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A progress of piety









A

PROGRESS OF PIETY,

WHOSE JESSES LEAD INTO THE

HARBOUR OF HEAVENLY HEART'S EASE.

BY

JOHN NORDEN.

ROM. XII.

Continue in Prayer.

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.XLVII.



INTRODUCTORY NOTICE.

THE little volume here presented to the members of the Parker Society is one of extreme rarity. A copy of it some years since came into the possession of the late George Stokes, Esq., the Society's Honorary Librarian; but it was an imperfect one, wanting the title-page and the dedication. To supply these defects, a second copy was searched for in all directions, in the chief of the public libraries, and many private ones, throughout the kingdom, as well as through the booksellers; but without success. At length, most unexpectedly, a complete copy was met with, but of a different edition from that of Mr Stokes, and bearing date in its title-page 1596. It was found upon examination to contain several prayers not inserted in the earlier edition; but the omissions in the later are much more copious than the additions. It seemed therefore desirable to reprint the first edition complete, and to incorporate with it the new matter supplied in the other. This has been done accordingly, and all the differences of

matter between the two editions are carefully noted in the margin.

The more important variations also of readings are recorded: but in publishing a work whose value and use is altogether of a devotional character, it has not been considered necessary to register all the verbal discrepancies, except where a reading of the later edition has been substituted for one of the earlier.

The date of the first edition may be gathered with tolerable accuracy from a passage in p. 95 of this reprint: "Our most sacred queen Elizabeth, in whom, under our good God, we have been *this thirty-three years almost complete*, so happily defended." This stands in the edition of 1596, "thirty-nine years." The conclusion would be, that the earlier edition was published in 1590. But in point of fact, Elizabeth began to reign in November, 1558. Consequently the thirty-ninth year of her reign would not be *complete* till November, 1597; whereas the year which the title-page assigns to the publication (1596) would terminate, even according to the old computation, eight months before. It may be that this later edition was produced soon after the *commencement* of the thirty-ninth year of Elizabeth's reign, and in introducing the change from the thirty-third to the thirty-ninth year extreme accuracy was not attended to. Upon this supposition the earlier

edition may have been published somewhat late in 1591.

And this conclusion is strengthened by another circumstance. In p. 110 of the present reprint, we meet with the following: "Such a strong deceiver arose of late, *even yesterday*, that hideous Hacket." Now Hacket's conspiracy and execution, according to Strype, (*Annals*, Vol. iv. p. 96, Oxf.) took place in July, 1591. If the book therefore was published in the interval between that and the following November, the language of the reference to Hacket would be strictly accurate. It may be observed that no bibliographer except Lowndes (see p. 2) makes any mention of the earlier edition, and he does not assign its date.

As the two copies in question are the only ones whose existence is known of, there are no means of ascertaining whether any other edition was printed in the interval between these two. Nor again, though it is here assumed that the edition of 1590—91 was the first, is there any evidence to substantiate it. The probability of it is sustained by the fact of the great alterations made in the book *after* this edition, as such a remodelling of the work would be more likely to take place after the first, than after a later, edition.

Some of the poetical pieces in this volume have been already reprinted by the Parker Society in

“Select Poetry of the reign of queen Elizabeth,” pp. 460, &c. But in the account there given of the author (p. xliii.) it is erroneously stated, that the “Progress of Piety” was “*first* printed in 1596.”

Of the author's history little is known. He published several theological works, of which the “Mirror for the Multitude,” mentioned in the beginning of the Dedication of the present volume, appeared in 1586, and others both before and after that: but whether he was the same with John Norden, the topographer, is doubtful, though the coincidence in name and time seems to make it probable. He was a layman, as we learn from himself (see p. 118); and his little work here republished will be appreciated by the friends of the Reformation as a specimen of the degree in which the influence of that great event had leavened the minds of thinking and religious men at that period. And though its author was not numbered among the dignitaries or martyrs who led on that glorious triumph, yet the circumstance of his book being dedicated to the queen, with his own testimony to her majesty's “gracious acceptance of his former travail,” must be taken as an indication that its scriptural principles and devotional feelings were in accordance with the tone of religion then prevailing in our reformed Church.

It is a satisfaction therefore to the Council of

the Parker Society to have succeeded in rescuing from oblivion a book of such intrinsic merit and interest, and to introduce it now to an extended circulation as a sample of the practical and devotional theology of the Elizabethan age. And indeed they would hardly feel excused to their subscribers, several of whom have urged the subject upon their attention, if, besides the more learned works, which are so valuable both intrinsically and as authoritative documents, they did not put forth some occasional specimens of what may be considered the more popular manuals of that day; of which many, both doctrinal and practical, yet remain.

November, 1847.

The following is the list of Norden's works, extracted from Watt, *Bibliotheca Britannica*, omitting those of the topographer, as being of no interest to the reader, even if they belong to the same author:—

1. *A Pensive Man's Practise.* 4to. 1585. 1591.
2. *The Sinful Man's Solace.* 8vo. 1585.
3. *A Mirrour for the Multitude.* 8vo. 1586.
4. *Antithesis; or Contrarietie between the Wicked and the Godly.* 1587.

5. A Reforming Glass. 16mo. 1596.
 6. A Progress of Pietie. 24mo. 1596.
 7. Christian Familiar Comfort and Encouragement unto all English Subjects, not to Dismaie at the Spanish Threats. 4to. 1596.
 8. The Mirrour of Honour. 4to. 1597.
 9. Vicissitudo Rerum ; an Elegiacall Poeme. 4to. 1600.
 10. The Labyrinth of Man's Life. 4to. 1614.
 11. The Pensive Soule's Delighte. 8vo. 1615.
 12. An Eye to Heaven in Earth. 8vo. 1619.
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A

PROGRESS OF PIETY.

[Facsimile of the title-page of the edition of 1596.]

A
P R O G R E S S E
of Pietie.

OR
The harbour of Heauenly
harts ease, to recreate the af-
flicted Soules of all such as
are shut vp in anye in-
ward or outward
affliction.

By Iohn Norden.

Rom. 12.
Continue in Prayer.

L O N D O N
Printed by I. Windet for I. Ox-
enbridge, and are to be sould in
Paules Church-yarde at the
signe of the Parrot.
1 5 9 6.

[Title of the first edition, as given by Lowndes, Bibliographer's
Manual, p. 1354.]

Progresse of Piety, whose Jesses lead into the
Harborough of heavenly Hearts-ease, to recreate
the afflicted Soules of all such as, &c.

London. 12mo.

THE
EPISTLE DEDICATORY¹.

TO THE MOST FAMOUS CHRISTIAN
QUEEN ELIZABETH,
BY GOD'S ESPECIAL FAVOUR, QUEEN
OF ENGLAND, FRANCE, AND IRE-
LAND, DEFENDER OF GOD'S
ETERNAL TRUTH.

YOUR Majesty's most gracious acceptance of a poor former travail of mine, *The Mirror for the multitude*, my most dearly beloved Sovereign, emboldeneth me once again, in all loyal obedience, humbly to beseech the same to afford the like gracious acceptance of this *Progress unto heavenly heart's ease*: which although it might have carried a more base title, in regard of mine unworthiness; yet considering the course of the treatise, and the estate of the time, whose happiness and heart's ease is of some censured after the quantity and quality of every particular man's worldly felicity, I thought it not unfit, under your Majesty's most royal protection, to give it that title, for that it leadeth unto the true peace of the inner man: who (how-

[¹ This Dedication is reprinted from the edition of 1596, the only copy of the first edition which has been met with being an imperfect one, in which these leaves are wanting.]

soever the body in bodily things fare in this life) ought only to be comforted and eased with the due contemplation of God's most divine love, ready help, and provident regard of our inward and outward miseries, wherewith we cannot but be touched in some measure while we live here.

And because we have here no continuing city, but seek one to come, it behoveth us to go out of the camp of these worldly cares, and take our progress in the way of piety unto that heavenly harbour where we shall rest through the assurance of God's love towards us, in this life, inwardly endued with such ease of the heart and peace of conscience, that, whatsoever affliction or cross thwart our endeavours, yet shall we rest as the saints of God in a heavenly heart's ease, until we come to that heavenly city, new Jerusalem, where we shall have full fruition of all happy and heavenly heart's ease for ever.

Now forasmuch, most dear Queen, as that your gracious lenity affordeth acceptance unto the least shew of loyal love, thereby inciting many to shew themselves willing to present their travails unto your sacred view: I, the worst and unworthiest, in all humility presume to reach out the hand of my hearty zeal, and unfeigned love, to be laid even under the feet of your most sacred will and disposition; and would think me your most happiest poor subject, might it

please your Majesty favourably to accept
this my poor Progress.

Your Majesty's most happy sub-
ject in seeing your gracious
days, whose end God
grant I never
see.

JOHN NORDEN.

THE AUTHOR'S PRAYER,
WHICH HE USED IN THE PERFORM-
ING OF THIS WORK.

O MERCIFUL and wise God, what am I that I should take thy word into my mouth? that I should undertake to celebrate the praises of thy name? being a man of polluted lips, of a defiled heart, and of a corrupt conversation before thee.

I do acknowledge against myself (good Father), that I deserve not to be heard when I cry, so ignorant I am of myself, unable rightly to pray for myself, but rather to be rejected; and especially presuming to set down rules and directions to teach others to pray.

But in all humility (my good God) I enter into thy presence, craving pardon for my sins, and thy directions in my proceedings, who saidst unto David, "Open thy mouth, and I will fill it:" Oh, fill me with thy divine knowledge, and I shall be filled, and shew thy glory to posterities.

Thou that saidst unto Paul, "My grace is sufficient for thee," assist me with that grace, and enable me to perform those things through the strength thereof, which in love of thee I have conceived, and in thy fear have purposed to publish, to thy glory, and comfort of thy children. Amen.

O Lord, increase my faith.

A PREPARATION TO THIS PROGRESS¹.

Ephes. vi.

10 My brethren, be strong in the Lord, and in the strength of his might.

11 Put on the whole armour of God, that ye may be able to stand against the assaults of the devil.

12 For we wrestle not against flesh and blood, but against principalities, against powers, against worldly governors, the princes of the darkness of this world.

13 For this cause take unto you the whole armour of God, that ye may be able to resist in the evil day ; and having finished all things, stand fast.

14 Stand, I say, and your loins girded about with verity, having on the breastplate of righteousness ;

15 And your feet shod with the preparation of the gospel of peace.

16 And above all take unto you the shield of faith, wherewith ye may be able to quench all the fiery darts of the wicked.

17 And take the helmet of salvation, and the sword of the Spirit, which is the word of God.

[¹ A preparation to Prayer, ed. 1596.]

18 And pray always with all manner supplication in the Spirit, and watch thereunto with all perseverance.

Being thus furnished in the Lord, we may proceed on in our progress, with this precogitation following.

ALL SUCH AS DESIRE TO
TAKE THIS PROGRESS ARIGHT, MUST
SET IT FORTH WITH THIS
RECOGITATION.

It is necessary that every Christian should know what a high and excellent course he taketh in hand, that rightly flieth unto God in prayer: for therein have we conference with God; and therefore we must sequester all our affections, and for the time wholly dedicate our hearts, minds, and souls, unto the due contemplation and beholding, first, of our own necessities and unableness to run this course, and then of the power, promises, and love of God. And in this contemplative premeditation we must fall down unto him, who so lovingly calleth us, saying: "Come unto me, all ye that labour and are laden, and I will refresh you."

Having this so loving a commandment from our good and favourable God, not to burden us, but to ease us, not to weary us, but to refresh us, not to afflict us, but to relieve us; it is our duties without delay, yea, casting away all lets and impediments whatsoever, to make haste in this our progress, wherein we shall meet with this our God, who com-

In prayer we do as it were confer with God.

Matt. xi. 28.

God calleth us to prayer for our own good.

Luke xi. 9.

We must pray in the spirit.
Eph. vi. 18.
Jude, 20.

How bodily things are to be asked.

How to ask spiritual things.

The circumstances of seeking.

The circumstances of knocking.

mandeth us to "ask," to "seek," and to "knock." To ask? how? Not as we ask man of man, with the tongue and lips only, but with the heart and spirit. For the Lord our God is a spirit, and he will be honoured, that is, prayed unto, in spirit and truth.

What must we ask? We must ask whatsoever is necessary either for our bodies or souls: but in this manner bodily necessities are to be referred unto God, whether to be granted or not granted, for that he seeth what is most expedient for us in that behalf; and therefore with this condition we must ask them, if they bring no hurt unto our souls: but things that concern our salvation, they are absolutely promised, and we may in faith absolutely pray for them.

We are commanded to "seek:" wherein we must consider where to seek, when to seek, and for what to seek. For the place where, we must seek in the way, namely, in Christ, who is "the way, the truth, and the life." The time when, while it is to-day, that is, continually, deferring no time. For what? For remission and pardon of our sins, and the favour of our heavenly Father, whereunto Christ is the way, in whom and by whom we take a direct course unto eternal salvation, the end of this progress. The Lord saith, "Seek ye my face;" and let us say, "Thy face, O Lord, will we seek," namely, by prayer.

Again, we are willed to "knock:"

wherein we must consider whereat to knock, wherewith to knock, wherefore to knock, and when to knock. We must then knock at the door, that is, unto Christ, who is the door by whom all men must enter into the kingdom of heaven. To him then we must knock, not with the fist of the hand, but of the heart, even by faith; which so beateth at the gate of mercy, that the entrance of God's reconciliation with us is by him made easy and open, which being thus opened, we may enter, and in faithful prayer ask what is necessary both for body and soul: which gate unless it be opened unto us, we are shut from this progress, and shall not at all enter into that heavenly heart's ease. And therefore for the time when we must knock, it must be whensoever we are severed from the presence of God by the shutting up of the door of his mercy, the merits of Christ, by our sins, which is daily, yea, continually: then must we knock in faithful prayer, and he will hear us, and open the door, where is that heart's ease.

We must now consider what prayer is, how many kinds of prayer there are, to whom we must pray, and how we must be prepared before we pray; then go on in our progress.

Prayer is a vehement desire of the heart to obtain something at the hands of God. By which definition it appeareth, that the effectual prayer is in the heart; and therein lie hidden the treasures

Christ is the door whereat we must enter.

When we must knock.

What prayer is.

Prayer must be from the heart in spirit.

Four kinds
of prayers.

of godly affections, which do in the time of prayer break forth, sometime in words, sometime uttered in silence unto the Lord, who seeth them afar off.

There are four kinds of prayer, and all of them necessary to be daily used of every Christian, viz.

Deprecation, or a Prayer to prevent evils.

Whereby we desire God to remove sin from us, and whatsoever punishment we have in justice deserved to be laid upon us. The Lord heareth not such as continue sinful; and therefore we are to pray, first, to have sin removed, and then other evils that come through sin; to have sickness taken away, *Exod. viii.*; to have affliction eased, *James i.*, and such like.

Supplication, or a Prayer to obtain any thing for ourselves.

Whereby we crave such things as are necessary both for our souls and our bodies: as for the kingdom of God, namely, that God's word may have free passage, *2 Thess. iii.*; for the peace of the church, *Psal. cxxxii.*; for our soul's health, *Psal. xxxvi.*; for wisdom, *2 Chron. i.*; for increase of love, *Phil. i.*; and, above all things, for the glory of God, *Joh. xii. &c.*

Intercession, or a Prayer in the behalf of another.

Wherein we pray for the prosperity, comfort, and relief of other men, *1 Tim.*

ii. ; for all kings, Baruc. i. ; for all that are in authority, 1 Tim. ii. ; for the ministers of the word, Heb. i. [xiii.] : Coloss. iv. : Matt. ix. ; one for another, Jam. ii. [v.] yea, for our enemies, Matt. v.

Thanksgiving.

Wherein we set forth the majesty, power, righteousness, and glory of God, and such like, whereby we celebrate the name of the Lord, and praise him for his benefits, which are infinite: for there is nothing in this life that we enjoy, but we have it from him, and we every day receive new blessings and benefits of him ; and therefore we must at all times, in all places, and for all things, glorify him.

These deprecations, supplications, intercessions, and giving of thanks, are only and alone to be made and given unto our God, and to none other. And it is not amiss to recount the divers and sundry occasions that may move us to call upon him only.

First, "he is only wise," and therefore knoweth, not only what we want, but the time, manner, and mean how to relieve us.

He giveth wisdom to them that ask it; for, "If any man lack wisdom, let him ask of God, which giveth to all men liberally."

He is the fountain of our life, and therefore without him we cannot live.

He denieth not any man's requests, if he ask aright, that is, in true faith.

Prayer must be to God only.

Causes to move us to come unto God.
Rom. xvi. 27.
Jude, 25.

1 John v. 20.
Heb. viii. 11.
James i. 5.

John v. 26.

Matt. vii. 7.
& xviii. 19.

John iii. 33.
Rom. iii. 4.
1 Cor. i. 9.

He is true and faithful to perform his promises: "yea, let God be true, and every man a liar."

These and many other most singular qualities are in our God, which may stir us up to call upon him. And, the more to confirm us in a confidence that these things he will perform to the good of his, let us recount some sacred examples out of the word, and follow the steps of such as have gone before us in this most holy exercise.

Effects of
prayer.
2 Sam. xii.

Salomon prayed for wisdom, and obtained it in great measure. David obtained forgiveness of his notorious crimes, of whoredom and manslaughter, by prayer. By prayer forgiveness of sins was obtained. By prayer Miriam was cleansed of his [her] leprosy. Moses prayed, and the plague ceased. Anna, a barren woman, was made fruitful by prayer. By prayer Ezekias overcame Zennacherib. Susanna, being falsely accused, by prayer was delivered. By prayer Jonas was delivered in the whale's belly. Innumerable are the examples of the effect of prayer, and the readiness of God to hear the faithful; and whoso will search the scriptures, shall find both in the old and new Testaments sufficient matter to move him to prayer.

Matt. xi.

Numb. xi.

Exod. viii.

1 Sam. i.

2 Kings xix.

Dan. xiii.

[Hist. Susan.
Apocr.]

Jonas ii.

The scriptures do testify God's readiness to hear, and power to perform.

Sith, therefore, that prayer is so excellent and high an exercise, and the mean whereby to join ourselves in private, and as it were in familiar, conference or communication with our God; let us

now consider how this prayer is to be made, and how we must be prepared unto the same.

We know that the tongue and lips are the instruments of the body, to utter the intent and meaning of the heart of man to man in private conference or speech: and they are also the members by whose aid the minister poureth forth the meaning of the spirit to the understanding of the hearers in public or common prayers. And although they be indeed the instruments whereby that is outwardly uttered which is inwardly desired; yet are the words (be they never so godly in themselves) of no value, and bring neither profit nor comfort to him that prayeth, unless the heart within be touched with the feeling and taste of many particular virtues, which are required in every one that will pray unto God aright: by which virtues we must prepare ourselves to approach before our God in the name of his Son.

And first there is to be sought for, obtained, and embraced, knowledge; and a necessity is laid upon us, that we know and be acquainted with God himself, who hath laid himself open and made himself apparent unto us in his word; and unless we know him, we can never call upon him aright. "God is a spirit, and he that will worship him aright, must worship him in spirit and truth." God is not as man, who only seeth, seeketh, and knoweth outwardly: but he

The tongue and lips are necessary members to be used in prayers.

1 Cor. xiv. 15.

The tongue and lips without the consent of the heart and spirit do profit nothing in prayer.

Knowledge the first step to teach us to pray.

John iv. 24.
2 Cor. iii. 17.

God knoweth the heart, and seeth our inward parts.

Acts i. 24. &
xv. 8.

Rom. viii. 27.

Rom. viii. 26.

We must lay
aside all car-
nal consider-
ation in our
prayers.

Faith the
handwhereby
we receive
all things by
promise.

Prayer with-
out faith is
sin.

Ignorance
the mother of
unbelief.

seeth and searcheth the hearts, and our very thoughts are not hid from him. "He knoweth what we need before we ask," and what the spirit meaneth which groaneth within us: which spirit, and not the outward words, "maketh request" with sighs which cannot be outwardly discerned.

This spiritual worship therefore is altogether acceptable unto our God; and, all carnal consideration exempted, we must only seek him as he is, namely, in spirit, who by his divine working revealeth unto us his will, whereupon all our petitions are to be grounded, and without the same knowledge we cannot observe the things requisite in this so high function and progress.

The principal and absolute hand, whereby we apprehend and take hold of the power, love, justice, judgment, purpose, wisdom, will, and providence of God, is faith; which faith cometh by knowledge and understanding of the word of God; for "faith cometh by hearing, and hearing by the word of God." And without faith our prayers are but as wind passing by and from our lips, and by reverberation of the air makes a sound, but to no profit, and (as the Holy Ghost saith) it turneth unto sin.

Faith being thus engendered by the word, it must be fed and nourished continually by hearing or reading of the same, until it grow up unto such a perfection as may banish all ignorance,

which is the mother, or rather the stocks and fetters which detain man still in unbelief, wherein whatsoever we do or say is sin. And therefore, having obtained this singular gift of faith, as the lively band whereby to receive the good things of the Lord, let us continually endeavour to increase this faith: for howsoever a man persuadeth himself to be sufficiently armed and prepared to approach before God in prayer, in that he is able to utter a form of words, either compiled by another or premeditated by himself; not having his heart stayed and anchored in true knowledge upon this lively feeling and working faith, he doth deceive himself, and flattereth himself that he hath done a great work, and run a good course acceptable before God, when he hath spent many words and much time in speaking in the air, his prayer returning unto himself in vain. "Without faith it is impossible to please God." And the nature of faith is constantly to assure a man, that whatsoever he asketh he shall receive. "Faith is the ground of things which are hoped for, and the evidence of things which are not seen." And whosoever in this faith repaireth to God in prayer, shall, in waiting the leisure of the Lord, find by experience that the things which he asketh, and for which he waiteth, shall be performed; "and if he ask wisdom, it shall be given him, and that in abundance." By which wisdom we shall be enabled to ask aright, and

Words without faith are spent in prayer to no profit.

Heb. xi. 6.
The nature of faith.

Heb. xi. 1.

James i. 6.

Mark ix. 23.
Matt. viii. 13.
& ix. 29.

Hope is the
inseparable
companion
of faith.

We must
wait God's
leisure for
the perform-
ing of that
we ask.

Rom. [viii.]
24, 25.

We must
patiently
abide God's

“to him that so asketh and believeth all things are possible. As we believe, so shall we obtain.” Read the xith to the Hebrews, and there shall ye see the effect of faith.

Being endued with this faith, it cannot be but it will break forth into this excellent work of prayer; whereunto also is adjoined hope, the unseparable companion of faith: for when by faith there is conceived an assurance of the obtaining of our requests, there must be an attendance for and waiting on the Lord's performing; as Abraham waited and was attending the time when the Lord would send the seed which he promised should be borne by Sarah his wife, faith having first conceived the truth of God, that what he had said should come to pass, but in a time when the Lord had decreed it. And this and such like attendance, waiting, and patience, is a hope to receive that hereafter which we see not, whereby the faithful are as it were fed with patient abiding the Lord's leisure in all things: for “hope that is seen” (that is, the thing that we look for being in possession) “is no hope; for how can a man hope for that which he hath? But if we hope for that we see not, we do with patience abide for it.” In this is great consolation offered unto the faithful, for that, having prayed for the things which they would either avoid or receive, they abide patiently the burden of the one, and the want of the other, until at

last they receive their expectation fully answered to their notable comfort. And in this we learn, that in no case we may indent with God for the thing we ask, the manner how, or the time when we shall obtain the same; for in so doing we should shew ourselves over malapert and bold (being as indeed we are of ourselves beggars) to appoint the Lord when or how he should work for us, or give us his benevolence: and especially, for that we of ourselves be so gross of conceit, that we often ask amiss. Many times we would have the performance of things after such a sort, and in such a time, as God seeth it not necessary for us: and therefore the Lord, considering our infirmities and bearing with our weakness, giveth us hope whereby we receive comfort, and faint not under the burden of whatsoever affliction. Ask therefore in faith, and wait in hope.

Faith having gotten this acceptable and inseparable companion hope, then is there another fellow-virtue which must attend this faith and hope, without the which there is no absolute preparation to this notable exercise of prayer; and that is love, which is more acceptable unto the Lord than faith or hope: insomuch as faith and hope extend but unto a man's own private good, and hath an end, and is not seen; but love extendeth itself to wish well unto all, and abideth for ever, and sheweth itself apparently. It is the badge and cognisance

leisure, and not indent with God touching the time or manner of obtaining our desire.

All of us are beggars.

We are foolish, and know not how to ask aright.

Love, without which faith and hope are dead.

Love, the badge of a

true Christian.
John xiii. 35.

Gal. v. 22.
Col. iii. 14.

The danger
of the want
of love.

1 John iii. 11.

ver. 14.

We must
forgive.
Mark xi. 26.
Matt. vi. 14.
Gal. v. 14.

1 Pet. iv. 8.

The sacred
virtues of
love.

A deceitful
shew of love.

of a true Christian indeed ; and therefore saith Christ, " By this shall men know that ye are my disciples, if ye love one another." The commendation of this singular virtue is great, and largely set forth by the Spirit of God in the scriptures : for it is " the fruit of the Spirit of God," it " is the bond of perfection," without which there is no union between us, but a continual striving, contention, and hatred, which poisoneth all other affections, be they never so good in our own eyes. And where there is no love, there is no assurance whether a man stand in the favour of God or no ; and without that assurance faith is dead, without which there is no salvation. And therefore, it was " a message and commandment which we have heard from the beginning, that we should love one another." Again, " we are translated from death unto life, because we love one another." But on the contrary, " He that loveth not his brother abideth in death." We must " forgive, if we have any thing against any man, that God may forgive us." " Love is the fulfilling of the law." It is a most high and sacred virtue, " covering the multitude of sins."

Such is the integrity of this virtue, that it bewrayeth not the imperfections of other men, but rather charitably deemeth of all, wishing well unto all, and doing good unto all ; not as the world useth, to love only in words, and in smiling countenance, as to have honey

in our lips and gall in our hearts, as Judas had; but to have a perfect love, an affection seasoned with the spirit of meekness, of patience, and inward desire of the wealth of all, mortifying all hateful and malicious affections, all desire of revenge, lest that we deceive ourselves with a persuasion that we please God in prayer, when we hate our brother whom indeed we should absolutely forgive. But how? not as some use to forgive and not forget; but we must both forgive and forget, and thirst only in love to do good for evil. For a man that beareth hatred against his brother, how dare he ask forgiveness of God? We must therefore forgive one another before we take our journey in this progress, and be so far possessed with love that we pray one for another. "Love must be without dissimulation," that our faith may be thereby approved, and that "knowledge may be joined with faith, with knowledge temperance, with temperance patience, with patience" (which is hope) "godliness, with godliness brotherly kindness, and with brotherly kindness love." Having thus sealed up the assurance of our calling, let us proceed unto humility, a singular virtue, and the next step to come unto our heavenly heart's ease.

Humility is a casting down of ourselves in our own conceits, and an inward abasing of ourselves before God, acknowledging ourselves unworthy of his favour, and disclaiming our own deserts,

Matt. vi. 14.
Mark xi. 25.
A false forgiving.

Eccelus.
xxviii.

We must
pray one for
another.
James v. 16.

Humility is
necessary in
prayer.

Humility,
what it is.

We must beware of a counterfeit humiliation.

Col. ii. 18.

We have warrant to come boldly unto God, without the aid of any creature.

A counterfeit humility is too common.

True humility.

attributing all things that we receive to proceed only of his mercy; wherein we must carry a very short hand over our affections, lest that through the pride of nature we counterfeit this humiliation, and frame unto ourselves a humility not only not necessary, but merely offensive: and such humility Paul condemneth; for whiles we labour to subject ourselves under the power of angels and saints, by whose mediation and intercession we covet to approach unto God, under colour of lowliness of mind, we do not only miss the way, which is Christ, but betake us to a way which cannot lead us to God: for none cometh to the Father but by Christ; and we have free warrant to come immediately unto him who calleth us, "Come unto me," &c. And this kind of humiliation doth diminish his love towards us, wherein he hath finished all things for us, and resteth himself ready to hear us, to accept us, and to relieve us; and therefore we must fly unto him in all meekness of heart and soul, assuming unto ourselves nothing but the merits of Christ to join us to God through faith.

In a counterfeit humility many come near unto their duty in the eye of man, as when they can bow down their heads like bulrushes, as the prophet saith, and yet are puffed up in mind. But the humility which indeed is required of us in prayer is, to cast ourselves down before God in spirit, to be of a humble and lowly mind, and with the poor Publican

abase ourselves, covering our faces with shame, and cry unto the Lord, saying, "Lord, be merciful unto us sinners;" and that "we are not worthy that he should come under our roof," namely, to dwell with us, and to comfort us with his presence. "The kingdom of heaven belongeth unto the poor in spirit." And the Lord by his prophet Esay saith, "To him will I look, even to him that is poor and of a contrite spirit, and trembleth at my words." The Lord receiveth the prayers of the meek, and granteth their demands; but the arrogant and haughty man he sendeth away empty, and disappointeth of his desire. "Let us therefore cast down ourselves, and the Lord will help us up:" he will stretch forth his hand and aid us, he will fructify our hearts with good cogitations; "for he giveth grace unto the humble:" therefore "let us deck ourselves with lowliness of mind," and "he will exalt us in due time."

Now having thus prepared ourselves, and decked our hearts and inward parts with these most beautiful ornaments of faith, hope, love, and lowliness of mind, all grounded upon the true knowledge of the word, we may boldly approach into the presence of our high and omnipotent God, whose countenance is most amiable and comfortable to as many as come unto him in prayer, being thus beautified within, howsoever base they seem in the eye of the world; for as well the poor and miserable Lazarus as the rich and wealthy

Matt. v. 3.
The kingdom
of God be-
longeth only
to the poor
in spirit.
Isai. lxvi. 2.

The prayer
of the arro-
gant is not
heard.
James iv. 10.

ver. 6.

1 Pet. v. 5.

1 Pet. v. 6.

A base estate
is no cause
why God will
reject a man.

There is no respect of persons with God.

We must be zealous in prayer.

The force of true zeal breaketh forth into conference with God by prayer.

The nature of true zeal.

Zacheus, as well a Daniel imprisoned as a David enthronised, being thus inwardly qualified, may come and receive freely what they want: there is no respect of persons with God; the poor and rich, the high and low, renowned and ignominious, the bond and free, the Jew and Gentile, all nations and tongues, are of like regard with him. Therefore let none be afraid to undertake this comfortable progress.

Wherein also we must remember to be truly zealous; that is, there must appear ardent affections of the heart to hunger and thirst to please God in our prayer. Which zeal must be guided by knowledge: and then whosoever thus diligently seeketh his God in prayer, shall find by experience that it is not the tongue and lips that avail, but the ardent motions of the inner parts, which enkindle such a zeal, that it striveth to break forth into a certain familiar conference with God, in such measure that, being fervent within, at last it "speaketh with the tongue." And it maketh the very heart to ache, sigh, and groan within, until it can find opportunity to open itself, if not in words, yet in silence, as Anna and Abraham did, who, speaking nothing with the lips, cried aloud in the heart through zeal, and the Lord heard them at large. And doubtless the prayer is then most effectual, when the heart is thus exercised within. And he that delighteth in this precious exercise shall find, that this zeal and fervent desire to talk with God is

not exempted from any place, nor limited to any time, but performeth the same, sometimes being solitary and alone, sometimes in company; and even then may the heart be working in prayer and godly meditation, when the outward man seemeth to consent to other external things. The experience of the strength of the Spirit of God in this behalf is clear, no doubt, unto many thousands in this land; and it forceth me the rather to approve it, for that I have received unspeakable consolation therein. And he that is thus enkindled, whether he utter his zeal by words or without words, it is alike with God, who seeth the heart. And it is the most comfortable consolation that can come unto a man in this life, to taste how sweet the Lord is, in subjecting his ear and applying his love unto us when we thus confer with him in spirit, and receiving again at his hands all such necessaries as we beg of him, he sheweth himself able, willing, and ready to fulfil our desires. And therefore let us be faithful in asking, and let us wait his good time in hope, though we see not the thing we need, neither perceive any mean how we should obtain the same; yet through this hope we shall rest so satisfied, that our comforts in the want will be as great as though we presently possessed the same.

We need not to stand scrupulous of the place where to pray; "for it must be everywhere, lifting up pure hands with-

Zeal sheweth itself at all times, and in all places.

It is a sweet thing to have the experience of this zeal.

The comfortable effect of hope.

1 Tim. ii. 8.
We may pray everywhere.

Acts xxii. 17.

Matt. vi. 6.

Psal. vi. 6.

Isai. xxxviii.

4.

2 Kings iv. 32.

2 Kings vi.

Acts x. 9.

Dan. vi.

Matt. xxvi. 39.

Jonas iii. 10.

We must
pray always

Mark xiii. 33.

1 Pet. v. 8.

Col. 4. 2.

out wrath or doubting." Paul prayed in the temple. Christ willeth us to enter into our chamber. David and Ezekias prayed in their beds; Elisha in the house, the door being shut, and in the fields. Peter prayed in the upper part of his house; Daniel in the lions' den; Moses in the wilderness; Christ in the fields, and Jonas in the whale's belly. So that it appeareth by these examples, that the place doth neither sanctify or pollute our prayers.

But wheresoever the Spirit moveth us thereunto, we may find the Lord; yea, seven times a day with David, or three times a day with Daniel; yea, as often as we feel ourselves apt to call upon him. And therefore at all times, and in all places, let us prepare ourselves to this holy exercise: going, riding, working, writing, or whatsoever we do, or wheresoever we be, let us always be inwardly meditating of the goodness, mercy, and power of our good God: so shall we find him always ready and willing to answer our desires with good and comfortable success in all our proceedings.

Having now learned in some measure how to pray, we must seek to put the same in continual execution, with watchfulness: and especially for that "our adversary the devil, as a roaring lion, seeketh whom he may devour." Let us, therefore, to avoid his subtleties, "continue in prayer, and watch in the same with thanksgiving."

“Let us take the cup of salvation, and call upon the name of the Lord:” so will “he deliver our souls from death, our eyes from tears, and our feet from falling.” The Lord will take charge of us, and will preserve us in our going forth and coming in: he will keep us under the shadow of his wings; yea, as the apple of his eye will he preserve us, in plague, in famine, and from the sword. Infinite are the blessings that God poureth down upon them that call upon him sincerely: seek the scriptures, and ye shall find in great abundance, how the Lord hath done for the children of men that have called on his name. Be not deceived: the negligence of this exercise descrieth a man, and indeed findeth him to be a very beast; dead in this life, neither having sense or feeling of his own wants, nor of his own danger, but passeth unto hell as in a dream, from whence there is no redemption.

Now let us also somewhat consider of the lets and hindrances of this most precious exercise, that in time we may remove them, and cleave unto God, who willet us to come.

The greatest impediment or let is the abundance of worldly things, as riches, health, authority, mighty and many friends, whereby we grow into a conceit of a secure estate of ourselves; insomuch as we imagine that we have no need of the aid of God. It casteth us into a slumber, which procureth many drowsy

Psal. cxvi. 12.

Psal. cxvi. 8.

The success
of faithful
prayer.The negli-
gence of
prayer is dan-
gerous.Lets and hin-
drances to
prayer.The danger of
security.

The afflicted man cometh nearer unto God than the rich and secure.

David's experience of the danger of security.

It is good for a man to taste of the cross.

God cureth all our crosses.

dreams of self-ability to wade through all adverse things of the world, and to need nothing, when as indeed we stand weak, poor, miserable, naked, and in need of all things. And therefore it often falleth out, that the poor, miserable, and afflicted men of the world are more exercised in prayer than the rich and secure men of the world. For what driveth a man to God but want? What moveth us to seek him but misery, trouble, enemies, sickness, and the crosses of this life? And therefore David, finding that dulness bred security, security idleness, and idleness negligence of this divine exercise, whereby he fell into sin, and being touched with the hand of God and roused out of that slumber, acknowledged that "it was good for him that the Lord humbled him with his cross:" and then he began to seek the Lord in prayer. So if we men be not in some sort humbled with the cross of Christ, we shall, in security, forget our duty towards our God in this behalf. Wherefore it is good for every man to call to mind his estate: if he be poor, miserable, and afflicted, let him pray unto God, who applieth medicines to all our miseries, and giveth issue to all our crosses, and maketh them comfortable unto us. Let him that is rich examine from whom his abundance of wealth, rest, and tranquillity cometh, and he shall find that it is from God; even that God that can give and take away, set aloft and pull down: he can alter

estates at his pleasure. And therefore, I say, let all degrees bow unto him, and watch in prayer, lest that, his divine honour being neglected, his blessings be denied and turned to our confusion.

“Consider this, ye that forget God, lest he tear you in pieces, and there be none that can deliver you.” It is now time, yea, high time, that we cast off our security, and betake us to his protection: and let us pray “that he will create in us clean hearts, and a right spirit within us; that he will restore us the joy of his salvation, and that he will establish us with his free Spirit.” This is the comfort of the children of God, when the children of the world delight in vain and deceivable things. This joy satisfieth the poor in spirit, when the children of the world, the rich and mighty, the healthy and strong in their own conceits, do pine away with superfluous worldly cares.

Let us now redeem the time; let us cast off these occasions of earthly delights, which hold us so unto the world downward, that we seldom lift up our hearts unto the Lord. Yet is there a remnant that bow not their affections so to the world, but are always rapt up, as it were, unto the heavens with spiritual conference with the Lord. And these cry out in their souls, and say, “Oh that we had wings like a dove, that we might fly from this world and worldly things, and rest with Christ!” But it is

All men have cause to pray unto God.

Psal. i. 22.

It is time to cast off security.

Psal. li. 10.

The state of such as delight not in prayer.

We must redeem the time.

Some, and that many, that exercise themselves in prayer.

Mortified men.
Psal. lv. 6.

The foolish
of the world.
Psal. liii. 1.

Psal. lii. 1. &
7.

2 Cor. v. 7, 8.

They that
love God, fly
up in faith,
and settle
their affec-
tions with
him and in
him, despising
the
world.

The end of
them that
truly serve
God.

The conclu-
sion.

not the fool that thus wisheth, "he that saith in his heart there is no God;" neither "the man of power that boasteth himself in his wickedness; neither the man that taketh not God for his strength, nor the man that putteth his trust in the multitude of his riches." But the man that hath tasted how sweet the Lord is, he desireth to be dissolved from this miserable life, and be with Christ. These men, "walking by faith and not by sight, are bold, though they be at home in the body, to covet rather to remove out of this body and to dwell with the Lord." And these men often fly up above the third heaven in their godly prayers, meditations, and contemplations, and trample under their feet, as it were, all the worldly trifles of the world, which are so greedily embraced of the most. These men only enjoy the sweet conference with the Lord, in the spirit of meekness and love, even in this life: and these men shall enjoy the eternal blessings prepared for the dear children of God in heaven.

Oh, let no man therefore be so forgetful of this divine exercise, this sweet and most comfortable, this familiar and sacred repast, that he, in regard of any worldly security whatsoever, should rest idle at any time, but to pray continually, and daily to give thanks for God's most comfortable presence.

“Let us go unto the altar of our God, even unto the God that comforteth our souls.”

Psal. xliii. 4.
An exhortation to repair unto God.

“Let us exalt the Lord our God, and fall down before his footstool; for he is holy.”

Psal. xcix. 5.

“Let us in an acceptable time make our prayer, even in the multitude of his mercies.”

Psal. lxix. 13.

“Let us worship and fall down, and kneel before the Lord our maker; for he is our God, and we are the people of his pasture and the sheep of his hands.”

Psal. xciv. 6,
7.

Let us cry out unto him and say :

“O Lord, open thou our lips, and our mouths shall shew forth thy praise.” Psal. li. 15.

“O Lord God of hosts, how amiable are thy tabernacles! My soul longeth, yea, and fainteth for the courts of the Lord; for mine heart and my flesh rejoice in the living God.” Psal. lxxxiv. 1, 2.

“O come, therefore, come, and let us rejoice unto the Lord, let us sing aloud unto the Rock of our salvation: let us come before his face with praise, and sing aloud unto him with psalms.”¹

[¹ The whole of these pages, from p. 9, are omitted in ed. 1596.]

A PSALM,
WHEREIN IS SET FORTH THE LOVE
OF GOD TOWARDS US, WHEREIN
HE ACCEPTETH US TO COME
UNTO HIM FOR WHATSOEVER
EVER WE NEED: FIT
AT ALL TIMES TO
BE SUNG.

OH, what a joyful thing it is
To sing unto his praise,
Who lovingly embraceth his,
And guides them in his ways!

He calleth such as are opprest,
And helps them by his might:
The poor oppressed gain them rest,
The wronged have their right.

O come therefore and let us fall,
And humble us on knee
In hearty zeal; and then he shall
Of bondmen make us free.

His mercies, great and manifold,
Forthwith he will extend:
His favours far surpass the gold,
Whose glory shall have end.

Let us therefore sing out in zeal,
That people all may know,
That he to his doth still reveal
His secrets here below.

His heavenly heart's ease they shall find,
Who do perform his will ;
But worldly men continue blind,
Vainly conceited still.

O teach us, Lord, teach us in love,
What we should do and say ;
Give us directions from above,
How we may rightly pray :

That we to thee may honour give,
And to our children shew,
How thou thy servants dost relieve
That want thine aid below.

A MOTION TO PRAYER,
THAT GOD BY HIS SPIRIT WILL TEACH
US HOW TO PRAY¹, WHICH IS THE
SETTING ON OF THIS PROGRESS.

God is willing and ready to give his Spirit to them that pray for it.

We know not what to ask without the Spirit. Rom. viii. 26, 27.

Flesh and blood ignorant of things necessary to be prayed for.

2 Cor. i. 22,
& v. 5.

Rom. viii. 27.
The Spirit of God the promised Comforter.
John xiv. 26.

LET us consider how willing and ready our good God is to hearken unto the desires of all such as hunger and thirst for the riches of his grace, without which such is our poverty, that “we know not what to ask as we ought: but the Spirit helpeth our infirmities, and maketh request for us with sighs which cannot be expressed.” And although that flesh and blood be so corrupt that it always grovelleth on the puddle of worldly cares, and the better part, namely, the inner man, in the mean time is forgotten, and standeth endangered to fall into many evils; yet, having the “earnest of this Spirit,” we may boldly come unto our God, who hath promised to send the same: if we ask it at his hands, he will give it in such abundance and full measure, that by the virtue thereof we shall be “able to pray according to the will of God.” This is the Comforter which Christ promised to send unto us, even “the Holy Ghost, which should teach us all things.” And without it we know nothing. And, alas! what were it for

[¹ The words after *pray* are omitted in 1596.]

us to fall down before God in most reverent outward manner, pouring forth a huge heap of words from the lips, not having this inward director? Surely it were but to spend time to no purpose: it is the Spirit that crieth in our hearts, Abba, Father: "the spirit of a man knoweth only the things that are of man; but the Spirit of God knoweth and desireth the things that are of God. And the natural man perceiveth not the things of the Spirit of God, for they are foolishness unto him: but he that hath the Spirit of God, he discerneth all things." Let us, therefore, "pray in the Holy Ghost: let us pray always with all manner prayer and supplications in the Spirit."

And let us pray continually for the aid of this sacred guide, the Holy Spirit of God, which will both move us unto, and direct us in all things that are requisite to the due performance of this godly exercise.

The Prayer for the aid of God's Spirit.

FORASMUCH, dear Father, as every man living is of himself before thee as a beast, neither knowing thee nor the things concerning their own duties unto thee; I, as one of the most perverse, filthy, and corrupt, do here humble myself before thee, begging at thy hands that which thou hast promised to give unto as many as ask it of thee, thine Holy Spirit, that sacred Comforter, which re-

Words without the Spirit of God are vain.

The effect of the Spirit. The spirit of man understandeth only outward things. 1 Cor. ii. 11. vers. 14, 15.

The Spirit of God discerneth all things.

Jude, 20. Eph. vi. 18.

vealeth thee and thy will to the simple and ignorant : which also stirreth up the minds and inward affections of thy children to call upon thee : it prepareth the hearts, and openeth the mouths of thy children to celebrate thy name. Bestow it therefore, good Father, bestow it upon me, thy poor creature, and upon all thy children. And grant that, although all of us are of corrupt affections and of polluted lips, yet we may be besprinkled with that heavenly hyssop, that we thereby may have our hearts cleansed from the corrupt affections of the world, and the eyes of our understandings opened, that we may see the good things that we should ask ; that our feet, which are fettered with the cares of vain things, may be set at liberty, that we may walk the right way unto the kingdom of heaven ; that the hands of our souls may apprehend and take hold of the riches and righteousness of thy Son, Christ Jesus ; and that, by the aid of the same Spirit, we may cast off all impediments, lets, and incumbrances that detain us from coming unto thee. Sanctify me within and without : wash me, and I shall be whiter than snow. Let thy truth and thy Spirit meet together in my soul, that my prayer may enter into thy presence ; and that thine ears may incline unto my humble petitions : so shall I declare thy loving kindness in the morning, and thy truth in the night.

Thou knowest whereof we be made ;

thou forgettest not that we are but dust, and unprofitable people ; not fit, apt, or able of ourselves to pray unto thee, or praise thy name.

Wherefore, good Father, enlighten us, and teach our hearts rightly to conceive, and our tongues freely to speak, what may be to thy glory and our comfort : allure us to seek thee, and grant that our hearts may rejoice in thee, and that we may live and die in thee. Amen.

“Let us now seek the Lord ; let us seek his strength : yea, let us seek his face continually.” Psal. cv. 4.

O Lord, increase our faith.

A MOTION TO A PRAYER
FOR QUEEN ELIZABETH, WHO AS THE
SERVANT OF THE GREAT KING
PROTECTETH THIS PROGRESS¹.

As the prince
is, so are the
people.

Queen Eliza-
beth was
given as a
token of
God's love.

The blessings
that we have
by queen
Elizabeth.

FORASMUCH as experience itself teacheth, that as an evil prince draweth the greatest part of his subjects unto the same profession and course of life which the prince professeth and taketh; and so the prince and people, as it were, bound unto sin, pass together in the way of death; so the good and godly prince, both by good example of life and by sacred laws, inciteth and winneth his people to the heavenly course, which tendeth to the obtaining of freedom of soul and body to life eternal: and as the former is sent in judgment unto a people for their punishment, and his long continuance to be lamented; so is the other given as a blessing, and a most especial token of the love of God, for whose long and prosperous reign every subject is in duty bound lovingly, zealously, and faithfully to pray unto God:

If so, what have we to say? what have we to do, and what have we to think of our gracious Queen, chosen of the Lord himself, and miraculously pre-

[¹ The words, *who*—*progress*, are omitted in 1596.]

served, and lovingly given us for our most especial good ; by whom we have the freedom and liberty of the gospel, which is the path to our heavenly heart's ease ; which before her days we know was stopt up with the briars and thorns of persecution and death, and now laid open again, as a most evident token that the Lord, by her sacred government, will lead his people through the wilderness of all the divisions, hurlyburlies, and tumults in this world ; and to that end hath raised up many zealous, grave, and religious counsellors and godly ministers, who do direct the whole progress and marching on of her obedient people in the path of a godly profession of the word of God, whereby at length they shall come to that pleasant land of knowledge, where they shall, even in this life, enjoy the heavenly heart's ease, the peace of a good conscience without reproof ? Therefore it is most expedient that we should call to mind our duties which we owe unto her majesty, not only in regard of the commandment which Paul setteth down to Timothy, "that supplications, prayers, intercessions, and giving of thanks, should be made for kings, and such as are in authority ;" but also in regard of the daily experience of her most sacred government, which is such and so gracious as the like benefit hath not been extended to any nation before us. And therefore, that we may avoid negligence in that behalf, let us, accord-

We must have consideration of our duties to our gracious queen for many causes. 1 Tim. ii. 1, 2.

No nation hath had like benefit as England hath had, not only of the gospel, but of long peace.

We must pray for our gracious queen, that God will bless her with all comforts.

The peril of our time giveth us occasion to pray for queen Elizabeth.

An especial cause to pray for queen Elizabeth.

The dangers of foreign countries give us cause also to pray for queen Elizabeth.

ing to the former counsel of Paul, pray for her majesty's prosperous continuance amongst us. Let us make intercession for her perseverance and going on in her sacred duty to God as she hath begun, and that he will prevent the evils which her adversaries maliciously pretend against her. And, finally, let us give thanks for her long so comfortable being our nursing-mother; that she may so continue, if it please our God, to the shutting up and finishing of all time upon the earth, that she with us, and we with her, may meet our Saviour Christ Jesus together in the clouds, when we shall enjoy our absolute heart's ease in heaven.

If we consider the perilous estate of our time wherein we live, and the danger of our days, we shall find great occasion to humble ourselves before the Lord in prayer for her, that the bright beams of his favour may shine unto us even in her, who, as we see, hungereth and thirsteth for the peace, comfort, and good of us her people; who being taken from us, we know not whether the Lord will send us (in regard of our forgetting his so great a benefit in her) a David or a Saul: and therefore it behoveth us to pray, that God will lengthen her days upon the earth, for the further comfort of his church.

If we look into the present estate of our neighbours in foreign parts, it will, if we be not careless, strike us with terror, lest that God for our sins should also turn our peace into war, our plenty into

want, and our comfort in her to misery and trouble by foreign enemies.

Let this, and many other deep occasions, carry us into a desire to cry unto our God for his continual love towards her, whose prosperity is ours, whose health is our happiness, and whose continuance is our comfort. The right hand of the King of kings hold her up!

The Prayer for the Queen.

OUR omnipotent and mighty God, that governest kings and kingdoms, whose power exceedeth the power of all potentates of the earth, we acknowledge thy mercy, we commend thy wisdom, and praise thy mighty power, in that thou hast so like a loving Father established the peace of thy church here in this our land; and in that thou hast cast out the adversaries of Israel, and planted us, as thine own people, in their steads. Which weighty work, O good Father, such is thy strength, that thou hast enabled thine handmaid, not by tyranny, but by truth, not by cruelty, but by loving kindness, to establish in this our realm: who hath confirmed the same to thy obedience, and hath reduced many of thine adversaries from disobeying thee to love thee, from not knowing thee to serve thee. And therefore, good Father, we magnify thy name, we extol thee with praise. And so much the more, good Father, because she hath through thee

driven back our enemies, and in thy name and by thy power trodden down such as rose up against her and us: and, above all, for that under her we have tasted how sweet, loving, and comfortable thou art towards us. And thy fame in her is spread from one nation to another people, yea, from one end of the earth to the other; and all the nations of the world do see and consider that great is her God: for the wonders that thou hast done for her are marvellous in the eyes even of her enemies; for when men rose up against her, they prevailed not, but stumbled and fell. The experience of thy continual favour increaseth yet daily, even to thy perpetual praise. Wherefore, good Father, be still mindful of her, and bless us in her; continue thy loving kindness, and make her days joyful, that she may see the increase of thy glory to shine in this land, as the sun in his strength. And let her foes be beaten down on all sides; let not one of them be able to stand in her presence: grant her continual peace and true happiness; govern her will, and sanctify her affections, and beautify her crown with the glorious ornaments of godliness, of wisdom, of knowledge, of faith, of zeal, and true humility before thee, that she may continue a spectacle of sincerity to all posterities; and that the princes of the earth may see her godly proceedings, and in a godly emulation endeavour more and more to follow her good and gracious example.

And let all her people practise evermore to serve thee, and to celebrate thine everlasting praises in her behalf. Hearken unto her from heaven, and unto us for her; behold her from above, and grant that she may openly confess that all her strength, all her comfort and salvation cometh from thee. Thou art her strength, thou art her castle, thou art the author of her perpetual safety.

Give unto her thy judgments, O Lord, and thy righteousness unto her council, that they may judge thy people with righteousness, and thy folk with equity.

O let the mountains bring peace, and the little hills righteousness unto thy people. Let there be no decay, no leading into captivity, nor no cause of lamentation in our land; but let thy truth prevail, let thy peace continue, and let her godly proceedings take effect under thee, to the gracious governing of all thy people. Let thy word break forth, and the glorious beams thereof shine forth and banish the obstinate and stiff-necked ignorance of such as delight in vanities. And to this end, good Father, exalt thine anointed: let thy hand assist her, and thy right arm hold her up; and let not her foes prevail against her. So shall she sing forth thy praise, and we, her people, for evermore give thanks unto thee for thy loving hand and favourable care of her saving health. Amen.

O Lord, increase our faith.

A PRAISE
FOR HER MAJESTY'S MOST GRACIOUS
GOVERNMENT.

REJOICE, O England blest!
Forget thee not to sing:
Sing out her praise, that brought thee rest
From God thy mighty King!

Our God and mighty King
Our comforts hath renew'd:
Elizabeth, our queen, did bring
His word with peace endu'd.

His word with peace and love
She planted, and it stands:
Her helper was the King above;
She brings it from his hands.

She brings it from his hand;
His counsel did decree,
That she, a Hester in this land,
Should set his children free.

None ruleth here but she;
Her heavenly guide doth shew,
How all things should decreed be
To comfort high and low.

Oh, sing then, high and low!
Give praise unto the King
That made her queen: none but a foe
But will her praises sing.

All praises let us sing
To King of kings above!
Who sent Elizabeth to bring
So sweet a taste of love.

*A short Prayer for the Queen*¹.

O LORD Almighty, King all sufficient, the governor, preserver and continual protector of princes, to whose beck and will all kings of the earth are subject, look in mercy and favour upon the estate of thy servant our queen Elizabeth. Be unto her a safe refuge in all times of danger, and let thine Holy Spirit be unto her a continual guide of all her imaginations, actions and proceedings. And forasmuch as thou beholdest the present danger of the estate of us thy little flock of this realm, in that the enemy of thy Son's gospel vaunteth himself against us thy poor people, and against her our defender under thee; be both to her and us a tower of strength, and fight thou with them that fight against her and us, and be with our armies whensoever they shall encounter the adversary; that she thy servant, and we thy people her subjects, may still shew ourselves thankful unto thee for thy protection, and covet more and more to serve thee in all truth and holy zeal, as becometh us in all things. Grant these things, good Father, in the merits of Jesus Christ our Saviour; in

[¹ Inserted from 1596.]

whom as thou art well pleased, be pleased to bless, preserve and direct our queen, to comfort, defend and support us, and either to bring our enemies to a perfect peace in embracing thy truth with us, or to confound their devices and power for ever. Amen.

O Lord, increase our faith.

A MOTION TO A CONFESSION
OF OUR FILTHINESS, AND THE
CORRUPT AFFECTIONS THAT
DWELL IN US.

THE FIRST RESTING-PLACE OR JESS¹
IN THIS PROGRESS.

BEFORE we presume to ask of God forgiveness of our sins, or anything else whatsoever, we must cast away our own deserts, and confess against ourselves that we are altogether unworthy of any good ; yea, worthy rather of death eternal. And therefore, to the end that we may fully cast ourselves down, let us observe this course. First, daily to examine ourselves ; whereby we shall find that we stand in a most dangerous case in respect of our continual sins : which being found, we cannot but accuse ourselves to have broken our faithful promise which we made unto our God, wherein we vowed to forsake sin, and to cleave unto righteousness, to deny Satan, and to embrace our God. Upon which examination and accusation we cannot but proceed farther, and judge ourselves worthy of God's high indignation. And so, consequently, we shall find matter to be even our own judges, and to pronounce sentence of

[¹ Jess : a check, or pause. Properly, the strap tied about the hawk's leg.]

We must cast ourselves down in condemning our own deserts, before we may presume to ask.

We must first examine ourselves.

We must accuse ourselves.

We must judge ourselves.

We must
condemn
ourselves.
Observations
in our ex-
amination.

condemnation against ourselves, even of eternal death and damnation.

And, as touching the examination of ourselves, we must beware that we cast aside all partial conceits of our own integrity; and rest inexcusable in ourselves, by a deep descending into the bottom of our affections; and by all circumstances, with diligence and godly wisdom, try out all our cankered dispositions, whether they have been conceived in the mind, uttered with the tongue, or performed with the body; whether we have been bent to anything which might not stand with the law of God, either in neglecting our duties towards God in hearing his word, in reading, or in not praying unto him, as he hath commanded; or whether we have broken our duties towards our brethren, either in revenging injuries, in oppressions, in covetousness, in adultery, in wantonness, in strife, in idleness, or in whatsoever thing tendeth to the detriment of any man in particular, or the church or commonwealth in general. In which examination let no man think he standeth clear and blameless; but rather let him accuse himself, and say he is guilty, if of one, then of all: for the word of God "concludeth all under sin." And the most righteous is impure before the Lord. The Psalmist saith: "We have all corrupted our ways, we have all done abominable things; and there is none that doth good, no, not one: we have all sinned, and are deprived

Every man
upon exami-
nation shall
find himself
guilty.

Rom. iii. 9.

All men are
sinners.
Psal. xiv. 1, 2.

Rom. iii. 23.

of the glory of God." Will any man then be so hardy as to excuse himself of sin? Who so saith, there is no truth in him. "There is no man that sinneth not." "The children of men are vanity; yea, the chief men are liars." We must therefore beware how we cloak our sins; for it is as much, when we seem to justify ourselves, as to make the word of God vain, and of no force. "If we say we have no sin, we make God a liar, and his word is not in us."

He therefore that examineth himself, cannot but find sin in himself. Wherein we must beware, that under this general speech wherein it is said, "that every man is a sinner," we justify not ourselves to be as righteous as other men, and so go on still in sin, because all men sin; as, peradventure, some men that have not the inward feeling of the danger wherein they stand may dally with their own destruction, and say they shall be saved as well as other, for that all have sinned. This is a most dangerous evil, and worthy to be remembered; for there is no greater peril to the soul than to flatter itself in sin by example of other men: for if we linger and wallow in sin without compunction or inward sorrow of the soul, it argueth that there is no strict examination; or else, having examined and finding sin, we content ourselves to slumber therein, and proceed not to the accusation, without which there never cometh a right proceeding unto a sound confes-

1 John i. 8.

1 Kings viii.
46.

Psal. lxii. 9.

It is a dangerous thing to say we have no sin.

1 John i. 10.

When we examine ourselves, we must beware how we look into the lives of other men.

The greatest peril to our soul is, flattering ourselves in sin.

To accuse ourselves is a most necessary step to a true confession of our sins.

Examples of true confession.

2 Sam. xii. 13.

Luke xv. 18.

Matt. xxvi. 75.

True confession of our sins to God.

James i. 15.

The effect of true confession is reconciliation with God, and obtaining of his favour again.

1 John i. 9.

sion; without which we cannot "judge ourselves," as it is commanded, "that we be not judged of the Lord;" neither sufficiently "condemn ourselves, without which we cannot but be condemned of the Lord." Who amongst men in these days can say truly as Paul, who said "he knew nothing by himself?" But admit he could, he cannot say he is thereby justified. Then let us all accuse ourselves, and confess with David, "we have sinned against the Lord;" and with the lost son cry out against ourselves, that "we have sinned." And thus shall we do, if with Peter we examine ourselves, and with him accuse ourselves, and so proceed in judgment and condemnation against ourselves; and upon condemnation of ourselves bewail our estates bitterly, which is a true repentance of our evils past, bewraying all our corruptions unto the Lord, who then will be our loving God, and we shall be his people; he will be our Father, and we his children. And although "our corruptions bring forth sin, which being conceived bring forth death;" yet, having thus examined, accused, judged, and condemned ourselves, we casting ourselves down before our God in true repentance, he will receive us again into his favour: for "if we acknowledge our sins before God, he is faithful and just to forgive us our sins, and to cleanse us from all our unrighteousness." Who would not then but come to so loving a God, and fall

down before him in this humiliation, and say :

“The Lord is my strength, and my salvation, therefore shall I not be moved.”

“O let us therefore pour forth our hearts always before him ; for God is our hope.” Psal. lxii. 2. 8.

The Confession of our sins to God.

O MOST gracious God and everliving Father, who art clear and clean from spot and sin, I, most miserable and wicked wretch, do acknowledge and confess that many and great are my sins, mine offences infinite, and my righteousness like a most filthy and polluted cloth. If I should conceal my offences, if I should cover mine iniquities, they would break out against my will, and that to my greater shame. But, alas ! I cannot hide mine unrighteousness from thee ; the corruptions of my nature and the pollutions of my proceedings here in this life are manifest and filthy before men ; much more known and odious they are before thee, who loathest whatsoever is evil, and searchest out the secrets of all hearts : thou beholdest the inward thoughts, and uncoverest the hidden parts within. And therefore even against myself I will confess my sins, I will lay open mine iniquities, I will accuse myself before thee : I judge and condemn myself worthy of death eternal. I deserve not to be accepted to come, or to present myself be-

fore thy tribunal-seat ; but to be rejected, to be cast off as a filthy wretch, and never to be received into favour again, but to rest as a reprobate and a castaway : who, if I should not be reconciled into thy favour again in Christ thy Son, I should wish the hills to cover me, and the mountains to fall upon me, to hide me from thy majesty. And therefore, good Father, I lay down mine offences before thee by an open confession, that my sins are so great, so many, and grievous, that when I examine them they are more than the hairs of my head, nay, than the sand of the sea, which are impossible to be numbered. I accuse myself, and hold me guilty of manifest high treason against thee ; and by the testimony of mine own conscience I judge myself worthy of thy disfavour : yea, Lord, I cannot but utterly condemn myself to be no more worthy to be called thy son, no more worthy to be partaker of any of thy blessings ; but, by the due desert of mine evil and corrupt behaviour, to be cast into utter darkness, where shall be weeping and gnashing of teeth. And yet, Lord, who knoweth, or by examination can find out, his iniquities at the full ? who can recite all the transgressions that he hath done ? Only thus much I must needs confess, that “ I have sinned against thee, and done evil in thy sight, that thou only mayest be approved just, and be acknowledged a most righteous God, when thou hast utterly condemned me

for my sins." All men, O Lord, all men are vanity: there is not one that doth good, no, not one; we were all of us born in iniquity, and in sin have our mothers conceived us. And we, miserable and filthy as we are, do daily transgress thy will, and do "multiply our transgressions continually." And therefore I, a most filthy wretch, cannot but again and again accuse, judge, and condemn myself to have deserved thy just displeasure with pains eternal: and yet such is thy favour, that thou wouldest not that we should die in our sins, but unfeignedly to repent and come unto thee. Oh, good Father! "What are we men, that we should be clean, and he that is born of a woman, that he should be just?" We have all corrupted our ways, and we have all need of thee: and therefore I come unto thee; accept me again into thy favour, that I may say, "When my soul began to slide, thy mercies, O Lord, did hold me up." Amen.

O Lord, increase our faith.

A short Confession of our Sins.

Most gracious God, and loving Father in Jesus Christ, pure and holy, I confess unto thee mine unrighteousness, which maketh me unworthy to come before thee,

[¹ This "short Confession" is inserted from ed. 1596, in which the preceding "Motion" and "Confession of Sins" are omitted.]

not only in regard of mine original corruption, which I traduced from disobedient Adam; but in regard of my continual sins, and actual evils which I daily commit against thee, whereby I cannot but become offensive unto thee, and ever loathsome in thy sacred eyes. But, alas! such is mine estate, being considered as it is in and of myself, that I can bring forth no better fruits, than the tree of Adam's disobedience, whose roots, as they are sin, so bear they sin in me, and consequently procure death and destruction. But, dear Father, as by Adam sin entered and took hold of himself and all his posterity; so by thy Son we are all justified, by our adoption into his righteousness of thy free love, if we take hold of thy promises in him, and become obedient as he is obedient unto thee. And therefore, dear Father, howsoever our corruptions, as they are in us, of ourselves have bewrapped us in bondage to sin and death; let thy Son's merits be unto us a sufficient ransom for our everlasting liberty, not only to come freely unto the throne of thy grace, but in the end to obtain the joys eternal with him in heaven. Amen.

O Lord, increase our faith.

A MOTION TO A PRAYER
FOR THE FORGIVENESS OF OUR SINS,
WHICH IS THE SECOND JESS
OR RESTING-PLACE IN
THIS PROGRESS¹.

HAVING thus cast ourselves down before our God in true humility, wherein we have acknowledged that we are so polluted with sins, and so tied with the chains of death, that there is no evasion or mean in ourselves, or by ourselves, to escape the snares of Satan, that "lurketh like a roaring lion, seeking whom he may devour;" we must now endeavour to find out the mean how to be made at one with, and be reconciled unto, our God again. Wherein thus much we are first to consider, that as by Adam all men have sinned, and have deserved death by sin; even so by Christ are we cleansed from sin, and stand again in the favour of God the Father by faith in him: "whom also we have to be an Advocate to God our heavenly Father, and he it is that obtaineth pardon for all our sins." It is the passion and most innocent death of Jesus Christ, the immaculate Lamb, which is a sufficient reconciliation for our offences. And therefore he saith, "If

We must seek how to be reconciled to God.

Christ reconcileth us to God our offended heavenly Father.

[¹ The latter clause of the heading is omitted in 1596.]

Whohath the
benefit of
Christ's
death.

Matt. ix. 13.

1 Tim. i. 15.

Whom Christ
came to call.
Matt. xi. 28.

2 Pet. iii. 9.

Christ is our
ransom.

any man sin, he hath an Advocate with the Father, even Jesus Christ the righteous." That is, if any man acknowledge his offences truly before God, and that he is sinful, impure, and corrupt, and doth faithfully submit himself unto the favour of God in Christ, without standing to justify himself righteous; such a one hath the benefit of Christ's death, and such a one shall be partaker of the deserts of Christ, wherein he shall obtain pardon for all his sins. But he that will not thus throw himself down before the Lord, and cry out against his own unworthiness, and say that he is a sinner, and unable of himself to obtain remission of sins, there is no place of mercy for such a one. For Christ "came to call, not the righteous," such as were in their own conceits holy, pure, just, and without sin, "but sinners" (such as did so confess and acknowledge themselves) to "repentance;" such sinners as are sorry for their sins, and repent them of their evils: such Christ himself calleth, saying, "Come unto me, all ye that labour and are heavy laden, and I will ease you." "Our God is patient, and would have no man perish; but would that all men should come to repentance." And therefore he sent his Son Christ Jesus, to give himself a ransom for all that repent and truly believe in him.

We were in "bondage" and "captivity," and he most frankly took upon him to ransom us with a great price, even

his blood; "which blood he shed for many, for the remission of sins:" not for all, but for such as truly repent and amend their lives; for they that run on still in their sins, howsoever they flatter themselves, they are left unto themselves, and the merits of Christ work not for them: his death to them is none advantage. And we therefore must take heed lest that we deceive ourselves with this, that "he is the Lamb of God that taketh away the sins of the world;" and that thereby every man in the world is so included, and every man's sins by him so taken away, without repentance, that we have scope to sin because he taketh it away. But we must take hold of his merits by faith, which faith will work in us a detestation of sin, and a desire to reform evil in ourselves, and to be reconciled unto God in amendment of life. For it appeareth that the whole world was polluted and defiled with sin, and that the whole world needed a mean to be cured of that great misery; and to that end came Christ, even to save all that repent and believe the gospel: to such is the glad tidings of salvation sent, as well unto the Gentile as to the Jew, to the bond and free, to all people and nations of the world. Wherein appeared the unspeakable "love of God, not that we loved him first, but that he loved us, and sent his Son to be a reconciliation for our sins." It was he "that bare our sins in his body on the tree,

Matt. xxvi.
28.

They that
run on still
in sin have no
profit of the
merits of
Christ.

John i. 29.

The effects
of faith.

The whole
world was
dead in sin.

All are called
to salvation.

1 John iv. 10.

1 Pet. ii. 24.

that we being dead to sin, should live in righteousness, by whose stripes we are healed."

How we must
repent.

I Pet. iv. 3.

God is ready
to receive us
if we unfeign-
edly repent.
Luke xv. 20.

Luke i. 50.

Rom. iii. 24,
25.

Being then healed of this deadly evil, even of death itself, let us speedily repair unto our good God in hearty repentance, casting aside and giving over all the deceitful works of darkness; and let us pray that he will vouchsafe us forgiveness of our sins, wherein of long time we have lived. Let us be earnestly sorry that "we have spent the time past of our lives after the lusts of the Gentiles, licentiously and wickedly, in wantonness, in lusts, drunkenness, gluttony, covetousness, and in abominable idolatry." "To-day, if we will hear his voice, let us not harden our hearts." But having laid open our weakness and infirmities, with an ardent desire to reform our lives, let us boldly approach unto our merciful God, who seeing us afar off, namely, unfeignedly purposing to amend our lives, he will come with his Spirit and meet us, and will embrace us with the arms of his love, and will put on us the robes of his own righteousness. Lo, "his mercy is from generation to generation to them that fear him." And therefore let us fear no more; for "we are freely justified by grace, through the redemption that is in Christ Jesus, whom God hath set forth to be a reconciliation through faith in his blood, to declare his righteousness by the forgiveness of our sins that are past."

O let us not therefore “despise the riches of his bountifulness and patience, and long-suffering, knowing that the bountifulness of God leadeth us to repentance.” Let us fall down before him therefore, and he will heave us up; let us cry out, and he will hear us; let us fly unto him, and he will come and meet us, and embrace us. “If our sins were as red as scarlet, he will make them as white as snow.” “Therefore will every man that is godly make his prayer unto him in a time when he may be found.” “The Lord redeemeth the souls of his servants, and none that trusteth in him shall perish.”

“I should have fainted, but that I believed to see the goodness of the Lord in the land of the living.” Psal. xxvii. 13.

The Prayer for the forgiveness of sins.

O God of my salvation, I have acknowledged my sins unto thee: I have not hidden mine iniquities. For thus, my good God, I thought, I will confess my wickedness against myself unto thee, O Lord: forgive the punishment of my sins; unto thee, O Lord, I cry. O my Strength, be not far from me, lest that if thou answer me not, I be like them that go down unto the pit. Remember not the sins of my youth, nor my rebellions; but according to thy kindness remember thou me: even for thy goodness' sake remember thou me: gracious and righte-

Rom. ii. 4.

God's readiness to receive us.

Psal. xxxii. 6.

Psal. xxxiv. 22.

ous thou art, and thou teachest sinners in the way. O turn thy face towards me; let thy loving favour and mercies evermore be extended; for I am miserable, sinful, and poor. And I come unto thee, the fountain of all help: forgive my sins; wash me, and I shall be clean; let me taste of thy old loving kindness, who hast ever been ready to forgive, ever ready to help, ready to receive the complaint of the poor, ready to receive the miserable, to embrace them that return from their evil ways; as appeareth by David, by Peter, by Mary Magdalene, and many other, who, repenting their sins, have found favour. Our fathers called upon thee, and thou didst hear them; they trusted in thee, and were delivered; they depended upon thee, and were not confounded. Wherefore have mercy upon me, O God; have mercy upon me, according to thy great mercies, and according to the multitude of thy compassions do away mine iniquities. O cleanse me from my secret sins, and cover my known sins with the righteousness of thy Son: remove mine iniquities far away from me, and be not angry with thy servant for ever. O enter not into judgment with me; for if no flesh before thee be justified, what shall become of me, who have so highly sinned?

Lord my God, full of mercy, I appeal unto thee, I fly unto thee, I rest upon thee: leave thy displeasure against me; and howsoever weak and unable I be to

stand in thy presence, O let thy Spirit of strength hold me up, and say unto me, "Fear not, for my grace is sufficient for thee." I take hold of thy love, and I rest upon thy favour in Christ: reject me not, though there be no good in me; pour down that absolute good thing, even thy grace, and let it direct me to amendment of my corrupt life. Thou hast said, that thou art well-pleased in Christ thy Son: in him be thou also pleased with me, and receive me again into thy love through his merits, by whom every sinner receiveth free access unto thee. And although I, for my part, most loving God, be a vessel full of faults and filthiness; although I be no more worthy to be called thy son; although I be a servant most unprofitable, yea, a withered and starved branch, who have lost the quickness and vigour of thy blessed Spirit, and am good, of mine own proper nature, for nothing but for the fire; yet, good Father, have mercy upon me, have patience with me; cast me not from thee, but rather endue me again with a new spirit, and a lively feeling of thy pleasure and will, and ableness to do thereafter, that I may fill up the residue of my days in sincerity, in holiness, in righteousness, and in the due service of thee, in faith unfeigned and in all singleness of heart and soul; that from henceforth, instead of straying from thee, I may dwell and be shrouded under the shadow of thy wings; that instead of

sin, which heretofore hath miscarried me, I may embrace piety, godliness, and true zeal; and instead of ignorance, whereby I have gone so long astray, I may take hold of the knowledge of thy saving truth. And let it be as a lantern unto my feet, and a light unto my paths, that so I may rest safe in thee through a lively faith which never deceiveth. And grant that I may carefully perform what thou likest, howsoever disliking it be unto me; and may watchfully avoid what thou loathest, howsoever liking it be unto me. For I acknowledge, good Father, that flesh and blood savour nothing of the things belonging unto salvation; but I wait in the Spirit for thy loving kindness and mercy promised in Christ thy Son, in whom I am bold, with deep sighs of the heart, to cry, Lord, forgive mine offences, remit mine iniquities, cover my sins, and lay not my former evils unto my charge.

Good Father, give the knowledge of salvation unto me, and to all thy people, by the remission of our sins, through the bowels of thy tender mercies, that we may perceive in our minds both comfort, peace, and gladness of thy Holy Spirit, which may begin a new life in us, pleasing thee. And for the better performing of our duties unto thee, from henceforth quench all the corrupt motions of our minds striving with thy divine pleasure; and restore again in us the image of thy divine light, which was lost; that, being

thus inwardly renewed in our minds, we may reform us outwardly in our conversations, and may sing aloud unto thee, and may serve thee with gladness, and come always unto thee with joy. Amen.

O Lord, increase our faith.

“Sing unto the Lord a new song :
O sing unto the Lord a new song.” Psal.
xcvi. 1.

“Sing unto the Lord, and praise his
name ; declare his salvation from day to
day.” ver. 2.

*To the praise of God for the forgiveness
of our sins.*

WHAT shall we do to thee, O God,
For all that thou hast done ?
Whose love from us removes the rod
Which our offences won.

Thy Son hath brought us peace again,
And made us one with thee ;
Although our sins deserved pain,
His cross hath made us free.

Oh, how shall we requite thy love ?
What recompence is due
To thee or him ? Help from above,
Our sinful lives renew.

The best reward that we can give,
It helps not thee at all ;
Yet thou in bounty dost relieve
Us wretched wights in thrall.

Great is thy glory, love, and might ;
 Thy mercies have no end :
 All thanks and praise to thee in right
 Each heart should still extend.

But we, poor sinners, may cry out
 Against ourselves, and say,
 Our purest deeds, like filthy clout,
 Our gross conceits bewray.

No stay is in our crooked will ;
 A rash consent we give
 To each delight that seeks to kill
 Our souls, wherein¹ we live.

But now thy saving health extend ;
 Thy mercies sweet prepare,
 And salve our sores : let us amend,
 And break thou Satan's snare.

*A short Prayer for the forgiveness
 of sins².*

O FATHER everlasting, merciful and full of pity ! I do acknowledge myself sinful, whereby I have deserved punishment in thy heavy displeasure. But I have an advocate, even Jesus Christ the righteous, and he hath redeemed me from all fear of death, if I truly repent mine evils, and reform my life according to thy will. Wherefore, most dear Father in him, sanctify me again, and wash me clean through his blood ; cover me with the pre-

[¹ *Therein*, 1st edit. *wherein*, 1596.]

[² This Prayer is reprinted from ed. 1596, not being in the first edition.]

cious and most glorious robe of his integrity and obedience, and in him forgive my sins, and for his sake remember them no more ; but rather supply the wants of all spiritual graces and gifts in me, of faith, of knowledge, of love, of patience, of repentance, of obedience, and true reformation of my life ; that, being renewed again and regenerate in him, I may mortify all my corrupt and filthy affections, and live in all holiness, righteousness, and true zeal all the days of my life : that when this frail body shall return to dust, my soul may ascend where Christ my Saviour sitteth at thy right hand, at the time appointed, my soul and body may receive the fulness of the joys prepared for thine elect in thy celestial paradise. Amen.

O Lord, increase my faith.

A MOTION TO A PRAYER,
TENDING TO THE OBTAINING OF TRUE
MORTIFICATION OF OUR SINFUL
AFFECTIONS, WITHOUT WHICH
WE CANNOT PLEASE GOD: A
SWEET PLACE OF REST
IN THIS PROGRESS¹.

The weak-
ness of our-
selves.

We must seek
to keep the
favour of
God.

It is not
enough to
forsake sin,
but we must
cleave unto
righteous-
ness.

HAVING acknowledged our sins and corrupt affections before our God, and in Christ his Son having obtained atonement with him; and yet resting in ourselves sinful and miserable, and of ourselves unable to obtain the favour of God, and, being obtained, not able to stand without his continual aid; we must seek by all means to frame all our actions in his fear, knowing this, that it is not enough for us to have found the mean how to be reconciled unto God; but we must use the means also, being reconciled, to retain and keep him our favourable God still; which is by mortifying of those evils in us which break forth unto his dishonour. We must leave sin. Yet this is not enough; we also must cleave unto righteousness, and exercise our callings to God's glory: we must not only "eschew evil," but we must "do good;" we may not only "seek peace and atonement with God," but we must "ensue

[¹ The last clause is omitted in 1596.]

and follow it." It is not enough for us "not to walk in the counsel of the scorner and wicked persons, or not to stand in the way of sinners; but we must delight in the law of the Lord," and that not for a time, and then to return to our vomit and vanity again, according to the course of the world, who thinketh it enough to cease from evil for a time, and to serve the Lord at seasons ordinary; but we must "exercise ourselves in his word, and that continually, day and night." And we must "gird up the loins of our minds, and be sober, and trust perfectly on that grace that is brought unto us in the revelation of Jesus Christ; as obedient children, not fashioning ourselves unto the former facts of ignorance, but as he which hath called us is holy, so let us be holy in all manner of conversation," pleasing God; not "making our boast of our own heart's desire, as the covetous, who blesseth himself in his own wealth and prosperity, and contemneth the Lord;" grounding the foundation of our hope upon vain things, whereby oftentimes we are stirred up to execute things offensive unto God, which yet may carry colour of warrant by the law of man, wherein the inward affections of the heart appear not only not mortified, but rather revived to sin. If we duly look into our desires, we shall find out few or none that truly tend to that mortification which is required, but rather to the advancing of

Psal. i. 1, &c.

Psal. i. 2.

1 Pet. i. 13,
14, 15.

Things may
offend God
which carry
colour to be
lawful.

The first step
to become a
godly man.

Matt. xvi. 24.
Mark viii. 34.

Luke ix. 23.

We must for-
sake our-
selves.

the pride of our flesh against the humility of the spirit. Let none think it irksome or tedious to learn this, that the first step to the perfection of a godly man is to deny himself; which denial is keeping under of all the corrupt motions which rise in ourselves, and covet to break forth in action, contrary to that which our God hath commanded: and if that be hard to perform, that which is farther required is more hard; and they are the words of Christ himself, which I dare not deny. "If any man," saith he, "will follow me, let him forsake himself;" and yet that not enough: "let him take up his cross and follow me." And in another place: "If any man will come after me, let him deny himself, and take up his cross daily and follow me." We are commanded to forsake ourselves, and to deny ourselves: wherein we may see the great necessity of this mortification, and how severely it is enjoined us. If we forsake ourselves, whither shall we fly to leave ourselves? We must understand that we, as long as we are in the body, are at home in the flesh, where many corruptions lurk; and therefore if we will forsake ourselves, we must suppress the evils in ourselves, and by the Spirit ascend up from our carnal habitation, and dwell with the Lord in continual contemplation of his will, in a daily desire to be with him. Thus also must we deny ourselves; for when the motions of the flesh do, as it were, entreat the

mind and soul to consent unto that which is unlawful, we must presently check ourselves, and in an inward godly answer repel the proud desires of the flesh, which savour not the things that appertain unto life, but unto death, and therefore necessary to be denied. Thus if we carry our affections within the compass of the Lord's good pleasure, we shall then easily attain unto the other part, namely, to take up the cross; that is, accept willingly the miseries, troubles, afflictions, and persecutions which may happen unto us: but so long as we are carried away with the allurings of the world and the flesh, we shall say, as Peter said unto his Master (savouring of the flesh, and not of the Spirit), "Save thyself, go not to Jerusalem to fall into trouble:" so shall we always covet pleasing things, but poisoned things, as riches, preferment, honour, ease, idleness, negligence in our calling, excess in buildings, superfluous diet, most devilish attire; and what evil accompanieth not this? It is thought an easy fault, nay, no fault, to be envious, to be a glutton, to be drunken, to be a blasphemer, to receive rewards against justice, to be partial in judgment if it lean but a little awry, and especially if it be not seen of men. But this liberty of the flesh will be one day restrained, and God's mercies detained from such libertines; who, although they cannot nor will forsake or deny themselves as yet, it may please God to rouse them out

We must deny the desires of the flesh.

How dangerous it is to please the flesh.

Many gross faults are thought no faults.

Prayer necessary to mortification.

No excuse will serve.

The observation of the letter of the law excuseth not.

1 Thess. v. 22.

Rom. vi. 18, 19.

Rom. vii. 5, 6.

of this forgetfulness, and strike their hearts with such a feeling of his displeasure, that they may cast off their affections of the flesh, and measure all their thoughts, words, and works by the Spirit: and therefore it is good to pray unto the Lord for his assistance therein, knowing this, that he that cannot forsake himself, and deny himself, howsoever he flattereth his own security and integrity, wherein he foolishly persuadeth himself that he followeth Christ, he is far from Christ; and surely he will say unto him in the last day, "I know thee not." It is not the buying of a farm, the proving of oxen, nor the marriage of a wife, that can excuse us continuing in the flesh and fleshly desires.

It is not enough to observe the letter of the law: for then we may still continue manslaughter in wrath towards our brethren; we may commit adultery by lusting; we may sin in our communication, exceeding yea and nay. And therefore must we "abstain from all appearance of evil;" and in all purity both of soul, mind, and body, through the power and strength of the Spirit of God, endeavour continually to forsake and deny ourselves: "being made free from sin, let us become the servants of righteousness, and let us give all our members instruments of righteousness in holiness and pureness." "When we were in the flesh, sin had power in our members, bringing forth fruits unto death: but now, being delivered from sin, we

must serve the Lord in newness of spirit, and not in our old conversation." There dwelleth no good thing in our flesh, for we may feel continual rebellions therein, which repugn the law of the Spirit; which law giveth strict commandment against the affections of the flesh, and would have all the corrupt motions thereof to be utterly denied. And therefore let us fight manfully against all evils, in what degree soever they rise against the Spirit.

We must carefully watch the doors of our hearts with the weapons of the Spirit, lest that sin creep into our inward parts; which obtaining the consent of our minds, yea, but a little, it will take such advantage by pleading possession, that it will be hard to remove it. And therefore let us prevent the entry of sin, by mortifying the deeds of the flesh; so shall it never bear fruit in us to death. And surely, "if the Spirit that raised up Christ dwell in us, our mortal bodies shall be quickened by the same Spirit;" and so quickened, that it shall bring forth the fruits of true mortification in us. And then shall we be known to be the sons of God, even by that badge of denying ourselves.

Let us pray therefore unto the Lord, that he will sanctify us within; that he will make our whole lump holy, the root and the branches holy. If our hearts be pure, all our actions will likewise be pure. We must hunger and thirst for righteousness, if we will be blessed with the

No good dwelleth in our flesh.

We must be watchful against sin.

Rom. viii. 11.

How we may be known to be the sons of God.

Rom. xi. 16.

The inward affections and outward actions must concur.

righteous. We must run the race of the godly, if we will receive the reward with the godly: we must subdue our evils, and conquer our corrupt motions, as do the godly, if we will be crowned with the godly. We must have our hearts, hands, and all the parts of our bodies, knit together in one consent to the true forsaking and denying of ourselves. The inward shew and outward affections must concur in the same: so shall we be both outwardly approved, and inwardly assured, that we have the Spirit of truth, and so, consequently, that we are the Lord's, who will always attend our safety, if we thus carry ourselves before him.

Read the xvth Psalm: learn it and have it in thine heart, and observe it in thy proceedings; and it shall teach thee what it is that is required of thee to become a fit man to enter into the kingdom of God.

The Prayer for mortification.

O RIGHTEOUS God and merciful Father, who art so pure and clean that there is no evil dwelleth with thee, no corruption resteth in thy sight; but he that walketh uprightly, he that worketh righteousness and speaketh the truth from his heart, he is accepted with thee; such a one thou lovest, such a one thou receivest, and such a one shall rest in thy holy hill: but, on the contrary, he that walketh after his own heart's desires, he that yieldeth unto the corrupt motions

of flesh and blood, and cloaketh iniquity under the shew of godliness; such a one dost thou hate, such a one doth thy soul abhor, and such a one shall not come near thee; he may pray and shall not be heard, he may cry and call, but thou wilt not help him. Wherefore, my good God, sith there is required in all men the sincerity and true inward zeal of the soul, and an absolute killing of the motions of the flesh and mortifying of all fleshly affections; look favourably upon me, in whom do dwell an innumerable troop of foolish fantasies, a heap of sinful affections. I find and feel, that though many times to will be present with me, yet to perform is not in my power: sin prevaileth, and death through sin swalloweth me up; so that I rest in darkness of sin, and that by giving scope unto mine own perverse will. And so long, good Father, as I dwell in this house of flesh and blood, detained downward with the pleasing and enticing things thereof, I cannot master my corrupt desires, I cannot bridle mine affections; but, instead of true mortification, I break out into such outrage, by consent of all my members, that my affections extend from conceiving evil to performing of evil, from desiring to sin to commit sin, even with greediness. And yet such is my miserable estate, being thus in myself, that flesh and blood flattereth itself, and concludeth, that whatsoever I purpose in an evil desire, so that it break not forth into open gross wickedness, that

I am holy enough, that I am as sincere as is requisite, and that I stand too fearful of thy judgments; when thou knowest, that all and every the least conceit of sin, breaking into action, in what covert measure or mean degree soever, it by and by endangereth my soul, and deserveth sudden judgment. And therefore let it please thee, that as thy dear Son, through thy surpassing love, hath reconciled all such unto thy favour again, that are truly penitent; so let thy Holy Spirit continually work to the taming of unbridled flesh, and let me by the same Spirit never leave more and more to seek and endeavour to subdue my gross affections, until I come to a true and absolute mortification of all the evils that rise up in me: so shall I deny and forsake myself, and follow thee: so shall I leave myself and come unto thee; I shall hate myself and love thee; I shall conquer myself and serve thee.

Good Father, thou seest that I am most weak, and without the continual working of thy grace I cannot in any measure suppress my desires, but rather they the more strongly rise in me: I cannot deny myself, but rather I deny the working of grace in me: I do not only not mortify my sins, but sin rather reviveth and becometh strong in me, in-somuch as it bringeth forth fruit not unto life, but unto death. Therefore, I beseech thee, sanctify me, that I defile not myself with the filthiness of the flesh, or fleshly

things, howsoever they seem to please me. Let me not be deceived with the pleasing judgment of worldly men, who affirm sin to be no sin, darkness to be light, and light to be darkness; atheism to be religion, and sanctity to be sin; covetousness to be good husbandry, and charity to be folly; hatred and revenge to be manhood, and love to be cowardice; swearing to be courage, and meekness to be madness; pride to be decency, and comeliness to be beastly. O good Father, many are the enormities that rise up in us, and defended not only as things tolerable, but as things laudable: O mortify therefore, mortify these evils; let us no longer be besotted with the filthy fashions of the corrupt world; extinguish the flames of carnal desires, repress the raging lusts of the flesh; and grant that we may shun, and with due watchfulness avoid, all things that have but the appearance of evil; that being thus inwardly subdued, I may make outward profession; that whatsoever I do, it may be simply grounded upon the truth of a good conscience, in singleness of the spirit, in newness of life. And let me still retain this in memory, that I cannot follow mine own will, and thy word: I may not impart my affections to the deeds of the flesh, and the works of the Spirit: I cannot walk in darkness and light, the way of death and the way of life: I cannot serve thee and sin. Direct me, therefore, good Father, direct me in my whole life,

and separate me from the world and worldly things, and let me dwell with thee in all godly meditations and contemplations ; and let me use the things in this world as if I used them not ; let me live in this life as if I were dead to sin : and being thus truly mortified in the body, and quickened in the Spirit, let me look in continual watchfulness for the dissolution of this my mortal body, that my soul may ascend ; and in the end, both in soul and body, I may for evermore enjoy the eternal joys of heaven. Amen.

O Lord, increase our faith.

THIS TENDETH TO A TRUE
DENIAL OF OURSELVES, IN MORTIFY-
ING OUR AFFECTIONS, WHEREBY WE
OVER GREEDILY EMBRACE THE
PLEASURES OF THIS WORLD.

CORRUPT and filthy are we all,
The proudest man is dust:
No comfort here; we live in thrall,
And linger here in lust.
The sweetest of delights that we
Can choose to please our will,
What brings it us? who doth not see
That pleasures turn to ill?

Art thou a man whose state is great,
If pomp exalt thy mind,
What then? Thy soul with sin impleat
Bewrays thy pleasures blind.
A doleful bell doth wait to ring,
When thou secure shalt die:
What song of glory canst thou sing,
When corpse in grave shall lie?

What shall avail thy lofty looks,
Whereat the poor do quake?
And what thy Machavilian books?
Whose cursed sleights forsake.
Thy bravest buildings high in state,
Thy golden god's but dust:
Thy Thrasos and thy Gnathos mate
No more shall serve thy lust.

Thy formal friends, that fawn on thee,
And please the time for gain,
Will sigh in shew, but shrink from thee,
When most thou groans't in pain.
Thy rich array, which here doth make
Thy stinking carcass gay,
Thy foe, when thou art gone, will take,
And laugh; and thou in clay.

No state so strong, no man so sure,
No office, or degree,
Can grant us warrant to endure
Beyond our time, we see.
Why then doth flesh triumph, and brave
Itself in pleasing days;
Yet sinks in sins? At last the grave
Our gross farewell displays.

Oh then in haste and happy time
Bid all this trash farewell;
Ye high and low, of dung and slime,
To day leave off to swell.
Subdue ye pride, deny your will,
Now mortify your lust:
No share else in God's holy hill
Ye have; to hell ye must.

**A MOTION TO A PRAYER
TENDING TO THE OBTAINING OF THE
KINGDOM OF GOD.**

**THE FOURTH JESS, AND A NECES-
SARY LODGING FOR THE SOUL
IN THIS PROGRESS.**

IT hath pleased Almighty God in great measure of mercy to call us home unto him to confess our sins; which although they be great and many, yet through the abundance of his love he hath taken them away through the merits of his Son, and only craveth this, that we will forsake ourselves, and follow him: wherein we are moved to seek the Lord our God, and to frame ourselves to that course that may bring us wholly unto him, being the fountain of all goodness, which we can receive either in soul or body.

And forasmuch as he saw the corruptions of our hearts to be such, as they brought forth oftentimes perverse and contrary desires, tending most especially to worldly and fleshly things; he in favour directed us especially what to crave at his hands, namely, to "seek the kingdom of God, and the riches and righteousness thereof; and then shall all things necessary both for body and soul be administered unto us." Insomuch as

The kingdom
of God is
principally
to be sought.

[¹ This clause omitted in 1596.]

The founda-
tion.

The kingdom
of God is not
of the world.

The kingdom
of God,
whereof it
consisteth.

Luke vi. 20.
Matt. v. 4.
Isai. lxi. 2, 3.
Psal. xxxvii.
11.
Psal. xxiv. 4.
Matt. v. 10.

2 Cor. ix. 5.

it appeareth that the foundation of all our petitions, tending to bodily relief, must be builded, not upon our own rash conceits, as to ask what our natural disposition will lead us unto; but to seek the word of God, the knowledge of Christ, and [the things that belong to eternal life. And then]¹ the things of the body, being of small moment, shall be cast upon us by the loving providence of our good God. Although in deed the kingdom of God be not meat and drink; it consisteth not in the outward man, as in promotion, in riches, in beauty, in honour, in health, in friends, nor in whatsoever pleasures of flesh and blood; no, not in ceremonies and traditions invented by man; not in the outward word, neither in whatsoever is seen with the external eye; but it consisteth in spiritual feeling, taste and use, in the sincere and pure knowledge, exercise, and comfort of the gospel of Jesus Christ, performing the will of God here in earth.

And herein it is required, that we be "poor in spirit, to hunger and thirst for righteousness, to be meek, to be merciful, to be pure in heart, and gladly suffer persecution for righteousness' sake." We must be loving, liberal, pitiful, patient in troubles; and in all things we must frame and conform our words, works and thoughts to do the will of our heavenly Father.

[¹ The words between brackets are omitted in 1596.]

To him we must fall down to be strengthened in faith, without which we cannot retain this kingdom, the lively and effectual word: which that it may be purely preached without fraud, delivered without vain glory, received and practised without faltering or fear, we must pray unto our God, who hath promised and will perform, to send us his aid, to keep us upright in this glorious path to eternal life. And we must pray unto him, that he will make our understandings capable of the truth of his will, and what he requireth at our hands in seeking of this his kingdom: that he will frame our lives in all simplicity of faith, submitting ourselves wholly unto his word, casting down our own imaginations, and every proud conceit of ourselves; that through meekness, in true knowledge and obedience, we may be made meet partakers of the everlasting kingdom of God.

Having obtained this spiritual feeling of the will of God in his word, and being sealed up through faith in a longing desire for all spiritual perfection; let us proceed to the execution of our callings, which may answer the commandment of God herein. Let us continually seek new and daily means, by hearing the word preached, by stirring up one of another, and by giving sacred examples of virtue and godliness, that our callings may be made sure, to be founded and established in this kingdom.

The benefit that we have by seeking the kingdom of God.

Then may we freely approach unto our God, and he will receive us: we may call on him, and he will hear us: we may beg of him, and he will give us all things necessary for body and soul. He is our Almighty King, and he will defend us; he is our merciful God, and he will relieve us; and he is our merciful Father, and he will feed us, clothe us, and teach us: and at last he will crown us with the glory of his Son; he will make us as the saints in heaven, and we shall receive the inheritance of everlasting bliss. And therefore let us seek and pray unto him, that we may obtain this principal and chief foundation of all true comforts in this life, the kingdom of his Son Christ Jesus.

The Prayer for the Kingdom of God.

O MOST gracious God and loving Father, it hath pleased thee to command us, first and before all things, to seek thy kingdom, and the riches and righteousness thereof, with promise that then all things necessary for body and soul shall be given us: wherefore, good Father, sith that our unableness is such, that we cannot attain unto this high matter of ourselves, vouchsafe to prepare our hearts, that at this time and always we may above all things hunger and thirst for this righteousness, the absolute mean of our true comfort; without which all our comfort is but care, our wisdom but

foolishness, our glory but shame, our riches but poverty, our godliness impiety, and all our prayers sin. Wherefore, good Father, I humbly pray thee, in the behalf of all thy children, that thou wilt pour into our hearts a godly consideration of our imperfections, not being endued with this absolute integrity; that we may see our poverty and nakedness, not being enriched and clothed with this riches and weeds of sanctity; that we may feel how ready we are to pine for want of this food of our souls, thy sacred word, the glorious gospel of Christ, wherein consisteth this heavenly kingdom; which kingdom, O Lord, teach us to find.

Endue us with thy Holy Spirit: pour into our hearts that sacred gift which thou hast left for our comfort, to lead us to this kingdom, that may direct us in all truth, that may manifest in us the knowledge and exercise of thy word, wherein resteth that spiritual happiness, which here by faith we see as a shadow far off, which one day shall be manifest to our absolute joy and salvation.

In the mean time, good Father, sanctify our hearts with heavenly contemplations and sanctified meditations; that our joy, which now is but in part, may be daily enlarged through the divine fruits of love to thy law, faith in thy promises, and of hope that our joy shall be full at the appearing of thy Son. So shall the kingdom of thy Son appear in us; and we, which wander in the darkness

of this polluted world, shall appear manifestly to be the heirs of thy kingdom, through faith, testified by the fruits of a sanctified life.

And to the end, good Father, that thy kingdom may daily more and more appear and increase, grant free and comfortable passage to thy word and gospel of Christ, that it may be plainly, purely, and plentifully preached. And vouchsafe to increase the number of the labourers in this work, who may faithfully and diligently work therein: that through the same thy people, which now sit in darkness, may be enlightened; that such as are far off may come near, and they that are without, at thy good pleasure may be brought into this kingdom; that we may all put on that sanctified garment of a new life and sincere conversation, which may approve us to be thy children, and citizens of thy kingdom; and that, as becometh thy sons, we may be reformed in our lives.

Give us thine Holy Spirit, that we may believe thy word, and thereby so direct our lives, that we in all virtuousness and godliness of conversation may finish our course upon earth; and afterward live with thy Son in eternal bliss. And seeing thy kingdom is not meat and drink, neither consisteth in ceremonies and traditions devised by man, neither cometh it with observations, neither is it in word, but in righteousness, and peace, and joy in the Holy Ghost, and in power;

grant that we all may be truly regenerate and born anew by the Holy Spirit, and may no longer spend the days of our lives in the lusts of the flesh, in the vanities of the mind, and in pride of life ; but may elevate and raise upward all our affections, even unto thy holy hill, from whence cometh the life wherein we live, the help whereby we stand, and the power whereby we are defended. And be thou present, good Father, in all readiness to support us being weak, to relieve us being poor, and to train us up in all heavenly knowledge being altogether ignorant.

And let every of thy children that thirst after that righteousness, be filled with all good things within and without, that we may go forward in daily exercise of piety and godliness, in knowledge, in faith, in love, in hope, and in true zeal, that we may live within the compass of thy fatherly protection, die in thy love, and be in the end crowned with the glorious merits of thy Son in heaven.
Amen.

O Lord, increase our faith.

For the Kingdom of God.

THE God of bliss,
Who faithful is,
His sacred word doth send,
To teach us all
On him to call,
And to his laws attend.

His kingdom pure,
Which shall endure
For ever, doth begin
In those that know
How here below
To mortify their sin.

And they that will
Embrace with skill
The way that trains to bliss,
Shall quickly see,
That they shall be
Reformed from things amiss.

O God above,
Look thou in love
On all that long to see
Thy saving health,
Thy heavenly wealth,
And glorious kingdom free.

Thy kingdom shew
To us below,
That wander here awry:
Direct our feet,
Thy statutes sweet
To us thy folk descry.

O be not slack,
But what we lack
With speed let us obtain:
For thou dost feed,
Such as have need;
Thou dost no poor disdain.

¹A short Prayer for the obtaining of the Kingdom of God.

O FATHER merciful and everlasting, be merciful unto us, and give unto us a feeling of thy blessed will: open unto us the way of true knowledge: prepare our steps to walk aright, that in all the course of our lives we may be guided aright, and savour more of heavenly than of earthly things: and let our whole delight be to meditate righteousness: let us embrace equity, and execute justice; let us abound in love, mercy, sanctity, and true holiness; and furnish us largely with all spiritual graces, whereby we may continually seek thine everlasting kingdom, and practise the righteousness thereof for evermore. Illuminate our understandings by thy Spirit, and let thy word be our whole comfort, and the use thereof our continual delight. And abandon from our thoughts all superfluous cares of worldly things, that we may shew ourselves, by a continual holy meditation of thee and things above; may use the things of this life as if we used them not, knowing this and assuring ourselves by thy promises, that if we seek and covet to have our conversation on things spiritual, all carnal things expedient shall be given us by thee, to whom be praise for ever. Amen.

O Lord, increase our faith.

[¹ The two following Prayers are reprinted from the 1596 edition, not being in the first.]

A short Prayer for Mortification.

O LORD mighty and merciful, who didst create man in the beginning simple, sincere, pure, and without sin, in which his innocency he then represented thine own image, who art pure and without spot of sin; yet such was man that he fell from thee by disobedience, whereby he corrupted his ways, and became far unlike unto thee, defiled with all vanities, wherein, alas! we all of us wallow, the most with greediness, and all in overmuch neglect of our duties: wherefore, most dear Father in Jesus Christ, create in us new thoughts, new affections, and new wills; shape in us true obedience, that we all may mortify and kill all sin, and vain inclinations, which in us rise up against thee. Let sin no longer bear rule in us; but let thy grace more and more abound, that all that we do, think, or speak, may be savouring of our godly desires of heaven and heavenly things. And let all earthly and carnal delights become of no price in our hearts; that so we may be approved, not only before men, to be as we ought, but to thee to be as thou requirest in Christ Jesus our Lord.

O Lord, increase our faith.

A MOST NECESSARY MOTION
TO A PRAYER, TENDING TO THE COM-
FORT AND PRESERVATION OF THE
CHURCH OF CHRIST, WORTHY
TO BE DULY CONSIDERED
IN THESE DAYS.

'THE FIFTH JESS, WHEREIN THE SOUL
MUST EXERCISE ITSELF IN
THIS PROGRESS.

THERE is none so ignorant, I trust, but well knoweth and is fully satisfied, that our good God by the operation of the Spirit, through the preaching of his word, hath gathered together a great multitude of people out of all parts of the world, whom he hath endued with the knowledge of himself; and whom he hath chosen sincerely to serve him, to call on his holy name, and to celebrate his praises in this world: which company of people, though far and near scattered, he hath so united and knit together in one faith, in one baptism, and in one sincere course of doctrine, taught and left unto us by Christ our Saviour, that he our Saviour disdaineth not to call them his church, in whom he will be served, and in whose hearts and souls he vouchsafeth to dwell, even by his Holy Spirit: he disdaineth not to accept this church as his spouse and wife, affording

How the whole strength is knit together, though the members be scattered.

[¹ This clause omitted in 1596.]

Eph. v. 22.
2 Cor. xi. 2.
Rev. xxi. 2. 9.
Eph. i. 23.
Col. i. 24.
1 Cor. i. 2.

Every member of the church is joined unto Christ.

Matt. xxviii.
18.
Col. ii. 10.

The Spirit of God dwelleth in his church.

himself to be her husband ; he is the head, and this faithful company the members. This "church of God is holy:" it is "sanctified in Christ Jesus," and every member thereof is a "saint by calling." Whosoever is of this fellowship and company, and is truly joined unto that head Christ Jesus, is so separated from the wicked, that he liveth in Christ, and Christ in him.

And forasmuch as we all know that Christ our Saviour, when he came in the flesh, and being present in the world, though he were Lord of all, became as a servant, humbling himself, and was of no reputation among men ; but was scorned, derided, whipped, spit at, and in most base manner abused, and at last he was crucified ; yet was he pure, innocent, stedfast, patient, faithful, and did love his enemies, and prayed for them : all this he did and suffered, to the end that his church and every member thereof should learn of this their head, and be guided by this their husband, how and in what course to carry themselves in this present world.

And, for that man of himself is ignorant and weak, he hath left his own example for his children to follow, and his Spirit to guide this his church, that it step not aside to an unknown husband ; but that in all obedience they should perform what he commandeth, and carefully avoid what he forbiddeth.

Christ, being now ascended and sitting

in the heavens at the right hand of his Father, hath left this his church as his image here in earth, to be scorned, scoffed, whipped, afflicted, persecuted, and even massacred, murdered and spoiled by the enemies of his cross. And every member of this church must lay down his account before-hand, and reckon what it will cost him; and he shall find that it will amount unto no less than persecution, trouble, enemies, and even death itself, if he will truly follow his master Christ. And this portion is the very badge whereby his church and the true members thereof are known: it is the touchstone and trial of our professions. And to the end that we may the more exactly follow him, he commandeth us to forsake ourselves, and to take up his cross, and patiently abide and bear whatsoever trial shall be laid on us by his enemies; who, if they spared not him, being the head, they will not forbear the members. If they called him, even our master, Belzabub, what reproach will they not give us? If they crucified the Lord of glory, much more will they persecute his children.

It appeared, as soon as the master was taken away, the servants were despised: when the shepherd was gone, the sheep wandered abroad; and all the children of God were tried, "some by mockings and scourgings, some by bonds and imprisonment; some were hewn in pieces, some stoned, some slain with the sword, some wandered up and

The true church is the image of Christ.

The church must suffer persecution.

The lot of God's children.

Heb xi. 36,
37, 38.

2 Cor. xi. 24.
33.

Acts iv. 3.

Acts vi. 12.

Acts vii. 58.

Acts viii. 3.

Psal. xi. 2.

Psal. ii. 2.

down in sheep-skins, destitute of comfort, afflicted and tormented; some wandered in the mountains and in the wilderness, hiding themselves in caves and dens of the earth," and none escaped the hand of the enemy; and yet they were such "as the world was not worthy of." Paul the apostle was mightily persecuted of the Jews, after he became a member of this church. Peter and John were also bitterly persecuted: Stephen most miserably handled, and at last stoned. All the apostles and disciples of Christ were persecuted, and havock was made of the church of God; insomuch as all such as took on them the profession of Christ, or had but the name of Christians, were forced to taste of the cup whereof their master tasted. And we that follow them in profession, must be contented to follow them in troubles, to take up the cross, and to bear what the world will lay upon us. There is no way to the kingdom of heaven, but by Christ; and there is no way to Christ, but by tribulation.

"The wicked do continually seek to oppress such as are of true heart; they make sharp their swords, they bend their bows, and dispose their arrows in the strings, coveting to shoot at those that fear God." "The kings of the earth band themselves, and the princes of the world assemble themselves together, against God and his church." England, since it hath come to the taste of true religion, hath tasted how true it is that is said, that

they that will live uprightly, shall have many that will rise up against them. How hath the rage of Satan appeared against us, with bitter threats from Spain, with excommunications and condemnations from Rome! How have we been laboured to have been seduced by priests and seminaries from our bounden love and duty, not only towards her majesty, but towards our God! If cursings, if blessings, if dissuasions or persuasions, if threats of hell, if promises of heaven, if throwing down, or exalting high, if fear of fire and sword could have prevailed; we had fallen and forsaken God ere this day. How have they sought the death and destruction of our gracious queen and grave counsellors, by enchantments, by magic, by murder, and by all devilish practices! Have we not been environed by fleets of foes at sea, by armies of rebels by land, and endangered by hidden traitors at home? Hath there yet any of their conspiracies prevailed? Hath not God stood our defence? Hath not our Christ, the head of our church, stood in the gap against these treacheries and tumults? And doth there not hereby appear a church militant, a church still driven to defend itself; and a church malignant, a church fraught with malice against the truth? a church offended and a church offending; a church suffering and a church persecuting? And who doth not see how manifestly it appeareth, that our church is that church which

The practices of the enemies of the church of God.

A church militant, and a church malignant.

The badge
of the anti-
christian
church.

The troubles
in France.

resembleth our head Christ Jesus in suffering, and the other to be the church resembling their father the devil by massacring and killing? Who, seeing his kingdom to be near at an end, and noting how his church and the reprobates' company diminisheth, beginneth to enkindle the coals of dissension between kings and kingdoms, and stirreth up traitors under colour of teachers, murderers in the name of catholics, and devils under the habit of a religion; by whom the whole world is at this day set all in a flame, and they labour by all means to pervert with the venom in their tails the consciences of all true Christians; and where they see they cannot prevail by the truth, they seek it by tyranny; in the place and stead of mercy, they use massacres; instead of peace, which the truth embraceth, they stir up wars; and instead of love, the badge of Christians, they execute all hatred, even to blood. If we look into late years, we shall find in France how thousands of the church of God have been murdered, some in their beds, some in the streets, some in the temple, some preaching, some praying; and whosoever was noted to serve God aright, was swallowed up in this devilish fury: and for that the more they strived to suppress the truth, the more seeing it to prevail, they, by the instigation of the adulterer of Rome, proceed on to new devices, sparing neither old nor young, great nor small, but take all by the

throat, even their kings, and with butcherly hands defile their palaces with most cruel murders, killing every innocent; even such as can but name the Lord Christ, and him serve as their only Redeemer in the lowest measure, do they most cruelly cut off with untimely death.

Is it not therefore high time for the poor church of God, in regard of this bloody work of the devil, to pour forth continual ardent prayers unto our God for his present help in this trouble? And howsoever we rest in great measure freed from massacres and open murders here in England, through the loving hand of our good God; yet are we not without continual occasions to move us to godly supplications, that God in his mercies will continue our favourable God for ever, and that he will be still mindful of us, that we fall not into our enemies' hands, who, as we see, practise by all kinds of policies to press in upon us, to deal with us as they have dealt with other nations; nay, to make us to be no more a people.

The remembrance of our little persecution in the time of queen Mary may move us to due obedience unto our God, who did speedily deliver us by the gracious hand of our most sacred queen Elizabeth; in whom, under our good God, we have been this thirty-three¹ years almost complete so happily defended, that we have had free scope to serve our God in truth; whereas we see other nations

England hath
great cause
to pray.

The persecu-
tion in queen
Mary's time,
a mean to
draw us to
prayer now.

[¹ Thirty-nine, 1596. See Introductory Notice.]

to be so suppressed by the heavy hand of the wicked man, that none dare stand up to profess God, but with present torture.

O let us therefore be thankful to our mighty God for his help in all former dangers, and pray that we may shew ourselves "wise as serpents and as innocent as doves;" that we may stand sound and unblameable in our professions, in faith strong, in love unfeigned, and constantly persevering in this inviolable truth, that the gates of hell, nor the tyranny of the evil man prevail not against us; that the fond and idle fury of that Romish idol terrify us not, whom, together with his worshippers, our all-sufficient God laugheth to scorn; who, as we see and have tasted, hath by his providence turned their practices to their own perdition, all their plots, snares and pits to catch themselves. Is not "this marvellous in our eyes?" But "the truth is great, and it prevaieth."

It is the Lord that hath done this great thing. It is he that "driveth back the heathen, and that planteth his church: it is he that destroyeth the adversaries, and maketh his own people to grow: it is he that giveth strength unto his people, and blesseth us with peace." Why then do the foolish heathen thus rage; why do these peevish people murmur against the church of Christ in vain? When their hope was to have prevailed with their peevishly termed invincible army, they

Psal. xliv. 2.

Psal. xxix. 2.

Psal. ii. 1.

The enemies'
hope cometh
to nought.

stumbled and fell: the hand of the just God was against them, and his mighty hand cast them into the bottom of the sea, and with his power he confounded their device; and howsoever they seem to continue malicious, and in a deep desire to cut us off and to dispeople us, let us not fear, but duly call upon the name of God, our head and husband, and he will break their bows, he will shiver their spears in sunder; their own swords shall pierce themselves, and their own bullets shall rent themselves in pieces.

Let us therefore continually fall down before him in prayer, and in due obedience unto his word submit ourselves unto his will; and if he will that we suffer for his name and truth's sake, let us glorify him in our sufferings, knowing this, that a crown of life is laid up in store for as many as take his yoke with patience, and faithfully endure unto the end.

If it please him, he can "make wars to cease from one end of the world to the other:" but if it be his pleasure to raise up new evils against us for our sins, let us acknowledge his judgments to be just, and our deserts to be vile. And let us serve him continually, without fear of them that can but kill the body, and cannot annoy the soul: then shall nothing separate us from this our Christ, nor from the unity of his church, "neither tribulation, nor anguish, nor persecution, nor famine, nor nakedness, nor peril of the sword, nor death, nor life, nor angels, nor

If God will that we suffer, let us glorify him therein.

Nothing must separate us from Christ.

principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any creature," neither pope, Spaniard, Turk, nor infidel; nothing shall "separate us from the love of God which is in Christ Jesus our Lord."

Let every member then of this true church, with all power and diligence, endeavour to approve himself by knowledge, by faith, by prayer, by humility, and patient abiding the Lord's leisure in all things: so will our loving God keep us under the shadow of his wings, and preserve us as the apple of his eye, that we may grow up, and bring forth fruit a thousand-fold, to the glory of his name: and whether by life or by death he hath decreed to glorify us, let us take either in all godly obedience unto his will, and present our continual prayers unto his majesty for the comfort and preservation of the universal church.

The Prayer for the Church of God, to be said at all times, and especially in danger.

O ALMIGHTY God and everliving Father, who hast vouchsafed to gather unto thyself an holy company out of all nations of the world, whom thou hast most gloriously entitled with the names of thy church, thy spouse, and thy members, and whom also thou teachest, lovest, and feedest; whom also thou so tenderly considerest, that howsoever the wicked,

even thine enemies, do seek to annoy it, thou so defendest, guardest, and blessest it, that no hair of the head of the least member thereof falleth, much less any of that company perisheth or is trodden down, without thy providence. Yet, good Father, such is thy pleasure, that while this company shall dwell in earthly vessels, it is as a ship tossed and tumbled with the cruel storms and dangerous waves of the sea, of continual persecutions, subject to often assaults of the enemy, dashed sometime against the sword, sometime beaten with slanders, backbitings, reproaches, and sometime to beatings, buffetings, crosses, and sometime to massacres, murders, and most cruel death. It is never free from peril; it is always and by all means tried. There is no comfort, no joy, no rest, as long as it is in this life, but in hope, waiting patiently the comforts and consolations in heaven.

It continually depainteth out the sufferings, the crosses, and ignominious course which Christ himself was forced to suffer here in earth: insomuch as it is made known to be thy church, by the continual calamities which here in this life it endureth.

Good Father, thou seest how the heathen do rage, and how the froward people of the earth do murmur against thee in these thy members; how the kings of the earth band themselves, and the princes assemble and consult together

against thee, thy Christ, and against his church. But make thy people strong in faith, that we may break their bands, and cast their cords from us: for salvation belongeth unto thee, and thy blessing is upon thy people. Thou seest, O Lord, thou seest how the wicked bend their bows, and make ready their arrows, that they may secretly shoot at thy children, and to hit them they fear not. But thou, righteous Lord, lovest righteousness; thy countenance doth behold the just, and thine hand shall hold them up. Withdraw not therefore thy tender mercies from thy church; let thy mercy and thy truth alway preserve it: for thou seest that innumerable troubles are raised against it: but send thou thy light and thy truth, and let knowledge, faith, and true obedience in lowliness and zeal, lead it; and by thy mighty hand preserve it in thy holy mountain, and let it always rest in thy tabernacles: furnish it with all joy and gladness, and gird it about with strength. Let it through thee be able to thrust back her adversaries, and in thy name tread down such as rise up against her. Let thy church continually sing, The Lord is my light and my salvation; whom shall I fear? The Lord is the strength of my life; of whom shall I be afraid? In the time of trouble and danger hide thy people in thy tabernacle, in the secret place of thy pavilion; hide them, O Lord, and set them upon a sure rock, that when the wicked, even their

enemies and their foes, come upon them to devour them, let them stumble and fall. Be thou our strength and shield. Thou givest strength unto thy people, and blessest them with peace. But, good Father, thou seest that the wicked furiously rage, and endeavour to rush in upon thy sanctuary: they imagine mischief against thy church, and seek by all means to devour thine inheritance. They lay snares, O Lord, to entrap thy spouse, and to dismember thy Christ. They take wicked counsel, and in deceit do they work all their devices: they lay wait for the righteous company, and seek to destroy them. But they shall not be destroyed in the perilous time: for thou, Lord, hast promised to stand in the defence of thine own people. Thou hast saved us from our adversaries, and hast put them to confusion that hate thy people.

Up, Lord, and behold how yet the enemy seeketh to destroy us. O hide not thy face, forget not our misery and affliction. Thou, God, art the king of all the earth, thou reignest and rulest over the heathen: therefore will we not fear. The Lord of hosts is with us, the God of Jacob is our refuge; yea, this God is our God for ever and ever: he is the guide of his church, and he it is that will come and will not keep silence: a fire shall devour before thee, so that thine enemies shall not be able to stand in thy presence; they shall be scattered abroad,

and come to shame suddenly. Thou, God, hast given a banner to them that fear thee, that it may be displayed in testimony of thy truth; that thy beloved, even thy spouse, may be delivered; and that every member of thy church may dwell in thy tabernacle for ever, and may rest under the covering of thy wings, when the wicked shall fall and be utterly discomfited. Oh, how terrible art thou in thy works! through the greatness of thy power shall thine enemies be subjected unto thee. And although thou sufferedst the wicked to ride even over our heads, although we have been forced to pass through fire and water; yet hast thou delivered us, and brought us into a wealthy place, where thy word and gospel, even the truth of our salvation, is freely delivered. Wherefore, O God, arise, let thine enemies be scattered; let them that hate thee fly before thee: as the smoke vanisheth, so let thine enemies be driven back; let them not come near thy sanctuary. As wax melteth before the fire, so let the enemies of thy church perish at thy presence, and let thy people be glad: let thy congregations sing and rejoice; let thy beloved leap for joy. O send down thy gracious rain upon thine inheritance, refresh the weary members of thy church, such as have felt the woe of thine enemies: let them be recomfited. Let the solitary poor man, that thirsteth for thy saving health, be filled with the hid

treasures of thy love. Deliver the imprisoned, and let the children now in captivity be set free. Wound the heads of the obstinate and stiff-necked adversaries of thy church, and bruise the hairy scalps of such as seek to destroy thy people. Destroy the company of the spearmen, and the multitude of the proud, whose hearts are lifted up against thy people. Scatter those idle and evil-affected ones, whose delight is in war : so shall all kingdoms of the earth seek thee, and the nations dispersed shall attend unto thy voice, and all such as know thee shall sing forth thy praises ; yea, they shall sing unto him that rideth upon the high heavens, and ascribe all power unto thee our great God, our mighty king, our husband and head. O God of hosts, cause thy face to shine upon us, and we shall be saved.

O Lord, increase our faith.

A PRAISE OF GOD'S FAVOUR
IN PROTECTING HIS CHURCH, COM-
FORTABLE TO THE FAITHFUL.

“Sing faithfully unto God our strength: sing
loud unto the God of Jacob.” Psal. lxxxi. 1.

OUR God is good; why should we then
So long neglect his praise?
His help doth pass the help of men,
Whose laws and love decays.
But lo, the love of God endures,
From day to day it stands:
His spouse to love and live he lures,
And breaks her cruel bands.

He sends his word and gives her light;
His gospel feeds his flock:
His people only take their flight
To him their lively rock.
On him they stay, on him they stand,
And he extends his aid:
He breaks with truth the doleful band,
Whereat his church dismayed.

No pompous pope, no Spaniard proud,
No direful drum of foe,
No shaft, no shot, no rainless cloud,
Can daunt his spouse with woe.
What though the peevish man of sin
His bloody badge display?
What if he vainly vaunt to win?
Be still: he shall decay.

The proudest of our foes shall fall,
 Their stoutest strength shall rue :
 The stately strumpet, fraught with gall,
 Shall faint, and all her¹ crew.

Jehovah yet his church shall save,
 And with his hand defend :
 Who then will rest a popish slave,
 And not our England's friend ?

Breathe out thy word, O God, our guide ;
 Let it be publish'd so,
 That it may stand and still abide,
 And teach thy church to grow.
 Let truth prevail, let faith abound,
 Let all reform their ways :
 Our queen preserve, her foes confound ;
 Send peace in all her days.

² *A Prayer for the Church of Christ.*

MOST gracious God and loving Father in Jesus Christ, look in favour upon the estate of thy church generally dispersed through the whole world, and whom by the malice of Satan and tyranny of antichrist thou seest continually assailed with many dangers. Be thou, therefore, a castle and defence, a buckler and rock, strong and forceable to withstand the fury and force of all adversaries : and for the better comfort endue it continually with faith unfeigned, wherein it and every member thereof may safely

[¹ So 1596. First edition, *his.*]

[² This Prayer is reprinted from the edition of 1596, not being in the first.]

run and repair under the shadow of thy wings, whensoever peril appeareth. Graciously guide and govern it; be present with it, and take the defence thereof into thine own hands, to whom it specially and alone belongeth; and let it hold on the true course of professing and practising thy true religion, that the adversaries may have no cause to condemn it through sin; which howsoever it may seem to dwell in the most godly, while we live here, yet let us always have an eye and diligent watch over our thoughts, words and actions, that our light may shine to thy glory, our good, and example of other, in peace and war, in comfort and calamity, and not be dismayed at the noise and report of the greatest danger. Amen.

O Lord, increase our faith.

THE SIXTH JESS¹,

WHEREIN THE SOUL MUST ARM ITSELF
AGAINST DANGERS OF THE TIME,
IN REGARD OF FALSE DOC-
TRINE, WHEREWITH ELSE
IT MAY BE MISCARRIED
IN THIS PROGRESS.

CHRIST, foreseeing in the days of his flesh, that after his departure his children should be in danger to be seduced from his sincere truth by the ministers of Satan, false prophets, and lying teachers, hath very graciously given us a forewarning to take heed of such as enter in amongst us in sheep's clothing, who are inwardly ravening wolves; who should privily bring in damnable heresies, even denying the Lord who hath bought them, and who bring upon themselves swift damnation: yet many shall follow their destructions, by whom the way of truth is evil spoken of. It was prophesied long ago, that in the latter days (even the days wherein we live) should rise up very dangerous doctrines, and Satan should transform himself into an angel of light; and false apostles, having put on the person (as it were) of

Matt. vii. 15.

2 Pet. ii. 1, 2.

Satan and his ministers change themselves into angels of light.

[¹ Instead of, *The sixth Jess*, 1596 reads, *A Motion to a prayer*; and omits the concluding words, *wherewith, &c.*]

Christ himself and of his apostles, should creep into the hearts of God's children, and so enchant them with their counterfeit holiness, that many through their hypocrisy should be deceived.

Many such have in our days risen up, and have carried great shew of being of the flock of Christ, but by their actions have shewed themselves very devourers of the sheep of Christ, and have sought to suck the blood of his saints: of which kind of deceivers there are many kinds, and they most subtle and wily in their generation; and therefore it behoveth the children of God to be careful, watchful, and obedient unto the will and word of God, which is the line whereby we must direct our course, to sail aright unto the harbour of the heavenly truth. We must touch the compass of our hearts with the loadstone of truth, whereby we shall be able to elevate all our affections unto the heavenly day-star Christ Jesus, that no counterfeit stone of man's deceitful opinions shall draw us from the course unto our heavenly harbour, the kingdom of God, where we shall enjoy our true and heavenly heart's ease even in this life.

Let us therefore pray that we be not miscarried by the deceits of the wicked pilot Satan, whose directions are merely indirect, and whose sails are deceitful, being glorious to the eye; and the bark wherein he carrieth his unhappy passengers seemeth to be a most secure cradle, gliding on without tempest or wave,

There are many kinds of deceivers.

Satan's bark, a deceitful and a secure cradle.

until it come to the end of their race, where, alas! they fall into the gulf of perpetual perdition. Such a master is he, and such mariners are his false prophets, that they delight flesh and blood, and all their course seemeth sweet, but short: and sour merchandise shall they have, that pass in the pinnace of his poisoned errors.

Let us therefore be watchful, and fly his painted poison; for we may be soon miscarried, if we enter but one step into his course. Let us call to mind that Paul hath forewarned us of a very perilous gulf, wherein, without great watchfulness and prayer, we may easily fall; and that is, into perverse opinions, drawn thereinto by such as should enter in even amongst ourselves, yea, of ourselves, even of the fellow-teachers in our congregations, that should speak perverse things, yea, and draw disciples after them: the strength of whose enchantments we have seen, even in our own church of England; whose perverse doctrines might be recited, but more fitly omitted. "The Spirit speaketh evidently, that in the latter times some shall depart from the faith, and shall give heed unto spirits of error, and doctrines of devils, which speak lies through hypocrisy, and have their consciences burned with a hot iron."

Let us hearken unto the word of the Lord, and embrace it. Therefore let us covet in all obedience and meekness to be taught the truth; pray for under-

Acts xx. 29,
30.

1 Tim. iv. 1.

Deut. xiii. 1.
ver. 6.

Jer. xxiii. 16.

1 Tim. vi. 4.

The impu-
dency of false
prophets.

2 Cor. xii.
13—15.

Hacket, a
counterfeit
Christ.

standing and fulfilling of the same, that we may be able to discern these false prophets and dreamers of dreams, of whom Moses also forewarned the children of Israel, willing them not to hearken unto the idle fantasies of men, who prophesy unto us lies, and teach us vanity; that speak the visions of their own hearts, and that teach those things which they themselves have invented of their own brains, and which they have not learned out of the word of the Lord, and yet say, "The Lord hath said it," being "puffed up, and yet know nothing, but doting about questions and strife of words, whereof cometh envy, strife, railings, evil surmisings," &c.; and yet fear not nor blush to make the Lord of heaven the author of their lies and vanities; who being enemies of God, very traitors against his crown, kingdom, and dignity, stick not to colour their devilish practices, peevish opinions, and gross errors, with the word of God, when indeed the word of God bewrayeth them, confuteth them, and confoundeth them. Are not these false apostles, deceitful workers, saith Paul, transforming themselves into the ministers of Christ and into his apostles?

Such a strong deceiver arose of late, even yesterday, that hideous Hacket¹, stirred up by Satan, who was transformed into no less in arrogation of title than into Christ himself, having on a

[¹ See Strype, Ann. of Reformat. Vol. iv. pp. 95, &c. Oxf. 1824.]

kind of habit of holiness, his heart fraught with a legion of devils; who poured out mighty blasphemies against God, high treasons against her innocent majesty, and most detestable practices against his country: and yet, a Christ! nay, a cursed caitiff: in whom was performed the saying of Christ our Saviour, that there should arise false Christs, that should shew such strength of error, that, if it were possible, the very elect should be seduced by them. And surely it is dangerous for the weaker sort to touch them in discourses, in disputations, or any conference, unless it please God to arm them strongly with the sword of the Spirit, that by the word of truth they may be enabled to confound them in their arguments: for the very true Christians may often fall through frailty into some conceit of things evil to be good, and good things to be evil, and especially when it shall carry colour of godliness to conceive it so. And many times it falleth out that evil things carry colour to preach unto us good, as in the adherents of this wicked man, the two gentlemen that were deceived by him, and drawn to enter into an unlawful action; that that action carried colour of love, in that they preached repentance unto their country; it carried colour of religion, in that they preached as messengers sent from God. But see how all these gay shews were mingled with mischiefs, tending to stir up uproars and

It is dangerous to dispute with false prophets.

Christians through frailty may fall into many gross errors.

Whereunto a counterfeit shew of godliness may tend.

tumults among the people, and to raise an evil opinion and disloyalty in the subjects towards her majesty; and moreover it tended to envy and wicked zeal, to bring magistrates into contempt.

All which preach unto us that it is time for all estates to look about them, to be watchful, and to be ready to stand in the day of trial; for these are persecutions raised against the highest, even by such as are with us in some outward shew, but not of us, as the issue of their works declare. But in my poor opinion, this their preaching publisheth unto us God's displeasure for overmuch security. If they being false prophets preach unto us repentance, it is time for the true ministers of God to cry out for repentance; for God many ways preacheth unto us repentance and amendment of life. And because the devil to an evil purpose speaketh¹ that which may admonish us, let us use the means to learn how to amend what is to be amended: so shall we tread him and his purposes under our feet; and God himself will send preachers to publish his pleasure, and to declare his truth with warrant of his word, whose exhortations shall not be by deceit, nor by uncleanness, nor by guile, but as they were allowed of God, and to whom the gospel being committed, they shall speak, not as they that please men, but God, which shall approve their hearts. By

It is time for God's ministers to preach repentance and amendment of life.

[¹ *Preacheth*, 1596.]

whose doctrine also we shall be able to find out all the false prophets that endeavour to miscarry us.

The aptest mean to bring men into the captivity of errors and erroneous teachers is ignorance of the word, which would God it were merely banished the church of God, that through knowledge we might wade in the true word, and by the same distinguish and cull out the poison of all perverse teachers, and cast it in the fire of utter oblivion; that the hearts of true Christians might be comforted, and all the congregation of God knit together in love; and that all the ministers of God might proceed in one rule, and might all mind one thing in the Lord, that nothing be done of contention or vain glory, but that in meekness of mind every man esteem other better than himself. What moved these two gentlemen, Ardington and Coppinger, to run that course, but vain-glory and ignorance of the word? without the knowledge whereof the intricate and hidden subtlety of that wicked monster Hacket could not be descried, who bewitched them with forgetfulness of their duties to God and their most gracious queen, for that they searched not the counsel of God, neither builded their proceedings upon his word; but pricked on by the sting of singularity and vain-glory, brake out into desperate and irreligious terms, laying open, as it were, before all the world their own corruptions, and the

Ignorance,
the mother
of errors.

Col. ii. 2.

Phil. iii. 16.

The end of
Hacket, that
counterfeit
Christ.

2 Cor. xi. 15.

devilish affections of that wicked man, that counterfeit Christ, that forged king, who was deservedly crowned with a halter in Cheap, according to the words of Paul, that "the end of these men shall be according unto their works."

2 Tim. ii. 14.

2 Tim. ii. 15,
16.

It is time for the children of God to take warning and be watchful, considering these dangerous times, wherein swarms of false prophets do every where fly to and fro to disquiet the godly, as Papists, Brownists, Anabaptists, the family of lust and lewdness, termed the Family of love; and many other dangerous sects, who seek to quench the ardent zeal of sincere Christianity, striving about words, which is to no profit, but to the perverting of the hearers. But let us pray that our ministry may shew itself approved unto God, and that our ministers need not to be ashamed, but may divide the word of truth aright, that they may stay profane and vain babblings, which increase to more ungodliness; and that they may keep the pattern of the wholesome word which they have learned in faith, and which they may teach in love in Christ Jesus. For such is the subtlety of this wicked work-master, who hath sent forth these hellish harvest-men, that some one of these his subtle sects in shew meeteth, and as it were matcheth every godly endeavour and sincere course that the children of God do practise indeed, only to impair the credit of a right Christian life in God's sincere children,

by the opposition of science, falsely so called.

1 Tim. vi. 25.

We know that it is the duty of every child of God to do good works to approve his faith, by which faith he is justified. And we see that the devil hath stirred up a doctrine of works, that by them men are justified; and therefore such as stand upon their own justification carry themselves in shew answerable in moral sincerity to the most godly: when yet they hang in the spider's web of sin, because they imagine that God will thank them because they do that which he hath commanded them. And yet by the mouth of God himself they are condemned for unprofitable servants.

Luke xvii. 9,
10.

We know that true Christians do thirst after the word, and desire to be fed with the food of the gospel; and therefore desire to repair unto sermons, and to be studious in the word. And we may see how the devil provideth to blemish this Christian virtue, by stirring up even of his wicked ministers to perform the same, as did the soothsayers of Pharaoh, and at length to break out into gross and most palpable evils, to the end that the fall of them that stood not should blemish the zeal of right godly affected.

The devil
endeavoureth
to blemish
every sincere
exercise.

Again, we know that it is the duty of Christians to shun swearing and blasphemy, to give continual thanks for God's benefits, to instruct their families, and to pray for and with them. And we see that the devil, having emulation

2 Thess. ii. 15.

The devil practiseth to blemish the preachers of the word.

hereat, endeavoureth either to draw such as exercise this sincere course of life into some action to discredit their profession, or else stirreth up some counterfeit of his in some shew to perform this integrity, that at the last by some notable fall he may bring all other sincere professors into ignominy. Therefore, brethren, stand fast, and keep the instructions which ye have been taught, either by words or by the examples of the apostles. For, above the rest of his dangerous practices, mark how he endeavoureth to blemish the profession of the gospel, even in the ministry, and in the sound preachers of the word, by drawing them into some gross evil or other, to the end that he may bring all the godly and zealous workmen of the Lord into contempt, blinding the eyes of the world, and thereby raiseth a false opinion of the very sacred truth.

By this we see, that even now is come the time of trial, and now it will be found out who are God's children in shew, and who in deed; it will appear who will continue unto the end: for if we give consent to strange doctrine, to new devices, to false and counterfeit ways, whereunto we are daily moved, then shall we be vagabonds from the church of God, howsoever we seem to dwell in the same, and to be members of it in outward shew; then will God in the last day say, "I know you not," howsoever we say we have prophesied and preached in his name.

O let us therefore pray, that we may hold on a true course, and keep the line of the truth, without going to the right or left hand, howsoever subject we shall then be to slanders, to scoffs, to reproaches, to imprisonments, and sometime to death itself.

Happy are we that have the book of life laid open before us, wherein is contained the way to God's kingdom, and whereby we may take the path to our heavenly heart's ease, and that without reproof, whereof we may rejoice!

And for a farther cause to move us to go unto God in prayer, let us somewhat consider the controversies which of late have risen, by the work and instigation of the devil, even in our own church, amongst our own guides, in our own native land; how it hath raised a scruple and doubt in some that are not altogether grounded in the knowledge of the word, Whether they should obey the magistrate in ecclesiastical causes? and, Whether there should be a superiority or equality in church governors? These, and many other cavils hath he raised, to hinder the preaching of the gospel; which is greatly to be lamented, and an establishment of concord amongst ourselves to be sought and heartily prayed for. The word warranteth our obedience unto magistrates, and therefore woe be unto him that will teach us contrary doctrine. Let us endeavour to perform our duties, and give unto God that which is God's,

What the true professors must look for.

A consideration of the controversies in our own church.

and unto Cæsar that which belongeth unto Cæsar. And for the controversy of the inequality of church governors, it is to be considered, that there are several functions in the church, and every function hath his several person and place: let us therefore pray that every person may measure his calling by the word, and limit his superiority or inferiority as they are therein directed: then shall not the people of God want their due food in regard of human contentions. O that every one would enter into his own conscience, and, as much as in him lieth, cast away all carnal consideration; and what the word of God warranteth let him hold, and give no ground to the cavillers, and shun the contrary!

And for us that are the common people, that must expect to be fed by the ministry, let us pray for their unity, and that God will give them humble spirits, vigilant and watchful eyes, knowledge, love, zeal, and constancy, that the false prophets may be abandoned, and the true ministers of God be esteemed and embraced as the ministers of God. Let us "obey them that have the oversight of us, and submit ourselves; for they watch over our souls, as they that must give accounts, that they may do it with joy, and not with grief, for that is unprofitable for us;" knowing that "false prophets are the enemies of the cross of Christ, whose end is damnation, whose God is their belly, and whose glory is

Heb. xiii. 17.

Phil. iii. 18,
19.

their shame, which mind earthly things.”
 “If any man therefore purge himself from these, he shall be a vessel of honour, and sanctified and meet for the Lord.” And therefore let every man pray unto God, that they may all speak one thing, and that there may be no dissensions amongst us, but we may be knit together in one mind, and in one judgment: so shall the glory of God appear, and our church prosper.

2 Tim. ii. 21.

The Prayer against False Prophets, Errors, and Schisms, and for Increase of Christianity.

FORASMUCH, good Father, as the later times of the world are come upon us, and we are by thy divine providence allotted unto these dangerous and evil days, wherein, as we have been foretold, many false prophets and perverse teachers, dreamers of dreams, and lying apostles, are risen up; and Satan that wicked serpent hath turned himself into an angel of light, and his ministers into the form of thy Son Christ and his apostles, whereby he endeavoureth to continue his kingdom, and to hinder the passage of thy divine word, to exalt error, and to stop the truth, to confirm vanity, and to blemish thy word; and forasmuch also, good Father, as that man of sin, the son of perdition, heretofore foretold to come, is already come, and hath established his

seat of pride, and sendeth abroad his lying ministers to seduce such as have not sufficient taste of thy word, and whom thy grace directeth not, to beware of his wicked practices: grant, O merciful God, that we may through the assistance of thy divine Spirit be wise in thee, and be so guided by thee, that the deceiving devices of these lying spirits withdraw not our minds, hearts, and souls, from the true embracing of thy sacred word. Grant, O Lord, that we wander not from the path of thy heavenly kingdom, but may constantly and firmly persevere in thine infallible truth unto the end, and may banish all errors and shew of falsehood, and abide in the unity of thy true church and Christian religion for ever. Let no deceitful thing miscarry us; let not the craft and subtlety of Satan, nor the hypocritical habit of holiness, (wherewith many of the children of perdition are clad, to deceive the simple and true of heart,) prevail with us. Defend us, good Father, from erroneous sects, and let us not in any sort join with the schisms and divisions of the world: for, good Father, as they are many, so are they in many sorts dangerous; for they all carry shew of truth, some mixed with the truth, and all of them defended for a truth, insomuch as the truth itself is little, yea, least of all maintained, but suppressed, persecuted, and upbraided even with the titles of error, heresy, falsehood, novelty, cause

of tumults, of rebellions, and contempt of magistrates, and such like persecutions: which how contrary it is, thou knowest. It is hard therefore, unless thou vouchsafe the light of thy Holy Spirit, to discern between these, and as hard to stand without being seduced through their subtleties: send down therefore thy grace, and direct us in thy truth, and gather us together in one sound profession: enable us to conceive aright the things that belong unto salvation, and keep us from such as come into the church in sheep's clothing, but are inwardly ravening wolves; which spare not thy flock, but cruelly devour thy beloved sheep with the poison of erroneous doctrine: and root out the tares, cockle, and darnel of error already sown from the good seed of thy word.

And forasmuch, good Father, as the case standeth so, that whoso will profess thy name, and seek to sanctify the same in a sincere and right course of life, not bending his affections or yielding liking to the wicked course of this world, in whose proceedings standeth but the shadow without the substantial fruit of sincerity, cannot wade through this vale full of confused corruptions, but he shall fall into the hands of such as carry the titles of Christians, and¹ will yet seek antichristianly to impose themselves against him, with the bitterness of their upbraidings, to quail, if it were possible, and to

[¹ *And*, wanting in the first edition.]

discomfit, nay, to seduce even the faithful from the sincere service of thee: and this, dear Father, is dangerous unto the weak and feeble ones: wherefore give us aid and strength, that we slide not by their slippery practices from a constant perseverance in the inviolable truth, but rather may with all willingness, not only lay down our goods, and all natural respects, but even life itself, rather than to shew ourselves as broken bows, to start aside with every blast of vain doctrine, and thereby be carried away into vanity and error.

And, according unto thy promise, vouchsafe that whensoever any of thy children, for the testimony of their faith in thee, and for their ardent zeal of thy word, shall be apprehended, reprov'd, or exacted before princes or rulers, howsoever unlearned or unable they shall be in respect of deep literature or worldly wisdom, thine Holy Spirit may enlighten their understandings, give knowledge unto their hearts, and utterance unto their lips, that they may be able to speak and defend thy truth, to the utter confutation of such false teachers as shall withstand the same: and give them also knowledge and boldness, that the high looks and the thundering threats of the mighty adversaries dismay them not: so shall thy name be glorified, thy word magnified, and thy poor children sing forth the praise of thy might and majesty with heavenly wisdom in worldly foolishness,

and in the end be crowned with the diadem of eternal felicity, with thy saints in bliss. Amen.

O Lord, increase our faith.

Against False Prophets and Deceitful Teachers.

O God, that guid'st thy faithful flock,
 And lead'st it by thy hand,
 That gav'st it water of the rock
 In dry Arabia land:
 Give grace to us to fly the men
 That teach thy word awry,
 Of whom thy Son forewarn'd us when
 He did their sleights espy.

He did foresee hypocrisy
 Should lurk in godly weed,
 And wolves in sheeplike tye to lie,
 And on thy sheep to feed.
 The subtle serpent shrouds his wiles
 Attired like angel bright,
 And false apostles, fraught with guiles,
 Do counterfeit the light.

The man of sin, that sits on high
 With triple crown on pate,
 And lifts his lewdness to the sky,
 Holds saving Christ in hate.
 He sends his subtle sots by swarms
 Through all the world, to win
 Thy children pure by wicked charms,
 To draw their souls to sin.

Keep us thy children, Lord, therefore,
Direct us by thy grace,
That their enchantments may no more
Our zeal sincere deface.
And let thy truth be still our guide,
That we thereby may know
Their falsehood, who do start aside,
And fly the subtle foe.

A MOTION TENDING TO A
PRAYER, THAT ALL ESTATES MAY
GOVERN THEMSELVES ACCORD-
ING TO THEIR DUTIES.

¹THE SEVENTH JESS, MEET TO BE
DAILY FREQUENTED, THAT WE
ERR NOT IN OUR PROGRESS.

WE often offend, all the sort of us, in this point, namely, in attributing more unto our wealth, our worldly wisdom, our offices, our places and high titles, our callings, and our skill, in whatsoever art or faculty, than indeed we ought: for by over good conceit of any of these we imagine that all good success cometh of ourselves; insomuch as the wealthy seem to be secure in regard of their abundance of all things, and think they have need of nothing; and therefore seldom or never fly unto God for succour, but seek it in their chests.

The politic and wise according unto the world are careless of the counsel of God, of his directions and assistance, because in their generations they are wiser than the children of light, and so deep are they in their own self-judgment, that it is impossible for them to be deceived. They that have high, profitable, and honourable offices, which is in this life

[¹ This clause omitted in 1596.]

Over good-
liking of our
high estates,
dangerous.

A sincere conscience must accompany a high office or calling.

Too good opinion of our skill in manual occupations, dangerous.

Every man must consider why he was placed in his calling.

the greatest worldly gift that God bestoweth upon man, what availeth it if they execute such high places without the due observation of the sincerity of conscience, violated with corruption and violence towards inferiors, and with cruelty towards such as offend them? These high callings, honourable or profitable offices, will render unto the abusers of the same the reward of eternal ignominy in the end.

The baser sort of men, such as in their arts, faculties, and manual occupations, do exceed other in skill and excellency, they wax arrogant, and elevate themselves above other, and in their conceits despise other; yet in the end besot themselves, and fall into miserable contempt, even of the most basest.

Sith then that these high gifts oftentimes make us to forget ourselves and God; it is good and most expedient for every man in his calling to look into the end for which he was called thereunto, and to proceed unto the performance and execution thereof, according to the commandment of God, in truth, in zeal of a good conscience, and in all humility and meekness; knowing this, that otherwise our callings will be crossed, and that in judgment. Saul was worldly-wise and a mighty king, and one that stood in the place of high honour and dignity: yet because he thought his wisdom better than indeed it was, the Lord pulled him down from his kingly throne to igno-

miny and shame. Job was wealthy, yet he was brought to extreme poverty, to shew the uncertain estate of rich and wealthy men. Achitophel was wise and politic, insomuch as his counsel was accounted as the oracle of God; yet because it was not seasoned with the truth in the fear of God, it turned to his own shame, and at last, his counsel being contemned, he hanged himself. The judges that accused Susanna falsely were men of authority; yet for that they abused their authority, they were found worthy of death. Demetrius was a cunning artificer, and under colour of his skill, and by reason of the gain which he got by the same, he was moved to drive others of the same mystery, not having the fear of God, not only to forsake religion, but to raise tumult against Paul. So that we see that not one of these excellent gifts or rare qualities are of themselves able to comfort or relieve us, but rather of themselves to draw us into divers evils, yea, and breed in us greater inconveniences than if we were destitute of them. And therefore it becometh every one of us to crave the assistance of God and the direction of his grace, that we may guide our professions and use his gifts wisely, reverently, and humbly, knowing that it cometh not of ourselves to perform any good in what place or calling soever we be: howsoever rich, howsoever glorious, howsoever wise, howsoever cunning we

Job i. 3.

Job ii.

2 Sam. xvi.
23.2 Sam. xvii.
23.Our callings
themselves
cannot re-
lieve us.No calling
without the
fear of God
prospereth
ever.

are, without the fear of God we are yet poor, ignominious, foolish, and ignorant, and very sots, and nothing that we take in hand shall prosper to the end, howsoever it fare with us for a time.

We may not shew ourselves swine, who seek their draff and acorns, and their whole nurture from the earth, never looking up to the hand that giveth it, nor to the tree from whence they fall. We live not by bread only, that we sow and reap of the earth; we get not our wealth by our own wisdom, but by the providence of God, by his word, and by his promises which we apprehend and receive by the hand of faith: and therefore must we look up unto the hill, from whence cometh our help; we must fly unto the Lord, who blesseth our wealth, our wisdom, our authority, our knowledge, and our occupations: for he setteth in authority and pulleth down; he giveth wisdom and besotteth it; he instructeth us in arts, sciences, and in our occupations, and he blesseth and curseth us in them; as we shew ourselves in duty obedient unto him, so he sheweth himself ready, willing, and able to bless and help us.

It is not enough to be able in some measure to discharge our duty in our offices and callings, but we must pray that we may discharge the same truly, which we cannot do without the blessing of God. "Except the Lord build the house, they labour in vain that build

it. Except the Lord keep the city, the watchmen wake in vain." All our endeavours and labours are to no purpose, except the Lord bless the end. "It is in vain for us to rise early and to go to our rest late, and in grief to eat our bread," unless the Lord give blessing unto our labours and studies.

ver. 2.

Wherefore let us repair unto our good God with humble hearts in faithful supplications; that he will give us ableness to perform our callings skilfully and religiously, that in quiet of conscience we may eat the fruits of our labours, and so prosper in all that we take in hand, that our brethren be neither deceived by us, nor ourselves forced to use any unlawful thing for our own relief, which may offend the Lord.

The Prayer that every man may live uprightly in his calling.

O God of all comfort, and giver of all consolation, forgive my sins, cleanse me, and wash me from all iniquity, which disable me to perform my calling in such sincerity as becometh me. And through the blood of thy Son purify my heart and my imperfections; increase my knowledge and sanctify my affections with thy grace, that, my sins being forgiven, I may rest in thy favour, and in thy favour find continual comfort, and be daily blessed with new gifts; that I may be found perfect in my calling, sea-

soned so with a lively faith in thee, that thy Holy Spirit may continually dwell and bear rule in me, and lead me to the due performance of those things which thou requirest to be done in my calling; that, all unnatural affections being truly mortified, I may only rest in thee, and rely on thee, and be ruled by thee in all things.

Good Father, grant that I may take the direct and right course in my vocation to eternal life; in which course consisteth the inward peace of the soul, which is only delighted in thine inviolable truth, revealed by thy Son, and left unto us in his word and last will: in which his last will and testament are comprehended all necessary rules, and the sacred discipline, whereby thy children are to guide themselves in their several callings; which directions are comprehended in three principal virtues, by thee bestowed upon them that seek them at thy hands in the name of thy Son, faith, hope, and love; which three are so united and knit in one, that they dwell together in thine elect children; and so precisely direct them through thy grace, that they go not awry in their callings.

I therefore, good Father, being of mine own wisdom ignorant, and of mine own power unable to comprehend the height, the length, and depth of my calling, instantly beseech thee in mercy to behold me, an unperfect creature, without

these virtues, and so adorn me with them, that I may be made perfect in all good works of the Spirit, that my bodily labours be not in vain in thee.

Grant also, that I may join with all my travails, labours, affections, desires, and endeavours faith, with faith knowledge, with knowledge temperance, with temperance patience, with patience godliness, with godliness brotherly kindness, and with brotherly kindness love; that I be not unfruitful in my calling, but may acknowledge thy Son Christ Jesus, and in him to have peace of conscience; that I may be patient in troubles, long-suffering in wrongs, meek in trials, faithful in expecting help in distress, rejoicing in heart, quieted in mind, in hope to enjoy at thy hands, and in thy good time, whatsoever maketh to the true comfort of my soul, and the relief of my body; that in all truth and inward feeling of thine aid my calling may be made perfect, and sealed with the seal of thine own spiritual approbation. So shall I thine unworthy creature, and all such as thou hast committed to my charge, be directed in the true knowledge of thee, and sustained with things necessary while we live here.

O blessed Lord and loving Father, except thou thus direct me, I cannot stand, but shall fall into many miseries. For no estate, no degree, no calling, office, function, or trade of life, can prosper or be rightly performed without

thy continual aid, direction, and providence.

Therefore, Lord, guide me by thy Spirit, increase my faith, give me wisdom and ableness in all things to execute my calling as I ought; and to the execution thereof bless all my members, make them apt and ready instruments to perform their duties, that in no point I fail in a Christian proceeding therein. And bridle in me the nature of flesh and blood, which (unless thou season my affections by thy Spirit) will so much the more glory, by how much thou hast exalted me to worldly preferment, and enabled me to live in this world in higher reputation than other men, whereunto flesh and blood is ready to attribute chiefest heart's ease; and by that subtle shift Satan many times moveth us to rely upon vain things. And therefore, good Father, vouchsafe so to ground all mine affections upon thy fear, that I be not miscarried in my calling from the true obedience unto thee, without which neither honour, profit, friends, wealth, wisdom, or any other blessing of thine, can stand, relieve, or comfort me.

Be present therefore, good and gracious Father, with me, and grant that all things that I take in hand may begin in knowledge, proceed in fear of thee, and end in love; that my whole course of life may be blessed with good effect in all mine endeavours; that neither mine enemies rejoice at my miseries, the godly be

offended at my rashness, nor my estate hindered by my foolishness. Good Lord, grant this for thy Son's sake. Amen.

For God's direction in our callings.

O GOD of gods, O Father great,
Thou guide of all degrees:
The high and low look up to thee
Attendant on their knees.

We have our being and our food,
Our wisdom and our skill,
Our high estate, all honour eke,
And callings, at thy will.

All kings receive their sceptres pure
And diadems from thee:
Thou makest them apt to rule a land,
Else they unable be.

Thou givest sage and sacred men,
And senators most grave,
To guide thy people in the hests,
That fit them best to have.

Thou choosest eke the godliest ones
And meetest men to be
The preachers of thy sacred will,
Who learn to teach from thee.

Thy grace doth guide their lips aright,
Else speak they all awry;
Thou art the fountain full of love,
Whereof they drink, or die.

The poorest thou dost frame to skill,
The lowest learns to live;
Each hand takes hold of art from thee:
Thou dost all blessings give.

Else all their curious cunning fails,
Our labours lose their grace:
In vain we travail, and our toil
Turns us to poorest place.

Sith then, good Father, each degree
Depends on thee for aid,
The high and low, wealthy and wise;
Else rest they all unstaïd:

Bless all thy people in their charge,
Our callings all direct;
Teach prince and people in the way
That graceth thine elect.

THE THAT RIGHTLY WALKETH
 IN THIS PROGRESS MUST ARM HIMSELF
 TO SUFFER CROSSES, AND THERE-
 FORE IT IS NECESSARY TO CALL
 TO MIND WHAT IS TO BE DONE
 WHEN AFFLICTION COMETH,
 WHICH IS A CERTAIN COM-
 PANION IN THIS PROGRESS.

THE EIGHTH JESS.

EVERY one that walketh aright shall suffer affliction: under which title of affliction are comprehended all troubles, crosses, and calamities whatsoever, be it poverty, sickness, imprisonments, enemies, loss of goods, slander, banishment, or whatsoever other adversity. And all these, or some part of them, do all the children of God especially taste, but in love, although sometime the wicked are touched with them also in the Lord's judgments. But for the most part, the "wicked come not into misfortune like other men, but are lusty and strong, and flourish like green bay-trees, laying up great heaps of riches for their children." And contrariwise, the godly, such as fear God and walk in his ways, such as

The poor man's entertain-
 ment in
 this progress.

The godly
 and the
 wicked are
 troubled, but
 in divers
 sorts.

The worldly
 estate of the
 wicked.

The estate of
 the godly in
 this life.

[¹ In 1596 it stands, "*A motion to a prayer, wherein the soul must arm himself. . . . when affliction cometh.*" The remainder is omitted.]

Psal. lxi. 33.	<p>tremble to sin, they are pinched with poverty, they are visited with sickness, they are imprisoned, they are persecuted, slandered, and taste of all the perverse things of the world, according to the saying of David: "Many are the troubles of the righteous, but the Lord delivereth them out of all." "He heareth the poor, and despiseth not his prisoners." Such as are shut up in the afflictions of the world, as was David, who was persecuted of Saul, and crossed by his own son Absolon: as Joseph, who was imprisoned for his sincerity and continency, whose hard and evil entreatment is specified, Psal. cv. Jeremy, the holy prophet of God, was likewise imprisoned and buffeted, fettered and evil entreated, for doing the message of God. Daniel, for that he refused to commit idolatry, was cast into the lions' den. Elias was pursued by the wicked ministers of Jesabel to have been slain. But let us mark how the Lord worketh. He willetth us to call upon him in the time of trouble, and he will hear us and ease us. So these men cried unto the Lord, and he delivered them out of their distress. He did not only deliver David, but made him a king. He did not only set Joseph free, but made him chief ruler of the king's household: he was exalted out of prison to promotion: so were Jeremy, Daniel, Elias, and all God's children delivered. We also read of Peter, Paul, Silas, and many other: the end of whose troubles</p>
Gen. xxxix. 20.	
Psal. cv. 18. Jer. xx. 2.	
Dan. vi. 16.	
The Lord worketh for his children. Psal. l. 15.	
Psal. cvii. 13.	
Gen. xli. 40.	
Prayer draw- eth troubles to a good end.	

are comfortably wrought by the living hand of the Lord by prayer.

Yet oftentimes the Lord permitteth his children to be most deeply plunged in misery, in such sort as flesh and blood often doubteth whether it be possible that there may be any mean to deliver it; for we see that we stick fast (as David saith) in the deep mire of troubles, where no stay is, where is no comfort at all, no friend to aid us, no mean to rid us, but the cruel streams and merciless waters run as it were over our heads. The Lord sheweth his children great troubles and adversities, but he turneth unto us again; he reviveth us, and taketh us up from the deep of the sea. So did he help the children of Israel, even through the Red sea: the story of God's great goodness and power therein is manifest, and comfortable to God's children, how he fed them in the barren wilderness with bread from heaven, and how he gave them drink of the hard rock. Sampson being ready to die with thirst, the Lord gave out a fountain of water out of the tooth of the jawbone of an ass to comfort him. Elias, being hungry, had meat sent him from God by a raven. The Lord can and will, if he see it expedient for us, make us bread of stones. He preserveth his children in the furnace of the most cruel fiery trial. The children of God walk through fire and water, but the Lord bringeth them into a wealthy place; as he did Jacob, who came over Jordan

Psal. lxxix. 2.

Psal. lxxi. 20.

Exod. xvii. 6.

Psal. cxiv. 8.

Exod. xvi. 13.

Psal. lxxviii.

16.

Judg. xv. 19.

God's providence in feeding his children.

Psal. lxxvi. 12.

Gen. xxxii.

10.

Psal. lxxix. 14.

Psal. lv. 22.

Psal. xlv. 1.

Affliction, a
necessary
mean to draw
us to God.

with his staff only, but he returned very rich. God blesseth his children with good things, and when we begin to shrink through the extremity of our afflictions, yet he will extend his hand, as he did unto Peter, and will hold us up, that we perish not in the waters of trouble.

“Let us then cast our burden upon the Lord, and he shall nourish us; he will not suffer the righteous to fall for ever.” Let us take up the cross and follow our master Christ, who hath framed out this progress before us, and tasted of the crooked passage of the world. “God is our hope and strength, yea, a present help in trouble;” he is ready always to be found: why should we then fear, or be faint-hearted, though we fall into misery, as though some strange thing happened unto us? Let us be patient, and wait awhile; for it is the way that the godly have walked before us, and have been comforted. David, before he was troubled, went awry; he fell from his duty to God; but after he was touched with the crosses of the world for his disobedience, he began to look back again from whence he was slidden, and acknowledged that it was his sins that had plucked down God’s anger against him. So he reformed his heart, and confessed, “that it was good for him that he was troubled.” So let every one of us acknowledge that our miseries are but messengers to revoke us from sin, and to

keep us in awe of our God; who is so loving unto us, that he will not suffer us to fall, but will by and by whip us for our fault: if not, it is an argument that he beginneth to leave us to ourselves, to fill up a greater measure of sin against the day of vengeance. Thus he suffereth the wicked to wallow in their pleasures, in health, in wealth, in friends, in continual prosperity, and to have as it were all heart's ease in this world: but, alas! it is a dangerous slumber wherein they are cast by the heaviness of sin, wherein they lie fattening in all delights, but at last they come to the everlasting slaughter. And far better were it that they had suffered want instead of wealth, sickness instead of health, sorrow instead of joy, pains in place of pleasure, and all misery and affliction instead of their delights in this life, which is but for a moment, rather than to perish for their pleasure eternally.

But, alas! what is this counsel to the wise of this world? It is foolishness. I will therefore speak again to the poor, to the miserable, to the imprisoned, to such as live as though they were already dead, in regard that the world affordeth them no comfort, and whose life seemeth unto the prosperous a very madness, a very hell, and an ignominious life. To such I say thus, and would wish them to take up their crosses with patience, and follow Christ. And "let them not fear, though the earth be

Affliction an argument of God's love, and continual prosperity the contrary.

A sore saying to secure men.

Psal. xlvii.
2, 3, 4.

Nothing
should dis-
may the
godly.

Psal. ix. 18.

God's fa-
therly care of
his children.

Psal. xii. 5.

Psal. xviii. 2.

The world
loveth things
famous and
glorious.

The Lord de-
spiseth not
the poor.

moved, and though the mountains fall into the midst of the sea; though the waters thereof rage and be troubled, and the mountains shake at the surges of the same: for there is a river whose streams shall make them glad; for God is in the midst of it." And thereof giveth he the thirsty to drink, and therewith washeth he away the tears from the eyes of his afflicted children, and poureth out abundance of comforts upon all such as long for his ready help: and let them know this, that "the poor shall not always be forgotten; the hope of the afflicted shall not perish for ever: the Lord is a refuge for the poor, a refuge in the time of trouble: he forgetteth not the complaint of the poor." But "for the oppression of the needy, and for the sighs of the poor, I will up, saith the Lord, and will set at liberty whom the wicked hath imprisoned." "The Lord is our rock and our fortress; it is he that delivereth us, he is our strength, let us trust in him; our shield, the horn also of our salvation, and our refuge." He is not as the world, who loveth only the glorious, the rich, and such as are famous in the world, and who abhorreth the needy, the base, the poor and miserable. But the Lord loveth and regardeth, he favoureth and relieveth the poor; he hideth not his face from him that is in misery: but when he calleth upon him he heareth him, and relieveth him. And howsoever miserably we be crossed, let us be com-

forted; for "the poorest that trusteth in him shall eat and be satisfied." They that seek him shall want no manner of thing that is good: although for a time we be tried, and cast down, and most miserably tossed in this cruel world, and though we seem to walk through the valley of the shadow of death, let us not fear; for God is with us, his rod and his staff will comfort us: he will prepare a table for us in the sight of such as seem to say of us, "God hath forgotten them:" he shall anoint our heads with the oil of inward comfort: he will fill our cup, and our joy shall be full. And although it fall out with the godly in this world, that when they are afflicted, the wicked, nay, sometimes such as carry great colour of Christianity, are ready to persecute them whom the Lord visiteth, and stick not to add more sorrow unto their grief whom the Lord toucheth with any cross; it is no new thing, for experience itself teacheth it, and it is become a proverb, that one mischief followeth another, and all troubles come together: and to verify it, every evil is ready to fall upon the afflicted man, and the world addeth misery to misery: what then? shall God's children dismay at this? God forbid. Nay, which is more, we see, that if it please God to pull us down from prosperity to adversity, from ability and wealth to disability and poverty, (as many times the most godly are by the hand of God, in love;) how do our ancient friends

Psal. xxii.
26.

The world
addeth sor-
row to him
that God
visiteth.

Psal. lxxix. 26.

Our dearest friends fly from us in our troubles. Psal. xxxviii. 11.

The whole world is set against the godly.

1 Pet. v. 7.

1 Pet. iii. 12.

James v. 5, 6, 7.

and familiar acquaintance slide from us, as though they knew us not! They scorn to see us, and they pass by us, nodding the head, saying reproachfully, He trusted in God, but see his misery: and if there be any cause, they will have a blow at him that is already stricken; and they think it service to God to vex them that are vexed, and to afflict the afflicted. And surely, if without offence I may make the comparison, the men of this world may be likened to a company of dogs, who will join all together upon a poor cur that is already overmatched. And so do the cruel men hand in hand join together to oppress the oppressed.

And therefore, all such as fear God, arm you against troubles, for the whole world is set against you. Are ye poor? it will seek your further misery: are ye slandered? it will speak more evil of you: have ye enemies? it will also hate you: are ye any way afflicted? it will seek to pull you utterly down. But stand valiantly, fight a good fight against all these crosses, not with the hand of revenge, but with patient abiding: so shall ye find rest at the last. "Cast all your care upon God, for he careth for you:" "his eyes are always over the righteous, and his ears continually open unto their prayers." Grudge ye not therefore at the prosperity of the worldly men, who live here in all pleasure and wantonness, nourishing their hearts as in the day of slaughter: although they seek to kill you,

and to oppress you, be patient unto the coming of thy Lord: settle your hearts, for his coming draweth near: and take the prophets for an example of suffering adversity and of long patience, who accounted them blessed which endured. Consider the patience of Job, and his misery, and mark what end the Lord made; for assuredly the Lord is very pitiful and merciful, who although sorrow, mourning, and tears endure for a night, he sendeth joy again in the morning: although father, mother, and friends forsake us, the Lord taketh us up: although we may not look for outward comfort while we live here. Yet "let us suffer affliction, let us sorrow and weep; let our laughter be turned into mourning, and our joy into heaviness; let us cast down ourselves before the Lord, and he will lift us up." He hath said, "I will not fail thee, nor forsake thee." Howsoever we fall, we shall not perish, for the Lord putteth to his hand: and therefore may the poor afflicted build his comfort upon this promise, and say, "The Lord is my helper, neither will I fear what man can do unto me." Hearken yet, ye poor children of God, what David saith to comfort you: "I have been young and now am old; yet saw I never the righteous forsaken, nor their children to beg their bread." "Hath not God chosen the poor of this world, that they should be rich in faith, and heirs of the kingdom which he promised to them that love him?" "Where-

They that suffer are blessed.

James iv. 9, 10.

Heb. xiii. 5.

Psal. xxxvii. 24.

Heb. xiii. 6.

Psal. xxxvii. 25.

James ii. 5.

1 Pet. iv. 19.

ver. 13.

fore let them that suffer according to the will of God, commit their souls to him in well doing, as unto a faithful Creator :” “ And rejoice ye, inasmuch as ye are partakers of Christ’s suffering, that when his glory shall appear, ye may be glad and rejoice.” In the mean time, let us repair unto him in prayer.

A very necessary Prayer in time of Trouble, Crosses, and Afflictions.

O LORD God, my most loving Father and Creator, who of thy frank and free favour hast called me into this world, and placed me in the same, where I wander as a poor pilgrin, a miserable and distressed wretch : for whom thou heretofore hast vouchsafed to provide things necessary and expedient, and hast also given me prosperous and gracious success in my proceedings : but of late my sins have made a separation between thy favour and my necessity, insomuch as I now feel thy heavy hand of judgment, wherein I am bereaved of some of thy wonted comforts, insomuch as it seemeth that thou settest thyself, as it were, against me : but, alas ! what am I, earth and ashes, that thou shouldest contend with me ? Let it rather please thee, good Father, to refresh me with the timely showers and pleasant dew of thy loving assistance : that where I am now low, I may be exalted to thy protection ; being poor, I may be enabled to live ;

being base, and of little or no credit in the world, I may be beloved and embraced and comforted of thee. Behold my poverty, consider mine affliction, and weigh my miseries: for innumerable troubles have compassed me; my sins have taken such hold upon me, that I am not able to look up. O let it please thee, good Father, to deliver me; make haste, O Lord, to relieve me: though I be poor and needy, O think thou on me: thou art my helper and my deliverer, O make no long tarrying. O my God, why hast thou forgotten me? Thou art the God of my strength; why hast thou put me away? Up, my God, why sleepest thou? Awake, be not far off for ever: wherefore hidest thou thy face, and forgettest my misery and affliction? My soul is beaten down, I have no aid, no comfort, all my consolation is come to an end: therefore rise up, O my succour; rise up, O my helper; rise up, O my castle; rise up, O my refuge; rise up, and restore me again, thou God of my comfort, thou rock, and my fortress, my strength, my shield, the horn also of my salvation, and my refuge.

Thou hast promised to be a refuge for the poor, a refuge in due time, even in affliction. I am poor and in misery; help me, for vain is the help of man. They that know thy name will trust in thee; for thou never failest them that trust in thee. The poor shall not always be forgotten, the hope of the

afflicted shall not perish for ever. Thou hast promised to bless our victuals, and to satisfy the poor with bread. Innumerable are thy mercies, and that my soul knoweth right well, and I thirst after thee in a barren and dry land: I wait thy relief in this miserable time, wherein there is no comfort. But thou upholdest them that fall, thou relievest all that are ready to perish; and therefore do the eyes of all wait on thee, and thou givest us all meat in due season: open thine hand, and fill us with thy blessings. Divide the Red sea of this cruel, evil, and hard world, that we may pass through our days without danger, satisfied with every good thing: open the hard rock, and give us the water of comfort to drink; send us the manna of thy love and ready help, that we may be filled with all good things. Stand in the gap between us and our adversaries, that our enemies oppress us not. Increase the oil and meal of our stock and store, that we may have sufficient, not only to feed and clothe us, but to relieve thy poor children, and to pay what we owe unto all men, that we owe nothing to any man but good will. Great art thou, O God, and great is thy power; yea, thy wisdom and providence is infinite, and past finding out: work therefore, good Father, work for me thy poor wretched creature, that have no mean to help or relieve myself. Help thou me, O my God, that I may say and confess, "I sought my God, and he

heard me, and delivered me out of all my troubles."

O turn thee, good Father, turn thee towards me, and have mercy upon me ; for unless thou hold me up, I shall fall ; unless thou stay me, I shall be overthrown ; and unless thou relieve me, I shall utterly perish.

Oh, the remembrance of thy love is sweet, the experience of thy power comforteth my soul. It was thou, O Lord, that sentest Elias food by a raven : even so canst thou by unexpected means send comfort unto thy children, even in raising up the most cruel men of the world to relieve them. It was thou that deliveredst Daniel from the lions ; and thou canst deliver us from the cruel men of the world. It was thou that directedst the hand of David to kill Goliah ; and thou canst teach our fingers to fight and withstand them that rise up against us. It was thou that filledst many thousand people with a small shew of bread and fishes ; and it is thou that canst feed thy servants that call upon thee, even with little in shew, and canst increase it as thou wilt. It was thou that didst save thy three children in the furnace from the force of the fire ; and thou canst preserve us in the fiery trial of this world. It was thou that deliveredst Paul and Silas out of prison ; and thou canst deliver thy children out of whatsoever captivity. It was thou that didst work for Joseph, that his imprisonment turned to his pro-

motion; and thou canst turn all our calamities to our comfort. It was thou that raisedst me from my mother's breast unto this estate wherein I am; and thou canst preserve me, feed me, and hold me up for ever: yea, good God, I, even I, by experience, can sing of thy goodness; yea, the goodness of the Lord endureth for ever, the mercies of the Lord endure for ever, the love of the Lord endureth for ever, the power of the Lord endureth for ever; yea, the willingness and the readiness of the Lord to relieve the afflicted endureth for ever: yea, let all such as heretofore have been dull of belief, now see and consider, that great is the God of Abraham, of Isaac, and of Jacob, yea, our God, the God of all believers, whose hand is mighty to save, his mercies infinite, his love wonderful, his providence past finding out: when sorrow cometh in the evening, thou, Lord, sendest joy again in the morning; when I am in need, thou relievest me; when I am in danger, thou comfortest me; when I am sick, thou makest my bed, and curest my disease. When have I come unto thee, and have been rejected? Never hath my complaint been put back, but lovingly heard, and my petitions granted, so that I rest assured of thy continual help. I am forced, good Father, to seek thee daily, and thou offerest thyself daily to be found: whensoever I seek, I find thee, in my house, in the fields, in the temple, and in the high-

way. Whatsoever I do, thou art with me, whether I eat or drink, whether I write or work, go or ride, read, meditate or pray, thou art ever with me; wheresoever I am, or whatsoever I do, I feel some measure of thy mercies and love. If I be oppressed, thou defendest me; if I be envied, thou guardest me; if I hunger, thou feedest me; whatsoever I want thou givest me. O continue this thy loving kindness towards me for ever, that all the world may see thy power, thy mercy, and thy love, wherein thou hast not failed me, and even my enemies shall see that thy mercies endure for ever.

Lord, increase my faith.

A SONG OF PRAISE

FOR GOD'S PRESENT HELP IN TROUBLE,
¹A SWEET DITTY TO BE USED
IN OUR PROGRESS.

I I PRAISE my God, who lends his ear
Unto my poor complaint;
Whose ready help prevents the fear
Which caus'd my soul to faint.

O Out of the miry clay his hand
Rais'd me, and set me where
I do enjoy a pleasant land:
He only set me there.

H He, even he, that Daniel's God,
Who shut the lions' jaws,
Rescues my soul from dreadful rod
And from men's cruel paws.

N Now will I sing unto my rest,
My rock, and fortress sound,
Who holds me up, that am opprest;
I else should fall to ground.

N No poor estate, no fretting foe,
No crosses shall dismay
My soul, that sits all safe from wo
In God my sacred stay.

[¹ The latter clause omitted in 1596.]

- O Out of his storehouse he doth send
What may relieve my thrall:
He brings my sorrows to an end,
And gives me joy withal.
- R Relief alone comes from above,
Our God is near at hand:
He pours his blessings down in love,
He fructifies our land.
- D Draw near therefore, afflicted wights,
He calls you for your ease;
Be wise, avoid all human sleights,
He will your griefs appease.
- E Encline thine ear, O Father dear,
In love relieve our need:
In David, Job, and Joseph were
Thy mercies seen indeed.
- N No end thereof, the same remains;
Thy mercies, power, and love,
Are ready prest to ease my pains:
My help is from above.
-

A MOTION TO A THANKSGIVING IN THE MORNING.

It is a necessary thing while we live here, that we should be continually exercised in a due contemplation of God's mercies towards us ; and there is no time but necessarily administereth unto us great and daily occasions to celebrate the name of the Lord.

If we look into the day, whereinto we enter rising out of our beds, a thousand things open themselves unto the view of our eyes, whose glory and beauty put us in mind of our far surpassing glory to come, as also of our frailty and ignominy present. For what are we of ourselves, in regard of the flowers of the field? whose beauty and hue may make us blush, and indeed to tremble, in respect of our casual and short continuance here, had we not a certain assurance of a more glorious estate to come: for as we see the most sweet and fragrant flower quickly to fade, as to grow in the morning gay, and in the evening cut down and withered ; and all other things to come speedily to their end ; even such is our estate if we consider the uncertainty of our days, which would soon have an end, did not

All seasons
give us occasions to praise
God.

We men of
our own nature far
worse than
the flowers
of the field.

A resemblance of the
estate of
man's life.

the mercies of the Lord and his comfortable hand conduct us and hold us up.

For let us consider how the want of our daily sleep doth annoy us : who can forbear sleep one week ? nay, far less while ? What thing is more tedious and irksome unto the body, than the want of daily rest ? and what comforteth it more than the daily use and enjoying thereof ? And what are we, being possessed with heaviness and drowsiness of the body ? and when we are cast into a dead sleep, are we not as dead men ? whose memory, hearing, seeing, and all other senses are clean gone ; wherein we are separated, as it were, from God and the world, we can neither think on God or good things, we cannot do any thing whereby to defend ourselves from the least danger.

Let us therefore this morning recount the light and great favour of our good God towards us, wherein even this night he hath preserved us from many casualties, whereof there are many kinds, by thieves and robbers, by fire, by sudden sickness : yea, death seemeth to have a hand fixed on us, which might easily have dispatched us this night, had not God prevented us ; whose continual help is so ready, that every morning doth witness his love. Let us therefore reverently fall down and give him condign thanks for all his loving kindness towards us ; yea, “early now this morning let us shew forth the loving kindness of the Lord.” Psal. xcii. 2.

The benefit of daily sleep.

The want of daily rest grievous to the body, and the use thereof of the contrary.

Sleep maketh us, being alive, to resemble men dead.

We should in the morning recount God's blessings in the night past.

What our duty is towards God in the morning.

The Thanksgiving in the Morning.

O LORD, I will praise thy name; early now this morning will I glorify thee, who by thy loving protection hast so guarded me, that no evil hath taken hold of me this night.

O most high, mighty, and favourable God, the day is thine, and the night is thine: thou hast framed the day for us to travail in, and the night thou hast appointed for us to rest in. I give thee most humble and unfeigned thanks, good Father, for thine unspeakable mercies, who hast not only given me my comfortable rest this night past, but also hast kept me, as it were, under the shadow of thy wings, even as the apple of thine own eye. And had I not been defended by thee, innumerable dangers had overtaken me. If thou hadst not raised me up this morning, I should not have been able to rise, but have perished in my bed. O great is thy mercy towards me, far surpassing my deserts; for it is thy hand, good Father, that hath this night preserved me from perishing. Therefore lift I up mine eyes even to the heavens, from whence I have obtained this safety. Yea, betimes in the morning will I call upon thee, that thy mercies may evermore preserve me and overshadow me, that no evil either of soul or body hurt me: and grant that thy most sacred protection

may always prevent all the secret and open evils which hang over my head.

Give me thy Spirit of wisdom and revelation this morning, that I may know thee and serve thee. Lighten the eyes of mine understanding, that I may know thy will, and according unto the same frame all mine actions this day: and grant also that I may find how excellent thou art in thy power, how sweet thou art in thy mercies, and in performing thy promises, wherein thou continually workest to the comfort, defence, and relief of all such as come unto thee.

O Lord, increase our faith.

A MOTION TO AN EVENING PRAYER.

A godly consideration in the entrance of the evening.

The night is ordained for the rest of man.

A consideration of our estate in the night, with a godly resolution when we shut up our eyes to rest.

THE day being now past, and the light of the sun being overshadowed with darkness, let us consider that even so there will come the day wherein the light of our bodily eyes shall be shut up, not for a night, as in the bed through a slumber, but until the appearance again of Christ in his glory, coming to judgment.

And forasmuch as all things, for the most part, at this time betake them to their rest, and man is limited this time to cease from his labours; it is our duties especially to betake us into the gracious protection of our good God, submitting us, our bodies and souls, to his tuition, that if it be his pleasure to touch us this night with the finger of death, we may be so readily prepared, that we be not taken unawares, but that we may have the light of the lamp of a faithful expectation of that blessed hour burning continually in our hearts, which may awaken us out of the deadly slumber of security; whereby otherwise we shall be so darkened, that we shall perish, not only in our beds for a time, but in our souls and bodies for ever. And surely in this danger shall we sleep, unless we betake us into the hands of God when

we go to bed. It is a matter of great moment, little regarded of worldly men. But the children of God far otherwise betake them to their corporal rest; for they make their sleep an image of their death, and their bed they enter into as into their grave; and in the morning, when the sun and light appeareth, they take a new occasion, when they rise, to contemplate of the celestial and eternal light, glorifying the name of God for his most gracious protection.

And therefore arise now, all ye servants of the Lord; cry out in the night, pour out your hearts like water before the face of our living God.

The Prayer for the Evening.

I THANK thee, good God and most merciful Father, whose providence reacheth unto the least of thy creatures, and thy favour and love always wait upon thy children to preserve them. Thou hast executed thy sacred comforts towards me this day; thou hast given me all things necessary, and hast suffered none evil to annoy me. And by thy mighty working I have passed this day, and am now come to the end thereof, entering into the dark and loathsome night, wherein many dangers lurk and lie secretly hidden, to vex thy children, if thou prevent them not in thy wisdom and love. Have regard therefore, good Father, unto me,

How the children of God betake them to their rest in the night.

who am frail, and soon fall into many things offensive unto thy majesty: and the night is often polluted with my sins, insomuch as I cannot but accuse myself before thee, that my sleep cannot be justified to be pure; but even therein, by dreams, fantasies of the flesh, and many vain temptations, I am often moved to consent unto that which thou loatest, and can in no wise then perform what thou lovest.

Sith therefore, my good Father, that I through my sins deserve no favour, but punishment, I appeal unto thy mercy in Christ, beseeching thee for his sake to anoint the eyes of my heart with the oil of thy grace, that though the natural man slumber, and in slumbering fall away by weakness, yet my soul may be refreshed this night with diligent watchfulness, lest that, the adversary sowing therein the tares of temptation, I give consent to sin, and so endanger both body and soul by my negligence. Good Father, pardon ¹ my sins past, and for thy own name's sake be merciful unto me: receive me this night into thy custody and safe protection; ² let thy arms of love embrace me, let thy grace comfort me, and let thy continual favour defend me from all perils. And in thy love vouchsafe me such comfortable rest as thou shalt see expedient for the refreshment and preservation of

[¹ Ed. 1596. reads, *my sins for thy name's sake*, omitting the other words.]

[² *Let . . . embrace me*, is omitted in 1596.]

the health of my body, which else cannot but wax weak, feeble, and be subject³ to such infirmities, as I shall not be able to execute my duty unto thee.

In thy name therefore, good Father, I yield myself unto my rest ; wherein let thy Holy Spirit keep the door of my heart, and thy holy angels attend about my bed for my safety, for Christ Jesus thy dear Son's merits. Amen.

O Lord, increase our faith.

[³ *Wax feeble, and be made subject, 1596.*]

BEFORE WE GO TO BED.

“The Lord will grant his loving kindness in the day, and in the night will we sing of him, even a prayer unto the God of our life.”

Psal. xlii. 8.

O Father, full of might and love,
Our castle and our stay;
Who rulest with thy power above
The darksome night and day:
The day is thine, the night also
Thou rulest with thy hand;
Both which were made for man, we know,
And so was sea and land.

The sea and land, and all the things
Therein which thou hast plac'd,
Thou gavest us, and mad'st us kings,
To use them till the last.

Which blessings, Lord, this day we have
Most richly had from thee:
Bless eke this night, good Lord, we crave;
Keep us from danger free.

Preserve us when our drowsy sleep
Our bodies shall possess:
And let not Satan creep into,
Nor our poor souls oppress.

But let thy grace prevent his ire;
Let nothing us annoy:
Let faith prevail, let him retire,
And we good rest enjoy.

“Tremble, and sin not: examine your own hearts upon your bed, and be still.”

Psal. iv. 4.

O Lord, increase our faith.

HAVING THUS FAR PRO-
CEEDED IN OUR PROGRESS, WE MUST
BE FORCED TO TAKE UP OUR STANDING HOUSE,
AND FOR A TIME ABIDE IN THE EARTHLY
MANSIONS OF OUR BODIES, BEFORE WE
CAN ATTAIN UNTO THE END OF OUR JOUR-
NEY, AND BE FULLY POSSESSED OF THAT
ABSOLUTE HEAVENLY HEART'S EASE.
IN WHICH STANDING HOUSE, WE
MUST CONSIDER HOW WE OUGHT
TO CARRY OURSELVES TOWARDS
OUR QUEEN, THE HEAD AND
GOVERNOR OF THIS
HOUSEHOLD.

It is a common matter and necessary
for princes and great estates, upon their
repair unto any house, wherein they pur-
pose to make any small abode, to take
order that the same be cleansed, swept,
garnished, perfumed, and set in decent
and pleasing order, as well for health's
sake, as for comeliness, pleasure, and de-
light. But much more it behoveth us,
that have taken up our lodgings and
abiding-places in these our mortal bodies,
to take order with our affections, wills,
and dispositions, that our conversations
be in such decent, comely, sweet, and
comfortable order disposed, that our souls
be not annoyed with the filth and stink
of our corruptions, while we abide in the
same, but rather that our souls may be
delighted with the sweet odours and

How princes
and great
men use to
deck their
houses, where
they purpose
to abide.

What order
we must take
in our bodily
houses.

sacred perfumes of sanctity and spiritual graces.

We must therefore, like unto good surveyors and overseers of our own buildings, carefully endeavour that all the noisome places within our building be cleansed, and the contagious sinks and unseemly filth and rubble which disgrace or annoy the same, be cast out and swept. And above all we must look into the heart; for there lieth infinite filthiness; and unless it be carefully seen unto, it will hardly be thoroughly cleansed: for the heart is the place that "is most deceitful and wicked," yea, above all the other parts of the body; and therefore it is demanded, "Who can know it?" In-somuch as the prophet argueth, that the heart is so subtle and deceitful, that unless we most narrowly search it, there will lie hidden filthiness and corruption, when we think it is well swept and garnished. It is a dangerous thing for us to flatter ourselves in our hearts, saying, Our hearts are clean and we shall have peace; and yet the filthiness of sin rest in us, and the root that bringeth forth gall and worm-wood grow in our wills and behaviour. But we must circumcise our hearts, we must cut off all perverse and corrupt affections, and purge us of all iniquity; wherein we must crave the assistance of the Spirit of God, which will purify our hearts. And he that will not thus endeavour to cleanse this most filthy part of his house, but resteth stiff-necked and

We must cleanse the heart above all other places.

Jer. xvii. 9.

The heart is a subtle corner.

Deut. xix. 19.

Acts viii. 23.

Deut. xxx. 6.

as it were of an uncircumcised heart and ear, not forsaking his old wicked conversations, neither will hear when God speaketh unto him; he doth, as it were, resist the Holy Ghost. And his filthiness will so infect his poor soul, even with the leprosy of iniquity, that he shall never be suffered to enter into the sweet habitation of eternal heart's ease. All the filthy desires and lusts of the flesh lie hidden in the heart, adultery, witchcraft, hatred, debate, emulation, wrath, contention, sedition, heresies, envy, murders, drunkenness, gluttony, and such other filthy annoyances; which unless they be swept out and cast off, they will infect the whole house of our bodies with such unsavoury and noisome pollutions, that our mouths will be defiled with cursing, lying, and bitterness, our eyes with lust, our hands with touching unclean things, our feet shall not be able to walk the way of righteousness, but take the way of sin, and all the whole house of our earthly tabernacle shall be so environed with filthiness, that all our progress will be turned to our disprofit, and our heart's ease to heart-sore. Wherefore let us cast away all the dregs of the old Adam, which is unrighteousness, wherein we sometime walked; and let us deck us with the works of the new man, which is renewed in knowledge after the image of Christ, who is the way in whom we must walk, the truth which we must embrace, and the life wherein we must

Acts vii. 51.

Gal. v. 19—22.
All the works
of darkness
lie hid in the
heart.

We must cast
away the
dregs of old
Adam, and
embrace
Christ.

live for evermore; which way as it is pure, clean, sweet, and without turning, so must we be pure, clean, and without sin, not turning back unto iniquity. And as that truth is unchangeable, plain, and without deceit, so must we be simple, constant and faithful: and as that life is without all blemish, everlasting and never ending, so must we be quickened, living without all blemish and spot of sin, in righteousness and holiness for ever.

Therefore let us consider, what are the principal and chief ornaments to beautify this our mansion-house, being thus swept and cleansed from the former filthiness, that when we shall remove from this our earthly tabernacle, we may take that way, depart hence in that truth, and so for ever live in that life, Christ Jesus, who will bring us unto his heavenly habitation, the absolute end of our progress, and the full accomplishment of our heavenly heart's ease.

Let us then consider, that as the filthiness which we have cast out was most ugly, filthy and noisome unto us, because they were the works of the flesh, which bring forth death; so we must adorn us with sanctity and holiness, the works of the Spirit, which will be a most comely beautifying of these our houses of clay, and lead us unto life. We must now, therefore, sweeten and perfume our hearts with love, with joy, with inward peace, with long-suffering, gentleness,

Wherewithal we must adorn the houses of our souls in this life.

The fruits of the Spirit must beautify our earthly tabernacles.

goodness, faith, meekness, temperance, and all godly conversation, casting away all desire of vain-glory, not provoking one another, nor envying one another, that, being dead to sin, and living to God, we may declare the same in this our standing house by an innocent and sanctified life.

Having thus cleansed our houses from filthiness and corruptions of the flesh, and decked the same with the ornaments of the Spirit; it is necessary that we should proceed to the execution of our callings, according to the rule of the divine word: knowing this, that we live not unto ourselves, but unto God; not for ourselves, but for our brethren; for whose sakes we are bound to travail in our callings, and to execute our offices and functions as becometh us, that our callings in Christ may be made sure, even in this life.

There are in every body many members, and every member hath his several place, office, and function. Every kingdom is a body, wherein there is a governor, and people, as subjects to be governed: wherein also are many magistrates, as the principal members of that body; and also there are inferior members, preserved and defended by the more glorious. Every family is a body, where there is a father, and where commonly are children; where are masters, and there are servants. All these, having several offices and places in this standing house of our common-weal, must

We live not
to ourselves,
nor for our-
selves.

Every body
hath many
members.

every one proceed to the performance of his calling in such sort, as there be not any disorder, or any complaining in our streets.

We are to thank God for our head, queen Elizabeth.

1 Kings x.
8. 9.
The queen of Saba to Salomon.

Prov. xxiv. 4.

No nation hath tasted like blessings as England.

We are humbly to thank our God, that hath established our head in such comely sort, and endued her with all virtues answerable unto her high function; yea, we may sing unto our queen Elizabeth the queen of Saba's song, which she made of the happy government of Salomon. "Happy are thy men, (may we say,) happy are these thy servants, which stand here before thee, and hear thy wisdom. Blessed be the Lord thy God, which loved thee, to set thee in the throne of England, because the Lord loved England for ever, and made thee queen to do equity and righteousness." It is verified in her, that "the king by judgment maintaineth the country." How have we (the poor members of this body, whereof she is the head) been maintained, preserved, conducted and blessed in her government! No nation hath tasted the like benefits, by peace, by plenty, by health, and especially (which is most sweet) by the continual use of the word of God: whereby hath been descried most filthy dross and dregs, and the rubble of errors, which in former time stuffed up the house of our land, so that we could not walk in the truth without peril; and now in great measure swept and cleansed, and garnished, adorned and beautified with spiritual

ornaments, of judgment, of equity, of mercy, and truth : insomuch as we may sing, that "Mercy and truth are met together, and righteousness and peace have kissed each other." The God of peace preserve her, that she may be (if it please him) our head while we stay in this mansion of the flesh.

O that there were such a resemblance of performance of duty in every of the members, as is apparent in the head, that the subjects could answer in like sort for their obedience, as her majesty for government ! Then should we have a most comfortable abiding in this our standing house of the flesh : then should all the noisome corruptions of envy, malice, revenge, gall and bitterness of the heart, be turned into love, meekness, mercy and peace : then should we have no leading into captivity, no imprisonments, no murders, no strife, no debate, no cause of complaining amongst us. But we must look into our duties, and fashion ourselves, not according to the former deeds of disobedience, but as becometh the servants of God ; knowing that we are commanded to obey such as are appointed to rule over us : we must "submit ourselves unto all manner ordinance of man, for the Lord's sake ; whether it be unto her majesty, as unto our superior, or unto governors, as unto them that are sent from her for the punishment of evil doers, but for the praise of them that do well." We are commanded reverently to

England spiritually blessed.

How subjects must fashion themselves in obedience.

1 Pet. ii. 13.

Exod. xxii. 28.

Rom. xiii.
1, 2.

The disobedient shall be punished.

Q. Elizabeth aideth all her distressed people.

use the judges, and not to speak evil of the ruler of the people. Every soul must subject itself to the higher powers; for there is no power but of God, and the powers that are, are ordained of God: whosoever therefore resisteth the power, resisteth the ordinance of God; and they that resist, they that will not obey and submit themselves unto such as are in authority, shall receive unto themselves judgment: they shall be punished, not only by the censure of the judge in this world, but by the judgment of God.

This then is not the least thing that we should have care of, while we are in this house, to cast out of our hearts all disobedience, and so beautify the same with unfeigned love unto her majesty: who so wisely ordereth and governeth this our standing house, and lovingly entertaineth every member of this body, that she suffereth not the least, the weakest, the poorest, nor the basest to be distressed, wronged, or abused, but she extendeth present relief, comfort, and assistance.

What an unnatural member is it then, that will raise itself up to offend this so sacred a head! nay, what member is it, unless he be overmuch infected with the poison of envy, that will not strive by all possible strength to perform the duty of a true subject, in whatsoever office, calling, or authority he be placed? although very dangerous members have been found in this body; but they were

withered and dried up with the scorching sun of vain-glory, so that they in their callings could bring forth no fruit, but very rottenness of heart, wherein lurked nothing but the eating worms of envy, the viperous affection of hatred unto the truth, and, consequently, devilish desires to disturb, nay, to subvert and confound the whole body. But their rottenness and filthiness have been happily found out, and they justly cut off.

Let us therefore, that now live in a time wherein every man may walk in his duty aright, while it is to-day, yea, while we are in this earthly tabernacle, and therein have the comfortable use of the word to teach and direct us; let us all endeavour to keep a direct course in every of our particular callings, that we all may be found lively and profitable members of this our common-weal.

And no doubt (which I heartily wish in the Lord) but all our governors know what belongeth unto their Christian duties, wherein they ought to consecrate themselves wholly to the benefit, profit, honour, and quiet of this our public state, wherein they are appointed to govern, not sparing any labour, care, expenses, toil of mind or body, no, not their lives, to preserve and keep this our common-weal in all happy felicity. And as in these our sacred governors and magistrates there appeareth a continual working and watchfulness for the maintenance and upholding of this public weal: so in

Withered members of the body of the common-wealth.

We must all well agree in our callings.

Governors must endeavour to preserve the common-wealth.

Necessity of
obedience
laid upon
subjects.

Every good
member is
praised and
receiveth
reward.

Obedience
the prop of
our quiet.

us that are to be governed there is a necessity of resolute obedience and duty unto their authority laid upon us. And forasmuch as we see by experience, that the wisdom, love, and zeal of our gracious superior governor doth in some measure seem to surmount her authority in commanding us; let our humility, love and free obedience towards her, and the governors under her, be greater than our civil subjection. And let our hearts in all fulness be fraught with such dutiful desire to frame our whole affections to the will of the magistrates, that there may be no occasion given them to lift up the sword of justice against any of us; for they bear not the sword for nought; he that offendeth shall be punished, and every evil member of this body shall be cut off by the same. But such as are profitable and helping members, shall not only not taste of punishment, but be praised; and every good endeavour shall receive his reward: yea, and whosoever is grieved amongst us, if it be the foot, then the¹ head itself, and the most especial members of the body, will have regard unto the same, and incline help thereunto, as unto themselves.

Who therefore would not endeavour with all force to answer in duty what is offered and administered unto us from these higher powers? For take away obedience, and we cannot but fall into many miserable calamities, while we are in this

[¹ So 1596. The first edition omits *the*.]

house of our mortal bodies. A private house we see is well ordered, when servants yield obedience to their masters, and children humility to their parents: but turn it contrary, and there followeth present confusion: how much more will the calamity be great, and the mischief intolerable, if there should not be true loyalty in the subjects towards their governors, as there is godly carefulness in the governors for the preservation of the subject!

We run the most of us, and especially which are the inferior sort, into a most rash breach of the laws carefully made by our superiors; and it argueth in us inconstancy, and bewrayeth in us that our hearts are not fully cleansed from gross enormities. And therefore if we will rest in this house of our earthly bodies, in hope, when we depart hence, to attain unto that spiritual home, that sacred city which we seek, that place of perpetuity and everlasting joy²; we must enter again into our hearts, and thrust out the old gross desires and corrupt affections there lurking, which break forth oftentimes to the breach of the laws of our common-weal, which should be kept by us inviolable. But especially we therein violate the laws of our God, who looketh on us, who considereth our ways, and beholdeth our proceedings, howsoever we think he seeth us not.

God seeth
our walkings.

It might be thought a superfluous

[² *Joy*, not in the first edition.]

Pride, a most
ugly sin be-
fore God.

The pride of
England.

thing to set down particularly wherein we offend grossly; but for that it is a thing necessary that they should be considered and reformed, I will briefly call to mind some such as I wish especially were redressed. Among which, as the most ugly before God and good men, is pride, a peevish evil, and a flattering conceit of ourselves, that we are that which indeed we are not, and indeed we make ourselves monsters, and are not; for God having created us seemly, and the most glorious of all other creatures, we of ourselves deform ourselves, and mar by our mischief what God hath made in his mercy. But the beginning hereof, even of our pride, is, to fall away from God, and to turn our hearts from our maker. Being fallen from God we are cast down unto Satan; and turning our hearts from our maker, we become one in consent with our miscarrier: and yet how go we hand in hand with this wicked one, by whom we were deceived, even in the humour of pride, in the beginning; and cannot yet take heed of his wiles, whereof the greatest is this filthy fashion, pride! And the pride of England is, as it were, set up upon the highest mountain of the world, seen and scorned even of the very infidels of the earth: such as know not God make marvel of our monstrous attire, which exceedeth not only in cost and colour, but in weight and fashion. O pull it down: it is not fit for such as are taking the way to the kingdom of

heaven; it agreeth not with the guest which lodgeth in us, the Spirit of God; it is no fit ornament to deck the house of our silly souls, for it stinketh and polluteth all corners of the house. O remove it, and send every country his fashion again: be not beholden to any nation for such trumpery, neither to the garment-maker, whose study therein, though it please the vain-glorious for a time, it will bring repentance, too late, to the work and the workman. It is from the court come into the country, a dangerous evil, and hath infected the poor ploughman, that a year's wages sufficeth not one suit of attire. If I should tell all, the carter would step in with his courtly gards, and will defy him that is not of the fashion: men and women, the rich and the poor, the old and the young, are too far gone in this sickness: the Lord give a timely medicine, lest we perish therein! We might (were we mindful of our dangers) call to mind, what diversities of diseases and strange maladies have been amongst us of late; as though the Lord would say, "As ye change your affections upon vain things, and as ye are never satisfied with variety of fashions, falling daily from me, so will I make you know by the variety of my punishments, that I have yet in store more strange calamities than yet ye have felt." And shall we not yet cast off these enormities? Surely it is so dislike that wedding-garment, wherewith we must

Pride polluteth all the corners of our house.

The carter and ploughman exceedeth in pride.

enter into our heavenly heart's ease, and it is so strange unto the Lord, that he will not know us to be his. O that it were reformed, for every man and woman wade in excess in this sin, without reproof: let it be reformed, lest God reprove us.

Should we let pass some little re-compting of another gross evil? whose reproof is deservedly set down by the sacred censure of God, and therefore I will shew what the Lord himself speaketh against it, that I may be irreprovable: "The desire of money is the root of all evil." O what a short and sharp sentence is this! If it be the root of all evil, then hath it no doubt many branches of evil: therefore is it very unfit to rest in this house of our souls; for they that have thus lusted extraordinarily for this worldly muck, "have erred from the faith, and pierced themselves through with many sorrows." See what a most dangerous evil this covetousness is: it disquieteth both the body and mind here. The whole house is out of order where this filthiness lieth; and therefore above all other evils it is to be reformed, for that it distempereth us here, and stoppeth the ways that should lead us to our heavenly heart's ease. "Woe be unto ye rich," saith Christ, "for ye have your consolation here." It is a sin so displeasing unto the Lord, that he pronounced destruction unto the people of Israel, for that, from the least unto the greatest of

1 Tim. vi. 10.

Covetousness
the root of
all evil.

Jer. vi. 13.

them, every one was given unto covetousness. Let us therefore have a care to reform this enormity, and let us cast it out of our hearts; for it breedeth many evils: yet this evil, above all other, seemeth unpunishable, nay, rather commendable, because it seemeth good husbandry. But all that are in the right way unto that heavenly heart's ease, will cast it out of this their standing house, as dirt, dung, and unprofitable rubble.

This evil of covetousness draweth unto it another dangerous evil, flattery, which is an evil that draweth light conceited men into vain-glory. But all flattery is as the kiss of an enemy, as was Judas'; and therefore are all flatterers to be rejected, and to be cast out of this common society of the members of this body, and to be cut off as unprofitable and perilous: yet these prosper in the world, and fare far better than such as speak the truth from their hearts. Cast them off.

Certain idle persons, whose infections do annoy a great part of this body, are to be cured or cut off, for they are dangerous members; for whose reformation have been made many notable provisions by sundry sage and grave acts, and houses of correction for vagrants erected in every shire. But it falleth out, that the number of such dangerous weeds rather increase than diminish, to the great detriment of our quiet abiding in this standing house of our common-weal: wherein I suppose

Covetousness unpunishable.

Flatterers.

Idle and vagrant persons.

the negligence of inferior officers is a great occasion of their increase.

I have travelled many shires, and it appeareth that there is little or no execution of these good laws; greatly to be lamented, not only in regard of the common quiet which by them is like to be disturbed, but also in regard of the persons themselves, who endanger their own estates by their ungodly looseness and lewdness of life: the common-wealth also losing their labour and travail, which might in some measure stead their brethren, if with a sound and godly disposition they would frame their limbs to labour; yet eat they that which is gotten by the sweat of other men. The number of these persons is great; the persons themselves, for the most part, able of body, hardy, stout-hearted, and fit to be employed in strong affairs; a number of them yet counterfeiting impotency, and deforming themselves with rotten rags, pass through the country halting in the day time, and oftentimes annoy the good members of this public weal in the night. These pass and repass by such as have authority to examine, to commit, to punish, and to reform their disorder, and yet few or none set hand to redress it. If the city of London be viewed, the streets within it, and the suburbs and fields near it, will yield, of young and old, men and women, able of body to serve masters, and to labour for their living, a great number

of vagabonds. And, which is most lamentable, the young and tender girls and lads of all ages lie under stalls in the streets by great companies, under hedges in the fields, and no man taketh them up to bring them to some faculty to get their livings, as is commanded, but suffer them to wallow still in idleness, until they be past to be reclaimed, falling into breach of the laws, and so are eaten up with untimely death; who if they had been carefully provided for, they might have proved good members of the weal public. It is no new thing, and would God it might be now at the eldest estate, that these evils might be cut off, or in some measure reformed! The root being cut in sunder, the branches would wither; for there are divers occasions given and tolerated, whereby they thus grow into these idle and vagrant courses.

It seemeth lawful, (for it is tolerated,) that every man at his pleasure may leave his travail, and go to the play-house, bowling-alleys, bear-gardens, alehouses, taverns, and gaming, where they lose their time, consume their thrift, and offend the laws of God and her majesty. And the sabbath day, which should be sanctified with prayer and hearing of the word, is profaned with these accustomed evils; which if they were cast out as unprofitable in this our earthly abiding-place, we should the more sweetly pass on the way to our heavenly heart's ease. For out of these evils of idleness and loiter-

ing spring many noisome things, that blemish our body here, as filthiness of the flesh, drunkenness, gluttony, swearing and blasphemy, forgetfulness of God, and contempt of magistrates; wherewith our abode here being grossly defiled, such will be our unsavoury dwelling, that our spiritual guest, the Holy Ghost, will refuse to abide with us.

1 Tim. vi. 11
—16.

Therefore, O ye men of God, whom the Spirit of God directeth, “fly these things; and follow after righteousness, godliness, faith, patience, and meekness: fight the good fight of faith, lay hold of eternal life, whereunto ye are called, and have professed a good profession before many witnesses.” Keep on the course ye have begun, “without spot, and unrebukeable, until the appearing of our Lord Jesus Christ, who only hath immortality, and dwelleth in the light that none can attain unto, whom never man saw, neither can see. Unto whom be honour, and power everlasting. Amen.”

¹ A short Prayer against Errors and Schisms.

WE humbly pray thee, most merciful Father, in mercy to look down upon the dangerous estate of thy church, which is much pestered and infected with the suds of error; insomuch as it seemeth to be swallowed up of the perilous inundations

[¹ This and the two following prayers are not in the first edition.]

of sects and schisms, coined by the subtleties of that wicked one Satan, whose practice is ever, from the fall of Adam, to stop the pure proceeding of the gospel by the perverse works of darkness. Sanctify therefore thy children with thine especial grace, and manifest thy truth unto them, that by the light thereof they may know how to shape the way to the true service of thee. And let them be able to discern between truth and error, that they may be always free from heresies, and not be entangled with false doctrine, nor defiled with the loathsome pitch of man's inventions; but, being endued with the purity of heavenly knowledge, we may all join together in one truth, wherein we may live and die; and so in Christ thy Son's merits live with thee in heaven eternally. Amen.

O Lord, increase my faith.

*A short Prayer in Crosses, Troubles,
and Afflictions.*

O FATHER, full of mercy and love in Jesus Christ, have compassion upon me, whom thou hast touched with thy hand of correction. Thou hast found me out in my sins, and beaten me; thy hand lieth heavy upon me: I am not able to sustain the burden of my miseries. I cannot but faint in my distresses, and run to and fro for help; but lo, O Lord, my crosses increase, and thine anger I cannot bear.

Wherefore, good Father in Christ, have compassion upon me, recomfort me again, be pleased with me, and take thy heavy displeasure from me; and though my sins have deserved more than I can bear, the merits of thy Son are greater than my sins. And therefore for his sake come again in love; and by thy mercy and power repair my decays, relieve my wants, and cure my diseases. Speak the word, and it shall be done: all things obey thy voice. Wherefore bless thy creatures all to my use, that I may have them all in this life blessed unto me, and I blessed by thee in Christ. Amen.

O Lord, increase our faith.

A short Prayer, that all men may live uprightly in their calling.

LORD God Almighty, merciful and pure, be pleased in favour to consider the weakness of man; and so sanctify us with thy grace, that we may all confess our sins, and cry to thee for pardon; all acknowledge our weakness, and cry to thee for strength; all see our ignorance, and come to thee for knowledge how to behave us in this mortal life in our several callings, that thereby both thou mayest be glorified, our brethren comforted, and ourselves relieved: that when we shall be called by thee to render account of our stewardships, we may be able to stand before thee acquitted from all that

either sin, the devil, or our corrupt flesh may charge us with, not through our own deservings, which in our best endeavours are evil evermore, but in the merits of thy Son Christ. Amen.

O Lord, increase our faith.

THE CONCLUSION,
WHEREIN IS EXHORTED UNTO WATCH-
FULNESS FOR THE APPEARANCE
OF OUR LORD JESUS CHRIST,
IN WHOM, AND BY WHOM,
WE SHALL ENTER, AFTER
THIS PROGRESS END-
ED, INTO OUR EVER-
LASTING HEART'S
EASE.

HAVING attained through the divine assistance of my good God unto the end of this my poor travail, I cannot but conclude with an earnest entreaty of all such as covet this eternal heart's ease, that they will in this standing house of the body call continually to mind the absolute end of this "Progress of Piety," which principally tendeth unto the finishing of the journey and pilgrimage of this life in all godliness, faith, zeal, and ardent love of that heavenly mansion, which so far excelleth this earthly tabernacle, as the purest gold exceedeth the filthiest and most loathsome dirt and dung of the earth; and the heart's ease thereof is much far sweeter than the heart's ease of this world, as the sweetest honey passeth in sweetness the most bitter gall: and happy is that man that soonest attaineth to the

enjoying thereof but in part, that is, either in this life, through the quietness of conscience in our Christ, or, being departed hence, hath the fruition thereof in spirit, expecting the coming of that great Judge, when soul and body shall enjoy the same at full. O let us all, therefore, in all godly watchfulness, in this our pilgrimage which shortly shall have end, have due regard unto our walking, that we walk not awry. Let us daily examine ourselves, and consider with judgment, that we shall all appear before that high Judge, from whom no step of our progress shall be hidden; and whomsoever he shall find halting, or walking awry, he will bereave of that most sweet heart's ease in heaven, and will give most sour and unsavoury heart's sore in hell.

If I should discourse of the comforts which shall be shewed unto such as walk this progress and end the same as they ought, and as they are commanded, alas! I am as unable, nay, there is no tongue of man or angel can nearer declare the depth of the sweetness thereof, than I am able to number the stars in the firmament; the excellency thereof is such and so unspeakable, as no heart is able to comprehend or conceive the same: but let this satisfy all curious conceits, that that our heavenly mansion, our everlasting tabernacle, that our spiritual inheritance, is such and so full fraught with such variety of joy,

with such unspeakable comforts, with such endless felicity and surpassing glory; yea, such is the fulness of all spiritual contentation there, that we shall not covet to see more, the ear desire to hear more, the body have will to feel more, nor the heart thirst to conceive more, than we shall there for evermore enjoy, howsoever they are now, whilst we are in the flesh, far removed from our gross conceits, and every report of them seemeth dark unto our senses, until our all-sufficient God, our Christ, and our Saviour, shall himself appear again in the clouds. Then shall our understandings be opened, then shall our senses be lightened, and then shall we most plainly see, evidently perceive, and to our absolute comfort taste of the fulness thereof: yea, then shall we see our God face to face, when there shall be an end of all our travails, of all our toil, of all our cark, care, fear, trouble, and irksome passage: then shall we hunger no more, thirst no more; then shall we need no friend, nor fear any foe; then shall we that are here now in prison be set at liberty, and we that are pressed down with misery shall be raised up to comfort: yea, then shall be an end of all things that now discomfort us.

O let us therefore be ever thankful unto our God, that hath not only provided this heavenly heart's ease and endless joys for us, but hath also laid out the way thereunto, and given us his own hand to lead us, yea, himself to conduct us unto the

same. Let us without ceasing therefore pray unto him, and let us be always in good comfort in him; yea, let us groan in our hearts with most longing expectation for the appearing of him that shall deliver us, and free us from dangers, and settle us in these joys. And let us cut off all lets and impediments, how near or dear soever they be unto us, whether it be the eye, the hand, or the foot: let us cast away all excuses, wife, children, lands, goods, gold, and silver, honours, dignities; yea, let not life itself be dear unto us, if it seem to hinder us from a speedy passage unto our God: knowing, that so long as we are here in this earthly house, our estate is miserable, our passage dangerous, our pleasures perilous, and we wander as wretches through many miseries.

We are here but as in a strange country, far off from our own home; whereunto we must endeavour to attain in all simplicity, carrying only with us, as our staff to stay us up, the merits of our Christ, and for our defence here the sword of the Spirit, whereby we shall be able to walk through all the perils and dangers, yea, the fire and water, through which we are to pass. Let us expect, yea, and wish with joy that most happy day, wherein that sweet trumpet of our saving Christ shall sound out to call us: let us hearken for it continually, and let us think it will sound to-morrow. Then to-morrow shall be our merry day;

for then to-morrow shall we meet our God, that will carry us home with him, that in body and soul we may dwell with him for evermore. O come, Lord Jesu, come quickly; and let all the people of God say, Amen.

“We are not yet come to the rest and the inheritance which the Lord our God giveth us.” *Deut. xii. 9.*

THE
AUTHOR TO THE BOOK.

STEP forth and stagger not, my silly book : dread not to draw near unto the palace of thy princely patroness, whose sacred sceptre shall be thy sufficient safety, and whose worthy wisdom will weigh the willingness of thine unworthy workmaster ; who though he be low, yet he is loyal ; howsoever homely he hath compiled thee, he in all duty and humility presenteth thee, though a work unworthy to be patronized with so puissant a princess. But herein comfort thee, that her majesty's royal countenance graceth the present that carrieth shew of true love and loyalty, and accepteth the gift as is the mind of the giver.

*Vade, Vale, et profice non
vi sed veritate.*

FINIS.

1A DEVOUT PRAYER,
FOR THE PRESERVATION OF HER
MAJESTY'S FORCES NOW
AT SEA.

MOST omnipotent Maker and guider of all worlds, thou only searchest and fathomest the bottom of all hearts, consciences, and conceits, and in them seest the true original of all actions intended. Thou that by thy foresight dost truly discern of all actions intended; thou that by thy foresight dost truly discern, how no malice of revenge, nor quittance of injury, nor desire of bloodshed, nor greediness of lucre, hath bred the resolution of our now set out army, but a heedful care, and a wary watch, that no neglect of foes nor our security of harm might breed either danger to us, or glory to them: these being the grounds, thou that didst inspire the minds, we humbly beseech thee with bended knees to prosper the work, and with the best forewind guide the journey, speed the victory,

[¹ This concluding prayer is here reprinted from ed. 1596. It is in fact the prayer made in that year by the queen herself, as lately reprinted by the Parker Society in the volume of Elizabethan Liturgical Services, p. 666. The variations of readings here presented are very unimportant except in one instance, *the triumph of thy jame,* for, their *fame.*]

make the return the advancement of thy
glory, the triumph of thy fame, and
surety of this realm, with the
least losses of English blood.

To this devout peti-
tion Lord give thy
blessed grant.

Amen.





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