



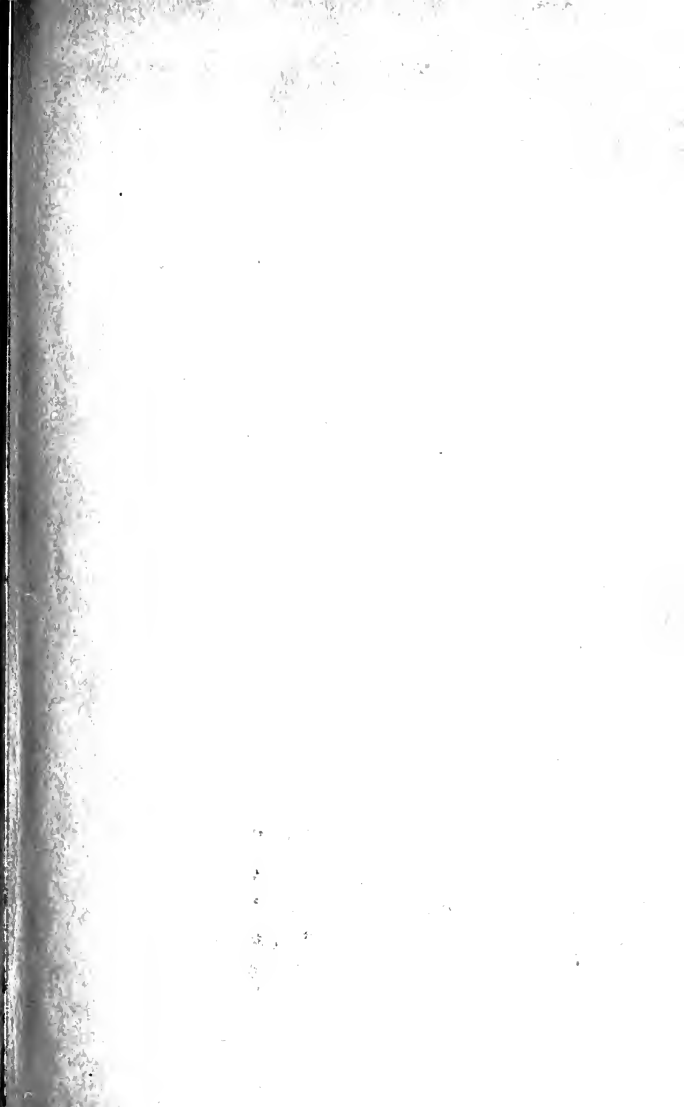
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CHRISTIAN PRAYERS
AND
HOLY MEDITATIONS,

AS WELL FOR PRIVATE AS
PUBLIC EXERCISE.

COLLECTED BY
HENRY BULL.

[A.D. 1566.]

In the Evening and Morning and at Noon will I pray unto the
Lord, and He will hear my prayer.

PSALM LV.

REPRINTED FOR
The Parker Society,

FOR THE PUBLICATION OF
THE WORKS OF THE FATHERS AND EARLY WRITERS OF THE
REFORMED ENGLISH CHURCH.



CAMBRIDGE:
PRINTED AT
THE UNIVERSITY PRESS.

M.DCCC.XLII.

(Title of the Edition of 1570.)

**Christian praiers
and holy meditations, as**
well for private as pub-
like exercise, gathered out
of the most godly lear-
ned in our time
by H. B.

Now lately augmented
and newly imprinted
again.

*In the Evening & Morning
and at Noone wil I pray vnto
the Lord, and he wil heare my
prayer. Psalme 55*

¶ **Imprinted at London
by Henry Mid-
delton.**

**Anno Domini.
1570.**

On the back of the title is as follows:

Titus. 2.

THE grace of God that bringeth saluation vnto all men hath appeared, and teacheth us that we should deny vngodlines, and worldly lustes, and that we should liue soberly, righteously, and godly, in this present world, looking for that blessed hope and notable appearing of the glory of the mighty God, which is of our Sauour Iesus Christ.

BX
5145
A4
1842

13394
1615/91

NOTICE OF THE PRESENT EDITION.

THE number of books of private prayer and manuals of devotion, sanctioned by the church of Rome for the use of the people, has always been very great, though for the most part replete with error and superstitious addresses to the virgin and saints. Early in the English Reformation there was a demand for improved books of private devotions; and several primers and other manuals of prayers, more scriptural in their contents, were sent forth. During the reign of Queen Mary the greater part of these were destroyed, and the Popish Hours, and similar collections, were again used. In the first years of Queen Elizabeth the need for Protestant manuals was again felt; but while the Queen and the Convocation gave especial attention to the Public Liturgy, or Book of Common Prayer, the care of providing smaller books for private devotions was left to individuals; although some, as a book of devotions called the Horarium or Hours of Prayer, and a Primer, were set forth in 1560, by the Queen's authority, the former of which Bishop Cosins adopted in forming his manual in the following century, entitled, "A Collection of Private Devotions in the practice of the ancient church, called the Hours of Prayer." But other

collections, still further removed from the Romish manuals, soon appeared: amongst these is one in great part very nearly conformed to the Liturgy, entitled “*Preces Privatæ in studiosorum gratiam collectæ, et Regia autoritate approbatæ.*”

Maunsell, in his Catalogue of English Printed Books, London, A. D. 1595, enumerates the titles of more than eighty works under the general head of “*Praiers.*” A history or general account of these English Protestant manuals of devotion, printed in the latter part of the sixteenth century, would be interesting in itself, and throw considerable light upon other subjects; but as such a statement may be prefixed to some of the collections of a later date than the present, only a few remarks will now be attempted.

The work here reprinted is one of the earliest English books of private devotion in this reign at all complete. It was preceded by some others much smaller, and more limited in their contents: still they are interesting, and the more so as they are now of rare occurrence. Two of these, one entitled “*Certayne Godly Exercises, Meditations and Prayers, printed by William Powell,*” without date, and the other “*Godlie Meditations upon the Lordes prayer, the beliefe and ten commandmentes, with other comfortable Meditations, Praiers and Exercises, printed by Rowland Hall*

in 1562," of which there are copies in the library of St. John's College, Cambridge, are of this description. They formed a part of the valuable collection presented to that college by Thomas Baker, who has written in the volume in which they are bound together, "This volume contains pieces by T. Lever, Ja. Pilkington, R. Coles, J. Lydley, &c., which, being little things, are very scarce and hard to be met with elsewhere; and are therefore of value, though they be imperfect. There is no date of the print to the first three; but they must have been wrote in Queen Eliz. time, who is here prayed for, and probably after the fire at St. Paul's, which seems to be here meant. The last, for the sake of Mr. Bradford, a holy good man, I have perfected; of the others I never saw another copy."

The judicious antiquarian was right in his conjecture as to the dates; for, as Herbert states in his *Typographical Antiquities*, William Powell did not print after the year 1567 or 1568. He had a license from the Stationers' Company, A. D. 1566, to print "*Ludlowe's Prayers*," probably the *Lidley's Prayers* in this volume.

Most of the prayers in the two small collections above mentioned are included in the present work, which is generally known by the appellation of *Henry Bull's Prayers*. The earliest edition men-

tioned by Herbert, Lowndes, and other bibliographers, is of the date 1570; after which time it was frequently reprinted. That edition, however, is stated on the title to be "lately augmented;" and the one which supplied the copy for this reprint, being printed, as the colophon at the end states, by William Powell, must be considered the earlier edition.

The copy used for this reprint is deficient in the title and a few other leaves. It was presented to the Parker Society by the Rev. William Wilson, D.D., Canon of Winchester: and as yet another copy has not been met with, nor is this edition mentioned by any of the bibliographers. It appeared to be the most suitable for this reprint, being the earliest edition of what may be considered as the first extended collection of private prayers of that reign. It, in fact, contains more articles than the edition of 1570, and has some prayers wanting in that edition, though subsequently again included in the later reprints. This copy also had the stronger claim to be reprinted, as the later editions have very numerous alterations, chiefly verbal, and not always improvements. The few deficient leaves were supplied from a copy of the edition of 1570, which gave evidence of the length of time this manual continued popular, it having been richly bound with embroidered covers by the Ferrars, of Little

Gidding, apparently as a present to the noble family of Vaughan.

The sources from whence these prayers were taken are too numerous and uncertain to allow of a detailed account. Many of them are from the two collections preserved by Baker, and are by the authors he mentions; but in several instances, especially those attributed to Bradford in the later editions, they are translations. Some are from the primers of Henry VIII. and Edward VI., and others from various liturgies: some from Melancthon, and perhaps other foreign reformers. A considerable portion of the Introduction is also from Melancthon. The Meditations for daily use are taken from the *Excitationes animi in Deum* of Ludovicus Vives, a pious Romanist of the early part of the sixteenth century. They seem to have been translated by Bradford, but with considerable additions. A portion of these are among the manuscript collection of the letters and remains of the martyrs in the library of Emmanuel College, Cambridge. To have extended these researches, or to have attempted to present a critical edition of such a work, would have been useless: the object desirable to be attained was, to reprint one of the earliest collections of private prayers of the reign of Queen Elizabeth, that could be considered as sufficiently complete for general and popular use. This is attained by the present volume.

Henry Bull, known as the compiler, whose initials appear in the edition of 1570, is described by Wood as a native of Warwickshire, and a Fellow of Magdalen College, Oxford, and zealous for reformation in King Edward's days. He was expelled from his fellowship and exiled in the reign of Queen Mary; but returned to England and held some benefices under Queen Elizabeth, dying about A.D. 1575. There is no sufficient ground to attribute any of these prayers to him as author. We may conclude that they were, as described in the title-page to the edition of 1570, "Gathered out of the most Godly learned in our time, by H. B." His name appears in full in later editions.

June, 1842.

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AN INTRODUCTION TO PRAYER.

FORASMUCH as of ourselves we are destitute of all good things, and utterly void of all necessary helps to salvation; therefore the Lord our God of his own free mercy and goodness offereth himself to us in Christ, and in him he giveth unto us, in the stead of our misery, all felicity; in the stead of our poverty, the unspeakable riches of his grace: he openeth unto us in him the treasures of heaven, to the end that our faith might wholly behold him, and our hope be fully fixed upon him; in whom it hath pleased him that the fulness of his grace should dwell, that from thence we might all draw, as out of a most plentiful fountain, the waters of eternal life. This secret and great mystery is revealed to such only, whose eyes the Lord hath opened to see light in his light. Therefore since we are taught by faith, that whatsoever we have need of and is wanting in us, the same is laid up with God for us in Christ; it remaineth that we seek in him, and with prayer crave of him, that which we have learned to be in him. Therefore the apostle¹, to shew that true faith cannot be separate from the invocation of God, hath set this order, that as faith cometh by the gospel, so by the same faith our hearts are stirred up to call upon the name of God: and therefore he saith that the spirit of adoption, which sealeth in our hearts the witness of the gospel, raiseth up our spirits that they dare with boldness shew forth their desires; stirreth up in us unspeakable groanings, and causeth us to cry with confidence, Abba, Father. By the benefit of prayer therefore this we get, that we attain to those riches which God hath laid up in store for us; for thereby we have familiar access to God, and boldly entering into the sanctuary of heaven, we put him in mind of his promises. So that now by experience we feel and find that to be true in deed, which by the word we did before but only believe;

¹ Rom. x.

now we enjoy those treasures by prayer, which by faith we did but behold, shewed unto us by the gospel of our Lord Jesus. How necessary and profitable this exercise of prayer is, it appeareth in that the Lord himself witnesseth our whole salvation to consist in the calling upon his name, whereby he is wholly present with us, namely, by his providence and fatherly care, by the which he watcheth over us; by his power, by the which he sustaineth and succoureth us, being weak and every moment ready to perish; and by his goodness and mercy, by the which he receiveth us into favour, being miserably laden and pressed down with sin. Hereby groweth singular rest and quietness to our conscience. For when we have once disclosed to him our necessity and misery, we find most joyful and perfect quietness even in this, that none of our evils are hidden from him, whom we are persuaded to be both most willing and also most able to help us.

Now, that our prayer may be made in such wise as it ought to be; first, we must see that we be in heart and mind no otherwise framed than becometh those that enter into talk with God, as we are taught, Eccles. xviii. "Before thou pray, prepare thyself; and be not as one that tempteth God." We must consider therefore when we pray, in whose presence we stand, to whom we speak, and what we desire. We stand in the presence of the Almighty Creator of heaven and earth, and all things therein contained; to whose eternal majesty innumerable thousands of angels do assist, serve, and obey. We speak unto him who knoweth the secrets of our hearts, before whom nothing is more odious than hypocrisy and dissimulation. We ask those things which be most to his glory and the comfort of our consciences. We must therefore diligently, and with all reverence and godly fear, endeavour ourselves to remove all such things as may offend his divine Majesty, to the uttermost of our power. And first, that we be free from all worldly cares and fleshly cogitations, whereby our minds are carried hither and thither, and being drawn out of heaven and from the pure beholding of God, are pressed down to the earth. We must have our heart

not only wholly bent unto prayer, but as much as is possible, lifted up above itself, even to that purity that is worthy for God. Wherefore, lifting up our minds unto God, we must have a regard that our mouth, spirit, and heart, be elevated together mindfully in faith: for God is a spirit, and will be worshipped in spirit and truth, that is, in the godly affections of the heart, and with a true, faithful, and unfeigned worship. And therefore, as at all other times he requireth the heart, so specially in the time of prayer, when we shew ourselves in his presence, and enter into communication with him: and thereupon, when he promiseth to hear all those that call upon him, he maketh a restraint, and saith, that call upon him in truth. Seeing therefore¹ the chief duty of prayer consisteth in the heart, we must with our whole heart pour out our prayers unto God, the searcher of hearts, and with a sincere, unfeigned, and ardent affection and opening of our heart before God (for that is true prayer), call upon him, or else we shall not find him.

And here let us call to mind how unreverently we abuse the great goodness of God in calling us into familiar talk with him, when we have not that reverent fear of his sacred majesty that we would have of an earthly creature or a worldly prince; but suffering our hearts to be carried away with wandering thoughts and worldly imaginations, are otherwise occupied, and forsake him in the midst of our prayer. Let us know therefore, that none prepare themselves rightly to paryer, but such as have a reverent fear of God's majesty, which they cannot have that come not to it unburdened of earthly cares and affections: for nothing is more contrary unto the reverence of God than such lightness and vanity. And this is it that is meant by the lifting up of hands, that we should remember that we be far distant from God unless we lift up our hearts and minds also on high. And therefore it is said in the psalm, "To thee have I lift up my soul²." And the Scripture useth this manner of speech, to lift up prayer, that they which desire to be heard of God should not

¹ What is true prayer.

² Ps. xxv.

have their minds carried away with earthly cogitations and vanities. And though it be hard to be so bent to prayer, but that we shall find that many by-thoughts will creep upon us to hinder our prayer; yet the more hard it is, the more earnestly we must wrestle to overcome all lets and hinderances, and labour with inward groanings unto the Lord, that he will link our hearts fast unto him¹, and not suffer us to be led away from him by the vain suggestions of Satan, who, at all times compassing us about, is never more busy than when we address and bend ourselves to prayer, secretly and subtilly creeping into our breasts, calling us back from God, and causing us to forget what we have to do: so that oftentimes, when we with all reverence should speak to God, we find our hearts talking with the vanities of the world, or with the foolish imaginations of our own hearts.

Finally, we must be in christian charity, love, and concord with all men, seeking unfeigned, hearty, and brotherly reconciliation, if we have offended any man, before we enter into prayer, or else God will not hear our prayers; yea, they are otherwise execrable, and full of damnable hypocrisy in God's sight. And this that is spoken of prayer may be said also of the hearing of God's word, or any other service of God. We must therefore lay aside all malice, envy, wrath, grudge, contention, wrangling, dissimulation, all guileful, crafty, and subtle dealing; and with a single heart do to other as we would they should do unto us. Therefore St. Peter willeth that such as have once tasted how good and bounteous the Lord is², and are become new creatures, new-born babes, by the heavenly regeneration through the doctrine of the gospel, should, like holy and innocent babes, lay aside all such works of the flesh³, as St. Paul calleth them, which do deprive a man of the kingdom of God. And St. Paul saith, My brethren, be not children in understanding, but as concerning maliciousness be ye children⁴. Whereunto agreeth this sentence of Christ, Except ye become as little children, ye shall

¹ Ps. LXXXvi.² 1 Pet. ii.³ Gal. v.⁴ 1 Cor. xiv.

not enter into the kingdom of heaven⁵. Wherefore St. Paul commandeth us, that laying aside these cursed works of darkness, we should in the stead thereof put on, even as the elect of God, holy and beloved, tender mercy, kindness, humbleness of mind, meekness, long-suffering, forbearing one another, and forgiving one another, if any have a quarrel to another, as Christ forgave us⁶. And above all these things, saith he, put on love, which is the bond of perfection, and let the peace of God rule in your hearts. When ye shall stand and pray, saith St. Mark, forgive, if ye have anything against any man, that your Father also which is in heaven may forgive you your trespasses: for if ye will not forgive, your Father which is in heaven will not pardon you your trespasses⁷. And again, Pray, saith St. Paul, everywhere, lifting up your hands without wrath or doubting⁸.

Moreover, we must have such a feeling of our great infirmity, poverty, and wretchedness, as may work in us an earnest sorrow and vexation of mind for the same. Example whereof we may see in the dear servants of God, when they say, that out of the deep deepness, and out of the midst of the jaws of death, they utter unto the Lord a sorrowful voice. He that desireth mercy must have a feeling of his own misery; and therefore saith David, Heal my soul, O Lord, for I have sinned against thee (Psalm xli.) There is no health in my flesh, saith he, because of thy displeasure; neither is there any rest in my bones because of my sin (Psalm xxxviii.) This anguish and sorrow stirreth up in God's children a fervent desire to obtain comfort, life, and mercy, at God's hand; and therefore such as feel themselves compassed about with great calamities, and vexed with continual care and solicitude, having by the help of man no hope of deliverance, do cry unto God with sore oppressed and afflicted hearts for help and succour, as David when he said in his distress, My soul thirsteth for God, even for the living God: and, As the hart (being wounded) brayeth for the rivers

⁵ Matt. xviii. ⁶ Coloss. iii. ⁷ Mark xi. ⁸ 1 Tim. ii.

of water, so panteth my soul after thee, O God. (Psalm xlii.) But such as are drowned and drunken in pleasures, such as are rich and wealthy, such as live without sorrow and care, such as wallow in the present commodities of this life, do little feel their own misery, or consider what need they have of God; and therefore they cannot pray, or frame their hearts to call upon God in such sort as they should do. This is that godly sorrow which, St. Paul saith, worketh in God's children repentance to salvation. (2 Cor. vii.) The Lord is nigh to them, saith David, that are of a contrite heart, and will save all such as are afflicted in spirit. (Psalm xxxiv.) To him will I look, even unto him, saith the Lord, that is afflicted and brokenhearted, and trembleth at my words. (Isai. lxvi.) Therefore David calleth the time of trouble the fit and convenient time for the faithful to fly unto God by prayer. And albeit they be not at all times in like distress, or continually groaning under the burden and weight of present evils, yet must they needs be ever in dread of new dangers, and carefully afraid of further troubles to follow. As trouble and fear, therefore, are the very spurs to stir them up to hearty and fervent prayer, so by occasion thereof they have more free access unto God, as though he did thereby call them unto him. And this godly sorrow for sin, and fervent desire and longing for God's loving mercy and favour, cometh not of ourselves, but of the special goodness of God; for we are of ourselves dull and without all lust to pray: yea, so great is our imperfection that we know not how to pray as we ought; and therefore the Spirit helpeth our infirmity, instructeth us what is right, and guideth our affections. He maketh intercession for the saints (saith Saint Paul) according to the will of God. (Rom. viii.) He maketh intercession for us with sighs and groanings that cannot be expressed; that is, he stirreth up our hearts, giveth us a desire and boldness to pray, and causeth us to mourn when we are by any means hindered or pulled away from it, and feel not ourselves moved thereunto with such fervent zeal and affection as we should be.

Now, although we know that it is the only work of the Holy Ghost, thus to move and incline our hearts to prayer, we may not be negligent and slothful to dispose and stir up ourselves thereunto; but rather contrariwise, so often as we feel ourselves cold and not disposed to prayer as we ought to be, we must make our supplication unto the Lord, that it would please him to inflame us with his holy Spirit, whereby we may be framed to pray with such affection of mind as we ought to be.

When we are cast down with true humility by the feeling of our own infirmity, sin, and misery, we must nevertheless be encouraged to pray with a sure and stedfast hope to obtain our requests. These be things indeed contrary in shew, to join with the feeling of the just vengeance of God sure affiance of favour: which things do yet very well agree, in that it is the goodness of God only that raiseth us up being oppressed with our own evils, from the which of ourselves we cannot rise. For as repentance and faith are knit as companions together (albeit the one driveth us down with fear, and the other lifteth us up again with comfort), so in prayer they must needs meet together. And this agreement David expresseth in few words: I will (saith he) in the multitude of thy goodness enter into thy house, and in the temple of thy holiness I will worship thee with fear¹.

Therefore, when we are once touched with true repentance and feeling of our own misery, we must withal have such a persuasion of God's favour and mercy towards us in all our prayers, that they shall be accepted of God so far forth as it shall be necessary for us. This is the assurance, saith St. John, that we have in God, that if we ask any thing according to his will, he heareth us (1 John v.) Whereupon Saint Paul saith, that the right invocation and praying unto God proceedeth of faith. And St. James calleth a right prayer, the prayer of faith. For if we have not a sure trust and confidence in the mercy and promises of God, it is impossible to make our prayer unto him

¹ Ps. v.

aright: and whosoever doubteth whether God heareth his prayer, that man obtaineth nothing: for to such prayers God hath made no promise; but contrariwise he saith, Whatsoever ye shall ask in prayer, if ye believe, ye shall receive it¹. And again, Whatsoever ye desire, believe that ye shall obtain it, and it shall be done unto you². Ask, saith St. James, in faith, and waver not: for he that wavereth is like to the waves of the sea, which are tossed of the wind and carried away³. And why should we waver or doubt, seeing the holy scriptures testify of God that he is faithful, just, and true, in all his words and promises, saying, The Lord is faithful in all his words, he will ever be mindful of his covenant; the truth of the Lord endureth for ever? And although our faith be not so strong, and therefore our prayers so hearty and zealous, as they ought to be; yea, though our faith be faint and cold, yet let us hold fast this principle, that our prayers are not frustrate or in vain.

For our comfort herein we have an example in the father which brought his son first to the apostles, and afterward to Christ, and said, If thou canst, Lord, help⁴; and yet afterwards he acknowledged the weakness of his faith, and desired to be made strong: I believe, Lord, saith he, help mine unbelief. How often do the children of God complain of this imperfection and imbecility of faith! Such as are exercised in true prayer, do feel that in craving of God the forgiveness of their sins, they bring scarcely the tenth part of that sacrifice which David speaketh of: An acceptable sacrifice to God is a troubled spirit; a broken and an humble heart, O God, thou wilt not despise⁵. Many times they are driven to wrestle with their own dulness and coldness in prayer: many times their minds slip aside, and wander away in vanity: many times they feel not their own lack and misery to prick them sharply enough to prayer: yea, and many times they are so beaten down with the sense and feeling of their own sin and misery, as though they were forsaken of God, and their faith utterly

¹ Matt. xxi. ² Mark xi. ³ Jam. i. ⁴ Mark ix. ⁵ Ps. li.

extinguished. In what horror and anguish of heart was David, when he said unto the Lord, Why dost thou reject my soul? why hidest thou thy face from me⁶? And again, Cease from me until I go away and be not⁷. Whereby it might seem, that he, like a desperate man, desireth nothing else but that, the hand of God ceasing, he might rot in his evils: but it is not so; for he saith it not, for that he would have God to depart from him, as the reprobate do, but only he complaineth that the wrath of God was too heavy for him to bear. A hard temptation is it when the faithful are compelled to cry, How long wilt thou be angry against the prayer of thy servants⁸? as though the very prayers made God more angry. So when Jeremy saith, The Lord hath shut out my prayer⁹, no doubt he was shaken with a violent pang of temptation. These are the imperfections of God's children, which, even in believing and hoping, do oftentimes utter some unfaithfulness, and in the very remedies fall into new diseases: for there is no prayer they make which the Lord doth not worthily lothe, if he should not wink at their spots and imperfections.

And such examples are common in the scriptures: whereby we see that the Lord oftentimes suffereth his to be grievously tempted and afflicted, and hideth from them the comfort of his Spirit, as though they were clean forsaken; but to their great consolation in the end. This is the school wherein the wisdom of God nutureth and trieth her children, as we may see, Eccles. iv. First, she will walk with them (saith he) by crooked ways, and bring them unto fear and dread, and torment them with her discipline, until she have tried their souls, and have proved them by her judgments: then will she return the straight way unto them, and comfort them, and shew them her secrets, and heap upon them the treasures of knowledge and understanding of righteousness. When the Lord hath shewed them what they are of themselves, by the sight and horror of their sins, and terror of God's judgment for the same; then will he shew

⁶ Ps. lxxxviii. ⁷ Ps. xxxix. ⁸ Ps. lxxx. ⁹ Lam. iii.

them what they are in Christ, as Esay saith, For a time, a little while, I have forsaken thee, but I will gather thee together in wonderful mercies. In a short time of wrath I hide my face awhile from thee; but I will have mercy on thee for ever, saith the Lord thy Redeemer¹. Such is the lovingkindness and mercy of God towards the afflicted, when they are sorry for their sins, lamenting and mourning in their hearts to be delivered, that they might serve God in the freedom of conscience. And this is that mourning, this is that hunger and thirst, that Christ speaketh of: Blessed are they that mourn, for they shall be comforted: blessed are they that hunger and thirst after righteousness, for they shall be fulfilled². God, for his truth's sake, will put the righteousness of Christ on them, and wash their unrighteousness away in his blood. The bruised reed will he not break, and the smoking flax will he not quench³. The afflicted, the heavy and brokenhearted, the weak and feeble, he will not forsake: yea, be they never so feeble and frail, yet so long as this lust, desire, and mourning to be delivered, remaineth in them, God seeth not their sins, reckoneth them not, nor layeth them to their charge, for his truth's sake, and love to Christ. He is not a sinner in the sight of God, that would be no sinner: he that would be delivered, hath his heart loosed already: his heart sinneth not, but mourneth, repenteth, and consenteth to the law and will of God, and justifieth God, that is, he beareth record, that God which made the law is righteous and just: and such an heart, trusting in Christ's blood, in Christ's righteousness, is accepted for righteous; and his weakness, infirmity, and frailty, is pardoned, and his sins not looked upon, until God put more strength in him; the increase whereof he shall daily feel in such sort, that at the length he shall in all troubles be able to say with David, If I should go through the shadow and dangers of death, I will not fear whatsoever happen⁴.

Now to stir us up, in consideration of our great

¹ Isai. liv.

² Matt. v.

³ Isai. xlii.

⁴ Ps. xxiii.

misery and necessity, to a more fervent prayer, the Lord himself hath commanded us to call upon him for help and succour. Therefore let us have the commandments of God always in our sight touching prayer; and while we pray, let us call them to our remembrance. Ask, seek, knock, watch, and pray (Matt. vii.) Call upon me, saith God, in the day of thy trouble (Ps. l.) Pray alway with all manner of prayer and supplication, and watch thereunto with all diligence (Eph. vi.) Rejoice alway, pray continually, in all things be thankful; for this is the will of God in Christ Jesu towards you (1 Thess. v.) Continue in prayer, and watch in the same with thanksgiving (Coloss. iv.) Let your requests be shewed unto God in prayer and supplication with giving of thanks (Phil. iv.) And this we are also no less bound to do by that commandment whereby we are forbidden to take the name of God in vain. For in that we are there forbidden to take the name of God in vain, we are commanded also to take and to use it to his glory, giving unto him the praise of all goodness, help, and succour, while we ask and look for the same at his hand. Wherefore, except we fly unto him in our trouble and necessity, except we call upon him and seek unto him for succour, we provoke his displeasure no less than if we should make unto ourselves idols, or worship strange gods: for in the contempt of all the commandments we shew like contempt and disobedience to the will of God; and all these sentences which command us to call upon God, do appertain to this commandment, Thou shalt not take the name of the Lord thy God in vain; and so prayer is a work and chief service belonging to this commandment. We may not therefore think that there are no other sins than idolatry, murder, theft, whoredom, and such like; but also that it is undoubtedly a great sin not to render this service to God, that is, not to pray, not to ask, not to look for help from God in necessity, not to render thanks for the benefits we have received. Therefore, if our unworthiness at any time do cry out against us, stop or fear us, in such sort that our consciences are astonied and fly from God; if we doubt

whether God have respect to our prayers, groanings, and tears ; we must set before our eyes how that we are commanded, though we be never so unworthy and our sins never so many and great, to pray for reconciliation, God's favour, and forgiveness of our sins: for else, whereas God commandeth us to abstain from theft, murder, whoredom, &c., we may in like sort excuse ourselves, and say that we are unworthy to obey God's commandments. Great is our iniquity, and manifest is our contempt and despising of God, when we neglect and delay to call for his help. Such as fly unto God, and call upon him in their necessities, obey his will, and find therein no small consolation, knowing that thereby they do unto him acceptable service, forasmuch as he pronounceth that nothing is to him more acceptable than obedience.

As we are commanded of God boldly, and without all respect of our own unworthiness, to come unto him as a merciful Father, and one that knoweth our necessity and pitieth our misery ; so hath he promised graciously to hear us and grant our requests. And hereof riseth yet a far more comfortable and greater consolation ; wherein consisteth our whole confidence and trust of obtaining succour and mercy at God's hand, wherefore he allureth us with many most sweet promises to call upon him. Ask, saith he, and ye shall have ; seek, and ye shall find ; knock, and it shall be opened to you (Matt. vii.) Ye shall cry unto me, and I will hear you ; ye shall seek me, and ye shall find me (Jer. xxix.) Call upon me in the day of thy trouble, and I will deliver thee (Psalm l.) He shall call upon me, and I will hear him ; I will be with him in trouble, I will deliver him, and glorify him (Psalm xci.) He that is Lord over all is rich and bountiful towards all them that call upon him (Rom. x.) He will fulfil the desire of them that fear him : he will hear their cry, and will save them (Psalm cxlv.) Among many sweet promises of God, though these might be sufficient to provoke us to fervent and hearty prayer, yet there be certain other notable and most comfortable promises, which we should specially have in remembrance, as

these: If ye which are evil can give good gifts to your children, how much more shall your heavenly Father give the Holy Ghost to them that desire him! (Luke xi.) Consider the old generations, and mark them well; was there ever any confounded, that put his trust in the Lord? or who hath continued in his fear, and was forsaken? or whom did he ever despise, that called upon him? (Ecclus. ii.) The Lord is nigh to all them that call upon him in truth: he doth the will of them that fear him, and he will hear their prayers (Psal. cxlv.) At the voice of thy cry he will certainly have mercy on thee: when he heareth thee, he will answer thee. And to declare his readiness in hearing of sinners, afterward he saith, Before they cry I will answer, and whiles they are yet in thinking what to speak, I will hear (Isai. lxv.) And of all other that is the most notable, which by the prophet Joel is added immediately after the prophecy of that horrible destruction that was at hand: Whosoever shall call upon the name of the Lord shall be saved (Joel ii.)

Here let us consider the order of the promises: which pertain either outwardly to the body, or inwardly to the soul; which part, because it is much more precious than the other, we must first crave such things as properly belong to the salvation thereof. But first of all, confessing our sins unto God with most humble and penitent heart, let us set before us the promises of remission thereof. For this sentence is true, God heareth no sinners; that is, such as delight and continue in sin¹. Wherefore in all our prayers, yea, when we be about to ask any other things whatsoever they be, let us first think of the remission of sins, having alway in our sight some comfortable promises thereof, as this: If we confess and acknowledge our sins, he is faithful and righteous to forgive our offences, and to cleanse us from all iniquity². And hereunto let us crave the light of the Holy Ghost to kindle and confirm in us the knowledge of God. Let us pray for the continuance of God's holy word and gospel amongst us, for the enlarging of his kingdom,

¹ John ix.

² 1 John i.

and the advancing of his glory, for deliverance from impiety and eternal death. Let us beg the gift of faith, repentance, fear, patience, prayer, hope, love, joy, peace of conscience, with such other fruits of the Spirit, and for everlasting life. And here also we must remember, that we do not only call ourselves continually to account for our new sins, craving at God's hand mercy and forgiveness of the same, but also for those sins which might seem to have been long ago forgotten: as David, having confessed an heinous offence¹, by that occasion returneth even to his mother's womb, wherein he had gathered the infection, heaping together the sins of his whole life. Even so in another place, when he asketh another thing, he saith, Remember not the sins of my youth, remember me according to thy mercy, for thy goodness' sake, O Lord². Again, Look upon mine affliction and travail, and forgive all my sins³. When we have thus prayed for things pertaining to the soul and to the kingdom of God, we must pray also for corporal benefits, as well common as private, as peace and tranquillity of those countries which give harborough to the true professors of the gospel and godly congregations, being in this life as Daniel in the midst of the lions: Pray for the peace of Jerusalem, saith David⁴. Also for defence from misery, deliverance from trouble, for happy success in the works of our vocation, for health, living, protection of life, goods, name, &c. And although the Lord knoweth before we ask what we have need of, and is ready to give liberally, yea, and doth give oftentimes undesired, and furthermore hath promised, that seeking first the kingdom of God and the righteousness thereof, all other things should be given us; yet he commandeth us to ask corporal benefits, and that for three causes. First, that we should know that he is the author and giver of these things, and therefore should not only be thankful for them, but also stirred up thereby to seek, love, and worship him. Secondly, that we should be well persuaded of his good providence towards us, when we understand

¹ Ps. li.² Ps. xxv.³ Ps. xxv.⁴ Ps. cxxii.

that he doth not only promise that he will never fail us, but also hath his hand always stretched out to help them that call upon him⁵. Thirdly, that our faith of reconciliation and forgiveness of sins should be exercised through the asking of those corporal things. And herein we must specially and above all things seek the glory of God, and therefore we must pray for these things conditionally: if it be thy will, Lord, if it be expedient for me, if it stand with thy honour and glory. Hereof we have example of Christ: Father, if it be possible, let this cup pass from me; nevertheless not as I will, but as thou wilt. Likewise of the three children which said unto Nabuchodonosor, We know that our God whom we worship can deliver us; but if it shall not please him so to do, let it be known to thee, O king, that thy gods we will not worship⁶. With this obedience also to the will of God spake David, when he said, If I shall find favour in the sight of the Lord, he will bring me again; but if he shall say unto me, Thou dost not please me, I am ready, let him do as it seemeth him good⁷. And Job: Though he kill me, yet will I put my trust in him⁸.

Therefore, forasmuch as we know that it is the lot of God's children to be alway under the cross, and therefore concerning these corporal benefits we know not how or what to ask as we ought, we must herein offer our obedience unto God, abiding his good will and pleasure so long as it shall seem good unto him to exercise us in the want thereof: who suffereth us sometime to be afflicted for our chastisement and for the probation of our continuance, and also that we may receive with greater gladness that (if to his divine wisdom it seem expedient for us) which with ardent desire we have long looked for. St. Paul saith, When we are judged we are chastened of the Lord, because we should not be condemned with the world⁹. But when we pray for spiritual things, we must ask them absolutely and without condition; for thereunto do pertain the chief promises of the gospel,

⁵ Josh. i.⁶ Dan. iii.⁷ 2 Sam. xv.⁸ Job xiii.⁹ 1 Cor. xi.

of the which God would have us most assured. Verily, verily, I say unto you (saith Christ), he that believeth in me hath everlasting life (John vi.) As sure as I live (saith the Lord) I will not the death of a sinner, but that he return and live (Ezek. xxxiii.) To the promises of God we must join examples, whereby we learn that God hath heard and holpen those that call upon him. For all deliverances, whether they be of other, whereof the scripture is full, or of ourselves, whereof we have experience, are examples of God's promises. Hereby did David comfort himself in the anguish and heaviness of his heart, saying, I will remember the works of the Lord, and call to mind thy wonders of old time: Thou hast mightily delivered thy people, even the sons of Jacob and Joseph (Psalm lxxvii.) Again: I will be glad and rejoice in thy mercy; for thou hast seen my trouble, thou hast known my soul in adversity (Psalm xxxi.) And thus being warned both by promises and examples, let us learn to cast our care upon the Lord: to call upon him, and to look for help at his hand: so shall our faith by little and little be more firm and certain, and our heart shall rest in hope and expectation of God's help.

But forasmuch as of ourselves we are unworthy to appear in God's sight, whose terrible majesty coming once into our mind, it is impossible but that we should fly from him as a fearful judge; therefore he hath given unto us a mediator, even our Lord Jesus, that he, being a mean between God and us, might change the throne of dreadful glory into the throne of grace; and that we, by his merits having access unto God, might have assured trust to find grace in his sight. If any man sin, saith St. John, we have an advocate with the Father, Jesus Christ the just: and he is the reconciliation for our sins (1 John ii.) To him, saith St. Peter, bear all the prophets witness, that through his name all that believe in him shall receive forgiveness of their sins (Acts x.) By whom, saith St. Paul, we have boldness and entrance in all confidence through faith in him (Eph. iii.) And again: We have not an high priest which cannot

have compassion on our infirmities, but was in all points tempted like as we are, sin excepted. Let us go boldly therefore unto the throne of his grace, that we may receive mercy, and find grace to help in time of need (Heb. iv.) And as we are commanded to call upon God, and have a promise also to be heard; even so are we commanded to make our prayers unto him in the name, faith, and confidence of this our Mediator, and we have no promise to be heard without him; in whom are all the promises of God yea and amen, confirmed and fulfilled (2 Cor. i.) And no man cometh to the Father but by the Son (Luke. xi.) For he is our mouth, whereby we speak to the Father; he is our eye, whereby we see the Father; and he is our right hand, whereby we offer ourselves to the Father. Whatsoever therefore we ask in his name, we have a promise to obtain it. Verily, verily, (saith Christ,) I say unto you, Whatsoever ye shall ask the Father in my name, he shall give it you. In my name, that is, for my sake, your high bishop praying for you. Hitherto ye have not asked any thing in my name: ask, and ye shall receive (John xvi.) In that day ye shall ask in my name, and whatsoever ye ask I will do, that the Father may be glorified in the Son. (John xiv.)

Of Prayer there be two parts, Petition and Thanksgiving. By petition, we pour forth our desires before God, requiring first those things that may set forth his glory, and then such benefits as are profitable for our use. By giving of thanks, we praise and magnify his benefits bestowed upon us, acknowledging that whatsoever good things we enjoy, we have received them of his free goodness and liberality. Therefore David joineth these two parts together in one verse, when he saith, Call upon me in the day of necessity: I will deliver thee, and thou shalt glorify me (Psalm L.) The scripture commandeth us to use both, and that continually. For our necessity is so great, our life is so full of troubles and calamities, and so many dangers hang over our heads every moment, that we have all cause enough, yea, even the most holy, with sighs and groanings continually to

fly unto God, and to call upon him in most humble wise. But this we may better perceive in things pertaining to the soul. For when shall so many great sins, whereof we know ourselves guilty, suffer us to sit still without care, and not to crave pardon of God for the same? when will Satan give us rest and quietness? when will he cease to range about seeking whom he may destroy? when shall our temptations give us truce, so that we shall not need to hasten unto God for help? Finally, the desire of the kingdom and glory of God ought so to draw us wholly unto it, not by fits, but continually, that it should be alway fit and convenient time for us to pray. Wherefore, not without cause, we are so often commanded to pray continually. And though we be not driven with like necessity at all times to pray, yet in this case St. James teacheth us what we ought to do. Is any man heavy or afflicted? saith he, let him pray; that is, let him crave of God help and comfort: and whoso is merry, let him sing; that is, let him praise God. Moreover, the benefits and blessings of God are so large and plentiful towards us, which way soever we turn us, that we can never want matter and occasion of praise and thanksgiving. And seeing we ought to acknowledge God to be the author and giver of all good things, we should alway receive the same at his hands with thanksgiving: for to that end God bestoweth his good blessings and benefits upon us, that we should continually shew forth his praise, and be thankful unto him for the same; and so we render unto him his due honour. And St. Paul, when he saith that they are sanctified by the word and prayer, signifieth that to us they are not holy and clean without the word and prayer¹: and therefore David saith, when he had felt the liberality of the Lord, there was put into his mouth a new song, that is, a new occasion of praise and thanksgiving: whereby he signifieth that it is a wicked silence if we pass over any of God's benefits without

¹ Mark that the creatures of God are not holy unto us, but by the word and prayer.

praise, seeing that as often as he doth good unto us, so often he giveth us occasion to speak good of him. We should therefore continually, that is, as much as is possible, at all times, in all places, and in all things, as occasions are continually offered unto us, lift up our prayer unto God in craving help at his hand and confessing his praise, whereby we may both obtain of him all good things, and also praise and magnify his name for all. Now this perseverance in prayer is required of us. Christ himself teacheth us by the parable of the three loaves, (Luke xi.), and of the widow and wicked judge (xviii.), whereby we are taught to continue in prayer with all earnestness and fervent supplication, and never to faint, or give over, until we be assured in our spirit that our prayer is heard. The prayer of the humble, saith the son of Sirach, goeth through the clouds : it ceaseth not until it come near, and it will not depart until the most high God have respect thereunto (Ecclus. xxxv.) Behold, saith David, as the eyes of servants look unto the hand of their masters, and as the eyes of a maiden unto the hand of her mistress ; so our eyes wait upon the Lord our God, until he have mercy upon us (Psalm cxxiii.) And this must we not cease to do, until we may boldly say also with David, The Lord hath heard the voice of my weeping, the Lord hath heard my humble petition, the Lord hath received my prayer (Psalm vi.)

Now concerning the form and manner of praying, lest we should follow our own fantasy, being of ourselves so blind that we know not how to pray, or what is meet and expedient for us, the Lord himself hath sufficiently instructed us ; who, as he hath taught us throughout the whole scripture, how and for what things we ought to pray, so hath he set forth one manner of prayer, in the which he hath briefly comprehended all such things as we ought, yea, or in any wise may ask of God : wherein he hath expressed what is due, pleasing, and acceptable to him, what is necessary for us, and what he will grant : so that there is nothing herein omitted, that might be thought upon to the praise and glory of God, or come into the mind of man for his profit and commodity.

And this is that prayer that our Lord Jesus taught his disciples, when they asked of him how they should pray (Matt. vi. Luke xi.) Whosoever therefore will ask any thing that is not contained in this prayer, they presume to add something of their own to the wisdom of God; they are not obedient to his will; and they pray without faith, having no word of God to warrant them, and therefore they shall obtain nothing. Wherefore Tertullian doth very well call this a lawful prayer, meaning that all other are unlawful, disallowed, and rejected of God: for this is the doctrine of the wisdom of God, which hath taught whatsoever he willed, and willed whatsoever was needful. Albeit we are not so bound to this form of prayer, that we should not use any other kind of words than the Lord himself herein hath used. For there are elsewhere set forth in the scriptures many prayers far differing from this in words, and yet written by the same Spirit, and very profitable to be used of us. And many prayers also are continually uttered of the faithful by the same Spirit, which in words hereunto do not so much agree. But this is required of us, that none should look for, seek, or ask any other thing at all, than that which is briefly comprehended in this prayer, and which, though it most differ in words, yet differeth not in sense and substance: like as it is certain, that all the prayers which are found in the scriptures, and which do continually proceed from the hearts of the faithful, are referred by the direction of God's Spirit unto this prayer, howsoever they differ in the variety of words. Many good and godly men even in our days, well exercised in prayer, have left unto us most worthy examples and testimonies hercof, furnished with ample and large matter to form holy and true prayer, and full of power to inflame the heart to a fervent invocation of God's

holy name: whereof we have given here some taste unto the godly, and especially to the simple, not yet well exercised.

Read them, meditate, and pray,
and ye shall find comfort
in your souls.

A MEDITATION CONCERNING PRAYER.

THE mind of man hath so large room to receive good things, that nothing in deed can fully fill it but only God; whom then the mind fully possesseth, when it fully knoweth Him, it fully loveth Him, and in all things is framed after his will. They therefore, dear Lord God, that are thy children and have tasted somewhat of thy goodness, do perpetually sigh, that is, do pray, until they come thereto: and in that they love thee also above all things, it wonderfully woundeth them that other men do not so, that is, love thee and seek for thee with them. Whereof it cometh to pass, that they are inflamed with continual prayers and desires that thy kingdom might come everywhere, and thy goodness might be both known and in life expressed of every man.

And because there are innumerable many things, which as well in themselves as in others be against thy glory, they are kindled with continual prayer and desire, sighing unspeakably in thy sight for the increase of thy Spirit. And sometimes when they see thy glory more put back than it was wont to be, either in themselves or in any other, then are they much more disquieted and vexed. But because they know that thou dost rule all things after thy good will, and that none other can help them in their need, they oftentimes do go aside, all business laid apart, and give themselves to godly cogitations and talk with thee, complaining to thee, as to their Father, of those things that grieve them, begging thereto, and that most earnestly, thy help, not only for themselves, but also for others, especially for those whom singularly they embrace in thee, and often

do repeat and remember thy gracious benefits both to others and to themselves also : wherethrough they are provoked to render to thee hearty thanks, thereby being inflamed, as well assuredly to hope well of thy good will towards them, and patiently to bear all evils, as also to study and labour to mortify the affections of the flesh, and to order all their whole life to the service of their brethren and to the setting forth of thy glory.

This they know is that prayer thy Son Jesus Christ our Lord commanded to be made to thee in the chamber, the door being shut. In this kind of prayer he himself did watch oft, even all the whole night. Herein was Paul frequent, as all thy saints be. This kind of prayer is the true lifting up of the mind unto thee : this standeth in the affections of the heart, not in words and in the mouth. As thy children be endued with thy Spirit, so frequent they this talk with thee : the more thy Spirit is in them, the more are they in talk with thee. Oh give me plentifully thy Spirit, which thou hast promised to pour out upon all flesh, that thus I may with thy saints talk with thee night and day, for thy only beloved Son's sake, Jesus Christ our Lord. Amen.

Moreover, thy saints, to provoke them to this kind of prayer, do use first their necessity, which they consider in three sorts: inwardly, concerning their souls; outwardly, concerning their bodies; and finally, concerning their names and fame; whereto they add the necessity of those that be committed to them, the necessity of thy Church, and of the common weal.

Secondly, they use thy commandments, which require them, under pain of sin, to pray to thee in all their need.

Thirdly, they use the consideration of thy goodness, which art naturally merciful to young ravens calling upon thee; much more, then, to them for whom ravens and all things else were made, for whom thou hast not spared thy dear Son, but given him, &c.

Fourthly, they use thy most sweet and free promises made to hear and help all them that call upon thee in Christ's name.

Fifthly, they use examples, how that thou, which art the God of all, and rich unto all them that call upon thee in Christ's name, hast heard and holpen others calling upon thee.

Sixthly, they use the benefits given them before they asked, thereby not only provoking them to ask more, but also certifying their faith, that if thou wast so good to grant them many things unasked, now thou wilt not deny them any thing they ask to thy glory and their weal.

Last of all, they use the reading and weighing of psalms and other good prayers, because they know that thereby peculiarly, besides the other scripture, there is no small help: as may appear by Paul, Eph. v. Col. iii., where he willethe the congregation to use psalms, hymns, and spiritual songs, but so that in the heart we should sing and say them: not that thy children do not use their tongues and words in praying to thee, for they do use their tongues, speech, and words, to stir up their inward desire and fervency of the mind; full well knowing, that else it were a plain mocking of thee to pray with lips and tongues only. Oh that I might feel now thy Spirit so to affect me, that both with heart and mouth I might heartily and in faith pray unto thee!

Now, concerning the things that are to be

prayed for, thy children know that the prayer taught by thy Son most lively and plainly doth contain the same, and therefore they often use it; first asking of thee, their heavenly Father through Christ, that thy name might every where be had in holiness and praise; then, that thy kingdom by regeneration and the ministry of the gospel might come; and so, thirdly, that willingly, perfectly, and perpetually, they might study to do, yea, do in deed thy will, with thy holy and heavenly angels and spirits. These things they seek and pray for, namely, thy kingdom and thy righteousness, before any worldly benefit. After which petitions, because all things, yea, even the benefits of this present life, do come from thee, they do godly desire the same under the name of daily bread, being instructed of thy wisdom, that after spiritual benefits to ask corporal is not unseemly to thy children, which know both spiritual and corporal to come from thy mercy. In the other petitions they pray for things to be taken from them, beginning with forgiveness of sins, which were impudently prayed for, if that their hearts were not so broken that they could forgive all things to all men for their part. They add their profession, that is, charity, whereby they profess that they have forgiven all offences done to them. Howbeit, because it is not enough to have pardon of that which is past, except they be preserved from new offences, they pray thee not to lead them into temptation by permitting them to the perverse suggestions of Satan, but rather to deliver them from his importunity and power; by evil understanding Satan, the author of all evil. Oh, dear God, that thou wouldest endue me with thy Spirit of grace and prayer with thy children

accordingly to make this prayer always whensoever I do pray.

As for outward evils, so long as they do not as it were enforce thy people to sin, in that christian perfection doth account them amongst thy benefits, thy Son hath not taught thy church to pray for the taking away of them in this prayer; for here he hath contained but those things for the which all Christians generally and particularly may of faith pray at all times. It often cometh to pass that exterior evils, because they be not evils in deed, that is, they are not against God's grace in us, therefore they cannot of faith be prayed for to be taken away; for thy children that have faith, do always prefer thy judgment before their own, the which judgment when they know by that which happeneth to them, they submit themselves thereto wholly, although the Spirit make his unspeakable groanings to help their infirmities by prayer, not to have them taken away, but that they might have strength and patience to bear the burden accordingly. Which burden if it be too heavy in the better sense and feeling thereof, they in their prayers do complain something rather than pray to have it taken away; as our Saviour did in the garden when he added to his complaint, Not my will, but thy will be done. So do thy people in all their complaints add, Not as we will, but as thou wilt; for they are taught by thy Spirit no otherwise to pray for the taking away of corporal evils either from themselves or from others, unless they by the same Spirit do certainly see the same to make to thy glory: as did thine apostles and servants, when absolutely and without condition they did ask health or miracle for any when they healed or raised the dead by prayer: for they know no-

thing can be better than when it is according to thy will. Oh that I might always know thy will in all things, and for ever apply myself thereto!

Hereof it cometh that thy saints and dear children, which love their neighbours as themselves, do yet notwithstanding in their prayers ask vengeance of some (as we may read in the Psalms of David), because in praying and talking with thee they see by thy holy Spirit (for without it is no true prayer) sometimes thy judgments upon some which they perceive to sin to death, and therefore ought not to be prayed for, because thy glory cannot be set forth as it should be without their destruction. Thy will is always best, and the thing whereto they frame all their desires. Therefore when they perceive that it is decreed with thee, such and such by their destruction to set forth more mightily thy glory, how should they but desire and pray for the same, and write it, as David hath done, that the godly in reading and weighing such prayers might receive comfort, and the ungodly be afraid? Else, when that they perceive not so manifestly the determined judgment of God, they in their prayers do most heartily pray for them; as Samuel did for Saul, Moses for the Israelites, Abraham for the Sodomites. Oh good Father, for thy mercies' sake give me the true love of mankind, but yet so that I may love man for thee and in thee, and always prefer thy glory above all things, through Christ our Lord.

Now, though thy children do know that thy will cannot but be done, and nothing can be done but that thou of thine own will hast determined to do, although no man should desire the same, yet are they earnest and frequent in prayer—first, to

render obedience to thee, which requirest prayer as a spiritual service to thee; secondly, because thou hast ordained prayer to be as an instrument and mean by the which thou workest things with thee already decreed and determined. Thy children do use prayer to offer thee their service, if it shall please thee to use the same: and as they do eat and drink, which is a mean ordained of thee for the conservation of their life, not looking hereby to lengthen their days above their bounds, which already thou hast appointed, but as becometh them, to use thy means which thou hast ordained to serve thy providence; so do they, as men herein not curious to know thy providence further than thou revealest it, use prayer as a mean by the which thou art accustomed to work many of thy children's desire, that according to thy good will thou mayest use the same. They do not think a mutability in thee, for thou art God and art not changed; with thee there is no variableness: and therefore they pray, not as men which would have thy determinations and ordinances, which are in most wisdom and mercy, to be altered, but rather that they might submit their wills to thine, and make them more able to bear thy will and pleasure. They know thou hast promised to help them calling upon thee: wherefore they doubt not but thou so wilt do, and therefore pray accordingly. They love thee heartily, and therefore they cannot but desire much to talk with thee, that is, to pray; even as a well-mannered and loving wife will not take upon her to ask any thing of her husband at all but that she hopeth he would take in good part, and do of his own free will, although she had spoken nothing thereof. When she knoweth what her husband's will is in things, she gladly talketh

with him thereof, and accordingly as she seeth he is disposed to do, she will often desire him to do it: even so thy children, I say, which heartily love thee, in that they know thy wisdom and will is best, how can they but often talk with thee, and desire thee to do that which they know is best, which they know also thou wouldest do if none should ask or pray for the same? Thy children use prayer as a mean, by the which they see plainly thy power, thy presence, thy providence, mercy and goodness towards them in granting their petitions, and by prayer they are confirmed of them all. Yea, thy children use prayer to admonish them how that all things are in thy hands. In prayer they are (as it were) of thee put in mind of those things they have done against thee, their good Lord: by reason whereof repentance ensueth, and they conceive a purpose to live more purely ever afterwards, and more heartily to apply themselves to all innocency and goodness.

Who now, considering so many great commodities to come by reason of prayer, would marvel why thy children are much in prayer and in labouring to provoke others thereunto? For as none that is a suitor to any other will use anything which might offend or hinder his suit; so no man that useth prayer will flatter himself in anything that should displease thee, to whom by prayer he moveth suit whensoever he prayeth: so that nothing is a more provocation to all kind of godliness than prayer is.

As concerning outward things which thy children pray for, although they know thy will and decree is not variable, and thy purpose must needs come to pass, yet do they receive by their prayer no small commodity: for either they obtain their

requests or no. If they do obtain them, then prove they by experience that thou doest the will of them that fear thee, and so they are more kindled to love and serve thee. And indeed for this purpose thou art wont, when thou wilt do good to any, to stir up their minds to desire the same good of thee, to the end that both thou and thy gifts may be so much more magnified and set by of them, by how much they have been earnest suitors and petitioners for the same. For how can it but inflame them with love towards thee, to perceive and feel thee so to care for them, hear them, and love them? If they do not obtain that they pray for, yet undoubtedly they receive great comfort to see that the evils which press them, and whereof they complain still, do not oppress and overcome them; and therefore they receive strength to bear the same the better. O good Father, help me that I might heartily love thee, complain to thee in all my needs, and always by prayer to pour out my heart before thee. Amen.

A MEDITATION UPON THE LORD'S PRAYER.

Our Father.

THOU good Lord, which madest heaven and earth, the sea and all that is therein¹, together with thy dearly beloved Son, Jesus Christ, and with thy holy Spirit: thou the same God, which openedst thyself to Adam by thy promise²: thou the God of Abraham, Isaac, and Jacob³: thou which broughtest thy people of Israel forth of

¹ Gen. i.

² Gen. iii.

³ Gen. xii. xxii—xxv.

Egypt with a mighty hand and a stretched-out power¹: thou which gavest thy law upon mount Sinai²: thou which spakest by thy prophets; and last of all in these later days by thy dearly-beloved Son, Jesus Christ³, whom thou wouldest should be made a second Adam⁴, that as by the first we are children of wrath, carnal, and full of concupiscence, so by Him we might be made children of grace and spiritual⁵, by communicating with Him the quality, merits, virtues, and grace of his flesh through the operation of his holy Spirit, as He communicated with us the substance of our flesh in the womb of the virgin Mary by the operation of the same holy Spirit⁶, being that blessed seed which was promised to Adam, Abraham, Isaac, Jacob, David⁷, which should bruise the serpent's head, which should bring the blessing on all nations, which should reign over thy house for ever⁸, and mightily overcome thine and our enemies, as indeed He did by his incarnation, nativity, circumcision, exile, baptism, fasting, temptation, doctrine, miracles, workings, agonies, bloody prayer, passion, death, resurrection, and ascension; and yet He still doth by his mediation and intercession for us⁹; and at the length will on all parts fully accomplish by his coming to judgment, which will be suddenly, in the twinkling of an eye, in the blast of a trumpet and shout of an archangel¹⁰, when He shall be seen with thousands of saints and innumerable thousands of angels, all the whole world being on fire, and all people that ever were,

¹ Exod. xiii—xv, &c. ² Exod. xix. xx. ³ Hēbr. i.
⁴ 1 Cor. xv. ⁵ Rom. v. ⁶ Matth. i. Luke i. ⁷ Gen. iii.
 xii. xxvi. xxviii. Ps. lxxxix. ⁸ 2 Sam. vii. Luke i. Ps. cx.
⁹ Rom. viii. ¹⁰ Matth. xxiv. 1 Cor. xv. 1 Thess. iv.
 2 Cor. v.

are, or shall be, then standing before his tribunal or judgment-seat to render an account of that they have done in this body, be it good or bad: Thou, (I say,) this God which art holy, righteous, true, wise, pure, chaste, mighty, merciful, good, gracious, a hater of sin, an avenger of unrighteousness, &c.¹¹, wouldest that I, which am born in sin and conceived in iniquity¹², which by nature am a child of wrath, and in whom dwelleth continual enmity against thee¹³; that I, which am nothing but sin, and one that doth evil always before thee¹⁴, should call thee and believe thee, this God and Father of our Lord and Saviour Jesus Christ, to be in very deed my Father: that is, thou wouldest I should be most assured, that thou of thine own good will, which thou barest to me-wards before I was, yea, before the world was, hast in Christ chosen me to be thy child, and through Him art become my most loving Father, from whom I should look for all good things, and be most certainly persuaded, that look how much thou art more than man, so much thy love and fatherly providence towards me passeth the love and providence of any father towards his child, in loving me, caring how to help me, providing for me, nurturing me, and helping me in all my needs. So certain thou wouldest have me

¹¹ Exod. xxxii. xxxiii. Ps. v. Joel ii. ¹² Ps. li.

¹³ Gen. vi. viii.

¹⁴ Our heart is by nature so corrupt and unsearchably evil, that out of it springeth all wicked concupiscence, so that the inclination thereof is prone to evil, even from our birth up. And our mind and understanding is so darkened, that of ourselves we cannot perceive those things that be of God: as is all the wisdom which we receive from Adam naturally, or otherwise attain by labour or study before regeneration. We cannot think a good thought, much less wish it or consent unto it, and least of all do it.

to be of this, that to doubt of it doth most displease thee and dishonour thee, as though either thou wert not true, or not able to do these things; or else becamest not my Father in respect of thine own goodness in Christ only, but also in respect of my worthiness and deserts.

And that I should not waver or doubt of this¹, that thou art my dear Father, and I thy child for ever, through Jesus Christ, it is required in the first commandment, which saith, I am the Lord thy God, thou shalt have none other gods but me. Again, thy Son doth here command me to call thee by the name of Father. Moreover, in the first article of my belief, I profess the same in saying, I believe in God the Father Almighty. Besides this there are many other things to confirm me herein, as the creation and government of the world generally, and of every creature particularly; for all is made and kept for man, and so for me, to serve me for my commodity, necessity, and admonition. Again, the creation of me, in that thou hast made me after thy image, having a reasonable soul, body, shape, &c., where thou mightest have made me a toad, a serpent, a swine, deformed, frantic, &c. Moreover, thy wonderful conservation, nourishing and keeping of me hitherto in my infancy, childhood, youth, &c. All these, I say, should confirm my faith of thy fatherly love. But of all things the opening of thyself by thy word and promise of grace, made after man's fall, first to Adam, then to Abraham, Isaac, Jacob, and so to other, being published by the prophets from time to time, and last of all accomplished by thy dear Son Jesus Christ, in whom thy promises are yea

¹ Causes to confirm our faith that God is our Father.

and amen²: the opening of thyself thus, I say, in and by Christ, is the most chief and sure certificate that thou art my Father for his sake, and I thy dear child, although of myself I am most unworthy. For thou, according to thy promises, hast not spared thy dear Son Jesus Christ, but given Him to the death of the cross for my sins³. Thou wouldest He should be made flesh of our flesh, and blood of our blood, in the womb of the virgin Mary, by the operation of the holy Spirit, that we by the working of the same Spirit, through the merits of his flesh and blood, might be made flesh of his flesh and blood of his blood ; that is, as he hath the substance of our flesh and blood, even so we might have and for ever enjoy in Him and through Him the qualities, virtues, and gifts of righteousness, holiness, innocency, immortality, and glory, wherewith He hath endued our nature in his own person for us all; that as now in faith and hope we have the same, so in his coming we might fully enjoy them in very deed ; for then shall our bodies, now vile, be like to his glorious body⁴. Herein appeareth thy love, not that we loved thee, but that thou lovedst us, and hast given thy Son for us⁵. Herein dost thou commend unto us thy love, that when we were yet sinners, Christ thy dear Son died for us⁶, so that nothing should separate us from thy love in Christ Jesus, neither affliction, anguish, persecution, famine, neither life nor death, &c⁷. For if, when we were enemies, we were reconciled unto thee by the death of thy Son, much more we being reconciled shall be

² 2 Cor. i.⁵ Phil. iii.⁸ Rom. viii.³ John iii.⁶ 1 John iv.⁴ Ephes. v.⁷ Rom. v.

saved by his life¹. And that I should not doubt hereof, but certainly be persuaded all this to pertain to me, where I might have been born of Turks and infidels, lo, thou wouldest I should be born of christian parents, brought into thy church by baptism², which is the sacrament of adoption, and requireth faith, as well of remission of my sins, as of sanctification and holiness, to be wrought of thee in me by thy grace and holy Spirit. Where I might have been born in an ignorant time and region, thou wouldest I should be born in this time and region, wherein is more knowledge revealed than ever was here, or in many places is. Where I might have been of a corrupt judgment, and entangled with many errors, lo, thou of thy goodness, as thou hast reformed my judgment, so dost thou keep it, and now for the same judgment's sake dost vouchsafe somewhat by the cross to try me. By all which things I should confirm my faith of this, that thou always hast been, art, and wilt be for ever, my dear Father. In respect whereof, as I should be certain of salvation and of the inheritance of heaven for ever³; so should I be thankful, cast my whole care on thee, trust on thee, and call on thee, with comfort and certain hope for all things that I want. For in that thou hast given to me this benefit to be thy child, undeserved and undesired on my behalf, simply and only in respect of thine own goodness and grace in Christ, lest at any time I should doubt of it; how should I but hope certainly that nothing profitable to me can be denied, in that thy power

¹ Rom. v. ² What Baptism is and what it requireth.

³ What is the effect or fruit that cometh of this certain persuasion that God is our Father.

is infinite? For as thy good will is declared in adopting me, so nothing can be finally wanting me, which may make for my weal; for then should not thy power be almighty, and therefore my belief requireth that I should believe in thee the Father Almighty. In consideration whereof, I should in all things behave myself as a child, rejoice in thee, praise thee, trust in thee, fear thee, serve thee, love thee, call upon thee, &c. But, alas, how heavy-hearted am I! how unthankful am I! how full of unbelief, and doubting of this thy rich mercy! how little do I love thee, fear thee, call upon thee! &c. Oh, be merciful unto me, forgive me, good Father, for thine own sake, and grant me the spirit of thy children, to reveal thyself unto me, and Jesus Christ thy dear Son our Lord, by whom we are made thy children, that I may truly know thee, heartily love thee, faithfully hang upon thee in all my needs, with good hope call upon thee, render faithfully this honour to thee, that thou art my God and Father, and I thy dear child, through thy grace in Christ, and so always be endued with an assured hope of thy goodness, and a faithful obedient heart in all things to thy holy will. At thy hands and from thee, as I must look for all things, so come I unto thee, and pray thee to give me these things which thy dear children have, and thou requirest of me, that I might come and ask them of thee, as now I do, through Jesus Christ our Lord.

As by this word, *Father*, I am taught to glory of thee and in thee, and all that ever thou hast (for thou art wholly mine, my Lord, my God, my Father), so by this word, *Our*, I am taught to glory of all the good that all and every of thy servants that ever were, are, or shall be, had, have, and

shall have. For now I am taught to believe that thou hast called me into the communion of thy church and people, whom hereby I perceive thou hast commanded to be careful for me as for themselves, and in all their prayers to be as mindful of me as of themselves. Again, as by this word, *Father*, I am taught to remember and render my duty I owe to thee-wards, faith, love, fear, obedience, &c. ; so by this word, *Our*, I am taught my duty towards thy people, to be careful for them, and to take their sorrow, poverty, affliction, &c., as mine own, and therefore to labour to help them in heart and hand after my vocation and ability, utterly abhorring all pride, self-love, arrogance, and contempt of any.

By reason whereof I have great cause to lament and to rejoice: to lament, because I am so far from consideration, much more from doing my duty to thy people in thoughts, words, and deeds; to rejoice, because I am called of thee, and placed in the blessed society of thy saints, and made a member and citizen of the heavenly Jerusalem, and because thou hast given in commandment to all thy church to be as careful for me as for themselves. But, alas, how far am I herefrom! As I am guilty of unthankfulness for this thy calling me into the blessed communion of thy dear Son and church, yea, of thyself; so am I guilty of self-love, unmercifulness, pride, arrogance, forgetfulness, and contempt of thy children; for else I could not but be otherwise affected, and otherwise labour, than I do. Oh, be merciful unto me, good Father, forgive me; and grant, for Christ's sake, that as my tongue soundeth this word, *Our*, so I may in heart feel the true joy of thy blessed communion, and the true love and

compassion which thy children have and feel towards their brethren ; that I may rejoice in all trouble, in respect of that joyful communion ; that I may deny myself to honour thy children upon earth, and endeavour myself to do them good for thy sake, through Jesus Christ our Lord. I come only to thee to give me that which I cannot nor must not elsewhere have ; and thou requirest it of me, that therefore I should as thy child come and crave it to thy glory.

Which art in Heaven.

AS by these words, *Our Father*, I am taught to glory and rejoice for the blessed communion which I am called to with thee, dear Father, with thy Christ, and with thy holy church ; so also am I here taught by these words, *which art in heaven*, to rejoice in respect of the place and blessed joys whereunto at the length in thy good time I shall come. For now I may perceive, that as heaven is thy home, so is it mine also, being as I am thy child through Christ, although here for a time I am bodily on earth and in misery.

Again, by these words, *which art in heaven*, I am admonished, not only to discern thee from earthly fathers, and to know how that thou art Almighty, present in all places, and of most purity, to confirm thereby my faith, to be provoked the more to fear thee, to reverence thee, &c. ; but also I am admonished to judge of thy fatherly love by heavenly benefits, and not by corporal simply and alonely ; for oftentimes the wicked prosper more in the world, and have more worldly benefits than thy children. So that by this I see thou wouldest pull up my mind from earth and earthly things to heaven and heavenly things, and that I should see

further by corporal benefits thy heavenly providence for me. For if thou place me thus on earth, and thus bless me as thou dost and hitherto hast done from my youth up, in that thou art nothing so careful for my body as for my soul, how should I but think much of thy providence for it in thy home, where is such glory as the eye hath not seen, &c. ? Of which things these corporal benefits of thine, given me on earth, should be as it were inductions, and the taking of them away admonitions to be more mindful of permanent things, and less mindful of transitory things.

By reason hereof I have great cause to lament and to rejoice: to lament, because I am so earthly-minded, so little desirous of my home, so unthankful for thy providence and fatherly correction here on earth; to rejoice, because of my home and the great glory thereof, because thou dost so provide for me here, because thou dost so correct and chasten me, &c.

But, alas! I am altogether a wretch, earthly, and unthankful, not only for these corporal benefits, health, riches, friends, fame, wisdom, &c.; for thy fatherly correction, sickness, temptation, &c.; but also for thy heavenly benefits, for Christ Jesus, for the promise of thy Spirit, for thy gospel, &c.; yea, even for heaven itself and thy whole glory, as the Israelites were for the land of Canaan¹, and therefore never enjoyed it, but perished in the wilderness. I am proud in prosperity and forget thee, waxing secure and careless. I am impatient in the cross, and too much consider worldly discommodity. Oh, dear Father, forgive me, for thy Christ's sake, all mine unthankfulness,

¹ Ps. cvi. [24.]

love of this world, contempt and oblivion of thy heavenly benefits; and grant me thy holy Spirit, to illuminate the eyes of my mind with the light and lively knowledge of thy presence, power, wisdom, and goodness in thy creatures, but specially in Christ Jesus thy Son; and so by the same Spirit inflame mine affections, that I may desire nothing in earth but thee, and to be present with thee, that my conversation may be in heaven continually; from whence grant me still to look for the Lord Jesus, to make this my vile body like unto his own glorious and immortal body, according to his own power, by which he is able to do all things². As thou hast given me to be thy child, so I pray thee give me these things which be the properties of thy children given from thee in thy good time.

Hallowed be thy Name.

THY Name is that whereby thou art known; for names serve to discern and know one thing from another. Now though thou art known by thy creatures, yet in this our corrupt state they serve but to make us excuseless³. Therefore properly, most lively, and comfortably thou art known by thy holy word, and specially by thy promise of grace, and freely pardoning and receiving us into thy favour, for Christ Jesus' sake. For the which goodness in Christ thou art praised and magnified, according to thy Name⁴: that is, so much as men know thee in Christ they magnify thee, and praise thee, which here thou callest hallowing or sanctifying⁵; not that thou art the more holy in respect

² Coloss. iii. Phil. iii. ³ Rom. i. ⁴ Ps. xlviii. cxxxviii.

⁵ How God's name is hallowed.

of thyself, but in respect of men, who the more they know thee, the more they cannot but sanctify thee: that is, they cannot but as in themselves by true faith, love, fear, and spiritual service honour thee, so also in their outward behaviour and words they cannot but live in such sort, as other seeing them may in and by their holiness and godly conversation be occasioned, as to know thee, so to sanctify thy Name accordingly. And therefore thou settest forth here unto me what is the chief and principal wish and desire of thy children and people¹; namely, that thou in Christ mightest be truly known and honoured, both of themselves and of other, inwardly and outwardly; as by the contrary, a man may easily perceive that the greatest sorrow and grief thy people have², is ignorance of thee, false service or religion, and wicked conversation. Against the which they pray and labour diligently after their vocations, as they for the obtaining of the other, both to other and to themselves, do take no small pain in prayer, study, and godly exercise.

By reason hereof I see that I am far from this desire and lamentation which is in thy children: I see mine ignorance of the true knowledge of thee and thy Name³; for else it had not needed thee so by thy word to have revealed thyself: I see also mine ignorance of the excellency of the same; for else wouldest thou not have told me that the sanctifying of thy Name is the chiefest thing thou requirest of every man. Again, I see my great want of holiness⁴; for else thou needest not to teach

¹ The chief desire of God's children.

² The greatest grief of God's people.

³ Our ignorance.

⁴ Our great need.

me to seek and pray for that I want not. Moreover, I see my great perversity⁵, which would not seek at thy hands for sanctification, although I see my need thereof. For the which thou wouldest not have commanded me to pray, if I seeing my want would have prayed unto thee for the same. Last of all, I see thy wonderful goodness⁶, which wilt undoubtedly give unto me sanctification and holiness; for thou wouldest not that I should ask for that thing that thou wilt not give me. So that I have great cause to lament and rejoice. To lament, because I am so far from this desire and lamentation which thy children have: also, because of my ignorance, poverty, perversity, unthankfulness, &c.: but most of all, because thy holy Name, word, and religion, is so blasphemed, both in doctrine and in living of many, especially in this realm. To rejoice I have great cause for thy exceeding goodness and mercy, which wouldest so disclose thyself by thy works, word, and gospel; which wouldest open these things thus unto me, and also give unto me and others sanctification in thy sight by faith, and in the sight of men by pureness of life and godly conversation. But, alas! I do heartily neither the one nor the other, that is, lament or rejoice, as thou, Father, which searchest my heart, dost right well know. Oh, be merciful unto me and forgive me: yea, give me of thine own pity thy holy Spirit, to reveal and open to my mind effectually my miserable estate and condition, my ignorance, perversity, and my carelessness for thy true honour and dishonour, in such sort that I may heartily lament these evils, and have them pardoned and taken from me,

⁵ Our perversity.

⁶ God's love.

through Jesus Christ our Lord. Again, good Father, give me the same thy holy Spirit to reveal to me thy Name, word, and gospel, that I may lively know thee, unfeignedly love thee, heartily obey thee, and above all things desire and labour by all means lawful, that all godliness in doctrine and conversation may be exercised both in me and in all others, for whom thou wouldest I should pray.

[Here think upon the state of religion, and the life of the professors of the gospel, that thou mayest lament some, pray for some, and give thanks for some.]

Let thy kingdom come.

THY kingdom is in two sorts to be considered, universally and particularly. Universally, according to thy power¹, wherewith thou governest all things everywhere, in earth, heaven, hell, devils, angels, men, beasts, fowls, fishes, and all other creatures. Of this kingdom spake David, when he said, Thy kingdom ruleth over all². Particularly thy kingdom is to be considered according to thy grace³, wherewith thou reignest only in thy church and elect people, ruling and governing all and every member of thy church to thy glory and their eternal comfort: not that out of this church I exclude thy power, (for as therewith thou defendest thy people, so thou punishest thy enemies,) but because thy grace is specially considered, being, as it were, the very keeper that keepeth and guideth thy people. The time will

¹ God's kingdom in respect of his power.

² Ps. ciii.

³ God's kingdom in respect of his grace.

be when this kingdom of grace and power, now being as distinct, shall be united and made one kingdom of glory⁴; which will be, when Christ shall give up his kingdom into thine hands, that is, in the resurrection, when death the last enemy shall be subdued, and thou shalt be all in all. In the mean season⁵, this kingdom of grace is miraculously and mightily propagated, enlarged and governed by the true ministry of thy word and sacraments through the working of thy holy Spirit. And this is the mean and way whereby, as thou didst first plant, so dost thou enlarge, amplify, and preserve the same.

This kingdom of grace, begun, continued, and enlarged by the true preaching of thy gospel and ministration of thy sacraments, is the thing which Christ teacheth here thy children to pray for, that it might come; that is to say, that thy gospel might so mightily, purely, and plenteously⁶ be preached, (maugre the head of all thine enemies,) that the number of thine elect might be brought in, and so the kingdom of thy glory might appear. So that as I see thy children desire, pray, and labour, that thy gospel might be truly preached, heard, and lived in themselves, and in others; so they lament the not preaching and refusing, the not living and unbelieving thy gospel; yea, they lament the lingering of the coming of thy Christ; for in his coming they know they shall be like unto Him, and having this hope, they purify themselves as He is pure⁶.

By reason hereof, I see first that I am far

⁴ God's kingdom in respect of his glory.

⁵ How God's kingdom here is conserved and enlarged.

⁶ 1 John iii.

from this desire and lamenting which thy children have: I see my ignorance of thy kingdom and power everywhere¹, of thy grace only in thy church, and of thy glory, when all the enemies of thy grace shall be cast down, and thy glory and power shall embrace each other. I see my ignorance how acceptable a service to thee is the true preaching and the hearing of thy gospel; for else thou hadst not needed to have placed this petition next to the petition of the sanctifying of thy Name. Again, I see here my unableness to enter into thy kingdom, and to attain to it²; for else what need should I have to pray for that to come from thee, which otherwise may be achieved? Thirdly, I see my perversity and contempt of thy kingdom and grace³; for although I see my want, yet I would not desire thy kingdom to come, if thou didst not command me so to pray: and if I would have prayed for it, thou wouldest not have commanded me. Last of all, I see thy goodness which wilt bring thy kingdom⁴; and that as generally by sending forth ministers to preach truly, so particularly by regenerating me more and more, and by giving me as grace here, so glory elsewhere; for thou wouldest not I should pray for that which thou wilt deny.

So that I have great cause to lament and rejoice. To lament, because of my miserable estate and condition; because of my sin, ignorance, rebellion, perversity, Satan's power, contempt of thy grace, thy gospel, and ministry, here or elsewhere. To rejoice, because of thy goodness and great mercy, which hast brought me into thy church,

¹ Our ignorance.

³ Our perversity.

² Our need.

⁴ God's goodness.

keepest me in it, and wilt do so still : also, because of the ministry of thy word and sacraments, by which the Holy Ghost is and will be effectual ; and finally, because of the great glory whereunto thou hast called me, and now wilt give unto me, asking the same.

But, alas ! how unthankful I am and sorrowless, Lord, thou knowest ; for my heart is not hid from thee. Oh, be merciful unto me and forgive me, good Father, and grant me the Spirit of thy children, to reveal unto me my ignorance of thy kingdom, my poverty and perversity, that I may lament the same, and daily labour for thy help and thy holy Spirit, to suppress the kingdom of sin in myself and in others. Again, grant me that same thy holy Spirit, to reveal to me thy kingdom of power, grace, and glory, to kindle mine affections, to regenerate me more and more, to reign in me as in a piece of thy kingdom, to give to me to desire, to pray, and to labour for thy kingdom, both to myself and to others, effectually to thy glory, and to assure my conscience of thy goodness, that thou wilt give me grace and glory, &c.

[Here call to mind the state of the ministry and ministers, the light and life of gospellers, the errors and heresies which men be entangled withal.]

Thy will be done.

AS thy power is infinite, so is thy wisdom accordingly⁵. Whereby, as we may perceive that nothing is or can be done against thy power, or otherwise than by it ; so is there not nor can-

⁵ God's omnipotent will unknown and unrevealed.

not be anything done against, or otherwise, than by thy omnipotent and secret will, which is always, as thou art, good, holy, and just, how far soever it seem otherwise to our foolish reason and judgment. And therefore here we are taught to pray that thy will may be done here without sin on man's behalf, as it is on the angels' behalf in heaven.

Again, forasmuch as thou art incomprehensible of thyself, as well concerning thy power as concerning thy wisdom, we may not according thereto search thee, but rather adore and worship thy majesty, and tremble at thy judgments and works, and therefore pray always that we may be content with thy will, and be buxom and obedient thereto. And forasmuch as thou hast revealed¹ to us so much of thy will in thy word written as is necessary for us in this life to know, yea, as we can attain unto, and a little further; we ought to take all things done thereagainst as sin and transgression, although thou canst use the same sin to serve thy providence: of the which providence we cannot nor may not judge further than thou hast and shalt open it unto us. So that this petition, *Thy will be done*, is not simply to be understood concerning thy omnipotent will unrevealed, against the which nothing is nor can be done; but rather concerning thy will revealed in thy law and gospel, the which thou here teachest me that we should desire, not only to know it, but also to do it, and that in such perfection and willingness as it is in heaven. The which thing I perceive hereby, that thy children do desire daily in and for themselves and others, and do lament the contrary, in whomsoever it be, so that often their

¹ God's will revealed and known.

eyes gush out with rivers of tears, because men keep not thy laws².

By reason hereof I see that I am far from the sighs and tears of thy people³: I see my ignorance of thy will, if thou hadst not opened the same by thine own mouth: I see my ignorance how acceptable a service obedience to thy will is, and therefore dost thou place this petition amongst the first and continual desires of thy children. Again, I see my poverty in godly obedience, which had need to be taught to pray for it, thereby to signify unto me my want and inability to attain it, but by thy gift. Thirdly⁵, I see my disobedience; for else never wouldest thou have commanded me to have prayed for the doing of thy will, if I seeing my want would have prayed so.

Last of all⁶, I see thy goodness, which wilt give to me and others to obey thy will; that is, to love thee with all our hearts, to love our neighbour as ourselves, to die to ourselves, to live to thee, to take up our cross and to follow thee, to believe, to repent, &c.; for else thou wouldest never have bidden us to pray for a thing which we should not look for.

So that I have great cause to lament and rejoice. To lament, because of my miserable state and condition; because of my sin, ignorance, poverty, and perversity: also, because thy will is everywhere either not known, or contemned, and Satan's will, the will of the world, and of the flesh, readily obeyed. To rejoice I have great cause, for that thou hast opened thyself and will unto

² Ps. cxix.

⁴ Our need.

⁶ God's goodness.

³ Our ignorance.

⁵ Our disobedience.

mankind; for that also thou peculiarly hast taught me these things, and because thou wilt grant me grace to do the same. But, alas! how unthankful I am, and how hard-hearted, thou, Lord, dost know. Oh, be merciful unto me, and forgive me. I beseech thee, gracious God, grant me thy holy Spirit, to reveal to me my ignorance of thy will, my poverty and perversity, that I may heartily bewail it, &c.; and by thy help and working of the same Spirit may suppress the will of the flesh. Again, grant me thy holy Spirit, to reveal to me thy will declared in thy law and gospel, that I may truly know the same; and inflame so my affections that I may will and love the same in such sort, that it may be my meat and drink to do thy will.

[Here call to mind the ten commandments of God, particularly or generally, what therein He requireth, and pray for the same particularly as you see your need, and that not only for yourself but also for other.

Pray for patience to suffer what cross soever God shall lay upon you, and pray for them that be under the cross that they may be patient: pray for spiritual wisdom in every cross, peculiar or public, that you may see and love God's will.]

Give us this day our daily bread.

BY *Bread*¹, the food of the body, are understood all things necessary for this corporal life, as meat, drink, health, success in our vocation, &c. By this word *give*², we should understand that not only spiritual things but also corporal benefits are God's free gifts, and come

¹ Bread.

² Give.

not for our worthiness or travail taken about the same, although our travails be oftentimes means by the which God doth give corporal things.

By *daily*³, we understand the contented minds of thy children with that which is sufficient for the present time, as having hope in thee that they shall not want, but daily shall receive at thy hands plenty and enough of all things.

By this word *our*⁴, are as well understood public benefits, as peace in the commonweal, good magistrates, seasonable weather, good laws, &c., as particular benefits, namely, children, health, success in the works of our vocation, &c. And besides this, by it we should see the care even for corporal things, which thy children have for others as well as for themselves. So that here I may learn how far I am from that I should be, and that I see thy children are come unto. I see my ignorance also, how that as spiritual things do come from thee, so do temporal things, and as they come from thee, so are they conserved and kept of thee; and therefore thy children are thankful, and look for them as thy mere gifts, notwithstanding the means which they use, if they have them: howbeit they use them but as means; for except thou work therewith, all is in vain⁵.

Again, here I am taught to be content with that which is sufficient for the present time, as thy children be which have the shortness of this life always before their eyes; and therefore they ask but for daily sustenance, knowing this life to be compared to a day, yea, a watch, a sound, a shadow, &c. Moreover, I may learn to see the compassion and brotherly care which thy children

³ Daily.

⁴ Our.

⁵ Ps. cxxvii.

have one for another. Last of all, here I may see thy goodness, which as thou wilt give me all things necessary for this life, (or else thou wouldst not bid me ask, &c.), so thou commandest all men to pray and care for me, and that bodily; much more then, if they be able, they are commanded to help me both in body and soul.

By reason whereof I have great cause to lament and rejoice. To lament, because I am not so affected as thy children be; because of my ignorance, my ingratitude, my perversity and contempt of thy goodness, and of the necessity of thy people, which (alas!) be in great misery; some in exile, some in prison, some in poverty, sickness, &c. To rejoice I have great cause, because of thy goodness in teaching me these things, in commanding me to ask whatsoever I want, in giving me so many things unasked, in keeping the benefits given me, in commanding men to care for me, to pray for me, to help me, &c. But, alas! how far I am either from true lamentation or rejoicing, Lord, thou knowest. Oh, be merciful unto me, and help me; forgive me, and grant me thy holy Spirit to reveal to me my need, ignorance, great ingratitude, and contempt of thy mercies and thy people; and that in such sort, that I might heartily lament and bewail my misery, and through thy goodness be altered with thy people, to mourn for the miseries of thy children as for mine own.

Again, reveal to me thy goodness, dear Father, even in corporal things, that I may see thy mercy, thy presence, power, wisdom and righteousness in every creature and corporal benefit, and that in such sort, that I may be thoroughly affected truly to reverence, fear, love, obey thee, hang

upon thee, to be thankful to thee, and in all my need to come unto thee, not only when I have ordinary means by the which thou commonly workest, but also when I have none, yea, when all means and helps are clean against me.

[Here remember the state of your children and family, also your parents, neighbours, kinsfolks; also your friends, country, and magistrates, &c., as you shall have time thereto, and by God's good Spirit shall be provoked.]

Forgive us our debts, as we forgive them that are debtors unto us.

BY our *debts*¹, are understood, not only the things we have done, but the omission and leaving undone of the good things we ought to do.

By *our*², are not only understood the particular sins of one, but also generally the sins of all and every one of thy church.

By *forgiveness*³, is understood free pardon and remission of sins, by the merits and deserts of thy dear Son Jesus Christ, who gave himself a ransom for us.

By our forgiving of other men's offences to us-ward⁴, is understood thy good will; not only that it pleaseth thee that we should live in love and amity, but also that thou wouldest have us to be certain of thy pardoning us of our sins. For as certain as we are that we pardon them that offend us, so certain should we be that thou dost pardon us; whereof the forgiving our trespassers is (as it were) a sacrament unto us.

¹ Debts.

² Our.

³ Forgiveness.

⁴ As we forgive, &c.

So that by this petition I am taught to see that thy children, although by imputation they be pure from sin, yet they acknowledge sin to be and remain in them, and therefore do they pray for the remission and forgiveness of the same.

Again, I am taught hereby to see how thy children do consider and take to heart, not only the evils they do, but also the good they leave undone, and therefore they pray thee heartily for pardon.

Moreover, I am here taught to see that thy children are careful for other men, and for their trespasses, and therefore pray that they might be pardoned in saying, *our sins*, and not my sins.

Besides this, I am taught here to see how thy children not only forgive all that offend them, but also pray for the pardoning of the offences of their enemies, and such as offend them. So far are they from maliciousness, pride, revengement, &c.

Last of all, I am taught to see how merciful thou art, which wilt have us to ask pardon, (whereof thou wouldest that we should in no point doubt, but be most assured that for Christ's sake thou hearest us,) and that not only for ourselves, but also for many others; for thou dost not command us to ask for any thing which thou wilt not give us.

By reason whereof I have great cause to lament and rejoice. To lament, because of my miserable estate, which am so far from these affections that are in thy children; which am so ignorant and careless of sin, not only in leaving good undone, but also in doing evil, and that daily in thought, word, and deed, &c. I speak

not of my carelessness for other folk's sins, as of my parents, children, family, magistrates, &c., neither of the sins of them to whom I have given occasion to sin.

To rejoice I have great cause, because of thy mercy in opening to me these things, in commanding me to pray for pardon, in promising me pardon, and in commanding others to pray for me. And surely I ought to be persuaded of thy mercy, though my sins be innumerable; for I see not only in this, but in every petition, how that every one of the church prayeth for me: yea, Christ thy Son, who sitteth on thy right hand, prayeth for me, &c. Oh, dear Father, be merciful unto me, and forgive me all my sins, and of thy goodness give me thy holy Spirit to open mine eyes, that I may see sin, the better to know it, the more truly to hate it, and most earnestly to strive against it, and that effectually both in myself and others.

Again, grant me the same thy holy Spirit to reveal unto me the remedy of sin by Christ only, and to work in me faith to embrace the same thy Christ and mercies in him, that I may henceforth be endued with thy holy Spirit, to begin to obey thy good will more and more, and to increase in the same for ever.

[Here call to mind the special sins you have committed heretofore. Remember if you have occasioned any to sin, to pray for them by name¹. Remember that God's law should be so dear unto us, that the breaking thereof in others should be an occasion to make us to lament with tears, &c.]

¹ Pray for them to whom you have given any occasion of sin.

Lead us not into temptation.

BECAUSE of our continual and great infirmities, because of the great diligence and subtleties of our enemies, and because thou art wont to punish sin with sin (which of all punishments is the greatest¹ and most to be feared); in this petition thou wouldest have thy children to have the same in remembrance, and for a remedy hereof thou hast appointed prayer²; so that the only cause why any are overcome and led into temptation is, for that they forget³, what they desire in the petition going before this, which should never be out of their memory, to provoke them to be more thankful to thee, and more vigilant and heedful hereafter for falling into like perils. For which to be avoided⁴, thou dost most graciously set forth a remedy, in commanding us to pray after pardon for our sins past, and for thy grace to guide us, so that we be not led into temptation, but might be delivered from evil. And because thou wouldest have all thy children to hang wholly upon thee, to fear thee only, and only to love thee, thou dost not teach them to pray⁵, Suffer us not to be led, but, Lead us not into temptation, that (I say) they might only fear thee, and certainly know that Satan hath no power over so much as a pig, but whatsoever thou givest unto him⁶, and of thy secret, but most just judg-

¹ The greatest punishment.

² Remedy against evil is prayer.

³ Our sins should not be forgotten of us, if we would have them forgotten with God.

⁴ Commodities coming by remembering our sins be thankfulness, vigilancy, and gentleness towards offenders.

⁵ Why we pray not, Suffer us not to be led, &c.

⁶ Matth. viii.

ment dost appoint him to use, not as he will, (for then we were all lost,) but as thou wilt, which canst will nothing but that which is most just, as to give them to the guiding of Satan, which will not be guided by thy grace, as thou didst Saul, &c.

Occasions to evil are in two sorts⁷; one by prosperity and success, another by adversity and the cross, &c. The evils coming of success commonly are unthankfulness, pride, security, and forgetting ourselves, forgetting of others, forgetfulness of God, of our mortality, &c. The evils coming of adversity commonly are impatience, murmuring, grudging, despairing, contemning of God, flattering of men, stealing, lying, with many other evils, whereto temptations will entice a man that is left to himself: whereas to one that is guided with God's Spirit⁸, temptations are but trials to the glory of God, comfort of the tempted, and edifying of thy Church. But (as I said) if a man be left alone, temptations entice even to the devil himself: and therefore thy children pray to be delivered from evil, understanding thereby Satan himself, the sower and supporter of all evil. And this thy children do as well for others as for themselves. So that I may learn hereout many good things. First, to remember often our infirmity and weakness, and the dangerous estate we stand in, in respect of our flesh, of the world which is full of evil, of Satan which seeketh to sift us and as a roaring lion to destroy us, and of our sins, which deserve all kind of punishments and correction, that I might with thy children fear

⁷ Occasions to evil in two sorts.

⁸ What temptations are to the godly, and what they are to the wicked.

thee, watch, pray, and desire the day of redemption and deliverance from all evils.

Again, I may learn here, that to avoid all dangers and evil is not in the power of man, but only thy work. By reason whereof I should consider thy great goodness, which hitherto hast kept me from so many evils both of soul and body, yea, of name, goods, &c., as thou hast done in my infancy, childhood, youth, middle age, &c.

Thirdly, I may learn here, that I should be careful for others, both that they might be delivered from their evils, and that they might be preserved from temptation, and from being overcome in the same; and therefore thou teachest me to pray, not deliver me from evil simply, but deliver us from evil.

Last of all, I am taught hereby to see thy goodness towards me, which wilt deliver me from evil, and from being overcome in temptations; for thou wouldest not have me to ask for that which I should not look for at thy hands certainly. By reason whereof thou wouldest have me to be in a certainty of salvation for ever: for else I cannot believe my prayer to be heard, if that finally I should not be delivered from evil; and therefore thou joinest hereto a giving of thanks, which with thy Church I should say, *For thine is the kingdom¹, thine is the power, thine is the glory for ever.*

By reason whereof I have great cause to lament, and to rejoice. To lament, because of my corruption, infirmity, weakness, oblivion, and carelessness for thy people, ingratitude, &c.; because of Satan's power, vigilancy, and prudence,

¹ Thine is the kingdom, &c.

which hath overcome most grave, wise, and holy men, whereof some never recovered; as Cain, Cham, Achitophel, Saul, Judas, &c. To rejoice, because of thy goodness, which teachest me this, and shewest me the remedy, commandest all thy Church to pray for me, and wilt at length deliver me from all evil, and give me glory. But, alas! I am altogether careless and miserable. Oh, be merciful unto me, dear Father, and for Christ's sake forgive me all my sins: grant me thy holy Spirit to reveal to me mine infirmities, weakness, perils, dangers, &c., in such sort, that as I may heartily lament my miseries, so I may ask and obtain thy grace to guide me from all evil for evermore.

Again, grant me the same thy holy Spirit to reveal to me thy love and kindness towards me (and that in eternity) in such sort, that I may be thoroughly persuaded of the same, become thankful unto thee, and daily expect and look for the revelation of thy kingdom, power, and glory, as one that for ever shall have the fruition of the same, through thine own goodness and mercy in Christ, prepared for me before the beginning and foundation of the world was laid.

[Here call to mind our security, Satan's vigilancy, our negligence, his diligence, our infirmity, his ability, our ignorance, his craft and subtlety, &c.

Item, call to mind how that he hath overthrown for a time many of the dear saints of God, to whom we are to be compared in nothing; as Adam, Eve, Lot, Judas, Thamar, Moses, Aaron, Miriam, Sampson, Gideon, Eli, David, Salomon, Ezechias, Josias, Peter, Thomas, and innumerable more.

Item, call to mind the goodness of God and of our shepherd Christ, which hath kept us hitherto, keepeth us still, and teacheth us here to know that He will keep us for ever: for He would not have us ask for deliverance from evil, if that He would not we should certainly look for the same. If thou doubt of final perseverance, thou dishonourest God. Be certain therefore, rest in hope, be still in his word. See also how He hath commanded his whole church, and every member thereof, to pray for thee as well as for themselves, in these and all other things.

Now and then go about to reckon how many and divers kinds of evils there be, and thereby, as you may know you are delivered from none but by God's great goodness, so you may see that the number of evils that you have are nothing to be compared to the multitude of evils wherewith (if your Christ were not) the devil would dress you, and all to bewray you.

But what are all the merits and evils that can be, to be compared to the least joy prepared for us in heaven? Oh, think of those joys, and pray that when the tide of death cometh, we may hale forth of the haven of this flesh and this world joyfully.

In praying this petition call to mind the evils you have been in, the evils you are in, and the evils you may fall in, if God should not preserve you, that you might be stirred up the more to thankfulness, to prayer, to trust in God, to modesty, &c.]

*For thine is the kingdom, thine is the power,
thine is the glory, for ever.*

AS in the beginning of this prayer by these words, *Our Father which art in heaven*, thy children are excited and stirred up to a full confidence of obtaining the petitions following, and all things necessary: so in the latter end thou hast added for the same purpose these words, *For thine is the kingdom, thine is, &c.*, wherein I am taught these many things. First, that in prayer I should have such consideration of thy kingdom, power, glory, and eternity, that my mind should be stricken with an admiration of the same. Secondly, that I should so consider them, especially in prayer, that I should not doubt but that thou workest, rulest, and governest all things everywhere, in all persons and creatures, most wisely, justly, and mercifully. Thirdly, that in prayer all my petitions should tend to the setting forth of thy power, of thy kingdom, and of thy glory. Last of all, that in prayer I should in nowise doubt of being heard, but be assured that thou which hast commanded me to pray, and hast promised to hear me, dost most graciously, for thy mercies' sake and truth's sake, hear my petitions, according to thy good will, through Jesus Christ, thy dear Son, our Lord and only Saviour.

By reason whereof I have great cause to lament, and rejoice. To lament, because I consider not these things in prayer in such sort as should move me to admiration and gratitude; because I consider not thy power and wisdom generally in all things; because I am so careless for thy kingdom, and because I am so full of dubitation and doubting of thy goodness. To rejoice I have

great cause, because thou revealest these things unto me on this sort; because of thy power, kingdom, and glory, which maketh to the hearing of my prayers and helping of me; because thou wilt use me as thine instrument to set forth thy kingdom, power, and glory, and because it pleaseth thee to hear my prayers, and assuredly wilt save me for ever.

But, alas! how far am I from these lamentations and rejoicings! by reason whereof I deserve damnation. Oh, be merciful unto me and forgive me, and of thy goodness grant me thy holy Spirit to reveal to me my blindness, oblivion, and contempt of thy kingdom, power, and glory, with the greatness of my doubtings, that I may heartily as lament them, so have them pardoned and taken from me, through the merits of Jesus Christ thy Son.

Again, give me thy holy Spirit to reveal to me in such sort thy kingdom, power, glory, and eternity, that I may always have the same before mine eyes, be moved with the admiration thereof, labour effectually to set forth the same, and finally, as to have the fruition thereof after this life, so to increase in an assured, certain, and lively expectation of the same, that I may always and in all things rejoice in thee through Christ, and give lauds, thanks, and praises perpetually unto thy most holy Name, oh blessed Father, Son, and Holy Ghost, three Persons and one God, to whom be all honour and glory world without end.

[Here think that if the kingdom, power, glory, and eternity be God's, which is our Father, what our dignity is, which be his children. If the power be our Father's, of whom should we be afraid? If the devil be subject to the Lord's power and kingdom (as

he is), how can the subject have power over us which be sons and heirs, in that he hath not power over porkets without the providence and permission of God? Therefore full well should we pray, Lead us not into temptation, rather than, Let us not be led into temptation; for power is the Lord's, and the devil hath none but that he hath of God's gift. No, he were not of capacity to receive power, if God did not make him of capacity, although the execution of it is rather of God's permission.]

Give all thanks, praise, and glory to God our Father through Christ our Lord and Saviour. So be it.

ANOTHER MEDITATION UPON THE LORD'S PRAYER.

Our Father which art in Heaven.

WE, being gloriously formed unto the image of thy divine Majesty, and created by thy gracious goodness to most high honour, howbeit through sin disfigured with vileness deserving damnation, and yet by Christ's death redeemed and restored unto grace to be citizens with saints, of the family of God, now altogether in christian unity, as members of one body: we pray, desire, and trust to obtain of thee our heavenly Father, according unto thy gracious goodness, mighty power, and faithful promise unto us that ask abundance of thy grace:

That thy Name may be hallowed.

That thy divine power and glorious majesty may be certainly known and reverently honoured. That the hearts of us men, by thy word and

prayer, may be sanctified from all sin and vanity, so that we, with all that we have, serving thee in holiness and righteousness, may so shine afore men upon earth, that they thereby may be occasioned to honour thee, our Father which art in heaven.

Thy kingdom come.

That thy word may be so fruitfully preached amongst us thy people, that we may be thoroughly instructed and taught to bridle our sensual appetites by natural reason, and to submit our wits and reasons unto a godly spirit, and to try our spirits by the true scriptures: so that within us may reign the kingdom of God, which is neither meat nor drink; which is neither superstitious ceremonies, voluptuous pleasures, nor vain glory, but righteousness, peace, and comfort in the Holy Ghost, by the which we now tasting of thy heavenly joys, may be made from henceforth weary of all worldly vanities, continually looking and praying for the appearance and coming of thy eternal and everlasting kingdom.

Thy will be done in earth as it is in heaven.

In heaven the angels of reverent love do thy will and commandment with comfortable courage and joyful pleasure. In hell the wicked spirits through malice and envy, repining and grudging, do torment and vex themselves whatsoever they be doing: and upon earth men, being subject unto sin, do think it a labour and pain to be occupied in any thing that is good and godly. Wherefore we pray that the grace of thy heavenly Spirit may so work in our earthly bodies, that we, being delivered from sin and vanity, may freely delight and take pleasure to do thy will and com-

mandment here on earth, as thy glorious angels do in heaven.

Give us this day our daily bread.

We having great need, and not able of ourselves to deserve any thing, beseech thee of thy fatherly goodness, to give freely unto us all (so that none be hurt nor hindered this day when we cry unto thee, constrained by present need, not craftily craving through vain care against tomorrow) our daily bread, our daily and necessary food and relief, both bodily and ghostly: and especially so, that the spiritual food of Christ's flesh and his blood, by daily preaching of the Gospel and ministration of the sacraments, may replenish our hearts and minds with continual remembrance of his death and passion, daily to be used for our necessary and spiritual consolation.

Forgive us our trespasses, as we forgive them that trespass against us.

We feeling and knowing our own sinfulness, do desire thy merciful forgiveness of our faults and trespasses, which we have committed against thee, so that we, freely forgiving all other that have offended us in any thing, whatsoever it be, may be sure that mercy springing in thee hath proceeded unto us, and being graciously offered of thee, hath been thankfully received of us, and being charitably used of us towards other, shall most certainly be confirmed and enlarged of thee towards us; so that by free mercy, springing and proceeding from thee, all faults may be freely forgiven, even as those which other have committed against us, so likewise those which we have done against thee.

And lead us not into temptation.

Suffer not the devil by the abuse of thy benefits to lead us captives into deceitful and damnable temptation; drawing us by dainty meats unto greedy gluttony, by money and riches unto insatiable covetousness, and by wealth and prosperity unto pride and vain glory, and by all thy godly and gracious gifts unto every devilish and abominable sin.

But deliver us from evil.

Deliver our goods from abuse, our bodies from corruption, our souls from damnation. Deliver us by Christ Jesu, from the bondage of sin, unto the liberty of the gospel; so that from all danger of devilish temptation, training and enticing men towards damnation, we may be delivered to serve thee in holiness and righteousness all the days of our life, with most certain and sure hope of everlasting salvation, through Christ Jesu, in whom our hope and thy promise is most certain, that is to say, Amen.

[Your time is short; your dangers be great; you are well warned by God's word written.

Mark xiii. *Take heed, watch, and pray.*

Take heed that your hearts and minds be not made heavy, hard, and dull, with meats and drinks, vain pleasures, or worldly cares.

Watch with diligence to do your own duties, in desirous looking for Christ's coming.

Pray, that ye may escape all dangers, and stand in grace and favour afore the face of Christ at his coming.]

REV. xxii.

Behold, I come soon.

A CONFESSION OF OUR SINS TO BE USED
IN THE MORNING.

O MOST merciful and loving Father, whose love is infinite, whose mercy endureth for ever, we sinful creatures, trusting in thine unspeakable goodness and love towards us, do appear this morning before thy Divine Majesty, most humbly confessing our manifold sins and innumerable transgressions of thy commandments and fatherly will. Against thee only, against thee, O Lord, have we sinned. We acknowledge our offences: we accuse ourselves unto thee, O merciful Lord, and will not hide our unrighteousness. We find in ourselves nothing but ignorance of thy will, disobedience, mistrust, doubtfulness in thy goodness, and incredulity, hatred and contempt of all spiritual things, self-love, confidence in ourselves, and fervent lusting after carnal things of this world; and this tree of our corrupt nature bringeth forth continually in us none other fruits but rotten and unsavoury works of the flesh, in thoughts, words, and doings, unto condemnation. Wherefore we humbly beseech thy fatherly goodness, even for thy Son Jesus Christ's sake, (whom thou hast set forth for a purchaser of mercy unto us through faith in his blood,) make our hearts clean: take away our stony hearts, and give unto us a true and a lively faith, working in us unfeigned repentance and amendment of our sinful life. Have mercy upon us, and forgive us our sins, for thy Son's sake: certify our consciences of remission of the same by thy holy Spirit, by whose operation so mortify in us our old man, the whole body of sin, that we continually dying unto

sin, may walk in newness of life, to the glory of thy holy name, through Jesus Christ our Saviour. Amen.

ANOTHER CONFESSION OF OUR SINS.

O ETERNAL God, and most merciful Father, we confess and acknowledge here before thy Divine Majesty, that we are miserable sinners, conceived and born in sin and iniquity, so that in us there is no goodness¹: for the flesh evermore rebelleth against the spirit², whereby we continually transgress thine holy precepts and commandments³, and so purchase to ourselves through thy just judgment death and damnation⁴. Notwithstanding, O heavenly Father, forasmuch as we are displeased with ourselves for the sins that we have committed against thee, and do unfeignedly repent us of the same⁵, we most humbly beseech thee, for Jesus Christ's sake, to shew thy mercy upon us, to forgive us all our sins, and to increase thy holy Spirit in us⁶, that we, acknowledging from the bottom of our hearts our own unrighteousness, may from henceforth not only mortify our sinful lusts and affections, but also bring forth such fruits as may be agreeable to thy most blessed will, through Jesus Christ our Lord.

After the confession pray thus:

O ALMIGHTY and most gracious God, we heartily thank thee for the sweet sleep and comfortable rest which thou hast given us this

¹ Rom. ii. Ps. xiv. ² Ps. li. ³ Rom. vii. Gal. v.
⁴ Rom. ii. ⁵ Jer. iii. Isai. xx. ⁶ Coloss. iii. Rom. vi.
 Ephes. iv. v. 1 Peter ii.

night past; and forasmuch as thou hast commanded by thy holy word that no man should be idle, but all occupied in godly and virtuous exercises, every man according to his calling, we most humbly beseech thee that thine eyes may attend upon us, daily defend us, cherish, comfort, and govern us, and all our counsels, studies, and labours, in such wise that we may spend and bestow this day according to thy most holy will, setting thee always before our eyes, living in thy fear, working that may be found acceptable before thy Divine Majesty, through Jesus Christ our Lord. So be it.

A PRAYER TO BE SAID IN THE MORNING
AT YOUR UPRISING.

O ETERNAL God and heavenly Father, seeing that by thy great mercy we have quietly passed this night, grant, we beseech thee, that we may bestow this day wholly in thy service; so that all our thoughts, words, and deeds, may rebound to the glory of thy name and good example of our brethren. And as it hath pleased thee to make the sun to shine upon the earth to give us bodily light; even so vouchsafe to illuminate our understanding with the brightness of thy Spirit, to direct us in the way of righteousness, so that what thing soever we shall apply ourselves unto, our special care and purpose may be to walk in thy fear, and to serve and honour thee, looking for all our wealth and prosperity to come from thy only blessing, and that we may take nothing in hand which shall not be agreeable to thy most blessed will. Furthermore, that we may in such sort travail for our bodies and for this present life, that we may have always a further regard,

that is to wit, to the heavenly life which thou hast promised to thy children : and in the mean season, that it may please thee to preserve and defend us both in body and soul ; to strengthen us against all the temptations of the devil, and to deliver us from all perils and dangers that might happen unto us. And forasmuch as to begin well and not to continue is nothing, we beseech thee to receive us not only this day into thy holy protection, but also for the time of our whole life, continuing and increasing in us daily thy grace and good gifts thereof, until thou shalt bring us to that happy state, where we shall fully and for ever be joined unto thy Son Jesus Christ our Saviour, which is the true light of our souls, shining day and night perpetually. And to the end that we may obtain such grace at thy hand, vouchsafe, most merciful Father, to forgive and forget all our sins which we have heretofore committed against thee, and for thine infinite mercies' sake to pardon the same, as thou hast promised to those that ask of thee with unfeigned heart. For whom, as for ourselves, we make our humble petitions unto thee in the name of thy Son our Lord Jesus Christ, in such sort as he hath taught us, saying, Our Father, which art in heaven, &c.

ANOTHER PRAYER FOR THE MORNING.

WE humbly and heartily give thanks unto thee, O heavenly Father, through thy dearly beloved Son Jesus Christ, that to thy innumerable benefits hitherto poured upon our souls and upon our bodies, thou hast kept us this night past from many evils, spiritually and corporally, and now of

thy mercy dost offer and give us time to repent, and to amend our lives, so that we might live henceforth not as we will, but as thou wilt: and as our bodies do draw continually nearer and nearer their end, (the grave, I mean,) so our souls might approach to their end, that is heaven, and not to hell. For in one state we stand not still, but either we are nearer and nearer the happy state of life, or else the unhappy condition of death eternal. Wherefore we beseech thee to be merciful unto us, good Father; and as of thy goodness thou givest us time to repent and to live godly, so of the same thy goodness in Christ we humbly beseech thee to give us thy gracious gift of true, holy, perfect, and perpetual repentance, that we may more and more lament our former sinful life, trusting unfeignedly in thy rich mercy, through the merits of Jesus Christ, for the pardon of all our sins, and that we may unfeignedly purpose, and effectually labour, to amend our lives this day and so long as we have to live, in all our doings and words, and even in our very thoughts, to the praise of thy holy name and good example of our brethren. And forasmuch as thou knowest our weakness, our ignorance, and great untowardness to carry any great cross or affliction, we beseech thee, our sweet Father, so to temper and order all things towards us this day and for ever, that we be never further proved and tempted, than thou wilt so help us in the same, as may be most to thy glory and our salvation, through Jesus Christ our Lord. Amen.

AN EVENING PRAYER.

O LORD God, Father everlasting and full of pity, we acknowledge and confess that we be not worthy to lift up our eyes to heaven¹, much less to present ourselves before thy majesty with confidence that thou wilt hear our prayers and grant our requests, if we consider our own deservings. For our consciences do accuse us, and our sins witness against us, and we know that thou art an upright judge, which dost not justify the sinners and wicked men, but punishest the faults of all such as transgress thy commandments². Yet, most merciful Father, since it hath pleased thee to command us to call on thee in all our troubles and adversities, promising even then to help us, when we feel ourselves as it were swallowed up of death and desperation⁴, we utterly renounce all worldly confidence, and flee to thy sovereign goodness, as our only stay and refuge; beseeching thee not to call to remembrance our manifold sins and wickedness⁵, whereby we continually provoke thy wrath and indignation against us, neither our negligence and unkindness, which have neither worthily esteemed, nor in our lives sufficiently expressed, the sweet comfort of thy Gospel revealed unto us; but rather to accept the obedience and death of thy Son Jesus Christ, who by offering up his body in sacrifice once for all hath made a sufficient recompence for all our sins⁶. Have mercy therefore upon us, O Lord, and forgive us our offences. Teach us by thy Holy Spirit, that we

¹ Luke xv.² Exod. xx.³ Ps. l.⁴ Ps. xviii.⁵ Ps. lxxix.⁶ Heb. ix. x.

may rightly weigh them, and earnestly repent for the same⁷; and so much the rather, O Lord, because that the reprobate and such as thou hast forsaken cannot praise thee, nor call upon thy name⁸; but the repenting heart, the sorrowful mind, the conscience oppressed, hungering and thirsting for thy grace, shall ever set forth thy praise and glory⁹. And albeit we be but worms and dust¹⁰, yet thou art our Creator, and we be the work of thy hands; yea, thou art our Father, and we thy children¹¹; thou art our Shepherd, and we thy flock; thou art our Redeemer, and we the people whom thou hast bought; thou art our God, and we thine inheritance. Correct us not therefore in thine anger, O Lord, neither according to our deserts punish us¹²; but mercifully chastise us with a fatherly affection, that all the world may know, that at what time soever a sinner doth repent him of his sin from the bottom of his heart, thou wilt put away all his wickedness out of thy remembrance, as thou hast promised by thy holy prophet¹³.

Finally, forasmuch as it hath pleased thee to make the night for man to rest in, as thou hast ordained him the day to travail, grant, O dear Father, that we may so take our bodily rest, that our souls may continually watch for the time that our Lord Jesus Christ shall appear for our deliverance out of this mortal life¹⁴, and in the mean season, that we be not overcome by any fantasies, dreams, or other temptations¹⁵, but may fully set our minds upon thee, love thee, fear thee, and

⁷ Ps. xix.

¹⁰ Ps. xxii.

¹³ Ezek. xviii.

⁸ Ps. lviii.

¹¹ 2 Cor. vi.

¹⁴ Luke xii.

⁹ Ps. v.

¹² Jer. x. Ps. vi.

¹⁵ Matt. vi.

rest in thee in such sort, that our very sleep also may be to the glory of thy name. Furthermore, that our sleep be not excessive or overmuch after the insatiable desire of our flesh¹, but only sufficient to content our weak nature, that we may the better be disposed to live in all godly conversation, to the glory of thy holy name, and profit of our brethren, through Jesus Christ our Lord; in whose name we make our humble petitions unto thee, as he hath taught us: Our Father, which art in heaven, &c.

Almighty and everliving God, vouchsafe, we beseech thee, to grant us perfect continuance in thy lively faith, augmenting and increasing the same in us daily, until we grow to the full measure of our perfection in Christ; whereof we make our confession, saying, I believe in God the Father, &c.

The Lord bless us and save us: the Lord make his face shine upon us, and be merciful unto us: the Lord turn his countenance toward us, and grant us his peace².

The grace of our Lord Jesus Christ, the love of God, and communion of the Holy Ghost, be with us and remain with us for ever³. So be it.

ANOTHER EVENING PRAYER.

MOST merciful God and tender Father, which besides thine inestimable mercies declared and given unto us in the making of the world for our sakes, in redceming of us by the death of thy dear Son Jesus Christ, in the calling of us to the know-

¹ Luke xxii.

² Numb. vi.

³ 2 Cor. xiii.

ledge of thy blessed word, in keeping of us hitherto in thy holy Church, and in thy most gracious governing of us and all things hitherto for our singular wealth and commodity, hast also most fatherly cared for us, and kept us this day from all dangers both of soul and body, giving us health, food, apparel, and all other things necessary for the comfort and succour of this poor and miserable life, which many other do want : for these and all other thy good gifts and gracious benefits, which thou of thine own goodness only and fatherly providence, for Christ's sake, hast hitherto bestowed upon us, and dost presently bestow upon us and many other, we most humbly thank thee and praise thy holy name ; beseeching thee even for the same thy Christ's sake to pardon our unthankfulness, our neglecting and abusing of these thy benefits ; and that, even as all things are now hidden by means of the darkness which thou hast sent over the earth, so thou wouldest vouchsafe to hide and bury all our other sins, which this day or at any time heretofore we have committed against thy holy commandments. And as now we purpose to lay our bodies to rest, so grant the guard of thy good angels to keep the same this night and for evermore. And where or whensoever our last sleep of death shall come, grant that it may be in thee, good Father, so that our bodies may rest both temporarily and eternally to thy glory and our joy, through Jesus Christ our Lord. So be it.

ANOTHER EVENING PRAYER.

O ETERNAL God and most merciful Father, who this day and all the time of our life hast graciously defended, nourished, and preserved our souls and bodies, and made such fatherly provision for us poor sinners, that of thy loving kindness we have rich portions, not only in the creatures of heaven and earth, but also in that plentiful redemption which thy most dear Son Jesus Christ hath purchased for us: Grant unto us, O merciful Father, the assistance of thy grace and holy Spirit, that as our bodies shall now take their natural rest, even so our souls and minds, at the beholding of thy goodness towards us, may quiet themselves in thee, and conceive such inward pleasure and heavenly sweetness in thy love, that whatsoever we shall from henceforth either think, speak, or do, it may be all to the honour of thy holy name, through Jesus thy dear Son, our Lord and only Saviour. Amen.

Thy mighty hand and out-stretched arm, O Lord, be still our defence: thy mercy and loving kindness in Jesus Christ thy dear Son be our salvation; thy truth and holy word our instruction; thy grace and holy Spirit our comfort and consolation unto the end and in the end. So be it.

A PRAYER TO BE SAID BEFORE MEAT.

ALL things depend upon thy providence, O Lord, to receive at thy hands due sustenance in time convenient. Thou givest to them, and they gather it: thou openest thy hand, and they are satisfied with all good things¹.

¹ Ps. civ.

O heavenly Father, which art the fountain and full treasure of all goodness, we beseech thee to shew thy mercies upon us thy children, and sanctify these gifts which we receive of thy merciful liberality², granting us grace to use them soberly and purely, according to thy blessed will³: so that hereby we may acknowledge thee to be the author and giver of all good things, and above all that we may remember continually to seek the spiritual food of thy word, wherewith our souls may be nourished everlastingly, through our Saviour Christ, who is the true bread of life, which came down from heaven, of whom whosoever eateth shall live for ever, and reign with Him in glory world without end⁴. So be it.

A THANKSGIVING AFTER MEALS.

LET all nations magnify the Lord: let all people rejoice in praising and extolling his great mercies: for his fatherly kindness is plentifully shewed forth upon us, and the truth of his promise endureth for ever⁵.

We render thanks unto thee, O Lord God, for the manifold benefits which we continually receive at thy bountiful hand; not only for that it hath pleased thee to feed us in this present life, giving unto us all things necessary for the same, but specially because thou hast of thy free mercy fashioned us anew⁶, into an assured hope of a far better life, the which thou hast declared unto us by thy holy gospel⁷. Therefore we humbly beseech thee, O heavenly Father, that thou wilt not suffer our

² 1 Tim. iv.

⁵ Ps. cxvii.

³ Tit. ii.

⁶ Coloss. iii.

⁴ John vi.

⁷ 2 Tim. i.

affections to be so entangled or rooted in these earthly and corruptible things, but that we may always have our minds directed to thee on high¹, continually watching for the coming of our Lord and Saviour Christ², what time He shall appear for our full redemption³. To whom, with thee and the Holy Ghost, be all honour and glory, for ever and ever. So be it.

ANOTHER PRAYER BEFORE MEALS.

WHETHER ye eat or drink, saith St. Paul, or whatsoever ye do else, do all to the praise and glory of God⁴.

Eternal and everliving God, Father of our Lord Jesus Christ, who of thy most singular love, which thou bearest to mankind, hast appointed to his sustenance not only the fruits of the earth, but also the fowls of the air, and beasts of the earth, and fishes of the sea; and hast commanded thy benefits to be received as from thy hands with thanksgiving, assuring thy children by the mouth of thine apostle, that to the clean all things are clean⁵, as the creatures which be sanctified by thy word and by prayer: grant unto us so moderately to use these thy gifts present, that our bodies being refreshed, our souls may be more able to proceed in all good works, to the praise of thy holy name, through Jesus Christ our Lord. So be it.

Our Father, which art, &c.

¹ 1 John ii.

² Tit. ii. 1 Cor. i.

³ Rom. viii.

⁴ 1 Cor. x.

⁵ Tit. i.

ANOTHER.

O ETERNAL God, the very God of peace and all consolation, which broughtest again from death our Lord Jesus, the great Shepherd of the sheep, through the blood of the everlasting covenant, make us fruitful in all good works to do thy will, and work in us that which is acceptable in thy sight⁵: sanctify us throughout, and keep our whole spirit, soul, and body faultless unto the coming of thy dear Son, our Lord Jesus Christ. Thou art faithful, O Father, who hast promised this, who also shalt bring it to pass: to thee therefore be given everlasting praise, honour, and glory. Amen.

ANOTHER THANKSGIVING AFTER MEALS.

O ETERNAL God, the preserver of our life, and giver of all good gifts, we render unto thee most humble thanks, for that of thy abundant goodness it hath pleased thee at this present to feed our bodies with these corporal meats and drinks; beseeching thee also to feed our souls with the spiritual food of thy lively word, that in the heavenly brightness of thy knowledge we may truly serve, love, and obey thee, and lead a life worthy of this thy kindness; that thou, finding us not unthankful for these and all other thy good blessings, mayest go forward daily more and more to increase thy gifts in us, and at the last take us unto thee, and place us in thy joyful kingdom amongst thy holy angels and blessed saints, where thou, with thy dearly beloved Son and the Holy

⁵ Heb. xiii.

Ghost, livest and reignest one true and everlasting God, in all honour and glory, worlds without end. Amen.

ANOTHER THANKSGIVING AFTER MEALS.

GLORY, praise, and honour be unto thee, most merciful and omnipotent Father, who of thine infinite goodness hast created man to thine own image and similitude; who also hast fed and daily feedest of thy most bountiful hand all living creatures: grant unto us, that as thou hast nourished these our mortal bodies with corporal food, so thou wouldest replenish our souls with the perfect knowledge of the lively word of thy beloved Son Jesus Christ; to whom be praise, glory, and honour, for ever. So be it.

ANOTHER.

MOST bountiful and gracious God, which feedest all flesh, and hast promised that, asking of thee, we shall not lack, if we first seek thy kingdom and the righteousness thereof; we, feeling presently the benefit of this thy gracious promise in feeding our bodies with this corporal food, do render unto thee most hearty thanks for the same, beseeching thee likewise to feed our souls with that heavenly food which perisheth not, but abideth unto everlasting life¹: so that we, being nourished by thy goodness both in body and soul, may be apt and ready to do all good works which thou hast prepared for us to walk in, through Jesus Christ our Lord.

¹ John vi.

Unto Him that loved us, and washed us from our sins in his blood, and made us kings and priests unto God his Father, be all glory, power, and dominion for evermore². Amen.

ANOTHER.

THE God of glory and peace, who hath created, redeemed, and presently fed us, be blessed for ever. So be it.

The God of all power, who hath called from death that great Pastor of the sheep, our Lord Jesus, comfort and defend the flock which He redeemed by the blood of the eternal testament, increase the number of true preachers, repress the rage of obstinate tyrants, lighten the hearts of the ignorant, relieve the pains of such as be afflicted, but especially of those that suffer for the testimony of his truth; and finally confound Satan by the power of our Lord Jesus Christ.
So be it.

² 1 Peter v. [Rev. i.]

PRAYERS TO BE USED OF EVERY CHRISTIAN IN PARTICULAR.

When you awake out of your sleep, pray thus:

O MOST dear Father of our Saviour Jesus Christ, whom none doth know but of thy gift, amongst other thy manifold and great benefits grant me this also, that like as thou hast awaked my body from sleep, so thou wouldest throughly awake, yea, deliver my soul from the sleep of sin and darkness of this world, and that which now is awaked out of sleep, thou wouldest after death restore to life; for that is but sleep to thee, which is death to us. Dear God, I most heartily beseech and humbly pray thy goodness to make my body such a companion, or rather a minister of godliness to my soul in this present life, that in the life to come it may be partaker with the same of everlasting happiness by Jesus Christ our Lord.

Awake thou that sleepest, and arise from the dead, and Christ shall shew light unto thee¹.

OCCASIONS TO MEDITATE.

HERE call to mind the great mirth and blessedness of the everlasting resurrection. Also remember to muse upon that most clear light and bright morning, and new clearness of our bodies, after the long darkness they have been in: all then shall be full of joy.

¹ Ephes. v.

So soon as you behold the day-light, pray thus:

O LORD, thou greatest and most true light, from whence this light of the day and sun doth spring! O Light, which dost lighten every man that cometh into this world! O Light, which knowest no night nor evening, but art always a mid-day most clear and fair; without whom all is most dark darkness, by whom all things are most splendid! O thou Wisdom of the eternal Father of mercies, lighten my mind that I may only see those things that please thee, and may be blinded to all other things. Grant that I may walk in thy ways, and that nothing else may be light and pleasant unto me.

Lighten mine eyes, O Lord, that I sleep not in death, lest mine enemies say, I have prevailed against him².

OCCASIONS TO MEDITATE.

MUSE a little how much the light and eye of the mind and soul is better than of the body. Also, how much more we ought to care for the soul that it may see well, than for the body. Moreover, that beasts have bodily eyes as well as men; but men have eyes of the mind, and that only such as are godly-wise.

When you arise, pray thus:

OUR first father cast down himself from a most excellent, high, and honourable estate, into shame and misery, and into the deep sea of all

² Ps. xiii.

wickedness and mischief. But, O Christ, thou putting forth thy hand didst raise him up: even so we, except we be lift up of thee, shall lie still for ever. O good Christ, our most gracious Redeemer, grant that as thou dost mercifully raise up now this my body, even so, I beseech thee, raise up my mind and heart to the true knowledge and love of thee, that my conversation may be in heaven, where thou art.

If you be risen with Christ, think upon those things that be above¹.

Or else pray thus:

O MY God and Father, I praise and humbly thank thee for so much as of thine infinite goodness it hath pleased thee to watch for me whiles I slept, preserving me from so many kinds of dangers, whereunto this miserable life is subject. Lord, make me to remember thy other great and innumerable benefits, that I may not be found unthankful unto thy majesty for the same; beseeching thee for thy great mercy to continue thy fatherly care which thou hast of me, unto the time that I shall sleep the blessed sleep which they enjoy that sleep in peace; through Jesus Christ thy dear Son, who in the unity of the Holy Ghost liveth and reigneth with thee, one God eternally. Amen.

OCCASIONS TO MEDITATE.

THINK how foul and filthy Adam's fall was by reason of sin, and so of every one of us, from the height of God's grace. Again, think upon the

¹ Coloss. iii.

great benefit of Christ, by whose help we do daily arise again from our fallings.

When you apparel yourself, pray thus :

O CHRIST, clothe me with thine own self, that I may be so far from making provision for my flesh to fulfil the lusts of it, that I may clean put off all my carnal desires, and crucify the kingdom of the flesh in me. Be thou unto me a garment to keep me warm and to defend me from the cold of this world. If thou be absent, dear Lord, all things will be unto me forthwith cold, weak, dead, &c. But if thou be with me, all things will be warm, lively, fresh, and cheerful, &c. Grant, therefore, that as I compass this my body with this garment, so thou wouldest clothe me wholly (but specially my soul) with thine own self.

Put upon you, as the elect of God, bowels of mercy, meekness, love, peace², &c.

OCCASIONS TO MEDITATE.

CALL to mind a little, how we are incorporate into Christ. Again, how he doth clothe us, govern and nourish us ; and under his wings, protection, and providence, preserve us, &c.

When you are made ready to begin the day withal, pray :

O GOD and merciful Father, thou knowest and hast taught us also to know something, that the weakness of man is much, and that without

² Coloss. iii.

thy grace he can neither do nor think any good thing. Have mercy upon me, I humbly beseech thee, which am thy most unworthy and most weak child. O good Father, be gracious and favourable unto me. Lighten me that I may with pleasure look upon good things only; inflame my heart with the love thereof, that I may covet them carefully. Lead me and guide me, that I may follow and at the last attain them. I, distrusting myself altogether, commend and offer myself wholly, soul, body, life, &c., into thy hands. Thy loving Spirit lead me forth unto the land of righteousness¹.

COGITATIONS MEET TO BEGIN THE DAY WITHAL.

THINK first, that man consisteth of soul and body, and that the soul is from heaven heavenly, firm and immortal; but the body is of earth earthly, frail and mortal. Again, think that though by reason of sin wherein you are conceived and born, the parts of the soul that understandeth and desireth be so corrupt, that without special grace to both parts you can neither know nor love any good thing in God's sight, much less then do that is good: yet this notwithstanding think that you are regenerate by Christ's resurrection (whereof your baptism requireth faith), and therefore have both those parts something reformed both to know and love, and therefore to do some good in the sight of God through Christ, for whose sake our poor doings are accepted for good, the evil and infirmity cleaving thereto not being imputed,

¹ Ps. cxliii.

through faith. Think that by faith, which is God's seed (for they which believe are born of God, and made God's children), given to those that be ordained to eternal life; think, I say, by faith that you receive more and more the Spirit of sanctification, through the use of God's word and sacraments and earnest prayer, to illumine and lighten your minds, understanding, judgment, and reason; and to bow, form, frame, and inflame your affections with love and power to that that good is; and therefore use you the means aforesaid accordingly. Think that by this Spirit you are, through faith, coupled to Christ as a lively member, and so to God, and as it were made one with Him: and by love, which springeth out of this faith, you are made one also with all that be of God, and so you have fellowship with God and all good men that ever were or shall be, in all the good that God and all his saints have or shall have. Think that as by faith and love through the Spirit you are now entered into this communion (the blessedness whereof no tongue can express), so after this life you shall first in soul, and in the last day in body also, enjoy for ever the same society most perfectly, which now is but begun in you. Think then of your negligence, that doth so little care for this your happy estate. Think upon your ingratitude to God for making you, redeeming you, calling you, and so lovingly adopting you. Think upon your foolishness in fantasizing so much earthly and bodily pleasures. Think upon your deafness and blindness, which heareth not God, nor seeth Him, He calling you so diligently by his works, word, and sacraments. Think upon your frowardness, which will not be led of God and his Spirit. Think upon your forgetfulness, and in

consideration of your high estate, how your body is the temple of the Holy Ghost, your members are the members of Christ, the whole world and all things therein are your own. Therefore say unto your soul, O my soul, arise, follow God, contemn this world, purpose well and pursue it, long for the Lord's coming, be ready and watch, that He come not upon thee unawares. And for so much as you must live to God's pleasure, see the vocation and state of your life whereto God hath called you, and pray to God for grace, knowledge, and ability, to take the most profitable things in hand, well to begin, better to go on, and best of all to end the same to God's glory and profit of your brethren; and think that time lost, wherein you speak or do not, or at the least think not, something to God's glory and your brethren's commodity.

When you go forth of the doors, pray :

NOW must I walk among the snares of death, stretched out of Satan and of his mischievous ministers in the world, carrying with me a friend to them both and a foe to myself, even this body of sin and sinful flesh. O grand captain Christ, lead me and guide me, I beseech thee: defend me from the plagues and subtleties wherewith I am endangered. Grant that I may take all things that happen as I ought to do, and setting mine eyes upon thee only, I may so go on forwards in thy ways, as by nothing I be hindered, but rather furthered; so that all my doings may tend to thy glory. Shew me thy ways, O Lord, and teach me thy paths¹.

¹ Ps. xxv.

OCCASIONS TO MEDITATE.

CONSIDER how vainly the most part of men be occupied, how many ways they trouble and encumber themselves, thereby much alienating their minds from the knowledge and cogitation of that which they should most esteem, and so become a let and an offence to others. As in going abroad you will see that your apparel be seemly in the sight of men, so see how seemly you appear in the sight of God.

When you are going any journey, pray :

THIS our life is a pilgrimage: from the Lord we came, and to the Lord we make our journey; howbeit through thievish places and painful, yea, perilous ways, which our cruel enemies have and do prepare for us, being now more than stark blind by reason of sin. O Christ, which art a most true loadsman and guide, and also most expert, faithful, and friendly, do thou put out thine hand, open mine eyes, make thy highway known unto me, which thou didst first enter into, out of this corruptible life, and hast prepared the same for us to immortality. Thou art the way; lead us unto the Father by thyself, that all we may be one with Him, as thou and He together be one. Shew me the way that I should walk in; for I lift up my soul unto thee².

² Ps. cxliii.

Or pray thus :

MERCIFUL Father, thou art wont to send to thy servants and men of simple hearts thine angels to be their keepers, and as it were guides, as elder brethren to watch upon thy weak children. So didst thou to young Tobias, to Jacob, to Abraham's servant, to Joshua, &c. O good God, though we be much unlike unto them (so many are our sins), yet for thine own goodness' sake send thine holy angels to pitch their tents about us ; to hide us and defend us from Satan and his slaves ; to carry us in their hands, that we come not into further danger than thou wilt deliver us out of, for thine own sake.

His angels are ministers for them that be heirs of salvation¹.

Satan sleepeth not, but seeketh always to destroy us.

OCCASIONS TO MEDITATE.

THINK something, how we are strangers from our country, from our home, from our original, I mean from God. Again, think upon your madness, that do linger and loiter so gladly in this your journey and pilgrimage. Also, how foolish we are to fantasy things which we cannot carry with us, and to contemn conscience which will always be a companion to us, to our joy if it be good, but to our shame and sorrow if it be evil and corrupt. Finally, how unnatural we are that so little desire to be at our home, to be with our only Father, Master, fellows, and friends, &c.

¹ Hebr. i.

*When you are about to receive your meat,
pray thus:*

THIS is a wonderful mystery of thy work, O Maker and Governor of the world, that thou dost sustain the lives of men and beasts with these meats. Surely this power is neither in the bread nor food, but in thy will and word, by which word all things do live and have their beings. Again, how great a thing is it, that thou art able continually to give sustenance to so many creatures! This is spoken of by thy prophet in setting forth thy praises: All things look up to thee, and thou givest them meat in due season; thou openest thy hand, and fillest with thy blessing every living thing². These doubtless are wonderful works of thine almightiness. I therefore heartily pray thee, O most liberal Lord and faithful Father, that as thou by meat through thy word dost minister life to these our bodies, even so by the same word with thy grace do thou quicken our souls, that both in soul and body we may please thee, till this our mortal carcass shall put on immortality, and we shall need no more any further food, but thee only which then wilt be all in all.

Taste and see how good the Lord is³. Bless the Lord, O my soul, which feedeth and filleth thy mouth with good things⁴.

OCCASIONS TO MEDITATE.

THINK a little, how great God's power is that made us. Also, think how great his wisdom is to preserve us. But most of all, think how

² Ps. cxlv.

³ Ps. xxxiv.

⁴ Ps. ciii.

many things are given to our use; how wonderful it is to give us life, but most of all to propagate and advance to immortality the life of the soul by his only beck. Last of all, think that God by his providence for thy body would have thee to confirm thy faith of his providence likewise for thy soul.

In the mealtime pray:

O MOST liberal distributor of thy gifts, which givest us all kind of good things to use, thou being pure givest pure things; grant to us thy grace, that we misuse not these thy gracious gifts given to our use and profit. Let us not delight in these things, but let us delight in thee from whom they come, as necessary for us for a season till we come unto thee. Grant us to be conversant amongst thy gifts soberly, purely, temperately, holily, because thou art such a one; so shall not we turn that to the poison of our souls, which thou hast given for the medicine of our bodies; but using thy benefits thankfully, we shall find them profitable both to soul and body.

OCCASIONS TO MEDITATE.

THINK that the meats and drinks set before you are given to you to use and not to abuse. Think they are given to profit and not to hurt you. Think that they are not given to you alone, but unto others also by you. In eating and drinking, think that you do but feed the worms. Remember the poor prisoners, the sick, the afflicted, &c., as though you were in their case. Think upon the food of your soul, Christ's body

broken and his blood shed¹. Desire the meat that lasteth for ever : labour for it. Christ's meat was to do his Father's will².

After your meat pray thus :

BY corporal meats thou dost sustain our corporal daily life, being ready otherwise to perish, the which surely is a great work ; but yet this is much greater, more profitable, and more holy, that thy grace, O Jesu Christ, doth preserve us from the death of the soul. For this life we ought much to thank thee ; and because thou dost prolong it with thy good gifts, we most heartily praise thee. Howbeit, this life is but the way to eternal life, which we beseech thee for thy death's sake that thou wilt give us ; and so shall we not only give thee (as we may) thanks for a time for temporal things, but also eternal thanks for eternal things. O grant to us these our desires for thy mercies' sake. Amen.

OCCASIONS TO MEDITATE.

THINK now that God hath given thee this his blessing of meat, &c., and thereto time that thou mightest, as repent, so seek his glory and the commodity of thy brethren ; therefore go thereabouts. But first pray for grace well to begin. And again, consider how thou hast been partaker of other men's labours, as of the husbandman's, the miller's, the baker's, the brewer's, the butcher's, the cook's, &c. See therefore that thou be not a drone-bee, but rather such a one as may

¹ John vi.

² John iv.

help the hive. If God have thus fed thy body, which He loveth not but for thy soul's sake, how can it be then but that He will be much more ready to feed thy soul? Therefore take a courage to thee, and go to him for grace accordingly.

COGITATIONS FOR ABOUT THE MID-DAY
TIME.

AS thy body is now compassed on every side with light, so see that thy mind may be also. As God giveth thee thus plentifully this corporal light, so pray him that He will give thee the spiritual light. Think that, as the sun is now most clear, so shall our bodies be in the day of judgment. As now the sun is come to the highest, and therefore will begin to draw downward; so is there nothing in the world so perfect and glorious, which when it is at the full, will not decrease and so wear away.

When you come home again, pray:

THERE is nothing, O Lord, more like to thy holy nature than a quiet mind. Thou hast called us out of the troublesome disquietness of the world, into that thy quiet rest and peace which the world cannot give, being such a peace as passeth all men's understanding. Houses are ordained for us, that thereby we might be defended from the injury of weather, from the cruelty of beasts, from disquietness of people, and rest from the toils of the world. O gracious Father, grant that through thy great mercy my body may enter into this house from outward actions, but so that it may become buxom and

obedient to the soul, and make no resistance against the same, that in soul and body I may have a godly quietness and peace to praise thy holy name. Amen.

Peace be to this house and to all that dwell in the same¹.

OCCASIONS TO MEDITATE.

THINK what a return, and how merry a return, it will be to come to our eternal, most quiet, and most happy home: then will all grief and sorrow cease. Whatsoever here is pleasant and joyful, the same is nothing but a very shadow in comparison of that which is to come.

At the sun going down pray:

HOW unhappy are they, O Lord, on whom thy sun goeth down and giveth no light; I mean thy grace, which is always clear as the mid-day. Dark night unto them is the mid-day, which depart from thee: in thee is never night, but always daylight most clear. This corporal sun hath his courses, now up, now down; but thou, dear Lord, if we do love thee, art always one. O that this block and vail of sin were taken away from me, that there might be always clear day in my mind!

OCCASIONS TO MEDITATE.

THINK, that as we are not sorry when the sun goeth down, because we know it will rise again; even so we should not sorrow for death,

¹ Matt. x.

wherethrough the soul and body do part asunder, for they shall eftsoons return and come together again. So long as the sun is up, wild beasts keep their dens, foxes their burrows, owls their holes, &c.; but when the sun is down, then come they abroad. So wicked men and hypocrites keep their dens in the time of the gospel; but it being taken away, then swarm they out of their holes like bees, as this day doth teach¹.

When the candles be light, pray thus:

MOST thick and dark clouds do cover our minds, except thy light, O Lord, do drive them away. Thy sun, O most wise Worker, is as it were a firebrand to this world: thy wisdom, whereby light cometh both to soul and body, is a firebrand to the spiritual world. After day when the night cometh, thou hast given for the remedy of darkness a candle. After sin, for the remedy of ignorance, thou hast given thy doctrine which thy dear Son hath brought unto us. O thou that art the Author and Master of all truth, and art the true Light, make us to see by both the lights, so that the dimness of our minds may be driven clean away. Lift thou up the light of thy countenance upon us, and send joy and gladness into our hearts². Thy word is a lantern to my feet, and a light unto my paths.

OCCASIONS TO MEDITATE.

THINK that the knowledge and understanding which God hath given unto us by the candle-light, (whereby we see those things in this night

¹ This is meant of the bloody time of Q. Mary. ² Psal. iv.

of our bodies which are expedient for us,) maketh us to wish much more for this doctrine of God, and when we get it, the more to esteem it and diligently embrace it. Again, that as all would be horror without candles, so there is nothing but mere confusion where God's word taketh not place.

When you make yourself unready, pray :

THIS our life and weak knit body by reason of sin by little and little shall be dissolved, and so shall be restored to the earth from whence it was taken : then will be an end of this vanity, which by our foolishness we have wrought to ourselves. O most meek Father, so do thou untie and loose me (for thou hast knit me together), that I may perceive myself to be loosed and dissolved, and so may remember both of whom I was made, and also whither I go, lest I be had unprepared unto thy tribunal and judgment-seat.

Put off the old man with his lusts and concupiscence³.

Be content with Joseph to put off thy prison apparel, that thou mayest put on new⁴.

OCCASIONS TO MEDITATE.

THINK that we do willingly put off our garments, which in the morning we shall put on again ; and therefore, in that after the night of this world we shall receive on our bodies again, let us not unwillingly put them off, when God by death shall call us.

³ Coloss. iii. Ephes. iv.

⁴ Gen. xli.

When you enter into your bed, pray:

THE day now ended, men give themselves to rest in the night; and so, this life finished, we shall rest in death. Nothing is more like this life than every day; nothing more like death than sleep; nothing more like to our grave than our bed. O Lord, our keeper and defender, grant that I now laying me down to rest, being unable to keep myself, may be preserved from the crafts and assaults of the wicked enemy; and grant further, that when I have run the race of this life, thou wouldst of thy mercy call me unto thee, that I may live and watch with thee for evermore. And now, gracious God, give me to take my rest in thee, and bring to pass that thy goodness may be, even in sleep, before mine eyes; that sleeping I be not absent from thee, but may have my dreams to draw me unto thee, and so both soul and body may be kept pure and holy for ever.

I will lay me down in peace and take my rest¹.

OCCASIONS TO MEDITATE.

THINK that, as this troublesome day is now past, and night come, and so rest, quietness, and pleasant sleep, which maketh most excellent princes and poor wretches alike; even so after the tumults, troubles, temptations, and tempests of this life, they that believe in Christ have prepared for them an haven and rest most pleasant and joyful. As you are not afraid to enter into your bed, and to dispose yourself to sleep, so be not afraid to die, but rather cheerfully prepare yourself there-

¹ Psal. iv.

unto. Think, that now you are nearer your end by one day's journey than you were in the morning.

When you feel sleep to be coming, pray :

O LORD Jesus Christ, my watchman and keeper, take me to thy care: grant that my body sleeping, my mind may watch in thee, and be made merry by some sight of that celestial and heavenly life, wherein thou art the King and Prince, together with the Father and the Holy Ghost, where thy angels and holy souls be most happy citizens.

Oh purify my soul, keep
clean my body; that in
both I may please
thee sleeping
and waking
for ever.

Amen.

A FORM OF PRAYER

MEET FOR OUR STATE AND TIME, TO MOVE US TO TRUE
REPENTANCE, AND TO TURN AWAY GOD'S SHARP
SCOURGES YET THREATENED AGAINST US.

O ALMIGHTY and everliving Lord God, the dear Father of our Saviour Jesus Christ, which hast made heaven and earth, the sea, and all that therein is, which art the only ruler and governor, conservor and keeper of all things, together with thy dearly beloved Son Christ Jesus our Lord, and with thy Holy Ghost the Comforter: O holy, righteous, and wise: O strong, terrible, mighty and fearful Lord God and Judge of all men: O exorable, patient, and most gracious Father, whose eyes are upon the ways of all men, and are so clean that they cannot abide impiety: thou searchest the hearts and triest the very thoughts and reins of all men: thou hatest sin and abhorrest iniquity: for sin's sake thou hast grievously punished mankind, thy most dear creature, as thou hast declared, by the penalty of death laid upon all the children of Adam; by the casting out of Adam and his offspring forth of paradise; by the cursing of the earth; by the drowning of the world; by the burning up of Sodom and Gomorrah; by the hardening the heart of Pharaoh, so that no miracle could convert him; by the drowning of him and his people with him in the Red Sea; by the overthrowing of the Israelites in the wilderness, so that of six hundred thousand there was but two that entered into the land of promise; by rejecting king Saul; by the great punishments upon thy servant David, notwithstanding his hearty repentance; by grievously afflicting Salomon in himself

and in his posterity ; by the captivity of the ten tribes, and by the thralldom of the Jews, wherein until this present day they continue a notable spectacle of thy wrath to the world against and for sin. But of all spectacles of thy anger against sin, the greatest and most notable is the death and bloody passion of thy dearly beloved Son Jesus Christ. Great is thine anger against sin, when in heaven and earth nothing could be found which might appease thy wrath, save the bloodshedding of thine only and most dearly-beloved Son, in whom was and is all thy delight. Great is the sore of sin that needed such a salve ; mighty was the malady that needed such a medicine. If in Christ, in whom was no sin, thy wrath was so fierce for our sin, that he was constrained to cry, My God, my God, why hast thou forsaken me ? how great and importable then is thine anger against us which are nothing but sinful ! Thy children, through the contemplation of thine anger against sin, set forth most evidently in the death of Christ, do tremble and are afraid, lamenting themselves upon him, and heartily crying for mercy ; whereas the wicked are altogether careless and contemptuous, nothing lamenting their iniquities, or crying to thee heartily for mercy and pardon ; amongst whom we are rather to be placed, than amongst thy children, for that we are so shameless for our sin, and careless for thy wrath, heaping daily sin upon sin, so that the measure hath overflowed and ascended up to heaven, and brought thy heavy plagues upon us, which are but earnest for greater to ensue : therefore to us pertaineth shame, and nothing else is due but confusion. What shall we do ? What shall we say ? Who can give us penitent hearts ?

Who can open our lips, that our mouths might make acceptable confession unto thee? Alas! of ourselves we cannot think any good, much less wish it, and least of all do it. As for angels or any other creatures, they have nothing but that which they have received, and they are made to minister unto us; so that where it passeth the power of the master, the minister must needs want.

Alas, then, what shall we do? Thou art holy, and we unholy; thou art good, and we nothing but evil; thou art pure, we altogether impure; thou art light, and we most dark darkness: how then can there be any agreement betwixt us? O what now may we do? Despair? No; for thou art God, and therefore good; thou art merciful, and therefore thou forgivest sins; with thee is mercy and propitiation, and therefore thou art worshipped. When Adam had sinned, thou gavest him mercy before he desired it: and wilt thou deny us mercy, which now desire the same? Adam excused his fault and accused thee, but we accuse ourselves and excuse thee; and shall we be sent empty away? Noah found favour when thy fury abounded, and shall we seeking grace be frustrate? Abraham was pulled out of idolatry, when the world was drowned therein; and art thou his God only? Israel in captivity in Egypt was graciously visited and delivered; and, dear God, the same good Lord, shall we always be forgotten? How often in the wilderness didst thou defer and spare thy plagues at the request of Moses, when the people themselves made no petition to thee; and seeing we not only now make our petitions unto thee through thy goodness, but also have a mediator for us far above Moses, even Jesus Christ, shall we (I say), dear Lord, depart ashamed? So

soon as David said, I have sinned, thou didst forthwith answer him that he should not die, thou hadst taken away his sins; and, gracious God, even the self-same God, shall not we which now with David gladly confess that we have sinned, shall not we (I say) hear by thy good Spirit that our sins be pardoned? O grant that with Manasses we may find favour and mercy. Remember that thou hast not spared thine own only dear Son Jesus Christ, but given him to die for our sins, to rise for our righteousness, to ascend for our possession taking in heaven, and to appear before thee for us for ever a high priest after the order of Melchisedec, that through him we might have free access to come to thy throne, now rather of grace than of justice. Remember that thou by him hast bidden ask, and promised that we should receive, saying, Ask, and ye shall have; seek, and ye shall find; knock, and it shall be opened unto you. O dear God, and most meek and merciful Father, we heartily beseech thee to be merciful unto us for this thy Christ's sake, for his death's sake, for thy promise, truth, and mercies' sake. Have mercy upon us; pardon and forgive us all our sins, iniquities, and trespasses, whatsoever we have committed against thee in thought, word, or deed, at any time hitherto, by any means. Though we be poor, yet our Christ is rich; though we be sinners, yet He is righteous; though we be fools, yet is He wise; though we be impure, yet He is pure and holy: for his sake therefore be merciful to us. Call to mind how thou hast promised that thou wilt pour out of thy clean waters, and wash us from our filth, and cleanse us from our evils. Forget not that thou hast promised to take from us our stony hearts, and dost promise to give us

soft hearts, new hearts, and to put into the midst of us right spirits. Remember thy covenant; namely that thou wilt be our God, and we shall be thy people; that thou wilt put out of thy memory for ever all our unrighteousness, and write in our minds and hearts thy law and testimonies. Remember that thou dost straitly charge us to have none other gods but thee, saying, that thou art the Lord our God. O then declare the same to us all, we heartily now beseech thee: forgive us our sins, forget our iniquities, cleanse us from our filthiness, wash us from our wickedness, pour out thy holy Spirit upon us; take from us our hard hearts, our stony hearts, our impenitent hearts, our distrusting and doubtful hearts, our carnal, our secure, our idle hearts, our impure, malicious, arrogant, envious, wrathful, impatient, covetous, hypocritical, and epicurial hearts; and in place thereof give us new hearts, soft hearts, faithful hearts, merciful hearts, loving, obedient, chaste, pure, holy, righteous, true, simple, lowly, and patient hearts, to fear thee, to love thee, to trust in thee for ever. Write thy law in our hearts, grave it in our minds, we heartily beseech thee. Give us the Spirit of prayer, make us diligent and happy in the works of our vocation; take into thy custody and governance for ever our souls and bodies, our lives and all that ever we have. Tempt us never further than thou wilt make us able to bear; and whatsoever thou knowest we have need of in soul or body, dear God and gracious Father, vouchsafe to give us the same in thy good time, and always as thy children guide us, so that our life may please thee, and our deaths praise thee, through Jesus Christ our Lord; for whose sake we heartily pray thee to grant

these things thus asked, and all other things necessary for soul and body, not only to us, but to all others also for whom thou wouldest that we should pray, specially for thy children that be in thralldom, in exile, in prison, misery, heaviness, poverty, sickness. Be merciful to all the whole realm of England, and grant us all true repentance, and turn from us the evils that we so wickedly have deserved. Pardon our enemies, persecutors, and slanderers; and, if it be thy pleasure, turn their hearts. Be merciful unto our parents, brethren and sisters, friends, kinsfolks and families, neighbours, and such as by any means thou hast coupled and linked unto us by love or otherwise; and unto us poor sinners, here gathered together in thy holy name, grant thy blessing and holy Spirit to sanctify us, and dwell in us as thy dear children, to keep us this day and for ever from all evil, to thy eternal glory and our everlasting comfort, and the profit of thy church; which mercifully maintain, cherish, and comfort; strengthening them that stand so that they never fall, lifting up them that be fallen, and keep us from falling from thy truth; through the merits of thy dearly-beloved Son Jesus Christ, our only Saviour, which liveth and reigneth with thee and the Holy Ghost, to whom be all praise and honour, both now and for ever.
Amen.

ANOTHER PRAYER

MEET FOR THIS PRESENT TIME, THAT GOD WOULD
TURN AWAY HIS PLAGUES HANGING OVER
US FOR OUR SINS.

O LORD God, strong and mighty, great and fearful, which dwellest in the heavens and workest great wonders, we, thy miserable children here upon earth, do most humbly beseech thee to be merciful unto us, to pardon our offences, and forgive us all our sins. O Lord, enter not into judgment with thy servants; for if thou do, there shall no flesh be saved in thy sight. We confess and acknowledge, O Lord, that it is our sins which hath moved thee to wrath, and to shew such fearful tokens of thy displeasure towards us in these our days; first with fire from heaven, betokening thy hot burning indignation and wrathful displeasure for sin which aboundeth at this day, and then with such horrible and monstrous shapes against nature, as was never seen here in our days, nor in no time before us, which do betoken to us none other thing, but thy plagues to come upon us for our degenerate and monstrous life and conversation; and now, last of all, by great mortality, plague and pestilence, thou hast terribly threatened us, fatherly warned us, and mercifully called us to repentance. The axe is set to the root of the tree, and if we be not as rotten members without all sense and feeling, we may perceive our fearful destruction and desolation to be at hand, (unless we speedily repent and turn to thee,) because we have been so long taught out of thy most holy and sacred word, and yet no fruits of repentance or christian life will appear.

Woe and alas to these our days, that neither

preaching by word most comfortable, nor preaching by fire most terrible, nor preaching by monsters most strange and ugly, neither yet by plagues and pestilence most horrible, will stir up our stony hearts, and awake us from our sins!

We fear, O Lord, that the Turks with all the rest of the unbelieving will condemn us in the last day: which if they had been so long instructed by the comfortable preaching of thy word and sweet promises of thy gospel, or seen the wonders which we have seen, no doubt their righteousness would have shined at this day, to our great shame and confusion. Thou hast no less warned us, O Lord, of thy fearful displeasure and heavy plagues at hand for our great wickedness, than thou didst the Israelites of that horrible destruction which came upon them; whom thou first in mercy didst call to repentance by the preaching of thy word, but when no warning would serve, thou didst send them monstrous and fearful signs and tokens, to declare that thy visitation was not far off. But they, like unto us at this day, did always interpret these things after the imagination of their own vain hearts, promising to themselves peace, when destruction was over their heads.

Which things when we do call to mind (forasmuch as they are written for our learning, example, and warning), it maketh us to tremble and quake for fear of thy just judgments. For if thou hast thus dealt with thine own dear and chosen children, in token of thy great wrath against sin, what shall we look for, who do no less deserve thy fearful scourge, (and of mercy it is that thou dost thus long forbear us,) but live as though there were no God at all to be revenged upon our sins? It maketh us to fear and cry inwardly in our souls:

Come, Lord Jesu, holy and true in all thy doings¹, and shorten our days; bring this our pilgrimage to an end, suffer us not to heap sin upon sin unto the day of vengeance, lest we be caught up amongst the number of the wicked and reprobate, which shall never see thy loving countenance. It maketh us to cry to thee, O Lord, Let thy kingdom come and end this our sinful life, wherein we do nothing but provoke thee to wrath. Correct us not, O Lord, in thine indignation, neither chasten us in thine heavy displeasure²: and though to us belongeth nothing but shame and confusion, though our offences have deserved to be visited with the rod, and our sins with scourges³, yet in mercy, Lord, and with fatherly correction, chasten us, and thy lovingkindness take not away from us.

To thee we flee for succour, under the wings of thy mercy shall be our refuge, until thou turn thy wrathful countenance from us⁴. We know that thy mercy is above all thy works⁵, and even as great as thyself. Therefore will we say with holy Job, Though thou kill us, yet will we put our trust in thee⁶.

Thou camest to comfort and pluck out of the dungeon of hell such wretches as we are. Thou art the good Samaritan, that camest to heal our deadly wounds⁷: thou art that good Physician, that camest to cure our mortal infirmities: thou art the good Shepherd, that camest to seek us wandering and lost sheep, and to bring us to thy fold again⁸: and more than that, thou art our brother, flesh of our flesh, and bone of our bones⁹, which hast

¹ Rev. xxii.⁴ Ps. lvii.⁷ Luke x.² Ps. vi.⁵ Ecclus. ii.⁸ Luke xv.³ Ps. lxxxix.⁶ Job xiii.⁹ Ephes. v.

tasted of our infirmities, felt our temptations, and borne the burden of our sins¹⁰: therefore at thy hands we look for mercy against the day of vengeance. And though thou punish us, yet our hope is and ever shall be, that thy rod shall no further touch us than shall make to thy glory, our commodity, and the strengthening and increase of our faith.

Let this thy preaching sundry ways, O Lord, be sufficient for our warning, and grant that we may speedily and from the bottom of our hearts repent, endeavour to do thy righteous and blessed will revealed in thy word, and frame our lives according to the same; that we may here live in thy fear all the days of our life, and after this our sinful course is ended, may dwell with thee in thy blessed kingdom, through the death and merits of Jesus Christ, our only Redeemer. So be it.

A PRAYER TO GOD THE FATHER,
FOR THE TRUE KNOWLEDGE OF THE MYSTERY OF
OUR REDEMPTION IN CHRIST.

O ALMIGHTY God and Father of our Lord Jesus Christ, and by him also our Father, the Father of all mercy and God of all consolation, have mercy upon us and hear our prayers. We most humbly beseech thee for thy dear Son Jesus Christ's sake, his merits and cruel death, which He suffered to deliver us from eternal death and the power of darkness, send into our hearts thy Spirit of truth, to work in us a true, lively, and stedfast faith, that the clear light and brightness of thy gospel, the glory of Christ, may shine unto

¹⁰ Isai. liii.

us and lighten our minds, that we may learn and understand the wonderful and unspeakable riches of the mystery of our redemption in Christ and by Christ. O Father of glory, give unto us the Spirit of wisdom, and bring us unto the true knowledge of this thy beloved Son Jesus Christ, and the knowledge of thyself. Open and lighten the eyes of our minds and understanding, that we may know what the hope is whereunto thou hast called us, and how rich the glory of thine inheritance is upon thy saints, and the exceeding greatness of thy power towards us¹; that by true faith, by understanding and knowledge of thine eternal wisdom, (which is Jesus Christ,) we may be indeed, as we are called, true Christians and unfeigned professors of thy holy name, to worship thee in spirit and truth, and to set forth the glory of thy grace given unto us in Christ Jesus our Lord. Amen.

O dear Father, write in our hearts love to thy law, hate to all sin, thankfulness of heart, and continual heat of thy holy Spirit, for thy Son Jesus Christ's sake: to whom, with thee and thy holy Spirit, be all honour, majesty, glory, thanks, rule, empire, and dominion, for evermore.

A FORM OF THANKSGIVING

FOR OUR REDEMPTION, AND PRAYER FOR STRENGTH
AND INCREASE OF FAITH.

Lord, increase our faith. Luke xvii.

ETERNAL praise and thanks be given unto thee, dear God and Father of our Lord Jesus Christ, which hast blessed us with all spiritual

¹ Ephes. i.

blessing in heavenly things by Christ, in that thou hast chosen us in Him before the foundation of the world was laid, that we should be without blame before thee through Him; by whom we have redemption through his blood, even the forgiveness of our sins: in whom, after we heard the word of truth, the gospel of our salvation, wherein we believed, we were sealed with the holy Spirit of promise, which is the earnest of our inheritance²; which Spirit hath and doth bear witness unto our spirits that we are thy children, and therefore crieth in our hearts, Abba, Father³. And thus, most gracious Father, when thou hast once given the earnest-penny of our salvation into our hearts, thou dost not repent of thy gift and calling, neither wilt thou at any time break thy covenant of grace and mercy in Christ thy Son's merits, confirmed in us by that seal and love-token. For what though we be weak in our belief? shall our unbelief make thy promise of no effect⁴? No, thou wilt always be found true, but all men be liars. And yet, Lord, thou dost most graciously behold and accept, be it never so little a spark of faith. We say, therefore, and cry unto thee with one that wept and said, I believe, Lord, help my unbelief⁵. Yea, that little, be it never so little, is thy mere gift also. The which as thou hast begun, so, most merciful Lord, increase the same more and more to the peace and comfort of our conscience and the glory of thy name, through Jesus Christ.

Amen.

² Ephes. i.³ Rom. viii.⁴ Rom. iii.⁵ Mark ix.

A PRAYER TO BE SAID BEFORE THE
RECEIVING OF THE COMMUNION.

O FATHER of mercy, and God of all consolation, seeing all creatures do acknowledge and confess thee to be their Governor and Lord, it becometh us, the workmanship of thine own hands, at all times to reverence and magnify thy godly Majesty. First, for that thou hast created us to thine own image and similitude¹, but chiefly because thou hast delivered us from that everlasting death and damnation into the which Satan drew mankind by the means of sin²; from the bondage whereof neither man nor angel was able to make us free; but thou, O Lord, rich in mercy, and infinite in goodness, hast provided our redemption to stand in thine only and well-beloved Son, whom of very love thou didst give to be made man like unto us in all things, sin excepted, that in his body He might receive the punishment of our transgression, by his death to make satisfaction to thy justice, and by his resurrection to destroy him that was author of death, and so to bring again life to the world, from which the whole offspring of Adam was most justly exiled³.

O Lord, we acknowledge that no creature was able to comprehend the length and breadth, the deepness and height, of that thy most excellent love, which moved thee to shew mercy where none was deserved, to promise and give life where death had gotten victory, to receive us into thy grace

¹ Gen. i. ² Ephes. ii. Gal. i. Gen. iii. ³ Acts iv.
Hebr. i. Rev. v. John iii. Hebr. viii. iv. 1 Peter ii.
Isai. xl. l. l. Matt. iii. xvii. Jerem. xxxi. Hebr. viii.
Rom. v. Hebr. ii. John vi. Gen. iii. Rom. v. Ephes. iii.

when we could do nothing but rebel against thy majesty. O Lord, the blind dulness of our corrupt nature will not suffer us sufficiently to weigh these thy most ample benefits: yet, nevertheless, at the commandment of Jesus Christ our Lord, we present ourselves to this his table, which He hath left to be used in remembrance of his death until his coming again, to declare and witness before the world, that by Him alone we have received liberty and life; that by Him alone thou dost acknowledge us to be thy children and heirs; that by Him alone we have entrance to the throne of thy grace; that by Him alone we are possessed in our spiritual kingdom, to eat and drink at his table, with whom we have our conversation presently in heaven, and by whom our bodies shall be raised up again from the dust, and shall be placed with Him in that endless joy, which thou, O Father of mercy, hast prepared for thine elect, before the foundation of the world was laid⁴. And these most inestimable benefits we acknowledge and confess to have received of thy free mercy and grace, by thine only beloved Son Jesus Christ⁵.

For the which, therefore, we thy congregation, moved by thy holy Spirit, render to thee all thanks, praise, and glory, for ever and ever⁶.

⁴ Ephes. ii. John vi. xvii. Ephes. ii. Gen. vi.
 Rom. iii. Isai. lxiv. Ps. v. xii. Rom. vii. Matt. xvi.
 1 Cor. ii. Luke xi. Mark x. Matt. xxvi. Luke xxii.
 1 Cor. xi. John viii. Galat. v. Rom. viii. 1 Peter i.
 Ephes. v. ii. Heb. iv. Rom. iii. Matt. xxv. John xiv.
 Luke xii. xxii. Rev. ii. Phil. iii. Ephes. ii. i. Rev. xiii.
⁶ Rom. iii. Ephes. ii. Titus iii. ⁶ Rom. viii.

A THANKSGIVING AFTER THE RECEIVING OF THE COMMUNION.

MOST merciful Father, we render unto thee all praise, thanks, honour, and glory, for that it hath pleased thee of thy great mercies to grant unto us miserable sinners so excellent a gift and treasure as to receive us into the fellowship and company of thy dear Son, Jesus Christ our Lord¹, whom thou hast delivered to death for us², and hast given Him unto us as a necessary food and nourishment unto everlasting life³. And now we beseech thee also, O heavenly Father, to grant us this request, that thou never suffer us to become so unkind as to forget so worthy benefits, but rather imprint and fasten them sure in our hearts, that we may grow and increase daily more and more in true faith⁴, which continually is exercised in all manner of good works⁵; and so much the rather, O Lord, confirm us in these perilous days and rages of Satan, that we may constantly stand and continue in the confession of the same, to the advancement of thy glory, which art God over all things blessed for ever⁶. So be it.

A PRAYER FOR TRUE MORTIFICATION.

O GOD my creator, preserver, and everlasting defender, where first in my creation I was made like unto thine own likeness; the devil, alas! hath since by Adam's fall made me ugly, monstrous, and like evil-favoured to himself. For what are now, Lord, mine earthly members but, as thine

¹ 1 Cor. x.

² Rom. iv.

³ John vi.

⁴ Luke xvii.

⁵ Gal. v.

⁶ 1 Tim. iv. Ephes. v. 2 Peter iii. Matt. v.

1 Peter ii.

apostle writeth, adultery, whoredom, uncleanness, unnatural lusts, evil concupiscence, covetousness, (which is the worshipping of idols), and such other, for the which thy wrath is wont to come upon the children of unbelief⁷? Nevertheless, Lord, of thy great mercy and goodness, against this very great mischief a much greater remedy thy fatherly providence hath ordained: for thou hast sent Jesus Christ, thy dear and only natural Son, into this world, the vale of miseries, to loose the works of the devil, and to take away my sins⁸. Therefore Satan hath now nothing to brag of; for through Christ all that believe in thee, and so become thy children, do overcome the world, the flesh, and the devil⁹. And this is the victory which overcometh them all, even our faith¹⁰: that faith, I mean, which is persuaded that whosoever believeth in Christ shall not perish, but have everlasting life¹¹: that faith which believeth the testimony to be true which thou, God the Father, dost testify of thy Son, so making thee no liar; and this is that testimony, that thou hast given us eternal life¹²: that faith which believeth that thou, Father, who raisedst up Christ from death, shalt also quicken our mortal bodies through thy holy Spirit dwelling in us¹³: that faith which believeth it to be true which thy Son Christ affirmed with a double oath, saying, Verily, verily, I say unto you, he that believeth in me, the works that I do, the same shall he do, and greater works than these shall he do, because I go unto my Father¹⁴: and, finally, that faith which believeth that now Christ

⁷ Coloss. iii.

¹⁰ 1 John v.

¹³ Rom. viii.

⁸ 1 John iii.

¹¹ John iii.

¹⁴ John xiv.

⁹ 1 John v.

¹² 1 John v.

hath been lift up on the cross, He shall draw all things unto Him¹: this faith, I say, is the victory which overcometh our enemies, the devil, the world, and our flesh. Thou, therefore, Lord, Father, which hast promised to give whatsoever I shall ask in thy dear Son Jesus' name, for thy great mercy and infallible truth's sake, do now in me the things that He came for²: loose in me the works of the devil, and take away my sins, I beseech thee³: make stedfast my faith and confidence in thy promised mercies and merciful promises; so that I, assuredly believing in thee, may have, as thou promisest, everlasting life⁴; and making thee, dear God, no liar, may believe, feel, and know in my heart and conscience, that the same everlasting life is thy mere and free gift unto me, yea, already of thy great goodness undoubtedly given me, being now translated from death to life. Of a thankfulness whereof, Lord, cause me now daily to mortify my earthly members. Yea, dear Father, sith thy Spirit which raised up Christ from death dwelleth within me⁵, do thou, who raisedst Christ from death, quicken my mortal body, through thy Spirit so dwelling in me, I beseech thee. Yea, Lord Jesu, according to thy promise, because thou art now gone to thy Father, make me work this wonderful great work that thou speakest of⁶: I mean, make me, being of myself but a lump of sin and a monster most ugly, as the vices whereon the members of my earthly body are above declared to be compact do prove⁷; make me, I say, yet through thy grace to hate, abhor, flee, and subdue all adultery,

¹ John xii.² John xiv.³ 1 John iii.⁴ John iii.⁵ Rom. viii.⁶ John xiv.⁷ Coloss. iii.

whoredom, uncleanness, unnatural lusts, evil concupiscence, inordinate desires, wantonness, tenderness, delicateness, idleness, drunkenness, gluttony, slothfulness, distrust, despair, ignorance, weakness, wilfulness, idolatry, superstition, hypocrisy, heresy, error, sects, variance, strife, wrath, envy, slanders, lying, swearing, cursing, vain-glory, pride, covetousness, theft, deceit, flattery, and whatsoever else, Lord, fighteth or rebelleth against thy holy Spirit: and then, Lord, Father, I will boast and make vaunt against mine enemy the devil, that I have done greater works than thy dear Son Jesus did, at what time He spake these words among the Jews⁸, because albeit He vanquished Satan, yet inasmuch as He himself was utterly without sin, the victory seemed the more easy. But I to vanquish Satan, being myself altogether sinful, yea, contrary to my most sinful nature to subdue sin, the devil, and mine own flesh, it seemeth a more victory and greater work than the other. For the which, nevertheless, I will, with all submission, acknowledge unto thy divine Majesty, that the whole victory, Lord, indeed is thine, and thy holy Spirit the beginner and finisher both of the will and work. Now, therefore, Lord Jesu, strengthen me with thy grace and might, that thou mayest by me, a most sinful wretch, draw all these my earthly members and horrible vices, before rehearsed, under my feet; that I may not only fight against them, but also subdue them, so that they may all turn to the best for me, as meet matter whereon I may exercise my faith⁹, pour forth hearty prayer, and give thee most hearty thanks for victory; whereby I may

⁸ John xiv.

⁹ Rom. viii.

learn and have experience that thou hast in me drawn all things unto thee¹, insomuch as thou thus, Lord, of thy divine power, drawest both the devil and the sin that dwelleth in me to set forth thy honour and glory; which thing, for thy mercies' sake, bring to pass, O God my creator, preserver, and everlasting defender.

A MEDITATION FOR THE EXERCISE OF
TRUE MORTIFICATION.

HE that will be ready in weighty matters to deny his own will, and to be obedient to the will of God, the same had need to accustom himself to deny his desires in matters of less weight, and to exercise mortification of his own will in trifles. For if that our affections by this daily custom be not (as it were) half slain, surely, surely, when the plunge shall come, we shall find the more to do. If we cannot watch with Christ one hour, as he saith to Peter, we undoubtedly can much less go to death with Him. Wherefore, that in great temptations we may be ready to say with Christ, Not my will, but thine be done—in that this commonly cometh not to pass but where the roots of our lusts by thy grace, dear Father, are almost rotten and rooted out by a daily denial of that they desire—I humbly beseech thee, for Christ's sake, to help me herein. First, pardon me my cherishing, and (as it were) watering of mine affections, obeying them in their devices and superfluous desires: wherethrough in that they have taken deep root, and are too lively in me, I, secondly, do beseech thee to pull them up by the

¹ John xii.

roots out of my heart, and so henceforth to order me, that I may continually accustom myself to weaken the principal root, that the by-roots and branches may lose all their power. Grant me, I beseech thee, that thy grace may daily mortify my concupiscence of pleasure in things; that is, of wealth, riches, glory, liberty, favour of men, meats, drinks, apparel, ease, yea, and life itself, that the horror and impatency of more grievous things may be weakened, and I made more patient in adversity. Whereunto I further desire and pray thy goodness, dear Father, that thou wilt add this, namely, that I may for ever become obedient and ready to do thy good will in all things, heartily and willingly to serve thee, and do whatsoever may please thee. For, doubtless, although we accustom ourselves in the pleasant things of this life to a mortification and denial of ourselves, yet we shall find enough to do when more bitter and weighty crosses come. For if thy Son, our Saviour, ever went to obey thy good will, prayed so heartily and often, *Not my will, but thy will be done*, whereby He declareth himself to be very man; how can it be but we, whose nature is corrupt, not only in nativity but in the rest of our whole life also, shall find both our hands full in great and grievous temptations, wholly to resign ourselves unto thee? Grant, therefore, dear Father, for thy Christ's sake*, to me, a most miserable wretch, thy grace and Spirit, to be effectual in me, that daily I may accustom myself to deny my will in more easy and pleasant things of this life, that when need shall be, I may

* From hence to the * on page 99 is from the Edition of 1570.

come unto thee with a resigned will, always steadfastly expecting thy mercy; and in the mean season, continually obeying thee with readiness and willingness, desiring whatsoever may most please thee, through Christ our Lord, who liveth with thee.

A MEDITATION

OF THE COMING OF CHRIST TO JUDGMENT, AND OF
THE REWARD BOTH OF THE FAITHFUL
AND UNFAITHFUL.

O LORD Jesus Christ, the Son of the ever-living God, by whom all things were made, are ruled, and governed; as of thy love for our redemption thou didst not disdain to be our mediator, and to take upon thee our nature in the womb of a virgin purely and without sin, by the operation of the holy Spirit, that both thou mightest in thine own person wonderfully beautify and exalt our nature, and work the same in us also, first abolishing the guiltiness of sin by remission, then sin itself by death, and last of all death by raising up again these our bodies, that they may be like to thine own glorious and immortal body, according to the power wherewith thou art able to subject all things unto thee; as, I say, of thy love for our redemption thou becamest man, and that most poor and afflicted upon earth, by the space of three and thirty years at the least, in most humility, and payedst the price of our ransom by thy most bitter death and passion, for the which I most heartily give thanks to thee: so of the same thy love towards us in thy good time thou wilt come again in the clouds of heaven, with power and great glory, with flam-

ing fire, with thousands of saints, with angels of thy power*, with a mighty cry, shout of an archangel, and blast of a trump, suddenly as the lightning which shineth from the east,¹ &c., when men think least, even as a thief in the night, when men be asleep, thou wilt so come, I say, thus suddenly, in the twinkling of an eye, all men that ever have been, be, and shall be, with women and children, appearing before thy tribunal judgment-seat, to render an account of all things which they have thought, spoken and done against thy law, openly, and before all angels, saints, and devils, and so to receive the just reward of thy vengeance, if that they have not repented and obeyed the gospel, and to depart from thee to the devil and his angels, and all the wicked which ever have been, be, or shall be, into hell-fire, which is unquenchable, and of pains intolerable, easeless, endless, hopeless, even from the face of thy glorious and mighty power. But if they have repented and believed thy gospel, if they be found watching with their lamps and oil in their hands, if they be found ready apparelled with the wedding garment of innocency; if they have not hardened their hearts and hoarded up their treasure of thy vengeance in the day of wrath to be revealed, but have used the time of grace, the acceptable time, the time of salvation, that is, the time of this life in the which thou stretchest out thy hand and spreadest thine arms, calling and crying unto us to come unto thee which art meek in heart and lowly, for thou wilt ease all that labour and are heavy laden; if they have visited the sick and prisoners, comforted the comfortless,

* See Note on page 97.

¹ Matt. xxiv.

fed the hungry, clothed the naked, lodged the harbourless; if they have not laden their hearts with gluttony and surfeiting and carefulness of this life; if they have not digged and hid their talent in the ground, doing no good therewith, but have been faithful to occupy thy gifts to thy glory, and here washen their garments in thy blood by hearty repenting them: then shall thy angels gather them together, not as the wicked, which shall be collected as fagots and cast into the fire, but as the good wheat that is gathered into thy barn; then shall they be caught up to meet thee in the clouds, then shall their corruptible body put on incorruption, then shall they be endued with immortality and glory, then shall they be with thee, and go whither thou goest; then shall they hear, Come, blessed of my Father, possess the kingdom prepared for you from the beginning, &c.; then shall they be set on seats of majesty judging the whole world; then shall they reign with thee for ever, then shall God be all in all with them and to them; then shall they enter and inherit heavenly Jerusalem, and the glorious restful land of Canaan, where is always day and never night, where is no manner of weeping, tears, infirmity, hunger, cold, sickness, envy, malice, nor sin, but always joy without sorrow, mirth without measure, pleasure without pain, heavenly harmony, most pleasant melody, saying and singing, Holy, holy, holy, Lord God of hosts, &c. Finally, the eye hath not seen, the ear hath not heard, neither hath it entered into the heart of man, that they shall then inherit and most surely enjoy, although here they be tormented, prisoned, burned, solicited of Satan, tempted of the flesh, and entangled with the world, wherethrough they are enforced to cry, Thy

kingdom come: Come, Lord Jesu, &c.¹: How amiable are thy tabernacles: Like as the hart desireth the water-brooks, &c.²: Now let thy servant depart in peace: I desire to be dissolved, and to be with Christ: We mourn in ourselves, waiting for the deliverance of our bodies, &c.³. O gracious Lord, when shall I find such mercy with thee, that I may repent, believe, hope, and look for these things, with the full fruition of those heavenly joys which thou hast prepared for all them that fear thee, and so rest with thee for evermore?

A MEDITATION CONCERNING THE LIFE
EVERLASTING,

THE PLACE WHERE IT IS, AND THE INCOMPARABLE
JOYS THEREOF.

THAT there is an everlasting life, none will deny but such as will deny God. For if he be true and just, (which he must needs be, or else he is not God,) then can there not be but an eternal life. That he hath both spoken it and promised it, in Matt. xxv. 1 Cor. xv. Heb. iv. xi. xiii. 1 Pet. i. it plainly appeareth, and elsewhere in very many places. So that to deny an everlasting life is to deny God, to deny Christ, and all that ever he did; also to deny all piety and religion; to condemn of foolishness all good men, martyrs, confessors, evangelists, prophets, patriarchs. Finally, the denial of eternal life is nothing else but a denial of the immortality of the soul, and so a plain making of man nothing better than beasts. If it be so, let us then eat and drink, for to-

¹ Rev. xxii.

² Ps. xlii.

³ Rom. viii.

morrow we shall die¹. Lord, preserve us from this Sadduceal and Epicureal impiety; and grant us for thy mercies' sake, dear God, that we may be assuredly persuaded that there is indeed an eternal life and bliss with thee for them that put their trust in thee: amongst whom account me for thy mercies' sake.

Again, this eternal life², and the place appointed for them that be thy servants, all men do grant to be with thee: albeit they do not think that because thou art everywhere, therefore eternal life is everywhere. For they by thy word do know that, inasmuch as no man can see thee and live, this eternal life and thy blessed presence is most pleasant, and had in fruition after in another world³, whereunto by corporal death they do depart, and are translated to a place above them, where thou dwellest in a light whereunto no man can approach⁴. Abraham's bosom, they read, was above, as the place for the wicked was alow and beneath. Elias was caught up into heaven⁵, and thy Son our dear Saviour prayed, that where He is those also might be which thou hadst given him, and might see his glory. Now He, dear Father, we learn by thy Spirit, was ascended and taken up in his very body into heaven, whither Stephen looked up and saw thy Christ standing on thy right hand, to whom he prayed, O Lord Jesu, receive my spirit⁶. Grant, I beseech thee, gracious God and Father, that I may have a clean heart more and more to see thee, and so in spirit to see and look often upon this place: whither bring me at the length in body also, I humbly pray thee.

¹ 1 Cor. xv.

² Where this eternal life is.

³ John iv.

⁴ 1 Tim. vi.

⁵ John xvii.

⁶ Acts vii.

Now, what a thing this everlasting life is, no man is able to conceive, much less able to utter: for the peace of God, which is eternal life, passeth all understanding. The eye hath not seen, the ear hath not heard, neither can man's heart conceive those things which thou, dear God, hast prepared for them that love thee⁷. Whatsoever therefore can be spoken or imagined of thy kingdom, of the clearness, joy, and felicity of the same, is nothing in comparison; as we may see by thy prophets, which (because they could not otherwise) under corporal things have shadowed the same: so that the confidence of eternal life, what a thing it is, can in no wise be told. Howbeit, somewhat we may be brought into some sight of it by earthly things to think on this sort⁸. If God hath given here so many things in a strange place, how many are the great good things that be at home! If in a prison are so many mercies, how many are they in the palace! If the wicked have so many benefits, what is the store prepared for thy servants, O Lord! If thy children find such comforts in the day of tears and mourning, what shall they find in the day of the marriage! If with beasts men being, have the use of so innumerable blessings, oh how many are the blessings which they shall enjoy with thy angels and with thee thyself, O dear God, when they shall see thee, and have the fruition of thee, in whom is fulness without loathing of all good and fair things; so that nothing can be more desired, and that for evermore!

This thy children do not so see as they now believe it: I say that even in their bodies they

⁷ 1 Cor. ii.

⁸ What knowledge may be had in this life of the life everlasting.

shall see it for ever, as Job said¹. They believe that they shall see thee, and their own eyes behold thee, when these our corporal eyes, our bodies being raised, shall do their duties. Such a knowledge of thee they believe to have, as shall not be only intellectual and by faith, as now it is; but even a full sight and fruition, yea, a conjunction and fellowship with thee. Now they see but in a glass; even in a dark speaking; but then they shall see face to face². For faith, though it be the substance of things hoped for, and a certain dark sight of thee, yet it may not be compared to the reward of faith, and glorious sight which we shall see in the life to come³, when faith and hope shall cease.

Now thy children know that they be thy sons, though it yet appear not what they shall be. We know, say they, that when our Christ, God and man, shall appear, then shall we be like unto Him, for we shall see Him even as He is⁴. Oh great prerogative, to see Christ as He is! which is not to be considered so much for the manhood, as for the Godhead itself: as Paul doth also write, that when all things are subject unto the Son, then shall He be subject unto thee, dear Father, also, that God may be all in all⁵. And therefore Christ our Saviour prayed for us, that we might know thee, the only true God: not that our Christ thy Son is not with thee the true co-equal and substantial God, but that we might know how that after the judgment such a mystery of his mediatorship shall not be in heaven as is now in earth. Then thou, blessed Trinity, God the Father, God the Son, and God the Holy Ghost, shalt be all in all: thou

¹ Job xix.⁴ 1 John iii.² 1 Cor. xiii.⁵ 1 Cor. xv.³ Heb. xi.

shalt be the end of our desires; thou shalt be looked *upon without end; thou shalt be loved without loathing; thou shalt be praised without weariness. Although loathsomeness be wont to follow fulness, yet our fulness in the contemplation of thy pleasures shall bring with it no kind at all of loathsomeness. Society of joys shall be in the beholding of thee. Pleasures are on thy right hand for ever. We shall be satisfied when we arise after thine image⁶, I mean in the resurrection.

O dear Father, shew thyself unto us, and we ask no more. Oh grant us with thy saints in everlasting life to praise with perpetual praises thy holy name. Happy then, and happy again were we, if that day were come that we might sing with thy angels, elders, and innumerable thousands, a new song, and say, Thou Christ Jesu, which wast slain, art worthy to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing⁷.

In this blessed life all kind of maladies, griefs, sorrows, and evils be far away, and all full of all kind of mirth, joy, and pleasure. Oh that we might see now a little with St. John that holy city, New Jerusalem, descending from heaven, prepared of God as a bride trimmed for her husband! Oh that we might now something hear the great voice speaking out of the throne, Behold, the tabernacle of God is with men, and He will dwell with them, and they shall be his people, and He shall be unto them their God: He will wipe away all tears from their eyes. and death shall be no more, nor weeping, nor crying, nor sorrow; for the former things are gone.

* From hence to the * on page 108 is from the Edition of 1570.

⁶ Ps. xvi. xvii.

⁷ Rev. v.

ANOTHER MEDITATION

OF THE BLESSED STATE AND FELICITY OF THE LIFE
TO COME.

THIS body is but a prison, wherein the soul is kept; and that verily not beautiful nor bright, but most foul and dark, disquiet, frail, and filled up with much vermin and venomous vipers, (I mean it concerning our affections,) standing in an air most unwholesome, and prospect most loathsome, if a man consider the excrements of it by the eyes, nose, mouth, ears, hands, feet, and all the other parts; so that no bocardo, no little ease, no dungeon, no bishops' prison, no gatehouse, no sink, no pit, may be compared in any point to be so evil a prison for the body, as the body is for and of the soul; wherethrough the children of God have been occasioned to cry and lament their long being in it. Oh, saith David, how long shall I lie in this prison? Oh wretch that I am! saith Paul, who shall deliver me out of this body of sin¹?—which is a heavy burden to the soul, as the wise man saith. And therefore the godly cry, Now let thy servant depart in peace². Oh that I were dissolved, and had put off this earthly and frail tabernacle! Take me unto thee, and bring my soul out of this prison, that it may give thanks unto thee, O Lord³. For so long as we be in this body, we cannot see the Lord; yea, it is as an heavy habitation, and depresseth down sore the spirit from the familiarity which it else should have with God.

This world and life is an exile, a vale of misery, a wilderness, of itself being void of all

¹ Rom. vii.

² Luke ii.

³ Ps. cxliii.

virtues and necessaries for eternal life, full of enemies, sorrows, sighings, sobbings, groanings, miseries, &c.; in danger to hunger, cold, heat, thirst, sores, sickness, temptations, trouble, death, and innumerable calamities; being momentary, short, unstable, and nothing but vain; and therefore is compared to a warfare, a woman's travail, a shadow, a smoke, a vapour, a word, a storm, a tempest, in the which God's people feel great molestations, griefs, and troubles, now of Satan himself, now of the world, now of their own flesh, and that so wonderfully, diversly, dangerously, and contrarily, that they are enforced to cry, O Lord, when shall we come and appear before thee? when shall this misery end? when shall we be delivered out of this vale of misery, out of this wilderness, out of these continual afflictions and most perilous seas?

But where thou art, Lord and dear Father of mercy, there is not only no prison, no dolours, no sorrow, no sighings, no tears, no sickness, no hunger, no heat, no cold, no pain, no temptations, no displeasure, no malice, no pride, no uncleanness, no contention, no torments, no horror, no sin, no filth, no stench, no dearth, no death, no weepings, no tears, no misery, no mischiefs; there is, I say, not only no such thing, or any evil, noisome, or displeasing thing; but all liberty, all light, all pleasantness, all joy, rejoicing, mirth, pleasure, health, wealth, riches, glory, power, treasure, honour, triumph, comfort, solace, love, unity, peace, concord, wisdom, virtue, melody, meekness, felicity, beatitude, and all that ever can be wished or desired, in most security, eternity, and perpetuity that may be thought, not only of man, but of angels and archangels, yea, above all thoughts. The eye hath not seen the like, the ear hath not

heard¹, nor no heart is able to conceive in any point any part of the blissful beatitude which is with thee, most dear Lord and Saviour, most gracious God and Comforter. Where thou art, O blessed God, the archangels, angels, thrones, powers, dominations, cherubins, seraphins, patriarchs, prophets, apostles, martyrs, virgins, confessors, and righteous spirits, cease not to sing night and day, Holy, holy, holy, Lord God of hosts²! Honour, majesty, glory, power, empire, and dominion be unto thee, O God the Creator, O Lord Jesu the Redeemer, O Holy Spirit the Comforter!

In recordation of this, Oh how thy children rejoice! how contemn they the pleasures of this world! how little esteem they any corporal grief or shame! how desire they to be with thee! How *amiable are thy tabernacles, O Lord God of hosts! say they: my soul hath a desire to enter into the courts of the Lord: my heart and my soul rejoiceth in the living God: blessed are they that dwell in thy house, that they may always be praising thee: for one day in thy courts is better than a thousand elsewhere. I had rather be a doorkeeper in the house of my God, than to dwell in the tents of ungodliness: for the Lord God is a light and defence³. And again, Like as the hart desireth the waterbrooks, so longeth my soul after thee, O God: my soul is athirst for God, yea, even for the living God. When shall I come to appear before the presence of God⁴? My soul thirsteth for thee, my flesh also longeth after thee in a barren and dry land, where no water is⁵. They (thy children I

¹ 1 Cor. ii.

* See Note on page 105.

⁴ Ps. xlii.

² Rev. iv. v.

³ Ps. lxxxiv.

⁵ Ps. lxiii.

mean, O Lord) desire the day of that their redemption⁶: still they cry, Let thy kingdom come; they cry, Come, Lord Jesus⁷: they lift up their heads looking for thy appearing, O Lord, which will make their vile body like to thine own glorious and immortal body⁸; for when thou shalt appear, they shall be like unto thee. Thy angels will gather them together, and they shall meet thee in the clouds, and be always with thee. They shall hear this joyful voice, Come, ye blessed of my Father, possess the kingdom prepared for you from the beginning⁹. Then shall they be like to thy angels. Then shall they be like unto the sun in thy kingdom¹⁰. Then shall they have crowns of glory, and be endued with white garments of innocency and righteousness, and palms of victory in their hands¹¹. Oh happy is he that may but see that immortal and incorruptible inheritance, which they shall enjoy for evermore. Amen.

A MEDITATION OF THE PROVIDENCE OF GOD.

THIS ought to be unto us most certain, that nothing is done without thy providence¹², O Lord; that is, that nothing is done, be it good or bad, sweet or sour, but by thy knowledge; that is, by thy will, wisdom, and ordinance, (for all these knowledge doth comprehend in it,) as by thy holy word we are taught in many places, that even the life of a sparrow is not without thy will¹³, nor any liberty or power upon a porket have all the

⁶ Rom. viii.

⁷ Rev. xxii.

⁸ Phil. iii.

⁹ Matt. xxv.

¹⁰ Matt. xiii.

¹¹ Rev. vii.

¹² God worketh all in all marvellously, justly and holily.

¹³ Matt. x.

devils in hell, but by thy appointment and will¹: which will we always must believe most assuredly to be all just and good, howsoever otherwise it seem unto us; for thou art marvellous and not comprehensible in thy ways, and holy in all thy works.

But hereunto it is necessary also for us to know no less certainly, that though all things be done by thy providence, yet the same providence hath many and divers means to work by², which means being contemned, thy providence is contemned also. As for example, meat is a mean to serve thy providence for the preservation of health and life here, so that he which contemneth to eat because thy providence is certain and infallible, the same contemneth thy providence. Indeed, if it were so that meat could not be had, then should we not tie thy providence to this mean, but make it free as thou art free; that is, that without meat thou canst help and give health and life, for it is not of any need that thou usest any instrument or means to serve thy providence: thy power and wisdom is infinite, and therefore should we hang on thy providence even when all is clean against us. But for our erudition and infirmities' sake, it hath pleased thee by means to work and deal with us here, to exercise us in obedience, and because we cannot else (so great is our corruption) sustain thy naked and bare presence. Grant me therefore, dear Father, I humbly beseech thee for Christ's sake, that as I something now know these things, so I may use this knowledge to my comfort and commodity in thee; that is, grant that in what state soever I be, I may not

¹ Matt viii.

² God worketh by means, without means, and against means.

doubt but the same doth come to me by thy most just ordinance, yea, by thy merciful ordinance; for as thou art just, so art thou merciful, yea, thy mercy is above all thy works. And by this knowledge grant me that I may humble myself to obey thee and look for thy help in time convenient, not only when I have means, by which thou mayest work and art so accustomed to do; but also when I have no means, but am destitute, yea, when that all means be directly and clean against me: grant, I say, that I may yet still hang upon thee and thy providence, not doubting of a fatherly end in thy good time.

Again, lest I should contemn thy providence, or presume upon it, by uncoupling those things which thou hast coupled together, preserve me from neglecting thy ordinary and lawful means in all my needs, if so be I may have them, and with good conscience use them, although I know thy providence be not tied to them further than pleaseth thee: and grant that I may with diligence, reverence, and thankfulness use them, and thereto my diligence, wisdom, and industry in all things lawful, to serve thereby thy providence, if it so please thee: howbeit, so that I hang in no part on the means or on my diligence, wisdom, and industry, but only on thy providence; which more and more persuade me to be altogether fatherly and good, how far soever otherwise it appear and seem, yea, or is felt of me. By this I being preserved from negligence on my behalf, and despair or murmuring towards thee, shall become diligent and patient through thy mere and alone grace: which give and increase in me, to praise thy holy name for ever, through Jesus Christ our Lord and only Saviour. Amen.

A MEDITATION OF THE PRESENCE OF
GOD.

THERE is nothing that maketh more to true godliness of life, than the persuasion of thy presence, dear Father, and that nothing is hid from thee, but all to thee is open and naked, even the very thoughts, which one day thou wilt reveal and open either to our praise or punishment in this life, as thou didst David's faults which he did secretly (2 Sam. xii.), or in the life to come (Matt. xxv.) For nothing is so hid that shall not be revealed. Therefore doth the prophet say, Woe to them that keep secret their thoughts to hide their counsel from the Lord, and do their works in darkness, saying, Who seeth us? Grant to me, therefore, dear God, mercy for all my sins, especially my hid and close sins; enter not into judgment with me, I humbly beseech thee; give me to believe truly in thy Christ, that I never come into judgment for them, that with David I might so reveal them and confess them unto thee, that thou wouldest cover them. And grant further, that henceforth I always think myself continually conversant before thee; so that if I do well, I pass not of the publishing of it, as hypocrites do; if I do or think any evil, I may forthwith know that the same shall not always be hid from men. Grant me that I may always have in mind that day wherein hid works of darkness shall be illumined, and also that sentence of thy Son, that nothing is so secret which shall not be revealed. So in trouble and wrong I shall find comfort, and otherwise be kept through thy grace from evil; which do thou work, I humbly beseech thee, for Christ's sake. Amen.

A MEDITATION OF GOD'S POWER, BEAUTY,
GOODNESS, &c.

BECAUSE thou, Lord, wouldest have us to love thee, not only dost thou will, entice, allure, and provoke us, but also dost command us so to do, promising thyself unto such as love thee, and threatening us with damnation if we do otherwise; whereby we may see both our great corruption and naughtiness, and also thine exceeding great mercy towards us.

First, concerning our corruption and naughtiness, what a thing is it, that power, riches, authority, beauty, goodness, liberality, truth, justice, (which all thou art, good Lord,) cannot move us to love thee! Whatsoever things we see fair, good, wise, mighty, are but even sparkles of that power, beauty, goodness, wisdom, which thou art. For to the end thou mightest declare thy riches, beauty, power, wisdom, goodness, &c., thou hast not only made, but still dost conserve all creatures, to be (as David sayeth of the heavens) declarers and setters forth of thy glory, and as a book to teach us to know thee.

How fair thou art, the beauty of the sun, moon, stars, light, flowers, rivers, fields, hills, birds, beasts, men, and all creatures, yea, the goodly shape and form of the whole world, doth declare. How mighty thou art, we are taught by the creation of this world even of nought, by governing the same, by punishing the wicked mighty giants thereof, by overthrowing their devices, by repressing the rages of the sea within her bounds, by storms, by tempests, by fires: these and such like declare unto us thine invisible, almighty, and terrible power, whereby thou subduest all things

unto thee. How rich thou art, this world, thy great and infinite treasure-house, doth well declare. What plenty is there, not only of things, but also of every kind of things! yea, how dost thou yearly and daily multiply these kinds! How many seeds dost thou make of one seed; yea, what great increase dost thou bring it unto! These cannot but put us in remembrance of the exceeding riches that thou hast. For if to thine enemies which love thee not (as the most part in this world be), if to them thou givest so plentifully thy riches here, what shall we think that with thyself thou hast laid up for thy friends? How good thou art, all creatures generally and particularly do teach. What creature is there in the world, which thou hast not made for our commodity? I will not say how that thou mightest have made us creatures without sense or reason, if thou hadst willed. But amongst all things none doth so teach us thy great love towards us, as doth the death of thy most dearly beloved Son, who suffered the pains and terrors thereof, yea, and of hell itself, for our sakes. If this thy love had been but a small love¹, it would never have lasted so long, nor Christ should never have died.

A MEDITATION OF DEATH, AND THE COMMODITIES IT BRINGETH.

WHAT other things do we daily in this present life, than heap sin upon sin, and hoard up trespass upon trespass? so that this day is worse always than yesterday, by increasing as days, so sins, and therefore thy indignation, good

¹ John xv.

Lord, against us. But when we shall be let go out of the prison of this body, and so taken into thy blessed company, then shall we be in most safety of immortality and salvation; then shall come unto us no sickness, no need, no pain, no kind of evil to soul or body; but whatsoever good we can wish, that shall we have, and whatsoever we loathe shall be far from us. Oh, dear Father, that we had faith to behold these things accordingly! Oh that our hearts were persuaded thereof, and our affections inflamed with the desire of them! Then should we live in longing for that which now we most loathe. Oh, help us; and grant that we being ignorant of things to come, and of the time of our death, which to thee is certain, may so live and finish our journey here, that we may be ready, and then depart, when our departing may make most to thy glory and our comfort through Christ.

What is this life but a smoke, a vapour, a shadow, a warfare, a bubble of water, a word, grass, a flower? That ye shall die, it is most certain; but of the time, no man can tell when. The longer in this life thou dost remain, the more thou sinnest, which will turn to thy more pain. By cogitation of death our minds be often in a manner oppressed with darkness, because we do but remember the night of the body, forgetting the light of the mind, and of the resurrection. Hereto remember the good things that after this life shall ensue, without wavering, in certainty of faith; and so shall the passage of death be more desired. It is like a sailing over the sea to thy home and country; it is like a medicine or purgation to the health of soul and body; it is the best physician: it is like to a woman's travail; for as

the child, being delivered, cometh into a more large place than the womb wherein it did lie before, so thy soul, being delivered out of the body, cometh into a much more larger and fairer place, even into heaven.

A MEDITATION UPON THE PASSION OF
OUR SAVIOUR JESUS CHRIST.

O LORD Jesus Christ, the Son of the ever-living and almighty God, by whom all things were made, and be ruled and governed; thou, the lively image of the substance of the Father, the eternal Wisdom of God, the brightness of his glory, God of God, Light of light, co-equal, co-eternal, and consubstantial with the Father; thou which of the love thou hadst to mankind, when he was fallen from the fellowship of God into the society of Satan and all evil, didst vouchsafe for our redemption to become a mediator between God and man, taking to the godhead our nature, as concerning the substance of it, and so becamest man, also the heir of all, and most merciful Messiah; which by the power of thy godhead, and merits of thy manhood, hast made purgation of our sins, even by thine ownself, whilst thou wast here on earth, being now set on the right hand of thy Father for us, even concerning our nature, in majesty, glory, and power infinite: I pray and humbly beseech thy mercy to grant me at this present to rehearse some of thy passions and sufferings for me the last night thou wast here before thy death, that thy good Spirit might thereby be effectual to work in me faith, as well of the pardon of my sins by them, as mortification of mine affections, comfort in my crosses, and patience in afflictions. Amen.

In the midst of thy last supper with thy dear apostles these things could not but be before thee, namely, that they all would leave thee, the most earnest would forswear thee, and one of the twelve should most traiterously betray thee; which were no small crosses unto thee. Judas was admonished of thee to beware; but when he took no heed, but wilfully went out to finish his work, contemning thy admonition and counsel, he could not but vex thy most loving heart.

After supper there was contention amongst thy disciples who should be greatest after thee; yet dreaming carnally of thee and thy kingdom, and having this affection of pride and ambition busy amongst them, notwithstanding thy diligence in reproving and teaching them. After thy admonition to them of the cross that would come, thereby to make them more vigilant, so gross were they, that they thought they could with their two swords put away all perils; which was no little grief unto thee.

After thy coming to Gethsemane heaviness oppressed thee, and therefore thou wouldest thy disciples to pray: thou didst tell to Peter and his fellows that thy heart was heavy to death; thou didst will them to pray, being careful for them also lest they should fall into temptation. After this thou wentest a stone's cast from them, and didst pray thyself, falling flat and grovelling upon the earth; but, alas! thou feltest no comfort, and therefore thou camest to thy disciples, (which of all others were most sweet and dear unto thee;) but, lo, to thy further discomfort, they pass neither of thy perils nor of their own, and therefore sleep apace. After thou hadst awaked them, thou goest again to pray; but thou foundest no comfort at all, and

therefore didst return again for some comfort at thy dearest friends' hands. But yet again, alas! they are fast asleep: whereupon thou art enforced to go again to thy heavenly Father for some sparkle of comfort in these thy wonderful crosses and agonies. Now here thou wast so discouraged and so comfortless, that even streams of blood came running from thine eyes and ears and other parts of thy body. But who is able to express the infiniteness of thy crosses, even at thy being in the garden? All which thou sufferedst for my sake, as well to satisfy thy Father's wrath for my sins, as also to sanctify all my sufferings, the more gladly to be sustained of me.

After thy bloody prayer thou camest, and yet again foundest thy disciples asleep; and before thou canst well awake them, lo, Judas cometh with a great band of men, to apprehend thee as a thief, and so doth, leading thee away bound to the high bishop's house Annas, and so from him to Caiaphas. Here now to augment this thy misery, behold, thy disciples flee from thee: false witnesses be brought against thee: thou art accused and condemned of blasphemy: Peter, even in thy sight, forswearth thee: thou art unjustly stricken for answering lawfully: thou art blindfolded, stricken and buffeted all the whole night in the bishop Caiaphas' house, of their cruel servants.

In the morning betimes thou art condemned again of the priests of blasphemy, and therefore they bring thee before the secular power, to Pilate, by whom thou art openly arraigned as other thieves and malefactors were; and when he saw that thou wast accused of malice, yet he did not dismiss thee, but did send thee to Herod, where thou wast derided shamefully in coming and going

to him and from him all the way wonderfully, especially after Herod had appalled thee as a fool.

Afore Pilate again therefore thou wast brought, and accused falsely : no man did take thy part, or speak a good word for thee.

Pilate caused thee to be whipped and scourged, and to be handled most pitifully, to see if any pity might appear with the prelates ; but no man at all pitied thee.

Barabbas was preferred before thee ; all the people, head and tail, was against thee, and cried, Hang thee up : unjustly to death wast thou judged ; thou wast crowned with thorns that pierced thy brains ; thou wast made a mocking-stock ; thou wast reviled, beaten, and most miserably handled.

Thou wentest through Jerusalem to the place of execution, even to the mount of Calvary : a great cross to hang thee on was laid upon thy back, to bear and draw as long as thou wast able.

Thy body was racked to be nailed to the tree ; thy hands were bored through, and thy feet also ; nails were put through them to fasten thee thereon : thou wast hanged between heaven and earth, as one spewed out of heaven, and vomited out of the earth, unworthy of any place : the high priest laughed thee to scorn ; the elders blasphemed thee, and said, God hath no care for thee ; the common people laughed and cried out upon thee ; thirst oppressed thee, but vinegar only and gall was given thee to drink ; heaven shined not on thee ; the sun gave thee no light ; the earth was afraid to bear thee ; Satan tempted thee, and thine own senses caused thee to cry out, My God, my God, why hast thou forsaken me ? Oh wonderful passions which thou sufferedst ! In them thou teachest me ; in them thou comfortest me ; for by

them God is my Father, my sins are forgiven. By them I should learn to fear God, to love God, to hope in God, to hate sin, to be patient, to call upon God, and never to leave Him for any temptations, but with thee to cry, Father, into thy hands I commend my spirit.

A FORM OF PRAYER TO GOD THE FATHER,
THE SON, AND THE HOLY GHOST.

O ALMIGHTY and everliving God¹, the eternal Father of our Lord Jesus Christ, which of thy unmeasurable goodness hast opened thyself unto us, and with a loud voice hast said of thy Son Jesus Christ our Lord, Hear him²: O Maker and Preserver of all things, with thy co-eternal Son our Lord Jesus Christ, which reigneth with thee, and was manifested in Jerusalem, and with thy Holy Spirit which was poured upon the apostles³; O wise God, merciful judge, and mighty Lord, which hast said, As truly as I live, I will not the death of a sinner, but rather that he should convert and amend⁴; which also hast said, Call upon me in the day of thy trouble, and I will deliver thee⁵; have mercy upon us for Jesus Christ's sake, whom thou wouldest of thy marvellous and incomprehensible counsel should be made for us a slain sacrifice, mediator, reconciler, and peacemaker, to the end that thou mightest shew thy exceeding great wrath against sin, and thy inestimable mercy towards mankind⁶. Sanctify and illuminate our hearts and souls with thy holy Spirit, that we may truly believe in thee, call upon thee,

¹ A prayer to God the Father.

² Luke ix. ³ Acts i.

⁴ Ezek. xviii.

⁵ Ps. L.

⁶ Hebr. ix. x.

be thankful unto thee, and obedient to thy holy will. Defend, govern, and cherish thy church, as thou hast promised, saying, This is my covenant that I have made with them; my spirit which is in thee, and my word which I have put in thy mouth, shall not depart from the mouth of thy seed for ever⁷. Preserve those kingdoms and commonweals which give harbour to thy people, and maintain the ministry of thy holy word and gospel, that the kingdom of thy Son Jesus Christ may increase and shine throughout all the world.

⁸ **O** JESUS Christ, Son of the everliving God, crucified for us and raised also from the dead, and now reigning at the right hand of thy Father, that thou mayest give gifts unto men; which hast said, Come unto me, all ye that labour and are heavy laden, and I will refresh you; have mercy upon us, and pray for us unto thy eternal Father; sanctify and govern us with thy holy Spirit; help and succour us in all our necessities, as thou hast promised, saying, I will not leave you comfortless⁹.

¹⁰ **O** HOLY Spirit, poured upon the apostles, which wast promised unto us by the Son of God our Redeemer, to kindle in us a true knowledge and invocation of God, as it is written, I will pour upon you the Spirit of grace and of compassion¹¹; make to arise in our hearts a true fear of God, and a true faith and knowledge of the mercy which the eternal Father of our Lord Jesus Christ hath promised unto us for his Son's sake. Be our comforter in all counsels and dangers; illuminate

⁷ Isai. lix.

⁸ A prayer to God the Son.

⁹ John xiv.

¹⁰ A prayer to the Holy Ghost.

¹¹ Zech. xii.

our understanding, and fill our hearts with new affections and spiritual motions, and renew us both in soul and body, that we may die to sin and live to righteousness, and so in true obedience may praise the Father of our Lord Jesus Christ, and his Son our Redeemer, and thee also our Comforter, everlastingly.

¹ **O** HOLY and blessed Spirit, together with the Father and the Son one true and ever-living God, full of majesty and power, which with thy heavenly inspiration quickenest the minds of those that before were dead in sin, makest joyful the hearts of the faithful penitent, bringest into the way of truth all such as have erred and have gone astray, comfortest the souls of such as hunger and thirst after righteousness, and plentifully enrichest those with divers gifts, which ask thee in Jesus Christ's name; purify our hearts, we beseech thee, and inflame them with the fire of thy love; replenish them with thy heavenly benefits and spiritual blessings, that they may be made meet temples for thee; lead us into all truth, which art the only fountain of truth, and mortify in us whatsoever proceedeth not of thee. Arm us against the crafty assaults of subtle Satan, against the vain pleasures of the wicked world, and against the sinful lusts of filthy flesh; that we, being endued with grace from above by thy holy inspiration, may walk forwards in newness of life, in holiness and righteousness all the days of our life.

¹ You may also form your prayer to the Holy Ghost in this sort.

A FORM OF THANKSGIVING
TO GOD THE FATHER, THE SON,
AND THE HOLY GHOST.

WE render thanks unto thee, O almighty and eternal God, with thy dear Son our Lord Jesus Christ, and with thy Holy Spirit, for that of thine exceeding great goodness thou hast made thyself known unto us by most assured and evident testimonies, and for that thou hast gathered and chosen unto thyself a perpetual church, and wouldest that thy Son our Lord Jesus Christ should suffer death to restore us from death to life; for that thou hast given to us thy gospel and the Holy Ghost; for that thou forgivest us our sins, deliverest us from the power of the devil and from eternal death, and givest unto us everlasting life; finally, for that thou hast visited us with many great benefits, giving us life, food, doctrine, peace in such places as we have lived in, and hast diminished the pains which we have justly deserved.

² **W**E give thanks unto thee, O Lord Jesus Christ, Son of the living God, crucified for us and risen again, because thou hast coupled unto thee our human nature, and of thy inestimable love didst give thyself to death for us, turning upon thee the great wrath of God thy Father conceived against us, to reconcile us unto him, and to purchase us eternal redemption; because thou hast brought us unto this grace wherein we stand, and rejoice in hope of the glory of God; because thou dost preserve, cherish, and defend thy church

² A thanksgiving to the Son.

against the devil and all thine enemies ; because thou givest and renewest often the light of thy gospel, and maintainest the ministry of thy word ; because thou dost forgive us our sins, and givest unto us everlasting life ; because thou art our Mediator, and makest continual intercession for us ; and finally, because thou dost succour and preserve us in all our necessities, dangers, and afflictions.

¹ **W**E give thanks also unto thee, O Holy Spirit, the giver of life, which wast poured upon the apostles, because thou kindlest thy light in our hearts ; because thou rulest, instructest, admonishest, and helpest us ; because thou governest and guidest the labours and works of our vocation, and sanctifiest us to eternal life.

A PRAYER AGAINST
OUR SPIRITUAL ENEMIES, THE DEVIL,
THE WORLD, AND THE FLESH.

O LORD God, the devil goeth about like a roaring lion seeking whom he may devour ; the flesh lusteth against the spirit ; the world persuadeth unto vanities, that we may forget thee our Lord God, and so for ever be damned. Thus are we miserably on every side beset and besieged of cruel and unrestful enemies, and like at every moment to perish, if we be not defended with thy godly power against their tyranny. We therefore, poor and wretched sinners, despairing of our own strength, which indeed is none, most heartily pray thee to endue us with strength from above, that we

¹ A thanksgiving to the Holy Ghost.

may be able through thy help with strong faith to resist Satan, with fervent prayer to mortify the lusts of the flesh, with continual meditation of thy holy law to avoid the foolish vanities and transitory pleasures of this wicked world ; that through thy grace we being set at liberty from the power of these our mortal enemies, may serve thee here in true holiness and righteousness, and after be partakers of the everlasting joys prepared for thy children ; which as they are great and unspeakable, so are there few that do enjoy them. For strait is the way and narrow is the gate that leadeth thereunto, and few there be that find it. Notwithstanding, O God, thou hast a little flock to whom it is thy pleasure to give that joyful kingdom, whose names are written in the book of life. Make us therefore of that number for Jesus Christ's sake, and place us amongst those thy sheep which shall stand on thy right hand, to receive that blessed inheritance and dwell with thee for evermore.

A PRAYER

TO BE SAID BEFORE THE PREACHING AND HEARING
OF GOD'S WORD.

ALMIGHTY God and most merciful Father, whose word is a lantern to our feet and a light unto our steps ; we most humbly beseech thee to illuminate our minds, that we may understand the mysteries contained in thy holy law, and into the selfsame thing that we godly understand we may be virtuously transformed, so that of no part we offend thy divine majesty ; through our Saviour Jesus Christ.

A PRAYER

TO BE SAID AFTER THE PREACHING AND HEARING
OF GOD'S WORD, FOR THE WHOLE STATE OF
CHRIST'S CHURCH.

ALMIGHTY God and most merciful Father, we humbly submit ourselves¹ and fall down before thy majesty, beseeching thee from the bottom of our hearts, that this seed of thy word now sown among us may take such deep root, that neither the burning heat of persecution cause it to wither, neither the thorny cares of this life do choke it; but that, as seed sown in good ground, it may bring forth thirty, sixty, and an hundredfold², as thy heavenly wisdom hath appointed. And because we have need continually to crave many things at thine hands, we humbly beseech thee, O heavenly Father, to grant us thy holy Spirit to direct our petitions³, that they may proceed from such a fervent mind, as may be agreeable to thy most blessed will.

And seeing that our infirmity is able to do nothing without thy help, and that thou art not ignorant with how many and great temptations we poor wretches are on every side inclosed and compassed⁴, let thy strength, O Lord, sustain our weakness, and so assist us with thy grace, that we may be safely preserved against all assaults of Satan, who goeth about continually like a roaring lion seeking to devour us⁵. Increase our faith⁶, O merciful Father, that we do not swerve at any

¹ 1 Pet. v. Numb. xxvi. Deut. ix. Josh. vii. ² Matt. xiii.
³ Luke xi. ⁴ Rom. viii. Jam. v. 1 John v. Rom. xii.
Wisd. ix. 2 Cor. iii. John xix. Phil. ii. Ps. xl. 1 Pet. i.
⁵ 1 Pet. v. ⁶ Luke xvii.

time from thy heavenly word ; but augment in us hope and love, with a careful keeping of all thy commandments, that no hardness of heart⁷, no hypocrisy, no concupiscence of the eyes⁸, nor enticements of the world⁹, do draw us away from thy obedience. And seeing we live now in these most perilous days, wherein Satan and his ministers seek by all means to quench the light of thy gospel, we beseech thee to maintain thy cause against those ravening wolves, subtle seducers, and enemies of all truth, that they may not by sects, schisms, heresies, and errors, pervert and seduce thy people.

Furthermore, forasmuch as by thy holy apostle we be taught to make our prayers and supplications for all men¹⁰, we pray not only for ourselves here present, but beseech thee also to reduce all such as be yet ignorant, from the miserable captivity of blindness and error, to the pure understanding of thy heavenly truth, that we all with one consent and unity of minds may worship thee our only God and Saviour¹¹; and that all pastors, shepherds and ministers, to whom thou hast committed the dispensation of thy holy word and charge of thy chosen people¹², may both in their life and doctrine be found faithful, setting only before their eyes thy glory; and that by them all poor sheep which wander and go astray may be gathered and brought home to thy fold.

Moreover, because the hearts of rulers are in thy hands¹³, we beseech thee to direct and govern the hearts of all kings and magistrates, to whom

⁷ Ps. xcvi.

⁸ Hebr. iii. iv.

⁹ 1 John ii.

¹⁰ 1 Tim. ii.

¹¹ Rom. xv.

1 Cor. i.

Ephes. iv.

¹² John xxi. Matt. xxviii. 1 Cor. ix. Mark xvi. ¹³ Prov. xxi.

thou hast committed the sword: especially, O Lord, according to our bounden duty¹, we beseech thee to maintain and increase the noble estate of the Queen's Majesty, and her honourable council, with all the estates and whole body of the commonwealth. Let thy fatherly favour so preserve her, and thy holy Spirit so govern her heart, that she may in such sort execute her office, that thy religion may be purely maintained, manners reformed², and sin punished, according to the precise rule of thy holy word.

And for that we be all members of the mystical body of Christ Jesus³, we make our requests unto thee, O heavenly Father, for all such as are afflicted with any kind of cross or tribulation⁴, as war, plague, famine, sickness, poverty, imprisonment, persecution, banishment, or any other kind of thy rods; whether it be grief of body, or unquietness of mind⁵; that it would please thee to give them patience and constancy, till thou send them full deliverance of all their troubles. And finally, O Lord, most merciful Father, we most humbly beseech thee to shew thy great mercies upon our brethren, which are persecuted, cast in prison, and daily condemned to death for the testimony of thy truth⁶. And though they be nearly destitute of all man's aid, yet let thy sweet comfort never depart from them, but so inflame their hearts with thy Holy Spirit, that they may boldly and cheerfully abide such trial as thy godly wisdom shall appoint⁷; so that at length, as well by their death as by their life, thy glory may be advanced

¹ Rom. xiii. John xvi.

² 1 Tim. ii. Jam. i.

³ 1 Cor. xii. Rom. xii.

⁴ Jam. v.

⁵ 2 Cor. i. Hebr. xiii.

⁶ Hebr. xiii. Rom. viii.

Ps. xli. Joh. xvi. ⁷ 1 Pet. i. Acts ii. Matt. x. Luke xxi.

and the kingdom of Christ increased. In whose name we make our humble petitions unto thee, as he hath taught us: Our Father, which art, &c.

ANOTHER MANNER OF PRAYER

FOR THE WHOLE CHURCH OF CHRIST, AND FOR ALL
ESTATES AND DEGREES THEREOF.

ALMIGHTY God, our heavenly Father, since thou hast promised graciously to hear and grant our requests which we shall make unto thee in the name of our Lord Jesus Christ, thy well-beloved Son¹²; and we are also taught by him and his apostles to make our common prayer in his name, promising that he will be among us and make intercession for us unto thee¹³, for the obtaining of all such things as we shall godly desire here on earth; we therefore, having first thy commandment to pray for such as thou hast appointed governors and rulers over us¹, and also for all things needful for thy people, and having our faith grounded upon thy holy word and promises, do make our earnest supplication unto thee, our most merciful God and bountiful Father, that for Jesus Christ's sake, our only Saviour and Mediator, it would please thee of thy infinite mercy freely to pardon our offences, and in such sort to draw and lift up our hearts and affections towards thee, that our requests may both proceed of a fervent mind, and also be agreeable unto thy most blessed will and pleasure.

We beseech thee therefore, O heavenly Father, as touching all princes and rulers, unto

⁸ John xvi.

⁹ Matt. xviii.

¹⁰ 1 Tim. ii.

whom thou hast committed the administration of thy justice, and namely as touching the excellent estate of the Queen's Majesty, that it would please thee to endue her with thy plentiful grace and principal Spirit, and increase the same in her from time to time, that she may with a pure faith acknowledge Jesus Christ thy only Son to be King of all kings, and Governor of all governors¹, even as thou hast given all power unto him both in heaven and in earth²; and so work in her heart, that she, considering whose minister she is, may heartily seek and zealously promote thy true honour and glory, carefully travailing to bring thy people committed to her charge, and yet remaining almost in all parts of this realm either in miserable blindness and dark ignorance, or wilfully and stubbornly kicking against the prick, to the true knowledge of thee, ruling and guiding them as she is taught and commanded by thy holy word. Also we beseech thee so to endue her honourable council, and all such as are in authority under her, with thy grace and holy Spirit, that they may be found upright and faithful in their calling, favourers and furtherers of thy holy gospel, maintainers and defenders of the preachers and ministers of the same, and such as in singleness of heart will seek, not themselves, but the commodity of thy people.

We beseech thee also, most dear Father, for all pastors and ministers, unto whom thou hast committed the charge of men's souls and the ministry of thy holy gospel, that it would please thee so to guide them with thy holy Spirit, that they may be found faithful and zealous of thy

¹ 1 Tim. vi. Acts xvii.

² Matt. xxviii.

glory, directing always their whole studies unto this end, that the poor sheep which be gone astray out of the flock may be sought out, and brought again unto the Lord Jesus, who is the chief Shepherd and Head of all pastors³, whereby they may from day to day grow and increase in him unto all righteousness and holiness: and on the other part, that it would please thee to deliver thy church from the danger of such idol shepherds⁴, wolves, and hirelings, as seek themselves and their bellies, and not the setting forth of thy glory and the safeguard of thy flock.

Moreover, we make our prayers unto thee, most merciful Father, for all men in general, that as thou wilt be known to be the Saviour of all the world by the redemption purchased by thy only Son Jesus Christ, even so such as have been hitherto holden captive in darkness and ignorance for lack of the knowledge of thy gospel, may through the preaching thereof, and the clear light of thy holy Spirit, be brought into the right way of salvation, which is to knowledge that thou art only very God, and that He whom thou hast sent is Jesus Christ⁵: likewise that they whom thou hast already endued with thy grace, and whose heart thou hast lightened with the knowledge of thy word, may continually increase in godliness, and be plenteously enriched with spiritual benefits; so that we may all together worship thee both with heart and mouth, and render due honour and service unto thee accordingly.

In like manner, O Lord of all true comfort, we commend unto thee in our prayers all such persons as thou hast visited and chastised by thy

³ 1 Pet. v.⁴ Zech. xi.⁵ John xvii.

cross and tribulation, all such as thou hast punished with pestilence, war, and famine, and all other persons afflicted with poverty, imprisonment, sickness, banishment, or any like bodily adversity, or hast otherwise troubled and afflicted in spirit; that it will please thee to make them perceive thy fatherly affection towards them, that is, that these crosses be nothing else but fatherly chastisings for their amendment, to the intent that they should unfeignedly turn unto thee, and so cleaving unto thee might receive full comfort, and be delivered from all manner of evils.

But especially we commend unto thy divine protection all such as are under the tyranny of antichrist, and both lack this food of life, and have not liberty to call upon thy name in open assembly: chiefly, our poor brethren which are imprisoned and persecuted by the enemies of thy gospel; that it would please thee, O Father of consolations, to strengthen them by the power of thy holy Spirit, in such sort as they never shrink back, but constantly persevere in thine holy vocation, and so to succour and assist them, as thou knowest to be most expedient, comforting them in their afflictions, maintaining them under thy safeguard against the rage of wolves, and increasing in them the gifts of thy Spirit, that they may glorify thee, their Lord God, both in their life and in their death.

Finally, O Lord God, and most dear Father, we beseech thee to grant, that we may knowledge truly without hypocrisy, how miserable a state of perdition we are in by nature, and how worthily we procure unto ourselves everlasting damnation, heaping up from time to time thy grievous punishments towards us through our wicked and sin-

ful life, to the end that (seeing there remaineth no spark of goodness in our nature, and that there is nothing in us as touching our first creation, and that which we receive of our parents, meet to enjoy the heritage of God's kingdom) we may wholly render up ourselves with all our hearts, and with an assured confidence, unto thy dearly-beloved Son Jesu Christ our Lord, our only Saviour and Redeemer, to the end that he dwelling in us may mortify our old man, that is to say, our sinful affections, and that we may be renewed into a more godly life: whereby thy holy name (as it is worthy of all honour) may be advanced and magnified throughout the world and in all places¹; so that, thou having the tuition and governance over us, we may learn daily more and more to humble and submit ourselves unto thy majesty, in such sort that thou mayest be counted king and governor over all², guiding thy people with the sceptre of thy word, and by the virtue of thy holy Spirit, to the confusion of all thine enemies, through the might of thy truth and righteousness: so that by this means all power and height which withstandeth thy glory may be continually thrown down and abolished, unto such time as the full and perfect face of thy kingdom shall appear, when thou shalt shew thyself in judgment: whereby also we, with the rest of thy creatures, may render unto thee perfect and due obedience³, even as thy holy angels do apply themselves only to the performing of thy commandments; so that thy only will may be fulfilled without any contradiction, and that every man may

¹ Hallowed be thy name. ² Thy kingdom come.

³ Thy will be done.

bend himself to serve and please thee, renouncing their own wills with all the affections and desires of the flesh.

Grant us also¹, good Lord, that we thus walking in the love and dread of thy holy name, may be nourished and sustained through thy goodness, and that we may receive at thy hands all things expedient and necessary for us, and so use thy gifts peaceably and quietly, to this end, that when we see that thou hast care of us, we may the more heartily acknowledge thee to be our Father, looking for all good gifts at thy hand; and withdrawing and pulling back all our vain confidence from creatures, may set it wholly upon thee, and so rest only in thy most bountiful mercy. And forso-much as, whilst we continue here in this transitory life, we are so miserable, so frail, and so much inclined unto sin, that we fall continually and swerve from the right way of thy commandments; we beseech thee to pardon us our innumerable offences², whereby we are in danger of thy judgment and condemnation, and forgive us so freely, that death and sin may hereafter have no title against us, neither lay unto our charge that wicked root of sin which doth evermore remain in us; but grant that we may forget and forgive the wrongs which others do unto us, and instead of seeking vengeance, may procure the wealth of our enemies. And forasmuch as of ourselves we are so weak³ that we are not able to stand upright one minute of an hour, and again so belaid and assaulted evermore with such a multitude of so dangerous

¹ Give us this day our daily bread.

² And forgive us our trespasses, as we &c.

³ And lead us not into temptation, but deliver us &c.

enemies, that the devil, the world, sin, and our own concupiscences do never leave off to fight against us, let it be thy good pleasure to strengthen us with thy holy Spirit, and to arm us with thy grace, that thereby we may be able strongly to withstand all temptations, and to endure constantly in this spiritual battle against sin, until such time as we shall obtain the full victory, and so at length may triumphantly rejoice in thy kingdom with our Captain and Governor, Jesus Christ our Lord. Amen.

ANOTHER PRAYER TO BE SAID BEFORE
THE PREACHING OF GOD'S WORD.

IN this great darkness of our souls, O Lord, thou shinest unto us with the light of thy grace; but in* nothing so effectually as in the preaching of thy word. Great is the harvest, as thou thyself hast said, and the workmen are few. The greatest part of men are ignorant and wrapped in miserable blindness, and few there be that teach thy word truly and as they ought. We beseech thee therefore to send forth workmen into thy harvest. Send teachers, O Lord, which are taught of thee, and instructed by the Spirit of godly wisdom and understanding, which by their preaching will seek, not themselves but thee, because they are godly; and can so do, because they are wise and understand. Give to the preacher of thy word here present, out of the treasures of thy wisdom, that which he may pour upon us to our salvation: and unto us give thy grace and holy

* From hence to the * on p. 145 is from the Edition of 1570, excepting the titles.

Spirit, O Lord, so to hear and receive thy word, that the good seed which falleth upon us be not choked with thorns, or withered away with drought, or devoured by the fowls of the air, but may grow up in a good ground, and fructify with great increase.

A PRAYER

TO BE SAID OF SUCH AS SUFFER ANY KIND OF TROUBLE OR CROSS, EITHER PRIVATE OR COMMON.

O ALMIGHTY God, King of all kings, and Governor of all things, whose power no creature is able to resist, to whom it belongeth justly to punish sinners, and to be merciful to them that truly repent: we confess that thou dost most justly punish us, for we have grievously sinned against thee; and we acknowledge that in punishing us thou dost declare thyself to be our most merciful Father, as well because thou dost not punish us in any thing as we have deserved, as also, because by punishing us thou dost call us, and (as it were) draw us to increase in repentance, in faith, in prayer, in contemning of the world, and in hearty desiring for everlasting life and thy blessed presence. Grant us therefore, gracious Lord, thankfully to acknowledge thy great mercy, which hast thus favourably dealt with us, in punishing us not to our confusion, but to our amendment. And seeing thou hast sworn that thou wilt not the death of a sinner, but that he turn and live, have mercy upon us, and turn us unto thee for thy dearly-beloved Son Jesus Christ's sake, whom thou wouldest should be made a slain sacrifice for our sins, thereby declaring the great and unspeakable anger against sin, and thine infinite mercy towards us sinful wretches.

And forasmuch as the dulness, blindness, and corruption of our hearts is such, that we are not able to arise up unto thee by faithful and hearty prayer, according to our great necessity, without thy singular grace and assistance, grant unto us, gracious Lord, thy holy and sanctifying Spirit, to work in us this good work, with grace to weigh and consider the need and greatness of that we do desire, and with an assured faith and trust, that thou wilt grant us our requests, because thou art good and gracious even to young ravens calling upon thee; much more then to us, for whom thou hast made all things, yea, and hast not spared also thine own dear Son; because thou hast commanded us to call upon thee; because thy throne whereto we come, is a throne of grace and mercy; because thou hast given us a mediator, Christ, to bring us unto thee, being the way by whom we come, being the door by whom we enter, and being our head on whom we hang and hope, that our poor petitions shall not be in vain through him, and for his name's sake. We beseech thee therefore, of thy rich mercy, wherein thou art plentiful to all them that call upon thee, to forgive us our sins, namely, our unthankfulness, unbelief, self-love, neglect of thy word, security, hypocrisy, contempt of thy longsuffering, omission of prayer, doubting of thy power, presence, mercy, and good will towards us, unsensibleness of thy grace, impatience, &c. : and to this thy benefit of correcting us, add thy gracious gift of repentance, faith, the spirit of prayer, the contempt of this world, and hearty desiring for everlasting life. Endue us with thy holy Spirit, according to thy covenant and mercy, as well to assure us of pardon, and that thou dost accept us into thy favour as thy dear children in

Christ and for his sake, as to write thy law in our hearts, and so to work in us, that we may now begin and go forwards in believing, living, fearing, obeying, praying, hoping, and serving thee, as thou dost require most fatherly and most justly of us, accepting us as perfect in thy sight, through Jesus Christ our Lord. Amen.

A PRAYER FOR THE OBTAINING
OF FAITH.

O MERCIFUL God and dear Father of our Lord and Saviour Jesus Christ, in whom as thou art well pleased, so hast thou commanded us to hear him ; forasmuch as He often biddeth us to ask of thee, and also promiseth that thou wilt hear us, and grant us that which in his name we shall ask of thee ; lo, gracious Father, we are bold to beg of thy mercy, through thy Son Jesus Christ, one sparkle of true faith and certain persuasion of thy goodness and love towards us in Christ ; wherethrough I being assured of the pardon of all my sins by the merits of Christ thy Son, may be thankful to thee, love thee, and serve thee in holiness and righteousness all the days of my life.

A PRAYER FOR REPENTANCE.

MOST gracious God and merciful Father of our Saviour Jesus Christ, because I have sinned and done wickedly, and through thy goodness have received a desire of repentance, whereunto this thy longsuffering doth draw my hard heart; I beseech thee, for thy great mercies' sake in Christ, to work the same repentance in me, and by thy Spirit, power, and grace, so to humble, mortify, and fear my conscience for my sins to salvation, that in thy good time thou mayest comfort and quicken me again, through Jesus Christ, thy dearly-beloved Son. So be it.

A PRAYER FOR REMISSION OF SINS,

AND FOR THE COMFORT AND TRUE FEELING OF GOD'S
FAVOUR AND MERCY.

O LORD God and dear Father, what shall I say, that feel all things to be (in manner) with me as in the wicked? Blind is my mind, crooked is my will, and perverse concupiscence is in me as a spring or stinking puddle. Oh how faint is faith in me! how little is my love to thee or thy people! how great is self-love! how hard is my heart! By the reason whereof I am moved to doubt of thy goodness towards me, whether thou art my merciful Father, and whether I be thy child, or no. Indeed worthily might I doubt, if that the having of these were the cause, and not the fruit rather, of thy children. The cause why thou art my Father is thy mercy, goodness, grace, and truth in Christ Jesus, the which cannot but remain for ever. In respect whereof thou hast

borne me this good will, to bring me into thy church by baptism, and to accept me into the number of thy children, that I might be holy, faithful, obedient, and innocent; and to call me divers times by the ministry of thy word into thy kingdom: besides thy innumerable other benefits, always hitherto poured upon me. All which thou hast done of this thy good will, which thou of thine own mercy barest to me in Christ and for Christ, before the world was made. The which thing as thou requirest straitly that I should believe without doubting; so wouldest thou that in all my needs I should come unto thee as to a Father, and make my moan without mistrust of being heard in thy good time, as most shall make to my comfort.

Lo, therefore, to thee, dear Father, I come through thy Son, our Lord, Mediator and Advocate, Jesus Christ, who sitteth on thy right hand, making intercession for me, and pray thee of thy great goodness and mercy in Christ to be merciful unto me, that I may feel indeed thy sweet mercy as thy child. The time, O dear Father, I appoint not; but I pray thee that I may with hope still expect and look for thy help. I hope that as for a little while thou hast left me, so thou wilt come and visit me, and that in thy great mercy, whereof I have need by reason of my great misery. Thou art wont for a little season in thine anger to hide thy face from them whom thou lovest; but surely, O Redeemer, in eternal mercies thou wilt shew thy compassions. For when thou leavest us, O Lord, thou dost not leave us very long, neither dost thou leave us to our own loss, but to our lucre and advantage; even that thy holy Spirit with bigger portion of

thy power and virtue may lighten and cheer us, that the want of feeling, to our sorrow, may be recompensed plentifully with the lively scent of having thee, to our eternal joy: and therefore thou swarest, that in thine everlasting mercy thou wilt have compassion on us. Of which thing to the end we might be most assured, thine oath is to be marked; for thou sayest, As I have sworn that I will never bring any more the waters to drown the world, so have I sworn that I will never more be angry with thee nor reprove thee. The mountains shall remove, and the hills shall fall down; but my lovingkindness shall not move, and the bond of my peace shall not fail thee¹: thus sayest thou the Lord, our merciful Redeemer.

Dear Father, therefore I pray thee remember, even for thine own truth and mercies' sake, this promise and everlasting covenant, which in thy good time I pray thee to write in my heart, that I may know thee to be the only true God, and Jesus Christ whom thou hast sent; that I may love thee with all my heart for ever; that I may love thy people for thy sake; that I may be holy in thy sight through Christ; that I may always not only strive against sin, but also overcome the same daily more and more, as thy children do; above all things desiring the sanctification of thy name, the coming of thy kingdom, the doing of thy will here on earth as it is in heaven, &c. through Jesus Christ our Redeemer, Mediator, and Advocate. Amen.

¹ Isai. liv.

A PRAYER AND LAMENTATION OF A
SINNER, AFFLICTED IN CONSCIENCE
FOR HIS OFFENCES.

1. **I**N the midst of the desperate assaults of my soul, the intolerable heaviness of my mind hath heretofore, Lord, cried as shrill in thine ears as though I had shrieked, and with lamentations cried out, saying, Help, help me, my God, my Creator, my most provident keeper, and everlasting defender; for behold, I perish.

2. On this occasion, Lord, when heaviness of mind did heretofore assault me, I remembered that thou hadst many times set before mine eyes the wonderful greatness of thy most tender love towards me, by great multitude of thy benefits poured upon me; which benefits every of thy works, as they came before mine eyes, gave me just occasion to be mindful of.

3. Would not, thought I, if I had in a manner any grace at all, would not such love bring now into my heart a wonderful delectation, comfort, and joy in God for the same?

4. And again, could such delight in God's sweet mercy and tender love towards me (if I were not as evil as a castaway that were none of God's children) be without loathing of my sin and lust, and desire to do God's holy will? And these things, thought I, (fie upon me, unthankful wretch!) are either not at all in me, or else indeed so coldly and slenderly, that they being truly weighed and compared to righteousness, are more vile than a filthy cloth starched in corrupt blood¹.

¹ Isai. lxiv.

5. Oh, thought I, I am afeard I have deceived myself: for thy servants at all times, I trow, feel otherwise than I now do the fruits of thy Spirit, as love, joy, peace, and such like. But my love, alas, towards thee, what is it? My joy (oh, woe is my heart therefore!) is not once almost felt of me; for my very soul within me, as David in his heaviness said, refuseth comfort, and fareth as though it did utterly despair²; and what peace can I feel then, or certainty of thy favour and love? Justly may I pour out this dolorous lamentation of Sion: The Lord hath forsaken me, and my Lord hath forgotten me³.

6. Even in the midst, I say, of these my former desperate assaults, mine intolerable heaviness cried to my God, and from heaven He heard my groanings, and thereupon first prepared my heart to ask comfort of Him; and then He accepted my prayer, and gave me plentifully my asking.

7. O my soul, consider well that thou art never able to declare the exceeding goodness of God in this, that He heard the very desires of thee being afflicted; who is so ready favourably to grant the requests of the afflicted, that oftentimes He tarrieth not until they do call, but or ever they call upon Him He favourably heareth them; as the Psalmist saith, The desires of the afflicted thou hearest; O Lord, thou preparest their hearts, and thine ear heareth them⁴.

8. O Lord my God, marvellous things are these, whether I consider this marvellous manner of thy hearing, or else the marvellous nature and property of thy goodness. Marvellous, no doubt, is that thy hearing, whereby the very desires of the

² Ps. lxxvii.

³ Isai. xlix.

⁴ Ps. x.

afflicted are heard ; but much more marvellous is this thy goodness, which tarrieth not until the afflicted do desire thy help, but prepareth first their hearts to desire, and then thou givest them their desires.

9. Yea, Lord, worthy of all praise, it cannot otherwise be. For how shouldest thou do otherwise than thy nature and property is ? Art not thou very goodness and mercy itself ? How canst thou then but pity and help misery ?

10. Art not thou both the Creator and also the Conserver of all things ; insomuch as the lions' whelps roaring after their prey, do seek their food at thy hands¹, and the ravens, birds lacking meat, do call upon thee² ?

11. If then thy fatherly providence and tender care, O Lord, upon all thy creatures be so great, that the very beasts and fowls have this experience of thy goodness in their necessities, that their roarings and cryings have the strength of earnest callings and beseechings ; how much rather do these sighings, groanings, and desperate heaviness of men, but chiefly of all those which believe in thee, cry and call loud in thine ears, though they speak never a word at all !

12. Should I then now despair of thy fatherly mercy, whiles presently I feel thee stir up my soul and heart to crave help at thy hand ? Should I think that thou wilt absent thyself for ever ? that thou wilt be no more entreated ? that thy mercy is clean gone, and thy promise come utterly to an end, and that thou wilt now shut up thy loving kindness in displeasure³ ?

13. Nay, Lord, for all alterations are of thy right hand, and turn away to the best to them

¹ Ps. civ.

² Ps. cxlvii.

³ Ps. lxxvii.

that fear thee. All this is but mine own infirmity; for thou art ever one, thy promises be unfallible, and thy love toward thine everlastingly during.

14. I will therefore in this my present temptation and grievous assault pour out the heaviness of my heart before thee, dear Father; yea, I will* with groanings lift up my soul unto thee, from whence I assuredly know my help is coming. I will also for my present comfort call to remembrance, O Lord my God, thy tender mercies towards me already shewed⁴, the multitude of thy benefits, the greatness of the same, the long continuance of them, even from my conception until this instant, and finally, thy continual lust and desire to pour them upon me.

15. And moreover, sith thy goodness is so great, O Lord, that thou dost not only pity misery, but also callest the heavy-hearted and afflicted unto thee, promising that thou wilt ease their misery⁵; and forasmuch as by the motion of thy good Spirit I loath and abhor my sins, I feel the grievousness of them, and thy heavy wrath towards me for the same, and finally, what need I have of thy gracious aid and succour: therefore, Lord Father, in thy Son Christ's name, with sure confidence and trust in thy infallible promise, in this mine anguish and trouble I come unto thee at thy merciful calling, and crave comfort at thy hand. For this I know well, that when I loath my sins, thou dost utterly forget them: when I feel the grievous burden of them, thy mercy swalloweth them up: when I feel what I want, thou wilt assuredly grant it me. For sith thou movest my heart to desire help, how should

* See Note on page 135. ⁴ Ps. lxxvii. ⁵ Matt. xi.

I mistrust but thou wilt for thy truth's sake give me my asking?

16. Yea, where I know not how or what to desire as I ought, thy holy Spirit graciously working in me, maketh intercession mightily for me with groanings which cannot be expressed, and therewithal certifieth my spirit that by adoption, through thy great mercy and goodness, I am become thy child and heir¹.

17. Why should I not then be of good comfort and joyful in thee my God? for if thou be on my side, who can be against me? who didst not spare thine own Son, but gavest Him for me, even when I was thine enemy: how shalt thou not with Him, now that by his death I am brought into thy favour, give me all things with Him and for his sake? Who shall lay any thing to the charge of thine elect? it is thou, Lord, that justifieth me: it is Christ that hath died for me, yea, rather that is risen again for me, who also is set on thy right hand, and hath taken possession, yea, and perpetually maketh there intercession for me², until that joyful day be come when I shall have full fruition of the most glorious presence of thy divine Majesty in that kingdom which thou hast prepared before the beginning of the world, but in time (to thy gracious goodness thought best) made known to me by giving thy holy Spirit into my heart: whereby when I first, Lord, believed thy holy word, (which is thine own power to save all that believe,) I was sealed³, confirmed, and stablished in certainty of that thine everlasting kingdom and inheritance⁴.

¹ Rom. viii.

³ Ephes. i.

² Ib.

⁴ Rom. i.

For the which inestimable benefit of thy rich grace, O Lord my God, I beseech thee, (even for the love thou bearest to Christ Jesu thy Son, and the mercy thou hadst on Him when he cried on the cross, My God, my God, why hast thou forsaken me⁵?) help, help, I say, and inflame my heart with love so plenteously towards thee again, that I may be even swallowed up in the joyful feeling of the same, in such sort that I may of very thankfulness love thee my God alone, thee, I say, my dear God, and nothing but thee, and for thy sake. O Holy Spirit, whose work this is in me, increase this thy work, of thine infinite mercy, and preserve me that I never become unthankful unto thee therefore. Amen, dear God. Amen.

A THANKSGIVING TO GOD

FOR HIS GREAT BENEFITS, AND PRAYER FOR GRACE TO CONFIRM AND INCREASE THE SAME.

HONOUR and praise be given to thee, O Lord God Almighty, most dear Father of heaven, for all thy mercies and lovingkindness shewed unto us, in that it hath pleased thy gracious goodness, freely and of thine own accord, to elect and choose us to salvation afore the beginning of the world; and even like continual thanks be given unto thee, for creating us after thine own image, for redeeming us with the precious blood of thy dear Son, when we were utterly lost, for sanctifying us with thy holy Spirit in the revelation and knowledge of thy sacred word, for helping and succouring us in all our need and necessity, for saving us

⁵ Matt. xxvii.

from all dangers of body and soul, for comforting us so fatherly in all our troubles and afflictions, for sparing us so long and giving us so large time of repentance: these benefits, O most merciful Father, like as we acknowledge to have received of thy only goodness, even so we beseech thee for thy dear Son Jesus Christ's sake, to grant us alway thy holy Spirit, whereby we may continually grow in thankfulness towards thee, be led into all truth, and comforted in all adversity. Strengthen our faith, O Lord; kindle it more and more in ferventness and love towards thee and our neighbours for thy sake. Suffer us not, most dear Father, to receive thy word any more in vain, but grant us alway the assistance of thy grace and holy Spirit, that in heart, word and deed, we may sanctify and do worship to thy holy name; that we may help to amplify and increase thy kingdom; and that; whatsoever thou sendest, we may be heartily well content with thy good will and pleasure. Suffer us not to lack the thing, O Father, without the which we cannot serve thee: but bless thou so all the works of our hands, that we may have sufficient, and not to be chargeable, but rather helpful unto other. Be merciful, O Lord, unto our offences: and seeing our debt is great which thou hast forgiven us in Jesus Christ, make us to love thee and our neighbours so much the more. Be thou, O Father, our captain and defender in all temptations: hold thou us by thy merciful hand, that we thereby may be delivered from all inconvenience, and end our lives in the sanctifying and honouring of thy holy Name, through Jesus Christ our Lord. Amen.

A PRAYER TO CHRIST CRUCIFIED.

AS thou, O Lord, wast crucified for me, so, I beseech thee, crucify me with thee, that I may rise again with thee to everlasting life. Thy flesh was crucified for me: crucify with thee, O Christ, the kingdom of the flesh which hath dominion in me, that I may put off the old Adam, and by newness of life may be transformed into thee, the second Adam, sin, infidelity, and the whole tyranny of Satan being vanquished and overcome. Bring to pass, O Lord, that by thy cross and painful suffering thy yoke may be to me made light, and thy burden easy, that willingly and gladly following thee, I may come whither thou art gone; that is, to thy Father most blessed and immortal, from whom nothing shall afterwards be able to separate us.

GAL. vi.

God forbid that I should rejoice in any thing but in the cross of our Lord Jesus Christ, whereby the world is crucified unto me, and I unto the world.

A PRAYER TO CHRIST ASCENDED AND REIGNING IN GLORY.

O GOOD Christ, our first-begotten Brother and tender-hearted Joseph! O natural Son of that Father, to whom we are made children of adoption through thee! O our Head, reigning on high in glory! forget not us thy poor members here on earth, whereinto abasing thyself thou camest down, and sufferedst for us most cruel death. Out of this thy throne of majesty and

glory thou puttest us in assured hope and confidence, that we also shall attain to that blessed place, whither thou art gone before to take possession for us. O our strong tower of defence and succour, what can hurt us now trusting in thee? Most unhappy are they which are ignorant of thee: most happy are they which always behold thee. Blessed are they which have known thee here in the days of their mortality; but more blessed are they which see thee in the heavens, and shall see thee reigning with thy Father in joys incomparable. O Lord, the only joy and comfort of our souls, shew us thy loving countenance; embrace us with the arms of thy mercy; receive us, O good Joseph, thy younger brethren, with the kiss of comfort; pour into our hearts thy holy Spirit; pluck us up from the earth and earthly things; open our eyes and lift them up unto thee; open thy mouth and call us unto thee; open our ears that we may hear thee; so that whatsoever we do, speak, or think, it may be directed unto thee alone, our Redeemer, Mediator, and Advocate.

If ye be risen again with Christ, seek the things which are above, where Christ sitteth at the right hand of God: set your affection on things that are above, and not on things which are on the earth¹.

ANOTHER.

THOU, Lord, didst put away Mary Magdalene from the kissing of thy feet, because thy flesh was not yet exalted², and she knew not yet the

¹ Coloss. iii.

² John xx.

dignity of thy clarified body, and beautified with the glory of immortality, but was addicted only to thy bodily presence. She yet sought thee living among the dead³, neither was it known to her that thou wast equal with thy Father: wherefore thou wouldest not suffer her so much as to kiss thy feet, because it was a thing unworthy for thy majesty. O thou mighty Lion of the tribe of Judah, the conqueror of hell and death, ever-living and immortal, thou art now risen from death for us; thou art now ascended to thy Father and our Father, and sittest at his right hand in glory. Suffer us to come near unto thee, that we may kiss thee: yea, Lord, thou lover of our souls, come thou rather unto us, and kiss us with the kiss of thy mouth⁴, that we may be glad and rejoice in thee. Draw us that we may run after the savour of thy sweet ointments; that we may behold thee in righteousness, and when thy glory shall appear, we may be satisfied⁵; for in thy presence there is fulness of joy, and in thy right hand there are pleasures for evermore⁶.

A PRAYER FOR PRESENT HELP IN TEMPTATION.

DEAR Father, to whom it is more easy to do all things than for me to think any one good thing, lo, do thou but speak a word, and thy deadly sick servant, my soul, shall be made whole. Help, O Lord, for thy great mercies' sake, for thy truth's sake, and for thy dear Son Jesus Christ's sake; and let thy strength suffice against my weakness, and thy holy Spirit against my sinful

³ Luke xxiv.

⁴ Cant. i.

⁵ Ps. xvii.

⁶ Ps. xvi.

flesh and old man. Thou art faithful, O Father, who hast promised that I shall not be tempted further than thou wilt make me able to bear. Give now therefore thy grace and strength unto thy servant, that I may, with a strong faith in thine infallible truth and promised mercy, vanquish and subdue whatsoever rebelleth against thy most blessed will. Preserve and keep holy my soul and body, and let them not be by thine enemies defiled, spoiled, nor made a dungeon of devils and wicked spirits through delectation in sin. Behold, dear Father, the posts thereof are sprinkled with the precious blood of thy dear Son, and of thy great mercy they are made the temple and tabernacle of thy holy Spirit. Shall now (alas!) the devil, the world, or the flesh pluck from thee that thing which presently crieth to thee with a sure trust in thy promised help? Nay, Lord, Father, but grant that I may by thy mighty power turn all their crafts, deceits, and raging assaults unto the increase of my faith, and that by experience of thy fatherly assistance in this my present temptation I may, with assured hope and trust in thy ready help and comfort, overcome my said enemies hereafter in like assaults, and praise thy holy name for the victory, through Jesus Christ our Lord. Amen.

My son, if thou wilt come into the service of the Lord, stand fast in righteousness and fear, and prepare thy soul to temptation¹.

¹ Eccus. ii.

REMEDIES AGAINST SINFUL MOTIONS AND
TEMPTATIONS.

FIRST, remember that sin is so heinous a thing, that God by his justice might worthily damn thee for the same, and is therefore to be abhorred as a sweet poison, a flattering death and destruction of thy soul, which would cut thee off from God thy Saviour, and make thee bondslave to Satan thy deadly enemy.

2. Avoid therefore, even at the first, the occasions thereof, and betimes quash out the brains of the children of Babylon against the hard stones², whiles they be yet young and weak, lest when they be grown elder and stronger, they dash thee to pieces.

3. And for remedy against the same flee unto God, who commandeth thee to call upon him in thy troubles, and promiseth to deliver thee, and will not suffer thee to be further tempted than he will make a way out whereby thou shalt escape³; and doubt not but he that causeth thee to hate the sin which thy nature is to love, will deliver thee also from the danger thereof, and make thee to triumph over Satan, to his confusion, to God's glory, and to thy great comfort, which are the causes that our tender loving Father sendeth temptations unto us: and he that is not tempted, what is he?

4. Now, after thou hast obtained the victory, remember two things; first, to give most hearty thanks to God for his grace and assistance, whereby thou hast overcome, and be not unthankful in

² Ps. cxxxvii.

³ 1 Cor. x.

anywise ; and then, that he who continually goeth about like a roaring lion seeking whom he may devour, will not be long or far away from thee, but will attempt again the same, or as evil, ways to overcome thee. Watch therefore and pray.

A PRAYER FOR THE AVOIDING OF GOD'S
DESERVED WRATH AND VENGEANCE
FOR OUR SINS.

WHEN we look back and behold our sinful life past, what a dungeon of errors, vice, and wickedness, openeth itself unto us ! so that there is no man but he must needs be ashamed of himself when he calleth to mind what he hath been, and tremble when he considereth the wickedness and sinful course of his life to come. For who shall undertake that the rest of our life shall be any better than that is past ? How can we then sufficiently magnify and praise thy great mercy, which hast deferred thy punishment so long ? Beholding, therefore, this our dangerous and miserable state, we come unto thee, O thou great and mighty Judge, in trembling and fear, humbly beseeching thee not to heap upon us thy deserved vengeance, but let thy tender kindness and love thou bearest to Jesus Christ thy dear Son, our gracious Lord and Redeemer, cover our iniquities ; for whose sake (though we deserve all extremity) thou dost pardon us.

If thou, Lord, shalt straitly mark our iniquities,
O Lord, who shall be able to abide it¹ ?

¹ Ps. cxxx.

A PRAYER FOR THE SICK.

O MOST merciful God, which according to the multitude of thy mercies dost so put away the sins of those which truly repent, that thou rememberest them no more; open thy eyes of mercy, and look upon this thy sick servant, who most earnestly desireth pardon and forgiveness. Renew in him, most loving Father, whatsoever hath been decayed by the fraud and malice of the devil, or by his own carnal will and frailty. Preserve and continue this sick member in the unity of thy church. Consider his contrition; accept his tears; assuage his pain, as shall be seen to thee most expedient for him. And forasmuch as he putteth his full trust only in thy mercy, impute not unto him his former sins, but take him unto thy favour, through the merits of thy most dearly-beloved Son Jesus Christ.

A PRAYER TO BE SAID AT THE HOUR OF DEATH.

O LORD Jesus Christ, which art the only health of all men living, and the everlasting life of them that die in thee: I, wretched sinner, do submit myself wholly unto thy most blessed will; and being sure that the thing cannot perish which is committed unto thy mercy, willingly now I leave this frail and wicked flesh in sure hope that thou wilt in better wise restore it to me again at the last day in the resurrection of the just. I beseech thee, most merciful Lord Jesus Christ, that thou wilt by thy grace make strong my soul against all temptations, and defend me with the buckler of thy mercy against all the assaults of the devil. I see and knowledge that there is in

myself no help of salvation ; but all my confidence, hope, and trust, is in thy rich mercy and goodness. I have no merits or good works which I may allege before thee. Of sins and evil works (alas!) I see a great heap ; but yet through thy mercy I trust to be in the number of them to whom thou wilt not impute their sins, but wilt accept and take me for righteous and just, and to be the inheritor of everlasting life. Thou, merciful Lord, wast born for my sake : thou didst suffer both hunger and thirst for my sake : thou didst teach, pray, and fast for my sake : all thy holy actions and works thou wroughtest for my sake : thou sufferedst most grievous pains and torments for my sake : finally, thou gavest thy most precious body and thy blood to be shed on the cross for my sake. Now, most merciful Saviour, let all these things profit me that thou freely hast done for me, which hast given thyself also for me. Let thy blood cleanse and wash away the spots and foulness of my sins. Let thy righteousness hide and cover my unrighteousness. Let the merits of thy passion and bloodshedding be the satisfaction for my sins. Give me, Lord, thy grace, that the faith of my salvation in thy blood waver not in me, but may ever be firm and constant ; that the hope of thy mercy and life everlasting never decay in me ; that love wax not cold in me ; finally, that the weakness of my flesh be not overcome with the fear of death. Grant me, merciful Saviour, that when death hath shut up the eyes of my body, yet the eyes of my soul may still behold and look upon thee ; and when death hath taken away the use of my tongue, yet my heart may cry and say unto thee, Lord, into thy hands I commend my soul ; Lord Jesu, receive my spirit.

A PRAYER FOR A WOMAN WITH CHILD.

THOU art wonderful, O Lord, in all thy works; and whatsoever thy good pleasure is, that dost thou easily bring to pass, neither is there any thing impossible with thee that thou wilt have done. And albeit this thy almighty power sheweth itself abundantly in all thy works, yet in the conceiving, forming, and bringing forth of man it shineth most evidently. At the beginning, O Father, when thou madest man and woman, thou commandedst them to increase, multiply, and replenish the earth. If through the subtle enticements of Satan they had not transgressed thy commandment by eating the forbidden fruit, the woman whom thou hast appointed to be the instrument and vessel to conceive, nourish, and bring forth man through thy wonderful workmanship, had without any labour, pain, or travail brought forth her fruit. But that which thy goodness made easy, sin and disobedience hath made hard, painful, dangerous, and, without thy special help and succour, impossible to be brought to pass; so that now all women bring forth their children in great sorrows, pains, and troubles. Notwithstanding thou shewest thyself unto thy creatures a Father of mercy and God of all consolation. For that which through their own imperfection and feebleness they are not able of themselves to bring to pass, thou through thine unspeakable power makest easy in them, and bringest unto a joyful end. We therefore, being fully persuaded of thy favour and goodness, of thy present help, and of thy sweet comfort in all miseries and necessities, knowing also by the testimonies of thy holy word, how great and intolerable the pains of women are

that travail of child, if through thy tender mercy they be not mitigated and eased, most humbly pray thee for Jesus Christ's sake, thy Son our Lord, to help and assist this thy servant now in travail and labour, that by thy almighty power she may safely bring forth that by thy goodness she hath conceived, and that thy lovingkindness may make that easy and tolerable unto her, which sin hath made hard and painful. Ease, O Lord, the pains which thou most righteously hast put upon her and all women for the sin and disobedience of our grandmother Eve, in whom all we have sinned. Be present with her in her trouble, according to thy merciful promise: help her and deliver her. Give her strength, and make perfect that thou hast so graciously begun. Let thy power be shewed no less in the safe bringing forth, than in the wonderful forming and fashioning of that she beareth. Make her a glad and a joyful mother, that she through thy goodness being safely delivered, and restored to health and strength again, may live and praise thy blessed name for ever.

A PRAYER TO GOD

FOR HIS HELP AND PROTECTION AGAINST THE
OBSTINATE ENEMIES OF THE TRUTH.

MOST righteous Judge, God of all mercy and comfort, which by thy secret judgment and wisdom dost suffer the wicked to triumph and increase for a time, for trial of the faith of thy wellbeloved little flock, and the mortifying of their lusts, but at length to the utter confusion of the enemies, and joyful deliverance of thy people; look down, we beseech thee, on thy dispersed sheep out of thy holy habitation in heaven, and strengthen

our weakness against their furious rages; abate their pride, assuage their malice, confound their devices, wherewith they lift up themselves against Christ Jesus thy Son, our Lord and Saviour, to deface his glory and set up antichrist. We be not able of ourselves to think a good thought, much less to stand against their assaults, except thy undeserved grace and mighty arm defend and deliver us. Perform thy promises made to Jacob, and stop the mouths of the cursed Edomites. Call them to repentance whom thou hast appointed to salvation; bring home them that run astray; lighten the blind, and teach the ignorant; forgive all those that wilfully and obstinately rebel not against thy holy will; let thy fearful threatenings pierce our stony hearts, and make us tremble at thy judgments. Make the examples of them whom thou hast overthrown in their own devices, as Cain, Cham, Nimrod, Esau, Pharaoh, Saul, Achitophel, Judas, and such other, to be a warning for us, that we set not up ourselves against thy holy will. Grant free passage to thy holy word, that it may work effectually in us the work of life and blessed hope of our salvation, to the eternal praise of thy majesty, through our Mediator Christ Jesus, to whom with thee and the Holy Ghost, three persons and one God, be praise and thanksgiving in all congregations world without end. So be it.

A PRAYER OF THE AFFLICTED FOR THE
PROFESSION OF GOD'S WORD.

O GRACIOUS God, which seekest all means possible how to bring thy children into the feeling and sure sense of thy mercy; and therefore

when prosperity will not serve, then sendest thou adversity, graciously correcting them here, whom thou wilt shall with thee elsewhere live for ever: we poor wretches give humble praises and thanks unto thee, dear Father, that thou hast vouched us worthy of thy correction at this present, hereby to work that which we in prosperity and liberty did neglect. For the which neglecting and many other our grievous sins, whereof we now accuse ourselves before thee, most merciful Lord, thou mightest most justly have given us over, and destroyed us both in souls and bodies. But such is thy goodness towards us in Christ, that thou seemest to forget all our offences; and as though we were far otherwise than we be in deed, thou wilt that we should suffer this cross now laid upon us for thy truth and gospel's sake, and so be thy witnesses with the prophets, apostles, martyrs, and confessors, yea, with thy dearly beloved Son Jesus Christ, to whom thou dost now here begin to fashion us like, that in his glory we may be like Him also.

O good God! what are we on whom thou shouldest shew this great mercy? O loving Lord, forgive us our unthankfulness and sins! O faithful Father, give us thine holy Spirit now to cry in our hearts, Abba, dear Father! to assure us of our eternal election in Christ; to reveal more and more thy truth unto us; to confirm, strengthen, and stablish us so in the same, that we may live and die in it as vessels of thy mercy, to thy glory, and to the commodity of thy church. Endue us with the Spirit of thy wisdom, that with good conscience we may always so answer the enemies in thy cause, as may turn to their conversion or confusion, and our unspeakable consolation in

Christ Jesus: for whose sake we beseech thee henceforth to keep us, to give us patience, and to will none otherwise for deliverance or mitigation of our misery, than may stand always with thy good pleasure and merciful will towards us.

Grant this, dear Father, not only to us in this place, but also to all other elsewhere afflicted for thy name's sake, through the death and merits of Jesus Christ our Lord. Amen.

A PRAYER FOR THE AFFLICTED AND
PERSECUTED UNDER THE TYRANNY
OF ANTICHRIST.

O MERCIFUL Father, who never dost forsake such as put their trust in thee; stretch forth thy mighty arm to the defence of our brethren, by the rage of enemies persecuted and grievously tormented in sundry places for the true profession of thy holy gospel, who in their extreme necessity cry for comfort unto thee. Let not thy long-suffering, O Lord, be an occasion either to increase the tyranny of thy enemies, or to discourage thy children; but with speed, O Lord, consider their great miseries and afflictions. Prevent the cruel device of Haman; stay the rage of Holofernes; break off the counsel of Achitophel. Let not the wicked say, Where is now their God? Let thy afflicted flock feel present aid and relief from thee, O Lord: look down upon them with thy pitiful eye from thy holy habitation: send terror and trembling among their enemies: make an end of their outrageous tyranny: beat back their boldness in suppressing thy truth, in destroying thy true servants, in defacing thy glory, and in setting up antichrist. Let them not thus proudly

advance themselves against thee and thy Christ, but let them understand and feel that against thee they fight. Preserve and defend the vine which thy right hand hath planted, and let all nations see the glory of thine Anointed. Amen.

A PSALM

TO BE SAID IN THE TIME OF ANY COMMON PLAGUE, SICKNESS, OR OTHER CROSS AND VISITATION OF GOD.

O COME, let us humble ourselves and fall down before the Lord with reverence and fear¹.

For he is the Lord our God, and we are the people of his pasture, and the sheep of his hands.

Come, therefore, let us turn again unto our Lord; for He hath smitten us, and He shall heal us².

Let us repent, and turn from our wickedness, and our sins shall be forgiven us³.

Let us turn, and the Lord will turn from his heavy wrath, and will pardon us, and we shall not perish⁴.

For we knowledge our fault, and our sins be ever before us⁵.

We have sore provoked thine anger, O Lord; thy wrath is waxed hot, and thy heavy displeasure is sore kindled against us⁶.

Thou hast in thine indignation stricken us with grievous sickness, and by and by we have fallen as leaves beaten down with a vehement wind⁷.

¹ Ps. xcv.

² Hos. vi.

³ Acts iii.

⁴ Jonah iii.

⁵ Ps. li.

⁶ Lam. iii.

⁷ Isai. lxiv.

Indeed, we acknowledge that all punishments are less than our deservings; but yet of thy mercy, Lord, correct us to amendment, and plague us not to our destruction⁸.

For thy hand is not shortened that thou canst not help, neither is thy goodness abated that thou wilt not hear.

Thou hast promised, O Lord, that afore we cry thou wilt hear us; whilst we yet speak thou wilt have mercy upon us⁹.

For none that trust in thee shall be confounded, neither any that call upon thee shall be despised.

For thou art the only Lord, who woundest and dost heal again, who killest and revivest, bringest even to hell, and bringest back again¹⁰.

Our fathers hoped in thee, they trusted in thee, and thou didst deliver them¹¹.

They called upon thee, and were helped: they put their trust in thee, and were not confounded.

O Lord, rebuke not us in thine indignation, neither chasten us in thy heavy displeasure¹².

O remember not the sins and offences of our youth: but according to thy mercy think thou upon us, O Lord, for thy goodness¹³.

Have mercy upon us, O Lord, for we are weak: O Lord, heal us, for our bones are vexed.

And now in the vexation of our spirits, and the anguish of our souls, we remember thee, and we cry unto thee: hear, Lord, and have mercy¹⁴.

For thine own sake, and for thy holy name's sake, incline thine ear, and hear, O merciful Lord¹⁵.

⁸ Judith viii. Job xi. Wisd. xii.

¹⁰ Tob. iii. Job v. Hos. vi. ¹¹ Ps. xxii.

¹³ Ps. xxv. ¹⁴ Baruch iii. Jonah ii.

⁹ Isai. lxxv.

¹² Ps. vi.

¹⁵ Dan. ix.

For we do not pour out our prayers before thy face, trusting in our own righteousness, but in thy great and manifold mercies.

Wash us thoroughly from our wickedness, and cleanse us from our sins.

Turn thy face from our sins, and put out all our misdeeds.

Make us clean hearts, O God, and renew a right spirit within us.

Help us, O God of our salvation, for the glory of thy name: O deliver us, and be merciful unto our sins for thy name's sake¹.

So we that be thy people, and sheep of thy pasture, shall give thee thanks for ever, and will always be shewing forth thy praise, from generation to generation.

Glory be to the Father, and to the Son, and to the Holy Ghost:

As it was in the beginning, is now, and ever shall be world without end. Amen.

A PSALM OF THANKSGIVING

FOR DELIVERANCE FROM THE PLAGUE, OR ANY OTHER KIND OF SICKNESS, TROUBLE, OR AFFLICTION.

LORD, thou art become gracious unto thy land; thou hast turned away the afflictions of thy servants².

Thou hast taken away all thy displeasure, and turned thyself from thy wrathful indignation.

For if thou, Lord, hadst not helped us, it had not failed but our souls had been put to silence³.

But when we said, Our feet have slipped, thy mercy, O Lord, helped us up.

¹ Ps. lxxix.

² Ps. lxxxv.

³ Ps. xciv.

In the multitude of the sorrows that we had in our hearts, thy comforts have refreshed our souls.

Our souls waited still upon the Lord; our souls hanged upon his help; our hope was always in him⁴.

In the Lord's word did we rejoice; in God's word did we comfort ourselves.

For the Lord said, Call upon me in the time of trouble, and I will hear thee, and thou shalt praise me⁵.

So when we were poor, needy, sickly, and in heaviness, the Lord cared for us: he was our help and our saviour according to his word⁶.

In our adversity and distress he hath lifted up our heads, and saved us from utter destruction⁷.

He hath delivered our souls from death; he hath fed us in the time of dearth; he hath saved us from the noisome pestilence⁸.

Therefore will we offer in his holy temple the oblation of thanksgiving with great gladness: we will sing and speak praises unto the Lord our Saviour⁹.

We will give thanks unto the Lord, for he is gracious, and his mercy endureth for ever¹⁰.

The Lord is full of compassion and mercy, long-suffering, plenteous in goodness and pity¹¹.

His mercy is greater than the heavens, and his gracious goodness reacheth unto the clouds¹².

Like as a father pitieth his own children, even so is the Lord merciful unto them that fear him.¹³

⁴ Ps. lxii.⁵ Ps. l.⁶ Ps. xl.⁷ Ps. xxvii.⁸ Ps. xxxiii.⁹ Ps. xxvii.¹⁰ Ps. cvi.¹¹ Ps. lxxxvi. & ciii.¹² Ps. lvii. & cviii.¹³ Ps. ciii.

Therefore will we praise thee and thy mercies, O God: unto thee will we sing, O thou Holy one of Israel¹.

We will sing a new song unto thee, O God: we will praise the Lord with psalms of thanksgiving².

O sing praises, sing praises unto our God: O sing praises, sing praises unto our King³.

For God is the King of the earth: sing praises with understanding.

We will magnify thee, O God our King: we will praise thy name for ever and ever⁴.

Every day will we give thanks unto thee, and praise thy name for ever and ever.

Our mouth shall speak the praises of the Lord; and let all flesh give thanks to his holy name for ever and ever.

Blessed be the Lord God of Israel for ever: and blessed be the name of his Majesty world without end. Amen⁵.

Glory be to the Father, and to the Son, and to the Holy Ghost:

As it was in the beginning, is now, and ever shall be world without end. Amen.

¹ Ps. lxxi.

² Ps. xcvi.

³ Ps. xlvii.

⁴ Ps. cxlv.

⁵ Ps. xxi.

PRAYERS COMMONLY CALLED LYDLEY'S PRAYERS,

WITH CERTAIN GODLY ADDITIONS.

Before thou prayest, forgive, if thou hast anything against any man, and remember that thou comest not to God with a double heart, but lift up your hands without wrath or doubting.

O ALMIGHTY and most merciful Father, I, thy poor creature and work of thy hands, acknowledge and confess unto thee my manifold sins and offences, which I from my youth up unto this time have grievously committed against thee in thought, word, and deed; and am now taught and moved by thy word and grace to be heartily sorry for the same, desiring thee, for the precious blood-shedding of Jesus Christ thy dear Son our Lord, to have mercy upon me, and forgive me all those mine offences according to thy great mercy and promise, which hast said, At what time soever a sinner doth repent him of his sin from the bottom of his heart, I will put all his wickedness out of my remembrance⁶.

Ó Lord, I acknowledge and confess that I was born in sin, and conceived in wickedness⁷, and am by nature a child of wrath⁸; for in my flesh dwelleth no good thing⁹, and of myself I am not able to think a good thought, much less do that thou in thy law requirest of me to be done, which hast said, Cursed is he that continueth not in all things that are written in the law to do them¹⁰. Again, thy law is spiritual, but I am carnal, sold under

⁶ Ezek. xviii.

⁹ Rom. vii.

⁷ Ps. li.

¹⁰ Gal. iii.

⁸ Ephes. ii.

sin¹. Therefore, O Lord, I call unto thee for grace (which hast said, Ask, and ye shall have; seek, and ye shall find; knock, and it shall be opened unto you²;) to prevent and draw my will to all goodness: for none can come to thee except he be drawn; and except we be born from above, we cannot see the kingdom of God³. Assist me, therefore, and guide me with thy holy Spirit from time to time: draw me and I shall run after thee⁴, and give me strength and ableness through Christ our Lord to accomplish and fulfil the same. Deliver me from the spirit of pride, vain-glory, haughtiness of mind, presumption, self-love; and make me poor in spirit, humble, meek, gentle, and low in mine own sight, that I lift not up myself above my brethren, but esteem myself to be as a servant to all men to do them good, after the example of Christ, who came not to be ministered unto, but to minister; who also hath said, Blessed are the poor in spirit⁵: again, Thou resistest the proud, but givest grace to the humble⁶.

Give me thy grace, O Lord, that whensoever I be overtaken with any kind of sin and wickedness, either in thought, word, or deed, or that I feel mine own infirmity and weakness, I may immediately with hearty repentance return to thee again, and not to lie still in the security of sin⁷.

Take from me my stony, unbelieving, blind, doubtful, unfaithful, and unthankful heart, and give me an heart of flesh, to bow and incline to thy will. My carnal, secure, and impenitent heart take away from me, and give me an heart to fear, love, and obey thee. Write thy law in my heart,

¹ Rom. vii.² Matt. vii.³ John iii. vi.⁴ Cant. i.⁵ Matt. v.⁶ James iv.⁷ 2 Tim. ii.

grave it in my mind, that I may believe, trust, and live in thee for ever.

Take from me the wicked spirit of suspicion, envy, evil jealousy, vain surmisings, murmuring, and grudging or backbiting of any, especially such as be in authority, and ministers of thy word.

O Lord, keep me from all wrath, malice, and hastiness, all respect of persons in the faith, all lying, evil words, contention, flattering, dissimulation, hypocrisy, blasphemy, and vain swearing by the name of God, his works, or creatures; from all lightness, idle words, and all unstableness of heart. O Lord, deliver thou my heart from all filthiness both of the flesh and spirit, from all unclean thoughts and unlawful desires, evil concupiscence and lusts of the body.

Take from me also covetousness and inordinate care of riches, all deceit and guile in my calling and office, all idleness and sloth, and give me not over unto an unshamefaced and obstinate mind.

Make me able and contented with patience to bear all occasions of offence, when they be offered or given me, and not to recompense evil for evil; and suffer me not, good Lord, to give occasions of evil to any man, and if I do, make me willing to confess my fault and to amend it.

Give me thy grace, that I never envy any good man's love or woman's, because they do either love God and his people more than I, or else that they be beloved of him or his more than I. Make me to rejoice in other men's gifts, and not to envy them, because they be better than mine; but rather to give thanks for them with all my heart, desiring that they may be increased in them and in me.

O Lord, take from me a careful heart in all worldly things, and grant that neither poverty

oppress me and drive me to despair or falsehood, neither wealth and prosperity lift me up to forget thee or myself; but that in prosperity I may be thankful, and in adversity patient and humble.

Lord, make me merry without lightness, sad without mistrust, sober without dulness, fearing thee without desperation, trusting in thee without presumption.

Grant me, O God, a tender, loving, and merciful heart toward my brethren; long-suffering and patience to bear all things well that thy providence shall see meet to lay upon me.

Regenerate my heart with the Spirit of grace daily more and more; give me an inward taste and feeling of thy favour and mercy towards me in Christ Jesu our Lord, that I may know thee to be my God and Father, and myself to be thy child for evermore.

Lord, increase this my faith in thee and in Christ thy Son my Redeemer; increase and confirm my hope in thy promises touching my salvation.

O God, make perfect my love toward thee and to my Redeemer and Justifier: give me a true and unfeigned love to all virtue and godliness, and to all thy chosen people wheresoever they be dispersed throughout all the world: increase in me strength and victory against all temptations and assaults of the flesh, the world, and the devil, that according to thy promise I be never further proved or tempted than thou wilt give me strength to overcome¹.

Give me grace to keep a good conscience; give me a pure heart and mind, and renew a right spi-

¹ 1 Cor. x.

rit within me. Give me also a right understanding of thy holy word, that I may never swerve from the true sense and meaning thereof, and that my chief felicity may be in the same, in hearing, reading, talking, watching, praying, fasting, mortifying, and subduing mine own will and members.

O Lord, I offer up myself wholly with all my crooked and corrupt nature, so much as it is in will and works, unto thy mercy, to be corrected and reformed at thine own will and pleasure.

Rule and confirm our hearts with thy Spirit, O Lord; lighten and guide us always with the light of thy holy gospel; govern and preserve thy church, and defend those realms and cities that give succour and harborough to thy people; make us all diligent and happy in the works of our vocation; take into thy custody for ever our souls and bodies, our lives, and all that ever we have.

Be gracious and favourable, O Lord, to all men, and even to our very enemies, and according to thy good will and purpose forgive them their sins. Convert unto thy truth all those whom thou hast appointed in Jesus Christ to salvation.

Be merciful, O Lord, to all our brethren and sisters that suffer any kind of persecution or affliction, whether in mind or in body, especially such as suffer for thy name and gospel: give them patience, constancy, and stedfast hope, till thou send them full and good deliverance of all their troubles.

Be gracious to all those whom thou hast coupled and linked to us in love and friendship, whose hearts thou hast moved to pray for us, to wish us good, to succour and help us in our necessity: grant us all thy blessing and holy Spirit, to

sanctify us in the unity of faith, and dwell in us for ever.

Finally, O Lord, have mercy upon my wife, children, and family, which thou hast given me, and increase thy fear in our hearts that we may truly love thee, and one of us another in thee, so that we may be pure both in soul and body, and bring up our children in virtue, nurture, and information of the Lord.

Plant in my heart all virtues that be necessary and requisite in a christian man; and give me grace so to use them and all other gifts which I have received at thy merciful hand, as may be most to thy glory and praise, to my consolation and salvation, and to the profit of thy church. Which petitions and requests I do not make, O Lord, trusting in mine own righteousness¹, which I do acknowledge with thy prophet to be stained and defiled, but only in thy great mercy and promise.

O hear me, Lord; forgive me, Lord; consider me, and tarry not over long; but for thy own sake do it, and for thy Son Jesus Christ's sake, in whom all thy promises are yea and amen, which is our only Redecmer, Saviour, and Justifier; to whom with thee, O Father, and the Holy Ghost, be all glory and praise now and for ever. Amen.

A PRAYER FOR REMISSION OF SINS, AND FOR THE LEADING OF A GODLY LIFE.

O LORD, thou great and terrible God, thou that keepest covenant and mercy with them that love thee and do thy commandments; let

¹ Isai. lxiv.

thine ears be open, that thou mayest hear the prayers of thy servant, which I make before thee at this time : have mercy upon me, thy poor creature and work of thine hands ; for I have sinned and done wickedly, and have offended thy majesty grievously, in that I have gone back and departed from all thy precepts and judgments, and have not followed thy servants the prophets that spake unto me in thy name, but have from day to day provoked thy just wrath and indignation against me.

O Lord, I know and confess my manifold sins and wickedness, the which I have unrighteously committed against thee in thought, word, and deed, from my youth up until this day ; for the which I am heartily sorry, and do unfeignedly repent, purposing evermore, through the assistance of thy grace, to walk in a new life.

Remember not, Lord, the multitude of my misdeeds, I beseech thee, but according to thy great mercies think upon me.

Call to remembrance, for Christ's sake, thy loving kindness and thy tender mercy, the which hath ever been of old.

Hide not thou thy face from me, nor cast not off thy servant in thy displeasure.

For thy mercies' sake deliver me from all my sins, and make me not a scorn unto the foolish.

Turn not away thy mercy from me, but let thy most loving kindness and truth always preserve me.

Help me for thy name's sake, and deliver me in thy strength.

Hear my prayer, O Lord, and consider the words of my mouth ; for my misdeeds prevail against me : O be thou merciful unto my sins.

Let the sorrowful sighing of thy prisoner come before thee, O Lord, and comfort the soul of thy servant; for unto thee do I flee for succour.

Satisfy me with thy mercy, and that soon; so shall I rejoice and be glad in thee all the days of my life.

Look not extremely what is done amiss in me; for I have sinned against heaven and before thee, and am no more worthy to be called thy son: yet, Lord, of thy great goodness pour down some of the crumbs that fall from thy children's table, and make me as one of the least of them.

Reward me not according to my deserving, for then I must needs perish: for unto me pertaineth nothing but open shame, confusion, and damnation: but with thee there is mercy, forgiveness, and plenteous redemption.

O Lord, therefore I come unto thee, not hoping in mine own righteousness, but trusting only in thy great mercies and promises made unto me in Christ Jesu my Lord; for whose sake I beseech thee to cleanse me from all my sins, and do away all mine iniquities.

For thy tender mercy sake lay not my sins to my charge, but forgive that is past; and give me grace to amend my life, to decline from sin, and incline to virtue, that I may walk with an upright heart, a clean conscience, and single eye before thee this day (or night,) and evermore.

Put me not from thy presence, O thou God of all comfort, but incline thine ear unto my calling.

Strengthen thy servant with the power of thy right hand, and help the son of thy handmaiden.

Comfort my soul with thy sweet promises, and let thy mercies cover my infirmities.

O Lord, give me joy in thy holy Spirit, that I

may rejoice in thy sacred word; that all my whole pleasure, felicity, and consolation may be, night and day, in reading, thinking, and talking of the same, to thy glory and my edifying.

Assist thy servant against this world, with the vain pomp, pleasures, and beauty thereof, that it may be unto me as vile dust, filth, and slime; that I may use it as though I used it not; and that it may serve me, and I not it: that I may take my part thereof unto my necessity with thanksgiving; that I do not use thy creatures voluptuously, but that I may live soberly and godly in this present life.

Give me grace to walk with a good conscience, both before thee and towards all men, in all my doings, that I be not a reader of thy holy word and a talker only; but that it may appear also in my life and conversation.

O Lord, grant unto thy servant the strength of thy holy Spirit, to subdue this body of sin with the whole lust thereof, that it may be made obedient both in will, mind, and members, to do thy holy will.

O Lord my Saviour, increase my faith in thee and in thy Christ, and make it strong to believe thy promises.

O Lord my Redeemer, increase in me a love to do thy will, and to thy righteous people.

O Lord my Justifier, increase in me a sure hope of my salvation, without doubt or wavering in adversity, and without pride or presumption in prosperity; so that in adversity I may be patient, and give thanks in prosperity, and serve thee with reverence and godly fear all the days of my life.

Increase in me, Lord, all other virtues agreeable to a godly life; for I come unto thee my

God, as unto the well and everlasting fountain of health and salvation.

O heavenly Father, grant unto me and all other, wheresoever they be dispersed throughout the whole world, which profess thy holy word, so to live that we may die to sin, and lead a godly conversation, walking innocently before thee.

Preserve and defend thy servant from all false opinions, that I be not deceived and carried away in error of the wicked, but that I may grow in grace and knowledge of our Lord and Saviour Jesus Christ.

O Lord, give me a reverent and pure understanding of thy holy word, and to avoid all rash judgment and perverse interpretations.

O Lord, give me wisdom, knowledge, and understanding to perceive those false, lying, and flattering spirits, which do deceive the hearts of innocents, and beguile unstable souls.

O Lord, make me to be content with this woman whom thou hast given me to be my wife, that we may godly live together, according to thy holy ordinance.

Give her an heart of understanding, and set thy fear alway before her eyes, that she may be obedient in word, deed, and thought, to all that is thy will.

O Lord, give us the power of thy holy Spirit, to rule, govern, and bring up these our children and family in all godly fear and knowledge of thy holy word, and that we may be unto them an example in all godliness and virtue, to the praise of thy holy name.

Save my soul, O my God, whether it be through prosperity or adversity, loss or gain, sickness or health, life or death.

Aid, strengthen, succour and defend thy servant in all adversity, tribulation, and temptation, and suffer not him to be tempted above his strength.

Increase my joy and comfort in thee and thy holy Spirit, that I may rejoice in all trouble and affliction, and embrace the same to my consolation and comfort, and think myself happy and blessed, when I am counted worthy to suffer any trouble for thy name's sake.

Take from my heart the care of all worldly things; only set before my eyes the joy of the cross of Christ, that I may take comfort therein, and despise the shame for the great reward that is laid up in heaven for all those that with patience suffer in adversity, and continue in well-doing to the end.

Behold, Lord, though I am but dust, earth, and ashes, yet I have taken upon me and am bold to come unto thee, through the merits of Christ's death and blood-shedding, to lay my prayers before thee, requiring mercy, pardon, and forgiveness of all my sins; and also, the assistance of thy grace to do thy will all the days of my life, and to obtain all these my petitions, through Jesus Christ thy dear Son and my only Saviour; to whom with thee and the Holy Ghost be all honour and glory, now and ever. Amen.

A PRAYER FOR THE AVOIDING OF ALL KIND OF SIN.

O ALMIGHTY and everliving God, thou God of all power, before whose eyes all things lie naked and bare, have regard unto me most miserable sinner: let my prayers ascend up before thy

presence, and be accepted in thy sight, for Jesus Christ's sake.

Give thy holy Spirit into my heart, O Lord, and lighten my understanding, that I may dwell in the fear of thy holy name all the days of my life; that I may know thee the only true God, and Jesus Christ whom thou hast sent.

For I come not unto thee, O Lord, thou lover of our souls, hoping in mine own righteousness, but trusting only upon the multitude of thy great mercies which thou hast laid forth before the eyes of all people, offering salvation to the whole world, and hast promised that whosoever he be of the whole generation of man, that will receive grace, repent, and turn unfeignedly from his sins, he shall have free remission and forgiveness through Jesus Christ our Lord, which is our only Advocate and Mediator, in whom our salvation lieth, of whom thou hast said, This is my dear Son, in whom I am well pleased and well pacified. For this thy Son's sake (by whom I am bold to come unto thee, which appeareth now in thy sight, making continual intercession for us) have mercy upon me, O thou mighty God, and forgive me all my sins, which I have unrighteously committed against thee in thought, word, and deed.

Oh let me feel thy mercies towards me, for I do confess my sins unto thee, O Lord, and hide not mine unrighteousness: I do acknowledge mine offences, and accuse myself before thee of all my misdeeds.

Help me, O God my Saviour, for the glory of thy name; O deliver me and forgive me my sins for thy rich mercies' sake.

Remember not the offences of my youth, O

Lord ; but think upon thy great mercies and covenant made unto me in Christ Jesus.

O most merciful Father, consider mine infirmities, which are many and great, and bear mine imperfection for thy Son my Saviour Jesus Christ's sake, which had good experience of our infirmity, that He might be merciful unto all them that are afflicted : consider, the enemy hath gotten an open way into my flesh, wherein I confess that there dwelleth nothing but sin, wretchedness, and misery.

Therefore I come unto thee, O Lord my God, desiring thee for Christ's sake to renew in me a right spirit, that I may receive strength and ableness to do thy righteous will, and to stand against all the assaults of the devil, that they may have no place in me ; but that the old man which I bear about in my body may be crucified, and daily die in me, that the lusts of sin may utterly be destroyed, that I may evermore be renewed in the spirit of my mind ; that the life of Christ may always appear in me.

Good Lord, deliver me from all kinds of evil, as fornication, covetousness, maliciousness, envy, murder, debate, deceit, slandering, from doing of wrong, pride, boasting, vain-glory, hypocrisy, wantonness, idolatry, hatred, variance, wrath, strife, sedition, sects, envying, drunkenness, gluttony, and other such like : good Lord, for thy great mercy sake, deliver me, and grant me grace that I may have thee always before mine eyes ; that I may also have a respect unto thy judgments ; that whatsoever I say, think, or do, it may be agreeable to thy holy will and word ; that I be not minded as the ungodly and wicked men are : let me have no pleasure in such things as please

them. Make me low in mine own sight, O Lord, that pride and self-love overtake me not. Let not the hand of the ungodly cast me down; but bow my heart always unto thee, that I may serve thee all the days of my life in such holiness and righteousness as is acceptable before thee. Remove from me all vanities and lies; let not the desires of uncleanness take hold upon me, and give me not over unto an unshamefaced or obstinate mind, but hold me always under thy nurture and correction.

Of thy fatherly mercy leave me not to myself, but stand thou always by me; for I am too weak of mine own power to do anything that is good, but my righteousness and strength lieth only in thee.

Therefore, O Lord, I come unto thee, requiring mercy in thy sight, and the assistance of thy grace, that I may be strengthened with power in the inward man, and be armed with thy holy armour, which is the breastplate of righteousness, the shield of faith, the hope of salvation for an helmet, and the sword of the Spirit, which is thy holy word; that I may stand perfect in all that is thy will, and be found worthy, through Christ, to receive a crown of life, which thou hast promised to all them that love thee in pureness of mind.

O Lord, plant in me true obedience to thy holy law; and let not the cares of this world choke thy word in me.

Good Lord, give me grace to walk before thee all the days of this my pilgrimage with good conscience and pure mind, that when thou shalt appear to reward every man according to his deeds, I may rejoice, and not be ashamed of thee at thy coming.

Increase my faith, O Lord my Saviour, in thee and in thy Christ. Increase my love, O my Redeemer, to thee and to thy righteous people. Increase a sure hope in me of my salvation, O my Justifier. Increase strength in me to overcome sin, and to stand against all evil temptations that they have no place in me.

Give me a pure judgment and true understanding of thy word, O Lord, that I be not deceived and carried away in the error of the wicked; but grant that I may grow in thy grace, and in the knowledge of our Lord and Saviour Jesus Christ.

Let thy kingdom come unto me, which is righteousness, peace, and joy in the Holy Ghost, longsuffering, gentleness, goodness, faithfulness, meekness, temperance, strength, and patience, with all such like virtues as are prescribed unto me in thy holy word; that in prosperous things I may give thee thanks, and in adversity be patient; that I be not lifted up with the one, nor oppressed with the other.

Oh let all worldly things be vile unto me for thy sake. Let me not be merry with the joy that is without thee, and let me desire nothing beside thee.

Make me to lift up my heart oftentimes to thee; and if I chance to fall or slip, make me to think on thee, and to be sorry, with a stedfast purpose of amendment.

O Lord, I give over myself into thy holy hand, desiring thee for Christ's sake, that I may remain under thy protection and strong defence of thy power, and that thy holy angels may pitch their tents round about me, and compass me always.

Good Lord, give me joyfulness of heart, and peace of conscience, continual gladness and con-

solation in thy word and promises, that I may evermore be thankful unto thee, and praise thy name for ever.

O Lord, think upon all thy people which are strayed here and there from the farthest part of the earth, which be entered into covenant with thee, and are minded to walk after thy will: grant, O Lord, that we may grow together in love, through the knowledge of thy word, to keep the unity of the Spirit through the bond of peace, to the utter confounding of error and all false opinions, and to keep us clean from hypocrisy and superstition, and to make us strong in all trouble and affliction. We beseech thee favourably to hear us, good Lord, and grant our requests.

A PRAYER

WHEREIN THE MIND IS STIRRED UP PATIENTLY TO
SUFFER ALL TROUBLE AND AFFLICTION;
TO CONTEMN THE VAIN PLEASURES OF THIS WORLD;
AND TO LONG FOR EVERLASTING LIFE.

MOST merciful Lord Jesu, grant me thy grace and holy Spirit, that it may always work in me and persevere with me unto the end.

Grant that I may ever desire and will that which is most pleasing and acceptable to thy will.

Thy will be my will, and my will be always to follow thy will.

Let there be ever in me one will and one desire with thee, and let me never desire to will or not to will, but as thou wilt.

Grant me, above all things, that I may rest in thee, and fully quiet and pacify my heart in thee; for thou, Lord, art the true peace of heart and perfect rest of the soul.

Thou knowest what is most profitable and most expedient for me: wherefore do with me in all things as it shall seem best unto thee; for it may not be but well that thou doest, which dost most justly and blessedly dispose all things after thy most godly wisdom.

If thou wilt, therefore, that I be in light, be thou blessed; if thou wilt that I be in darkness, be thou also blessed.

If thou vouchsafe to comfort me, be thou highly blessed; if thou wilt I live in trouble and without comfort, be thou likewise ever blessed.

Lord, give me grace gladly to take at thy hands good and bad, bitter and sweet, joy and sorrow, and in all things to be heartily thankful unto thee.

Assist me always with thy holy Spirit, that flesh and blood overcome me not; that this vain glittering world deceive me not; that Satan supplant me not; but give me ghostly strength in resisting them, patience in suffering them, and constancy in persevering to the end.

Cast out of my heart all unprofitable cares of worldly things, and suffer me not to be led with the unstable desires of earthly vanities; but give me grace that all worldly and carnal affections may be mortified and die in me, and that I may esteem all things in this world as they be, transitory and soon vanishing away, and myself also with them drawing towards mine end; for nothing under the sun may long abide, but all is vanity and affliction of spirit.

O Lord God, which art sweetness unspeakable, turn into bitterness to me all transitory and earthly delights which may draw me from the love of eternal things.

And for all worldly comforts give me the most sweet consolation of thy holy Spirit; and for all fleshly love endue my soul with the fervent love of thee; for thou, Lord, art my gladness, my hope, my crown, and all my glory.

Blessed is that man that for the love of thee setteth not by the pleasures of this world, and learneth to overcome himself, and with the fervour of the spirit crucifieth his flesh, so that in a clean and pure conscience he may offer his prayers to thee, and be accepted to have company with thee and thy blessed angels, all earthly things excluded from his heart.

O everlasting Light, send down the beams of thy brightness, and purify and lighten the inward parts of my heart.

Open my heart, Lord, that I may behold thy laws, and teach me to walk in thy commandments.

Quicken my soul and all the powers thereof, that it may cleave fast and be joined unto thee in joyful gladness and ghostly comfort.

Be merciful unto me, O Lord, and forgive me my great iniquity; for I have grievously sinned against thee.

To me therefore confusion and shame is due, but to thee praise, honour, and glory.

O Lord, I will acknowledge unto thee all my unrighteousness, and I will confess unto thee all the unstableness of my heart.

Oftentimes a little adversity troubleth me sore, and maketh me dull and slow to serve thee.

And sometimes I purpose to stand strongly; but when a little trouble cometh, it passeth not without my great anguish and grief; and of a little thing riseth grievous temptation.

Behold my weakness, O Lord, and consider my frailness best known unto thee.

I covet to cleave fast to heavenly things, but worldly affections and temptations pluck me back : they daily rebel, and suffer not my soul to live in rest.

Which although they draw me not alway to consent, yet nevertheless their assaults be very grievous unto me.

Oh what a life may this be called, where no trouble nor misery lacketh ! where every place is full of snares, of mortal enemies !

For one trouble or temptation overpassed, another cometh by and by ; and the first conflict yet during, a new battle suddenly ariseth.

Tedious it is to me to live in such battle ; but I perceive such conflicts are not unprofitable for me, whiles I know myself and mine infirmities the better, and am thereby compelled to seek help at thy hand.

It is good for me, O Lord, that thou hast thus exercised and humbled me, that I may thereby learn to know thy righteous judgments.

It is profitable for me that confusion hath covered my face, that I may learn to fly to thee for succour and comfort.

That I may learn to dread thy secret and terrible judgments, which scourgest every child that thou receivest, which woundest and healest, which bringest down to the gates of hell, and bringest back again.

I yield thee thanks therefore, that thou hast not spared my sins, but hast punished me with scourges of love, and hast sent affliction and anguish within and without.

Of grace and favour it is, O Lord, that thou sufferest thy servants to be troubled and afflicted

in this world, because they should not be condemned with the world.

Thou wouldest that they should here be broken with affliction, that they may after arise in a new light, and be clarified and made glorious in thy kingdom.

O holy Father, thou hast ordained it so to be, and it is done as thou hast appointed.

Wherefore, O Lord, give me the grace to rest in thee above all things, and to quiet my heart in thee above all creatures, above all glory and honour, above all dignity and power, above all health and beauty, above all riches and treasure, above all joy and pleasure, above all fame and praise, above all mirth and consolation that man's heart may take or feel besides thee. For thou, Lord, art most good, most wise, most righteous, most holy, most just, most blessed, most high, most mighty, most sufficient, most sweet, most comfortable, most beautiful, most loving, most glorious, in whom all treasures of goodness most perfectly rest.

And therefore whatsoever I have besides thee, it is nothing unto me; for my heart may not rest nor fully be pacified but only in thee.

O Lord Jesu, who shall give me wings of perfect love, that I may fly up from these worldly miseries and rest with thee?

O Christ, the King of everlasting glory, my soul crieth unto thee with continual groanings, and saith, How long tarrieth my Lord God to come to me?

Oh when shall the end come of all these miseries?

When shall I be clean delivered from the bondage of sin?

When shall I, Lord, have my mind only fixed on thee, and be merry in thee with perfect joy and gladness?

When shall that blessed hour come, that thou shalt visit me and make me glad with thy blessed presence, when thou shalt be to me all in all?

When shall I come unto thee, and feel and enjoy those sweet consolations which with thy blessed saints are always present?

When shall I have peace without trouble, peace without and peace within, and on every side steadfast and sure?

O Lord Jesu, when shall I stand and behold thee, and have full sight and contemplation of thy glory?

When shall I be with thee in thy kingdom, that thou hast ordained for thine elect people before the beginning?

Oh blessed mansion of that heavenly city! Oh most clear day of eternity, whom the night may never darken!

This is the day always clear and merry, always sure and never changing.

This day shineth clearly to thy saints in heaven, O glorious God, with everlasting brightness: but to us here on earth, so great is the darkness of sin in us, it shineth obscurely, and as it were afar off; we see but a glimmering thereof.

Would to God this day might shortly appear and shine unto us, and that these worldly vanities were at an end!

Thy heavenly citizens know and feel how joyful this day is; but we, the children of Eve, strangers and exiles here on earth, do lament and bewail the bitter tediousness of this our day; that

is, of this present life, short and evil, full of sorrow and anguish.

Where man is oftentimes defiled with sin, encumbered with affliction, unquieted with troubles, lapped in cares, busied with vanities, blinded with errors, overcharged with labours, vexed with temptations, overcome with vain delights and pleasures of the world, and miserably wrapped in many kinds of calamities.

Wherefore, O Lord, arise and help me; comfort mine exile; assuage my sorrow; destroy the power of mine enemies, the kingdom of sin, Satan, the world, and my wicked flesh, which always make battle against me, and bring these conflicting days to an end: so shall I sing praises unto thee, O God of my salvation, and magnify thy holy name world without end. Amen.

A PRAYER FOR DELIVERANCE FROM SIN,
AND TO BE RESTORED TO GOD'S
GRACE AND FAVOUR AGAIN.

O ALMIGHTY and everlasting Lord God, which hast made heaven and earth, and all things therein contained! O incomprehensible Unity! O always to be worshipped most blessed Trinity! I humbly beseech thee and pray thee, by the assumption and crucified humanity of our Lord Jesus Christ, that thou wouldest incline and bow down the great depth of thy Deity to the bottomless pit of my vility: drive from me all kind of vice, wickedness, and sin, and make in me a clean heart, and renew in me a right spirit, for thy holy name's sake.

O Lord Jesu, I beseech thy goodness for the exceeding great love which drew thee out of thy

Father's bosom into the womb of the holy Virgin, and for the assumption of man's nature, wherein it pleased thee to save me and to deliver me from eternal death, that thou wouldest draw me out of myself into thee my Lord God; and grant that this thy love may recover again to me thy grace, to increase and make perfect in me that which is wanting, to raise up in me that which is fallen, to restore to me that which I have lost, and to quicken in me that which is dead and should live; that so I may become conformable unto thee in all my life and conversation, thou dwelling in me and I in thee, my heart being supplied with thy grace, and settled in thy faith for ever.

O thou, my God, loose and set at liberty my spirit from all inferior things; govern my soul, and so work, that both in soul and body I may be holy, and live to thy glory, world without end. Amen.

A PRAYER NECESSARY TO BE SAID AT
ALL TIMES.

O BOUNTIFUL Lord Jesu! O sweet Saviour! O Christ the Son of God! have pity upon me, mercifully hear me, and despise not my prayers. Thou hast created me of nothing; thou hast redeemed me from the bondage of sin, death, and hell, neither with gold nor silver, but with thy most precious body once offered upon the cross, and thine own blood shed once for all, for my ransom. Therefore cast me not away, whom thou by thy great wisdom hast made: despise me not, whom thou hast redeemed with such a precious treasure; nor let my wickedness destroy that which thy goodness hath builded. Now whiles I

live, O Jesu, have mercy on me; for if I die out of thy favour, it will be too late afterward to call for thy mercy. Whiles I have time to repent, look upon me with thy merciful eyes, as thou didst vouchsafe to look upon Peter thine apostle, that I may bewail my sinful life, and obtain thy favour to live and die therein. I acknowledge that if thou shouldest deal with me according to thy justice, I have deserved everlasting death. Therefore I appeal to thy high throne of mercy, trusting to obtain thy favour, not for my merits, but for thy merits, O Jesu, who hast given thyself an acceptable sacrifice to thy Father, to appease his wrath, and to bring all sinners, truly repenting and amending their evil life, unto his favour again. Accept me, O Lord, among the number of them whom thou hast in Christ elected and chosen to salvation: forgive me my sins: give me grace to lead a godly and innocent life: grant me thy heavenly wisdom: inspire my heart with faith, hope, and charity: give me grace to be humble in prosperity, patient in adversity, obedient to my rulers, faithful unto them that trust me, dealing truly with all men; to live chastely in wedlock; to abhor adultery, fornication and all uncleanness: to do good after my power unto all men; to hurt no man; that thy name may be glorified in me during this present life, and that I afterward may attain everlasting life, through thy mercy and the merits of thy death and passion.

Amen.

A PRAYER FOR GRACE AND REMISSION
OF SINS.

O LORD God, merciful Father, I poor wretched sinner come unto thee in the name of thy dearly beloved Son Christ Jesus my Saviour, beseeching thee for his sake to take pity and compassion upon me, and to cast all my sins out of thy sight, even through the merits of his bloody death. Pour upon me, O Lord, thy holy Spirit of grace and wisdom, to govern and lead my body and soul in thy holy word and commandments. Shew thy divine mercy upon me, and lighten my natural blindness and darkness of my heart through thy grace, that I may daily be renewed by thy holy Spirit. Open my hard heart and gross ears to hear and read thy word, that heavenly voice, and to believe and follow it in my conversation, and ever to hold fast the blessed hope of everlasting life: mortify and kill all vice in me, that my life may express my faith in thee: mercifully hear the humble supplication of thy servant, and grant me thy peace all my days: graciously pardon my infirmities, and defend me in all dangers, both outwardly in my body, goods, and name, and inwardly in my soul against all evil temptations and subtle baits of Satan, that roaring lion seeking whom he may devour. Grant, O Lord, that I and every member of thy church, in his vocation and calling, may truly and godly serve thee: grave in my heart the love of thy name, increase in me true religion, replenish me with all goodness, and of thy great mercy keep me in the same unto the end. Give unto me the spirit of prayer, true humility, perfect patience,

and continual joy in the Holy Ghost. I commend unto thy protection, O Father, my house and all that thou hast given me; my whole family, my wife and children: aid me that I may well and holily govern, nourish, and bring them up in thy fear and service. And forasmuch as in this world I must always be at war, not with one sort of enemies, but with an infinite number, not only with flesh and blood, but with the devil, which is the prince of darkness, grant me thy grace, that being armed with thy defence I may quit myself in this battle with an invincible constancy against all corruption which I am encompassed with on all sides, until such time as I having ended the combat which during this life I must sustain, in the end I may attain to the heavenly rest which is prepared for me through Christ, my blessed Saviour.

THE LITANY.

O GOD the Father of heaven, have mercy upon us miserable sinners.

O God the Father, &c.

O God the Son, Redeemer of the world, have mercy upon us miserable sinners.

O God the Son, Redeemer, &c.

O God the Holy Ghost, proceeding from the Father and the Son, have mercy upon us miserable sinners.

O God the Holy Ghost, &c.

O holy, blessed, and glorious Trinity, three Persons and one God: have mercy upon us miserable sinners.

O holy, blessed, and glorious, &c.

Remember not, Lord, our offences, nor the offences of our forefathers, neither take thou vengeance of our sins: spare us, good Lord, spare thy people whom thou hast redeemed with thy most precious blood, and be not angry with us for ever.

Spare us, good Lord.

From all evil and mischief; from sin, from the crafts and assaults of the devil; from thy wrath, and from everlasting damnation,

Good Lord, deliver us.

From all blindness of heart, from pride, vain-glory, and hypocrisy; from envy, hatred, and malice, and all uncharitableness,

Good Lord, deliver us.

From fornication, and all other deadly sin; and from all the deceits of the world, the flesh, and the devil,

Good Lord, deliver us.

From lightning and tempest; from plague, pestilence, and famine; from battle and murder, and from sudden death,

Good Lord, deliver us.

From all sedition, and privy conspiracy; from all false doctrine, and heresy; from hardness of heart, and contempt of thy word and commandment,

Good Lord, deliver us.

By the mystery of thy holy incarnation; by thy holy nativity and circumcision; by thy baptism, fasting, and temptation,

Good Lord, deliver us.

By thine agony and bloody sweat; by thy cross and passion; by thy precious death and burial; by thy glorious resurrection and ascension; and by the coming of the Holy Ghost,

Good Lord, deliver us.

In all time of our tribulation; in all time of our wealth; in the hour of death; and in the day of judgment,

Good Lord, deliver us.

We sinners do beseech thee to hear us, O Lord God; and that it may please thee to rule and govern thy holy church universally in the right way;

We beseech thee to hear us, good Lord.

That it may please thee to keep and strengthen in the true worshipping of thee, in righteousness and holiness of life, thy Servant Elizabeth, our most gracious Queen and Governour;

We beseech thee to hear us, &c.

That it may please thee to rule her heart in thy faith, fear, and love, and that she may evermore have affiance in thee, and ever seek thy honour and glory;

We beseech thee to hear us, &c.

That it may please thee to be her defender and keeper, giving her the victory over all her enemies ;

We beseech thee to hear us, &c.

That it may please thee to illuminate all Bishops, Pastors, and Ministers of the Church with true knowledge and understanding of thy Word; and that both by their preaching and living they may set it forth, and shew it accordingly ;

We beseech thee to hear us, &c.

That it may please thee to endue the Lords of the Council, and all the Nobility, with grace, wisdom, and understanding ;

We beseech thee to hear us, &c.

That it may please thee to bless and keep the Magistrates, giving them grace to execute justice, and to maintain truth ;

We beseech thee to hear us, &c.

That it may please thee to bless and keep all thy people ;

We beseech thee to hear us, &c.

That it may please thee to give to all nations unity, peace, and concord ;

We beseech thee to hear us, &c.

That it may please thee to give us an heart to love and dread thee, and diligently to live after thy commandments ;

We beseech thee to hear us, &c.

That it may please thee to give all thy people increase of grace to hear meekly thy Word, and to receive it with pure affection, and to bring forth the fruits of the Spirit ;

We beseech thee to hear us, &c.

That it may please thee to bring into the way of truth all such as have erred, and are deceived ;

We beseech thee to hear us, &c.

That it may please thee to strengthen such as do stand; and to comfort and help the weak-hearted; and to raise them up that fall; and finally to beat down Satan under our feet;

We beseech thee to hear us, &c.

That it may please thee to succour, help, and comfort, all that be in danger, necessity, and tribulation;

We beseech thee to hear us, &c.

That it may please thee to preserve all that travel by land or by water, all women labouring of child, all sick persons, and young children; and to shew thy pity upon all prisoners and captives;

We beseech thee to hear us, &c.

That it may please thee to defend and provide for the fatherless children, and widows, and all that be desolate and oppressed;

We beseech thee to hear us, &c.

That it may please thee to have mercy upon all men;

We beseech thee to hear us, &c.

That it may please thee to forgive our enemies, persecutors, and slanderers, and to turn their hearts;

We beseech thee to hear us, &c.

That it may please thee to give and preserve to our use the kindly fruits of the earth, so as in due time we may enjoy them;

We beseech thee to hear us, &c.

That it may please thee to give us true repentance; to forgive us all our sins, negligences, and ignorances; and to endue us with the grace of thy holy Spirit, to amend our lives according to thy holy Word;

We beseech thee to hear us, &c.

Son of God, we beseech thee to hear us.

Son of God, we beseech thee, &c.

O Lamb of God, that takest away the sins of the world ;

Grant us thy peace.

O Lamb of God, that takest away the sins of the world ;

Have mercy upon us.

O Christ, hear us.

O Christ, hear us.

Lord, have mercy upon us.

Lord, have mercy upon us.

Christ, have mercy upon us.

Christ, have mercy upon us.

Lord, have mercy upon us.

Lord, have mercy upon us.

Our Father, which art in heaven, &c.

And lead us not into temptation.

But deliver us from evil. Amen.

The Versicle.

O Lord, deal not with us after our sins.

Answer.

Neither reward us after our iniquities.

Let us pray.

O GOD, merciful Father, that despisest not the sighing of a contrite heart, nor the desire of such as be sorrowful ; mercifully assist our prayers that we make before thee in all our troubles and adversities, whensoever they oppress us ; and graciously hear us, that those evils, which the craft and subtilty of the devil or man worketh against us, be brought to nought ; and by the providence of thy goodness they may be dispersed ;

that we thy servants, being hurt by no persecution, may evermore give thanks unto thee in thy holy church, through Jesus Christ our Lord.

O Lord, arise, help us, and deliver us for thy name's sake.

O God, we have heard with our ears, and our fathers have declared unto us, the noble works that thou didst in their days, and in the old time before them.

O Lord, arise, help us, and deliver us for thy honour.

Glory be to the Father, and to, &c.

As it was in the beginning, &c.

From our enemies defend us, O Christ.

Graciously look upon our afflictions.

Pitifully behold the sorrows of our heart.

Mercifully forgive the sins of thy people.

Favourably with mercy hear our prayers.

O Son of David, have mercy upon us.

Both now and ever vouchsafe to hear us, O Christ.

Graciously hear us, O Christ; graciously hear us, O Lord Christ.

Versicle.

O Lord, let thy mercy be shewed upon us.

Answer.

As we do put our trust in thee.

Let us pray.

WE humbly beseech thee, O Father, mercifully to look upon our infirmities, and for the glory of thy name's sake turn from us all those evils that we most righteously have deserved; and grant that in all our troubles we may put our whole trust and confidence in thy mercy, and ever-

more serve thee in holiness and pureness of living, to thy honour and glory, through our only Mediator and Advocate, Jesus Christ our Lord. Amen.

A PRAYER FOR THE QUEEN'S MAJESTY.

O LORD our heavenly Father, high and mighty, King of kings, Lord of lords, the only Ruler of princes, which dost from thy throne behold all the dwellers upon the earth; Most heartily we beseech thee, with thy favour to behold our most gracious Sovereign Lady, Queen Elizabeth; and so replenish her with the grace of thy holy Spirit, that she may always incline to thy will, and walk in thy way. Endue her plentifully with heavenly gifts; grant her in health and wealth long to live; strengthen her that she may vanquish and overcome all her enemies; and finally after this life she may attain everlasting joy and felicity; through Jesus Christ our Lord. Amen.

A PRAYER FOR PASTORS AND MINISTERS OF THE CHURCH.

ALMIGHTY and everlasting God, which only workest great marvels; Send down upon our Pastors, and Ministers, and all Congregations committed to their charge, the healthful Spirit of thy grace; and that they may truly please thee, pour upon them the continual dew of thy blessing.

Grant this, O Lord, for the
honour of our Advo-
cate and Medi-
ator, Jesus
Christ.

FOR RAIN, IF THE TIME REQUIRE.

O GOD, heavenly Father, which by thy Son Jesus Christ hath promised to all them that seek thy kingdom, and the righteousness thereof, all things necessary to their bodily sustenance; Send us, we beseech thee, in this our necessity, such moderate rain and showers, that we may receive the fruits of the earth to our comfort, and to thy honour, through Jesus Christ our Lord. Amen.

FOR FAIR WEATHER.

O LORD God, which for the sin of man didst once drown all the world except eight persons, and afterward of thy great mercy didst promise never to destroy it so again; We humbly beseech thee, that although we for our iniquities have worthily deserved this plague of rain and waters, yet upon our true repentance thou wilt send us such weather, whereby we may receive the fruits of the earth in due season, and learn both by thy punishment to amend our lives, and for thy clemency to give thee praise and glory; through Jesus Christ our Lord. Amen.

ANOTHER PRAYER FOR FAIR WEATHER.

O GOD and merciful Father, we acknowledge that we through our manifold sins have deserved to be sharply rebuked and corrected of thee. But if thou shouldest deal with us after our sins, we are not able to abide thy wrath and heavy hand. Wherefore deal mercifully with us, O Lord, after the greatness of thy goodness and the multitude of thy mercies, that we rather may rejoice and be thankful unto thee for the abundance

of thy great mercies and loving kindness, than be cast down and discouraged by the heavy weight of thy hand.

In thy hands, O Lord, are both heaven and earth: so govern them therefore, we beseech thee for thy name's sake, that we may have seasonable weather to receive the fruits of the earth. Stay the immoderate plenty of rain, and unseasonable weather, and pour rather upon us the plentiful dew of thy Spirit, that we may daily grow to the perfection of christian men. Take away from us our stony hearts, and give unto us in the stead thereof hearts of flesh, that we may cease at the length thus to provoke thy wrath to bring upon us either this so great a plague as the loss of the fruits of the earth, either else other plagues of thy just judgment. Grant that we may so repent us of our former evils, that hereafter the worthy fruits of true repentance may continually appear therein; and so to pass over and to end this our mortal life, that at the last we may attain unto the blessed resurrection and life everlasting, through Jesus Christ our Lord. Amen.

IN THE TIME OF DEARTH AND FAMINE.

O GOD, heavenly Father, whose gift it is that the rain doth fall, the earth is fruitful, beasts increase, and fishes do multiply; Behold, we beseech thee, the afflictions of thy people, and grant that the scarcity and dearth, which we do now most justly suffer for our iniquity, may through thy goodness be mercifully turned into cheapness and plenty, for the love of Jesus Christ our Lord, to whom with thee and the Holy Ghost be praise for ever. Amen.

IN THE TIME OF WAR.

O ALMIGHTY God, King of all kings and Governour of all things, whose power no creature is able to resist, to whom it belongeth justly to punish sinners, and to be merciful unto them that truly repent; Save and deliver us, we humbly beseech thee, from the hands of our enemies; abate their pride, assuage their malice, and confound their devices; that we, being armed with thy defence, may be preserved from all perils, to glorify thee, which art the only giver of all victory; through the merits of thy only Son, Jesus Christ our Lord. Amen.

A PRAYER FOR OBTAINING THE HOLY GHOST.

O ALMIGHTY and merciful Lord, which givest unto thy elect people the Holy Ghost, as a sure pledge of thy heavenly kingdom; grant unto us, O Lord, this holy Spirit, that He may bear witness with our spirit that we be thy children and heirs of thy kingdom, and that by the operation of this Spirit we may kill all carnal lusts, unlawful pleasures, concupiscence, evil affections contrary to thy will, by our Saviour and Lord, Jesu Christ. Amen.

FOR SURE HOPE AND TRUE TASTE OF EVERLASTING LIFE.

O ALMIGHTY God, which hast prepared everlasting life to all those that be thy faithful servants, grant unto us, Lord, sure hope of this life everlasting, that whiles we be here in this miserable world, we may have some taste and feeling of it in our hearts; not by our deserving, but by the merits and deserving of our Saviour and Lord Jesu Christ. Amen.

FOR THE TRUE KNOWLEDGE OF GOD AND
HIS WORD, AND A LIFE AGREEABLE
TO THE SAME.

GRANT unto us, O merciful God, we most heartily beseech thee, knowledge and true understanding of thy word, that, all ignorance expelled, we may know what thy will and pleasure is in all things, and how to do our duties, and truly to walk in our vocation, and that also we may express in our living those things that we do know; that we be not only knowers of thy word, good Lord, but also be workers of the same; by our Saviour Jesu Christ. Amen.

A PRAYER FOR THE GIFT OF FAITH.

O ALMIGHTY and everlasting God, which not only givest every good and perfect gift, but also increasest those gifts that thou hast given; we most humbly beseech thee to increase in us the gift of faith, that we may truly believe in thee and in thy promises made unto us; and that neither by our negligence, nor infirmity of the flesh, nor by grievousness of temptations, neither by the subtle crafts and assaults of the devil, we be driven from this faith in the blood of our Saviour and Lord Jesu Christ. Amen.

FOR A GODLY LIFE.

ALMIGHTY God, give us grace, that we may cast away the works of darkness, and put upon us the armour of light, now in the time of this mortal life, in the which thy Son Jesus Christ came to visit us in great humility; that in the last day, when He shall come again in his glorious

majesty to judge both the quick and the dead, we may rise to the life immortal, through Him who liveth and reigneth with thee and the Holy Ghost now and ever. Amen.

A PRAYER FOR TRUE PERSEVERANCE AND ASSURED HOPE OF ETERNAL LIFE.

BLESSED God, which hast caused all holy Scriptures to be written for our learning, grant us that we may in such wise hear them, read them, mark them, learn them, and inwardly digest them, that by patience, and comfort of thy holy word, we may embrace and ever hold fast the blessed hope of everlasting life, which thou hast given us in our Saviour Jesus Christ. Amen.

A PRAYER OF CHRYSOSTOM.

ALMIGHTY God, which hast given us grace at this time with one accord to make our common supplications unto thee, and dost promise that when two or three be gathered together in thy name, thou wilt grant their requests; fulfil now, O Lord, the desires and petitions of thy servants, as may be most expedient for them; granting us in this world knowledge of thy truth, and in the world to come life everlasting.
Amen.

CERTAIN PRAYERS

Taken out of the first and second PSALMS of DAVID by that great learned man PETER MARTYR, writing in like manner upon the whole PSALMS : which we have here placed, partly to fill up a void room, and partly to give some taste of the excellency of that work ; which if it may please any of the godly learned to translate into the English tongue, he shall doubtless do great service to God and to his congregation : and we trust that godly zeal shall stir up the hearts of some to take this worthy enterprise in hand.

A PRAYER TAKEN OUT OF THE FIRST
PSALM.

MOST merciful and mighty God, take away from us all evil counsel, and then our sins : suffer us not to run into an ungodly and wicked life, and finally keep our minds far from the contempt of godliness and scorning of virtue ; and in the stead of these evils, grant that we may continually be occupied in thy law and sacred Scriptures ; that we be not carried about like the wicked, as light dust and fruitless chaff, with every blast of affection and doctrine ; but rather that we, as trees planted by the water-brooks, endued with the life of the Spirit and faith, may also bring forth the fruits of good works ; and that whatsoever we take in hand may prosper and tend to the praise and glory of thy name and furtherance of our salvation ; and at the last, when the wicked shall fall away in thy judgment, we may stedfastly stand and be made perfect, through Jesus Christ our Lord. Amen.

OUT OF THE SAME PSALM.

ALMIGHTY God, we are sufficiently taught that grievous calamities and miserable plagues do therefore daily vex and trouble thy church, because we have not ceased to follow the counsel of the ungodly, which being once known we ought to have eschewed. The way also of the wicked we have not shunned; yea, we have not ceased to walk their race by continual transgressing of thy commandments. We have also of long time contemned all godly correction and discipline; and whatsoever hath been taught us out of thy Word hath been too little regarded, yea, without all shame neglected and scorned. Wherefore it is no marvel if we in the stead of that happiness and quiet peace, which we, alas! have too long abused, be now compelled to suffer all heavy, grievous, and most bitter plagues. But now, O God, in humbleness of heart we fly unto thee, confessing our grievous offences; and we most earnestly and heartily beseech thee, that those evils which we so foolishly and wretchedly have committed, thou wilt mercifully forgive us, and frame our minds wholly to the obedience of thy law, in such wise that our hearts may be occupied both day and night in nothing else but in the meditation of thy holy Scriptures: for so shall we, giving credit to thy words, bring forth seasonable and pleasant fruit, and shall not be spoiled of the graces of the Holy Ghost; yea, our doings shall never be without happy success. Now we are tossed hither and thither, not unlike to leaves and chaff, with the wind of adversity and affliction: yet grant, O most merciful Father, that our life perish not with the wicked, but that the cause of the just may be

defended by thy singular providence and protection; so that in judgment and in the company of the just we may be able to stand, and not be confounded, through Jesus Christ our Lord. Amen.

OUT OF THE SAME.

ALMIGHTY God, forasmuch as we have now learned that a great part of our felicity, so long as we live here, consisteth in this, that we refrain from ungodly counsel and wicked manners, and also avoid the company of those that despise and deride all good things; and that in the stead of these evils, we give ourselves to the heavenly study of thy holy law, to be occupied and exercised therein both day and night; whereby we do perceive that we have very much erred and strayed from this way of our salvation, yea, we have in these things most wickedly offended; therefore we beseech thee even for thy mercies' sake, that thou wilt pardon our offences; and that henceforth, by the continual study and exercise of thy word, thou wilt vouchsafe to make us fruitful plants, that we may not only bring forth wholesome fruits in thy church whilst we live here, but also may be able in the other world to stand in judgment before thee, which best knowest the way of the just, through Jesus Christ our Lord. Amen.

A PRAYER TAKEN OUT OF THE SECOND PSALM.

WE perceive, most merciful and mighty God, that not only Antichrist, but also the power and strength of the whole world, conspireth against thee and against thy Christ; which think thy

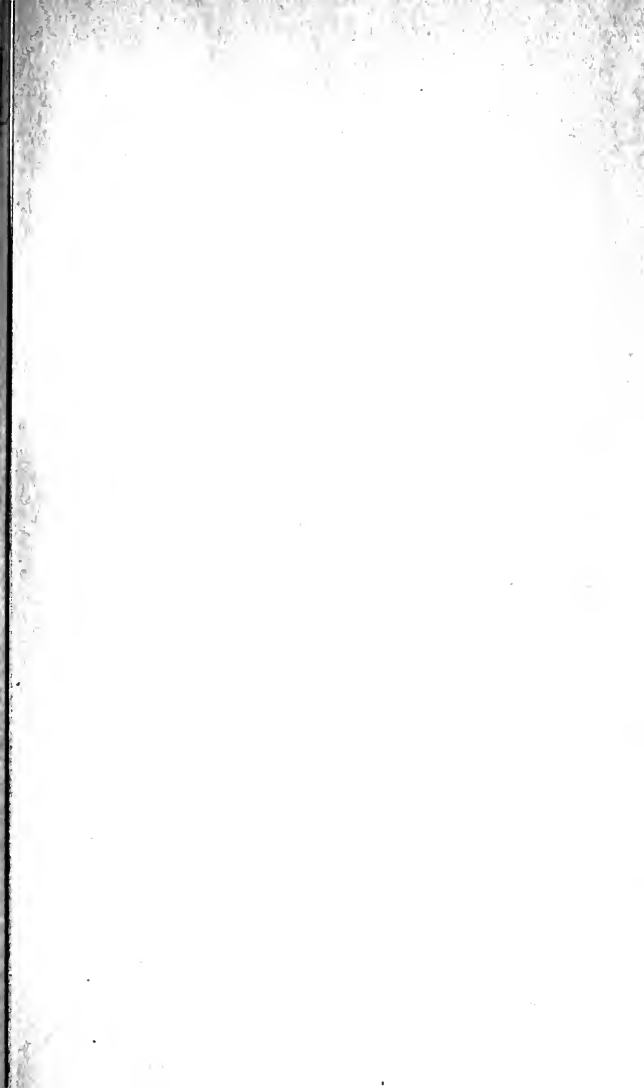
gospel and the re-edification of thy church to be an intolerable bondage and hard yoke. Wherefore they labour by all possible means to break asunder the societies and congregations of the faithful, and cast away all discipline. But forasmuch as thou sittest in heaven, and art not ignorant what the devil or wicked flesh goeth about, laugh ye to scorn their vain counsels, and bring their purposes to nought: let them feel thine anger to be kindled against them, and make them astonished at the fierceness of thine indignation, so that they may not be able to destroy thy church, over whom thou hast appointed Jesus Christ our only Saviour to be a governour, that in it he might reign by the word and Spirit with invincible might and power. Wherefore grant unto us, although unworthy and shrinking children, such faith and constancy that we may find Him, and also confess Him, to be our only King; and that we may nothing doubt but that we be his nation, people, and heritage, being most assured of this, that He is of such strength and power, that with his word, more strong than iron, He is able to destroy whom He will, and break them in pieces like earthen pots. Therefore, O God, turn the kings and princes of the world unto thee, that they may be wise and understand, whereby they may unfeignedly acknowledge, embrace, and kiss thy Son, lest, when his anger shall once be kindled, they perish and be destroyed for ever. And when it shall be thy good pleasure, make them blessed for evermore, which commit themselves to thy governance and protection, by Christ Jesus our Lord. Amen.

OUT OF THE SAME PSALM.

MOST mighty and merciful Lord God, though the devil rage, the powers of the world daily rise up, and the flesh with all her bond-slaves conspire against the kingdom of thine only-begotten Son, Jesus Christ our Lord; yet make us to understand, and with constant faith to be persuaded, that thou deridest and contemnest all such; whom thou canst in thine anger and fierce displeasure, when thou wilt, suddenly destroy and bring to nought. In this faith seeing we are sometimes so weak, that being overcome with sundry kinds of terror and dread, we are not so obedient to thy commandments as we ought to be, we therefore beseech thee, for thy great goodness' sake, to be merciful unto us, and grant that we may constantly believe thy Son, our King and Redeemer, to have the highest power and dominion with thee in all things. For seeing thou hast begotten Him, thou hast also delivered unto Him all nations to be ruled by his power, as his own inheritance. Grant therefore unto us, that yet at the length we may be wise and understand, in such sort as we may serve thee with all due fear and worship, that in the last day we be not dashed in pieces, as earthen vessels, with the rod of thine indignation, through Jesus Christ our Lord.
Amen.

THE END.

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