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reddere. ergo virgini virginitatez restituere. Quidam dicunt qd hoc intelligit sic qd deus non potest facere quin factum sit factum. sed omne deperditum potest restituere. Sed tunc idem est de exocularo. Et ideo dicitur dum est qd hoc non refertur ad carnis corrupte restitutionem. sed ad virginis palme retributionem. Et dicit glosa. Non potest. sed est. non congruit eius potentie vt aureola coronet corruptas. Hoc enim esset contra iusticiam. Et ideo illud non potest esse. Et Tho. ii. ij. q. clj. ar. iij. ponit exemplum pulchrum de B. dicens. Sicut illi magnifico qd superbia suas et diuitias. per penitentiam non restitunt diuitie. Similiter ille qd peccando virginitatem amisit. per penitentiam non recuperat virginitatis propositum. Unde ipse dicit qd licet natura virginitatis scilicet corporis integritas possit reparari miraculose in virgine. Non tamen hoc potest reparari qd expertus non lapstatem veneram fuerit non expertus.

ram. In qua quidem pugna
multos aduersarios et fornicatores.
Unicuique grauis aduer-
saria nunc occulta. quae insidiat ut leo
sua inimicus. nunc manifesta.
Ista sunt opera carnis que sunt.
mundicia. auaricia. et insuper-
biana est pugna et rara victoria.
de singularitate clericorum. et in
one christiano.

E

tertio quod in verbis premis-
sis describitur san-
guinem celestis premij gloriosa io-
uatur dicitur. Intrauerunt cum eo
Tria describunt quantum ad
m istarum nuptiarum. Primo
occurrerunt. Secundo quia
se preparauerunt. Tertio quia
auerunt. Isto modo specialiter

D S

89

s non potest facere quā factū sit factum.
d omne depditum potest restituere. S3
inc idem est de exoculato. Et ideo dicē/
um est q̄ hoc non refertur ad carnis cor/
rupte restitutionē. sed ad virginalis palme
tributionem. Et dicit glosa. Nō potest.
lest. non congruit eius potentie vt aureola
zonet corruptas. Hoc em̄ esset p̄tra iu/
iciā. Et iō illud nō pōt esse. Et Tho. ii. ij.
.clj. ar. iij. ponit exemplū pulchrū de B di
no. Sicut illi magnifico q̄ p̄sup̄ p̄
ias ⁊ diuitias. p̄ p̄niam nō restitunt di
itie. Similiter ille q̄ peccando virginita
m̄ amisit. p̄ penitentiā non recuperat vir
nitaris p̄positum. Unde ip̄e dicit q̄ licet
itura virginittatis sc3 corpis integritas
p̄ssit reparari miraculose in virgine. Non
men hoc potest reparari q̄ expertus nō
ptatem veneream fuerit non expertus.



rare vt milites ad pugnaz in-
ta enī vita hominis est vt mi-
rram. In qua quidem pugna
multos aduersarios et fortissi-
ro. xx. Unicuiq; grauis aduer-
ia. nūc occulta. qz isidiaf vt leo
sua inimicus. nunc manifesta.
sta sunt opera carnis que sunt.
nmundicia. auaricia. 7 insuper-
iana est pugna 7 rara victoria.
de singularitate clericorū. et in
ne christiano. E

Tertio q̄ i verbis premis-
sis describitur san-
ctū celestis premij glorioza io-
ū dicitur. Intrauerūt cum eo
Tria describunt quantuz ad
m istaruz nuptiarum. Primo
occurrerunt. Secundo quia
se preparauerūt. Tertio quia
iuerūt. Isto modo specialiter

o s





THE
PREFACE.

I Might iustly
ly prefixe for a
Preamble, to
his my Meditation,
Ille ego qui quondam:
as well as Virgil did in
his Poëtike Preamble to
his Æneides, but to a
cleane contrary end. For
his Ille ego, was to shew
A 2 how

The Preface.

how high he was mounte
in his new subiect, from
writing of the plough, &
write now of Princes and
their Warres: whereas
now, cleane contrary, he
come from wading in
these high and profoun
Mysterics in the Reve
lation, wherein an Ele
phant may swimme; &
meditate vpon the plain
smoothe and easie Lorc
Prayer, that euery old
wife can either say
mum

The Preface.

mumble, and euery well bred child can interpret by his Catechisme: Hauing left so the solid meat that men feed vpon, for the milke fit for babes. But the reason is, I grow in yeeres, and old men are twice babes, as the Prouerbe is; hauing imitated Cardinall Bellarmine herein, who of late yeeres hath giuen ouer his bickerings in Polemikes and Controuersies, wherein he

The Preface.

was bred all his life, and
betaken himselfe now
set out a short *Medita-
tion every yeere*, only en-
bellishing almost every one
of them with some two or
three * *fabulous miracle.*
wherein he shall goe along
for my part. But now
when I bethinke my selfe
to whom I can most aptly
dedicate this little labour
of mine, most of it being
stollen from the houre
ordained for my sleepe

* Reijce ani-
les fabuias.
1. Tim.

The Preface.

*and calling to minde, how
carefull I haue euer bin to
obserue a decorū in the
dedicatiō of my bookes. As
my ΒΑΣΙΛΙΚΟΝ
ΔΩΡΟΝ was dedica-
ted to my Sonne HENRY,
now with God, because it
treated of the Office of a
King, it now belonging to
my only Son CHARLES,
who succeds to it by right,
as well as to all the rest of
his brothers goods: and as
I dedicated my Apolo-*

I he Preface.

gie for the Oath of Allegiance to all free Christian Princes and States because they had all of them an interest in the argument. other of my bookes which treated of matters belonging to every qualitie of persons, being therefore indefinite dedicated to the Reader in generall, I cannot surely finde out a person, to whom I can more fitly dedicate this short Meditation

tic

The Preface.

tion of mine, then to you,
BUCKINGHAM. For it
is made vpon a very short
and plaine Prayer, and
therefore the fitter for
a Courtier: For Cour-
tiers, for the most part,
are thought neither to
haue list nor leisure to
say long prayers, liking
best courte Messe &
long disner. But to con-
fesse the trueth now in
earnest, it is the fitter for
you that it is both short

Like St. Chri-
stopher that
neither coul
nor would fa
nor pray for
attayning to
the seruice o
Christ, and
therefore wa
set to a Por-
ters worke b
the Exercise

and

The Preface.

and plaine. That it is short, because when I consider of your continuall attendance vpon my seruice, your dayly imployments in the same, & the vncessant swarme of suitors importunately banging vpon you, without discretion or distinction of times, I can find but very litle time for you to spare vpon meditation: And that it is plaine, it is the fitter for you, since you
were

were not bred a scholler.
 You may likewise claime
 a iust interest in it for di-
 uers other respects. First,
 from the ground of my
 writing it ; for diuers
 times before I medled
 with it , I told you , and
 onely you , of some of my
 cōceptions vpon the Lords
 Prayer, and you often so-
 licited me to put penne to
 paper : next, as the person
 to whom wee pray it, is our
 beauenly Father, so am I
 that

The Preface.

that offer it vnto you, not onely your politike, but also your œconomike Father, and that in a neerer degree then vnto others. Thirdly, that you may make good vse of it; for since I dayly take care to better your vnderstanding, to enable you the more for my seruice in worldly affaires, reason would that Gods part should not be left out, for timor Domini, is, initiation

The Preface.

tium sapientia. And
lastly, I must with ioy ac-
knowledge, that you de-
serue this gift of mee, in
not onely giuing so good
example to the rest of
the Court, in frequent
bearing the word of God:
but in speciall, in so often
receiuing the Sacrament,
which is a notable demõ-
stration of your charitie
in pardoning them, that
offend you, that being the
thing I most labour to re-

com-





A Meditation upon
the LORDS Prayer.



OF all things, the Service of God is the most due, necessary, and profitable action of a Christian man. Of all Services of God, Prayer is the most excellent for many respects, and of all Prayers, the LORDS PRAYER is the most perfit, vsfull and comfortable. That the Service of God is to bee preferred

B red

red to all other actions of a Christian man, no Christian will doubt, the glory of God being the proper ende of mans creation, whom hee is ordained to glorifie : First temporally, during the time of his pilgrimage vpon this earth; and next for euer in his eternall habitation. That Prayer is to bee preferred to all other actions of a Christian man, the Commandement giuen vs, the excellencie of the Action, and the infinite fruit we receiue by the vse thereof, doth sufficiently proue it. The Commandement, *Pray continually* ; we

e commanded to do no other thing continually, but to pray: all other things haue times set for them. Eucry thing * hath a time, as *Salom* * Eccles. 3. sayes, but prayer is banded at no time, if a mans ale kinde his heart, and spose his thoughts vnto it. And the excellencie of the action is manifest in that, that, whereas at all other times when wee speake, it is as if with men like our selues; wee then by prayer speake with God, and in a maner conferre with him, as halfe angels for that time, our faith and hope being, by the

force of Prayer, stirred vp and enabled to draw God downe to vs, and make him become ours; yea, euen to dwell with vs, that wee may bee his for euer. And as to the infinite fruite wee receiue by the vse thereof, wee are commanded by our Sauour, to aske and it shall be granted vnto vs, to seeke and we shall finde, to knocke and it shalbe opened vnto vs.

* Luke 6. If * we aske bread, wee shall not haue stones, if wee aske fishes, wee shall not haue serpents, and if wee aske egges, we shal not haue scorpions. He also tels vs, what thing

things soeuer wee desire
when we pray, so that wee
belceue we receiue them, we
shall haue them; Yea euen
we are commaunded to imi-
tate the importunitie of the
* widow in prayer, with as-
surance of the like successe.

* Luke 18.

And if euer this doctrine
was needfull in any age, it is
most in ours: for now our
zeale to prayer is quite dried
vp and cooled, and turned to

* In this age
we content
our selues to
talke of the
Service of God
in common
discourses, but
our actions in-
tend nothing
lesse, euery ig-
norant wo-
man, and ordi-
nary crafts-
man taking
vpon them to
interpret the
Scriptures, as
Ierome com-
plaines ad
Paulinus.

* pratling, especially in this
Isle, where the *Puritanes* will
haue vs hunt for hearing of
Sermons without ceasing,
but as little prayer as yee
will; turning the cōmande-

ment of the Apostle from *Pray continually*, to *Preach continually*, onely obeying another commandement of the same Apostle, in preaching and exhorting both in season and out of season. Now that the LORDS PRAYER is the most excellēt & perfect of all prayers, is agreed vpon by all Christians, euen by the very rebellious *Brownists* themselves (though they will neuer say it in their owne prayers) the reason is, because it is the onely Prayer that our Saviour dictated out of his owne mouth, with a precept to vs of imitation. But
the

that foolish ground where-
upon the *Brownists* disobey
Christs precept of imitati-
on, is onely founded vpon
their imitation of their fa-
thers, the English *Puritans*,
whome they striue to out-
goe in zeale, vpon their owne
grounds. For our *Puritans* wil
say no set prayer, forsooth,
* that is prescribed by their
mother the Church, but eue-
ry brother must cōceiue one
vpon the sudden, and there-
fore the *Brownists* refuse to
say the LORDS PRAYER,
because it is a set prayer,
though prescribed by God
himselſe, shifting their dis-

* Set formes of
Common
Prayers haue
euer bene ap-
pointed, and
vsed in all
Churches, in
all ages,
Conc. Mileuis.
can. 12. Nec a-
lia omnino pro-
ces dicantur in
Ecclesia, nisi qua
a prudentioribus
fuerint tracta-
tæ, vel compro-
bata in Synodo
fuerint, &c.

obedience vpon this æc-
 uocation, that they are com-
 manded to pray after t
 manner, but not in the sa
 wordes, that is, they n
 pray, or rather sing the c
 cant of it, as their ov
 vaine braines shall please
 conceiue it, but not the pl
 song; they may pray b
 Commentary, but not
 a Text. And thus, *nec*
noscent Deum pro Patre,
Ecclesiam pro Matre, in sett
 downe rules vnto them;
 in the Text it selfe, *S. Luke*
 Christ himselfe prescribe
Quando oratis, dicite, PAT
NOSTER, &c. & indeed

*August. symb.
 ad catech. lib. 4.*

Purit

Puritans goe very neere to
 i oynewith them in blotting
 out the LORDS PRAYER. For
 they * quarrell our Church
 for hauing it twice sayd in
 our dayly Common prayer,
 so as they could bee content
 with a little of it as may be.
 But this monstrous conceit
 of * conceiued prayers, with-
 out any premeditation, spoi-
 leth both *Puritans* and *Brow-*
nists. I iustly call it mon-
 strous, since they will haue
 a thing both conceiued and
 borne at once, contrary to
 nature, which will haue
 euery thing to lie in the belly
 of the mother a certaine
 time

*The first y
 of my reign
 in England.
 the conferes
 kept at Han
 ton Court b
 my appoint-
 ment, one of
 the things
 quarrelled b
 the *Puritans*.
 in our Engl
 Liturgie, wa
 the repetitic
 of the Lord
 Prayer.
 * Abusing el
 place, Mat. 1
 19. *dabitur*
ibi in illa hor
etc.

time after the conception, there to growe and ripen before it bee produced. and this is the vniuersall course of nature, as well in animall as vegetable things, yea, euen in mineralls within the bowels of the earth, though the *Alchymists*, in that poynt agree with the *Puritans* and *Brownists*: and indeede, our *Puritans* may iustly be called *Chymicall doctors* in Diuinitie, with their Quintessence of refined and pure doctrine. And in this, Grace imitates Nature, not producing any perfect work at the first, but by degrees.

But

But in case men might think that I wrong our *Puritans*, in calling them the *Brownists* fathers ; I must craue leaue of the Reader to digresse here a little, for his better satisfaction in this point. I told you already, how that vpon our *Puritans* ground of reiecting all set prayers, they refuse to say the LORDS PRAYER. And now I am to proue how that vpon our *Puritans* grounds they found their totall separation from vs. Our *Puritans* are aduerse to the gouernment of Bishops, calling it an Antichristian gouernement, and there-

Cartwrights
tra White-

holy water, therefore to the woods and caues must they goe, like outlawes and rebels, to their Sermons & diuine exercises, iust building vpon * *Cartwrights* ground; That he that was once a *Popish* Priest, can neuer be admitted to the ministry in a rightly reformed Church. And thus haue I sufficiently prooued, I hope, that our *Puritanes* are the founders and fathers of the *Brownists*; the latter onely boldly putting in practise what the former doe teach, but dare not performe. And not onely are our *Puritans* founders and fathers

fathers to the *Brownists*, but vpon their foundation and ground are also built vp all these innumerable sects of new heresies, that nowe swarme in *Amsterdam*.

For the true visible Church, when she is in prosperitie, as (God be thanked) she is now in this Kingdome, is *civitas super montem posita*, she is seated vpon the top of a steepe hil, where her children must stay and dwell with her; for one step downe may make them slide ouer the precipice, where there is no bush nor stay to hold them by, till they fall to the bottom of the
hill

hill with all their v
where lyes that vnqu
ble fierie lake of fire &
stone. For although
that had neuer k
Christ, being willing
come a Christian, m
well aduised what C
hee will become a m
of, if hee be not alread
in the bosome of th
Church; and therin h
trust to his owne cont
to beare him witnesse
Church doth truely
the word of saluation,
ding to the reuealed
God, and doth not mi
contradiet the points

ation contained in the
Scripture, with their owne
additions: For all the points
four saluation are (God be
ranked) cleare and plaine
in the Scriptures; a lambe
may easily wade through
that foord, as Saint * *Gregory* * Greg. in pra-
fat. in Job.
wryth: Yet then as soone as
he hath thus made his choise
that Church to liue and die
in, *audi eam*, as Christ com-
mands: for his conscience
in this must onely serue him
for a guide to the right
Church, but not to iudge
her, but to be iudged by her.
For hee that will haue God
to be his Father, must also

C

haue

* *Aug. Symb.
ad catechum.*

* Eph. 4. 14.

* This word *proccede*, is the phrase that these startup Heretikes vie and applie to themselues when they change from one heresie to another, and euer the last prooues the worst.

haue the true Church to be his Mother, as * *S. Augustine* sayth. Holde fast therefore your profession, as the * *Apostle* exhorts vs, and be not caried away with the winde of euery doctrine; nor trust not to that priuate spirit or holy ghost which our *Puritanes* glory in; for then a little fierie zeale will make thee turne *Separatist*, and then * proceed stil on from *Brownist* to some one Sect or other of *Anabaptist*, and from one of these to another, then to become a Iudaized *Traskite*, and in the ende a profane *Familist*. Thus yee see,
how

now that letting slippe the
holde of the true Church,
and, once trusting to the pri-
vat spirit of Reformation,
according to our *Puritanes*
doctrin, it is easie to fall and
slide by degrees into the
baos, filthy sinke and *farrago*
of all horrible heresies, where-
of hell is the iust reward.

And now I returne to my
purpose, crauing pardon for
this digressiõ; for the zeale I
haue to preserue the Church
from these foxes, and little
foxes, *Heretikes* and *Secta-*
res, hath enforced me, that
with the Doue tooke this
olive branch in my mouth

OVR FATHER : FATHER
 is a title of dignitie and honour, but **OVR FATHER**
 a title of infiniteloue, ioyn
 with greatnesse. These two
 first words, are to put vs
 minde, that are but dust and
 ashes, what person wee are
 to speake vnto ; for prefer-
 ring our reuerence in the
 highest degree ; not like the
Puritanes, to talke home
 with God, as our fellow
 who therefore loue to
Iacke-fellowlike with Christ
 the Lords Table, as his bre-
 thren and camerades : al-
 yet our reuerence to be mix-
 ed with a sweete confiden-

in his loue ; for he is our Father, and we are his adopted children and coheires with Christ of his Kingdome. E-very one of vs is cōmanded to call him OVR FATHER, in the plurall number , to shew that holy communion which is among the Saints, and that euery one of vs is member of a body of a Church ; that is compacted of many members : contra-ry to those little start-vp sects in *Amsterdam*, where two or thre make a Church ; and contrary to all those con-temners of Antiquitie , that will haue nothing, but a Ba-
C 4 bylo-

bylonish till their time.

WHICH ART I
HEAVEN: This is the place
where the Throne of
Maiestie is set; for thou
he be present euery where
well in his infinite essence
as power, in spight both
Vorsteius and some of the
minians; yet is hee onely
sident in heauen; as the seat
of his Maiestie according
that of *Esay* 66. 1. *Heauen*
my Throne, and earth is my foot
stool. And by the nomination
here of heauen, it puts
vs in minde what Father we
pray vnto, that it is no earthly
man, but onely our he
uen

uenly Father, *sursum corda.*

Now we come to the Petitions, the number whereof by most of the ancient Church was reckoned to be seauen, diuiding in two Petitions, *Lead vs not into temptation, and deliuer vs from euill*: whereas of late dayes wee haue confounded them in one. But surely in mine opinion the Fathers had good reason to deuide them; as I shall shew in the owne time.

**H A L L O V V E D B E
T H Y N A M E:** This is the
first Petition, and this is the
affirmatiue of that whereof
the

the contrary is prohibited in the third Commandement. *Thou shalt not take the Name of the Lord thy God in vaine.* Wee first make this Petition, that all men may doe their homage which they owe vnto God, as wee now doe, before wee make our suites either for the publike welfare of the Church, or our owne priuate benefit. For it were an impudent thing for any subiect to make a sute to his Soueraigne Prince, before hee did his homage vnto him. The principal end for which God created man after his Image, was

was that hee might sanctifie his Name; and this is not on-ly the Office of the Militant Church here and of eue-ry one of them, but it is also the eternall Office of the Church triumphant in Hea-uen; composed of Angels & men; who without ceasing praise & sanctifie the Name of God for euer. We sancti-fie his Name in this earth; either when we praise God; pray to him with reuerence; or speake of his wonderfull workes; repent vs of our sinnes with confession of them; edifie our brethren to saluation; or beare witnesse

to the truth being duely
quired. We are also to
serue that these words a
not here set downe in t
present time, *Wee hallow*
Name, but in the sence of t
optatiue moode, *Hallowed*
thy Name; because eue
Christian man, as a feeli
member of the body of t
Church, ought to pray th
Gods Name may be praise
and sanctified by men at
Angels: not onely for t
present, but in all times con
ming, and after that the
shalbe no more time, fo
euer and euer eternally. An
although we know it mu

d euer wilbe so , yet wee
ay and wish it ; to shew
d expresse our harmonic
d holy zeale to praise God,
yntly with the rest of the
embers, both of the Mili-
nt & triumphant Church.
it that wee are to pray for
this Petition is , that all
e behaiour of the Mili-
nt Church may euer be di-
cted chiefly to that end,
at his Name may be san-
ified in all their words and
tions. Now that we doe
ot wish God to be hallow-
l, but his Name; the reason
easie, for God is not onely
perfectly holy, but he is euen

ipse

*ipsa sanctitas, & quicquid
in Deo est Deus* : there
we pray that his Name
bee hallowed amongst
here vpon earth, as him
is perfectly holy both in
Name and essence ; not
hereby wee can imagine
make him and his Name
lie, but that God would
vs grace to vse it holily
is also to bee noted that
only in this prayer, but
in all other prayers,
speake to God in the sin-
gular number, *Thou*, where
We is a stile of greater
amongst men ; the reason
that God is one, yea v

t selfe : not that wee acknowledge with the *Iewes*, *Arrians*, and other *Hereticks*, out one person in the Godhead, blotting out both the Sonne and the Holy Ghost; out because though there be three persons, yet is there out one indiuiduall essence, one in three & three in one, distinguished but not diuided, according to the *Nicene Creed*. And therefore because wee haue only one to pray vnto, to whom onely all glorie appertaines, we call him *Thou*, *per excellentiam*; keeping out of our Kalender aswell the *Heathen*

then gods as the Popish Saints : for God Almighty will haue no fellowes ioyned in worship with him, as himselfe declares in the first of the tenne Commandements, and also in *Esay* 42. 8. God tells vs, hee will not giue his glory to another.

**T H Y K I N G D O M E
C O M E,** This is the second Petition, and it will admit two interpretations, that may both stand with the Analogie of Faith. The first; that in these words wee pray for the second comming of Christ, which is promised to be hastened for the elects
sake

ake: the reason is that an
nd may be put to the misfo-
ies of the Church, especi-
lly in regard of that feare-
ll defection that is threat-
ed to come in the latter
aies, and whereof we in our
eyes have the dolefull ex-
erience; that * Faith shall * Luke 18.8.
ot bee found on the earth,
nd the * loue of many shall * March. 24. 13
axe cold. And whosoe-
er will make choice of this
terpretation must under-
and the next Petition in
is forme, In the meane
ne, *Thy will bee done in earth
it is in Heauen.* The other
terpretation is; to which

D

Vra-

I rather encline, that the words of *thy kingdome come* are seconded by the next following Petition, *Thy will be done in earth, as it is in Heavens*. The reasons perswading mee to like best of this opinion are two; First because it is Christs vsuall phrase in the Gospell by the Kingdome of Heauen to meane the Church Militant; and all the faithfull are bound to pray for the flourishing prosperitie of the Church, and that there may bee peace in Israel. The other reason is, because of the next following Petiti-

n, *Thy will be done &c.* that
; that by the meanes of the
ourishing of the Church,
he will of God may be done
a earth as it is in heauen.
and vpon the other part,
lthough wee bee comman-
ed when wee shall see the
ignes going before the lat-
er day, to * lift vp our heads, *^{Luk. 21. 28.}
nowing that the latter day,
re day of our deliuerance is
t hand : and although S^r.
Paul tells vs, that the * *whole* *^{Rom. 8. 22.}
*creatio^o groaneth & travaileth in
sine,* to be renewed; & that
. *Iohn* after he had bin rai-
ed in spirit, where besides
many other heauenly myste-
D 2 ries,

ries, he saw the glory of
 very throne of God. A
 (I say) that vpon that glo
 sight he burst forth in
 words, *etiam veni Do*
Iesu: yet I can find no
 place of Scripture that
 maunds euery faithfull
 to pray continually fo
 hastening of the Lords
 ming: and to alleadge
 words in the LORDS P
 ER for it, is *petitio pri*
 and to take *controuersu*
confessa. For though dea
 the deliuerer of euery sa
 man fro this prison &
 of sin, to eternal felicit
 Sauiour by his death &

tion hauing killed the sting
of death in vs: and although
S. Paul, rauished in a high
contemplation, wished to be
"dissolued, & be with Christ," Phil. 1. 23
yet haue we no warrant eue-
ry man to pray for the haste-
ning of his owne death.
and death is to euery parti-
cular faithfull man the same
thing, that the generall trans-
mutation will be at the latter
day to the whole body of
the Elect; except that wee
will, after the generall disso-
lution, attaine to a greater
degree of glory. Now that
we desire the kingdome of
God to come, is thereby

D 3 meant,

meant, that wee desire, th
the Church of God m
more and more bee spred
vpon the face of the eart
and that the number of t
elect may be multiplied.
a word, that hee would see
a plentifull haruest with s
ficient store of labourers.

THY VVILL BE DO
IN EARTH, AS IT IS
HEAVEN. This third Pe
tion I take to bee a prayer
grant vs the meanes of att
ning to his kingdome ; a
yee would say, *thy kingd
come, and to this effect
thy will bee done, &c. S.L*
hath it, *as in heauen, so in ear*

to shew how precisely wee ought to wish that Gods will were done in earth iust as it is in heauen. God hath two wills, a reuealed will towards vs, and that will is here vnderstood : hee hath also a secret will in his eternall counsell; whereby all things are gouerned, and in the end made euer to turne to his glory, often times drawing good effects out of bad causes, and light out of darkenesse, to the fulfilling either of his mercie or iustice, which made *S. Augustine* say, *bonum est, vt fit malum.*

We are then to pray, that his reuealed will may be obeyed

beyed in earth by his militant Church, as it is by his triumphant Church in heauen: then would this Militant Church vpon earth obserue better the two tables of the Law, then now they do, and then would the Church be free of Schismes, Heresies, and all new opinions; but this is neuer to be looked for in this world. We are onely to wish, that God would multiply and increase his blessings vpon her, in that measure that hee shall thinke most expedient, for his glory, and her comfort. For let the vaine *Chitias* gape after that thousand
yeere

yeeres of Christs kingdome
to bee settled vpon earth, and
let *Erighman* bring downe
that heauenly Ierusalem, and
settle it in this world, the
word of God assures vs, that
the latter dayes shall prooue
the worst, and most dange-
rous dayes. Now as for the
performance of the decrees
and secret will of God; wee
are not commanded to pray
for that; for it is ineuitable;
but we must without mur-
muring submit our selues
vnto it, saying with our Sa-
uiour, *Mat. 26. 39. not my will,*
but thy will bee done. For the
first Article of the Apostles
Creede

Creede teacheth vs, that God is Almighty, how euer *Varstius* and the *Arminians* think to rob him of his eternal decree, and secret will, making many things to bee done in this world whether hee will or not.

**G I V E V S T H I S D A Y
O V R D A I L Y B R E A D.**
 This is the fourth Petition in order, but the first that e-
 uery particular man is to begge for himselfe; hauing first preferred his generall petitions for the aduancement of the glory of GOD, and the felicitie, by consequence, of the whole
 Church

Church militant in generall.
But though euery man in
particular is to begge this
for himselfe, yet doe we beg
it for vs, in the plurall num-
ber ; and this we do to shew
our charitie, as feeling mem-
bers of that Body, whercof
Christ is the Head : and so in
all the rest of our petitions
following, according to that
rule in the New Testament,
**Orate aly pro aliis.* And by 1 Tim. 5. 16.
this word, O V R, are we also
taught neuer to pray for our
selues, without praying also
for our neighbour. But vp-
on this rule of praying one
for another, to ground the
prayer

prayer to the Saints to
for vs, is very farre fet
for then should follow,
since we are commande
pray one for another,
should pray for the Sain
well as they for vs. Su
wee that are vpon this ca
are commanded to pray
for another; but no m
on is made of Saints nor
gels in that precept, nor
where else in the wor
God: and it is a good
rule in Theologic, in ma
of the worship of God, &
dubitas ne feceris; accord
to that of S. Paul, Rom. 1
Let every man be fully per

led in his minde. Besides, wee
doe not make a formal pray-
er and worship one to ano-
ther, that he may pray for vs,
as the Papists doe to their
saints. I meddle not with
that question, whether the
saints or Angels pray for vs
or not; but I am sure wee
haue no warrant in the word
of God to pray to them for
that end. Now the thing we
pray for in this petition, is
our daily bread, which this day
we begge at Gods hand. We
begge our daily bread, this
day, at Gods hand, to shew
that from the poorest beg-
ger to the greatest King, no
mortall

mortall creature is ex
from that necessitie of
begging, all temporall
fits that wee haue need
Gods hand: for euery
yea euery minute wee
neede of Gods assist
both in our spiritua
temporall necessities
therefore Saint *Luke* h
day by day, to expre
daily necessitie so to
And we are to obserue
not onely in this Pet
which is the first in o
these foure which euer
prayer for himselfe; b
in the other three fe
ing, this word *daily*, is

vnderstood, although it be not expressed: for wee haue daily, yea hourly neede to craue pardon for our sinnes, to pray that we be not ledde into temptation, and to be preserued from all euill. By this word *bodie*, *this day*, is likewise vnderstood, the supplying of our temporall necessities through the whole course of our life; for in that sence the word *bodie*, for the *whole life, is taken in diuers ^{* Heb. 3. 7.} places of the Scripture.

This word *daily*, doeth likewise put vs in mind, that wee are but pilgrims in this world, and therefore are not

to make a settled provision for our selves heere; according to the rule that our Saviour gaue to his Apostles, not to take care for to morrow. Not that heereby all lawfull prouidence is forbidden to any man; according to his degree; for that were a tempting of God; but only that we should not haue a distrustfull or anxious care; nor preferre the care of providing for worldly things, to our care of laying vp a store of heauenly treasure: laying our speciall trust vpon Gods blessing of our lawfull and moderate industrie,

strie, for prouision of temporall things; remembering euer, that in vaine wee plant or sow, except God giue the encrease and blessing vnto it. For our principall care must euer be for our heauenly habitation, and then God will the better blesse and prosper our second and moderate care, for prouiding for our temporall necessities. Let vs care for the principall, and not omit the other, as Christ said to the Pharisees, Matth. 23. 23. By this word, *bread*, that we pray for, is signified and vnderstood all kinde of food or other temporall necessities. Bread tho-

row all the Scriptures fi
fies all sort of food ; for
the most common and
cessary sort of food for
And wee see euen in
Northren parts of the w
where wee liue, and w
flesh is most eaten, co
whereof bread is mad
only called victuall, and
word of victuall com
victu, because we liue v
it: and notwithstanding
abundance of flesh that
consume, yet good ch
yeeres or deare yeeres
onely counted so, becau
the abundance or scar
of corne in these yeeres.
therefore Christ orde

the Sacrament in bread, to represent thereby our food in generall vnto vs; for his flesh is very meat indeede. All our temporall necessities are also comprehended here vnder the name of bread, to teach vs, that as bread is the commonest foode both to rich and poore, so we ought to pray onely for such temporall things as are necessary for our *esse*, or at farthest for our *bene esse*; but not for those things that are *ad luxum & ad superfluitatem*. For comonly we abuse them to our owne hurt, & they serue vs but for baites to entice

vs to sin: but if it shall please
 God, liberally to bestow like-
 wise these things vpon vs, we
 are bound to be thankful for
 them, vsing them with sobri-
 ety & without excesse, accor-
 ding to our ranks & calling,
 euer remēbring whose gift
 they are. And when we pray
 for *Bread*, that is, to be sup-
 plied of all our temporall
 necessities, wee must also
 comprehend therein the
 staffe of bread, that is, to pray
 that the blessing may bee
 ioyned with the benefit,
 that it may serue vs for the
 right vse for which it is or-
 dayned: otherwise wee shall
 starue

starue of hunger and the bread in our mouthes, wee shall die like the *Israelites* with the flesh of Quailes amongst our teeth, and wee shall haue all things for the applying of our worldly necessities, and yet want the use and comfort of them: like the rich Miser, who abound- ing in wealth starues for want, or like the car- riage-Moyle that carries a load of prouender, and yet cannot satisfie her hungry belly with any part of it. Now that wee pray God to giue it vs, it is easie to be vn- derstood; for the Lord is the

only proprietary both of
Heaven and Earth and all
that therein is, and we are
only Vsu-fructuaries and
his Tenants at will, every
one of vs of such little par-
cels of earth, as it pleaseth
him to bestow vpon vs;
nam^s domini est terra & pleni-
tudo eius.

PSAL. 24. 1.

AND FORGIVE VS OVR
DEBTS, AS WE FORGIVE
OVR DEBTORS. This is the
fift Petition and the most
important of them all, for
every man in particular; and
therefore we are not to craue
that inestimable benefit of
the pardon of our debts, ex-
cept

pt vpon that condition,
at wee forgiue our deb-
rs. S: *Luke* expresseth this
condition more clearly: for
e hath it thus, *And forgiue
our finnes; for wee also for-
giue every one that is indebted
to vs.* So as God cannot
be moued for any other
condition to pardon our
finnes, but because hee sees
wee haue already pardoned
every one that hath offen-
d vs; and where euery
one is expressed, none is ex-
pected: *durus est hic sermo*
amongst them that are
thought the braue men of
this world. Our finnes are

•Matt. 18. 34.

called debts in Saint *Ma*
as an argument *d mai*
minus , that if wee v
haue God to pardon v
debts, how can we refi
pardon our debtors; e
wee looke for the like
ward that the euill fe
got of his Master : a
Saint *Luke* they are c
finnes, to teach vs that
would haue our hea
Father, to remit vnto
our innumerable m
finnes ; how much
haue wee reason to pa
the offences of our bre
against vs , which are
- slight debts, in compa

of our grieuous finnes against God. And in that wee pray God to forgiue vs our finnes, wee thereby make a generall implicite confession of our finnes: for if wee had committed no finnes, wee would haue no need to craue pardon for them. Whereupon it doth necessarily follow, that if the doctrine of the Church of *Rome* bee true, that diuers men can keepe the tenne Commandements, without euer in their life committing any mortall sinne; then must all such persons bee excemed from praying the

LORDS

LORDS PRAYER, as not ha-
 uing need of it, and their di-
 stinction betweene Mortall
 and Veniall finnes cannot
 elide this consequence. For
 what needes a man craue
 pardon at God for his Veni-
 all finnes, when hee may
 haue as many pardons from
 the Pope*, as he shall please
 to bestow his mony vpon,
 both for Mortall and Veni-
 all finnes; and not only for
 finnes already committed,
 but euen for finnes to come,
 which is a farre greater grace
 then euer God promised vs.
 And I protest that I haue
 scene two of these Authen-
 ticall

* This was
sauius error in
 the Church of
 Rome. For the
 monstrous &
 vsupportable
 abuse of these
 pardons in
 Germany in the
 time of *Leo de-*
centius, awaked
Luther, by
 whom such a
 breach was
 made in the
 Popes iurif-
 diction, as
 could neuer
 after be made
 vp againe.

ll Bulles with mine eyes;
; when I was very young
icotland, and it was taken
n a *Scottish* Priest; and
other I saw here in *Eng.*
taken from an Irish
n, and both of them par-
ning such & such sinnes,
vell by-past as to come.
: I returne to their di-
iction betwixt Mortall
l Veniall sinnes. For Ve-
ll sinnes carrie the soules
: to Purgatory, according
their doctrine, whereof
Pope hath the key to o-
& locke at his pleasure.
I yet I hope no man
ubts, but all the Apostles
prayed

prayed the LORDS PRAY
for their Master taught
them in speciall, as appe
in *S. Luke*: and it is likely
they were as holy, and c
mitted as few Mortal. sin
as any of the Popes lat
gended Saints haue done
we are all commanded
Matthev to pray thus:
where all are comman
none are excepted, ne
the blessed Virgin her
(whome all ages shall
blessed) though the
Friers, and *Bellarmino*
them, labour hard to exc
her, both from original
actual finnes. And we c

layly to make this generall
onfession of our finnes, and
raue pardon for them, be-
ause wee dayly commit
innes, * *Septies in die cadit in-* * Prou. 24. 16.
uis. Here now are we taught
to confesse our finnes to
God, but I cannot find, that
in any place of the Scrip-
tures a necessitie is imposed
pon vs, vnder the paine of
damnation, of confessing the
last one of our secret finnes
to a Priest: nay if the least
infull thought bee omit-
ted, all the charme is spilt.
For as to that place, * *Confite-* * Iames 5. 16.
mini alij alijs; if ye meane it of
the offences made by one a-
gainst

gainst another in this v
 a Priest will not be ne
 ry to take the confessio
 if yee meane it by conf
 of finnes, we are not b
 commandement restr
 to make it to no other c
 of persons, but to a P
 though I confesse inde
 godly discrete Church
 is the fittest friend,
 man can choose to co
 his finnes vnto; and I
 helpe to obtaine con
 and absolution of his si
 by the power of the I
 Neither will these
 serue their turne, *Dis*
 * *Matth. 18. 17* *serue*, or, *Present* * *thy selfe*

* *Matth. 18. 17*

* *Matth. 8. 4.*

igh Priest, or, * *Quibrum remise-* John 20.23.
itis peccata. For the first of
these places, *Dic Ecclesia*, is
only meant by the offences
that one of vs commits a-
gainst another; besides that
the confession in that case
must be publike, the offence
being first made publike, for
arguing the publike scan-
dal, contrary to their private
whispering in a Priests care,
who is bound by his profes-
sion, neuer to reueale it to anie
creature, no though the con-
cealing of it should indanger
Kings life, and the destru-
tion of a whole kingdome:
nay euen though it should
endan-

* In a Pam-
phlet written
by a Jesuite,
and publikely
printed with-
in these few
yeeres.

Infl. lib. 3, cap. 4.
sect. 12.

of God. For my part
Caluine I commend
fession, euen priuately
Churchman, as I said before
And with all my heart
it were more in custome
mongst vs then it is
thing of excellent vse,
ally for preparing men
ceiue the Sacrament worthily.
But that necessitie
fed vpon it by the Roman
Church, that euery
thought that can be steept
ed towards any sinne
bee reuealed to a Conscience
that necessitie, I say, I
condemne, as hauing
warrant at all in the word

od, though very beneficial
to the Church of Rome.
Now as to the clause irritant
in the contract betwixt God
and vs, That he will not par-
don our finnes, except wee
first forgiue euery one that
is indebted to vs, I told you
ready, it is *durus sermo*; and
especially to them that are
ought to haue high spirits:
but I am sure we shall neuer
attaine to that height of our
heauenly habitation, except
we doe it. Since then this
clause is *causa sine qua non*, in
the point of our eternall feli-
city, we haue all great reason
seriously to consider; First,

what wee are to win or lo
in the performing or
performing, of this cōditi
set vnto vs : And next, wh
ther the performance the
of, may easily bee done
not, in case we haue a min
to it. For the first, the case
plaine; for by performing
this cōdition vpon our pa
we gaine the Kingdome
Heauen, by obtaining pe
don for our sinnes: & by n
performing it, we shut wi
our owne hands the gates
heauen against vs ; for wit
out remission of sinnes c
be no saluation. As to t
next questiō, our braue me

all these that would be
ought so, tell vs that this
hard and almost impos-
sible condition, and that
we must put our selues in
his mercy for not per-
forming this, no more then
for other of his precepts;

*if * one giue thee a boxe vp* * Matt. 5. 39.

if one care, hold vp the o-

*ther; and * if thine eye offend* * Matt. 18. 9.

plucke it out, for better it

will be. But these two are not

to be vnderstood as abso-

lute precepts, as some of the

baptists haue done the

of them, and some o-

* Heretikes haue done

* Origen was
justly punished
in a point like
this, for tur-
ning all the
plaine places
of scripture into allegories, being so blinded in the
interpretation of the allegory of castration, as he foolishly gelded himselfe.

the last. But they are
meant comparatiuely
thus : Rather then that
shouldest thy selfe bee
uenger of thine own wrong
*resistendo malo, ratione
malâ*; and so to take
sword out of Gods an
Deputie the Magist
hand, it were better o
harme for thee to in
double iniurie. Othe
fortitude were a vice, v
indeed is a high vertue
ing rightly defined an
derstood. For *vim vi re*
is iuris naturalis; and our
our came not to per
destroy Nature, but on

rectifie and sanctifie it : and
I dare say , there is no
vaine fabulous Romanzo,
that more highly comends
fortitude, and valiant men
* for their valour, then the
Scripture doeth : but all is in
the right vse of it. And so is
likewise to bee vnderstood
that, of plucking out thine
eye ; for if thou cannot keep
thy selfe from giuing of-
fence, by the meanes of one
of thine eyes, better it were
or lesse harme to plucke it
out and bee saued with the
losse of one eye, then bee
damned with both. But the
meaning of this precept is

* It is a Tenent fit for an Atheistick Machiauell to hold, that Religion daunts a mans courage; and abundantly confuted by the constancie of many thousand Martyrs.

not to be vnderstood
ly, of the amputation,
structiō of any of our
bers, for that were a
parricide: but onely,
we finde that any of our
ces prouoke vs to be
ted; as if the sight of
and beautifull women
uoke vs to lust, or if
ther of our senses ten
to any sinne, let vs de
our selues of such occa
which may otherwil
lawfull, rather then
to be ledde into tempt
by them; and so by
uing our selues of that
which so much please

we do, as it were, plucke out one of our eyes : and by depriving our selues from the hearing of that which so much delights vs, we cut off in a maner one of our eares ; and the like in the other senses. For when wee depriue our selues of that vse of any of our senses, which we most delight in, we doe in a manner robbe our selues of that sense. And whereas they account this condition in the LORDS PRAYER to be impossible to be performed: I answer, It is blasphemie to say, that any of Christs precepts are impossible to bee

per-

Matthew.
11.28,30.

performed ; 'for it is to giue
himselſe the lie , who out of
his owne mouth told vs, that
* his yoke is eaſie , and bids
vs that are burthened, come
to him , and hee will eaſe vs.
For our Sauour came into
this world , that by his me-
rits and paſſion , hee might
redeme vs from the thral-
dome of the Law , to the li-
bertie of the ſonnes of God.
Sincē therefore this condi-
tion is of no lower price then
the Kingdome of heauen,
and that it is not onely poſſi-
ble, but eaſie to bee perfor-
med by vs, if we will earneſt-
ly ſet our minds to it; what
ſhould

Should wee not doe, *omnem mouendo lapidem*, for enabling vs to attaine to so great a felicitie, and to eschew so great a misery? for there is no mid-way in this case. Now the onely way for enabling vs to performe it, is by our earnest prayer to God, that hee will enable vs to doe it, according to that of *S. Augustine, Da Domine quod iubes, & iube quod vis*: For it is true, that that grace is a flower, that growes not in our owne garden, but wee must set our minde to it, as I said already, and not lazily leaue it off, and betake vs to his mercie, because

because it agrees not with our humour and passions: for wilfully to disobey his precept, is a plaine refusing, and scorne of his mercie, which is but offered ynto vs in case of obedience ; and to refuse obedience because it is against our minde, is like the excuse of the Tobacco-drunkards, who cannot abstaine from that filthy stinking smoake, because, forsooth, they are bewitched with it. And this is an excuse for any sinne, they will not leaue it, because they cannot leaue it; but the trueth is, because they will not leaue it:

like

like a sluggard, who when he hath lien in bed, & slept more then can doe him good; yet he cannot rise, because he wil not rise for lazines. But since we cannot pardon them that haue offended vs, except wee haue charity, I wil shortly set down & describe the contrary to it, which is rancour and reuenge, that so I may make that diuine vertue of charity, the better to shine & appeare in the owne colours, when her contrary is set downe, *ex diametro* opposed vnto her, according to that olde and true saying, *Contraria iuxta se posita magis elucescunt.*

The

The sinne of rancou
revenge proceeds from
nesse and want of coura
men, & euen amongst be
and creeping things it
ceeds of a defect and wa
courage in the. Among
these are iustly to be acc
ted the basest, that are re
bates and outlawes to
heauenly King, for these
are disgraced and bani
euen out of an earthly K
Court, are in a lower el
then these that are hi
preferred in it. The first
euer practised it, was
vpon his brother *Abel*.
not being able to au

himselfe vpon God, who was
the agent, for accepting his
brothers oblation, and reie-
cting of his, he exercised his
encour vpon his brother in
nurthering of him, who
was but the patient. But
what came of this? Hee was
made an Outlaw and a run-
nagate for it, both from the
presence of God, and his
owne father. O braue Cain,
hou wast brauely exalted
and preferred for this braue
and manly act, in giuing
the first example of mur-
der and shedding of inno-
cent blood! Wee read of an-
other after, who not con-
tent

The sinne of rancour and reuenge proceeds from basenesse and want of courage in men, & euen amongst beasts and creeping things it proceeds of a defect and want of courage in the. Among men these are iustly to be accounted the basest, that are reprobates and outlawes to their heauenly King; for these that are disgraced and banished euen out of an earthly Kings Court, are in a lower estate, then these that are highly preferred in it. The first that euer practised it, was *Cain* vpon his brother *Abel*, for not being able to avenge him-

se vpó God, who was
ent, for accepting his
ers oblation, and reie-
of his, he exercised his
ir vpon his brother in
ering of him, who
ut the patient. But
ame of this? Hee was
n Outlaw and a run-
for it, both from the
ce of God, and his
father. O braue *Cain*,
vast brauely exalted
eferred for this braue
anly act, in giuing
st example of mur-
id shedding of inno-
oud! Wee read of an-
after, who not con-
tent

tent to practise it, made
vaunt of it, as of a brave
and honourable resolution
and this was *Lamech*, who
made his vaunt of revenge
before his two wives
make them afraid of him
it is thought. But if it be
that some of the *Jewish* *Interpreters*
guess at, hee killed *Cain*
and so got the curse
his reward, that GOD
vpon any that should
Cain, when hee had murdered
him. How euer it be,
I am, that both *Cain* and
were damned, and all the
posteritie destroyed by
Flood. But of this point

neede to cite no more examples; whereof there bee
o many thousands in all
ages. And I will come a
degree lower; from wicked
men to cowardes; for
though wicked men and
Outlawes bee inferiour to
honest and good men; yet
cowards are farre inferiour
to them, for they are not ac-
counted in the ranke of men.
And it is a knowen and vn-
deniable truth, that cowardes
are much more cruell and
indicative, then men of
courage are: for a coward
can neuer ynough secure
himselfe of his enemy; in so

G

much

much as when hee
dead at his fecte, he
afraid, *qu'il ne luy fa
yeux*, as the French
is. But let vs look
grec lower yet, vpon
men, who are wea
fols then men; the
knowes that the mo
of them are outward
also well knowen, th
are a great deale me
dicatiue and cruel
men. But if we will
lower, euen to beaſt
ſhall finde that the fi
left beaſts are euen the
cruell and vindicatiue
the Lyon is, my dict

you, *Est nobilis ira leonis &c.*
Besides that, the most part of
the beasts of reafe, and the
noblest sorts of them, prey
for hunger and for necessi-
tie of foode, and not for re-
uenge. But the Deere that
are so naturally cowards, as
one choppe of a Beagle, will
make a herd of great Stags
run away, I know not how
many miles, these coward-
ly beasts, I say, who neuer
dare fight, but when they
are enraged, either with lust,
desperate fears, or reuenge:
yet are they so cruell after that
they haue once gotten the
victory, that when life leaues

the partie whom one
them hath overcome;
will hee not leaue him
long time after, still
ding the dead carcase,
insulting and trampling
on it. And the better to
presse the reuenging na
of these fearefull creat
I haue thought it not ar
to set downe heere, wh
haue heard by credible
port to haue beene don
two diuers Stagges in
diuers places. The on
the Stagges was in a
Red-Deere Parke of the
Viscount *Bindon*, which
ping rut in a corner of

arke with a brace of Hinds,
the Keeper chanced in ma-
king his walke, to come thro-
w the bush where these
hinds were, whereupon
they ranne away, and the
Keeper followed them: but
not being able to make them
stay with him any longer,
for reason of their suddaine
flight, he looked backe once
or twice very sullenly vpon
the Keeper, without pres-
enting to do any more for that
time. But within two dayes
after, or thereabout, he wat-
ched the Keeper walking in
the Parke, and after hee had
observed him by little and lit-

tle to a strait, at a
of the Pale he ranne f
at the Keeper, broke h
& gaue him many wo
whereof hee dyed wi
day or two after, thou
Stagge was put from
that time, by I kno
what accident. The
Stagge was one of the
was first put in, in my
of Suffolkes Redde-
Parke, who, being th
rut time there, master
ly by one Deere, tha
greater and older the
and so kept from the f
watched his time the
spring when the other

his head, he being still vn-
wred, as the yonger deere,
d immediatly theretupon
on him in a morning in
sight of one of the Kee-
s first, and then of all the
t: & notwithstanding that
y followed him, for sa-
g the other, both on horse
d foot as fast as they could,
neuer left he coursing of
felow through the Parks,
e a Grey-hound after a
re, till he killed him with
umber of wounds. And
s vindicative Staggs did I
l after with my Hounds,
nd all my Huntsmen gi-
ghim no other stile, but,

The murtherer. And
beasts none are more vi-
fitable for the necessary
man, then Apes & Mon-
seeming onely to be cr
in ludibrium naturæ; so as
carried euer some of
about with him wh
- euer he went, onely to
Anatomies of them
their likenesse in propo-
to man. For in *Galen*
it was thought an inhu-
thing to make Anato-
of men or women, wh
the Christian world

owen to bee so naturall
wards, that they dare ne-
r pursue any body to bite
em, but women or chil-
en, and such as they see
yd of them or flying from
em; and yet will they re-
ember an iniurie two or
ree yeares and watch an
portunity for reuenging

And if wee will goe, yet
wer, euen to them that
cke the dust of the earth, as
Serpents and all sorts of
animous Wormes, the Hi-
ories are full of their ma-
tious and reuengefull na-
re: but it is no new thing
with them, the seede of the
woman

woman must bruise
heads, and they must
his heele. Nay will w
conclusion of this p
consider of the very lo
of all places, euen hell it
wee shall finde that th
habitants thereof, th
uills, breathe nothin
malice and reuenge.

was a lyer and a mur
from the beginning, at
first worke, after hi
was to auenge himself
on the Image of Go
man, by deceauing
since his malice coul
reach to God himselfe
king choice of that tr

ous beast the Serpent for his organe. And now, I hope, I haue sufficiently proved by the low descent of this sinne by degrees, euen to hell it selfe, that as it is a grieuous, so is it a base sinne, contrary to true courage. But since wee haue now put it in hell, from whence it first came, there let vs leaue it, and solace our sight a little with the contemplation of that diuine Vertue, Charitie, the right opposite to that hellish sinne and vice.

Charitie is not onely a diuine Vertue, but God himselfe is Charitie, as I said already.

1. Cor. 13.

ready. Saint Paul receiving the three great* Theological Vertues, with which no man can be saved not onely puts in Charitie for one, but euen for most excellent of all, without the which the rest nothing. And it is also onely permanent Vertue them all, for Faith and Hope remaine only with the clea while they are in this world but Charitie is euer with them, here and hence forever. Yea euen, wil ye looke God himselfe, *miserationis super omnia opera eius*, a mercie is a worke of Cl

ritic. *Charitie* dwells with God, and all the Elect, Angels, Saints and men are clad with it, eternally. I know not by what fortune, the *dicton* of PACIFICVS was added to my title, at my coming in England; that of the Lion, expressing true fortitude, hauing bene my *dicton* before: but I am not ashamed of this addition; for King *Salomon* was a figure of CHRIST in that, that he was a King of Peace. The greatest gift that our Sauour gaue his Apostles, immediately before his Ascension, was, that hee left his Peace with

with them ; hee himfelfe ha-
uing prayed for his perfec-
tors, and *forgiven his own
death*, as the Prouerbe is. The
footsteps of his charitie be-
ing fo viuelie imprinted in
the disciple whom his Ma-
ster loued, and who leafted
on our Saniours bofome, as
hee faid nothing, wrote ne-
thing, did nothing: yea in a
maner breathed nothing all
the daies of his life, but Love
and Charitie, to the blessed
Virgine and him. CHRIST
vpon the Croffe recommen-
ded their charitable cohabi-
tation together, as Mother
and Sonne: his ftile in all his

writings, is full of loue and charitie, his Gospel and Epistles found nothing but charitie. Yea *S. *Hierome* maketh mention, that when hee was so old, as he could not preach and scarce walke, hee would many times make himselfe bee ledde to the Preaching place, and there repeating oft these wordes, *Little children loue one another*, hee would come backe againe; and being asked why hee so often repeated that sentence, his answere was, *This is the new and last Commandement that our Master left vs, Et si solum fiat, sufficit.* But about all the
third

* Hieron. in 1
epist. Pauli ad
Gal.

third Chapter of his Go
deserues to be grauen in
ters of Marble, in the he
of all Christians, especi
the sixteenth verse ther
God so loued the world,
And here I must recore
the eternall memory
good fame, of my father
Law the late King of D
marke, that hee not bein
Scholler; yet tooke hee
paines to write vp a l
* Manuell, with his ow
hand, of some of the m
cōfortable selected Plain
which was his contin
Vade mecum, as *Homers Il*
was to Alexander. And at

* This mannel
of my father
in law, Sir PR-
YER YOUNG,
my old Master
brought out
of *Denmarke*,
and shewed
me, and told
me also of this
forme of his
death.

h hee made that part of
third Chapter of *S. Iohns*
uel to bee read ouer & o-
vnto him. And as hee
died happily, so left he a
lly and prosperous po-
rie behinde him. And in
ssue of one of his, I hope,
shall in his mercy deale
me in one point, as he
with *Iob*: if in not resto-
vnto mee so many chil-
as he hath taken fró me;
n restoring them vnto
n my childrés children.
ing God to blesse that
e of mercie, that hee
already begun towards
this point. But to re-

H turne

turne to Saint *Iohn*, we may see at last, euen by his death how God loued him for his charitic, besides the manifold other proofes, that gaue him thereof during his life; for he died peaceably in his bed, full of dayes, and was the notablest Confessor that euer was, albeit no Martyr as all the rest of the Apostles were. To conclude this my description of this diuine vertue, Charitic, I remit you to that patterne, which this admirable, learned, and eloquent penne-man of the holy Ghost, hath set foorth her in his thirteenth of his

irst to the *Corinthians*:

And thus hauing with
he penfill of my penne re-
presented vnto you, as viue-
y as I can; in so little com-
passe, the bright beautie of
his diuine vertue, Charitie:
rests that I set downe her
tue limits, and how we may
make our right vse of her, by
showing towards whome
our charity is to bee exten-
ded, in what cases, and in
what measure; that so wee
may be able to performe vp-
on our part, that condition
which God so exactly re-
quires at our hands. As to
the first question, towards
H 2 . whom;

whom; no doubt we ought
 to extend our charity
 wards all persons yea, euen
 in some sort to beasts
 wee are in diuers places
 of the Scripture comman-
 ded to be *mercifull to
 beasts, * *boui trituranti ob-*
ligabis. But wee ought
 specially to be *charitable
 the household of faith, &
 then we are more particu-
 ly to measure our charity
 cording to those degrees
 doe more or lesse concei-
 vs; as our Countrey, our Ma-
 gistrates Spirituall or Te-
 porall, the strangers within
 our gates, widowes and
 ph

shans; and those of our con-
anguinity or affinitie, our
wiues, parents, brethren or
sisters, or children, our pro-
fessed friendes, especially
those that wee are obliged
vnto in thankfulnessse. And
as we ought to be charitable
to all persons, so are wee
bound to extend our chari-
tie to them in all cases; by gi-
uing them either spirituall
or temporal comfort, as they
haue neede of it; assisting
hem as wel with our aduice
and counfel, as with our for-
tunes: but in our assisting
hem, especially with our
fortunes, wee are to measure

it, according to the before mentioned degrees, and our owne abilities; otherwise, whereas wee were able before to ease the burthens of others, wee shall then make our selves to become burthensome to others. And above all, we must pardon all them that haue offended vs, which is the direct point now in hand. But in all these cases of charitie, wee are to obserue such a measure, as may preferue vs from both extremities; for though we be to pray for all men, yet are wee not to keepe company with all men, much lesse to

be in professed friendship
 with euery man. No man
 ought to be so secure of him-
 selfe, as not to be afraid to
 be corrupted with euil com-
 pany: yee know the saying,
Corrumpunt bonas mores collo- 1. Cor. 15. 33.
quia mala; and therefore, *Qui*
stat, videat ne cadat; besides 1. Cor. 10. 12.
 the euill name a man gets by
 haunting infamous compa-
 ny. It is reported of that ho-
 ly Apostle of loue, of whom
 I lately made large mention,
 that one day in his age hee
 went in *Ephesus* to bathe
 himselfe in a hot bath, and
 seeing *Cerinthus* the heretike,
 he hasted out of the bath be-

² *Ironens ad-*
uersus hares.
lib. 3. & Eusab.
l. 3. eccl. hist.
cap. 25.

o. ep. 2. 10.

fore hee was bathed, feare
 that the Bath should fall, be-
 cause *Cerimbas* the enemy
 of the truth was in it. A
 indeed this practise of his
 agrees well with his doctri-
 in his Epistle; If thou meet
 one that brings not this do-
 ctrine, *ne dicas ei, aue*, lest thou
 be partaker of his sin.
 Since then this holy Apostle
 whom his Master loued, was
 so afraid of euill company,
 how much more reason
 haue wee to be so, consider-
 ing how much weaker we
 best of vs are in spirituall
 graces, then hee was? A
 likewise this condition wh

is required at our hands, in pardoning them that offend vs, hath also the owne limits, which makes the performance thereof the more easie vnto vs. For our Sauour commands vs, to forgiue them that offend vs, as oft as they repent them of their offending vs: so as they are as well tyed to repent, as wee to forgiue; albeit our forgiuenesse must not be precisely tyed to their repentance, Marke the 11.25. *When yee stand and pray, &c.* So as what part soeuer of the world your debtour be in, you cannot pray with fruit

except you forgiue him. We must also vnderstand , that our forgiuing them that offend vs, tyes not the hands of such of vs as are Magistrates, to punish them that are offenders , according to the nature of their offences ; so that wee doe it for our zeale to Iustice onely , and not for seruing of our owne particular endes ; or satisfaction of our passions. And priuate men are not by this precept restrained , from complaying to the lawfull Magistrate , and seeking redresse of the iniuries done vnto them, agreeable to the qualities

ties of the offences ; according to that rule of our Saviour, *Dicit Ecclesia* : but wee ought so to loue, & esteeme euery man more or lesse, according as their Vertues, good name, or particular behauour towards vs shall deserue. Wee are no way likewise barred of our iust defence, in case wee be vnlawfully inuaded and assailed; for defence is *iuris naturalis*; and tolerated by the Lawes of all Nations; onely wee are to keepe rancour and malice out of our hearts, and our handes from reuenge : for reuenge belongs onely to
GOD.

GOD, and by deputatio
 from him, to his Lieutenant
 vpon earth, *Mibi vindictam*
et retributio. And I pray
 you, what life would we haue
 in this world, if euery man
 were his owne Iudge, and
 iudged his owne Iniquities.
 Sure I am, there would be
 need of Kings nor Mag
 strates, and I thinke, ther
 would be no people left to
 be gouerned. For then eu
 ry man would be *homines*
ut lupus, whereas by the con
 trary men are created to be
animalia gregalia, and to liue
 together like sociable crea
 tures. It was a curse pro
 nounced

nounced vpon *Ismael*, when it was prophesied, that *his band should bee against every man, and every mans band against him.* Gen. 16. 12. But our braue spirited men, cannot digest wrongs so easily, and they are ashamed to complaine to the Magistrats. I answer, they must then bee ashamed to obey GOD, and the King, and consequently to liue vnder their protection, but like Giants and mighty hunters, they must wander vp and downe the world, and liue vpon spoile. But what vse is there for swords then and sword-men? I answer, excellent

cellent good vse, for the seruice of GOD, their King and their country, for their owne iust defence, and preferuing the weaker sort from iniury or oppression, in case of accidentall necessitie. How honourably are the worthies of

1. Chron. 11.

David recorded in the word of God, and what made the Gentiles to deifie *Hercules*? Read the ancient oathes, of the Orders of Knighthood, in speciall, ours of the Order of the *Garter*, and euen the oath that is still giuen to eue-ry ordinarie Knight at this day in *Scotland*; and let vs vpon this occasion confi-

der

der with pittie the miserable case that too many are in, in this Island ; who will not receiue the Sacrament, because they haue malice in their hearts ; forgetting S. Pauls two precepts, first to 1. Cor. 11. 28 trie our selues, and then to come. But they thinke it ynough to prooue themselves, so they neuer come, and thinke it neuer time for them to come there, till they be perfect; not remembering that CHRIST came in this world for the sicke and not for the whole, and that who come to that Table weak and full of infirmities, to be
streng-

strengthened with that
rituall and Heauenly fo
only carrying with vs th
a will and an earnest de
of amendemnt. And if
will not purge their he
of malice, what can their
stayning from the La
Supper auaile them? For
shall they pray the LO
PRAYER, except they
giue their debtours?
consequently how shall t
obtaine remission of sin
without which there can
no solution? They must

the couenant of God; and
 if they die without repen-
 tance, to bee certaine of
 damnation. Truly the best
 man liuing hath great neede
 to pray earnestly to bee pre-
 serued from a sodaine death,
 as it is in our English Le-
 tanie, that before his end he
 may haue space and grace to
 purge his heart, and cleere
 his conscience from all vn-
 cleanesse. For wee are all of
 vs entised and allured to our
 owne perdition, by three
 terrible perswasive sollici-
 tours, the World, the Flesh,
 and the Deuill. But if the
 best liue still in that daun-
 I gerous

gerous warrefare, what call
then are these men in, if the
shall die in that open rebe-
lion, in disobeying the com-
mandement of God; an
not being able to pray for
the remission of their sinne
and yet is none of them for-
cure of a minutes reprieve
from death. Surely, men
thinkes, the apprehension of
a sodaine death should be
perpetuall torture to the
consciencences; and yet the
number of them is growne
so great, as a man cannot dis-
cerne betwixt a Papist and
an Atheist, in this point: for
many Papists take the pr

text of malice for keeping them out of the penaltie of the Law, for not receiuing the Sacrament. And now that I haue beene a great deale longer vpon this Petition then vpon any of the rest, I hope the Reader will easily excuse mee, since the remission of our sinnes is *causa sine qua non* to euery Christian man (as I said before) as also since this condition annexed vnto it, is so lightly regarded and so little obeyed in our age, yea euen in the Court, and amongst the better sort of men, I meane for qualitie. Follow-

ing in this the example of CHRIST himfelfe, the Author of this prayer, who in the fame place, where hee teacheth it, *Matth. 6.* doth immediatly there after enlarge himfelfe vpon the interpretation of the condition of this Petition, without preffing to interpret any of the reft.

AND LEADE VS NOT INTO TEMPTATION. The *Arminians* cannot but milike the frame of this Petition; for I am fure, they would haue it, *And fuffer vs not to be ledde into temptation*; and *Vorstius* would adde, *as farre,*
 Lord,

Lord, as is in thy power, for thy power is not infinite. And upon the other part, we are also to eschew the other extremity of some Puritans, who by consequent make God Authour of sinne; with which error the Papists doe wrongfully charge our religion; but *medio tutius itur*.

Saint * *Augustine* is the best decider of this question, to whom I remit mee. In so high a point it is fit for euerie man, *sapere ad sobrietatem*; which is Saint *Pauls* counsell, Rom. 12. Notwithstanding that himselfe was raiued to the third heauen,

* *August. de predestinatione Sanctorum, de dono perseverantia. contra Pelagianos; et passim alibi in suis operibus.*

and best acquainted with
 these high mysteries; not to
 be searched vnto, but to be
 adored. And it sufficeth vs
 to know that *Adam* by his
 fall, lost his free will, both to
 himselfe and all his posterity;
 so as the best of vs all hath
 not one good thought in
 him, except it come from
 God; who drawes by his
 effectuall grace, out of the
 attainted and corrupt mass
 whom hee pleaseth, for the
 worke of his Mercie, lea-
 uing the rest to their ow-
 wayes, which all leade
 perdition: so as though
 * draw all the Elect.

* Rom. 9. 18.

* Ioh. 6. 44.

im, who otherwise can never win heauen, yet doth hee
orce none to fal frō him; *per. Oie 13.9.*
itiotna ex te Israel. And there-
re God is said to *leade vs into*
temptation, when by a strong
and he preserues vs not frō
; & so was he said to harden
harages heart because he did
ot soften it: Euen as a nurse,
auing a childe that is but
eginning yet to learne to
oc, may bee iustly sayd to
ake the child fall, if shee
aue it alone, knowing that
cannot scape a fall without
elpe. Now temptations
re either bred within vs, or
ome from externall causes;

If they breed within vs, earnest prayer and holy Meditations are often to be vsed; cures also would be applied of contrarie quality to these sins that wee finde budding within vs, for *contraria contrarijs curantur*: good bookes likewise wilbe a great helpe, and specially the good aduice of a sound Diuine, provided that hee haue the reputation of a good life. And if our temptations come from externall causes; if any offences bee caught with lawfull delights, let vs to (as I sayde already) depour our fences of these da

rous objects. If prosperitie
or aduersity bring vs in tem-
ptation, let vs apply the re-
medies accordingly: against
aduersitie tempting vs to de-
spaire, let vs arme our selues
with patience the best wee
can, flie solitude, and oft
seeke consolation from wise,
godly, honest, and entire
friends. If wee be tempted
with prosperity (which com-
monly is the more dange-
rous, though the other bee
sharper) let vs consider by
euery little disease, and other
crosses, our naturall frailtie,
often meditate vpon the ne-
cessitie of death, and be care-
full

Gen. 3. 19.

full to reade and heare oft
good funerall Sermons, *Pul-*
uis es, & in puluerem reuerteris.

And in a word, let vs con-
sider, that hauing so many
tempters, and occasions of
temptation within & about
vs, all the houres of the day ;
so as the whole life of a true
Christian, is nothing els but
a continuall triall of his con-
stancie, in his vncessant spi-
rituall warrefare. Wee haue
therefore the greater reason
to watch our selues continu-
ally, and carefully take heed
to all our thoughts and acti-
ons: for otherwise it will be
in vaine for vs to pray to
God,

God, not to leade vs in temptation, and in the meane time we shall be leading our selues into it vpon euery occasion; like one that will wilfully lie in the myre, and call to another to helpe him out of it.

BVT DELIVER VS FROM EVILL. This is the last petition, & the seuenth in the account of the ancient Church, as I tolde you before, and the sixt as wee now doe ordinarily reckon it. The Fathers made it the seuenth, diuiding it from, *Leads vs not into temptation*, because wee pray htere to bee deliuered
from

from euill. Now deliuer
 presupposeth a prece
 thraldome, or at least an im
 minent danger; so as in th
 former petition wee pray t
 be kept out of temptation i
 times to come; and in thi
 wee pray to be deliuered fro
 all euill that already is fallen
 or presently hangeth vpon
 vs; not onely euill of* temp
 tation, but euill of punish
 ment, or whatsoever aduer
 sitie that is laid vpon vs. But
 our Church makes this a
 branch of the former Petiti
 on, and so a part of the sixt;
 in regard it begins with *ayē.*
but, as yee would say, *Lord*
 lead

*Malum pa-
 & malum
 (pa.)*

*ke vs not into temptation, but
ke vs euer safe from all such*

. But whether ye account
the seventh Petition, or a
nych of the sixt, either of
wayes is orthodoxe, and
good enough, (though the
former way be the fuller, as I
e now showen) for the
stance is, that we pray to
be, not to leade vs in temp-
tion, but to deliuer vs from
euill either present or to
come. The Greeke hath it,
απο τῆς, from the euill one; and
the words put vs in mind,
that need we haue of conti-
nual prayer to God, to bee
serued from that old trai-

terous

2.5.8.

terous and restlesse enemy,
 * *qui circumdat terram*, like a
 roaring lyon seeking whom
 he may deuoure. And by this
 Petition thus vnderstood,
 we are taught, not to trust to
 our owne strength, against
 so strong and fiercely cruell
 an enemy, but to be armed
 with faith, that we may safe
 ly sleepe, *sub umbra alarum*
tuarum Domine. The Latin
 translation, *à malo*, wil bea
 either any euill thing, or
 euill one; and our vulg
 translation, *euill*, is gene
 for eschewing of any e
 that may befall vs, whet
 by the meanes of Saran

Psal. 91. 4.

otherwise. And so we are to pray that God by his mercifull hand would deliuer vs from all euill, either in corporall or spirituall things; either against our temporall necessities and comforts in this life, or our spirituall graces for our eternall saluation: that we may lie downe safe, and rise againe and not be afraid, though thousands of enemies, both spirituall and temporall, should encōmpasse vs. Heere now the LORDS PRAYER ends in S. *Luke*, but in Saint *Matthe* is subioyned that Epilogue, *For thine is the Kingdome, the power*

*power and the glory for
Amen.*

Who will seriously consider the occasion, where on our Saviour taught LORDS PRAYER in both Gospels, he shall finde, Christ taught it twice; first priuately to his disciples: the suite of one of them teach them to pray; and then he taught the Petitions publicly, prefixing that short amble, *Our Father which is in Heauen*: and at that time he expressed two or three of the Petitions in this Prayer more plainly then he did in his publicke Sermon

b

efore the people. For his
anner was euer, to expresse
imselfe more plainly to his
isciples, then hee did to the
whole people : and this is
he forme set downe in the
1. of *S. Luke*. And after at
nother time, hee taught it
pon the mountaine, to a
multitude of people in the
middlest of a long Sermon
hat he made vnto them, and
hen he added this foresaid
pilogue ; & this form is cō-
ained in the sixt of *Matthew*,
t which time it seemes hee
dded the Epilogue, to teach
e people to pray, both with
he greater confidence and

reuerence, since to him who they prayed vnto, belonged the Kingdome, &c. It is true that this Epilogue is wanting in the vulgar Latine Translation, euen in Saint *Matthew*: and *Robert Steuen* that learned Printer sayth it is also wanting in some old exemplar; but that is no matter, it is sufficiently acknowledged to bee Canonickall. Now as to the words of this Epilogue, they containe the reason of our praying to our heauenly Father; for his is the Kingdome, hee is not onely a King, but the Kingdome per excellentiam is his

his *ἰσχυροῦς*. Even as, although there shall be *multi Anticristi*, yet is the great Antichrist, head of the generall defection, called *ἰσχυροῦς*: So as God is the onely KING of all *in solidum*, al earthly depute kings kingdomes being but small brookes and riuers deriued from that Sea. And hee is not onely King of all, but power is his onely, so as he is not onely an infinitely great KING, (for great Kings may not doe all that they would) but hee is also an infinitely powerfull, and Almighty KING. And not onely is the *Kingdome* his, and the

Power his, but also the Glory
is his, which maketh the
other two excellent: so as all
worldly kingdomes powers
and honours (for without
honour all worldly King-
domes and powers are no-
thing) are onely drops bor-
rowed out of that great and
vast Ocean. But if all this
were but temporall, then
might wee doubt of the de-
cay thereof; and therefore to
resolue vs of this doubt also,
For ever, is subioyned to
the end of these supremel
high titles; to shew that his
Kingdome, his Power and
his Glory is neuer to rece

end, change or diminution. Remébring then, that in the first wordes of this Prayer, wee call him *Our Father*, which settles our cōfidence in his loue ; and in the last words thereof wee acknowledge his infinite power : with great cōfort we may be confident, that hee both may and wil heare, & graunt these our petitions. And to this Prayer is *Amen* put, as the cōclusion of all ; for hereby are wee stirred vp, to recollect shortly to our memory all that which wee haue said : adding a faithfull wish, that our petitions may bee

granted vnto vs. Which is a signe that wee should know what we say, when we make this Prayer, contrary to the Papists, who teach ignorant wiues & children, to mumble, or rather mangle this Prayer in Latin *ad intentionem Ecclesie*. But if *S. Pauls* rule bee true in his 14. of his 1. to the Corinthians, those ignorants can neuer say *Amen* to their owne prayer which they vnderstand not: but the Church of Rome hath not onely euill lucke to be contrary to *S. Paul* in this point, but also to Christs owne prohibition, in his preface

face to this same Prayer in the
6. of *S. Matthew*. For there he
forbids vaine repetitions, as
the heathen doe, but bids
them pray thus. Now they
haue preferred the imitati-
tion of the Heathen to
CHRISTS example, witnesse
our Ladies Rosarie, and wit-
nesse all their prayers vpon
Beades; making vp such a
rable of *Paters* and *Auus*,
contrarie to CHRIST that
forbids vaine repetitions.
and I am sure there cannot
bee a vayner repetition, then
to repeate a * prayer they vn-

* I read with
mine eieswid
in these 10. o
12. yeeres, a
little Pamphle
set out by an
English Priest
printed in some part of the Archdukes dominion, which laboured t
maintaine by many arguments, that the LORDS PRAYER, and othe
short prayers, were more profitable for the vulgar and ignorant sou
to be said by them in Latine, although they vnderstood it not, thes
their owne naturall language.

derstand not, and contrary
to Saint Paul also, as I
already, and I dare say w
out any precept or exar
of antiquitie, for the f
of many hundred yeare
ter CHRIST: and yet
vaine and ignorant rep
ons, are matters of great
rit with them. And it is
to bee obserued, that
though our Sauour c
manded vs to make our
titions to God in his na
yet hath hee not made r
tion of his own name in
prayer; not that I doubt
that vnder the name of
FATHER in this praye

ne Trinitie is to bee vnder-
stood; but it may bee that
hee hath omitted the inser-
ing of his name in this
prayer, foreseeing that in the
atter dayes, superstition
would insert to many inter-
cessors in our prayers, both
of hee and the Saints. And
surely the darkenesse of this
superstition was so grosse in
our fathers times, as a great
Theologue was not asha-
med, within little more then
these threescore yeares to
preach publikely in Saint
Andrewes; That the LORDS
PRAYER might bee said to
our Ladie: whereupon grew
such

such a controuersie in the Vniuersitie there, that a Synode in that same place, was forced to take knowledge of it and decide it. And what lesse superstition was it in so learned a man as *Bonaen-
ture*, to turne the meaning of the Psalmes vpon our Lady? I meane whatsoeuer was spoken of God in them to be meant of our Ladie: and yet was this famous booke of his reprinted at *Paris* within these few yeares'. But since God in his great mercie hath freed vs in this Island, from that more then *Egyptian* darkenesse, I cannot

nder ynough at the in-
stancie of too many a-
ngest vs in our dayes;
like folesaine of flitting,
he Scotish Prouerb is, are
greedie of nouelties, that
aking the pure veritie
painted fables, they will
fully hoodwinke them-
es, and thrust their heads
he darke againe, refusing
light; which they may
and ioy in, if they list.

And thus hauing ended
my Meditation vpon
LORDS PRAYER, it rests
ly that I draw it into a
rt summe: (as I promised)
t wee may the better vnder-
der-

derstand, and rememb
what we pray; and that our
prayer may the more viue
and deeply be imprinted
engrauen in our hearts. And
it is shortly this: We first for
a preamble inuocate God, by
1 the sweet name of *Our Father*
thereby to settle our confi
dence in his loue, that he
will heare and grant our p
2 titions; next, to breede the
greater reuerence in vs, and
to assure our selues of his al
seeing eye, we make ment
on of the place of the resi
dence of his glory, which
3 Heauen. Then wee make
first three generall petition

: his glory, before wee
me to our owne particu-
suits. In the first where-
we doe our homage vnto
n, in wishing his Name
be hallowed, both in hea-
n and earth, like as wee
en doe; then our next ge-
rall petition is, that his
ngdome may come, as well
nerally and vniuersally at
; second comming, as that
e militant Church may
urish in the meane time,
d that we may in Gods ap-
ointed time, euery one, of
come to that Kingdome
his. That in the meane
ne *his will* may bee done

in earth as it is in heauen;
effect which the kingdome
of heauen in this earth
produce, which is our third
and last generall petition
the propagation of his gra-
ce, and the felicitie of
Church. And if we please
little deeplier to meditate
on these three petitions, they
may likewise put vs in mind
of the Trinitie; of God the
Father, by wishing his Name
to be sanctified, whose Name
no tongue can expresse:
God the Sonne; by wishing
his Kingdome to come, in
which he is King, Priest, and Pro-
phet, and of his kingdome
the

there shall neuer be an ende.
And wee are put in mind of
God the holy Ghost, by pray- 3
ing that his wil may be done
in earth, as it is in Heauen,
for he it is that sanctifies the
wils of the elect, and makes
them acceptable to God the
Father, through Iesus Christ.
And our first priuate suite
that followes, is for our dai-
ly bread; for except God pre-
sently furnish, and sustaine
vs, with that which our
temporall necessities doe re-
quire; our beeing in this
world will faile before wee
can performe any part of our
seruice which he requires at
our

our hands, and a sudden death will prevent our preparation for our iour to our true home. Wee pray for remission of by-past sinnes, that we stand *recti in curia*, be washed in the blood of Lambe; for else our porall sustenance doth feede vs to the slaugher. And wee shew our selue pable of this great and estimable blessing and benefit, by the profession of Charitie in pardoning brethren, according to commandement. And to the vgly horroure of our

past finnes, and our true and
fencible sorrow for the
same, together with the ac-
knowledgement of our own
weaknesse, and distrust in
our own strength, makes vs
pray that wee be not hereaf-
ter ledde into so dangerous
temptations: but that he will
hereafter deliuer vs from
all euil both in body & soule;
especially from the cruel and
craftie assaults of that euill
one. And as in the preamble
we called him our heauenly
Father, to stirre vp our reue-
rent confidence in his loue;
so doe wee in the Epilogue
acknowledge his Almighty
I. and

and eternall glorious power:
thereby to assure our selues,
that he is as able, as he is re-
dy to heare and graunt these
our petitions; closing vp all
with AMEN, for the streng-
thening our wishes with
that small measure of faith
that is in vs, and assurance of
the trueth of the perfor-
mance of our petitions, that
our requests may be graun-
ted. To which I adde ano-
ther AMEN, *etiam fiat.*

DOMINE IESV.

(* *)
*

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—

Dixi secūdo q̄ describit̄ san-
ctarū ḡginū me-
ritum. q̄ est ex parte ip̄az ornat⁹ speciositas. cū dicit̄. Que parate erāt. Circa q̄d re-
stant duo videnda. Primo de ornatu ḡgi-
num. Secōdo de ornatu generalit̄ omnīū fi-
delīum animaz. qualiter se p̄parare debēt
erga istum sponsum. Quantū autē ad pri-
mum dicendū est. q̄ ornat⁹ iste quo meren-
tur virgines sancte in p̄senti consistit in tri-
plici virtute. Primo sc̄z in mūdicia castita-
tis. Secōdo in pulchritudine humilitatis.
Tercio in professione paup̄tatis. De mū-
dicia castitat̄ dicit̄ Ecc̄i. ij. Qui timent do-
minū p̄parabunt corda sua. ⁊ in conspectu
eius suscitabunt anīas suas. Ecce quōd ca-
stitas includit in se timorē. qui p̄parat cor-
da virgīnū p̄ custodiā castitatis. que debet
esse in corde. Duo ergo hic dicit̄ de ḡgini-
bus. Primo q̄ debent esse timorate. Se-
cūdo q̄ debent p̄parare corda ⁊ anīas si-

002 thea
 at? virginalis consistit in man
 militatis virginee. vt etiã pa
 nimenta irappter eius seruari/
 illud ps. Ego aut in flagella
 Ande dicit Augustin? in libro
 in v. p. dno dnica in paupertate
 pra dz q̄ diu vixerit pmane/
 c. sc̄o ornatu. s. generali oim
 az qlit se parare debēt. est sci
 ides debēt se pare vt puelle
 h? r corpis. vt. s. faciē r corpus
 . Sed vt familia ad cibū cor
 man? suas. Tertio vt milites
 stantem. De pmo ornatu q̄ dz
 vestitu dz in ps. Astitit regia a
 vestitu deaurato. Vestit? de
 za clarissime caritat? q̄ bo ornat
 vultu. p̄uo vbi ē imago dei. r
 r? mēbr? q̄ sunt mēbra. s. Nac
 bō eūciēs extra nuptias Dar.
 ornatu. Familia ad cibū acce
 it. ita gia accedēs ad nuptias r
 etnā lauat man?. i. opa. pedes
 s. An̄ Jia. Lauam̄ mundi
 libi expōit p̄ha di. J
 Un̄ ps. q̄rit. Quis
 stes Et r̄ndet Jona
 Ecce lotio manuum

