

THE THIRTIETH SERMON

WHICH IS THE SEVENTH UPON THE FOURTH CHAPTER

- 26** But the Jerusalem which is from above is free, which is the mother of us all.
- 27** For it is written, be glad thou barren which beareth no children, break forth and cry thou that travellest not: for the desolate hath many more children than he that hath a husband
- 28** And we my brethren, we be children of promise, after the manner of Isaac.
- 29** But like as then, he that was born after the flesh persecuted him that was born after the spirit: even so is it now.
- 30** Nevertheless, what sayth the scripture? Cast out the bondswoman and her son: for the son of the bondswoman shall not be heir with the son of the free woman.
- 31** So then brethren, we be not children of the bondswoman, but of the free woman. — ^{<480426>} GALATIANS 4:26-31

WE HAVE SEEN this morning that many do boast themselves to be faithful, pretending falsely to be God's children, and are so taken to the worldward, who notwithstanding are but bastards, and God disclaimeth them, because they have corrupted the good seed which is the pure doctrine, whereby we be begotten new again to be made partakers of the free adoption whereto God calleth us. Then all that we have to do, is not to be counted to be of the Church, except we be of the pure and sound seed, that is to say, except we follow God's word without any corruption or mingling. And for this cause doth Saint Paul bring us back to the heavenly Jerusalem, that we might know who is our mother. Truly to speak properly, such as pervert the natural sense of the scripture are not the children of God, and all their crying and calling upon him as their father, is but stark lying and hypocrisy. Howbeit forasmuch as they be taken to be of that degree: Saint

Paul discerneth them out by their mother, to the end we might know which are God's true and lawful children and allowed of him. For the name of the Church is oftentimes pretended at all adventure, and in these days the Papists make a buckler of it to shield their errors withal. And because the holy scripture is against them: they think it may serve them for a covert, that they (as they ween [*think*]) have the Church on their side. Yea but Saint Paul telleth us that we must be wise to discern which is the true Church. For the Jews had color enough to show that God had his abiding place in Jerusalem, because he had chosen it out with assurance that he would rest there forever, (^{<19D214>}Psalm 132:14) as we have seen this morning. And yet notwithstanding the very same Jerusalem became as a den of thieves, because our Lord Jesus Christ was crucified there, and the Jews were for their unfaithfulness cut utterly off from the house of God, because they had endeavored to the uttermost of their power to abolish his truth. Though the name of Jerusalem had erst [*formerly*] been honorable: yet was it then had in reproach and disdain both before the Angels and before all the faithful. Even so at this day we ought to consider well which is the Church, to the end that we be not children of a bastard seed, and so God shake us off and banish us out of his house, for pretending his name so falsely through hypocrisy before men. Indeed it is a very excellent honor that God giveth to his Church, in saying that she is the mother of all the faithful, and it agreeth with Saint Paul's report in another place, (^{<540315>}1 Timothy 3:15) where he saith, that she is as it were the pillar that upholdeth God's truth in this world. Not that the truth hath any need to be maintained by us, which are inclined to all lightness and unconstancy, and which have nothing in us by nature but untruth: for what steadiness is there to be found in us, to say that God's truth should stay upon men? But because that of his infinite goodness it is his will to have his word preached here beneath, and he hath committed the charge thereof to such as he calleth thereto, in respect whereof the Church is called the mother of us all. For as our Lord Jesus Christ telleth us, we have but one father, which is God, (^{<402309>}Matthew 23:9) yea and he is the father as well of our bodies as of our souls. Howbeit God is our spiritual father without having any make, and yet notwithstanding he begetteth us into the hope of eternal life, and that is by the means of his Church, whereinto he hath put the said incorruptible seed, according as he saith by the Prophet Esay: (^{<235921>}Isaiah 59:21) My word (saith he) shall be in thy

mouth, and continue with thy children from time to time, and with all those that shall come of thy race. Thus ye see how God intendeth to govern his faithful ones, namely by his word, which he maketh to be as a pledge and inestimable treasure of salvation in his Church, to the end that we should be begotten and nourished with it. Therefore (as I have touched already) we have need to be so much the more skillfuller in discerning the Church. For seeing it is the mother of God's children, the name of it ought not to be dishonored and trampled under foot, nor yet defiled as it is seen to be nowadays. There is not a more common treachery than to put forth the name of the Church to deface and darken God's truth. For whereat do the Papists aim nowadays in vaunting with full mouth and full throat that they be the Church, but to stop God's mouth, and to thrust his word underfoot, that it might no more be spoken of, and that in the meanwhile the things that men have forged after their own liking, should be received without any gainsaying, and sticke to and obeyed? We see then that men which are but earthworms and rottenness, are put into the balance against God, and all under pretense of the Church. But here Saint Paul warneth us to seek the Church which hath the pure doctrine whereby we were adopted of God to be his children. Now I have told you heretofore, that the whole matter lieth in our being ingrafted into the body of our Lord Jesus Christ, and also in our acknowledging that we be accursed by nature, that all our works are but filthiness, that the Devil holdeth us subject to his tyranny, and that there is none other help for us, but that God should receive us to mercy and pity. Therefore let us go into God's house by the said gate, that is to wit, by acknowledging that there is none other way for us to get in but by the only mere grace of our Lord Jesus Christ. Thus ye see how the Church doth breed us and bear us, verily even by the foresaid incorruptible seed. Now that we may fare the better by this text, we have two points to mark. The one is that we must not be like these fanatical fellows, which think they may be faithful without readings or preachings, bearing themselves in hand, that the holy Ghost ought to reveal himself to them by dream, or I wot [*know*] not how else. And in good sooth [*truth*] they despise all doctrine, and (to their seeming) all instruction is but as an Apsie [*A, B, C's*] for young children. Let us beware that we let not ourselves loose after that fashion by the means of Satan and of his wiles. But if we covet to be counted God's children, and to have the true mark whereby we may be known before the Angels: let us suffer ourselves to be

taught, and let us keep the order of the Church with all reverence and lowliness. And so the greatest sort and such as are exalted to any degree of honor, ought always to be thoroughly persuaded in themselves, that the greatest dignity which is possible for them to have, is to be children of the Church, yea though they were Kings and Princes. For he that exempteth himself from that state, doth utterly renounce God, and cut himself quit off from all hope of salvation. Therefore mark it for a special point, that so long as we be in this world, we must endeavor to profit in God's word, because that that is the place where all our spiritual life lieth: and that like as God hath begotten us again by it, so also we shall be fed by it to the end, as by the only food of our souls. Then let us not be so proud and presumptuous as to despise all teaching, as though we had no more need to be scholars. But let us from day to day receive that which is told us, and by that means let us become true children of the Church. Thus much for that point. The second point is that we must discern, and not be as beasts that are driven over marishes [*marshes*], and overthwart the wide fields: but consider which is the Church, according as God hath imprinted certain signs of the Church, which signs will never deceive us. Therefore when we have God's word preached unto us purely without any mingling, so as there is no corrupting of the Gospel, but we be led wholly unto God to seek all our welfare in him, and keep the way which is shown unto us, which way is our Lord Jesus Christ, so that we being rid of all pride and overweening [*high opinion*], do suffer ourselves to be clad with the clothing that is offered us in our Lord Jesus Christ, and repose all our glory there, I say when we have the doctrine after that manner: then is it God's house and Sanctuary, then is it the true Church and our mother, and we may be well assured that God also avoweth and accepteth us as his children. That (say I) is a most sure and infallible proof, at leastwise if we become not brute beasts willfully, as we see many do, who shut their eyes and stop their ears, and bear themselves in hand that they be safe, if they can once pretend the name of the Church, to hide all their abuses and trumperies, and the illusions of Satan with it. Wherefore let us not be so beastly by our own willfulness: but let us consider whither God sendeth us to be truly regenerated by the seed of his word, and to be fed with it as with our only food. And for the same cause also is this text of Esay (<235401> Isaiah 54:1) alleged, God speaketh not at random to some multitude that might vaunt themselves to be the Church, but only to the

flock that should be left, after that the Jews had been horribly run astray and scattered asunder, as we know to have happened unto them. Surely at the first sight a man would have thought that God had utterly banished and abolished his Church out of the world: and yet notwithstanding he had gathered together a small number of them, and those are called the remnant of the free election. For which cause the Prophet Esay (<230109> Isaiah 1:9) saith, that such as are redeemed and unfeignedly [*genuinely*] returned unto God, to rule their life obediently after his word, are the children of Church. And here we have to note by the way, that the Church triumpheth not in this world, neither shineth with so gay and stately pomp, that men might be ravished at the only sight of it, so as they should submit themselves unto it: but that it is most commonly forsaken, and as it were disfigured, and that is a point well worthy to be marked. For whereas the Papists brag that they have the Church on their side: how are they able to do that? They must needs bring some evidence. But they allege not aught [*anything*] save their riches, (<401010> Matthew 10:10) their authority, and the great pomp and bravery that is among them: but those are not the things that God will have his Church known by. For we know that our Lord Jesus Christ will reign here in the thickest of his enemies, insomuch that the lesson which he taught his disciples must always be verified upon us, that is to wit, we shall be forsaken and despised of the world, men shall blear out their tongues at us, and we shall be so troubled and vexed here, as we may not seek for any peace or rest here. Now then, whensoever any man talketh to us of the Church, let us bethink us well of the thing that Saint Paul telleth us here. For he likeneth the Church to a widow, which is all alone in her house and hath neither succor nor help. The world forsakes her, no man makes account of her, she is as good as half dead and buried already. Nevertheless God saith that she shall be set afloat again, and that she shall have more children than she that is married and is in credit and reputation. This lesson must we (I say) put in ure [*remembrance*] nowadays when we see the poor Church so trodden under foot, and the enemies thereof in such pride or rather madness, that they set up their crests and triumph over us, as though we were no better than dust and smoke. When we see such things, let us wait patiently till God gather together those whom he hath chosen: and let it content us that he avoweth us for his children, though the world disdain us, and shake us off after that sort. Ye see then that we must not bring eyes full of vanity, to discern

which is the Church, as they do which will have nothing but pomp and great outward shows. But contrariwise let us consider that god will so afflict his poor church, as there shall not appear any beauty or shape in her to the worldward, but rather utter desolation, yea (and as we commonly see) every man shall rise up against her. But howsoever she fare, let it content us, that God gathereth us to him as his children: yea and let us mark, that when we be called by the pure doctrine of the Gospel, we be made fellows with all the fathers whom God chose under the Law, with all the holy Kings and Patriarchs, with all the Prophets and Martyrs, and finally with all the faithful ones that have been since Abel to this day, or which shall be to the world's end. No doubt but the Papists will brag enough of their multitude: yea, but we see that the Prophet laugheth all of them to scorn. And why? We must always discern which are the [true] children. For what else are all the Churches of the Papists than Brothel houses of Satan? All things are infected, nothing is there but filthiness, God's service is there utterly marred, and to be short, there is no soundness at all in them. The Papists therefore for all that ever they can pretend to make themselves God's Church, are but misbegotten Bastards, as they that are tied to the Brothel house with their mother that Synagogue of hell.

Ye see then how the case standeth and it is not I that doth say it, but it is the Prophet Esay that speaketh so, and Saint Paul who is a faithful expounder of God's meaning, confirmeth the matter. Wherefore let us learn to join with the true children of God, which have the infallible record of the holy Ghost, and not follow the greater throng, but let all these wretches go, which cast themselves willfully into Satan's snares, and wander like brute beasts without any discretion. But by the way we have to mark, that such as are the children of the Church cease not to be our fathers, insomuch that besides the common brotherhood that is betwixt them and us, there is this moreover, that by their means we be begotten in the word of God, according as it is said that we be Abraham's children, and the true Israel of God, (^{<480616>} Galatians 6:16) as if we were descended of Jacob's race. Therefore we have those for our fathers which are our brothers too: and all of us together are the children of God and his Church. For whereas our Lord Jesus Christ is in very deed the only son of God: he is to this end called our head, that we being knit together in him, and

becoming members of his body, might be held and taken for God's children, becoming that thing by free adoption, which we be not by nature. And Saint Paul telleth us, that this befalleth us *by promise after the example of Isaac*, to express that we must not have any vain confidence in our own deserts, or in any virtue that is in our persons, but be utterly void of all pride, knowing that all the worthiness which we have, cometh of God's mere grace and free gift. Thus ye see that the thing wherein we differ from the bastard children which boast themselves falsely of God's name, is that whereas they be puffed up with self-liking, and delight in their hypocrisy, and are always prating of their freewill, of their meritorious works, of their satisfactions, and of their virtues as well cardinal as theological, as they term them, and (to be short) have nothing in them but pride: We on our side stick to the promise, that is to wit, that God having looked upon us with mercy, hath drawn us out of the dungeon of destruction wherein we were, and by his Gospel told us, and assured us that he will be our father, and that an heritage tarrieth for us, which is purchased for us, not by ourselves, or by any mortal creature, but by Jesus Christ, who being very God became man, to the intent we might obtain the thing in him which is not to be found in all the world. Ye see then in effect that the end whereunto Saint Paul's conclusion tendeth, is that if we mind to be well grounded in the doctrine of the Gospel, and to be sure of a good stud and anchorhold of our salvation, we must not intermeddle any opinion of our own deservings with it, nor surmise that we be able to bring anything of ourselves, but simply receive that which God offereth us, and suffer Jesus Christ to be our savior wholly and not by halves. That is the thing whereunto the word *promise* tendeth, as I have declared more at large already. But the law had also his promises, howbeit with condition, as I have declared. The promise that Saint Paul speaketh of presently, is the thing that abolisheth all man's pride and disgraceth the men themselves, showing them that there is nothing in them but utter confusion, and that all their welfare lieth enclosed in our Lord Jesus Christ, so as we cannot come by it, nor enjoy it but by means of the Gospel. Now the Gospel telleth us that we must hold all of God, and do him homage for our salvation because he giveth it us, and it is not a wages due unto us, that he should by any means be bound unto us. And hereupon Saint Paul saith, *that is it so even yet still at this day*, according as Moyses declareth under the figure which he did set forth this morning *For*

in Abraham's house (saith he) *there was an elder son called Ishmaell and he persecuted Isaac which was the lawful son.* Now then it behooveth us to be so handled and dealt withal, that such as have nothing but dissimulation and hypocrisy in them, which are but as bastardships, and which are utterly corrupt and become strangers, may nevertheless crake [*brag*] and boast their fill, and set up their bristles [*show fight*] against us as though we were unworthy to kiss their feet. Such manner of men then must perk up in all pride, and persecute us: but yet let us be constant saith Saint Paul, and let not our faith be shaken down by such loftiness, nor by the wiles that are cast in our way by those hypocrites and falsifiers, which have perverted God's doctrine. For in the end the same will happen to them (saith he) which is reported of the house of Abraham, namely, *drive out the son of the bondswoman, for he shall not be heir.* All they then that vaunt themselves to be faithful, and will needs be taken to be of God's household, shall be cut off as rotten members, and not have any part or piece of inheritance there. And it is moreover a right excellent lesson, which containeth a very profitable admonition, even to confirm the thing which I have touched already, which is, that the poms of this world must not blear our eyes, to carry away at a gaze when we see great solemnities and gorgeous deckings. If a man should believe no further than he sees, when the Pope were in his Pontificalibus [*vestments*], he might be taken for a God, he hath so many knickknacks glistering about him. And no marvel though many be amazed at it, as though one had knocked them on the head with a club, and become as good as brute beasts. For why? men are so given to judge fleshly, that they be worse than little children in things that concern God's kingdom. But yet for all this, behold, Saint Paul saith, that they which have the primacy, and are all in all, and are dreaded of every man, and finally which bear the title of first begotten, are oftentimes but Ishmaelites, so as they be but bastards, allege they their eldership never so much. But if Saint Paul were alive at this day, that one text of his were enough to make him to be burnt a hundred times. For let men write and speak as much as they list [*please, wish*], and they cannot more lively decipher or bewray [*reveal*] that the Pope and all his clergy are a heap of Ishmaelites and filthy bastards, which fight against God, and all his true and right begotten children, according also as Moyses hath reported it. For what else allege the Papists for themselves, save that it is not a day or twain ago, or a hundred years ago that they have had

possession: but that they have kept their traditions and Ceremonies these eight or nine hundred years? But surely even in this behalf also they lie, and are past shame. But put the case that the world had not appayred these eight hundred years: yet notwithstanding, that eldership of theirs which they allege, is not better nor of greater value than was the eldership of Ishmaell. Again, unto their eldership they add also multitude, saying, that we be but a handful of folk in comparison of them, they have kings and Princes on their side, the whole world agreeth with them, both great and small say as they say, and the largeness of their kingdom stretcheth out far and wide throughout all Europe well near, and into a piece of Africa. When they have all this for themselves, very well, it is even as the eldership of Ishmaell. Nay, it were more meet for them to have begun at the other end, that is to wit, at the holding fast of the pure doctrine of the Law and the Gospel, without mingling anything at all with it: for else it is a general conclusion, that there is nothing in them but corruptness and bastardy. But they will not enter into this discourse, that men might know whether they be base begotten [*humbly born*] of God's word or no: for it is seen too manifestly already. And in good faith (as I have said already) under the name of the Church, they have boldly taken upon them to disannul and falsify the whole word of God. So then there is no bringing of the Papists to the true trial or touchstone, that men might discern certainly whether they be God's children or no: but they stand proudly upon their eldership as Ishmaell did: they allege that they are an infinite number, and we but sprules as ye would say, and folk despised to the worldward, which have neither estimation nor credit. Thus ye see how Ishmaell speaketh nowadays by the mouth of the Papists. Now we for our part had need to be armed with patience: for it is a right hard temptation, that they which are God's deadly foes, should after a sort possess the highest rooms in his house: and that we should be hidden under them like corn under chaff upon a barn floor. This is a hard and irksome plight. And surely we see many that give over the Gospel through infirmity. When the poor simple souls hear these so brave titles of Catholic Church, of Apostolic Sea, of Vicar of Christ, of Successor of Saint Peter and Saint Paul, of Prelates, and of Bishops: I say when all this gay geer [*whimsical mockery*] is flashed out before the silly souls: they are amazed at it, and conclude by and by, then must we needs stick to it. For they be ravished at the sight of these visors that serve to scare little children. But they that have any

firmness in them, and judge according to that which God showeth them, are not at that point. And in good sooth, when the Papists say that they be the representing Church, they say truly: for indeed they make a godly representation [resemblance, or show] that is to say, there is as it were a gay gazing stock: but as the Proverb saith) all is not gold that glistereth. Therefore they must be searched to the bottom, to see if there be truth in them or no. And so let us mark what is told us here by Saint Paul, that is to wit, that it was not once only that there was an Ishmaell in God's Church to persecute Isaac: but that we see the like at this day: and that the children of God shall be borne down and trampled under foot, by such as have no more but the bare title of Eldership, and under that shadow beguile the simple sort, cloaking all their filths and foulness under the pretense of gay colors. But howsoever the world go, let us prepare ourselves to battle (saith Saint Paul) and let not our faith quail [*wither, fall away*] at the sight of the pride of the enemies of God's truth, yea even of the household enemies of it, which are not as Turks and heathen men, but keep a garrison in the Church, and yet will needs be Prelates and more than great pillars of it. Howsoever the world go (I say) let us not be abashed for it, sith we be fenced with the example of our father Isaac, to the intent we should hold out stoutly, forasmuch as we be regenerated by the pure seed which God alloweth, whereby we be made his lawful children, and heirs of his heavenly kingdom. But here a man might think it strange that Saint Paul should say that Isaac was persecuted of his brother Ishmaell. For Moyses rehearseth no more but that at the day when Isaac should be weaned, and at the feast that was made at it, (^{<012108>} Genesis 21:8) Ishmaell laughed him to scorn. It is not said that Ishmaell laid any persecution upon Isaac, for aught [*anything*] that is recorded by Moyses: only it is said that he being then of some age, and thinking to have a much higher degree than Isaac, because he was already come to years of discretion, did laugh at him and mock him. Now if there were nothing more than simple mocking and laughter, it seemeth that Saint Paul should not term it persecution. We must mark that the persecutions of God's children are not done, only by sword, fire, racking, imprisonment, or other torments of the body: but also in that they be wounded with the scornful reproaches which the unbelievers and enemies of God's truth do spew out against them. And if we do well practice the thing that is said in ^{<196910>} Psalm 69:10, we shall not think the manner of speech strange which Saint Paul useth here. For

whereas it is said that the railings which are cast forth against God's majesty ought to rebound back upon us: it is to show that we ought to be very tenderhearted or squeamish when we hear God's name set light, or his honor diminished in any manner of wise. If any of us be touched in our good name or honesty, we will be angry and make a quarrel of it: we see that for one cross word, choleric fellows do by and by draw their swords, and all is under color that they must maintain their honor and honesty. If a man speak evil of our Parents or kinsfolk, we will be in such heat and furnish passions, as we cannot be appeased. Then if God be misused, or his majesty dishonored in men's mouths, ought we to suffer, and not to be moved to choler and anger? Even for that cause also it is said, (<196909> Psalm 69:9) that the zeal of God's house ought to eat us up, so as we must not only be well-minded and sorry for the defacing of the majesty of our God, and for the corrupting of the doctrine of salvation, and for the disordering of his Church: but these things must also bite us at the heart. According hereunto it is said here that Ishmaell persecuted Isaac. If a man demand, what? had he neither torture, fire, nor sword to cut his throat? No, none of all these: but he scoffed at the promise that had been made concerning Isaac. For it was said expressly, Ishmaell shall live: but yet is he not therefore heir of the promise, Isaac is he in whom they shall be blessed. Ye see then that Jesus Christ, and consequently all hope of salvation was closed up in the person of Isaac. When Ishmaell did so disdain and scorn the sovereign welfare and happiness, (<012112> Genesis 21:12) that mockage of his wounded all the children of adoption, and all the faithful, yea even with a deadly stripe. Now then we see what Saint Paul meant, and how we ought to put this doctrine in use, which is, that we must prepare ourselves to inward battles, knowing that not only the Turks and Paynims [*Pagans, Heathens*] shall be adversaries of the Gospel, but also the hypocrites, who to the uttermost of their power, do deface the doctrine of grace that is offered them in our Lord Jesus Christ, to abolish all the dignity and reverence which we ought to give unto it in magnifying the mere bounteous goodness of God, and in acknowledging that all our whole welfare lieth there. Let us be ready (I say) to abide such battles at the hands of our household enemies, which boast themselves to be God's children, which are advanced even above us, and which outface us with their eldership, as who should say, that under the color of that, we ought to be utterly borne down and overwhelmed. But there is yet more:

that is to wit, that we must be touched to the quick, and sorry at the heart to see God's doctrine so corrupted. True it is that naturally we shun the harms that come against us, as bodily persecutions and such other. But yet for all that, we must not be so wedded to this world, as not to prefer the heavenly heritage before all things that we esteem most worthy to be desired. And therefore whensoever God's name is blasphemed, and when men labor to abolish the doctrine of life: let us in those cases set such grief to our heart, as we cannot bear with it, or at leastwise as if we were persecuted in our bodies. For he that should cut our throat, yea and put us to all the torments that were possible, as we see the enemies of the Gospel do, whose rage against their poor brethren, cannot nowadays be stanch'd with racking, burning, cutting out of their tongues, and such other like torments: all this ought not to grieve us so much, as to see God's name torn in pieces, and scorn'd by the wicked. For the very same is such a cutting of our throats, as not only bereaveth us of this flightful and transitory life, but also beareth us quite out of the kingdom of heaven. For when God's doctrine is corrupted, then is food turned into poison, life into death, and light into darkness. So then let this text of Saint Paul's warn and exhort us, not to be so given to the earth and to the world, but that we may always have our minds and understandings lifted up to the inestimable benefit that is offer'd us by the Gospel, and fight more earnestly for that quarrel, than for our own life. For truly a whole million of such lives as we have here beneath, cannot be comparable to the endless life that is promised us in our Lord Jesus Christ. Thus ye see wherein it behooveth us to exercise ourselves, and we cannot exceed measure in being too angry, when we see wicked men blaspheme God after that sort, and labor by their wiles and policies to overthrow and to falsify the only doctrine whereby we live spiritually. Furthermore let us mark also, how Saint Paul addeth in the end for a conclusion, that all they which nowadays do boast themselves so highly to be the Church, and specially those that have the title of eldership, shall be driven out as bastard children. Therefore let us not be beguiled with all the pomps that are among those which fight against God's pure truth, to maintain themselves in their tyranny by force, persecutions, braggings, and such other like things: but let us tarry the end, which is, that they shall be cut off, for they be none inheritors. Well may they dwell in the house, as it is said of Antichrist that he shall sit in the Temple of God: but yet must they needs

be swept out of it, as filth and uncleanness. And although this be not so before men, but that it is hidden from us for a time: yet let us wait till God show his truth more full, and until our Lord Jesus Christ confound his enemies with the breath of his mouth, and by the power of his word. Thus ye see how we ought to be settled in invincible constancy. And although we be now despised and scorned, yet let us not cease to hold out in the holy calling of our God, knowing that we shall not be disappointed, if we be grounded upon the doctrine of the Gospel, and rest wholly thereupon till God discover the things that are now hidden, and that we be thoroughly gathered unto him, and find that it was not in vain that we were trained up in his pure word, giving over all the fancies of men, and not seeking life elsewhere than in the seed whereby we were begotten again, and in the food whereby we be sustained and nourished to the end.

Now let us fall down before the majesty of our good God, with acknowledgment of our sins, praying him to make us feel them in such wise, as it may lead us to true repentance, that we may mourn continually before his majesty, and be so abashed in ourselves, as yet notwithstanding we may not doubt but that he accepteth us for our Lord Jesus Christ's sake, and that we shall always obtain sure forgiveness of our sins, if we seek it in true faith without swerving to the right hand or to the left, but only following the path which he hath showed us, as indeed we can never go amiss when we have the daysun of righteousness shining upon us. That it may please him to grant this grace, not only to us, but also to all people and nations of the earth, etc.