

The preacher, or Methode of
preaching ([Reprod.]) / N.
Hemmingsen,...

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THE WAY

her of Methode preaching

written in Latin by such

Hemminge and in English

all be by the very reason for all

that by the true teaching of the word

of God, about to this day, in

the house of Sathan, and

beside of the Temple

of God

the preaching of the Gospel, to the that

perish to this day, which

are saved, is the power of God

seen and showed according to the

Queenes Majesties Injunctions

Printed at London by

Thomas Mathew

in the year

1570

in the

City of London

in the

Street

near

the

Church

of

St. Dunstons

in

the

Parish

of

St. Dunstons

in

the

City

of

London

in

the



To the right Honourable
Douglas Lady Sheffield, late wyfe
of Lord Iohn Sheffield deceased: Iohn
Worsfall, her most humble and faith-
full seruaunt wisheth all health
and godlines long to continue
with increase of vertue and
zeale in Religion.

(***)



After that I had by
the good aduise and
earnest persuasion
of certaine of my
brethren Ministers
of this citty of London translated out
of latine into our vulgar tongue
a litle booke intituled The preacher
Methode of preaching &c. necessary
for all those y by the true & sincere
preaching of the worde, labour to pull
downe the sinagogue of Satan and to
build vp the temple of God, I thought

A. y.

it my

The Epistle

it my bounden duty (right Honourable and my singuler good Lady) to dedicate y^e same vnto your honour, and that for diuers and sondrye causes. VVherof the first and chiefest is that zeale and godlines in the true religiō & fayth of our sauour Christ, which I by experience haue noted and found to be such in you, that you do not onely your selfe dailye serue God by prayer, but do also straightly commaunde all your family and see them do the same. In tating herein the example of the frst father of all the Sonnes of God Abrahā, who did not onely himselfe but also appointed his whole family which was greate to serue God daily. The second cause is y^e correctiō of sinne, by displacinge and puttinge cleane out of your house al such which
by

Dedicatorie.

by their vngodlines might either bring
vpon themselues the iuste plague of
Almighty God, or els be an euill exa-
mple vnto others to comit the like. The
third is your honours gret meekenes,
patience and modestye towarde all
mē and in all your affayres. The last
cause is for y it pleased your honour
of your goodnes & merc liberality to
accepte and take me to be your house-
hold Chaplaine, & as it were a guide
and helper of that godly zeale of cal-
ling vpon the name of God, & recei-
uing of his Sacraments. These causes
therefore diligentl ye considered, I
thought it my duty to dedicate y first
fruits of this my labour vnto your ho-
nour, partly to declare vnto you mine
obedient thanckfulnes of minde, and
partlye that both honourable and all

A iij.

others

The Epistle

others in this lande, beholdinge your
honours vertuous and Godlye lyfe,
might not onelye imitate and followe
the same, but also glorifie God the fa-
ther of our Lord Iesus Christe. To
whom I commende your honour, har-
tely beseechinge him to encrease in
you daily more and more al maner of
vertue and godlines, to blesse and
enriche you with all maner of prospe-
rity, and to graunt that for our good
ensample and to the settinge forth of
Gods honour and glorie, you maye
liue longe many quiet and happy yea-
res amongst vs, and after this lyfe,
to liue with Christ for euer. Amen,

To his brethren. and fel-
lowe Ministers of the Church of Christe
in Englad, the interpretour wisheth peace, & true
knowledge, to the honour & gloze of God,
and to the edification of the sayde
Church, by true vnderstan-
ding and true Preaching
of the woorde of
G O D.



This little booke intituled
Ecclesiastes, and first wri-
ten in Latyne by Hem-
minge, was thought mee-
te, and very profitable to
be translated, and turned
into Englishe, not onely by mee, but also by
the iudgement of diuers others of my bre-
thren, godly and zealous Ministers of this
citt of London, who considering y great pro-
fite that hereby might come, firste vnto the
Church of Christe, and nexte vnto them
selues, and to all their other brethren and
fellowe Ministers throughout this same
realme of Englande, according to their cal-
ling, whiche do or ought to churche and hun-
ger, after the increase and aduancement of
Christe

The Epistle

Christe his kingdome, to the overthrowe & utter destruction of blindnes, error, Popery, superstition, and of all the tyrannie of Antichriste, haue perswaded me to accomplishe their great and earnest desire, and to translate into our vulgare tongue, this little and necessary treatise of Himmenge, called Ecclesiastes, wherein what paynes I haue taken, I had rather a great deale the learned in reading should iudge, then that I would speake any one worde of my selfe. This only (as I trust) without offence of any, I may truly saye, that it would haue bene a great deale easier for me, to haue medled rather with some one whole and continuall comēcarie, then with this little treatise, which in my iudgement may not unfitly be termed Christiana Rhetorica, that is to say, an arte out of the which the true and faithfull Ministers of Christe, may learne playnly, and orderly, to breake and distribute the worde of God vnto the people, and flocke committed to their charge. Nowe it is not unknowne howe harde a thing it is to translate any arte written, either in the Latyne, or in the Greeke tongue, especially into our English and vulgare tongue, in the which we haue

to the Reader.

haue wordes, neither sufficient, nor yet apte
enough to declare & expresse the same: that
is to saye, the termes and proper names of
arte: as Genus, differentia, species, adiun-
cta, exordium, enarratio, genus didascalii-
cum, paræneticum. &c. not withstanding
this great difficultie whiche might altoge-
ther seeme to haue bene sufficient to dissua-
de, hinder, and discourage mee, to haue ta-
ken this little hard, and profitable woork
in hande: yet the examples of other wyle &
learned men (who before me haue brought
into our tongue the artes of Grammer, Lo-
gike, Rhetorike, Arithmetike, Astrono-
mie, Geographie. &c. did not a little encour-
rage and holden mee hereunto: so that I
thought if other graue, wyle, and learned
men, before me, both Romaines, Italians,
Germanes, Frenchemen, and Englishmen,
haue thought good for the aduancement of
Philosophie, and humaine knowledge, to
bring into their mother tongue those and o-
ther like artes firste written in the Greeke
tongue, though they could not alwayes finde
out proper wordes euery one in their owne
tongue to declare þ proper termes of arte.
I with muche more boldnes might take in
hande

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hand to interprete this little arte of Chri-
stian Rhetoricke, especially seing that the
same doth so farre passe the arte of Rheto-
ricke, as þe holy woꝛde of God doth exceede
the knowledge of all manner of humaine
philosophie. For that arte doth teache thee,
cunningly to handle; & eloquently to speake
of worldly thinges, and of mens matters: &
that either in prayse; or disprayse, either in
defending and prouing, or els in reprov-
ing; impugning; discōmending; and disallowing,
wherof we haue examples in Demosthenes,
and Ctesiphon; among the Grecians: in
Ma^r. T. Cicero; and Mar. Antonius among
the Romaines; and in diuers other Ora-
tors; who flourished in their time. But this
doth instructe and teache thee, the true deu-
sion of the scriptures; howe they haue bene
diuisedly of diuers godlye wyters diuided:
What the vse and profite thereof is: what
tongues are necessary for thee to learne and
vnderstande the scriptures: what the vse of
them are. Howe thou must studie diligently
and about all other wyters the holy scrip-
tures. Howe thou must, for thy better vnder-
standing; conferre them together; not lea-
ning altogether; either to thyne owne or yet
to

to the Reader.

to other mens opinions: And to conclude,
how thou mayst orderly and with profite of
thy hearers preache, & expounde the worde
of God, whether mē are to be lifted vp, and
comforted with the swete promises of God,
or els to be beaten, and cast downe, with his
dreadfull minaces, and threatninges: whe-
ther wickednes be to be defaced and troden
vnderfoote, or vertue to be praised, and ex-
horted vnto: But all these and many such
others, thou shalt more at large better
learne out of the treatise it selfe, and there-
foze I referre thee vnto the diligēt reading
thereof, and do exhorte thee, so to reade, that
thou maest not only hereby learne to know
a ready and easy Methode, or waye of prea-
ching out of the worde of God vnto others,
orderly for the helpe both of thine own me-
morie, and also of thy hearers: but also, and
that especially, that with the studie of this
arte and Methode, thou alwayes make thy
prayers vnto almighty God, for his assistance
and helpe of his holy spirite, whiche maye
teache thee, the true ende, and right vse of his
same. For as arte helpeth nature, & nature
arte, so that arte can doe nothing without
nature, so must we alwayes remember that
the

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The Methode or arte of preaching, shall lie-
tell, or nothing at all profite vs; vnlesse the
the spirite of God bee toynd thereunto,
whiche is, as it were the true nature vnto
it, and without the which the arte it selfe is
able to doe nothing: for this holy spirite of
God, doth not onely make vs apte; and able
to learne this arte, or Methode; but doth al-
so teache vs that the true ende, and right vse
hereof, is not onely to preache learnedly, or
perly or cunningly the woorde of God vnto
others, but also, and that especially, vnto our
selues, that our audiēce seing our wise & ho-
ly sayings to agre together, with our good
and godly deedes may by our example frame
also their life, and conuersation according
to our preaching out of the woorde of God, &
so to gether with vs both in word and deede
glorifie God the father of our Lord, Iesus
Christe; to whom bee prayse and glory for
euer and euer. Amen.

I have to desire thee (Christian Reader) to beare
with some fautes escaped in the Printing, & which
are these as followeth.

Fol. 4. pag. 7. lin. 12. for therefore, reade there are.
Fol. 7. pag. 1. lin. 3. Catechists, read Catechells.
Fol. 39. pa. 1. lin. 27. for fractificat, reade fructificat.

The contentes

of this booke.

THe deuision of the holye Scripture.

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The deuision of the Holy Scriptures. Fol. 1

The holy Scriptures is not after one sorte but diuersly of diuers writers deuided, which thinge ought not to seme straig, or vusemelye vnto anye man, for sometimes euen of one and the selfe same thinges, there are manye differences according to the diuersity whereof, the diuersities of deuision may be taken, and authors haue bene accustomed, to appointe such kindes of deuisions, which do seme to serue best for theyr purpose. Wherefore seinge that the Scripture is diuersly deuided, I will recite in order the chiefe and principall deuisions of the same and wil also declare the vse of them, to the ende that the profite of this varietye and difference may appeare vnto all men.

¶ The first deuision.

The most common deuision of the Scripture is this, whereas it is deuided into the old and newe Testamente, which being Ioyned together, are in the Greeke tongue

B

(by a

The Preacher, or

by a certaine figure called Antonomasia) named the Bible, which also is therefore sometimes called an Instrumente, because that by it, as by an Instrument, or ready meane, the holy will and woorde of God is broughte and declared vnto vs. Nowe the Epithetes, or names of old and newe, are taken from the circumstances of tymes. For it is called the old Testamente, because in respecte of the tyme it was the first. Againe it is called the newe, for that according to the time, it was the last. But if any man should thincke this difference to be taken from the diuersitye of couenauntes, it were no great matter: yet the first reason is truer and fitter for this place. Notwithstanding they which call the olde and the newe Testamente, by the name of bookes, do vse the word Testamente contrary to the common vse.

¶ The subdiuision.

THE olde Testamente is called of the Jewes, [Efrim uerba] and that of his number of Bookes. For they doe receyue xxiii. Bookes of vndoubted aucthority, which

which they deuide into foure partes, or orders. The first is called of theym Thora, that is to saye, the Lawe or doctrine, and is doth contayne fve Bookes, to witte Genesis, Exodus, Leuiticus, Numeri and Deuteronomium, which the Gretians call also ΠΕΥΤΑΤΕΥΚΟΝ, that is to say, A volume containing fve bookes. The second parte is called of them Rhesconim Nebim, that is to saye, the former Prophetes, and this part hath foure bookes, to witte, the booke of Iosua, the booke of Iudges, the booke of Samuell and the bookes of the kinges.

The thirde parte is, Acharonim Nebim, that is to saye, of the latter Prophetes, and it doth comprehend foure bookes, Esaye, Ieremye, Ezechiell, and the booke of the twelue Prophetes, which they call the lesser, as are Osee, Ioell, Amos, Abdias, Ionas, Micheas, Nahum, Baruch, Sophonias, Aggeus, Zacharie, and Malachie.

The fourth parte is Chetubim, that is to saye, of the holpe wryters, and it doth contayne eleuen bookes, Paralippominon, the Psalter, the Prouerbes of Salomon, Job, Ruthe, Ecclesiastes, the Lamentation of Ieremye, the Songe of Songes,

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Hester, Daniell, Eloxas, and Rehemiah, which two latter, are taken for one booke. So that wee haue 24. bookes of the olde Testamente of undoubted auctozity, deuided into 4. partes, or orders. Notwithstanding besides these bookes they haue certaine, also which they do call Apocrypha, that is to saye, secrete or hidden Scriptures, therefore so called, because they were not brought forth into the light, to confirme any opinton or doctrine. Of this sorte are Iesus the sonne of Syrach, Iudeth, Tobias, the bookes of Machabees, the wisdome of Salomon, Baruch, y^e scribe of Ieremie, and this is the deuision of the olde Testament, after the maner of the Hebrzewes and the Gretians.

The new Testamente is deuided into 4. partes. The first contayneth the foure Euangelistes. The second the actes of the Apostles. The third, the 21. Epistles of the Apostles, that is to saye, 14. of Paule, 3. of Iohn, 2. of Peter, one of James, and one of Iudas. The fourth part contayneth the Apocalips of S. Iohn. Moreover all the bookes of the newe Testament, are founde in the Cannon, excepte the seconde Epistle of S.

of S. Peter, the seconde and thirde Epistle of Iohn, and the Epistles of James, and Jude, with the Apocalypse. Some also do put the Epistle to the Hebrewes out of the Cannon.

Now som what seemeth to be added, concerning the vse and profite of this distinction rehearsed: for it little auayleth dilligently to distinguish, vnlesse thou perceyue also what profite proceedeth thereof. First of all therefore the distinction profiteth much to iudge trully of the auctozitie of Wolpe bookes: for all the bookes of the olde and new Testament, are of an vndoubted sayt, and are of great foze to cōfirme opinions: except those which I sayde befoze were called Apocrypha, which trully may be reade wyth profite. But in disputations of opinions they are not to be alleaged. For those bookes only are of an vndoubted auctozity, which are trully attributed to Moses, to the Prophetes, to the Euangelistes, and to the Apostles. Wherefoze unce that the Primatiue and pure Church, hath doubted of the auctoz of the secrete Scriptures, called Apocrypha, they are of right reiected, when as they are alleaged by the aduersa-

The Preacher or

eye against the wytynges of the Propbets and the Apostles. There is also another commoditie of this distinction, for it is commodious to haue a certain order of bookes, that Students may distribute the reading of the Bible into certayne times, as it shal seeme to be profitable for theym, to learne the holy bookes. The third commoditie is that a certaine waye or meanes maye be had (whether thou preach or interprete the sacred Scriptures in the scholes) of recyting or alledging þ Testimonyes of Scriptures, that the place of the testimonye, may be shewed as it were wyth the finger, when as the aucthour of the wytynge, and the Chapter of the Booke is named and rehearsed.

¶ The second deuision.

The deuines in the scholes, do deuide the bookes both of the old and newe Testamēt, into Legall, HistoriCALL, Sapientiall, and PropheTicall bookes. As of the olde Testamēte, the five bookes of Moses are Legall: the bookes called HistoriCALL are Josua, the booke of Judges, Ruth, the 4. bookes

bookes of the Kings, Job, the two bookes of the Machabees. The Psalter, & Proverbs, Ecclesiastes, & Song of Songes, the booke of Wisedome, Ecclesiasticus, are Sapiential. And the xvii. Prophetes before rehearsed are Propheticall: In like manner also, to the ende theyr ignorance might the more evidently appeare, they divide the bookes of the newe Testamente, so that the bookes of the Euangelistes may be Legall: the Actes of the Apostles Histori-
 ricall: the xxi. Epistles of the Apostles Sapiential: and the Apocalipse of S. Iohn to be Propheticall. This by no colour may be excused: for it is altogether absurde in as much as it is of them applyed to bookes. But if they would apply this theyr subtle deuision to the thinges (as I thincke) auncient wyters haue done, it mighte peraduenture be bozne wythall: but because it is manifestly false, as it is applyed to bookes, I will not in so euident a matter, make any longer confutation. Furthermore the vse of this deuision as it is applyed to thinges, perchappes maye be heare in, that learners in readinge maye wyselye put

The Preacher or

a difference betwene histories and lawes,
the Prophetes, and the sayings of wise
men, that is to say, Gnomas, worthy and ap-
proved Sentences.

¶ The third deuision.

The whole Scripture, if thou consider þe
thinges subiecte, are sicke deuided into
History and Doctrine, which two the dili-
gent reader will search oute studiously in
reading of holy booke. Nowe therefore
two kinds of Histories, þe old and the newe,
the old contayneth all Histories, euen from
the beginning of the creation of the world,
vntill the conception of our Lord, or the be-
ginning of the Euangelicall historie. This
History taketh his originall (as I haue
said) from the first condition of things, and
so continueth vntill the Monarchie of Cy-
rus. The weekes of Daniel follow after,
vntill Christe crucified. Wherevnto I haue
made a computatiõ of yeares for memories
sake, in these Verses which I will putte
downe in Latine.

M.D.C.L.V.I. post Adam mundus inundat.

Post vadas ad Abram, ducent nonaginta duoq;

Exodus

Exodus hunc sequitur, quingentos quinq; p Annos.
Exodus ad Babylon, nongent, decemq; recenset.
Post Babel ad Christū, D. & L. tribus, X. datur vnus.

Englised thus.

The world a thousand six hundredeth fifty six yeares
is found,

After Adam our father by Noes floud drownd.

And from Noes floud to Abram againe,

Wee find two hundred yeares ninety and twaine.

Exodus doth follow him, v. hundred yeeres & sine,

Exodus to Babilon ix. hundredeth and x. cōstrue.

And to our Saviour Christ from Babilon,

Are five hundredeth foure scoze yeares and one.

If thou ioyne these yeares together, thou
shalte haue 3944. yeares from the first be-
ginning of thinges, vntil Christes his com-
minge, the which number I am woute to
comprehende in these Verses.

Ter mille, & nōgent, quater, X. duo bis numeratur,
Christus adest nobis, gloria vita salus.

In Englishe thus:

After three thousand nine hundredeth 44. yeares,

Christ our gloze, life and health to vs appeares.

Furthermoze the new history, is described
of the

The Preacher, or

of the Euangelistes, which intreateth of the Conception, Natiuitie Circumcision, Offering, Banishment, Disputation, Baptisme, Fastinge, Temptation, Doctrine, Myacles, Death, Resurrection, and Ascension of Christe into Heauen. Also it intreateth of the geuinge of the holy Ghoste in the daye of Pentecost, and of the Primatiue Church, and his persecutions: for vnto these Chapters and poinctes, the newe histoꝛie shalbe reduced. And thus much concerning the Histoꝛie.

The doctrine is dispersed throughout all the bookes of the olde and newe Testamēt, and is deuided into doctrine of things, and of signes. The doctrine of things is afterwards deuided into the Lawe and the Gospell. The doctrine of signes doth contayne the Ceremonyes and Sacramentes, whereof wee haue heare no time to intreat at large, notwithstandinge the vse of this distinction is not simple, and of one sorte. For the holy histoꝛie ought to be the glasse of a Christian lyfe. For it doth contayne many examples of true godlynesse, of confession, of Fayth, of Patience, of calling &c.

It re-

It recyteth the rewardes and punishmentes, both of obedience and disobedience towards **G D D**, and comprehendeth manye testimonyes and witnesses of **G D D**. The difference of doctrine verelye, dothe cause vs not to confounde rashlye wyth the Papistes the Lawe and the Gospell, who dreame the Gospell to be the newe Lawe, but they are deceyued: For neyther the Prophetes, nor the Apostles, teache anye other thinge then Moyses doth, althoughe in their manner of teachinge there is great difference. For Moyses committeth to wytyng the doctrine deliuered, as it were by hande from **G D D**, and the fathers: whiche doth contayne the perfecte worshypinge of **G D D**, but hee is more obscure and darke then the Prophetes.

The Prophetes are the interpretours of Moyses, for that which Moyses doth note, as it were wyth certayne Aphorismes, that is to saye, bryefely and summarilye, the Prophetes doe expounde in whole Sermons. But because that thing which the Prophetes did fozetell, the Apostles sawe before their eyes, therefore are the Apostles made plainer interpreters of Moyses, and of the
 Prophe-

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Prophetes. Who so obserueth this difference, shall reade with greater profite, the wytynges of Moses, of the Prophetes and of the Apostles. But in what estimation the scholars of the Apostles and other holy Interpretours of the Scriptures are to be had, I will declare hereafter, where I shall intreat of the maner of Interpretacion.

¶ The fourth deuision.

There is yet another deuision deliuered or giuen vs by the Gretians; which wee maye not ouerpasse: For the worde of God byringinge saluation vnto mā, is deuided into Protrepticō, that is to say, appertayning to exhortacion; Gnosticon, that is to saye, appertayning to knowledge, Practicon, þ is to saye, appertayninge vnto that whiche they call practise. And vnto that which is called Protrepticon, doe appertaine exhortatiōs, cōsolatiōs, threatinings, chydings, which all are certaine prouocatiōs; or seruers vnto, to heare the word of God, to embrace and to obey it. Gnosticon, is a part of knowledge which doth cōtaine the worshiping of God, þ knowledge of the Law,
of the

of the Gospell, and of the Sacraments, the Epitome and brieve summe whereof is Catechisis, that is to say Instruction. The last appertayneth vnto practise, for it is convenient that the obedience of the harte, and innocencie of life should follow knowledges. For sayth as S. Paule witnesseth, oughte to be vnfaigned, and effectual through loue. This deuision serueth to this ende, that thou maist know the vse of the holy Scriptures, that is to say, that thou mayest obeye the exhorter, beleue the teacher, and doe according as thou beleueest. For he is worthy (sayth Agapetus) of God who doth nothing vnworthy of God, but thinketh those thinges which are of God, and speaketh the thinges which he thinketh, & doth the thing which he speaketh.

¶ Of the formes and kindes of Narrations.

In speakinge of the formes of a Narration, I will declare foure thinges in order. First with what helpes he ought to be instructed, that will become a profitable interpretour. Secondly which are the causes of Narrations.

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tions. Thirdly what be the kindes of interpreting, and last of all what is the vse of commentaries, or expositions.

¶ The aydes or helpes of an interpretour.

What a profitable interpretour oughte to be instructed with liberal doctrine, and especiallly wyth the knowledge of Rhetoricke and Logicke, there is no man which will doubt thereof. Wherefore I will come to certayne other helpes by which heed is taken, that the interpretour go not astraye from Godlines. Therefore in intreating of holye misteryes, foure kindes of care especially do belong vnto him, who desireth to be free from erreure, and safe from the deceites of hereticks: Let the first care be to seeke God and his will in the Scriptures, wyth feare and humilitie, that hee may knowe him truly in oure Lord Iesus Christe: Let the second care be to haue the sacred worde of God for a rule. This care ioyned wyth the former shall cause thee to be conuersant in the Scriptures without arrogancy or contention, and that thou bee
not

not puffed vppē wꝝth foolishe rashnes, but rather craue his helpe wꝝth humility, wꝝhō in the Scriptures thou seekest faythfully: þe secōde care causeth thee also, that thou be not carefull of those thinges which are not founde wꝝritten in the woꝝrde of the Lorde. For thou oughtest to be content wꝝth that lighte, which the Lorde hath shewed thee to be followed. Let the third care be diligentlꝝe to conferte the Scriptures, to thende that the consente of Moses, of the Prophe-
tes, of Christe, and of the Apostles, maye euidentlꝝe appeare, and that suche sentences as sceme to disagree, thꝝough the conference maye be reconcyled, the cyꝝcumstaunces of the places beinge dilligentlꝝe obserued. This care causeth thee not rashlꝝe to take houlde of anye one sentence of the Scriptures to assaulte oꝝ repugne another therewꝝth, from whence no doubt all the sectes of heresꝝe haue spronge vppē, which thing that it maye the moꝝe euidentlꝝe appeare, wee shall openlꝝe declare by examples. Arrius doothe heare the Sonne sayinge: The Father is greater thenne I. This Sentence hee snatcheth, and therewꝝth

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wyth, is girded, and armed to vanquish and overcome the deuinitie of Chyiste: Contrarywise, Manichæus to the ende hee mighte take away þe humanity of Chyist, snatcheth the sayinge of S. Paule in his first Epistle to the Corinthians, the 15. Chapter, where Chyist is called the second Adam from heauen beauenlye. Againe there are some which acknowledge the deuinitie, and confesse the humanity, but they make two persons in Chyiste, the worde, and the sonne of the Virgin. Osiander, because it is wrytten þe Lord is our righteousnes: doth ascribe iustification to the deuine nature alone, as though the humanity were of no force at all, to the benefite of saluation. Stancharus on the contrary syde (because the worde of promise, is of the seede of a woman, and Paule calleth Iesus Chyiste, beinge man a mediator) wythdraweth the benefite of redemption from the deuinitie, and doth attribute the same to the onelye humanity. Were if there had beene þe feare of our Lord, and true humilitie, and if the desire of contention and pride had beene absente, they might easly haue iudged of these misteries, by conference of the Scriptures. Let the
first

first care be to referre euery interpretation to the proportion of fayth, from the which if the interpretation doe disagree, it shalbe accompted false. But contrarywise, if it do agree with it althoughe sometimes it erreth from the marke, and minde of the authore, yet oughte ye to knowe, that this is donz without the daūger of saluation. But what is it to call an interpretation to the proportion of fayth? it is so to ordaine it, & it maye be correspondente to the first principles of fayth, and that it maye seeme to be as it were builded vppon them. For those thinges are sayde to be done accordinge to the proportion which are made by comparison to another thinge, or els when other thinges are framed by the comparison of others. Wherevppon when Paule doth commaunde that Prophecye, that is to say, the interpretation of the Scriptures, ought to be proportionable to fayth, hee wplieth that the interpretour shoulde haue respecte to the firsts principles of Religion, which are plaine and manifest, as conserninge the lawe and the promises of the Gospell, with the which euery interpretation oughte to agree. Wherefoze the Papistes in the ex-

positi-

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position of this saying: (If thou wilt enter into life keepe the commaundementes) Do departe from the propoztion of fayth, when they do conclude of this sayinge, That men may obtaine saluation by their owne proper woorkes, for this interpretation doth strue with cleare and manifest principles: As are these, The seede of the woman shall breake the Serpentes heade, also, The Lambe of God, that taketh awaye the sinnes of the worlde: and againe, If righteousnes be of the lawe Chyiste dyed in vaine.

And alwayes after this maner the mind of the interpretour ought to be bent, to the firste principles of our Religion, from the which hee shall not suffer hymselfe to be drawne awaye by any Sophisticall reason: For hee that contemneth this propoztion of Fayth, commended of S. Paule to the interpretour, and els where doth seeke an interpretation contrary to the rule of faith, let him be assured that hee shalbe plagued of G D D. For like as in tymes paste vnder the olde Testamente, syer oughte alwayes to be taken from the fier of the Altar, wherewith their Sacrifice shoulde be burned: so euery interpretation of y^e Scriptures,

tures, should depend vpon the euerlasting word of God. And euen as Nadab and Abihu, for putting strange fier in their Censers, which they were commaunded to doe, were punished of the Lorde: so heretickes bringing in the deuision of reason, and the deceites of Philosophie, in steede of true religion, are to be iudged worthe of punishment. And thus muche concerninge the helpes of an interpretour: nowe will I declare that which in the second place was propounded.

¶ The causes of interpretation.

I N the p̄face of Philip Melancthons places, foure causes of interpretatiōs are rehearsed, whereof this is the first, the kind of speache may be vnderstode: for hearers or readers do not in euery place vnderstand the phrases of a strange tongue, yea sometimes men of singular learning take great paines in this thinge: for oftentimes it happeneth that a sentence being expounded with the word of a strange tongue, which though they answering truly in signification, yet notwithstandinge they keepe not the same sence in both tongues, and that for

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the difference of the phrase, or manner of
speache . Therefore leaste here unwares
wee may be deceyued, oftentimes a learned
interpretour is needeful. The second cause,
is the iudgement of y^e order of thinges: For
he y^e perceyueth not the maner of the hand-
ling, shal certainly very oftē times be decei-
ued: as they are which recyte out of Paule,
this saying against y^e Justification of faith:
Not the hearers of the Law but the doers
shal be iustified. Here if they had considered
the maner of the handling they might haue
seene Paule in that place, not to haue prea-
ched of the iustification of woorks, y^e is to say,
y^e men shoulde be counted iustified throughe
woorkes before God, when as Paule there
laboureth to confute this opinion against y^e
doctrine of fayth. Therefore an interpre-
tour is needeful, which may shew cunning-
lye an order, and the partes thereof: the pro-
fite of which thing is greater then that it cā
be declared in few woordes. The third cause
ought to be the witness of a true interpreta-
tion, for when the hearers perceine the in-
terpretations to be brought frō the word of
God, & do see the agreement of the word of
God, and of the pure Church with y^e inter-
pretation:

pretation: they loue the doctrine more earnestly, and do learne it more greedely. The fourth cause, is the confutation of false opinions, least learners should be infected with the poysons of heretickes. These causes are sufficiently greate enough for which God wll haue the mynisterpe of his woorde both in scholes, and in Churches to be preserued.

¶ The kinds of interpreting.

Although by those things, which I haue sayd alreadye, concerning the causes of interpretations, the kindes of interpreting may after a sorte be vnderstode, yet because it is needeful to haue them seperated, I wil increate of them as plainly as I can, accordinge as before I haue promised: wherefore I haue noted foure kindes of expounding holy thinges in reading the commentaries of diuers auctours.

¶ The Grammarian his kind of interpreting.

Some nothinge carefull of the Methode of a treatise, do onely expounde the wo-

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des and þ phrases after a familiar & plaine manner, which kinde of interpretation, because it consisteth of a certaine exposition of Grammer, it shalbe called Grammaticall: This kinde did Athanasius, Theophilacte, Ambrose, and many others followe: trulpe this is prayse wortie, that suche excellent men which were able both abundantly, & eloquently to make long disputations, and orations of euery matter: that notwithstanding bath submitted themselues, to þ Gramariās. For they knew wel that frō thence a true sentence shoulde be taken. Furthermoze this kinde of an interpretour, oughte to be instructed with liberall learning. For first he ought to haue the knowledge of that tongue, which þ authoze of the wytyng vseth: vnlesse he desire to see rather wyth other mens eyes thē w his owne. Althoughe a perfect knowledge is not here requyred, yet there ought to be so much skill þ hee be able to cōferre cogether these thre tōgues, the Hebrewe, Greeke and Latin. For a deuine interpretour bath neede of these thre tongues, the conference whereof, he that is studious shall percepue to yeld moze profite, then the tedious commētaries of great mē.

Agayne

Againe to the end hee maye interpret that thing aptly, which he vnderstandeth truly, Logicke is necessary, which oftentimes to a Grammatician interpretour, doth put to her willing hand. He shal also be not a litle holpen with the commentaries of variety, from whence he may learne diuers formes of varying one and the selfe same sentence.

¶ The Logician his kinde of interpreting.

Others when they see, that order obtaineth the chiefest partes in all thinges, they seeke oute and declare the Methode & order of a treatise, & do put forth questions, argumentes, collations, and do briefly reduce the argumētts to certaine chapters, or common places, as though they were consultations. This is a most especiall care to this kinde of interpretour, y all things may be expounded openly, and declared distinctely. But because this kinde is most profitable in the scholes, I wil briefly shewe the way, which y interpretour in this kind may safely follow, which thing y it may be done more plainly, I wil comprehend al the whole matter in foure Canons, or general rules.

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¶ The first Cannon.

In the beginning of þ reading of any ho-
ly Scripture, he ought first of all things
to speake of the kinde of doctrine, and þ (as
it seemeth to mee) maye fitlye be done after
this maner. First, he oughte to expounde
what kind of doctrine it is, from whence he
may fall into the cōmendation therof. Se-
cōdly, he should shew auctozity. Thirdly, he
should signifye of what certainty it is, & frō
whence it should be taken. Fourthly, what
is the necessity. Fifthly, he should declare
what profite and cōmodity should procede
from thence to the hearers. These five
pointes in the beginning of any holye booke
(in my iudgemente) are verye profitable to
be handled. Neither do I disallowe it, if ei-
ther bee adde some thinges to these, or take
other some awaye, so that he deceiue not the
hearers, who when they learne, doe also
greedelye seeke for the Methode of immi-
tation.

¶ The second Cannon.

Wheras according to this first Cannon,
we haue generally spoken of the kinde
of doctrine, wee may profitablye discende to
Hy-

Hypothesis, that is to say, to the particuler wytyngē, which is layed befoze vs to be expounded, in which place, these thynges are needefull to bee spoken off, by him which followeth the Logicians kinde of interpreting. First, who and what maner of mā, the aucthour of the wytyngē is, and from whence the aucthoritye of the wytyngē doth depende. Secondly, what was his occasion of wytyng, the obseruation wherof helpeth to vnderstande the order of the treatise. Thirdly, what is the state of the matter or principall question, whether one or many from whence, Judgement may be giuen of the kinde of the cause, and the endeuour of the whole wyting, that is to say, the ende and verye laste scope, maye be perceiued and knowne. Fourthly what is the Methode of this present wytyng, or (which is all one) what is the order of the treatise, whiche excepte it bee obserued, the labour of the teacher shalbe little or nothyng profitable.

¶ The thirde Cannon.

WE must diligently obserue this, in al þ wytynges of the Prophets and þ Apostles,

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Wes, that whilst they teach, they oftentimes fall into admonitions, reprehensions, praises, threatenings, comforts, &c. wherewith they apply their doctrine to the hearers, & do picke them forwardes, to receiue their doctrine. They that consider not this, can neither obserue the order of þ treatise themselves, nor yet shewe the way well to any others. But I will speake more of this Canon hereafter, whereas I shal intreat of the large and ample treatise of cōmon places.

¶ The fourth Canon.

A Exposition of euery chapter may very fitly be made after this maner, in þ first place the whole chapter muste be gathered into a certaine bryefe collection or summe, which none may cōueniently do, vnles he be skilful in Logicke. For those things which are spoken specially & by parts, he shall reduce to generalities & to the whole, and cut of those thinges which are accessaries & of lesse value, neither shal he adde to al maner arguments of things, but shal be content only with a sume of things: and all other matters which are added for amplification, or deduction of thinges must be remoued.

In the

In the second place hee shall declare the order of the chapter, in shewing how it agreeth with that which wente before, (if anye thinge wente before) and shall declare the chiefe partes, and giue admonitiō how they follow. In the thirde place the exposition of the texte shall ensue, the common places shalbe noted, that all things may be conuerted to profite. But the waye of the inuention of places, shalbe taughte hereafter, where wee shall intreate of the places that beionge to a preacher: at this time it suffiseth briefely to haue shewed what is needefull to be done.

¶ The oratour his kind of interpreting.

There is also a kind of interpretatiō pertaining to Oratours, most profitable in Churches & scholes, wherein the greatest wits haue exercised themselves: as Basile, Gregory Naziāzene, Chrisostome, Augustine, & many other Greekes & Latins, for these do expōnd euery question moze at larg after the maner of Rhetoricians, of which thinge wee muste speake againe when wee come to the treatise of common places.

The

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¶ The mixt kinde of interpreting.

The mixt kinde of interpreting is, when
þ interpretour either mingleth all things
aboue rehearsed, or els ioyneþ certaine
of them together, which thing not a few in
our time, are wont to do with great profite,
In whose nomber Philip Melancthon, w^o
out doubt is the chiefe, whom manye wo^r
thie men: as Bucer, Caluine, Brentius, Be-
za, & diuers others, do immitate & follow.

¶ The vse of Commentaries.

Many do abuse Commentaries, whilest
they labour continually in them, litle
or nothing esteeming the text of the Bible,
who do like vnto him that trauallyng some
whither, determineth to abide alwayes in
his iourneye. For Commentaries are like
to the Image of Mercurie. For like as they
are set vp of purpose to shew the right way
to trauelers, least they should goe out of the
waye, so commentaries do leade, as it were
by the hande, the vnercised reader: which
he shoulde not alwayes vse, but so as þ tra-
uaylour doth vse the Images of Mercurie.
For the trauaylour loketh not vpon them,
when

when by often times goinge that waye, hee knoweth the way perfectly. Here first of all þ̄ interpretour is admonished of his dūctie, that is to say, that he thincke he oughte to shew a way, and that a most ready waye to the hearers, and not to hinder suche as make halt to go forward. Moreover even here it is euident in what estimation the disciples of the Apostles, and their successors being interpretours of the Scriptures are to be had. For all these are to be followed in so much as they haue the scriptures of the Prophetes and of the Apostles going before them, but if sometimes they do erre from this, let vs acknowledge our common facility and readines in falling, & pray to God earnestly, that he suffer vs not to fall into dangerous errors.

¶ The waye to frame or make holy Sermons.

The Methode of making of Sermons, is a sure way and meanes shewing a reason of making sacred Sermons. And because those thinges which are needefull to be declared in the Church, are not of one kinde, nor can be handled after one sorte: It were
 verye

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very profitable first to shewe the kindes of Sermons, afterwards the meanes whereby every thinge maye be intreated of wth profite, to the end there may be a certaine prescript & compendious way of making Sermons. For such as shalbe ministers of the most holpe ministry of the worde (then the which nothing can be moze holy) which beinge confirmed with vse and exercise, they maye encrease with preceptes of Logicke, & Rhetoricke. I do not forge new preceptes, but do applie the common rules of Logicians and Rhetoricians, to a certaine matter, and doe ioyne together with preceptes the practise of learned men, wh^{ch} I haue heard preache, that the imitation mighte be the moze easye, which truly would be but very weake: vnlesse it were holpen wth preceptes, as I haue said befoze in the p^{re}face.

¶ The kinds of Sermons.

BEfoze I come to the kinds of Sermons I will briefly touche the partes, which may very well be counted foure in number, the Exordium or beginninge, the Treatise, the Digression and the Conclusion. The
Exord

Exordium in this place, is the beginning of the sermon, after iuocation and prayer is made, and the holye lesson, or text read and recited, which wee purpose to handle and to intreate of. This may very aptly somtimes be taken vppon the occasion, or oportunitie, somtimes from other circumstances. And it should be so handled that it might be, as it were a certaine way, to that thing which we minde to intreate of. It must be modest, brieffe and graue to thende it maye obtaine the good will of the hearers, maye styre them vppe by easines of teaching, and maye keepe them attentiuē. The treatise of manner of handlinge, doth alter throughe diuersity of theames, wherby it happeneth that sometimes it is contente with a diuision, and an exposition: and that when it is a simple theme. Diuision is a sentence by the which we briezely declare what things wee will speake of, this is commended for the breuitye, the perfectnes and fewnes of words, for the which aske counsaile & helpe of the precepts of Oratours. Exposition is a sentēce, wherin the parts of a diuision are declared, and it is thzee sould. Synthetical, Dieretical, and Analytical, of which here-
after

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after wee shall intreate moze at large.

This exposition is sometimes simple, when as no argumentes are added: sometimes mixte, when the reasons of the partes of an exposition are intermingled: sometimes wyth deuision. We may seeke out the confirmation of the partes of deuision, and the confutation of the opinions of others stryuing with ours, and that so often as the theame is compounded. The wysedome of the preacher shal easlye iudge, when the confutation should go befoze the confirmation, & when it should follow: it must go befoze of necessitie when the mindes of the hearers are befozehande possessed and holden wyth errour: for they cannot receiue the truth befoze they are deliuered from the errour and falsehode. Digression is a sentēce, wher by the doctrine is applyed to y^e hearers, by cōforting, chiding, fearing & admonishing: In this y^e beginning, the end, & the place are specially to be cōsidered: the beginning is y^e it may seeme of his owne accord to flow out of y^e doctrine. The end y^e it may go together and agree with the doctrine following, if a ny^e doctrine be expounded: The place y^e it maye be put to the ende of euery member of

a de.

a diuision or partition, lest the iudgement of learners, should be troubled with interruption of doctrine, more shall be spoken of digression hereafter. Peroration, is the conclusion of the treatise. This doth both briefly rehearse the summe of the thinges which are handled, and doth also steepe by the mindes of the hearers with the commendation of the doctrine expounded, and by shewing the vse thereof. Now let vs come to speake of the kindes of a sermon. There are generally two kyndes of preachinges, the one appertayneth to teaching: the other to exhortation. That whiche appertayneth to teaching, is of simple places, and those as well of persones as of thinges, and of places compounded, of generall sentences, and partikuler argumentes. The other whiche appertayneth to exhortation, is diuided into three partes, for either it perswadeth, or rebuketh, or comforteth. This difference or distinction of sermons may be proued. First of the diuersitie of hearers, to whome the sermon shall be applied. For either they are altogether rude, and must bee taughte, to whome the first kinde dothe appertayne, or els they are not rude, but rather feble and

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faint harted, and must be lifted vp with consolation: or els slowe, and they must be prickted forward: or els contempters, and are to be chastened with threatenings. To these foure kindes of hearers at the sermons of Christe, are to be directed, for sometime he teacheth the ignorant, whiche are desirous to learne, and sometime it comforteth, and stirreth up the faint harted: now he exhorteth the slower sorte, and now with threatenings, he terrifieth suche as are profane, and vngodly. Hereof we may euerywhere easely finde examles in the hystorie of the Gospell. Agayne, the same is proued by the vse and custome of the holy Scripture: For Paul writteth thus in his seconde epistle to Timothe, and the thyrde chapter. All scripture geuen by inspiration of God, is profitable to improve, to amende, and to instructe in righteousnes that the name of God may be perfecte and prepared vnto all good workes. Here the foure folde vse of the scripture is declared, and that with foure woordes whiche are in the Greeke tongue named Didascalia, Elenchos, Epanorthosis, and Paidia. Didascalia, is to be handled in the first kinde, that is to say, in that whiche apper

appertaineth to teaching. Elenchos, hath chiding. Epanorthosis, is when the fal is lifted by, and made stedfast, whiche manifestly appeareth to bee done with consolations and comfoytes. Paidia, is the teaching of children, whose chiefest office is, to perswade to goodnes, and honestie, and to dissuade from wicked and filthy thynges. Our distinction therefore agreeth with the varietie of the hearers, with the ensample of Christe, and with the tradition of Paule. But because the hearers are mixed in publicke assemblies it cometh to passe, that the prophetes, Christ, the apostles, & all the godly ministers of the worde doe oftentimes builde & frame out of doctrine, consolations, perswasions, and chidings, all which the force of doctrine hath as it were ioyned with it: euen as I haue sayde before, is done in the wytynges of the Prophetes and Apostles: whose examples it becometh godly ministers to folowe in makynge of Sermones. Neither is our distinction to bee disallowed whiche doth appertayne to the nature of teaching of thynges, and doth shewe what order and waye is to be obserued in makynge of Sermones, although sometymes those thynges

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whiche I haue named as accessaries, and impertinent, are applied by the figure of digression, which thing who so euer doth not obserue, can neyther make their owne sermons well, neyther iudge of other mens, nor yet beare them awayne in mynde. Wherefoze the kyndes of sermons must first be distinguished, and then those thinges whiche are added, maye verpe well bee foimed and framed.

¶ The kynde of teaching.

That part of sermon which appertaineth to teaching, is that whose ende is, to teache the ignoraunte hearers. In this kynde of sermon the godly preacher shall imploye his whole strengthe first that he himselfe do perfectly vnderstande the thing that is to be taught: Next that hee frame with himselfe a full and perfecte order of the same in wytyng. Thirdly, that hee expounde the same in a plaine and common speache, not hauing any respecte to his owne commendation for his eloquence, but rather to aduance the glozy of God, and helpe the capacite of the present hearers, whiche if hee doe, he may hope that the hearer shall not waue

wauet in opinions any more, but consent to the true and cleare doctrine. And because there are two kyndes as befoze in diuision I haue declared, that sermon which appertaineth vnto teaching, to wytte, Simple or of simple places: and compoude or of compoude places: The order of teaching requieth that in the first place, wee speake of the simple manner of teaching, but because in the simple kind of teaching, sometimes the persons, some times the thinges are intreated of, it seemeth best first to speake of the treatise of persons.

¶ Of the simple kinde of teaching which belongeth vnto persones.

There are twoo kindes of the treatise of persones, the one belögeth to examples the other vnto demonstration. For if anye deede of the persone is layde befoze vs, it is an example: but if the whole persone be described it is ἐπιδείξις, that is to say, demonstration of the persone.

Of that treatise of persons whiche belong to examples.

D 3

When

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When any persone therfoze is set before vs out of the holy hystories, whose whole life is not described, but some deede of þ person is brought forth, & that for the cause either of the doctrine, or of þ immitatiõ, or els of the admonition, it shalbe a treatise Paradigmatical, þ is to say, belonging vnto exāples. After this māner Paule doth set forth Abraham to the Romaines, & to the Galatians, after this manner the epistle to the Hebrewes, chap. xi. reciteth a great scroule, & number of prophets & of kings. By Abraham his deede, the doctrine & nature of faithe is taught, the immitation cõmended, þ exercises of vocation, & the frutes and workes of true godlines are cõfirmed. The repētance of Manasses doth teache vs þ such as do fall, are receiued againe, & therfoze is profitably set before vs for immitatiõs sake: it putteth vs in minde of þ mercy of God, which of his mere goodnes, receiueth into fauour so cruell a persecutour of his church, & so vile an Idolater. But here we must speake against those men, who oftentimes do abuse the exāples of saintes. For there ar some who had rather immitate þ wicked deedes of saintes then their vertues: & do defend thẽ selues wth the exāples of saintes. There are some also
whiche

which out of the personal deedes of saintes
 and extraordinary commaundements, do ilfa
 uorably frame a forme of an act, & do comēd
 the same as a generall lawe: they are not
 worthy of any answer. These are to be called
 againe into the right way by an admonitiō.
 For it behoueth vs to kepe a difference be
 twene the common & personal commaundemēt,
 or precepts of godlines, which only do touch
 one people, or one mā. The Hebrewes were
 commaunded to robbe the Egypciāns. Abrahā
 by Gods commaundement maketh him-selfe
 ready to slaye his sonne, for a sacrifice in the
 mouēte Moria. These persoual actes are not
 to be applied particularly, but onely gene
 rally: For out of both these exāples we must
 learne obedience vnto God in those thinges
 which he requireth of vs in his worde. Also
 in this treatise of the exāples of persons, it is
 manifest, by the papistes, & especially by monks
 haue daūgerously erred: who in their sermons
 haue laide before vs I know not what coun
 terfait petie saintes, & haue fained them to
 haue liued al their life long so blameles, by
 they neuer offēded, no net in the least thing.
 Such a fained descriptiō of persōs, maketh
 rather to disperatiō thē to the edifieng of the cō
 science, wāsting in the greatnes of sinne, &
 of the wꝛath of God.

Ther.

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Therefore let vs take vnto vs true examples, and let vs leaue fayned examples for the Poetes, whiche are not to be handled of thē whiche are called by saint Paule the Stewardes of the misteries of God. The sacred scripture and the true historie doth minister examples sufficiently: as of Abraham, Job, of Ioseph, of Manasses, of Mary Magdalene, of the theefe which was couerted, & of such like: for out of such as these ar, we may not onely teache the bearers true godlines, but also y^e forme of liuing according to their kynde of calling. Therefore the godly preacher must remember to shewe forth the examples profitable vnto godlines, and not those whiche seeme to cause disperation. Nowe it is time that we declare those thinges wherof we haue spoken with a playne example. And because none can be moze famous thē the example of Abraham, I wil lay that before you to be examined. Paule sayth, Abraham beleued God, and it was imputed to him for righteousness. In this place Paule bringeth forth the example of Abraham, especially for doctrines sake, and from thēce draweth forth not only the firme and sure doctrine of righteousness, but also y^e nature of

of faith: and it sheweth of what holines of life the beleuing man oughte to be. After this manner let vs learne, by the immitatiō of Paule to obserue two thinges in examples to witte, the facte in it selfe, and then the circumstances of the persone, and of the facte. The facte in it selfe doth teache that true righteousnes doth consist of faith, in the promises of God. The circumstances of the persone, and of the facte, doe put vs in minde of many thinges. First that Circumcision of necessitie is not required to iustification: For Abraham was iustified before Circumcision, but afterwards circumcision was added, as a seale of righteousness whiche is of faith. Secondly, the profession of Abraham, his life before iustificatiō, witnesseth y he was receiued of God, not for his owne proper merites, or woꝝkes going before, but by the onely goodnes of God. Thirdly, in this example of Abraham is declared that iustification of faith, pertaineth equally to all. For Abraham was iustified before men were discerned by any outward woꝝkes. Out of this circumstance the Prophets without doubt haue drawn and framed their sermons, of the callinge of the Gentles.

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Gentiles. Fourthly, that the ceremonies of Moyses are not required of them that are to be iustified: for euen as Abraham was iustified without them, so they that shalbe iustified after his example, must not require them to the accomplishment of their iustification. Fifthly, that righteousness doth come without the morall lawe, and the woorkes commaunded in the decalogue or two tables, for if we be iustified according to Abraham his example, & he was iustified many yeares that is to say, 430. yeares before the lawe: truly it can not bee that righteousness is of the lawe. But if any mā should objecte that the morall lawe was from the beginning, & that Abraham did not wante it, the answer is easie: for no rewarde is due to woorkes without the conenaunt of God. For woorkes are not meritorious of their owne worthynes, but by the acceptation of God and by reason of the conenaunt: Therefore the conclusion of Paule abideth firme and stedfast: Abraham is iustified by the fayth of promise before the conenaunt of woorkes was published: to wytte, the man that dothe them shall liue in them. Therefore he is iustified by fayth & not by woorkes. Sixthly, that the
true

True and iustifieng fayth, is a certayne full assurance, whiche is not subdued by argu- mētes of reason, but stedfastly beleueth that he whiche promyseth cannot lie, how soeuer the whole nature of thynges may seeme to gayne saye it. And that fayth hath good woꝝkes, and obedience towarde God ioyned wth it, and that nothing ought to bee esteimed deater to a Christian man, then to be obedient to the will of God. And so the Prophetes, godly kynges, Apostles, and in like manner all godly men after Abraham, first by example haue learned the true waye of iustification, and afterwarde by the circumstaunces of the persone, and the facte, haue bene admonished of moſte weyghtye things. By this meanes the godly preacher by the example of Paule, may applye other examples, both in them selues and also in the varietie of circumstaunces, and all wayes in his application, he must remēber to haue a regarde to the proportion of fayth.

¶ Of that kynde of treatise of per-
sones whiche belongeth to de-
monstration.

The

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That kynde of treatise of persons whiche
belongeth vnto demonstratiō doth han-
dle the whole life, and also euery parte of
life of any persone, and that in the same or-
der, as the places of persones are rehearsed
in the questions of Philtp Melancton. For
that order is not only naturall but also pro-
fitable to the speaker and to the hearer. But
first of al this is to be obserued in this kinde
of treatise of persones, that those members
especially are to bee adourned, and beaute-
fied, from whome these thzee aboue rehear-
sed, doctrine, immitation, & admonitiō may
be taken. For Paule in the. xv. chapter to
the Romaines, doth admonishe vs of this
of application, when he sayth: what soeuer
thinges are wrytten, are wryttē for our lear-
ning. &c. Therefore suche members ought
to be applied to the whole body of ꝑ church
whiche thing is done when wee transferre
aright the particuler to the generall sen-
tences: as if the life of Iohn Baptiste, were
to be handled after the manner of demon-
stration: to obserue the naturall order, wee
should intreate of his parentes, of his con-
ception, of his natiuicie, of his education, of
his vocation, of his office, of the testimonie
of

of Chyiste, of his death and of those thinges
that happened both about & after his death.
In the member of his parētes, these things
are contained, that the continual prayers of
all godly are heard at the length, that the
afflicted whiche beleus do obtayne comforte
at the laste, and that God dothe allowe the
marriage of priestes. In the member of his
conception first the office of Angells is to
be considered, that they are the Embassa-
dours of God, & the ministers of h church.
Secondly, that God is myndefull of his
promises. Thirdly, that the power or worke
of God is not hindered by naturall impedi-
ment, that is to saye, throught barrenesse &
wante of nature. Last of all, because Iohn
as yet in his mothers wombe did acknowe-
ledge Chyiste, it teacheth vs, that childe-
ren are receyued of God, and that God wyll be
acknowledged & honoured of childe-
ren. In the member of his natiuite, thankes-
fulnes towardes God, for his benefites receiued is
commended, the mutuall face of the godly
is shewed, that they ought to reioyce with
them, on whom God poureth his blessing: &
to conclude, that the godly ought to bringe
and offer their childe-
ren vnto God. Againe
his

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his straightnes of life doth commende vnto vs, not a monkishe or solitary lyfe, but sobrietie and obedience vnto God. After all these things in his office, & in the circūstances of his persone, and office, not onely his doctrine, but also his consolation, his constancie in his office, his confession, his crosse, and loue of the truth, with other innumerable vertues are set forth vnto the godly. His confort or consolation, is in that he did shewe, or point out wth his finger our sauour Christ: his constancie in that cōtemning the threatenings of Herode and of the Pharisees: hee taught the Gospell without any feare: his confession, in that he confessed him self to be the voyce of a crier in the wylbernes, His crosse, in that according to his vocation, hee did not onely wander abroade without any certayne mansion place: but also doubted not to suffer death. All these thinges which are so drawen forth of the circūstances of the persone and of his office, are first layd before godly ministers of the worde, for the cause of doctrine, of imitation, and of admonitiō, and afterwarde generally to the whole vniuersall churche, so farre forth as it belongeth to the common duties of godlines.

Simple teaching, and also of other Logicians diligently declared: yet I thinke it profitable in this place, to prescribe a waye of instructing, whiche shalbe commodious to newe beginning preachers. First therefore I will set downe the chiefe chapters, and next declare the Methode of the of the treatise. The chapters or chiefe pointes are these.

1. Definition.
2. Division or partition.
3. Causes.
4. Effectes.
5. The vse and the abuse.
6. Contrarieties.

¶ Of definition.

Of definition some are ours, and some are our aduersaries. Those which are ours, we must expounde as true, we must proue, confirme, and gather together: The others we must confute as false. In bothe kindes there is a peculier Methode, but first we wil speake of the former. The definitiō therfore which the godlye preacher shall declare as true and immouable, must haue foure parts in the treatise, Exposition, Reason, Confir-
E mation,

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mation & conclusion. Exposition is a sentence wherby we expounde our own diffinition of any thing with manifest & playne wordes. And there is two kindes of diffinitōs, pertaining to a deuine, the one short & brieue, & other copious & large, that is content with the kinde & with the difference. This doth applie to the kinde, & to the difference, causes, things adioyning, or annexed proprieties, & sometimes circumstaunces.

The reason is the prooffe of the definition. Confirmatiō, is that wherby we confirme & declare the reason, either by examples, or by any other manner of declaration.

Conclusion is a brieue comprehension of the exposition of the reason, & of the confirmation. Furthermore, I would haue the whiche is spoken of the reason, & of the confirmatiō to be so vnderstanded, not that a simple reason, or a simple confirmation onely, but that also both many reasons, & confirmatiōs, may bee added, as shall seeme profitable to the hearers, & to the thing that is to be intreated of. Furthermore, this is to be obserued, that a large definition which is to be confirmed, & proued, must first bee resolued into propositions, sometimes also into boordes or termes,
then

then afterwarde by litle & litle, & partes must be toynd together by cōposition, & the necessitie of the definition must be shewed: & all these are to be added to the māner & way of definitiō. Now by one or two exāples, let vs make our p̄ceptes manifest, & let vs take Matrimonie in hande, for to be first of all defined. Matrimonie is a lawful cōiunction of a man & womā (this is the expōitiō of the definitiō & reason followeth) for it is writtē, wherfore let & man forsake father & mother and cleave vnto his wife (the cōfirmation followeth) if these wordes were truly examined, we should finde in them, & which we did put in the definition. For first they testifie that there ought to be a coniunctiō which is lawful, when it is done according to & word and will of God. Furthermore where as he saith: they shalbe two in one flesh, he would haue the copulatiō of one man & one womā, not of one husband & many wiues, neither of one wife & many husbandes, euen as the first wedlocke of Adam and Eue doth witness & declare vnto vs. (Complexion followeth.) Therfore since God hath cōmaunded by his own law & two persons should be lawfully coupled together, & & there should bee no mo persons in matrimonie thē two. It followeth

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weth that Matrimonie is a lawfull cōiunc-
tion of man & wife: By this exāple the trea-
tise of a simple definition may after a sozt be
vnderstanded, whiche if thou wilt applie to
the lawes & rules of Logicke, the first parte
is called the question: the second, the reason,
the thirde the confirmation of the reason, or
the shewynge of the cause of the reason: the
fourth is the conclusion, wherin by a parti-
cular foyme the reason is repeated with the
question. Notwithstāding the names of the
members whiche I haue aboue rehearsed,
do serue rather the popular & bulgar trea-
tise, & are moze easy to be vnderstanded Let
vs also adde an other exāple, of a large de-
finitō, which we wil declare moze at large.
And let vs take the Gospell to bee defined.
The Gospell is a doctrine reuealed from
God, wherin deliuerance frō sinne, & from
the curse of the lawe, & the wꝛath of God is
preached & remission of sinnes, saluation, &
life euerlasting is proclaimed, to al beleuers
in the sonne of God for his sacrifice, that the
goodnes and mercie of God towardes men
might be preached, and that being deliuered
by y sonne, they might declare forth fruites
worthy of the Gospell. Thus farre goeth
the

the exposition of the definition, whiche is to be resolved by resolution into these propositions, whereof the first is y the Gospell is a doctrine reuealed frō God. The second, that the Gospell doth declare deliuerance from sinne, frō the curse of the lawe & the wrath of God. &c. The third, that it proclaimeeth remission of sinnes, saluation, & life euerlasting. The fourth, that those benefites happen to them that beleue in Christ. The fift that the force of the Gospell doth rest in the sacrifice of Christe. The sixt, that out of the Gospell God is to be preached. The seuenth, that man oughte to shewe his thankfulness to God, in godly liuing. These propositions must be in order confirmed. The reason therefore of the first proposition doth follow, that the Gospell is a doctrine reuealed frō God. Paule doth teache manifestly calling the Gospell a secret misterie, frō the beginning of the world. (The confirmation) by whiche wordes he teacheth openly, that the Gospel dependeth not of mans reason. For if reason by any meanes were able to knowe this doctrine of his own strength, it had not bene called a secreete misterie from the beginning of the world. (The reason of the seconde

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proposition (furthermore that deliuerance from sinne, from the curse of the lawe, and the wꝛath of God is declared in the Gospell many testimonies of the Prophetes and of the Apostles do teach vs. Daniel saith plainly that Christ shal take away sinnes. Paule teacheth that the curse of the lawe is abolished by Christ his coming. The father crieth from heauen that he is pleased by his sonne, (the confirmation) that this is true al godly men haue experence, hauing the testimonie of the holy ghost, by whome they crye Abba father, whiche certainly they would not do, vlesse they did stedfastly beleue that sinne is taken away, the curse of the lawe abolished, the wꝛath of God pacified, (the reason of þ third proposition) furthermore þ the remission of sinnes, saluatiō, & life euerlasting, is proclaimed in the Gospell, these testimonies beare witness. The lord himself saith, it is thus wꝛitten, that repentaunce & remission of sinnes ought to be preached in his name, the same preaching beginning at Hierusalē. In the last of saint Marke saluatiō is promised to all beleuers. Likewise in the x. chap. to the Romains: Furthermore the lord himself doth promise euerlasting life to al them that

that beleue in him. what needeth many wordes. The vniuersall scripture doth promise remission of finnes, saluation & euerlasting life, to al people embracing the Gospel. (the confirmatiō.) For it cannot be chosen, but by the wrath of God, the curse of y^e law, & sinne being taken away: saluatiō, righteousnes, & life must needes bee obtained. But because these things happē not to al men. For Caine Iudas, Saule & many others haue perished, & at this day a great part of the world (a grief to heare) do fal into euerlasting destruction. In the definitiō fourthly is added y^e these benefites do happen to them y^e beleue (the reason) for the lord saith plainly, he y^e beleueth in me, shal not perishe, but haue euerlasting life. (The confirmatiō) and lest any man should thinke that this doth depend vpon the condition of woꝝkes, Paule wꝛyteth that a man is iustified by faith without woꝝkes, & with lōg disputatiōs cōfirmeth the same in his epistle both to y^e Romains, & to y^e Galathians. Moreover in the fift place is added, that the foꝛce of the Gospel doth consistē in the sacrifice of Chꝛiste, (the reason) for so Paule sayth: by the redemption whiche is in Chꝛiste Iesus (The comprobatiō) for the

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woorde which Paule vseth here is Apolytro-
sis, that is to saie, redemptiō which is done
when by death the price is payd. For Lytrō
properly is the price of redemption. Such a
price Christe payd for vs whē he was made
sinne for vs, that we may be made the righ-
teousnes of God. In the sixt place, is added
that God should be preached for his good-
nes & mercy, (the reason) whiche thing the
multitude of Angels do sufficiently proue, &
conaince, singing this himne to God, at our
Lordes birthe, Glorie be to God on high, &
peace on the earth, & vnto men good will.
(The confirmation) for we ought to thinke
that this thing done therfore y^e al mē which
do acknowledge this Christ, may learne by
the exāple of the Angels, to preache y^e good-
nes & mercy of God, especially when nature
it selfe doth crye out & teache vs, y^e thankes
ought to be geuē for benefites, or good tur-
nes. In y^e last place, is added y^e fruites which
they ought to shew, who are deliuered by y^e
Gospel (y^e reason) which thing is confirmed
by the testimonie of Paule, saying wee are
created in Christe Iesus to good woorkes,
in the whiche the Lorde wouldē haue vs to
walke (the Confirmatiō) for how may these
twoe

two agree that we are deliuered from sinne, and yet fulfill the desires of sinne, when Paule affirmeth that the healthfull grace of God appeared to all men, that we denyng ungodlines and worldly lustes, shoulde liue godlye, soberlye and righteously. &c.

Bringe therefore that wee haue shewed by stronge reasons, that sinne, the curse of the Law, and the wrath of God is taken away by the Gospell, and that in theyr place doe succede Righteousnes, Saluation and life thorow Chyriste, which whilst wee beleue in him, and that God would that wee shoulde preach his goodnes for this his benefits, & in all our life time be thanckfull: that followeth which before we propounded that the Gospell is a doctrine reuealed from God, wherein is shewed. &c. Now when our definition is after this maner handled, if there be any of a contrary opinion, they are to be confuted with the Methode of confutation, which consisteth of proposition, sublation, the opposite, contrary, or proposition, and the solution. The proposition in this place is the promise of the sublation, sublation is the proposition of our aduersaries. The opposite proposition, is the promise of the solution.

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tion. The solution is the confirmation of
opposite proposition. But the matter shall be
made manifest, by a brief example. Neither
am I ignorant that our adversaries the
Papists, do bable (this is the proposition
of the confutation, sublation followeth) that
the Gospel is the new law of not reuēging,
of casting away of riches of not swearing
&c. The opposite proposition followeth, but
how vaine a thing that is, may easely be de-
clared (the solution followeth:) For that
which they affirme is directly against the
sacrifice of Christe, yea and against y^e whole
Scripture, which plainly sheweth that we
obtaine the benefits of the Gospel by fayth.
What are not Paule his woordes mani-
fest? If righteousnes be by the law, Christ
dyed in vaine: this confirmation of the op-
posite proposition is to be taken oute of the
places of confirmation, that is to say, out of
the places of Logicke, of which thing I wil
speake in the compound Methode of places.
But what generally both in confirmatiōs,
and confutations is to be obserued, heare
those y^e are studious are to be admonished.
First therefore after that wth manifest &
plaine arguments, thou hast confirmed the
con-

contrary proposition in order, the arguments of our aduersaries are to be refelled, and if the matter suffer it so to be, firste of all the first kind is to be taken, and afterwards we must come to the speciall arguments: as in this presente cause. First wee must confute this that the Gospell is a Law. Secondlye that it is not a law of forbidding of reueng, of castig away of riches, of not swearing &c. Furthermoze this also both in the confirmation of our owne opinion, & in the confutation of the contrary part is diligently to be noted and marked, that thou preuent those thinges which eyther the wisdomie of the fleshe or els the contrary part may obiecte against those things which thou sayest and confute them. This seemeth to be oftentimes vbled of Paule in his wrytinges, as in this confutation layed befoze vs of y opinion of y Papistes, y the Gospell is y new Law: the fleshe vnthanckful to God, fro thence taketh weapons vnto himselte against the doctrine of woꝝks, & inferreth or edcludeth after this maner: If the Gospell doth deliuer vs wout our woꝝkes, wherefoze should wee woꝝke well? This obiection is to be taken away by preuention. And after this maner
the faith

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the faythfull preacher must haue a respecte
what maye be sayd on the contrary part.
But the preceptes of a large confutation, &
confirmatiō, are to be handled afterwards.

¶ Of Diuision and partition.

This member of the Methode may be han-
dled verie profitablie after this maner.
First if thou expounde thine owne diuision,
or partition. Secondly if thou prouest.
Thirdly if thou cōfirme it. Fourthly if thou
gather it againe togecher. Let this be for ex-
ample of diuision: wee haue heard what the
Law is, it remaineth now that wee declare
into how many parts it is deuided (for such
a forme of transition is to be vsed, when we
go from one thing to another.) The Lawe
of God therefore is three folde, Morall, Ce-
remoniall and Iudiciall. This was the ex-
position (The reason) For all the Lawes of
God eyther teacheth manners, or commen-
deth Ceremonies, or practiseth iudgemētts.
(The confirmation) for by these mans life
is very well conserued and gouerned. For
in a ciuill life there is neede of iudgements,
in the publicke assemblie of the Church Ce-
rimonies

rimones are necessary, and that religion of the minde towardes God, and godlines towardes men (in the spirituall kingdome of God) do consist in the p̄ceptes of maners. It is most euident (the collection) Therefore that is most sure which we haue sayd, that the Lawe of God is threefold, Moral, Ceremoniall, and Iudiciall. Especiallve since the true gouernment of lyfe consisteth of these thre, whether thou consider the common life, or the Church or the spiritual kingdome of God. If these members of diuision be darcke and obscure, they are to be expounded by definitions, and subdiuisions, & are to be made manifeste by reasons and examples. But if the aduersary do obtrude or bringe in any other diuision that is false, it is to be ouerthrowne by y^e Methode of cōfutation. There needeth no ensamples in a manifest thing. Moreover partition, is to be framed after the same sorte. As the parts of repentaunce are, contrition, faith, and a desyre to leade a godly life: (the reason) for it becometh vs to be sorry for our sinnes, and because the contrition is of no force vnllesse there be also fayth in Christe, this is of necessity requyred. And because neither of these

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these is true, vnlesse the desire to liue a good and godly life doth follow, a good purpose of necessitie is ioyned with the former (the comprobation) for wee see both the Scriptures and the examples do ioine these three together: Dauid being fallen was soye for he had sinned, he fled by fayth to mercy, and the rest of his life with all the endeouour hee might he kept innocente. These members of partition if they be ioyned wyth definitions, deuissions and their reasons, a greate, profitable, and plentiful Dyzation wil ensue and arise thereof.

¶ Of causes.

Now we must ad þ causes of a thing altogether after a naturall order, & must seclude or set a part those thigs which seme to be the causes of a thinge, and yet are not. To euerye kinde of cause their reasons are to be added out of the word of the Lorde. Compounded causes do runne together in their actions, and doe stande with mutuall helpes, and euerye one hath a certaine proprietye in actions. Wherefore the orders of causes are diligentely to bee considered, least there shoulde be a confusion of causes,
from

from whence afterwarde great darcknes might aryse. Furthermoze this is also to be obserued, when any thing is commaunded or forbidden, al coordinate causes are commaunded and forbidden. As whē the sanctification of the name of God is commaunded, which cannot be without Fayth, neyther without the knowledge of God, which knowledge of God cannot be without the preaching of the worde of God. Therefore when wee are commaunded to praye for the sanctification of the name of God, wee aske and praye for these thinges in order, for the preaching of the word, for the knowledge of God, for Fayth, and for the sanctification it selfe of the name of God. Nowe I will briefly shew an example hereof. The causes of repentaunce are not the free will of man (this is the seperation) but firste the worde of God, next the holy Ghost, who inwardly reproveth sinne, & stirreth vp a hatred of sinne in the harte of man, and last of all a will not resistinge the deuine motion, and the worde. The endes are the glozpe of God, and the saluation of the penitente personne. These are compounde causes, and doe stande wpyth mutuall helpes in their

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theyr actions, and it easely appeareth that euerpe of them hath a certaine propriety in theyr order to the effect. Moreover, how these are to be declared by definitions, and confirmed by testimonies, maye by the former preceptes be vnderstanded.

¶ Of the effect.

The effects are to be expounded, proued, confirmed and gathered to gether, and they which are attributed to a thing falsly, are to be ouerthrowne by the Methode of confutation. As if a man shoulde affirme þ contrition deserueth remission of sinnes, he is to be confuted after the same manner, as befoze I haue declared.

¶ Of the vse and abuse.

If the thing haue bene abused, first the abuse muste be confuted by the Methode of confutation. Secondlye the true and righte vse, muste be expounded proued and confirmed.

¶ Of contraries.

Contra

Contraries haue no certaine place, nei-
ther in this Methode, noꝛ in others, but
are to be dispersed heere and there, foꝛ il-
lustration and amplifications sake. Foꝛ
Rhetoricians do thincke that nothing ma-
keth a thing so plaine and easie, as the con-
ferring of thinges which are contrary.

¶ Of the simple kinde of teaching
called Syntheticall.

The Syntheticall exposition is, when we
begin with those thinges that go before
the matter, and by little and little, by cer-
taine steppes and degrees do put them toge-
ther, and lay them on a heape, vntil al those
thinges do seeme to be gathered, which are
sufficient to discusse the nature of the thing:
As if we should intreat of that peace which
we haue in God by fayth, these thinges may
be expounded by the figure called Synthesis,
that is to say, composition. First we must
declare what the offence is. Secondly the
partes of the offence. Thirdly the media-
tour. Fourthly the recompence and satis-
faction of the inturpe and hurt. Fittly the
reconciliation. Sixtly the couenaunt of re-
con-

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conciliation. Seuenthly the declaration, or publishing of peace. Eighthly the fruites of peace. If these were proued one after another, confirmed and exemplified by testimonies and examples, there would spring and arise a large and plentiful Dilation. On this wise Synthesis doth followe the order of nature, and findeth out, expoundeth, proueth and confirmeth all those questions, which naturally go before, and doth by contraries, examples, similitudes, and dissimilitudes, exemplifye them. Furthermoze this also is to be obserued that large and plentiful definitions by this Methode are made and framed, as before ye may see in the definition of the Gospell.

¶ Of the simple kinde of teaching called Analyticall.

The Analyticall exposition is when we begin from the whole, or from the ende, and afterwards finde out the partes, & those thinges which are required to the ende by an order, cleane contrary to the former, as if we shoulde intreate of prayer in this Methode, we must expounde what inuocation is

is (for a definition containeth the reason of the whole) and what is the ende thereof: After that we must number and count those things which appertaine to prayer, as though they were necessary members thereof, as are the affections of the minde, the causes, wherefore wee praye, who is to be prayed vnto, by whom, and what wee must praye for. Which for memoyses sake, I am wout to comprehend in this litle Verse:

Affectus causæ, quis, per quem quidq; petendum.

That is to saye: In prayer these things are chiefly to be obserued.

Affections, causes, who, by whom, and what is to be asked.

Last of all indifferent circumstances may be added: as the indifferent circumstances of prayer, are place, time, and gesture. If these trulye were proued and made manifeste by the Scriptures, and by examples, a greate and profitable copie of *Oratio* would grow thereof. Moreover, what so euer wee haue by thet to spoken in the simple treatise of things, or places, ought so to be vnderstanded, y they ought all to be done according to the artificial maner of diuers *Methodes*, of simple questions. But because varietye

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delighteth them that are exercised, some times learned Preachers do not follow the lawes of this Methode exactlye, but do call the hearers as it were to counsell, and to chuse these thinges of greate plenty, which they thinke most profitable for to be known of the presente hearers. And this reason of increating of thinges, some do call the Methode of Prudence, which considereth the weight of thinges and the circumstances of the present hearers. As if a man woulde intreate of the Lawe of God. Heare first he should behould the hearers, and then consider the waighte of the thinges, and then he should moze easly reduce the treatise unto a fewe Chapters, easly to be vnderstoode & bozne awaye. And firste perchance hee should expound what the Lawe is: Secondly whether any man may fulfil the Lawe of God: Thirdly what is the vse thereof when no man fulfilleth it: Fourthly what maner of abrogation of the Lawe is to be vnderstanded. The like maye be done in other simple questions. And althoughe these thinges be so, yet shall the Methode of this art which I haue expounded, profite the new preachers which are not as yet practised, & that

that both to strengthen their memoire, and also bringe longe time and muche practised therein, that they may afterwards luckely follow both kindes. Philip Melancthon of most holye memoire, applyinge himselfe to the common capacitye of men in the explication of any simple matter, iudgeth that these foure are to be propounded, declared, and amplified. The definition of the thing, the causes, the partes, and the duties.

The definition being drawne out of the conference of manye sayings, and noble examples, dothe gather the whole matter as it were in one bundle, and propouideth bziessly the summe of the matter: the explication of causes doth fortifye the definitiō, the rehearsal of partes doth moze distinctly set the nature of the thinge before our eyes. In the worde offices, the vse, the effectes, and the final causes of the thinge are comprehended

Howeouer this is also to be admonished yⁿ handling of places, whether they be simple or compounde, if there be many places, wee muste diligentl^y take heede that that place which naturally goeth before, do also go before in the treatise: And if we should make an Oration of sinne and grace, first

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wee should speake of sinne befoze grace, but if the places be vterly seprated, it skilleth not in what order thou do expounde them, vnlesse perhappes in confirmation, the one do mynister helpe to the other, for then that is to be expounded in the first place, which being done the other must be holpen.

¶ Of the compound kinde of teachinge.

The Sermon which consisteth of the compound kind of teaching, or of compound places, is when certaine compound places, that is to say propositions, and general and particuler sentences are handled, which thing althoughe it be properly done by the Methode of confirmation, and of confutation: yet most commonly it chaunceth that a mixt Methode is added, for if the partes of a proposition be obscure, and darke, resolution shall vnfoulde them, and set downe the partes eche part by him selfe. Deuision shall expound the partes set downe. Composition afterwards shall compounde them: and the Methode of confirmation & confutation shall proue the compound, and shall confute that which stryuet with it. As if the first petition should be propounded to be increased or
valowed

(halowed be thy name) here of necessity, first resolution must be added, which might unfold this simple proposition into two parts, into the name of God, & the word halowing. Secondly division would expresse both partes, one after another, with definitions & divisions. Thirdly composition would compound the parts againe. Now from hence confirmation & confutation mighte be added in their due time. And this precept is alwayes to be followed, when the parts of a proposition haue neede of an explication, otherwise not at al. Furthermoze in parables, resolution is to be added y first thou maist put down the parts unfolded, & then apply y same by the comparison of y thing, to the which the parable doth appertaine, & afterwards frame the lessons and exhortacions, as in the parable which is in y Gospell of the seede: there be five partes of that parable. The sower, y seede, the sowinge, the earth, and the fruite. To y sower, God: to the seede, the word: to y sowing, the preacher of y word: to y earth, the hearers of the word: & to the fruit of the seede, the fruite of y word may be compared. These being once declared thou maist frame lessons & exhortacions as the lessons of this

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present parable are. The first & great care of Almighty God in procuring our salvation. For heare the Lorde is compared to the diligent husband man. The seconde the dignity of the word. The third, the worthines of the mynisterye. The fourth, that if the word bring not fourth good fruit, it shall be imputed to vs and the deuil. Furthermore exhortations are to be drawn oute of the end of the parable, for the endes of this presente parable are: That the Lorde mighte styre vp the bearers to the loue of the word: That he mighte reprove the negligent, and might comfozte the obedient. But in this kinde of preachinge there is yet a greater force and wisdom of the Preacher to be requyred. Wherefore to the ende that in this part (which otherwyle is harde enoughe) I maye somewhat ayde and helpe the newe Preachers. I wyl in treate of two thinges in order. First I will shewe the Methode of finding out of places, & then I will declare a waye to handle them eloquently and profitablie, in which two chapters this whole facultye seemeth to consist.

¶ Of the inuention or findinge
out of common places.

Let

Lest any man should take that for a com-
 mon place which is spoken at all adven-
 tures, even as they are wont to do, who al-
 most out of every worde do hunte out some
 thinge, little regardinge whether the same
 appertaine to the purpose or no, for that
 they only seeke this that they may seeme to
 be greate deuisoꝝ and no lesse skilfull cra-
 tes men of common places: Rules are ne-
 cessarye, within the limittes whereof, the
 minde of the Inquisitour maye be compre-
 hended. And although the matter be grea-
 ter then that it may be accomplished in few
 preceptes, yet is it profitable for yonge be-
 ginners to keepe certaine common Rules,
 which they may safely folow to theyꝝ bene-
 fite whō they shal instruct. First of al there-
 fore when any text is read, & vnderstanded,
 the occasion, the bryefe summe, & compre-
 hensio, and the ende, and the vse of þ text
 must be sought out, which thinge, how and
 in what order it oughte to be done, in the
 Logitiā his kinde s. interpreting before is
 declared. Secondlye the partes, or the pro-
 positioꝝ of the text must be sought out. And
 last of al out of these according to the rules
 following, cōmon places must be drawne,
 which

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which seeme to conduce to the ende of that matter which we haue compounded.

¶ The first Rule.

If the subiecte of the proposition be a singular bonde, or ende, in steede thereof, put by degree and in order his superiours, that is to saye, the forme in the first place. Secondly þ kind next. Thirdly if you so thincke good, the superiour and higher kinde. And let these be compounded in order with the predicate of the proposition. Psal. 122. in the beginning this is the proposition: I reioyce (sayth David) when it is sayd to mee, let vs goe into the house of the Lord. First make a permutatiõ of the person, after this maner: David reioyseth when it is sayde vnto him, Let vs goe into the house of the Lord. Here according to the rule, first put the name of a kinge. Secondlye of a magistrate. Lastlye of a man. This beinge done, ioyne these in order with the predicate after this maner: It is the dutie of kinges to reioyce in that they haue subiectes which agree with them in Religion: It ought to be a comfozte to all men to agree in the worshipping

Shipping of God. Behold how many generall sentences, this first and childlike rule doth minister vnto vs, whereof the laste is most common, and may be spread into many particuler arguments: of þ certainty whereof we must iudge oute of þ rule followinge. The example being confirmed in þ subiect, the thing is confirmed in the kinde. Therefore when this facte is approued in Dauid, the thing in the kinde ought not to be disallowed. And on the contrarye syde: the example in the subiect being repproued, in matter is repproued in the kinde. As for example: Ozias the king of Iuda taking an other mans office vpon him displeased God. Therefore kinges, yea all men which meddle with other mens matters do displease God: for it was þ office of the priestes, not of kinges, to offer the incense of a sweete perfewme.

¶ The second Rule.

If in steede of the predicate, superiours bee by degree and in order substituted, as þ next fornes: & afterwards other, & other kindes, a plētifull inuentiō or finding out of places will ensue thereof. This rule certainly most oftē is to be folowed in other things,

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things, but alwayes in the Histories of Christe. As for example: Christe healeth þ Samaritan Leper calling vpon him. Because this Samaritane is an Ethnicke and a man afflicted. Gather thou from hence þ Christe will helpe the afflicted Ethnicks, and all men which cal vpon him. And because out of the particuler actes of Christ, his office generally is gathered, it is lawfull to frame a place after this maner. That it is the office of Christ, or of Messias, to helpe the miserable and afflicted callinge vpon him.

¶ The thirde Rule.

If in steede of the subiecte and predicate, thou substitute by order fornes & kinds: plenty of common propositions will growe therof. As for example: David committing adulterie was banished ought of his kingdome, Therefore kinges greuouslye offending and generally all men which liue wickedlye, shall some times or other suffer due punishmente. The filchines of wicked men was drowned in an vniuersall flood, Therefore wicked men at one time or other shall be punished.

The

¶ The fourth rule to make
abstractes.

Sometimes it is profitable oute of the concretes, as the beleeuing woman of a Cananite (Mat. 15.) in her necessitie came to Christe, called vpon him, woulde suffer no repulse, but was moze earnest, euen as also the ruler of the Synagoge who beleeuing, did also conuert his whole family vnto the Lord. From hence gather thou the properties of Fayth, that is to saye, that fayth inforceth a mā, in necessity to come to Christ, to call vpon him for succour, and maketh him earnest to thende he maye obtaine it: & then he proueth the encrease and receyueth it, and at length bringeth forth most acceptable fructes vnto God. This rule hath his force oute of that place which is called Coniugata, that is to say, things ioyned together. But because those things, which I haue rehearsed concerninge Fayth, are the principall partes of fayth, I haue enclinded them in two verses after this maner.

Vera fides Christū petit, & rogat, instat, ab ipso,
Impetrat, & crescit, fructificatq; simul.

In En.

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In Englishe thus.

True fayth doth seeke for Christ, doth aske
and maketh earnest sute:

Obtaynes of him, and doth encrease
and also bynges forth fruite.

Another example this is. The man is blessed that feareth the Lord. The common place is. True felicity consisteth in the feare of the Lord: the vse of this rule is greate, not onely in inuenting of places, but also in defining of Concretes. For as Aristotle & Rodulphe do teache oute of the discription of Concretes, & definitions of Abstracts are gathered. As for example: if thou wouldest define what godlines is, take first the Concrete in a notable example: As, godly Abraham did feare the Lord, and did worshipping him in true fayth and obedience: Therefore godlines is the feare of the Lord, fayth and obedience towards him. By this waye Aristotle founde out the differences of many vertues, which they that are studeous in diuinitie, shal easely perceyue, not to be vnprofitable for them.

¶ The fift Rule.

Those thinges are dilligently to be considered which goe befoze the matter propounded.

pounded, which are ioyned also w the same, and which of necessitie do followe the same, and are to be included into common places, As Psal 2. Blessed are al they that put their trust in him. First here it followeth oute of the antecedents, y without Christ none are blessed. For if they be then blessed whē they put theyr trust in Christ, without this confidence al men are miserable. This place also, by a contrary sence is cōcluded after this maner: all y put their confidence in Christ are blessed. Therefore all that put not their confidence in him are not blessed. If they are not blessed, certainly they are miserable. Heare thou seest how this place doth mynistrer occasiō to reason of the wretchednes of mankind. The second place is of things adioyning, which is framed according to y .4. rule to wit, y true felicity & blessednes consisteth in y cōfidēce which we haue in Christ. The third place that the benefite is vniuersal. For a general proposition is not restrained to any nation or man, but the benefite is offered vnto al which refuse not to put their trust in him. The fourth place, that sayth in Christ is a meane, whereby men are made the partakers of the benefites of Christ.

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The fifth place of the diuinity of Christ, doth follow out of this place: For if sayth is only to be reposed in God, & hee is pronounced blessed that putteth his confidence in Christ, it followeth of necessity that Christe is true God.

¶ The sixth Rule.

The necessary consequence of causes and of effectes, is not to be neglected. For if the cause be set downe, the effecte is supposed to be concluded: as in our Creede, when we acknowledge God to be omnipotent, Faith from thence draweth forth a double effecte, the one is that God doth bestowe his benefits vpon whom he wil, the other that hee hath power to defend them whom he hath taken into his custodie. But let vs adde a more famous example. In the Lords Supper, as oute of a consequence of causes & effectes, particuler sentences are to be gathered oute of a true meditation of the Sacrament: Therfore seing that the Lords Supper is a Sacramente of our redemption by the death of Christ. First the celebration of the Supper, doth by little and little put into oure mindes the thoughte of sinne:
For

For the Lorde died for sinne. Secondly, it admonished vs of the sacrifice accomplished for the redemption of mankynde from the lawe of sinne. Thirdly, the dignitie and excellencie of this sacrifice, doth minister vnto godly myndes, the thought, not onely of the greatnes of the wꝛath of God in striking his sonne for our sinnes, and of the vnspeakeable mercie of God, receyuinge vs vnto his grace, for the sacrifice of his sonne: but also, of the loue of his sonne, making his intercession for vs, and takyng oꝝ derpying his fathers wꝛath and displeasure vpon hymselfe. Fourthly, contrition springeth out of the thought of synne, and of the wꝛathe of God. Faythe verely is spꝛed by by the vnspeakeable mercie of God, and the loue of his sonne, payinge the pꝛyce of redemption for vs. Fiftly, this fayth is confirmed and encreased by the vse of the Sacramente so great a thing. Sixtly, fayth being confirmed and augmented, doth shewe it selfe acceptable to God, and doth beginne a godly, honest, and iust lyfe, and loueth his neigbbour, with whome hee hath the pꝛyce of redemption common. Beholde what doctrine and lessons, what plencie, howe godly a medita-

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tion of the holy supper, the consequence of causes and effectes doth minister vnto vs an other example. Christe remitteth sinnes of his owne authoritie. Here the effecte doth declare the diuinitie of Christe. The theefe rebuketh his fellowe who was a blasphemmer, and calleth vpon Christe, out of which effectes, the contrition, the faith & the newe life of the theefe is to be gathered.

¶ The seuenth Rule.

Let the repugnauncie of a sayinge, or woꝛde, and the repugnancie of a consequent bee sought out: from whence twoo kyndes of places doe arise. Let the saying be, he that doth teache any other Gospell, is accursed. The repugnancie of this saying is this: hee that teacheth the same Gospell, is not accursed, the consequence of the saying is, that the Pope is accursed, because he teacheth an other Gospell. The repugnancie of this saying is ouerthrowen. As the Pope is not the head of the church, and we must not obey the Pope.

¶ The eight Rule.

It is

It is good sometimes by the contrary sense, to frame a place when the termes or boundes be equall, as for example. The iust man liueth by fayth, ergo, hee that is not iuste liueth not by faythe. Whereof it followeth that neither righteousnes nor life, is of woorkes. For so Paule dothe gather it. Gal. 3. That no man is iustified by the lawe in the sight of God it is euident, because it is witten the iust man liueth by faith. In like manner a forme by conterpositiō doth sometimes minister places, as, euery one that is of God doth heare Gods worde. Here the place by conterposition doth gather, that he whiche beareth not Gods woorde, is not of God. These be the principal rules of inuention of places, whose fountaines are places of Logike, & rules of consequences, & there may be more added to them, but I thinke y these are sufficient to newe beginning preachers, which if they wil vouchsafe to follow, they may both haue a ready way to seke out these cōmon places, & also they may iudge well of those places which are obserued by others. Furthermore, hereby they may also iudge what is y cause, why diuers authors do not alwayes shew forth y selfe same places.

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The reason of the difference is as well the diuersitie of inuention, as also that other places, do moze contence, or please our authors. After that the godly preacher hath founde out places, he must enter into a multitude or swarme of places. To this he shall applie a threefolde instrument. For first hee shall diligently consider, whether the place founde out, may expressely, worde for word, be seene in anye place of the Scripture. Secundarely, the place must be examined by demonstration to an impossible thing, if it be not expressed in the woorde of God. Thirdly, the place must be concluded with some sillogisme, and by a sillogisticall conuersion, it must be tried as it were with a touchestone. Let this be an example of a demonstration, to an impossible thing. The place to be proued is, that Christians may possesse that whiche is their owne, take the opposite of this place. No Christians may possesse that whiche is their owne. Nowe seke out the proposition whiche is manifestly true, whiche with the opposite sayinge, may be one of the premisses in the sillogisme as for example: all that doe geue Almes, ought to possesse their owne, of which twoo
premisses

misses a moste false conclusion doth followe
to witte, that no Christian man shall giue
almes. By the manifest falsenes of this the
other of the premisses is to be ouerthrowne,
wherefore since þ Major is manifestly true,
it followeth that the Minor is false: from
hence nowe is inferred the truthe of the
place, propounded by the lawe of contradi-
tions. Nowe let vs gather together that
whiche we haue sayde. All that shoulde geue
almes; ought to possesse their owne. No
Christians may possesse their owne: Ergo,
no Christian shall geue almes. But the cō-
clusion is false, ergo, one of the premisses:
not the Major, ergo the Minor, which saith
that: No Christians maye possesse their
owne. Let this be the example of a sillogisti-
call conuersion. The place, some hearing
Gods worde are not godly. The sillogisme.
None that walke after the fleshe are godly,
some hearing Gods worde walke after the
fleshe: Ergo, some hearing Gods worde
are not godly. conuert: it after this man-
ner. If none that walke after the fleshe are
godly, and some that here the worde, walke
after the fleshe: ergo, some that heare the
worde are not godly. For al they that heare

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the woꝛde are not godly. For all they that heare the woꝛde are godly, or els none that walke after the fleshe are godly. None that heare the woꝛde shall walke after the fleshe, or els some men that heare the woꝛde, walke after the fleshe: certaynely some that walke after the fleshe shall be godlye. but none that do walke after the fleshe are godlye, and some whiche heare the woꝛde walke after the fleshe. The conclusion therefore remayneth firme and sure, that some whiche heare the woꝛde are not godlye.

¶ Of the manner of handling of places inuented, both plentifully and profitably.

TO the plentiful and profitable handling of places, foure thynges are chiefly requyred, whereof the firste is, the diductions of questions, that is to saye, of the places inuented. (The seconde a plentiful confirmation. The thirde, the digression to an other matter. (The laste is the artificiall conclusion. I wyl intreate of these
four

four after that order as they are set downe before your eyes declaryng euerye one of them playnely with p̄ceptes and exam- ples.

¶ Of the diduction of que-
stions.

HERE wee must speake not of the inuen- tions of Common places, whereof now we haue increated, but of þ̄ diduction of cō- mon places inuented, that is to say, of mul- tipling them into manye questions or pla- ces. Therefore the place inuented is diduc- ted, either into simple places, or into com- pounde places: as for example. If the fiftē commaundement were layde before vs, to be expounded. First here, thou shalt seeke the common place according to the p̄cept of the firste rule after this manner. Fa- thers are to be honoured, parentes are su- perious, ergo superious are to be honou- red. This common place in the handling of the fiftē cōmaundement, is the principall, & chiefly to be touched. But yet þ̄ it may plen- tifully be increated of, it shalbe expedient to diduct or reduce it into other places, eyther

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simple, which the very wordes them selues do geue: or compounde, which either do consist of them which are necessarily included in the wordes them selues, as the formes of particular sentences, are included in their kyndes: or generall sentences, and what thinges soeuer are necessarily ioyned with the matter: or els are taken out of them, which are annexed and ioyned to the condition and state of the matter, as in this example layde before vs, are included two simple places, one of honour, the other of superiours. These are to be handled a sunder, by the simple kinde of teaching of thinges, after the same sorte, as I haue handled before. Secondly, out of the diuision of this generall sentence: superiours are to bee honoured, many particular sentences do arise, according to the contrary diuision, of the subiecte and predicate. The subiect may be diuided into these formes that of superiours, some are priuate, which are either natural, as parentes: or els not naturall as scholemaisters, patrones, and householders: some are publike, as the ciuill and ecclesiasticall magistrate, with their differences. Furthermore the predicate (to be honoured) may be

Deus

deuided into partes of honour, for he which honoureth an other, doth reuerence him, obey him, and is thankfull vnto him. So there are thzee partes, or differences of the predicate. From hence as out of a groue, we may gather particular sentences. As we must reuerence our parentes, we must obey our parentes, we must bee thankfull to our parentes, we must reuerence our maisters, we must obey our maisters, we must bee thankfull to our maisters, we must reuerence patrones, we must obey patrones, we must bee thankfull to patrones. After the same manner particular sentences are to bee framed, out of the rest whiche I haue declared, from whence may ensue a moste great plentie of needeful questions.ouer and besides this, places oftentimes, are profitably taken out of the whiche consist of the state and condition, as: if parentes, scholemaisters, patrones, are frowarde, or ouerthwarte, harde, or cruell, whether then wee should shewe them any reuerence, obedience, or kyndnes: and to what ende: and so out of other conditiōs, questions, are multiplied. But this laste kynde of questions, whiche doth growe out
of the

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of the condition may be handled very fitly by a figure called occupation. Beholde if thou wilt unfold these particular sentences, by resolution, and wilt handle them by diuision, and confirme, and garnishe them with the methode of confirmation: not one sermone, but soe manye as there are particular sentences, may be made, and framed. I confesse that all common places, doe not shewe so great plentie of particular sentences, not withstanding there is none so barraine, but at the least, it may minister some sentences, which ye may frame out of a commō place, by the same reaso which is declared, which thinge that thou maiest doe cunninglye, it woulde mucche profite thee if thou haddest skillfull knowledge in the doctrine of predicables, predicamentes, and propositions.

¶ Of a plentious confirmation.

A Plentious confirmation consisteth in the kindes of proofes, in heapinge and in dilating of arguments, and in confutation of the contrary opinion of which we wil speake in order.

Of the

¶ Of the kindes of Proofs.

There is a three fold kind of proofs in
 Divinity. The first and most safest kind,
 is when proofe is brought out of the euident
 and cleare propositions of the Scripture.
 As for example, Parentes are to be honou-
 red, because the 5. Comaundemēt, euident-
 ly and plainly commaundeth: Honour thy
 father and thy mother. In like case, Righ-
 teousnes is of fayth & not of woꝝks, because
 the woꝝd of the Lord both so pronouūce. We
 hold that a man is iustified by fayth wout
 woꝝkes. The second kind is reasoning as
 oftentimes as it is not pronouūced by plaine
 woꝝdes, but is gathered by a stronge and
 vnamouable consequence. And this kinde is
 double, streight and indirect. The streight
 is when that which is to be proued, is ga-
 thered plainly in the first conclusion, which
 kinde is borrowēd from y place of inuenciō,
 of the kinde, of the forme, of the definition,
 of y causes, of y destinates, & of things, ad-
 ioyning. As if this quest.ō were asked, whe-
 ther Scholemasters are to be honoured? out
 of y kinde, or general, thou maiest conclude
 well that all superiours are to be honored,
 ergo scholemasters also, but y indirect kind

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concludeth not simplie, that whiche is set
downe to be proued: but doth gather an in-
conuenience out of the opposite or contrary,
wherwith he ouerthroweth the Antecedent
which being ouerthrowen the truth of the
opposite immediatly floweth: as if superi-
ours are not to be honoured, neither parēts
are to be honoured, but this is false, ergo, it
also. Therefore it followeth superiours are
to be honoured. The third kinde is; of lesse
reputation, when we labour in the testimo-
nies, & examples of thē, which seme to haue
flourished in h church, which kinde is disprou-
ed, if it be deprived of the former proofes.
Let vs propounde an other exāple. And let
the question bee whether Chryste bee God.
This is first proued by a saying, or by h first
kind of prooffe. For thus is it spokē of Chryste
in the first of Iohn; chap. 5. he is true God &
life euerlasting. Secondly by reasoning,
Chryste hath done the workes pertaining to
God of his own proper power, & the honour
of God is attributed to Chryste, ergo, he is
God by the indirect waye: If Chryste were
only a creature, euery one only were accur-
sed, that would put their confidence in him:
but nowe Gods woorde pronounceth them
blesse

blessed which put their trust in him, ergo, he
 is no creature, but true God. Thirdly, y^e te-
 stimonie of the church, as the crede of Atha-
 nasius, and the voyce of all the people, in ge-
 uing their consent, do testifie Christe to bee
 God. Furthermoze this our distinction of
 proofes wāteth neither reason, noz exāple.
 The reason is this, whatsoeuer is proued, oz
 disproued in sacred thinges, it is needefull y^e
 the same be done, either by testimony of the
 scripture, oz of the churche. If it be done by
 the scripture, it shalbe either by the expresse
 woordes from whence the firste kinde doth
 growe, oz els intricatly, oz obscurely, & that
 either in y^e generall, oz in the particular sen-
 tence, from whence the second kind of prooffe
 is taken. But if any thing be proued by the
 testimonie of the churche, it shalbe the thirde
 kind of prooffe. Hereof truly we haue an ex-
 ample of Paule, who in his wytyng as it is
 wel knowē, hath bled this threefolde kinde
 of prooffe. That righteousnes is of faith: by
 saying oz woordes he proueth it when as hee
 saith: The iust man liueth by faith, by reaso-
 ning thus. If righteousnes be of woorkes,
 Christe died in vayne. From hence now that
 followeth whiche he propounded, that righ-
 teousnes

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righteousnes is of fayth. By example: Abraham beleueed God, and it was impated to him for righteousnes. Also we beleue in Christe, that we may be iustified by fayth. If these kindes be delated or spoken of at large, there wil aryse great plenty of proofes, but yet a meane is to be kept, lest plenty come out of season, & so bzeede lothsonnes.

¶ Of the heaping of arguments.

Congerues, or Heape in this place is when in prouing the proposition or common place the Chapters of principall argumentes are added, and as it were gathered together into one bundell, as if this proposition were to be handled. No man is able of his owne strength to fulfil Gods Lawes, the Chapters which followe of the Argumentes, may by heape, be added after this maner: For the experience of all men doth proue this manifestlye. This our wounded nature groning doth acknowledge this, the vniuersall Scripture cryeth oute of this. To conclude the Sacrifice of the sonne of God, torne after a most horrible maner vpon the gibbet of the Crosse, doth proue
to vs.

to vs. After this maner, Cicero ioyneth to the proposition, a heape of Arguments, whom in disposing of Argumentes all the best learned men are wont to immitate and follow. Notwithstanding although Cicero sometimes beginneth frō the last Chapter, a dilatinge of Argumentes put in the Heape, wherunto he ioyneth first, and after goeth forwarde vnto the laste, which is the last in the treatise. Yet for the Deuine and the Preacher, it is the surest way to follow an order in the Heape put in the Expolition.

¶ Of the Expolition or dilating of Argumentes.

Expolition or dilatinge, is by the which an Argument propounded is confirmed and beautified. But a copious Expolition consisteth of a proposition, of a reason, of a shewing, the cause of the reason of Exornation, and of Conclusion. The Proposition is that, which setteth before oure eyes some Chapter of an Argument, as though it were the proposition of a confirmation.

The

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The reason alloweth the proposition, and it ought to be such a one, as maye be the minor of a sillogisme. A Etiologia, doth shew the cause of the reason, and it is meete, that it be such a one as maye eyther be the maior of a sillogisme, or els the proufe therof: So that a whole sillogisme is made of a proposition, of a reason, and of the cause of the Reason. After the cause of the reason, Exposition shall followe, which is to be borrowd of sentences, comparates, contraries, similitudes, examples. The laste, shall be the conclusion, which gathereth together the summe of the former, and concludeth the principall proposition. These are the preceptes of an expolition, neyther doth that which I haue sayd, striue against the opinion or iudgemente of them which haue nombred seuen parts of an expolition. For there is not onely one kinde of expolition, but I haue chosen y onely which I thought to be most meete for preachers, that are but new beginners. But to the ende the preceptes of an expolition may be vnderstanded. I will put downe one example. I haue before propounded this common place: No man of his owne power or strengthe is able to
fulfill

fulfill the lawes of God. Furthermore to
 this place I haue added foure Chapters of
 prooffe, by a heaping of arguments. Wher-
 of the first was, that the experience of al mē
 did proue that to be true. Let this Chapter
 be the proposition of an expolition after
 this maner. The experience of all men con-
 uinceth this, that no man is able to fulfill
 the Lawe of God. (the reason) For all men
 doe easely perceiue in themselves, howe
 farre they are from the perfecte and perpe-
 tuall obedience of the Lawe of God. (The
 reason of the cause) For they see that the
 Lawe of God is holpe, and a rule of per-
 fect life: and that they themselves are alto-
 gether wicked by nature, and also feeble,
 and weake (the exornation from y^e sentēce.)
 So that is true whereof the Prophet spea-
 keth, that all oure righteousnes is as the
 cloth of a menstruous woman: which sen-
 tence how cold it coult, if the experience of
 any wise man had proued the cōtrary. (the
 exornation from the cōparisons) For euen
 as a tree whose roote is rotten, and infected
 with a poysoned sappe cā neuer bring forth
 but poysoned fruite: so man whose harte is
 infected with the poyson of sinne, cannot

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Shewe a pure and perfecte obedience to the law of God. (The exornation from the examples) what did not holpe Abell confesse this in his Sacrifice: & trulpe it is euen so: For God had neuer allowed the Sacrifice of Abell, vnlesse that holy man had knowē Christ to be him which was promised, that should iustifie all beleeuers, & vnderstoode his owne sinne: whereby hee knew himselfe to be hindered, that he coulde not fulfill the lawe of God. For if hee had thoughte himselfe able to fulfill the lawe, he could neuer haue sacrificed a right, that is to saye haue declared in his sacrifice, that the promised seede, should be the fulfiller of the Lawe. Hereunto David also as a mosse sufficiente witnes may be added, who crying vnto the Lorde, confesseth openly, that no man is iustified in y^e sight of God. For hee complayneth y^e all haue erred, and are made vnprofitable, &c. (The conclusion) Since therfore wee haue David as a witnes: since wee acknowledge the popson of sinne, since we behold the purty of the Law, and our owne vncleannes, who I praye you, (vnlesse hee weare a mad man) woulde denye this: that
hee

hee telleth his owne weaknes, and imbecillitye in renderinge obedience to the Lawe of G D D. In this example after a sorte yee maye see the vse of expolition: whiche if I had determined to haue handled at large, euerye parte beinge dilated and multiplied, a whole Oration euen oute of the first Chapter of the prooffe, woulde plentifully haue proceeded. After the same order the other thre Chapters, which consist in the heape of Argumentes, must be handled. From hence studeious men maye easelye iudge, that greate profyte cometh of this Expolition. Wherefore they shall take a moste profitable woork in hande, if they will busilye practise themselves in the handlinge of an Expolition. For from hence they shall obtaine suche a facultye and facilitye, that hereafter when they shall haue occasion, cyther to speake of weighty matters, or to preache the woorde of G D D, these preceptes of an Expolition shall come into theyr mindes, euen as it were bypon a sodaine.

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¶ Of the confutation.

The Methode of confutation, which consisteth of proposition, of sublation, of an opposite proposition, and of the solution, is before declared and made manifest by examples: Wherefore in this place I will onely shew the hearers the place of a confutation. The proper place for a confutation is assigned immediately after the confirmation, which place notwithstanding he hath not alwayes. For so often as any other opinion besides our owne dothe occupye the mindes of the hearers, the Exordium of beginninge maye be taken from the confutation: which rule not onely Aristotle and Cicero, but also S. Paule followeth in his Epistle to the Romaynes, for there labouringe to confirme this proposition: that righteousness is of fayth. First hee confuteth the pretudices or foreiudgements of the Gentiles, and of the Jewes: Of the Gentiles whiche thoughte that they were iustified by the lawe of Nature. And of the Jewes who boasted that they were iustified by the Lawe giuen vnto theym by
God.

God . Dute of this confutation of pre-
dices S. Paule falleth into a proposition,
which hee firſte repeateth, and after ioy-
neth to it a iuſt confirmation. My iudge-
ment is that this example of S. Paule is
to be folowed, ſo oftentimes as the hearers
mindes are occupied with any other opini-
ons then with their owne.

¶ Of digreſſion.

The preceptes of digreſſion maye be re-
duced to five pointes, which are, Place,
meane, matter, time, and the retourne frō
the digreſſion. As cōcerning the place, this
is to be obſerued that digreſſion oughte to
be added vnto anye proposition that is pro-
ued . For that is a digreſſion oute of ſea-
ſon which is made when the matter is not
as yet confirmed. Suche a meane is to bee
added, which may not interrupt the memo-
rye of learners, wyth troublesome ted-
uſnes : For they teache unluckelye, whoe
neglectinge the doctrine, and beinge vexed
with ſome ſmall iniurye, doe declaine, and
ſpende whole houres againſte ſome one or
other, whom they thincke haue offended
them.

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theym. The matter of digression apper-
taineth to exhortations, consolations, rebu-
dinges, but not to euerye sozte. For such
oughte the matter of Digression to bee,
that of his owne accorde, it maye seeme to
flowe oute of the Doctrine, and not to bee
fetcht anye where els. For excepte the
force, and nature of Learninge, do offer the
matter of digression, it can make nothinge
to edification at all. This precepte is
therefoze moze dilligentllye to be obserued,
because often tymes they that are un-
exercised offende againste it, not withoute
great iniurye of the woord of G D D, and
harte of the hearers. In the fourth place
I haue put downe Tyne, which of necessi-
tye requireth a Digression, for when the
hearers doe eyther abhorre the Doctrine,
eyther are somewhat moze slouthfull, or
els be faint harted, then are they to be rebu-
den, prouoked, and comforted. The
retourne from the Digression, oughte not
to be violente, but the ende thereof oughte
to bee applyed, that it maye bee ioyned
with that parte of the Sentence, from
whence the Digression was made, whiche
canne be scarcelye broughte to passe, un-
lesse

lesse the force of the doctrine haue shewed the matter of the Digressiō: or some figure beinge added, it maye haue recourse to the doctrine.

As sone as blessed L V T H E R began to defende the doctrine of the Gospell againste the tyraunpe of the Pope, there was neede of more sharper pyckes, and therefore hee was more oftner occupied in Digressions, as maye appeare by his writings. But now (the doctrine is fortified and establyshed, and a more peaceable estate restored to oure Churches) wee muste vse these sharper pyckes more sparinglye. Furthermore because neyther the vocation is a like, neither the aucthoritye of all men equall, newe Preachers wll thincke it to be a parte of modestye, seldome to wander beyonde the marke. Notwithstandinge if any shal require examples of the Digression of these preceptes, let him reade the Epistle to the Hebrewes, for that onelye wll mynister a greaie number of examples.

¶ Of Artificiall conclusion.

¶ 4

I haue

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I haue tolde you befoze, what manner of conclusion, oughte to be added in the expolition of euerye argumente. In this place wee muste speake of the conclusion of any place or whole Sermon, where in these thinges are to be obserued. First the place explicated, is to be repeated in one proposition. Secondlye a short reconinge of Argumentes is to be ordayned, and especialy of the chiefeste Chapters. Thirdlye the illation, or inference maye followe in the which thzee thinges maye bee ioyned which are to be finished in thzee propositions: what the presente place teacheth, what it confuteth, and what it admonisheth vs of. Fourthlye, al thinges are so to be disposed, that the passage maye be moze easye into the place followinge, if manye are to be expounded: as for example, the place which I proponed aboue beinge declared: That no man of his owne power is able to fulfill the Lawe of God, this cōclusion were not vnprofitable. (the repetition of the place) whoe nowe after this will thincke himselfe to be able of his owne power to fulfill the lawe of God (the enumeration
of argu.

of argumentes) when as not onely experience and nature do deny it, the scripture in euery corner by manifest testimonies doth confute it: but also the sacrifice of the same doth teache a farre contrary thing (the Al-
lacion) wherefoze this place teacheth vs all to acknowledge our weakenes and synne, confuteth the Iusticiaries, whiche do boaste of the righteouines of the lawe, and admonisheth vs all, that confessing our sinnes & weakenes, wee shoulde flie vnto Chyiste, (the transition) whome the Gospell offereth vnto vs, whereof wee must speake presently.

¶ Of that kynde of Sermon which consisteth in exhortation called Parainetical kinde.

The first kinde of preaching being expounded after a sorte (whiche because it consisteth in teaching, I haue named, Διδασκαλικη. Now followeth the other the paraineticall kinde whiche therefore I will more bryefly handle, for that very seldome it is had alone, and by it selfe, for mosse commonly it is woune

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is wonte to be myngled with the doctrinall kynde. The parenetical kynde is that wherby we perswade or dissuade, wee comforte or rebuke the hearers. From hence springeth a threesoulde pareneticall Sermone, to witte perswasible, comfortable, and rebukeable, of the whiche these thinges in order are to bee declared. First the definition, next the inuention, and afterwarde the treatise, to whome I will ioyne moste chiefe examples, to the intente the preceptes moze easelye maye bee vnderstanded.

¶ Of the perswasible Sermon.

The perswasible Sermone is, wherby wee perswade the hearers, either to doe, to suffer, or to forsake some thinge. The places of inuention in this kinde are these especially: the necessitie of the cause, of the commaundement, of the vocation, the priuate and publique commoditie, the dignitie of the persone and the thing. Examples olde, newe, Christian, Ethnicke: Also parables, and sentences, the profes, confirmations, and exortations, of all these maye be spinned here

eled here, and there, and as I haue sayde
 befoze in the Logicke Methode, the exhortations, consolations, and rebukes, must be myngled with the figure of digression. So here with the Methode of Confirmation, the pareneticall places oughte to bee confirmed. Moreover, in this treatyse, fower thynges mete together, the occasion, the proposition, the confirmation, and the conclusion: The occasion reciteth the cause of the exhortation. The proposition must bee amplified, and multiplied, and oftentimes with other wordes, and figures must be iterated. The confirmation is to be sought for, out of the places nowe rehearsed, in whiche confirmation moreover, there are twoo thynges, to be considered, the degree or steere, and the figure. The degree maketh vs by little and little, to ascende from lighter, and lesser matters to weyghtier thynges, and of moze importaunce, and so to molte weyghtie and greate matters. Otherwysse exhortation is of no estimation, or pryce. The figure dothe not onely serue the affections, but also (yf I may so tearme yt, maketh the oration moze sharpe and wyttie, to the ende it may
 altoge

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altogether pearce into the myndes of the bearers, and so possesse the whole harte it selfe. Hereunto interrogation, subiection, exclamation, admiration, dubitation, hypotyposis, dialogisme, Aitopoiia, and others of the like sozte, whiche are named and expounded of Rhetoricians ought to be referred. The conclusion, which I haue made the fourth part of the treatise, hath no neede of newe preceptes, but is to be confirmed by the same meanes, whiche is aboue declared, notwithstanding to the ende that the vse of the preceptes, may be seene, I wil set down one example onely.

The example of the persuasible sermon.

The occasion, because I see many slacke & slowe to heare the worde of God (proposition) I haue determined briefely to stirre you vp to the loue of the heauenlye woorde, whereby ye are compelled to the more diligent hearinge and keepinge of the doctrine brought vnto vs from heauen. (the passion of the mynde) although it is to be lamented that mortall men be so vnmindfull of their
salua-

saluation, that they haue neede of prickes, to
the ende they may make spede thether, whe-
ther they ought to be caried with al violēce.
(The necessitie of the cause) for therfore such
a slothfull beauienes is rooted in our mindes
because we do not consider, as we ought to
do, what is the necessitie of the heauenlye
woorde: can any man vnderstande the will of
God without his worde: verely if the wisdō
of the worlde (as Paule truely affirmeth) is
but foolishnes befoze God, it can not come
to passe that wee should knowe the myll of
God, vntil we haue vnderstoode, the foolish-
nes of the fleashe. (The necessitie of the com-
maundement) truely the commaundement
of God the father, doth seme to slippe out of
our myndes, whose wordes do sounde from
heauen: This is my welbeloued sonne heare
him. The sonne him selfe doth desire, that
his woorde may be heard of them that are
his: My sheepe here my voyce: whereof it
followeth: that those whiche do contempne
the voyce of Christe, whiche he soundeth by
his ministers, are not his sheape. The holy
ghoste, by the voyce of the Prophetes, and
of the Apostles, dothe inuite and call vs to
the lawe, and the testimonic. Therfore who
arte

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arte thou whiche despisest the commaundement of the eternall father? Who art thou that despisest the sonne whiche suffered for thee, calling thee to the hearing of his worde? Who art thou that refuseth the dominion & rule of the holy ghost? (the necessitie of the vocation) we are so forgetfull from whence, and wherto we are called: are we not by the worde brought out of the darkenes of Satan into þe marueylous light of God? This worde hath called vs, this worde hath made vs Christians, but wee in the meane season being vnmindefull of so glorious a name, haue contemned the misterie of saluation, (the profit) but and if this royall and noble vocation moueth vs not truely, the reason of our proper comoditie ought to moue vs: where withall we perceiue that euen þe very brute beastes are touched. But who is able by any reason of man or of Angells, to recite at the least but certen porcions of this comoditie, specially when Paule after Esaye sayth, the eye of man hath not scene, neither the eare hath hearde, neyther hath it ascended into the harte of man what thynges God hath prepared for them whiche loue hym. Neyther yet is there any cause, why
any

any man shoulde dreame that hee loueth
 God, whiche doth not heare his woorde nor
 meditate it, neither compareth it to gether,
 that the miserie which lieth hidde therein,
 may by little and little be of him the better
 vnderstanded, for Christe the euerlastinge
 woorde of God, sayth: He that loueth me wil
 kepe my sayinges, and my father will loue
 him. To this loue of h father, & of the sonne
 there are annexed greater good thinges,
 then whiche by mans capacitie maye bee
 perceiued. Although Paule hath compre-
 hented, the summe of them in these woordes:
 The Gospell is the power of God vnto sal-
 uation to all beleuers. O foolish man, O
 stony harte, that despyseth, reiecteth and
 treadeth vnderfoote so great a saluation of-
 fered. That wee may prouide for the belly,
 What do we not: do we not learne artes:
 do we not sayle vpon the Seas: wee flye no
 froste, wee refuse no heate, we slomber at no
 tyme, to the ende wee maye prouide for our
 miserable bellye. What these thynges are
 readye to peryshe, wee are moued, and in
 the meane season wee leaue our saluation.
 So great is our madnes, so greate is our
 peruersnes, & wickednes, we poore misera-
 ble wret.

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wretches are so muche infected, with the
poyson of sathan, that we would with more
willing mindes dye in our wickednes, then
take holde of the stretched out arme of God
and so to be saued. But when wee haue no-
thing els to do, then wee heare the worde of
the Lorde, and that with lesse reuerence tru-
ly, then those thre halspeny seruautes which
in times past did heare Esop reciting of his
fables. Would to God this our negligence
were not an euident signe of the punishmēt
of our ingratitude. (The dignitie of the per-
sone & of y thing) who would haue thought
at any time that men are so obliuious, that
they should be vnmindefull of their promise
made in baptisme, for there they are conse-
crated to the bodie of Chyiste, and are made
his members, that they may be fellowe cō-
paignions with him of heauenlye thinges:
neither can we by any other meanes abyde
in the body of Chyiste, then by faythe which
commeth by hearing: here, not without a
good cause a mā may doubt, whether this
may be ascribed to our madnes, or dulnes,
that wee ostentymes, moste ungratefullye
do reiecte, so greate a dignitie whiche wee
haue in the body of Chyiste, and so greate a
treasure

treasure of heavenly goodes, which we possesse by Christ. (examples.) It is maruell that we are not made more wary by other mennes harmes. It is a wonderfull thinge that it sinketh not into our myndes, howe all the worlde perished in the floode, for the contempte of Gods woorde. Wee are not moued by the examples of the holpe patriarches, Abell, Seth, Enoch, Noe, Abraham, and of a greate sorte, who nowe enioye the moste ioyfull presence of God in heauen. I reioyce saythe Dauid when it is sayde to mee, let vs goe into the house of the Lorde. But we on the contrarie side reioyce, whē the worlde dothe inuite vs to pleasures, wherewith not withstanding wee are bayted till at the length we hange, suared and taken vppon the hooke. Blessed is hee sayth the same Dauid, whiche dothe meditate in the Lawe of God daye and nyghte. But wee (O grieue to tell) do not otherwyse flye from the meditation of the heauenly woorde, then if all these thinges which are set befoze vs in the woorde were but fearful thinges to feare chyldzen withall. The Comuri priestes of Dodonæ, neuer departed out of the temple whiche notwithstanding

ving did embrace deuylishe superstition, in
steede of the worde of God: wee neuer, for sel-
dome, do enter into the churches, who are
not withstanding instructed by the worde, &
by manifold testimonies; in our religion,
but would to God wee were instructed,
would to God wee would thinke, that in
our hartes, whiche wee professe with our
mouthe and tongue: whiche if wee would
do, wee would not so obstinately contemne the
ministrie of the worde. What answer I
praye thee, wilt thou make to the sonne of
God, when he in his last day shall shew to thee
his woundes? when hee shall accuse and
condemne thee, for his bloude cruelly tro-
dden vnder thy foote; then shall that verely
happen vnto thee, whiche the Lorde hath
fore spoken shall comie to passe: that for
shame and the iust iudgement of God, with
the wicked companie of the damned; thou
shalt say to the mountaynes fall vpon vs, &
that for this cause, leaste thou shouldst be-
holde the face of the sonne of God, whome
here thou haste despysed, whose worde thou
haste here reiected, whose bloude thou hast
cruelly trodden vnder foote, whome stret-
ching out his armes, wette and bespotted
with

witly bloude, and despyous to delpyer thee out of the myde of death, and the Lawes of Hell, thou wretche haste despyled: A wretche in deede, and suche a one, as the iust iudge, (vnesse thou repent) wyl cast into enerlasting darkenesse, and pylson. (The conclusion.) Let vs praye vnto God therefoze, that hee woulde conuerte vs, by whom beinge conuerted, wee mighte bee moued with the sweetenes of the woorde of God, that hee woulde styre vs by with his spirite, to heare the woide of saluation, by the whiche wee maye learne, the wyl and true worshipping of God, by the whiche so many comodities, come to vs, by þ which so many Patriarches, Prophetes, Apostles, Saunties, Martyres, and manye other godlye men, haue obtayned saluation, by the whiche the righte waye is shewed to vs, by Iesus Christe our Lord: to whom with the father and the holy gholte, be prayse honour & glory, worlde without ende. Amen.

This example of a treatise, after a softe, doth shewe the vse of the places of inuention: I haue myngled a fewe figures, I haue somewhat moze often touched the proposition, neyther am I ignoraunte, that

The Preacher, or

this my treatise of example, is farre inferiour vnto the dignitie of the matter. Wherefore, I counsell them that are studious that whyle they maye, they often exercise themselves, in declayming in wytyng that hereafter they may come the more furnished to the function, of the moſte ſacred miniſterie, the whiche to defile with longe patterning, and vnlearned bablinge, is a thing moſte wicked.

¶ Of the conſolatorie Sermon or
whiche conſiſteth in com-
forting.

The Conſolatoꝛie or comfortable Sermon is, wherein the preacher, doth liſt by the man afflicted, and ſtriving vnder the croſſe,leaſte being ouercome with impatience, he ſhould be ſubdued, and ouercome with ſorrow. Theſe are eſpeciallꝝ the commune comfortable places. The firſt is the wyll of the heauenly father. The ſeconde, the condicion. The thirde, the promiſe of deliuerance. The fourth, the neceſſitie of the conſormitie of Chriſte, and his members. The fifth, the commoditie whiche is man's ſoule.

ould. For by the crosse the presumption of
mans owne power, is ouerthrowen, hypo-
crite is disclosed, confidence in the fleshe is
shaken of, obedience is confirmed, patience
is proued, contempt of the worlde follow-
eth, humilitie ensueth, erreure passe is cor-
rected, euill to come is taken hede of before
hande, faythe is exercised, hope is taughte
to be reposed in oure God. Reade more con-
cerning this matter in the places of Philip
Melancthon. The treatise consisteth of oc-
casion, proposition, confirmation, and con-
clusion, euen as in the perswasible kynde,
to whiche it is lyke, mozeouer because it is
profitable to knowe a certayne waye of ap-
plying of comfortes, I wyl briefly declare
the Methode of comforting.

The Methode of geuinge of
comforte.

But leaste consolation shoulde be applyed
out of season, or vnskilfully, wee wyl di-
stinguish. Firste, betweene pryuate, and
publique comfortes, and afterwarde descri-
be the iuste forme of them both. I call that
a pryuate consolation, whiche happeneth to

The Preacher, or

one alone oppressed with some griefe, or
crosse. I call that commune whiche in the
tyme, either of persecution, or of any plague
sent from God, falleth vpon the whole con-
gregation: But firste, wee wyl encreate
of the priuate, in whiche threateninges are
generallye to bee obserued. Firste, who it
is that is to be lifted vp, with consolations.
Secondlye, what it is that doth grieue him.
Thyrdslye, a fitte application of the medi-
cine to the present griefe. Hee that feeleth
payne or griefe, eyther is godlye or vngod-
lye: If hee bee godlye, streightwape the co-
mon inheritaunce of the sonnes of God be-
ing shewed, hee is to be lifted vp, to be com-
forted, and cherished with consolations, and
that by the places aboue reherfed, and here
with muche profite the eight chapter to the
Romaines, may be alledged. But if hee be
vngodly, it is nedefull as in a greuous di-
sease, that a greater care bee applyed, for
suche a one is not to bee lyfted vp streyght-
wape, but is so muche the more to bee caste
dowhe, with the thundryng of the Lawe of
God, and to bee beate downe with threate-
ninges, vntyll hee acknoweledge his owne
vngodlynes without hipocrisie, vntyll hee
vnder

vnderstande the wrath of God to bee sty-
 red by agaynst hym, vntyll hee crye wyth
 Manasses, that hee is guiltye manye wayes.
 For hee that applyeth comforte by and by,
 to a wycked man, eyther sycke, or other-
 wyse oppressed with anye calamitie dothe
 applye a moste dangerous an vnseasona-
 ble, and a deadlye popson. And doth much
 lyke to. that Physicion whiche healeth the
 wounde outwardlye, the matter of putri-
 faction remayning within, from whence af-
 terwarde a greater wicked and deadly mis-
 chief burseth out. Wherefore as the skilfull
 Physicion, the tent being put in often, draw-
 eth out the corrupt matter, whiche beynge
 drawen forth, couereth the wounde ouer
 with a mollifyinge playster: So the godlye
 preacher, should firste touche the byle of the
 wycked man, by the threatinge of the law,
 that his disease beynge knowen, maye the
 moxe easelye bee cured, for it is truelye
 sayde, that the firste steppe to healtie, is to
 knowe the disease. The seconde thyng,
 which in consolations I haue sayde, should
 be considered, is the thyng whiche causeth
 the grief, or þ thing whiche doth greue him,
 whiche I thinke needefull to bee examined,
 I 4 for

for the righte application of the medicine,
 for hee is otherwyle to be lified by, whiche
 by his owne faulte hath brought a mischief
 vpon him selfe. And he also, otherwyle, to
 whome by an other mans faulte, euill hap-
 peneth. For if any man by his owne faulte
 hath brought a crosse vpon him selfe, as in-
 famie, pouertie, sickenes, death, &c. The
 medicine or comforte is not to bee applied
 forthwith vnto: thou see the guilcie person
 earnestlye touched with the feeling of his
 synnes, for then this feeling of synnes, is to
 be confirmed with the worde of God, and to
 be augmented, if neede shall require. Then
 wee muste descende to consolations: but if
 hee bee either an hypocrite, or otherwyle
 wycked, so longe the curse of the Lawe, and
 the wrath of God are to bee set before his
 eyes, vntill hee knowe the greuousnes of
 his synnes, and confesse the same to him
 selfe: oute of the gryefe of hys mynde.
 But if hee cannot bee broughte thereunto
 by the Lawe of God, and threatenynge,
 a precious stone is not to bee caste before
 Swayne. On the contrary parte: If the
 guyltie person, shall bee broughte to the
 knowlege of him selfe, and bee touched
 with

with the true feeling of griefe; for his sinne committed: then at length the arte of Phisicke is to be applyed, and these thre in order are to be expounded. First his fall, next the punishment, and lastly the ende of both. The fall is to be taughte first to proceede of this, in that he did cast from him the feare of the Lorde: and that may be confirmed fitlye and plentifully out of the first Chapter of S. Paule to the Romaynes. Secondlye that nowe the deceites of the deuill, the fitnes of the fleshe, and the wantonnes of the worlde, mighte moze easelye preuaile against him, being as it were vnarmed. The fall beinge declared, and confirmed wth these causes. In the seconde place, wee must declare, that the punishment, is in no wise equal with the offence committed, but is a testimonye of two most contrarpe thinges that is to saye of the wrathe of G. D. and also of his fatherlye good will and clemencye: of the wrathe of God, if the guiltye person will not repense, and not suffer himselfe to be corrected, with the scourge of God: Of his fatherlye good will and clemencye, if hee beinge corrected, be made better by the punishment, and will flye to the
hauen

hauen of repentaunce. . . After this. in the
 chyrche place, the ende both of the fall, and al-
 so, of the punishment, is to be declared: Of
 the fall to chend afterward, he may be more
 circumspecte and warier. . . Of the punish-
 mente in that by the singular countell and
 purpose of God. (When in the meane tyme
 hee spareth manye wicked and mischeuous
 men) hee is chastened, not to the ende hee
 should perishe, but that he may haue a rea-
 dy testimonye of his fatherly good will to-
 wardes him. But because this will verye
 hardly perswade him that labouryth vnder
 the Crosse, witnesses and examplers are to
 be broughthe forth oute of Gods woꝛde, such
 testimonies be relie, as these are. . . Paule
 the 1. Epistle to the Corinthians þ 11. Chap-
 ter saith, that we are chastened wiche aduer-
 sity of the Lord: least we should be damned
 wiche the woꝛld. See, the end of the Crosse
 is, least we should be damned, if to witte be-
 ing admonished by the Crosse we repent &
 gaue. My sonne (sayth Salomon) do not
 refuse the coꝛrection of the Lord, neither be
 thou weary whē thou art reprovued of him,
 for whom God loueth hee chasteneth; & yet
 embraceth him as þ father doth his sonne.

Pro. 16.

The

The aucthour of þ. Epistle to the Hebrewes the 12. Chapter sayth that we are bastards and not sounes, if wee be without discipline and correction, : suche like places are mosse fitte, wherewith the minde of the gulltpe person now beinge penitent, maye be lifted vp, that nowe he woulde suffer any kinde of punishment as one readye to obepe God: let the examples be Manasses, Dauid, the sister of Moses, Kinge. Vrias, the people ledde into Captiuitpe, and manye others, whiche were punished for certaine sinnes, and after throughe repentaunce, haue returned home againe. The example of the theefe, in comparison of others is famous, who hath set forth a notable example of patience and fayth. Wee did not therefore compte himselte an abiecte because hee suffered for shamefull a death for his wickednesse, but patientlye sustayned the deserued punishmente, by faythe reposed in CHRISTE. After suche like testimonies & examples, wherewith the iudgements of God are to be made knowne, in cōparing the manners of men in oure age, with the maners of the people in the olde time: For God is alwayes like to himselte: (whether thou

thou hast respect to punishment or mercy
the common places before mentioned may
be added. But if that which grieueth him
doe come through an others mans fault,
that order in applyinge of comforte is to be
followed, which is a common comforte I am
aboute to declare, whereto we must speake
at this time. That common comforte there-
fore maye be rightly framed, these thinges
are to be obserued. First from whence co-
mon calamitie procedeth. Secondly whiche
be causes thereof. Thirdly the applyinge
of the Comforte according to the difference
of the calamity and of the causes. The cala-
mity is epther sent from God, or els brought
in by the ennemyes of our Common weale.
If the calamitye be of God, as the plague,
wante of foode and vittaile, droughte and
tempestes, the causes are not to be soughte
for without vs, but in our owne houses, and
within our selues, for the sinnes of particu-
ler men are the causes of common calamit-
ties, and oftentimes for one mans fault the
whole common wealth is plagued: where-
of Acham, Dauid, OEdipus, and manye o-
thers are witnesses, who by their owne wic-
kednes haue brought in a common calamitye.

eye, Here it is no harde matter to apply a
 comfort, if wee will followe the examples
 of the holy Prophetes: for the examples of
 them do teache vs, what is to be done: for
 they are wont openly to rebuke wickednes,
 and that after three sortes or kindes of wic-
 kednes, to witte: The forsaking of God, by-
 pocrisse, iniurie done to the neighbour
 and such like, as most chiefely seeme to a-
 bounde amonge the people. Examples are
 extant beare and there in the writings of
 the Prophetes. Againe they are wonte
 to call publickly together al the congrega-
 tion to repentance, fasting, and prayer.
 Certaine notable examples of these two
 thinges are of late yeares set forth, at the
 commandment of our most noble King,
 by the mynisters of oure Churches, not-
 withoute greate profite and mitigation, of
 deserued punishments. Last of al the Pro-
 phetes were wont to admonishe them, who
 they perceyued to bee defiled with wicked-
 nes, more then others, leaving an example
 to oure mynisters of the worde, that they
 should admonishe, rebuke and correct them
 priuately) whom they perceiue, by theyr
 idolatry, vsurie, adulterye, tyrannye, decei-
 tes,

The Preacher, or

tes, couetousnes &c. to bring in a plague to
whole comon wealth. Tyrelias, although
he were an Ethenicke priest his tall Oedipus
the tyrante, (for whose mischeuous
deede, the Theban comon wealth was pu-
nished with the pestilence,) to painefull pe-
naunce. And after this maner Esayc and
Jeremye haue corrected and reprehended
the kinges of their time, and haue ascribed
admittion calamities vnto them. And the
ministers of the word ought to knowe that
this is not the least part of their function &
duty, which if they neglect eyther for feare
or sluggishnes, they shall suffer greuous
punishments of God, as in the threatenings
of Ezechiell is declared, and els where.
But if eithet priuate or publicke calamitye
doe come from men, it is eithet for Justice
or not. If for Justice, wee muste then take
the comfote from the cominon condition of
the sonnes of God in this worlde, & declare
of how great honour God reputeth vs wor-
thie, y hee hath marked vs with a peculiet
proper marke of his warfare and exercise.
Wherefore the Apostles being scourged do
reioyce for that they are counted worthe
to suffer reproche for the name of Chyste:
for

For this kinde of crosse is most proper vnto
the faithfull, where with Christe wil be glo-
rified in vs, euen as S. Peter teacheth in
the fourth Chapter of his first Epistle.

But if not for Justice the common calamity
be brought vs from men, then the causes
are to be soughte oute in our selues, and as
before I haue said whereas I haue spoken of
the Crosse, or affliction sent from God: the
comforte is to be applied. Out of these I
thinke it is manifest by what waye & mea-
nes both priuate and publicke comforts are
to be applied.

¶ Of the chidinge
Sermon.

The Chidinge Sermon is that in the
which the preacher chydeth eyther the
lopyng, or the offendinge, or the stubburne
and disobediente hearer. The ende of this
oughte to be the correction and the amend-
ment of him which is rebuked. Here these
places are chesely to be considered. The
first, the filthines of the thinge committed.
The seconde, thinges adioyninge or apper-
taining: as are an euill conscience, the peril
of reies-

The Preacher, or

of reiection, or to be a caste awaye, and the feare of God, his iudgement hanging ouer our head, and of the present and euerlasting paynes. The third a conference together of the dignity of the person and of the usefulness of the thing. The fourth, examples. The fifth the knitting or ioyning together of the person, as Christe our head and king, the Church which is the spiritual countrie, our body which is dedicated to God, that it may be the temple of God, hereunto the common weale, the house the familie &c. maye be referred. When I reckon these places, I doe not thincke that all are to be applyed in euery chiding, but now these, sometimes the other, euen as the wise Preacher shall see to be expedient. Let the example be taken out of the first Epistle to the Corinthians the 6. Chapter, where S. Paule rebuketh fornicatours. The Methode of a treatise is not vnlike to the treatise of an exhortation. Wherefore I thincke it not needefull to adde any example: especially, whē the places are so plaine, and it is knowen that all thinges are to be proued, allowed, and garnished by the Methode of confirmation. But here I thoughte it needefull to adde two thinges.

The

The first that the minde of him which is to be chidden, must bee mollified to heare chidings patiently, which thing may very fitlye be done, if the mynister declare his dute towards the giltie person, and shewe the common necessity layed vpon him to do the same, least the chiding shoulde seeme to proceede of some noughtie affection: So S. Paule did before hand mollify the mindes of the Corinthians, before hee vsed softer and bitter chidings. The second that conditions of repentaunce may be mingled, least any being discouraged, with somewhat more rougher chidings, shoulde fall into desperation or wilfullye kill himselfe.

These are the things good audience which I haue thoughte needefull to be declared, to newe Preachers, and I truste (vnlesse my opinion do foulpe beguile mee) that yonge men shal not be a little holpen by declaring this Methode. For all the preceptes which are recited by me are taken oute of the fountaines of Logicians and Rethoricians, and are applied to the vse of the Preacher profitable both to the exposition of the holy wryters, and also to the makinge of sacred Sermons, wch the which if yonge men

R

will

will suffer themselves to be ruled, And do not
not to promise them an easier proceeding in
deuine studies, and makinge of Sermons.
But because it is not sufficient to haue in-
uented sicly, or to haue ordered and disposed
those things which we are about to speake
of wisely, vnlesse blessed Memorie be also
present. I will adde a few things of Mem-
orie in steede of a conclusion to this Me-
thode: and that not after the maner of the
olde fathers whoe did inuente Images and
signes, which were as certaine notes and
helpes of Memorie, (for this subtiltye of
witte, I willingly leaue to them) but I
will gather those things onely, wher-
with they þ are desirous to learne to make
Sermons, shall perceiue themselves to be
much holpen.

¶ Of Memorie.

LEt vs appointe two maner of wayes of
helpinge the memoire, wherof the for-
mer is moze artificiall, þ latter moze rude,
and rusticall: that which is moze artificiall
doth consist of two things, that is to witte,
of order and number, for by these it is mani-
fest

test that artes are both taught and learned. For as order placeth euerye thinge in his proper place, & considereth the beginnings, proceedinges, and markes or ends: so doth number measure thinges together, & their partes and porcions. Because therefore the Methode which I haue taught, doth shewe an order of thinges and as it were nombret the partes, the best way of learning by hart is diligently to consider the same order in h minde, for it cannot bee, that he which hath conningly framed an order of thinges, and hath obserued the least pointes of thinges & as it were numbered them, but that he may easely kepe the same in minde, and require the same againe of it, when and as often as he shall haue occasion to speake: whereby it maye seeme a foolish thinge to prescribe any other way of learning by hart, especiall to those men which are taughte and exercised in the art of eloquent speakinge. Notwithstanding although these thinges in verie deepe be thus, yet are they not forthwith perceiued of all men. Therefore that these may be vnderstode more orderly, and maye be applied more nearer to the vse of y preacher, I will deuide this whole reason of learning

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Learning by hart which I haue said, to consist of order and number, into foure members or preceptes. The first is that he vnderstand the matter perfectly, and minding to preach, do kepe in minde a certaine briefe comprehension of the whole matter. The second member is, that he haue the places, that is to say κεφάλαια as the Grekes do terme it) by number. The third member is, that he make deuisions of the places, that are to be handled, which is needefull to be comprehended in a certaine number, which if it may be done by any Verse, fit for the same, it shall not be vnprofitable: as if the vse of the lawe weare to be expounded. First hee mighte not vnfitly make a third deuision, which hee mighte comprehend in this Verse.

Instruit, & damnat fontes, docet atque renatos.

In English thus.

It doth instruct, and eke condemne,
all such as godly are:

And to enforme the newe bozne men,
it hath as equall care.

And because the first part of this diuision,
hath

hath many parcelles, and causes, he mighe
comprehende them also in this verse:

Mandatum, pœnz, pax publica, dux ad Iesum.

The paynes and the commaundement, and
also publike peace:

The guide and leader vnto Chyiste.

The trewe meditation of the Law (Doc-
tor Peter Palladius, oure moste watchfull
Bishop, very muche deseruing of the chur-
ches of the Danes, of Noruegia, and Iselan-
dia) hath comprehended in this verse:

Lex quid eram, quid sum, quid ero, per
quem manifestat.

In Englishe thus:

The Lawe doth make apparant what I
was, and what I am:

What I shalbe it doth declare,
and eke by whome it came.

The fourth mēber is, that in certaine pla-
ces digressions into threateninges, consol-
ations, and exhortations be placed, leaste in
making digression to an other matter, the
memozy be hindered, and the preacher with
drawen from the matter propoued, which
commōly is wonte to happen, to the which
do not obserue this precept. Nowe when as
according to these sower preceptes, hee that
will

The Preacher, or

whiche hath disposed his Oracion, as
as it were reconuert. Wee must settle him
selfe to learne it accordinge to the order of
his disposition. And firste of all, hee must
commit to memoire the bryefe, and summa-
rie comprehension, for that is first to be re-
cited. Secondly, he must learne the places,
or the chapters a sonder. And thirdlye the
treatise or handling of the places with
their diuisions and the parcels of them. I
doubte not but this waye of learninge by
harte, is the best of all, whiche all learned
men without doubt do followe. Further-
more, the latter reason whiche I sayde is
more rude and rustical, is profitable to men
vnlearned, which haue not tasted of the arte
of Rhetorike. And this whether it be fra-
med with notes of numbers, or with letters,
it is all one, and it may be done in this ma-
ner. First, those thinges whiche a preacher
ignoraunt of artes will learne by harte, hee
shall deuide with notes of number, or with
euery letter. Afterwarde in repeting, hee
shall see what he hath sette downe at euery
note or letter. Last of all, he shall learne by
harte according to the distinctions whiche
he hath made, and shall demaunde agayne
of euery

of every note or letter, as a thing committed to their custody that whiche before hee had committed vnto them. It will not a litle profite him if firste hee wyte out his Sermon, and afterwarde according to the prescript rules do diuide, and learne it by harte. For the minde doth moze easelye retayne and kepe that whiche the hande before hath noted.

FINIS.

