A

SUMMONS FOR

Sleepers.

Wherein most greuous and notorious
offenders are cited to bring forth true fruits
of repentance, before the day of the Lord,
now at hand.

Hereunto is annexed a Pattern for Pastors,
diaphering briefly the duties pertaining
to that function. By L. Wright.

As ye be his inhabitants of the earth, and the Sea for his Dwelling place come down
unto you, whose wrath is great, because he knoweth that his time is but
few. Apoc. 11. 18.
Be sober and watch, 1 Pet. 5. 8. Haply are these foretastes which the Lord
when he cometh shall find working, Luk. 12. 37.

LONDON

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ward White, at his shop at the little North
ordere of Paules, at the signe of
the Gun. 1596.
The Epistle to the Reader.

O feed thy fancy with frivolous fables, gentle Reader, to tell thee of drowsie Endymion, who desired of Jupiter, to sleep perpetual. Or Ephimeidas, who in seeking his fathers sleep, took a nap of fowle and seuen yeares long, or those seuen suppos'd Saints, whom the golden Legend reporteth to have slept two hundred yeares and odd, is no part of my purpose. But rather as one in griece of conscience, for the zeal of my God, what in me lieth, to wake and strike vp those wicked and sinful sluggards, whom the cursed serpent in Paradise: above five thousand five hundred sixty and two years past, applying not the fasse of the sea calfe to their heads, but that enchanted apple of perdition to their hearts, hath so venomously infected with contagious poison of iniquitie, and lull'd so soundly asleep in the cradle of security; that neither the golden bells of Aaron, the thun-dering trumpet of Ely, the well tuned tymbals of David, the pleasant harmonie of the Evangelists, nor the sweet comfortfull pipe of Christ himselfe, could once as yet allure them to repentance and amendment of life: trusting that God by this my plaine rough Summons, penned without fear or flatterie, shall now in the dawning of the day, ring such a peale at the dore of their conscience, as shall either move them at length to loose him in his mercies, provoke them to fear him in his justnesse, or lease them unexcusable in the day of vengeance. But of all the full curse of napping sleepers in generall, is lately revealed unto vs, one notable and pernicious fact especial: most odious to God, greevous to his Church, dangerous to the State, and noisome to the Common wealth. Of whom the holy Ghost by the pen of the Apostle, hath most loyally forewarned vs; desiphenning them in their colours, with titles correspondent to their manners: as couetous bosters, dishonestfull mockers, fals accusers, murmuring complainers, disssembling hypocrites, Authors of sects, and defilers of authority: having a similitude of godlinsesse, but have denied the power thereof, in whom Sathan hath transformed himselfe into an Angel of light, whose reflected rage doth manifestly fling the ruine of his kingdom at hand. These under a colour and shadow of religion, are so vehemently set on fire to shake off the yoke of obedience, and seek inovation; as nothing is thought tolerable but what they like, and what they allow must onely stand for law: whereby the church is torn in pieces, authoritie contemned, vice advanced, vertue neglecd, and all men in opinion wonderfully distracted. Look
To the Reader.

where they do loath, every mite is made a monster: every gnat, a caddell: and euerie trible a trepasse, which must be curiously ripped vp, and made open to the view of the world. But where they like, mountaines are no motes, nor beames no blemishes: lone must cover the multitude of sinnes, and all things smothered vp with a shew of holinesse. Their pretence, as their Captain faith, is to mar the Prelate, the ancient graine Pastors, reverend Fathers, and chief pillars of our Church: the middle cord of that threefolde cable, the only anker staffe and stay of our Common wealth: much like those raiding wolves, which by no means would enter league with the poore sheepe, unless their Maffifus (whom they feared) were deliered unto them: but dangerous was their peace, and simple were those sheepe, to yeeld their dogs to such as sought to play upon their carcasse. They resemble in divers points that notable and presumptuous cur, Jack Straw and his fellows, who being diuiculity infected with mutation, pretending a cause of libertie, stirred vp such trouble and civil discontent in this land, as nothing could appease, unless the king would graunt to put downe all the nobles and Prelates, reserving only a few to be of his counsell, and the refuse table of begging Friers, to lice of the peoples destruction: much like the prelacie which these new deuising church founders are now fo desirous to have established: who must be no Bishops, to bear the state and title of honor, but superintendents to controul Princes: no beneficed men, and why? because it bringeth a charge, as fruits, tenths, and subsidies to her Maiesties coffers, hospitality to their neighbours, and general relief to the poore: but must live popularly with their feet under others mens tables, and their tongues tied to other mens purses. But Jack Straw was taught to know how horrible a thing it was, once to lift vp either hand, tongue or heart against the Lords annointed, or doe his Prophets any harme, by the shewing the Maior of London his dagger in his bosome. So would these be learned to understand, that the word of God doth teach, and our English laws command, obediently to honor the Prince, and reverence the Prelate. To conclude (gentle Reader) I crave only thy friendly censure without partialitie, not forgetting the good Hermit, who having three of his friends come to visit him, for want of better dainties to entertaine them, bestowed on euerie of them an old apple, half putrid with spoites. The first friend, to shew his affection, devoured his apple heartely, sound and rotten together as it was. The second, more nice then wise, because he was spoited in part, without unequally threw away the whole. The third, making choice of the best, rejected only the rest. So doe I with thee, not with the first friend, to devour the bad with the good: neither with the second, to cast away that is good because of some bad: but with the third, to accept, and yeeld that is wholesome, and refuse that is loathsome. Vale in Christo.

Leonard Wright.
A Summons for Sleepers.

After that the Apostle Saint Paul hath taught the Romans many notable lessons and rules, touching the doctrine of Christian faith, charity, obedience to magistrates, in going on to repent and persuade them to repentance and amendment of life, he taketh occasion to speak of time, of sleep, of light, and of darkness; and that considering the season (that he that it is now time, that we should wake from sleep: for now is our salvation nearer than when we believed, the night is past, and the day is at hand, let us therefore cast away the works of darkness, and put on the armour of light. This word dormir to sleepe, in some places of the Holy Scriptures, is taken for requiescere, to rest, as our Saviour Christ came to his Disciples and found them asleep. Christ himself slept in the temple of the sleep, and Peter slept between two soldiers. Again: in some places, it is taken to sleep in sepulchro, in the grave; as David and Solomon slept with the Fathers; Behold faith lob, I must sleepe in the dust, and Saint Paul saith, the faithful that are dead are asleep in Christ: but that sleepe which the Apostle doth here speake off, is to sleepe in ignorance, darkness, and sinne. The way of the ungodlie, is called darkness and shadow of death. To wake by this kind of sleepe and rebuke the word of sinne, is my chief intent and purpose in this work, which is, no doubt, a thanklesse office, and a verie unchristian occupation, veris odium patri, truth never goth without a scratched face, but that will be rude with vex vobis, let him take shortly for coram nobis: to long as Micheas prophesied viozie against the Antians, he was a trim Prophet; but after whan he spoke them the contrarye, they had him in great discone: when our Saviour Christ ledde the people, they would have made l.b.s.s.
Asaumon.

But a king, but after what he began to shacle their congeable
mamere, they desired to have him crucified; so soon in their
cases, our blind ears can hardly above to heare our bles
touched, much like the faithfull Ase, that when he is a loading
theneth frocke full, but in taking the load of his backe, both
yearke out behind. It may aptly be saied unto our people,
as Partall the Port said once to his friends, My friends
(faith hee) you will embolden mee to speake the truth, and
the truth is this, that you cannot abide to heare the truth, be
therefore that will boldly utter his conscience without fear
a) Batterie, shall hardly escape without imminent daunger;
notwithstanding how odious and despliased loosen Gods
Prophets shall seem to the eyes of the world, they must yet be
afraid to speake the truth, and beate downe the infection of
sine and wickedness, how daungerous loosen it better for
"to remove the stinkiness of the Goodwishes, yet must he not
reize to say, I pray you my brethren doe not to wickedly.
Though it not John Babitt his head, yet must he not for
reize to say unto Jeroboam. It is not lawfull for the to have
the brother Philip was: though Nathan message seems
never to pertellous, yet must he not be afraid to say unto Da
uid, Thou art the man, it is thou that hast done this deed.
Elias must not be afraid to say unto Achab, It is thou and thy
fathers house that hast brought this plague upon Israel. E
must not refuse to come out in the streets of Samaria. Yet
remained little dales and Unels shall be destroyed. One
Sanuious Christ sent forth his Disciples to shew amongst
woodes, I have given thee a face of image, as harsh as a stone
stone, that thou shalt not be afraid to tell my people these
and offendes, faith the Lord. As Christ himselfe take all our
things upon him. Every good Christian to take the
injuries done to Christ as his owne. The Lord hate us well
him that instrue the ungodly, as he that condemneth the
innocent: Oh Lord, saith David, I have alwaies hated those
that love not thee, and beene a stranger to those that have
not taken thy Law, Amicum efit licer furtly the Philosopher,
red vigne ad Ares. David would have no enemies but those
that were Gods friends, no enemies but those that were
Gods enemies, and he that will beare with the vice of his dea
for Sleepers

... whereby God is offended, to unto whom the name of a Christian; he that rebuketh vice where apperment both falsely killed the inner that man hath made, and saved the man whom God hath made. We read in the Gospel, of certain people that were possessed with devils, which Christ himself cast out, and gave power to his disciples, to do the like; but I think so no age, from the beginning was there, ever, so many possessed with devilish spirits, as in these our miserable days. In old time, Agar was more fruitful than Sara; and in our time, the Church is so barren and the world so fruitful, to bring forth huge numbers of wicked spirits, that hard it is to find one corner, calling, or kind of life without them. We read of seven principal spirits, captains of devils, who have always borne a great sway among men. The first called Lucifer, the Devil of pride, and presumption. The second Belthub, the Lord of envy and malice. The third, Satan, the master of wrath and disdain. The fourth, Abaddon, the patron of evil spirits. The fifth, Phanuel, the father of confusion and sedition. The sixth, Belphegor, the God of glutonie and drunkenness; and the seventh, Asmodeus, the ruler of lecherie and whoredome. And whosoever is infected with any of the said vices, be sure he is possessed with a great devil, which must of necessity be cast out, as else the man must perish. And surely, the Clergy of long time have been very careful and diligent in discharging their office; so as the immortal seed of the Gospel, since the Apostles' time was never more plentifully sown, notwithstanding the small testimony of amendment declared to be rather known than kept, the people are following, loothly joined in league with the devil, their ears are so deaf, their senses so dull, their wills so obstinate, their hearts so barren, that they have neither sense to taste, nor a heart to credit, except it be their filthy infected humours. I think if the preachers would go in sackcloth like Esay, 92 Esay, 15, with yoons about their necks like, Jeremie, there were there, at least, a small hope of amendment. At those good ancient Fathers, who complained of the wretchedness of their time, did see the horrible abuses, and the corruption of their age, they would wonder at our follie, and burst out in tears.
at our insellite, as if Saint Paule himselfe were here, now to see our pestifillene dates, when charitie is grovyn in soule, and humanitie almost forgotten, no doubt he would wonder, and say surely these people are posseted with diuers; they sleepe in sin, and it is high time to wake them.

And first to begin with the great rich Giants and consecuous posseting companions of this land: abundance of wealth hath in himstech these unfaileable minde in taking such roasting in their little hearts, that neither the fear of God, the unmoiste of the world, nor hell mouth that gapes for them, can once stound their greediest desires: there is such suiting of house to house, ground to ground, field to field, land to land, farme to farme, and living to living, to maintaine their proud baches, golden heads and costly thrones, still craving for superflus: that the poore cannot have soone necessity, the one wallowing in wealth and floating in prosperity, the other weeping with need and like to sinke in miserie.

They have power to get riches, policie to keep them, and time to posset them, but want harts to ble them; so as the more goods they have, the more they desire, and lest god they doe. A number have too much, but none have enough, having so much beings, that they can doe nothing well. They dwell with intolerable pride and enuye, oppressing their poore brethren, some by force like lions, and some by fraud like foxes, so that these Ahab begin once to crowne, all Weemminster Halle and other places to helpe, cannot keepes poore Naboth his Vineard. Againe, they build great gorgeous houses, as though they should live for ever, and surfeit with excess of diet, as though they should die to morrow; being little charitablie then the Diuell himselfe, who desired to have stones turned into bread; but they turne and convert boste and bread, that was want to fed the poore, into stones and drauncie, and have brought the common wealth to common miserie: the seelie wretched soules may lede their eyes with gazing, but their helles may stoure for food. The gods of Christians by right should be private to no mans lust, but common to every mans need according to their state and calling. But they are prodigiously spent in diuell pompe and superflus, and make intilling bailes to draw mens time at their pleasure.
for Sleepers.

Vipocrity and superstition did bere the eyes of the Papists; and ambition and cour-
tousness putteth but the eyes of the Protestants. In Times-past, he that held by
violence that was not his owne, or con-
tvrted other men's goods to his owne use; or sought either by
fraudulent or violent meanes to take away other men's
livings, was accounted a thief, and the lawes prescribed se-
veral punishments, and kinds of death, according to the qua-
lity of the offence; but if there were commotions granted at
this day to hang by all such thieves and robbers, I thinke we
should rather want God's, then theirs to furnish them;
these are no doubt possessed with Satan that great mas-
ster Diuell, they sleepe in stome, and it is high time to wake
them, either they thinke there is no God, or I must thinke
they are neither. What meaneth ye my brethren and con-
trivers? Will your contentious minds never be satisfied? Christ
hath redeemed you from the world, and will you still be part-
ners with the Diuell inpossessing the world? It will shortic
pass away and perish before your eyes, and will still make
it your God. What madness is it to reposs your felicitiesthat
which is nothing else but troubles to your bodies, disqui-
sisse to your minds, cares to your hearts, incitements of
vice to your children, sedes of enuie to your neighbours, and
occasions to your enemies, never got without treason, kept
without danger, nor left without grieues: God is called the
baite of fire, the snare of soules, and the hoke of death, and
apthly compared too fire, wherein a little is good to warne a
man, but to much will burn him up altogether: contentious
ness is the root of all evil, there is nothing worse then a con-
tentious man with Jesus Christ, not a more wicked thing then
to love money, for such a one hath turned his soule to sell; a con-
tentious man's purse is called the Diuell's mouth. The chariot of
contentious is said to be carried of none wholes of vice,
churlishnesse, Want of courage, Contempt of God, and forgetfulness of death: it is owne by two booles, called grievous
to catch, and hold fast: the carters that draw it, called desire to
have, and his whip lath to foege. If rich worldlylings would
wash with themselves, the great wealth they possesse, and
the little good they use withall, what intolerable eells they
hane.
A Summons

have committed, and how much better they might have done: it
how apt they are to offend, and how slow to amend: they
would have shamed to live, and in great tears to die: It is hard;

Matt. 2. 15.

Abac. 2.
Amos 6.
Job 27.
Ezra 34.
Jer. 11.

Psal. 12.
Amos 6.
Gen. 11.
Wild. 6.
Jer. 43.

James 5.
2 Pet. 5.
Eph. 3.

Psal. 4.

Matt. 16. 16.
for Sleepers.

thus much I spent upon pompe, pride and superlition, and thus much upon riot, indolence and vanitie, so as I could spare little or none to belowe as you commanded, he would surely take that misapert fellow by the ears, think him out of his service; and commit him to prison for his familists:

even to both God himselfe, the Lord of all Lords, made and appointed rich according as his mercies and rewards committing his treasure into their hands upon trust with a commandement in writing; to bestow it in helping and relieving his poor distressed children, where he hath choosen to receive the glad tidings of his Gospel, and he heeres of his kingdom, whom he hath left here in his owne stead, to supply his absence, and whatsoever is done to them, his pleasure is to accept it as done to himselfe. it was promised Moses for a blessing, that the land where his vine shall never be without prize people: he that considers the poor and neeedful the Psalmist, the Lord shall deliver him in the time of trouble, but he that hath this notion of God, and feareth his brother have need, and spared by his compassion to be mitigated, saith the Apostle, how dwelleth the love of God in him? doth not descend my brethren, God will not be mocked. as Jacobs laden with God's good blessings to such as call on them, so are they his searchfull eyes to such as abuse them, he ought to have neither gods nor lands to maintain the lab of charity, letting him that hath his talents well call into wits darkness, so that such wicked people he doth not allow, but also want, and abuse the Lord's talents, shall be punished.

O Domine Jesu Christe, ho mi tibi omnia in manu tua.

For this reason, post mortem visum viseris.

Da me Deus Deus, post mortem quid in ea non sit.

For that heareth his ears from heare the parts, apt with the Elijian, all the land and not his heart.

It is true indeed that cursed man. sight to have an heart that his familists, nature both teacheth, reason both persuadeth, the know of God both alway, and he is worthy then an indwell that neglecteth it yet not by superstition, but according to his state and calling to his necessitie, and that after the rule of our Soveraign Christ, first take the kingdom of God.

Math. 11. 5.
James 3. 5.
John 13. 18.
Mark 14. 7.
Deut. 15.

1 Sam. 15. 21.
A Summons

They that fear the Lord will not mis\thrive his word.

Ezek. 1. 1 to 16.

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Ezek. 1. 1 to 16.
for Sleepers.

rie, thou shalt not opprest or bite thy brother with gaines, but unkindly; for that is not to helpe or relieve, but rather to impoverish, and utterly undo him: Curst be he that loueth to bring himself begging: An old dogge and an hungry shea is as to bite lose, but the contous blurer biteth closer: Hee that is once caught in the blurers meshes, is much like a bird snared in a lines bush, the more hee wretstles, the faster shee is. Caro being asked what it is to lend upon blure, answered, quid hominum occidere? Saint Barnard would have a man rather to doe any sauerice, then to sell his patrimonie; yet rather to sell his patrimonie, then borrow upon blure. Christosmone compareth blure to the sting of an Aspe, whose venemous infection casting the partie into a pleasant close house, disperseth soo into every member of his house, that presently hee biteth: even so the borrowing upon blure semeeth sweeter for the time, but in the end, the venemous infection thereof will surrium through his substance, that all that hee hath will one be converted into debt. These are the devouring caterpillers of the common wealth, whose ears, in respect of any godliness, are as deare as a doze nacle, their riches blind as a beetle, their hearts as hard as flint stone, and their pouch as gradable as hell mouth. In blure is worse then Judas, who after he had sold Christ but once, repented, restored the money againe: but the blurer selles him in his members continually, yet never repenteth, nor restores the money againe: hee is compared to infectious lepers, unclean for any Christian assembly, and to a noisome dog, for he is never profitable till he be, that his friends may strive for his wealth, the woame for his carcasse, and the Diuels for his soul. We are taught in the holy scriptures, to rete him that is an heretike, after the first and second admonition as a firebrand of hell, knowing that such a one is perverted, semeeth even damned by his own judgement. And doeth such as the vice of blure is directly against the commandements, yet most wilfully and obstinately practised after to mannge to vehement admonitions, I thinke it vertile in those that have bee so often warned, and againe the holy Ghost, which shall never be pardoned, neither in this world, nor in the world to come: but even as Lucifer was cast downe from heauen, into the horible dungeon of hell for evide: so shall they be cast headlong downe from the earth.
A Summons

earth, for in hell torment they continue for ever. So likewise was that which he did in times past, that they were communicable; as unwothy to come in any Christian congregation, nor suffered to be buried in Christian mans burial; and if they were poor, it was not lawful to any minister to relieve them, neither might the minister in time of sickness resort to rejoice them, but they were suffered to die like dogs, as they lived. Some think to qualify the offence, by taking somewhat less then ordinary: but we may not some lesser then the holy Ghost; there is no more mean in this vice, then is the adulterer, and murder: he that stealeth a penny, is as theft as well as he that stealeth an hundredth pound; he that murdered once, is guilty as well as he who hath offended a dozen times: he that killeth but one, beareth the law as well as he who hath killed twenty: and he, who taketh but a penny of gain, is an unrighteous well as he who taketh ten pound. Though the dog be false to his master, yet the sea beareth. Adam thought it but a small offence to bite the apple, but he was banished from God's presence for breaking his commandement.

Some would cloke their blure by fraudulent bargains and sales, but though such subtle wordlings, wordings of all conscience, charity, and fear of God, never to cheat and pollute, to take some means by wresting of law, to turn to headlong to the Dwell, yet God will not be mocked: truth is truth, and falsehood is falsehood. Whosoever is lent out either in money or wealth, if the lender receive more in gaine then he delibera out, it is blure; the alteration of the title, both not take away the badness of the vice. Some, to avoid the name of an blurer, bend to lend any at all, who in sitting of Silla fall upon Chanddis, and in stead of an blurer becomes manufacturer. The commandement hath two branches, to lend and to lend without blure; so there are two ways for covetous rich wordlings, to runne headlong to hell, the one by lending upon blure, and the other in not lending at all; and to die for it, they will either by the one way or the other; and saying they will never goe, I thinke it better to lend them that way by which other may have some use of their money, then to stop the way clean by. These blurers (no doubt) are fallen.
Some think the borrower to be an offender as well as the lender, but I am not of that mind, for God knoweth the soul, whereas he is inflamed through extreme necessity, without any evil intent, would be glad to borrow freely; but he is constrained to pay heartily, and pay dearly: and so long as the mind and intent is notverified, no sin is committed, as a woman that is abused by force against her will, or he that being in peril upon the seas, casteth his goods out of the ship to save his life, or he that is beaten with thorns, giveth his purse freely, lest his throat should be cut violently.

The next grievous abuse in this land, is the corruption of justice, by means of so many ambitious lawyers, who swarm as thick now, as the friars in times past, and are as contentious as they were superstitious: and as those witting beggars were maintained by devotion and charity, and the merchants were enriched through pride and vainglory: so be these law by malice and envy, by whose bell their gods labors are abused, as though they had been made rather to enrank those lawyers, then for execution of justice, and become like spiderwebes, where great flies pass easily through, but little flies are strangled: or as a baith doth catch birds: the lawyers are the foulers, the judge the net, and the poor clients the birds: so though these cause be never so plain and sure, yet were it much better to give bale the piece of his coat at the first, than to defend the whole through vainglory and corruption of justice: so long as their clients continue in grasping their insoluble handes with unguentum rubrum, they seem to see their matter, encourage them to proceed, and extolling their cause, as though the day were already wonne, till they have drained all the money out of their purses, and the marrow out of their bones: At last when all is gone, so as they could tell them, as the crow doth her batte, they were they clothed as a stone, and finding one eave by eaves, send them home to agree amongst their neighbours: ah solace, to they might have done before. They are much like a humble bush standing in the midst of a plain field, whereunto the
A Summons

They let the man go that offended, & punished the parasite that never offended.

They did execute a law in time of cold frames, made for accuracy and hardness to last till at last by little and little being robbed of their hues, are sent away naked. There is a pretty nose of a blind man, who carried about his fellow being lame, these in the way by chance finding an Oliver fell at debate which of them was most worthy to have it, the one alleging his eyes, the other his legs, at last agreeing to be judged by the next man they should meet, happened upon a Lawyer, who taking upon him to end the strife, opened the Oliver, gave each of them a bell, and rate the meat himself. Thus under a cloak and cover of justice, they have prowled and scraped together the chiefest wealth and fat of the land, to the spoile and utter binding of manc an honest poor man, whose pride of gorgeous attire, so plainly shows, they intend to rob a kind of contentious sables purile to pay for them, by whom they are maintained to swimme in lakes, while themselves doe rest in rages: these Lawyers therefore, are barely powdered with some great matter, these spoile in time, and it were more dangerous then profitable to me to awake them: but I will pray into God to convert and confound them. All such whose beginning is pride and ambition, must certainly their end will be shame and confusion.

So to kepe the law, is iniquite, and not to mitigate the law, is tyranny: pitie without equitie, is plaine partiality: and justice without mercy, is extreme iniquity.

Laymen lawyers, no doubt, are a scourge of God, sent in the old age of this forward world, to plague such党ing and contentious men, as of an obstinate, wilfull, and malicious Romers, refuse to have their matters ended at home amongst their quiet neighbours, according to Gods law; yet as some and disobedience doe increase, so are punishments and miseries heaped one upon another.

There came on a time before Alexander Severus, two Christians prudely contending and accusing each the other, whom the god Emperor forbade to name themselves Christians any more, but that their pride and malice declared them to be his followers of him whom they pretended. But if Alexander had made them to speake in publicke, the people of one age, doe here, take and turne one another: in the law, not for correction of evil.
full manners, but rather that one may enjoy the goods and possessions of another, without either right, conscience, or charity; some never at quiet with themselves unless they be at strife with their neighbours, and then sith to abuse laws and justice, as a cloak, to purge their crooked consciences, where some pax so bare for a purgation, that he is constrained to live in miserie all his life after: his might well shuns and lay, surely these people are not inspired with the spirit of God, but rather possessed with some great captaine wind, they stipe in sin, and it is high time to make them. Yet some are enforced either to trie laws, or loose right: to whom there be some things requisite. First, a just cause. Secondly, a true and faithfull Counselor to plead the same. Thirdly, a full part to feed the Lawers. And fourthly, a sure friend to sollicite his case to the Judge, and procure expedition, or else, if the matter be doubtful, to prolong the time, to the end his adversarie being wearied, may sith to compound. This lesson I had of a Lawer.

Amongst a number of intolerable abuses in this Commonwealth, the corruption of negligent officers is not the least. The office of government is of many duties, but few well executed: they profess equity and justice, yet will neither take wrong, nor doe right. They are apt and ready to revenge every little trifle committed against themselves, but regard not most grievous offences committed against God: against him they sith, the truth will not be heard: but against him towards whom they have conceived some serrete displeasure, they will not sith to let hands and heads. They suffer all the country to be choked and bred with filthie, whores, mongers, drunken maidswomen, and vagabonds, whereas the fifth of a prince, the sinke of dead carrion, and the order of cities doe not so much infect the state, as that cursed sinne infecteth it: Commonwealth: and yet these horribile vices remaine still unpunished, boylet football, and lightlie past over, so long till they are grownine almost incurable. Again, they make a difference betweene the offences of rich men, and poor men: the one is lawe punished, the other: a prince shone with new ones, so that prince commodity banished, generally benefic: the Law is tome in.
A Summons

1. Abauck. 2. 

Esa. 2. 14.

Places, so as right and justice can take no place: Ephraim is oppressed by his enemies, violence beareth lies, might overthroweth right: the poor are defiled, the wicked advanced, vice unpunished, virtue unrewarded, and good laws unexecuted, and therefore better unmade.

Dex veniam corui, vexat censura columbas.

2. Amo. 6.

Sea Heracles would laugh to see great thieves hang by little thieves: and Democritus wepe to see vicious men exulted; and virtuous men disdain'd; they have turned true judgement into bitterness, and the fruit of righteousness into wormwood. In Israel might none be chosen a Rabbite till he could speak seven languages: but I think a number of our officers, are rather possessed with seven densse.

Solomon being asked what best preserved a Common-wealth, quoth he, when subjects obey the magistrate, and magistrates the laws: but they wepe in shame themselves, and suffer as others to doe the like, and therefore it is high time to awake them: for as much as officers appointed in authority to govern in the Church of Common-wealth, doe not execute the judgment of man, but of God himselfe, who saith the "verte secrets of the heart, who hath neither respect of persons, nor receiveth bribes, it standeth them in hand to be wise, diligent, and circumspect in their callings, to examine by laws, direct by justice, and conclude by conscience: to keep equity, and balance the oppressed: for as those which govern well, are accounted worthy of double honour, so are those that neglect their duty, worthy of double punishment.

3. Chron. 16. 10.

1. Tom. 5. 17.

Luk. 17. 10.

Wild. 5.


Though our preachers have beene vertie palsefull and diligent in discharging their duttie in some measure, yet is there noted a great fault in manie who have gone so farre in seeking reformation in doctrine, that the people are grown to a paimce deconsation in life and manners: againe, they make great outries against vice in general terms, but either they dare not or will not tell men their particular faults to their faces; againe they are vertie behemest, and hate as a tost in repudition, amongst the inferior sort where small offences are, but in speaking against extroction, opprision,
for Sleepers.

Sor, bishop and such other horrible crimes reigning amongst the superiour powers, they are bred saint, and col'd as a stone. And as a learned man said once, they are like cockes whipped with bills claves, they cackle, but they crow not; againe they are gone to faire beyond the boundes of modesty, in searching and rippynge the blemishes and incontinencies of their fellowes in open place, as their calling is almost brought to an open contempt. Spirituall patronis amongst our elders, were had in great estimation and credite, but in these our wretched daies, they are rather disdained, envieed and despised, in somuch as though a graduat in scholes, or a gentle man by birth, yet the bire habite and name of a minister, seeming to disgrace his credite and estimation, as eruiry inferior, our person is preferred and thought worthy to take his place before him. And as the foure cardinall bices in the superiour sort before touched, are most grievous to the people, and cause of great inconvenience in the Common-wealth: so there be these sorts of men most grievous to the Clergie, and the chiefe cause of that intolerable contempt to their Aviation.

The first sort are, courteous Patrones, who are so greatly infected with the golden diopse, as their Church duties will not be performed without a master key: he that will have a Church-living (what other good gifts sweeter hee be indueed withall) hee must notes bring this learning with him, to know who was Menahseeds father and mother, or else a dish of master Latimer's apples, or be may roughe for any benefice. The Prophet David being willing to the kindnesse of Hanon, as his father Nahas had shewed favoure to him, sent his seruants to comfort him in his heavinesse: but the princes and nobles of Ham, persuading him that they were spies sent to search the little, take Davids seruants, and shone off halfe their bearded, and cut off their garments here by their buttocks, and so sent them away. And euery man like manner doe greedily Patrones deal with the pope ministers, whom God hath sent into them with the Gospell of peace, gelding, paring, pouling and cutting off the bearded and skirts of church-linings, so as they are made but seruants and slaves to their Patrones, and brought so bare for the most part, that they have not sufficient to maintaine them selves.
A Summones.

letters with chime diet and ample clothes; and their out of debt, noabe to give a draught of small drinke at their boste; so as after their decease, a number of their wives and children may goe beg their bread. In times past, not only the Papiists of a blind yeale, but also the verie heathen, have beene allvated verie benificentiall and bountifull to their Priests and Loftholders. Pharo was a cruel tyrant, yet in the time of famine, he had a speciall care for his Priests. Isaeel a most wicked queene, yet fedde the daily at her table four hundred of her great Priests: the Papiist clergie, whose doctrine was nothing but devices and fancies of men, were holden in such reverence estimation, that nothing was thought so much of to god by them, but the pize ministers of the Gospel, bringing the glads tidings of saluation, are contemned, despised, reviled and defaced, and their livings pinched, bribed, polled; pinched and gruchted at; erie little being thought so much for them, and made a pray to erie catch poll and petting office, that if it were not for the favourable kindnesse of our gracious loving Queens, a number had ere this day beene constrained to leave there function, and use their country for want of living. It is written, that Dionsiuns coming into a temple, where Images were clothed in costly cloths of siluer and gold: These garments (quoth he) are too beauti for Summer, and too cold for winter; and taking them away, clothed them in linsey wolfe, these (quoth he) are more light for summer, and warme for winter. And even in like sort both Patrones and people in these days doe like, what possible they can, to pose the Clergie of stipes; lands, and all church livings, and thinke a cloace of linsey wolfe good enough for them; not like innocent shepds that willingly yield their fleeces, but noisme Goates that strive with their hoynes. The god olde benefactors are gone, and new sheppards, who neither fear God nor Piusell, supple their place. Abraham, Lot, and Job we have not: captaine Cornelius, and oulde fa- ther Tobip are blacque Swannes amongst us. Elias cannot finde his holes of Sarepta; Paul the purestile, nor Peter the Eunuch: but manie a curule Papall and greedy covetous to pinch and poll from us what possible they can. These Patrones therefore are greatly polished with some great cap- taine
taine Dinell, they sleepe in Anne, and it is high time to wake them: If the Embassadors of an earthly Prince, being sent in friendly manner to his subiects, should he so unco courteously entertained, as a number of Gods messengers are in England, no doubt he would be renged. If those that sold boxes desired to his wriste out of the temple, sure our church pollers who sell the temple if telle, as Iudas sold Christ, deserve to be hanged by in the temple.

The second last are an intollerable crime of double faced officers, put in trist to set the princes lawes observed, Ecclesiastical discipline executed, and contempuous persons punished, who phyly, both favouring, furthering, and maintaining the causes of divers dissistered and seditious schisms, that boldly through their sufferance, dare presume to controul, gaineslap and stand against her maiesties lawes established, to seed whole humours doe commonly lie, under the title of an exhortation to the clergie, in their accustomed assemblies, at synods and generals, to sitt in open place with bitter invectives, disdainful glances, and most obious terms, to discredite and deface them, beating into the peoples heads there present, that their pastors are no better then ignorant asses: meaning all such as theye themselves obedient to publicke order, whereas in truth to speake in general, there was never a more learned clerge, in any church since the Apostles time, then now in England, in so much that the meanest last, for the most part, are better able to teach and instruct the plaine people of their parishes, in faith and god manners then most of those spitefull prurinng officers, are to speake in such a learned audience. If is no reason therefore why they should be likened unto asses, except for bearing to quietly the heave burthen and intollerable exhorations which those greedy proviling commotions doe daily lap upon them, being so pinched and pined, that in their lives are bitter unto them, otherwise they are not so like the nature of asses as themselves are like the nature of fowres, whereupon this question may arize, whether asses or fowres be more tolerable beasts in a Common-wealth? these pious officers therefore are possessed with asses, they sleepe in time and it is high time to awake them; the Lord of his mercie convert them, or els of his office confound them.
The third cause of contempt in the ministry is this: whereas in times past, the Church had but few teachers, and few learners; it is now grown but many teachers; and many learners. It was thought in old times, there were but seven wise men amongst the Greeks, so we think now there are not so many fools amongst us. We all glory of our knowledge, and presume of our usefulness, and this commeth, not partly through the number of scholars in this land, who do not one increase and multiply basely without measure, but also by want of right choice of god natures. The greater part being fantastical, willful and wayward, whole wits being strained against kind; become disorderly, disquiet and seditious; for it is hard to make straight by act, that which is made crooked by nature; where learning and eloquence are, grace in an unruly, stubborn, and contentious disposition. It is a dangerous thing; for as in a good man, learning is the adornment of his person; so when it is in a wicked person, it is able to work much mischief. It is said, that造 set neighbouring houses at variance, but a malicious person having wit, learning, and a plausible tongue, is able to set kingdoms by the ears; one scabbed hogs will infect a whole flock, and one larrax, bringeth a whole nose of mischief out of tune, and one base headed fool, that is learned, able to bring a whole country out of all quiet order; and as to sow hives consumption, so to many, by their sects; for certainly, there is no more aforesaid member in a commonwealth, than a professioned scholar unseasoned to live, by his profession; his court is lost, and his life lingering, weakness and weakness ingenuity, discomposure, to labour, which through long idleness, must needs in the end, bring to some great inconvenience. By this means, the Church is perverted with a sort of baseness of sares, poit by with a certain spiritual pride, through a vain opinion conceited of themselves, exercise one having a church plot. Common-wealth in his head, who disputing the judgment of their elders, some or rashly before them, till they have fallen into intolerable errors, and having a great desire to be taken for singular wise men, are low professors and diligent builders, like grim and big with a haughty Learne countenance, much like a wind's egg.
blew the blaz of, and talking off the yoke of obedience, having a pride to be a peccari; ever cease babbling and boasting of new fantasique follies; spending of scents, and losing of consti
tution in the Church, being further want in devotion; then they reign pass through with discretion, and under the colour of zeal, they rage and rage without all measure, much like new wine, which without some lees, is like to break the casse, as though God's spirit induced man to past the bounds of Christian modestie. These, like full biedes that bey their owne neck, or hatefull snatching, coursing cease barking, and falling in open audience, at these fellow ministers, yet such as their faults and blaspheming being lightly weighed, are fewer in number and lighter in weight then their owne, whose innocent lines are able to consume their vipers flan
ders, bitterly despiing all those in whom they set any insinis
tice of man, as though themselves were some scite spirits, ex
specially, such as they perceive more pleasant or soberable of nature, or more delighted in mirth, in honest pastime, for their health and recreation, then agreeith with their owne Stoical dispositions. or his gifts in preaching, doe not altogether fo
tificate their fantastically humours, and his doctrine applied to the sedevicous vaine, though the man be never so honest in life and conversation, not so careful diligent in discharging his duty according to his talent, yet in the eyes of these vehement accus
ers, he is but a dunce dogge, falt without saunter, a bell without a clapper, and a bell without sound: the children (say they) doe strive for meat, but he hath none, neither for himselfe, nor them, except they will have loaves, as though he could doe nothing but cast the Bible at their heads. Such a false reason made that late spung vp here like Horene, a brother of theirs, when he compared God to a man that loved sottish wells, that as a man might be glutted with too many sottish, so might God with our prayers often doate: thus they accuse without truth; judge without authourity, and consdeem without trial, whereby the gospe ministers of the Church, who of good conscience, doe hope themselves within compass of order, and endevoue to continue the people in due obedience to the same, are deflisely def
ded, and shaked up in open audience, even as though they
A Summons

they were most grievous and notorious offenders:—per Tobi-
 blow was never more made against the true Prophets: He-
 rod against the innocents; nor the Scribes and Pharisees a-
gainst Christ himself, then these seditious sects are against
their own brethren, taking them into hatred and discredits
amongst the people. In the end, that by one means or other,
they might dash them out of their livings, and bring it them-
soever. Pea such is the miserie of our daies, when youth is
so fantastical to invent, and age so senseless to credit, that
the one is brought into sales paradise, and the other into a
penitent, being thought a thing scarcely and tollerable for
a young scholar of small learning, and lesse witte, before he
be either ripe in knowledge, governed in life, or reformed
in manners, to pick up by into the pulpit, blushing like a
blacke dogge, to controll, discontent, and deface the ancient
princes Bishops, and reverend learned Fathers of the land:
much like as a proud beardless boy should sit in a chair
with a robe in his hand, teaching, and & Augustine and
Crystophane to say their lessons: In whose judgement they
are but base lotters, dun dogs, popish doctors, men pleas-
ers, and their Churches no better then dens of thieves, being
grounded so farre from shame, and bound of all humanitie, that
now they fall from reasoning, to plaine rude rapine, scoffing,
tearing, bording, and threatening of buffets, with bent fists:
in so much as no stake so dought can scape their venemous
tongues. They take like Lions, liere like Horses, bite like
Adders, barke like Dogs, and if they bark, they could bite
like Tigers: So maliciously measuring other mens doings
by the crooked line of their owne indignations, that I thinke
it wise Salomoen and learned Paulus were here in these daies:
The one would be taken for a foole; the other for a mad man.
Dumbe Dog is a great word in their mouths: that Sermon
where Dumbe Dog is left out, is not worth a pin, it fits not
their fancy: so they their whole felicitie, is in barking and
snatching, per rather then cease for want of other, they
would barke at the Sunne and Heauen Stars: They are
much like the Dog that Ciceron speaketh of, that being set
in Capitolin, a Lover in Rome to cry themes, left the themes,
and fell a barking at true men; whose doctrine and example
for Sleepers.

of life, sends only to this end, to bring the Queens subjects to a loselomendless and milling of the present government, and order established to discredite her Sallies suprema, to deface her minisserie and conforme her lawes, to hurst the Church with schisms, & the common-wealth with faction. And if wisdom in time doe not prevent it, then folke in the all will sorely repent it: to his the landable ceremonies of the church, they make it an banious offence: but in disobeying the Princes lawes, backbiting their superiors, slanderous their brethren, disquising the Church, abusing the office of godlie preaching by their base scions pasting, they make no offence at all: they seeme vere diligent and frivulous, but it is rather for novelties, and varietie to make an eloquent showe, that by the persuasible words of a mans wisdome, they may delight itching ears, then for sound doctrine to convert sinfull hearts, they use cunning persuasions with faire golden phrases, but as Abilom did to steals away the hearts of the people from David: they proclaime publike faltiness, but as Iseabell did to kill Naboth, for under a colour of reformation, they seek to robbe God of his honour, the Prince of her due, and the Clergie of their livings: being as is suppos'd, instruments of some others, who by these means seek to make the Church a marke to shot at, and a carcase to prey upon, to the spoile, overthrow, and bitter confusion of church learning, religion, and all. Peaslers and sanders were never god either for church or common-wealth, so ludas under a presence of holiness, desired to have the ointment solde for a great summe of money to releave the poore. Yet shall: but his purpose was to get the money into his owne bagge, so was it pretended that the lands of Abbots, Colleges, and Churches, shou'd have beene empli'd to the enriching of the king, maintaining of scholes, and releaving the poor, but they are put to maintaine pomps, pride, and superfluities: faire words, and wicked deeds decease both wise men and fools, Thus when under the name of a sermon, these great builders have tossed their fantastical doctrine, such as Peter never planted, nor Paul never watered, before the light believing multitude, with such an outward show of holiness, that Lablab hipocrisie his life could not more stile handle the matter, Dtg.
These are not those dumbe dogs which the Prophet speaketh of, but those barking curs, proud, stubboine, disobedient, wartakers, authors of sects, despisers of authentick, which the Apostle speaketh of, those sollicite Prophets and false dissembling liers that are wise in their own conceites, follow their own spirits, and speake where they see no thing, which Elias and Ezekiel speake of, and those Pharases, falsi shamits; which lay unto those that come nigh them, touch me not, so I am holier then thou.

These are no ringing preachers, but rather murmuring preachers: for so they may have as great loudness and repetititiveness in their parched, as y' P. since hath been y' realmes, the Bishop over his diocese, or the Pope in time past over the church, to teach what doctrine they sancet; establish what lawes they like and ordaine, what orders they like, without controlment, they are contented at Chrift's commandement to give faith and preach, but if hee will have any Sacraments ministred, he must goe himselfe so; at them, for it goeth against their profession. There are no false loisterers, but diligent seders, such as John Leaden, David George, and Knipper Doling in Germanie, apt and ready to sow Schismes in the Church, nations in the common-wealth, & set the country together by the ears: they are not idle, but sure they were better hee idle, then so busily occupied, in applying their wit by act & learning, to provoke dissension & mischief in the hearts of the people; they did indeed, but their sade is such as can hardly be receiv'd without danger: whole hypocritical puritie, Christly frearlike contenence, binding thereunto their titles of honor, purgatories, and condemning our Christian order in baptizing of infants, do manifestly show them no other, but
for Sleepers.

the very sect of Antapostles is such reverend & learned, father D. Whitstow Archv. of Canterbury, had not kept in his times so within of their subtle devises, we had ere this day felt as great hurly burly in the Church of England, as was of late peace by their predecessors in the city of Winchester.

These are not hierlings instead of shepherds, nor wolves in sheah of hierlings, but rather duels in stead of wolves, for shepherdes are the children of God, sure these disturbers of peace must needs be the children of the duell, for peace in sin, it is high time to awake them; yet by reason of their hypocrisy, snares, thefts, slights of life, such as use of contentious natures, do follow them: comme their doings. We need not now see to S. Pater Homer for hisiad in prescript of the shepherdes, seeing this our babbling age is so furnished with stumps, whose delicate names, pretence holines and least peregrines incitements doe to tickle the itching ears of a sort of giddy headed people; as they doe think thus rapt up into the third heaven.

Whereby they have hatched such a berrous, a howd of thorn, sphingate whoelpes, both dog whelps, & bitch whoelpes, half saints halfe Duels, with hese dissemblings heads, proud stomacks, with pull whoes, factious hearts,ASON faces, golden mouths, and smooth glowing tongues, as this lande before time was never troubled withall, some snatching curres that hiss, barking they barks; some barking whelps that would bite if they durke; some savages dandels much like the flattering butcher, who gentle claweth the Dre, when he intendeth to knocke him on the head. They take great pleasure and delight in comming to sermons, not as scholars to learne, but rather as Judges to control, being growne to dunci in manners; as variable in conditions, that it is rather for a cocke to please an hundred mouses, with one dish of meat, then a preacher to order one sermon to content a dozen heads: some would have matters of faith handled, some inquests against Papistrie; some bitches rebuked, some sharply bit, some gentle & calmly; all men other mens faults, but no man his own faults; and as they disagree in matter, so do they in form, some like ancient doctors, some new wises, some would have it polishe with logicke & rhetorike, and some call the perculable words of many wildsome: some would have style in sermons, and some a sobaine motion of the spirit: some
A Summons

Some would have long sermons, and some care not howe
short, and some are so baintie and coy, that they can bryde no
sermons. Thus what by the infectious sorne of Papistical
heretiques on the one side, and this pestiferous sect of Anabaptis-
tical heretikes on the other side, the Church of God is
greatlie troubled and disquieted, god order, the pale of our
parke, or Common-wealth broken downe: And the brace of
Child to beegry bought, in danger to be denounced of a sorne of
Wolves in lambs skins, and devils in mens bizardes, halfe
Papists, and halfe Anabaptists, who, though in some points,
they saine to differ in opinions, yet in desaving her Pautes
gouvernement, denying her yscrane in causes Ecclesiastic-
call, contemning her boke of common prayse, and the pub-
lie reading of the boke scriptures, with divers other points,
they saine to come together as brethren, and under a glorious
new of obedience, like unnatural childdren, who at the com-
mandement of an adulterous stepfather, are willing and res-
dis to shoot their woodes into their mothers belli, line gap-
ping for a day to bitter their malice: At whose bandes there is
no other friendship, or true heartes to bee looked for. But as
Nahus king of the Amoites, would have made with the
king of Abies, by pulling out their right eyes, so nothing can
relaxme, content or satissie them, except prying by the autho-
ritie of Ecclesiastical governement into their bandes. And ther-
fore certaine they are possessed with some great maker dawell,
they sype in sin, and it is high time to wake them.

For as much as heretofore their opinions have beene ope-
ned, their fantasies detected, their hereticks confuted, and their
arguments confounded. And yet neither reason can lead
them, authoritie move them, nor truth it self enforce them
to prade, to confess their errors, and amend their manners.
It is high time to tie them shorter for infecting of others: such
trees as loping, watering, cannot make fruitful, must be
cut downe. When gentile medicines will not helpe, the Phi-
sician must be bitter potions: when the grewed place can-
not be broken by plasters, the Chirurgion must lance it. So
taken lenitie cannot reclame them, severitie must correct
them: to thall we have more religion, and leste contentation.
Though our Saviour Chryst commanded to pardon our ene-
gies,
for Sleepers.

Prou. 17,15

Prou. 17,16

Prou. 17,10

1.Cor. 16,33

Heb. 4,9
meaning, some cruel as lions, some crafty as foxes, some ravenous as wolves, some envious as dogs, some lecherous as goats; and some filthy as swine: the most part either hypocrites, wicked liars, or ignorant of God; everyone in love with his own face like Narcissus: the higher soft condescending their inferiors with misting speeches, and the lower soft scornishing their superiors with grudging speech: it is said that a Camelon can transmute himself into all colours sable white, and our people have all conditions sable honeste: I think in hobomine was never more filthy, in Flanders more damnable, in France more lying, in France more dissimulation, nor in Jewry more hypocrite, than is now practised in England, and as god men would gladly have evil men amended, so evil men had rather have god men confirmed: the multitude of sinners have forsworn all the shame of sin, that common wickedness is taken for no private offence: there is such unmerciful bidding, oppressing, and wasting the poor, as though there were neither God to honor, nor devil to dread, heaven to hope for, nor hell to eschew: every one is more liberal now to abate to lend another his confidence, then his money, and his scrople of more credite than his soule, one crow will not commonlie pick out the eyes of another; but for money, one man will not strike to pick another to the hard bones, according to the Proverbe: Homo homini lupus est, part to man is no man, but a Wolfe: these people therefore are provoked with some bleed, they sleep in sin, and it is high time to awake them.

The glorie of the Romanes in old time, was to speake little, and doe much: of the Græces to speake much, and doe little: and of our dissembling Protestants to talke much, but leerie to amen nothing at all: our elders were rude in speech, and ciuitall in manners: we ciuitall in speech and rude in manners: they believed as Pagans, and liued like Christians, we believe like Christians, and liue like Pagans: they preach'd not the word, nor liue according to the word: the name of God is in our tongues, but his scare is not in our hearts: the Papistes doe call us Solidians, but our works declare us rather Nolliadians: we are like the Athenians,
infants, the more god we know, the better god we do: or pep-
er which is hot in the mouth, but cold in the belly: to wa-
ste in words, but store in deeds: to spoke by elles, but worke by
inches: we read of one Pambo, who after he had heard one
lesson, would hear no more till he had learned to practise that
one: we desire to heare thousands and yet frame our selves to
practise none: our preachers for the better instruction of the
people in al truth & godliness have painfully endeavourd them-
selves to beate downe the superstition of fasting, prays-
ers, and almes doves, commending the thing of itself as vera
pleasant and acceptable in Gods sight, but they understanding
(as it were) with their heads, upon a willfull negligence, have
taken occasion thereby to cast away both fasting, prays, and
almes doves, with fastes of the pope, and altogether. As Philip. 2.

gaine some preachers teach the people; at the hearing of the
name of Jesus to bow the knée: another sete dente it as
unlawfull to pende more reverence to that name, than to
God the father and the holy Ghost: the people hearing that
think he saue, to bow their knee to any of all the three. Thus
they make their libertie a cloke of licenesse, turne the grace
of God into wantonnesse, and the Gospel of Christ into
lasciviousness: they have changed worke into wordes, godly
devotion into base knowledge; and are become rather lopp
Gospellers, then like Gospellers: the Papistes were not to
zealous to gild their temples with gold, but our Protestants
are as negligent to gibe their soules with vertue; they were
benefactall and diligent both in decking the false dead pictures
of Saints, and leading the true lively members of Christ,
and welcome to condemne the one, and leave the other un-
done: they bled fasting from meates, we neither from meate
nor wine: they prased often, we &c. to other neuer: they
were bountifull to the pope, but we live on to our
selves: they worad of silent to merite heaven, but we
neither doe god so merite, noz pet of charite and doxe:
pea tree are come from blind scale to willfull wicked-
ness, and from superstition to no religion: for the word
is nowe grovne to this point, that if a man of godly
servant scale and devotion, doe accurse me orderly to fre-


A Simoons

quent the Church, he is accounted an Hypocrite: if he begins religiously to fast, and to pray, he is taken for a Papist; and if his house a good house for reliefe of the poore, he is called a meritorious, whereby fasting is despised, prayer condemned, and alms be detested: thus have we read off the Woes of Simon Peter, and are become in manners like Simon Magus, that walked with Philip as a disciple, yet thought with money like a wangling: Achab's wife would not put on pure apparel, but when she spake unto the Prophets, whereby assembling Proteants be never holy but at sermons: they hear and desire like Saints, but live and perform like devils, they can talk and speak boldly, whereby they seem glorious before men, but their works are naughty, and therefore obnoxious in the sight of God; whose outward behaviour is much like hollow without rain, whereby God himself doth mock with crusty cheese. These Hypocrites therefore are powdered with dust; they dye in shame, and it is high time it awake them.

Though the observing of the Sabbath day touching holy devices, doe belong to the Ceremoniall lawe, and shadowes which had an end in Christ; being therefore altered from Saturday to Sunday, yet, as the Jews did celebrate thefeir in remembrance of the creation of the world; so ought wee to observe and keep our Sabbath, in remembrance of the resurrection of Christ, and as a figure to confirm our hope in the resurrection of our owne bodies, and our spiritual rest in glory to come, as also for a remembrance of the better order to be used in the Church; that in resting from worldly worke, we may charitably assemble together, to the end the Lord by the preaching of his word may bless forth his worke in vs, to his owne glory and our salvation; but our Sabbath in manie places, is so dilisently subdued, as though it had bene rather obtained to serve Bacchus and Venus, the people being grown so careless, negligent, and licentious, to feast when they should fast, and play when they should pray, and laugh when they should weep for their miseries, as though there were neither God nor Devil, heaven and hell. As suerte sounde naturall affecion and
for Sleepers.

God will to his native soul and place of birth, to shew eneire God Christian to have a godly desire to the soul of his regeneration, and place of his new birth by baptism, which is the temple of God, the school of Christ, and nurse of Christians, to make open confession of his sinnes, and rehearsal of his faith; to entreat for pardon, pray for things necessary, give thanks for benefits past, to celebrate the sacraments, to hear and learn his duty and right way to salvation, to believe truly, live honestly, and walk blyghtly. If the ground yield not sap to the tree, it will soon seare and wither away; if the lamp be not fedde with oile, it must fade out: if any living thing be kept from nourishment, it cannot live; even so if the faith of a Christian doe not receive continual sap and moisture of the heavenly word, fedde with the oile of sweet promises in Christ, and nourished with the wholesome bread of life, it cannot continue, but consume and die: The seed of the Gospel must still be sowne in our hearts, or else we cannot reap the harvest of eternal life: where prophete faileth, the people perish. When the Lord of a manor appointeth his tenants a day to come to his Court, the rolles are laid open, the Steward is ready prepared to give the charge, the tenants are brestfull to come, attentive to heare, and diligent to execute their Lord's will: and if ane shall chance to be absent, or come after the charge be given, no doubt the Lord will be verie angerde, and set a fine upon his head: even so the Lord of all Lords, of whom and at whose will we have received and doe hold all that ever we have, both eneire, Sabboth dayke his Court, at his temple, Church, of house of pasture, his rolles the sacred bible is laid open, the Steward or Minister, is ready to give the charge and tell every man his duttie: and if ane of his tenants or people be absent an ot refuse to come, no doubt, the Lord himselfe will be verie angerde, or if they come after the charge, when service or sermon is done, they were as good not come at all: Againse, such a dutiefull tenant as doth to stand in his Lord's favor, I will now and then prepare and bring him a present, such as he knoweth his Lord knoweth, but no present is more precious in the sight of our heavenly Lord, then the psaltery, and thankes of
A Summions

an humble, penitent heart, and therefore he that will please him and stand in his favour, must often feed his appetite with such presents. The pages of a blind zeal, in time of darkness, would not stifle to rise by at midnight to publick prayer, fast with bread, water, suffer hunger and cold, run sometimes an hundred miles barefooted and barelegged, to see a humble image: but our professing Protestants having the true light of the Gospel, their prayer and devotion is saintly and cold as ice, and their disobedience greater than their fathers ignorance: when they come together, it is rather of compulsion, suitor of fashion, then of any godly zeal, much like a pulling, stubborn and sordid servant, that when his master calleth him, cometh grudging with a sour-moiling countenance, mumbling a dogs paternoster, and with lesser reverence then those three halpenny servants that Elisha hired, to bear him receive his tables. The Apostle St. Paul wrote, that so as much as man is the image of God's glory, he ought not in time of prophesying to pray, or to be a servant; and in another place, At the name of Jesus every knee shall bow: and the Apostle Paul, All knees shall bow unto me faith the Lord. The instant event and almost behaviour at prayers and thanksgiving, is kneeling: so prays Daniel, Paul, and Christ himself: but our people are grown to stubbornness, full of pride and will-will, that in stead of humility and reverence, they fall to kicke at them, thinking legone, and disdain to venture their heads in time of devotion, so hurt their caps, so to kneel at the name of Jesus, so working their joints, so lase up to heaven when they pray, so working their fingers. These people are therefore polluted with ducals, they steep in sin, and it is high time to awake them.

In times past, he that had learned the seven liberal arts, was Grammar the key of knowledge, Logick the rule of reason, Rhetorick the mother of eloquence, Rhythmick the sweet recreation of wearied minds, Astronomicke the secrets knowledge of nature and sciences of the heavens, Arithmetick the art of numbering, and Geometric to works by rule, compass, protract, and measure, he had obtained and gotten such a world of wealth and treasure, but in these
for Sleepers.

The eighth liberal science called Ars adolenda, the golden art of flattery, both wonne the goale, and steteth in fortunes lap, so that without skill in that arte, though never so well sene in the rest, a man shall hardly find means to shift in the world. Quo neceit simulare, neceit viure: These flattering clavbackes, students of bafore facce College, are no doubt, a most dangerous and contagious kind of vermine, as tolerable amongst men, as wolves amongst lambs: Ravens eate not men till they be dead, but these smooth gling Arch parasites with two faces, in one head, like Janus, two tongues in a head like Judas, and two hearts in a breast like Pagus, doe bate eat men quicke, and become so familiar with the superior sort, that they bring to passe even what they list, so as the world seemeth to be divided between the secret dissenter, and the open blasphemer. These parasites are therefore possed with some great captain Dial, they sleepe in sinne, and the Lord of his mercie convert them, lest they perisse themselves, or of his justice confound them, for infecting of others.

This land is also most vile corrupted with intolerable pride, with such a confused mingled mangle, and barietic of apish toses in apparell, everyday fashioning in new fashion, to deserve God's workmanship in their bodies, as great monstrous ruffles arched in the Driels licour, and set with instruments of barritie, dablets with great burden belles, as though their gutes were readie to fall out, some garded like Frenchmen, some fringed like Venitians, some their heads Turkish, their backes Spanish, and their walkers Italian, some their hair crept, and their backes written to make them look grimme and terrible, as though they had seen the Dial, with long daggers at their backes, to kill every one they meete powder then themselves, with such vain riot, excess and vain curiositie, that I think they have made a league with Satan, a covenant with hell, and an obligation with the Diuell to marrie his eldest daughter, they sleepe in sinne, and are as easie to be wakened as rejoined as the olde world was at the preaching of Noe, or the latter age at the preaching of Christ. Pride is the mother of hypocrisy, the excisme of devotion, the nurse of enui, and the fountain of
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of all vice: some was the cause why God did first give us apparel, not as badges of pride to feed the eyes of base gazing folies, but to cover our shame and keep us from cold: Quod superbus terra & ciuit, quod velle in uia gloriari, haec rector literarum uias, & opera mentis, in uias uirtutis, haec uia vellis eum.

Against our countrie is most horribly broken and overgrown with multitudes of dyshonest soldats, base lecherous whoresmongers, and librie intilling drabs, which vices doe so greatly offend both the Majesty of God, the law of nature, and the Common wealth, that the very stones in the streete could speake, they would erie out upon it, yet by means of greasing, borring, and corrupting of officers put in trust to punish them, it is no more accounted of, but a paste or game to laugh at, as though heaven and hell were nothing els but old wines cistors to scare and flatter children withall: these are (no doubt) possessed with Devils, they depe in shame, and it is high time to awake them. If atheistic warmakers would weigh with themselves, how God doth know the very secrets of the heart, and that of his justice he will leave no sinner unpunished, either in this world, or in the world to come, they would surely be afraid to doe that in his sight, which is so shameful, base and vicious and obious to be done in the presence of an honest earthie man: it is a thing most atheistic, and against nature, that a possessed Christian, an adopted child of God, a member of Christ, and temple of the holy Ghost, redeemed with his precious price, then by shedding the very heart blood of the base and only beloved son of God, should take that same base and member of Christ, and make it the member of an idol. Saint Gregory comareth lecherie to a serpentes fera, where the mouth is glutumine, the same prude, the sparkles athie words, the smoke an evil name, the ashes, penitent, and the end, shame and confusion; at the last (saith Solomon) whiteth like a serpent and Angellike an Ader. Whithermore, besides the shame of the word, it whiteth the goods, whiteth the body, desticheth the head, morticheth the life, and maketh a man slime in the light of God. The vice of wickedness in this manner, consumeth the breadth, justeth the body, polluteth the heart, confusion
for Sleepers.

the understanding, troubleth the senses, and without repentance, bringeth both body and soul into hell: And therefore if either the fear of God, the shame of the world, the desire to be in their right wits, to live in health of body, or to escape the miserable state of beggary may move them to repentance and amendment, it is now time to awake, be wise and avoid such horrible wickedness which doth surely merit a short life and a shameful death.

There was never more sincere preaching, nor so little following, so great persuasions to honesty and vertue, and so many given over to vice and naughtiness: so much exhortation to love, charity, and so many stained with hatred and enmity: we greatly complain of the unthankfulness of the earth, the corruption of the air, the unconstantness of the world, and time that flies so fast away, but we complain not against our owne selves, for whose sinfull lives the heathen nations doe wepe: we protest to be the followers of Christ, yet in Christ: an behaviour much inferior to the heathen Churches, that knew not God, who passed vs as furre in good living, as we paste them in good learning: we greatly delight to hear the name of Abraham's children, yet not so willing to kill one wicked affection that offendeth God, as Abraham was at his commandement, to kill his only beloved sonne. It is said that the Caffo and the Elephant being hunted, the one for the vertue of his gentiles, the other for his tooth: the Caffo bitech of his gentiles, and the Elephant finetheth a meane to weed out his tooth, and cast them away to save their bodies: but our people had rather both preacher and pulpit were set on a fire, than they would cast away their filthy vices to save both body and soul. The sea-man knoweth his tide, the Swallow her time, and the Crane her season, but our people are senseless: the tempestuous winds, the waves of the sea, and the very dews themselves doth heare and obey his word, but they dope so soundly in time, that neither the infinite and shame of the world can move them, nor all gentile admonitions allure them, nor the terrible threatnings of hell tormentures trouble them, nor the filthinesse of sin that formed so obious to the heathen unstable withdraw them, nor the continual preaching of all creatures under heaven persuade them.
them to repent and amend: Saint Anthonie being a man unlearned, had no other bokes but these, and he that can behold these excellent bokes, setting forth the wisdome and godnesse of almightie God, without praising and glorifying his name, is worse then a brute beast.

The Sunne, Moone and Starres by whose heate and light the whole worlde is nourished and governed, doe daily preach unto vs: The beautie of the heavens, the wholesomeesse of the aire, and the plentifulesse of the earth doe daily teach vs: the pleasant vallies, delightfull springs, and rich mines of treasures, doe daily instruct vs: the godlie fruitful trees, medicible herbes, and sweete fragrant flowers, more gloriously attired then Solomon in all his roialtie, doe daily admonish vs, sake the breakes of the field, the fishes of the Sea and the foules of the aire, and they will tell thee and say, we were all created and obtained for the use and profyte of man. Pea our Saviour Christ himselfe calleth daily upon vs, Yong man arise, Damned arise, Lazarus come forth, dead Sinner awake, but their cares are breathe, their mindes obstinate, and their senses without feeling: Saying then that God hath knocked at the doore of our conscience by so many and sundrie means, and of his mercy hath tarried untiling for amendment, it cannot be but great vengeance must needs follow, hainous sinnes doe call downe grievous plagues, every kingdom doth init itselfe within itselfe (that our Saviour Christ) shall be desolate: but England, by sects, factions, heresies and slaines, is desolate in itselfe: the Lord of his mercie defend it from that which followeth. If God so sharply punished one sinne in Adam and the Angles, what may we that have committed such a multitude of sinnes looke for? If we shall yield an account for euery idle word, what reckoning shall we make for such horrible offences both in wordes and actions? God is said to have sete of lead, but handes of iron, he commeth slowly, but when he commeth he paieth home: as one man smiting another, the higher he lifteth by his hand, the grea-
greater is the stroke; even to the longer that God tarryeth looking for amendment, the greater will his punishment be when it commeth. If we will not glorify his name in repenting and turning unto him, he will glorify himself in revenging and heaping plagues upon us: he is the God of judgment and Lord of vengeance, at whose word the viles heavens do tremble, the earth doth quake, and the mountains shake: he is a wise and a most righteous Judge, he searcheth the viles secrets of the heart and reins; he will not be mocked nor deceived, neither will execrable goe for payment in his sight: he is righteous and just in all his dealings, faithful and true of his promise, his word is always most certain and sure, yea and Amen: that except we repent, we shall all perish in our sinnes: those that refuse his mercy so lovingly offered, shall surely feel his justice.

To fall into sinne, commeth of humane weaknesses, but to lie still and sleepe in sinne, after so much teaching by his creatures, his wordes, his writings, his preachers, and his owne example, is proper only to the wattward impes of Satan, Sodom and Gomorrah, Tire and Sidon, the Ninivites and Queen of the South, shall rise up at the last day and condemn this generation: for if the doctrine and miracles which have been shewed amongst them, they had long since repented in sackcloth and ashes.

Though I be earnest, brave with me, I touch not those that bee good, and say too little to those that be naught: I appeale to God who knoweth these things to be true, and to the world, who cannot so shame deny them. And if I have said nothing but the truth, then blame not me, but goe about your owne amendment: for seeing that all which have so corrupted the Lordes way, and that such abomination is wrought amongst men, and the measure of iniquity heaped so full, it must needs follow, that the judgments of God are not fard off, no doubt, his bowe is ready bent, the arrows of his vengeance are drawn to the head, his fire is kindled, and his wrath is gone out.

Psalm.
out, and afraid to be poured upon the containers of his labour; and therefore high time to awake from slumber, when David killed Goliath, and committed adultery with his wife, she slept in sin, but being waked by Nathan the Prophet, he repented earnestly: when Marie Magdalene was possessed with seven devils, she slept in sin, but being waked by hearing the sound of Christ's Gospel, she lamented pitifully: when Peter forsook his master, he slept in sin, but being wakened at the crowing of a little cock, he went out and wept bitterly. It is a common blage in cities and great towns, to awake the people from sleep, and give them knowledge that night is wellnigh gone, and the day is at hand, either by playing of violins, or blowing of the trumpets, or singing of Psalms; and in the country villages, the cock is a necessary bird for the same purpose: even so the preachers of the word, as Walthe they have alreadie put to you, as trumpets they have sounded out the word of life unto you, as Bells they have rung out his heavenly will unto you, as Psalms they have sung his wondrous works unto you, and as Cocks they have crowed and warned you to prepare your souls for as much as the night or time of darkness is wellnigh spent, and the day of salvation is at hand: and as a little after midnight the Cocks doth crow a little while and then ceaseth: about three of the clock somewhat longer: and when it draweth somewhat nearer, the day is long and thick, even so in the time of King Henry the eighth, our English Cocks beganne to crow a little, and afterward in King Edward's days somewhat longer: but now in her Majesties happy reign, they have crowed above thirty years together: and now to warn you, that the night is past, and the day is even at hand, they crow thick and thick, and therefore it is time now or else never to awake from slumber, and to cast away the dews of darkness: while the husbandsmen slept, the enemy came and slew the tares among the wheat: while the holy Virgin slept without Sile in their lamps, the bridegroom came and shut them out from the wedding: so as much therefore as we know not when the master of the house will come, let us to the up and loath, lest he find us asleep.
for Sleepers.

Is he that watcheth and keepeth his garments of faith and charity, lest he wake naked, and men see his nakedness: watch (faith the Apostle) stand fast in faith, be strong, continue in prayer, andquit yourselves like men, for the time is at hand. Some learned men by certaine conjectures have painted out the time and season of the last judgement; alleging the Oracle of Elias, that the world should stand two thousand years before the lawe, two thousand in the lawe, and two thousand in the time of grace: and out of St. Peter, a thousand years with God, is but one day, and one day as a thousand years. And as in fire dates the Lord made the world, and reflected the seventeenth day, so within the compass of six thousand years he will gather his Church by the ministry of his world, and the seventeenth keep holy his everlasting Sabbath: againe that Henoch and Elias, the one in generation the other in computation in years, being the seventeenth from Adam, the first in not tainting of temporal death, as the other fire-fathers before him, was a figure of the last day, the second being taken up in a fiery chariot did presage the attention of the elect, meeting their redeemer in the clouds: hereupon they conclude that the world shall not stand above six thousand years; and to prove that it shall not stand so long, they allege the faying of our Savio; Christ, that for his elects sake the dailies of our affliction shall be shortened: againe where an angel Vriel answered Eedras about threes thousand and six hundred years after the creation of the world, that the time past was much more then the time to come: and where it was prescribed in the law, that about the evening of the first day the Sabbath should beginne. And as the Israelites were delivered from bondage by Moses in the first year, so shall the Christians be delivered from their wearisome bondage of this wicked world by Christ in the first yeare: then come they to aime at a certain yeare, comparing the time from the birth of our Saviour Christ unto his passion, being threes and thirty yeares, with the time that Luther and other godly men began to preach the Gospel, till the great persecution of the members of Christ in Germany, by the Pope and Charles the first, being
A Summons

the like quantity of yeares, and the time from his passion untill
the destruction of Jerusalem, a figure of the end of the world being
twelve yeares, with the time from the said persecution, till the
year of grace 1588, the like quantity of fifty years, they note
moreover, that in every seuen & nine yeares of mans life, called the
Chimeraian years, doe happen great alterations & dangers,
as diverse famous men have ende their lines in the same: as
Luther, Melancthon, Munster, and Peter Martyr, with diverse oth-
ers; so have there happened in every seventh age of the
world great alterations and changes, and in the said yeare
1588 the age of the world being divided by seuen marked sev-
seven times nine: again after seven times seuen, was alwaies
the yeare of Jubilee, hereunto agraweth an old Prophetes reci-
ected by Melancthon, and translated out of German into
Latin by Cyprian, and after englisht as foloweth:

When after Chrifts birth there be expired,
Of hundred & fifteen years, eightie and eight:
Then commeth the time of dangers to be feared,
And all mankind with dangers it shall fight.
For if the world in that yeare doe not fall,
If sea and land then peniuine decay:
Yet Empires all, and kingdoms alter shall,
And man to ease himselfe, shall find no way.

But leaving these learned men with their learned conjectures,
whose judgements are yet more tolerable than those mockers
which 5. Peter speaketh of, who shall come in the latter daies &
say, where is the promise of his comming for since 4. Peter pis-
ed, all things continue in that same estate wherein they were at the
beginning: and let vs content our selues with the words of our
faoure Chrift, of that day & hour knoweth no man, no not the
Angels in heaven, nor yet the son himselfe, saue the father only:
the day of the Lord will come as a thight in the night: as it was
in the daies of Noe & Lot, so shall it be in the day when the son of
man will come, they eate, dranke, married and were married,
and the flood & the fire came and destroyed them all: yet our lo-
ysing removers of a singular approbation to comfort his poore afflicted
members hath so warned us of certain signs and tokenes,
which should appeare before his comming, by the course whereof
we
for Sleepers.

We may easily conjecture the events following, as the coming of Antichrist & his false Prophets, rumors of wars, hunger and pestilence, persecutions and troubles, abounding of wickedness, eclipses of sun & moon, & the universal preaching of the Gospel; all of which beginning to bud, doe manifestly shew that summer is now; and as beholding a man whose eye's were dim, his ears deaf, his head bald, his face wrinkled, his hair white and hoarse, his back crooked, his legs two fold under him, his tongue to faltor, his teeth to fall out of his head, his blood to be cold, all these signs and tokens past already, all this foretells some have felt the smart thereof, and our present age can witness to many authors of tales, and brochures of devilish heresies, as was never heard of before in any age from the beginning: who hath not either felt or heard what rumors of wars, rebellions & bloodshed in all lands; for hunger and famine, Samaria, Jerusalem, and Sardis, with a number of other places, where through extremity they have been driven to eat, not only venomous beasts and their own children, but also their own children can testify; again, who hath not heard what wonderful strange eclipses of sun & moon, terrible blazing stars, glittering comets, dreadful conjunctions of planets, strange flashings of fire in the elements & alteration of the heaves, resembling as it were the countenance of an angry Judge; what raging and swelling of the floods, fearful trembling & quaking of the earth, horrible tempests, vehement winds, & unseasonable weather, what like some monsters, or other prodigious sights, contrary to course of nature, so as it threatens that all the creatures of God are angry, and threaten our destruction; all which no doubt are Gods Heralds of armies to shew unto the world that himselfe is not farre behind; against the universall preaching of the Gospel.

2. The Epistle of Antichrist and his cursed yoke, so as no Nation can
can lastly procure it selve, and say they have not heard the sound thereof.

And yet notwithstanding, such grievous abounding of all wickedness, that if the Lord should come quickly no

flesh should be saved: againe the earth it selve wearth weake and sable for age, and therefore is not so fruitfull as in times

past plants and herbes have luste vertue. Againe the pears
does now advices change their natural course, everie peace

by longe worth new risings, everie living creature liueth short
ter time then heretofore, this is called was decrepitu, and there

fore even by course of nature it must medes be that the day of

the Lord is at hand, that our redeemer is even ready comming
to judge the earth, to kepe his generall Parliament of refo-

mation: to search Jerusalem throughout with candle light, to

revenge the bloud of his servants, recompense their enemies

as they have serv'd them, and reward them according to their

wickedness: he commeth triumphing in mçsticke and hono,

accompanied with Angels, Arch-angels, and all the hostes of

heaven: he commeth with the voice of a fearefull trumpet, at

whose terrible sound the verie heavenes shall move, the seas

shall roase, the clouds shall rent, and the earth shall tremble

and quake: a conumfing fire shall goe before him, and a migh-
tic tempest shall be stirred up round about him: when great

Jericho shall be cast downe with the blast of Iouies trumpets:

when none shall scape fate but the house of Rahab the harlot,

which received the messengers, (that is to say) those penitent

sinners which obediently receive the messege of the Gospel,

when all soules shall be joined to their bodies, and gathered

from the four corners of the world, to receive inst reward cel-

lestall of infernal: when euerie one shall be called to yeld

account of his talent, how he hath imploied his wealth, wis-

dom, strength, or beautie, to the benefite and profite of his brethren,

how he hath ruled his affections, mortified his appetites, and

beheaved himselfe in his calling, when his obiedent children

shall be rescued from the wicked reprobates, and go met their

louing redeemer in the cloudes, of whome they shall hear that

sofull sentence pronounced with a cheereful countenance,

Come ye blessed of my father, inherite the kingdom prepared

for you from before the foundation of the world was laid:

when
for Sleepers. 41

when the wicked shall hear that dreadful sentence pronounced of their angry Judge, depart from me ye cursed into everlast

ning fire. prepared for the dwell and his angels; when they shall see and feel without them, the world burning with fire, within them the woze of conscience ever gnawing, above them their unapparent Judge condemning them, beneath them, the horrible confusion of hell tuments, prepared to de

our them, on their right hand, their enemies accusing them, on their left hand the cruel enemy ready to execute God's eternal sentence against them: then will they confesse (but too late) that the judgments of God are true, and say, did not we heare of this: then will they cry unto the Lord, but he will not heare them, and desire the mountains to fall upon them, but all in vain, they will not doe them so much pleasure, fire and brim

stone, fume and tempest, this shall be their portion to drinke, there shall be weeping, wailing, and gnashing of teeth, whole dolefull and lamentable groanes, horrible grievous groanes, deep hollow groane, terrible lothsome loakes, sorrowfull mourning complaints, sad melancholy thoughts, and heavy penitent con

ects, no tongue is able to express, for they go to live in perpet

ual torment, without remission, and bitter confusion without redemption: the dreadful place appointed for the execution of God's vengeance hath divers names in the holy Scriptures, most terrible to our senses, tending all to express unto us the grievousnes of punishment, as horrible darknesse, unquenchable fire, unsatiable hunger, and the gnawing of a woze; to signifie the miserable oppression and hurling down, it is called Infernum, a dungeon of God's wrath, or bottomlesse pit; to signifie the intollerable paine without ceasing or end, it is compared to a burning lake, the burning wherein is fire and much wood, and the breath of the Lord as a river of fire by firestone, death kindle it: it is also called Gehenna of God and himnum, which signifieth a vallie, right unto Jerusalem, wherein was a chappell where the Idolatrous Jews did offer sacrifice their children unto a brazen Image called Moloch, which being made hole enclosed them with the hollownesse thereof, so swel them, and lest their crying should move any to pittie them, they made an hideous noise, with tablets and drums; whereupon

Math.8.12. 1. Petr.2.4. 2. Petr.2.4. 1 Apoc.9.18. 1. Jer.10. 7. Jer.32.
A Summons

The place was called Tophet, thus will the Lord speak to his enemies in his wrath, and see them in his sore displeasure, when his faithfull obedient children shall past the Emperor's bounds, with their loving knees to top in telluric estate ever with Abraham, Isaac, and Jacob, with all the number of godly patriarchs, the godly fellowship of the Prophets, the glorious company of the Apostles, the noble name of Priests, with angels, Archangels, and all the host of heavenly powers.

The joys of heaven are pleasant joys, our eyes cannot see them, our ears cannot hear them, our hearts cannot understand them, no our tongues express them, as if a man should promise his horses a good banquet, they could imagine no other but plenty and water to be their best cheer, because they know no daintier dishes, even so the natural man accustomed to the pottage of lustful pleasure, his mind can invent no higher, to perceive, discern, or understand the things that be of God, so as the lustful pleasures of heaven, are hid from his senses. Seeing the wise men that came so far from the East, so far to seek for Christ in the pottage, it must needs be much more lustful to see him in his seat of glory; seeing, our vile corruptible bodies receive of his goodness so many benefits and pleasures to abate our wearieness in this wretched vale of misery, where every of his creatures are scarce as in their kind, no doubt our heavens shall in their palace, where we shall see him face to face, containeth marvellous great and lustful pleasures: seeing we receive so manifold comestible blessings in the day of sorrow and mourning, much greater shall our pleasures be in the lustful day of marriage, seeing the pistis and painfull pilgrimage containeth such things, much more shall we find in our heavenly paradise, when we shall depart from paine and miserie, to joy and felicity, when death, sorrow, and griefe shall be cleane taken away, and all tears wiped from our eyes. If a slepe passe man wandering alone upon the mountains out of his way, in the middest of a dark & tempestuous night, void of companie, destitute of money, beaten with raine, terrified with thunder, wearied with trauaille, stale with cold, famished with hunger, and weary in all kind of miserie, should presently upon a solitude
for Sleepers.

A lodging, be placed in a godly rich palace, with clear light, sweet fire, sweet smels, soft beds, dainty meates, pleasant company, and delightful musike to comfort and cheer him, who could express the lodgings of that poor miserable wretch, yet is it nothing in comparison of those unspeakable joys prepared for God's elect children in his heavenly paradise, where is no serpent to tempt us any more, but glory without comparison, riches without measure, day without night, life without death, liberty without the bond, solace without ceasing, and joy without ending: to which kingdom the eternal God, the Father, the Sonne, and the holy Ghost, bring us.

A Prayer.

Help Lord, for there is not one godly man left, the faithful are diminished from amongst the children of men, they do but utter with their lips, assemble in their double hearts, they are become abominable in their doings, there is no fear of God before their eyes, the Lord knoweth his own, and the Angel his masters' crib, but our people will not know the judgments of the highest. But the Turks, the Turk, and the Swallow, do know their appointed seasons, but this people is without understanding. Oh Lord, how wicked are these our bases, if the very Turks and Insidels had heard the preaching, and seen the wonders that we have done, they had long ere this repented and amended their times to our confusion: Oh Lord, we hear much with our ears, but our hearts remain still hard as flint stones, we rather led our fancie, than our faith: Lord correct and amend us, create in us new and contrite hearts, adore our eyes with the tears of true repentance, and give us grace in some measure to frame our lives according to thy heavenly will, that by the course which thou hast appointed for us in this vale of miserie, we may yet at the end, come to live with thee in felicite for ever, through Jesus Christ our only Saviour and Redeemer, to whom with the Father and the holy Ghost, these distinct persons, and one eternal God, be all honour, glory, praise, and thankes, so evermore Amen.
A Pattern of Pastors.

The Office of a Preacher is a dignitary of great reverence, honour and esteemation. The holy Ghost both call them the Angels of the Lord of Hostes, dispensers of his secrets, stewards of his household, and fellow workers with Christ himself. Gods trumpeters to sound out his word through the world, whose tongues are consecrated to instruct the ignorant, comfort the weak, edify the simple, defend the truth, confute heresies, pronounce life, pronounce death, advance virtue, suppress vice, and convert sinners unto Christ: a calling meet for the best sort of men, such as are endued with comely personage, a grave countenance, a bold spirit, and a manly courage, a good vertuous nature, and civil behaviour, a learned mind, and a fruitful tongue. The Priest's lips should preserve knowledge, that the people may seek the law at his mouth; about the skirts of Aaron's Ephod, were hanged golden bells, alwates sounding, to signify that preachers must be apt, able to sound out the word of truth; be must be no green plant, but hard timber well seasoned with knowledge and experience, to instruct, and teach soundly, profound arguments and reasons, to persuade and dissuade pithily, art and eloquence to stir up and delight pleasantly, discretion and modesty to order and govern politicely, not only apt to flourish in a pulpit, but able also to play his quarter staves, and defend his head Christ, especially in these dangerous days, when Satan is so busy in dividing of sects and heresies: he must therefore be well furnished with canonical authorities, prettie saylings, apt similies, fit comparisons, familiar examples, and pithie histories meete both for confirmation, persuasion, and decoration: for the multitude, as Horace saith, is like a monstrous beast with many heads, and like diversitie of natures, and commonly the most part ignorant and foolish, who, though the doctrine be newe to wholesome, yet without variety are some dull'd and wearied, so greatly is the nature of mankind with
nouelties, that without chang and varietie, nothing le
meth pleasant to his loathsome appetite, one kind of musecke,
though newer so suete, yet without varietie it is lothsome
to the eares, one kind of meat, though newer so dainty, yet
without varietie glutinous to the tast, and one kind of mat-
ter, though newer so well framed, yet without varietie is
meth tedious to the hearers, and for that cause were figures
first invented, to refresh the audience with pleasure: and to
this end serueth Metaphors, Fables and wise sayings of Po-
cets and Philosophers, which being rightly understood in sense
and allegorie, and aptly applied in time and place convenient,
carry very profitable lessons, to instruct unto vertue, and
godly iustice, and as it were to spoile the Egyptians of their
jewels; and so are the arts of Logick and Rhetoricke, very
necessary handmaids to discours, wherein are these things re-
quise, as well in a Preacher as in an Orator. The first,
intention to find out meet arguments and reasons, to prove and
confront every matter, whereupon question may arise. The
second, disposition, to frame and dispose the matter in right or-
der. The third, Elocution, to adorne and beautifie the same
with apt words and picked sentences. The fourth, a good me-
more, to preserve and keep such things as the wit hath con-
cieved. The fifth, pronunciation, which is a moderate and se-
me beuavior, both of voice, gesture and countenence, with a
comely motion of the bodie, and elegantnesse of speech, so as the
words doe agree with the matter, and the gesture with the
mind, whereby the hearers are as much moved and delighted,
as with doctrine it selfe. Demosthenes being asked what are
the first, second and third points of an Orator answered,
pronunciation: meaning that art without gesture is to small
purpose. Some speake suete, short and thick, every word
shuffling over in another's necke, much like the cackling of
Jackdawes: some are so fine and curious, as though currie
wood should be daugher in a balance, some wheate and pipe
to small, as though it were a pigge whining for his brea
tess: some look grim and scharne with the Welchmans nose,
the Italian thug, and the pretician Sereill, as though he
came to traye the audience; and some stand so long about in-
strating
for Pastors,

from the foules, as though they had forgottne the people had ane bodies, who doe no not so much edisse as sedisse, where- as a comely, grane and moderate behaviour in voce, gesturc, and countenance, with a cleane sensible tongue, to deliver his wordes plainelie, distinctly, and modestly, with discretion to order the matter aptlie, pithily and breflie, both beskt instruct, sainely and most edisse.

A good Preacher also must be wise, circumspect and discreet, in chusing the sed most fit for the soule: remembering that as little children may not alwaies be fedde with vineer and sharpe sake, but rather with milke and sweete pap: so though sometime it be necessarie to hauke and molke the hard stone affections of mens hearts, with the rigou of Gods severfull judgements: yet rather to water them often with the sweete comfortable dew of his mercies in Christ, according to the wise Phisician, who tempereth his bitter medicines with sweet drops: he must not be high minded, wise in his own conceit, no curious in taking offence at every little trifle, but charitable in judging the best of all men, and patient in bearing the infirmities of euill men, for commone quietnesse sake: for from the beginning, the Church was never either so ripe in knowledge, or purged in manners, but that great imperfections remained. In the houses and families of godly Patriarks were alwaies some wicked impes. Amongst eight persons in the arke with Noah, was one naughtie puke. Amongst the twelve chosen Apostles with Christ himselfe was one Judas: and therefore, as if in Sodome there had bene found but ten good men, the whole Cittie, had bene saved for their sakes: so though some of the fellow ministers lack grace to live as they ought, yet would charitable rather beare with some bad, because of the god, then openly to deface and discredite their brethren, because of some bad: The spirit of wisdom, is loving a gentle.

The Apostle S. Paul would not have those that are endued with greater gifts to disdain their brethren having lesser, neither an elder rebuked rigorously, nor accusation receivd against him under two or three witnesses: But so as much as we are all fellow servants, and none of us without his imperfections, he would have one to suffer and bear the weakes- nekke.
A Pastor.

First, to be another, and to help and comfort another, that no thing be done through love and liking only, but in meekness of mind, receiving one to bear another better than himself, and after we have done this, little of gifts, and difference of administrations, as every one hath received the gift, so one to minister to another, every one to meddle with his owne business, knowing that every one shall bear his owne burden, and receive his reward according to his owne labour; lest when none, to take heed least he fail: for his brother, whether he stand or fall, that pertaineth to his owne master, who hath worth not his gifts alike unto all men, neither will he requite talents where he gave but one; to whom much is given, of him shall much be required. Some are endowed with wisdom, knowledge and judgment, to discern truth from falsity; some with utterance, memory and boldness, to instruct with tongue; some with godly devotion, Christian charity, and honest disposition to teach by example of life and conversation: he that carrieth lykes and master, may be a good master, though not so expert as the master of the building: he that diggeth the ground, may be a good gardener, though not so cunning as he that knoweth the knot: he that cutteth the timber may be a good carpenter, though not equal to him that continueth the house: Even so the meaner sort of ministers being honest men, walking in the Lord's vineyard in some measure, whether it be by writing, reading, or speaking without book, may be a good preacher, though not so fit for the pulpit as those which are indeed with greater gifts: and good doubt, their diligence in doing the best, shall be accepted with the same who does obligation. Though the Fletcher want strength to hew the bow, yet is he's special means to further shooting: though the Smith want skil to hold the plough, yet is he a necessary instrument to help forward the work: though the weaver cannot cut out of silk, yet is it needful to make harpe the knife: so, though some want the gift of eloquence and boldness to instruct by preaching with sound, yet may he be a profitable member in the Church, by teaching with penne: for God is loving and gentle, and saith in God part the god will even of the poorest and simplest.
for Pastors.

simplest of his children: pardoneth their imperfections, accepts their obedience, and rewardeth them as liberally as the greater;

A good Preacher must be careful to keep in credit the authority of his office, not to bare in doctrine from his selfe: low labourers, neither to minisier any matter amongst the ignorant people that may have contention or discord. Finally, he must be a man of honest life and conversation; for none can effectually teach the way to die well, except himself be such a one as lieth well. The Priests of the old law were chosen without blemish, to dignifie their lives without blame. The Apostle would have them well tried to be honest men, and of good report, before they be admitted into that revearend function. He that will practise in teaching, must labour with both hands, or else as fast as the one doth gather, the other doth scatter: as the one build up, the other pull downe: he must have both亟 and thummin, knowledge and vertue, persuasion in wordes, and example in deedes, to thunder in doctrine and shine in life and manners. True Christian religion consisteth not only in bare preaching and dumbbe hearing, but rather in devout praying, vertuous living, and charitable working. It is naturally grafted in man to speake holyly, praise god layinges, and desire rather to know much, then liue well. Knowledge (no doubt) is a godlie gift, and a great blessing of God: yet knowledge without vertue, or learning without god liuing, are nothing els but as tres without fruit. At the last day we shall not be demanded how much we have known, but how well we have lived. What aualceth it a man to be able to define what faith and repentance is, not seeing Gods holy spiritte working faith and repentance in his owne heart: or to tell a faire smooth tale in wordes, and yet stammer in his deedes, or to have all the Scriptures and littie layings of Philosophers at his fingers ends, yet want grace to live accordingly? Or how is he able to governe others, that hath no power to governe himselfe. Unto the ungodlie God, why doest thou preach my lawes? or taketh my testament.

Exod. 31. 5.
Mat. 10.
Gal. 2.
Ephes. 4. 14.
Heb. 6.
1. Tim. 3.
Titus 1.
1. Tim. 3.
Levit. 11.
Titus 2. 7. 8.
Mat. 21. 5.
Acts 10. 4.
Mat. 25.
1. Tim. 3.
Psalm 50.
in thy mouth, whereas thou hast it to be refused: he that
implodeth his tongue into vertue, and his deses into vice,
is like him that carrieth treacle in the one hand to ruin death,
and poison in the other to take away life. A wicked liver
though his tongue be never to plaesible, yet the infamous
of his life beacieth all his doctrine and other gifts whatsoever:
so if one praise that which he faith, a number will blame that
which he doth. A teacher without vertue, is compared to
a painted fire without heat, or a faire visage put on a deformed
face: or the shipwrights that made Noahs Ark to save others,
yet perished in the flood themselves: or an idiot standing
by the sea side, and seeing strangers passe by in danger of
the tide, crieth out unto them, away, away, the tide commeth:
who looking backe, and seeing the hole stand still, begin to
say one to another, surely, this fellow doth but cast, so if it
were so dangerous as he faith, he would certainly make more
half away himselfe. Saint Jerome faith, Magna est voluntatem
Domini facere, quam nosse. A vertuous liver though he say litt-
le, yet is he a good preacher, a good piller in Gods Church,
and a right Lay mans boke, whose honest life, is a seal to
confirm his doctrine.

Gods building is compared to a stone wall, the fagg-
isters and pinckers, unto squared stones framed on each
side, and the people into little ones filling up in the middell:
and if anie of the squared stones chance to slip downe, a
number of the little ones will follow: even so, if the fagg-
ister or teacher chance to fall, the people will fall af-
ter by heapes, yea if the one doe but limpe, the other will
half right downe, and therefore they especiallie must have
their rough knobbies of vices betweene away, and bee closelie
joined together with the most of vertue and concord, not
onely in respect of themselves, but also of the common peo-
ple, whose affections even by nature, doe give moe credite
to their eies, then their ears, and be moe aptly led by exam-
ple then by persuasion, and therefore moe anie thyd deceased
without words, then words without deceased. That good Em-
peror Alexander Severus, having sent to the Orient to instruct
him in Christian religion, would often say, that the concord,
humility,
for Pastors.

humblest, patience and charitie, which he saw amongst the Christians did more move and stirre him up, to believe that Christ was the Sonne of God, then all Origenes vehement and learned perswasions.

To conclude, a good Preacher having a good living, must be a good housekeeper. Peter was three times commanded to feed his flocke, that is to say, by the judgement of Saint Barnard, with sound doctrine, honest life, and good hospitality. When John Baptist sent his Disciples unto Christ, to ask if it were he that should come, or that they should look for another, he bad them goe againe and tell John, not onely what doctrine they had heard, but also what woorkes they had done, who did both fed the fowles of his chespe with heavenly doctrine and example of vertuous living, and their bodies with materiall fad of bariy loaves and fishes, which did more winne the peoples heartes, then all his wonderfull miracles and divine sermons which they saw and heard. A number in these our daies doe heare a great name of singular Preachers, with fine eloquent tongues; but we finde not those good olde Parsons that were wont to preach in the plurall number, by example of good vertuous living, and charitable hospitality. The people doe heare much, but the poyse cannot finde there old reliues: laping Preachers are good, but doing Preachers are better, happy is that church where both hitteith in one man. But whosoever will marke it, shall finde that a meane learned Parson of an honest conversation, keepeing a good house in his parish, shall persuade and prouise more in comming to one dinner, then the best Doctor of divinitie which kepeth no house shall doe by preaching of a dozen solemn Sermons. And that Gentleman who kepeth a good house in the countrie, shall bee in better credite with the people for his liberalitie, then the best Doctor of lawte in England for all his eloquence. Why is by daile experience, that the Commons are not so lusting, truster and obedient to their superiors, as they have bee in times past, the chiesse cause whereof (no doubt) is this: whereas heretofore they have found good chears to satisfie their hunger,
A patterne

get they nothing now but faire houses, and faire words, without either care of their cause, or filling of their maws. It is a true proverb, That the gate of the Magistrate is shut against the sufler, there the heart of the subject is shut against the Magistrate.

Touching the younger sort of ministers, it is a dangerous thing for them to be ripe to some, and presume to venture upon weightie causes: such sellewilled, and selfe learned, become hurtful members in the Church: where wise men can hope moderation and order, such rash fools, through ignorance fall often into errors. It is an old proverb, the more tole the more impudent: ignorance hath always the boldest face: empty vessels make loudest sound, and such as have least to say, are commonly most bold to speak, none so forward as blind bapards. Unskilfull Hiercian blush'd not to trouble Mercure with his rusticall dances, before whom, cunning Orpheus was ashamed to tune his Harpe: such arrogancie (no doubt hath) beene a great hinderance unto learning. Panis might have come to wisedome, if they had not thought themselves there alreadie: There is a certaine foestlight, unto which curious yeares can never come, till age bying discretion: our judgements are but weak, our appetites variable, our senses deceitable, and our desires unprofitable, the sailes of our life are short and null, and the knowledge we learne in long time unperfect, and full of errors: for as it is proper to God only not to erre, so is it natural to man to erre, to hit the truth. And therefore young men cannot be wise of judgement, because wisedome is gotten by experience, and experience in long time. Truth is called the daughter of Time, Time the mother of truth: he is wise that can perceiue his owne ignorance. Saint Barnard alloweth better of him that humble confesseth his ignorance, then of him who provoketh presumption of his knowledge: It is more tolerable (saith D. Some) to open the Church doors to a simple minister, then the Pulpit to a presumptuous preacher: the ignorant are null, the negligent worse, but the impudent are barefaced worst of all. Saint Paul would take upon him, to know nothing but Christ crucified.
Peter, 5:7.
Eccle. 6.
Eccle. 8.
Ezay 3.

James 1.

Peter, 5:7.
Eccle. 6.
Eccle. 8.
Ezay 3.

Christ himself remained thirty years in vertuous living, before he began to publish his doctrine to the world, so that he was a vertuous teacher and must first win the name of a vertuous man. As deep waters seem not to run because of their stillness, so when art and learning is planted in a vertuous nature, he crowded not in to utter his suffe, till age bring experience, and such in time become ancient grave fathers of profound judgment, who having skill to discern, cunning to instruct, and discretion to govern, are men only fit and must for such a reverend function and chargeable office, as a publike preacher is. It were much better for the younger sort of ministers to beare the pulpit, and give themselves to distinct reading of the holy scriptures and godly homilies, and catechising, which is a very profitable kind of teaching, till age bring discretion, and learne to spake last, and live better; but they are so greatly delighted in...
A Patterne

in hearing themselves speake, that they disdaine the publick reading of the holve Scriptures and condemne it as a thing intollerable, as though it belonged not to the preaching of the gospell, which is nothing else but to teach and instruct the people in faith and god manners; and whether it be done by writing, reading, or speaking without booke, so they be taught, the spirit of God doth worke effectually, as well by the one as the other, though not in like measure: when S. Paul did write unto the Romans, no doubt he preached unto them; when Elders read Moses law unto the people, no doubt he preached unto them; when Barueke read Isaias sermons unto the Israelties, no doubt he preached unto them: when John read the whole law before the congregation, no doubt he preached unto them. Moses had in euery Citie those that preached him (faith the EvangeUist) being he was read in the Synagogue euery sabboth day; the Apostle S. Paul exhorted Timothy to give attendance, as well to reading as expounding doctrine, charged the Thessalonians that his Epistle should be read unto all the brethren the saints, and taught the Ephesians that by reading of his Epistle, they might know his understanding in the mysterie of Christ. Trentian called the reading of the Scriptures the feeding of our faith, the Evangel faith, they were written for our learning that we might believe and live, and are so plain and easy (faith the Psalmist) that they give light and understanding even to the simple: whereas in Saulsour Christ hath plainly revealed unto us his fathers will, and made his name manifest unto men: happe is he that readeth (faith he) and those that heare and keep the prophetye of this booke: and if the holve Scriptures seame darkie or hidden to anie (faith the Apostle) it is onely to those that are lef, whom the God of this world hath blinded: I think verily that a mans conscience is more moved, better edified, and soundlier satisfied by the onely words of the text distinctly read, then by long tedious discourses of mens invention, and more profited by reading of one godly sometie, wherein the truth is plainly opened and pronounced, and faile pertine confesed, being well penned in god Pechie and order to help the memory, then by a dozen of such verball unlearned and contentious sermons, as daille proceed from

2. Eshaas 8.
Eloas 22.
Deut 31.
Barueke 1.
Isaias 36.
Jer. 15.
Jer. 15. 11.
2. Thess. 3.
1. Thess. 4.
Eph. 4.
Teutin.
John 10.
Psalme 119.
John 17.
Aposct.
Z. Cor 4.
from our yong fantastical youths, which by wresting, adding, and diminishing at their pleasure, doe rather engender malice and sedition in the hearts of the hearers, than work any good effect. The word hath not edifie the listener because the eye of the speaker is turned down to the book, but rather the book is a means to keep the tongue within compass of truth, and sure it were much better for the people to be but meanly fed with godly wholesome diet, than full upsat with meat infected with poison; cause household bread is more healthful than fine manchet nipt with gruel; as of sound and godly knowledge, with meekness, charity, and true devotion, I wish they had more then they have, so were it better, that of such knowledge as makes these base talkers and contendors to swel so big, and seeme so wise in their owne conceits, they had less then they have: they scarce not for too little, but rather surfeit with too much.

Teaching our women preachers, I blush in their behalf, in calling to mind the many metastases of that for in this our wicked age: women are taught in the holy scriptures, not to imitate their grandaughter Eve in usurping the office of teaching, or rather the example of their siste Mary, in grudging against Moses, neither such proud Isabell, as boldly dare usurp the name of a Prophet; to become the servants of God, neither such idle talkers and base bores, as wander about from house to house speaking things which are not comely, whose ears itching for novelties do get the a hearape of teachers, after their own lusts, ever learning, never able to come to the truth, having a multitude of godlines, but have denied the power thereof, neither to pommep themselves in gosseons attire like proud lecherous Venus, or Helen of Troy, who were more honored for their beautie, than their holie life, but in the fear of God to learn in silence with all submission, if they doubt of anything to ask their husbands at home, to deck themselves with the modest sobzette of Anna, the humble obedience of Sara, and the blameless charity of Salome: not boldness in women, but blushing is the right colour of virtue. Finally the Apostle exhorted all men to avoid strife and contention, and study to be quiet and agree together, because we are brethren, brethren by nature,
A Patterne for Pastors.

ture, brethren by calling, and brethren by religion, having all
one God to our father, one Catholike Church to our mother,
and one Jesus Christ to our redeemer, all branches of one vine,
thepe of one fold, and fellow servants of one house, all part-
takers of one baptism, one faith, and one hope of salvation. Let
be therefore as one to another, as Abraham said to Lot, I pray
thee, let there be no strife between thee and me, neither be-
tiding thy heartmen and mine, for we are brethren. Oh how
god and pleasant a thing is it (saith David) for brethren to
dwell together in unity, by this shall all men know you to be
my disciples, (saith our Saviour) that you love one another as bre-
thren. It is written how the mother of Senea, seeing two of
her sons having their daggers drawn in their hands, the one
ready to slay the other, caught them both in her arms and to-
red them by breasts, my dear children, what do you, bebeld my
breasts that nurtred you both, you are brethren: even
to the Church of God, which hath nurtred you with her breasts,
and brought you up in the knowledge of the truth, most ear-
nestly doth desire and beseech you with her tears, that as you
still have her continue your loving mother, you will be kind
and gentle one to another, and live together as brethren, agree
together as children of one mother: some together as stones
of one building, grow up together as limbs of one stocke; hold
together as members of one bodie, and one helper to heare a
not her burden, as fellow laboures of one woake, that
with one heart, one will, and one voice, we may
together praise, honor, and glorifie our lo-
ning Redeemer for ever, Amen.

FINIS.