

RARE BOOKS

~~F-33~~

C1393f

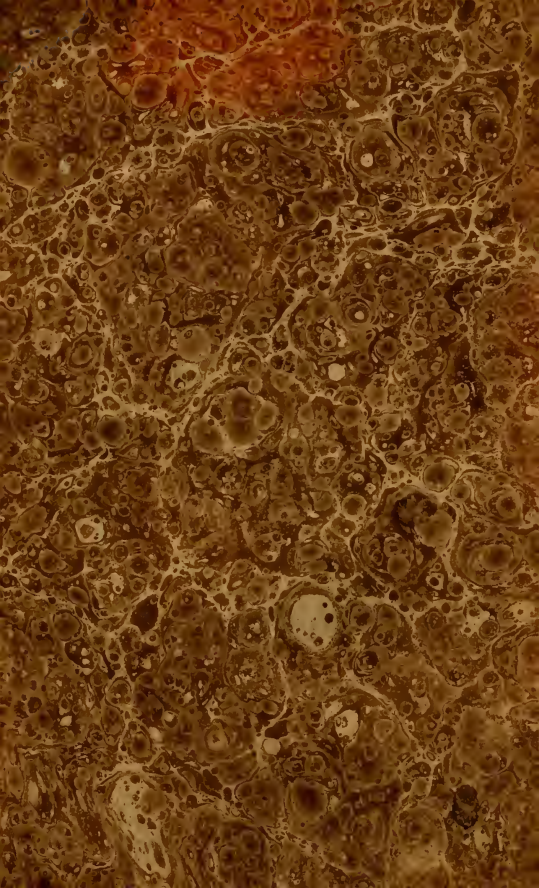
Library of The Theological Seminary

PRINCETON · NEW JERSEY



PURCHASED BY THE
MRS. ROBERT LENOX KENNEDY
CHURCH HISTORY FUND

SCB
1196



Expressly valuable

NO 1938

CH. B.F.

~~1000~~
37⁵⁰



Ætat. 54.



JOANNES CALVINVS NOVIODUNI.

FOVRE GOD- lye sermons agaynst

THE POLLVTION OF IDOLA-
tries, comfoztng men in persecuti-
ons, and teachyng them what com-
modities thei shal find in Chyistes
church, which were preached in
French by the mooste famous
Clarke Ihon Caluyne, and
translated fyrst into La-
tine and afterward into
Englishe by diuers
godly learned
men.

PS A L. 16.

I wyl not take the names of the Idols
in my mouth.

Printed at London by Rowland Hall,
dwelling in Golding lane at the signe
of the thre arrowes.

1 5 6 1.

1875

...

...

...

...

...

...

...

...

...

...

...

THere be thre causes specially that moueth me to printe these sermons of maister Ihon Caluine the faithful seruant of god and the apostle of our time. Th'one is the worthines of the matter set furth in these sermons. The other is the plainnes and simplicitie that thys great clarke vseth in all his sermons to the people. The third is the reuerent handling of the scriptures, without tauntes, skoffes, or iestes, or any trifling tales, wherby our english nation may se & iudge what power the word of god hath of it self, whē it is most naked & bare and void of that painted sheathe that men would put vpon it. The matter is mete for al men to know, and standeth in these foure pointes. Fyrst, there is a generall admonicion to flye idolatry. Secondly an exhortation to folow Christ in suffering of persecution, and bearing of the crosse. Thirdlye the liberty to serue god, and the cōmoditie to liue in the church of god is commended. Fourthly with how great paines & care this liberty to worship god purely in som christen congregation ought to be sought for and desired of all christians, is described. And for a conclusion there is added the exposition of the . 87 . psalme, which teacheth that the church of god thogh it seme miserable in this world, yet doth it excel al the kyngdoms of the earth because god loueth it gouerneth it, stablischeth it, multiplieth it, and taketh the count and numbres of his elect people out of it.

Concernyng the second poýnt. The simplicitie is such, as our Sauour Christ and hys apostles vsed in their sermons, of the which sainct Paule speaketh to the Corinthiãs, saying that he came not with excellencie of wordes, or of mans wisdom to shew vnto them the testimonie of God, lest the crosse of Christ and the power of God workyng thereby sholde be of none effect, whyles men should attribute that to eloquence which only is wrought by the spirite of god in the heartes of the faythful.

For the thyrd: he obserueth the precept of sainct Peter. Yf any man speake, let him speake as the wordes of God. So that all hys sermons seme nothyng els but the sweete licour of the scriptures and liuely word of god, set furthe before our eyes in Christalline vessels to entice vs to beholde them and to prooke vs to tast and to smel of these lycours of lyfe whiche he brocheth vnto vs of that abundance which god hath geuē vnto him in these our times.

God grant vs grace thankfully to receyue

Gods good gyftes in this and all other
thynges offered vnto vs.

So be it.

A Sermon vvherein

AL CHRITIANS ARE MONI-
shed to flye the outward idolatrie, taken
out of the. iij. verse of the. xvj.

Psalme.

I wil not communicate with their bloo-
die sacrifices, neither will I take their
names in my mouth.



HE DOCTRINE VVHI-
ch we shal entreate in this
place, is playne ynough
and easie, sauyng that the
greatest parte of those that
professe them selues to be
Christians, do seke out and bzing, I can
not tell what subtelties to cloke theyz
euill withall. But the summe of this
wholle doctrine is, that after we knowe
the liuing god to be our father, and Je-
sus Christ our redemer, we ought to con-
secrate bothe body and soule vnto hym,
who of his infinite goodnes hath taken
vs into the numbze of hys sonnes: and
to acknowledg with all kinde of bene-
uolence, honour, and obedience, that

same benefit which our most deare sauiour did vouchsafte to bestow on vs after he had bought it with so greate a price. And because we ar bound not only to renounce al infidelitie, but also to seperat our selues frō al superstitions, which do aswell disagre w̄ the true seruice of god the father, as the honoz of his sonne our sauiour & which can by no meanes agre w̄ the pure doctrine of the gospell & true confession of the faith, I sayde this doctrine of it selfe to be so easye, that only the practise and exercise thereof ought to remaine vnto vs, sauing that many mē do seke certain deceitful shiftes, thozow which they wil not be ouercome in that thyng, the which is most chiefly condemned by gods owne mouth. This cause constraineth vs at this time to tary longer in the declaration of this matter, th at euery man may know his own dutie, and deceaue not himselfe, thinking that he is escaped when he is couered, as the common saying is, vnder a wette sack. But for that there be many of this opiniō, whose churches ar thozowly purged frō the filthines, & idolatries of the papisme, that this argumēt oz treatise

is but superfluous, befoze we passe any further, it is not vnprofitable to declare such mé most fouly to be deceiued. First whē it is declared, how great an offēce it is, for vs to be polluted & defiled with the idolatours, feininge oure selues to cleaue & consent to their impieties, we ar admonished to mourn for our former syns, & to aske of god for geuenes of thē with al humblenes, & in this thing to acknowledge the singuler benefite which he gaue vnto vs, drawing vs forth of that same filth wherin we were holden down & drowned. For we truly are not hable to set forth this so great a benefite wortheli inough. And for that we know not what shall happen vnto vs, and to what end God doth reserue vs, it is very expedient to be prepared and armed in tyme, that into what state soeuer we shal come, or with what soeuer temptations we maye be oppugned, we neuer swarue from the pure worde of god. Fyrst it may be that many of thys oure churche and congregation, shall trayueil into some papistical countrey, who ought greatly nowe to be in a readines & armed to batel. Then albeit God doeth

geue vs at this time liberty to serue him purely and godlilye, yet we knowe not how long this our benefite shal cōtinue. Let vs therfoze take this time of our quietnes and tranquillitie, not as thogh it shal alwaies last, but as it wer a time of truce, wherein god doth geue vs leasure to strengthen our selues, lest when we shalbe called to vtter the cōfession of our faith, we be found new and vnprepared because we contemned the meditacion of that matter in due time. Nether truly ought we to forget in the mean while our bzethzen which are kepte vnder the tyzanny of Antichrist, oppressed wyth most miserable bondage, but to take, remembzance, pitie ouer them, and to prai god to strengthen them with that constancie, which he requireth in his word. We muste also admonishe and sollicite them by al wayes, not to rest in places where men are fast on slepe in their voluptuousnesse, but to applie diligently this thought, and wyl, that thei confesse the glozie due vnto god. For we are not taught of god onely for our selues, but that euery man after the measure of his faith, shuld bzotherly communicat with
his

his neighbors, and distribute vnto them that thing he hath learned and knowen in gods schole. Nowe se we then that it is profitable, yea truly necessary so well to our selues, as to our brethren, that the remembrance of this doctrine shulde be renewed very oft, especiallye seyng the text it selfe which we shal expound, doth leade vs to the same purpose. David doth openly protest, and as it wer doth make a solemne vow, that he wil neuer be partaker in the sacrifices of Idolaters, and also that he wyll so detest, and greuously hate the idols that he wyl not at anye time once name the, as though he shuld defile his mouth in naming them.

This is not the fact of som one man but the example of David the most excellent kinge and prophet which ought to be vnto al gods childzen a certain comon rule to ryght and godly life. And to thentent we may the better perceauie this thyng and moze vehemently be moued with, the true fear of god the cause is to be noted which he addeth wherein truly resteth as it were a certain foundation of that same alienation and offence whereby he doth most greatly abhorre the com

The fyft Sermon

munion of idolatours. The lord, saith he is myne enheritaunce. But is not, this thing comon to all faithfull and godlye men. There is no man truly whych wold not glozie in so excellent athyng. And this is sure without al doubt, that god being once geuen vnto vs in the person of his sonne, doth dayly entise vs to possess him. But ther be veray fewe whych ar so affected in this part, as the greatnes and worthines of this same matter shuld seme to aske and deserue. Pether truly can we by any meanes possess god, onles on this condition that we also become hys. David therefore of good right and worthely did set the foundation of hys godlynes, and religion in this sentence and reason seing that god is his enheritaunce, he wil refrain from all pollutions of idoles which do turue vs, from God hymselfe. This is the cause why the prophet Esay, when he had vpbraided the iewes that they had geuen themselues to fals and strange goddes, whō they had made, added afterwarde, theis, saith he, ar thy portion signifieng by these words, that god doth deny to the worshippers of idoles all bond & fellowshippe

thyppe of couenante and disenheryteth
 them, and vtterly depziueteth them, of
 that so infinitely great benefite, whiche
 he wold haue bestowed on them, geuing
 him selfe vnto them. Som man will ex-
 cept and sai that the prophet entreateth
 in that place only of them which put,
 their affiance in idoles, and deceaueth
 them selues thozow opinion and incre-
 dultie. I graunt but this also I answar
 yf they that do transferre gods honour:
 vnto idoles, are vtterly separated and
 cut of from his folowship, they also doe
 are and decline some what from him,
 which doe feine them selues to consent
 to supersticions thozow feare and wea-
 kenesse of mynde.

For no man can in heart or any confoz-
 mable fashyon or in wyll, and in pur-
 pose of minde, or faining, or by any true
 or fained waye approach to idols, but he
 must so far go back frō god. Wherefoze
 let this sentence be thozowly persuaded
 and remaine depely pzinted in our hear-
 tes, that thei which seke god with a tru
 and pure minde, to the ende to possesse
 him for their enheritance, wyll haue no
 communion and felowship with idoles,
 with

With whome god hath that diuorce and debate, that he wold haue al his to pꝛoꝛ claim and make continuall and deadlye war vpon them. And in this place Dauid by name doth expresse, that he wyll neuer be partaker of their oblations, neither haue theyꝛ names in his mouth and talking. He might haue said on this wise, I wil not deceyue my self with vnwise and folishe deuocions of the vnbeleuers, I will not put my trust in suche abuses, noꝛ I wil neuer forsake goddes truth, to folow these lies, but he speaketh not on this maner, but doth rather pꝛomise constantly, that he wyll neuer be cōuersant among theyꝛ ceremonieꝛs. Therfoꝛe he doth testifie so far furth as concerneth the seruice of god, he will abide continually in al puritie and holynes both of bodye and soule. And first in this place we muste consider, whether this be not idolatrie to signifie and declare by outward tokens, our agrement with those supersticions, wherwith the seruice of god is corrupted & vtterly peruerted. Thei that swim (as the cōmon sayng) betwixt two waters, allege this sayng, seing that god wold be honozed
in

in spirit, idols cā by no meanes be hono-
red vnles a mā put his trust in thē. But
to this may be easily answered, that god
doth not so require the spiritual seruice
& adozation of the minde, that he gran-
teth and remitteth the other part of our
nature vnto idols, as though that part
shuld seme nothing at al to belong vnto
him. For it is said in many places, that
the knees must be bowed before god & al
so the hands lifted vp to heauen. What
then: surely the chief honoz that god re-
quireth is spiritual but the outward sig-
nification wherbey the faithful do testi-
fie that it is god only whō thei serue and
honour, must so immediatly folow, that
thei must at one time be ioined together
But one place shal so suffice for al, to cō-
fute that obiection which thei snatch of
one word, that thei shalbe plainly rebu-
ked & conuict. In the. iiii. chap. of Daniel
it is writtē that Sidrach, Misach & Ab-
denego, refused & denied vnder any ma-
ner of colour, to consent vnto the super-
stition set vp & erected by Babuchodono-
sor, declaring that thei wold in no wise
honor his gods. If these goodly wittie
sophisters had bene there at that time,
wold

wold haue laught to scozne þe simplicitie of these thze seruants of god. For I suppose thei wold haue taunted them with such like words, you foolish mē, this truly is not to honoz them, seing you put no affiance in these thynges. There is no idolatrie but where there is deuociō, that is to say, a certain bending & application of the minde to honour and worshippe the idoles. But these godly men did folowe a better & wiser counsell, for this answer which thei made, proceded not of their owne wit, but rather of the holy gost, which moued thē thus to speake, whō if we wil not resist, we must accept this place & this example, as a certain rule & definicion, that idolatry is an outward action against gods honoz, yea although it procede not frō the wil and purpose of the mind, but be only colourable and feined. In which matter thei make goodly cauiliatiōs that ther is no idolatrie at all when as our affiance is not put in idols. Yet shal these mē continually remaine condemned by the sentēce which the mightiest iudge hath pronounced. But these mē do cōtend only for the name, only going about somdeale to
 lesson

lesson their faute, which thei can by no
 meanes defend or excuse. Yea, thei wil
 grant that this thing is euil done & not
 rightly, yet notwithstanding thei wolde
 haue this fact to be iudged as a certeine
 venial syn. But althogh we grant the
 as touching the name y thing thei aske
 yet thei shal not get so much therby that
 thei mai make their cause much the bet-
 ter. Let vs sai thus, that such maner of
 feined worshipping of idols, is not called
 idolatry, yet neuertheles it shalbe a tra-
 terous enterprize against god, a certain
 fact repugnant to the cofession of faith,
 & a soul filthy polutiō most ful of wicked
 sacrilege. I pray you when the most sa-
 cred seruire & honoz of god is so violated
 that we falsly bzeak y promise we made
 to him, that thoz we cowardise & faint-
 nes of stomack we denie croeedly & falsly
 our chzistian profession, that we becom
 inconstant and double, that we defyle
 our selues soulye with those thinges,
 which god hath cursed with all kinde of
 maledictiō: is this so light a matter that
 after we haue done it, we oght onely to
 wipe oure mouth, and confesse that we
 haue committed a certaine small fault?

Let

Let vs therefore put away these shiftes, specially seing they serue for no nother thinge, but to make vs boulder, and to geue vs greater, libertie to sinne, and doth nothing, at al diminish our fault: Ther be also other moze impudent, whiche do not only, chaunging the name go about to persuaide that it is not so great and vnworthy a sinne: but do plainly & precisely deny it to be sinne. It is sufficient saye they that god be honoured with hart and, minde. Euen so trulye if the hart it selfe were not dowble. For when the minde is truely sounde and pure the bodye shall neuer be drawn into a contrary part. I wold know of them what that is that moueth & leadeth their fete to the temple. For when thei go to here mas, their legges wil neuer be stirred of theyr owne motion, but must nedes be moued bi the inward power of the mind: Then must thei nedes cōfesse that ther is in them selues a certain desir & motion, of minde wher of thei be caried to worship idoles, & chesely because they couet to apply them selues after their wil and opinion, which are enemies to the truth yea and do so conforme them selues to,
 please

please them, that they do muche more esteeme ther fauour and ther owne lif then gods honour and glozve. Besides thys, their impudencye is so manifest & shameful, that i am ashamed to disput against it, as though it had some colour or lyknesse of reason, yet I must nedes do it, se yng they do please them selues so greatly, and are, as it were men dzonken in their owne opinionones and pleasures, fallen fast on slepe. They thinke this is inough to worshop god in spzrit, whos then shall the body be? Truli. S. Paull moueth vs to honour god, both in body and spirit, for they be his owne & belongeth to none other. God hath created the body, and shal it be leasfull for vs therwith to serue & honour the deuell as though he shold seem to be the authoz & maker, therof? It wer better they wold professe them selues openly to be maniches and denye that god made the whole man. If they had neuer so litle tast of the gospel thei wold not burstout in to so licētious impudēcy. But now it is plain inough, that they in no wise know, what is the power and greatnes of this benefite, to be redemed with the bloud of gods sōne.

And to proue this true, how can we lok
 foꝛ the resurrection of the fleshē excepte
 we beleue that Christe Iesus is the re-
 demer both of bodyes and soules? Saint
 in. Paul also doth admonish vs, not to be
 the seruantes of men, because we were
 bought & purchased with so great a price
 which is the bloud of gods sonne. Then
 he that doth ioyne and addiect him selfe to
 the wicked seruice of idoles, doth he not
 treade vnder his feete the moste sacred
 blood of Iesus Christ, wherin doth con-
 sist the price of the eternal and immortal
 glorie, which we loke foꝛ in our bodies?
 What reason is it that our bodies shuld
 be defiled & profaned befoze idoles, seing
 the crown of eternall lyf is promised vnto
 them in heuen. This wallowing in
 satans stews and moste filthy defilyng
 is it a mean and waye wher by we may
 come to the kingdom of god? Moreover
 it was not said without a great cause,
 our bodies ar the tēples of the holi gost,
 therfoze they which perceaue not, that
 they ought to be kept in all holines, doe
 plainly shew them selues to perceaue &
 vnderstand nothing at all of the gospel.
 also thei declare that thei know no whit
 at

at al what is the power of Iesus Christ and of his grace. For when it is said on this wise that we ar bone of his bones and fleshe of his flesh he ought to vnderstand that we be ioyned with him both in bodey and soull. Therefore no man can defile his owne bodey with any manner of superstition, but he doth separat himself, from that coniunction and vniō wherby we ar made the membez of the sonne of god. But now let these wity & subtile dottours answer me, whethere thei haue receaued baptisme onli in ther souls, or whether god hath commanded rather & instituted that this signe shuld be imprinted in our flesh. Shal the bodey then wherein the mark of Iesus Christ is p rinted, be polluted and defiled with so contrary, repugnaunt, and so wicked abominations? Also the lordes supper, is it receaued in the mind only, and not also in the handes and mouth? Hath god engrauen in oure bodes the armes and badges of his sonne, that we after ward shuld pollut our selues with al vncleanes, with most foul spots and shame, & so vnsemely defozme our selues that no kinde noz likenes of christian be wtie

should appeare. It is not lawfull in conyng
 one pece of gold to printe two contrarie
 coyns, nether to set two sealles the one
 repugnaunte to the other, vnto one
 writing: and shal a mortal man take vp
 on him to countrefete and corrupt bap-
 tisme, and the mosse holpe supper of Je-
 sus Christ, and also behold to say that,
 ther is no euil in so great & mischeuous
 a fact: Suche men truly ar worthy, that
 their seruantes should perswade. And
 make them beleue, thei haue a great,
 pleasure, to do them seruice when not
 withstanding, they geue them selues to
 slepe, pleasurs and al idlenes, and do not
 moue one finger to do any worke at all.
 If they say it is not alike reaso, bycause
 we haue nede of their labour that be vn-
 der vs: I answer although god haue no
 nede of vs, yet for that he wil vse oure
 labour, seruice, and obedience, to serue
 and honour him, truely it is to much vn-
 seemely, and for vs the greatest shame &
 infamy, to do all thing other wise then
 he will, and cleane to be void of the stu-
 dye and dutye which we owne vnto him
 yea our shame is so muche the greater,
 that the worme of the earth, and an vn-
 liuing

liuing creature shall requiere moze po-
 wer ouer vs, and honour then his crea-
 tour. But yet we must talke with these
 beastes moze plainly. They say it is lea-
 full for them to feign and cloke what so,
 euer they will among the papist, and to
 conforme them selues to that maner &
 fashion of religion, whiche is thought
 most apt to nourish superstition. Who is
 he then that geueth them bread to be fed
 with all ther? Who doth make the gro-
 und fertile to bring forth fruit? If god
 do fede and norishe them in those places
 wher thei dwel, as he doth al other men
 in the other partes of the earth, why do
 thei not honor the geuer of y benefite w
 that part of the self, which is so bounti-
 fully nourished of him? Why do they ra-
 ther obey and serue the deuil with their
 bodie? If these men wer in any part of
 christians, I wolde vse with them moze
 waighty and higher reasons, & I wolde
 aske of the, to what end we liue in this
 world, and where vnto our life oughte to
 be referred. But O miserable case that
 they which with subtelties and shiftes
 wil dally w god, are so brutish, that thei
 must be hadled, as me not only destitute
 B.iii. of

of gods spirit, but in a maner void of natural common sence. Thei thinke this is a sufficiēt excuse to sai, thei do nothig in this kind, but for feare of peril & danger, but yf this colour maye take place, then muste we saye that Ioseph shulde haue done no euill, yf he had committed whoredome wyth hys maistres when it was violētly offered him, seing he shuld not haue folowed hys owne wyll, but haue geuen place to necessitie and violence which she did vnto him. It shulde haue bene a folishe acte of him, to enter such peril and infamie, as after ward he suffered by the false accusation of that noughty woman, seyng he might haue escaped those euils yf he had accomplished her wil. But we ought rather to folow the example of Ioseph, and allowe the testimony of the holy gost, who doth commend his constancie. If there be no wickednes in taking vpō vs idoletrous religion when we do it to auoide the raging crueltie of the papists, the seruant shall not synne, who for his maisters pleasure, shall playe the baude, kylle, and play the traitour, for feare to displease him, vnder whose power he is. But I abide to longe in this matter, wherein

(as I said before) there is no dout or difficultie. It shall not be far from the purpose to consider into how great confusion thei fall, which trauail with all their crafts to escape gods iudgemēt. Others ther be that haue found another shifte & sterking hole, thei grant, that y^e supersticion of the gentils is a wicked & detestable religiō, but it is not al one reason of these & the supersticions which are in y^e papisme. As though all the false religiōn that euer was amonge the heithen, was not a coꝛrupting & depꝛauation of the true religiō of god. Frō whēce did y^e heathē draw & tak to thēselues their ceremonies but of y^e holy fathers? In which doīg this was their great faut, y^e thei depꝛaued & vtterli peruerted those things which thei had receiued wel & wisely instituted of god. But yet al y^e abominaciōs y^e euer wer ī y^e world haue ben cloked with a beutiful title of god himself, and the couerture of his religion. But those cōterfeit religions had neuer y^e cōmendation, power & authoritie, y^e god did at any time approue those seruices & congregatiōs, or y^e faithful mē did vse & frequent thē. So to let vs procede further.

Although I shuld grant the idolatrie of
 the papistes to be vnlike & differ frō the
 superstition of the old gentiles, yet can
 thei not deny but god so earnestly did foꝛ
 bid the religion wickedly set vp in Be-
 thel, as al other superstitiōs which wer
 instituted & celebrated in other places.
 Whē the calves wer erected in Dā and
 Bethel this was instituted & don vnder
 a certain colour of his name which had
 broghte his people of Egipt, yet y same
 religiō which was ther apointed is ma-
 nifestly against the doctrine of the law.
 God doth cōdemne al those y go thither
 to defile & polute thēselues. And truly y
 supper of Iesus chzist & the popish masse
 are no lesse repugnant & cōtrary the one
 to the other then y sacrifices of Moses &
 Jeroboā. Frō whēce then is this dispen-
 sation & licence to go & here masse vnder
 this colour that the supper of Ies^o chzist
 is but trāsformed yea rather in dede de-
 formed? But I saie & affirm cōtrarie, y
 al thei that do fear god truly & honor hi
 godly, ought so much the moze to hate &
 detest it, foꝛ that it doth moze openly vi-
 olat and pꝛofane the holy institution of
 Iesus Chziste, then yf it were not so
 repug^o

repugnant and contrary vnto the same. **W**herfoze let vs kepe this cōmen rule generally, that al the ordinaunce and inuencions of men proponed and takē in hād to coꝛrupt the simple truth of gods word, & to peruert that religion whych he requireth & alloweth, ar very sacrileges with which the christian mā mai in no wise communicate, without that iniurie & contumelye, which treadeth vnder fete gods honoz most wicked. I knc we wel inough how greuous & intollerable this seuerie iudgement semeth to them, which wold after their own lust & delicat mind, be moze nicelye & mekely spoken to and taught. **W**herin what wold thei I shuld do? **W**hat moderation & lenitie shuld I vse? Truly now I perceyue how tender & deintie thei ar, I couet so much as mai be to spare thē, but both I & thei muste be condemned so sone as god hath spokē: therfoze if we wil tēder our own saluacion, let vs take it in god part. **T**hei say thei find no man moze seuerie & sharpe then I am, but I wyll declare vnto them, on the other part, that I handle them moze mekely and tenderlye, then the trueth of the cause, the

Worthynesse of goddes name, and theyz
 own saluaciō did require. Which thing
 beig so in ded, truly they can not excuse
 and deliuer them selues from the neces-
 sitie of that dutie and testimonie; that
 the prophet Jeremie doth requier of the
 Jewes captiues in Babilon whō he not
 only forbiddeth to come neare the abho-
 minacions of the Chaldeans, or colour-
 rably and feinedly to geue anye consent
 to them, but also doth geue a plain cont-
 maundement that thei shuld declare the
 wicked religion of the Chaldeans to be
 vnto them a most filthie sauoz. You shal
 say to them (saith the prophet Jeremie)
 the Gods whiche haue not made hea-
 uen and earth shall perish both out from
 the earth, and also from vnder heauen.
 There is also in this place another cir-
 cumstance to be marked, that when the
 prophet had writtē his boke in Hebꝛue
 yet he put in this sentence expꝛess in the
 common bulgar spech of the Chaldeās,
 as though he wold by this meanes con-
 straine the Jewes, to change from their
 tong, to the end thei might moze apart-
 ly professe the hatred & disagremēt thei
 haue w the wicked idolaters. Now let
 our

our nice yonglinges complain of me as though mine aduertisemēt exceedeth all measure, & yet I haue not any time desired y^e half part of the dutie which y^e p^ro^phet requireth and asketh so earnestly: but whatsoeuer be y^e maner other of my sayng & moderation, or els of my silēce & taturntie, neuertheles we are tied & bound to that law which god doth geue vnto vs. And truli it is not w^out a cause that god speaking to his faithful saiethe to thē, you are my witnessses & my seruāts whō I haue chosē. Wherfoze who soeuer wyl p^roue himselfe to be a mēb^re of Iesus Christ ought by al meanes to declare, y^e the praise & honoz of gods name doth so apertain to him, that thei which bi their fainig do hide & buri y^e testimont of his trueth, do leaue thē selues inexcusable. What I p^rai you, is to be thoght of thē that do al their life time subuert y^e same: Of what sort are thei y^e do not on ly hide y^e professiō of y^e ch^ristiā religiō, & sheweth no tokē therof before mē, but also cōmitteth many thigs, & those most cōtrari & vnsemely: this therfoze resteth y^e gods childzē which liue wher the impurities & abominatiōs remain, do mozne
after

after y^e example of that godly mā Loth,
 & also speak so frely against so many & so
 great abominable vices of men, as god
 shal geue to them power & oportunitie.
 Let vs now com to shew certaine kinds
 of idolatries, which ar of most estimaciō
 in these daies. Emōg which sort y^e masse
 is chief, wherof I haue touched somthig
 befoze. For although it be so famous &
 notable blasphemy both in absurditie &
 greatnes of mischief y^e nothig cā be ima
 gined moze foul & wicked, yet stil be thei
 patrōs found for an euil cause, which do
 triflefozth in this part. But wil thei nil
 thei, thei shalbe cōpelled to cōfes this y^e I
 say, that y^e masse by it self is a deniall of
 Iesus christs death, & a certain sacrilege
 inuented & ordeined by satā to abolish y^e
 sacrament of y^e supper. Nether ar they a
 ble to deny but y^e the iuocatiō of saints,
 & suffrages for the dead, are wicked abu
 ses, wherby y^e iuocatiō of gods name, a
 thing of al other most holi is profaned. &
 they who amōg y^e papistes do defile the
 selues wth these abominations do think
 theselues guilty of no faute. What shuld
 we do sai thei? It is not lawfull for vs to
 coꝛrect & amend those things, which we
 knowe

know euil & faultie, we are priuate men
 and thei that haue the power & publike
 auctoritie do earnestly defend these things
 Therefore we must suffer that violent ne-
 cessitie. I graunt all this to be true. But
 I saye this is not to the purpose. It be-
 longeth not to their office to correct and
 appoint a common ordre for the people,
 nether doth any mā requier this at their
 hand, yet neuerthelesse they are admoni-
 shed to amend them selues, & to institute
 an honest and manerly behauour of pri-
 uat lyfe, which thing whitout all doubt
 pertaineth to their duitie. Neither do we
 commaund them to cleanse the temples
 and the common streates, but that eueri
 man kepe his owne bodye and hart in
 puritie and holynes, and labour by all
 meanes that god may be honored, serued
 and obeyed, in his owne house. For these
 are fare vnlyke and much dissonaunt to
 abolishe the masse in any region, and not
 to be present at it, when as the vse ther-
 of and that religion can by no other mea-
 nes be letted but they repete and iterate
 their saing, that is, that thei do not deny
 the death and passion of Iesus Christ se-
 ing, they haue no suche purpose, to wor-
 ship

ship it in their minde . But I do aske of
 them, what is that a Christen man doth
 confesse with his mouth , but that same
 that he beleueth in hys harte ? Thys is
 plain and, manifest inough , that this
 thing which they do, is most disagreeing
 with the confession of faith. So that, as
 much as in them lieth, they do not only
 hyde the true and propre testimonye of
 faith but also doe vtterly denye and forsake
 it. I will yet talke with them som-
 thing moze familiarly and plainly. For
 the Papistes doe saye the masse is a sa-
 crifice wherin thei wil offer Iesus christ
 to reconcile them selues to god . But if
 this be so, it foloweth that Iesus Christ
 hath not optained vnto vs by his death
 righteousnes and eternal saluation. Let
 them seke al the , compasses and shyftes
 they will, yet must they come here vnto
 that all whiche go to masse , vnder the
 name of deuotion & religion , do professe
 that they consent therewith. Therfor as
 much truly as in them lieth they shewe
 that they haue not their redemption per-
 fect inough by the death of Iesus Christ.
 Ther be many that speake not so large-
 ly, nether suffer their talke , to wandre
 thow
 thow

thowout all sortes of masses, that is to saye, sacrileges. They chose out one kinde of masses only & that thei defende: it is called the parish masse, or the high masse, for in this thei think ther is more likenes & agreing wth the supper of Iesus Christ. And truly it might be said more aptly, y^e al masses which ar said both of the priests of the lowest degre, & also of y^e canōs, or of those priests y^e haue certen chappels, & all other which are founded by any mans wil or that are so saleable that thei be set forth dayly to sale, that all these I say are not vnlike to harlots which in y^e strewes setting thē selues to sale wthout all shame & honestie do make their bodies cōmō to al men, but y^e high mass to be veri like y^e same harlot which doeth craftely abuse the honest name of an husbād, to hide her vnshamefastnes, & to reteyn & defend the estimaciō of an honest & chaste wife. Although this similitude doth not agre on euery parte, because y^e an harlot ioined in matrimony to an husband wil haue some shamefastnes & modestie, y^e she will not set forth & make herself common to al y^e commeth: but the parish or high mass is an worissh
 idolatry

idolatry of al other most cōmon, ready & set forth to al mens desires and wycked lustes : although these filthye bawdes, do colour and smoth here with thys colour and suche bewty, that they retaine stil some relikes of Iesus Christes supper. It is with this as wth the these who braggeth and boasteth himself then more highly and, gloriouflye, when he hath wōne and is clothed with the spoiles of him whom he hath slaine & whose horse he rideth on. We, saie they, seke the supper of Iesus Christe, and when we can not being opprest vnder that tyrannie, wher in we dwell, haue the same pure, we must be content with that which is left to vs, loking for the helping hand of God. For such a goodly and pretie excuse. By cause they haue no, right and perfect vse, of the supper, as though they had gotten a prouison, they witness and openly profess that they haue not Iesus Christe the eternall and only preste and therfore euerie weke do seke a new sacrifice, to put away their sinnes. For all this is in y^e high masse, as wel as in that which is saide in the name of Nicho^las or for the dead. In which thing they

feine

feyn them selues to worshipe an idole, &
 yet do booste that thei seke Iesus Christ:
 and because they wold not seme to fight
 against god without sward oz buckler,
 thei bzing & obiect the authozitie of this
 oz that man, as though the absolutiō of
 any one manne may exempt and deliuer
 them that they be not cōdemned of god.
 I wil not saie that thei lye greuouslye,
 when thei alegge such men as thei do for
 the defence of their cause. But in case it
 wer so that a deuout and godly mā, wer
 somtime of this minde, that he thought
 it was nothing euel to come to the high
 masse, yet afterward when he knoweth
 the truth, yf he doth disalowe and con-
 demne his former iudgement, his latter
 is so muche the more to be beleued, for
 that God hath brought him, oz rather
 compelled him to disalowe the same, &
 because he perceueth & plainly knoweth
 that he is ouercome in that thing which
 he befoze did greatlye embrace & alowe.
 But what nede we herin to stirre the
 truth, as yf we shuld bloundze and trou-
 ble a water that is pure and clear. Do
 they think that with the iudgment and
 sainge of a moztall man they maye stop
 god

god and hedge him in: We knowe that ther is nothing besides the truth that in iudgment ought to preuail without the respect of any person this matter is such that the parish or high mass is instituted to sacrifice Iesus Christe, & to reconcile the fauour of god both for quick & dead, and also that a pece of bred shuld be ther worshipped as though it were the sone of god I do not examine thozowli al the abominations and wickednes, that are in that mass for they be almost innumerable. But I do reherse only the worse & grosser. Now let them that do but feine a consent with suche wickednes and corruptions, walsh their hands so clean as they will, yet shall they neuer be more iust and innocent then Pilate. But this is a meruail that this good & religious parishioners at easter time do seke some by chappel, or some mockchristian monk. whiche maye prepare and deliuer vnto them the apish and coutrefet supper. If the high mass is most nearest the supper of Iesus Christ, as they say it is, why do they not obserue & kepe it: But how after that they haue, bene at the highe mass euery sonday thozow the year, because

cause they wold seme to cōmunicat in y^e sacrament of the supper a right, thei suddenly shake of and forsake the high mass. But we shuld not meruail at such inconstānt they saye, for this is a sure & due punishment, for them which haue layd no foundatiō at ani tim of truth in ther mindes, that they shuld allwaies wauer and be contraie to thē selues in al thigs they do and take in hand. As touching that same hypocriticall supper, I know that they be of this minde, that thei suppose it to be the greatest iniuryes to thē selues that may be when it is rebuked & improued. But what can we do in that matter seinge it is nothinge agreable to Christes rule? Nether do I finde fault with this that they do it secretly, for I know that the supper was neuer better celebrazed, nor more deuoutly, thē when the disciples went into some secret place to flye the tyrannye of the ennies. But here ar two faults trully not to be suffered. One that they whiche doe make suche a supper & like apes do falsly and corruptly countrefet the true supper of Christe, do feine that they kepe and woꝛshippe their masse. The other is that the

minister, whiche for the mosse parte is
 some religious man the rather to dissent
 ble the mater, doth not that office as a
 christian, but as a prest of the popish pro
 fessiō. And in this thei suppose thei haue
 an honest and sure defence yf the masse
 saier haue not this purpose to shew the
 bread & wine to them to be worshipped,
 if he leaue out the canon wherin ar con
 teined many great impieties, and if he
 deliuer the sacrament to all that be pre
 sent vnder both kinds. But when they
 shall come befoze the highest iudge then
 shall they fele the fruit that they sought
 by suche glosing and lies, yea truely they
 ought now already to perceaue it. For I
 do iudge those same goads and prickes
 wherwith their consciences ar prickt and
 wounded to be agreuous fealing of that
 same iudgment. And truely thys cause
 must be decided and plainly debated in
 that same place and courte, where the
 trueth hath her graue & true witnesses.
 For to be short, thei thē selues do know
 them selues giltie of that mater whieh
 they haue purposed to declare bothe to
 godes enemies and also to the common
 people. But god must neds denye hym
 selfe

selfe, yf he allowe the order and doing of
 that professiō. If all the mē in the world
 with one mind and purpose wold cōspire
 to pronounce these men ryghteous, yet
 none be he neuer so ready and mightye
 can excuse and deliuer them from thys
 but thei shalbe thought to halt on both
 sides. And god doeth declare by his pro-
 phet, y no such halting of any man shal
 be euer allowed befoze him. As touchig
 the man whom thei chose to be the mi-
 nister of their supper it is a folysh thing
 to abuse his persō, as though thei could
 seme to make him an apte man to that
 office and function. Yea but the vertue
 of that same sacrament say thei, resteth
 not in the vertue of the ministers. That
 I grant and adde this to also, yf any de-
 nil shuld minister the supper, it shuld be
 neuer the worse. On the contrary part
 if an angell shulde sing masse, yet then
 shulde it be no whit the better. But we
 are nowe in another question, that is,
 whether orders geuen by the pope to a
 monk do make him apt to the office and
 and function of a pastour. If thei say con-
 trary that thei perceiue, that thig doth
 mak nothing to the purpose, & that thei

do not chose in that sort the thing it self
 sheweth cōtrarie. But let it be that thei
 as touching the minister haue no such
 respect. Yet muste I abide in that out-
 warde profession which thei take vpon
 them & worship, yea I must presse it ear-
 nestly, as a profession mooste contrary &
 vnworthye a christen man. For this is
 plain and manifest that thei do and will
 defend and couer themselves, vnder the
 person of a priest made for the nonce to
 colour and dissemble. But if thei wolde
 rightly and lawfully celebrat y^e supper,
 it were their dutie so to seperat themsel-
 ues from the order and profession of ido-
 latours that thei shuld appear in that to
 haue nothing common with them. But
 now thei be so far from this seperation,
 that thei ascribe themselves into theyr
 felowship and communion, & do euerye
 one of thē feinedly professe themselves
 to be membres of that body. After this
 thei wil compare vs to the old heretiks,
 that did refuse the vse of the sacramētis
 for the vices of the ministers, as though
 we do here respect the proper sinnes of
 euery man & not rather the cōmon state
 & condicion. I do passe ouer this matter

Shortly, because that which is spoken is
 sufficient inough to conuince so foule &
 shamefull impudencie. But if these men
 be so foolish and dull witted that thei per
 ceive not this filthines, the word of god
 must suffice vs, when the lord saith by
 the prophet Jeremy, Israel if thou doest
 turne, turne vnto me. In which words
 is most plainly exprested with what sim
 plicitie & integritie of mind we ought to
 deale & walke before god, wythout any
 thought & wil to return to those things
 which we know are not thankfull nor al
 lowed of him. Which is a cause why S.
 Paul also doth testifie that he was sent
 to turne y vnfaithfull frō their vanities
 vnto the liuing god, as though he wold
 say, it is to no purpose to change some
 one old & accustomed euil w other hypo
 crises & feynings, but vtterly to abolish
 al superstitions, y the true religion may
 be set in her own puritie & holines. For
 without this faith and integritie, men
 neuer come the right way vnto god, but
 do alwayes wauer & ar vncerten to what
 part thei may tourne theselues. There
 be others y ar come thus far y thei disa
 low and refuse the masse, but thei wold

haue some patches kept still which they
 cal gods seruice, least as some men say,
 thei shuld seme to be destitute of al reli-
 gion. And it may be that som of these be
 moued with a godly mind & zeale at the
 least I will so thinke, but what soeuer
 their zeale & purpose be, yet may we not
 say that thei kepe, the true rule or anye
 good measure. Many say we may come
 to their baptisment, because there is no
 manifest idolatrie in thē. As who wold
 saye, that this sacrament were not also
 corrupted, and vtterlye deformed with
 al kind of corruption, in so much as Je-
 sus christ may seme to be stil in Pilates
 house to suffer all opprobries & shames.
 To conclude, whereas thei say y this is
 the cause, why they wolde retaine some
 ceremonies, least thei shuld appeare to
 be boide of al religion, if one shulde exa-
 mine their consciences, the same trulye
 will answer, y thei do it to satisfie the
 papists, & thei change their countenance
 to flie persecutiō. Other some do watch
 a time least thei come in the mass while
 and yet thei com to the temple, that mē
 shoulde suppose thei here masse. Other
 some com but at euen song time, whō I
 wolde

would know, whether thei think this to
 be nothing, that at that same the idols
 be honoured, that the pictures & images
 be sensed wth fumigatiōs, that a solemne
 praier be made in the intercessiō of some
 saint, and grouēd on his merites, that
 Salve regina be songe with a loude voyce,
 and that on euery side a matter is harde
 so filled and replenished with deuilish &
 cursed blasphemie that y^e mind shall not
 onely abhorre the offence of the eares &
 eyes there present, but most vehement-
 ly thei thought and recordacion therof.
 I do passe ouer that y^e singing it selfe in
 an vnknowne tonge is manifest profa-
 naciō of gods praises & of holy scripture
 as S. Paule doth admonish in the. viii.
 to the Corinthes. But let this last fault
 be forgiven them. If thei come to euen-
 song to geue some signe & testimonie of
 their christianitie, thei wil do this chief-
 ly on the solemne feastes. But thē there
 shalbe solemne ensensing the chiefest ido-
 les, & great plentie of swete fumigatiōs
 powred out, the which is a kinde of sa-
 crifice as the scripture teacheth. It was
 also a maner vsed amōg the gētils, and
 whereby thei cōpelled y^e weak mē to de-

The fyrst Sermon

nic god. And for this cause the greatest part of martyrs did suffer death constantly, for that they wold not make perfumes and burne incense to idoles. When these men be come thus far, that they receaue in their noses the sauour of the sensours they also pollute them selues with that pollution which is most greatest and execrable ther & yet they thinke we ought, to hide and couer this so great wyckednes and mischef. But I beseeche them in the honourable & holy name of god, that they wil diligētly marke this saing of the Psalmes, that idoles are so to be detested of the faithful & godly man, that they shuld not be in his mouthe or tonge, least y talke had of thē shuld seme to cōtaminat and defile him. This one word ought to fraie and w draw vs frō al congregatiō & felowship of idolatours, because that we liuig in y cōgregatiō may easeli be wrapped in and defiled. But to speak plailly & frely what I thinke of all these which sek a mean way betwixt god and y deuel: they haue double and variable mindes, & I can not finde out a more apt & fete cōparisō to set thē out & paint thē in their liueli colours, thē that same
whiche

whiche may be bzaught of Esau y same
 filthie & double mā . For when he saue
 his brother Iacob sent by his father Isa
 ac in to Mesopotamia to seke a wyf, be
 cause the womē of y land of Canaā dyd
 so much mislike the father and hys wyf
 Rebecca y thei thought their lyfe bitter
 & irksom to lyue among thē & rather wi
 sheth death, he marieth a new wif, som
 what to satisfie his parēts, but he doth
 not put awai y old. So y he doth kep stil
 y euil wherof Isaac did so greuonfly cō
 plain, but somdeal to amend y matter,
 he marieth a new wife. Euen so they y
 are so wrapped vp in y world, y thei cā
 in no wise folow god do mīgle & tolle to
 gether many & diuers kids of religiōs &
 supersticiōs, y thei mai applie & cōfirme
 thēselues by some way to y wil of god,
 & thei alwais kepe stil som corruptiō, so
 y what soeuer thei do cā not apear to be
 pure & sincere. I know also right well y
 ther be in those places many miserable
 souls, which liue there in great difficul
 ties and cares, which truly coueteth to
 walk rightly wout hipocrisie, & yet can
 not louse thēselues, out of many routes
 & scruples, which is no meruel i so great
 and

The fyrst Sermon

and horrible confusion as we see at this time in the papisme. Beca I doe greatly pitie their miserable state, whiche seke meanes wherby they maye serue god deuoutly and liue amonge the enemies of faith if it may be possible by any waies. But what wil we? I can do nothing els to the one or to the other, but declare their errour and sinne, that they them selues may adde the remedie. If thei cōe herafter to aske of me this or that moze diligently and particularly, I will send such curiouse inquisitours to the cōmon rule which haue of god. I speak this for that ther be some of this sort of men so importune, that yf a man shuld answer all their difficulties & doutes, he shulde seme neuer to mak an end of any thing. And me think such men may wel be cōpared to them who after thei be taught in a sermon to vse sobze apparel and decking of the bodye whthout all dissolute and sumptuouse trimming, they wold haue the priacher to make their boose & sewe their shoes. Wel what must we do thē? In this matter there is a certain thing set befoze vs wher vnto we ought to direct and conferre our wholl minde,

Audic

studie & thought. That is that the zeal
 of godes house mai eat vp our hart and
 so moue vs, that we bear and take vpon
 our selues, al dishonours, contumelies,
 and opprobries, which ar done most vn-
 worthily against gods holy name. Whē
 such desier of gods honour, and feruent
 loue shallbe kindled in our hartes, not
 like drye stubble sone set on fier & easely
 extinguisht, but lik a fier that burneth
 continually, a man shallbe so far from
 suffering or approuing these abomitiōs
 wher with the name of god moſte ſham
 fully & vnwortheli is polluted, that whē
 he shall beholde them, he shallbe able in
 in no wise to suffer dissimulation, silēce
 and taciturnitie. And it is diligently to
 be marked, that he saith, the zeal of gods
 house, that we shuld know that to be re-
 ferred, vnto the outward order which is
 instituted in the churche, that we shuld
 exercise our selues in confession of oure
 faith. I do not wey the mockers whych
 say, that I my selfe lyuing here without
 aue daunger, yea rather in great quiet-
 nes, doe talke goodlely of this maters. I
 am not he with whom these men haue
 any thing to do. For this is wel knowē

I haue here no land of myn owne. So
 mai we thik & sai of al these phillosophers
 whiche geue their Iudgment without
 knowlege of the cause. For seinge they
 wil not here god, who doth now truely
 speak so iently to them, to teache them:
 I do declare the daie & iudgmēt. at what
 time being called befoze the iudgment
 seat of god, they shal hear that sentence,
 against the which ther shal be no answer
 noz defence. For seing they wil not hear
 him, as the best and most meke maister,
 they shal thē know at the last, & fele him
 as their most seure & iust iudg. At which
 time the stowtest & y craftiest of thē shal
 perceauē & know, y thei were deceaued
 in their opinions. Let thē be so wel ex-
 ercised and prepared as they wil, to ob-
 serue oz subuert iustice and epuitie, yet
 their lawlike & iudicial ornaments, and
 the badges of the great dygnitie and po-
 wer, wherewith thei now prouedly war
 insolent, shall not thyne geue them the
 victorie. I speake thys by causa coun-
 seilours, Iudges, proctours, aduocats,
 and suche othere bearinge the swing in
 courtes and iudgmēt, ar not only bold
 to striue with G D D, and so to contend
 that

that thei wold seme to haue gottē a certaine right to scozne & mocke his maiestie, but also reiecting al holy scripture, do spue oute their blasphemies, as the greatestt sentences of the law, and most high decrees. These mē whom y^e world doth honour as certaine idoles, so sone as thei haue spoken one word, can not suffer reason & truth to haue any place to rest in. But yet by the way I admonish & warne thē before hād, that it shal be better for thē, to haue some remembrance of that same horrible vengeāce, which is ordeined for them that change iustice wth iniquitie, & truth, with lying. Neither the doctors & chamber maisters the delitious bāckettours & very voluptuous mē, take any high degre here, thē that thei may chatter in their feastes, & banquets & bable forth their wordes against y^e heauēly maister, to whō trulye al mē ought to geue most diligēt ear. Neither cā their goodli & famous titles pluk any mā frō this iudgemēt, in which the lordly & reuerēt abbotes, priors, deans, archdecons, as chief maisters of y^e game shalbe cōpelled to lead y^e daūce in y^e cōdē natiō which god shal mak most greuous

Now

Now although the courtears are wont to gratifie men with the sprinkling of their holye water, let them not thinke that thei can with that kind of doing satisfie god. To conclude, al iesters & prater slet thē hold their tōge & bost not out their merie wittie sayinges, onles they wil fele his mightie hād, at whose word thei ought to tremble. Wherēin theyz errour is to muche solishe that beleueth because thei take me for their aduersary therefore thei shall not haue god to be their iudge. Let them scrape my name out of their bookes and vtterlye blot it forth, specially in this kind of cause and question, wherein my purpose is onely that god be hard and obeyed, not that I shulde rule mens consciences after my lust, & charge them w any necessitie or lawe. As for all others which do not so proudly dispise gods word, and yet ar so delicate and weake that thei can in no wise be moued, I do most hartily besech them, that thei wil take more thoughte and regard to their own duty, saluaciō, and gods honour, & do no more flatter themselues, as thei haue done hitherto. Let them therfore open their eies, and
 reare

reare by them selues that they may beholde the miserie wherein thei are.

I know well inough the euils, difficulties, and stoppes wherin thei be wrapt emōg the papists, I do not speake vnto them, as though it were an easie matter in the middest of y^e idolatries to take vpon them to defend the pure and sincere religion of god, but if thei lack strength, I aduertise thē to flie vnto god the autour of all power, that thei may be made strong by him & learn to p^refarre his glozy before al things of this world.

For I do earnestly desier that all faithful men which are miserably afflicted in the papisme, should vnderstand & know this, holwe that the prophet Jeremy remaining at Ierusalē in Jewry did send this aduertisement and exhortacion vnto the people which were holden captiue and oppressed in Babilon. If the tyranny of the pope and of all his ministres be to them sharpe and cruell, thei must cōsider, that the Jewes also of that time suffered heauy and bitter bondage and yet thei are commaunded in the vulgare speach of the countrey to execrate the idolatrie of the Chaldeās. It is not

reason that the tyranny of men shoulde
 break or any deal diminish from vs that
 due honour we ow vnto god. Here is no
 exceptiō or pretence of pꝛeuelege, which
 high or low riche or pooze may or ought
 to vsurpe vnto them selues. Let al men
 therefore bow downe their neck, & with
 moſte humilitie submit them selues to
 god. Let the pooze mā haue the true fear
 of god, let him not say vncōstantly I
 know not what to do, least god answer
 him, nether know I what to do w̄ thee.
 The riche and wealthy men let thē not
 like drunken floggards slepe in their
 wealth, and consume in their pꝛosperity
 and abundance of al thynges, as it wer
 in a certain draſtubbe, but rather after
 the example of S. Paule, let them learn
 to esteeme al that, as dirt and dammage
 which doth withdraw vs from godly &
 christian life, or may seme any thing to
 hinder vs. We also whiche liue here in
 rest & quiet enioyeng the vse of ȳ great
 est and singuler benefits of god, let vs
 not forget that I touched in the begin
 ning, that we apply these things to our
 learning, that what so euer hereafter
 befall vs, or into what soeuer countrey
 we

We shal be led, yet may we alwayes constantly abide in the pure confession of our faith, detesting al idolatrous religion, superstitious, and abuses, which are against gods trueth, do obscure his honour, and vtterly subuert his religion.

The .ii. sermon con

TEINING AN EXHORTATION

to suffer persecution, that we may therein folow Iesus Christ and his gospel, taken of this saying, in the .13. Cap. to the Hebrewes.

Let vs go forth to him without the gates, and suffer rebuke with him.



¶ The exhortations which can be made to instruct vs to suffer patiently and constantly for Christ Iesus name and his gospel, shall not much moue vs, onles we know and be perfectly persuaded of the right, trueth, and worthenes of the cause wherfore we contend. For

When we be in that Perperdic & danger that we must loose our lyfe, we ought to be most certain of that thing, wherefore we enter to so great perill. But that constaunce and firmnes of minde can not be had, onles it be depely fouded in a certaintie & sure perswasion of faith. Ther be many which will vnadvisedly & rashly ventre to dye for certain folysh opinions inuented of their own brain. But suche forwardnes of minde ought rather to be thought a furiousnes then a christian zeall and loue. For assuredly ther is no firmnes other of minde or wit or of common sence, in these men which do cast them selues in to perill with such hardie rashnes. How so euer it be, god wil not acknowlege and take vs for his martirs and witnesses, without a good cause. For death is comon for all men, & also the condemnation of theues and of gods children, the sufferance of shame and punishment semeth to be al one, but god maketh a difference betwixt the, because he can not denie and forsake his own truth. This also is required that we haue a sure witnes void of al errour of that doctryne, whiche we will defend

Wherfor

Therefore as I said, ther is no exhorta-
 tion so weightie, that can moue and per-
 swade vs to suffer for the gospel, but yf
 a true certaintie of faith be imprinted in
 our hartes. For to put our lyfe in dan-
 ger, without any cōsideratiō vnaduised-
 ly, and chaunceably, is most against na-
 ture. And so to do, shuld be thought ra-
 ther rashnes thē christian boldnes. For-
 ouer god aloweth nothing that we do
 onles we be plainly perswaded that it is
 for his name sake, and for his cause that
 the world is so against vs, & doth hate
 vs. But when I speak of suche certaintie
 and perswasion of minde, I do not only
 vnderstand this that we shuld know to
 discern and iudge betwixt the true reli-
 gion, and folish opinions, & constitutiōs
 of men, but also that we be thozowly
 perswaded of everlasting lyfe and the
 croune promised vnto vs in heauē after
 oure conflict in this world. Let vs now
 marke wei that, these two reasons do
 pertaine to oure dutye, and muste be
 Ioyned to gether, that the one may
 in no wise be separated and disioyned
 from the other. It is mete therefore
 to take oure begynning of thys that we

The second Sermon

vnderstand and know, what is our Christian religion, what faith it is that we ought to holde and folow, what rule of lyfe god hath geuen vs. Nether must we only haue our minds instruct with thys godly doctrin, but also haue our mindes so armed and prepared, that we maye freli and boldly damne all errours, lies, and superstitions; which Satan hath brought in to the world, to corrupt the pure simplicitie of gods doctrine. Therefore it is no meruail, y^e ther is so small a number of men, that haue a ready mind and desier to suffer for the gospell, and that the greatest part of them, y^e p^rofesse them selues Christians, knoweth not the power of the Christian religion, and there own p^rofession. All mē in a maner are negligēt, and haue no desier oz very small, to here and read, who thynketh it sufficient, yf they haue gotten some small taste of the Christian faith. And thys is the cause why there is sene in these no surety and constancie of minde, and that so sone as they come in to any conflict, they are so abashed, as though they shuld bi & bi vtterly perish for which cōsideratiō our desier ought to be greater
to

to pursue and serche oute most diligent-
ly gods truth, that therw^o our hartes
may be perswaded w^o out any doubt. Ne-
ther is this al to haue suche knowledge
and vnderstanding. For we see many so
well trauailed in gods doctrine that thei
seme as though thei were stained & died
ther with, in whom neuer the less there
is no desier and loue of god, no moze tru-
ly then if thei had knowen nothings at
any time of the godly doctrin, but by a
certain vn Timer, light, and wauering opi-
nion. But what other cause is there of
this so great vncertalntie and leuitie;
but that thei did neuer perceaue in there
minde the maiestie of the holi scripture.
And truly if we wold rightly waye, that
it is god that speaketh to vs therein we
wold here him with moze diligence, at-
tention and reuerence. If we wold think
in reading tbe scripture, that we are in
the schole and discipline of angels, we
shulde haue an other maner of desier to
exercise our selues in that doctrine, whi-
ch is set forth to vs, to confort, strenght-
hē, & instruct our mids. now we se what
is y^e wai to prepar our selues to patiēce &
sufferaūce for y^e gospel, y^e is so to go for-

forward in the doctrine thereof, that being thoroughly persuaded of the true religion and that doctrine which we ought to holde and defende, we may nothing esteeme, and despise al the fraudes and illusions of the deuell, and al the inuencions of men, as things not only of value but also execrable, because they vtterly corrupt the chyrstian sinceritie. And here in we differ as true martyres of Iesus Chyrst, from the furious and stifnecked men, which suffer for their owne folishe opiniōs. Secōdly we ought to be so minded, that being assured of the right and goodnes of the cause, we shoulde be enflamed with this due desier to folowe god whither so euer he shal cal vs, to embrace his woꝝd with suche reuerence as it is woꝝthy, and being called backe frō the deceitfull fashion of this woꝝlde, as men rauished, with their whole minde and endenour shoulde be caried to an heauenly lyfe. But O most miserable case, that when the lighte of god doth shine vnto vs in these daies so bryght as it did neuer shine in the remembrance of men, yet so litle zeale fauour and loue shoulde be founde. **W**herein our miserie is so
 muche

much the greater, that in so great filthines & vnthankfulness we are not overwhelmed with blushing shame. For we must shortly come before that iudge, before whom our vice and euell which we by all meanes go about to hide, shall be brought forth, with that rebuke & check wherby the iust cause of our destruction shall appeare. For if we be so endetted & bounde to god, that for the knowledge he hath geuen vs, we ought to geue to him honourable and thankfull testimony, why is our stomak so abashed & fearful to entre into the battell? Especially seing god in this our age, hath so opened himself, that it may be rightly sayd and truly, that he hath opened & plainly set furth, the greatest treasures of his secretes. May not this be said, that we so think of god, as thogh we seemed to stand no nede of him at all? For if we had any consideration of his maiestie, we durst neuer be so bold to turne y^e doctrine which proceedeth out of his mouthe into philosophie and vaine speculation. In fine we can haue no excuse, but this must be vnto vs the greatest shame, yea an horrible condemnatiō, that in so great know

ledge, obtained by the singular goodnes of god we haue so litle loue & minde to defend & kepe the same. For first, yf we wil call to our remēbrance the martyrs of old time, & cōpare their wonderful cōstancie wth this our tender slouthfulnes, we shall finde passing great cause to detest our own filthines. For thei wer not for the most part so trauailed & exercised in the scriptures, that thei could lernedly despute of al matters. But first of al, thei knew & held fast this, that there is one god, whō thei ought to serue and honor: then, that thei were redeemed with the blood of Jesus Christ, that in him only & in his grace thei shulde put their affiaunce, and trust of saluacion. Moreover they did iudge all other inuencions and ordinances of men, to worship god, so vnworthy filthines, that thei coulde easily condemne al idolatries & superstitions: to cōclude in few words this was their deuinitie, ther is one only god the maker of the whole world, which hath declared vnto vs his wil by Moses & the prophets, & then by Jesus Christ & hys apostles. We haue one redemer, wyth whose blood we wer bought, & by whose
 grace

grace we hope to be saued. Al the idoles
 of the worlde, are to be detested & accur-
 sed. Ther came stoutly and boldly to the
 fier, or other kinde of death, and punish-
 ment, instructed with no other doctrine
 and moze hidden knowledge. And the
 numbze of the was not smal, as of two
 or thze, but so great that the multitude
 of theē, which were cruelly vexed & tor-
 mented of the tyrants semed innumera-
 ble and infinite. But we are so taught &
 instructed, that we passe all our aunce-
 tours in knowledge & vnderstanding of
 holy scripture. We thinke in our selues
 and it is true, as touching the vnderstā-
 ding of y scripture, god hath endued vs
 w so much knowledge, as he hath geue
 to any age at any time. And yet there is
 in vs scantly the least droppe of seruent
 loue towards god. Ther is no reaso whi
 we shulde nozily this nice cowardnes of
 minde, onlesse we wold willingly & wit-
 tingly prouoke y wrath & vengeance of
 god, against our selues. What must we
 then? Truly we must take to vs a stout;
 bold, & cōstāt mind. We must chey cō-
 sider how pzeious & honorable y cōfes-
 sio & testificatio of our faith is befoz god

For we do little know, howe god doth esteeme this confession, when our life which is of no value, is more set by & deare unto vs. Wherein our wonderfull and beastly foolishnes is shewed: for we can not in this sort spare our life, but we must nedes confesse that we set more thereby, then by gods honour and our owne saluacion. A certain heathen man could ble this saying, that it is a miserable thing, to forsake & betray the causes why we life for y^e conseruacion of life. Yet he and his like did neuer know truly to what end mē wer set in the world, and wherefore thei lyued therein. Thei might wel say, that vertue is to be esteemed and folowed, & that we ought to liue an honest life without blame. But all their vertues were nothing els but colours and shadowes. But we haue better vnderstanding, whereunto our life must be referred, which is, that we honour god, with al praise and glozy, that he himself may be our glozy. Without him, our life is miserable, the which we can not continue the least moment, but we shall heape vpon our selues, a perpetuall malediction. And yet we ar no-
 thing

thing ashamed for the winning of a few
 dayes, for this feble life, to refuse the e-
 ternal kingdom, & to seperat our selues
 from him, by whose power we are conti-
 nued in this life. If a mā shuld examine
 the most vnlearned, yea those whose wit
 is so dased, and whose life is so volup-
 tuous, that they be most like to brute
 beasts, what maner of life is appointed
 them, they durst not say plainly & open-
 ly, that it should consist only in eating,
 drinking, and sleeping. For thei knowe
 that they are created to a better, wor-
 thier and more higher thyng: which
 is nothing els, but to serue and honour
 god with al kinde of honour, & to suffer
 our selues as good childzen to be orde-
 red and ruled by our most benigne fa-
 ther, that after the end of thys frail and
 vn sure life, we may be receiued into his
 eternall heretage. In the appointynge &
 winning of this end, consisteth the che-
 fest and greatest point of our felicitie,
 yea all the whole weight of euerlasting
 life. But when we cary our mindes and
 thoughts another way, & do snatche fast
 hold of this presēt life worse thē a thou-
 sand deathes, what excuse cā we haue?

For, to lyue and be ignoraunt of y^e causes
 wherfoze we lyue, is vnnatural. But to
 forsake the causes wherfoze we liue here
 foze the desier and loue to pzołdę our life
 as it wer foze thze daies in this deceatful
 world, and to be separated from god the
 authoze of lyfe, is suche a bewitching and
 furiose madnes, that I know not with
 what wordes we ought to expresse and
 shew it. But what so euer knowlege we
 haue, and how so euer our lyfe is apoin-
 ted, foze so muche as not with standyng
 the persecutions are no lesse and bitter,
 let vs consider how and by what means
 the Christian men may confirme them
 selues in patience, and so strengthen
 their mindes, that they may constantly
 venter to daunger their lyfe foze goddes
 tructh. This same text whiche we haue
 recited, being well vnderstanded maye
 bring vs to that indifferenye of minde,
 yea to that willingnes, that we shall
 not refuse to suffer death foze Goddes
 name. Let vs go fozthe of the cytie,
 saith the apostle, after the lord Christe,
 berig his oppzoobie, first he doth teach &
 admonish vs, that although y^e swerds ar
 not already drawē to kil vs, oze the fiers
 kindled

kindled to bzoile & burne vs, yet that we can not truly be ioyned wth the sonne of god, so long as we haue the roots of our thoughtes & desiers fired in this world.

Wherefoze the Christen man must alwaies, although he be in quiet, haue one fote lifted by to the battel, and not only that, but also his minde must be vtterly separated frō the world although his body be therein. Although this at the fyst sight may seme vnreasonable, yet one saying of S. Paul, oght to be sufficient to persuade vs, foz that we be called & appointed to this, to suffer persecution.

As though he shuld say, such is the condicion of our christianitie, that we must nedes enter in & passe thozow thys way yf we will folow Christ. In the meane season, to ease our infirmitie & to mitigate the tediousnes & heauines, which persecutions bryngeth, we haue thys great and swete comfort, that we suffering all these incōmodities, opprobries and dangers of life for the gospel, do as it were set our fete in euery fote step of gods son, & do folow him as our prince and guide. If it had bene onely sayd vnto vs, that we must passe thzough al the
oppo

opprobries of y^e world to keepe the christi-
 an profession, and also suffer death freely
 and without fear when soeuer gods will
 were, methink we shuld haue had some
 colour to answer and say contrarie, that
 it is a thing diuers and abhorring from
 our nature to wāder so without a giude
 But seing we are charged & commanded
 to folow y^e lord Iesus, his leading ought
 to seme so right and honorable, that we
 haue no iust excuse to refrain oꝝ refuse
 his commandement. But that we shuld
 haue moze earnest loue & desier to wards
 this laudable and helthfull example, it
 was not only sayd that Iesus Chreste
 doth lead the way as a giude and pꝛince
 but also that we are made like vnto hys
 image. For so. S. Paul in the epistle to
 the Rom. speaketh, that god hath chose
 and called al them whom he hath taken
 in to the numbꝛe of his children, that
 they shuld be like fashioned after the
 Image of hym which is apointed the
 patterne and heade ouer all. What,
 are we so nice and tender that we can
 oꝝ will bear and suffer nothyng at all?
 When must we nedes refuse gods grace
 wherby he caletth vs to y^e hope of saluati-
 on

on and leadeth vs ther to by this way? For these two are so ioyned to gether y^e the one can not be separated from the other, that we be the members of Iesus Christe, and that by means of this coniunction and communiõ, we be exercised with many afflictiones and calamities. This same maner of our lyfe so ioyned with gods sonne, and suche conformitie to him, we ought to esteeme moze thẽ we do, and also to Iudge it not only by all wayes most worthe to be p^rofessed but also to be folowed. The suffering of calamities for the gospell, in the opiniõ and Iudgment of the world, is the greatest infamie but seing we know that all the vnfaithfull ar so blinded, that they can see o^r rightli iudge nothing at al, ought not we to haue cleare eyes, & to iudge moze perfectly? It is shame to be afflicted and bered of them that occupie the seat of, iustice, But S. Paul doth shew vs by his example, that we haue great occasion to glozy in the scarres of Iesus Christ, and as it wer in certain markes impzinted in vs, wher with we being marked and deckt, god doth acknowleg and receaue vs for his seruaunts and elect. And we

know this y^e S. Luke doth rehearse of Peter & John, that they were very glad and ioyful, that they were thought worthy to suffer for the lorde Jesus name, sclander rebukes and shame. Where in two things maye be sene contrarie in them selues, shame, and honoz, by thys that the world running hedlong in fury and madnes, doth iudge against all reason, & by this meanes doth change the glozy of god with dishonour & infamie. Let not vs now disdain so to be dispised and to be rebuked of the world, that we may hereafter obtain wth god and his angels, honoz, glozy & praise. We se what gteat laboys ambitious mē taketh to obtain the order of some king, & after they haue atcheued it, what triumphes they make: but the sonne of god doth offer to vs his order, & yet eueri one despiseth it & is tourned wth the whole power of the minde to y^e vanitie of the world. I pray you when we behaue our selues proudly & vnthākfully, ar we worthy to haue any thing cōmon wth him? Although our vnderstāding can perceiue & cōprehend nothing herein, yet of a truth these are the proper & honozable badges & armes of

of heuenly nobilitie. Impzisonmentes,
 banishments, maledictions, after the o-
 pinion of men bzing nothing elles then
 great shame & infamie. But what doth
 let vs to see what god doth iudge & pro-
 nounce of these things, sauing our own
 infidelity? Wherefoze we must labour y
 the name of gods sonne be of such autho-
 ritie, waight, & honoꝛ with vs, as it is
 most woꝛthy, that we think we are wel
 and honoꝛably delt wal, that his burnes
 as it were certain badges are pzinted in
 vs, oꝛ els our vnthankfulnes can in no
 wise be boꝛne. If god shuld persecute vs
 after our merites, hath he not iust cause
 euery day to chastise and punishe vs in-
 finite wayes. Yea surely no deathes put
 vnto vs were able to recompence y least
 part of our mischief. But of this great &
 infinite goodnes, he treadeth vnder fote
 al our sinnes, & doth vtterly abolishe the
 same, and whereas he might punishe vs
 accoꝛding to y greatnes of our sinnes he
 hath inuented another merueilous way
 wherby the afflictioꝛs are traduced from
 our deserued payne and punishment, to
 a great honour and a certaine pziuilege
 and singuler benefite, because that by

the partaking and suffering of them we are receaued into the felowship of gods sōne. May it be other waies said or indged, then that we, seing we despise and disdain this so excellent and blisfull condition and maner of liuyng, haue lytle professed in the christian doctrine? This is the cause why S. Peter after he had moued vs to lyue a godly & holy lyfe in y fear of god, farr from that lyfe wherfoze other men as theues, whozmongers, adulterours, and menkillers suffer, by and by addeth this, yf we muste suffer as christen men, there in we geue glozy to god for that great and singuler benefite, which he hath bestowed on vs. For it is not for nothing that the holy man speaketh thus, what are we, I pray you that we shuld be witnesses of gods truth & as it were proctours apointed to defend his cause. Behold we be miserable men as it were wozmes of the earth creaturs full of vanities & lies, yet god will haue his truth defended by vs, which is truly so great honoz, that it semeth not to per taie to y angells in heuē this one reaso wel considered, oght it not to inflame & stire by our mindes, to offer oure selues.

wholy

Wholy to god, & to shew our wholl ende-
 uoire in so holy and excellēt a matter to
 please him: And yet many cā not forbear
 but ȳ thei wil speak against god or at ȳ
 least thei wil complaine, that he hath no
 greater regard to ease their imbecillitie.
 it is a merueilous mater, sai thei, ȳ seig
 god hath bozne vs thus much fauour, ȳ
 he hath chose vs to be his childzē, yet he
 wil suffer vs to be so crully vexed & op-
 pressed of wicked men. I do yet answer
 these men, that although we know no
 reason why god doth so deal with vs, yet
 his authoritie shuld be such w̄ vs ȳ we
 shuld applye, and cōforme our selues to
 his wil but now whē we se Iesus chzist
 to be set for an erample to vs least we
 should seke any other, ought we not to
 thik our selues greatly happye, ȳ we be
 so drawen after his image and liknes?
 Morouer God doeth set forth and shewe
 playne and manifest causes, wherefoze
 he will haue vs to suffer persecution,
 emonge which, yf there were non other
 but ȳ reason and aduertismēt which. S.
 Peter geueth we must nedes be very pe-
 uish & sturdy, onles we be satisfied therw̄
 This is his reasō, ȳ seing gold & siluer
 C.iii. whiche

Which are corruptible materials are purged and tried in the fier, it is reason that our faith also, which in value excelleth all riches, be tried and approued wyth such perils of lyfe and greues. He could by and by after our calling, without any conflict & sufferynge of these calamities haue crowned vs. But as he wolde haue Christ to raigne in the middest of his enemies, euen so he wolde haue vs also dwelling amonge the selfe same, to bear & suffer their violence & oppzession vntil we be deliuered from these afflictions & calamities by him. And I am not ignozant, that the flesh wil then greatly spurne and refuse to be ruled, when it must be bzought into this state, but yet the will of god must rule al our thoghts and lustes. If we fele in our selues some contradiction & resistance it is not greatly to be merueyled at. For that is planted & engrauen in our nature to flye the crosse. Yet let vs abide still, in that tendernes of the fleshe, but let vs go on forwarde, knowing that our obedience is thankful & acceptable to god, so that we cast down our senses & appetites, & do so subdue them, that thei be vnder his power.

wer. Neither did the prophetes and apostles come to death wth minde, that they did not perceave their will to be against it, & enclining another way. They shal lead the whether thou would not, sayde our lord Jesus to Peter. So when such fear of death doth pricke our mindes let vs labour by all meanes, that we maye haue the ouerhande, or rather that god mai ouercome, & in the meane while let vs thus persuaue our selues, that it is to him a most pleasaunt sacrifice when we resist our appetites, & do so withstande thē, that by this meanes being subdued vnder his power, we may order & leade our life after his wil & pleasure. This is the cheffest & greatest battel, wherevnto god wil haue al his wth al their power to applie, to thende thei mai labour, to cast downe & depresse all that which doth so much exalt it self in their senses, witts & appetites, that it doth cary & wdralw them frō the way, which god doth shew to thē. In the mean seasō, y^e consolatiōs are so great & weighty, y^e it can not be expressed, how much deinty cowardnes is in vs, when we ware faint hearted and gaue ouer for these perils and troubles.

In olde time the numbze was almost infinite of them, which for the desier of a garland made of corruptible leaues, did refuse no labour, paine and wrastlinge and also did so suffer death it selfe, that thei might seme to haue their lyfe in no pze. And yet ther was none of them, but did contend chanceably being vncertaine, whether he should winne, or lose the game. God doth set befoze vs and in mortall crown, wherin we may optaine his own glorie. And he hath not appointed vs, an vncertaine and chanceable conflict, but doth promise such a reward, to the which we ought to confer all the counseills, studies, and desiers of our lyfe. What is the cause, that we are so faynt herted in the largenes and worthines of this honour, which is certaine & eternal? Do we think that this was spoken in vaine, that we shal lyue with Christ, yf we be dead with hym? The triumph is prepared for vs, but we so much as we may do flye from the conflycte and battell. But thys doctrine is suche, that it semeth plainlye to disagree with mans Judgement. Thys is true.

Neither also Christ, whē he pronounceth
 then

them blessed which suffer persecution for righteousnes sake, doeth pꝛopound such a sentence as y^e opinion of y^e woꝛlde wold allow oꝛ receyue. Nea he wil haue vs to thinke that the cheffest felicitie, which we iudge the greatest miserie.

We thinke our selues most miserable, when god doth suffer vs to be afflicted and oppressed with the tyꝛany and crueltie of our enemies. But we do wonderfully erre in this, that we set not befoze our eies gods pꝛomises, which do plainly confirme vnto vs, that al things shal come to our perfect, ioy, and saluacion. We cast down our stomackes and dispaire when we see wicked and noughty men to haue the ouer hād on vs, & to do that crueltie to vs y^e thei seme to treade down our necke wth their feet. But thys same most cruel veration of the wicked & so great trouble & confusiō of things, as S. Paul warneth, ought rather to confirme our mindes raise vp & lift thē into heauen. For because of our own nature we ar bent to the study & loue of things pꝛesēt, & ar so īflamed that wth our whole knowledge, minde & cogitatiō, we ar occupied in to much louig & vsing this vanitie:

god, when he suffreth vs to be thus euell
 bered and handled, & the wicked to grow
 and flourish in al things, doth teache and
 admonish vs by these plaine and notable
 sings of his most iust Iudgement, that,
 that daie shal once come, whē all things
 that be now troubled & confused, shalbe
 sattled. But yf that same time seme far
 & long to, let vs flye to y^e reamedie, & let
 vs not flatter our selues in our vice. For
 this is certaine that we haue no faith at
 al onless we cast y^e eies of our minde to
 the honourable coming of Iesus Christ.
 And because god wold leaue out no con-
 sideration, that might be apt to moue &
 stirre vs, he doth set forthe one that one
 part promises, on y^e other part threa-
 tenings. Do we fele that the promises
 of god haue not force Inough and au-
 toritie in vs? To confirme them with-
 al let vs Ioin ther to the threatenings.
 We shew our selues wondrously for-
 ward, sence we beleue goddes promi-
 ses no more then we doe. When the
 lord Iesus Christe, saith, he will ac-
 knowlege vs for his owne and cōfesse so
 of vs befoze his father, so y^e we also con-
 fess him befoze mē, what shuld let vs to
 geue

geue to him y confession, which he requi
 reth of vs. Whē men haue done al they
 can, the worst thei may do is to take a
 way our liues. How pzeious then shal
 the heauēly life be vnto vs when it is cō
 pared w this pzeient life which is lost?
 It is not my purpose in this place to col
 lect al the promises set forth in the scrip
 ture to this end. Yet sence thei be repea
 ted so often times renued vnto vs, we
 ought so to be experienced not only in the
 reading, but also in y knowledge & cōso
 latiō of thē, that we might be as it wer
 died & surely confirmed in them. But yf
 when the plague hangeth ouer our heads
 thre or four of thē are not sufficiēt to cō
 firme & strengthen vs, trully an hūdzeth
 shuld be sufficiēt to ouercō al aduersete
 & contrary tentatiōs. But if with these
 great swete promises can not entice &
 draw vs to him, are we not very great
 dullerds, & beetle heads, when nether y
 seuer threatenings can work any more
 in vs? Jesus Christ doth apoint a dai to
 accuse al thē before his father which de
 ny the truth for feare of losing this life,
 for whom he declareth destruction both
 of body and soule to be pzeared.

Also

Also in another place he protesteth that he wyl refuse all maner of communion with them that denie him befoze men, These words onlesse we be vtterly void of all sence ought vehemently to moue our mindes & so to fray vs, that for fear the heares of our head shoulde stert vp. But how so euer it be, onlesse we be so affected & moued as the greatnes of the matter and danger requireth, there remaineth nothing els for vs, but to loke for horrible and most miserable confusion: wherein we may excuse our faute so muche as we lust, & we may say that in this great frailtie and weakenes of nature, we rather are worthy of mercy thē of any seueritie & sharpenes of punishment, it wil not serue. For it is wozitten on the contrary parte, that Moses after he had sene god by fayth was so hardened and strengthened, that no violence of temptacion coulde melt his minde, & bende him frō y great constancie. Wherfoze when we be so tender and flexible y there apear in vs no power of firme and constant minde, we signifie and declare plainely that we be vtterly ignozant of god and his kingdome. Also when we ar

War:

warned that we ought to be ioined and
 coupled w^o our head, we haue gotten a
 goodly colour to exempt & seperate our
 selues from him, if we say we are men.
 And were not they that were befoze vs
 men so wel as we are? Yea if we had no
 thing els, but euen the bare doctrine of
 godlines, yet were al the excuses which
 we can bring weake & of no value. But
 now are woꝛthy moꝛe greater checke &
 condemnation, sence we haue so great &
 notable examples, whose great autho-
 ritie oght behemētly to excite & cōfirme
 our mindes. There are two chese parts
 of this our exhortacion oꝛ consolation
 to be considered. The first is y^t this hath
 bene a cōmon state to the vniuersall bo-
 dy of y^e church alwaies & euer shalbe to y^e
 end of the world, y^t it was vered w^o such
 iniuries and contumelies of the wicked
 as it is reported in y^e Psalm. cccij. Thei
 haue vered me euen nowe frō my youth
 hither to, & haue drawen a plough ouer
 and ouer euery part of my backe. The
 holy gost in this place doth bring in the
 old church speaking on this wise that it
 shuld not seme now vnto vs a new thig
 noꝛ greuous, if we se in these dayes our
 cause

cause & condition to be like. S. Poul also reciting the same place of an other Psal. wher it is said. We wer as it wer shepe led to the slaughter, doth declare y^e this pertained not only to one age, but it was & shalbe the common, vsuall & continual state of Christs church. So that if we see in this time the church to be so handled & vered, by y^e insolencie and pryde of the wicked, that some bark at her, some bite her, many afflict her, & alwaies inuent some mischef & pestilent destruction to her, yea & set vpon her without ceasing as it were mad dogges & wilde rauenig beastes, let vs cal to remembreunce that she was so vered afflicted and oppressed in al times befoze. God doth geue vnto her somtime, some rest & refreshing & as it were atime of truce. And this is that which is spoken in the psal aboue alleged, the righteous lord doth cut in soder the cordes of the wicked: and in an other place, that he breaketh their rodde, lest the good being to much pressed shuld and moue their handes :to inniquitie. But god wold alwaies haue his church to be tost in thys world, and as it were alwayes in a certaine conflict reseruig

for her quiet rest in heauen. The end of
 these afflictions was alwaies blessed,
 yea truly god wrought this y^e the church
 alwaies p^ressed with mani and great di
 fficult calamities, was neuer vtterly
 oppressed. As it is saide in an other pla
 ce, the wicked with all their labour did
 neuer obtain that they desired. S. Paul
 also doth so gloze of like happye end
 and issue of afflictions, that he sheweth
 this grace of god to be perpetuall in his
 church. We saith he, are p^rest with all
 kind of afflictions, but we are not killed
 with sorow and care, we liue in great
 nede & pouertie, yet are we not forsaken
 we are cast down but perish not, alwaies
 carrieng about the mortificatione of our
 lozd Iesus Christ, that his life also may
 be declared in our mortal bodye. This
 issue and end, as we see that god hath
 alwaies made, it happye & prosperouse
 in the persecutions of the church, ought
 to bolden vs, seing we knowe that
 our fathers, who also acknowleged
 their frailty and weaknes, had alwaies
 thee victorie ouer their enemies, be
 cause they continued, constaunt In
 paciencie.

I do entreat this first part of my exhortacion briefly, that I maye come the sooner to the second, which doth moze pertaine to the purpose. And that is, that we applie certaine examples of the martyres which were befoze vs, to our consolacion & comfort. And in this kinde of numbze there be not two or thzee, but a great & thicke cloude as the apostle writeth to y^e Hebzees. xii. Whereby he signifieth, that ther is so great a multitude of them, which haue suffered for the testimonie of the truth, that so wel the abundance of excellent examples, as the most graue authozity ought to prouoke vs to contentacion, paciencie, and moderation of minde. And least my oration should ware to long in heaping by together an infinite multitude of examples, I wil only speake of the Jewes, which suffered most greuous persecution for the true religion, both vnder the tyranny of king Antiochus, & also shortly after his death. We can not say that the numbze of the afflicted men was smal, when a great mighty armye as it were of martyrs was prepared to maintain & defend the religion. Neither can we alledge that

¶ they were certaine excellent prophets
 whō god had chosen forth and separated
 frome the comon sort of people, for there
 were women, boyes, and infantes, also
 in that number of martyrs. Nether will
 we say that thei passed thozow that per-
 secution, only with some light losse, w^o
 out great peril of lyfe, without great
 paines and torments of bodie, seing,
 ther was no kinde of cruelty vpproued
 in afflicting, bering, & tormēting them.
 Let vs here also what the apostle doth
 saye of them, and doth set forth for vs to
 folow. Some saith he, were hanged vp
 like belles and stretched, despising to be
 deliuered that they might optaine a bet-
 ter resurrection: other were p^oued with
 opprobrious wordes and strippes, o^r w^o
 bondes & p^risonment: other were stoned
 o^r cutt insonder, o^r killed with y^e sword:
 other some went wandering hether and
 thether thozowe hilles and canes of the
 earth. Let vs now come to make com-
 parison betwixt them and vs. If they
 suffred so many and great tormentes
 for the truth, which was as then but
 obscure, what ought we to doe in this
 great light, which hath shined vnto vs in
 F. i. this

this time? God speaketh vnto vs now
 as with full mouth. The greatest gate
 of the kingdom of heauen is made open
 vnto vs. Jesus Christ comen from hea-
 uen vnto vs doth so call vs to him, that
 we haue him present as it were befoze
 our eies. In to how great ingratitude &
 shamefull wickednes shal we runne into
 if we haue lesse stomake & loue to beare
 and suffer for the gospell, then thei had
 which dyd beholde the promises of god
 but as it were a farre of, who had but a
 very lytle doze opened to inter into the
 kingdom of god, who had receaued only
 a remembrance and obscure testimonie
 in figures of Jesus Christ? These great
 matters can not be declared and expres-
 sed with any wordes as thei be wortby.
 Wherefoze I leaue them to be weied in
 euery mans thoughts and meditaciōs.
 This doctrine as it hath a common and
 vniuersall reason, so it must be referred
 to the exercise & order of euery mā's life.
 But euery man must apply it to his pro-
 pre vse & profit apt for his owne conso-
 lation. And I speake this for this cause
 least that they which see them selues to
 be in no manifest peryll, should suppose
 this

this doctrine to be vaine and not to per-
 taine to them. Nowe they are not in the
 hands of tirantes, but what know they
 how god wil deale with them herafter.
 Therfoze we must be of that minde and
 iudgemēt that if any persecutiō, which
 we loked not for happen vnto vs, that
 we fall not therein to vnwares and vn-
 prouided, but that we come to it prepa-
 red long befoze hand. But I feare there
 be many deaph eares to whom this my-
 oration is made without fruit. For thei
 that liue in quiet hauing all thinges at
 wil, are so far from preparing them sel-
 ues to take and suffer death when neede
 shalbe, that thei haue no care nor thoght
 of seruing god at all. But this ought to
 be al our study continually, especially in
 these great troblesom times, wherin we
 liue in great peryll. In the meane time
 thei whome god calleth to suffer for the
 testimonye of hys name, must thinke in
 very dede that thei were prepared long
 befoze, and broughte to this sufferance
 of euils, by the mocion & certain iudge-
 ment of the spirit, that they might bear
 them selues therein boldly and constant-
 ly. Then also they must diligently call

to the remembrance al the exhortations
 which they haue herd before, and be so
 stirred with the aduertisement of them,
 as the valiaunt souldiare to take his ar-
 mour when he heareth y frumpet blowe.
 But what seke we? Truly in these pe-
 rils we do nothing ells: but seke shiftes
 & waies how to escape. I meane this by
 y most part of men. For this same per-
 secution is as it were a touche stone,
 wherwith god doth trye and proue who
 be his: but ther are fewe found of that
 faith, cowrage and godlines towarde
 god, that they will offer them selues
 frankely and freely vnto death for his
 names sake. This is a thing almost in-
 credible, that they which do glozy, that
 they haue some knowlege in the gos-
 pell, are so impudent and vnshamfast,
 they wil vse such cauillatiōs. Some wil
 say, what shal it auail to cōfess our faith
 before those stubbozne stifnecked men,
 whice are purposed to warre against god
 himselfe? Is not this to cast pearles be-
 fore swine? As who wolde say, Iesus
 Christ doth not most plainly declare, y he
 doth requier of vs y cōfessiō of his name
 yea amōg most peruerse & wicked men?

But

But if this our testimony do nothing profit to their edifying, yet shall it profit to their confusion. Alwaies y^e confession of our faith doth saue sweetly before god although it bring death and destruction to wicked men. There be other also which will say this, what shall our death profite when it shall seme to geue more offence then vtilitie? As though god hath left to them selues fre choise to dye when they will or when they shall think it the most apte time of death? But we contrarie wise do obey him but as for y^e fruit that must come by our death, we leaue to the hand & prouidence of god. Wherefore the christian man must most chifly in what place so euer he be, diligently see that he lyue in that simplicitie and integritie that god requireth, and that he be not brought from that mind & maner of godly and holy life at any time with any daungers or threathninges. Let him eschue so muche as is possible the ragig madnes of the wolues, so that the same warenes be not ioyned with the prudence and craftines of the flesh.

Fyrst of al let him do this, that he geue ouer and resigne his lyfe into the hands

of god the most faithfull keper. When he hath ordeined and kept diligentlve this maner and fashon of lyfe, yf afterward he fal in to the handes of enemies let him thinke and persuade himselfe, that he is brought into that place of god, for this cause that he mai haue him a witnes of hys sonne. Wherefore seing he is called and brought to that confession by the certain decree of god, there is no way to ge backe, onles he wil be vnfaithfull vnto him, to whome we haue promised all our endeouours both to liue and dye: yea whose we are although we had promised nothing at all. I meane not hereby to driue euery man of necessitie at all time to geue a full and perfect confession of their faith, no not some times when thei be asked. For I knowe what measure and moderatiō S. Paule bled, who was as ready with heart and minde to defende the gospel as any other. Neither was this spoken by the Lorde Iesus and promised without a cause, that god woulde geue vs in that tyme and matter, a mouth and prouidence. As though he would haue sayde, the office of the holy ghoſt, is not onely
to

to confirme vs, that we may be willing bolde and stronge, but also it consisteth in geuing vs iudgement, prudence and counsaile, how we may, as it becometh vs, gouerne and rule our selues, in so great and so harde a matter. Truly this whole treatise is to this end that they that be in such distresses shoulde desier and receyue from heauen that moderation and prudence, not folowynge the counsel of the fleshe to seke some shiftes to escape. But ther be that do obiect in this place, that the lorde Iesus yea whē he was asked woulde make to them no answer. But I saye that this sufficeth not to take awaye that rule, which he hath geuen to vs, to witnes our fayth then when the confession thereof is necessarily required. Farthermore, that he did neuer dissemble or kepe silence for this purpose to saue hys lyfe. Last of all that he dyd neuer make so doubtfull an answer, but it contained an apt testimonie of that which he had spoken before, or els did first satisfie thē that lay in waite to marke both his words & dedes. Wherfoze let al christiāns be wel persua ded & sure of this thing, y no man ought

more to esteeme his life then the testimo-
 nie of the truth wherin god wil haue
 the praise & glozy of his name to apear.
 As it without a cause that he calleth
 his witness (foz this doeth the words
 martyrs signifie) who are broughte to
 make answer before hys enemies of faith
 and religion: Or is not this rather the
 cause, foz that he wold vse al their spea-
 kyng and whole course of life to the con-
 fession of his name: Wherein euery mā
 must not so loke to his neighbour & fe-
 low, that he will seme to do nothyng at
 al without his example and testimonie.
 And this curiositie is so much the more
 to be eschued because we are prone to
 this vice of our own nature. Peter whē
 he had heard of Christ that he should be
 led in his old age whether he would not
 he enquired what shuld become of John
 his fellow & cōpanion. There is none of
 vs, which to auoide perill and dannger,
 would not gladly make answer in that
 wise, because when we shoulde suffer a-
 ny thing, by and by this cometh into
 our minde, what is the cause wherefoze
 I shoulde suffer more then others. But
 Jesus Christ doth counsel & monish other
 wise

wise vs al in comon, and euerie man pri
 uatly, to be prepared and readie, that as
 he calleth one or other, so euerie mā com
 forth in his ordze. And I haue shewed
 this before, that we shalbe vnarmed and
 vnprepared to take and suffer martyrdo
 onlesse we be fēsed and armed with the
 promises of god. Now remaineth to de
 clare plentifully such promises, not that
 we wil sett forth euerie one exactli but
 to shewe the chese and most excellent
 thing, wich god wold haue vs to hope
 for, to comfozte vs in our calamities.
 And there be thze such thinges, the first
 that seing al the times both of our lyfe
 and death do consist in his hād, he wil so
 defend vs by his power, y not one heare
 of our head shal fall but after hys wyll.
 Wherfoze al faitfull men sght thus to
 be perswaded, in whose handes so
 euer they be tossed, that god in no wise
 will lay a side that gouernaunce & cu
 stodie, which he hath taken vpon him for
 them with so great care. If this perswa
 sion of gods fatherly care and prouidēce
 did rest and cleaue depe in our hartes we
 shuld be deliuered out of hand, of y grea
 test part of these doubttes & difficulties,
 F. b. whiche

which do now trouble & hinder our duty
 We behold now y^e bitterness of the tyra-
 unts, & vnbzidled crueltie, brawling pi-
 uisly in al sharpnes of punismētts. And
 here by we iudge that god hath no more
 care, noz regard to defend and kepe vs in
 sauetie. And therfoze we be so stirred &
 prouoked, by our own reasons to looke
 and prouide, for our selues, as though y^e
 whole hope of gods helpe and succour
 were clean taken awaie. But on the o-
 ther part, the so great prouidence of god
 as he hath shewed vnto vs, ought to be vn-
 to vs like a stronge fenced castle, which
 can be ouercome with no power. Let vs
 therfoze learn and hold fast, thys short
 sentence, that our bodies are in his hand
 & power, who also did creat them. And
 this is the cause, wherfoze god hath de-
 liuered hys, after a merueilouse sorte,
 and contrarie the opinyon and hope of
 all men, as Sydrach, Misach, and Ab-
 denago, forth of the burning ouen, Da-
 niel out of the lions denne, peter out of
 Herods prison, where in he was short &
 watched most diligētly fast bound in cha-
 nes. By these examples he wold declare
 vnto vs, y^e he could stave our enemies as
 it

It were with a certaine brydle, and that
 he had that power that when he wold,
 he could preserue and as it were pluck vs
 out of the mouth of death it self. Not y
 he doeth alwaies thus deliuer his from
 such perils, but of right hauing the au-
 thoritie to apoint our life & death, he will
 haue vs perswaded, that we are so con-
 tinued and kept vnder his custodye and
 tuition, that what so euer the tyraunts
 do inuēt, or with what furie so euer thei
 set vpon vs, yet it is only in his hand to
 apoint lyfe or death: and therefore thys
 mater ought onely to be referred to hys
 wil. But yf he suffer y teraunts to kyl
 vs, yet our life is vnto him deare & much
 more sett by of hym then it is worthe.
 The which he did plainly declare to be
 so when he pronouced by the mouth Da-
 uid, that the death of his saints was ho-
 nourable and precieuse in his sight. And
 also whē he say by esay, that the earth
 it self shuld shew forth the blood that
 was shedde which semeth al to geher
 hidden. Now then let the enemies of y
 gospel be as boutiful & prodigal in shed-
 dig y martyrs blood, as thei wil yet this
 must be, y thei shal make a reckening &
 horrible

horrible accompt of the effusion of that deare and precious blood, yea euen to the vttermost droppe. But nowe, in thys time thei do scoznelfully and proude ly laugh, when thei burne the faithfull men, and after they haue dipt & washed them selues in their blood, they become so dzonken, that they care nothing at al what murthers thei do. But if we wyll haue this stay and moderation of mind, that we can patiently abide, god wil at the last declare, that it was not without a cause that he so greatly esteemed our life, and had it in so great honour. In y meane while, let vs not take it to grief, yf it be now bestowed to confirme & garnish the gospel, which excelleth heauen and earth in worthines. And that we may be moze surely perswaded that god wil neuer leaue vs as abiectes in y hands of the enemies, let vs not forget that same saying of Iesus Christ, wherein he saietb, that it is he himself whō men do persecute in his membzes. God had said before by Zachary, who so toucheth you toucheth the sight of mine eye.

This is much moze expzessed, if we suffer for the gossPELL sake, it is euen as the sonne

sonne of him selfe were and suffered in
 that affliction. Therefore let vs thinke
 so that Iesus Christ must forget himself
 if he should haue no care and thought of
 vs at the time when we be in prison and
 danger of life for his cause and glozy: &
 let vs also know y^e God wyl take al the
 contumelies and iniuries, as done a-
 gainst his owne sonne. Let vs come to
 the seconde place of consolation, which
 is one of the greatest among gods pro-
 mises: that god wyl so hold vs vp wyth
 the vertue of his spirit in these afflicti-
 ons, that our enemies whatsoener they
 do, noz Satan their chiefe captaine shal
 in any thyng go a waye with the ouer-
 hand. And truly we do see howe in that
 necessitie, he doth shew the succour and
 helpes of his grace. For the inuincible
 stoutnes and constancie of mind: which
 is sene in the true martyrs, is a notable
 token of that same most mighty power
 which god bleseth in his sainctes. There-
 be two things in persecutions greuous
 tedious & intolerable to the flesh where-
 of the one consisteth in the checkes and
 rebuks of men, the other in the payne &
 tormēt of the body. In both these kinds

of temptations god doth promise so his assistance that we shall easely overcome all the infamie & violence of the griefes and payn. And truly what he promiseth he doth performe in dede with most manifest and assured helpe. Let vs then take this bucklere to defend vs against all feare, and let vs not measure the power of gods spirit so sclemdzely, that we should not thinke and beleue, that he will easely overcome all the iniuries, bitterness, and contumelies of men. And of his diuine and inuincible operation, among all other we haue a notable example in this our age. A certaine yonge man, who liued godlylye here with vs in this cytie, when he was taken at Doznick was cōdemned with this sentence, that yf he wold denye the cōfessiō of his faith he should be but beheaded, but yf he perseuered in his purposed opinion, he should be burned. When he was asked whether he wold do, he answered plainly, he who will geue me thys grace to dye patiently for his name, wil also work by y selfe same grace, y I may abide broyling and burnig. We ought to take thys sentence not as pronouced of a mortall man

mā, but of y^e holy gost, y^e we shold thinke
 y^e god cā so wel cōfirme, & make vs ouer
 com al payns & tormēts, as to moue vs
 to take any other kinde of meker death
 in good part. Pea we see & often times,
 what cōstācy he geueth to euell & wicked
 men, who suffer foꝝ their euell dedes and
 wickednes. I do not speake of such as be
 obstinat & hardned in their wickednes,
 which haue no repētāce, but of thē whi-
 ch do perceaue cōsolatiō by y^e grace of Je-
 sus Christ, & so do take & suffer quietly &
 wth good wil most greuous & sharpe pain
 as we see a notable example in y^e these
 who turned at y^e death of our lord Jesus
 christ. Wil god who assisteth wth so great
 power wicked men that suffer cōdingly
 foꝝ their euell actes, forsake them who
 defēd his cause, & wil he not rather geue
 thē inuincible power? The third place
 of promises, which god promiseth to his
 martyres, is y^e fruit which they ought to
 loke foꝝ of their sufferig & of death it self
 yf nede so requier. But this fruit is, y^e af-
 ter they haue set foꝝth & honoured gods
 name, & edified his church wth their testi-
 monie, they may be gathered together
 in immoztall glory with the lord Jesus.

But

But because we haue spoken largely
 inough before of this reward of eternal
 glory, it is now sufficient, to reue the
 memorie of those things that are already
 spoken. Wherefore let the faithful learn
 to reare vp their head to the crowne of
 immortall glory, whereunto god doeth
 call them, let them not take the losse of
 this life greuouly, cōsidering the great-
 nes, and worthines of the reward. And
 that thei may be sure and perfectly per-
 suaded of this so great a good thing, as
 can not be expressed with any speache,
 noꝛ in thought be comprehended, noꝛ w
 any honour inough esteemed, let them
 haue continually before their eyes this
 like and conformable reason with our
 Lord Iesus Christ that in death it selfe
 they beholde life, as he by ignomi-
 nie of the crosse & infamie came
 to glorious resurrection,
 wherein all our felicitie,
 triumph and ioy
 consisteth.
 Amen.

The thirde Sermon

VVHEREIN THE FAITHFUL

are admonished how greatly they ought to
esteem it to liue in the church of god,
where they may purely and with liber-
tie worship him, taken forth of this
sentence of the.

Psalm. 27.

One thing haue I demanded of the lord
that will I require, that I may dwell in
the house of the lord al the dayes of my
life, that I may see the beautie of the
Lorde. &c.



Although amonges men,
there be soche a varietie &
differencie of myndes and
desyres, that it is a world
to se them, yet do all con-
sent and agre in this one
poynte moste plainly, that w^hole harte
& mynde they are occupied in the worlde
Euery one I graunt, will haue some
what apart, wherin he doth set his hole
felicitie, and wherunto he will applye
and therevpon bestowe all his care and
study and the whole trade of hys lyfe.
But this vanitie beareth rule general-
ly in

ly in al, that thei seke their selfeittie and p̄ncipal cōmoditie, none oīher where, but in this present life subiect to corrupcion. The which thing declareth moſte evidently that men whiche haue caſte downe their myndes, hope and iudgements, from the dignitie and excellencye of their nature, are ſo degenerat and growen out of kinde, that thei ſeeme vtterly to be brute beaſtes. For we were created to another end farre contrarype, that whiles we remain in this worlde, we ſhould with our whole minde & care contende towardeſ the heauenly kingdome of God. And this is the very cauſe wherefore this present lyfe is named a certain pilgrimage courſe or trauaile.

Wherefore who ſoever will not wittingly and willingly deprīue himſelf of the eternall inheritance of the kingdom of god, he muſt nedes begin his courſe and iozney at this p̄nciple to wit, that he ought to cut of al the foliſhe & light deſires wherby he may be retained & withholden in the worlde: ſo that his chiefe care & deſier always be to draw nere vnto God, and that he haue none impediment, but that in minde & deſier at the
leaſt

least he haſt thither. In minde I ſay
 and deſier at the leaſt, becauſe it were
 greatly to be deſired and wiſhed, that
 all earthly affections, which do with-
 drawe vs from God, ſhoulde be vtterly
 plucked vp & rooted forth of our mindes
 that we might ſpedily paſſe ouer y^e race
 and ſpace of this world which we haue
 to runne thoro^w, and to atteyne to that
 place whither our iorney lieth. But be-
 cauſe we are ſo far vnable to haue ſuch
 a mynde as is pure and voyde from all
 euell affections: this remaineth that we
 conquer and ouercome all the impedi-
 mentes that hynder vs, that what fault
 or ſtoppe ſo euer be in vs, we purſue our
 courſe with that minde and deſire, that
 in our greateſt infirmitieſ, we alwayes
 preferre the heauenly life to al worldly
 thinges. But nowe let vs conſider by
 what wayes and meanes we may learn
 this. It neither lieth in mans wit nor
 authoritie, to inuent or appoint them:
 but thoſe wayes are to be troden and
 holden, which god hath ordeined and ap-
 pointed vnto vs whereof the chiefe and
 moſt ſure are here named of Dauid, that
 is to ſay, the order and policie and ſtate

of a churche so gouerned, that we maye
 be taught therein and instructed in the
 worde of god, that we may worship him
 with common consent, & pray vnto him
 and praise him with one voyce, & haue
 the right vse of his sacramentes as the
 aydes and staves of his whole worship
 and religion, For these are the rules
 wherein we must exercise our self, that
 we may be confirmed in faith, in y^e feare
 of god, in holines, finally in contempte
 of the worlde and loue of the heauenly
 life. And to this purpose and none other
 pertaineth Dauids testimonie and prai-
 er, that emonges many thinges which
 he was moued to wishe and desire in his
 banishment this was the chiefe & prin-
 cipal that he might dwel in the temple
 of god. For vnder this name of the tem-
 ple he doth comprehend that fredome &
 libertie, wheteby he may both worship
 god purely & godly wth the faithfull, and
 geue the confession of his faith, prayse
 god and make his praiers, and to be par-
 taker aswel of al these so great comfortes
 and ioyes, as also of the sacraments
 which were in that temple rightly and
 lawfully institute. For at that time in
 dede

dede God had chosen a certaine place, in
 the which he commanded to offer sacri-
 fice vnto him, and to shew him all reue-
 rence and honour: whereby thei might
 professe and testifie that he was their
 only god in whom thei put their trust,
 by whose lawe they should be instructed
 and finally shuld ther haue al the tokēs
 of hys presence. And doubtles he hym-
 self vttereth most plainlye, what it is
 that he chiefly regardeth in this request
 when he desireth to dwell in the temple
 of god, seyng he doth ioygne this there-
 vnto, that he doth require this for that
 cause that he may behold the beauty of
 the Lorde. Wherein he declareth that
 the temple of it selfe was nothyng, nei-
 ther that he had fastened his eyes vpon
 it alone, but that he rather had his hart
 and hys minde bent vpon that vse and
 worshyp whereunto it was consecrate
 and appointed.

If we sholde suppose that he regarded
 or desyred nothing saue the building
 made of woode & stone we sholde iudge
 far a mysse and iniuriously of this most
 godly and wyse man: for this colde not
 be geuen hym as a commendation of

bertue but a wicked superstition. We must therefore rather iudge and beleue of such a man, that by the declaration of suche a feruent desyre he hath testified, how honozable he esteemed y^e outward order and regiment wherby the faithful are gouerned in the churche. And to vtter in fewe wordes what I iudge hereof he signifieth and declareth that it is a singular benefite and suche a special prerogatyue as can not for y^e great dignitie therof sufficiently be pryced to remaine and lyue in the churche, that he may be partaker of all those thigs wherby God doth bouchsafe to allure and to ioynge his childzen vnto hym. And let vs note diligently his dignitie and authorite y^e speaketh thus. For he was not one of the rude multitude a man wout know ledge and experience, but the mosse excellent prophete that euer was bothe in bertue and knowledge and inspiration of the holy ghoſte.

He doth not here speake what is profitable or comfortable for the multitude but in this peticiō hauing only regarde of his own profite and welthe, he dothe witness mosse planly, that he neither wisheth

wisheth nor desyreth any thinge more earnestly, then to be in that company & assimby of the people of god, wherin he may declare his faithe, and may cōfirme and edefye himselfe, by the holy sacraments and the holsome doctryne there preached. Nether gyueth, he this testimony in this place only but also in many other he declareth his moſte feruent desyre to the same as in the former psal. he saith, O lord I loue the habitacion of thy house, and the place wherin thy glory hath his residens. Again psalme. xlii. lyke as the Wyndebrayeth for the water brokes so my soull panteth after god my soull is a thyrt for God euen, for the lyuing God saing, whan shall I come and appeare, before god? It had bene enough to haue sayd these wordes but his behement affectiō doth carry him higher. For emmediatly he addeth that he was fed with teares in steade of breade al that tyme that he was absent & colde not come to the temple of god. And he forthermore adioyned that his hearte is powred forth lyke water, within hym selfe, for the remembrance of that tyme whan he come to the, temple with the

multitude of the faithfull to prayse God
 The after so many & so greate moznigs
 and wailings, and desyres most lameta-
 bly oppressed, he fyndeth no better com-
 forthe then in that expectacion and hope
 which he conceineth of god, that he wyl
 restore agayne vnto hym the benefyte &
 comforth whiche he had losse. My soule
 saith he why arte thou so vexed so vnqui-
 et and troubled within me: put thy trust
 in God for I wyl yet giue hym thankes
 for the comforth of his countenaunce.
 And in the. lxxviii. psalme he declareth
 an especiall desyre of goinge to y taber-
 nacle and visitinge, the courte of God,
 for after he had made an exclamation.
 O lord of hoastes how amiable is thy
 tabernacle: he saith that his hearte and
 bodye dyd leape and dance for y earnest
 desyre to enter into the courte of y lord,
 and he giueth this reason: for thei are al
 Blessed that dwell in the house of God:
 because they do praise him, that is to say
 they acknowledge his benefites with a
 thankfull minde and with one comune
 consent and yelding a confession of their
 faith do glorifie hym.

Now whan David suche a worthy man
 which

Which was so deaply grounded in al godlynes & religion who lyued in y^e worlde lyke an Angell sente from heauen doth cōfesse hiselſe nothing notwithstanding to haue nede of ſuche aydes meanes and ſpurres as God hath appointed to hys people, what is to be ſuppoſed of vs I be ſeche you, who are ſo rude and carnall, and whoſe faithe is ſo weake whoſe religion is ſo colde and barren? Surely we ought thus to iudge and thinke of our ſelues, that althogh dauid foꝛ his perfectiō colde haue wanted theſe inferiour aydes and helpes, yet vnto vs they are alwayes moſte neceſſary, namely foꝛ that infirmitie wherwith we are oppreſſed continually. But wherof doubtte we? Such as haue attained to greater perfection, & more worthy commendation of vertue, do better vnderſtande how muche they yet wante then thoſe which haue no vertue at all. Dauid was endued & adorned with Angelical vertues. The which excellency of vertues and perfectiō in him maketh hym better to vnderſtande and perceiue, how neceſſary, it was vnto hym, and how mete foꝛ the comfoꝛth of his conſcience, and his ſaluation, to be

Ryrred by and inflamed more and more
 to the loue and desyre of a godly lyfe, by
 the preaching of y word, by sacraments,
 and other suche like exercises. But these
 great boasters voyde of all vertues, but
 notable in all syns and vices which at
 this day despyce things so excellent, so
 necessary, so holosome, declare thereby
 mooste evidently that they haue not one
 droppe of Christen religion and true ho
 lynes. I do speake of such great clarkes
 and graue philosophers, in corners and
 chambers which do lyue in the papistry
 not professing any religion.

Suche do say, It is a goodly matter
 and muche to the purpose, that no man
 can be a Christian onles he runne to
 Geneua, that he may there syl his cares
 with the sermons & vse such ceremonies
 as in that citie are obserued, can not we
 ourselues euery one, alone bothe reade
 and praye: what must we all nedes go,
 to the churche to be taught, when euery
 one hath the scripture at home. To the
 which things I do thus answer. We do
 binde no man to departe from that place
 wherin he dwelleth and hath his certāe
 trade. But rather if my mā do liue pure
 ly

ly and godly vnder y same tyranny of the
 pope, and worship. God as he oughte, I
 will accompt him of far greater pryce,
 then vs that haue this rest and lyberty.
 But heare I must demande. ii. questions
 first, whether suche do syn which feeling
 their infirmitie and weaknes do resorte
 to some Christian church, that thei may
 fynde there that comferte and confirma-
 tion of conscience whiche David sought
 for at Ierusalem in his time: Secondly,
 whether that all generally, euen suche
 as be reteined and oppressed by violence,
 ought not to sobbe & to syghe to mourne
 and to lament, when they se themselves
 destitute of those means, and far of from
 those waies whiche might, guyde them
 and bringe them vnto God. The brute
 beastes which wante all reason, do crye
 for fode whan honger, assaileth. And
 shall they whiche professe themselves to
 be the sons of God haue no care nor con-
 sideration of that thing, wherein onli the
 most holosome fode of faithe and the most
 stable comforth therof is contained: Or
 can thei not be thus content, thus prou-
 dly themselfe to treade vnder fote the gra-
 ces of God so excellent and pzetious on-
 les

les also they deryde them which flye into
 to strange cōuntries to seeke suche con-
 forthe by Godly zeale and do enioye the
 same with most pleasant, tranquillitie
 of the mynde and ioye of the spirit wher
 in their proude stomak and y arrogancy
 wherby they are brough to this opinion
 to iudge sermons, sacraments and pub-
 lyke prayers vnyprofitable and vaine for
 them is so sure and cleare a testimony y
 they oughte to be excomunicate and caste
 forthe of the churche, that there nede
 none other witnes. For paul dothe not
 say that this order which the lord hath
 appointed in his churche, doth only per-
 teine to the rude and ignorant, but that
 it is, commune to all membes, of the
 churche without exception, of any. The
 lord saithe he, hath ordeined teachers,
 Apostles and pastoꝝ to the restauratiō
 of the saints, to the edificatiō of the bo-
 dy of chꝛist, vntill we all do come to the
 vnitie of faith, to a parfytte man, to the
 measure of a parfytte age in Chꝛist. firste
 of all let vs, note that he saith, not that
 god had lefte his scripture for eueri man
 to reade it alone, but that he hath orde-
 ned suche a policy and ordre of the chur-
 che

che, wherin certain men appoited shold
 teache others: by the which only offyce
 he vnderstandeth comprehendeth all o-
 ther things which, depende of the same
 doctrine. Therfore though euey man
 may pryuateley reade it, yet this ought to
 be no hinderance but that, they sholde
 heare it opely. But who are they whom
 he calleth to this, publike doctrine and
 discipline? Bothe hygge and lowe with-
 out any exception. What dothe he binde
 it to one day? No surely, but he commā-
 deth to vse continually this order of pub-
 like and ecclesiastical discipline vnto the
 lasse ende of our lyfe, euen to the day of
 deathe wherin beginneth our redemp-
 tion. Suche therfore as disdaigne to be
 broght vnder this, discipline as vnto a
 certain order wherby they being gouer-
 ned by the commune order of the chur-
 che, maye growe forwarde in faithe and
 in all kinde of vertues, can cutte them-
 selfe of from the communion and felo-
 ship of the chyl dren of God by nothing
 so muche: Let them excuse the matter as
 fynely and craftely as they list. For the
 sentence of paul is most euident, y none
 is of Christs body neither can or ought to
 be

be compted a membre thereof, onles he
 submit himselfe to this commune rule &
 order. Wherefore deare brethren, Let vs
 not so proudly lifte vp our harts: but ra-
 ther derecte and cast, downe our selues,
 and let vs, not tempte God with thys
 great temeritie, thinking ourselues able
 to flye without wings. But some man
 wyll obiecte: That dauid did speake of
 that time, whan the shadowes & figures
 were in their force. For God then gover-
 ned his peple like children with child-
 like discipline. As sante paul speaketh,
 and therfore those so feruent, desyres do
 not belonge to vs at this pzeent especi-
 ally now, seing we are compared, vnto
 them, who beig passed their infancy and
 childhode are growne to a moze stronge
 and stable age. Aganst the which opiniō
 and reason thus I answer: that we haue
 as great necessitie as had the ancient fa-
 thers, to be taught by sermones, to be
 confirmed by sacraments, to be exercised
 in commune prayers, and to make con-
 fession of our faith. And to this purpose
 pertaine so manye promises, especially
 those y^e Esay wyriteth: by whom god pro-
 nounceth that his churche shall haue in-
 finite

kinste children, whome it shall, not only
 conceiue and beare but, also nozise and
 bzing vp. The whiche, thinge can by no
 means be denied but that, it pertaineth
 vnto the kingdome of Iesus Christ, and
 to this oure, time especially. Now God
 dothe planely and euidently send homs
 her children into, the bosome and lappe
 of the churche, their mother and nozce.
 And wherfoze dothe he so, but that an or
 der & rule myght be kept which he hath
 appointed to gather, and kepe together
 his floekes in the churche. The which
 thing also is expessed, lyuely by a very
 apte and godly simitude which the same
 prophet vseth where he saith in the. liii.
 chapter that the Christians shall be like
 dooues which come to gether by flights
 into their doouecotes. And what is that
 doouecote I pray you, and commōe cote
 of comforte for all the faithfull but the
 place wherin the worde of God is prea
 ched, the sacraments are, ministred and
 the name of God is called vpon and prai
 sed? And surely those which thinke the
 selfe so stable and stronge, that thei haue
 no nede of this order and gouernance do
 not yet wel vnderstande their owne state
 and

and condition. For why hath God ordi-
 ned and appointed vs the sacramēts but
 that whiles we are closed about and clo-
 thed with these bodiēs, we are ouerdull
 to perceiue spirituall things, onles we
 be holpen vp with such cozpozall things
 and sygnes which may be knowē by our
 syghts and senses. The angels haue the
 veretie and truth of the sacraments, the
 which is to them sufficient: but our rude-
 nes and ignozance requireth that God
 submitt hymselfe much moze vnto vs, &
 applyehimselfe to the, weaknes of oure
 capacitie. But these fantastickall Chri-
 stians which are led with their. false opi-
 nions and vaine, imaginations of their
 proude hearte, must spoyle, themselues
 of their bodiēs and transforme themsel-
 ues into angels and then truly thei shal
 not nede, these small aydes, and helpes
 whiche they now so, smally do regarde.
 Notwithstandinge they whiche, are de-
 priued of the vse and libertie of the sacra-
 mentes and of the comfozthe of callyng
 vpon his name and can not feall their
 misery to mourne, for the same doe far
 passe all bzute beastes in, dulnes insen-
 sible.

Moreover this I do affirme that if. Dauid had a iust & necessarie cause to make this exclamation, O lord, how amiable is thy temple. Blessed are they that dwell in thy house. My soule is, kindled with moste feruent, desire to enter, into the courtes of the lord: then haue we, this day a far greater, more iuste and necessary cause, that we shoulde be enflamed with care loue and desyre, of the church of God. For what were those godly and comfortable things of the temple wherof Dauid had suche necessitie, that being absent and depzyued of them, he dyd accompte his lyfe altogether bitter and vnplesant: They were in effecte and substance the same that, we haue this day. How be it we do knowe that they were but darke shadowes wherby god did not so declare and set forth his grace, as he hath at this present powred it oute and made it to shine befoze our eyes. For god hath opened and vttered himselfe vnto vs in the hole order of his church so mercifully and so familiarly, that the very heauens seameth after a sorte to be opened vnto vs. Neither do the sacraments signifye Iesus Chyriste afar, of vnto vs

lyke as vnder the lawe: but they paynte
 hynnt befoze our eies. Wherfoze we must
 nedes be to muche vnthankfull excepte
 we do pzeferre these so great and so ex-
 cellent benefytes, which God bestoweth
 vpo vs, to that comfozt and Joye whi-
 ch was offered vnto dauid in the temple
 of Zion. We are not now, in the vtter
 courtes as Dauid speaketh, neither is
 there any beal Drawne any moze to hold
 vs backe from the sanctuary wherfoze I
 wyll affirme plainely that we smally re-
 garde and do not rightly know, y great-
 nes of so liberall benefites, when oure
 desyers are not equall at the least to the
 godly zele of dauid And this do I speake
 to teach the matter simply and plainely:
 as for exhortation it shall folow after-
 ward in due place. Now then let vs cōsi-
 der what was his so great zele & desier y
 therunto we may apply & frame our life
 as vnto a certain form, and rule wherby
 we shulde lead our lyfe. One thing saith
 he, haue I required of the lorde, where
 speaking of one certaine thing he dothe
 signifie that he was so desirous and care-
 full thereof that he contemned all other
 and despised them as thogh he had vt-
 terly

terly forgotten them.

And had David all other things to be desired so at wyll , that he wanted nothing but this one thing which he so earnestly required ? Nay surely he was banished his contrey and fled from place to place as an exile . And in the same exile and banyshement he wanted hys fathers house , and the moste swete company of his frendes & familiars , he was spoyled of all hys goodes , depzyued of moste hyghe honors and dignities which he had in his contrey , hys wyfe was taken from him . Finally he seamed in y^e exile to be a mā spoiled of al good things and commodities and vtterly deformed and defaced with all calamities and myseryes . yet for all this of so many so great and moste comfortable things which he then wanted , the wante of none was so greuous and painfull vnto hym , as that he might not go and haue the exercise in the temple , emongs others , lyke as he concludeth the same thing in y^e contrary affection of gladnes , whan he had , all things at , pleasure , where he gyueth thanks vnto God for all the benefytes which he had abundantly bestowed by

on hym & after he had spoken of meate
 drinke and rest and other corporall com-
 modities in y^e ende of the psalme he thus
 concludeth his prayer & thankeſgeuing:
 that he wyll dwell, all the tyme of hys
 lyfe in the temple and house of God. By
 the which desyre and earnest purpose he
 testifieth y^e in all hys welthe, pleasures
 and quietnes, he cared for nothing more
 nor compted any thing more pleasant or
 more precious, then that kinde of lyfe &
 conuersatiō, wherein he was like a shepe
 in the flocke of the faithfull and ther fed
 moste sweetly, that so he might be led to
 the chiefe felicitie. Wherefore let vs con-
 sider diligently, that Dauid in all hys
 changes both in aduersitie & prosperitie
 retained that mynde and desyre, that he
 might vse that libertie continually whi-
 ch God had geuen to the children of Is-
 rael: which can be compted no small ver-
 tue. For we see very many, who when
 they are in danger and distresse in affli-
 ction and misery do remember God glad-
 ly: but so soone as they are deliuered &
 haue eskaped all dangers, when they are
 once as they wolde be, then cast they all
 memozy and remembrance of God forth

of their myndes, yea and which is moſte ſhamfull, they rage and ſlynge by their heeles aganſt God, lyke horſſe that are fed and kepte ouer proude. And others do beare ſuche aduerſitie ſo heauily and greauouſly and are ſo angry & grudging aganſt God that they are moſte greatly offended if there be any thing but ſpoken of God. But Dauid had a far other mynde towards God alwayes.

Was he not ſo, afflicted and oppreſſed with calamities & miſeries paſſing number and meature, that he ſeemed moſte miſerable of all men in the worlde: Yet was the grief of his minde ſo farre from woundyng and oppreſſing him, that he ſholde be troubled or grieued at the mention of God, that contrarywiſe that ſame mention that he maketh of his moſt greuous ſorowes is a moſt ſwete comfort vnto him, euen then when he is not able to thinke any thinge of, God but with this complante that he is baniſhed from the temple and deſpoyued of his ſacramentes and other exerciſes of the faith: neuertheles the conſideration and lamentacion for thoſe diſconmodities was moſt pleaſant vnto him of al other things

Now of the other side whan y^e state was changed & he was restored to al honoz & prosperitie, was he therby chāged? Dyd he not so ouercom his enemies y^e he eniof ed y^e kingdom wel & peaceably drad. of all men: Had he not als that abundance of all thynge: suche plenty and libertie that he might haue geuen hymselfe to enioye all pleasures: Yet dothe he still keape that constant minde and purpose, that he alwaes esteameth and iudgeth it to be hys onely felicitie, that he hath accesse and entrye into the temple of god that he may be partaker of the order appointed in the church. Therefore doe we see that he professeth boldly and Godly, that he hath not in vaine required of the lord this one thinge so ofte, and earnestly. For this was so deare vnto hym and so muche desyred, y^e he coldo be wel content to giue al his other cōmodities honozs & Joyes for the same.

Now let vs confidze whiche of vs hathe the desyre and iudgment that dauid thē had. Wyl they think you (who set their hole felicitie in those goodes which they now enioie) pferre this libertie to call vpon the name of God purely, to heare his

his worde, to vse his sacramentes, be-
 fore their accustomed commodities and
 pleasures: Nay verely, they are alltoget-
 ther so broght a sleape with the feeding
 of their panthe and fatte bely, & dreame
 so muche of their delites and pleasures,
 that they care for nothing but to pam-
 pre their carkes and to lyue delicately.
 And to speake the matter at a word such
 is the Iudgement and desyre of the hole
 worlde, y it had rather to haue a treghe
 farced and fylled with meate, lyke a fyl-
 thy swyne all gyuen to the bely, & more
 they set by it then by the holy temple of
 God. So soone as any talke or rumour is
 raysed of those warres, and tumultes
 which are begonne at ready and are like
 ma to folow more greauous, euery man
 dothe feare the spoyle of hys goodes and
 other discommodities truobles and dan-
 gers which do enseue y warres. But to
 lose y preaching of y doctrine of saluatiō
 to want y pure administratiō of y sacra-
 ments and other helpes and exercises
 of religiō wherwith, we are ioyned vnto
 God no man maketh mencion, ney-
 ther dothe so greate an euell and pery-
 lous Danger, any whytte moue, vs.

Neither do we see them that are vtterly destitute and depzyued of these so many and so greate treasures and comforges greatly care for them: Onles ther rents and reuenues be able, to keape them thoroow out the hole yeare and mainteine the in that state of lyfe, pompe & vanitie wherunto ther ambition moueth them: if the wayes and means of keeping their trade and encreasing their substance doe faile, if they lose their honour and estimation emongs men.

They are so, troubled and vexed that they thinke themselves vtterly vndone wheras in the mean ceason they vtterly desyre and set at noughte the peculiar and true foode the ordinary and vsual meate of the sons of God for y which thei shold be mosste hungry & carefull yet the lorde threating by his prophete y he wolde send a famine, not of bread & water but of the worde of God dothe declare plainly y no greater euell can come vnto ma wherfore deare byethen let vs take heed with all care, studeye and diligence, lesse we by the snares of Sathan and the enticement of the world become so brutish that we lothe and despise this so great goodnes

goodnes, so necessary to saluation: but y^e we do compte it y^e moste deare & p^recious thinge, of all y^e can be bestowed vpon vs in this lyfe. This is it I meane that we shuld remane continually in Gods folde vnder y^e rule, discipline & order y^e whiche he hath appointed amongs his people. The which thig^s is more plainly declared & set forth by y^e which dauid aduocyneth, y^e he wyll requyre again y^e thig which he befoze had asked: wherby he signifieth y^e he was not enamored wth any sodaine passioⁿ which shortly after was feble & colde, to haue this care of religion, but y^e he was then constant & wold so remane in searching for this p^rincipall matter. We do see some whiche are moued with suche a feruent zeale & sodaine motion, that the nexte day after they be so touched, they seame ready to forsake, all y^e euer they haue. But that constancy wherof dauid speaketh is a certaintie & speciall vertue. In so much y^e the most part of the in whose mindes any zeale of religion hath bene kindled, wheras they ought to cherishe that fire y^e ther zeale and loue might encrease they do willingly extinguishe y^e same. But as conceyning dauid, we haue
the

the like testimony in that psalme which I befoze alledged. For where it, might haue bene said vnto him, that beig banished and dryuen from Iury, he might go heare or there, to some othere place, he maketh an exclamation: Thine alters o lord of hostes, my God and my kinge, as thoghe he shuld say. That thoghe he had at commandement and possessed all the palaces of the world, yet colde he fynde no place, pleasant nor acceptable vnto him, whiles that he had no accesse to the temple of God, he doth also complaine þ sparrowes & swallowes doth finde ther for the places to buylde ther nests there: but his cōdition was much worse. why so I pray you: Was it because he had ne ther kitchin nor chamber: Not so: But because he foude no place mete nor pleasant, for hym to lead his life therein whā he was secluded from the altars of God. And in this banishment no place colde be so pleasant, but he wold compte it bitter to dwell therein. Now this is most certane þ if this doctrine were well perswaded vnto our hearts we shold not be so much hindred, or rather so w drawne frō þ exercise & pragtise of those meanes which

Which god hath geuen vs to go forward
 in y wai which leadeth to euerlastig life
 But wil ye haue y veri cause therof: the
 ambitious desier of honoz wholdeth som
 in errecutig their offices & mainteining
 their states, & entiseth others to seke &
 to couet the like dignities & promotiōs,
 couetousnes enrageth others w a greedy
 desier of gain & carieth the backward, an
 other sort mindeth nothig els but their
 delites & pleasurs & their vain & dissolut
 wantō life. Bea al euery one do so wal-
 low i their lusts & carnall cōcupiscēce, y
 non at al thus crieth: thine altars o lord
 wher ar thine altars o my god & mi kig:
 No certenly: y vanity of this world bea
 reth such rule amōgs thē y thei cā by no
 meanes suffer y obedience of god. This
 word also is of great importāce, where
 David sayth y he hath earnestly required
 of god y thig wherof he speaketh. It is a
 veri smal matter to giue such tokēs of ho-
 lines & religiō befor mē y thei may seme
 to be set on fier w singular zeale & loue
 therof: but thē may a mā say assuredly y
 he cōeth vnfanedly to be cōuersāt amōg
 y lords flock whē he is moued w this er-
 nest desier of holines althogh he haue no
 ne other witnes of his mid but god alon

for when we muste come to this iudge,
 then all hypocrisie & fained shew of holi-
 nes must be put away: and the trueth &
 purenes of the heart wil appear. Mynde
 we then to folowe the notable example
 of David: Let euery man entre into his
 own conscience and direct his praier vn-
 to god and say. O Lorde thou knowest
 that I do esteeme the societie of thy chur-
 che more then al the goods of the world
 hereof also are we in this place to be ad-
 monished, lest in sozowing, mourning,
 or complaining, we byte the bridle and
 grudge at our state: but direct our des-
 res vnto him, and pow'e forth our com-
 plaints as it were into his bosome, whi-
 ch only can remedie our grieffe and mis-
 ries. And this must we knowe assuredly
 that this horrible corruption and confu-
 sion of religion which we see at this day
 in that the whole worshipping of god is cor-
 rupted, the doctrine of the worde is ad-
 ulterat, deprauced and altered, al the sa-
 cramentes are contaminate defiled and
 peruercted, is the greuous & soze punish-
 ment of sins procedyng from gods most
 iust iudgement. To whom then shal we
 flie for the redzeffe & amendmet of these

so great euils; that we may obteyne the
 pure doctrine of the sacraments & cal vp
 on the name of god wth libertie & make cō
 fession our faith, but vnto him which do
 eth chastise vs wth this so miserable want
 and losse of so great treasures: Ho wbeit
 yet this greuous bitternes of pain & pu
 nishment ought not so to alienat & turne
 vs frō god, that we shuld not come vnto
 him in whō all succour & mercy is only
 to be foūd. Much lesse then may we kick
 against the pricke, grudgyng & disdey
 ning wth our selues to seke the remedy at
 his hollosom hād who hath laide this gre
 uous and dangerous plague vpō vs. Da
 uid in dede knew right wel y^e he was ba
 nished from Iury not wthout gods prouid
 ēce: yet is he not thereby stayed nor let
 ted to come vnto god & to make his com
 plaints vnto him: not because his tenta
 tion was easie & light, for he seemed vt
 terly to be cast of frō god if we only cōsi
 der y^e miserable state of this present life.
 But his faith which he had in y^e promise
 made vnto him causeth him to surmont
 al difficulties, holdeth him vp & brigeth
 him into y^e cōfidence, y^e he praieth god to
 giue him y^e fruitiō of y^e thing cōtinually
 which

Which he had taken frō him but foꝛ a cer-
 taine space. Heare me thinke I haue suf-
 ficiently applyed this doctrine vnto vs &
 to the state & condition of our times, but
 that y^e wits of certen men ar so dul that
 nothing cā enter into their harts & min-
 des, vnles y^e matter proposed as y^e meate
 of most hollsom doctrine, be minced & che-
 ued, & made most small that so it may be
 offred to y^e stomake & receiued. Althogh
 to speake y^e matter plainly, it is not the
 sklendernes of the capacity oz y^e obscure-
 nes of y^e doctrine which hindreth y^e vnder-
 stādig of these matters so much as their
 own wicked wils wherin thei wꝛap the
 selues, seking al shiftes that thei can by
 their subteltie finde out to obscure that
 thing which is of it selfe cleare and eui-
 dent. But in this resistance yet finde we
 this cōmoditie that we are cōpelled ther
 by to declare moze plainely & diligently
 howe this doctrine which we haue pro-
 nounced, doth also pertain vnto our age
 I do grant in dede that now there is no
 moze material tēple vnto the which we
 must go to offer our sacrifice, but y^e we
 are now y^e spiritual tēples & that we mai
 in al places lift vp our hands to the hea-
 uen

uen: not withstanding the order & maner of calling vpon god is alwaies one.

Neither may that inuocation be cōpted amongs the figures of of the olde testamēt: but iudged and esteemed as a most certain rule that our lord Iesus hath geuen vs to obserue vnto the ende. Wherefoze though the temple of Sion and the maner of the sacrifices then institute & religiously obserued maketh some difference & diuersitie betwixte vs & Dauid: yet surely in this point we are like vnto him, y we cal vpon god & pray vnto him publikely & with one consent & that we come into one cōmon place to declare y confession of our faith. We are not now as childzen to be kept vnder y skooling of Moses law: yet are we mē & shalbe so lōg as god permitteth vs in this world. Wherefoze thogh y figures & shadowes which had their force in y time of dauid do now nothig pertain vnto vs yet haue we great necessity to be stirred vp & drawn to y seruice of god both by the preaching of y gospel & y administratiō & participatiō of y sacramēts. Now if any will strue against this sentence & order very experiēce mai be bzoght to cōvince him.

For thei that haue most of al profited in religio do most evidently declare in the course of their whole life the necessity of this godly helpe to be most mete & profit table to releue their infirmitie. We take not in hand here to dispute whether god can gouerne and leade his people wout any inferiour aides or meanes, but to declare howe his will is to gouerne and guide vs & to reueyne vs in his true wor ship and seruice. For this is certain that god of his great loue & mercie seing our infirmitie and weakenes, hath geuen vs as it were certain aydes & stayes wher by we being weake and feable might be stayed. What foly I pray you, and how great folishnes is this, when we feele our feete to faile, and our legges to bow vnder vs to contemne and despise these so great and necessarye helpes to prop & stay our feete, as though there were no profit at all of such thinges. Wherefore what differences soeuer is betwene vs & the Jewes, yet must we know that this doctrine which David here setteth forth is comon for al. The name of the temple onely must be changed because y we are no moze bound nor tied to one certē place

But

But as concerning the order & maner to worship God truly, which David chiefly regarded, that pertaineth as much vnto vs as to hyni. Now proude men which haue a false opinion of themselves wil not much regarde this exercise of religion & order by God appointed that the faythfull shoulde come to one place to heare the worde of God to make publike prayers, to vse and receiue the sacramentes. But we thogh there came no profit, onely because it is the most holy institution of God himself, wolde yet rest therupon most willingly, and wold giue him most hearty thankes yf it pleaseth him by such means to cherishe & susteine our infirmitie how be it yet as we haue before declared we do seale yf fruite of religiō which cometh vnto vs of this institution & ordinance of god to be most abundant and moste excellent. How so euer the matter is, where as Spaul declareth yf this is thonly way which leadeth to the perfecte & blessed lyfe that we do remaine in yf order of the church, which Christ ordeined when he apointed pastors: cursed be their pryde & arrogancie, which will fle in the ayre & w their vaine speculations

clymbe vp to heauen setting at noight al
 doctrine and sermons and vse of the sa-
 cramēts, as thogh thei were such vaine
 ceremonies, wherof small commoditie &
 profit colde be receiued. And heare deare
 brythre I desyre you to confidre & marke
 of what maner of mē I do now speake.
 For I do graunte vndoubtedly that god
 dothe p̄serue his vnder the tyzanny of
 Antichriste, and that miserable captiui-
 tie, althoghe they do wante these aydes
 and helpes which we haue with greate
 libertie. The worde of God is not p̄ea-
 ched vnto them, neither haue they any
 place wherin it is lawfull to make pro-
 fession of their faith, yea ȳ Sacraments
 are taken away from them. But because
 thei seperate thēselues from the abhomi-
 nation of Antichrist & do syghe & morne
 & compte it an heauy burthen that they
 want those thigs which they do compte
 most necessari to consolatiō & comfort,
 god by the vertue of his spirite worketh
 in thē & supplieth their want. But there
 be others, which is ȳ greateste parte of
 those ȳ there do tary who thoghe thei be
 vtterly destitut of these most necessary &
 comfortable thigs yet are they veri well
 pleased

pleased & being in extreme famine, they
 haue no lust at all to eate. Those are y
 men y feygne themselves great philoso-
 phers, & professe themselves hyghe clar-
 kes, which thinke it enoghe to know all
 y can be knowē if thei haue red ouer one
 leafe oz twane. These men thinke w thē
 selues y they haue no nede of preaching
 & doctrine for as concerning y lords sup-
 per they thinke it maketh no matter at
 al vnto thē thogh thei neuer come neare
 vnto it. And thei reiecte y outwarde poli-
 cy of y churche to yong children as ouer
 base & vnworthi for thē. What I prai you
 may we iudge oz say of this kinde of mē
 but y they are vtterly blinde in minde &
 iudgment? Yet notwithstanding they cā ac-
 cuse vs, because we exhorte them vnto
 whom God hath declared his will to vse
 those reasons & means which God hath
 prepared to encrease our faith & to con-
 firme it & to manteine y same vnto y last
 day of our life. Why do thei so: but that
 they can not abyde to be admonished by
 vs and to be wakened as it were forthe
 of slepe, that they may haue some sauour
 and selyng of those euyls wherein they
 are. Let vs thus iudge & thinke of them

that they do not worſhip nor reuerence
 Idoles with the other papifts, yet truly
 they can not denye but y^t it is a misera-
 ble bondage and by all means to be ab-
 horred and auoyded that they can not be
 ſuffred not onlye to call vpon the name
 of God and Jeſus Chriſte with any pub-
 lyke teſtimony of their confeſſion ney-
 ther yet to mention or acknowledge the
 ſame by any meanes. The holye ghoſte
 when he wolde wounde the conſciences
 of the faithfull which were at Babilon
 moſt deply, he giueth them this ſentence
 to grate vpon how can we ſyng y^r pray-
 ſes of y^r lord in a ſtrange lande. I do gra-
 unte verely that the kingdom of God is
 now in euery place, & that there is now
 no difference betwixte Iury & other con-
 treyes: yet do I thus plainly Iudge and
 pronounce y^t euery land & contrey out of
 y^r which y^r order of true religiō & holines
 is abſent, is worthy to be compted of vs
 ſtrang & polluted. Then muſt this of ne-
 ceſſitie be concluded y^t thei which are no
 thig moued wth ani grief of mide or ſorow
 of heart for this cauſe y^t thei cā make no
 proteſtatiō of their faith nether ſet forth
 & publiſhe y^r praiſe of God by any means
 are

are all together oppressed wth most grosse
 dulnes & daising madnes. Now y^e childre
 of god must take hede & be taught bi this
 admonition diligently to beware y^e they
 do not cast themselues into y^e same erroz
 & daising of heart. But as cōcerning the
 which scoznesfully do bable & question if
 ther be none other way to heauē but by
 Geneva: wold to God thei had y^e heart &
 care, y^e in what place soeuer thei remain
 thei wold oz colde haue some holy assem-
 blies and cōgregations gathered in the
 name of Iesus Christ, & that thei wolde
 set vp in their own houses and their nei-
 bors the forme of suche a church as may
 be like thys of ours in some point. How
 be it lo their great & excellent wisdome,
 that in dispising and casting away these
 stayes of religion & saluation, they will
 be counted religious & to haue saluatiō.
 This is as muche, as if they sholde aske
 if they might saile into the hauen, dry-
 uing to the contrary side as far from the
 hauen as were possible: for so do they
 tempting god and declininge from the
 way of saluation enquyre if thei can not
 com to saluation. But let them make as
 bolde bragges & take vnto them as high

and stoute cozage as they lyst, that so resting vpon their powre and pryde they may fall down headlong to destruction, so y^e faithfull men take that they be not puffed vp so p^roudly with them, but that thei reteine themselfe in al modestie humilitie and reuerence. And if ther be ani of them that can by no meanes lyue in Christs church, yet let him do that thing which no man can let him, that is to say that he mourne day & night with dauid: Thine altars o lozde. There is none o^rther thing that I desyre but thine altars o my God and my kinge. And the fere of this most holy loue and desire ought so enflame al good hearts, that thei shold not thinke it painfull to suffer ani thig that can come, no not to consume themselues wholly by this so great zele and desyre, neither that there sholde be any tyme so long differred which shold quenche o^r diminish the feruent desyre, but rather continually require this thing most carefully that they maye once be b^rought vn^{to} to Christes folde.

Moreouer euery man ought to confidze thys by hymselfe howe he maye moste speedily get himselfe to the standerd, so
soone

soone as our lord shal graunt any liber-
 ty to come therunto. Finalli to make an
 end of this exhortatiō, now it remaineth
 that we do diligētly note y^e which dauid
 adioygneth that is: That he will behold
 y^e beauty of the lord & consider his tem-
 ple. For it is not enoghe y^e we shulde be
 exercised in y^e outward order & discipline
 of y^e church except we haue our eies bent
 and speciall regarde to this end that we
 maye know god himselve euer moze and
 moze. There be two thinges which are
 heare required: y^e one that we do occupy
 the time of y^e preachings & publike prai-
 es wth all care & diligence: the other that
 we do vnderstand the cause of our assem-
 blies & comming together in y^e churches.
 For many do come thither drawen wth a
 certane folishe deuotion, thinking y^e thei
 haue done their hole deuty yf they come
 forth into y^e place & shew theselues once
 in y^e temple let vs take heade therfoze di-
 ligently deare bꝛethꝛen that we do not
 fal into any fault of negligence of igno-
 raunce or of folishnes.

For it is greatly to be feared lest the
 most part of the that ar here wth vs mai be
 cōdemned in y^e one of these two vices: y^e

either thei are negligēt to come to these
assembles in y^e church, or els they do not
whaigh wth themselves noz well vnder-
stād wherfoze thei do come thither. How
many are they y^e come to the sermones,
which wold be most glad neuer to heare
of any sermones. But I will not speake
of thē which in the hole course of their
life do shew thēselues manifest contem-
ners of God. I do speake of y^e contempte
which is many who wolde neuer remē-
bze to come to the sermon but that y^e son
day doth monishe them & moue them to
com thither and that for maner sake on-
ly as thoghe they wolde then make vp y^e
number of mani runig together to god.
The bell may well ring daily & call thē
together. But it is sufficient for suche if
then at last they come forth in the ende
of y^e weke vnto y^e church & company of y^e
cōgregation. Thei are called four times
euery sōday, but thei come very notably,
if thei once may be seene to haue beene
there. For there be many of them also
whych take to them thys lyberty that
they wyll scarce come euery . xv . Daye.
And surelye the mooste parte prooueth
thys prouerbe to be trewe that beyng
nigh

nygh to the Church they are verie farre from god. And some of them be of that sort which haue lefte their contrey that they might serue god, who yet in this part of gods seruice do the wth theselues ouer negligent. What ought we thā to do? Seing god doeth so the wth himselfe vnto vs let vs beholde his beauty: & not passe by the meanes whereby we may most clearely haue the fruition & cōtemplation of this his beautie. What is to say to y^e we may be moued & as it were rauished wth the loue of him: & as S. Paul saith that we be transformed & changed into his similitude & likenes. And to come to this point, we must consider more diligently & earnestly then we haue accustomed what god doth propoūd vnto vs in his church. For what is the cause I pray you, why we do take so smale profit of the sermons & sacramēts, but that we giue no diligence to the things that are ther spoken & done? We haue our eares beaten wth continual doctrine wher as our minds are boide & barren of good motions & not touched wth any good affection. Moreover also there be some that here neuer the whole sermon but here &

there a word or half a word rather with
out regard. Wherfoze David saiethe not
without great cause, that he woulde go
to the temple of the lord to visit and re-
gard it, wth great care & diligence and the
whole study of his minde. And doubtles
the excellent treasures of y^e great wise-
dome of god which are therein set forth
vnto vs, are most worthy to haue y^e eies
of our minds wholly bent & set ther vpon.
But as I haue now touched god would
not haue vs to beholde these treasures
only to please our eies & so to depart wth
out any profit. Let vs therfoze vnder-
stand, that y^e doctrine of christ hath then
shewed in vs her force & fruit when our
minde's life & maners are so chaunged y^e
we can worship god purely & serue him
wout corruption. And this is it that Da-
uid saith. psalm. lxxiiii. That thei whi-
ch dwell in y^e house of y^e lord shall prayse
him for euer. Wherfoze the do we assem-
ble our selues into one place: whi is y^e gos-
pel preached vnto vs: why do we vse bap-
tisme & the lords supper but y^e god shuld
be praised & magnified by vs wth all kind
of praises: the which praise standeth not
only in the lips, but continueth al y^e life
long

long and flourisheth for ever. Therefore saith he in another place. I wil wash my hands O lord in innocencie & then wyl I enter vnto thyne altare. Now do we see what is the true & lawfull vse of all the order in the church, to wit, that we beyng diligently instructed therein may worshyp God purely and as becometh his seruants. In the olde time vnder the law thei that came to the temple to worshyp god, especially the preistes whē thei shuld execute their office, they continually washed them selues. This ceremony in dede is passed awaye, but the truth that yet remaineth ought of vs alwayes to be mainteyned and practised. And because we nowe do knowe all the wats & meanes, wherby we may atteyn to the most perfit & pure worshyp of god wherefore we must enter and holde the way of life more warily thē others. For the more furtherance ȳ we haue graunted vs by god, so much lesse of excuse shal be left onles we do appli ȳ same both vnto our vse & prosite & also to ȳ true worshyp of god. For if we do stumble by the waye it is not because we doe not see a plain & troden way befoze our fete. And

If we do stray forth of the way & wander
 without assurance, we can not blame
 god therfore as though he did not conti-
 nually set vp the clear light of his word
 And if we do forget our dutie, this negli-
 gence & forgetfulnes cometh not herof,
 that we not admonished of god most di-
 ligently called to all Christian duetype:
 for god leaueth no meanes at all where
 in there may be any furtherance to reli-
 gion, to holines, to saluacion. Therfore
 let vs fear y^e rebuke which god vs^eth by y^e
 mouth of his p^rophet Esai. I haue daily
 stretched forth myne armes vnto a stub-
 burne & rebellious people. If thei which
 wander & go astray by the desert places
 of the papistrie and that horrible wilder-
 nes, shal not escape iust punishment and
 vengeance because thei haue not folowed
 the right waye, what maye we loke for
 which are brought vp & nourished at home
 like childzen in the eyes of our heauenly
 father. Some hath leaft their most deare
 contrey and the place wherein thei wer
 borne & brought vp, that thei might come
 to some christen church. Other hath got-
 ten a greater benefite & as it wer a speci-
 al p^rerogatiue, that it pleaseth god to vi-
 site

fit thē in their own countrey as it were
 in their own nest. Nowe if thei that are
 boꝛne here wil not acknowledge this so
 great fauour of god, & meanes of saluaci
 on most to be desired and wth thankfull
 minds & mindful harts testifie y^e same y^e
 thei may wholly giue & consecrat thēsel
 ues vnto god y^e cometh so nigh vnto thē
 can this ingratitude remaine unpuni
 shed? Let them rather say thus: O Lord
 thou hast here builded thy temple & set
 vp thine altar amongs vs: grant we be
 seche thee foꝛ thine euerlasting goodnes
 and exceding mercy that grace vnto vs
 that we maye be purged in minde, life,
 and maners, that we do not polute thy
 holy gifts with the filthy spottes of our
 sinnes & so turne the excellent gloꝛye of
 thy benefits into reproche & shame. And
 thei which do come from far countreyes
 must be ware, wise, and diligent, y^e they
 do liue so godly & blameles as becometh
 men in y^e house of god. Thei might haue
 liued in other places wildly & wantonly
 neither should thei forsake the papistrie
 foꝛ this end, that thei shuld leade a disso
 lute life not comely foꝛ the gospel in the
 church of god. And surely there be some

to whō it had ben much better that thei had broken their neckes when thei set thē first fote forth of their dozes, then that thei shuld entre into this churche to behaue them selues therin so shamefully & wickedly. Some linck themselues with the scozners & mockers, and so confirme thē moze & moze in their malice. Other do liue most rietously in meate & drinke and al kinde of pleasures. Some as enemies of all peace and con corde, couet nothing but dis corde, debate and bzallings And there be some families wherin the man & wife do braule & striue like dogs and cattis. And certein will seme yonge p rinces, encreasing & amplifiyng their state without measure, geuen wholly to pompe, to costlynes, & to excelle of thys wo rldē. And others are so idle so de ynty so delicate, that thei can not tell what it is to labo r, and yet no liuing can satisfie them. Finallye there be some sklan derous backbiters which coulde fynde some faute euen with the verye angels: who ready to bze st with their manifold vices, set all their holines only in thys, that thei requier a strait accompte how their neighbo r s do liue, supposing that

God is muche in their debt because they are come to Geneua, as though it had not bene better for them, most filthly to haue corrupted in their owne donge, then to geue suche offences in the churche of God.

Wherefore if the lyfe by passed haue bene ful of such vyces & synnes, now let euery man take care and diligence that he conuert and bestow all the residue of his tyme to a better, moze sober and moze honest kynde of lyfe.

And yf there be any so hardened in their vices that they can by no meanes be corrected nor amended, yet the chyl-
dren of God muste confirme and arme them selues with thys doctrine, that they be not corrupted or infected wyth the noughtye and wicked life of others. Merelye we oughte alwayes to take it heauely and to lament, when we do see the Church of G D D prophaned and defyled wyth so manye fylthy blottes and malicious wyckednesse: But seing that we muste heare lyne conuersaunt wyth the wycked as the Corne is mixed wyth the Chaffe, let vs suffer thys confusion wyth all pacience and
quietnes

quietnes whiles that god shall take vs
 clean away frō the cōpany of y^e wicked.
 For it is no doubt but that this churche
 (wherin we are) is like a touch stone ap
 pointed to trie many men & to make thē
 known. How so euer the matter be let
 vs now bende our selves to this minde &
 purpose seing god by his wonderful and
 infinite mercy hath gathered vs home
 into his familie from that miserable wā
 deryng, that we bestow al our diligence
 vpon purnes of life innocency and ho
 lynes, abhorryng from all polution of
 the worlde which maye spot or blemishe
 the profession of an holy & christen lyfe,
 that after we haue ended the course of
 this life, the Lorde Iesus at that great
 and glorious day may acknowledge vs
 and accompte vs amonges that compa
 ny that haue called vpon his name
 purely and truly without any
 vntruth or hypo
 crisie.

The fourth Sermon

VVHEREIN IT IS DECLARED

with howe great paines and care the liberty
to worship God purely in some christian
church ought to be sought, taken forth
of this sentence of the.27.

Psalme.

My heart hath sayde of thee, seeke ye my
face. Thy face wyll I seeke O Lorde.



Like as men caste them-
selues into horrible con-
fusion, when they louse
the bridle to their con-
cupiscence and lusts run-
nyng at ryot whyther
they lust, euen so is it a rare & most high
wisdom to search forth the commaunde-
ments of god and to embrace and folow
them with the whole heart & diligence.
Wherof we haue in this place an excel-
lent exāple most worthy to be folowed.
For Dauid was not fre nor boyde alto-
gether of those perturbations of the
m'nde whereby we are soze enticed and
driven the contrary way: but he doutles
was moued with such tentations wher-

¶.i.

by

by hys spirite myghte wander and go
astray from God.

Howe be it to fynde a remeady a-
gainst al such occasions, wherby we fall
from the feare of God and true holines,
& to keape the sure waye, he doth onli re-
garde that which God doth declare vnto
hym, that doth he meditate and ponder
in his mind. And to declare this precepte
& admonition in few wordes; God doth
spyre al the faithfull and exhorte them to
seeke his face. Howe David witnesseth
that he hath so aplyed all his dilygence
in obseruing and keaping this cōmande-
ment, that there is a goodly harmony cō-
sent & agreement betwixt god that thus
speaketh and commandeth: Seke ye my
face, and him that answereth so, my lord
I wyll seeke thee. But heare muste we
consider, wherfore God putteth this na-
me face expressedly. For if he had no face
but as it were a shewe and shadow of a
face wherein he woulde shewe hymselfe
vnto vs, he shoulde dysceave vs, com-
manding vs, to seeke that which colde
not be founde nor perceaued in him. Yet
am I not Ignorant that there be many
which wolde shewe the, sharpenes of
their

their wittes in this place, sayng that this is no more then if it had bene simply spoken. Seke me. Notwithstanding those that haue bene diligently exercised in the holy scriptures shall easily perceauē that God woulde note forth and declare a certain maner and order, which he alwaes vseth to shewe and offer himselfe vnto men most familiarly. And certainly to name the sanctuary and the arke of the couenante the face of God, is a kinde of speache so, vsuall and commune in the scripture, as any can be.

And why so? Because **G O D** who in his Nature and Maiesty is Incomprehensible findeth certayne meanes meete for the Weaknes and rudenes of men whereby he may bringe them vnto hym.

The worlde in dede doth make to it selfe alwaes false and vayne Images counterfaying the face of **G O D** corruptly and fondly.

For those that we inuent by oure wittes are none other but false and deceauable visers. whereby **G O D** is phantasyed or to speake more playnely **What I doe Iudge of that supersticion**

When men do faigne to themselues any forme or image, that they may haue god visible thei do nothing but make & worship an Idole. But whē god by his good wyll and pleasure dothe represent hymselfe vnto vs and giueth vs such toknes and sygnes wherby he may be known of vs, then receameth he as it were a certaine face wherin he may be known. Wherin he admonisheth and commandeth vs, ȳ every one of vs shoulde turne our eyes to that countenance and that we shoulq behold it w̄ great heede, care and diligence. For this certainly is our felicitie wherw̄ we must once be satiate and filled abundantly, ȳ we may haue the fruition of the sight and face of God with al abundance of all Joyes as was said in the. lxx. psalme. And because we can not clymbe to so hyghe a place without the aide and helpe as it were of ladders and stayres, thys hys benefite must be set and accompted in the seconde place because it offereth those meanes wherby we may come to that principall and chyeefe Goodnes. Wherfoze let vs note that this sentence wher God commandeth vs to seke his face, hath suche power

powder as thoghe it did open the gate vnto vs, wherby he wolde bzing vs into eternall life. It was no great matter as may appeare in y^e tyme of dauid to come to the temple, that men might se so many ceremonies as there were done and celebrate. But if we rightlye confidre y^e spirituall exemplar and pattern whiche was shewed vnto Moses, we shall neuer iudge it strang nor without reason that God doth call it his face. For doubtles seing christ was ther reuealed, what other thing can we say then that God offered himselfe to be beholden and scene? Now let vs confidre: Whether God do not order & set forth vnto vs some meanes wherby he may after a sorte be seene and felte of vs. It is verry true that he hath appeared in his son who is his liuely image and in whom onely he wyl be persytely knowen. Yet neuertheles saint Paul declareth that the gospel is a certayne glasse wherin al men must behold and confidre hym. These Sacramentes haue the same power and nature: finally the hole order InSTITUTE in the churche by hym, dothe shewe the same sight vnto vs.

Therefore let the proud braggers of this worlde mocke this order & contemplaciō of god asmuch as thei wil: yet seing that god dealeth so louingly and gently with vs, that he doeth submit him self by this meanes vnto vs, let not vs be ashamed to render thys honour to his word & sacraments, that we behold and se him in them as it were in the face. Not that we are retained and holden in the elements of this world subiect to corruption lyke the papistes, who abusethe these signes superstitiously to ydolatrie, which God hath geuen vnto vs that we shoulde be bzoght by them vnto Iesus Christ. But if we wil hereafter haue the fruition fully & perfiteley of that moste comfortable presence of god which is most to be desired, we muste euen by this humble and lowe way and maner come vnto hym.

Howe be it this that I saye is not so straitly to be vnderstande as though the saythfull dyd neuer appoche or come neare vnto God saue then, when they come into the temple. For this opinion restynge and styckynge to any certayne place were a superstition ouer folithe. But thus I do meane, that we may not
set

set God aboue the cloudes (as certayne men do in their speculations) thinkyng they can see hym when they shut theyz eyes imaginynge of hys diuine Maiesty, what soeuer commeth into our braines neglectyng bothe the preaching of the Gospell and also others such lyke aides and helpes necessarily required to the knowledge and contemplacion thereof. For this is mooste true that those which despyse the vse of the Sacramentes whereof I speake and of all the order of the Church, they disdeygne to see **G D** at that tyme when he doeth offer hym selfe to be sene and beholden.

Nowe let vs see howe necessarye this graue and vehement exhortacion and prouocation is vnto vs whereby **G D** calleth vs vnto hym.

We haue all ready spoken what fauour loue and honour he doeth shewe vnto vs, when he doeth cal vs so louyngly and gently vnto hym that he maye worcke oure Saluacion, and that he maye byng vs vnto the trewe and perfite felicitie from the whyche we

are
 A.iiii. arc

are so farre away by nature. But this
 muste we also marke and consider that
 god doth pricke and moue vs by al mea-
 nes, to take hede that we fall not into
 miserie. First of al we haue eyes so wan-
 dering & wanton, that it semeth a very
 miserable case. For i al this our life ther
 is nothing but y vanities of this world
 which do kepe all our senses occupied, &
 Satan hath infinite delusions and those
 most crafty, wherby he continually do-
 eth circumuent and begyle vs. Althogh
 al his gyles and disceats are none other
 thing, but certain folish visers & thewes
 trislyng and counterfaite pageants and
 iuglings of game plaiers. But experi-
 ence doth teach plainly howe folishe we
 are, howe mad and destitute of all sense
 seyng that we suffer our selues so easly
 and so often tymes to be deluded and de-
 ceiued. Wherfoze yf we wer wise & wel
 aduised this voyce should sounde conti-
 nually in our eares. Seke my face. And
 what sekee we? The more carefull and
 diligēt that god is in pꝛocuryng our sal-
 uacion, we are the more careles & slowe
 in folowynge after it. And would to god
 we were not like kicking and resty ho-
 ses

ses moze ready to go backwarde then
 forward. Not withstanding this exāple
 is not set forth vnto vs ī vain. For this
 reuerent answer and protestation of
 Dauid that he did meditate this doctrine
 in his heart, wherby he and al the faith
 full are admonished to seke the face of
 god doth declare vnto vs to what thing
 we ought to applye our study and dili-
 gence, that god calling vs vnto him lose
 his labour altogether vpon vs. And in
 this doctrine there be two poynts most
 worthy to be marked. The first is that
 so soone as God had thus spoken & com-
 manded. Seke my face: he answereth w
 most earnest affection vnto this worde.
 The second is, that after he hath consen-
 ted to the pcept of god & affirmed it, he
 promiseth that he will seke the face of
 god in dede, in worke, & diligence shewe
 the same. And surely this is the order
 that we muste kepe in worshipping of
 god, first of al to giue accessē & entrie to
 the worde and commaundement of god
 as we ar taught in another psal. If you
 do here his voice this dai hardē not your
 harts. But very few ar found which em-
 braceth y cōmandements of god of this
 R. v. minde,

mid, though y^e most part wil sai after this
 sort & vse y^e like answer truli it is our du-
 ty: we ought not noz cā not speak against
 it. But that wherunto thei agre wth their
 mouthes, is far awei frō entrīg & percīg
 into their minds. Therfoze let vs learn
 hereby to lay y^e beginning of our religiō
 that we do answer vnto god truly & vn-
 feindly y^e we do fully vnderstād & fele his
 most excellēt benefit when he calleth vs
 so mercifully to behold his face. When
 this sense & felīg hath thus touched the
 hart & prepared it, it cā not be but y^e the
 other part of religiō & duty shal straight
 waies folow, which is, a power to per-
 forme y^e y^e which we do know to be most
 iustly cōmanded of god & to belōg to our
 singuler cōmoditie. For David had no
 cold noz dead meditatiō wout any moti-
 on or applicatiō of y^e whole life to be be-
 stowed iⁿ y^e seking & beholdīg of y^e face of
 god. But so sone as he hath determined
 y^e he ought to seke god he goth fozward wth
 this protestatiō y^e he wil prosecute this de-
 sire of his hart wth al diligēce. wherin thei
 must nedes be much ashamed which pro-
 fesse thēselues christiās & nether haue y^e
 desire of hart noz good motiō, nether yet
 apply

apply noꝝ exercise theſelues in y^e duty of
 life which depēdeth therebpō. But ſome
 wil ſai thus, y^e it is not lawful foꝝ the^e to
 foꝝſak their contrie wherin thei ar boꝝn:
 althogh thei be deſtitute of y^e foode of life
 & nothig be ſene ther but an horrible de-
 ſolatiō whereby y^e hole order of y^e church
 is defoꝝmed oꝝ rather deſtroied. **W**hi ſo-
 leſt thei bꝛeak their allegiance thei ſay y^e
 which thei do ow to their natural & civil
 gouernoꝝ, I wil anſwer to this their ex-
 cuſe i ſew words: I do aſk of the^e this thiꝝ
 only if thei wer i ſuch penury & wāt of li-
 uing y^e thei had nothig at home to eate &
 dꝛik wold ani ſuch dout ſtai the^e in thoſe
 places: ther is no mā truiy which wolde
 not aſk pardō to foꝝſake his contrey y^e he
 ſtarue not foꝝ hūgre. I wil alſo put this
 caſe which is of no neceſſity: if ther ſhuld
 be offred vnto the^e in a ſtrāge cōtrei ſyre
 times ſo much riches as thei haue i their
 oꝝwn, ther ſhuld nothig ſtai the^e frō y^e iou-
 ney y^e thei might attain ſuch poſſeſſiōs.
What nede thei then to bꝛig ſuch cloks
 & coloured excuſes ſeing y^e it is euident &
 plain that their talke is far a waye from
 that they do ſeele in their oꝝwne conſci-
 ence. **W**e treate not this matter that
 they

they may be letted wth nothing but y^e thel
 maye pray holily purely & profitably for
 this prince & all his subiectes. Now such
 a Jorney plainely taken to such a place
 cā be no moze crimminal thē others whi-
 ch are taken for y^e cōmodities & appo^rtu-
 nitie of this present life, which no man
 cā blame i any point. But let vs farther
 se if this necessitie do sufficiently excuse
 them. Behold it is the lord: which com-
 mādeh & saith: Seeke you my face. The
 ciutlemagestrates now fall frō god & de-
 cline away most farre & do cōpell others
 to the same desection & rebellion, or at y^e
 leaste doe dep^ryue the miserable soules
 of their daily fode and rayse vp the inuē-
 tions of superstitious Idolatries in the
 stead of the face of God. Is it righte in
 this point to preferre mortall men to y^e
 liuing and immortal God. If God must
 be obeyed, they ought rather to trauail in
 to all y^e coastes of the world to seeke his
 face, wher he doth shew it, thē to lye lur-
 king & pynning in ther nestes whāsoeuer
 then y^e princes cōmand or enterp^rise anī
 thig preiudiciall vnto him y^e hath y^e chief
 authoritie & power ouer thē & v^pō eue-
 ry one of thē ther is no iniury done vnto
 them

thē thogh mē do not obey thē . Althogh,
besydes ȳ which I haue now spokē, such
mē do suffeciently declare, ȳ thei neuer
haue considered nor ponderred what is
ther state & cōdition, how miserable and
filthy is ȳ captiuitie wherin they are re-
teined & oppzessed: Onles their cōsciēce
were altogether broght a sleepe, it were
not possible but ȳ they should be in con-
tinual angrish & grief of minde as great
as if their body were in paine & tozment.
Foz what libertie haue they to honour
God in their famylpes & houses by any
means: As foz an example. If any of thē
haue a child bozne, his deuty is to offre
him to God w̄ prayer & thankesgeuing,
and to require, ȳ his bodi may be sygned
w̄ baptisme which is ȳ sygne of saluaciō
Now we do know ȳ baptisme is so cor-
rupt ī ȳ papistrī & so defiled w̄ such super-
stion & pollution, that the child can not
receiue it, but ȳ he is streightwais pol-
luted & defiled. So ȳ ȳ father cā not bap-
tize ȳ infant wout syn. And if he absteine
he synneth likewise, althoghe it were in
nothig els yet in this point ȳ he giueth
offence vnto mē omitting & neglecting
ȳ sacramēt which ȳ son of god hath insti-
tute

tute. In what perplexitie then standeth his minde, y^e y^e matter cā neither be done nor vndone but y^e god must most greuouly be offended: I do not rehearse their other incōmedities & miseries, for this only example is moze thē sufficient to declare their miserable state and cōdition. Now whan a man hath bene in this miserable perplexitie, all his life longe vncertaine whether to turne himselfe, yet at y^e death must he loke for most greuouous assaltes & tentations, for then certainly satā wil heape together al hys artillarye & of this miserable captiue was letted befoze y^e he colde not serue god for y^e sollicitude & care of his wife & familie then at y^e point of death his state is most miserable. Wherfoze thei which doute whether thei may rid themselves forth of this mire or rather forth of this helly pitte, vnder a certaine p^retence of obedience vnto worldly p^rince, do peruerete al y^e order of nature. For that lawfull praye^r which God allowethe that we shulde make for our p^rinces, is agreable and veray conuenient, both to their authoritie which he giueth them and also to the office wherwith he hath bound & charged

vs to wardes them. Thus S. paul dothe
 exhort vnto prayers to be had and made
 for kings & magistrates, y we may lead
 a godly quiet & peaceable life w honesty
 & the fear of god. But this amplificatiō
 & setting forth of y obediēce vnto erthly
 princes is: to far aboue measure, whan it
 is ioyned w the departing frō god & y di-
 minishing of y honor & worship which is
 deu to y heauenly king. The miserable
 Jewes in dede wer cōpelled to remain so
 long in y bondage of Babilon whiles y
 time was fulfilled which was appointed
 of god to suffre y miserable captiuiti: but
 let these mē y talke so much of mā's law
 and obediēce, w whō I haue to do, de-
 clare y we christians are bownd so far by
 like obediēce, y of our owne accorde we
 must deprive our selves of those spiritual
 benefites which god geueth most liberal-
 ly to his children. They do feele a great
 necessite where w they are soore pressed,
 & thei are greatly entised by their owne
 infirmitie: but god sheweth the y remedy
 for these so great evils. What is y cause
 that thei despice these so great helpes &
 benefites for y obediēce & seruice of the
 y take their bread forth of their hands?

The

The cause is greater of a man towarde his wife or of the wife towarde the husbande. For seing that god hath ioyned thē together into one flesh, ȳ one cā not do well in any case to forsake the other vnder a certain colour to seke god. Not only that thei may not depart far a sūder to let the dutye betwixt man & wife but that eueri one ought rather by al meanes and with all diligence to labor that he may draw and bring the felow & companion of that holy lyfe to the worship of god. This then is the dutye ȳ the one oweth to the other, that the husbād mai declare vnto the wife, how miserable & vnhappy thei are, because thei want the holy company & felowship of ȳ faithfull because thei are destitute of the sacramētes and sermons (which are most sure signes, pledges & testimonies & be fully assured wherby we may know that god dwelleth amōgs vs) again he muste exhort her ȳ she do not dispaire nor distrust but trust in gods mercies. And if he cannot persuade her nor win her so sone as he wolde, let him neuer be wery whiles he haue gottē his purpose. And although his wife do resist his purpose most earnestly

nestly, neuertheles let not the man cease importunately to attempte the mater w^h her, and to proue her mind by al means, vntyll she do shew her lesse wylfull and abstinat in her wicked purpose. When he hath assaied and attempted all y^e may be doone by hym, yf he can tary there no longer, then is he free, and vtterly deliuered from all the lawe of mariage and necessitie of taryng : because he hath done all his duety and nothing wanted of his part but that his wife might haue folowed him as her duety required. Although yet this departing of the man frō the wife is no diuorse, but the housband goeth before whither God calleth, that he may shew the way to his wife. And as touching the maryed woman, she is yet boude w^h a moze strait bonde of mariage because she is the inferior, and must woorthely acknowledge her housband as her heade and reuerence hym.

Therefore muste shee by all meanes possyble, bynge her housbande in to the mynde and meanes that he wyl restore and set them bothe at liberty.

And when shee hath doone all that euer shee canne, yet is shee not at lyber-

ty and set free, that she may forsake him to whome she is bounde and subiect, unless some persecution be raised, wherein the danger is manifest, and specially yf her owne husbände be most ready to pursue her vnto death: for then she departeth not from her husbände, but she auoideth that euill that is prepared for her and the furious rage of her enemies which god permitteth and alloweth. Finally that great danger and violence which is intended towards her doth discharge her and deliuer her from the bonde of suche a bitter and dangerous lyfe: notwithstanding when al thinges are well wayghed & considered no worldly cause ought either to withdraue man or wyfe the one from the other, but onely that mutuall beneuolence, loue and charitie which the one oweth of dewtye to procure the saluation of the other.

For if it be necessary that a man shoulde so forget himself that he should haue no regarde of the thinges that pertayne to this earthly life and to the body, he ought also likewise to forget and contemne those thinges which are about him.

Therefore let vs retourne to that account
 which

Which Dauid maketh that the face of
 the Lozde shoulde be soughte as also he
 sayeth in the. lxxxiiii. Psalme, where he
 sayeth it is better to lyue one day in the
 courtes of the Lozde, then a thousande
 beyng therefrom: whereby he declareth
 that the lyfe of the saythfull can not be
 to shorte so that God graunt them this
 grace that whiles thei liue in this world
 they may exercise them selues in hys ser
 uice and honour, and establishe themsel
 ues wyth his promises celebzatyng hys
 name with all godly confession & praise.
 If a man object that this mai be done in
 some deserte place or amongest the ene
 myes of the sayth. I answer that it is
 not wythoute cause that Dauid doeth
 speake namely of the courts of the tem
 ple. For he doeth consider howe neces
 sary the order of the church is vnto mor
 tall men, specially because he knoweth
 their rude and weake nature, but if this
 oration and admonicion were so altoge
 ther fixed in all mens heartes that all
 men woulde come at the least to some
 christian church where they myght lye
 quietly and peaceably there woulde be
 none which would not easely and quick
 ly

Iye gather by their burden and prepare them selues. But what do we seke? Eue ry man wyl lyue, and that with all ease and pleasure, euery man in that kynde of pleasure and luste wherewith he is led and drawen. This is cause wherfoze the church of god so much is contemned and reiected to day. Yea and there ar many wittie and subtell to inuent and set befoze their eyes such lettes and hynderances as may bring them from that study of godlines that was in Dauid.

Moreouer thei bring this in, what shall we profit say they, if we do chaunge places? Whether soeuer we go we shal find the worlde no lesse then in our countrie. There is at this time a wonderfull corruption of maners and of al things. All things ar full of offences tētations and such corruptions whereby mens minds may easely fal from the true fear of god to y loue of the worlde. I cofesse in dede that all thinges are as they both thinke and speake. But if their body were in daunger & they were admonished where they might finde both learned and mete physicians and also propre & healthfull remedies & other helpes either to restore

or p̄serue their healthē then, I saye,
 they woulde not say that thei cared not
 for it or sette lyght by it because that in
 all places dyseases may come vnto men.
 I graunt that in what place soeuer we
 be we shall finde infinite occasions to do
 euille, corruptions, and intisements of ȳ
 worlde but ther is great difference whe
 ther we haue ayds & helpes where with
 we maye other be kepte in office or eles
 hauing erred from our office maye be re
 stored or whether we be altogether de
 priued of them. let it be agreed that vices
 nowe doe reigne and are of lyke force in
 the worlde so that by ther poison the air
 is infected no lesse thē with a pestilence:
 are we not in better condition thē other
 in ȳ we haue such remedies as are geuen
 of God to his children, wherew̄ we may
 ether driue awaye from vs greuous de
 seases now coming and assauting or els
 purge and put them awaye being nowe
 presente. Further more I thinke ȳ both
 the doctrine of the gospel when it is
 purely p̄ached and also the sacraments
 when their lawfull vse is kepte and also
 common p̄ayers and other meanes be
 sydes, are alwaes very necessary to styre

The fyrste Sermon

As by and to admonishe vs that we be not infected with the corruptions and tentations of the worlde as it were with certayne poisons. Now all men do know that there is none of all these so great & so hollesome remedies and benefits in the papistry. but cōtrarywise all wickednes and extreme danger of losse of life and saluation. Wherfoze let vs take heed that we do not refuse the help, that god most mercifully offereth, in this great necessitie wherin we stand i need of great help toward our saluation. yet ther be some that vomit forth moze evidently the fylthe and dissease of their stomake. what say thei, shal we go to that churche wher in with our great grise we shal see those motions and offences, which now being vnknowē vnto vs, do not offend our eyes and myndes: if there were soche regimēt and order of y church those places wher the gospell is pzeached which were to be required foze our edification, if we were sure to finde none ther but angels which might leade vs into paradise we wolde runne thither with all haste & diligence. But when we shall come thither, we shall heare many things that shall sooze
offended

offend vs, and see many mo then were ne-
 cessary: Ther wyll be many men prone
 to al maner of wickednes & impudencie,
 which do diffame & sklander the gospell
 by their disolute lyfe, vanities, pompe
 pride and dronkenes wyll be moze cōmon
 then were conuenient: Moreouer which
 is mozte greuous and intollerable of all,
 many shall shew themselves there so vr-
 ruly & outrageous contemners of god, y
 moze wickednes shall appeare in their
 lyues then emongs the papists, forther
 moze emongs the magistrates and them
 that should execute iudgement ther wil
 be found as much corruption, disorder,
 vnrighousnes as i other places. And al
 so in thē y are apointed to pzeach y gos-
 pel many things shal appear which shal
 seme worthy of reproche & rebuke. For
 some of thē wil be neglent in y ministry,
 or so occupied i their priuat & domestical
 busines, y the fidelitie, diligēce & sinceri-
 ty y thei shuld se forth shal not be much
 regarded of thē. And which is the worst
 of al, amōg this kind of mē, ther be som
 so geuen to pleasures, y they are prone
 to al lustes of y flesh & belly there & care
 for nothing els but to liue at ease and to

The fourth Sermon

pamper the flesh, and that they may doe this at more libertie, they ioyne themselves wth wicked men & haue their company in all mischief & vilany. Well, let vs grant so y^e there is ten times more euill there, then ther is in dede, or then men do phantasy: yet must this excuse be vaine alwaies vnto the which make them lets & impediments vnto them y^e they shold not com to the church of god. And that we maye proue this matter, let vs mark the example of Dauid y^e we haue in hand wth more depe consideration & diligence. Was ther such iustice & integritie obserued in the daies of Saull, I besech you, in y^e iudgement & other offices, as the state of the common welth & the dignitie of y^e church required? Nay cōtrariwise we do hear y^e great cōplaints which dauid maketh oftentimes of y^e malice of y^e frauds & deceits of y^e scarcenes & y^e pride both of y^e king & of others y^e wer iⁿ autoritie, iⁿ iudgemēt & in cōmon offices. And for the priests and Leuites, did they y^e office of the priesthood & ministry of holy things so purely and godly y^e they had iust cause to reioyse for themselves & the church? Or may we not rather gather, y^e the most part of the did follow

folow y cōmon vices & corruptiōs yea & by their flattery fostred & nourished wickednes: And as touching y people & common multitude thei wer ful of hypocrisie & manifold sins & crimes most manifest. yet for all y Dauid doth not therfoze abhorre y assembly, nether refuseth to come & entre into the church nether yet quertheth nor diminisheth his desire y he had to se it. It is a very greiuous & sore tentation I do grant. For y more earnestly that a mā is moued w the zeale & desire of the honoz of god y more great cause hath he to sorow & mozne whē in y polutiō of his church he doth se him most greatly to be dishonored: but y meanes to ouercom all these incōmodities & impediments is declared by Dauid, to wit, y we seke the face of y lord & that we set al our pleasur and felicitie of life fully contented in the sight & beholding therof, & y against al y greues y satā doth raise against vs we determine & cōclude y nothig is more pleasant nor delectable then to diuel in y temple of god wher his face mai be sene: thus shal we remēbre as oft as such offēcs ar offred vnto vs y satā laboreth after his vsual maner todazel our eies & to trouble vs

The fyrste Sermon

But herein let vs be wise & constant, & we be neuer drawen away from the contemplation therof, but that we take our holt and full pleasure of the moſte comfortable beholding of the ſame. The miſerable ydolaters ought to make vs aſhamed. For if any of them after he haue conſumed bothe his body in goyng a ſo- liſh pilgrimage, when he commeth vnto that place whither he purpoſed, do finde an hoſte which doth aſke money of hym out of all reaſon, or berlets and cruell knaues which doth him iniurie, or couetous prieſts that beguyle hym, and to be ſhort finde nothyng there but confuſion and diſorder, yet are there no euyls nor diſcomodities ſo great, that can change his purpoſe from this religion or rather ſuperſticion once begonne. For he wyl ſay that he is come thither for that cauſe that he maye woꝛſhype the body of ſome bleſſed Saincte, or ſome Image of oure Lady as they terme her, or ſome maner of reliques.

And ſhall in verry dede the only ſyght of ſome carkas, or vile Idole, haue moꝛe force to cauſe the miſcreants that haue no faith, to continue obſtinate in theyꝛ
super

superstitions, then the face and presence
 of god himselfe to confirme vs and bring
 vs such constancie as is necessarye to fo-
 llow after and attaine so great goodnes:
 If we do se this or that which may grief
 or trouble our myndes God calleth vs
 agayne vnto hym and wylleth vs in the
 beholdyng and lokyng vpon his face to
 recepue that comfort and pleasure that
 we may beare patiently other discommo-
 dities. Wherefoze let this be the shyld
 and refuge to all godly and faithful men
 that they cleaue continually lokyng vpon
 the face and countenance of god him-
 selfe, howe so euer Satan labour & prac-
 tise to cary them away. And surely if we
 can verely and as we ought esteeme the
 face of god, we shal neuer accompte any
 hurt or damage in the losse of other thin-
 ges what soeuer we suffer. Though to
 say the truth, the greatest part of them
 is not so much hindered by doubtfulness
 of minde as by the want and discommo-
 ditie of those thynges that pertayne to
 the bodye: not but that the chyldzen of
 God haue great and soore battails in
 their conscience when they fynde these
 offencs wherof we haue spoken in those
 churches

The fourth Sermon

churches that are called reformed. Wherefore they that are determined to go vnto such places wher the gospell is preached must be admonished befoze of many & greuous offences & must prepare themselves to suffer & overcome them: and they that haue already tasted & proued those discōmodities & impediments ought to cōfirm themselves most of all, that in despyte of Satan they may seeke the face of god most constantly. But if al things shall be tried & considered aright there shall be nothing found but very distrust & vnbeliefe which hindereth the multitude and greatest part of men. And as men are very witty to finde out excuses, the riche men haue theyrs of one sorte, and the pooze bring theyrs also. How can it be sayth y^e ryche man that I should leaue al that I haue? Shuld I thus spolie my self of all my riches & possessions? I haue a wife & children we haue accustomed to liue at ease wythout any trauayle.

What shall we do in a strange countrey where we shall haue no rentes nor reuenues? But the pooze alledgeth of the contrarye: I haue in dede very lytle but I am amonges my frends by whose liberty

liberalitie my pouertye and necessitie is relieved.

My labour is so well knowen and cannot be wanted that I can heare lyue of my labour. What shall I do amonges straunge and vnknowen men, hauynge neyther Halfe peny nor Farthyng, and shall be holpen by the acquaintaunce, frendshyppe, fauour or reliefe of none? And it may be in dede that suche excuses maye be partly trewe: And to reason no more aboute the matter that it is a thyng verrye grieuous and vnpleasent not onely to leaue the countrey where in thou wast bozne, but also that place wherein by longe and familiar conuersation there semeth, to be nowe gotten a certayne disposition of nature.

But all these yet imagine, howe they maye sette before they eyes those impedimentes whereby they maye stoppe the waye whereby they shoulde come vnto **G D D**, that is to saye: Though they do not fynde the matters so harde and intricate as they make them: Yet wyl they couer them selues gladly wyth what clokes they can. And when they haue polozed forth these greuous & misera

miserable complaints they think y they haue stopped Gods mouth, and that he doth them great iniury if he styll charge them as thogh he wolde compell them to those things which were not possible to be done. Truly I haue nothing to answer to these things but that which is written in the psalme. lxxiiii. that is y the faithfull passing by the vallies and drye wildernes that want all water, wil digge themselues pits and cisterns. And I thinke this sufficient to ouercome the that wpll not resist God of obstinate malice. Wherfoze they that see themselues so besett wyth so great discommodities & dangers that they can see no way noz pathe to go bi, must remembze that euen the deserte places, wherein there is no droppe of water to be gotten oght not to let their iozney. And that we may vnderstand this sentēce moze sensibly & plaine ly, we must marke that Gods purpose is to be soght of his children, not by the gre en medowes that may delite them with varietie of swete flowzes, neither by the swete arbzes and pleasant shadoes: but by roughe and stepe wayes by hils and dailes by ditches & sand pittes, by baren contreys

contreys and waste wildernes: and all this is doone for that purpose that their faith may be exercised and that their feruent zeale and desyre to come vnto hym maye be prooued and tryde. **W**heresore though we can not come vnto God, but y we must passe by some wyldernes and waste and wyld desert by the way, let vs know that this is not the first tyme that God dealeth so wyth hys faithfull and let vs prepare our myndes and fully determie to folow them who haue gone a longe tyme befoze vs.

Besides these bothe the counsel of god and the notable exāple of the godly that ought to be folowed, there ought to be in the children of God such a zeale and feruent minde, that nothyng do draw them away fro y right worshipping & seruing of him. The which yet is sene in verys few now a days: all are almost so delicat and deintye, that if there be but a mote in the way it may hold the wil that they wyl not go forwarde. **W**e can go no further say they. **W**hy so? Because thei wil take no pain to wraastle out of a litle impediment. Merely the desier of the minds is very feble that is weakened and ouer
some

com wth so smal maters. For we ought not only not to be discouraged and as it wer standing in a stay and uncertaine for the doubtfulnes of the way so to perishe, but we ought to be armed against all stayes & impediments be thei neuer so great or many. To atteine hereunto we must alwaes keape this lesson in remembrance that God knowledgeth none for his children, but those that seeke him by drye & baren places, & digge them cisterns wher not one droppe of water apeareth. By y^e which wordes is ment and signified vnto vs that no labo^r or grief ought to be so great, which we ought not to vndertake and to suffer that we may haue the fruition of the face of God. Must there nedes be the a place sought out, wherin we may haue libertie to worship and serue God purely? what passage so euer be offered, or how hard so euer the voyage be, yet notwithstanding the iournai must be vndertaken and accomplished. Shall we suffer hunger and thirst by the way? yet mai we not faint in cozage in such want and necessitie, but mosse chearfully go forwarde. But let no man loke towards me, and fynde cauillations, as thogh I
 dyd

I dyd speake of this matter in my great quietnes fealing no grief my self. For it is the holy gost that teacheth vs, that we ought rather to delue and dig in the earth then to decline or tourne awaye frō the voyage towardes the church of god that is most godly enterprised and begonne. Now if thei that dwell in farre contries and by worldly iudgement are excluded from all these meanes wherby they may come to that place where the Gospell is preached, haue none excuse, what muste they loke for, who haue the gospel with in their gates & yet wyll not moue one fote forwarde to entrie into the church of god: Sermons are preached daily and publike prayers are made also and they nede not passe only y^e breadeth of a street yet lo, euery one wyll saye that he hath some busynes at home. And to be shorte many set their felicitie in thys poynt yf they can withdraue themselves and hold them backe altogether frō god. For thei thinke themselves then to haue gayned all, if thei haue gotten some light & vaine excuse wherby they may flye away frō the company of the godly & the sighte of god. Now because of nature we do so ab

boze god that we would fle from hym & be absent so far as wer possible, yea and then woulde seperate our selues the furthest frō him when he cōmeth most near vnto vs: let vs pray vnto god y he wolde confirme vs in that mynde & desyre that we may so long continue and cherefully go sozward in the iozney begonne whyles that we maye fynde there the lyuely fountaynes of saluacion where befoze we cold find nothig but extreme drought and want of waters. And though al this shuld want yet let vs digge cisterns and wayt foz raine from heauen: If it be not gods pleasure that we shold fele his comfort so sone let vs not yet cease to go sozwarde with al diligence. But I am sure that this thing will seeme very darke to many. But whence commeth this darkenes and difficultie but that it was neuer exercised practised noz put in experience: foz we mai be taught a. M. yeres and yet not perceyue one worde of this doctrine, vntyll we haue learned by experience what it is to make a iozney by a drie and thyrsty waye when we shoulde come to god. Therfoze this doctrine ought to be very familiar to al the faithful: to wit y thei shuld prepare & arme thēselues dili-

gētly againſt al ſū tētaciōs which ſatan ſhal enterpriſe by ani means to break of ſū iozney by ſū which thei ſhuld be broght to god. For ſurely whoſoeuer do beſtow their whole diligence faithfully in thys alone to wit , to ſeke out god, although thei ſtirre not out of the place in whiche they are, yet they ſhall finde many greiuous diſcōmodities which might turne them backe and call them to the contrary parte , vnleſſe they had their mindes ſtable & redy to reſiſt: but this is a thing to be lamented that the moſt part of thē as I haue ſayd, are weakened and overcome by theſe difficulties that are offered to them by the waye. Thei will confeſſe forſoth that they ought thus to do. They ſhal ſeme to be ready and well prepared for ſū iozney, but when thei ſhuld go forward & enter into ſū iozney. thē their hart faileth them , & thoſe ſū are wel entred & wel forward alſo, often tymes faile and are vtterly geue ouer euen in the midwat. The more therfore ought this leſſon to be committed to our memozy that we may digge pittes, that is, that we may ſeke aides and helpes euen hyd and vnknown vnto vs, that we may ſtyll continually

continually procede and go forward. Let vs
 labour (I saye) and contende aboue all
 mans powre. If things com not to passe
 as we woulde, yet let vs not cease to fo-
 lowe stil y good course wherein god hath
 set vs. It is moske certaine that he if we
 cal vpon him in faith can tourne the dry
 wildernes into fountaines. But in the
 meane reason it is meete accoꝝdyng to
 our dutie that we not ydled, noꝝ lye still
 as thogh we wanted the sence and mo-
 uynge of armes and legges. Wea verelye
 God commaundeth vs that we shuld ra-
 ther dig pittes. Let vs then labor in this
 diggyng so longe, whiles we haue fini-
 shed our ioꝝney begonne. Let vs set be-
 foze our eyes the miserable condition of
 souldiours which euery moneth set foꝝth
 their lyfe to the sale. If they be in the
 campe no man is able sufficiently to ex-
 presse what incommodities and miseries
 they suffer: If they be besieged in any
 place then they endure yet moche moze
 greiuous things. If a volage be vnder-
 taken that they shoulde go to any place,
 they can neither be let noꝝ stayed by any
 colde oꝝ heate wynde oꝝ rayne from the
 ioꝝney appointed and the enterpryse be-
 gonne.

gonne. And some times thei are brought to such extremitie that onles they digge the earth to gett water, they haue not a droppe of water to drinke. There is no laboꝝ distresse noꝝ misery so great, which they wyll not suffer to atteine to y^e which they haue purposed and vndertaken. And yet when they haue doone and suffered all whether they escape or be slaine they haue lost all this their diligence & laboꝝ, because in the suffering of all these so great miseries thei only serue Satan. The son of God hath chosen vs that we shuld fight vnder his standerd, & that we shuld be faithful souldioꝝ vnto him and serue him diligētly. And we know what reward of all our laboꝝ and dangers he pꝛomiseeth vnto vs. How much moꝝe courageous then ought we to be to do our dutie vnto him the are these miserable & desperat mē to pursue ther own destruction. Nether is this onli heare treated y^e euery mā sholde compte y^e nombre of the miles & measur al y^e space which is betwixt his house & that place where he may freely worship God & make confession of his faith, & heare the pure preaching of y^e doctrine of y^e gospel. We must yet go farther

and haue a longer iornay to make, wher
 in the whole course of our life must whol
 ly be spent. Haue we haunted y^e church of
 God one yere or more? If we continue &
 remaine we shal daily finde newe cares.
 For sometimes we shall be visited with
 siknes, somtimes with extreme pouerty
 and want of all things necessary, more
 ouer our wyues and childzen shall dye, &
 also it maye come to passe that we haue
 not that libertie and fredome to worshop
 G O D as we had at the fyrst. Finally
 there is no kind of troubles or grief wher
 from we may thinke our selues free that
 we should not therwith be assailed, wher
 foze that constancy of mind and stabilitie
 and pacience is required of vs, that vnto
 the very end we haue our handes ready
 to dygge the pittes, and our nailes al
 so to skratte the earthe yf necessytye so
 requyre. If a man say, how then? are we
 not in y^e temple of G O D. I do answere
 that we are so in it y^e we must come more
 neare and enter daily into it. Truthe it
 is that we daily beholde the face of God,
 but we are not fully satyate nor fylled
 with his most beautiful countenance as
 we shall be when he shall take vs vnto
 him

him. Therfoze must we al generally apply this to y^e practise of y^e life : & as satan is euer busy to let & trouble al thē which wold go vnto god, so let euery man confirme himself, & giue al diligēce y^e he continue most cōstantly in doing & working y^e same to morow y^e he hath done to day. For if y^e enemy wout fainting oꝝ wearines is so diligēt to turn back our ierney & to driue vs frō our course begon towar des god, much lesse ought we to lose our corage, y^e we must moze go forward alwayes & draw nere vnto god euer gathering new strēgth cōtinually wout ceasing. But to do this thing & to continue in it, is required of necessitie to be imprinted in our hearts y^e iudgement & feruent desire which was in Dauid most excellent. I had rather sayeth he, to dwell at the thershold of the house of god then in the tentes & tabernacles of y^e wicked: wherein he plainly declareth, y^e he wil be content to be broght to a state most base most low and dispised, to gain this benefit to dwel in y^e house of y^e loꝝd. I besechyou let vs cōsider a litle what was his state. He was y^e kings son in law, one of the chief princes of Iudea in most hygh honoz : & authozitie: not withstāding he is cōtent

The fourth Sermon

With al his heart to lose that high honoz
& dignitie, & to be made as one of y^e base
cōmō people, so y^e he may haue som lytle
cozner in the church of god. If this desire
wer so great & excellent in al, thei wolde
not spend so much time in deuising & pre
paring for the change y^e thei must make
when thei forsake their house & their coun
trie to com to y^e church of god. But there
be founde very fewe, which can take in
good part, & wil bear quietly y^e diminish
ing of their substance and the abasing of
their state & degre. Euery mā doth great
ly desire dently to be caried in a horseli
ter to y^e place where he may worshop god
at libertie: & also that al y^e lands & posses
sions, al y^e gain & exchange y^e he hath had
wth marchants, the estimacion of men, the
affinities and frendshyp and suche other
commodities of lyfe shoulde also folowe
them. But whiles thei are onely at this
poynt, howe smally I pray you do they
esteme Jesus Christ: For all that euer
thei wil do for him is no further but as it
were at his desire, for pleasure & pastime
to go to walk: which thing is miserable
& most vnworthy & vncomely for a chri
stian. For thogh we be nothing worthe
in

In dede yet hath he so greatly esteemed vs
 of his infinite goodnes, that he hath not
 spared his own self for our saluacion, e-
 uen he in whō the perfection of all good
 things is contened. And shal we grudge
 and repine at the losse of trāsitoꝝy thiꝝs
 and compt our condition worse if we be
 not so well handled & entreated & haue
 our pleasures as befoze: this is very far
 frō that which S. Paule setteth forth by
 his exāple for vs to folowe: that is, that
 we should compt al things as filthe and
 donge that doth hinder vs that we can-
 not attein vnto Christ & possesse him, &
 that we shuld cast that awai as damage
 & losse knowyng that al that leadeth vs
 away from life, must nedes bring vs vn-
 to death. And this our desire of deintines
 and welth is far from embzasing that ex-
 hortation & frō folowing ȳ admonitiō ȳ
 our sauiour Iesus christ hath geuē, ȳ we
 shuld sel al ȳ we haue in this world & for-
 sake it for the kingdō of heauē knowing
 ȳ this is such a precious stone, as by his
 excellency passeth farre all those things
 that men so much desire & esteeme. If any
 man wil object ȳ a man may come to the
 kingdom of heauen wout this forsaking

of his house: I do answere y^e it is not in vaine y^e our sauour doth thus name the preaching of the gospel, because thei that wante the doctrine of the Gospel & haue no care noz regarde to seke those means & occasions, wherby thei may enioye this so great goodnes, do declare that they do cleaue to the things of this worlde moze couetously and greedily then thei shulde and are not yet prepared to that exchang which thei ought to make wth the kingdom of heauē. Now if thei might enioye both surely I wolde not enuye their so greate felicitie. But if thei cā not reteine their possession noz lye still in their nest, onles thei defraude themselues of the most hol some & only foode of y^e childzē of god, noz remaine in y^e state wherī thei now ar, onles thei cut of theselues from the church of god: it is their duty to cōsider y^e necessity that god layeth vpon thē. Thei may will byyng what excuses they will, but all suche clokes & shiftes will nothing a uail thē when y^e mosste highe iudge shall thonder vpon them all wth his terrible voice which set moze by y^e earthy life y^e is cōmō vnto vs with the brute beastes then the eternall heritage whiche he hath oppointed

ted for his children. And it is a veri folish
 thyng and nothyng to the purpose that
 many think to stopp our mouthes onles
 we do assigne thē some means and state
 wherbi thei mai liue in seruiing god. My
 cōditiō sai thei is thus i my cōtry, if I do
 forsake it what wil come vpon me? What
 hope is ther to nourish & susteine me? As
 thogh god had appoited thē y pzeache y
 gospel to be bailiffs & stewards to apoint
 to euery man his stat & his ordinari, & to
 pay euery mā a certaie pensiō & wages ac
 cordig to his worthines or dignitie. If we
 cā helpe any by cōsel or by our direction
 we are so boūd in y kind to our poure, y
 we ought bi no means to deni our diligēce
 & seruice but alwayes to be readie thogh
 none require it. But if we be not able to
 helpe or to do any pleasure herein, shall
 therfore also y liberty be taken frō vs, y
 we may not teach that thing to euery mā
 which is commaunded vnto him of God.
 But if they had wel learned this doctri
 of David & kepe it wel in mēmoꝛye, that
 they shuld moze desyre a litle corner at y
 doꝛe of the tēple, thē any place of moſt
 hyghe dignitye wherein they might be
 placed emongs y unfaithfull, they shuld
 neuer

The fourth Sermon

neuer thik it so hard & doubtful what they ought to do in this matter. How be it here is the mischief that they wyl kepe their olde state and trad of life and can not suffer, that their riches and honours be diminished in any point, neither y they shuld be depriued of those comodities delites & pleasures, wherin they now are settled y is to say, they can not pleye their neckes noz bend their backes to bear Christe Iesus. Let them contend and strue aboute this as much as they lust, they must needs herein be condemned. As touchyng them which haue lefte their contrye that they might come to that place wher they might worship God at libertie and wher the truthe of the Gospell might be faithfully preached vnto thē, it is moste necessary, that they cal this sentence very oft to rememberance, & that they exercise thē selues in meditating & practising y same that their myndes may be hardened and confirmed, by the continual vse and long custome of the same. For many thynges may come to passe and do so daily, which may feable and weakē yea holly breake their mids which haue bene befoze of singular zeale & loue of religion They that
ioyne

soyne themselues to y^e church, are not al-
 ways so handled & entreated as their di-
 gnitie requireth. The order many times
 is so peruered and trobled y^e they which
 were mosste worthy to be promoted are
 most neglected or set iⁿ y^e lowest degre: this
 same tentation truly might tourne, the
 backe & call the away frome their owne
 saluacion, onles they so rested in the bo-
 some of y^e church y^e thei had rather to be y^e
 least and most contemned in the house of
 God, then to liue in most great hono^r be-
 yng separate therfrō. Thus y^e men y^e are
 faithful in dede which haue not al y^e com-
 modities y^e thei were accustomed but cō-
 trari wise sele those discōmeditis & grifs
 which ar very many iⁿ y^e forsaking of ther
 contry must learne to comfort & cōfirme
 themselues w^{ith} these few words: But we
 ar in y^e house of god. now let y^e worldligs
 deride vs much as they liste, yea & hurte
 vs outraglouly in their pride as abiects
 & outcastes, yet this must suffice vs, that
 God dothe vouchesaife to giue vs this
 honour to keape vs, in hys palace and
 sanctuary. We see what labour and pai-
 nes, the ambitious and vaine glorious
 of the wo^rldc doe take, that they maye
 be

be compted of the house & family of some
 prince. Thei thinke theselues most hap-
 py if thei may come into the kitchen or y
 haule. Now wher as we by y opinion of
 the world ar most abiect & despised yet so
 y we be of the church of god, we are led
 by him to y most high & merueylous se-
 crets of his wisdō w such familiarity as
 the father vseth w his children. We are
 very churlish & vnthankful onles this re-
 compensate content our mindes. Thogh y
 faithful in dede may be grenously temp-
 ted & moued also to a certain indignaciō
 and offence of minde, when their case se-
 meth worse & worse, & the wicked flozish
 stil in al prosperitie. Yet if thei contrary
 wise consider that thei are chosen of god
 to be of his house, and to be interteyned
 there as his children, this comfort hath
 lytle force, if it do not diminishe and mi-
 tigate al the grenous thoghts of the in-
 comodities & also wipe clean away al y
 sorow of heart y can come for the same.
 And certainly thei y murmur & grudge y
 thei are not intreated of god as they de-
 sire, or such as now repent y thei haue be-
 gon to liue godly, do easely declare that
 thei did not folow the counsel of our lord
 and

and maister in any point, which is, that at what time a building is begonne the compt muste diligently be cast what all the costs & charges will be which are required to accōplishe y^e building, lest it repent thē after thei haue bestowed moze thē thei shuld & so leaue y^e worke vnfinisshed. But this is yet worse & moze shamfull that many of them that thus are wried in the mid way, do leaue of without any cause. Wherein thei shew thēselues most impudent. For euen they that neither had house nor lands & which had no discōmoditie but might as wel liue in y^e farthest part of y^e world as in their owne contrie ar not ashamed to vpbraid god y^e they haue left this and that for his sake. But let vs graunt that they haue thus losse I can not tell what of their goods and substaunce: Yet is it a folysh thing moze to esteeme a dandiprat thē a crown or a gold noble. In the meane season nothyng is heard but these murmurynges and complayntes. And woulde to God these carefull complayners were farre away from vs y^e they might enioy theyr comodities and pleasures although neither poze nor riche haue any iuste cause

to depart frō that holy & godly purpose, neyther any excuse for those afflictions which y^e vocation of god & his obedience doth bring thē vnto. But because this is most hard vnto vs, therfore y^e remedie is declared in y^e psalm. lxxiii. When dauid after he had said y^e mā is blessed y^e hopeth in god adiorneth straight wayes, and in whose heart are his wayes, as thogh he shuld say, he y^e hath his mynde bent and holly cōuerted to entre ito y^e way to hold on & to finishe it which god hath cōmanded. Therfore are there two things that can not be seperate the one frō the other that we haue our hope on god, & that we walke in y^e streight way: therfore as our infirmitie doth let vs y^e we cā not go forward oz maketh vs so denty & slow y^e we wold turn aside frō his most holy vocation & calling & turne another way: let vs cōfirme our self in faith & hope besechig our god most liberall & mercifull that he wil turne our eies vnto him that nothig may trouble vs whiles we beholde hys face & trust in these his promises, where by he hath assured vs y^e he wyll be wyth vs for euer both in life and in deathe.

SO BE IT.

A short declarati-

ON OF M. I HON CALVIN

vpon the.87.Pfalme.



When as al things go
wel with the childre
of this world, we see
howe greatly their
own state doth please
them, & how wonder
fully wth a proude contempte of the
church thei do extol the same. Yea
& although thei be brought vnder
with y^e plagues of god yet do they
not forget their carnal confidence
wher with thei are dzoncken. But
in the meane season they carelesly
despice religiō & the trus worship
of god: forsomuch as thei being con
tent wth delicate & pleasant thinges
as riches and the brightnes of dig
nity and honoz thinke themselues
blessed wth out God. And it cometh
often to passe y^e god doth as it wer
make such men fall wth all kynde of
good things to the intent y^e at the
length he mai punishe them iustly

P.i. and

and in due time for their vnrthankfulnes: and that his church maye be oppressed or at the least kept vnder a law and humble degre to the intent that it may seme miserable to it self & be subiect to contempt.

Therefore least that this vaine shew deceiue the faithful it is needfull they be called to another consideration to witte that they doe conclude that that is true which the. xxxiii. Psalm doth teache.

That blessed is the people to whō the lord is God. Therefore let the effect of thys Psalm be, that the church of god though it be but one yet doth it excel al the kingdomes and comen welths of this world because god is chief ruler of this cōmon walth and it is gouerned by his empire. Firste to the intent it may abide safe amongst þe raging tumultes and fearefull tempestes where with the whole world is often shaken. Secondly and chiefly that it being wonderfully kept by the helpe of the same God may, at the length after this long warfare attaine

attaine to the victorizous crowne
 of the heauenly vocation. And this
 is a special benefite of God and al-
 so a wonderful miracle that amon-
 gest so many changes of the kyng
 domes of the earthe he doth spread
 his church from age to age and de-
 lyuereth it frō destructiō to the en-
 tent it alone should continually re-
 maine. But because it is euident
 that whilest the wicked abound in
 riches & flozish in wealthe and po-
 wer that the poze church of god is
 tossed hither and thither amongest
 many daungers yea & almost ouer-
 whelmed with infinite shipwzac-
 kes, the blessednes of y same ought
 herein to be sette especially that it
 hath an everlastyng state layde by
 for it in the heauens. As for the cir-
 cumstance of the tyme wherein it
 was made it doth not make a litle
 to the vnderstanding of y psalme.
 For although the people of Israel
 were come agayne from the bani-
 shement of Babilon & the church
 of God gathered were nowe made
 one bodye after that long scatte-
 ring

ring & the temple and the altar did stande yea and gods worshyp was restored: but because there was but a herye lytle portyon of men lefte of a greate multytude the state of the church was lowe and without honour yea and that lytle residue was dayly made lesse and lesse by the enemyes, the church also their temple was nothing so beautifull as the fozmer temple and fynallye there was nowe almoste no cause lefte, wherefoze they coulde conceiue any good hope. And surely it semed vnpossible y they could euer haue rayسد by them selues to the fozmer state from the whych they were fallen. **W**herefoze it was daungerous leaste they shoulde be ouercome either to the fozmer miserye or els for the present calamities shoulde be oppressed and fall downe and so at length y mindes of the faithfull shoulde fall into dispaire. **W**herefoze least they shoulde faint and lie downe vnder such calamities the Lorde dothe promise that they shall not onely recouer
that

that which they had lost, but also lifteth them vpon into the hope of an incomparable glozve according to that pꝛophecy of Aggeus. The glozve of the seconde temple shall be greater then y^e glozve of the first.

Now last of al it remaineth that we learne to apply this psalme also to our pꝛofite. And surely this comfoꝛt ought to haue bene of such foꝛce to the godly men of that age, that they shoulde in their afflictions not onely haue stand vpright but also y^e thei shuld haue lift theselues vpon to heaue though they were in the graue but vnles at this pꝛesent daye our fathers experience ioyned with y^e woꝛds do confirme our faith so much the moꝛe we are moꝛe then ingrat since we know that all is fulfilled that whatsoeuer the holy ghost hath spoken foꝛ it can not be inough expꝛessed foꝛ the woꝛthines thereof how beautifully she did deck the church at his commynge. Foꝛ then the true religion which afoꝛe was shutte vpon in y^e straits of Iury was spꝛed abꝛode

R. iiii. through

through al the worlde. Then God which afoze was knowen but of one familie began to be called vpon of diuers tonges of al nations. Then the world which afoze was tozne in peecis miserally with innumerable sectes of superstitiōs & errours was vnited in the holpe vnitye of faith. Then all gathered them selues to y^e Jewes whome afoze they abhorred. The kyngs of the earth and nations did willingly obey Christ. The wolues and lions were chaunged into lambes. The gistes of the holy goost were powzed vpon the faythfull which did excell al the glozy of this world al beautiful things and all riches. The body of the church being wonderfully gathered out of countreis far distant increased & p^reserued. The spreading of the gospell in so short time was vncredible special-ly being ioined with y^e fruite thereof of no lesse notable. Wherefoze if the dignitie of the church had neuer bene declared by this Prophet yet that notable and vncompara-
ble

ble condition of that Golden age
doth evidently declare that it is
truly y^e heauenly kingdom of god.

But it was necessarye that the
faythfull shoulde haue a hier taste
then by the iudgement of the flesh
in esteemyng the dygnytye of the
churche for when it dyd mooste flo-
rishe it did not shyne wyth purple
golde or pearles but wth the bloode
of martyrs. Kyche she was with
the holye G^hoste neuertheles she
was poore and lacked the earthely
goodes: she was noble and honora-
ble both befoze God and angels by
holynes but she was contempti-
ble in the worlde. There were ma-
nye outwarde and open enemies
whych dyd either cruelly rage a-
gaynst her or els dyd by s^utle cras-
tes inuent wicked thinges against
her. And within ther was nothing
but terrors and p^riu^y tranes: fini-
ally vnder the crosse of Christ ther
laye yet hid in honorable dignytye
but it was spirituall. Wherefoze
the consolation whych is in this
Psalme was then also in due time

P. liii. that

that the faithfull might rise by in their minds to a moze perfect state of the church. But our cause is diuers. Therefore it is come to passe by the fault of our fathers that that faire forme of the church hath linc vnder the feete of the wicked deformed and fylthy. And at this tyme being ouerladed with our synnes, doeth mourne vnder miserable destruction vnder the derysyon and mockyng of the deuel & the worlde vnder the crueltie of tyzauntes, vnder the vniuste slaunder of her enemies: so that there is nothing lesse desired of the childzen of the worlde which would that all went wel with them then to be counted the people of God. Whereby the pzoofit of this psalme is better perceived and also howe necessary the continuall medytatyon thereof is.

To the sonnes of Corah, a psalme or songe. The foundacyons thereof are in the hollye mountaynes.

The inscription doth not so much declare the authoꝝ as y^e chief musiciens appointed to sing y^e psalme.

Howe

Howbeit it might come to passe y
some man of that stocke beyng a
leuite did compose it.

The foundations thereof.

Since the relatue is of y masculine
gendre me think they are deceiued
which doe vnderstand it of Ierusa-
lem as though he shoulde say that
it was founded in the holy hills.
Neither am I ignoraunt howe cer-
taine learned men doe excuse thys
thing. To witte that the name of
y people must be vnderstād though
he speake of the chief citie. But
howe harde an exposition it were
though I shoulde houlde my peace
yet euery one may see. Some of the
Jewes also thought nothing more
likely then to refer it to y psalme.
And so by a metaphor they expōd
it the foundacyons of the matter
(of y psalme) bycause he intreateth
of y holy citie of Ierusalem which
was set in the mountaines. But
me thinke the true and right mea-
ning is that God hath chosen the
holy mountaines in the which he
shoulde found his owne citie. For

It foloweth a litle after in the text
The most hiest shal establishe it.

He is also y builder of other citys
but we neuer reade that he said of
any other citie. This is mi resting
place fozeuer, I will dwell here,
bycause I haue chosen it, in the
Psalme. cxxii.

Foz we must alwayes put this dif
ference that though other cities as
touchynge the outwarde pollicie
were made by the power and pro
uidence of god, yet Jerusalem was
his peculier holye place and king
lye seate. After the same fashion
doth Isayas speake Chapter. xiiii.
Yea, and though all Jewry was
holy vnto God, yet it is sayd that
he hauyng cast all other aside hath
chosen thys to him selfe, in the
which he might raigne. Which is
expressed in the seconde verse.

The Lord loueth the gates of Si
on above all the dwellynges of Ja
cob. To the which that answereth
which is wrytten in the Psalme.
lxxviii. That God hath forsaken
Sylo, the Tribe of Ephraim, the
taber

tabernacle of Joseph, y he might dwel in Sion which he had loued. Furthermoze the Prophete doth declare the cause wherefoze God doth pferre one place to another and he setteth the cause not in the woꝛthinesse of the place, but in the onely loue of God without merites. Therefore yf any aske Why Ierusalem doth excell the rest, let a brieue answere be inough, because it so pleased God. And thys was the begynnyng of the loue of G O D: but the ende was, that there might be a certaine place in the which trelve religion might remayne vnto the comynge of Christ, to the intent that the vnitie of faith might be noꝛished, and from whence afterwarde trelve religion should flow to all y coastes of the worlde.

Therefore the Prophete doth prayse Ierusalem with this title, that it hath God for a chiefe builder and chiefe gouernour. Secondly he ascribeth al the dignitie which it hath befoze other places to the

the grace and adoption of god. As
foz that that he hath put Sion foz
Jerusalem, and the gates foz the
whole compasse of the citie, it is a
double * Synecdoche.

* Synecdoche is a figure wher in the part is take for the whole

Commonlye they take the hylles
foz Sion and Moriah: which I do
not reiect, though it may be dra-
wen further, because the countrey
was full of mountaines rounde a-
bout, and the Citie was set in an
hie place.

The 3.
verse.

Wonderful things are spoken of thee (thou)
citie of the lorde.

Woꝛde foꝛ woꝛd it is, that that is
said in the are wonderful thinges.

But we must consider the coun-
cel of the prophēt or rather the pu-
pose of the holy goost speaking by
the mouth of his prophēt. When
as the stat of the people was lowe
and contemptible and many grie-
uouse aduersaries did rise against
them on euery syde and but fewe
had the courage to overcome the
lettres, and daye by daye some new
alteration did arise vnloked foꝛ
it was daungerous lest theynges
war

Waryng worse and worse by litle and litle at the length should vtterly perish, and when there was almost no hope that the citie could be restored, least the heartes of the faithful being ouercome with desperation, should faint.

Here is a mete prop set vnder it that is to saye that God hath spoken otherwise of the state thereof which is to come. For it is not to be doubted but that they are called from the sight of thinges present vnto the promises which did minister hope of an vncredible glozy. Therefore though nothyng appear wherof one may much reioyce, yet the prophēt biddeth the children of God to stande by as it were in a watchtowre and patientlye waite for the thinges that are promised. On this maner were the faithfull admonished fyrst that they might geue eare to the olde oracles, and call them to minde specially those which are wrytten in Esay, from y^e xl. chap. vnto y^e end of y^e booke, & secondlye that they might harken to
the

the seruauntes of God which then
did preach of the kingdō of Christ:
whereby it foloweth that we can
not iudge a right of the felicitie of
the church vnles we iudge of it af-
ter the word of god.

I wil rehearse Rahab & Babel amongst the
that know me, behold the Philistines, Tirus
and Ethiopia he was borne there.

The 4.
verse.

The name of Rahab is taken for
Egypt i manie places of y scripture
the which signification doth wel
agre to this place: for the prophets
minde is to describe that wonder-
full greatnes of the church which
was as yet hid in it self. Therefore
he sayeth that they which afore
were greuous enemies or altoge-
ther strangers should not onely be
familier frendes but also shoulde
be grafted in one body so that thei
shoulde be counted citisins of Je-
rusalem. And in the first clause he
saiech: I will rehearse Egypt and
Babylon amongst them of my
houshold. In the seconde he addeth
the Philistines the Tirians and
the Ethiopians, who were hither
to

to at such variaunce wth the people of god shall now agre aswell as if thei were inhabitants. It is a wonderfull dignitie of the church that they shall gather them selues to it rounde about which did contemne it and that thei which did wishe it vtterly rased out & destroyed shuld count it a chief honor to be y^e cite-
sins thereof, & so to be counted: & al shall willyngly refuse the name of their countrie of y^e which befoze thei wer so proud. Therfoze wher soeuer they were bozne, either in Palestina either in Ethiopia oz in Tyrus, thei shall profes theselues to be citesins of the holi citie. The Jewes do expoūde this place thus that few should come out of other nacions which excelled y^e others in wit & vertues but that ther should be great abundance in Israel.

Scantly (say thei) shall there amon-
gest the Tyrians Ethiopians, Eg-
yptians oz any other particula-
men worthe of prayse so that yf
there be any such he may be poin-
ted out with the finger for the scar-
citie

little: but in Sion man and man
 shall be borne that is to saye there
 shall be greate aboundaunce. The
 Christians doe almost with one ac
 corde refer it to Christ and thinke
 that the prophet doeth render the
 cause why they shoulde be counted
 amongst the cytelens of Jerusa
 lem whych hitherto were straun
 gers & sore enemies; because Christ
 shuld be borne there whose duetie
 it is to gather mē scatered as men
 bres toꝛne a sonder into the vnitie
 of fayth & hope of euerlastyng life.
 As for the first interpretation be
 cause it is altogether wasted it ne
 deth no refutation. As for the se
 conde because it is moze sutle then
 sounde I doe not receiue.

The 5.
 verse.

And of Zion it shall be said, A man and a
 man is borne in it and the most hiest shall
 establishe it.

He continueth the same sentence
 that newe citizens shall be gathe
 red into the church of god out of di
 uerse partes of the worlde. Howbe
 it he vseth another figur that straū
 gers shall be counted amongst the
 holy

holye people as though they had bene bozne of the father Abraham He saide in the former verse . The Chaldeans and Egiptians shal be come of y^e houtholde of the church. The Ethiopans Philistines and the men of Tyze shal be counted amongest hys chyldzen . Nowe he doth adde in steade of a confirmation that there shalbe an infinite multitude of new seed so that the citie shalbe filled with a great people which was desolate foꝛ a time and afterwarde was but halfe full with a litle number of men . And this which is here shortly promised is declared moze at large of I^say . Prayse **D** thou barren whych diddest beare chyldzen:foꝛ the chyldzen of the desolate forsaken are mo then of her whych is maryed . Make large the place of thy tent stretche out the cozdes and strengthen thy stakes &c. Likewise . Thy chyldzen shal come from farre, lifte vp thine eies rounde about (foꝛ) all these shalbe gathered to thee . And in the xliiii . Chapter almost the

same maner of speache is fained oz
 at leasse one which draweth neare
 to this which is here . This man
 shall say I am of the lozde he shall
 be called by the name of Iacob.
 This man shall write w his owne
 hand I am the lozds : and he shall
 call himselfe after the name of Is-
 raell . Neyther dothe the prophēt
 without cause signifie by y worde
 of bearing that y Egiptians Chal-
 deans and such like shoulde be of
 the flocke of Gods people.

For although by nature they
 were not bozne of Zion but ought
 to be grafted in by adoptyon in-
 to the bodye of the holye people:
 yet because our entrye into the
 church is the second birth, this ma-
 ner of speakyng doth agre very
 well. For Christ doth take y faith-
 full to him in marriage with thys
 condicion , that they forget theyz
 owne people and their fathers
 house. Psalmē. xlv. and being fasti-
 oned and bozne a new of incorrup-
 tible seede into newe creatures
 maye begin to be the sonnes both
 of

of God and of the church, Gal. iiii.
 And surely we are bozne a new in
 to y^e heauenly life none other way
 then by the ministry of the church.
 But in the meane season we
 must marke the difference that the
 apostle putteth betwixt the earth-
 ly Ierusalem, which as it is a ser-
 uant so engendzeth children to
 subiection, and the heauenly whi-
 ch byngeth forth fre children by
 the gospell. In the second parte of
 the verse, the long durpng of the
 same is declared: for often times it
 cometh to passe y^e the soner y^e cities
 doe creepe vp into a wonderfull
 height y^e shorter whyle doeth their
 prosperous state endure. And least
 that the felicitie of y^e church should
 seme after this sozte to be vnstable
 the prophet doeth pronounce that
 her stabilitie shall be of the lord as
 though he should saye that it were
 no merueil though other cities did
 shake & were subiect to diuerse in-
 clinations: because they are tossed
 with the world & haue not euerla-
 sting keepers. But new Ierusalem

is of another sort whose eternitie
being grounded in y^e powze of god
shal stand though heauē & earth fal

The 6.
verse.

God shall count his people by writing:
he was borne there. Selah. The prophet
meaneth that the name of Zyon
shall be so famous that all shall w^h
most feruent desire go about to be
counted in the numbze and degre
of the citezens thereof. For he spea
keth of a moſte honozable degre:
as though he should say, when god
shall make a count of the nations
them whom he will chiefly honour
he wyll accounte rather to Zion
then to Babilon or any other ci
ties. For this shall be a greater di
gnitie to be in the lowest degre
amongest the Citizens of Zyon
then any other where to be of the
chief: yet in the meane season he
admonisheth vs from whence men
y^e are straungers get such honor so
sodenly: to wit, of the free gyft of
god. And surely thei which are the
seruants of the deuyll and of sinne
can neuer get by their owne dili
gence the freedom of the heauenly
citie

ritie. It is the lord alone who placeth the people in their seueral degrees as it seemed good to him: and whereas the condicion of men is alike he putteth difference betwixt one & another. As for the writing whereof he maketh here mencion, pertayneth to the callinge for although he hath written his children in the booke of life befoze the creation of the worlde yet he then counteth them at length in y^e numbre of his childzē when as he doth seale them being regenerate with the marke of the spirit of adoptiō. Aswell the syngers as the players on instrumentes, all my fountaynes are of thee.

The 7.
verse.

Partly the great shortnes partly the doutfull signification of one worde doth make y^e sentence dark. As for the word fountaines, there is no dout but that it is translated from the right signification & vsed here by a Metapher. But for all y^e expounders do differ in the declaration of the Metapher. Some do expound it hope, some affections, some the inward thoughtes. How

be it, I would gladly agre to the
 sentence which interpret it songs
 if the proprietie of the tonge wold
 suffer it. But because it may seme
 to far fetched I do receiue y which
 is most agreable to reason to wit,
 that the countenance is signified,
 for the rote from the which it is de
 riued doth signifie an eye. Nowe
 must we se what that other mem
 bze signifieth. Aswell the syngers as the
 players on instruments. It is an abrupt
 maner of speaking, but al men do
 agree of the sence thereof, to wit,
 that there shalbe such cause of ioye
 that the praise of God shall be set
 forth with singyng, both without
 instrumentes and also with instru
 mentes of musicke. Therefore he
 doth establishe that which he saide
 afore of that great glozious restau
 ration of Sion: for by y greatnes
 of the ioy and manifolde singyng of
 praise he declareth how great the
 felicitie thereof should be. But in
 the meane season he describeth the
 end of al the giftes which god doth
 so liberally poluze on his church: to
 wit

Wit that the faithfull do witnesse
 their thankfull minde towarbes
 him with himnes & songes . More
 ouer that the prophēt declareth y
 he dothe embrace the church with
 a syngular loue care and studie to
 the intent he myght exhorte and
 kinde all faithfull by his example
 to the same affection. According to
 thys sayng let my ryght hande be
 forgottē if I do not remembre thee
 Ierusalem in the begynnyng of my
 ioye. For then finallye are all our
 affections in the churche when as
 we gather our selues frō the wan-
 deryng and vaine distruction of the
 mynde, and despise the dignities,
 delicate thynges, ryches, and
 pompe of this worlde, and are
 content wyth that onelye
 spirituall glozy of the
 kyngdome of
 Christ.

F I N E S.

Printed at London
by Roulande
Hall dwelling in
Golding Lane at
the signe of the
three arro-
vves.

1561.

Handwritten scribbles and numbers at the bottom of the page, including '6/10' and '40'.

