

which contain our faith and rules of life." Yet again, we quote from the same father, "The Spirit of God hath greatly and wholesomely tempered the Holy Scriptures, so as, both by the plain places he might prevent our hunger; and by the obscure he might avoid our nice slothfulness; for there is scarce anything that can be fetched out of those obscurities which is not found most plainly spoken elsewhere." And again, in his third epistle he says, "The manner of speech in which the Scripture is contrived, is easy to be attained by all; although it be thoroughly attained by few. Those things which it containeth plain and easy, it speaks, like a familiar friend, without guile, to the heart of the learned and unlearned; but invites all men, with an humble manner of speech, whom it doth not only feed with manifest truth, but exercise with that which is secret." Chrysostom writes thus: Who is there to whom all is not manifest which is written in the Gospel? Who that shall hear, blessed are the meek, blessed are the merciful, blessed are the pure in heart, and the rest, would require a teacher to learn any of those things which are here spoken? As also the signs, miracles, histories are they not known and manifest to every man? This pretence and excuse is but the cloak of our slothfulness. Thou understandest not those things which are written; how