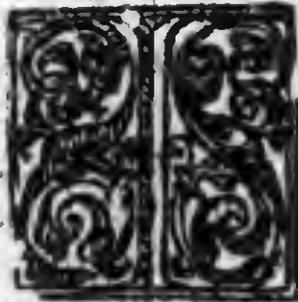


M. Derings owne Preface to her Maieſty.

 To the High and
mighty Princeſſe, his dread Soue-
raigne and moſt gracious Lady *Elizabeth*, by the grace of
God, Queene of England, Fraunce, and
Ireland, &c.



If it had been ſufficient charge of eue-
ry mans dutie for neceſſary cauſes to
attempt a good work, then (moſt gra-
cious Princeſſe) haue I double bold-
nes and ſafety to preſent this my labor
vnto your Highneſſe. For to pretermitt

the value of this Worke, which yet muſt commend it: as
I will not ſtrive therein leaſt I ſhould ſeeme fooliſh, ſo I
leaue it to eue-ry mans conſcience, beſeeching al men for
trueths ſake, to giue no word of praiſe vnto it aboute the
weight of profit which he ſhall finde in it. But touching
my moſt humble duty in offering it to your Highneſſe,
if the cauſes be not ſuch as conſtaine mee before GOD
and man, let this alſo be imputed vnto me that I knowe
not my duty, nor what becommeth my calling. Of long
time and by many meanes, your Highneſſe hath beene
prouoked againſt mee to high diſpleaſure, ſo that at the
laſt, I am henceforth forbidden to preach any more o-
penly within your Maieſties dominions. In this caſe
haue I long ſtoode, which howe grieuous it hath beene
vnto mee, or how gladly I would bee deliuered from it:

if

Maister Derings Preface

if I be a good man I cannot easily shew. Salomon sayeth, *The anger of the King, is like the messengers of death, but a wise man will pacifie it.* Which word of truth, if it doe moue the affections of our heart, it cannot bee, but in the dis-fauour of the Prince, we must feele a great ouerthrow of the happinesse of our life: and wee cannot nor ought not but continually to labour to turne it from vs. For what though some bee despisers, vnwoorthy of a Kings protection, who being freed from care, haue no care of loue, is therefore the bond betweene Prince and subiect broken? or is the word of God of lesse truth, because the wicked do disobey it? Or is this to honour the King in our soule, not to care a whit for his gracious fauour? But what if our displeasure be for a good cause, and we suffer for righteousnesse? yet our feare and griefe is the same it was: for faith doth ouercome affliction, but it taketh not away the sence and feeling of the sorrow. Seeing therefore this case is mine, if your Highnesse dis-fauour and disliking be vnto mee, as it ought to be to euery true subiect, like as the feare is exceeding great, so the sorrow of it is not willingly to be admitted, if possibly any good remedy can be sought. This is then one cause of my boldnesse, for which I craue my lawfull pardon, most humbly beseeching your Maiesty fauourably to accept it, which duty and necessity haue compelled me vnto.

The other is the cause it selfe, and the punishment which I doe sustaine, being now long time forbidden to preach: wherein if I should rob my selfe of my righteousnesse, and finally by silence acknowledge the faults which neuer were: should I not bee iniurious to the graces of God? should I not pull downe whatsoeuer I haue built? should I not betray the truth of God to the slaundersous tongues of many iniurious men? should I not sinne
against

To the *Queenes Maieſty.*

againſt the Lord, before who there is no man can pleade my cauſe? and are not all theſe euils confuted and ſcattered, with this one dutifull and faythfull doing, to offer theſe my Lectures printed vnto your Highneſſe? The printing of which, ſhal confute the ſlaunderous, iuſtifie the doctrine for which they were preached, diſcharge my conſcience before God, and being offered vnto your Highneſſe, be a perpetual ſupplication till your gracious fauour be reconciled. And this is the ſecond cauſe of my doing: which ſo much conſtrayned mee as the loue of God did dwell within mee. For vnder that couenant hath he committed vnto vs his truth, & hath bound our care, trauaile, counſell, abilitie, and all our life to the furtherance of it: Of which, the ſame God for his Chriſtes ſake make your Highnes a long defender.

But I thinke it will be here obiected, other meanes might haue bene made to pacifie your Maieſty, then to iuſtifie my cauſe; Surely whatſocuer I had doone, this might ſtill be obiected, although I haue not pretermitted any way which hath ſeemed vnto me good and dutifull; and therefore all other meanes being fruſtrate, and the thing neceſſary to be followed, who but the Lord alone hath ledde mee vnto this? Neyther doe I ſpeake this vnaduifedly, or without ground, for both I haue committed this matter vnto the Lord, and I doe nothing; but what I haue heard and ſeene in his Saints. For was it not common in al the primitive Church, when the Saints of GOD ſuffered ſo many ſlaunders, that the Emperours mindes were now alienated from them and they had no helpers; that they became ſuters for themſelues, and offered vp to the Princes the confeſſion of their faith, and their humble ſupplications to bee received to fauour? Did not *Ariſtides* lo to *Traianus*, *Iuſtinus* and *Melito* to *Antoninus*,

Maister Derings Preface

Antoninus, Miltiades to Maximinius, Quadratus to Adrianus, Apoloninus to Commodus, Zerubabel to Darius, and finally, Paule himselfe a poore prisoner, when all other refuge fayled him, did he not boldly call vppon *Cesar* to haue his cause tryed before him? If this refuge had not beene giuen of God, such men, such an Apostle woulde neuer haue vsed it. Why then should it bee reprov'd in mee, that hath so good a warrant of such a cloud of Witnesses? Wherefore againe, with all feare and duty, I most humbly beseech your Highnesse of your gracious clemencie, accept it fauourably, which by so great necessity is offered vnto you. And thus farre of the cause of my doing.

Now hauing this confidence, because yet I speake to your Highnesse; I must beseech you that no want in my wordes may bee imputed vnto mee: For the Lord is witnesse how heartily I do seale them with all humility, though according to my rudenesse, in titles and tearmes, and phrases of speech I may often sayle. I remember once when I hearkned to such thinges, that this I haue heard, Hee that will speake safely to a King, must speake with silken wordes: but I thinke the meaning was of silken men. For ignoraunt people vnacquainted in the Court, neuer shewe more folly then when they would be finest in talke.

And Saint Paule, whose counsell was better, hath shewed vs another exanple; For beeing before the king, indeede hee gaue him his due title of honour, but greater humility of heart then gorgeousnesse of words. He reposed the hope of his good cause, not in his owne speech, but in the Kings wisdom, and reioyced to bee iudged before him, because hee was skilfull of the Iewes orders. So I before your Highnesse with true obedience
will

To the *Queenes Maiesty.*

will gladly also speake aswel as I can, but the hope I haue of your gracious fauour, I let it rest in the wisdom which the Lorde shall giue you, in the true knowledge and earnest zeale of his Gospel, to which good graces of God in your royall personage I appeale, and most willingly put my iudgement into your hands.

It is now a great many yeares as I account them, and they haue passed exceeding slowly, euen as the yeares of a Ward, or Prentice, since first I heard howe much your Highnesse misliked of mee. The cause much more grievous then the time, hath bene my preaching, not for any euill which was in it, (I must needs protest it, for how should I lay blame vpon the worde of God?) but for a great deale of enuy which followed after it, and kindled flattering tongues to slander and speake euill: who also at last haue brought to passe, whilest your Highnesse beleued them, and thinketh none to be so euill as to lie before their Prince and Soueraigne, that at their pleasure I am forbidden to preach, whome yet God had called, and whose labour hee had blessed; which being an iniurie to him that can recompence it, and hurt without good, I shall bee the more faithfull to God, in the good defence of a righteous cause, & the more dutiful vnto your Highnesse, in all humble sute to seeke your gracious redresse of such an iniury.

And first of all, for mine owne discharge, I offer vp these my Lectures printed, for which I haue had so much blame, vnto which I neyther craue any fauour nor credite, but as they shall testifie for themselves, so let them haue their reward: and for my part, I wish nothing but iust punishment for all that is done amisse, or fauourable release, if I bee indeede innocent and vnblameable. Then most humbly I beseech your Highnesse euen for

Maister Derings Preface.

the Lords sake, whose cause it is, that according to your wisdom and faith toward God, you would well thinke of what author it is, for a Preacher so well known to be so euill reported.

More then this I haue nothing to craue, but will dayly pray, as I am most bound, that your Highnesse, your most honourable Counsellours, your whole estate, may haue long and blessed prosperity, to the rooting out of all Idolatries, and perfecting of that pure and true Religion, which GOD of his mercy hath planted by your hands, so that the fruites of your Maiesties most gracious labour, may most plentifully abound vpon your selfe.

Amen, Amen.

*Your Highnesse most humble,
faithfull and obedient subiect,*

Edward Dering.



A Sermon preached before the Queenes
Maieſty the 25. day of February, by Maister
Edward Dering.

1569.

O Lord open thou my lippes, and my mouth
ſhall ſhew forth thy praiſe.

Psalme 78. 70.

*He choſe David his ſervant alſo, and took him from the ſheepſolds,
even from behind the Ewes great with young took he him: to feed
his people in Iacob, and his inheritance in Iſrael. So he fed them
according to the ſimplicity of his heart, and guided them by the
diſcretion of his hands.*



THE Prophet declareth in this Psalme, howe
God of his iuſtice, for the great ſinne of E-
phraim, took from that Tribe both the Ta-
bernacle and the Scepter, and gaue them to
the Tribe of Iuda: whome then according
to his mercy hee had purpoſed to bleſſe with all perfect
happineſſe. In which we learne, not to abuſe Gods mer-
cies, leaſt they be taken away from vs, as from the Tribe
of Ephraim they were. And then what helpeth it vs that
in times paſt we haue been happy? And leaſt this ſhould
happen alſo vnto the Tribe of Iuda, to fall from Gods
mercies, into his diſpleaſure: the Prophet in this place

A sermon preached by M. Dering.

stirreth them vp to thankfulness, that they may be found woorthy to haue continued toward them so great blessings. And this hee doeth by the example of Dauid, in shewing both howe mercifully God hath dealt with him, and how obediently Dauid walked before the Lord.

Three reasons.

And herein he vseth as it were 3. reasons to moue them withall: The first is of Gods mercy whence hee had called Dauid: The second is of Gods intent and purpose whereunto he called him. The third of Dauids own person, howe faithfully and howe truely hee did execute that whereunto he was called. The first argument or reason he comprehendeth in these wordes: *Hee chose Dauid his seruant, and tooke him from the sheepe-fold.* The second in these wordes, *Hee chose him to feede his people in Iacob, and his inheritaunce in Israel.* The third in these wordes: *So he fed them according to the simplicity of his hart, and guided them with the discretion of his hands.* These arguments wil I speake of, as God shall giue mee vtterance. And if they shall be now more effectuell to moue vs, than they were then to moue the people of Israell, then be we profitable and happy hearers. If not, it is good right and reason, that as we haue been in the fellowship of the same sin and iniquity, so we should bee partakers of the same reward and punishment: that if God shall so deale with vs, that wee lose againe both the Tabernacle & Scepter, as they haue done before vs, we can say no other but the Lord is righteous, and behold wee haue eaten the fruite of our owne labours. Let vs therefore consider of these arguments, & stirre vp as wee may the guist of God that is in vs, that at length we may learne by them more holy obedience.

The first argument.

The first argument is the good consideration of Gods mercies whence he called Dauid: Which argument alone is so effectual and strong to stirre vs vp to the obedience.

before the *Queenes Maiestie*

ence of our calling, that it is able enough to raise vs vp againe, though wee were neuer so deepe sunken in rebellion. A sure prooffe of the efficacie of it, may be vnto vs the oft and continuall vse of it in the sacred Scriptures. For seeing that Gods spirit in his holy word doth so oft imply it, both as a helpe to confirme the godly, and as a present remedy to turne againe the most obdurate and wilful sinner from his obstinate purpose: surely, except all the dewes of Gods mercies bee mercuailously dryed vp in our barren harts, the same argument if we can wel think of it, will bee effectuall in vs to worke our regeneration in the newnes of life. When God would haue Abraham to forget his Country and his Fathers house, to goe that long and weary iourney into the Land of Promise, where he & his posterity should dwell after him, hee confirmed him with this saying: *I am the Lord thy God which brought thee out of Ur of the Chaldeans.* By this remembrance of his former benefits, hee perswaded Abraham to aduenture all that he presently enjoyed, vpon hope of a better promise which yet hee had not scene, but which should bee fulfilled. When God would moue the Children of Abraham that is the children of Israel, to turne againe from their greate iniquities that they had so long practised in the hardnesse of their hart, he vseth but this argument, to tell them of all the miseries that they were borne in: their Country to be a cursed Country: their fathers Idolaters, themselves giuen ouer to al voluptuousnes and pleasure, not regarding God nor seeking his religion. In which wofull estate when the Lord God did behold them, hee pittied their misery, and sayed euen then vnto them: *You shall liue.* By which promise their former woe vanished away: and in stead of nakednes they were cloathed with broidred worke, they were couered with fine silke,

Gen. 15. 7.

Exo. 3. 10.

Gen. 11. 31.

Ieru. 24. 2.

Ezc. 11. 6. 5.

A sermon preached by M. Dering.

ked with many ornaments, and had a Crowne of beauty
Iosu, 3, 3, 16. vpon their heads. Now therefore that they should not
Esa, 43, 34. walke in their owne wayes, or commit Idolatry as other
Eze, 16, 6. Gentiles did, nor tread such benefits vnder their feet: this
argument as a strong medicine the Prophet repeated of-
2 Sam, 12, ten, and with many words. Thus God dealt oft with the
7, 8, 9. Kings of Israel and Iuda, when they began to fall away,
2 Sam, 15, and walke as other nations walked that were round about
17, 18. them: he called them back by putting them oft in mind,
1 Reg, 14, 37. how his mercy had beene with them, and from what low
1 Re, 16, estate he had raised them vp. Thus the Prophets of God
3, 3. delt often with the people. Iosua when he had brought
Iolu, 7, 4, 2. them into the Land of Canaan, to the ende they might
feare God, and so make their dwelling sure, he made vn-
to them a longer repetition of Gods benefits, that by re-
membrance of them, their dull spirits might be stirred vp
the more obediently to follow God. Samuel, when hee
was afraid of Gods heauy displeasure towards the people
1 Si, 10, 18 of Israel, because they had asked a King for them: to the
ende they might turne away Gods anger from them by
their speedy repentance, he told them what God had be-
fore done for them, as a ready way to make them beware
afterward, how they did willingly offend so louing a Fa-
ther. Steuen whē he would haue perswaded those, whose
AAs 7, 9. iniquitie was now grown to so ful measure, that they had
crucified Christ, as though in this alone were the greatest
hope of their amendment, he chose no other way to con-
uert them, but this, to shewe in long exhortation what
God had done for them, and for their fathers. And this, as
in the beginning it was giuen by the holy Ghost to man,
as a soueraigne medicine to keep him far from vnthank-
fulnesse: so it hath been continued by the same spirit from
time to time, to stir vs vp not to forget the Lord.

before the *Queenes Maiestie.*

Our Sauour Christ to make his Disciples sure, & that they should neuer shrink for aduersity, hee told them of- Ioh, 15.16.
ten this, that they had not chosen him, but he had chosen them. Saint Paul, when he would moue the Corinthi- I Cor. 12, 2.
ans for to auoyd the false Apostles, and to follow Christ, hee perswadeth them thus, that in times past they were Gentiles, and weere willingly led away to dumbe Idols. And again to the Ephesians: *You were in times past dead in trespasses and sinnes, you walked after the Prince that ruleth in the ayre, after the spirit that nowe worketh in the children of disobedience: but God who is rich in mercies, through the great loue wherewith he loued vs, euen when we were dead, hath quickned vs in his Son Christ.* Ephc, 22.

This argument dearely beloued, seeing it is so strong, let vs apply it vnto our selues, for our disease cleaueth fast vnto our bones with long continuance, and wee haue need of sharp medicine to heale it againe. Let vs therefore vse it (I beseech you) and if Gods spirit haue not forsaken vs, that we be vncurable, no doubt we shal recover and grow to amendment. Let vs see our owne estate, and what God hath done for vs, what cloudy daies haue gone ouer our heads, and in howe faire sunne-shine wee be set againe, and no doubt when sinne hereafter shall allure vs as before, it will make vs afrayd of his deceitfull bayte, & wee will neuer be brought with the beauty of the golden cup, to drinke of the spirituall whoredomes that are within. Ephc. 2, 11.
Wee were in times past Gentiles and vncircumcised 12.
people, nowe Christ hath pulled downe the wall of separation, and made vs al one, euen his children of adoption. Wee were aliens from the common wealth of Israel, now wee are receiued as Cittizens in the company of his faithful. Wee were strangers from the Couenant and promise, nowe Christ hath deliuered a new Testament, in which

A sermon preached by M. Dering

which we also are written heires of mercy. Wee liued sometime in ignorance, and had no hope, now wee haue receiued knowledge & are comforted. Wee were without God in the world, and could no where lay down the terrors of our sinnes, but now we haue receiued the spirit of adoption, by which we cry Abba Father. And what should I say more? Wee were subiect vnto sinne, hell, death, and condemnation; now Christ hath spoyled the principalities and powers, deliuered vs out of the power of darknes, translated vs into a kingdome of immortality and grace.

Rom. 8.15.

Col. 2.15.

Col 1.13.

Ezech. 3.9.

Except we haue set our harts as an Adamant stone, or as the Prophet sayeth, made our hearts and faces like the flint, it is impossible but that this cogitation should moue vs; Or if it doe not, surely, surely, though the Lord had not spoken it thus often vnto vs, or if the Scripture were not written for our instruction, yet the Lawe of nature would condemne vs for most vnthankfull men. Day and night we should beare a witness in our own conscience, how fearefull iudgement God hath reserued for so great iniquity. Who amongst vs could beare it, to be rewarded with vnthankfulness, where wee haue well deserued? To be contemned of those, whome we haue raised vp to honour? To be spoyled of those, whome before wee had cloathed? To be betrayed of those, whom we haue especially trusted? And how then are we blinde & vnderstand nothing? How shall the Lord beare it at our hands, if we be vnthankful vnto him, if we contemne him, & rob him of his honour, who alone hath made vs glorious, when we were couered with our owne shame and confusion? The lord grant vs his holy spirit, that we deceiue not our selues. There is nothing more effectually to moue a son to obedience, then to know hee hath a louing father. No-
thing

before the Queenes Maiestie.

thing maketh so trusty the bond-seruant, as to remember hee hath a gentle Maister. Nothing maketh the subiect more faithfull vnto his Prince, then to feele by good experience his Princes clemency. Nothing ioyneth man faster in the bond of friendshippe, then to consider well what his friend hath done for him. And let nothing bind our obedience more carefully to the worde and will of God, then that he hath so long continued mercifull vnto vs. As sure as the Lord doeth liue, this is his holy truth: he that cannot be moued with this, hee hath not Gods holy Spirite: Poore or rich, bond or free, hie or low, noble or low degree, Prince or subiect, all is one. The remembraunce of Gods mercy must make vs all thankfull, were we neuer so mighty. This cogitation must banish far from vs the pride of a kingdome, to thinke how God hath raised vs from the sheepe-folds. Whosoever can say thus; I haue been bond, but I am free: I haue bin in danger, but I am in safety: I haue been feareful & trembling, I am carelesse; I haue beene ful of sorrow, now my soule is at rest: I haue beene in misery, I am in dignity: I haue bin a prisoner, I am a Princeesse; belecue me, belecue me; if the great and goodly Cities which hee builded not: if the houses full of all manner of gold, which he filled not: if the vineyards and Oliue trees, which hee planted not, did not make him forget the Lorde; which brought him out of the Land of Egipt, out of the house of bondage, if prosperity haue not made him drunke, so that he hath banished far from him all sence & vnderstanding, the remembrance of this thing will make him thankfull vnto him that hath been the worker. Yea; euen you that are now a Princeesse of Maiesty, if you haue felt any such alteration, take heed, fly far away from all vnthankfulnesse. If you haue scene the dayes, in which you haue sayd; O Lord, I haue

A sermon preached by M. Dering.

Mat, 7, 26. haue no friend but thee alone, nowe that prosperity hath brought vnto you a great many of fayre countenances, forget not that God, who was your onely friend in trouble. If in times past you haue prayed that you might not build vpon the sand, to haue your house shaken with e- uery blast of winde: nowe that you haue choyce of your owne ground, take heed I beseech you, where ye lay your foundarion. Now that the Sterne and helme is in your owne hand, guide your Ship so, that the waues doe not ouer-run it. If you haue prayed in times past vnto God to mollifie your enemies hearts, and to bring their cruell practises to nothing: nowe that you your selfe are set in safetrie, be not cruell vnto Gods annoynted, and doe his Prophets no harme. I need not seeke farre for offences, wherat Gods people are grieued, euen round about this Chappell I see a great many, and God in his good time shall roote them out. If you haue sayd sometime of your selfe: *Tanquam ouis*, as a sheepe appoynted to bee slaine, take heede you heare not nowe of the Prophet, *tanquam* Psal, 105, 15. *indomita Iuuenca*, as an vntamed and vnruely Heifer. I will not with many wordes admonish your Maiesty that are wise enough: onely I wil say this, returne vnto your own heart, and search your reynes. And here I set before you the Tribunall seat of Christ. If you know these things to bee true, discharge the fayth you owe: grieue not your quiet conscience, least it beginne to accuse you, and the burthen of it be greater than you shall bee able to beare. If God haue defended you mightily, as euer hee did Dauid the Prophet: discharge your faith with the Prophet, and cry in Spirite: *Quid retribuam Domino pro omnibus quae retribuit mihi?* What shall I giue to the Lord, for all those benefits that he hath bestowed vpon me?

And thus much as God hath giuen mee vtterance, I haue

before the *Queenes Maiestie.*

haue noted vnto you out of the first part of this scripture, how God did choose David from the sheepe-fold. The Lord giue you grace to confesse his goodnesse, and shew your selfe more thankfull for all his benefits. One other thing we may note here, that all that wee haue of God, it is of his free mercy, it is not of our deseruing, euen as hee gaue both the Tabernacle and the Scepter vnto the tribe of Iuda, because he loued it. So God gaue vnto his people a land that flowed with milke and hony, but he gaue it not for their righteousnes, for they were a froward people, but because he loued them. So God dealt fauorably with Sion, that is, with the Children of Israel, not because of their obedience, for they were a rebellious Nation: but because hee remembered his oath which hee swate vnto their forefathers. So God fulfilled the prophecy of Iacob and he blessed Iudah, but he fulfilled it in David, whome he took from the sheep-folds. So Christ made his kingdome euerlasting in the house of Iacob, but hee layd first the foundation of it. And now he hath builded it vp, neither by the wisdome of the wise, nor by the vnderstanding of the prudent, but to testifie vnto vs his free grace and mercy. Hee hath chosen the foolish things of this world to confound the wise, and the weake things of this worlde to confound the mighty: and vile thinges of the world which are despised, to bring to nought the things that are esteemed and had in reputation, for this cause alone (as the Scripture witnesseth) that no flesh should reloyce in his presence.

Iosu, 5, 6.

Deut, 8, 6.

Gen. 49, 6.

1 Cor, 1, 27
& 28, 29.

*This he doeth
to beat down
mans pride.*

But what neede wee so farre to seeke for examples? Let vs beholde our selues howe plentifully at this daye are Gods mercies and benefites powred out vppon vs, both vppon our *Queene*, and vppon her people. How mightily doeth hee defende vs in so many daungers?

How

A sermon preached by M. Dering

How fitte wee here in safety, when all the world is on an uproare? And is this thinke you of our deseruing, or rather of Gods mercy? Nowe surely, surely, wee are very blinde, if we will not all confesse with the Prophet Ieremy, that it is Gods mercy that wee bee not consumed. So much disobedience both in Prince and subiect, so little care of dutie, so deepe forgetfulnes of God; what doth it else deserue, but heavy iudgement? And what can it testifie else, but that these good blessings of God, are signes of his great mercy?

Well, well, the wisest way is to take heed in time. Let not our sinnes separate between God and vs? If there be no where examples that wee can looke vpon, let vs beware by the Tribe of Ephraim, that wee abuse not Gods mercies, for feare we loose them. Because wee are now out of danger, and there is no perill that is present, let vs not therefore say as proud Babilon sayd: *I sit like a Queen and shall see no euill, I shall be a Lady for euer, and shall see no losse of children.* He that thinketh he stands, sayeth Paul, *let him take heede he fall not.*

It is no good argument that our estate is sure, because God hath deliuered vs out of a great many troubles. Nay let vs the rather feare, & be the more circumspect. Gods arme that hath bene stretched out for our safeguarde in times past, is not nowe drawne in that hee cannot againe grieue vs. God deliuered the people of Israel out of the hands of many and grieuous enemies: but yet when the people of Israel woulde in no wise amend, God coulde raise vp *Salmanazer* to leade them away to perpetual captiuiety. Nay, we haue a great many more fearefull examples then this. Wee haue fearefull examples before our eyes, to take heede of Gods iudgements; when we abuse his graces. God defended *Senacherib* in the conquest of a
great

Lam. 3, 22.

Esa. 59, 2.

Apoc. 18, 7.
1 Cor. 10.
12.

2 Reg. 17, 6
18, 9.

2 Reg. 18, 9.

Esa. 37, 13.

before the *Queenes Maiestie.*

great many of Countries, in all which hee escaped harmlesse: yet when hee knewe not himselfe, but blasphemed the God of Israel, euen before the walles of Ierusalem: GOD could finde him out at home in his owne Country, and in the Temple of his Idols his owne sonnes slew him,

Agamemnon ten yeares together in mortal and bloody warres could neuer be hurt: yet after, at home in his own house, by his own wife he was killed. *Bibulus* a noble Roman gat many victories, and still escaped peril: yet afterward in the Citry of Rome, when he should haue had the glory of all his valiant acts, and rode through the streetes in the pryde of his triumph, a tyle falling from the house strooke so deep into his head, that it killed him presently.

Agamemnon.

Bibulus.

Julius Caesar, in winning the west part of the world, in 51. sette battayles neuer receiued dangerous stroke: yet after all his dangers so happily escaped, at home in the Senate house, in the midst of his Nobility, and in his Parliament robes, he receiued 24. wounds, & all of them deadly. Many such examples are before our eyes, to make vs beware and take heede of security, when any daunger is past; and to take heed of forgetfulness, when we haue receiued mercy. The Lord enrich vs with the graces of his spirit, that when we often behold from whence wee haue bene deliuered, we may seeke diligently, and be alwayes carefull how to be found thankfull.

Julius Caesar.

The second argument which I sayd the Prophet vsed, to make the people thankfull, was taken of Gods intent & purpose, to what end he chose David, & that he sheweth in these words; *To feede his people in Iacob, and his inheritance in Israel.* These words are very plaine, and containe so expresly what is the duty of any Prince or Magistrate, that none can bee ignorant, but hee that will not knowe.

The second argument.

The office & duty of Princes & Magistrates.

For

A sermon preached by M. Dering.

For this purpose they are chosen, *To feede Gods people in Jacob, and his inheritaunce in Israel.* Whether hee bee Prince or Emperour, Duke, Earle, Lord, Councillour, Magistrate whatsoeuer, for this purpose hee is called, discharge it as well as he will: Hee must feede Gods people in Jacob, and his Inheritance in Israell. O if God had called them for some other purpose, howe gladly would they haue executed it? If God had called them to dicing and carding, to swearing and lying, to pryde and vanity, the mighty men of our dayes; how busily had they done their duty? But alas; this is not to feede Gods people in Jacob, nor his inheritance in Israel. This is to feed our selues. Euen as the Oxe is fed to the slaughter house, so wee doe feede our selues to euerlasting confusion. *They that haue eares to heare, let them heare.* God hath chosen his Rulers, *To feed his people in Jacob, and his inheritance in Israel.* These are the plaine and expresse words of Gods Spirite; and then what outragious spirite is that, or what Furie rather, that crieth thus with an impudent face, that the Prince hath not to doe with Jacob, and may not meddle with Israel? But these are the steppes that the man of sinne should treade, to speake against the Lorde, and yet say that hee cannot erre. These are the liuely markes of Antichrist, thus to fight against Christ, and yet say hee is his Vicar.

Maas, II, 15.

Such is all the Religion of Papistry, examine the same if you will euen from poynt to poynt. Where God sayeth one thing, it sayeth still contrary, and yet cryeth with shame enough, there is no errour in it. God in his holy word sayeth, It is the doctrine of deuils, to forbidde marriage and the lawful vse of meates. The Pope very presumptuously forbiddeth both, and yet sayeth still that hee hath the holye Ghost. Saynt Paule the Apostle sayth:

1 Tim, 4, 3.

before the *Queenes Maiestie*

sayth: *If you obserue dayes and times, I am afraide that the Gospel is preached vnto you in vaine*: The Pope sayth, you shall obserue both. I can dispence with the Apostle, and yet he sayth, he is Apostolicall. Saint Peter sayth: *Be you subiect to the Prince, as to the chiefest*: The Pope sayth, the King is not highest, but hee is about both King and Keasar, and yet hee sayeth still hee is the successour of Peter. And what should I say more? It grieueth mee to reckon vp all that monsters abhominations. It woulde make a Christian heart to bleede, to see howe hee hath deceiued the simple. With his paper walles and paynted fires, hee made them so afrayd, that they beleued all things whatsoever he had spoken. But he is filthy, and let him be filthy still. Gal. 4. 10. 11. 1 Pet. 2. 13. Apo. 22. 11.

We will returne to our purpose, & learne of a princely Prophet what is a Princes duty: *Hee must feede Iacob and Israel*, that is, Kings must bee Nurse-fathers, and Queenes must bee Nurses vnto the Church of God. Vnto this end they must vse their authoritie, that Gods children may learne verue and knowledge. For to seeke onely worldly peace and security, or to make vs liue at ease heere in this wayfaring Citty, that is, rather to feed flesh and bloud, thē to feede Iacob; rather to make happy this worldly fellowship, then to instruct Israell. The true Israelite is strong against the Lord, and comineth with violence to claime the kingdome of heauen. What helpeth it in this respect to be rich or honourable? *If I had all the riches in the world, yet could I not pay the price of my brothers soule*. Or if I had neuer so much rule and authoritie, I am not therefore the nearer to make intercession vnto God. They are other weapons that must preuaile against Sathan: and it is another attire that will bee accepted for the marriage garment. If we will feede Iacob and Israel, Esay 49. 23. Heq. 13. 14. Psal. 49. 78. Ephe. 6. 13. Mat. 22. 11.

A sermon preached by M. Dering.

let vs leade them to the house of wisdom, and train them vp in the feare of God. The Lord open the Queenes maiesties eyes, that she may looke to this charge; otherwise, if wee liued neuer so peaceably vnder her, yet when the Lord shall come to aske account of her stewardship, how she hath fed her fellow seruants with the meate appoynted them, then she will be found eating and drinking with sinners.

Luke 12.
42.46.

But because we are so dull of hearing, that a little teaching of our dutie is not sufficient for vs, I will shewe out of the Scriptures some what more plainely if ought may be plainer, what is the duty of a Prince. The Prophet Esay very effectually setteth it out in the person of our Sauiour Christ, saying: *Righteousnes shall bee the girdle of his loynes, and faithfulness the buckler of his raynes.* It is true that the Prince must defend the fatherlesse and widdow, relieue the oppressed, & haue no respect of persons in iudgment, seeke peace vnto his people, and gird himselfe with righteousness. But this is also his duty, & his greatest duty, to be carefull for religion, to maintaine the Gospell, to teach the people knowledge, and builde his whole gouernment with faithfulness.

Esay 11.5.

For this cause King Salomon, both the mightiest and the wisest King that euer was, called himselfe a Preacher. And the holy King Dauid, to make manifest howe hee knowledgeth his duty, spake openly to his people, saying:

Psal. 32.8.

I wil instruct thee, & teach thee in the way that thou shalt go, and I wil guide thee with mine eye. This general rule king

Pro. 27.23.
24.

Salomon gaue vnto other: *Be diligent to know the estate of thy flock, and take heede vnto thy heards. For riches remaine not alwayes, neither the crowne fro generation to generation.* Hereby expressly shewing, that to increase riches, or to sette foorth the glory of a kingdome, that is not the greatest

before the *Queenes Maiestie*

test duty of a magistrate. Thus the Prophet Hoseas, crying out against the people of Israel, hee reckoneth Hosea 4. 2. vp this as their greatest disorder, that lying and swearing, and ignorance of GOD was not punished amongst them.

And alas (dearely beloued) if this be the saying of the Prophet, let vs looke vnto it. I dare not but speake the trueth, seeing God of his goodnes hath called me hither. He hath raised me vp so hie when I was cast down, that I cannot forget his benefits. If this will not serue, I will surely speake it more playnly, when the Lord shall open my mouth againe. Surely if this be the saying of the Prophet, (as it is indeed) that lying, that swearing, that blind and wilfull ignorance shall be punished, let not the Princeesse deceiu her selfe; the spirit of God doth not possesse her heart, if she heare daily lying, and blasphemous swearing, and see the peoples ignorance, and yet leaue all vn-punished. Looke vnto these thinges better if you will look wel vnto your selfe: you cannot pretend ignorance, this is plaine enough, if any thing be enough. And yet least you should seeke too busily to be deceiued, I will rehearse the plain Law of the Lord. That this doctrine may be warranted with the surer witnessses, God saith of a king in the 17. of Deuteronomy; *When hee shall sit vpon the throne of his Kingdome, then shall hee write him this Law re-Deu. 17 18. 19. 20. &c.peated in a booke, by the Priestes of the Leuites. And it shall bewish him, and he shall reade therein a'l the dayes of his life: that hee may learne to feare the Lord his God, and keepe all the words of his Lawe, and these couenants for to doe them. That his heart be not lifted vp aboue his brethren. That he turne not aside from these commaundements, neyther to the right hand nor to the left. But that hee may prolong his dayes in his kingdome, hee and his sonnes in the midst of Israel.*

A Sermon preached by M. Dering.

This Lawe I know not how your Maiesty shall interpret, because I knowe not your spirite; but of this I am sure, it made Dauid that hee would not suffer a wicked man in his house. It made Asa driue away the Sodomites out of Israel, put downe the Idols, depose his owne mother from her dignity. It made Iehosaphat, Ezechias, Iosias, euen in the beginning of their reigne, to make godly and zealous reformations in religion, & neuer consulted further with the high Priest. Nay it made Salomon to put downe Abiather that was the high Priest, and to put Sadoc a better in his roome. This made many godly Emperours in the Primitiue Church, to call generall Councils, to reforme many misorders crept into the Church: to depose many ambitious and proud Popes, & place better in their roome. And hee that denieth this, denyeth the Sunne to shine at noone dayes. And as this Law hath thus wrought heretofore, so when it lighteth in a good spirit, I am sure it will doe the like hereafter. It will moue a godly Magistrate, to haue his chiefe care to maintaine religion, and to suppress superstition. And such is Gods righteous iudgement, that whosoever shall doe the contrary, I am sure his own conscience will condemne himselfe. It is the lawe of nature, and it maketh the most wicked Magistrate to sigh and say in his heart in remembrance of his sinne: Sure this doing wil not last alway, God hath appointed me for some other purpose. This was the greatest faulte that proude Agamemnon could finde in all the glory of his kingdome, *Tatheôn onk orthothena anetrepseton bion*: When Gods cause goeth not vpright, it layeth the glory of my kingdome in the dust, it turneth vpside downe all my life and happinesse. Thus it happeneth with the wicked whosoever they are: they condemne their owne doing, when they seeke

Psal. 10. 7.

1 Reg. 15.

12. 13.

1 Reg. 22.

41.

2 Reg. 8. 4.

1 Reg. 19. 4

1 Reg. 2. 3.

not

before the Queenes Maiesty.

not to set out the glory of God. The Law of God hath thus commaunded it, the godly Kings of Iuda and Ierusalem haue euermore practised it, the faithfull Emperors in the primitive Church made it their chiefest study, the law of nature hath engrauen it in the heart of man: and what godly Prince can now sleepe in security, if he haue no care vnto it? Especially seeing God is God of all Magistrates, and they are his creatures. This is their greatest study, to shewe obedience vnto him to feede his people, and set forth his religion.

But heere I thinke some will easily say: If this be so as you teach it, then the case is cleare, the Prince is a spirituall Magistrate: It belongeth vnto him to reforme religion; he is the highest Iudge in the Church of God, to establish that by law, which the law of God hath appoynted. How is it then that the Pope seeth not this? Why doe not others see it, that reade and knowe the Scriptures? Th'Emperors themselues, why haue not they seene it? Howe grewe the Pope vnto such vnbrideled authority? How the Pope should come to so great authority, I know no cause but this, that it was the will of God, and such was the depth of his secret iudgements: The purple whore should make all the Princes of the earth to drinke of the cups of her fornications. But for the Popes seeing or not seeing of his owne abominations, I knowe not his eyesight, I cannot tell whether he doth see them, or see them not, but I thinke he seeth them. For I see in all ages, how God hath rayfed vp some that haue inueyghed bitterly against his intollerable pride. If he seeth it not, his eyes are very sicke, and himselfe is a verier beast then euer was Nabuchodonoser. And the Lord be prayfed, that hath hardened his proud hart, and reuealed better knowledge vnto little ones. Why other should not see it that reade

Apo. 17. 2. 4
Dan. 4. 30.
Mat 11. 25.

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A Sermon preached by M. Dering

the scriptures as well as we, and are as well learned as we, I can assigne no other cause, but say with the Prophet, Gods iudgements are like to a great depth. They are as they are, and what they are it skilleth nothing vnto vs. I came not hither to compare with learning, who be Hebrewes, and who be none. I am sure, if they did seek him in the simplicity of their heart, and call after him in the truth, not in their owne inuentions; that they shoulde finde him. Now they seek the liuing springs in vaine, because they seeke them in the puddles that they haue digged themselues. And they seeke for the Gospel of saluation in vaine, because they follow the doctrine that is but precepts of men. But what if many learned see it not? Is it not therefore the truth of GOD that is so plain in the Scriptures?

2 Cor. 11.
Psa. 36. 6.

Iere. 2. 13.

Mat. 15. 9.

Exo. 7. 20.

Exo. 8. 24.

Let me aske againe I beseech you this question : why did not Pharao see, that Moses and Aaron were sent of God? They turned all his waters into bloude : they brought vpon him Frogs that couered all his Land: they plagued him with great swarmes of Lice and Flies: they feared him with thunder and lightnings, and with great tempests : they made darkenesse thick and sensible vpon the face of the earth : they slewe the first borne of all that was in the Land. Why knew not Pharao that they were sent of God? They deuided the red sea, and went thorow on dry Land : what madnes made him venter to goe so desperatly after? Why would hee not be taught till the water couered him and all his hoast? should the age that came after him reason thus against Israel : If your God be the Lord of heauen and earth, why did not our Fathers knowe him? Why did not the Scribes and Pharisees know Christ to bee the Messias? They heard Iohn Baptist giue him plaine testimonie: Why did they not

bc.

before the Queenes Maiessty.

believe him? The same Christ fulfilled al that was spoken by the Prophets, why could they not see that he was the sauiour of the world? He made the blind to see, the deafe to heare, the dumb to speak, the lame to go. He made the sick and diseased whole. He raysted vp the dead. Hee told vnto them euen their thoughts and cogitations. How were they so dull of vnderstanding, that yet they could not knowe him? If this may bee sufficient to reprocue a trueth (why doe not others see it,) then the Pharisees reason well against Christ, when they sayd vnto the people: Why doe none of the Princes & Rulers belecue in him? But see I beseech you, how great is our madnes that thus reason of other men, why they see or see not. Why haue we our selues so great beames in our eyes, that we can not see our own estate and condition? Why doe we not see the shortnesse of our life, but thus liue in the worlde as though we should liue euer? Seeing we haue a righteous God, that will be a reuenger of his owne cause, & punish our transgressiōs, why do we sin yet daily more & more? Seeing our life is but a vapor, & all our glory is but as the flower in the field, why be we so bewitched with loue of so great vanity? Seeing our estate shal be before God euerlasting, and these accounted daies come so fast to an end, that we shall be speedily called: why bee wee still so carelesse in what sort wee shall appeare? Seeing Gods threatnings are so neere vnto vs, & the dangers that hang ouer our heads are so many: seeing Gods iudgements are so fearefull, and his wrath burning for euer; why are wee so carelesse? And why is it true that was spoken so long agoe? *Heu viuunt homines tanquam mors nulla sequatur: aut velut infernus fabula vana foret*: Why doe we liue as though wee should neuer dye, and as though hell fire were an old wiues fable?

Mat. 11. 5.

Mat. 9. 4.
Ioh. 11. 34.

Iohn 7. 48.
Math. 7. 5.

Heb. 13. 14.
Rom. 3. 5.

Ioh. 5. 24.
Ioh. 8. 15.

A Sermon preached by M. Dering

Beleeue me, beleeue me, this is vntollerable blindnes, seeing we be so blear-eyed our selues, that we cannot see before vs neither heauen nor hell, yet that we wil reason against Gods trueth, by any mans eye-sight whether hee see or not see. If we list to maruaile at the dulnes of mans eyes, we cannot well maruaile at any thing so much as at our owne foolishnesse, that cannot see our selues. Let vs looke at the last to our owne estate, and as for other men, let vs leaue the vnto the Lord, hee doeth know most assuredly who be his. They are not the wise and prudent of this worlde that hee hath chosē. There are not many Princes and noble men in the face of his Church. If Princes and Magistrates will be still rebellious, what is that to vs? If the Pope and his hirelings wil be blind still, yet the Scripture is the Scripture.

John 10. 24.
2. Tim. 2. 19
1. Cor. 2. 20

Luke 16. 1.

Math. 25. 6.

Luk. 12. 20.

2. The. 2. 4.

Heb. 4. 16.

Apoc. 5. 2.

Apoc. 15. 8.

The vnthankfull Steward neuer liueth more riotously then when his Lord is euen at hand to call him to his accounts. The foolish virgins are neuer faster asleepe, then when the Bridegrome is ready to enter into his wedding chamber. The children of this worlde are neuer busilier occupied, then the night before their soules shall bee taken from them. The sonne of perdition shall neuer be more losty, then in these latter dayes, when hee shall be reuealed. But for these that are so blinde let them be blinde still; let vs approach vnto the throne of grace with fayth, that the secrets of the Lord may bee reuealed vnto vs. As for Kings and Emperors, if you will aske why could they not see it, but commit themselues vnto so great slauerie: alas poore creatures, howe could they see in the midst of so great darknes? How could they reade when the book was fast sealed? how could they discerne the voice, when they heard no sound, but of tinckling Cymbals? But this was the great subtilty and craft of Sathan. He knoweth

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before the Queenes Maiesty.

howe willingly wee bee carried to worldly studies, and whether wee did incline, thither hee thrust vs headlong. Hee knoweth what corruption he hath sowne in our nature, and how vnwillingly we meddle with the things of God: and therefore it was an easie practise of the Pope his minister, to pul away al heauenly cares frō all Princes governments. They are grieuous vnto flesh and bloud, and such as Kings loue not to meddle withall. This was one meane why Princes did not their duty. Another was as great as this: they heard the Pope so magnified, that they thought him halfe a God; when they were once perswaded the Popes pardons should be no smal discharge, who would not willingly submit himselfe with all humility to receiue it? If we may liue all our life in riot, and yet after thorough the Popes blessing, rest in the peace of the Church, who would refuse any Popish subiection? Make men once drunke with this opinion, and they are at your commandement to doe what you will: Barefoot and bareleg they will waite at your gate, set your foote (if you will) in the Emperours necke, he will refuse no villanie. Well, now that God hath deliuered vs out of that kingdome of darkenesse, now wee know the Pope to bee Antichrist, his praier to be euill, his pardons to be worse then the sinne of witchcraft: Let vs looke at the last to our owne duty, and trust no more to such a broken staffe. If G O D hath made vs Princes and Magistrates, let vs feede his people in Iacob, and his inheritance in Israel.

This is our duty, let vs hearken vnto it, & that we may doe it the better, let vs enquire how it may bee best discharged. And I beseech your Maiestie to hearken, I wil speake nothing according to man, which may easily bee contemned: but that which I will speake, shall bee out of
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A Sermon preached by M. Dering

The safe-gard of a Prince, is obed. cnce unto God. the mouth of the Lord, in obeying whereof shall consist your safe-gard, and the health of your kingdome. Especially and aboue all thinges looke vnto your Ministerie. There is no commandement giuen oftner in the old Testament, nor giuen oftner in the new.

Nomb 3. When God would specially blesse the people of Israel, he scattered the Leuits among the other Tribes, that the law might be taught in all the coasts of Iurie. When Christ would bring into the world the light of the Gospel, he sent forth his Apostles to preach vnto euery creature. In the old Law God signified by many outward tokens, how necessary the Priest-hood was for the instruction of his people, and what Priestes hee required. The stauces were alwayes in the rings of the Arke, the lamp euer-burning, to shew that the Priests should alwaies declare the will of God vnto his people, and offer vppe the sweet incense of continuall prayer. On the nether end of the robe of the Ephod, were belles alwaies sounding, to teach that the Priest should be euer heard where-soeuer he did go, and shew himselfe a messenger of the Lord of Exo. 25. 19. Exo. 28. 33. 34. 35. Exo. 28. 30. Exo. 28. 36. hoasts. In the breast-plate he had *Vrim* and *Thumim*, two liuely representations of Gods presence, to be witnesses vnto the Priest of his knowledge & righteousnes. In the plate of gold vppon his forehead, was engrauen in great golden letters, *Holinesse vnto the Lord*; to testifie his vp-right life and conuersation. God forbad any stranger to enter in among thē except he were circumcised in heart. And of the children of *Aaron*, if any had faulted in the ministerie, hee should by no repentance bee receiued againe to the priesthood, that he might keepe in holinesse all the children of Israel. This is the care that wee must haue of our Ministerie, if wee will haue the Gospell of Christ to grow. This care was greatest vnto the godly Rulers

before the Queenes Majesty.

Rulers and Princes of Israel, to the end they might keepe the Sanctuary vndefiled. This care must be greatest in those that are Christian Magistrates, If they loue Gods glory, and the encrease of his gospel. Thus did King Salomon in the beginning of his reigne, when he put down Abiathar, and made Sadoc high-priest. Thus did Iehosaphat, when to reforme religion he sent forth Leuits into the coasts of Israel. Thus did Ezechias at the entrance of his kingdome, when this was his first care, how the Leuits might be prouided for. But of all other, Moses who had receiued the commandement from God himselfe, as appeareth, did especially see what was the necessity of the Minister. In the 33. of Deuteronomie, a little before his death, thus he maketh his prayer; *Let thy Vrim & Thummim be with thy holy one, whome thou didst proue in Massah, and didst cause to serue at the waters of Meribah, who sayed vnto his fasher & so his Mother: I haue not seene them, neither knoweth he his brethren, nor yet his owne Children, but they obserued thy word and kept thy couenant. They shal teach Iacob thy iadgements, and Israel thy Lawe. They shall put incense before thy face, and burnt offerings vpon thine Altar. blesse O Lord his substance, & accept the worke of his hands. Smite through the loines of them that rise vp against him, & of them that hate him, that they rise not vp againe.*

1 Reg. 2. 25.
2 Chr. 18.
7. 8.
2 Reg. 18. 1
2 Chr. 29.
4. 5. 6. 7. & c.

Deu. 33. 8.
9. 10. 11.

Marke (I beseech you) both his great care how the Leuites might prosper, & his notable describing of them, what manner of men they shall be. First, he prayeth that true knowledge and vnderstanding might neuer bee remooued from them : their affection towards Gods holy sanctuary might be such, that neither father nor mother, wife nor Children do keep them back from obediēce to the law and couenant. O that our Ministers were such as Moses prayed for. Then no doubt God would blesse the

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A Sermon preached by M. Dering

according to their request, & confound their aduersaries that rise vp against them. And here also marke his great zeale for their prosperity. He was the patientest man, and had the mildest nature of all the people of Israel: yet could he not suppress his good and great affection, but brake out into these wordes: *Smite through the loynes of them that rise vp against him, and of them that hate him, that they rise not vp againe.* O Lord, if *Moses* had liued in our dayes, and scene this adulterous generation, that so spoylith the Levites, howe would his zeale haue bene inflamed against them? Hee would haue cryed out as good

Neh. 6.14. Nehemias cryed; *Plague them O Lord, that defile thy priest-*
cap. 13.27. *hood.* And good were it for these sinfull men, that God would send his plagues vpon them, while yet they haue time to repent. Now we want a *Moses* to pray for their punishment, for they sleepe in their sinnes: and God (I feare) hath reserued them to a greater punishment. The Lord graunt vs grace to remember the latter end, & now looke while it is yet time, to the good order of the ministerie. Whē God promised to establish his mercies with his Church, hee promised this, as the greatest token of his loue: *I will giue you Pastors according to my bars, that shall feede you with knowledge and understanding.* When hee would haue them haue sure hope that he was their God, and they were his people, hee sayed hee would giue them Levites that should teach his people, the difference betweene the holy and prophane, between the vncleane & the cleane; He promised them this as a perpetuall covenant: *The lips of the Priest shall keepe knowledge, and they shall seeke the Law from his mouth: For he is the Messenger of the Lord of hostes.* And this was the charge that God gaue straightly vnto the Priest hood: *That they should tell his people of their sinnes, and the house of Iacob their offences.*

Neh. 6.14.
cap. 13.27.

Iere 3.15.

Mal. 1.7.

Esay, 58. 1.

before the Queenes Maiestie.

A miserable Common-wealth it must needes be, and far separated from God and his mercies, that hath blind leaders, who cannot leade themselves. Who so feareth the Lord, will surely looke vnto it, that he maintaine no such offences within his kingdom, nor nourish any such sores within the body of his Countrey. If a man be once called to the Ministry, let him attend vpon his flocke, and feed them as his duty bindeth him, with the foode of life, or let him bee remooued. Christ sayed, *Pasce, pasce, pasce*, Feed, feed, feed. This charge he hath giuen, euen as we loue him, so to see it executed. Say what we will say, and the more we say it, the more impudently we shall lye, if we say we loue him, while wee keepe not his commaundements. Would to God we were wise to vnderstand it. Christ said, *They are the salt of the earth*, and what shall be done with them, if they can season nothing? Christ sayd, *they are the light of the world*, and what heapes of miseries shall they bring with them, if they themselves bee darke? Christ said, *they be the watchmen*: and what case shall the Citty be in, if they doe nothing but sleepe, and delight in sleeping? Who seeth not these incurable sicknesses, that can see any thing? They are the Pastors, and howe hungry must the flocke be, when they haue no foode to giue them? They are the Teachers, and howe great is the ignorance, where they themselves know nothing? They are the Euangelists or messengers of glad tydings: howe little hope haue they, and what slender faith, whose messengers cannot tell what the Lord sayth?

The Lord enlarge within your Maiesty, the bowels of mercy, that you may once haue pittie vpon your pore subiects. This cogitation made Paule the Apostle say to Timothy, (a paynefull father vnto a carefull childe;) *I charge thee before God, and before the Lord Iesus Christ, that shall*

1 Pet 5.2.

Iohn 21.16.
17.

Mat. 5.13.

Tim. 3.2.

A sermon preached by M. Dering

shal iudge the quicke and dead at his appearance, and in his kingdome : preach the worde, bee instant in season, and out of season, reprove, rebuke, exhort, &c. Of all miseries where-with the Church is grieved, none is greater thā this: that her Ministers be ignorant, and can say nothing.

1 Ki. 13. 33.

What could Ieroboam do more than this, to strengthen all his Idolatry, then to make him Priestes of the lowest of the people? What could haue made Asa (being oth:rwise

2 Cro. 15. 8.

religious) so soone to haue turned away from the seruice of God, sauing only he suffered his people to be without a Priest, which could teach thē the word of God? What

Esay 52.

Esa. 56. 10.

plague did God threaten greater against a rebellious people, than that hee would take away from them their true Prophets? When were the peoples sinnes so ripe to procure vengeance, as whē their preachers were dumb dogs

1. Cro 13. 9

and could not bark? And what I beseech you is our condition better? Or what be many ministers of our time & Country, other then dumbe dogs? Surely as Ahijah said

of the people of Israel, so wee may say of our Ministers: haue we not made vs Priestes like the people of our Cou-try? whosoever cometh to consecrate with a yong Bullock, and seauen Rams, the same may be a Priest for them

that are no Gods. And so surely if we serued Baal, a great number of our Priestes at this day were tollerable. But if we serue the Lord, what do they with that function they cannot skill of? Let them returne againe to their old occupation. And yet this is but one euill: and if we were reformed, yet much still were amisse. If I would declare vn-

Ezech. 8. 3.

4. 5. &c.

to your Maiesty al the great abuses that are in your ministerie, I should leade you along in the Spirite, as God did the Prophet Ezechiel: and after many intollerable euils,

yet I shall say still vnto you, behold you shall see moe ab-

ominations then these.

I would

before the Queenes Maiestie.

I would first leade you to your Benefices, and beholde some are defiled with impropriations, some with sequestrations; some loaden with pensions, some robbed of they commodities. And yet behold more abominations then these. Looke after this vpon your Patrons, and loe, some are selling their Benefices, some farming them, some keepe them for their Children, some giue them to Boyes, some to seruing men, a very few seeke after learned Pastors. And yet you shall see more abominations then these: Looke vpon your ministerie, and there are some of one occupation, some of anothes: some shake Bucklers, some Ruffians, some Hawkers and Hunters, some Dicers and Carders, some blind guides, and cannot see, some dumbe dogs and wil not barke. And yet a thousand more iniquities haue now couered the Priest-hood. And yet you in the meane while that all these whordoms are committed, you at whose hands God will require it, you sit still and are carelesse, let men doe as they list. It toucheth not belike your common-wealth, and therefore you are so well contented to let all alone. The Lord increase the gifis of his holy spirit in you, that from faith to faith you may grow continually, till that you be zealous as good King Dauid, to worke his will. If you know not how to reforme this, or haue so little counsell (as mans hart is blinded) that you can denise no way, aske counsaile at the mouth of the Lord, and his holy wil shal be reuealed vnto you.

To reforme euil Patrones, your Maiesty must strengthen your lawes, that they may rule as wel high as lowe. For as Esdras sayed once, so may I boldly say now: The handes of the Princes and Rulers, are chiefe in this tref-with .y. . passe. If you wil haue it amended, you must prouide so, that the highest may be a traid to offend.

A sermon preached by M. Dering

To keepe backe the ignorant from the Ministry, who God of his goodnesse hath not called to such a function, take away your authority from the Bishops, let them not thus at their pleasure make Ministers in their Closset, whome soeuer it pleaseth them. To stop the inconueniences that grow in the Ministry by other, who say they are learned and can preach, and yet do not, that are (as I sayd) dumbe dogs, and will not barke, bridle at the least their greedy appetites; pull out of their mouthes those poysoned bones, that they so greedily gnaw vpon. Take away dispensations, Pluralities, Totquots, Non residences, and such other sinnes. Pull downe the Court of Faculties, the mother and nurse of all abominations. I tell you this before God, that quickneth all things, and before our Lord Iesus Christ, that shal iudge the quick and the dead, in his appearance, and in his kingdome: amend these horrible abuses, and the Lord is on your right hand you shall not be remoued for euer. Let these things alone, and God is a righteous God, hee will one day call you to your reckoning. The God of al glory open your eyes to see his high kingdome, and enflame your heart to desire it.

*The third
argument.*

The third thing that I sayd in this place was to be noted, was of Dauid himselfe, how faithfully hee executed that whereunto he was called. The Prophet sayth: *He fed them in the sincerity of his heart, and guided them with the discretion of his hands.* An excellent vertue, and meet for King Dauid, that was a man according to the hart of God. He knew that obedience was better then sacrifice, and that Gods people were neuer better ruled, then when their Princes brought into captiuity their owne vnderstanding, and in simplicity of hart were obedient onely to the wisdome of almighty God.

Hee

before the Queenes Maiestie.

He had too good experience of his owne wisdom, and had tryed it often how it made him to rebell: therefore to please God effectually, hee walked in his simplicity. O that our Christian Princes had so great measure of Gods holy Spirite: how many and grievous burthens should then be taken from vs, that now Christian eyes & cares can hardly beholde and heare? how many finnes should be extinct and buried, that now vaine policy doth maintaine and strengthen? The time is past, and I wil say no more.

The God of all mercy, and Father of all consolation, inspire our hearts with wisdom, that wee may walke before God in our owne simplicity: That what his holy worde hath spoken, wee may humbly heare, and not reason against it, because of our common-wealth. Then shall wee ende these short and euill dayes with gladnesse. And when Christ shall appeare in glory and maiesty to iudge the quick and the dead, we shall stand on the right hand, in the number of his elect, and heare that last and happiest sentence that neuer shall be called backe againe: *Come ye blessed of my Father, & possesse the kingdome which is prepared for you, from the beginning of the worlde.* The which time the Lord bring hastily vpon vs, euen for his Sonnes sake Iesus Christ our Saviour: to whom with the holy Ghost, three persons and one God, be all honour and glory, both now and euer, Amen.