

The 35. Sermon vpon the fourth Chapter.

- 14 *Despise not the gifte that is in thee, which was giuen thee by prophesie, with the laying on of the handes in the eldership.*
- 15 *Exercise these things, be in these things, that it may be seene howe thou profitest among all men.*



Here are two reasons that ought to moue vs and egge vs forward to bestowe the graces of God to make them auayleable and to purpose. The one is, because that hee that doeth not enforce him self to put the grace in practise which hee hath receiued, doeth as much as in him lyeth to burie the grace of God. For God will bee honoured when hee giueth vs his blessings,

30 and if wee so keepe them vnder, and smother them that they bee not knowen, it is as much as if a man shoulde cast a treasure into the water. But God will not that that whiche hee hath appointed to his praise, shall come to nought, or bee put out. The other reason is, accordingly as God hath bestowed his grace vpon vs, he bindeth vs therewithall vnto our neighbours to the end that they may be edified. For no man is rich for himself, but we

must make one an other partaker of that which we haue receiued, & see that the profite be comon: as S. Paul also handleth it at large in the 12. Ro. & 1. Co. 12. These I say are y^e two regardes we ought to haue, to y^e end y^e we do not burie y^e gifts of God, but applie the^m to our vse. We know what is said in the parable of the negligent seruant which buried his maisters money. For hee was commaunded to put it forth to gaine: the maister is not without cause angrie that his monie was so vnprofitable. But the giftes that God giueth vs are a great deale better and more to bee esteemed then golde and siluer. For they are the markes of the holy Ghost. And therefore seeing they ought to be precious vnto vs, let vs learne to make them profitable as God meaneth wee shoulde and commaundeth it. And so let euerie man see to him selfe, and knowe and make accompte of that that God hath giuen him, knowing y^e it is not Gods meaning it shoulde be layed vnder foote. What then? Hath one man a good witte? an other strength and might? an other learning? an other in office and dignitie? let euerie one of them thinke, that God will bee serued and honoured by suche meanes, this is it y^e ought to stirre vs vppe to make the graces of God auailable. Whosoeuer is negligent in this case shall be taken for a Church robber, because he hath prophaned that that God

had appointed to so noble & excellent an vse, as I sayde. Yea, & wee deceiue our neighbours also when our mindes is not vpon it to helpe them as much as we can, according to that abilitie that God hath giuen vs into our handes. I haue wherewith to edifie my neighbours, I doe it not, I am a theefe: for that that God gaue mee, was not for my selfe that I might burie it, the fruite of it is common, my neighbours ought to be edified by it. Therefore when I turne that to myne owne selfe, which God hath prouided for my neighbours, I shoulde be punished for withholding that which other shuld haue receiued by my meanes: for I am an vnfaithfull steward, as the scripture also sheweth vs, that it is vpon this condition that our Lorde hath distributed the giftes of his holy Ghost to vs: as if the goods of an house were comitted to our charge not that we shoulde deuoure it, and to doe with it what we list, but vse it as the maister hath appointed. And therefore S. Paule doth now commaund Timothie. *That he despise not the graces which hee receiued.* S. Paule warneth Timothie y^e he shall not only do verie euill if he abuse and hurte the Church with that that he receiued, but adde also that if he doe not only employe it and labour to make it serue & to be auailable, he shall be guiltie before God. True it is y^e S. Paule speaketh here but only to one man, but this doctrine is comon

Mat. 25. 24
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mon and euerie one of vs ought to be stirred vp by this exhortation to doe his dutie. And therefore know we whē God hath placed vs in this world, and it hath pleased him to bestowe the graces of his holy Ghost vpon vs, that it is to the end he may be honoured of vs. And moreouer, bycause wee haue to liue as men bound together in one with the true band of charitie, we haue to see euery one of vs, that we profit our neighbours as much as wee can. If we do this, we shall not despise the grace of God, to wit, if we take paines that it may profite all men in common, and that he may be glorified that is worthy, let no man put foorth himselfe ambitiously to shewe himselfe, and to bee in credite: For that is to robbe God of his righte hee deserueth, but let all our intent and purpose and the marke we shoot at be rather, that all the worlde may knowe the goodnes of God in that hee hath shewed him selfe so bountifull towards vs and hath spared vs nothing. Therefore let God be knowen to be the authour of all goodnes & let all praise be giuen to him and thus shal not his graces bee despised. Moreouer as the glorie of God is precious to vs, and the saluation of our neighbours deare to vs, let vs see that wee bestowe all the graces of the holy Ghost that way as in deed they driue to y^e marke. But S. Paule speaketh precisely of the grace that Timothie recei-

ued when hee was made a shepherde: for he speaketh of the laying on of handes, and of the Eldership. True it is that this word *Eldership*, may be referred to this office wherein Timothie was, which was y^e companie of Elders & Auncients, that is to say, of shepherdes of the Church. But wee know what S. Paule meaneth, for as for this sentēce there is no darkenes in it: to wit, that Tim. when hee was a minister, receiued grace frō God. Yea and S. Paule giueth him to vnderstād y^e seeing it came to passe by prophecie, God marked him to the ende he shoulde be chosen to this office, and therefore this ought the more to inflame him and giue him better courage, seeing that he should otherwise resist God & his election, if he should not behaue himselfe faithfully in his office. Now that we may make our profite of this text we haue to note firste of all that this ceremonie of laying on of handes vpon his head that was made and appointed pastour was vsed amongst the Apostles as they alwayes kept some forme, y^e had ben vsed of long time in y^e Church of God. Therefore when they made ministers, they vsed this outward figure, of laying their hands vpon y^e head: And why so?

To make an holy offering to GOD of it: For it was the fashion of the law to offer the sacrifices so. Yea, and the olde fathers vsed it also in their solemne prayers (as wee see euen before the

lawe) they layed their handes vpon his heade whom they would commend to God. And thus we see it was no needlesse thing to make ministers after this sorte, with laying on of handes. And why so? For both they them selues and all the people were put in minde, that when a man, is called to this office to preache the woorde of God he is no more his owne man, neither at his owne choyse, but that he must dedicate himselfe wholly to God. Not that all the faithfull bee not as well of that state and condition: for S. Paule speaketh not onely to the ministers of the worde, when hee saith, I exhorte you by y^e mercie that God hath shewed vs, to offer your selues liuing sacrifices, but hee reacheth it out to all the children of God, and to all the faithfull without distinction. But yet so it is that hee is called to preach the doctrine of the Gospell, and to distribute vnto vs the foode of life and saluation, hath a streighter band a gret deale, hee is his owne man no more, but wholly appointed for the Church of God. This is that warning that was giuen by this signe of laying on of hands. And bycause it is so high & weightie a charge to bear the message of saluation, to sette God and men at one together & assure them of forgiuenes of their finnes therefore must God needs worke here. For it is not without cause that Saint Paule crieth out in the seconde to the Corinthi-

ans, And who can bee sufficient to such a charge? But wee haue this remedie to wit, that seeing it pleased God to vse the seruice of men in this office, he giueth them also furniture meete for it. And therefore must they that are fit to bee ministers dedicate themselves wholly to God, to the end that he may gouerne them by his holy Ghoste, and bee solemnly commended vnto him, to the end he may giue them both the spirit of wisdom and knowledge, the spirite of vertue and zeale, the spirite of constancie, the spirite of charitie, meekenesse, and patience. Therefore when in olde time men layed their handes on them, that were chosen and appointed for pastours, they protested therein, that it was needfull that God shoulde poure out his vertue vpon them, to the ende that they might faithfully execute their office. And therefore Saint Paule speaketh in this place of the laying on of hands vpon Timothie. And sheweth therewithall y^e that signe was not vaine and nedelesse: for God made it auaileable by adding his grace thereto. Bycause the election of Timothie was holy, & ruled as it ought to be, God also had a finger in it and sat as cheefe and president in it, and when prayer was made for the man, God made the feele by effect, that nothing is vnprofitable that he appointeth, but that the vertue of his holy spirite is ioyned therewithall.

This is it in fewe wordes we haue to note. But though Saint Paule speaketh here to Timothie, yet the doctrine is for vs. And therefore let vs learne, that when we must haue ministers to preach the worde of God, euerie one of vs must then haue care to pray, for it is not a pastime for little children (as we cal it.) The question is, that the church of God should be gouerned as he hath appointed it. He vseth this meanes, & will haue men kepe it without breach euen to the end of y world. Wil we the be gouerned by God? Knowe we that we must haue an especiall care to choose faithfull ministers and such as are meete to execute their office. For (as we haue seene before) it is a matter of no small importance, to gouerne the house of God. Then must we remember that that S. Paule added in those dayes, that there is a mysterie that passeth y very Angels wits, that God was made manifest in the flesh. And therefore seeing the ministers of the word are called to gouerne the house of God, which is his Church, the pillar that vpholdeth the trueth, seeing that such a treasure is committed to them, as this, that God will haue that woonderfull mysterie which he published to the world, to be brought vnto vs by their mouthes, needes must we (as I saide) haue this care to pray to God that he would direct vs in such sorte, that the men which shall be chosen, may be true instru-

mentes which he may vse for our saluation. This is one point. And let vs marke that when we go on in this sort, praying, euerie one of vs that God would gouern them which beare his worde, he will giue vs to vnderstand in deed that our prayers are not in vaine, but that he doeth distribute to them that shall be chosen, such giftes & graces as shall be requisite and necessarie for them to doe their dutie, & execute their charge with all. Moreover we see, that it is vpon good occasion, if God giue vs men that do not their dutie well, and gouern the Church vertuouly as it ought to be: for who is there amongst vs, that once thinketh vpon it to pray to God to touch them with his holie spirite, which are appointed and sette in this office? There are some that would with all their hearts there were no ministers, nor any forme of religion in the worlde, but a play and a pastime, that the word of God might be vtterly buried. And these men hide not themselves, they are shamelesse doggs, whiche barke and bay, as if the sound and noise only of the word of God tormented them: for they will take heede their eares be not too much beaten with it: they play the gluttons, the dronkards, in the sermon time. Truth it is that they will come hither sometimes, but it is for nothing but to be seene: for they are as verie swine still as they were before, & treade all doctrine vnder their feete as

swinishly as euer they did. And when we see that they chafe so, & be in suche rage against the sermons, may we not knowe that they are farre from hauing such a care and zeale as Saint Paule sheweth here al Christians ought to haue, to pray to God that his Church may be alwayes furnished with faithfull shepheardes? 10 As for other, they passe not for it, they thinke it belongeth not to them, & that they neede not care for it, and that it toucheth not them one whitte what ministers they haue? And therefore when there is such negligence and contempt, can we maruell, if God do not alwayes send vs such shepheards as were to be desired? And 20 surely it is a thing to be woondered at, y^e our lord sendeth vs men at this day, that indeuour and desire to preach the worde well and purely, and seeke for the saluation of the Church, and haue such affection to it. It cannot be, I say, but that God herein surmounteth our malice and vnthankfullnesse seeing that no man bendeth his 30 heart to pray to him. But yet this doctrine should be better obserued of vs, to wit, that if a Church want a shepheard, euerie one of vs should be carefull, as if it were for his owne businesse, and pray earnestly to God that he would choose such an one, as he knoweth to be fitte to execute such a charge, when it is committed to 40 him. For so we see that the Apostles, when they would ordeine

ministers, did not only make such common prayers, but added fasting also, that they might proceed therein with greater vehemencie, and that euerie one might be put in minde the better, that it was no smal mater they went about. And therefore if we will that God gouern the Church in our time, and if we desire to haue men that may be ledde and guided by his holie spirite, to the end they may employ them selues for our saluation, let vs learne to be more diligent to followe the rule that is shewed vs here: to wit, that we commend them to God, whiche are in the office, to the end that he may vse them, and powre out the vertue of his holie Ghost vpon the 10 in such sort, y^e they be not dead & vnprofitable instrumets. If we do so, know we (as I said) y^e God will neuer suffer his signes which he hath appointed to be vaine: but we shal perceiue the fruit of the. And therefore it is said y^e Timothie receiued grace, when he was called to his office, whē hands were laid 30 vpon his head, it was to sanctifie him to Gods seruice, and to ratifie his election by this holie ceremonie, which God had allowed from all times. And therefore this signe was not a vaine thing, & as a vaine shadowe and figure. For S. Paule saith in expresse words, that grace was giuen him. But we must also marke this sobrietie & modestie, to attempt nothing of our owne 40 braines: for we see what came to passe in the world, & the practise

is at this day too manifest amongest the Papistes. For the Papistes haue inuented sacramentes for their Priesthoode, as they terme them. Now what a diuclish boldnesse is this in men, to inuent ceremonies after this sort, yea and to cal them sacraments, as though the grace of God were bound to them, and the vertue of his holie Ghost: but we see how it is. The Pope maketh his Priestles with great pompe. And it is true, that they haue laying on of handes amongest them, but it is but as a small accessarie, it is nothing. Yet must they grease them & annoint them. For in decde the Popishe Priestles are not called to y seruice of GOD to be pastours of the Church, but are appointed to be bouchers of Iesus Christ, to murder him euerie day: for looke how many Masses are sounge or saide among the Papistes, so oft is Iesus Christe murdered amongst them. For they say, they sacrifice him to God his father: and a sacrifice can not be made without blood: for that doth a Testament require. And therefore seeing they will vsurpe this office, to sacrifice Iesus Christ, it is as much as if they called them selues his bouchers.

This importeth their Popish priesthod, it is an hellish sacrilege. But yet they haue ceremonies also inuented of their owne brains, they grease their fingers, they disguise them like apes. And what is all this, but a charme & witch-

craste? And therefore hath God also turned it to cursinges. For what doe the Popishe Priestles but become Diuels, though they were Angels before? And therefore GOD maketh them such doltes, that there is nothing to be seene amongst them, but a bottomlesse pitt, and an hellish confusion: whatsoeuer they had of God amongst them, is come to naught.

And therefore let vs learne not to be hastie in forging signes at our own pleasure, but let vs content our selues with the simplicitie that God hath appointed, and then we shal feele by experience, that there is nothing appointed in vaine and without profite. But if we passe measure, and euerie one of vs take leaue to doe this and that, it is certeine that God wil mocke at our follie and pride, and wil bring vs to shame & confusion. This is it we haue to beare away. And therefore when the holie Scripture speaketh to vs of Baptisme, and of the supper of our Lord Iesus Christe, it sheweth vs that it is not in vaine that water is put vpon our heades. For because God hath appointed that signe & will haue vs to vse it, he wil make it auailable, it shalbe a good witnessse to vs that we shall be washed and cleansed from our spots. and filthinesse by the blood of his sonne, and shall be reued by the vertue of his holie Ghoste, and by that meanes also the naughtinesse of our flesh & nature, shalbe killed.

killed in vs. And why so? For he is the authour of it, his promise is ioyned thereto, and it is he onely that can binde himselfe to vs. So standeth the case also in the holie supper. For seeing that our Lorde Iesus Christe his minde is that we should keepe it, to be certified & assured that he is our meate and drinke, when we come to this holic table, it is not barely to eate a morcell of bread, and drinke three droppes of wine, but to be partakers of the life of our Lorde Iesus Christe, to be fostered and fedde with his verie substance, to feele that we are made partakers of his life. Thus doeth our Lorde worke by the vertue of his holie Ghoste in these signes which he hath appointed to the end they should be effectual and pitie instrumentes. But see, the Papistes would haue a thousand baptismes. For what is y^e holie water as they say? A thousand baptismes. Yea wis: as though God had not bene wise inough to appoint that that he knewe to be necessarie for vs. His minde was that the faithfull should content them selues with one Baptisme all their life long: in come men that marre it, & doe cleane contrarie, and say it is not sufficient, vnlesse there be a memoriall to reneue that baptisme that was once done. And to what are all their asperges of holie water that the Papistes vse? Euen as many renoucinges of the faith, and bringing that to naught that God had appointed. And there-

fore we may not maruell, if God haue made them such beasts, that they haue neither wit nor reason, and in steede of cleansing themselves, they pollute themselves, and runne ouer the eares in dirt and filth the vilest and shamefullest that may be. So is it with their masses: for they haue not only peruerted the pure and lawfull vse of the supper of our Lorde Iesus Christ thereby, but haue sette vp an abomination cleane contrarie to the holie supper. We holde the onely and alone, and cuerlasting sacrifice which was offered by Iesus Christ on the crosse: and these diuels make vs beleue that Iesus Christ is daily offred by the, & vsurp this dignitie which Iesus Christ, (as the Apostle saith) durst not take to him selfe, but waited till God his father appointed him, and that with a solemne othe, as it is said in y^e Psalmc, I haue sworne, and will not repent, thou art an euerlasting Priest after the order of Melchizedecke. And thus we see that euen as the signes which we haue at Gods hand, and by his authoritie, are not vnprofitable & vaine, so on the contrarie side, we are warned to attempt nothing vpon our owne braines, & after our owne fantasie, but simply to follow that which GOD hath appointed, and not presume to adde any thing to it what we shall thinke good. Now S. Paule saith that Timothie was made minister by prophesie: not that this was a common thing, but because

Heb. 5. 5.
Psal. 110. 4

Timothie was chosen amongst other, it was requisite that GOD should giue him some speciall marke. And therefore it is not requisite in all Pastours, that there should be prophesie, that God shewe from heauen that he will haue this man or that : but we must be content with this simplicitie, that hauing made due proof and triall, and hauing called vpon God, we choose them whome we shall knowe to be fitte to serue him. But yet let vs marke that it was not without cause, that Timothie had this specialtie which Saint Paule giueth him here, because the Church of Christ was not as yet sette vp then, and therefore it was requisite that Timothie should haue a weightier charge then many of his calling had. Beside this, there is an other reason, to wit, his yong age, which might be some let and hinderaunce to him to haue authoritie ouer elder men. For he was not appointed onely in one Church, (as we see before) he had to rule euen amongst strangers. And this required a great perfection: and because men do willingly submitte themselues and frame themselues to order, therefore it was requisite for Timothie to be allowed as it were by God his voyce. And therefore was this prophesie giuen of him. Moreouer, now that Saint Paul hath made this exhortation he addeth. *Exercise these things: be in them.* That is to say, be earnest herein: and occupie

thy selfe wholly therein, so that it may be scene how thou profitest. Now when Saint Paule commandeth Timothie to exercise these things, and to imploy his whole studie therein, and holde himselfe as it were fast bound to it, it is not onely, as we see before, that he should not despise that that was given him for the comon profite of the faithfull, but there is more in it, to wit, that he should not giue himselfe to vaine things, but marke what may serue for the saluation of the people, & may best edifie. And therefore this is opposite to all ambition, and to all desire, and to all things that can not edifie much, and are not profitable for the saluation of God his children. And Saint Paule sheweth vs herein, how necessarie a thing it is for them that are called to preache the worde of God, to marke well what may serue the Church: for it is a charge (as we saide before) that passeth all mans ableness. But yet the diuel goeth about to turne vs aside, and that vnder a colour of well doing. Sometimes they that are ministers of the word of God will giue themselves to this thing or that thing, and yet will take paines to edifie too, but they holde not the right way. Therefore there is a great wisdom requisite in them, that must beare the worde of God, to the end they may follow that that is good, & profitable to all, & not busie them selues I can not tell about what trifles wherein they shall

shal trauel much and profite litle: & againe, it is easie for men to be ledde away so, through desire to please, & seeke rather to pleasure then to edifie. And therefore Saint Paul exhorteth Timothie so straightly to exercise himselfe in these things: as if he said, Let not Sheepherdes that must preach the worde of God, if they wil see 10 to their office well that is committed vnto them, be at leasure to trifle about vaine things: for there is matter inough to bestow their whole labour vpon, if they do but propose the infinite grace that God hath bestowed vpon vs in his sonne, and exhorte the children of God to giue themselues wholly to him that hath so dearly 20 bought thē: this is matter inough for them. And therefore if the ministers of God do that that God cōmandeth them, they shall haue no leasure to loose time, or to be carried and led away this way or that way. This is S. Paules meaning in this place. And he saith precisely, *To the end it may be seene howe thou profitest.* For it is not i- 30 nough for vs to stand still always at one stay: we must goe on: and not we our selues onely, but we must draw the people to followe vs. For this profiting which Saint Paul speaketh off reacheth to all the Church. How shall he, whom God hath appointed to preach his word, profite? To wit, when his seruice is profitable, and men 40 are thereby confirmed in faith & feare of God, and profite therein

more and more. Againe, a priuate man is saide to profite, when he seeleth within him selfe that he hath a better tast of Gods promises then he had before, & is more carefull and earnest in prayer, and can better resist tēations, is more patient, withdraweth him selfe more frō this world, that he may come to the heavenly life. Thus may euerie one of vs profite for his owne part: but he that hath a publique office, and is set to shew all men the way, must not profite for his own part only: for he must drawe the flocke that God hath committed to his charge. Therefore when S. Paule saith to Timothie, that his profiting must be knowen, he meaneth not onely that Timothie must profit in vertue for his owne person, but employ himself so, that al the faithful may be brought to God, & grow vp and increase, in faith, and all goodnesse, and in all vertues. This is S. Paules meaning in this place. Now let vs apply this sentence to our instruction. For seeing Timo- 30 thie was commaunded to labour and take paines to make the graces of God auailable, y his profiting might be knowen, God his meaning is the like vnto vs at this day: for his word is preached vnto vs at this day vpon the same condition, that we should be daily instructed, and that not to carrie alwayes vpon one point, for that were as if it were sufficient for vs to haue once knowen what is in his worde: but he thinketh it not

not inough for vs that we haue
 beene once taught, as when we
 sende litle children to schole, and
 then take them away, and thinke
 it is no neede to haue them al-
 wayes at schoole, they must prac-
 tise that that they haue learned at
 somtime. Doth not God thus with
 Christians? He will not haue vs
 leaue off, when we haue heard 10
 two or three yeres, as though we
 were great clearkes inough, but
 wil haue vs to be schollers all the
 dayes of our life. Seeing it is so,
 let vs knowe that the vse of this
 doctrine which is daily preached
 in the Church is to be perpetuall.
 And therefore because God sendeth
 vs the selfe same doctrine, &
 appointeth it for vs, we must also 20
 profite therein and be confirmed
 more and more, both in faith and
 repentaunce, that we may make
 the grace which is offered vnto vs
 by the preaching of the Gospell,
 auailable. For (as we saide) what
 God hath appointed, he will make
 it serue for our saluatiō, and giue
 the efficacie of his holie Ghoste
 vnto it, he will increase it by pro- 30
 fitting, so that we shal perceiue he
 hath cōmanded nothing in vaine.
 For by the preaching of his gos-
 pELL, he maketh vs profit so much
 in faith and patience, that we are
 able to beare all afflictions, as Saint
 Paule sheweth in this text which
 we haue read and shall be ex-
 pounded after dinner. And to be
 short let vs know, that we resist 40
 God, and put off his grace from
 vs, as much as lyeth in vs, vnlesse

we increase daily, so that y world
 may perceiue that we go on, and
 profite in God, as we know also,
 that this earthly life is a way, and
 that God hath not placed vs here
 beneath to gase this way and that
 way, but sheweth vs y we must
 walke. After what sorte? Oh there
 is no question of remouing our
 secte only, we must go on to God-
 ward, with all our thoughts and
 affections, with all our might and
 strength: seeing we are yet so farre
 frō him, we must take paines to be
 ioyned to him, and to stick fast to
 him: seeing our faith is so weake,
 we must employ our studie to
 confirme it more and more: see-
 ing we are so colde to pray, we
 must pricke and spurre forwarde
 our selues euerie one of vs, to the
 end we may haue an other man-
 ner of earnestnesse and zeale to
 call vpon Gods name: seeing we
 are so much the more intangled
 with the delights and pleasures of
 this world, that we make y world
 a god, we must do thus much, that
 al worldlines may be killed in vs,
 30 we must euerie one of vs striue to
 y, seeing we are so colde to thinke
 and mule vpon the heauenly life,
 we must driue to it yea & knowe,
 that we cā not do it without fight-
 ing, & that we haue to wage war,
 not only against the diuel, and a-
 gainst al tentations that he raiseth
 against vs, but against our owne
 nature. For the chiefeft warre that
 40 the faithfull haue is against them-
 selues, seeing there is nothing in
 our veines & sinewes but resisteth
 God,

God, and all our thoughts and affections, (as Saint Paule sayeth, Romanes 8.) are suche mortall enimies against God & his iustice. This is it we haue to thinke vpon. And therefore so oft as the bell ringeth to the sermon, let vs thinke thus with our selues. Alas, the Lorde hath provided verie well, for what so euer he knewe to be expedient for our saluation. For we are weake, our faith is yet in the grasse, as it were we are farre from him. But through his goodnesse he calleth vs backe againe, and when so euer it pleaseth him that his word should be preached vnto vs, he eggeth vs to come to him, and will not haue vs so intangled with the delights and affections of this worlde, but that we should haue means yet to return to repentance, as louingly he allureth vs there vnto. For to what purpose were it, that the word of God should be preached vnto vs daily, al the dayes of our life, were it not to help our infirmities? And therefore God acknowledgeth vs and taketh vs to be of his flocke, seeing he will haue vs to be his schollers all the dayes of our life. But let vs take heede God suffer not suche a benefite to be taken frō vs, y where it pleaseth him to reach out his arme to vs, & be so watchfull for vs, (as he speaketh by his Prophets) to crie earely & betime, as a father that riseth to lead vs children to goodnesse: let vs beware I say, that God suffer not instead of hauing his worde

preached to vs, and hauing such care of our saluation: y he cast vs not off, & denie vs to be his, seeing we are so vnkind to cōtemne such grace and goodnesse as he hath shewed vs: but let vs driue and drawe to that profiting and going on that S. Paul speaketh of. And let them especially that haue charge to preach the worde of God, haue this zeale & take heed to themselues, and say thus within themselues, why hath God placed me here? To the end y church should increase more and more, and the saluations of men be alwayes sought for. And therefore let the ministers haue that alwayes before their eyes, to pricke them more forward, and let euerie man for his owne parte thinke vpon it: and because we see that God his purpose is so, let vs bende that way, and endeuour to frame our selues to it, lest our rebellion stirr vp an horrible vengeance against vs, for that in steede of drawing neere to God, we drawe backe, & farre off from him. And therefore let vs come neerer and neerer to him, seeing he vseth all meanes which he knoweth fitte, to drawe vs vnto him, vntill he haue gathered vs into his heauenly Kingdome.

Now let vs fall downe before the face of our good God confessing our faultes, and praying him that it would please him to plucke vs out of them, and in the meane season that he wold beare with vs, &c.