them: For why they are strangers in this worlde? To the end that for our parte we shall be like to them, and should haue no certeine dwelling place, to say, that wee will remaine alwayes in one place, but be readie to be remoued this way and that way, according to G O D S good pleasure. And this is it we haue to put in practise out of this place, especially when the necessitie of time doth so require it. For it is a newe spurte, as we haue saide. As now a dayes when we see the rage of the Infidels & enimies of the Gospell thus sette on fire, shold not we on our parts, be moued with pitie and compas-

sion

sion at the least on them whiche
 are driuen out of their countries,
 and tossed vp and downe, should
 we not, I say, helpe them as much
 as we can? And if we doe it not,
 shall we not shewe that we are
 woorthie to be taken for none of
 Gods, and to be put out of the
 role of his childre? For (as we said
 before) they that know not them
 selues to be straungers, doe they
 not bannish themselues out of the
 kingdome of heauen? And especi-
 ally they that crie out against
 strangers, yea and vse it as a word
 of reproche, they cannot shewe
 more plainly that they are not
 more worthie to be numbred a-
 mong the children of God, nor
 to be receiued in his Church 20
 more then dogges and swine, &
 that they are excommunicate and
 castawayes, although man do not
 condemne them: we neede no
 more but the witnessse of their
 owne mouthes, when they take
 this as a worde of a reproche, that
 he is a straunger, and hath forsaken
 his countrie to serue God, or
 was driuen out by tyrannie and
 crueltie of the wicked: such 30
 an one shall be his owne Iudge, it is
 as much as if he protested that he
 hath no parte in the kingdome of
 heauē, that he is not of y^e Church,
 that he is not of the number of y^e
 faithfull, that he is an excommu-
 nicate person, that he is a casta-
 way, that he is a childe of the di-
 uel, that he hath cut off himselfe 40
 from the company of the Christi-
 ans, to be shorte, he is not wor-

thie that to haue part in this name
 offaith. And this is it we haue to
 marke. True it is that the straun-
 gers also are to be warned for
 their parte, seeing that God com-
 mendeth them, that they abuse
 not that name, and that priuilege.
 For if a man haue gotten a priui-
 ledge of a Prince, and doth abuse
 it, so that vnder the colour of that
 benefite and honour the Prince
 hath done him, he committe any
 wicked act, shall he not be dou-
 bly punished? Yes no doubt. Well
 then let them whome God hath
 commended take heede, that see-
 ing he hath such a care ouer the,
 they be circumspect, and vse that
 his goodnesse so, that he may be
 honored. And this is well worthie
 to be noted, and now a dayes es-
 pecially. For we shall see a great
 number that will say, they are
 driuen out of their countrie for
 the worde of God, and yet not-
 withstanding shewe by their do-
 ings, that this name is falsely giuē
 them. I speake not yet of these de-
 ceiuers which vse suche lyes, but
 there are a great sorte whiche in
 deede haue ben bannished by ty-
 rants and enemies of the religion.
 Are they come to the Church of
 God? How do they behaue them-
 selues there? It were better that
 they had persecuted the faithfull,
 then to haue suffered reproche or
 trouble for the word of God, see-
 ing they come hither to defile &
 pollute the Church with their
 wicked and dissolute life: it were
 better if they had bene plunged

in the greatest darkenesse of Papistrise, then to come hither, to cause all the world to speake guill of vs. There are, I say, a great many such: and I would, to God examples were not so common as they are: but we see these vn-thriftes and naughtie packes which lead a wicked life, and despise the worde of God, that giue occasiō to the Infidels to haue their mouthes open to blaspheme the pure doctrine. And yet come they hither? It is for the word of God. Nay it is for theft, for murder, and other wicked dealings. But all is wel inough, so that they haue this goodly title of the word of God: light heades, vnthriftes, men for their deeds worthy to be hanged, Oh euerie thing is couered with this cloke: and thus is Gods name prophaned. And therefore must they y will make such a protestation, take heed they abuse not the benefite God doerh them. And this is one rule.

And yet let not them to whom the holie Ghost speaketh, be driuen from well doing. Truth it is y 30 the wickednes of these times constraineth vs to vse great wisdom in this case: if we should beleue them that say, I am come for the worde of God, what a thing were it? What a mockerie were it? In what case were we? For we see iolly cōpanions that come euery day hither to beard vs. But how soeuer the world go, let vs not be 40 turned aside from doing well to them that are worthie, and let vs

not be as they are which swarue streight out of the way, whē they see any stumbling blocke. See there is suche an one that made profession to be a Christian, and he hath done such a thing, he hath giuen an euill example. If we should stand to that, what case were we in. And therefore (as I saide) although there be a great sort of knaues that deserue to be cast out, yet must we not therefore reiect them which are in deece Gods straungers, and are driuen out of their houses: let vs lend thē our handes to helpe them, as we would be holpen ourselues, and let vs receiue them, seeing that GOD of his infinite goodnesse 20 promisseth vs to gather vs altogether at the length into his heauenly kingdome.

Nowe let vs fall downe before the face of our good GOD, acknowledging our faultes, and praying him that he would giue vs suche a feeling of thē, that we may desire nothing in all our miseries, but to flie to him: and that our liues may be wholly agreeable to his will. And if there be as yet faultes and weakenesse in vs, as it can not be, but there is much to be blamed in vs, that it would please him to beare with vs, vntil he haue taken away all the faults of our fleshe, wherevnto we are at this present subiect. And thus let vs all say. Almighty God our heauenly father, &c.

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