THREE PRIMERS

PUT FORTH IN

THE REIGN OF HENRY VIII.

VIZ.

I. A GOODLY PRYMER, 1535.

II. THE MANUAL OF PRAYERS OR THE PRYMER IN ENGLISH, 1539.

III. KING HENRY'S PRIMER, 1545.

OXFORD,
AT THE UNIVERSITY PRESS.
MDCCCXXXIV.

PREFACE.

PREFACE.

THE first of the three Primers contained in this volume was printed in 1535: and though it was by no means the earliest book, which bore the name of Primer, it has been selected for republication on account of its antiquity, and the importance of its contents. The word Primer appears to have been in use long before the date mentioned above, and to have been applied to a first or elementary book, which was put into the hands of children [a]. The term was perhaps sometimes applied to a mere spelling-book, or to any book which was used for teaching children to read: but it seems generally to have conveyed the notion of religious instruction. The lessons were taken from the Creed, the Lord's Prayer, the Ten Commandments, the Ave Maria, or from some other common formulary, with short and easy explanations, for the use of young beginners, or for private devotion. In course of time, the word came to have a still more limited meaning, as applied to offices of religion, and was analogous to the modern term Prayer-Book, with the exception that a Primer was

[a] At the beginning of the second Primer printed in this volume, we find the following sentence: "I have here set forth "a rude work, whom it hath pleased me to call the Manual of "Prayers, because it is so commonly had in hand with the people, "which before was called the Prymer, because (I suppose) that it "is the first book that the tender youth was instructed in."

not confined to any one definite set of prayers, but contained different selections, according to the choice of the compiler; though the Creed, Pater Noster, and Ave Maria held always a prominent place in the Primers.

It is plain, that Primers were in use, and not only circulated, but composed, by zealous adherents of the Church of Rome, for several years before the separation of the Church of England: but it might be conjectured, that the change which was gradually taking place in the minds of men, and which led naturally to the Reformation, was also the cause of these Primers being multiplied. The desire of reading the Scriptures in English was older than the time of Wickliff (1380:) and after his day the efforts of the Church of Rome, though unceasingly applied, were ineffectual in restraining the people from seeking for instruction in books written in the vernacular language[b]. The use of Primers may thus be traced to the same feeling which has led the Church of Rome to tolerate the translation of the

[b] Forty-six Articles for the Reformation of the universal Church were put forth by the University of Oxford, and addressed to Henry 5th, in 1414; the forty-fourth of which is as follows: "De Anglicatione Librorum. Quia diversorum libro-"rum et tractatuum incompetens et inepta translatio simplices "idiotas doctrinis variis et peregrinis abducit, placeat regiæ ma-"jestati statuere, quod libri et tractatus novelli ab ortu schismatis "Anglicati confiscari valeant, et eorum possessoribus subtrahi, "donec per sciolos non suspectos ipsorum in linguam maternam "translatio approbetur." Wilkins, *Concil.* vol. iii. p. 365. It may be remarked, that the address to King Henry 5th styles him "catholicæ *fidei* strenuissimo *Defensori.*"

Breviary and other Offices into the different languages of modern Europe.

In England, we meet with the Primer of Sarum or Salisbury early in the sixteenth century: and the name was given to several compilations of prayers, which differed exceedingly from each other. The following is a list of some of the earliest works of this kind, which I have been able to meet with:

Prymer of Salisbury use: in ædibus Francisci Piegnault, 12°. 1527.

This Prymer of Salisbury use is set out a long without ony serching with many prayers, &c. 12°. Paris 1531. Great part of it in Latin.

This Prymer of Salisbury use, &c. (same as the last.) 12°. Parisiis 1532.

The Prymer of Salisbury use. Thylman Kewer. Paris 1533.

Prymer of Salisbury use. 24°. Thielman Kewell. 1534.

It will be seen that this list does not come lower than the year 1534, and for a reason which is intimately connected with the Primer now selected for republication. It has been stated, that this Primer was printed in 1535, and it is deserving of particular notice on two accounts. It was not only larger and fuller than any book which had before appeared under the title of Primer, but it contained a much bolder and more undisguised attack upon the Church of Rome. It was, however, merely the second edition of an earlier book, as may be seen from two passages at pages 123 and 124 of the present reprint. In the latter, the Editor expressly speaks of "this my second edition:" and in the former he

tells us that some persons had been offended, " for " that in the English Primer which I lately set forth, " I did omit and leave out the Litany." My attention was excited by these two passages; and for a long time I searched in vain for a copy of this first edition of the English Primer. My curiosity has at length been gratified by the kindness of Mr. Douce, who has been long known to the literary world for his publications, and whose collection of early English Primers and other works of that kind is probably the richest, which has ever been made [b]. His copy of the first edition of the " Prymer in English" is the only one which I have met with, or even heard of. A detailed description of the book may be seen in Dibdin's edition of Ames' Typographical Antiquities [c]; and it can be proved, that the copy there described is the identical one possessed by Mr. Douce. Having been allowed the use of this very rare and valuable copy for the present publication, I shall endeavour to lay before the reader whatever is known concerning its history.

I have said, that it is the first edition of the Primer which was printed for the second time in 1535: and a comparison of the two books leaves no doubt whatever upon this head. Some of the contents are differently arranged, and frequent alterations or additions have been introduced into the text: but the one book is evidently a copy of the other, with

[b] This passage was written before the death of Mr. Douce, to whom the University of Oxford will always feel deeply indebted for having bequeathed to it his invaluable collection.

[c] Vol. iii. p. 388.

some important exceptions which I shall proceed to state.

The passage quoted above from the second edition informs us, that the Litany was left out from the first edition: and accordingly no Litany is to be found in Mr. Douce's copy. The Dirige is also omitted in the latter: and we learn from the preface to sir Thomas More's answer to Tindal, that this omission of the Litany and Dirige had been much noticed by the popish party. Sir T. More's Answer to Tindal was printed in 1532, and the passage alluded to is as follows: "The Psalter was trans-"lated by George Joye the priest, that is wedded now, "and I hear say the Primer too. Wherein the Seven "Psalms be set in without the Litany, lest folk should "pray to Saints. And the Dirige is left out clean, "lest a man might hap to pray thereon for his father's "soul." My first impression upon reading this passage was, that Sir T. More alluded to the Primer, of which Mr. Douce had lent me the copy: and such has been the notion generally entertained. Mr. Douce's Primer has always been supposed to have been printed in the year 1534. There is no date, either at the beginning or the end of the book: but on the reverse side of the title-page there is an "Almanack "for XV years," (i. e. a table for finding Easter,) which begins with the year 1534: and this is, I believe, the principal or only argument for assigning the work to the year 1534. Nor is it without weight.

I am aware, that these tables were often used without alteration in different editions of the same

book, though the first year of the table was previous to the actual year, in which the edition was printed: and thus a table beginning with the year 1534 was perhaps used for several years afterwards. There is an instance of this in the second edition of the Primer. The copy, from which the present reprint is made, contains the date of 1535: and there is an "Almanack for twenty years," beginning with that year: but there is also a copy of the same book in the Bodleian library, which (as I shall shew presently) was certainly printed in a later year, in which there is the same table beginning with the year 1535, though that year was already past. The same custom exists in the modern editions of the Prayer-Book. Thus in an edition printed at Oxford in 1828, there is "A table of the moveable feasts "for fifty-two years;" and the table begins with the year 1811: and the same will probably be observed in every future edition, till a new table is calculated.

We cannot therefore always ascertain the date of one of these books by observing the first year in the table for finding Easter: but though this uncertainty exists as to any year subsequent to that which stands first in the table, it seems reasonable to conclude that the book was not printed earlier than this first year. The editor would at least have made the calculation begin with the year in which the book was printed: and this was still more likely to be the case, if the book was the first of its kind: but since there are reasons for doubting this in the case of the Primer now before us, I forbear to press this point. Still however I cannot help concluding,

for the reasons stated above, that Mr. Douce's Primer was not printed before the year 1534: and if so, we are obliged to add, that there was an earlier Primer than this, which omitted the Litany and Dirige; for sir Thomas More's answer to Tindal was undoubtedly published in 1532, and we are also able to prove, that a Primer of this kind existed still earlier: for in a public declaration put out by the archbishop of Canterbury and others, who were commissioned by the king to examine certain heretical books, which is dated May 24, 1530, we find the following statement: "Out of the Prymar. He "putteth in the book of the Seven Psalms, but he "leaveth out the whole Litany, by which appeareth "his erroneous opinion against praying to saints [e]." The Litany therefore was omitted in a Primer, which was printed before May 1530: but still it is possible, that Mr. Douce's copy may have been a reprint of the former Primer; and the contents of it may have been exactly the same with the contents of the book which had been seen by sir Thomas More, and by the bishops who put forth the declaration quoted above.

There is however another passage in this same preface of sir T. More, which may be thought to support the notion of the one Primer not being merely a reprint of the other. He goes on to say, immediately after the words quoted above, "In their "kalendar before their devout prayers, they have "set us a new saint, sir Thomas Hitton the heretic "that was burnt in Kent. Him have they set on

[e] Wilkins, *Concil.* vol. iii. p. 733.

"St. Matthy his even, by the name of St. Thomas "the Martyr." Now it is quite plain, from an examination of the calendar in Mr. Douce's Primer, (a copy of which will be given presently,) that there is no mention of St. Thomas the Martyr on the eve of St. Matthy, whether we take the latter to mean St. Mathie or Matthias, whose day is placed on the 24th of February, or St. Matthew, whose day is on the 21st of September: but since it can be proved that sir Thomas Hitton was burnt at Maidstone on the 20th of February 1530 [f], we might rather conclude, that sir T. More had seen his name inserted in some calendar at that period of the year. There is however no such insertion in Mr. Douce's Primer. It might perhaps admit of a doubt, whether sir T. More was still speaking of the Primer, when he proceeded to notice the calendar; or whether he did not mean some other book of "devout prayers." In the latter case, this passage about sir Thomas Hitton does not affect the identity of Mr. Douce's Primer with the Primer seen by sir Thomas More: but if the calendar be understood to mean, (as seems most natural,) the calendar in the Primer, then we are brought to the same conclusion as before, that

[f] Burnet speaks of his being burnt "in the end of the year "1530." (vol. i. p. 330. ed. 1829.) Fox says in one place, (vol. ii. p. 258, ed. 1641,) that he was martyred in 1530: and in another (vol. iii. p. 1002.) he names the 20th of February, 1529, which I understand to mean, according to the old style, the beginning of 1530. His death is also mentioned by Tyndal, in his *Practice of Popish Prelates*, which was printed in 1530. (See Tyndal's Works, ed. 1573, p. 375.)

the Litany and Dirige were omitted in an earlier Primer than that of which Mr. Douce possessed a copy; and that the calendar then contained the name of St. Thomas the Martyr, which was afterwards omitted.

That there was an earlier Primer, which omitted the Litany, and had a calendar different in some respects from that prefixed to Mr. Douce's Primer, can be proved beyond a doubt from the same declaration alluded to above, which was put out on the 24th of May, 1530: for after quoting several passages out of other heretical works, it adds as follows: "Out "of the Kalender of the Prymar. God took Enoch "away, that is to say, he departed out of this world "like other men." And again, "David's good in-"tent and Nathan's in building the temple were "nought." Both these passages are condemned as false and erroneous; but neither of them are to be found in the calendar in Mr. Douce's Primer: and it is not improbable, that having been thus publicly condemned, they were omitted in subsequent impressions of the calendar. If the following remark should be thought to have any weight, we may ascertain the exact year, in which the calendar was first printed. At the 30th of March we read, "The "passion of our Saviour Christ:" and at the 1st of April, "The resurrection of our Lord:" and it must be thought extraordinary, that the feast of Easter, which is moveable, should thus be fixed to one particular day. If the resurrection of our Lord had been assigned to the 5th of April, we need not have been surprised; for Easter Sunday fell upon that day in

1534, which is the first year in the almanack or table for xv years prefixed to this Primer; and the Editor might naturally have designated the Easter day of that year, if the Primer had been printed in 1534. But he has selected the 1st of April for the anniversary of the resurrection: and this led me to examine, whether Easter day fell upon the 1st of April in any year not long preceding 1534.

If any person will make the calculation, he will find that in the year 1526 the Golden number was 7, and the Dominical letter was G: and consequently Easter-day fell upon the 1st of April in that year. It is therefore no unreasonable conjecture, that the calendar was originally composed for the year 1526: which would allow ample time for it to have been seen by sir Thomas More, who noticed it in his work against Tyndal, published in 1532: but we must also remember, that the calendar seen by him could not have been printed before 1530, because sir Thomas Hitton did not die till the 20th of February in that year: so that our conclusion is thus far certain, that the calendar, to which he alluded, was printed between the beginning of 1530 and 1532. But this calendar could scarcely have been the one, which was noticed in the declaration so often alluded to; for there was not time for it to be printed after the 20th of February, and yet to have been seen by the persons who put out the declaration on the 24th of May: so that we seem to have evidence of at least two editions of the calendar, which were printed before 1532, and which differed from that which is pre-

fixed to Mr. Douce's copy. It may also be remarked, that Easter day fell upon the 1st of April in 1537: but it is very improbable, that there was any reprint of the Primer in that year, because it had previously appeared in the enlarged and altered form, which is now laid before the reader.

Upon the whole I can only repeat, as the result of this investigation, that Mr. Douce's Primer could not be precisely the one intended by sir T. More, because the calendar does not contain the name of sir Thomas Hitton. If we suppose sir T. More not to have alluded to the Primer, when speaking of the calendar, we must then conclude, that it was printed at least as early as 1532: or if it was printed in 1534, or in any subsequent year, it may have been a reprint, with the exception of the calendar, of another and earlier Primer, of which no copy has as yet been discovered. It may be added, that John Byddell, who was the printer of Mr. Douce's Primer, is not known to have printed any book earlier than 1533.

We have positive evidence, that some books had been published before the year 1532, under the name of Primer, which gave offence to the supporters of the Church of Rome, and were put upon the list of prohibited works. Sir Thomas Hitton, who was lately mentioned, acknowledged on his examination, that he had been once beyond the seas, and had brought certain books with him, namely two New Testaments, and one Primer in English. This was before 1530. On the 10th of November, 1531, an examination was made of one Richard

Bayfield, who among other things was accused of introducing heretical books; and on the list appears "The Primer in English [g]." In the same year a similar charge was brought against a servant, named Walter King, "that he after the king's pro-"clamation had and used these books, the Testa-"ment in English, the Sum of Scripture, a Primer "and Psalter in English, hidden in his bed straw at "Worcester [h]." There can be little doubt that "the "king's proclamation" here mentioned was one of the two put out by Henry VIII. in the 22d year of his reign, (1530,) one of which was entitled, "A "proclamation for resisting and withstanding of "most damnable heresies sown within this realm "by the disciples of Luther, and other heretics, "perverters of Christ's religion [i]:" which ordered all persons having any books or writings of any such errors to deliver them to the bishop of the diocese within fifteen days after the proclamation; and at the end there is a list of "books prohibited," but the Primer is not mentioned by name. In the same year (1530) was put forth, "A proclamation made "and devised by the king's highness with the ad-"vice of his honorable council, for damning of erro-"neous books and heresies, and prohibiting the hav-"ing of holy Scripture translated into the vulgar "tongues of English, French or Dutch [k]." The proclamation speaks of divers heresies and erroneous

[g] Fox, vol. ii. p. 292, ed. 1641.

[h] Fox, vol. ii. p. 322.

[i] Wilkins, *Concil.* vol. iii, p. 737.

[k] Ib. p. 740.

opinions having been late sown and spread among the subjects of this realm, by blasphemous and pestiferous English books, printed in other regions, and sent into this realm: in consequence of which the king convened a council of bishops and learned persons from both universities, to consult them as to the admission or rejection of these books, and the translation of the Scriptures into English. The result was, that certain books, which are mentioned by name, "that is to say, the book entitled *The* "*wicked Mammon*, the book named *The Obedience* "*of a Christian Man*, *The Supplication of Beggars*, "and the book called *The Revelation of Antichrist*, "*The Summary of Scripture*, and divers other "books made in the English tongue, and printed "beyond the sea, do contain in them pestiferous "errors and blasphemies, and for that cause shall "from henceforth be reputed and taken of all men "for books of heresy, and worthy to be damned "and put in perpetual oblivion."

It will be observed, that these proclamations apply only to books printed in English beyond the sea: so that the Primers in the possession of Bayfield and King were probably printed abroad, as was that which sir Thomas Hitton acknowledged to have brought with him from beyond the seas: and there is reason to think, that up to this time there were very few, if any, religious books, printed in England, which were directed against the doctrines of the Church of Rome. I conceive the proclamations to have had the effect of causing works of that kind to be printed in England: and Mr. Douce's Primer

was perhaps among the first specimens, if not in order of time, at least in importance.

There is positive evidence, that a Primer was in existence in 1534, which was thought to contain objectionable matter. In a convocation, which was held on the 11th of December in that year, the Abbot of Northampton exhibited a book, called a Prymer, in which there were some rubrics or directions prefixed to certain prayers, which appeared suspicious to the Archbishop, (Cranmer,) and the other persons assembled; and which they considered contrary to the decisions of "Holy Mother Church:" and it was accordingly ordered, that they were not to be used in instructing the people. A committee of the lower house seems to have been appointed for the purpose of examining certain books: and when the convocation met again on the 19th of December, it was agreed by the upper house, that the Archbishop should request the King to order all his subjects to give up any books, which they might possess of suspected doctrine, particularly in the vulgar tongue, printed either beyond seas or in England [1]. A proclamation was accordingly issued, which must have appeared at the end of 1534 or the beginning of 1535, in which mention is made of the great mischief which had been caused "by occasion of "sundry printed books in the English tongue, as be "brought from outward parts, and by such like books "as have been printed within this realm, set forth with "privilege, containing annotations and additions in

[1] Wilkins, *Concil.* vol. iii. p. 769.

"the margins, prologues and calendars, imagined and "invented by the makers, devisers, and printers of the "same books." It is accordingly ordered, in the first place, that no person shall, "without his majesty's "special license, transport or bring from outward "parts into this realm of England, or any other his "Grace's dominions, any manner of books printed in "the English tongue; nor sell, give, utter or publish "any such books from henceforth, to be brought into "this realm." Secondly, it was ordered, that "no "person or persons in this realm shall from henceforth "print any books in the English tongue, unless upon "examination made by some of his Grace's privy "council, or such as his Highness shall appoint, they "shall have license so to do; and yet so having, not "to put these words *cum privilegio regali* without "adding *ad imprimendum solum:* and that the whole "copy, or else at least the effect of this license and "privilege be therewith printed, and plainly declared "and expressed in the English tongue underneath "them." Not only the printers and sellers, but the keepers of such prohibited books were liable to be punished.

I have laid these extracts before the reader, because I think they may throw some light upon the history of Mr. Douce's Primer. They prove beyond all doubt, that English books, which were opposed to the doctrines of the Church of Rome, had been printed before the end of the year 1534 in England as well as abroad. One of these objectionable books was called "A Prymer," and contained some directions prefixed to certain prayers. Some of these

books had been printed within this realm, and *set forth with privilege*, containing annotations and additions in the margins, prologues, and calendars. These expressions may perhaps be thought to have a direct reference to Mr. Douce's Primer, in which (as will be seen presently) there are several annotations in the prologues and calendar, and the title-page contains the words *cum privilegio regali.* These words are also repeated thus at the end, *cum gratia et privilegio regali:* but we do not find the addition of the words *ad imprimendum solum*, which would have been the case, if the book had been printed after the above proclamation.

I may now proceed to give a more particular description of the book itself. From its size, it would be called a small duodecimo: but a binder would more properly describe it as a small octavo; there being eight leaves to each signature or sheet. The title-page contains the royal arms, (quarterly, first and fourth, England; second and third, France,) surmounted by a crown: over which are the following words:

A Prymer in Englyshe, with
certeyn prayers and godly meditations, very
necessary for all people that under-
stonde not the Latyne tongue.
Cum priviligio Regali.

On the other side of the title-page is an almanac for xv. years, or table for finding Easter, beginning with the year 1534. Then follows the calendar, which is of so singular a form, and so totally different from that prefixed to the second edition of the

Primer, that I shall print it for the information of the reader.

January hath xxxi. days.
The moon hath xxx. days.

iii.	A	The circumcision of our lord.	1
	b	Luke the ii.	2
xi.	c	God bound himself by pro-	3
xix.	d	mise to Abraham and to his seed,	4
	e	to be their god: upon a condi-	5

tion that they would believe in him and be perfect, and he sealed the obligation with the seal of Circumcision. Genesis. xvii.

viii.	f	The twelfth day. Math. the ii.	6
	g	In this day the church remem-	7
xvi.	A	breth the appearing of the star	8
v.	b	in the east unto the three learned	9
	c	and wise men: which star	10
xiii.	d	brought them to Jerusalem.	11
ii.	e	Read the history in the second	12
	f	chapter of Matthew.	13
x.	g	When it was noised that Christ	14
	A	the king of Jews was born,	15
xviii.	b	anon Herod feared himself	16
vii.	c	lest he should lose his king-	17
	d	dom, and the commons feared	18
xv.	e	themselves also, lest he should	19
iiii.	f	not give place to this new	20
	g	king now born without great	21
xii.	A	blood-shedding: which trou-	22
i.	b	blous fear shewed them al-	23
	c	together to have little faith	24

in their prophets, and especially in Isaiah prophesying his kingdom to begin, to be increased and stablished with peace in right Judgment, and in due order doing

all things, for evermore. Isaiah ix.

ix.	d	The conversion of Paul. Act. ix.	25
	e	Saint Paul, while he was	26
xvii.	f	in pursuing Christ, received	27
vi.	g	grace, where ye may see that	28
	A	grace was given him, and he	29
xiiii.	b	was converted when he not	30
	c	only did not deserve it, but	31

while he fought against it, and against the giver thereof: read the history, Act. the ix.

February hath xxviii. days.
The moon hath xxix. days.

	d	Of the churching of women	1

it is written in the third book of Moses called Levitici the xii. chapter.

xi.	e	The purifica. of our lady. luc. ii.	2
xix.	f	As Christ submitted himself	3
viii.	g	to the law of circumcision, so	4
	A	would he be brought of his mo-	5
xvi.	b	ther into the temple fulfilling	6
v.	c	the law of purification also	7
	d	with her, although they needed	8
xiii.	e	it not, for she conceived him	9
ii.	f	without spot of sin persève-	10
	g	ring evermore a pure virgin.	11
x.	A	But as expositeth this place	12
	b	Paul in the iiii. chap. to the	13
xviii.	c	Galathians, saying, When the	14
vii.	d	full time was come, god sent	15
	e	forth his own son made	16
xv.	f	of the woman, made subject	17
iiii.	g	to the law, to loose and to re-	18
	A	deem them which were un-	19
xii.	b	der the law, that we thus pur-	20
i.	c	chased and won by his blood	21

	d	should receive the right title of	22
ix.	e	the inheritance of his sons.	23
	f	Mathie Apostle. actorum. i.	24
xvii.	g	Mathias before his election	25
vi.	A	was one of the LXX disciples	26
	b	which ever abode with their	27
xiiii.	c	master Christ from their first	28

calling, and slipt not from him never to come again, as some men dream.

March hath xxxi. days.
The moon hath xxx.

iii.	d	The creation of the world	1
	e	Genesis i.	2
xi.	f	God drew forth the light	3
	g	out of the darkness, and yet	4
xix.	A	one is contrary to the other;	5
viii.	b	God maketh one contrary	6
	c	of another, of a sinner he ma-	7
xvi.	d	keth a righteous man, of a	8
v.	e	troubled soul a quiet consci-	9
	f	ence, of the sick he maketh the	10
xiii.	g	whole; before we feel heaven,	11
ii.	A	we must taste hell, that is	12
	b	to say, feel in our conscience	13
x.	c	the condemnation of our sin.	14
	d	We know how sweet and	15
xviii.	e	how gentle is the mercy	16
vii.	f	of God: we must feel, how	17
	g	bitter and froward is our	18
xv.	A	sinfull and sturdy nature:	19
iiii.	b	like as out of the darkness	20
	c	he drew forth the day, so out	21
xii.	d	of dark false opinions and di-	22
i.	e	vers sects shall he draw	23
	f	forth the clear light of his	24

true word which is every where one like itself; before he lifted up Adam and Eve with his comfortable promise, he threw them down with his heavy judgment. Genesis iii.

ix.	g	The salu. of our lady. Lu. i.	25
	A	Our lady, as soon as she con-	26
xvii.	b	sidering her unworthiness,	27
vi.	c	humbled herself to the plea-	28
	d	sure of God and believed his	29

message, by the operation of the holy ghost was made the mother of Christ.

xiiii.	e	The passion of our saviour	30
iii.	f	Jesus Christ. Mathew. xxvi.	31

April hath xxx. days.
The moon hath xxix.

	g	The Resurrection of our lord	1
xi.	A	Matthew. xxviii.	2
	b	Christ is dead for our sins	3
xix.	c	and is risen for our righteousness	4
viii.	d	Romanorum. the iiii. Our sa-	5
xvi.	e	viour Christ took upon him to	6
v.	f	die for our sakes: he took our	7
	g	sins upon him, and let	8
xiii.	A	death and even the very pains	9
ii.	b	of hell assail him, and to take	10
	c	their pleasure over him: but	11
x.	d	yet could they not overcome	12
	e	him, for he was stronger than	13
xviii.	f	they and rose up from them	14
vii.	g	all, and trod them under his	15
	A	feet, and all this did he to make	16
xv.	b	us free from these deadly and loth-	17
iiii.	c	ly monsters that we might	18
	d	be lords over them. This if	19
xii.	e	we believe, lo, now are they	20

i. f under our feet also, which 21
g victory to obtain, is impos- 22
sible for our own powers, for it was he that through this victorious battle was made of his father our righteousness, our holinesss, our redemption, as it is written in the first chapter of the first epistle to the Corinthians; and this was the cause wherefore he took our mortal nature upon him, and suffered his passion, and rose again the third day.

ix. A Saint George. 23
b 24
xvii. c Mark the Evangelist. The 25
vi. d epistle of Peter the v. chap- 26
e ter. The office of an Evan- 27
xiiii. f gelist is first to throw down 28
iii. g and to confound man, decla- 29
A ring God's commandments 30
to be fulfilled of no man, thus leaving every man a sinner: secondarily to erect and to comfort him again, declaring his merciful and sweet promises.

May hath xxxi. days.
The moon hath xxx.

xi. b Philip and James. Math. the x. 1
c In the school of the Cross we 2
learn to know God.

xix. d The invention of the cross. 3
viii. e Christ said unto all men, 4
Luke the ix. chapter,
f If any man will come after 5
xvi. g me, he must forsake himself, 6
v. A and take his cross upon him 7
b daily, and follow me, or else 8

xiii.	c	he is not worthy of me. God	9
ii.	d	made man first to his simi-	10
	e	litude and after his own like-	11
x.	f	ness. Gen. in the first chap. y^{t}.	12
	g	is to say, he made him good,	13
xviii.	A	righteous, pure, perfect and	14
vii.	b	innocent; but afterward this	15
	c	godly image and heavenly favour	16
xv.	d	or likeness he lost through	17
iiii.	e	sin, and so became like him-	18
	f	self, y^{t}. is to say, a sinner, un-	19
xii.	g	righteous, filthy imperfect,	20
i.	A	and so such children he begat:	21
	b	for all the children of Adam	22
ix.	c	gotten and born by natural	23
	d	propagation are sinners.	24
xvii.	e	When Adam was an hundred	25
vi.	f	and thirty year old, he begat	26
	g	a son after his own like-	27
xviii.	A	ness and similitude. Gen. the	28
iii.	b	fifth. Wherefore to do off this sin-	29
	c	ful similitude of our father	30
xi.	d	Adam, and to do upon us God's	31

likeness again, we must be regenerated and born anew (that is to say) baptized, the which sacrament circumcision figured: here now are we born of God: John the first chapter: here do we upon us Christ, to be like him; again in the third to the Galatians, by Christ are ye circumcised, saith Paul, in the second chapter to the Colossences, with a circumcision without hands, doing off your fleshly sinful body through ye circumcision of Christ, buried altogether with him in baptism, rising also together with him, through

faith, which God worketh in you, which stirred him up from death: thus may ye see how that circumcision was a figure of baptism, and baptism is the figure of the cross, whereby we (our bodies mortified) are revived by the Holy Ghost, and are in fashioning daily to be like Christ to suffer, to die, and to rise with him in a glorious immortal state.

June hath xxx days.
The moon hath xxix.

	e	Whom God knoweth before for	1
xix.	f	his elect and chosen (saith Saint	2
viii.	g	Paul, the viii. chap. to the	3
xvi.	A	Romans) them hath he deter-	4
v.	b	mined to make like the image	5
	c	of his son, for it is he that	6
xiii.	d	was the first begotten among	7
ii.	e	many that are his brethren.	8
	f	Our baptism signifieth, and	9
x.	g	testifieth of us to the church	10
	A	of God (which are our brethren	11
xviii.	b	in Christ) that we are the	12
vii.	c	members of the same body (that	13
	d	is to say) of the church of God,	14
xv.	e	of the which church Christ	15
iiii.	f	is the head: by baptism they	16
	g	take us now as renewed by	17
xii.	A	his Spirit, by the word of	18
i.	b	faith to mortify our flesh	19
	c	and to be quickened in spirit.	20
ix.	d		21
	e		22
xvii.	f		23
vi.	g	The birth of John Bap-	24

	A	tist. Luke the first. To men	25
xiiii.	b	chosen to do great things,	26
iii.	c	as to Abraham, Jacob, and	27
	d	Sara, God gave names accor-	28

ding to their acts. John preached and pointed with his finger Christ the author of all mercy and grace. Wherefore he was called John, that is to say, a gracious prophet.

xi.	e	Peter and Paul Apostles.	29
	f		30

July hath xxxi. days.
The moon hath xxx.

xix.	g		
viii.	A	The visitation of our Lady.	1
	b	Luke the first. Zacharie lost his	2
xvi.	c	speech, because he believed not	3
v.	d	the Angel. But Elizabeth call-	5[b]
	e	ed our lady blessed because she	6

believed, and said, The message of the lord shall be fulfilled in thee. Luke the first.

xiii.	f	The translation of Saint Tho-	7

mas: Priesthood translated, must needs there be a translation of the law also. To the Hebrews the vii. chapter.

ii.	g	The Sunday after the feast of	8
	A	Saint Thomas is ever re-	9
x.	b	lick Sunday. If the children of	10
	c	Israel were as many in num-	11
xviii.	d	ber as the sands of the sea,	12
vii.	e	yet shall there be saved but	13

[b] The 4th day is omitted in the original. The 3rd day is at the bottom of a page; and the next page begins with the 5th. The 1st day ought to have been put one line higher: for "the Visitation of our Lady" is kept on the 2nd of July.

	f	their relicks, that is to say,	14
xv.	g	but very few. Isaiah in the x	15
iiii.	A	chapter, and alleged of Paul	16
	b	in the nineteen to the Ro-	17
xii.	c	mans.	18
i.	d		19
	e	Margaret virgin and martyr.	20
ix.	f	To continue a virgin I have	21

no commandment of the Lord. But thus is my mind, as followeth. The first epistle to the Corinthians, the vii. chapter.

	g	Mary Magdalene. Luke	22
xvii.	A	the viii. and Math. xxvii. Unto	23
vi.	b	Mary Magdalene Christ	24

appeared first of all after his Resurrection. Mark xvi.

	c	James the apostle. i. Corinthi-	25

os. xv. and Actuum. xv.

xiiii.	d	Saint Anne. There was one	26
xii.	e	Anna, but not this, which	27
	f	came into the temple when	28
xi.	g	Christ was presented, and she	29
xix.	A.	preached him to all that looked	30
	b	for his redemption in Jerusa-	31

lem. Luke the ii. chapter.

August hath xxxi days.
The moon hath xxx.

viii.	c	Peter's prisonment, called	1
xvi.	d	Lammas day, in the Acts of	2
v.	e	the Apostles, the xii. chapter.	3
	f	Peter was prisoned for prea-	4
xiii.	g	ching God's word.	5
ii.	A.	The transfiguration of our	6

Lord. Matthew the xvii.

	b	The name of Jesu. Matthew	7

x c the first: the iiii. of Acts. There 8
d is no other name under heaven 9
given to men, whereby they must be saved,
but all only this. Actuum. iiii.
xviii. e Saint Lawrence. 10
vii. f There is no head in any other, 11
g but in this stone, our Saviour 12
xv. A Jesu Christ: in the same 13
iiii. b chapter. 14
c The assumption of our lady. 15
xii. d Blessed is he, whom thou hast 16
i. e chosen and taken up to thee, to 17
f dwell in thy house: for such 18
ix. g one shall be satisfied with the 19
A heavenly and pleasant goodnes- 20
xvii. b ses of thy holy temple: the lx. 21
vi. c and v. Psalm. 22
d 23
xiiii. e Saint Bartholomew the apo- 24
iii. f stle. Apostle is as much to say 25
g as sent: for no man ought to 26
xi. A preach but he be first called 27
and sent of God.
xix. b Augustin bishop and doctor. 28
c The heading of John Bap. 29
viii. d Matthew the xiiii. The cause 30
e wherefore John Baptist 31
was prisoned and headed followeth, he mo-
nished Herod lovingly and told

September hath xxx. days.
The moon hath xxix.

xvi. f him charitably, supposing to 1
v g have won him, saying, Sir, it is 2
A not lawful for you to have your 3
xiii. b brother's wife. Against a great 4

ii. c plague God sendeth forth his 5
d word; he stirreth up his prea- 6
x. e chers, and suffereth them to be 7
persecuted. Before the universal flood, he sent Noe to warn them before. Before the burning and sinking of Sodom and Gomorre, Lot was sent to give them warning. Before so many grievous plagues which fell upon the Egyptians and Pharaoh before they were drowned in the red sea, God sent unto them to warn them and to exhort them Moses and Aaron. The children of Israel had ever warning before of their judges and prophets, when any affliction or plague was at hand. Did not Joel in Ahab's days king of Israel give them warning of the locusts? Then had they Elias, and an hundred more prophets, which Abdias did hide. i. Regum, the xviii. chapter.

f The birth of our lady. 8
xviii. g 9
vii. A * * * 10
b 11
xv. c 12
iiii. d 13
e * * 14
xii. f 15
i. g 16
A * * * 17
ix. b * * 18
c 19
xvii. d 20
vi. e Matthew the Apostle and 21
f evangelist. Matthew. IX. 22
xiii. g 23

iii.	A	*	24
	b	* *	25
xi.	c	*	26
xix.	d		27
	e		28
viii.	f	Michael the Archangel.	29
	g		30

October hath xxxi. days.
The moon hath xxx.

xvi.	A		1
v.	b	* *	2
xiii.	c		3
ii.	d	*	4
	e		5
x.	f	* *	6
	g		7
xviii.	A		8
vii.	b	Dionise Areopagite. Act. xvii.	9
	c	After this God sent them Amos	10
xv.	d	and Jonas in Israel: Amos	11
iiii.	e	told them of the miserable	12
	f	captivity of the Assyrians.	13
xii.	g	Then was there Esaias and	14
i.	A	Oseas in the days	15
	b		16
ix.	c		17
	d	Luke the Evangelist.	18
xvii.	e	of Osiah, Jonathan and Achas	19
vi.	f	Kings of Juda. Afterward	20
	g	he sent them Jeremie and	21
xiiii.	A	Sophonias in the days of	22
iii.	b	Josias and Joachim, which	23
	c	all warned them of the intol-	24
xi.	d	erable captivity of the Baby-	25
xix.	e	lonites, destruction of their	26

	f	city, and burning up their	27
viii.	g	temple. There was never such	28
	A	plenty of prophets, of teaching,	29
xvi.	b	of exhorting to penance,	30
v.	c	and rebuking of sin,	31

November hath xxx. days.
The moon hath xxix.

	d	All Hallows day.	1
xiii.	e	All Souls day.	2
ii.	f	as was among the people of	3
	g	Israel and Juda when their	4
x.	A	miserable captivity, and sudden	5
	b	Saint Leonard.	6
xviii.	c	destruction hanged over their	7
vii.	d	heads: for the higher ungod-	8
	e	liness and sins of the kings and	9
xv.	f	of their subjects grew and	10

hasted unto their worthy vengeance, the more prophets and preachers God sent them to

iiii.	g	Saint Martin.	11
	A	call them to repentance with	12
xii.	b	words and wonderful signs	13
i.	c	and miracles. Jeremie xxiii	14
	d	years continually with great diligence cried upon them to amend,	15
ix.	e	Edmund Bishop.	16
	f	Hugh the Bishop.	17
xvii.	g		18
vi.	A.		19
	b		20
xiiii.	c		21
iii.	d		22
	e		23
xi.	f		24
xix.	g	Saint Katherine virgin.	25

	A	Saint Linus Pope.	26
viii.	b	telling them of the capti-	27
	c	vity that was now at hand;	28
xvi.	d	and rebuked them sore be-	29
v.	e	cause they would not hear,	30

but despised God's messengers, and his preachers. Read the history of the kings,

December hath xxxi. days.
The moon hath xxx.

	f		1
xiii.	g	the last book, and the prophets	2
ii.	A	which prophecied in their days:	3
x.	b	especially Jeremie in the	4
	c	xxv. chapter, with Esaias.	5
xviii.	d	Nicholas Bishop.	6
vii.	e		7
	f	The conception of our Lady.	8
xv.	g	And at last Christ himself	9
iv.	A	told them with weeping eyes	10
	b	of the last destruction by the Ro-	11
xii.	c	mans. Luke xix. chapter.	12
i.	d	Lucy the virgin.	13
	e		14
ix.	f	and think ye not that now in this	15
	g	last uprising of Christ's	16
xvii.	A	Gospel with so many wri-	17
vii.	b	ters and preachers thereof there	18
	c	is like trouble and calamity abi-	19
xiiii.	d	ding us, hanging over our	20
iii.	e	Thomas the apostle. John xx.	21
	f	heads? Are we not yet Israel?	22
vi.	g	Have we not daily Noah,	23
xix.	A	Moses, Aaron, with the	24
	b	Christmas-day. Math. the ii.	25
viii.	c	Saint Steven. Act. vi. & vii.	26

	d	John Evangelist. John xxi.	27
xvi.	e	The Innocents. Matthew ii.	28
v.	f	Thomas the Archbishop.	29
	g	Prophets? yea and Christ	30
xiii.	A	himself with his apostles	31

monishing and warning us of these plagues to be at hand: either cometh he shortly to judgment; or else look for a marvellous sudden change.

Lift up your heads: repent ye, & turn ye to him.

With respect to the contents of Mr. Douce's Primer, I will refer the reader to "the table of the "book" at the end of the second edition, which may be seen at page 301 of the present reprint: but the contents of the two editions are not exactly the same. The arrangement of many of the pieces is altered: and some are introduced into the second edition, which were not in the first, as will be seen by the following table, the figures of which are intended to shew the place, which each of these pieces held in the second edition.

Contents of the first edition of the Primer.

2. An Almanac for xv years.
3. A Calendar.
7. A general Confession.
1, 4. The preface unto the reader [n].
5. The Ten Commandments.
6. The Creed or Belief.

[n] This Preface was divided in the second edition; and part of it will be found in the Admonition to the Reader, and part in the Preface to the Ten Commandments.

9. The Prayer of the Lord, called the Pater Noster.
10. The Salutation of our most blessed Lady.
8. An Instruction how we ought to pray.
22. The Passion of our Saviour Christ.
23. A devout, fruitful, and godly remembrance of the passion of our Saviour Jesus Christ.
24. A fruitful and a very Christian Instruction for children.
15. The Matins.
16. The Evensong.
17. The seven Psalms.
33. The Commendations.
34. The Psalms of the Passion of Christ.
35. The prayer of the prophet Jonas.
25. A Dialogue, wherein the child asked certain questions answereth to the same.
26. A prayer for the mollifying of our hard hearts.
27. A prayer of the prophet Isaiah.
28. The song of Anna Helcana's wife.
29. The Prayer of the prophet Daniel.
30. Prayer peaseth God's wrath.

The first edition of the Primer should be said properly to end here; and immediately after the last piece is the following colophon:

Thus endeth the Primer in English
with many goodly and godly prayers. Imprinted at London in Fleetstreet by John Byddell. Dwelling next to Fleet Bridge at the sign of our Lady of Pity. for William Marshall.
Cum gratia et privilegio regali.

On the other side of the page containing this colophon is an engraving of "our Lady of Pity:" and truly a most pitiable representation is given of her

by the engraver [o]. But Mr. Douce's copy does not end here. It contains also "An exposition after the "manner of a contemplation upon the 51st Psalm, "called *Miserere mei Deus*," which, as will be seen by the table at page 301, was placed immediately after the Litany in the second edition, and formed an integral part of the book; but it seems to have been printed as a separate treatise, and to have been bound up together with the Primer in Mr. Douce's copy. The signatures at the bottom of the page begin again with the letter A; and at the end is a distinct colophon, as follows:

> Here endeth the Exposition upon the LI. Psalm, called Miserere mei Deus. Imprinted at London in Fleetstreet by John Byddell, dwelling next to Fleet Bridge at the sign of our Lady of Pity, for William Marshall.
> Cum privilegio regali.

If we now proceed to compare the two tables together, we shall find ten articles in the second edition, which were not in the first. These were, 1. A prayer to our Lord God, *Conditor Cœli, &c.* 2. The office of all estates. 3. A little short treatise of good works. 4. A little declaration of persecution. 5. The preface to the Litany. 6. The Litany. 7. Prayer to our Lord Jesus, *O bone Jesu.* 8. An admonition to the reader for the true understanding of the Dirige. 9. The Dirige. 10. The end of the table. Of these additions, there can be no doubt

[o] It is engraved in Dibdin's edition of Ames, p. 374.

that the Litany and Dirige were left out designedly in the first edition, as I have already observed, when speaking of Sir Thomas More's remark concerning them: and the prefaces to these two formularies at pages 123 and 232 will shew very plainly the sentiments of the editor. The other pieces, which were added in the second edition, are very short, and were perhaps inserted merely to fill up the book: and the "little short treatise of good works" will be found at the end of the exposition of the 51st Psalm, which I have mentioned as being bound up with Mr. Douce's copy of the Primer.

It is impossible to suppose, that this Primer could have passed unnoticed by the supporters of the chusch of Rome. The words *cum privilegio regali* in the title page are not to be interpreted, as if the king had given a special permission for this book to be printed: nor were they analogous to the *imprimatur* of more modern times, which was not affixed till the contents of the book had been examined and pronounced fit for publication. John Byddell the printer of the Primer had merely a license from the king to exercise his trade: and if the book had been read by any person high in office at that time in church or state, it would certainly have been prohibited. We have seen, that it may possibly have been the Primer, which the Abbot of Northampton brought before the notice of convocation at the end of the year 1534: and if this were so, the king's proclamation, which was issued shortly after, required all persons to deliver up the book. This may perhaps account for the copies of it hav-

ing become so scarce, that only one is known to be in existence.

I have already alluded to the statement made by the Editor in his second edition, concerning the omission of the Litany. The passage will be found at page 123 of the present volume, where he says, "that divers persons of small judgment and know-"ledge in holy Scripture have been offended, for "that in the English Primer, which I lately set "forth, I did omit and leave out the Litany." Here we have positive evidence of objections having been brought to the first edition of the Primer: but if the matter had really been taken up in such high quarters, as by the two houses of convocation, and by the king, it seems very extraordinary, that the Editor should have put out another edition, equally strong and offensive in its expressions, in the year 1535. That the second edition of the Primer was printed in this latter year, cannot be doubted. The copy, which has been used for the present reprint [p], contains a colophon at the end, in which the 16th day of June, 1535, is expressly mentioned, as may be seen at page 302 of the present volume. Copies of what is called the second edition may be seen without this colophon: and there is one in the Bodleian library, which I have accurately examined. It resembles the copy with the colophon very closely: the first and last words of each page are nearly the same in both: and there is in both an almanac for twenty years, beginning with the year 1535. This

[p] It belongs to the library, which was left by Dr. Allestree for the use of the Regius Professor of Divinity in Oxford.

has caused many persons to ascribe copies similar to that in the Bodleian to the year 1535; but it was undoubtedly printed later. In the first place, the difference of the two copies is demonstrated by the signatures being different through the whole of the volumes, and by other typographical peculiarities, which a printer would immediately acknowledge. Secondly, there is a very material variation in the Litany. The copy with the colophon has "That "thou vouchsafe to preserve our most gracious so-"vereign Lord and King, Henry the Eighth, his "most gracious Queen Anne, all their posterity," &c. But in the Bodleian copy there is no mention of any queen, but the same clause runs thus "———Henry "the Eighth, his most gracious son prince Edward, "all their posterity," &c. This copy therefore was printed after the birth of prince Edward, (12 October, 1537,) and since it seems to have been printed at a period when there was no queen, we must place it before the 6th of January, 1540, on which day Henry married Anne of Cleves: and he was not again without a wife, except for short intervals, till the time of his decease in 1547. We must therefore place the date of the Bodleian copy between the 12th of October 1537, and the end of 1539: and having established this point, we need hardly notice the entry in the Calendar at the 12th of July, which in the copy with the colophon contains the names of S. Nabor and Felix: but in the Bodleian copy, these two saints have made way for the following entry: "Erasmus of Rotterdam deceased "1536." This proves demonstrably, that the book

was not printed till after the 12th of July 1536: but we have already gone further in our proof, and shewn that it was not printed till after the 12th of October 1537: and the mention of the death of Erasmus is only curious, as shewing the respect in which his memory was held by the Editor.

It appears therefore, that those words already quoted from the preface to the Litany, "this my se-"cond edition of the Prymer," were not strictly true, as applied to the Bodleian copy, in which they are repeated. This was properly a reprint of the second edition: and the fact of another edition being called for so soon is a proof of the work having a rapid sale, notwithstanding the efforts of the popish party to suppress it. Many copies of the second edition or of the reprint are in existence; the most remarkable of which is probably in the library of Emanuel college, Cambridge. It is a copy on vellum of the edition of 1535, and is described by a friend, who has kindly sent me an account of it, as "altogether one of the most beautifully printed "books I ever beheld:" but it is also represented as being imperfect, the part containing the Litany having probably been removed by the zeal of some anti-papist. I know of no other copy of the edition of 1535, except that from which the present reprint is taken: but of the edition without the colophon, beside that already mentioned in the Bodleian, there are two in the British museum, two in the University library at Cambridge, (from one of which the Litany has been torn out,) and one in the possession of Dr. Barret.

This custom of mutilating or defacing the copies appears to have been very common: and though we may wonder at the Editor venturing to go so far in his attacks upon the Church of Rome, many of his readers appear to have thought, that he did not go far enough, and vented their zeal upon the passages which related to the worship of the Virgin and the Saints. Thus Mr. Douce's unique copy of the earlier edition has had a leaf torn out from the office for the Salutation of our Lady; and in the two remaining pages the lines have been carefully blotted out with ink. Other parts of the book have been similarly defaced. The Litany appears to have been particularly obnoxious in copies of the second edition, of which I have already mentioned two instances. The Allestree copy has also had a leaf torn out from the Litany, which was filled with the names of saints; and the names, which remain, have been defaced by ink. The copy in the Bodleian has not lost this page, but a pen has been drawn across all these names of saints.

There would perhaps be no need of these proofs to assure us, that there were many persons, who were not frightened by royal proclamations into a surrender of their books: and though Mr. Douce's copy of the earlier edition is the only one known to exist, this may be owing to the second and enlarged edition having become more popular, rather than to the efforts of authority to suppress it. No description of this earlier edition of the Primer is given either by Strype or Collier: and it is plain, that Strype had never seen a copy of it, though he was

aware that the one printed in 1535 was a second edition. He gives an accurate description of this latter book in two places of his works: but the authority of Strype in matters of detail is often very questionable: and in the present instance he has undoubtedly made some great mistakes.

Speaking of the Injunctions, put out by Bonner in 1542, in which certain books were prohibited, and among them *The preface made in the English Primer by Marshal*, he says, "This Marshal was "he, I suppose, whose Christian name was Cuth-"bert, and was D. D. and archdeacon of Notting-"ham, and died about 1549. At this book I will "stop a little, being a book of eminency and remark "in those times; and that hath such a strain of "truth and serious piety in it, that it seems very "probable that the archbishop had a considerable "hand in it, and procured the publication of it, *cum* "*privilegio regali*. It was styled, *A goodly Primer*, "or *Book of Prayers*, and called, *The King's* "*Primer*. I speak of the second edition, which "was about the year 1535 [q]." This is in his Memorials of Cranmer; but in his Ecclesiastical Memorials he speaks more confidently as to Dr. Marshal and the archbishop: "A second edition of the Pri-

[q] Memorials of Cranmer, vol. i. p. 139. This is followed by a detailed account of the contents of the book: but it is plain that the copy seen by Strype was not one with the date of 1535, but one with the name of Prince Edward in the Litany. A still more detailed account is given by Collyer in his Ecclesiastical History, (vol. ii. p. 110,) who had seen a copy with the date of 1535.

" mer in English came out this year (1535) in 4to, " with divers additions, and was styled, *King Henry's* " *Primer*, to give the better countenance and au- " thority to it; put forth by doctor Marshal, arch- " deacon of Nottingham; but the archbishop of " Canterbury, in all probability, had great hand in " it, both in the revising of it, and in compiling " some of the treatises it consisted of [r]."

I have said, that these passages contain some great mistakes; the first of which is the assertion, that the Primer was put forth by Dr. Cuthbert Marshal, archdeacon of Nottingham. There is not the smallest evidence of this: and Strype was probably misled by the name of William Marshall appearing in the colophon. I have not been able to learn any thing concerning this William Marshall [s]: but his name appears also in the colophon to Mr. Douce's Primer, and he was probably the editor of both the Primers. If he was a relation of the Archdeacon of Nottingham, (of which the similarity of name is perhaps the only evidence,) it is not likely that the Archdeacon had any concern in editing the Primer. It is known, that he was one of the per-

[r] Ecclesiastical Memorials, vol. i. part i. p. 335. The contents of the Primer are described much more fully in this place, than in the former.

[s] Ames intimates, that Marshall's acquaintance with George Joy, as well as the inclination of Queen Anne to promote the Reformation, might be the means to gain him the patent: but Herbert with good reason questions this statement, as far as relates to George Joy; though he supposes Marshall to have had good interest at court. Dibdin's Ames, vol. iii. p. 417. He is not known to have published any book earlier than 1534.

sons employed in composing the *Godly and pious Institution of a Christian man* [q], which came out in 1537 under the name of the *Bishop's Book:* and if any person will compare the sentiments expressed in this latter work with those of the Primer, he will see that the editor of the Primer went far beyond the compilers of the Bishops' Book in his hostility to the Church of Rome.

Strype's conjecture is still more unfortunate as to Archbishop Cranmer having had a great hand in the Primer, both in revising of it, and in compiling some of the pieces of which it consisted. No person, who is acquainted with Cranmer's state of mind in the year 1534, can suppose for a moment, that he would have countenanced such an open attack upon the doctrines of the Church of Rome, as that which is shewn in so many passages of the Primer. If this was the book, which the Abbot of Northampton brought before the notice of Convocation in 1534, it is impossible to suppose that the Archbishop had any concern in it: and I have already mentioned that Cranmer himself moved the king, at the request of the Convocation, to issue a proclamation against books of this kind. The second of the three Primers, which are reprinted in the present volume, was undoubtedly seen by Cranmer before its publication, as is proved by the letter printed presently: but the doctrine contained in this Primer, though opposed in many respects to that of the Church of Rome, was not so

[q] Strype, Cranmer, vol. i. p. 77.

decidedly anti-papist, nor conveyed in expressions so strong and offensive, as that which appears in the Primer of 1535.

Collyer, in his Ecclesiastical History [r], says of the latter work, that "it was drawn up, as appears in "the Admonition to the Reader, by a single hand." This statement may be admitted, if we understand by it, that one person only was the publisher of the book; and this person was probably William Marshall. The author of the Admonition, whoever he was, appears to speak at page 7, as if some part at least of the book was *written* by himself: and I have already mentioned, that "The Preface made in "the English Primers by Marshall," was among the books prohibited in the Injunctions of Bishop Bonner in 1542 [s]. It might be thought perhaps, that this preface was a longer work than that which is called "The Preface unto the Reader" in Mr. Douce's Primer, or than that which is called the "Admoni-"tion to the Reader" in the Primer of 1535, neither of which is likely to have been printed separately: but be this as it may, it can be proved, that if Marshall was the sole publisher, as Collyer may be understood to mean, the statement made by Strype is in this instance correct, who says, "In this Primer "was amassed together divers tracts, with several "admonitions and prefaces to the readers thereof: "and as it seems, set forth at several times, and now "collected and printed together." The Primer of

[r] Vol. ii. p. 110.

[s] This list of prohibited books may also be seen in Burnet, vol. i. part ii. p. 389.

1535 is evidently a compilation: and some of the treatises contained in it may have been written several years before, though we are now unable to ascertain their authors or date. It has been stated at page xxxiii that the Exposition of the fifty-first Psalm, which followed immediately after the Litany in the Primer of 1535, is placed at the end of Mr. Douce's copy, and appears to have been a separate work, which was bound up with the Primer. It was written originally in Latin by the celebrated Savonarola, and not long before his death, which took place in 1498. It does not contain any particular attacks upon the Church of Rome; but it was perhaps translated into English, and much read by the Protestant party, as being the work of a man, who was known to have declaimed so loudly against the Papal see. Many of the English copies describe it as the work of "Hierome of Ferrarie;" Ferraria being the native city of Savonarola. Another treatise in the Primer of 1535 is "A Dialogue be-
"tween the father and the son asking certain ques-
"tions, and the father answering:" which in Mr. Douce's copy is entitled, "A Dialogue, wherein the
"child asked certain questions answereth to the same." This was probably a popular treatise with the Protestant party: and the first of the prohibited books mentioned in Bishop Bonner's Injunctions is "The
"Disputation between the father and the son," which seems to have been the same work: but it was in existence long before the date of these Injunctions, for "A Dialogue between the father and the son" was prohibited, together with other books, in the year

1526, both by Archbishop Warham [t] and by Tunstall [u] Bishop of London; and again in 1529 by a provincial council [x], and in 1530 by a royal proclamation [y].

Part of the Primer of 1535 is a translation, or rather an imitation and abridgment, of portions of the Roman Breviary. At page 74 of the present edition we have the Matins: at page 92 the Prime and Hours; at page 105 the Evensong: at page 111 the Complene: at page 115 the Seven Psalms, followed by the Litany: at page 232 the Dirige; and at page 273 the Commendations. Whoever will take the trouble to compare these portions of the Primer with the Breviary, will find that the English author or compiler had the Roman formulary before him, and generally followed its arrangement; but all the services are shortened, and several collects or prayers have been added. It does not however follow, that the editor of the Primer was the first person, who made or published a translation of the Breviary. This had been done in some measure for the "Prymers of Salisbury use," which have been mentioned at page iii, and which were not published by supporters of the reformed doctrines: and among the prohibited books, mentioned in the king's proclamation of 1530, we find "Mattens and evening "songs, VII Psalms, and other heavenly Psalms, "with the Commination, in English [z]." The whole Psalter was translated into English from the

[t] Wilkins, *Concil.* vol. iii. p. 707.

[u] Strype, *Mem.* i. p. i. 254.

[x] Wilkins, *Concil.* vol. iii. p. 719. [y] Ib. p. 739. [z] Ibid.

Latin version of Bucer, and printed at Strasburg in 1530: and the translation made by George Joy, which was noticed by Sir Thomas More[a], was printed at Antwerp in 1534: but the psalms, which appear in the Primer, do not follow either of these translations. The earlier "Prymers of Salisbury "use" have also a different translation: so that it is not improbable, that William Marshall, or whoever was the compiler of Mr. Douce's Primer, may himself have made a new translation of the psalms which he took from the Breviary: and the translation, which appears in the Primer, is to be added to the list of early translations of the Psalms[b], the whole number recited in the Primer being fifty-nine.

The first part of the Primer contains expositions of the Ten Commandments, the Belief, the Lord's Prayer, and the Ave Maria: and it would be interesting to know, whether these were original compositions of William Marshall, or whether they were collected by him from former publications. There is evidence, that "a Book of the Ten Commandments" was in circulation among the holders of the anti-popish doctrines as early as the year 1527, if not some years earlier[c]. An Exposition of the Pater Noster appears to have been published as a separate work, and is mentioned as an objectionable book in 1537[d]: but it may have been the same with "Luther's Exposition upon the Pater Noster,"

[a] See page v.

[b] See Dr. Cotton's List of Editions of the Bible and parts thereof, page 54.

[c] Strype, *Memorials*, i. part i. p. 115. [d] Ib. p. 491.

which was prohibited as early as 1526 [e], and was not the same with that contained in the Primer. The History of these Expositions, which appeared in the Primer, is interesting from a circumstance which has not been hitherto noticed, and which throws some light upon the composition of the work known by the name of "The Bishops' Book."

The Institution of a Christian man, which was commonly called the Bishops' Book, is well known to have been published in 1537. The design of it appears to have originated with Archbishop Cranmer, and Crumwell [f]; and it was presented to the king with the signature of twenty-one Archbishops and bishops, eight archdeacons, and seventeen doctors of divinity and law. The Book may therefore be considered as an official declaration of the religious opinions entertained by the heads of the church at that period. There is evidence, that Cranmer had a personal share in the composition of the Book: and it is also known, that it was not finally agreed upon without considerable debating among himself and the other commissioners. It will be sufficient to produce one passage to this effect from a letter of Cranmer to Crumwell, printed for the first time by Mr. Jenkyns in his admirable edition of Cranmer's works. It is dated July 21st, 1537, and the Archbishop writes, "We have already subscribed unto "the declarations of the Pater Noster and the Ave

[e] Wilkins, *Concil.* vol. iii. p. 707.

[f] Strype, *Cranmer*, p. 72. Cranmer himself speaks of it as "the book devised by me, and other bishops of this realm." Letter 205. vol i. p. 227. of Jenkyns' edition.

" Maria, the Creed and the Ten Commandments, and " there remaineth no more but certain notes of the " Creed, unto the which we be agreed to subscribe on " Monday next [g]." It might not be unreasonable to conjecture, that some at least of these notes were composed by the Archbishop himself: but I have not yet met with the observation, that the compilers of the Bishops' Book had before them a copy of the first or second [h] edition of the English Primer, and followed it closely in its sentiments and even its expressions. The reader may be convinced of this, if he will compare the two books together in those parts which relate to the Ten Commandments, Creed, and Pater Noster: but as the Institution of a Christian man may not be in every person's hands, the following passages are extracted from it, which may be compared with corresponding passages of the Primer. Thus the following passage in the Institution, page 32 [i], may be compared with page 39 of the Primer.

" Neither will I glory or put my trust and confi- " dence in mine own power, force, strength, riches, " learning, science, wisdom, or any thing else what- " soever I have, or shall have and possess in this " world. Neither will I glory or put my confidence " in any other man or creature of this world, be it " in heaven, hell, or in earth, nor in any craft of " magic, sorcery, charms, witchcrafts, or any other

[g] Vol. i. p. 187.

[h] The copy used for this purpose seems to have been of the second edition, i. e. of the year 1535.

[i] I refer to the edition of the Formularies of Faith, printed at Oxford in 1825.

" false arts, subtiled and invented by the Devil; but
" I will put my whole hope, my whole trust and con-
" fidence, in God only, and in him only will I glory,
" and give all honour and glory unto him, and unto
" him only, and unto his governance will I commit
" and submit myself, my goods, and all that ever I
" have, without fearing or regarding the malice, the
" craft or power of the Devil, or any of his members,
" which might induce me to the contrary. Neither
" will I desire any sign to tempt God, but I will
" trust firmly and faithfully unto him. And
" although he shall send any adversity unto me, or
" shall defer and tarry his pleasure in granting such
" request and petition as I shall make unto him, yet
" will not I murmur or grudge thereat, nor go
" about to prescribe or appoint unto him any end,
" any time, any measure, or season; but I will com-
" mit all to his will, with a pure and a steadfast faith,
" and will patiently abide the time, which unto him
" shall be thought most expedient for me."

The following passage is in page 178 of the Institution, and may be compared with page 56 of the Primer:

" O God Almighty, our most dear heavenly Fa-
" ther —— we thy children, — lamenting in our
" hearts to see how many ways thy godly name is
" dishonoured and blasphemed here in this vale of
" misery, we most humbly, and even from the root
" and bottom of our hearts, beseech and pray thee,
" that thy name may be hallowed, honoured, praised
" and glorified among us here in this world. Make
" (we beseech thee) that all witchcrafts and false

" charms may be utterly abolished among us. Cause
" all conjurations, by the which Satan or other crea-
" tures be enchanted, to cease by thy blessed name.
" Make that all false faith, by the which men either
" mistrust thee, or put their confidence in any other
" thing than in thee, may be destroyed. Make that
" all heresies and false doctrines may vanish away,
" and that thy word may be truly taught and set
" forth unto all the world, and that all infidels may
" receive the same, and be converted unto the right
" catholic faith. Make that we be not deceived by
" hypocrisy, or counterfeiting of truth, of righteous-
" ness, or of holiness. Make that no man swear in
" vain by thy name, or abuse thy name to lie or to
" deceive his neighbour. Keep us from pride, and
" from the vain ambition and desire of worldly glory
" and fame.—— Grant us that in all perils and dan-
" gers we may run unto thee, as unto an holy
" refuge, and call upon thy holy name. Grant that
" in our good words and works we may only please
" and magnify thee. Keep us from the most damnable
" sin of unkindness towards thee.——Grant that by
" our good life and our good works all other may be
" moved to good; and that by our evil works and
" sins no man may take occasion to slander thy
" name, or diminish thy laud and praise. Keep us
" that we desire nothing which should not return to
" the honour and praise of thy name: and if we ask
" any such thing, hear not our foolishness. Make
" that our life be such, that we may be truly found
" thy children in deed, and that we shall not in vain
" call thee our Father."

The resemblance is still more striking in passages, where there is a peculiar quaintness or singularity of expression, as in page 163 of the Institution, and page 33 of the Primer:

"They also that *do nourish, stir up,* and provoke "themselves or any other to carnal *lusts* and plea- "sures of the body, by *uncleanly* and wanton *words,* "tales, *songs,* sights, *touchings,* gay and wanton "*apparel,* and lascivious *decking of themselves,* or "any such other *wanton* behaviour, and enticement; "and also all those which procure any such act, or that "*minister house, license* or *place* thereto; and all "counsellors, helpers and consenters to the same, do "grievously offend God, and do transgress this com- "mandment. Likewise all *they that avoid not the* "*causes* hereof so much as they conveniently may, "as *surfeiting, sloth, idleness,* immoderate *sleep, and* "*company of such* (both *men and women*) as be "unchaste and evil disposed, be guilty of the trans- "gression of this commandment."

In the preceding passage, the corresponding expressions are marked in Italics: and it is obvious that coincidences such as these cannot possibly be attributed to chance. Whoever will continue the comparison, will find many more instances of whole sentences, or rather of whole pages, being transferred in a similar manner from the Primer to the Institution; though with several alterations, either of addition or omission, which prove the extreme carefulness of the archbishop and his colleagues, not only as to the doctrines, but even the expressions, of their Book. If these coincidences have not been noticed

before, it is conceived that the republication of the Primer will have an interest beyond the ordinary reprint of a scarce work, as enabling us to illustrate the history of the Bishops' Book, concerning the composition of which so little is known. No person can now have a doubt, that the bishops had before them a copy of the English Primer, and made great use of it in the part relating to the Commandments, Belief, and Pater Noster.

Still however I retain the opinion expressed at page xxxix, that Strype was mistaken in supposing Cranmer to have had any hand in publishing the Primer. The former part of the Primer, which was so largely copied in the Institution, does not contain those open and violent attacks upon the Church of Rome, which occur in other parts of the volume. In one point the Bishops' Book went further than the Primer in differing from the Church of Rome: for in the Primer the Ten Commandments are divided according to the method generally followed by the Church of Rome; that is, the first and second commandments are thrown into one, and the tenth is divided into two; so that the first table is made to contain three commandments, and the second contains seven: but the division in the Bishop's Book agrees with that now in use. This alteration is perhaps to be ascribed to the Archbishop: for in the Catechism, which he caused to be translated from the Latin of Justus Jonas in 1548, and which follows the Romish division of the Decalogue, a remark is added in the translation concerning the two modes of division, and a long passage is inserted concerning idolatry,

which is not to be found in the original Latin. The second of the three Primers reprinted in the present volume might seem to throw some light upon the present subject: for at page 426 we find "The "Ten Commandments compendiously extracted, and "briefly set forth *according to the form of the last* "*setting forth.*" It would appear therefore, that the Commandments had been *set forth* in some particular form not long before the publication of this Primer (1539): but the order here followed is that of the Roman Church, though the other had been used in the Bishops' Book two years before: which may perhaps be taken as another proof that Cranmer had a great share in composing the Bishops' Book.

It might be conjectured, that the countenance, which was tacitly given to the English Primer, by parts of it being copied into the Bishops' Book, would be likely to bring the Primer into more general notice, and to lessen the danger which had hitherto attended the possessing or reading it. Such appears to have been the case. It has been stated, that copies of the first edition, of 1535, are extremely scarce; many of them having probably been destroyed: but copies of the reprint, (which appeared about the year 1538,) are more frequent: and there is some evidence, that the reading of the Primer was allowed by Act of Parliament in 1542. It is certain that an Act was passed in that year, entitled An Act for the advancement of true religion, and abolishment of the contrary; in which there were several enactments by no means favourable to the reformed doctrines; but there was also a proviso,

"That it shall be lawful for all persons whatsoever "to read or teach all such doctrine as is or shall be "set forth by his Majesty since the year of our Lord "1540; and also the Psalter, *Primer*, Pater Noster, "Ave and Creed, in English." The Primer, which was here allowed to be read, could hardly be any other, than either the English Primer published by Marshall, or that which holds the second place in the present volume [k].

I have already stated that the present reprint of Marshall's Primer is taken from a copy which has the date of 1535, and which is properly called the second edition, the smaller Primer (of which Mr. Douce possessed the only copy) being the first. I have also mentioned a third edition, which was printed two or three years after the second: and as the present reprint of the second edition passed through the press, it has been carefully collated with Mr. Douce's unique copy of the first edition, as well as with a copy of the third edition. The variations are mentioned in the Notes, and the three editions are respectively designated by the letters A. B. C. Variations of orthography, and errors decidedly typographical, of which there are a great abundance, have not been noticed, and trifling discrepances of other kinds have likewise been passed over: but with these exceptions the reader has before him the entire text of the editions of 1535 and 1538, and by help of the Notes he is also in possession of the contents of Mr. Douce's Primer.

[k] Collyer supposes it to have been Marshall's Primer. Vol. ii. p. 113, 188.

The second of the three Primers contained in this volume requires much less to be said concerning it, and is exposed to no doubt as to its editor, or the authority by which it was published. The title-page informs us, that it was published by John late Bishop of Rochester. This was John Hilsey, or Hildesley, a Black or Dominican Friar, first of Bristol, afterwards of London. He became Prior of the Dominicans in London, and was preferred to the see of Rochester in October 1535, though he was not consecrated till 1537. He was a great friend and assistant to Cranmer in furthering his designs for the reformation of religion; and was one of the Bishops employed in drawing up the Institution of a Christian Man in 1537. He also took part with the Archbishop in his fruitless opposition to the Act of six Articles in 1539; in which year he died: and the Primer, which was printed in this same year 1539, is said in the title-page to have been set forth by John *late* Bishop of Rochester. The same title-page also speaks of it being published "at the commandment "of the Right Honourable Lord Thomas Crumwell, "Lord Privy Seal, Vicegerent to the King's High-"ness:" and an interesting letter has lately been printed [1], which shews that the book was also seen by Cranmer before it was published, but not till it was too late for his corrections to be adopted. The letter is as follows:

[1] State papers, vol. i. p. 559. in which the letter is erroneously assigned to the year 1537, as is pointed out by Mr. Jenkyns, in his edition of Cranmer's works, who has himself printed the letter, vol. i. p. 285.

"My very singular good Lord, after my most "hearty commendations. These shall be to signify "unto your Lordship, that I have overseen the "Primer which you sent unto me, and therein I "have noted and amended such faults as are most "worthy of reformation: divers things there are "besides therein, which, if before the printing of "the book had been committed unto me to oversee, "I would have amended; howbeit they be not of "that importance, but that for this time they may "be well enough permitted and suffered to be read "of the people: and the book of itself, no doubt, "is very good and commendable. Thus, my Lord, "most heartily fare you well. At Croydon, the xxi^st^ "day of July.

"Your own ever assured,

"T. CANTUARIEN."

"To the Right Honourable and my singular good Lord, my Lord Privy Seal."

There was also published in the same year a smaller work, entitled, "The Primer in English, "most necessary for the education of children, "abstracted out of the Manual of Prayers, or Primer "in English and Latin, set forth by John late "Bishop of Rochester, at the commandment of the "Right Hon. Lord Thomas Crumwell, Lord Privy "Seal, &c.:" but it was thought better to make the present reprint from the larger work, of which there is a perfect copy in the Bodleian Library. The contents of this Primer are stated by the editor in the

"Prologue to the whole work," which will be found at page 322 of the present volume. The Kalendar is interesting, as containing a selection of lessons for Sundays and Holydays, which agrees very closely with our present selection of Epistles and Gospels. It is well known, that these Epistles and Gospels are generally the same with those in the Roman Missal: but some of them are different; and an accurate observer will discover many instances, in which the compilers of our Liturgy had evidently the Missal before them, but designedly made deviations from it. In almost all these instances the Prayer Book agrees with Bishop Hilsey's Primer: and this Bishop may therefore not unreasonably be considered as the original compiler of our Epistles and Gospels. It will also be observed, that very few Saints' days are mentioned in this Kalendar, beside those which are still ordered to be kept by the Church of England. The only additions are St. George, Corpus Christi, St. Mary Magdalene, the Name of Jesus, the Assumption of our Lady, the Nativity of our Lady, St. Nicholas, and the Conception of our Lady: and the names of these days are still preserved in most English Almanacs even to the present day. "The Abrogation of the Holy-"days," which will be found at page 331, is part of an Ordinance, which was made for that purpose by the King in 1536, as Head of the Church, with the consent of the Clergy in Convocation [m]: but it is remarkable, that Bishop Hilsey's Primer has added the feasts of the four Evangelists and of Mary Magdalene, to the other feasts or holydays, upon which

[m] It is printed by Wilkins, *Concil.* vol. iii. p. 823.

it might be lawful for persons to abstain from work. The addition had perhaps been made by authority between 1536 and 1539.

At page 329 will be found "An order and form "of bidding of the beads, by the king's command-"ment." I have not met with a copy of this order in any other publication: but we learn from Strype[n], that it had been put forth in the month of June 1534: and Burnet[o] has printed what might appear to be the order itself, though he assigns it to the year 1535. It is entitled, "An order for preaching and "bidding of the beads in all sermons to be made "within this realm:" but though it agrees in substance with the form which is given in Bishop Hilsey's Primer, it is not exactly the same, as may be seen by the following extract from it.

"First, Whosoever shall preach in the presence "of the King's Highness and the Queen's Grace, "shall, in the bidding of the beads, pray for the "whole Catholic Church of Christ, as well quick as "dead, and specially for the Catholic Church of this "realm: and first, as we be most bounden, for our "Sovereign Lord King Henry the VIIIth, being "immediately next unto God the only and Supreme "Head of this Catholic Church of England, and for "the most gracious Lady Queen Anne his wife; and "for the Lady Elizabeth, daughter and heir to them "both, our princess; and no further.

"Item, The preacher in all other places of this "realm, than in the presence of the King's said High-

[n] Cranmer, p. 35.

[o] Reformation. Vol. iii. Append. book ii. N°. 29.

" ness and the Queen's Grace, shall, in the bidding of " the beads, pray first in manner and form, and word " for word, as is above ordained and limited; adding " thereunto in the second part, for all archbishops " and bishops, and for all the whole clergy of this " realm; and specially for such as shall please the " preacher to name of his devotion: and thirdly for " all dukes, earls, marquisses, and for all the whole " temporalty of this realm; and specially for such " as the preacher shall name of devotion: and finally " for the souls of all them that be dead, and specially " of such as it shall please the preacher to name."

It will be seen, that this order only contained materials for a form, and not any prescribed form itself: and we may therefore conclude, either that a form was drawn up by the King's commandment between 1534 and 1539, or that Bishop Hilsey himself composed it for his own Primer, taking the words of it almost literally from the order put forth in 1534. The form is interesting, as containing the basis of what is still called the Bidding Prayer, or the exhortation to prayer, which is ordered in the 55th Canon to be used before all sermons: and in the Injunctions[p] given by King Edward VIth in 1547, " The " form of bidding the common prayers" has a considerable resemblance to that put forth by Bishop Hilsey in his Primer.

Though we cannot suppose that the Bishop had not seen Marshall's Primer, which was printed for the second time in 1535, it does not appear that he

[p] Wilkins, *Concil.* Vol. iv. p. 3. Sparrow, *Collection of Records*, p. 1.

made much reference to it in compiling his own manual. The two works, as might be expected, have a common resemblance to the Roman Breviary, particularly in the Matins, Evensong, Complene, &c. but even in these offices there are striking differences between the two Primers, and it is obvious that the same translation was not followed in the Psalms. The prayer, entitled, "O bone Jesu," in Marshall's Primer, which is printed at page 166, was also adopted by Bishop Hilsey, and is accordingly repeated with very little variation at page 368[q]. But the composition which gives the most interest to this second Primer, is *An Instruction of the Manner in hearing of the Mass*, which may be taken as containing Bishop Hilsey's own views with respect to the question of transubstantiation; and from the work being set forth at the commandment of Crumwell, it might be thought that the Secretary's sentiments were in accordance with those of the Bishop. There can be no doubt, that the writer of this treatise believed in the corporal presence of the body and blood of Christ in the eucharist: and the document is so far of importance, as illustrating the progress of opinion at that period: but whether this was one among the diverse things, which Cranmer would have amended, if the book had been submitted to him earlier, is more than I would venture to assert. The frequent invocations of the Virgin Mary are perhaps more likely at that time to have given him offence.

In reprinting Bishop Hilsey's Primer, I have not

[q] It may be found for the third time in King Henry's Primer, at p. 521.

thought it necessary to give all the psalms at full length: many of them occurred before in Marshall's Primer; and the number of the psalm, with the first verse, will be sufficient to acquaint the reader with the contents of the book. Some other forms, such as *Te Deum*, *Benedicite*, &c. have been shortened in the same manner.

The last of the three Primers contained in the present volume is that, which properly and exclusively bears the name of King Henry's Primer. The title-page states it to have been "set forth by the "king's majesty and his clergy, to be taught, learned "and read; and none other to be used throughout "all his dominions." It was printed for the first time in 1545, in three different sizes, by Richard Grafton; and the same volume contained the Primer in Latin, as well as in English: but there were also copies of the same date, in which the English and the Latin were printed separately. The English Primer was reprinted in 4to. in 1546: and a literal reprint "without any alteration" was made from this edition in the reign of Edward VI. in 8vo. Copies of this reprint are not uncommon; but those of the earlier editions are very seldom to be met with. One of 1545 in the Bodleian library has been collated with the reprint for the present edition.

Wilkins has printed in his *Concilia* [q] "A Preface "made by the King's most excellent Majesty into "his Primer book," without stating the authority from which he took it. It does not appear in any editions of the Primer which I have seen; but I

[q] Vol. III. p. 873.

have thought fit to print it in its proper place as a Preface to the Primer. Mr. Jenkyns [r] is of opinion that it was probably prepared under the direction of Cranmer.

It would not be unreasonable to conjecture, that the Archbishop had a principal share in compiling this Primer, and that many of the prayers may have been his own composition. Like the two former Primers, it is evidently formed upon the model of the Breviary, and is divided into Matins, Evensong, Complene, &c.: but there is one part of the book, which requires more particular attention, as having been afterwards admitted into the Book of Common Prayer, and still maintaining its place there with very little alteration. This is "the Litany "and Suffrages," which will be found at page 480, of the present volume; and which had been published in a separate form before the date of King Henry's Primer: but it may perhaps be necessary, to say a few words concerning Litanies in general.

The Greek term for Litany, Λιτανεία, though it may have been used originally for any public office of devotion, acquired in later times a more definite meaning, of prayer accompanied with processions: and it has been observed, that these processions cannot be supposed to have taken place before the fourth century, when the church had rest from persecution [s]. The eastern church appears to have led the way in establishing these processions. In the

[r] Vol. i. Pref. p. xli. vol. iv. p. 325.

[s] Palmer, *Origines Liturgicæ*, c. 11, to whom the reader is referred for the fullest information concerning Litanies.

western church they were often called Rogations; and Bishop Hilsey, in his Preface to the Litany contained in his Primer, (page 381,) refers to that which was established by Mamercus or Mamertus, Bishop of Vienne about the year 460. From Gaul they naturally passed into Britain: and "Mabillon "has printed a Litany of the Church of England, "written probably in the eighth century, which "contains a large portion of that which we repeat "at the present day, and which preserves exactly "the same form of petition and response which is "still retained[t]:" but Latin Litanies are extant of an earlier date than the eighth century, in which we can clearly trace the origin of that primitive and beautiful service which we still retain. Pope Gregory the Great, about the end of the sixth century, is said to have collected together the different Litanies, which were already very numerous, and to have constructed that which is still used in the offices of the Roman church. The chief distinction between the eastern and western Litanies was in the invocation of saints; which appears to have been introduced into the western Litanies about the eighth century, but which has never held a place in the Litanies of the eastern church.

The Litanies in the Roman Breviaries contain a numerous list of saints, who are directly invoked: and it was this superstition among others, which caused the omission of the Litany in the first edition of Marshall's Primer[u]. In the second edition,

[t] Palmer, p. 288.

[u] See page 123 of the present volume.

the Litany was introduced; and Bishop Hilsey also inserted a Litany in his own Primer. Both of them contain addresses to many saints: but it will be observed, that Hilsey's Litany is a much closer copy of that in the Roman Breviary, than the one which had been previously published by Marshall.

In the year 1544 a Litany was put forth by the authority of the King himself, which may be considered as the first official step towards removing the Latin language from the public services of our church. On the 11th of June in that year, Henry VIII, who was now at war with France and Scotland, addressed a letter to the Archbishop, on the subject of a general supplication: in which he says, "Being therefore resolved to have continually from "henceforth general processions in all cities, towns, "churches, and parishes, of this our realm, said and "sung with such reverence and devotion as apper-"taineth; for as much as heretofore the people, "partly for lack of good instruction and calling, "partly for that they understood no part of such "prayers or suffrages, as were used to be sung and "said, have used to come very slackly to the pro-"cession, when the same have been commanded "heretofore; we have set forth certain godly "prayers and suffrages in our native English tongue, "which we send you herewith, signifying unto you, "that for the special trust and confidence we have "of your godly mind and earnest desire to the set-"ting forward of the glory of God, and the true "worshipping of his most holy name, within that "province committed by us unto you; we have

"sent unto you these Suffrages, not to be for a "month or two observed, and after slenderly con- "sidered, as other our Injunctions have to our no "little marvel been used: but to the intent that as "well the same, as other our Injunctions, may ear- "nestly be set forth by preaching, good exhorta- "tions, and otherways to the people; in such sort "as they, feeling the godly taste thereof, may godly "and joyously with thanks receive, embrace, and "frequent the same, as appertaineth[x]."

There was more than one edition of this Litany printed in 1544, but with little variation in the title pages. In the copies which I have seen, or had an account of, the title is as follows: "An Exhortation "unto Prayer, thought meet by the King's Majesty "and his Clergy, to be read to the People in every "Church afore processions. Also a Litany with "Suffrages to be said or sung in the time of the "said Processions." The whole of this office was incorporated into the Primer, which was printed in the following year, 1545: and will accordingly be found in the present volume, p. 480, a few verbal alterations only having been made: and we are thus able to trace up the Litany of our present Prayer-Book to its original source, as an English composition: for the groundwork of it, as already stated, is much older than the Reformation, and carries us back to some of the most ancient formularies of the Latin church.

[x] See the letter in Wilkins, *Concilia*, vol. iii. p. 869. Cranmer's Works, vol. iv. p. 320. Also Strype, *Cranmer*, p. 183. Burnet, *Reformation*, vol. iii. p. 315.

The passage quoted above from King Henry's letter speaks of his having sent these Suffrages to the Archbishop: but we cannot doubt that the latter had been consulted on the subject previously: and the Litany, as it was published in 1544, may not unreasonably be considered in whole or in part the work of Cranmer. Strype does not hesitate to ascribe the design of it at least to the Archbishop, who, in pursuance of the royal letter, sent his mandate to Bonner, bishop of London, and the other bishops, requiring them to have the Suffrages and Processions used in their respective dioceses. We also find them mentioned in the "Articles to be in-"quired of in the Visitations to be had within the "Diocese of Canterbury," which were put forth by the Archbishop in 1548: where the 35th Article is as follows: "Whether they have the procession-"book in English, and have said or sung the said "Litany in any other place but upon their knees in "the midst of their church: and whether they use "any other processions, or omit the said Litany at "any time, or say it or sing it in such sort as the "people cannot understand the same."

In the following year, 1549, it was admitted with a few alterations into the Book of Common Prayer, which was then published for the first time. The Litany, as it stood in the first book of King Edward, was the same which had appeared in the Primer of 1545, with the exception of the three clauses, in which the Virgin Mary, Angels, Patriarchs, Prophets, &c. were invoked; and the four collects immediately preceding the prayer of Chrysostom.

These were omitted from the Litany in King Edward's book, and the prayer beginning, "We humbly "beseech thee," was lengthened: but the clause was retained, which prayed for deliverance "from all se- "dition and privy conspiracy, from the tyranny of "the Bishop of Rome, and all his abominable[y] "enormities, from all false doctrine and heresy, &c.:" nor was the passage against the Bishop of Rome expunged till 1559. It is unnecessary to repeat the remark that some of the Prayers at the end of King Henry's Primer were probably composed by Cranmer: and the tone of simple yet earnest piety, which pervades many of them, might well entitle them to a more frequent notice in the present day.

Having now concluded my remarks upon the three Primers published in the reign of Henry VIII. I have only to state that they are reprinted in the present volume with a view to illustrate the progress of religious opinions during that interesting period. The first, or Marshall's Primer, shews the lengths to which some persons were disposed to go in casting off the Romish superstitions, and the boldness with which they ventured to disseminate their principles by means of the press. This was in 1535 and a few years earlier. The second, or Bishop Hilsey's Primer, was set forth at the commandment of Crumwell in 1539, and may be taken as indicating in some measure the religious opinions, not only of the king's vicegerent in spiritual matters, but of the king himself. We have seen, that the

[y] Altered into *detestable* in 1549.

book did not altogether satisfy Cranmer: and I cannot but consider it as being behind the general spirit of the times, with respect to the reformation of superstitions and abuses. The third, or King Henry's Primer, contains much more unequivocal marks of the declension of popery: and though the religious state of Henry's own mind at the end of his reign may be difficult to ascertain, much light is thrown upon the sentiments of Cranmer, and of those with whom he acted, by the publication of this Primer in 1545.

It is hoped that the present volume will not be unacceptable to those persons who have felt an interest in the other publications of the same period, which have lately been reprinted at the University press: and since they have not all been published in chronological order, the following list may be useful as marking their respective dates:

1535. Marshall's Primer.
1536. Articles about Religion.
1537. The Institution of a Christian Man.
1539. Bishop Hilsey's Primer.
1543. A necessary Doctrine and Erudition.
1545. King Henry's Primer.
1548. Cranmer's Catechism.

EDWARD BURTON.

CHRIST CHURCH,
June 6, 1834.

A

GOODLY PRIMER

IN ENGLISH,

NEWLY CORRECTED AND PRINTED,

With certain godly Meditations and Prayers added to the same, very necessary and profitable for all them that right assuredly understand not the Latin and Greek Tongues.

Cum privilegio regali.

AN ADMONITION

AN

ADMONITION TO THE READER[a].

AMONG other innumerable pestilent and infectious books and learnings, with the which the Christian people have been piteously seduced and deceived, brought up in divers kinds of diffidence and false hope, I may judge chiefly those to be pernicious, on whom they have been wont commonly hitherto in every place superstitiously to pray, and have learned in the same with much foolish curiosity, and as great

[a] In the Primer of 1534 there is no "Admonition to the Reader:" but in that Primer "The Preface unto the Reader," which follows the General Confession, contains part of the "Admonition." The former part of this Preface is as follows:

"Among other innumerable pestilent infections of books and learnings, "with the which Christian people have been piteously seduced and deceived, "(brought up in divers kinds of diffidence and false hope,) I may judge, and "that chiefly those to be pernicious, on whom they be wont in every place "to pray, and have also learned by heart, both curiously and with great "scrupulosity, to make rehearsal of their sins. These books, (though they "abounded in every place with infinite errors, and taught prayers, made "with wicked foolishness, both to God and also to his saints,) yet because "they were garnished with glorious titles, and with red letters, promising "much grace and pardon, (though it were but vanity,) have sore deceived "the unlearned multitude. One is called *the Garden of the Soul*, another, "*the Paradise of the Soul:* and because I will be short, look thou thyself "what divers and glorious names be given unto them. Wherefore here "needeth sharp reformation; yea and many of them be worthy to be ut-"terly destroyed. The same judgment and reformation is also to be had of "the books of passions and saints' lives, called legends: for in these are also "many things added, whereof Satan is author. Howbeit since neither time "sufficient is given to one man, neither the burden of this reformation of "one may be sustained, I thought it enough in this place only to have mo-"nished you, trusting that God in time coming shall add to those things "both time convenient and also light."

scrupulosity, to make rehearsal of their sins by heart; and that for this cause. For these books, over and besides that that they abounded in every place with infinite errors, and perilous prayers, slanderous both to God and to all his holy saints, were also garnished with glorious titles, and with red letters, promising much grace, and many years, days, and lents of pardon, which they could never in deed perform, to the great deceit of the people, and the utter destruction of their souls. As for an example. What vanity is promised in the superscription or title before *Obsecro te, Domina Sancta Maria?* where it is written, that whosoever saith that prayer daily before the image, called the image of our Lady of Pity, shall see the visage of our most blessed Lady, and be warned both of the day, and also of the hour of his death, before he depart out of this world. I pray you, what fondness, or rather madness, is this? Is not the prayer of the Lord, called the *Pater Noster*, as good a prayer as that, of as great antiquity, of as great commodities, and made by as great an author as that? And yet have there been many good men, that have both daily and hourly used to say it, yea and that (as men call it) in the state of grace also, which never did see the said sights. But what blindness is that, to appoint the prayer to be said before the image of our Lady of Pity? I pray you, what and if a man did use to say it before the image (as they call it) of our Lady of Grace? Shall he then lose the inestimable privileges before promised? Yea, I pray you, why might not a man smell a little idolatry here, in that that there appeareth in this title a certain respect, a reverence, more to one image than to another? And yet all images be made either of stone, wood, silver, or other metal; and be such as have eyes, and cannot see; as have ears, and cannot hear; and as have feet, and cannot walk, &c. Men will say they honour no images, neither of stocks, nor yet of stones, and that neither man, woman, nor child is so mad so to do: and yet must this prayer be appointed to be said before the

image of our Lady of Pity, in a manifest and open token and sign of a peculiar honour and reverence to be done to the same image or picture. Yea and what reverence? Forsooth all and the same reverence every wit, that followeth in the prayer. Which I think can none otherwise be interpreted, some part of it, than the most highest blasphemy and shameful villainy that can be devised, to the merits of the most precious death and blood of our Saviour Jesu Christ, as be these words, *Via errantium, salus et spes in te sperantium, fons misericordiæ, fons salutis et gratiæ, &c.* In the which words of the Latin they ascribe unto our blessed Lady, that she is the right way of them that err and be out of the way, the salvation and hope of them that trust in her, the fountain of mercy, the fountain of health, salvation, grace, and favour, and so forth. And as to go about to excuse it and other like prayers, with such foolish fantastical glosses as I have heard, it will not be. For there be other words enough following in the same prayer more blasphemous, and evidently declaring the meaning of these words, than that any goodness may be found and taken out of them. Such another foolish title, but not the same, is before *Ave rosa sine spinis*, where they have brought in our Lady, and made her to speak as they lust to imagine, and to say, that the golden prayer is most acceptable and sweetest to her of all other. And then methink it should be sweeter unto her, than the most sweetest, holy, and charitable prayer of her sweet Son Jesu Christ, made unto his blessed Father and ours, for the health, John xvii.
salvation, redemption, and conservation of all his elect and most entirely beloved children of eternal inheritance. And yet methinketh, yea, and I am sure, that so it is, that whatsoever doth most please her heavenly Father and ours, and her Son and Saviour Jesu Christ, doth also please her most, and is to her most acceptable. But the most fondness or madness of all is, that they make our Lady to give and deliver the said prayer by revelation, and that at the

time of the same revelation it was written with letters of gold in her breast. Oh Almighty God! who did ever hear tell of such blindness! and yet is nothing said to it, nor yet hitherto any convocations have been holden to call in, or to forbid and inhibit such blasphemous slanders both against God, and also our blessed Lady. More such blasphemies and vain promises shalt thou find in the titles before the prayers, called *Ave Maria, ancilla Trinitatis.* There be two prayers that begin after that manner. Item, before the fifteen Oos[b] in Latin, where it is granted, that whosoever saith them an whole year, shall deliver fifteen souls out of purgatory of his next kindred, and convert other fifteen sinners to good life, and preserve other fifteen of his kin in grace. Before *Crux Christi sit mecum.* Before *Respice ad me infelicem, pietatis immensa.* Before *Deus propitius esto mihi peccatori.* Before *Domine Jesu Christi qui septem verba.* Before the verses (as they be called) of St. Barnard, which begin *Illumina oculos meos.* And finally to speak of such false titles and untrue promises, I beseech you, what an abomination is it to think of the title and pro-

[b] This was a name given to fifteen prayers, each of them beginning with *O Jesu*, which may be found in copies of the Salisbury Primer and other popish books of devotion. In a copy now before me of "The Primer in "English, after the use of Sarum," &c. (London, 1555,) they are called "The fifteen Prayers of Saynct Brygide:" and in another copy, partly in English and partly in Latin, printed at Rouen in 1551, they are called in the table of contents, "The fifteen oos of Saynt Brigitte." Before the prayers themselves, which are in Latin, there is the following rubric: "Quindecim "orationes sequentes si quis devote, cum totidem *Pater Noster* et *Ave* "*Maria*, semel omni die per totum annum continuando dixerit ad honorem "et memoriam vulnerum Jesu Christi, magnas indulgentias merebitur. Et "anno sic continuato et completo, unumquodque vulnus Domini nostri "Jesu Christi cum una sola oratione et *Pater Noster* specialiter honora-"verit: quarum etiam orationum virtus et meritum multis claruit exem-"plis." There is an allusion to them in the third part of the Homily of Good Works, which is supposed to have been written by Cranmer: "And "briefly to pass over the ungodly and counterfeit religion, let us rehearse "some other kinds of papistical superstitions and abuses, as of Beads, of "Lady Psalters and Rosaries, of fifteen Oes, of St. Bernard's Verses, &c. &c."

mise written before the mass of the five wounds, in the mass-book: the words be these: "Boniface bishop of Rome "lay sick, and was like to die, to whom our Lord sent the "archangel Raphael with the office of the Mass of the five "wounds, saying, Rise and write this office, and say it five "times, and thou shalt be restored to thy health imme-"diately. And what priest soever shall say this office for "himself, or for any other that is sick, five times, the "person for whom it is said shall obtain health and "grace, and in the world to come (if he continue in virtue) "everlasting life. And in whatsoever tribulation a man "shall be in this life, if he procure this office to be said five "times for him of a priest, without doubt he shall be de-"livered. And if it be said for the soul of the dead, anon "as it shall be said and ended five times, his soul shall be "rid from pains. This hearing the bishop, he did erect "himself up in his bed, conjuring the angel by the name of "Almighty God to tell him what he was, and wherefore "he came, and that he should depart without doing him "harm; who answered, that he was Raphael the archangel, "sent unto him of God, and that all the premises were un-"doubtedly true. Then the said Boniface confirmed the "said office of the five wounds by the apostolic authority." Lord, who did ever hear a more fond, foolish, fantastical discipline, or more ugsome abomination, if a man had time and leisure but even to say something of his mind, without any colours, to set out the matter as some man could? Here I omit the right loud lie before the Mass of *Recordare*, also written in the Mass-book, besides other goodly glorious titles, that promise innumerable days and years of pardon, some more, some less, to the sayers of such blasphemous prayers, yea sometime to the bearers about of them. Which promises and pardons have flowed and come from the cursed and wicked bishops of Rome, that heretofore have been, and are but lies and vanities, as it is recognised by the holy church of England, both spiritual and

temporal. Here I omit and let pass many abominable heresies against Christ and his most blessed blood, contained in some parts of some of the prayers above alleged, (for I do not condemn every word in every of them,) which not only men unlearned, and of small reputation and authority, but also bishops and doctors in divinity can wink at well enough. I omit also the shame, rebuke, and slander done unto the redemption, which we have in Jesu Christ, commonly comprised in all collects of saints, and some of their anthems and versicles, as, *Tu per Thomæ sanguinem*, *Salve, Regina*, *Mater misericordiæ*, and *Tu qui beatum Nicolaum*, with such other, almost innumerable. Than the which, what Antichrist, yea, what devil in hell could devise any thing more pestilent, heretical, or more to the diminishing, reproach, subversion, destruction, and villainous treading under foot, and trampling out of the most holy and blessed blood of our sweet Saviour and eternal Mediator and Bishop, Jesu Christ, the only sufficient price, satisfaction, reconciliation, full contentation, pain, and payment of and for our sins, yea and for the sins of all the whole world, that unfeignedly trust therein, and even of all the saints that be in heaven? Wherefore I most humbly beseech Almighty God, that I may once see men as diligent and busy to ensearch, call in, and condemn these and such both abominable heresies, and thereto right open and manifest treasons, in the Decrees, Decretals, and other laws of bishops of Rome, with other books, at this time over many to be rehearsed, as heretofore they have been to call in, condemn, and ensearch such books privileged, as wherein I think that no great harm, yea no harm at all, can be found (specially worthy of condemnation) if they were indifferently and charitably overseen and judged. And because we will not be over tedious and long, I let pass many other books of superstitious prayers, which I could recite, if I delighted in much rigorous rehearsals, as the Garden of the Soul, the Paradise of the Soul, with other of the same hue and colour.

Wherefore here needeth sharp reformation, yea and many of them be worthy to be clean put out of memory. The same judgment and reformation that is meant of the books before named, is also to be had of the books of passions and saints' lives, called Legendaries, of Festivals, of *Manipulos Curatorum*, of Eccius', of Cocleus', and of Hocstratus's books, with such like dregs and draff, wherein the pope's false usurped power, and his most wicked laws be maintained and defended, to the great and dangerous infection of our most gracious sovereign lord the king's liege people, and the unlawful withdrawing of their hearts from his grace's majesty, by such mischievous books. Besides that, that many things be mingled in the said book of John Eccius, whereof I fear me sore that the Devil is the very author. Howbeit since neither time sufficient is given to one man, neither the burden of this reformation of one man may be borne and sustained, I thought it enough in this place, only of these things to have monished you, surely trusting, that God in time coming shall add to those things both space and leisure convenient, and also light sufficient. And trusting moreover, O good readers, that hereafter ye may the better by this warning, admonition, and advertisement, eschew and avoid such popish, painted, and pestilent prayers, which of truth be of no more alliance, consanguinity, and kindred unto true prayer, than was Simon Magus, that false man, unto Simon Peter, that good man and true servant of Jesu Christ, that is to wit, which have the name of prayer only, and no more. And yet this I protest before God and all his angels, with the whole company of his saints, both quick and dead, that I have here nor elsewhere written any thing, nor hereafter intend to write, proceeding either of wilful mind, blind zeal, or affection, or yet of malice, to exasperate any person or persons to wrath or ire, or to bereave our blessed Lady, or any holy saint, of their due laud and honour, which scripture admitteth them to have; but only of very pity, love, and charity towards all true Christian people, specially

of this my native country, to give them warning of such pernicious prayers, as be to the high blasphemy of God's most blessed name, and to the intolerable slander and detestable rebuke of the most precious blood of our Saviour Jesu Christ. And to withdraw them once from their grievous idolatry, wherein many years they have persevered and continued.

It is not meet, comely, nor setting, that in our prayers we should make a god and saviour of any saint in heaven, no not of our blessed Lady. Neither is it meet to make them check with our Saviour Christ, much less then to make them checkmate. I would they that be learned, should here call to mind the honour of *Latria*, wherewith they were wont to say and preach, and in disputations to declare and teach, that it was both sin and shame to honour any creature. Their distinction of *Latria*, *Dulia*, and *Hyperdulia*, in contentious disputation, swimmeth ever in their lips. But when they come to practise the matter in their petitions and prayers, then seemeth it as clean forgotten with them as they had never spoken it, read it, nor heard of it in their lives. Such is the blindness of nature without the Spirit of God. I pray God once amend that is amiss. Forasmuch then as this short simple admonition proceedeth neither of blind zeal or affection, neither of will or purpose to offend or displease any man, much less then to displease any saint in heaven, and in no wise then our blessed Lady, but even of very pure love to the honour of God, and health of men's souls; therefore I shall heartily desire and pray all men, whose chance shall be to read it, all blind zeal and affection laid apart, truly to weigh the matter, and justly to ponder the cause of this our admonition, and I think they shall find it no trifle, nor a thing to be slightly overseen, but right great and urgent, and a cause that ought to move the hearts of all Christians, yea the very heavens and elements, the very stocks and stones. Truly the high blasphemy of the most holy name of God, most good and almighty, the de-

filing and defacing of the precious blood of our Saviour Jesu Christ, the contemning of the most gracious inspiration of the Holy Ghost, and finally, so abominable idolatry as more can never be. From the which he defend us that redeemed us with his most precious blood. So be it.

AN ALMANACK FOR TWENTY YEARS.

The number of the years.	Easter day.	The golden number.	The dominical letter.	
1535	28 March	16	C	
1536	16 April	17	A	B
1537	1 April	28 [a]	G	
1538	21 April	19	F	
1539	6 April	1	E	
1540	28 March	2	C	D
1541	17 April	3	B	
1542	9 April	4	A	
1543	25 March	5	G	
1544	13 April	6	E	F
1545	5 April	7	D	
1546	27 April	8	C	
1547	10 April	9	B	
1548	1 April	10	G	A
1549	21 April	11	F	
1550	6 April	12	E	
1551	29 March	13	D	
1552	17 April	14	B	C
1553	2 April	15	A	
1554	24 March	16	G	

Who that will know Easter day, the Golden Number, the Dominical Letter, and the Leap Year, from the year of our Lord God, 1535, to the year of our Lord God, 1554, inclusively, behold this table in the date, and he shall find the foresaid things.

In the year be 12 months, 52 weeks, and 1 day. And days in the year 365, and 6 hours.

30 days hath September, April, July [b], and November, 28 days February alone, and all the remanent 31.

a Corrected in C. to 18.

b This mistake of July for June occurs also in C.

JANUARY.

B. L. In January the night is 16 hours, and the day 8 hours.

3	A	*Circumcision*	1
	b	Oct. S. Stephen	2
11	c	Oct. S. John	3
	d	Oct. S. Innocents	4
19	e	Oct. S. Thomas, martyr	5
8	f	*Epiphany*	6
	g	S. Felix and January	7
16	A	S. Lucian	8
5	b	S. Joyce	9
	c	S. Paul, first hermit	10
13	d	*The sun in Aquarius*	11
2	e	S. Arcadius, martyr	12
	f	Oct. Epiphan. *Hilary*	13
10	g	S. Felix, priest	14
	A	S. Maurus, abbot	15
18	b	S. Marcellus, bishop	16
7	c	S. Anthony	17
	d	S. Prisca, virgin	18
15	e	S. Wulstan, bishop	19
4	f	S. Fabian and Sebastian	20
	g	S. Agnes, virgin	21
12	A	S. Vincent, martyr	22
1	b	S. Emerentiana	23
	c	S. Timothy	24
9	d	*Conversion of S. Paul*	25
	e	S. Polycarp, bishop	26
17	f	S. Julian, bishop	27
6	g	S. Agnes the second	28
	A	S. Valery, bishop	29
14	b		30
3	c		31

FEBRUARY.

B. L. In February the night is 14 hours, and the day 10 hours.

	d	S. Bridget, virgin	1
11	e	*Purification of our Lady*	2
19	f	S. Blase, bishop	3
8	g	S. Gilbert	4
	A	S. Agatha, virgin	5
16	b		6
5	c	S. Angule, bishop	7
	d	S. Paul, bishop	8
13	e	S. Apollonia, virgin	9
2	f	S. Scholastica, virgin	10
	g	S. Eufrasia, virgin	11
10	A	*The sun in Pisces*	12
	b	S. Vulcan, bishop	13
18	c	S. Valentine, martyr	14
7	d	S. Faustin and Jovita	15
	e	S. Juliana, virgin	16
15	f	S. Policron, bishop	17
4	g	S. Simeon, bishop	18
	A	S. Sabine, martyr	19
12	b	S. Mildred, virgin	20
1	c	69 martyrs	21
	d	Cathedra S. Petri apostoli	22
9	e	*Locus bisexti*	23
	f	Matthias, apostle	24
17	g	Invention of S. Paul	25
6	A	S. Nestor, bishop	26
	b	S. Augustine, bishop	27
14	c	S. Oswold, bishop	28

MARCH.

B. L. In March the night is 12 hours, and the day 12 hours.

3	d	S. David, bishop	1
	e	S. Chad, bishop	2
11	f	S. Martin	3
	g	S. Adrian	4
19	A		5
8	b	S. Victor and Victorine	6
	c	S. Perpetua and Felicitas	7
16	d	Deposition of S. Felix	8
5	e	40 martyrs	9
	f	S. Agapite, virgin	10
13	g	S. Quirion and Candidus	11
2	A	S. Gregory, bishop	12
	b	S. Theodore, matron	13
10	c	*The sun in Aries. Equinoct.*	14
	d	S. Longinus, martyr	15
18	e	S. Hilary and Tacoam	16
7	f	S. Patrick, bishop	17
	g	S. Edward, king	18
15	A	S. Joseph	19
4	b	S. Cuthbert, abbot	20
	c	S. Benet, abbot	21
12	d		22
1	e	S. Theodore, priest	23
	f	S. Agapite, martyr	24
9	g	*Annunciation of our Lady*	25
	A	S. Castor, martyr	26
17	b		27
6	c	S. Dorothy, virgin	28
	d	S. Victorinus	29
14	e	S. Quirinus, martyr	30
3	f	S. Aldelm, bishop	31

APRIL.

B. L. In April the night is 10 hours, and the day 14 hours.

	g	S. Theodore, virgin	1
11	A	S. Mary Egyptian	2
	b	S. Richard, bishop	3
19	c	S. Ambrose, bishop	4
8	d	S. Martinian and Martia	5
16	e	S. Sixtus, bishop	6
5	f	S. Euphemia	7
	g		8
13	A	S. Perpetuus, bishop	9
2	b		10
	c	S. Guthlake	11
10	d	*The sun in Taurus*	12
	e	S. Julian, bishop	13
18	f		14
7	g	S. Oswold, archbishop	15
	A	S. Isidore	16
15	b	S. Anicete, bishop	17
4	c	S. Eleuther, bishop	18
	d		19
12	e	S. Victor, bishop	20
1	f	S. Simeon, bishop	21
	g	S. Soter	22
9	A	S. *George, martyr*	23
	b	S. Wilfrid, bishop	24
17	c	*Mark the Evangelist*	25
6	d	S. Cletus, bishop	26
	e	S. Anastasius, bishop	27
14	f		28
3	g	S. Peter of Milan	29
	A	S. Erkenwold	30

MAY.

B. L. In May the night is 8 hours, and the day 16 hours.

11	b	*Philip and James, apostles*	1
	c	Athanasius, bishop	2
19	d	*Invention of the cross*	3
8	e		4
	f	S. Goddard	5
16	g	S. John Evangelist	6
5	A	S. John of Beverlay	7
	b	Appearing of S. Michael	8
13	c	Translation of S. Nicholas	9
2	d	S. Gordian and Epimachus	10
	e	S. Anthony, martyr	11
10	f		12
	g	S. Servatius, confessor	13
18	A	*The sun in Gemini*	14
7	b	S. Isidore, martyr	15
	c	S. Brendan, bishop	16
15	d	Translation of S. Bernard	17
4	e	S. Dioscorus, martyr	18
	f	S. Dunstan, bishop	19
12	g	S. Bernardine	20
1	A	Helen, queen	21
	b	Juliana, virgin	22
9	c	S. Desiderius, martyr	23
	d	Translation of S. Francis	24
17	e	S. Aldelm, bishop	25
6	f	S. Austin	26
	g	S. Bede, priest	27
14	A	S. German, bishop	28
3	b	S. Corone, martyr	29
	c	S. Felix, bishop	30
11	d	Petronilla, virgin	31

JUNE.

B. L. In June the night is 6 hours, and the day 18 hours.

	e	S. Nicodeme, martyr	1
19	f	S. Marcellinus and Peter Martyr	2
8	g	S. Erasmus	3
16	A	S. Petroce	4
5	b	S. Boniface	5
	c	S. Mellon, archbishop	6
13	d	Translation of S. Wulstan	7
2	e	S. Medarde and Gildarde	8
	f	Translation of S. Edmund	9
10	g	S. Yue	10
	A	S. Barnabas, apostle	11
18	b	S. Basilides	12
7	c	*The sun in Cancer*	13
	d	Basil, bishop	14
15	e	S. Vitus and Modestus	15
4	f	S. Richard	16
	g	S. Botulph	17
12	A		18
1	b		19
	c	Translation of S. Edward	20
9	d	Walburge, virgin	21
	e	S. Alban, martyr	22
17	f	S. Audrey. *Vigil.*	23
6	g	*Nativity of S. John Baptist*	24
	A	Translation of S. Eligius, bishop	25
14	b	S. John and S. Paul	26
3	c	S. Crescens	27
	d	Leo, bishop. *Vigil.*	28
11	e	*Peter and Paul, apostles*	29
	f	Commemoration of S. Paul	30

JULY.

B. L. In July the night is 8 hours, and the day 16 hours.

19	g	Oct. of S. John Baptist	1
8	A	Visitation of our Lady	2
	b	Translation of S. Thomas Apostle	3
16	c	Translation of S. Martin	4
5	d	Zoe, virgin and martyr	5
	e	Oct. of S. Peter and Paul	6
13	f	*Translation of Thomas Cantor.* [a]	7
2	g	S. Grimbald	8
	A	S. Cyril, bishop	9
10	b	Seven brothers, martyrs	10
	c	Translation of S. Benet	11
18	d	S. Nabor and Felix [b]	12
7	e		13
	f	*The sun in Leo*	14
15	g	Translation of St. Swithun	15
4	A	Translation of S. Osmund	16
	b	S. Kenelm, king	17
12	c	S. Arnulph, bishop	18
1	d	S. Ruffin and Justin	19
	e	S. Margaret, virgin	20
9	f	Praxede, virgin	21
	g	S. *Mary Magdalene* [a]	22
17	A	S. Apolinaris, bishop	23
6	b	S. Christina, virgin. *Vigil* [c].	24
	c	*S. James, Apostle*	25
14	d	*S. Anne, mother of Mary* [a]	26
3	e	The seven sleepers	27
	f	S. Sampson, bishop	28
11	g		29
	A	S. Abdon and Sennes	30
19	b	S. Germain, bishop	31

[a] The names here printed in Italics are in red letters in B. The present instance is not in red letters in C.

[b] Instead of these two Saints, we find in C. "Erasmus of Rotterdam deceased, 1536."

[c] The word *Vigil* is omitted in C.

AUGUST.

B. L. In August the night is 10 hours, and the day 14 hours.

8	c	*Lammas day*	1
16	d	S. Stephen, bishop	2
5	e	Invention of S. Stephen	3
	f	S. Justin, priest	4
13	g		5
2	A	Transfiguration of our Lord	6
	b	The feast of Jesu	7
10	c	S. Cyriac and his fellows	8
	d	S. Romain. *Vigil*[a]	9
18	e	*S. Laurence, martyr*[b]	10
7	f	S. Tiburcius, martyr	11
	g	S. Clare	12
15	A	S. Hippolytus and his fellows	13
4	b	S. Eusebius. *Vigil*[a]	14
	c	*Assumption of our Lady*	15
12	d	*The sun in Virgine*	16
1	e	Oct. of Laurence	17
	f	S. Agapetus, martyr	18
9	g	S. Magnus, martyr	19
	A	S. Lewis, bishop	20
17	b	S. Bernard	21
6	c	Oct. assumption, &c.	22
	d	*Vigil*[a]	23
14	e	*Bartholomew, Apostle*	24
3	f	S. Lewis, king	25
	g	S. Severinus	26
11	A	S. Rufus, martyr	27
	b	S. Austin	28
19	c	Decollation of S. John	29
	d	S. Felix and Adauctus	30
8	e	S. Cuthburge, virgin	31

[a] The word *Vigil* is omitted in C. [b] This is not in red letters in C.

SEPTEMBER.

B. L. In Sept. the night is 12 hours, and the day 12 hours.

16	f	S. Giles, abbot	1
5	g	S. Anthony, martyr	2
	A		3
13	b	Translation of S. Cuthbert	4
2	c	Bertin, abbot	5
	d	S. Eugenius	6
10	e		7
	f	*Nativity of our Lady*	8
18	g	S. Gorgonius, martyr	9
7	A	S. Silvius, bishop	10
	b		11
15	c	S. Marcian, bishop	12
4	d	S. Maurilius, bishop	13
	e	*Exaltation of the holy cross*	14
12	f	*The sun in Libra*	15
1	g	S. Edith, virgin	16
	A	S. Lambert, bishop	17
9	b	S. Victor and Corone	18
	c	S. Januarius, martyr	19
17	d	S. Eustace. *Vigil*[a]	20
6	e	*Matthew, Apostle*	21
	f	S. Maurice, and his company	22
14	g	S. Thecla, virgin	23
3	A	S. Andoche, martyr	24
	b		25
11	c	S. Cyprian and Justin	26
	d	S. Cosmas and Damian	27
19	e		28
8	f	*S. Michael, Archangel*	29
	g	S. Hierome, priest	30

[a] The word *Vigil* is omitted in C.

OCTOBER.

B. L. In Oct. the night is 14 hours, and the day 10 hours.

16	A	S. Remigius, bishop	1
5	b		2
13	c		3
2	d	S. Francis, confessor	4
	e	Apolinaris, martyr	5
10	f	S. Faith	6
	g		7
18	A	S. Pelagia	8
7	b		9
	c	S. Gereon and Victor	10
15	d	S. Niclasius, bishop	11
4	e	S. Wilfrid	12
	f	Translation of S. Edward	13
12	g	S. Calixtus, bishop	14
1	A	Wulfran, bishop	15
	b	*The sun in Scorpion*	16
9	c	S. Audrey, virgin	17
	d	*Luke, Evangelist*	18
17	e	S. Frideswide, virgin	19
6	f	S. Austrebert, virgin	20
	g	11 thousand virgins	21
14	A	Mary Salome	22
3	b	S. Romain, bishop	23
	c	S. Maglore, bishop	24
11	d	S. Crispin and Crispianus	25
	e	S. Euarist, bishop	26
19	f	*Vigil*[a]	27
8	g	*S. Simon and Jude*	28
	A	S. Narcissus, bishop	29
16	b	S. Germain of Capua	30
5	c	S. Quintin. *Vigil*[a]	31

[a] The word *Vigil* is omitted in C.

NOVEMBER.

B. L. In Nov. the night is 16 hours, and the day 8 hours.

	d	*The feast of All Saints*	1
13	e	*All Soul day*	2
2	f	S. Winefred, virgin	3
	g	S. Amantius	4
10	A	S. Leet, priest	5
	b	S. Leonard	6
18	c	S. Wilfrid, archbishop	7
7	d		8
	e	S. Theodore	9
15	f	S. Martin, bishop of Rome	10
4	g	S. Martin, bishop	11
	A	S. Paternus, martyr	12
12	b		13
1	c	Translation of S. Erkenwolde	14
	d	*The sun in Sagittarius*	15
9	e	S. Edmund, archbishop	16
	f	Hugh, bishop	17
17	g	Oct. of S. Martin	18
6	A	S. Elizabeth	19
	b	S. Edmund, king	20
14	c	Presentation of our Lady	21
3	d	Cecily, virgin	22
	e	S. Clement, bishop	23
11	f	S. Chrysogonus, martyr	24
	g	*S. Katherine, virgin*[a]	25
19	A		26
8	b	S. Agricole	27
	c	S. Rauf, martyr	28
16	d	S. Saturnine. *Vigil*[b]	29
5	e	*S. Andrew, Apostle*	30

[a] This is not in red letters in C. [b] The word *Vigil* is omitted in C.

DECEMBER.

B. L. In Dec. the night is 18 hours, and the day 6 hours.

	f		1
13	g	S. Libane	2
2	A	Deposition of S. Osmund	3
10	b	S. Barbara, virgin	4
	c	S. Sabas, abbot	5
18	d	*Conception of our Lady*	6
7	e	Oct. of S. Andrew	7
	f	*S. Nicolas, bishop*[a]	8
15	g	S. Cyprian, abbot	9
4	A		10
	b	S. Damasus, bishop	11
12	c	*The sun in Cancer*	12
1	d	S. Lucy, virgin	13
	e		14
9	f	S. Valery, bishop	15
	g	*O sapientia*	16
17	A	Lazarus, bishop	17
7[c]	b	S. Gracian, bishop	18
	c		19
14	d	S. Julian, martyr	20
3	e	*S. Thomas, Apostle*	21
	f	30 martyrs	22
11	g	S. Victory, virgin	23
	A	*Vigil*[b]	24
19	b	*Nativity of our Lord*	25
8	c	*S. Stephen, protomartyr*	26
	d	*S. John, Evangelist*	27
16	e	*Childermas-day*	28
5	f	*S. Thomas, martyr*	29
	g	Translation of S. James	30
13	A	S. Sylvester, bishop of Rome	31

[a] This is not in red letters in C.

[b] The word *Vigil* is omitted in C.

[c] This should be 6, but the mistake is continued in C.

PREFACE[b].

It was never ordained, O good reader, without the singular providence, and most abundant grace of Almighty God, that the multitude of Christian people should learn by heart the Ten Commandments of Almighty God, and the Belief, called the Creed, the Prayer of the Lord, called the Pater Noster. For truly he that understandeth these three, hath the pith of all those things which holy Scripture doth contain, and whatsoever may be taught necessarily unto a faithful Christian[c], and that not only purely and

b In the Primer of 1534, "The Preface unto the reader," (of which the former part has been printed in the note at page 1.) contains a passage, which was omitted in 1535. It is as follows:

"Therefore here (as entering my matter) first I will declare after a simple "and plain manner (by the which even as by a glass thou shalt know) what "the knowledge of sin is, and how we ought truly to pray, following the "rehearsal of the Commandments and of the Pater Noster. And I doubt "not but this one prayer is sufficient enough to them that pray, how often "soever it be, or whatsoever they require, yea, if they take but one little part "of it, whichsoever it be; for a good prayer standeth not, neither consisteth "in, the multitude of words, as Christ saith in the sixth of Matthew. But "here standeth the pith, that thou sigh to God often from the bottom of "thine heart, for to have strength to do his will, to fulfil his command-"ments; and this sigh ought to endure continually. Therefore I desire "all persons, that from henceforth they forget such prayers as be saint "Bridget's, and other like; which great promises and pardons have falsely "advanced. And you shall return unto this simple prayer, needful for "every Christian, whose common use doth yet persevere among all men, if "they did understand it, and applied their minds to it. Such virtue hath "the Pater Noster, that the longer and the more thou use it, the sweeter and "more acceptable it is: which I desire that the Master of this prayer con-"firm, Jesus Christ, which is blessed eternally. So be it."

The remainder of this Preface is so similar to the Preface of 1535, that the variations need scarcely be noted. The only material difference is at the end of it, as will be seen in the note at p. 25.

c "Necessary unto the Christian." A.

plentifully, but thereto so briefly and clearly, that no man can complain or excuse himself justly, since that knowledge, which is of necessity required to the attaining of the life eternal, is neither tedious, nor yet so hard, but that it may be well had and gotten of all that have grace [a].

Three things there be necessary to be known to obtain eternal life. The first is, that thou know what is expedient to be done, and what to be omitted and left undone. The second, when thou perceivest that thou of thine own strength canst neither do that which thou art bound to do, neither yet avoid that which thou art bound to avoid, that then thou know of whom to seek, find, and receive this strength and power. The third is, how thou shouldest seek and obtain it, and by what means and ways, by whom, and for whose sake. And hereunto I will give to thee an example, to the intent that thou mayest the more evidently perceive my mind and meaning.

An ensample.

A man, which is diseased with any manner of sickness, first inquireth with what kind of sickness he is infected, and then considereth what strength he hath, what he is able to do, and what he cannot do; and thirdly, searcheth for a medicine to lay to his disease, so that by this means he may get his health, and may afterward be able to do, or leave undone, all things which belong to a man, both whole and wholesome [b]. Finally, when he hath found this medicine, he taketh and useth it. Likewise the commandments of God do teach a man to know his infirmity, and make him to feel what he is, what he can do, and what he can not do, so that he may knowledge [c] himself a person full of vice and sinfulness, full of weakness and feebleness. So that his sin to his conscience once revelated and known by

a "Nor yet so hard but it may be performed." A.

b "To do and leave undone all things as the whole." A.

c "He may knowledge him a vicious person and a sinner: after he hath knowledged himself so, that then he may learn by faith, where to find remedy and grace, &c." A.

the law, that then he may be glad to seek after remedy and grace, whereby he may be restored and justified, and so may he be able to fulfil the commandments[a]. Where and of whom we shall find this foresaid sovereign salve and medicine, that is to say, grace, favour, remedy, and remission of our sins, strength and power to continue in the same, and manfully to resist the assaults of Satan, doth the Holy Ghost teach us in our hearts, and telleth us by his holy secret inspiration. This Spirit telleth us how the Father of heaven will be merciful to all poor penitent hearts, that wholly commit themselves to his infinite mercy and goodness, and do not mistrust his bountiful promise thereof made, and that we shall find and have this infinite mercy for the blood and merits of his Son Jesu Christ, and the death that he suffered for the love that he beareth unto us. But for this he teacheth us, that we must pray, cry, and call, in sure faith and trust, that he will in all our necessities hear us, for the causes aforesaid: and to the end that we should know how to order our prayer, and that we should desire nothing unfitting, or that is not both expedient and necessary for body and soul, He hath framed unto us a form of a right fashioned prayer, and of a heavenly making, so short, so well ordered, so pithy, so plentiful, and so full of great gifts and heavenly treasures, as none other can be devised of any earthly creature.

Forasmuch then, as the whole sum of salvation consisteth

a The remainder of this Preface was not in the Primer of 1534: but instead of it there was the following passage:

"For faith plainly declareth God and his mercy shewed and given in "Christ. But the Pater Noster doth teach how we should desire, ask, and "obtain this bounteous favour, as in a well ordered, meek, and faithful "prayer, which getteth all these things; so that (fulfilling the command-"ments of God) we may be saved and made blessed; wherefore, (as I have "said,) in these three consisteth the whole scripture. Wherefore it is ex-"pedient to begin at the commandments, so that we may by them learn to "knowledge our sin and malice (as the spiritual infirmity) which maketh "us feeble and weak, so that we can neither do, neither leave, that which "we be bound to do or to leave."

in these three points, that is, to know thyself a sinner, of whom to seek remedy, and how thou shalt obtain it truly by prayer; we think it right expedient, and according to due process, before we come to prayer, whereof we intend wholly to entreat in this little volume, to begin at the commandments, and of them to make a short abridgment; so that we may learn to knowledge our sin and malice, as the spiritual infirmity, which maketh us so weak, so faint, and so feeble, that of ourselves we have no power to do, or leave undone, the things that we ought by the commandment of God, except we do beg and borrow it of Christ our Saviour, who only in all raging and furious stormy weathers of troublous temptations, is our most sure shot-anchor and port of salvation. To whom be laud and praise, with our most benign Father, and the Spirit of all comfort, world without end. *So be it.*

If ye will see the commandments substantially declared at length, read the book intitled the book of Good Works.

THE TEN COMMANDMENTS.

The first and most excellent table of Moses containeth three commandments, and doth shew unto us what we owe to God, that is to say, what we ought to do, or eschew, concerning those things which specially appertain unto God.

Therefore in the first of all the commandments we be taught what God requireth in every man's heart, and what man ought to judge and think of him, that is, that he look ever for the best of him, even as of a father, or of a special friend, and that without doubting or any mistrust, with constant faith, trust, and love, ever fearing to displease him, even as kind and loving children fear to displease their natural fathers. For very nature doth teach that there is one God, of whom all our goodness springeth, which is our succour in all adversity. For this thing even the heathen did attribute and grant unto their idols.

The words of this commandment are these:

Thou shalt have no strange gods.

The second precept teacheth us how we ought to order ourselves toward God, as concerning our outward works before men, and also inwardly in our own consciences; which is, that we honour the name of God. For no man can shew God as he is in his own nature, neither to himself, neither yet to any other, but by his only name.

The words of this commandment are these:

Thou shalt not take the name of God in vain.

The third precept doth shew how we ought to behave ourselves towards God in outward works, and in worshipping him.

The words of this commandment are these:

Thou shalt keep holy the sabbath day.

Here mayest thou see how a man in these three precepts is taught to order himself towards God in his understanding,

thoughts of heart, words, and works, that is to say, throughout all his life.

THE SECOND TABLE.

The second and last table of Moses containeth seven precepts following, and this sheweth us how we ought to behave ourselves unto our neighbour, both in doing, and also leaving undone.

The first of these doth teach us what we be bound to do to the high officers, and such as be in authority. The which seeing that they be set to rule here instead of God, it is according that this precept be set next in place after those three, which do appertain to God himself. The examples of this commandment concerning the personages be, father, mother, lord, lady, master, and mistress.

These are the words of this commandment:

Thou shalt honour thy father and mother.

In the second precept of this table, we learn how we ought to live with our equals and neighbours, and this doth concern the person of man, that should[a] hurt no man, but rather with our labour and diligence to succour and promote them, which is contained in these words,

Thou shalt not kill.

The third passeth thy neighbour's person, and sheweth what thou shouldest do concerning his chief possessions, as wife, children, and kinsmen, that thou neither defile nor defame them, but that thou do thy diligence as much as lieth in thee, to save their honour and dignity. The words are these:

Thou shalt not commit adultery.

The fourth entreateth of thy neighbour's other moveable goods, teaching that thou take nothing from him, nor diminish, nor hurt any thing that he hath, but rather to profit and increase it.

The words are these:

Thou shalt not steal.

a "We should." A.

Item, the fifth [a] we are taught how to order ourself concerning the name and good fame of our neighbour, never to slander him, but to help and defend him as much as lieth in us. The words are these:

Thou shalt bear no false witness against thy neighbour.

Therefore it is forbidden us to hurt any kind of our neighbour's goods. But contrariwise commanded [b] that we should increase them. Now if we look on the law of nature, we shall soon perceive how marvellous equal, good, and righteous these precepts are. For there is nothing commanded in all these that appertain either to God or to our neighbour, but that every man would that it should be performed towards himself, if he were in the stead of God or of his neighbour.

The two last precepts do reprove and condemn us for the wickedness and malice of our nature, and teach us how pure we ought to be from all desirings of the flesh and goods carnal. Here is the ghostly fight, the war and labour wherein we ought to be exercised all our life. Which two commandments are given in these words:

Thou shalt not desire thy neighbour's house. Thou shalt not desire thy neighbour's wife, servants, maidens, cattle, nor any other thing whatsoever he possesseth.

A short conclusion of the Ten Commandments.

Christ himself saith in this manner: *whatsoever ye would that men should do to you, the same do you to them. In this is comprehended the law and all the prophets.* Matt. vii. There is no man that for his great benefits loveth to receive unkindness. There is no man that will gladly suffer his name to be evil spoken of by another. There is no man which will be contented to be despised of a proud man. Besides that, there is no man that loveth the disobedience, wrath, or unchasteness of his wife. There is no man which would be

[a] "In the fifth." A.

[b] "Commandeth." C.

spoiled of his possessions, defrauded, deceived, oppressed [a], but rather all men are of this nature, that they had lever be favoured, loved, kindly entreated, helped, and trusted of their neighbours: which all are commanded in these ten precepts.

Of the transgression of the Ten Commandments.

Against the first precept offend they, which in adversity use charms and witchcrafts, or at any time do trust in their help.

They that have vowed their faith to the Devil.

They which abuse letters, signs, herbs, words, blessings, or such like.

They that exercise any kind [b] of witchcraft, (as there be many kinds,) some use rods, some crystal stones, some clothes. And some there be that burn milk, some with charms do dig up treasures. These and all such other are contrary to the first commandment.

They that confer their life and works to the signs of heaven, and to the conjecturing of soothsayers, putting observation and difference betwixt time and time.

They that defend either themselves or their cattle, house, children, or other goods, from wolves, weapon, fire, or water, with any prescript, charm, or superstitious prayer.

They that ascribe their trouble and adversity to the Devil or other evil men.

They that not lovingly and with glad heart will accept prosperity and adversity, good and evil, and all things even as he had received them of God, to whom we ought to give all thanks, whatsoever chance unto us.

They that tempt God [c] to prove what he will do for them, putting themselves, (without any cause,) in jeopardy of body or soul.

a "Deceived, slandered, oppressed." A.

b "Any other kind." A.

c "Tempt God without any cause." A. And the words "without any "cause" are omitted in the next line.

They that were proud of rightwiseness, cunning, or other spiritual gift.

They that worship God or his saints for temporal goods, only, or chiefly, forgetting the profits[a] of their souls.

They that trust not every time and in every place, putting their confidence only in the mercy of God, throughout all their lives and works.

They that doubt in faith of the favour of God.

They that regard not the unbelief and mistrust of other, neither bringeth them to their power to believe and trust in the mercy of God. Of this place are all kinds of unbelief, mistrust, and desperation.

Against the second offendeth he, that without a cause, or of a custom, sweareth foolishly. He that forsweareth himself or keepeth not his promise. He that sweareth or voweth to do any mischief. He that by the name of God doth curse or bann other. He that foolishly trifleth with God, wresteth, (though it be in sport,) the words of scripture. He that in trouble doth not call on the name of God, neither thanketh him in all things, sweet, sour, good and evil, welfare and trouble. He that asketh[b] to be praised and honoured for his virtue and wisdom. He that falsely doth call on the name of God, as heretics do, and which by pride have feigned themselves holy. He that praiseth not the name of God in all things that chance unto him. He that withstandeth not all such things as do slander the name of God, and they that misuse his holy name, or by the occasion of it do evil deeds. Add hereunto vainglory, honour, and pride of spiritual things.

Against the third offendeth he, that heareth not, or teacheth not the word of God. He that prayeth not, and serveth not God in spirit. He that will not suffer God to have the glory of all his works. He that putteth any trust in his own works, affections, or desires. He that is not content to suffer all things that God will put unto him. He that

a "Prophetes." A. "Profettes." B.C. b "Seeketh." A.

helpeth not other that they may fulfil these precepts, and forbiddeth not other that would transgress them.

Against the fourth offendeth he, that is ashamed of the poverty or any other worldly wretchedness or misery of his parents. He that provideth not such things as are necessary for them, as food and raiment. And much more they, which curse, bann, and beat them, which say evil by them, slander them, hate, and disobey them. He that in his heart setteth not much by them for God's commandment. He that doth not honour them, though they be cruel and unrightful. He that obeyeth not masters and officers. He that is not trusty and faithful to them, whether they be good or evil. He that maintaineth not this commandment, nor resisteth not them which do the contrary. Hither confer all the kinds of pride and of disobedience. Against the fifth offendeth he that is angry with his neighbour. He that saith unto his neighbour *raca*, in which word are contained all kinds of wrath and hatred. He that calleth another fool: of which word spring checks, cursings [a], slanderings, evil judgments, mocks, and such other. He that doth publish his neighbour's offences to his slander, rather than amendment, and doth not cover and excuse them. He that forgiveth not his enemies. He that prayeth not for his enemies. He that will not love and do his duty to his enemy. Under this precept are contained all the sins of wrath, hatred, manslaughter, battle, pillage, burnings, finally, of contention, strife, chidings, envy in the welfare of our neighbours, and rejoicing of his hurt or trouble. He that doth not exercise the works of mercy, and that unto his enemies. He that setteth other by the ears, and enticeth them to hate the one the other. He that stirreth up discord amongst other. He that doth not reconcile them which be at defiance. He that withstandeth not nor preventeth wrath and debate, if he may. Against the sixth offendeth he that hath to do with any single woman, or is an adulterer.

Obedience to masters and officers.

a "Checks, rebukes, cursings." A.

He that taketh any of his own kin, or committeth any such vice. He that useth persons against nature, which are called dumb sins. He that doth nourish and stirreth up his lust with uncleanly words, histories, songs, and images. He that defileth and corrupteth himself with looking, touching, or other wanton thoughts, whereunto he casteth favour. He that avoideth not the causes, surfeiting, sloth, idleness, sleep, the company of such men and women. He that with over gorgeous apparel and decking himself, or with evil manners enticeth other to the lust of the flesh. He that doth minister house, license, place, time, or help, to the works of this abominable lust. He that defendeth not another man's chastity with all his counsel and diligence.

Against the seventh offendeth he that useth theft, pillage, or usury. He that useth false weights and measures, or that selleth unlawful merchandise for other than they be. He that taketh any inheritance unjustly, or other exaction committeth. He that delayeth or denieth the reward of works, or his debt[a]. He that lendeth not to his poor neighbour without taking any advantage. All covetous men, and that labour to be rich, and they that by any other means keep and withhold other men's goods. He that letteth not another man's loss. He that warneth not another to avoid his hurt. He that letteth his neighbour's preeminence. He that envieth his neighbour's advantage.

Against the eighth offendeth he, that in judgment doth hide and suppress the truth. He that with lies and deceits doth hurt. They which hurt with their flattering double tongues, and are all ready to please such as be glad to hear complaints. He that bringeth in jeopardy his neighbour's life or goods, or falsely judgeth and expoundeth his words and works. He that giveth hearing to such evil tongues, and helpeth them, and doth not resist them. He that useth not his own tongue to defend and excuse his neighbour's name. He that reproveth not a slander[b]. He that spread-

a "of his debt." C. "or his debt." A.

b "slanderer." A.

eth not abroad to the glory of God, and commendations[a] of his neighbour's name, as much as his wit, discretion, and reason judgeth to be convenient, other men's virtues, hiding their vices. He that holdeth his peace knowing the truth, and withstandeth not them that so do.

Against the last two. The last two precepts are the very mark set before us, unto the which we must strive to come by daily labour and penance, trusting in the help of God, and in his favour, for our evil desires will never be utterly destroyed, until our flesh be brought and renewed into another generation.

The five wits are comprehended in the fifth and sixth commandments. The six works of mercy in the fifth and seventh.

The seven deadly sins. Pride in the first and second. Lechery in the sixth. Wrath and envy in the fifth[b]. Sloth in the third, yea and in all other. Likewise the sins, which are towards other, shew themselves throughout all the commandments; for a man may offend against all the precepts by commanding, counselling, or helping other. The sins which are called dumb, and cry for vengeance to God, are contrary to the sixth and seventh commandments. In all these works we see none other thing, but the love of our self, which seeketh his own, and taketh from God that which is God's, and from men those things that appertain to men. It giveth nothing that it hath, neither to God nor to man. Wherefore it may well be true, that (St. Augustine saith) the head of all sin is the love of our self. Of this followeth, that the precepts command none other thing but love. Again forbid nothing but love. And that he that keepeth the commandments, fulfilleth nothing but love. Again nothing but love breaketh the commandments; and that is it that Paul saith, Love is the fulfilling of all the commandments: even as wicked love (that is to say) the love of thyself is the breaking of the commandments.

[a] "commendation." A.

[b] "Gluttony in the sixth." A.

The fulfilling of the commandments.

The fulfilling of the first commandment, is fear and love towards God, with an unfeigned faith to trust constantly unto God in all things, to betake ourself plainly and purely unto God in all points, to mistrust and deny ourself utterly in all things, whether they be good or bad. Here put in whatsoever is written in the holy scripture of faith, hope, and love towards God, which are shortly contained in this first precept.

The fulfilling of the second, is to praise, to honour, to bless, and to call on the name of God, utterly to despise and forsake our own name and glory, so that God only have the praise, which worketh all things that be good[a]. Here taketh place what thing soever is written in holy scripture of the praise of God, of giving thanks to him, of the name of God, of joy and gladness.

The fulfilling of the third, is to betake ourself wholly to God, that he[b] may work in us, and do all things which shall be to his good pleasure[c]. This commandment requireth poverty of spirit, which should offer himself to God, as dead, and not living in this world, that he may be his God, which on himself may take both his name and work, according to the meaning of the two foresaid commandments. Hereunto appertaineth whatsoever is commanded unto us of worshipping God, of hearing God's word, or good works, by which we may subdue the flesh to the spirit, so that all our good life, and all our good[d] works be God's, and not our own.

The fulfilling of the fourth is, with full obedience and meekness to submit himself to all officers, because it pleaseth God, (as writeth the apostle Peter,) without contradiction, without complaint, and without any grudging. Hereunto

a "which alone worketh all things." A. b "he alone." A.
c "which shall be to his good pleasure" are omitted in A.
d "good" is omitted in A.

apply whatsoever things are written in scripture, of obedience, humility, subjection, and reverence.

The fulfilling of the fifth is, sufferance, meekness[a], peace, mercy, an heart that is full purified with love and sweetness, clean without hate, wrath, and bitterness, not to his friends only, but also to his enemies, yea and indifferently to all men. Hither confer all the instructions of patience, gentleness, peace, and unity.

The fulfilling of the sixth is, chastity, soberness, shamefacedness, not of deeds only, but of words and manners, yea and of thoughts. Besides that, attemperance of meat, drink, sleep, and whatsoever doth help chastity. Hitherto apply all places of holy scripture concerning chastity, fasting, sobriety, temperance, prayer, watching, labours, and in conclusion all things that maintain chastity.

The fulfilling of the seventh is, poverty of spirit, kindness, liberality, spending of our own goods to profit our neighbours, to live without covetousness and desire of riches. Here gather all that is written of covetousness, of goods injustly gotten and possessed, of usury, subtlety, evil deceit, of injury, and hurt done, of letting of thy neighbour's profit, or despising him.

The fulfilling of the eighth, is a peaceable and whole[b] tongue, which hurteth no man, but profiteth all men, which setteth enemies at one, which excuseth and defendeth them that be noted vicious persons and sinners, until[c] the time that their sin be known, and then he lamenteth and pitieth them, but yet speaketh none evil by them. Such simplicity and profit is in speaking. Hereunto appertain all things, which are spoken of silence and speaking, and whatsoever toucheth the good name, honour, right causes, and profits of thy neighbour.

The fulfilling of the last is the perfect and absolute

[a] "meekness, goodness." A.

[b] "hole." A.B.C.

[c] The remainder of this sentence is omitted in A.

pureness and despising, (in the heart,) of all temporal riches and bodily[a] pleasures, which thing shall be done perfectly in the life to come, and not until that time[b]. In all these things seest thou none other thing but to love other, that is, love God and thy neighbour: which love seeketh not his own profit, but only those things which belong to God and to his neighbour: which love yieldeth and giveth himself plainly to every man, right[c] gladly making them partakers of such things as they have, meet for relief and comfort of their necessity, as according to right judgment to the giver is thought convenient.

Now seest thou that in all these Ten Commandments in a good order, and briefly are contained all kinds of informations that are expedient for man's life; which, if any man will do his diligence to keep truly, he shall never be idle, no not one hour, but shall have occasion to do good deeds, so that truly he shall never have need to choose to him other strange works of man's invention, neither to be occupied in such things as in no place are commanded, and which[d] in comparison of the other, by God commanded, is little profitable either to himself or to his neighbour. It is evident that in all these precepts there is nothing written, which teacheth us to serve ourselves, either to do, to leave, or to require of any man, that which concerneth our own profit, but only what we are bound to do, that is to say, to God and to our neighbour: so that even blind men may well perceive, that the fulfilling of the commandments standeth in love towards other, and not towards ourself. For man of his own nature seeketh and avoideth sufficiently that which is for or against his profit, so that it needeth not to move him to it, but much rather to bring him from it.

a "bodily" is omitted in A. b "and—time" omitted in A.

c A reads, "granting them right gladly in their necessity the moderate use of all his goods and profits."

d "and which be nothing profitable, neither to himself nor to his neigh-"bour." A.

Therefore he liveth best which liveth not to himself. And contrary he liveth worst which liveth to himself. This is the effect that the Ten Commandments teach, whereby it is manifest that there be but few that live well, yea, in that we are men, none of us liveth well. This known, we must learn of whom to ask this excellent gift, to live well, so that we may fulfil these commandments.

The Creed, or Belief.

THE effect of our faith standeth in three parts, as in it are rehearsed three persons of the godly Trinity. The first is of the Father. The second of the Son. The third of the Holy Ghost. And to every[a] of these persons is applied his operation. This is the chief article of the faith, in[b] the which all the other depend. Here note two manner of beliefs.

First, some there be, which believe that those things be true which are spoken of God, as a man doth believe those things to be true, which he heareth of the Turk, of the Devil, and of hell. This faith is rather a science or a vain opinion than a sure trust or belief.

There is another faith towards God, that thou do not only believe those things to be true which thou hearest of God, but also trust to him, and betake and commit thyself wholly unto him. Besides that, to have a sure hope and confidence in him, with the manner of a certain good presumption, upon[c] that without doubt, thou surely shalt obtain and receive of him that which thou heardest spoken of him, and that with such faith and confidence as thou wouldest give to none earthly man. Be it in case that the Turk, (or any other man,) be greatly praised unto thee, and that thou believe faithfully that some man is discreet and worthy praise, yet for all that thou will not commit thyself

a "every one." A. b "on." A. c "upon him." A.

unto him, putting all thy trust and confidence in him. But this faith, which boldly betaketh himself to God, both in jeopardy of life and death, knowing[a] that he is such as he is spoken of, maketh only a Christian, and obtaineth of God whatsoever he[b] desireth. Neither is there any false heart that receiveth this faith, for this is the quick faith which is required in the first commandment, which saith thus: I am thy God, take no strange gods. Wherefore this *in* is not put in vain, but it is to be observed with a notable signification. For we do not say, I believe to God the Father, or of God the Father. But I believe in God the Father, in Jesu Christ, and in the Holy Ghost. Wherefore this faith ought to be had in none but in one God. So that by this we confess also the Godhead of Christ, and of the Holy Ghost, because we believe none otherwise in the Son and in the Holy Ghost, than we do in the Father himself. For even as we have one faith in all three persons, so all three persons are only one God.

The first part of the Belief.

I believe in God the Father Almighty, Maker of heaven and earth; that is, I forsake Satan and all idolatry, all charms, witchcrafts, and false hope. I put my trust in no man of all the world, neither yet in myself, nor in my power, learning, science, riches, wisdom, or whatsoever it be that I have or possess. I put no confidence in any creature, whether it be in heaven or in earth, but I put my sure trust only in one God, which cannot be seen with man's eye, which cannot be comprehended with man's wit, which made heaven and earth, and alone ruleth all creatures. To him wholly I submit myself, nothing fearing nor regarding the malice of the Devil and his fellows, for my God is above them all. Neither would I put the less confidence in God, though all men did forsake me and persecute me. Neither will I trust him the less, because I am wretched and poor, because I am rude and unlearned, because I am despised

[a] "knowledging." A. [b] "she." A.

and lack possessions. Neither yet the less, because I am a sinner, for this my faith doth far pass all things, (as it is necessary and ought to do,) whatsoever either be or be not, both sins and virtues, and, to be short, all things. So that she doth purely and wholly fix herself in God only, as the first commandment teacheth and compelleth me. Neither desire I any sign to tempt him; I trust faithfully unto him. Although he defer and tarry his pleasure[a], I will not set or prescribe to him any end, any time, measure, or reason, but I commit all to his will with a pure faith and a stable, for he is almighty. What can I then lack, that he cannot give and do unto me? For he is the Maker of heaven and earth, and Lord of all things. What thing then can hinder or hurt me? How may it be that all things shall not turn to mine use and profit? When he to whom all these things are subject and obedient, favoureth me and loveth me? Now, (since he is God,) he knoweth whereunto he hath ordained me, and how every thing shall be best for me, and that which he knoweth he may do. And seeing he is my Father, it is sure that[b] he will do it, and provide the best for me, and that for the fatherly love that he hath and beareth unto me. When I doubt not hereof, and have sure[c] trust in him, then no doubt I am his servant, his son, and his heir[d]. And even as I believe so shall it be to me.

The second part of the Belief.

And in Jesu Christ his only Son, our Lord, which was conceived by the Holy Ghost, born of Mary the Virgin. Suffered under Pontius Pilatus, crucified, dead, and buried. Descended to the hells[e]. The third day rose again from death. Ascended to heaven, sitteth on the right hand of God the Father Almighty; from thence he shall come to judge quick and dead. That is, I do not only believe that Jesu Christ is the true and only Son of God, by everlasting

a "at his pleasure." A.

b "it is sure that he will see the best for me." A.

c "such." A. d "his heir for ever." A. e "hell." A.

and godly nature, and being from the beginning and ever begotten; but also that all things are subdued under him, and that he is my Lord, and the Lord of all creatures, made ruler over them, being man, which he himself with the Father in his divinity did make.

I believe that no man may believe in God the Father, or may come unto the Father, neither by science and learning, neither by works, neither by their own reason and wit, or by what thing soever may be named in heaven or earth, but by this, and in this, Jesu Christ his only Son, that is to say, by the faith in the name and power of Jesu Christ.

I believe unfeignedly and surely, that he was conceived for my profit, by the Holy Ghost; without all man's carnal work, without a bodily father or man's seed, and that to purify and make spiritual my sinful, fleshly, unclean, and damnable conception, and all theirs that believe in him, moved to this[a] mercy of his own freewill[b], and the will of the Almighty Father.

I believe that he was begotten of the Virgin Mary, without the loss of her pure and incorruptible[c] virginity, so that (according to the providence of the merciful Father) he should bless and cleanse the sins and damnable birth of all that believe in him, that afterwards it might do no hurt.

I believe that he suffered passion and death for my sins, and all theirs that believe in him, and that he thereby blessed all passions, crosses, and deaths, so that after they might not hurt, but be both wholesome and meritorious.

I believe that he was dead and buried, to mortify and bury my sin, and all the sins of them that believe. Finally, that all bodily death by his death was destroyed, so that it is of no power to hurt, but is rather made wholesome and profitable.

I believe that he went down to hell to subdue and make captive (to me and to all that believe) the Devil with all his impery, subtlety, and malice, to deliver me from hell,

a "his." C. b "own and free will." A. c "incorrupt." A.

whereunto I was condemned in my first father Adam, taking away all power thereof[a], that it[b] might not hurt me, but[c] should rather be a profitable occasion to me, to laud and praise God for my delivery.

I believe that the third day he rose again from death, to bring me, and all that believe, into a new life, and that thereby he raised me from death of sin into grace and spirit[d], not to sin after, but that I, endowed with all kinds of grace and virtue, might serve him, and so fulfil his commandments.

I believe that he ascended into heaven, and that he hath received of the Father rule and honour above all angels and creatures. And that he now sitteth on the right hand of the Father, that is, that he is King and Lord over all the goods of his Father, in heaven, hell, and earth. Wherefore he may help me, and them that believe, in all manner adversities, against all our adversaries and enemies.

I believe that from thence he shall return the last day to judge quick and dead[e]. And that he shall cause all men and angels, good and evil, to come before the seat of his judgment, whom they shall see bodily, to deliver me, and all faithful, from bodily death, from all evil and sins; and to punish with eternal damnation[f] his enemies and adversaries, so that we shall be delivered from their power for ever.

The third part of the Belief.

I believe in the Holy Ghost; the holy Christian Church; the communion of saints; the forgiveness of sin; the rising of flesh; and everlasting life. So be it.

That is to say, I do not only believe that the Holy Ghost is very God with the Father and the Son, but also that no

a "all his power." A. b "he." A.

c There seems some mistake in A, "but power should rather as by occa-"sion be profitable unto me."

d "and that by this deed he raised me with him in grace and spirit." A.

e "quick whom he then shall find alive, and dead which before were "buried." A. f "judgment." A.

man can come to the Father by Christ, by his life, passion, death, and whatsoever we have heretofore spoken of Christ, or obtain any of these things, without the work of this Spirit; with the which Spirit I most humbly[a] desire the Father and the Son to touch me and all faithful; to stir me up, to call, to draw, and by Christ and in Christ to quicken me, to make me holy and spiritual, and so to bring me to the Father, for it is he, which with the Father by Christ and in Christ worketh and quickeneth all things.

I believe that in all the world, be it never so great, there is but one common Christian Church, which is none other thing but the congregation and communion of holy men, that is of righteous and faithful men on the earth. And that this Church by this Holy Spirit is gathered and maintained, through whom also it is governed and increased daily, by the sacraments and word of God.

I believe that no man can[b] be saved, which is not[c] agreeable and consenting with this congregation, in one faith, in one word, in one sort of sacraments, hope, and charity. And that none of the Jews or Gentiles can be saved with this Church, except they reconcile themselves unto it, and come in favour with it, confirming[d] themselves in all points thereunto.

I believe that in this communion or Christianity, all the prayers and good works of this congregation do necessarily help me, weigh on my side, and comfort me, in all times of life and death.

I believe that in this congregation and commonwealth, (and in none other place,) is forgiveness of sins. And that without this, all grace[e] and good works, how many soever there be of them, do nothing profit to forgiveness of sin. And contrariwise in this congregation, the multitude, greatness, and often committing of sins (to him that unfeignedly

a "most humbly" is omitted in A.
b "can ever." A.
c "not found." A.
d "conforming." A.
e "great." A. which is undoubtedly right.

repenteth[a]) do nothing hurt, neither let the forgiveness of sin, but that this forgiveness doth continue, where, and how long soever this excellent Church doth endure. To whom
Matt. xviii. also Christ giveth his keys, and saith, Whatsoever ye loose upon earth, it shall be loosed in heaven. Likewise he saith to Peter alone, in the name and stead of this only Church,
Matt. xvi. Whatsoever you loose upon earth, it shall be loosed in heaven.

I believe that there shall be a rising of them that are dead: in the which rising the Holy Ghost shall stir up all flesh, that is, all men, concerning the body and flesh, good and evil. So that the very flesh, which was dead, buried, and consumed, or by other ways destroyed, shall return and live again.

I believe that after this resurrection, I myself, and all true
Coloss. i. penitent sinners[b], shall have everlasting life of God the Fa-
Tit. iii. Rom. viii. ther, in the kingdom of his well-beloved Son, not for, by, nor through the works of righteousness that we have done, (for all passions and martyrdoms that may be suffered in this world, are nothing comparable[c] to the glory to come,
Rom. iii. which shall be shewed in us,) but by the grace and mercy of God, by the redemption which is in Christ Jesu, that is to say, by his precious death and most painful passion. For
Rom. vii. truly the guerdon, reward, and stipend of sin, wherewith we are all manifold ways polluted, bespotted, and defiled, is death, yea, and that everlasting. But by the grace of God it is, that we repenting of our sins, and believing steadfastly his promises, shall have everlasting life in Jesu Christ our Lord.

Of all these things I doubt not but every one of them shall come unto me from the Father, by the Son Jesu Christ our Lord, with and in the Holy Ghost[d]. So be it. That signifieth, that in good earnest and without doubt, all these things be true.

a The words in the parenthesis are omitted in A.

b "all true Christian people." A.

c "countervailable." A.

d "Of all—Holy Ghost." omitted in A.

A General Confession for every sinner, brought into knowledge of his sins, to confess himself with penitent and sorrowful heart before God at all times.

O MY most merciful Father, the Father of mercies, and God of all consolation and comfort, my God, my Father, I, most wretched sinner[a], confess and knowledge myself unfeignedly with heart, mind, and mouth, now before thee, to have most grievously offended thy high majesty and goodness. I recognise and knowledge myself to be full of sin, full of unfaithfulness, and a servant unprofitable. For all thy holy commandments have I transgressed and broken.

First, I have not set all my whole belief, confidence, trust, and hope in thee. I have not loved and honoured[b] thee with all my heart, with all my soul, mind, and powers of my soul.

Secondarily, I have divided thine honour and worship from thee, and given it to thy creatures and dead things, imagined of mine own fond fantasy, I mean in the misusing of images.

Thirdly, I have abused thy holy name by false and deceitful[c] swearing, to the hinderance of my neighbour, and idly and vainly have I used thy holy name. I have not said nor done, neither thought all things to thy glory.

Fourthly, in the sabbath day I have not given myself to hearing, reading, and learning thy holy scriptures: neither have visited the sick and poor, being comfortless: nor ceased from mine own sinful will and lust, praying at all times thy will and not mine to be fulfilled. Wherefore most humbly I ask thee mercy, and beseech thee of remission and forgiveness.

Furthermore, I have not honoured my father and mother. I have not so much set by them, esteemed them, and

a "most wretched sinner" omitted in A.
b "and honoured" omitted in A.
c "falsely and deceitfully." A.

had them in such reverence[a] as thou commandest me, nor obeyed them, neither comforted, relieved, or helped them. I have slain. I have broken wedlock. I have stolen, and borne false witness. Also I have coveted my neighbour's house, and his other goods unlawfully. I have desired his wife, his servants, and his cattle. And I have sold by false weights and measures[b]. Wherefore I cry thee mercy most merciful Father, and desire thee for the love which thou bearest to thy dear Son, my Saviour Jesu Christ, forgive me in his blood: for when I went about to seek thee, to trust unto thee, or to do any thing to thy glory; yet would not this lust and concupiscence, that contagious original poison and fleshly dregs, drawn of our father Adam, suffer me perfectly to do that I would have done: through this natural concupiscence I strive and fight daily against thy Holy Ghost in me; which unlawful lust and desire I knowledge to be a grievous sin against thy highness, if thou shouldest judge me straightly after the law, without the which concupiscence I cannot be. Wherefore I being a wretched, yea most abominable wretched sinner in myself[c], clearly destitute of all righteousness, of all goodness, of all holiness, and all deservings, am come now by faith before thee, unto Christ's mercy stool[d] and righteousness, unto his goodness[e], deservings, and satisfactions, desiring thee, O most merciful Father, for his death's sake, that his righteousness, his wisdom, his holiness, his goodness, his merits, and satisfactions may be mine, and serve for my forgiveness and salvation. For like as thou gavest me him to die for my sins, even so believe I that thou hast given me with him all his to be mine, and to serve me for my salvation. Wherefore glory, honour, worship, impery, and rule be to thee, O Father, with the Son in the Holy Ghost for ever. So be it.

a "esteemed—reverence" omitted in A.

b This sentence is omitted in A.

c "I being a sinner in myself." A.

d "scole." A.

e "goodness, holiness." A.

Furthermore, I have not given meat to the hungry, drink to the thirsty, lodged the harbourless, clothed the naked, visited the sick, comforted and relieved the men in prison. For I have not expended of how great weight these words of thy Son my Saviour Christ are, neither believed him, saying, Inasmuch as ye have done these things unto one of the least of these my brethren, ye have done it unto me. Matt. xxv. But I have bestowed and spent[a] my gold and silver after my lewd lust and concupiscence, in excess of meat and drink, in gorgeous apparel of my body, of my wife, children, and house[b], &c., where I should not have bestowed it, or else not so largely, delicately[c], and excessively have bestowed it, not regarding in the mean time to suffer the dear beloved brethren of Jesu Christ to go naked, and to perish for cold and hunger. Thus most grievously have I sinned, omitting and leaving thy commandments, O Father, to fulfil the desire of my flesh, the world, and the Devil. Wherefore I cry thee mercy, my God, my Father, most humbly desiring and beseeching forgiveness in the blood[d], and for the death's sake of thy Son, my only whole and entire[e] Saviour Jesus Christ, to whom with thee be glory world without end. So be it[f].

An Instruction how and in what manner we ought to pray to Almighty God.

First of all, two things are necessarily required to thee, that our prayer may be a very prayer and acceptable to God, that is to say, such one which undoubtedly purchaseth and obtaineth that thing which is asked or desired by it.

a "and spent" omitted in A.

b "of my wife, children, and house" omitted in A.

c "delicately" omitted in A.

d "thy blood." A.

e "only whole and entire" omitted in A.

f "Then say the 51st psalm, called *Miserere mei Deus*, the fourth among the seven psalms." A.

The one of them is, that we have the promise of God. The other is, that we doubt nothing at all of that promise. And we ought to consider well before that promise of God, and to revolve it in our mind, that when we shall make our prayer, we may, (as ye would say,) put God in remembrance thereof. Then shall it come to pass, that by that mean we shall be excited and stirred to pray, and to make our petition more boldly, and with more trust and confidence to be sped of the same. For except that we had commandment of God to pray, also if God had not promised that he would hear our petition and prayer, all the creatures that are could not obtain any thing, were it never so little, by their prayers. And here thou seest and perceivest, that is[a] not to be esteemed to come of the goodness of our prayers, or to be ascribed to our own worthiness, if we do obtain any thing of God; but it is to be ascribed to the infinite goodness of God, which hath long before prevented our petitions and prayers, with his promise and commandment, whereby he doth excite and stir us to pray, that at the least wise, by the reason hereof, we may learn that he is far more careful for us, and more ready to give or grant, than we be either to receive or else to ask. And forasmuch as he doth offer more benefits and good things unto us, than we ourselves durst have been bold to wish or desire, that liberality and bounteousness of God ought to inflame and to encourage us for to pray boldly without any mistrust or doubtfulness.

Secondarily, this thing also, as I have said, is requisite to a true orison or prayer, that we do not doubt any thing of the promise of God, which is both true and faithful. For this cause principally he promised, that he shall hear our prayer, and gave us commandment to pray, that we should be assured and believe steadfastly, that he will certainly hear us and grant our petition. As he saith, Whatsoever things you do ask or desire, when you do pray, believe that

Matt. xxi.

a "it is." A.

you shall receive them, and they shall be granted unto you. Ask, and it shall be given to you; seek, and you shall find; knock, and it shall be opened to you. For every man that asketh, receiveth; and whosoever seeketh, findeth; and to him that knocketh, it shall be opened. Who is he among you, being a father, of whom if his son shall desire bread, will give him a stone? Or, if he desire a fish, will give him a serpent in the stead of a fish? Or if he shall ask an egg, will reach to him a scorpion? If ye then, which are evil, can give good gifts to your sons; how much more shall your heavenly Father give the Holy Ghost to them that desire him? By these and like promises and precepts, our mind is to be confirmed and strengthened, that we may pray boldly and with confidence, being assured, and out of doubt, that we shall receive and obtain all things which we do ask or desire. Luke xi.

Thirdly, if men undiscreetly doubt of God when they pray, whether that thing shall come to pass which they desire, or not, they do commit two offences or sins. First, through [a] their default it chanceth and cometh to pass, that their prayer is of no strength, and the same is cause that they labour in vain. For so also St. James saith, If any man asketh any thing of God, let him ask with good trust, and without any doubtfulness; for he that doubteth, is like to the waves of the sea, which is driven with the winds, and carried with violence. And let not that man think that he shall receive any thing of God. Which words of St. James do plainly declare, that they [b], which in their prayers doubt to be heard, shall obtain nothing of God, because their hearts are not assured and quiet, or at rest. But faith keepeth the heart in quietness and rest, that it may receive and take the gifts of God. The second thing wherein they do offend and sin, whosoever prayeth without faith and trust, is this, they [c] do not give credence to God, which is James i.

a "because through." A. b "all they." A.
c "because they." A.

faithful and true of promise, but mistrusteth [a] him, as if he were a liar, or a trifling, light man, and as though God either could not, or else would not, perform his promises. And such persons take away from Almighty God his honour and name, for that they do not believe that he is faithful and true. And this is so great a sin, that it maketh of a Christian man an infidel, and not only by this sin God is denied, but also is forgone and lost, neither is there any hope of health and salvation, so long as we shall continue in this sin. And if it do happen or chance other whiles, that they do obtain any thing, which do pray thus without confidence and trust, that gift is given to them of God being displeased and angry with them, to the hurt and undoing both of their body and soul, that at the least wise some honour may be had, or given to the holy words which are spoken and pronounced of men, being full of sin, infidelity, and contempt, or despising of God.

Fourthly, neither they also are of right opinion, which suppose or wean that their selves may not obtain any thing by prayer, but if by their merits [b] they come worthily to pray. For this is not to be considered, whether by thy merits thou be worthy or unworthy, which dost pray. For if we should not pray before such time that we should think ourselves worthy, apt, or meet, then could we never pray. For, as we have taught heretofore, our prayer is not grounded, neither trusteth upon the worthiness of us by our merits, which we do bring with us, but upon the steadfast and sure truth of God's promise. And verily if prayer do trust in himself [c], or else in any other thing, save only in God's promise, it is vain and without fruit, even though it seem to proceed of a devout affection of the heart and mind; and also though the eyes in weeping shed forth tears or drops, not of water, but of blood. Albeit [d] there be certain

a "distrusteth." A.

b "by their merits" not in A, nor in the next sentence.

c "either in itself." A.

d "Albeit—our askings" not in A.

conditions required in him that will obtain his petition by prayer. As first, to forgive the offence of his brother done to him. Second, that he be in Christ, by faith and charity. Third, that he ask in faith, nothing doubting to obtain. Fourth, that he ask after the will of God. And fifth, that he persevere in asking, and faint not. But yet all these conditions concurring together, make him not worthy to pray, neither obtain his petition, but that doth the infinite goodness of God, which biddeth us pray, and promiseth us our askings. For to this intent do we pray, because we cannot pray worthily, and to be heard [a], because we do feel, perceive, and recognise [b] our own unworthiness, and are bold only upon the trust of the bountiful goodness, and also the faithfulness of God. How much soever unworthy thou feelest and judgest thyself to be, either to ask and desire, or else to receive any thing of God, yet consider thou this thing only, that thou must honour his name, because he is true, and that thine infidelity and unbelief do not impute [c] and reckon his faithful promises for a lie or leasing. For only incredulity and lack of faith condemneth thee [d]. Hereof therefore thou shalt diligently take heed, and beware that thou never think, or judge thyself worthy, either to make petition or prayer, or else to receive and obtain that which thou desirest, except only then when thou thinkest that thou mayest safely, and surely be bold to trust to the assured and true promises of thy merciful God: of whose mercy thou oughtest to be so much the more certain and assured, for that likewise as he hath made this promise to thee, being unworthy and nothing deserving it, that he will deny nothing unto thee: even so also be thou never so much un-

Mark xi.
John xv.
James i.
1 John v.
Luke xix.

a "and therefore we be judged worthy to pray and to be heard." A.

b "and recognise" not in A. c "repute." A.

d This sentence is very different in A. "For thy own unworthiness doth nothing hinder or let thee. Likewise as it doth nothing promote or further thee, if thou be worthy, but only incredulity and lack of faith condemneth thee; and faith maketh thee worthy, and also saveth thee."

worthy, yet will he hear thee, and grant thee thy petition, for to fulfil his promise which he hath made unto thee. So then nothing at all is left, which may be ascribed to our merits or worthiness, but altogether is of right to be ascribed, partly to the truth of God, whereby he performeth his promise, and partly to the mercy of God: out of which, (as of a fountain,) as[a] the promises sprang forth, that the sentence may be verified, All the ways of the Lord is mercy and truth: for his mercy do we see and behold, in these promises making; and his truth we do see then, when the said promises are kept and performed. Mercy and truth have met together, that is to say, cometh together, and are joined the one with the other, in every work or gift of God.

Ps. xxv.

Ps. lxxxv.

Fifthly, that faith or belief, whereby we do give credence to the promises of God, is so to be tempered and ordered, that we do not set or appoint to God any term, time, place, or form, and manner. But let us leave all those things to his will, his wisdom, and almighty power, being assured, and out of doubt, that those things shall come to pass, and be done, which we do ask and desire, albeit that neither the place, neither the time, neither yet the way and manner, by which it may be done, doth appear unto us. For this is sure and undoubted, that the wisdom of God knoweth and foreseeth these things far better than we. Therefore if thou give credence to God, and dost refer and put all things to his will and pleasure, those things shall undoubtedly be done and brought to pass, which thou desirest, at the least wise by miracles, if there be none other way whereby they may be done. Whereof we have an ensample in the people of Israel, which when they had given credence to God, and put their trust in him, that he would deliver them from their enemy: and yet notwithstanding there appeared no manner way whereby it might be done and brought to pass, suddenly the Red sea opened itself, and gave them way, whereby they might and did pass through. And it did

[a] "all." A.

overwhelm and drown their enemies, every mother's son. In like manner Judith, the holy woman, when she had understanding and knowledge that the citizens of Bethulia had taken this counsel and purpose, that they would yield up the city to their enemies, except God would help them within five days, she rebuked them very sore, and said, What manner of men be you, which do tempt the Lord in this wise. This is not the speech which may provoke mercy, but rather which may provoke and stir up wrath, and kindle ire. Have you set the time of the Lord's mercy, and have you appointed him a day for your will and pleasure? Therefore God by a marvellous way and manner delivered her, so that she did cut off Olophernus's head, and so drave back the host or army from the city, as it is read. Judith xviii.

So likewise Paul saith, That this is the manner and custom of God, to do all things far after another manner, and much better than we can either desire, or else understand and perceive. Thus then let us think and judge that we ourselves are far more vile and unworthy, than that we may appoint or prescribe to God in our prayer, either the time, or the place, or the form and manner, or any other circumstance. But let us leave all things to his godly will and pleasure, and let us believe firmly and steadfastly, that it shall undoubtedly come to pass, that he shall hear us, and grant us our petition and desire. And[a] then with an attentive[b] and diligent mind, say the prayer of the Lord. Ephes. iii.

The Prayer of the Lord, called the Pater Noster.

Our Father, which art in heaven. Hallowed be thy name. Let thy kingdom come. Thy will be fulfilled as well in earth as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, even as we forgive

[a] This sentence is omitted in A. [b] "ententive." .C.

them, which trespass against us. And lead us not into temptation. But deliver us from evil. So be it.

A goodly brief interpretation or declaration of the Prayer of the Lord.

Our Father, which art in heavens, look mercifully upon us thy wretched children here in earth, and give us this grace, that both thy holy name among us, and also throughout the whole world, may be sanctified and praised, through the true and pure preaching of the word of God; and also that sinful manner of living, and all wicked and erroneous doctrines may cease. For by these things thy name is dishonoured and blasphemed. Cause that thy kingdom may come and be increased; and[a] all sinners, and all those, which being blinded through ignorance, live in the kingdom of Satan, may come to the knowledge of faith in Jesu Christ, that by such mean thy church may increase, and wax more and more full of people. Cause also that the Holy Ghost do confirm and establish us, that we may obey thy will and pleasure, and sustain and bear the cross, as well in life as in death, as well in prosperity as in adversity, that we may mortify our own will and offer it to God as a sacrifice. Give us this day our daily bread. Take from us covetousness and care for the belly, that we may look for all good things from thee, and that we may receive them of thee. Forgive us our trespasses as we forgive them that trespass against us, that our heart may be quiet[b], and our conscience not troubled, nor[c] feared with the sight of our sins. Lead us not into temptation. But help us by thy Spirit in mortifying and subduing, or taming of our flesh, that we may learn to despise the world with all the desires, studies, and exercises belonging unto it, and that we may vanquish and overcome the crafty guiles of Satan. Finally, deliver us, Almighty Father, from all evil, as well temporal or transitory,

a "that." A. b "quiet and careless." A.
c "troubled nor" not in A.

as everlasting, as well of body as of soul. Whosoever coveteth and desireth these things unfeignedly and heartily, let them say, so be it. And let them believe, without any doubt, that God hath granted all these things, and that their[a] prayer is heard already, according to the promise of Christ, when he said, Whatsoever thing ye ask and desire by prayer, believe that ye do receive it, and ye shall have it. Mark xi.

A more large Exposition of the Prayer of the Lord, wherein are contained seven petitions.

The preface and introduction to ask the[b] seven petitions, is contained in these words:

Our Father, which art in heaven, &c.

The understanding of the words.

Almighty God, since thou of thine infinite benevolence and mercy, hast not only admitted us, but also taught, yea and commanded us by thy only and dear Son our Lord Jesu Christ, that we, trusting in his merits and protection, he being our intercessor, should believe that thou were a loving Father unto us; and that we should also call thee Father, though worthily and by great right thou mightest have been an angry and grievous Judge against us sinners, which so oft and abominably have done against thy godly and most holy will, and have given thee occasion of displeasure against us; give us, we beseech thee, by the same benevolence and mercy, that we may have in our hearts sure trust[c] of thy fatherly love, without wavering or doubting[d], and make us feel this acceptable smell and sweetness, which the most sure and childly trust doth get unto us, that we may with glad mind call thee Father, knowledge, love thee, and cry on thee in all jeopardies. Keep us, we humbly beseech thee, that we may continue thy loving children, and

a "their." A.B. "the." C.

b "these." A.

c "trust (without fear)." A.

d "without wavering or doubting" not in A.

not deserve to have the most meekest Father our terrible Judge, nor suffer us not to be thine enemies, which ought to be thy children and heirs. Thou wilt also not only simply be called a father, but that we with a common voice should call thee our Father. And so with a special prayer of unity, pray for every man. Wherefore give us an agreeing and brotherly love, so that we may perceive, every one of us, that we are truly brothers and sisters, and may pray to thee as to our common and merciful Father, every one for other, even as kind children entreat their father one for another. Grant that none of us seek his own commodity or profit only[a], or else forget other in thy sight: but that avoiding all hate, envy, and dissension, as it becometh the true children of God, we may love together with due favour, so that we may say with a faithful heart, not my Father but our Father. Since truly thou art no bodily nor earthly father, whom we may see in earth, but art in heaven our spiritual Father, which dieth not, neither art changeable, or inconstant, or such which art not able to help thyself, as is in an earthly and bodily father. Whereby it is evident unto us how much thou art a better Father, which teachest this temporal fatherhoods, country, friends, riches, flesh, and blood to be despised for thee. Grant us, dear Father, that we may be thy heavenly children. Teach us to regard none other thing than our soul health, and the everlasting inheritance, so that this country[b] and worldly inheritance, which entangleth and encumbereth us, labouring to make us earthly and like unto itself, deceive us not: so that we may say truly and with a faithful heart, O our heavenly Father, give us thy grace that we may be thy heavenly children.

The first petition.

Thy name be hallowed.

O God Almighty, our most dear heavenly Father, thy godly name, even now in this time in this vale of misery, alas

[a] "seek that which is his own." A. [b] "temporal country." A.

for shame, so many ways is dishonoured, and miserably blasphemed, applied to many things, wherein standeth not thine honour and glory, yea, and many abuse it to their great confusion, which thing is so common and often used, that this filthy life may well be called a slander and dishonesting of thy most glorious name [a]! Make thou all witchcrafts and false charms shortly to decay. Cause all conjurings, by the which Satan or other creatures are enchanted, to cease by thy blessed name. Make that all false faith, by the which either we mistrust thee, or put more confidence in other than is needful, may quickly be destroyed. Make that all heresies and false doctrines, which pretend a colour of thy name, may suddenly vanish away. Make that all hypocrisy, or feigning of truth, righteousness, or holiness, deceive no man. Make that no man swear by thy name, lie, or deceive. Keep us from all false hope, which under colour of thy blessed name offereth itself unto us. Keep us from spiritual pride, from the vain honour of worldly glory and name. Grant us that in all perils and danger [b] we may call upon this thy holy name. Grant that in the straitness of conscience, and jeopardy of death, we never forget thy blessed name. Grant that in our good words and works we may only praise and magnify thee. So that we neither seek nor challenge to ourself any name or honour, but to thee only, whose alone are all things. Keep us from the most damnable sin of unkindness. Grant that by our life and good works, all other may be moved to good, and that they honour and praise not us, but thy name. Grant that by our evil works and sins no man may take occasion to slander thy name, or diminish thy praise. Keep us that we desire nothing either transitory or everlasting, which should not return to the honour and praise of thy name. And if we ask any such thing, hear thou not our foolish-

[a] "Therefore endue us with thy godly grace, that we may avoid such thiugs as are against the honour and praise of thy most holy name," added in A.

[b] "hurt." A.

ness. Make that our life be such, that we may truly be found thy children, so that this thy name, Father, be not called in vain, or falsely in us.

To this part of prayer spiritually appertain all psalms and prayers, with which we praise, worship, sing, give thanks to God, and final, all the praise of God.

The second petition.

Let thy kingdom come.

This wretched and sinful[a] life is the kingdom of all sins and mischief, whose lord is the wicked spirit, chief author and ground of all malice and sin. But thy kingdom is the kingdom of all grace and virtue, whose lord is thy best beloved Son Jesus Christ, the head and beginning of all grace and virtue. Wherefore help us, most dear Father, and take us again into thy favour. Give us before all things true and constant faith in Christ, hope without fear in thy mercy, against all infirmities of our weak conscience, and pure love towards thee and all men. Keep us from infidelity, desperation, and malice, which at the last might be the cause of our destruction. Make us to avoid the foul desire of lechery. Give us love to virginity, and to all cleanness. Deliver us from dissensions, battles, discords, and strifes. Make the virtues of thy kingdom to come and reign within us. Give us peace, concord, and tranquillity, so that wrath, or any other bitterness, have not his kingdom in us, but rather through thy grace, the simple sweetness, and brotherly behaviour, all kind of friendship, good manner, gentleness, and kindness. Grant us that the inordinate anguish and heaviness of mind have no place in us. But make that rejoicing and pleasure in thy grace and mercy rule and have dominion. And to be short, that all sin may be alienate from us, and that we, replenished with thy grace, virtue, and good works, may be made thy kingdom, that all our heart, mind, and wits, with all our strength inward and

a "and sinful" not in A.

outward, may suffer themselves to be ruled by thee, to serve thee, thy commandments, and thy will, not themselves, the flesh, the world, or the Devil. Make this[a] thy kingdom once in us begun, may be increased, go forward daily, and grow more and more[b], lest the subtle malice or sloth that we have to goodness oppress us, lest we look back again and fall into sin. Give us a stable purpose and strength, not only to begin this good life, but rather to proceed boldly in it, and to perform it, as the prophet said: Lighten mine eyes lest I sleep, or be weary in good[c] life once begun, and so mine enemy do bring me again into his power. Grant that we may so continue, and that thy kingdom, which shall come, may finish and perform this kingdom, which is begun by thee. Deliver us from this perilous and sinful life, when it shall please thee. Make us desire the other life to come, and to despise this present life. Give us grace not to fear death, but rather to desire it. Put from us the love and desire of this life, that so thy kingdom may fully be perfect in us.

Of this petition are all psalms, verses, and prayers, in the which grace and virtue is desired of God.

The third petition.

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

If our will be compared with thine, it can never be good, but is ever evil. Thy will is ever best, specially as much[d] to be loved and desired: wherefore have compassion on us, most dear Father, and suffer nothing to be as our naughty wills would have it. Give us, and teach us, true and stable patience, when our will is letten and broken. Grant us, that when any man speaketh, holdeth his peace, doth, or leaveth undone any thing contrary to our will, that therefore we be not wroth or angry, neither curse, complain, cry, or murmur, neither judge, nor condemn, yea that we defend

a "that this." A.
b "more and more" not in A.
c "the good." A.
d "specially and much." A.

not ourself with[a] the injury or hurt of our brother. Grant that we may meekly give place to our adversaries, and them which let our will, and so to disannul our will, that we may praise, say well, and do to them, as to those which do perform thy godly and best will against ours. Endow us with thy grace, that we may gladly suffer all diseases, poverty, despisings, persecutions, cross, and adversities, knowing[b] that it is thy will to crucify our will. Give us grace that we may suffer injury, and that gladly. Keep us from avengement. Make us that we acquit not evil for evil, neither to avoid violence by violence. But rather that we delight in thy will, which bringeth us all these things, praise thee, and give thee thanks. Make us that we impute it not to the Devil or evil men, when any adversity chanceth; but that we attribute all unto thy godly will, which ordaineth all such things, that our will may be letted, and the[c] blessedness may increase in thy kingdom. Give us grace that we may be glad, and merry to die, and that for thy will we may take our death gladly, so that by fear or infirmity we be not made disobedient unto thee. Make that all our members, eyes, tongue, heart, hands, and feet, be not suffered to follow their desires, neither that we be at any time subdued under them, but that we, even as taken and imprisoned, may be broken in thy will and pleasure. Keep us from all evil, mischievous, obstinate, hard, stiff, ungenteel, and resisting will. Give due obedience, perfect, and free mind, in all spiritual things, worldly, everlasting, and transitory. Keep us from the most horrible sin of grudging[d], cursing, and foolish judgment, that we misjudge[e] no man, or turn any thing to rebuke, which[f] of itself is not evil. Put from us that abominable evil, and most grievous stroke of such tongues, and teach us, that if we see or hear of other any thing worthy of rebuke, and which displeaseth us, that we

a "with—brother" not in A. b "knowledging." A.
c "that." A. d "grudging slander." A.
e "condemn." A. f "which—evil" not in A.

hold our peace, and hide it, complaining to thee only, putting and committing it unto thy will, so that with all our mind we forgive them that offend us, for whom also we be sorry, and[a] pray for their amending. Teach us to understand that no man may hurt us, except he do himself much more hurt in thy sight, so that we may be moved with mercy towards him, rather than we should be provoked to wrath, rather weeping for his blindness, than to think of avengement. Give us grace that we rejoice not in their troubles, which have resisted our will or hurt[b], or in what poverty soever their life displeaseth us, and also that we be not sorry when they prosper and have welfare.

Of this petition are all psalms, verses, and prayers, teaching us to pray for our enemies, and against our sins.

The fourth petition.

Give us this day our daily bread.

The bread is our Lord Jesu Christ, which nourisheth and comforteth the soul. Therefore, O heavenly Father, give us this grace, that the life of Christ, words, works, and passions, may be preached, known, accepted, and allowed, both of us, and of all the world. Give us grace that we may have his words, works, and all his life, for an effectual example and spectable[c] of all virtues. Give us grace that in our passions and adversities we may comfort ourselves by his passion and cross. Give us grace that we may with a stable faith overcome our death by his death, and follow without fear this noble Captain into another life. Give us this grace, that all they that preach may profitably and godly preach thy word, and Jesu Christ through all the world; and that all, which have heard thy word preached, may learn Christ, and so may be purified and go forth in a better life. Grant this also, merciful Father, that all strange doctrines, in the which Christ is not learned, may be thrust

[a] "and—amending" not in A.

[b] "hurt us." A.

[c] "spectacle." A. "spectable." B.C.

out of thy church. Have mercy on all bishops and priests, and all rulers and governors, and generally upon all officers, high and low, that they may be lightened with thy grace, to teach and rule well, both in word and also example of life. Keep all that are weak in the faith, lest they be offended by the evil example of them, which ought to give to them best example[a]. Keep us from heresies and doctrines of division, that we may be agreeing in one mind, since we use our daily bread, that is, one daily doctrine, and word of Christ. Teach us by thy grace to think and have in mind truly, and as we ought to do, the passion of Christ, and to join it happily with our life, counterfeiting[b] and following the example of it in our living, so that we may come unto and attain something, though it be but the shadow of it. Finally, give us our daily bread, that Christ in us, and we in Christ, may dwell perpetually, and may worthily bear this name, since of Christ we are called Christian.

Of this petition are all kind of prayers and psalms, with the which we pray for our officers, against false teachers, for the Jews, for heretics, and all other that are out of the right way. And also with the which we pray for them that lack comfort.

The fifth petition.

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

This prayer hath a certain condition and sign annexed with him, which is, that first we forgive our trespasses. This done, then we may pray that God forgive us our trespasses. Before also, in the third petition, we prayed that the will of God might be fulfilled, which willeth that we suffer all things patiently, not acquiting evil for evil, neither seeking avengement, but that we do good for evil, by the example of our Father in heaven, which maketh his

[a] "example of heads and rulers." A.

[b] "counterfeiting—living" not in A.

sun shine upon good and evil, and sendeth his rain upon kind and unkind.

This is now our prayer.

O Father, comfort our conscience, both now and in the day of death; which conscience is now abashed, seeing his sin and iniquity, and then also shall be abashed, remembering thine hard and strait judgment. Give thy peace into our hearts, that we rejoicing may look for thy judgment. Enter not into judgment against us, with the strait extremity of thy law[a]. For in it shall no man be found innocent and righteous, but[b] manifold ways to have sinned against it. Teach us, dear Father, not to stick, stay, or ground ourselves in our good works or deservings, but to give and submit ourself plainly and faithfully to thine infinite and incomparable mercy. Again, make that we despair not for this our guilty and sinful life, but that we may judge that thy mercy is more mighty and stronger than our life, howsoever we have ordered it. Help and comfort all men's conscience, which in point of death, or in any other such temptation, are vexed with desperation. Forgive both them and us our debts, comfort us[c], refresh us, and be reconciled unto us. Give us thy goodness for our malice, as thou commandest that we should do to our enemies[d]. Cast down the horrible fiend, slanderer, accuser, and increaser of our sins, now and in the point of death; and to be short, in all straitness of conscience. Give us grace to beware and to avoid, that by our defamation men's sins appear not the more grievous. Judge us not after the accusation of the Devil and our wretched consciences, neither hear the voice of our enemies, which accuse us day and night before thee, even as we will not hear them, which defame and accuse other unto us[e]. Take from us the grievous heap of the sins

[a] "with thy strait law." A. [b] "but—it" not in A.
[c] "them." A. and so throughout this sentence.
[d] "to our enemies" not in A. [e] "unto us" not in A.

in our conscience, so that we refreshed by the sure trust and confidence of thy mercy in the bottom of our heart, may live, die, suffer, and take all things patiently.

In this petition take place all psalms and prayers, which against sins cry on the mercy of God.

The sixth petition.

And lead us not into temptation.

We are assaulted with three manners of temptations, the flesh, the world, and the Devil. Therefore we desire thee, most[a] dear Father, endue us so with thy grace, that we may withstand the desires of the flesh. Make that we resist and fight against this superfluity of meat, drink, sleep, sloth, and idleness. Make that we may bring the flesh into bondage and subjection with fasting, temperate diet, convenient clothing, sleep, rest, watch, and labour, so that it may be meet and apt to good works. Make that with Christ we may fasten on the cross[b] his evil desires to lechery, with all his affections and instigations, that we never consent or follow any of his temptations. Make, that if (by chance) we look on a well made or a fair man or woman, or any other beautiful image or creature, that they be not to us a cause of temptation. But that the rather of them we may take occasion to love chastity, and to praise thee in thy creatures. Make that when we hear any glad or pleasant harmony or melody[c], or feel any sweet scent or odours, that we seek not therein our delight and pleasure, but thy praise and glory. Keep us from the great sin of covetousness, and desire of worldly riches. Give us grace that we seek not the rule and honour of this world, or consent to such desires. Keep us that the false subtlety of this world, the counterfeit brightness and enticements of the same persuade us not to follow it. Keep us that we be not drawn by the evils and adversities of this[d]

[a] "more." A.

[b] "and mortify" added in A.

[c] "thing" instead of "harmony or melody," and instead of "scent or odours" in A.

[d] "the." C.

world, to impatience, avengement, wrath, or such other vices. Give us grace that we may despise the lies of the world, colours, deceits, promises, and falsehood. And to be short, that [a] we may esteem of little reputation all that belongeth to him, good and evil, as we have promised in baptism, and that we may continue in this purpose, going forward daily more and more. Keep us from the enticements [b] of the Devil, that we consent not to pride, which would cause us to set much by ourself, and despise other, for riches, kin, power, science, learning, beauty, or any other gifts or goodness. Keep us that we fall not into the sin of hate and envy, what occasion soever be given to us. Keep us that we doubt not in the [c] faith, neither fall in desperation, now, nor in the point of death. Put thy helping hand, our best heavenly Father, to them that fight and labour against this hard and manifold temptation. Comfort them that now do stand, and lift them up that are fallen and be overcome. Finally, fulfil us all with thy grace, that in this miserable and perilous life, (which is compassed with so many continual enemies, that never cease,) we may fight boldly, with stable and noble faith, and obtain the everlasting crown.

The seventh petition.

But deliver us from evil.

This petition prayeth for all the evils of pains and punishments, as doth the Church in the Litany.

O Father deliver us from thy [d] everlasting wrath and punishments of hell. Deliver us from thy strait judgment in death, and at the last day of doom [e]. Deliver us from sudden death. Keep us from the violence of water and fire, from thunder, lightning, and hail. Keep us from hunger and dearth. Keep us from war and manslaughter. Keep us from thy most grievous strokes, the pestilence, French pox, falling sickness, and such other diseases. Keep us from all evils and perils of the body.

[a] "that we may forsake all that belongeth." A. [b] "enticement." C.
[c] "thy." A. [d] "the." C. [e] "judgment." A.

Provided alway, that in all these things be the glory of thy name, increase of thy kingdom, and fulfilling of thy will. So be it.

Grant us, good Lord, that all these prayers may be obtained of us without doubt. Neither suffer that we mistrust any thing, but that in all these things we shall be heard, yea be heard already. And let all these things be sure and without any doubt. So may we with glad heart say, Amen. That is to say, stable, constant, true, and sure be it.

The salutation of our most blessed Lady, saint Mary the Virgin.

Hail, Mary, full of grace.

Here first of all take heed, that no man put his sure trust and hope in the mother of God, or her merits. For this sure trust is due to God only, as the chief and only worship, with the which we are commanded to honour only God.

The grace and [a] favour, which was given her of God, giveth us an occasion to praise God, and give him thanks. We ought none otherwise to praise and love her, than one which hath received such goodness, without her own deserving, of the pure liberality and favour of God, even as she herself doth knowledge in the song Magnificat. For as I am moved by the sight of heaven, the sun, or other creatures, to commend and praise the Maker, and put them into my praise and prayer, saying, O good Lord, which hast made such a bright and goodly creature, give I pray thee unto [b] me also, that I may be bright and shining in virtue, void of all darkness of sin, error, and ignorance, which at the last might bring me to destruction, &c. So in this place in our prayer we set the mother of God, and say, O glorious God, what a noble virgin hast thou made, blessed and praised be

[a] "grace and" omitted in A. [b] "unto——destruction" not in A.

she. And thou[a] Lord, which hast so glorified and exalted her, grant, I[b] most humbly beseech thee, also to me thy[c] grace, that I may avoid and eschew the danger of thy displeasure, and that I may also love and keep thy holy commandments, &c. So that our heart consist not in her, but may go forth by her to Christ, and to God himself. Wherefore this salutation[d] is also made on this manner, that it giveth all to God, when we say,

Hail Mary full of grace, the Lord is with thee, blessed art thou among women, and blessed is the fruit of thy womb, Jesus Christ. So be it.

Here thou seest that in these words no petition, but pure praises and honours are contained. Like as in the beginning, and first words of the Pater Noster, is no petition, but only praise, and declaring of the godly favour and majesty, that he is our Father and in heaven. Therefore we cannot call this salutation a petition, or any prayer, properly and straightly, to speak thereof, because it is not lawful for us to expound these words further than they sound, and than the Holy Ghost did make them. Howbeit we may entreat of this salutation divers manner of ways. First, as a mediator, that we may in this remember the grace which God gave her. Secondarily, that we may desire also that she may be known and exalted of all men. For she was full of grace, whereby it is known that she had no sin imputed to her. And this was a special favour of God, to be full of all goodness, and void of all evil. Thirdly, that she is blessed among all women, not for that alone, that she brought forth her child without labour and pain, otherwise than Eva, and other women, but also because she conceived fruit without sin, and the bodily fruit by the Holy Ghost, which did fall upon all the children of Eve, because they were all con-

a "that." C. b "I desire thee." A.

c "thy grace——commandments" not in A.

d A page is torn out in A, containing from "is also" to "spiritually," in page 68.

ceived in sin, and born guilty of death and damnation; but this only fruit of her womb alone be blessed. In the which fruit all we are blessed. Fifthly, here may be added a petition and desire, that we may pray for them, which say evil by this fruit, and mother. But who are these that say evil by them? Truly they, which persecute and curse his word (which is the gospel) and the faith of Christ, as nowadays do the Jews and papists. Wherefore note that this mother, and her Son, be said well by two manner of ways, carnally and spiritually. Carnally, with the mouth only, and words of this salutation, which are, Hail, Mary. And these many times that be the great sayers thereof, be they which chiefly of all do curse and blaspheme them in their living. Spiritually, with the heart, when we do praise her Son Jesu Christ, in all his words, works, and passion, and say well by him. When we are gladly content to suffer persecution for his truth's sake, rather than to forsake it. When for his sake we are content to love our neighbour as ourself. But this can no man do, except he be inspired with pure and true faith, knit and joined unto charity[a]. For without this faith can no heart be good, but rather of nature full of curses and rebukes towards God and all his saints. Therefore I would counsel him that lacketh this faith to abstain from this salutation, yea, and from all manner of prayers, except he first pray for grace[b] to repent of his sin, and for this faith. For of them that intend[c] still to continue in sin without purpose to repent and amend, it is written, his prayer be turned into sin.

Ps. cviii.

Conditor cœli et terræ[d].

O Maker of heaven and earth, King of kings and Lord of lords, which of nothing didst make me to thy image and

[a] "knit—charity" not in A.

[b] "grace—and for" not in A.

[c] "that intend—amend" not in A.

[d] This prayer, and all that follows as far as *Domine labia* in page 74, is omitted in A.

likeness, and didst redeem me with thine own blood, whom I, a sinner, am not worthy to name, neither to call upon, neither with my heart to think upon, humbly I desire thee, and meekly pray thee, that gently thou behold me thy wicked servant. And have mercy on me, which haddest mercy on the woman of Canaan, and of Mary Magdalene, which didst forgive the publican, and the thief hanging on the cross. Unto thee I confess, O most meekest Father, my sins, which if I would, I cannot hide from thee. Have mercy on me, Christ, for I a wretch have sore offended thee in pride, in covetousness, in gluttony, in lechery, in vainglory, in hatred, in envy, in adultery, in theft, in lying, in backbiting, in sporting, in dissolute and wanton laughing, in idle words, in hearing, in tasting, in touching, in thinking, in sleeping, in working, and in all ways, in which I, a frail man, a most wretched sinner, might sin. My default, my most grievous default. Therefore, I most humbly pray, and beseech thy gentleness, which (for my health) descended from heaven, which did hold up David, that he should not fall into sin; have mercy on us, O Lord; have mercy on me, O Christ, the which didst forgive Peter, that did forsake thee. Thou art my Creator and my helper, my Maker and my Redeemer, my Governor and my Father, my Lord, my God, my King. Thou art my hope, my trust, my governor, my help, my comfort, my strength, my defence, my redemption, my life, my health, my resurrection. Thou art my steadfastness, my refuge or succour, my light, and my help. I most humbly and heartily desire and pray thee, help me, defend me, make me strong, and comfort me; make me steadfast, make me merry, give me light, and visit me; revive me again, which am dead: for I am thy making and thy work; O Lord, despise me not. I am thy servant, thy bondman, although evil, although unworthy, and a sinner. But whatsoever I am, whether I be good or bad, I am ever thine. Wherefore, to whom shall I flee, except I flee unto thee? If thou cast

me off, who shall or will receive me? If thou despise me, and turn thy face from me, who shall look upon me? And recognise and acknowledge me (although unworthy) coming to thee, although I be vile and unclean. For if I be vile and unclean, thou canst make me clean; if I be sick, thou canst heal me; if I be dead and buried, thou canst revive me; for thy mercy is much more than mine iniquity. Thou canst forgive me more than I can offend. Therefore, O Lord, do not consider, nor have respect to the number of my sins, but according to the greatness of thy mercy forgive me, and have mercy on me most wretched sinner. Say unto my soul, I am thy health, which saidst, I will not the death of a sinner, but rather that he live and be converted. Turn me, O Lord, to thee, and be not angry with me. I pray thee, most meek Father, and for thy great mercy, I most humbly beseech thee, that thou bring me to the bliss that never shall cease. So be it.

The office of all estates.

1 Tim. iii. A BISHOP must be faultless, the husband of one wife, sober, discreet, honestly apparelled, herberous, apt to teach, not drunken, no fighter, not given to filthy lucre; but gentle, abhorring fighting, abhorring covetousness, and one that ruleth his own house honestly, having children under obedience with all honesty.

Rulers.

Deut. i. Ye that are rulers of the earth, see that ye love righteousness, and that ye commit none unrighteousness in judgment. Thou shalt not have respect to the person of the poor, nor
Lev. xix. honour thou the countenance of the rich, but judge thy neighbour righteously.

The commons.

Lev. xix. Ye shall not deceive your brethren, neither with weight nor measure, but shall have true balances and true weights, for I am the Lord your God.

Husbands.

Husbands, love your wives, even as Christ loved the congregation, and gave himself for it, to sanctify it, and cleansed it in the fountain of water, through the word, to make it to himself a glorious congregation, without spot or wrinkle, or any such thing. So ought men to love their wives, as their own bodies. He that loveth his wife, loveth himself. For no man yet ever hated his own flesh, but nourished it, &c. Ephes. v.

Wives.

Wives, submit yourselves to your own husbands, as unto the Lord, for the husband is the wife's head, even as Christ is the head of the congregation. Therefore, as the congregation is in subjection to Christ, likewise let the wives be in subjection to their husbands in all things. Ephes. v.

Fathers and mothers.

Ye fathers, move not your children to wrath, but bring them up with the nurture and information of the Lord. Ephes. vi.

Children.

Children, obey your fathers and mothers in the Lord, for so it is right. Honour thy father and mother, that is the first commandment that hath any promise, that thou mayest be in good estate, and live long on the earth.

Masters.

Ye masters, do unto your servants that which is just and equal, putting away all bitterness and threatenings, knowing that even ye have a Master in heaven. Coll. iii.

Servants.

Servants, be obedient unto your bodily masters in all things, not with eye-service as men pleasers, but in singleness of heart, fearing God. And whatsoever ye do, do it heartily, as though ye did it unto the Lord, and not unto men, for as much as ye know that of the Lord ye shall receive the reward of inheritance, for ye serve the Lord Christ. Coll. iii.

Widows.

She that is a very widow and friendless putteth her

trust in God, and continueth in supplication and prayer night and day.

The sum of all.

Love thy neighbour as thyself, and whatsoever ye would that other should do to you, do you even the same to them; and what ye would not that other should do to you, see that ye do it not to them.

Good works.

Among good works, the chief are, to be obedient in all things unto kings, princes, judges, and such other officers, as far as they command civil things; that is to say, such things as are indifferent, and not contrary unto the commandments of God: for then must we rather obey God than men, although we should lose both our substance and life thereto: to honour rulers, to promote peace, to pray for all commonalties, and to apply all our studies to profit them.

Acts v.

The next are, to be obedient to father and mother, to provide for our household, both nourishing our family with bodily sustenance, and also to instruct them with the word of God, and so to be their governor, carnal and spiritual.

Then must we look how we ought to behave ourselves towards our neighbours, acknowledging that all the gifts which are given us of God, are not given us for our own self, but for the edifying of the congregation, as it is written. And if we bestow them not on that manner, we shall surely give a reckoning for them before the Lord. Among these ought we to have respect unto the preachers and ministers of the word, that they may be had in honour, and well provided for. And above all things, good brethren, address yourselves unto that necessary work, prayer. Remember to pray for all estates, for that is a work that Christ and his apostles full diligently exhorted all men unto, promising them that they should obtain their petitions, if they be according to the will of God, and for his glory.

1 Cor. xii.

John xvi.

1 John iii.

1 John v.

Persecution.

After these and such other works, let every man bolden

and comfort his brethren to suffer the cross that God will lay on them, to prove them, whether they will abide in his word, or flee back again. And let all men cast their penny- Luke xiv. worths before. And every day that they are not vexed, let them count that won, and look every hour when the cross shall come. For this is a plain case, God scourgeth every Heb. xii. son whom he receiveth. And Paul saith, All that will live Tit. iii. godly in Christ Jesu must suffer persecution. Now if they can endure chastening and suffer patiently, then God offereth himself unto them, as unto sons, so that they shall Heb. xii. be destitute in nothing. For what can they lack which have God himself? Forgive heartily your enemies and persecutors, praying unto God for them, that he would vouchsafe to open their blind hearts, and give them true knowledge. For there is no man so mad, cruel, furious, and indurate, but that all other of themselves are even as far wide from God as he. So that every man, which is not so wicked, may thank God that he keepeth him from that impiety. Thou seest a man that is a thief, a whoremonger, and a murderer; there seest thou even thine own nature. For if God kept thee not out of such vices, thou shouldest be even as evil as he. If thou be not such, glory in God, and not in thyself. Be not angry therefore with thine enemies and persecutors, but be sorry for them, and lament their blind ignorancy. Receive the cross gladly, and rejoice therein. For this fire and tribulation, (which is the trying of your faith,) bringeth forth patience, patience bringeth feeling, feeling bringeth hope, hope maketh us not ashamed, but Rom. v. maketh us boldly to look for his judgment, in which the unfaithful shall not be able to stand. So be it.

Domine labia.[a] Psalm li.

O Lord open thou my lips: and then shall my mouth shew forth thy praise.

O God bend thyself into my help: Lord, haste thee to help me.

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

As it was in the beginning: as it is now, and ever shall be. So be it. Praise ye the Lord.

The invitatory.

Matt. xi. *Come unto me all ye that labour and are laden, and I shall refresh you.*

Come and let us joyfully give thanks unto the Lord, let us rejoice in God our Saviour, let us approach into his presence with praise and thanksgiving, and sing we unto him in the psalms.

Come unto me all ye that labour and are laden, and I shall refresh you.

For God is a great Lord, and a great King over all lords,[b] in whose hands are the hearts of all the creatures of the earth, and the high hills are at his commandment.

Come unto me all ye that labour and are laden, and I shall refresh you.

The sea is his, for he hath made it, and his hands have fashioned the earth also: come therefore and let us worship and fall down before the Lord which hath made us: for he is our God, and we are the flock of his pasture, and the sheep whom he driveth.

Come unto me all ye that labour and are laden, and I shall refresh you.

Now, (the gospel preached,) if ye hear his voice, see that ye harden not your hearts, as they did in the place of temptation in wilderness, bitterly murmuring and speaking against God, where your fathers tempted me, and provoked me to anger, yea, although they see my miracles.

[a] This is the beginning of the Matins, as is expressed in A, and in the table of contents to B. C.

[b] "gods." A.

Come unto me all ye that labour and are laden, and I shall refresh you.

Forty years was I at debate, chiding with the generation, wherefore I said ever, their hearts are gone from me, they know not my ways; to whom I swore in my great anger, that they should not enter in to the land of my rest.

Come unto me all ye that labour and are laden, and I shall refresh you.

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

As it was in the beginning, as it is now, and ever shall be. So be it.

The hymn.

Praised be God for his exceeding favour,
Which hath given us his Son to be our Saviour.
We are sinners, unrighteous, foolish, and fleshly.
Christ is our mercy stool, righteousness, and wisdom verily.
We are unclean, holden under the danger of death, and sin's [a] exaction.
Christ is our holiness, our life, our redemption, and satisfaction.
Glory be to thee, O Lord, born of the undefiled virgin,
Glory to the Father, and to the Holy Ghost, our souls' surgeon. So be it.

Domine dominus noster. Psalm viii.

Lord, yea our Lord, how wonderful, reverent, and clear is thy name over all the earth: which hast lifted up thy high magnificence above the heavens.

Yea, and that by the mouths of thy sucking babes, that cannot yet speak, hast thou set up the praise of thy might against thy enemies, to confound thy adversary that will avenge himself.

I shall therefore look up and wonder at thy heavens: lo,

[a] "sin" without "exaction" in A, which is certainly wrong, on account of the rhyme.

these are the works of thy fingers, the moon and stars, thou hast set them so goodly.

But lo, what thing is man mortal, that thou thus rememberest him! What is the son of Adam, that thou regardest him so greatly!

Thou hast made him not much inferior than angels: with so great dignity and glory hast thou indued him.

Thou hast made him lord of thy handy works: thou hast cast all things under his feet.

As flocks of sheep, all herds of neat: and also the wild beasts.

Fowls of the air, and fishes of the sea: and whatsoever swimmeth in the water.

Lord, yea our Lord, how wonderful, reverent, and clear is thy name over all the earth.

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

As it was in the beginning, as it is now, and ever shall be. So be it.

Cœli enarrant. Psalm xix.

The heavens declare the glorious majesty of God: and the firmament sheweth [a] what are his works.

One day following another whetteth continually our thoughts: and one night following another increaseth our knowledge.

These creatures have neither speech nor words: neither is their voices any where heard.

And yet their pointing and shewing hath taught all the world: and their dumb speech hath gone forth into all the coasts of the world.

He hath fastened in them a tabernacle for the sun: and he cometh forth of his clouds like a bridegroom, yea, like a fresh valiant knight to make his course.

From the farthest east part of the heavens cometh he

[a] "the firmament sheweth" not in A.

forth, having his recourse unto the other extreme: neither is there any man that may hide him from his heat.

The law of the Lord [a] is perfect, refreshing the soul: the testimony of the Lord is faithful, ministering wisdom to the unlearned.

The commandments of the Lord are right: making glad the heart.

The things which God commandeth are plain and pure: and they lighten the eyes.

The fear of the Lord is pure and holy, abiding for ever: the pleasures of the Lord are true and right in every part.

More worthy to be desired than gold and precious stones: sweeter than the honeycomb when it droppeth.

And thy servant is taught and monished by them: that same observing of them is a great gift.

Who may attain to the knowledge of his sinful nature? purge me from my secret sins.

Yea, and turn thou these great sins from thy servant, lest they have dominion over me: and then shall I be pure from every great sin.

Let the speeches of my mouth, and the thoughts of my heart, be pleasant and accept unto thee, Lord, my defender and redeemer.

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

As it was in the beginning, as it is now, and ever shall be. So be it.

Domini est terra. Psalm xxiv.

The earth is the Lord's, and all that is contained therein: the round world, and all that inhabit it.

For in the sea hath he set her foundations: and hath builded her above the floods.

Who shall climb into the hill of the Lord, or who shall abide in his holy place?

An innocent in his deeds, and he that is pure in heart:

[a] "God the Lord." A.

that hath not extolled himself proudly unto vanity, neither hath sworn for any deceit.

This man shall be fed with the blessing of the Lord: and with the mercy of God his Saviour.

This is the nation given all unto him and seeketh him: this is the very right Jacob, so it is.[a]

O ye gates, lift up yourselves: ye gates everlasting, be ye opened: and this glorious king shall enter in.

Who is this king that is so glorious? It is the mighty valiant Lord, noble in power, a lord excellent in strength to wage battle.

O ye gates, lift up yourselves: ye gates everlasting, be ye opened: and the glorious king shall enter in.

Who is this king that is so glorious? It is the Lord of hosts, it is he, that is this glorious king, so he is[b].

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

As it was in the beginning, as it is now, and ever shall be. So be it.

The anthem.

Rom. iii. All we are sinners, and have need of the glory of God.

The versicle.

Ephes. i. In what thing standeth the glory of God?

The answer[c].

In the free forgiveness of sins of his clear mercy only.

The pater noster.

Our Father which art in heaven, hallowed be thy name. Let thy kingdom come[d]. Thy will be fulfilled as well in earth as it is in heaven. Give us this day our daily bread[e]. And forgive us our trespasses, as we forgive them that trespass against us. And lead us not into temptation. But deliver us from evil[f]. So be it.

a "Selah." A. instead of "so it is."
b "Selah." A.
c "The responsory." A.
d "come over us." A.
e "our sufficient food." A.
f "from the evil spirit." A.

The Ave Maria.

Hail Mary, greatly in God's favour, the Lord is with thee: blessed art thou among women, and blessed[a] be the fruit of thy womb. So be it.

Lead us not, Lord, into temptation. But deliver us from evil[b]. So be it.

The blessing.

Lord, we beseech thee of thy blessing.

The answer.

Blessed are they that suffer persecution for righteousness[c], for theirs is the kingdom of heaven. So be it.

The first lesson.

Lo, I send you forth as sheep among wolves, see therefore ye be wise as serpents, and innocent as doves: beware of men, for they shall deliver you up to the councils, and shall scourge you in their synagogues, and ye shall be brought to the head rulers and kings for my sake, in witness to them, and to the gentiles: but when they put you up, take no thought what or how ye shall speak, for it shall be given you even in the same hour what ye shall say. For it is not you that speak, but the spirit of your Father, which speaketh in you. And, Lord, have thou mercy on us. Matt. x.

The answer[d].

These things have I said unto you, because ye should not be hurt in your faith. John xvi.

They shall excommunicate you, yea the time shall come that whosoever killeth you shall think that he doth high service to God.

The versicle.

Such things shall they do unto you, because they have not known the Father, nor yet me.

They shall excommunicate you, yea the time shall come

[a] "for the blessed fruit's sake of thy womb." A.

[b] "from the evil spirit." A.

[c] "for the righteousness of faith." A.

[d] "Responsory." A.

that whosoever killeth you shall think that he doth high service to God.

The blessing.

Lord we beseech thee of thy blessing.

The answer.

Blessed are the poor in spirit, for theirs is the kingdom of heaven. So be it.

The second lesson.

Heb. xii. The burden of sin cast away, let us run with patience unto the battle that is set before us, looking unto Jesus the author and finisher of our faith, which for the joy that was set before him abode the cross, and despised the shame, and is set down on the right hand of the throne of God. Consider therefore how that he endured such speaking against him of sinners, lest ye should be wearied and faint in your hearts[a]: for ye have not yet resisted unto bloodshedding, striving against sin. And ye have forgot the consolation, which speaketh unto you as unto children, My son, despise not the chastening of the Lord, neither faint when thou art rebuked of him: for whom the Lord loveth, him he chasteneth, yea and he scourgeth every son that he receiveth. But thou, Lord, have mercy on us.

The respond.

Heb. xii. If ye shall endure chastening, God offereth himself unto you as unto sons. What son is that whom the father chasteneth not?

The verse.

If ye be not under correction (whereof all are partakers) then are ye bastards, and not sons. What son is that whom the father chasteneth not?

The blessing.

Lord, we beseech thee of thy blessing.

The answer.

Blessed are all men that trust in the Lord. So be it.

[a] "minds." A.

The third lesson.

In the last judgment when these ungodly shall behold the righteous men, they shall be troubled with horrible fear, and shall marvel at their so sudden health unlooked for, wailing for the sorrowful anguish of their minds[b], saying within themselves, being heavy and mourning for the anguish of their minds[c], These are they whom we had sometime in derision, and unto likelihood of opprobrious laughter: but we ourselves, being then without our wits, had went that their lives had been but madness, and so their end to have been without honour. But now see how they are counted among the children of God, and their heritage is among the saints. Wherefore we ourself then erred and went from the way of the truth, and the light of righteousness did not shine upon us, and the sun of right understanding sprung not upon us: we were wearied and tired in the way of wickedness and perdition: we walked hard and weary ways, for the way of the Lord we knew[d] not. But, Lord, have thou mercy on us[e]. Sap.[a] v.

Respond[f].

When ye were ministers of his kingdom, ye judged not right, ye kept not the law of righteousness, neither ye walked after the will of God. Fearfully and shortly shall he appear unto you. For right sharp judgment shall be done upon these that are in authority.

The verse.

To the weak little ones is granted mercy, but the great mighty ones shall suffer mighty strong torments.

Fearfully and shortly shall he appear unto you. For right sharp judgment shall be done upon these that are in authority.

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

a Instead of "Sap." A reads "to the wise man." b "mind." A.
c "mind." A. d "know." A. e This sentence is omitted in A.
f "Respond. Of the wise man. the vi." A.

Ghost. For right sharp judgment shall be done upon these that are in authority.

The song of Austin and Ambrose.

We praise thee, O God, we knowledge thee to be the Lord.

All the earth might worship thee, which art the Father everlasting.

To thee cry forth all angels: the heavens, and all the powers therein.

To thee thus crieth cherubin and seraphin continually.

Holy art thou. Holy art thou. Holy art thou.

Thou art the Lord God of hosts.

Heaven and earth are fulfilled with the glory of thy majesty.

The glorious company of the apostles praise thee.

The goodly fellowship[a] of the prophets worship thee.

The fair fellowship of martyrs praise thee.

The holy congregation of faithful throughout all the world magnify thee.

They knowledge thee to be the Father of an infinite majesty.

They knowledge thy honourable and very only Son.

They knowledge the[b] Holy Ghost to be a comforter.

Thou art the King of glory, O Christ.

Thou art the everlasting Son of the Father.

Thou (when thou shouldest take upon thee our nature to deliver man) didst not abhor the virgin's womb[c].

Thou hast opened the kingdom of heaven to the believers, death's dart overcome.

Thou sittest on the right hand of God in the glory of the Father.

Thou art believed to come our judge.

[a] "The goodly fellowship of martyrs praise thee." A.
[b] "thy." A. [c] "body." A.

Wherefore we pray thee help thy servants, whom thou hast redeemed with thy precious blood.

Make them to be numbered with thy saints in joy everlasting.

O Lord, save thy people, and bless thine heritage.

Govern and also lift them up for ever.

We praise thee every day.

And we worship thy name ever world without end.

O Lord, let it be thy pleasure to keep us this day without sin.

O Lord, have mercy upon us: have mercy upon us.

O Lord, let thy mercy lighten upon us, even as we trust in thee.

O Lord I trust in thee, let me never be confounded.

The versicle.

Christ is dead for our sins.

The answer.

And is risen again for our righteousness. Rom. iv.

O God, bend thyself unto my help: Lord, haste thee to help me.

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

As it was in the beginning: as it is now, and ever shall be. So be it. Praise ye the Lord.

Dominus regnavit. Psalm xciii.

The Lord is King, his majesty is gloriously decked: the Lord hath armed himself with strength, and hath girt himself mightily.

He hath surely builded and set fast the round world: so that it shall not be moved.

Thy seat was prepared in season, but thou thyself art of everlasting.

The floods are risen, O Lord, the floods have roared.

The floods have lifted up their streams above the noise of the great stormy and troubled seas.

Marvellous is the Lord, which hath his residence above.

Thy words are sure and faithful, thy house is right fair, holy, and goodly[a]: the secret holy place of the Lord shall stand into full long times.

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

As it was in the beginning: as it is now, and ever shall be. So be it.

Jubilate. Psalm c.

Make ye melody unto the Lord: all that dwell upon the earth.

Worship ye the Lord gladly: come into his presence joyfully.

Knowledge ye the Lord that he is God: he hath made us, and not we ourselves: we are his people, and the flock of his pasture.

Enter ye into his gates with thanksgiving: and into his foreporches with praise singing, magnify him and praise his name.

For the Lord is right gentle, his mercy endureth into everlasting, and his faithfulness into all ages.

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

As it was in the beginning: as it is now, and ever shall be. So be it.

Deus Deus meus. Psalm lxiii.

God, thou art my God, early do I sigh for thee: my soul thirsteth for thee[b], my flesh desireth thee, in this thirsty and wide wilderness.

Here shall I behold thee as in thy secret holy place: that I might see thy power and thy glorious beauty.

For thy mercy is more desirous than this same life: with my lips shall I praise thee.

a "godly." A. b "my soul thirsteth for thee" not in A.

Thus shall I magnify thee throughout all my life: in the praise of thy name shall I lift up my hands.

Thou shalt satisfy my soul with fat delicious meat: whereupon my lips shall joy and my mouth shall praise.

As soon as I shall remember myself upon my bed: I shall think upon thee, even in the watches of the night.

For thou verily art he that bringeth me help: and I being sure in the shadow of thy wings, shall triumph joyfully.

My soul cleaved unto thee: for thy right hand sustained me.

These men that seek my life to spill it: shall go down into their graves.

Men shall drive them upon the edge of their swords: they shall be hewn and cut into meat for foxes.

But the king shall rejoice in God, and he shall glory that sweareth in him, when foul mouths shall be stopped.

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

As it was in the beginning: as it is now, and ever shall be. So be it.

Deus misereatur. Psalm lxvii.

God might favour and have mercy upon us: he might lighten us with his presence, so he might [a].

That thy way might be known every where in the earth: and thy saving health also unto all nations.

The people might magnify thee, O God; yea, all people might magnify thee.

The [b] heathen might joy and triumph in that thou dost right unto the people, and directest the nations upon the earth.

The people might spread thy name, O God; yea, all people might magnify thee.

a "so he might" not in A.

b This and the next verse are not in A.

The earth also might give again her increase : and God, which is our God, might do us good.

God might bless us : and all that inhabit the earth, even unto the uttermost parts thereof, might fear him.

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

As it was in the beginning : as it is now, and ever shall be. So be it.

The song of the Three Children.

Benedicite. Dan. iii.

Praise ye the Lord, all his works : praise and extol him for ever.

Ye angels of the Lord, praise the Lord : ye heavens, love the Lord.

Ye waters, all that are above heaven, praise the Lord : all the powers of the Lord might praise the Lord.

The sun, the moon, praise ye the Lord : stars of the firmament, love ye the Lord.

The rain and the dew, praise ye the Lord : all the winds of God, praise ye the Lord.

Fire and heat, magnify ye the Lord : winter and summer, love ye the Lord.

Moistness and ye hoar frosts, praise ye the Lord : the frost and cold, love ye the Lord.

Ice and snow might love the Lord : nights and days, praise ye the Lord.

The light and darkness might praise the Lord : lightnings and clouds, love ye the Lord.

The earth might praise the Lord : love and extol him for ever.

Hills and mountains, praise ye the Lord : all that springeth up on the earth, love ye the Lord.

Ye wells and springs, praise ye the Lord : seas and floods, love ye the Lord.

Whale fishes, and all that move in the water, praise ye the Lord : all birds of the air, praise the Lord.

All beasts, both wild and tame, praise the Lord : ye children of men, love the Lord.

Israel, praise thou the Lord : love him, and extol him for ever.

Ye ministers of the Lord, praise the Lord : ye servants of the Lord, love the Lord.

Ye spirits and souls of righteous men, love the Lord : ye holy and meek in heart, praise ye the Lord.

Anania, Azaria, Misael, praise ye the Lord : love and extol him for ever.

O Lord, thou art blessed and praised in the firmament of heaven : thou art praiseworthy, glorious, and magnified into worlds without end.

Laudate Dominum de cœlis. Psalm cxlviii.

Praise the Lord, ye heavenly minds : praise ye him, all that are above.

Praise him, all angels : praise him, all his host round about him.

Praise him, sun and moon : praise him, all bright and shining stars.

Praise him, the most highest heavens : and ye waters that are above the heavens.

Praise ye the name of the Lord : for he made and created all things with a word.

And hath made them to stand fast into the world of worlds : he hath given them a law, which they break not.

Praise the Lord, all creatures of the earth : dragons, and all deep waters.

Fire, hail, snow, ice, stormy winds : doing his commandment.

Mountains, and all high hills : fruitful trees, and all cedar trees.

All wild beasts and tame : all things that creep, and feathered fowls.

Kings of the earth, and all people : princes, and all rulers of the earth.

Single men and maidens, old men and young, praise the name of the Lord : for it is only high, and spread over the earth and heavens.

He shall lift up the power of his people : it becometh his saints to praise him, which have professed him : even Israel, his own people, which cometh unto him. Praise ye the Lord.

Cantate Domino. Psalm cxlix.

Sing ye to the Lord with a new ditty : his praise shall be in the congregation of the saints.

Israel shall rejoice of his Maker : and the citizens of Sion of their king.

They shall praise his name with trumpet : sing ye unto him with tabret and harp.

For the Lord well pleased with his people : shall exalt lowly ones with his help.

Saints shall rejoice even from their hearts : and the nobles shall triumph in their couches.

The exalting of God is in their throats : and in their hands a two-edged sword;

To take vengeance upon the Gentiles : and to correct the people.

To bind their kings in chains : and their most noblest rulers in fetters of iron.

To execute judgment among them, as it is written : this glory shall be unto all that are his saints.

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

As it was in the beginning : as it is now, and ever shall be. So be it.

Laudate Dominum. Psalm cl.

Praise him that hath his residence in his secret holy place : praise him that reigneth in the firmament, the seat of his power.

Praise him for his strength : praise him for almightyness.

Praise him with sound of trumpets : praise him with lutes and harps.

Praise him with tympany and tabret : praise him with organs and pipes.

Praise him with soft clarycymbals : praise him with loud clarycymbals.

Whatsoever thing is indued with breath : let it praise the Lord.

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

As it was at the beginning : as it is now, and ever shall be. So be it.

The anthem.

The highest praise and greatest glory that we may give to God, is to believe his promise, and to verify it with our faith: which faith he doth give us also, that we might believe our sins to be forgiven in Christ's blood. Rom. iv.

By grace are ye made safe, through faith; and that not of yourselves: for it is the gift of God, and cometh not of works, lest any man should boast himself of his own deeds. Eph. ii.

The hymn.

Praise ye the Lord omnipotent,
  Which through his benignity
His most dear Son hath to us sent,
  To die for our iniquity.

We were his cruel enemies,
  Abject for our transgression ;
Howbeit, in Christ fix we our eyes,
  Which is our satisfaction.

Glory be to the Trinity,
  The Father, Son, and Spirit, living ;
Which are one God and persons three,
  To whom be praise without ending. So be it.

The versicle.

Rom. viii. What and if we here suffer with Christ?

The answer.

Then shall we be glorified together with him in heaven.

The song of Zachary the priest, St. John Baptist's father.

Benedictus. Luke i.

Praised be the Lord God of Israel : for he hath graciously visited and redeemed his people.

He hath set up our mighty health : in the house of David his servant.

According to his promises, by the mouths of his holy prophets of a long time past.

Promising that we should be preserved from our enemies : and from the hands of all them that hate us.

That he would thus use and declare his rich mercy toward our fathers : remembering his holy promises.

And also to perform his oath, which he swore to Abraham our father : and promised himself to give it us.

So that without fear, we delivered from the hands of our enemies : might serve and honour him,

In holiness and righteousness before him : all days of our life.

And thou (my child) shalt be called the prophet of the Most Highest : for thou shalt go before the face of the Lord, to prepare his ways;

To give the knowledge of the saving health to his people : through the forgiveness of their sins.

The which cometh through the abundant mercy and goodness of our God : by the which he hath thus graciously looked upon us, springing from above;

To give light to them that have sitten in darkness, and in the shadow of death : to direct our feet into the way of peace.

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

As it was in the beginning : as it is now, and ever shall be. So be it.

The anthem.

He that moveth us to pray, hath already granted us our asking, if we ask in faith, which saith, All things whatsoever ye shall ask[a] in your prayer, believe[b], and ye shall receive them.

The versicle.

Father, hear our prayer.

The answer.

And make us ask of thee in faith.

The Collect.

O God Almighty, our merciful Father, which hast so exceedingly loved us thy chosen children, that thou wouldest vouchsafe to give us thy only and wellbeloved son Jesu Christ our Saviour, to suffer death for our sins; so that all that do thus believe in him, might not perish, but have life everlasting: we beseech thee for thy abundant mercy, and for that inestimable love which thou bearest to thy Son Christ our Saviour, give us of thy grace, and pour thy favour into our hearts, that we may believe, feel, and know perfectly, that thou only art our God, our Father, and to us an almighty helper, deliverer, and a saviour from sin, from all the devilish powers of hell, of this world, and from death, and that by thy Son our Lord Jesu Christ. So be it.

A prayer to the Holy Ghost.

Come, Holy Spirit, replenish the hearts of the faithful, and kindle in them thy burning love.

The versicle.

Send forth thy Spirit, and men shall be created anew.

a "ask my father." A. b "with belief." A.

The answer.

For so renewest thou the soul of man.

The prayer.

O God, which hast instructed the hearts of the faithful men with the lightening of the Holy Ghost, grant us to savour aright in the same Spirit, and to rejoice evermore of his holy[a] consolation, which livest and reignest in the same Spirit ever. So be it.

A prayer to the Trinity.

Deliver us, save us, and justify us, O blessed Trinity.

The versicle.

The name of God be blessed.

The answer.

From age to age everlasting. So be it.

The prayer.

O Almighty everlasting God, which hast given us thy servants to knowledge the glory of the everlasting Trinity, with a faithful knowledge, and to worship the one God, in thy Almighty Majesty; we beseech thee, that through the steadfastness of this faith, we might be defended from all adversities; which livest and reignest, one God, in the trinity of Persons, world without end. So be it.

The Prime and Hours.

O God, bend thyself to my help: Lord, haste thee to help me.

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

As it was at the beginning: as it is now, and ever shall be. So be it.

Praise ye the Lord.

a "holy" not in A.

The hymn.

Come, Holy Spirit, to thee we call,
To stablish our infirmity;
Give us true faith, and hope withal,
Inflame our hearts with charity.

Our nature is sore vitiate,
And needeth regeneration.
Lighten our minds excecate,
O Lord, our consolation.

Glory be to the Trinity,
The Father, Son, and Spirit living,
Which are one God and persons three,
To whom be praise without ending.

Deus in nomine tuo. Psalm liv.

O God, save me for thy name's sake : deliver me by thy power.

O my God, hear my prayer : listen to the words of my mouth.

For strange men are risen against me : and strong tyrants pursue my life : they have not God before their eyes ; no, they have not[a].

But lo, God helpeth me : the Lord is present with them that sustain my life.

He shall acquit evil to my await-layers : for thy truth's sake thou shalt tread them down.

I shall with good will make a sacrifice to thee : I shall magnify thy name, O Lord, for thou art full gentle.

For thou wilt deliver me from all trouble : and mine eyes shall see my pleasure upon mine enemies.

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

As it was in the beginning : as it is now, and ever shall be. So be it.

a "Selah" instead of "no, they have not" in A.

Laudate Dominum omnes. Psalm cxvii.

Praise ye the Lord, all Gentiles : magnify him, all nations;

For his mercy is spread over us : and the faithfulness of the Lord standeth for ever.

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

As it was in the beginning : as it is now, and ever shall be. So be it.

Confitemini. Psalm cxviii.

Magnify ye the Lord, for he is gracious : and his mercy endureth for ever.

Let Israel now magnify him : for his mercy endureth for ever.

Let the house of Aaron magnify him : for his mercy endureth for ever.

Let as many as fear the Lord magnify him : for his mercy endureth for ever.

When I was in a grievous strait, I called upon the Lord : and he granted to set me at large.

The Lord standeth on my side : I shall not fear whatsoever man may do unto me.

The Lord standeth on my side with my helpers : and I shall see my desire upon them that hate me.

It is better for one to commit himself to the tuition and defence of the Lord : than to man's defence.

It is better to put our confidence in the Lord : than in men, be they never so great.

When all the Gentiles besieged me on every side : Well, said I, in the name of the Lord, for I shall cut them away.

They compassed me in, yea, they beset me round about : Well, said I, in the name of the Lord, for I shall cut them away.

They swarmed about me like bees, and invaded me as fiercely as fire the dry thorns, but they were soon quenched :

for I said, Well, in the name of the Lord shall I cut them away.

I was cast with great violence, ready to have fallen : but the Lord sustained and helped me.

The Lord is my strength, and the very same whom I praise : it is he that is my saving health.

The voice of triumph, and of men joyfully publishing their saving help now brought unto them, is in the tabernacles of the righteous : for the right hand of the Lord hath brought it so mightily to pass.

The right hand of the Lord is excellent high : the right hand of the Lord hath brought it so mightily to pass.

I shall not die but live : and shall publish the works of the Lord.

He chastised me with grievous and earnest chastisement : but yet he betook me not to death.

Open me the gates of righteous men : and I shall enter in at them, and magnify the Lord.

This is the gate of the Lord : the righteous men shall enter in thereat.

I shall magnify thee, for thou hast granted me : and hast brought me a saving help.

The stone which the builders opprobriously casted away : is made an head corner-stone.

Of the Lord this is done : and this same thing is a miracle in our mind.

This is that same day which the Lord hath made : let us be glad and rejoice therein.

I beseech thee, Lord, now help us; I beseech thee, Lord, make us now to prosper.

Well happen it to that man which is coming[a] in the name of the Lord : we shall pray for your wealth to well happen unto you from the house of the Lord.

The Lord is strong, and he will make light to shine

a "commen." A.B.C.

upon us : tie your sacrifices to be offered, even to the altar's ends with cords.

It is thou that art my God, and I shall magnify thee : thou art my God, and I shall exalt thee.

Magnify ye the Lord, for he is gracious : and his mercy endureth for ever.

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

As it was in the beginning : as it is now, and ever shall be. So be it.

The anthem.

Behold, I have set up in Sion a chosen, precious stone, to be laid in the highest corner of my church, and also to be in the foundation thereof. And he that believeth in him shall not be shamed. To you, therefore, that believe, it is precious: but to them that believe not in him, as to the builders that reproved this stone, it is a stumbling-stone.

The versicle.

Lord, hear our prayer.

The answer.

And make us to ask in faith. So be it.

The prayer.

Luke ii. O Father, which didst prophesy of thy Son Christ by the mouth of Simeon, holding him in his arms, now presented into the temple, saying to his mother the Virgin Mary, Behold, this thy child is set up for many in Israel to fall at him, and many again to rise by him: he is set up for a mark to be against said: we beseech thee, Father, for the favour that thou bearest to this thy Son, suffer not us, through unbelief, with these blind builders, to stumble and to fall at this stone; neither with them to reprove, and to say against him and his doctrine; but by faithful trust and true belief in him, to rise by him: believing steadfastly that by his death thy wrath is peased, and through his blood

thou forgivest us our sins, by this stone, thy Son, our Lord Jesu Christ. So be it.

The third hour.

O God, bend thyself into my help.

O Lord, haste thee to help me.

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

As it was in the beginning : as it is now, and ever shall be. So be it.

The hymn.

Let us rejoice, devout Christian,
Putting apart all heaviness;
For Christ regardeth his brethren,
And furthereth all their business.

Although this vale of misery
Our troubles doth increase;
Yet Christ doth see our penury,
Which is our inward peace.

Glory be to the Trinity,
The Father, Son, and Spirit living,
Which are one God, and persons three,
To whom be praise without ending. So be it.

Ad Dominum. Psalm cxx.

When I was in strait anguish I called upon the Lord : and he granted me.

Lord, deliver my soul from lying lips : and from a deceitful tongue.

What advantageth it thee : or what good bringeth it thee, O lying man, thy deceitful tongue?

Oh, sharp arrows of the strong archer : and hot consuming juniper coals.

Alas! that I am thus long holden in exile among these false and cruel folk of Meshec : and must yet dwell still with the churlish nation of Kedar.

All too long hath my soul tarried among these violent men : which hate peace.

I study for peace; but when I speak of peace to them : by and by are they stirred to battle.

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

As it was in the beginning : as it is now, and ever shall be. So be it.

Levavi oculos. Psalm cxxi.

I lift up mine eyes into the hills : from whence help might come unto me.

My help cometh from the Lord : the Maker of heavens and earth.

He shall not suffer thy feet to slide : neither he, being thy keeper, shall sleep.

Lo, neither will he sleep, nor yet once wink : that keepeth Israel.

The Lord is thy keeper, the Lord is thy defence : and is ever at thy right hand.

The sun shall not smite thee by day : neither yet the moon by night.

For the Lord will keep thee from all evil : yea, he will keep thy soul.

The Lord shall keep both thy out-going, and thy in-coming : from this time unto everlasting.

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

As it was in the beginning : as it is now, and ever shall be. So be it.

Lætatus sum. Psalm cxxii.

I was right glad when men said unto me : Let us go unto the house of the Lord.

Our feet shall stand in thy gates : O Jerusalem.

Jerusalem is builded goodly like a city : well framed together in herself.

That thither might ascend the tribes, even the tribes of

the Lord, to magnify the name of the Lord : for so it was commanded unto Israel by God's own mouth.

For there were ordained and holden seats of judgment : even the judgment-seats of the house of David.

Pray ye for the felicity of Jerusalem : the lovers of thee might prosper.

They might prosper within thy walls : they might prosper within thy houses.

For thy brothers' and neighbours' sakes : shall I now pray for thy felicity.

For the houses' sake of the Lord our God : I shall pray for thy wealth.

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

As it was in the beginning : as it is now, and ever shall be. So be it.

The anthem.

Those men are not of the right Jerusalem, although they are called spiritual, and of the church, appear they never so holy : which vex, trouble, and persecute the simple and true preachers[a] of Christ's gospel, and thirst for their blood.

The versicle.

Lord, hear our prayers.

The answer.

And give us grace to ask in faith. So be it.

The prayer.

O our merciful Father, which prophesyedst by the mouth of thy Son our Saviour Christ, that the time should come when men should curse, excommunicate, and chase thy flock out of their synagogues, believing, in so doing, to do unto thee high worship in killing of them; we beseech thee, for thy truth's sake, and for the favour that thou bearest to thy Son, to deliver us from their hands: and open thou their eyes that they might see their sins, and repent them,

a "the poor simple preachers." A.

and know thee and thy Son through the Holy Ghost, the Spirit of Truth. So be it.

The sixth hour.

O God, bend thyself into my help : Lord, haste thee to help me.

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

As it was in the beginning : as it is now, and ever shall be. So be it. Praise ye the Lord.

The hymn.

Love ye the Lord of Israel,
For his gifts celestial;
Which sendeth his Ghost in us to dwell,
To subdue our bodies bestial.

He giveth us gifts manifold,
He leadeth and keepeth us tenderly;
His is our silver and our gold,
To him be praise eternally.

Glory[a] be to the, &c.

Ad te levavi. Psalm cxxiii.

Unto thee lift I up mine eyes : which rulest in heavens[b].

Behold, for as the servants' eyes are ever upon their masters, and the maidens' waiting upon their[c] mistress : even so let our eyes be looking up unto the Lord our God, until he have mercy upon us.

Have mercy upon us, Lord; have mercy on us : for we are out of measure filled with ignominy.

Our life is filled out of measure with scorns and derision of these wealthy rich men : and with ignominy and shame of these arrogant and proud men.

Glory be to the Father, &c.

As it was, &c.

[a] "Glory be to the Trinity, &c." A. [b] "rulest heavens." A. [c] "her." A.

Nisi quia Dominus. Psalm cxxiv.

Except the Lord had been with us : (let Israel now speak :)

Except the Lord had been with us : when these men rose against us ;

Without doubt (their wrath thus kindled against us) they had devoured us quick.

Waters had wrapped us in with their waves : the floods had gone over our souls.

The troublous flood of these importune men : had run over our souls.

But praised be the Lord, which hath not given us into their teeth for their prey.

Our souls are delivered like the bird from the snare of the fowler : the snare is broken, and we are escaped.

Our help cometh through the name of the Lord : which hath made the heavens and earth.

Glory be to the Father, &c.

As it was in the beginning, &c.

Qui confidunt. Psalm cxxv.

They that stick to the Lord shall never stagger : but shall stand fast for ever like the mount of Sion.

And like as Jerusalem is girt about with hills : even so closeth the Lord his people from this time unto everlasting.

He will not suffer the power of the ungodly to oppress the land of the righteous : lest the righteous put forth their hands to any wickedness.

Deal thou gently with good men : and with men right in their hearts.

Them that swerve from the right way unto shrewdness : the Lord might lead away with men given unto wickedness.

Glory be to the Father, &c.

As it was in the beginning, &c.

The anthem.

Isai. lvii. The ungodly men are like a fierce swelling sea, which cannot rest, but the waves of it rebound with violence, casting out stink and filthiness: the devilish ungodly shall have no rest, saith the Lord; but here they shall be ever vexing the righteous, and after this they shall have a perpetual gnawing in their conscience.

The versicle.

Lord, hear our prayer.

The answer.

And make us to ask in faith.

Our merciful Lord, which shall say at the dreadful hour of thy last judgment to these wicked ungodly, Go your ways out of my sight, ye workers of wickedness; we beseech thee, for thy painful passion, that thou sufferedst in thy pure innocent soul for our redemption, let us hear this joyful voice of thy mouth in that time of our redemption and glory, saying, Come unto me, ye blessed children of your Father, and receive the kingdom of heaven prepared for you from the beginning, through me[a] your Saviour Jesus Christ. So be it.

The ninth hour.

O God, bend thyself into my help:

O Lord, haste thee to help me.

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

As it was in the beginning: as it is now, and ever shall be. So be it. Praise ye the Lord.

The hymn.

Praise we[b] our Father lovingly,
Which gently hath us preserved,
When we forsook him wretchedly,
And by sin hath[c] death deserved.

[a] "me" not in A. [b] "ye." A. [c] "had." A.

His mercy was so bounteous,
  That although we thus into sin[a] fell,
Freely in Christ he pardoned us,
  And by his death redeem'd from hell.

Glory be to the Trinity,
  The Father, and Son, and Spirit living,
Which are one God, and persons three,
  To whom be praise without ending. So be it.

In convertendo. Psalm cxxvi.

When the Lord shall bring again us of Sion from captivity : we shall be like men dreaming for joy.

Then shall our mouths be filled with laughter, and our tongues with triumph : then shall it be said among the Gentiles, that the Lord hath wrought mightily with these men.

The Lord shall work mightily with us : we shall be refreshed with great gladness.

Bring us again from captivity, O Lord, for so shalt thou fill us with joy : as if thou shouldest give plenteous floods to the dwellers in that thirsty south desert.

They that sow with tears : shall reap with gladness.

When they went forth to sow : they went weeping, taking with them their seed cods.

But when they shall come again : they shall come with great joy : bringing their hands full of corn.

Glory be to the Father, &c.

As it was in the, &c.

Nisi dominus. Psalm cxxvii.

Except the Lord build the house : the builders thereof labour but in vain.

Except the Lord keep the city : the keepers thereof watch but in vain.

It is all in vain, that ye haste yourselves to rise so early :

a "into sin" not in A.

and again to defer your down sitting to eat your careful bread, except God give it all.

For it is he that thus shall give unto his wellbeloved : quiet sleep and plenteous refection with good food.

Lo children are the heritage which the Lord giveth : the fruit of the womb is his gift.

As arrows are in the hands of the mighty man : even so shall be the children of thy youth.

Blessed is that man, which hath his quiver filled with these arrows : for they shall not be shamed when they shall have to do with their enemies in judgment.

Glory be to the Father, &c.

As it was in the, &c.

Beati omnes. Psalm cxxviii.

Blessed is he whosoever worshippeth the Lord : which also walketh in his ways.

For thou shalt eat the labours of thine own hands : and shalt have prosperous increase.

Thy wife shall be fruitful as the vine tree within the walls of thy house : thy children shall stand round about thy table like the plants of olive trees.

Lo, thus shall that man be blessed : which worshippeth the Lord.

The Lord shall do thee good from Sion : and thou shalt delight beholding the prosperity of Jerusalem all days of thy life.

And thou shalt see thy children's children : and the felicity of Jerusalem.

Glory be to the Father, &c.

As it was in the, &c.

The anthem.

Matt. vi. Great is the provision of God for us, which biddeth us first seek his kingdom by fear, faith, and trust in him, and then all things necessary for our bodies shall be cast unto us, but so that we labour in that which good is.

The versicle.

Lord, hear our prayer.

The answer.

And give us grace to ask in faith. So be it.

The prayer.

O our merciful Father, which, in teaching us to pray by thy Son Christ, hast commanded us to call thee Father, and to believe that we are thy wellbeloved children, which stirrest up none of thine to pray, but to the intent that thou wouldest hear them, giving us also all things more effectuously and plenteously than we can either ask or think: we beseech thee, for thy Son's sake, give us grace to believe and to know steadfastly, that thy Son our Saviour Christ is given of thee unto us, to be our Saviour, our righteousness, our wisdom, our holiness, our redemption, and our satisfaction, and suffer not us to trust in any other salvation, but in the Son, and by thy Son only, our Saviour. So be it.

Here beginneth the Even Song[a].

O God, bend thyself into my help.

O Lord, haste thee to help me.

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

As it was in the beginning: as it is now, and ever shall be. So be it.

Praise ye the Lord.

Beatus vir. Psalm i.

Blessed is that man, which walketh not in the counsel of the ungodly, and standeth not in the way of sinners: and sitteth not in the seat of the pestilent scorners.

But hath all his pleasure in the law of the Lord: and upon it his mind is occupied both day and night.

a "in English" is added in A.

Such a man shall be like a tree planted by the river side: which shall give forth her fruits in due time, and her leaves shall not wither: for whatsoever he shall do, shall prosper.

But so shall not the ungodly: for they shall be like dust, which is dispersed with the wind.

Wherefore these ungodly shall not stand in the judgment: neither these sinners may abide in the company of the righteous.

For the Lord approveth the way of the righteous: but the way of sinners shall perish.

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

As it was in the beginning: as it is now, and ever shall be. So be it.

Quare fremuerunt gentes. Psalm ii.

Wherefore do the Gentiles thus swell and cluster together? wherefore do the people of the Jews thus gnash in vain?

Wherefore conspire the kings of the earth: and the chief priests thus cast their heads together against the Lord and his anointed?

Saying, Let us break their bonds: and let us cast off their yokes.

But he that hath his residence in heaven mocketh [a] them: it is the Lord that scorneth them.

Then shall he thrust them down in his wrath: and in his indignation shall he all to trouble them.

I have constituted and ordained my king: to be over Sion my holy hill.

I shall shew forth the Lord's commandment: for he said unto me, Thou art my Son, whom I have now openly declared.

Ask of me, and I shall give thee the nations into thy he-

[a] "derideth." A.

ritage : and to be thine own possession throughout all the world.

Thou shalt smite them together with an iron sceptre : and shalt break them like earthen vessels.

Now therefore, ye kings, be wise and understand : ye rulers of the earth, be content to be monished and learned.

Serve ye the Lord busily : study to give him his honour joyfully with reverence.

Kiss ye the Son, lest (he being wrath) your life perish : for his anger shall be shortly kindled.

And then blessed are all men that trust in him.

Domine quid. Psalm iii.

Lord, see what a sort there are that trouble me : full many there are that rise against me.

Many there are that think thus upon my soul : surely there is no health to be looked for from God, unto this man.

But thou, Lord, thou art my help and my glory : thou liftest up my head.

The Lord I called upon with my prayer : and he answered me even from his holy hill, so he did [a].

I shall lie down and sleep, I myself shall upwake me : for the Lord sustaineth me.

I shall not fear, yea, thousands of folk : although they besiege me round about.

Arise, Lord, save me, my God : thou shalt give all mine enemies such a clap on their cheeks, that anon the teeth of these ungodly shall be broken.

It is the Lord's property to save : and thy people it behoveth to be holpen and endued with thy benefits.

Non nobis domine. Psalm cxv.

Not to us, Lord, not to us, but to thy name give the glory and praise : for thy mercy and for thy truth's sake.

a "Selah" instead of "so he did" in A.

Wherefore then should the Gentiles say : where is now their God?

When our God is in the heavens : he doth whatsoever liketh him.

Their images are but gold and silver : even the very work of man's hand.

They have mouths, and yet speak they not : eyes, and see not, ears, and hear not, nose, and smell not.

They have hands, and nothing feel they : feet, and go not; with their throat make they no noise.

Unto these idols are they like that make them : and as many as trust unto them.

But, Israel, trust thou in the Lord : for he helpeth them, and is their shield.

Ye of the house of Aaron, see that ye trust in the Lord : for he is their help and their shield.

Ye worshippers of the Lord, see that ye trust in the Lord : for he is to them help and defender.

The Lord will have us in mind, it is he that will do good : he will do good to the house of Israel, and to the house of Aaron.

He will be beneficial to the worshippers of the Lord : as well to the little as to the great.

The Lord might increase his good mind toward you : toward you, and toward your children.

Ye are they to whom the Lord doth good : which hath made heaven and the earth.

The heavens, the very heavens are the Lord's : but the earth hath he given to the children of men.

The dead in no manner of wise shall praise the Lord : neither they that go down to the place of silence.

But we shall magnify and praise the Lord : from this time into everlasting. Praise ye the Lord.

The anthem.

Rom. xv. We, the which are strong, saith Paul, ought to bear the

frailness of them which are weak, and not to stand in our own conceits.

The chapter.

Let every man please his neighbour unto his wealth and edifying. For Christ pleased not himself, but as it is written : The rebukes of them which reviled thee, fell upon me. Thanks be to God. Rom. xv.

The hymn.

Blessed be God, Father of heaven [a],
Which hath strengthened his feeble flock,
With steadfast faith and [b] boldness even,
To bear his cross, burden, and yoke.

These are the last days perillous,
Freely Christ's gospel to profess,
Come down, Lord, shortly to judge us.
And take us from this heaviness. So be it.

The versicle.

What thing is precious in God's sight?

The answer.

The death of his faithful men.

The song of our Lady.

Magnificat.

My soul magnifieth the Lord. Luke i.

And my spirit rejoiceth in God my Saviour.

For he hath looked on the poor degree of his handmaiden.

Behold now from henceforth [c] shall all generations call me blessed.

For he that is mighty hath magnified me : wherefore blessed be his name.

And his mercy is over them that fear him : throughout all generations.

a "Father Almighty." A. b "and bold spirit." A.
c "thenceforth." A.

He[a] sheweth strength with his arm : he scattereth them that are proud in the imagination of their hearts.

He hath plucked down men of power from their seats : and hath lifted up the poor lowly ones.

The hungry men he hath satisfied with goodness : and them that appeared rich, he hath left void.

He hath taken up Israel his servant : thinking upon him to be saved for his mercies' sake.

Like as he promised to our fathers : as to Abraham and to his seed for evermore.

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

As it was in the beginning : as it is now, and ever shall be. So be it.

The anthem.

Luke i. ii. Some time the scripture with the gospel was so free, that they were preached of the mouths of holy women; as of our Lady[b], of Anna Phanuelis' daughter, and of the four daughters of Philip; but now behold, saith the Lord by his prophet Amos, I shall send an hunger into the earth, not the hunger for bodily food, nor thirst for water: but hunger and thirst to hear the word of the Lord, and men shall go from the one sea to the other, compassing about from the north to the east, seeking the word of the Lord, and they shall not find it.

The versicle.

O Lord, send us the preachers of thy word.

The answer.

And give us grace to believe it. So be it.

The prayer.

O merciful Father, which by thy word madest all things, and by it shalt unmake again at the time appointed: and with thy fearful word didst cast down Adam, with thy com-

[a] "He hath declared his might by his power : he hath dispersed the proud men by the vain study of their own hearts." A.

[b] "our blessed Lady." A.

fortable word liftedst him up again: also through thy word thou hast declared thy will, and given us the knowledge of thee, by the fathers and prophets: and at the last by thine own son Christ, sending him to preach it, as a thing so necessary, that without it there is no knowledge of thee, no faith, no salvation, no health: wherefore we beseech thee, for thy word's sake, and for thy glory therein, to set up thy word again, and make it to be known, which of so long time hath been darkened with men's dreams, and thrust down with men's words, and men's laws; so that through thy word, now at the last, we might know thy will from men's pleasures: and finally, to believe only thy word, and to do thy will, by thy Son our Lord Jesu. So be it.

The complene.

Converte nos.

Turn us to thee, O God, our Saviour.

And turn thy wrath from us.

O God, bend thyself into my help.

Lord, haste thee to help me.

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

As it was in the beginning: as it is now, and ever shall be. So be it. Praise ye the Lord.

Usquequo. Psalm xiii.

How long, Lord, wilt thou tarry? wilt thou forget me for ever? how long wilt thou turn thy face from me?

How long shall I thus study, musing with myself: filling my heart daily full of sorrow?

How long shall mine enemy be thus exalted over me?

Behold and answer me, Lord, my God: keep me waking, lest the slumber of death come upon me.

Yea, lest peradventure mine enemy may say, I prevailed against him: for if I fall, my troublers will rejoice.

But I trust in thy mercy, my heart shall be glad of thy

help : I shall give thanks to my Lord, for he hath rewarded me.

Judica me. Psalm xliii.

Avenge me, O God, and defend my cause from the ungodly folk : deliver me from the deceitful and wicked man.

For thou art my God, and my strength : wherefore hast thou put me away? wherefore go I thus mourning, mine enemy oppressing me?

Make thy light and thy faithfulness to shine upon me : let these things lead me unto thy holy hill, and let them lead me to thy tabernacles.

That I might once come to the altar of God, even the God of gladness, and the author of my joy : to praise and magnify thee with harp, God my God.

Wherefore art thou deject, my soul, and thus troubled in me? trust in God : for yet will I magnify him for the help, wherewith he hath made glad my face, and shewed himself to be my God.

Sæpe expugnaverunt. Psalm cxxix.

Grievously have they vexed me even from my youth : now let Israel speak.

Grievously have they vexed me even from my youth : but yet they prevail not against me.

Upon my back these ploughmen ploughed : and have cut forth their long furrows.

But the righteous Lord hath cut away the bonds of these ungodly.

They shall be shamed and put to flight : whosoever hateth Sion.

They shall be as grass that groweth upon the house ridges : which is withered before it be pulled up.

With the which, neither the reaper filleth his hands : nor yet the gatherer filleth his arms.

Neither the goers foreby so regarded them, as to say once,

God bless you : or, We will wish you in the name of the Lord.

Domine non. Psalm cxxxi.

Lord, my heart is not proud, neither look I aloft : I take not stoutly upon me in great matters, neither presume I in marvellous things above my estate.

But verily I repressed and put my soul to silence, like a weanling from the mother's teat : even like a weanling was my soul[a] in very deed.

Let Israel wait and trust upon the Lord : from this time into everlasting.

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

As it was in the beginning : as it is now, and ever shall be. So be it.

The anthem.

Israel, in scripture, betokeneth the elect children of God, which when they are in the most extreme affliction, likely to be forsaken of God, and man : then have they God's help most present, if their faith fail not.

The chapter.

When we are driven to such an hard straint, that we can- 2 Par. ii.
not tell what to do, then only is there left unto us this last shift and present help : to lift up our eyes unto the Lord. Thanks be to God.

The hymn.

Worship we the Spirit right sadly[b],
Which moved sober[c] Simeon the sage
In his arms to take very gladly[d]
Our Saviour Christ[e] yet tender of age.

a "was my soul" not in A.
b "purely" instead of "right gladly" in A.
c "sober" not in A.
d "reverently" instead of "very gladly" in A.
e "Christ" not in A.

When his father and his mother
Presented their young child Jesus,
Simeon among all other
Praised the Lord, saying thus:

Nunc dimittis.

Now lettest thou thy servant depart, O Lord, according
Luke ii. to thy promise, in peace.

For mine eyes have seen the Saviour, sent from thee.

Whom thou hast set forth in the presence of all people.

To be a light, lightening the Gentiles: and to be the glory of thy people Israel.

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

As it was in the beginning: as it is now, and ever shall be. So be it.

The anthem.

Ah, how fearful a judgment is it to be reject and cast from the Lord, and not to be called his people, which judgment is now fallen upon the Jews, which sometime were called his people of Israel.

The versicle.

Keep us, Jesu, confirmed in thy word.

The answer.

Hold us to thy truth, and cast us not from thee. So be it.

The prayer.

O Lord Jesu, restore Israel we pray thee, yea restore the[a] whole world, teaching us with the spirit of thy truth, that we all with one mind and one assent, might run after thee, and glorify thy name. Grant us, O merciful Saviour, that we might see the glorious taking up again of Israel, which shall be to the world as a new rising again from death to life; that thus all the whole world might live under thee alone, most perfect herdman, and thou mightest reign in us all: to whom with the Father, and with the Holy Ghost,

[a] "all the." C.

be glory, honour, impery, and rule into the world of worlds. So be it.

Salve rex.

Hail, Jesu Christ, King of mercy, our life, our sweetness, and our hope, we salute thee: unto thee we cry, which are the banished children of Eve: unto thee we sigh, sobbing and weeping in this vale of wretchedness: haste thee therefore, our Mediator: turn unto us those thy merciful eyes. O Jesu, all praise worthy, shew us the presence of thy Father after this outlawry. O gentle, O merciful, O sweet Jesu Christ.

The versicle.

In all our trouble and heaviness.

The answer.

O Jesu, our health and glory, succour us.

The prayer.

O Jesu Christ, the Son of God, our Redeemer, which dejectedst and humbledst thyself from the glorious state and shape of thy Godhead, unto the shape of our vile servitude, because thou wouldest reconcile us, the children of wrath, unto thy Father, and so make us the children of grace: we beseech thee, grant us that we might ever feel even thee by[a] thy very self to be our present Mediator before our Father, for all ghostly gifts, whom we knowledge with perfect faith to be our Saviour, which art the lively God, with the Father and the Holy Ghost, living and reigning into the world of worlds. So be it.

Here followeth the Seven Psalms[b].

Domine ne. The first. Psalm vi.

Ah, Lord, rebuke me not in thy wrath, neither chasten me in thine anger.

But deal favourably with me, O Lord, for full sore broken am I: heal me, Lord, for my bones are all to shaken.

a "by" not in A. b "in English" is added in A.

My soul trembleth sore : but, Lord, how long?

Turn thee, Lord, and deliver my soul : save me for thy mercies' sake.

For they verily that are in this deadly anguish cannot think upon thee : in these helly pains who may praise thee?

I am weary with sighing : I shall water my bed every night with my tears, so that it shall swim in them.

My face is wrinkled and dried up with care and anger : mine enemies have made it full thin with trouble.

Avoid from me, ye workers of wickedness : for the Lord hath heard my complaints, poured out with weepings.

The Lord hath heard my deep desire : the Lord hath received my petition.

All mine enemies shall be ashamed and astonished : they shall be put to flight and confounded suddenly.

Beati quorum. Psalm xxxii.

Blessed is he, whose ungodliness is forgiven : and whose sins are covered.

Blessed is that man, to whom the Lord reckoneth not his sin : neither is there in his spirit any dissembling deceit.

Whiles now I held my peace, daily musing with myself : and other whiles cried out, my bones wasted for sorrow.

For day and night thy hand pressed me down : my moisture was dried up like as one toasted in the midst of the summer. Selah : it was indeed [a].

I shall knowledge my sin, and shall not hide my wickedness : I thought, saying with myself : I shall confess mine ungodliness, which is against me, to the Lord : and thou even straight forgavest me my wickedness, which openeth herself by my outward sin. Selah : it doth indeed [b].

For the which even every saint shall pray unto thee in time of beseeching : and then if affliction come upon him like a great swelling flood, yet shall it not touch him.

Thou art my defender from tribulation : thou shalt keep

[a] "it was indeed" not in A.

[b] "it doth indeed" not in A.

me, and shalt make me glad exceedingly for my deliverance. Selah : thou shalt indeed [a].

I shall instruct thee, and teach thee, the way whereupon thou mayest go : I shall counsel thee, and see for thee right well.

See that ye be not as horse or mule, which are unreasonable : whose jaws must be refrained with bit and bridle, lest they strive against thee.

Many sorrows fall upon the ungodly : but him that trusteth in the Lord, mercy closeth round about.

Be glad therefore in the Lord, and rejoice, ye righteous : make ye merry, all faithful and upright in heart.

Domine ne. The second. Psalm xxxvii.

Punish me not, Lord, of indignation : neither chasten me in thy wrath.

For thy arrows are sore smitten into me : and the disease which thou hast cast upon me depresseth [b] me down sore.

There is no health in my flesh for thy wrath : there is no rest in my bones for my sins.

For my sins have pressed down my head like an heavy burden : they are heavier than I may bear.

Mine old privy sores festered within : and now are they broken forth for mine own foolishness.

I am depressed and sore broken : I walk in continual mourning.

For a foul botch occupieth all my thighs : so that there is no health in my flesh.

I am feeble and sore broken : I gnashed with my teeth for sorrow of my heart.

Lord, all my desires are before thee : and my sorrowful sighs are not unknown unto thee.

My heart trembleth and panteth for sorrow : my strength faileth me, and even the very sight of mine eyes cease from their office.

a "thou shalt indeed" not in A. b "presseth." A.

My friends and my fellows stood against my wound : and my nigh kinsfolk stood all afar.

In the mean season they that sought my life made snares for me : and they that hunted for my fault spoke deceit, whispering to deceive me continually.

But I, as it had been one deaf, heard nothing at all : and as a dumb man opened not once my mouth.

I was as one that heard not : and as one that had not a word in his mouth to answer for himself.

For thee, Lord, do I abide : thou shalt answer for me, Lord, my God.

For I said with myself : these men peradventure will rejoice upon me : and as soon as my foot beginneth to slide, they shall run upon me.

For I am but an halting cripple, ready ever to fall : my sorrow never goeth from me.

I confess mine ungodliness : I sorrow for my sins.

But in the mean season mine enemies wax [a] strong : even they which pursue me falsely are increased in power.

Which acquit me evil for good, and are against me : because I sought studiously to profit them.

Forsake me not, Lord : be not far from me, my God.

Speed thee to help me, Lord : my saving health.

Miserere mei deus. Psalm li.

Have mercy upon me, God, for thy favourable goodness : for thy great mercies' sake, wipe away my sins.

And yet again wash me more from my wickedness : and make me clean from my ungodliness.

For my grievous sins do I knowledge : and mine ungodliness is ever before mine eyes.

Against thee, against thee only have I sinned : and that that sore offendeth thee have I done : wherefore very just shalt thou be known in thy words and pure, when it shall be judged of thee.

a "live and wax." A.

Lo, I was fashioned in wickedness : and my mother conceived me polluted with sin.

But lo, thou wouldest truth to occupy and rule in my inward parts : thou shewedst me wisdom, which thou wouldest to sit in the secrets of my heart.

Sprinkle me with hyssop, and so shall I be clean : thou shalt wash me, and then shall I be whiter than snow.

Pour upon me joy and gladness : make my bones to rejoice, which thou hast smitten.

Turn thy face from my sins : and wipe away all my wickedness.

A pure heart create in me, O Lord, and a steadfast right spirit make anew within me.

Cast me not away : and thy Holy Ghost take not from me.

Make me again to rejoice, while thou bringest me thy saving health : and let thy chief governing free Spirit strengthen and lead me.

I shall instruct cursed and shrewd men in thy way : and ungodly men shall be converted unto thee.

Deliver me from that bloody sin [a], O God, O God my Saviour : and my tongue shall triumph upon thy mercy, wherewith thou makest me righteous.

Lord open thou my lips : and then my mouth shall shew forth thy praise.

For as for sacrifices thou delightest not in them : or else I had offered them ; and as for burnt sacrifices, thou regardest them not.

Acceptable sacrifices to God is a broken spirit, a contrite and a dejected heart thou shalt not despise, O God.

Deal gently of thy favourable benevolence with Sion : let the walls of Jerusalem be edified and preserved.

Then shalt thou delight in the very sacrifices, in the right burnt sacrifices, and in the oblation of righteousness : then shall they lay upon thy altar the very oxen.

a " from the sin of murder." A.

Domine exaudi. Psalm cii.

Lord, hear my prayer : and suffer my deep desire to come unto thee.

Hide not thy face from me in time of my tribulation : bow down thine ear unto me in the day when I call upon thee, haste thee to grant me.

For my days verily are vanished away like smoke : and my bones are dried up like a stone [a].

My heart is smitten through like grass, and is withered away : insomuch that [b] I forsook to take mine own meat.

I was so dried up with my sorrowful and loud sighs : that my bones cleaved to my skin.

I am like an ostrich of the wilderness : and made like an owl in an old forlorn [c] house.

I lie waking and am left alone : like the sparrow in the thatch.

Mine enemies reviled me all day : and they that chid me, used my name opprobriously.

I eat earth instead of bread : and lick in my tears instead of drink.

And all is for thy indignation, and thy wrath : for when I was aloft, thou thrust me down.

My days are vanished away like a shadow : and I myself am withered like hay.

But thou, Lord, sittest still for ever : and thy memorial endureth from age to age.

Thou shalt rise and have pity on Sion : for it is time for thee to favour it, thy day appointed is now come.

For the stones of it please thy servants verily : and they favour her soil.

Even the heathen also shall worship the name of the Lord : and all the kings of the earth shall knowledge thy glorious beauty.

The Lord verily shall build Sion : he shall be seen in his beautiful glory.

a "stone." A. "stowe." B.C. b "as." A. c "forlaten." A. B.C.

And he shall have respect unto the prayer of the poor forsaken : his prayer shall he not despise.

This thing shall be written for the world to come : and for this cause the people, which yet are unmade, shall praise the Lord.

For he shall look forth of his high holy place : the Lord shall behold the earth, even from heaven.

To hear the sighs of them that are in bonds : and to loose the children judged to death.

That they might preach the name of the Lord in Sion : and his praise in Jerusalem.

When the people and the kingdoms shall be gathered together to worship the Lord.

He abated my courage in my journey : and hath cut off my days.

I say, my God, take me not away in the midst of my days : for thy years endure throughout all ages.

In the beginning thou laidest the foundation of the earth : and the heavens are thy handy work.

They shall perish when thou shalt stand fast : and all things shall wax old like a garment : thou shalt dress them again like a garment, and they shall be changed.

But thou art even thy very self : and thy years shall never be ended.

The children of thy servants shall dwell still : and their posterity shall live prosperously, and blessedly in thy presence.

De profundis. Psalm cxxx.

From my most deep painful troubles : called I upon the Lord.

Lord, hear thou me : and let thy ears be attent unto my deep desire.

If thou shouldest look narrowly upon our wickedness, O Lord, Lord, who might abide thee ?

But there is mercy with thee : and therefore art thou worshipped.

I abide the Lord, my soul abideth him : and I tarry looking up alway for thy promises.

My soul waiteth for the Lord : as desirously as do the watchmen desire the day spring.

Let Israel wait for the Lord : for with the Lord is there mercy and plenteous redemption.

It is he that shall redeem Israel : from all their wickedness.

Domine exaudi. The second. Psalm cxliii.

O Lord, hear my prayer, listen unto my fervent beseeching : for thy truth's sake, grant me for thy righteousness.

Have thou not to do with thy servant in judgment : for in thy presence no man living is reputed righteous.

A cruel enemy verily persecuted my soul : he hath cast down my life into the earth : he hath set me in darkness, like as men judged to death.

My spirit is sore troubled within me : and my heart waxeth[a] cold in my breast.

But at last I remembered the days past : I considered all thy works, and pondered in mind the deeds of thy hands.

I stretched forth my hands unto thee : my soul desirously panted and breathed for thee : I gaped for thee like thirsty earth.

Haste thee to grant me, O Lord, for my spirit fainteth : hide not thy face from me, unless I be like men going down into their graves.

Make me shortly to hear of thy merciable goodness, for in thee do I trust : shew me the way wherein I may go, for unto thee have I lifted up my soul.

Deliver me from mine enemies, O Lord, my God : for under thee do I hide myself.

Teach me to do thy pleasures, for thou art my God : thy good spirit might lead me into the right way.

For thy name's sake, Lord, restore me : for thy righteousness lead my soul out of this strait anguish.

a "waxed." C.

Yea and for thy mercies' sake all to destroy mine enemies: and shake away all that trouble my soul, for I am thy servant.

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

As it was in the beginning: as it is now, and ever shall be. So be it.

A preface.

Forasmuch, good Christian reader, as I am certainly persuaded, that divers persons of small judgment and knowledge in holy scripture have been offended, for that that in the English Primer, which I lately set forth, I did omit and leave out the Litany, which, I take God to witness, I did not of any perverse mind or opinion, thinking that our blessed Lady, and holy saints, might in no wise be prayed unto; but rather because I was not ignorant of the wicked opinion, and vain superstitious manner, that divers and many persons have not only used in worshipping of them: but also thinking that God by Christ would none otherwise gladly hear and accept their petitions and prayers, but by his blessed mother and saints, amongst other carnal and worldly persuasions alleging this: That if a man have a suit to any temporal prince, that then they must needs first make mean unto him by some man that is in his favour. Which fond reason, although it be nothing like between God and us, as it is between a worldly prince and his subject; for that that God in all places, and at all times, doth both know and hear our petitions, which any worldly prince doth not nor cannot without another mean: and although it be nothing like nor true, as concerning the necessity, that we by the commandment of holy scripture must of necessity pray to our blessed Lady and saints, or that otherwise we cannot be heard: yet is it true, as concerning that we must needs have a peace maker and mediator to our heavenly

Father, which is his only Son, and our only sufficient and eternal mediator Jesu Christ. Wherefore for the contentation of such weak minds, and somewhat to bear their infirmities, I have now at this my second edition of the said Primer, caused the Litany to be printed and put into the same, trusting that they by their old untrue opinion before alleged, nor yet by any other like, will abuse the same. Right doubtful it is, as I think, to pray unto all those that be mentioned, named, and called saints in the common primers in Latin. For although many of them (by what authority I cannot tell) have been canonised and made saints, by such as have been bishops of Rome: yet whether they be saints or no, I commit to the secret judgment of God.

The anthem.

Ne reminiscaris.

Lord, remember not our grievous offences, or the offences of our parents, neither take thou vengeance of our sinfulness, but have mercy on us, and spare thy poor people, whom thou hast redeemed with thy most precious blood, and be not ever angry with us.

The Litany.

Lord, have mercy on us.

Christ, have mercy on us.

Lord, have mercy on us.

God the Father of heavens : have mercy on us.

God the redemptor of this world : have mercy on us.

God the Holy Ghost : have mercy on us.

The Holy Trinity in one Godhead : have mercy on us.

Saint Mary, perpetual virgin and mother of Christ, pray for us.

S. Michael, pray for us.

S. Gabriel, pray for us.

S. Raphael, pray for us.

All holy angels and archangels, pray ye for us.

S. John Baptist, pray for us.

All holy patriarchs and prophets, pray ye for us.

S. Peter, pray for us.
S. Paul, pray for us.
S. Andrew, pray for us.
S. John Evangelist, pray for us.
S. James, pray for us.
S. Thomas of India, pray for us.
S. Philip, pray for us.
S. Matthew, pray for us.
S. Bartholomew, pray for us.
S. Simon, pray for us.
S. Thaddæus, pray for us.
S. Barnabas, pray for us.
S. Mark, pray for us.
S. Luke, pray for us.
All holy Apostles and Evangelists, pray ye for us.
All holy disciples and innocents, pray ye for us.
S. Stephen, pray for us.
S. Linus, pray for us.
S. Cletus, pray for us.
S. Clement, pray for us.
S. Cyprian, pray for us.
S. Erasmus, pray for us.
S. Edmund, king and confessor, pray for us.
S. George, pray for us.
All holy martyrs, pray for us.
S. Edward, king, pray for us.
S. Jerome, pray for us.
S. Austin, pray for us.
S. Ambrose, pray for us.
S. Gregory, pray for us.
S. Bernard, pray for us.
S. Bede, pray for us.
S. Chrysostom, pray for us.
S. Alban, king, and first martyr of England, pray for us.
S. Martin, bishop, pray for us.

S. Antony, pray for us.
S. Nicholas, pray for us.
S. Benedict, pray for us.
S. Francis, pray for us.
All holy confessors, pray for us.
All holy monks and confessors, pray for us.
S. Mary Magdalen, pray for us.
S. Anne, pray for us.
S. Katherine, pray for us.
S. Margaret, pray for us.
S. Helen, pray for us.
S. Lucia, pray for us.
S. Cecilia, pray for us.
S. Agnes, pray for us.
All holy virgins, pray for us.
All holy widows, pray for us.
All saints, pray for us.

Propitius esto.

Be merciful to us, and spare us, Lord.
Be merciful to us, and deliver us, Lord.
From all sin deliver us, Lord.
From all error deliver us, Lord.
From all evil deliver us, Lord.
From the crafty trains of the evil deliver us, Lord.
From the eminent peril of sin deliver us, Lord.
From the possession of devils deliver us, Lord.
From the spirit of fornication deliver us, Lord.
From the desire of vain glory deliver us, Lord.
From the uncleanness of mind and body deliver us, Lord.
From unclean thoughts deliver us, Lord.
From the blindness of the heart deliver us, Lord.
From sudden and unprovided death deliver us, Lord.
From pestilence and famine deliver us, Lord.
From all mortal war deliver us, Lord.
From lightning and tempestuous weathers deliver us, Lord.

From seditions and schisms deliver us, Lord.

From everlasting death deliver us, Lord.

By the privy mystery of thy holy incarnation, deliver us, Lord.

By thy holy nativity, deliver us, Lord.

By thy baptism, fastings, and temptations, deliver us, Lord.

By thy painful agony in sweating blood and water, deliver us, Lord.

By the pains and passion on thy cross, deliver us, Lord.

By thy death and burying, deliver us, Lord.

By thy resurrection and ascension, deliver us, Lord.

By the coming of the Holy Ghost, deliver us, Lord.

In the time of our tribulations, deliver us, Lord.

In the time of our felicity, defend us, Lord.

In the hour of death, deliver us, Lord.

In the day of judgment, deliver us, Lord.

We sinners, pray thee to hear us, Lord.

That it might please thee, Lord, to govern and lead thy holy Catholic church; We beseech thee to hear us.

That thou vouchsafe that our bishops, pastors, and ministers of thy church may in holy life, and in thy sound and whole word, feed thy people; We pray thee to hear us.

That thou vouchsafe that all perverse secrets and slanders may be avoided; We pray thee to hear us.

That thou vouchsafe that all which do err and be deceived, may be reduced into the way of verity; We pray thee to hear us.

That thou vouchsafe that we may the devil with all his pomps crush and tread under foot; We pray thee to hear us.

That thou vouchsafe to send us plenty of faithful workmen into thy harvest; We pray thee to hear us.

That thou vouchsafe, Lord, to give the hearers of thy word lively grace to understand it, and to work thereafter by the virtue of the Holy Ghost; We pray thee to hear us.

That all extreme poverty, thou please, Lord, to recomfort; We pray thee to hear us.

That they, which are weak in virtue, and soon overcome in temptation, thou of thy mercy wilt help and strengthen them; We pray thee to hear us.

That thou vouchsafe to give universal peace amongst all kings, and other rulers; We pray thee to hear us.

That thou vouchsafe to preserve our most gracious sovereign lord and king, Henry the eighth, his most gracious queen Anne[a], all their posterity, aiders, helpers, and true subjects; We pray thee to hear us.

That our ministers and governors may virtuously rule thy people; We pray thee to hear us.

That thy people in affliction, or in peril and danger, by fire, water, or land, thou wilt vouchsafe to defend and preserve; We pray thee to hear us.

That teeming women may have joyful speed in their labour; We pray thee to hear us.

That all young orphans, and sick people, thou please, Lord, to nourish and provide for; We pray thee to hear us.

That all being captive or in prisons, thou wilt send deliverance; We pray thee to hear us.

That unto all people, Lord, thou wilt shew thy inestimable mercy; We pray thee to hear us.

That thou wilt forgive all warriors, persecutors, and oppressors of thy people, and to convert them to grace; We pray thee to hear us.

That the fruits, Lord, on the earth, may give good increase, and that thou wilt conserve them; We pray thee to hear us.

That thou, Lord, wilt hear our prayer; We pray thee to hear us.

O the very Son of God; We pray thee to hear us.

O Lamb of God, which takest away the sins of the world, have mercy on us.

[a] "son prince Edward" instead of "queen Anne" in C.

O Lamb of God, which takest away the sins of the world, have mercy on us.

O Lamb of God, which takest away the sin of this world, give peace and rest upon us.

The versicle.

O Lord, hear thou my prayer.

The answer.

That my calling may come to thine ears.

The collects or prayers.

O Omnipotent and merciful God, the Father eternal, which dost not despise us sinners, bewailing with contrite heart, for offending thy high majesty, we pray thee by thy grace and mercy to draw us near to thee, to hear our prayers, to forgive us our offences, and comfort us in our afflictions. And forgive, Lord, them that oppress us. And that our ghostly enemy have no power to devour us, (as he desireth,) but that we may strongly withstand his frauds and snares, to our comfort, that we may die in the very true catholic faith, and rest with thee eternally, our Lord Jesu Christ. So be it.

The versicle.

We have sinned with our forefathers.

The answer.

Iniquity have we wrought with unjust living.

Lord God, which dost not suffer sinners to perish and die in their works, but rather wilt that they shall convert and live, we humbly pray thee to forgive us now, while we have time and space. And give us grace that we do not abound in sin, nor in iniquity no more, lest thou, Lord, be wrath with us. And meekly we pray thee, Lord, to open the verity of our true catholic faith, and destroy all antichrists, with all their jugglings and crafty schisms, which doth so sore oppress and danger thy people to damnation: cease this schism, Lord: and that thy most holy words of thy Gospels may plenteously be preached, without craft or dissimulation:

which beareth with it thy Holy Spirit and life, to comfort all that hunger or thirst to drink thereof, by the virtue of our Lord Jesu Christ. So be it.

O most high and mighty Lord God, and King of peace, which when thou tookest thy most holy humanity upon thee in the womb of the most holy Virgin Mary, then by the high provision of thy Father's divine power all the universal world was in peace and concord. Wherefore, bountiful Lord God, we pray thee to preserve our king Henry, his aiders and counsellors, and all governors, and the whole universal commons of this realm, in peace and concord. And not only us, Lord, but all realms in the world, that we may keep one God, one faith, and one law, by the ordinance of our Lord Jesu Christ, which reigneth in the world of worlds. So be it.

An Exposition after the manner of a Contemplation upon the Fifty-first Psalm, called, Miserere mei Deus.

Alas, wretch that I am, comfortless and forsaken of all men, which have offended both heaven and earth! whither shall I go, or whither shall I turn me? To whom shall I fly for succour? who shall have pity or compassion on me? Unto heaven dare I not lift up mine eyes, for I have grievously sinned against it. And in the earth can I find no place of defence, for I have been noisome unto it. What shall I now do? Shall I despair? God forbid! full merciful is God, and my Saviour is meek and loving. Therefore, only God is my refuge, he will not despise his creature, neither forsake his own image. Unto thee therefore, most meek and merciful God, come I, all sad and sorrowful, for thou only art my hope, and thou art only the tower of my defence. But what shall I say unto thee, since I dare not lift up mine

eyes? I will pour out the words of sorrow, I will heartily call for[a] mercy, and will say:

Have mercy upon me, O God, according to thy great mercy.

God, which dwellest in light that no man can attain, God, which art hid, and canst not be seen with bodily eyes, nor comprehended with any understanding that ever was made, neither expressed with the tongues of men or angels; my God, the which art incomprehensible, do I seek, the which canst not be expressed, do I call upon, what thing soever thou art, which art in every place. I know that thou art the most high and excellent thing, if thou be a thing, and not rather the cause of all things, if I may so call thee. For I find no name, by the which I may name or express thine inenarrable majesty. God, I say, which art all things that are in thee, for thou art even thine own wisdom, thy power, and thy most gracious[b] felicity. Seeing therefore that thou art merciful, what art thou, but even the very mercy itself? And what am I but very misery? Behold therefore, O God, which art mercy, behold misery is before thee, what shalt thou do mercy? truly thy work. Canst thou do otherwise than thy nature is? And what is thy work? Verily to take away misery, and to lift up them that are in wretched condition. Therefore have mercy on me, O God. God, I say, which art mercy, take away my misery, take away my sins, for they are mine extreme misery. Lift up me, which am so miserable; shew thy work in me, and exercise thy power upon me. One depth requireth another, the depth of misery requireth the depth of mercy. The depth of sin asketh the depth of grace and favour. Greater is the depth of mercy than the depth of misery: let therefore the one depth swallow up the other. Let the bottomless depth of mercy swallow up the profound depth of misery. Have mercy on me, O God, according to thy great mercy. Not after the mercy of men, which is but small, but after thine own mercy, which is great, which is unmeasurable, which is

[a] "heartily beseech thee for." A. [b] "glorious." A.

incomprehensible, which passeth all sins, without comparison. According to that thy great mercy, with the which thou hast so loved the world that thou wouldest give thine only Son. What mercy can be greater? what love can be more? Who can despair? Who should not have good confidence? God was made man, and crucified for men. Therefore have mercy on me, O God, according to this thy great mercy, by the which thou hast given thy Son for us; by which, through him, thou hast taken away the sin of the world; by which, through his cross, thou hast lightened all men; by which, through him, thou hast redressed all things in heaven and earth. Wash me, O Lord, in his blood; lighten me in his humility; redress me in his resurrection. Have mercy on me, O God, not after thy small mercy, for that is but thy small mercy in comparison, when thou helpest men of their bodily evils; but it is great when thou forgivest sins, and dost elevate men by thy favour above the top of the earth. Even so, Lord, have mercy on me, according to this thy great mercy, that thou turn me unto thee, that thou put out my sins, and that thou justify me by thy grace and favour.

And according to the multitude of thy compassions, wipe away mine iniquity.

Thy mercy, Lord, is the abundance of thy pity, by the which thou lookest gently on the poor and wretched. Thy compassions are the works and processes of thy mercy. Mary Magdalene came unto thy feet, good Jesu, she washed them with her tears, and wiped them with her hair; thou forgavest her, and sentest her away in peace. This was, Lord, one of thy compassions. Peter denied thee, and forsook thee with an oath; thou lookedst upon him, and he wept bitterly; thou forgavest him, and madest him one of the chief among thine apostles. This, was, Lord, another of thy compassions. The thief on the cross was saved with one word. Paul in the furious wodness of his persecution was called, and by and by was filled[a] with the Holy Ghost.

[a] "fulfilled." A.

These are, Lord, thy compassions. The time should fail me, if I should number all thy merciful compassions. For look how many righteous men there be, and so many are thy godly compassions. There is none that can glory in himself. Let them all come that are righteous, either in earth or in heaven, and let us ask them before thee, whether they be saved by their own power and virtue. And surely all they will answer with one heart and one mouth, saying, Not unto us, Lord, not unto us, but unto thy name give all the praise, for thy mercy and for thy truth's sake. For they in their own sword possessed not the land, and their own arm or power saved them not: but thy right hand and thine arm, and the lightning of thy countenance, for thou delightedst in them: that is, they are not saved for their own deservings, lest any man should boast himself, but because it pleased thee so to be. Which thing the prophet doth also more expressly witness of thee, when he saith, He saved me because he would have me. Since therefore that thou art the same God, with whom is no alteration or variableness, neither art thou changed unto darkness; and we thy creatures, as well as our forefathers[a], which were born under concupiscence, sinners as well as we: and since there is but one Mediator and atonement maker[b] between God and man, that is, Christ Jesus, which endureth for ever, why dost thou not pour out[c] thy plenteous compassions upon us, as well as thou didst upon our fathers? Hast thou forgotten us? Or are we only sinners? Did not Christ die for us? Are all thy mercies spent, and none left?

Lord our God, I desire and heartily beseech thee to put out mine iniquity, according unto the multitude of thy compassions, for many, yea and infinite are thy compassions; that according, I say, to the multitude of thy compassions, thou vouchsafe to quench my sin: that as thou hast drawn and received innumerable sinners, and hast made them righteous, even so that thou wilt draw and take me, and

a "fathers." A. b "maker" omitted in A. c "on." A.

make me righteous, through thy grace and favour. Therefore according to the multitude of thy compassions, wipe away mine iniquity. Cleanse and purify my heart, that after all mine iniquity is put out, and all my uncleanness cleansed, it may be as a clean table, in the which the finger of God may write the law of his love and charity, with the which can none iniquity continue.

Yet wash me more from mine iniquity, and cleanse me from my sin.

I grant and knowledge, O Lord, thou hast once put out mine iniquity, thou hast put it out again, and hast washed me a thousand times: howbeit yet wash me from mine iniquity, for I am fallen again. Dost thou use to spare a sinful man until a certain number of his sins? Which when Peter inquired, How often shall my brother offend against me, and I shall forgive him? Whether seven times? thou answerest, I say not seven times, but seventy times seven times; taking that certain number for an infinite number. Since then that a man must forgive so often, shalt thou in pardoning and forgiving[a] be passed of a man? Is not God more than man? Is he not better than man? Yea rather God is the great Lord, and every man living is nothing but all vanity. And only God is good, and every man a liar. Hast thou not said, In what hour soever the sinner doth repent, I will not remember any of his iniquities? Behold, I a sinner do repent and mourn, for mine old privy sores festered within, and now are they broken forth for mine own foolishness. I am depressed and sore broken. I walk in continual mourning. I am feeble and very weak. I roared for the sorrow of mine heart. Lord, all my desires are before thee, and my sorrowful sighs are not unknown unto thee. Mine heart trembleth and panteth for sorrow, my strength faileth me, and even the very sight of mine eyes cease from their office. Wherefore then, O Lord, dost thou not put away mine iniquity? And if thou put it out

Matt. xviii. Luke xvii.

a "forgiveness." A.

according to the multitude of thy mercies, yet wash me more from mine iniquity, for yet am I not perfectly purified. Finish thy work, take away the whole offence, and also the pain that is due unto the crime; increase thy light[a] within me, kindle mine heart with thy love and charity, put out all fear, for perfect love sendeth away fear. Let the love of the world, the love of the flesh, the love of vain glory, and the love of myself, utterly depart from me: yet still more and more, wash me from mine iniquity, by the which I have offended against my neighbour, and cleanse me from my sin, that I have committed against God. I would have thee put away not only the fault and pain that followeth it, but also the occasion and nourishment of sin. Wash me, I say, with the water of thy most gracious favour; with water, of which he that drinketh shall not thirst for ever, but it shall be made in him a fountain of living water, running into everlasting life. Wash me with the water of my tears[b], wash me with the comfortable waters of thy holy scriptures, that I may be ennumbered among them unto whom thou saidst, Now are ye clean for my word's sake, which I have spoken John xiii.
unto you.

For I knowledge mine iniquity, and my sin is ever before mine eyes.

Although through the beholding of thy mercy and compassions I may be bold to fly unto thee, O Lord, yet will I not come as the Pharisee, which prayed not, but rather praised himself, and despised his neighbour: but I come unto thee as the publican, which durst not lift up his eyes Luke xviii.
unto heaven; for I also do knowledge mine iniquity; and whilst I ponder my sins, I dare not lift up mine eyes, but humbling myself with the publican, I say, God be merciful to me, a sinner. My soul wavereth between hope and fear; and sometime for the fear of my sins, which I feel and knowledge to be in me, I am ready to despair: sometime, through the hope of thy mercy, I am lifted up, and com-

a "sight." C. b "the water of my tears" not in A.

forted. Nevertheless, because that thy mercy is greater than my misery, I will ever, Lord, trust in thee, and will sing out thy plenteous compassions for ever; for I know that thou desirest not the death of a sinner, but rather that he were converted, and that he would knowledge his iniquity, and forsake his sin, and to come [a] to thee, that he may live.

My God, grant me that I may live in thee; for I knowledge my wickedness; I know what a grievous burden it is, how copious, and how jeopardous; I am not ignorant of it, I hide it not, but set it even before mine eyes, that I may wash it with my tears, and knowledge unto the Lord mine unrighteousness against myself. And also my sin, which I have proudly done against thee, is ever against me. And therefore is it against me, because I have sinned against thee. And it is truly against me, for it is even against my soul, and accuseth me ever before thee, my Judge, and condemneth me ever, and in every place: and it is so against me, that it is ever before my face, and standeth but [b] against me, that my prayer may not pierce through unto thee, that it might take thy mercy from me, and hinder thy mercy that it cannot come at me: therefore do I tremble, and therefore do I mourn, beseeching thee of thy mercy. Therefore, O Lord, as thou hast given this grace unto me to know my wickedness, and to bewail my sin, even so accomplish this thy benevolence, giving me a perfect faith, and drawing me unto thy Son, which hath made a full satisfaction for all my sins. Give me, Lord, this precious gift; for every good gift and every perfect gift is from above, coming from the Father of light.

Against thee only have I sinned, and have done that which is evil in thy sight; that thou mayest be justified in thy words, and mayest have the victory when thou art judged.

I have overmuch sinned unto thee alone; for thou commandedst me, that I should love thee for thyself, and

[a] "and so come." A. [b] "butte." C.D.

should love all creatures for thy sake. But I have loved a creature more than thee, loving it even for itself. What is sin, but to love a creature for itself? And what is that, but to do against thee? Surely, he that loveth a creature for itself, maketh that creature his God. And therefore have I sinned against thee only, for I have made a creature my god. So have I cast thee away, and have been injurious only to thee; for I have not offended against any creature, in that I have set my trust or confidence in it. For it was not commanded me that I should love any creature for itself. If thou hadst commanded me, that I should have loved an angel, only for himself, and I had loved money for itself, then, no doubt, I had offended against the angel. But since that thou only art to be beloved for thyself, that is to say, without any respect either of good or evil, and every creature is to be loved in thee, and for thy sake, therefore have I surely offended only against thee, for I have loved a creature for itself.

But yet have I worse done, for I have sinned even in thy sight. I was nothing ashamed to sin before thy face. O merciful God, how many sins have I done in thy sight, which I would in nowise have done before mortal men! yea, that I would not in any case that men should know: I feared men more than thee, for I was blind, and loved blindness, and so did I neither see nor once consider thee. I had only fleshly eyes, therefore did I only fear and look on men which are flesh. But thou lookedst on all my sins, and numberedst them: therefore I can neither hide them from thee, neither turn my back and fly from thy face.

Whither shall I go from thy Spirit? and whither shall I fly from thy face? what shall I then do? whither shall I turn me? whom shall I find to be my defender? Whom, I pray you, but thee, my God? Who is so good? who is so gentle? who is so merciful? for thou passest without comparison all creatures in gentleness. It is one of thy chiefest properties to forgive and be merciful: for through

mercy and forgiveness thou dost most declare thy almightiness. I grant, Lord, that I have offended only against thee, and have done that which is evil in thy sight. Have mercy therefore on me, and express thy puissance in[a] me, that thou mayest be justified in thy words. For thou hast said, that thou camest not to call the righteous, but sinners unto repentance. Justify me, Lord, according to thy words; call me, receive me, and give me grace to do true works of repentance: for this cause wast thou crucified, dead, and buried. Thou saidst also, When I am lifted up from off the earth, I will draw all unto myself. Verify thy words; draw me after thee; let us run together in the sweetness of thine ointments. Besides that, thou saidst, Come unto me all ye that labour, and are laden, and I will ease you. Lo, I come unto thee, laden with sins, labouring day and night in the sorrow of mine heart; refresh and ease me, Lord, that thou mayest be justified and proved true in thy words, and mayst overcome when thou art judged. For there are many that say, He shall have no succour of his God; God hath forsaken him. Overcome, Lord, these persons, when thou art thus judged of them, and forsake me not at any time. Give me thy mercy and wholesome succour, and then are they vanquished.

John iii.

Matt. xi.

They say that thou wilt have no mercy on me, and that thou wilt cast me clean out of thy favour, and no more receive me. Thus art thou judged of men, and thus men speak of thee; and these are their determinations. But thou, which art meek and merciful, have mercy on me, and overcome their judgments; shew thy mercy on me, and let thy godly pity be praised in me. Make me a vessel of thy mercy, that thou mayst be justified in thy words, and have the victory when men judge thee; for men judge thee to be fierce and inflexible. Overcome their judgment with meekness and benevolence, so that men may learn to have com-

[a] "on me." C.

passion on sinners, and that malefactors may be inflamed unto repentance, seeing in me thy pity and mercy.

Lo, I was fashioned in wickedness; and my mother conceived me, polluted with sin.

Behold not, Lord, the grievousness of my sins; consider not the multitude, but look mercifully upon me, which am thy creature. Remember that I am dust, and that all flesh is as withered hay. For, lo, I am fashioned in wickedness, and in sin hath my mother conceived me. My natural mother, I say, hath conceived me of concupiscence, and in her am I polluted with original sin. What is original sin, but the lack of original justice, and of the right and pure innocency which man had at his creation? Therefore a man conceived and born in such sin is whole crooked and out of frame: the flesh coveteth against the spirit: reason is slender, the will is weak, man is frail and like vanity, his senses deceive him, his imagination faileth him, his ignorance leadeth him out of the right way, and he hath infinite impediments which pluck him from goodness, and drive him into evil. Therefore original sin is the root of all sins, and the nurse of all wickedness. For albeit that in every man of their own nature it is but one sin, yet in power it is all sins. Thou seest therefore, Lord, what I am, and of whence I am: for in original sin, which containeth all sins and iniquities in it, am I fashioned, and in it hath my mother conceived me. Since, then, I am whole in sins, and environed with snares on every side, how shall I escape? for what I would, that do I not; but the evil that I would Rom. vii.
not, that do I. For I find another law in my members rebelling against the law of my mind, and subduing me unto the law of sin and death. Therefore the more frail and entangled thy godly benevolence seeth me, so much the more let it lift up and comfort me. Who would not pity one that is sick? who would not have compassion on him that is diseased? Come, come, thou sweet Samaritan, Luke x.
and take up the wounded and half dead; cure my wounds,

pour in wine and oil, set me upon thy beast, bring me into the hostry, commit me unto the host, take out two-pence, and say unto him, Whatsoever thou spendest above this, when I come again, I will recompense thee.

Lo, thou hast loved truth; the unknown and secret things of thy wisdom hast thou uttered unto me.

Come, most sweet Samaritan; for, behold, thou hast loved truth; the truth, I say, of thy promises, which thou hast made unto mankind, them hast thou truly loved; for thou hast made and kept them: so that thy love is nothing else but even to do good; for in thyself thou art invariable and immutable: thou usest not now to love, and anon not to love, (as men do,) neither doth thy love so come and go. But thou art such a lover as doth never change; for thy love is very good[a]. Thy love, therefore, wherewith thou lovest a creature, is to do it good; and whom thou most lovest, to them art thou most beneficial: therefore what meaneth that thou lovest truth, but that of thy gracious mercy thou makest us promises, and fulfillest them for thy truth's sake? Thou didst promise unto Abraham a son when he was aged: thou fulfilledst thy promise in old and barren Sara, because thou lovest truth: thou promisedst unto the children of Israel a land that flowed with milk and honey, and at last didst give it them for thy truth's sake.

Thou madest a promise to David, saying, I shall set upon[b] thy seat regal, one of the fruit of thy body; and it came even so to pass, because thou wouldest be found true. There are other innumerable promises, in which thou hast ever been faithful, because thou lovedst truth. Thou hast promised sinners, which will come unto thee, forgiveness and favour; and thou hast never defrauded man, for thou hast loved truth. That unthrifty son, that took his journey into a far country, and wasted all his goods with riotous living, when he came to himself, he returned unto thee, say-

Luke xv.

a "god." A. b "up." A.

ing, Father, I have sinned against heaven, and before thee; now am I not worthy to be called thy son: make me as one of thy hired servants. When he was yet a great way off, thou sawest him, and hadst compassion on him, and rannest unto him, falling upon his neck, and kissing him; thou broughtest forth the best garment, and puttest a ring on his finger, and shoes on his feet; thou killedst that fatted calf, and madest all the house merry; saying, Let us eat, and be merry: for this, my son, was dead, and is alive again; he was lost, and is now found.

Why didst thou all this, Lord God? surely, because thou lovest[a] truth. Love, therefore, O Father of mercies, this truth in me, which return unto thee from a far country; run towards me, and give me a kiss of thy mouth; give me those chief garments, draw me into thy house, kill that fatted calf, that all which trust in thee may rejoice in me, and eat[b] together in spiritual feasts. O Lord, wilt thou exclude me alone? and wilt thou not keep this truth unto me? If thou shouldest look narrowly on our wickedness, O Lord, Lord, who might abide thee? But, Lord, thou wilt not be so strait unto us; for thou lovest truth; yea, and that with a fervent and incomprehensible love.

Which is the truth that thou so lovest? Is it not thy Son, that said, I am the way, truth, and life? He is the very truth, of whom all truth is named in heaven and in earth. This is it that thou hast loved, and in it only hast thou delighted; for thou didst find it pure and without spot, and wouldst that it should die for sinners. Keep, therefore, O God, this truth. John xiv.

Behold, I am a great sinner, in whom thou mayest keep it, to whom thou mayest forgive many sins, whom thou mayest purify in the blood of thy Christ, and whom thou mayest redeem through his passion. Why, O Lord, hast thou given me this knowledge of thy Son, and this faith of him? Because I should see my redemption, and not to at-

a "lovedst." A. b "and let us eat." A.

tain it, that I might by that means be the more vexed with sorrow? God forbid! But rather, that I may perceive the remission of my sins, purchased by Christ's blood, and so by his grace may obtain it. Purge me, therefore, and redeem me, O Lord, for thou hast uttered unto me the unknown and secret points of thy wisdom, that this knowledge may help me, and bring me unto health. For, truly, the philosophers never knew these things; they were unknown unto them, yea, and utterly hid from them. And no man knew these things, except a few, whom thou lovedst entirely before thy Son's incarnation. The most curious searchers of the world, I mean the wise men of this world, lifted up their eyes above heaven, and yet could not find this thy wisdom. For thou hast hid these things from the wise and prudent, and hast opened them unto babes, that is, to humble fishers, and thy holy prophets, which also have uttered them unto us. And so hast thou uttered the unknown and secret things of thy wisdom, and of thy scriptures, unto me. Why do I know them in vain? I know them surely in vain, if they profit me not unto my health and salvation. For the philosophers, when they knew God by his marvellous creatures, they glorified him not as God, neither were thankful; but waxed full of vanities in their imaginations, and their foolish hearts were blinded. When they counted themselves wise, they became fools. Wilt thou suffer me, Lord, to be of their number? God forbid! for thou art even mercy itself, which doth never utterly forsake any man. Favour therefore, Lord, favour and spare thy servant, and command him to be of the number of thy babes, that the unknown secrets of thy wisdom, which thou hast opened to him, may lead him unto the fountain of wisdom, which is an high, that thou mayst be praised in the work of thy mercy, which thou dost exercise towards thy servant, Lord, which never forsakest them that trust in thee.

Sprinkle me, Lord, with hyssop, and so shall I be clean; thou shalt wash me, and then shall I be whiter than snow.

Because, Lord, that thou hast loved the truth, and hast opened unto me the unknown secrets of thy wisdom, I am well comforted; and I trust that thou wilt not cast me out of thy favour; but thou shalt sprinkle me with hyssop, and so shall I be cleansed. Hyssop is a low herb, it is hot, and of a good savour; which signifieth nothing else, but thy only Son, our Lord Jesu Christ, which humbled himself unto death, even unto the death of the cross; which with the heat of his fervent charity loved us, and washed us from our sins in his blood, which with the redolent savour of his benevolence and righteousness replenished the whole world. Therefore with this hyssop shalt thou sprinkle me, when thou pourest upon me the virtue of his blood; when Christ, through faith, shall dwell in me; when, through love, I am joined with him; when I shall counterfeit his humility and passion, then shall I be cleansed from all mine uncleanness, then shalt thou wash me with mine own tears, which flow out of the love of Christ: then shall I sigh until I be weary; I shall water my bed every night with my tears, so that it shall swim in them: and then shalt thou wash me, and I shall be whiter than snow.

Snow is white and cold; but, Lord, if thou sprinkle me with hyssop, I shall be more white than snow; for I shall be throughly indued with thy splendent light, which passeth all bodily whiteness. And when I am inflamed with that light, I shall forsake all my carnal concupiscences, cold unto worldly things, and inflamed unto heavenly.

Unto my hearing shalt thou give joy and gladness; and my bruised bones shall be refreshed.

Then, Lord, shall I pray unto thee early; that is, in the beginning of thy light, thou shalt hear my voice, and I shall hear what the Lord God shall speak in me; for he shall speak peace for his people, and shall give me peace. Lord, thou shalt give me peace, for I have trusted in thee.

Unto my hearing shalt thou give joy and gladness, when I shall hear the comfortable words that Mary heard. And
Matt. xxvi. what heard Mary? I speak of that Mary, which sat at the feet of Jesus. What heard she? Thy faith hath saved thee: go thy ways in peace. Let me also hear that the thief heard: This day shalt thou be with me in paradise; then shall I have joy for the remission of my sins, and gladness for thy bounteous and liberal promises. Shall I not rejoice and be glad, when thou shalt give me twofold for all my sins? Then shall I begin to taste how sweet the Lord is; then shall I learn to be conversant in heavenly things; and shall say with the prophet, How great and copious is that sweetness, Lord, which thou hast laid up for them that fear thee! then shall I rejoice and be glad, and my bruised bones shall be refreshed. What are the bones, which sustain the flesh, but the powers of our soul, and reason that bear up the frailty of our flesh, that he run not headlong into all vices, that a man fall not whole into vanity, and so consume away? These bones, I say, are sore bruised; for the reason is prone[a] and ready to all mischief. For even now the flesh obeyeth not reason, but reason must obey the flesh; so that I cannot resist vice, for my bones are bruised. And why are they bruised? for they have forsaken thee, the fountain of living water, and have digged for themselves cisterns full of chinks[b], which can hold no waters; for they are not filled with thy grace, without which no man can live well: for without thee we can do nothing. They trusted in their own power, which is no power. And therefore fainted[c] they in their own foolishness. Therefore let thy power come, O Lord, and then shall these bruised bones be refreshed. Let thy grace come, and that faith, which worketh through love. Let thy powers and gifts assist me, and then my bruised bones shall be refreshed. For my reason shall be merry, my memory glad,

a "the reason is very weak, and the will is prone." A.

b "chynnes." A. C. "chȳnes." B. c "decayed." A.

and my will full of joy: and thus shall they all rejoice. For above their own natural strength, when they go about any good work, they shall proceed and prosper well; neither shall they leave it unperfect; but, through thy help, shall they bring it to good pass and effect.

Turn thy face from[a] *my sins, and wipe away all my wickedness.*

Why lookest thou, Lord, upon my sins? Why numberest thou them? why considerest thou them so diligently? Dost thou not know that man is even as a flower of the field? why dost thou not rather look in the face of thy Christ? Alas! wretch that I am, why see I thee angry against me? I grant I have sinned; howbeit, for thy gentleness, have mercy on me. Turn thy face from[a] my sins: thy face is nothing but thy knowledge: turn away therefore thy knowledge from my sins: I mean not that knowledge wherewith thou seest and perceivest all things, but that whereby thou approvest and disallowest all things, whereby thou allowest the works of the righteous, and condemnest the reprovable sins of the wicked. Know not my sins on that manner, that thou wouldest impute them unto me, and lay them to my charge: but rather turn away thy face from my sins, that through thy mercy they may be quenched. Look, Lord, on the creature whom thou hast wrought; look upon thine own image: for I, poor wretch, have put upon me the image of the Devil, that is, sin. Turn away thy face from the image of the Devil, and be not angry with me; and behold thine own image, that thou mayst have mercy on me.

O merciful Lord, remember that thou lookedst upon Zacchæus, which did climb up to a wild fig-tree to see thee. And thou enteredst into his house, which thou wouldst never have done, if thou hadst looked on the image of the Devil, which he had put on him: but because thou sawest thine own image in him, thou hadst compassion on him, and Luke xix.

a "from off." A.

healedst him. He promised to give the half of his goods to the poor: and if he had falsely deceived any man, to restore it fourfold. And he obtained mercy and health. And I bequeath myself even whole unto thee, nothing reserved, and promise to serve thee for ever with a pure heart, and will fulfil my promise all days of my life. Wherefore then, Lord, dost thou not look on thine image in me also? Why dost thou yet consider my sins? Turn, I beseech thee, thy face, from my sins, and wipe away all my wickedness. Wipe away all, I pray thee, that none remain; for it is written, He that keepeth the whole law, and offendeth in one point, is guilty in the whole; that is to say, hath deserved damnation, which is the pain of all sins, that leadeth [a] unto death. Put out therefore all my wickedness, that none offend thee, which should bring me to condemnation.

A pure heart create in me, (O God,) and an upright spirit make anew within me.

For my heart hath forsaken me, and goeth astray utterly forgetting his own health, it is wandered into strange countries, and ensueth vanities, and his eyes are in the uttermost coasts of the world. I called it again, but it answered me not. It is gone, lost, and sold under sin. What now, Lord? What shall I say? a pure heart create in me, God, an humble heart, a courteous heart, a peaceable heart, a gentle heart, a devout heart, such an heart as neither will do another man hurt, nor yet avenge himself, when he is offended, but rather do good against evil. And such an heart as will love thee above all things, which will think of thee, speak of thee, and thank thee, which will delight in hymns and spiritual songs, and be whole conversant in heavenly things. Create this heart in me, (O God,) create it of nothing, that it may be of such efficacity through grace, as nature is never able to make it. This grace cometh only from thee into the soul through thy creation, it is the beauty of a pure

a "leade." A.

heart, it draweth unto him all virtue, and expelleth all vice. Therefore create in me, (O God,) a pure heart, through thy grace, and make a new and upright[a] spirit in my bowels. For thy Spirit shall lead me into a right way, which shall purge me from all earthy affects, and shall lift me up unto heavenly things. The lover, and the thing that is loved, are both of one nature. He that loveth bodily things is worldly, but he that loveth spiritual things is spiritual. Give me a spirit that may love thee, and worship thee, the most high Spirit. For God is a Spirit, and they which worship him, must worship him in the spirit and verity. Give me an upright spirit, not seeking his own profit and glory, but the will and glory of God. Renew an upright spirit within me, renew it, for my sins have quenched the first that thou gavest me. Give me now a new spirit, that it may redress that thing which is inveterate. My soul is also a spirit, and so made of thee, that of herself she is right. For of her own nature she loveth thee above herself, and desireth all things for thy glory. So that her own natural love is right, for it cometh of thee. But of her own froward will is it inveterate and polluted, causing her natural love to decay. Make new therefore this spirit and this love through thy grace, that it may walk in the right way, according to his nature. Renew it, (I say,) that it may ever inflame me with heavenly love, that it may ever cause me to sigh unto thee, to embrace thee continually, and never to forsake thee.

Cast me not away from thy face, and thy Holy Ghost[b] *take not from me.*

Behold, Lord, I stand before thy face, that I may find mercy. I stand before thy benign goodness, looking for thy favourable answer. Cast me not confused from thy face. Who came ever Lord unto thee, and went away confused? Who ever desired thy favour, and went without it? Surely thou passest, in thy abundant pity, both the de-

a "make anew an upright." A. b "Spirit." C.

servings and also the desires of them that pray unto thee. For thou givest more than men can desire, yea or understand when they have it. It was never heard that thou didst cast away from thy face any man that ever came unto thee. Shall I, (O Lord,) be the first that shall be cast away from thy face, and utterly confounded? Wilt thou begin at me to confound them that come unto thee? Wilt thou never more have mercy and compassion? God forbid!

Matt. xv. The woman of Canaan followed thee, she cried and made a piteous noise, she moved thy disciples unto compassion, and thou heldest thy peace, she continued knocking, she worshipped thee, and said: Lord, help me. Neither yet wouldest thou answer. Thy disciples entreated for her, saying: Let her go, for she crieth after us. But what was thine answer[a]? Forsooth, that she wept in vain, and laboured for nought; for thou saidst that thou wast not sent, but unto the sheep that were perished of the house of Israel.

What should this woman do, when she heard these words? Verily even despair, as concerning the grace that she required: and yet despaired she not, but trusting in thy mercy, prayed again[b], saying, Lord help me. Unto whose importunity, Lord, thou answeredst, It is not good to take the children's bread and cast it to hounds. As though thou shouldest[c] have said: Depart from me, ye Canaanites are dogs, ye are idolaters. The precious gifts of heavenly favour pertain not unto you. I ought not to take them away from the Jews, which worship the true and living God, and to give them to such dogs as ye are, which worship idols, and devils. What shalt thou now do, thou woman of Canaan? Thou mayest now be ashamed, and get thee away. For the Lord is angry not with thee alone, but also with thy whole nation. O Lord God, who would not have been confounded, and have piked him away at these

a "Lord, I pray thee, what didst thou answer," added in A.

b "yet again." A. c "thou shouldest have given her a full answer "and said." A.

thy words? Who would not have mumbled and grudged against thee? Who would not have judged thee to be cruel? And yet did this woman continue still in prayer, she cast not away her confidence, she took not these hard words heavily, she was not angry, but she humbled herself the more, and abode still in her petition, and said with good fiance: It is truth, Lord, that thou sayest, but I ask no bread, I ask not the favour that thy children should have, I am a little whelp, and desire the crumbs which fall from thy children's table. Let them flourish and abound with miracles, and other gracious favours, but let not me be destitute of this crumb of grace, that my daughter may be delivered from the fiend's possession. For the whelps do eat of the crumbs, which fall from their masters' tables. Behold, what faith, what trust, and what humility, was in this woman! Therefore thou, being not displeased with her importunate instance, but rejoicing in her excellent constancy, didst say: O woman, great is thy faith, be it unto thee as thou wilt!

Why are these things written, Lord God? that we may learn to trust in thee, that we may humbly and devoutly continue in prayer. For thou wilt give it, if men be greedy. But the kingdom of heaven suffereth violence. And they that make violence unto it, catch it. For what things soever are written, are written for our learning, that through patience and comfort of the scripture we may have hope.

Cast me not therefore, Lord, from thy face, which stand weeping and wailing day and night before thy face; not that thou shouldest deliver me from the bodily oppression of devils, but that thou wilt deliver my soul from his spiritual power and dominion.

Let me not be shamed, O sweet Jesu, for in thee only have I trusted. I have no health or comfort but in thee, O Lord, for all have forsaken me, even my brethren and children have cast me off, and mine own bowels abhor me. I have no other helper, but only thee. Cast me not there-

fore away from thy face, and take not thy Holy Spirit from me. There is no man, which can say that Jesus is the Lord, but by the Holy Ghost. Therefore if I call upon the Lord Jesu, that do I in the Holy Ghost. If I be sorry for my sins, which are passed, if I ask forgiveness, this do I verily by the Holy Ghost. Therefore I beseech thee, take not from me thy Holy Ghost, but that it may be with me, and labour with me. For we wot not what to desire as we ought to do. But the Spirit helpeth our infirmities, and maketh intercession for us, that is, maketh us pray with such sorrowful groanings, as cannot be expressed with tongue. Therefore take not away this thy [a] Holy Spirit from me, that he may teach me to pray, and help me in my labour, and may cause me to continue in prayers and tears: that at the length I may find favour before thy face, and may serve thee all days of my life.

Make me again to rejoice in thy saving health, and strengthen me with a principal spirit.

It is a great thing that I desire, O Lord: howbeit since thou art God a great Lord, and King over all gods, he doth thee injury, which asketh small things of thee. All transitory and corruptible things are but small in thy sight: but spiritual and everlasting things are great and precious. Take away the spirit and soul from the body, and what remaineth, but most vile dung, dust, and a vain shadow? Therefore even so much difference is between the spirit and the body, as is [b] between the body and his shadow. So may I conclude, that he which asketh bodily things, asketh but vain trifles; but he that desireth spiritual things, doth surely desire great things, but specially he that desireth thy saving health. What is thy saving health, but Jesus thy Son? which is very God, and everlasting life. Why shall I not then ask of thee this thy Saviour, since thou art a mighty and most liberal Father, which gavest him unto the death of the cross for me? Now since thou hast so offered him for

[a] "thy" is omitted in C. [b] "as it is." A.

me, why should I be ashamed to ask him of thee? It is a great and noble present, neither am I worthy to have such a gift, howbeit it becometh thy worthy liberality to give such noble gifts. For this therefore thine ineffable gentleness, I dare presume to come boldly unto thee, and to desire thy saving health, in whom I might fully rejoice.

For if of his carnal father any son ask fish, will he reach him a serpent? And if he ask an egg, will he give him a scorpion? Or if he ask bread, will he give him a stone? Now if carnal fathers, being evil and sinners, will give unto their children good gifts, which they have received of thee, how much more thou, heavenly Father, which of thine own substance art good, wilt[a] give a good spirit to them that desire it of thee? Behold, thy son which is returned from a far country, sorrowing, and repenting, asketh of thee the fish of faith. For as the fish lieth secret under the water, even so is faith of such things as are not seen. He asketh, I say, a true faith, that he may rejoice in thy saving health. Wilt thou reach him a serpent? Wilt thou give him the venom of unfaithfulness, which proceedeth from that old and crooked serpent the Devil? I desire of thee, O Lord, the egg of hope, that even as out of an egg we hope for a chicken, so through hope that thou wilt grant me to come unto the sight of thy saving health, that out of my hope may come this wholesome sight, as the chick doth out of the egg. I desire the egg of hope, that my soul through hope may be sustained in this vale of tears, and may rejoice in thy saving health. Wilt thou give me the scorpion of desperation, that as a scorpion hath poison in the end of her tail, so I in the last end of my life should reserve sin, delighting myself, and taking my pleasure with the enticements of this world, which seem beautiful and flattering, even as a scorpion doth in the face? I desire of thee also, O Lord, the bread of Christ's charity, which[b] he doth communicate himself, even as bread, unto all men,

[a] "and wilt." A. [b] "by the which." A.

that I may ever rejoice in thy saving health. Wilt thou give me a stone, that is to say, hardness of heart? God forbid! Why shall I then mistrust for to desire and obtain great things of thee, O Lord, seeing thou stirrest me up and biddest me ask, and knock, even till I seem importunate? And what thing can I ask, which thou shalt be better content withal? Or else what should be more wholesome for me, than that thou shouldest make me rejoice in thy Son, our saving health?

Now have I tasted how sweet the Lord is, how easy and pleasant his burden is. I remember what peace and tranquillity of mind I was in, when I joyed in God, and rejoiced in Christ, my Lord and Saviour. Therefore am I now in more sorrow, for I know what goodness and commodity I have lost. Therefore will I cry more importunately: Make me again to rejoice in thy saving health. Restore me again that thing which my sins have lost. Restore me that, which through my fault is perished in me. Restore me, I beseech thee, for his sake that ever is on thy right hand, and maketh intercession for us, thy gracious favour, that I may perceive that through him thou art pacified towards me, that it may be a seal[a], upon my heart, and
Gal. ii. that I may say with the apostle Paul: I am crucified with Christ; I live verily, yet now not I, but Christ liveth in me. But because my frailty is great, strengthen me with a principal spirit, that no troubles or afflictions may separate me from Christ, that no fear may cause me to reny thee, that no pains may make me slide from thee. My strength is not sufficient to resist and fight with that old serpent, and to prevail against him. Peter hath taught me, how great our infirmity is. He saw thee with his bodily eyes, (Lord Jesu,) and was most familiarly conversant with thee. He tasted of thy glory in the mountain, when thou wast transfigured; he heard the Father's voice, he saw thy manifold and wondrous works, yea and through thy power did himself man

a "as a seal." A.

miracles. He walked on his feet upon the waters, and heard daily thy mighty and sweet words. He thought himself most fervent and hot in the faith, and said that he was ready to go with thee both into prison, and unto very death. And when thou toldest him that he should deny thee, he believed thee not. He trusted in his own strength, and trusted more unto himself, being but a man, than unto thee, being very God. But when the handmaiden said unto him, Thou art of the same company, he was afraid by and by, and denied it. There came another maid, and said, Surely thou art of the same flock [a]. And he denied thee again.

He could not stand before women, how should he then have stood before kings and tyrants? and when he was yet once more inquired of the bystanders, and was accused to be one of thy disciples, he began to curse, and to swear, that he knew thee not. What think you he said? I suppose that he sware by God and by the law of Moses, that he knew thee not, adding such words: Think you that I am the disciple of this Samaritan, which deceiveth the people, which is inspired with the Devil, and destroyeth our law? I am the disciple of Moses, and know not from whence this fellow is. Blessed be God that they ceased inquiring any further, for else would he never have ceased denying thee. So that a thousand interrogations would have made a thousand flat negations: yea a thousand curses and perjuries. Yet were these interrogations but words. What would he have done, (I pray thee,) if they had scourged him, and buffeted him well? Truly he would have sought and proved all means, denying, forswearing, cursing, and blaspheming, until that he had escaped their hands. But thou, most meek Lord, lookedst back upon him, and by and by he knowledged his offence. Neither yet durst he leap into the midst of them and confess thee to be the Son of God. For he was not yet strengthened with power from above.

a "folk." A.

So that without doubt, he would have denied thee again, if he had seen any jeopardy at hand. Therefore as it was most meet for him, he went forth and wept bitterly. But thou, after thy resurrection, appeaedst unto him, and comfortedst him, and yet hid he himself for fear of the Jews. He saw thee so gloriously ascending unto heaven, and was strengthened by the sight and comfort of angels: and yet durst he not go abroad, for he had learned by experience to know his own fragility, and had proved his weakness. Therefore did he tarry and wait for the Holy Ghost, which was promised. When he was come and had filled Peter's heart with grace, then stept he forth, then began he to speak, and then with great power and signs bare he witness of thy resurrection; then feared he neither the high priests, neither yet kings, but rejoiced in tribulations, and received the cross with all mirth and gladness. Therefore strengthen me, Lord, with a principal spirit, that I may continually rejoice in thy saving health, or else can I not bear so many assaults against me. The flesh coveteth contrary to the spirit. The world assaileth me on every side. The Devil sleepeth not. Give me the strength of thy Spirit, that there may fall a thousand by my side, and ten thousand by my right hand, that I may be a sure and strong witness of thy faith. For if Peter, whom thou induedst with so many favourable gifts, did fall so wretchedly, what should I do, Lord, which have never seen thy natural presence, neither have tasted of thy glory in the mountain, neither have seen thy gracious miracles, yea and have scarcely perceived thy marvellous works, and have never heard thy voice, but have been even [a] subdued under sin? Therefore strengthen me with a principal spirit, that I may persevere in thy service, and give my life for thy sake.

I will instruct the wicked, that they may know thy ways: and the ungodly shall be converted unto thee.

Ascribe not this, O Lord, unto presumption, if I go

[a] "ever." A.

about to teach the ungodly thy ways. For I desire not, as I now am, ungodly, in infamy, and in prison, to teach the ungodly thy ways[a]: but if thou make me again to rejoice in thy saving health, if thou strengthen me with a principal spirit, and if also thou set me free, then shall I teach the ungodly thy ways. Neither is this hard unto thee, which of very stones canst raise up children unto Abraham. Neither can my sins be impediment unto thee, if thou wilt do this, but rather where sin is so abundant, there aboundeth grace. Paul yet breathing out threatenings and slaughter against the disciples of the Lord, received commission, that if he found any, whether they were men or women, which followed thee, and professed thy faith, he should bring them prisoners to Jerusalem. And forth was he going like a mad hairbrain, and as a ravening wolf, for to stray abroad, ravish, and kill thy sheep. But whilst he was yet in his journey, even in the heat of his persecution, and in actual doing of[b] his sin, whilst that he was persecuting thee, and would have slain thy chosen, having no manner of preparative unto grace, neither yet knowledge of his sin, when with heart and will he was thine adversary, blasphemed, and cursed thee, behold the voice of thy mercyable pity unto him, saying, Saul, Saul, why persecutest thou me? By the which voice he was immediately both laid along, and raised up. He was laid along and overthrown, as concerning his body, but he was raised up with the mind. Thou raisedst him up that was in the sleep of dark ignorance, and pourest in thy glorious light into those eyes, which were oppressed with this blind sleep. Thou shewedst him thy favourable face, and induedst him with thy gracious mercy. Then was he raised, as it had been from death, he opened his eyes, he saw thee, and said: Lord, what wilt thou that I do? And after didst thou send a sheep to this wolf. For thou commandedst Ananias to go unto him: and then was he bap-

[a] "I desire not to teach them as I now am, wicked, ungodly, and under the "bonds of sin." A. [b] "of" omitted in C.

tized, and anon was he replenished with the Holy Ghost, and was made a chosen vessel, to bear thy name before kings, nations, and the children of Israel. And without delay he entered in the synagogues, and preached thy name stoutly, affirming that thou art Christ. He disputed, prevailed, and confounded the Jews. Behold, Lord, even straight of a persecutor, thou madest him a preacher, and such a preacher, that laboured more than all the other apostles. O, how great is thy power! if thou wilt of a wicked man make a righteous, or of a persecutor a preacher, who shall forbid thee? Who shall resist thee? Who may say unto thee, why dost thou so? All things that thou wouldest have, thou madest in heaven and in earth, in the sea, and in all bottomless depth. Therefore impute it not to arrogancy, if I covet through thy power, and not through mine own, to teach the wicked thy ways, for I know that I can offer nothing, which can be so acceptable in thy godly sight. This is the most pleasant sacrifice, and also for my singular profit. Now if thou change me into another man, then will I teach the wicked thy ways, not the ways of Plato and Aristotle, not the intricate and subtle propositions of man's wit, not the instructions of philosophy, not the painted words and vain colours of rhetoricians, not worldly matters and policies, not unfruitful ways of vanity, not ways that lead men into death: but thy ways, and thy precepts, which lead unto life. Neither will I teach them only one way, but many ways, for many are thy commandments. Howbeit all these ways end in one, that is, in love and charity, which doth so combind the faithful hearts, that they have one mind, and one will in God. Or else may we understand by thy many ways, the divers manner of living, wherein every man walketh, according to his vocation, some married, some living chaste in widowhood, some virgins, and so forth. These walk after divers ways unto their heavenly inheritance, every man choosing one, in the which he may best subdue his rebellious members.

Thus will I teach the wicked thy ways, according to their capacity and condition. And the ungodly shall be converted unto thee. For I will preach unto them, not myself, but Christ crucified, and they shall be converted, not unto my praise, but unto thee, giving thee all honour and praise. They shall leave their own ways, and come unto thine, that they may walk in them, and so consequently attain unto thee.

Deliver me from bloods, O God, the God of my health, and my tongue shall triumph upon thy righteousness.

I am stifled in much blood, and from the depth of it shall I cry unto the Lord: Lord hearken unto my voice. Tarry not, Lord, for I am even at the[a] point of death. These bloods that I spake[b] of, are my sins. For as the bodily life consisteth in blood, even so is the life of a sinner in his sin. Pour out the blood, and the beast dieth. Pour out the sin, knowledging it unto God, and the sinner dieth, and is made righteous. Neither am I wrapped in blood, but overwhelmed and drowned in bloods. Full streams of bloods do drive me unto hell. Help me, Lord, lest I perish. O God, which governest all things, which only canst deliver me, in whose hands is the Spirit of life[c], rid and purge me from these bloods. Deliver me from bloods, O God, the author of my health, God, in whom only consisteth my salvation. Deliver me, Lord, as thou deliveredst Noe from the waters of the flood. Deliver me, as thou deliveredst Lot from the fire of Sodom. Deliver me, as thou deliveredst the children of Israel from the depth of the Red sea. Deliver me, as thou deliveredst Jonas from the belly of the whale. Deliver me, as thou deliveredst the three children from the furnace of burning fire. Deliver me, as thou deliveredst Peter from the peril of the sea. Deliver me, as thou deliveredst Paul from the deep of the sea. Deliver me, as thou delivered infinite sinners from the power of death, and from the gates of hell. And then shall my

[a] "the very." A. [b] "speak." A. C. [c] "all life." A.

tongue triumph upon[a] thy righteousness, that is, for thy righteousness, which I shall feel and perceive in me, through thy gracious favour. For thy righteousness (as the apostle saith) cometh by the faith of Jesus Christ, unto all, and upon all them that believe in him. Then shall my tongue triumph in praising this thy righteousness, commending thy favour, magnifying thy pity, knowledging my sins, that thy mercy may be declared in me, which would vouchsafe to justify such a great sinner. And that all men may know that thou savest them, which trust in thee, and deliverest them from extreme anguish and adversity, O Lord our God.

Rom. iii.

Lord open thou my lips : and then my mouth shall shew forth thy praise.

Thy praise is a great thing, Lord, for it proceedeth out of thy fountain, whereof no sinner drinketh. It is no glorious praise that cometh of a sinner's mouth. Deliver me therefore from bloods, O God, the God of my health, and my tongue shall magnify thy righteousness. And then shalt thou, Lord, open my lips, and my mouth shall shew forth thy praise. For thou hast the key of David, which shuttest, and no man openeth, and openest, and no man shutteth. Therefore open thou my lips, as thou openedst the mouths of infants and sucklings, out of whose mouths thou hast stablished thy praise. These truly were thy prophets, apostles, and other saints, which have praised thee with a single and pure heart and mouth, and not the philosophers and orators, which have said, we will magnify our tongue, our lips be in our own power, who is our God? They opened their own mouths, and thou openedst them not, neither yet stablishedst thy praise out of their mouths. Thy infants, Lord, praised thee and despised themselves. The philosophers went about to praise themselves, and magnify their own name. Thy sucklings extolled thy fame and glory, which they knew through heavenly favour. The

[a] "upon" not in A.

philosophers knowing thee only by natural creatures, could never perfectly express thy renown. Thy saints magnified thee with their heart, mouth, and good works. The philosophers only with words, and their own subtle imaginations. Thy children have spread thy glory throughout all the world. The philosophers have instruct but a few of their own adherents. Thy friends, with spreading thy glory, have converted innumerable men from sin unto virtue, and unto true felicity. The philosophers neither knew true virtues, neither yet true felicity. Thy beloved[a] have preached openly thy bounteous gentleness and merciable favour, which thou shewedst in thy dear Son unto all the world. But the philosophers could never attain to know it. Therefore out of the mouth of infants and sucklings hast thou stablished thy praise. For it hath ever pleased thee to exalt the humble, and bring low the proud. Now seeing thou dost ever resist the proud, give me true humility, that thou mayest stablish thy praise by my mouth. Give me a child's heart. For except I turn back, and become as a child, I cannot enter into the kingdom of heaven. Make me as one of thy infants or sucklings, that I may ever hang on the teats of thy wisdom. For thy teats are better than wine, and thy wisdom better than all riches. So that nothing can be compared unto it, for it is to men an infinite treasure, which they that use, are made partakers of the friendship of God. Therefore if thou make me a child, then shalt thou stablish thy praise in my mouth. For then shalt thou open my lips, and my mouth shall shew forth thy praise, and shall perfectly declare it, even as thou hast published it by the mouth of thine infants and sucklings.

If thou hadst desired sacrifices, I had surely offered them, but thou delightest not in burnt sacrifices.

My mouth, Lord, shall shew forth thy glorious fame. For I know that this thing is most acceptable unto thee, since thou sayest by the prophet, The sacrifice of praise Ps. xlix.

a "well-beloved." A.

shall glorify me, and by that means shall I be enticed to shew him my saving health. Therefore will I offer praise unto thee, even the praise of infants and sucklings for my sins. And why shall I offer for my sins rather praise than sacrifice? For if thou hadst desired sacrifices, I had surely offered them, but thou delightest not in burnt sacrifices. Canst thou be pacified with the blood of calves or goats? Wilt thou eat the flesh of bulls, or drink the blood of goats? Either dost thou desire gold, which possessest heaven and earth? Either wilt thou that I sacrifice my body unto thee, which desirest not the death of a sinner, but rather that he were converted and live?

Nevertheless I will chasten my flesh in a measure, that through thy grace it may be subdued unto reason and obey it. For in this point also, if I pass measure, and bring my body so low, that it is unapt to serve my neighbour, and to do that office which is appointed me of God, it shall be imputed me for sin. Let your serving of God be reasonable, saith the apostle. And thou hast said also by the prophet, I require mercy and not sacrifice. Therefore shall my mouth shew forth thy praise. For this oblation doth honour thee, and sheweth us the way unto thy saving health. My heart is ready, O God, my heart is ready, through thy grace to do all things, which are pleasant unto thee. This one thing have I found most acceptable unto thee, that will I offer unto thee, that shall ever be in my heart, on that shall my lips ever be harping. If thou hadst desired a bodily sacrifice, I would surely have given it thee, for my heart is ready through thy grace to fulfil thy will. But in such burnt sacrifice hast thou no delight. Thou madest the body for the spirit. Therefore seekest thou spiritual things and not bodily. For thou sayest in a certain place, My son, give thine heart unto me. This is the sacrifice[a] that pleaseth thee. Let us offer unto thee an heart repenting, with sorrow of our sins, and inflamed with the love of hea-

Rom. xii.
Hosea vi.

Prov. xxiii.

[a] "heart." A.

venly things, and then wilt thou desire no more, for with such a sacrifice wilt thou be content.

A sacrifice to God is a broken spirit : a contrite and humble heart, thou shalt not despise, O God.

A broken spirit, and not broken flesh, pleaseth thee, O Lord; for the flesh is broken and vexed, because he hath not the carnal things that he desireth, or else feeleth in himself such things as he hateth. But the spirit is broken and unquieted for his fault, because he hath offended against God, whom he loveth. He sorroweth that he hath sinned against his Maker and Redeemer, that he hath despised his blood, that he hath not regarded such a good and loving Father. This broken and sorrowing spirit is unto thee a sacrifice of most sweet savour, which notwithstanding hath his confection of most bitter spices, even of the remembrance of our sins. For whiles our sins are gathered together into the mortar of the heart, and beaten with the pestle of compunction, and made into powder, and watered with tears, thereof is made an ointment, and sacrifice most sweet. Which redolent offering thou wilt not despise. For thou wilt not despise a contrite and humble heart. Therefore he that breaketh his stony heart, which is made with the most hard stones of sin, that he may thereof prepare an ointment of repentance in abundance of tears, not despairing of the multitude and grievousness of his sins, but humbly offering this sacrifice unto thee, he shall in no wise be despised of thee. For a broken and humble heart wilt thou not despise, O God. Mary Magdalene, which was a notable sinner, made such an ointment, and put it in the alabaster box of her heart, she feared not to enter into the Pharisee's house, she humbled herself flat before thy feet, she was not ashamed to weep at thy mealtide, she could not speak for inward sorrow, but her heart melted into tears, with the which she washed thy feet, she wiped them with her hair[a], anointed them with ointment, and ceased not kissing them.

[a] "immediately, yea and" added in A.

Who ever saw such another thing? yea, or who hath ever heard of a thing like unto this? Surely her sacrifice pleased thee well, and was so acceptable, that thou preferredst it above the Pharisee, which in his own sight was righteous. For it may be gathered of thy words, that there was so much difference between the righteousness of Mary and the Pharisee, as there was difference between these: to wash the feet with water, and to wash them with tears: to kiss one on the face, and not to cease to kiss the feet: to anoint the head with oil, and to anoint the feet with most precious ointment: yea much more precelled she the Pharisee, for he neither gave thee water, kiss, nor oil. O great is thy power, Lord, great is thy might, which declareth itself most chiefly in sparing and having compassion! Now see I well that a contrite and meek heart thou shalt not despise, O Lord. And therefore endeavour I myself to offer such an heart unto thee. Neither is it enough that I say so outwardly, for thou art a God, which searchest our heart and reins. Accept therefore this my sacrifice, and if it be unperfect, amend thou the default, which only art of power that to do, that it may be a burnt sacrifice, all whole inflamed with the heat of thy bounteous charity, that it may be acceptable unto thee, or at the least, that thou despise it not. For if thou despise it not, I know well that I shall find favour before thee: and then shall none of thy saints either in heaven or earth despise me.

Luke vii.

Deal gently of thy favourable benevolence with Sion: let the walls of Jerusalem be built again.

Because it is written by [a] the prophet, Unto the holy man thou shalt be holy, and with the innocent shalt thou deal innocently, with the pure and chosen shalt thou do purely, and with the wicked shalt thou play overthwart, I am very desirous that all men were saved, and that they should come unto the knowledge of the truth. Which thing were very necessary for them, and also for my profit. For by their prayers, ex-

Ps. xviii.

[a] "by the prophet" omitted in A.

hortations, and examples, I might rise from this filthy sin, and be provoked daily to proceed unto better. I beseech thee, therefore, O Lord, although I be a sinner, that thou of thy favourable benevolence wouldst deal gently with Sion, that the walls of Jerusalem might be built again. Sion is thy church. For Sion by interpretation signifieth a tout-hill[a], or a place where a man may see far about him. And even so thy church, through the grace of the Holy Ghost, beholdeth afar off the glory of God, according to the capacity of this life. And therefore said Paul, All we with an un- 2 Cor. iii.
covered face, beholding, as in a glass, the glory of the Lord, after the same image are transformed from glory to glory, as by the spirit of the Lord. Lord God, how small is thy church at this day? almost the whole world is fallen from thee, there are many more miscreants than Christians. And yet among the Christians, how many are there which forsake worldly things and seek the glory of the Lord? Surely ye shall find few[b], in comparison of them which are addict to worldly things, whose god is their belly and glory, to their shame and confusion. Deal gently, Lord, of thy favourable benevolence with Sion, that it may be increased both in multitude and in good living. Behold from heaven, and deal gently as thou art wont to do, that thou wilt send among us the fire of thy charity, which may consume all our sins. Deal, Lord, according to thy favourable benevolence, and do not with us after our deserving, neither yield thou us again according to our iniquities, but order us according to thy great mercy. Thou art, Lord, our Father and Redeemer. Thou art our hope and everlasting health. Every man desireth goodness of thee; if thou give it them, Ps. civ.
then shall they gather it; if thou open thy hands, all shall be filled with plenty. When thou turnest away thy face, then are they astonished. When thou gatherest in their breath, then are they dead, and return into earth. And again when thou breathest on them, then are they created anew. And

a "tootehill." A. b "very few." A.

thus renewest thou the face of the earth. Lord, I pray thee, what profit is there in the damnation of so many thousand men? Hell is filled, and thy church doth daily decrease. Arise, Lord, why sleepest thou so long? Arise, and defer not unto the end. Deal gently of thy favourable benevolence with Sion, that the walls of Jerusalem may be builded again. What is Jerusalem, which by interpretation signifieth the vision of peace, but the holy congregation and city of the blessed, which is our mother? Her walls were decayed when Lucifer with his angels fell, into whose places are the righteous men received. Deal therefore gently, O Lord, with Sion, that the number of thy chosen may shortly be fulfilled, and that the walls of Jerusalem may be edified and finished with new stones, which shall ever praise thee, and endure everlastingly.

Then shalt thou accept the sacrifice of righteousness, oblations, and burnt offerings: then shall they lay upon thine altar wanton calves.

When thou hast dealt gently of thy favourable will and benevolence with Sion, then shalt thou accept the sacrifice of righteousness. For thou shalt consume it with burning fire of thy love and charity. And so acceptedst thou the sacrifices of Moses and Elias. And then acceptest thou the sacrifices of righteousness, when thou fattenest with thy grace the souls which endeavour themselves to live righteously. What profiteth to offer sacrifices unto thee, when thou acceptest them not, O Lord? How many sacrifices offer we nowadays, which are not pleasant unto thee, but rather abominable? For we offer not the sacrifices of righteousness, but our own ceremonies, and therefore are they not accepted[a]. Where is now the glory of the apostles? Where is the valiant perseverance of martyrs? Where is the fruit of preachers? Where is that holy simplicity of them that used to live solitary? Where are the virtues and works of the Christians, which were in old time? Then shalt

a "nor regarded of thee" added in A.

thou accept[a] their sacrifices, when thou shalt deck and garnish them with thy grace and virtues.

Also if thou deal gently with Sion of thy favourable benevolence, then shalt thou delight in sacrifices of righteousness. For the people shall begin to live well, to keep thy commandments, and to deal justly: and so shall thy people be indued with thy benefits and blessing. Then shall the oblations of the priests and of the clergy be acceptable unto thee, for they shall forsake their carnal affections, and endeavour themselves unto a more perfect life: and so shall the ointment of thy blessing descend upon their heads. Then shall the burnt offerings of the religious be pleasant to thee. For they shall cast out all drowsy sluggishness and false confidence, and be whole enflamed and made perfect with the burning fire of God's love. Then shall the bishops and preachers put calves upon thine altar. For after they are consummate in all kind of virtue, and replenished with thy holy Spirit, they shall not fear to give their lives for their sheep. What is thine altar, sweet Jesu, but thy cross whereupon thou wast offered? What signifieth a wanton calf, but our body? Therefore then shall they put calves on thine altar, when they shall offer their own bodies unto the cross, that is, unto all afflictions, and even unto the very death, for thy name's sake.

Then shall the church flourish and dilate her coasts, then shall thy praise be noised from the last end of the world, then shall joy and gladness fulfil the whole world, then shall thy saints rejoice in glory, and shall make mirth in their mansions, waiting for us in the land of the living. Accomplish in me even now, Lord, that then which I so oft name, that thou mayest have compassion on me according to thy great mercy, that thou mayest receive me for a sacrifice of righteousness, for a holy oblation, for a burnt sacrifice of good living, and for a calf to be offered on thine altar or cross, by the which I may pass from the[b] vale of misery,

a "except." A. b "this vale." A.

unto that joy which thou hast prepared for them that love thee. So be it.

O bone Jesu.

O bountiful Jesu, O sweet Jesu, O Jesu the Son of the pure Virgin Mary, full of mercy and truth, O sweet Jesu, after thy great mercy have pity upon me. O benign Jesu, I pray thee by the same precious blood, which for us miserable sinners thou wast content to shed in the altar of the cross, that thou vouchsafe clean to avoid all my wickedness, and not to despise me, humbly this requiring, and upon thy most holy name Jesus calling. This name, Jesus, is the name of health. What is Jesus but a Saviour? O good Jesus, that hast me created, and with thy precious blood redeemed, suffer me not to be damned, whom of nought thou hast made. O good Jesu, let not my wickedness destroy me, that thy almighty goodness made and formed. O good Jesu, reknowledge that is thine in me, and wipe clean away that eloineth me from thee. O good Jesu, when time of mercy is, have mercy upon me. Nor confound me not in time of thy terrible judgment. O good Jesu, if I, wretched sinner, for my most grievous offences, have by thy very justice deserved eternal pain, yet I appeal from thy very righteousness, and steadfastly trust in thine ineffable mercy: so as a mild father and merciful Lord ought, take pity on me. O good Jesu, what profit is in my blood, since that I must descend into eternal corruption? Certainly they that be dead shall not magnify thee, nor likewise all they that go to hell. O most merciful Jesu, have mercy upon me! O most sweet Jesu, deliver me! O most meek Jesu, be unto me comfortable! O Jesu, accept me a wretched sinner into the number of them that shall be saved! O Jesu, the health of them that believe in thee, have mercy upon me! O Jesu, the sweet forgiveness of all my sins! O Jesu, the Son of the pure Virgin Mary, indue me with thy grace, wisdom, charity,

chastity, and humility, yea, and in all mine adversities steadfast patience: so that I may perfectly love thee, and in thee to be glorified, and have my only delight in thee world without end. So be it.

O glorious king, which amongst thy saints art laudable, and nevertheless incomparable! Thou art in us, Lord. And thy name hath been called upon by us. Therefore do not forsake us, Lord God, and in the day of judgment vouchsafe to bestow us among thy saints and elect. O blessed king!

The Passion of our Saviour Christ.

Our Saviour Christ, at his last supper with his disciples, upon the Thursday before he suffered, spoke a very long and sweet sermon unto them, no less fruitful than full of godly affects; so that no tongue is able to express the goodness and the affects of it, spoken so little before his death. Which heavenly words only St. John did write, shewing that he did not sleep, and lay his head upon his master Christ's breast in vain. This sermon beginneth at the fourteenth chapter of John, and continueth unto the eighteenth chapter, where beginneth the history of his passion, which here followeth orderly [a] as it was done, so nigh as we can gather by the process of the Gospels, every evangelist's name set unto their own sayings.

The first part of the passion of our Saviour Christ, containing the communication of Christ with his disciples, now going forth to the mount Olivet.

When Jesus had made an end of his sermon, he went forth with his disciples over a brook called Cedron (John), into the mount Olivet, unto the which place he was wont oft before to go to pray. But now his passion drawing nigh,

a "orderly as he suffered, every evangelist's name," &c. A.

he went to pray more fervently, and more effectuously, and that in the night. And as he was going, for that his disciples had heard their Master oft before saying that he should depart from them, they began to dispute among themselves, which of them should be highest to succeed their Master in like authority. For as yet they knew not to what office they were called. And when their ambition began to break forth into such manner of contentious reasoning, their master Christ, as he did sometimes before, commanded them to silence, saying, The heathen kings bear a rule, and play the lords among themselves, and such as so rule are called great men of authority and power. But ye shall not be so, for he that is greatest among you shall be as the lowest, and he that is chief shall be as a servant. For whether is he greater that sitteth down to be served, or he that serveth him? Is not he that sitteth? I myself am here among you, as one that ministereth, ye are they which have abiden by me in my temptations. And I lay out for you the same kingdom which my Father laid out for me, that ye should eat and drink at my table in my kingdom, and sit in judgment, judging the twelve tribes of Israel. For ye are those children, of whom it is prophesied in the forty-fifth psalm, to come in the stead of the fathers, to teach the people, whom they shall take as princes in all the earth. But notwithstanding I have thus promoted you to such an high dignity, of the which I have so oft spoken unto you, yet this same night shall ye all be sore offended, and hurt by occasion of[a] me. Of the which hurt I have so oft warned you before. For verily ye shall flee away from me, as though ye had never seen any touch or token of God in me, but thus pleaseth it my Father to handle you. Thus shall ye have experience how little power ye have to goodness, except ye have it of me. Also it behoveth me to suffer such affliction of all manner of men, even of my friends and familiar, which have appointed myself to be offered in sacri-

Matt. Mark. Luke.

[a] "occasion of" not in A.

fice unto my Father, for the health of as many as shall be saved. This is the same thing that the prophet Zachary prophesied on me, saying, The herdman shall be smitten, and the sheep scattered abroad. But yet for this your fall, see that ye shrink not away nor despair, for I will lift you up again. And when I shall be uprisen, I shall gather you again together in Galilee, and I shall go before you, as it becometh the herdman to go before his sheep, offering myself again unto you, as a guide, a leader, and defender. Matthew, Mark, Luke.

But in the mean time Satan our adversary shall try you sore, and exercise your faith; he shall tempt you strongly: but Simon, Simon, take heed, for verily Satan hath desired you to sift you, as one should sift wheat. But I myself have prayed for you all, as ye well know, but especially for thee, Simon, which shalt fall more perilously, and more grievously than other, lest thy faith fail, which thou once didst confess for all thy fellows. Wherefore thou, converted and brought again into the right way, comfort and stablish thy brethren, considering thine own fall. Unto which things Peter answered, I am ready, said he (Master) to go into prison with thee, yea to go into death with thee. Luke. Wherefore if all other being hurt by the reason of thy peril fail thee, yet shall I abide still by thee.

Here he felt how earnestly he should have loved his Master, but he knew it not to be the gift of the Father, so to love him, and not to come of flesh and blood. Which thing his Master once testified unto him, after his solemn and heavenly confession. And upon this, his Master said especially unto him, that he should deny him thrice, saying, Peter, verily I say unto thee, this same night, even thou shalt deny me thrice, before the cock shall have crown twice. And Peter then trusting overmuch to himself, spoke with a bolder affirmation, saying, If I should die with thee, yet shall I not deny thee. Which thing also said the other. Matthew, Mark, Luke. For as yet they were without any peril.

Wherefore their Master, notwithstanding he had told them these things so oft before, yet he made mention thereof now again, saying, When I sent you without wallet, scrip, and shoes, wanted ye any thing? They answered, We wanted nothing at all. Then said he, Now shall it be otherwise with you, for now not I myself shall be sure, which then ministered unto you all things, and put you out of peril. For ye shall see the ungodly so furiously take on with me, that then a sword shall seem unto you so necessary, that if any of you hath wallet and scrip, he shall think it more expedient to cast them away as unfit for our cause, and rather to buy him a sword. There is verily such a violent storm now at hand, that ye shall think it needful, not only to change purse, and money, scrip, and living therein, for a sword, but coat also, yea and that your nethermost coats, which ye cannot well want. For verily these things, which are written of me, must be fulfilled at the last. This[a] is it
Isaiah liii. written, I shall be reputed among the wicked, and shall be harried[b] and tugged to death, like an adversary to God. But at last this business that[c] the Father hath appointed me, to die in so poor a careful and shameful state, shall have an end. But his disciples, as yet nothing mistrusting their own strengths, supposing to have avoided the peril by sword, spoke both loud and boldly; Sir, lo here are two swords, think ye not these two be sufficient for this skirm? Yea, said their Master, scorning them, they are enough; thinking it no need to bring them into any further danger, whom he knew to fight with their feet rather than with sword. For if their enemies had espied them armed with any weapon to resist, they would have been more fierce upon them. Also the time was come that he would give himself willingly to die. Notwithstanding yet Peter kept one of the swords for the glory of God, but unwares. Luke.

[a] "Thus." C.

[b] "haryed." A. B. C.

[c] "for the which." A.

The second part containing the prayer of Christ in the garden.

As he was thus coming with his disciples, they came to a village called Gethsemane. Matthew, Mark. Where was a garden, into which Christ entered with his disciples. John. And (some of his disciples commanded to sit down at a certain place, whiles he went in a little farther to pray) he took up with him Peter and the two sons of Zebedee, whom also he had before admitted to other secrets, and had promised them in the hill to see his glory.

Before these three men began he now to be in a grievous anguish and great heaviness of mind, saying, Full heavy is my mind, even into death. So would he shew himself to be very man, and to be like us his brethren in all points as concerning temptations. He would verily cast out a great and grievous multitude of sins from his chosen; wherefore it behoved him to be so grievously tormented, not only in body, but in mind. For what is the tormenting of the body, if the mind feel it not? When he was in this painful affliction of mind, so that he was nigh dead, for he was heavy even into death, he fled unto his Father, as it was his manner, and is the manner also of all saints; whom because he would call to his help more earnestly, and with more free spirit at his pleasure, he went forth a little farther from these three disciples, although he loved them dearly; he went from them, as ye would say, a stone's cast, and there he fell down flat upon the earth, and prayed, saying, Father, if it be possible, bear over this passion from me; nevertheless not my will, but thine be done. For he made rather his complaint here before his Father, than desired his passion to be turned from him; for he came to this hour[a] well willing: but with how heavy and trembling mind, for that his death was now at hand, no man may express. Here he shewed his Father his fervent desire to death, and how presently his nature felt it: wherefore it was shewed him

[a] "into this honour." A.

thus to be his Father's pleasure, and so was he well comforted.

When he thus preached[a], that is to say, when he had thus poured forth the fervent desires of his heart, thus wounded with horror and fear, even into death, into his Father's bosom, and that doubtless with many a deep sigh, with sore sobbing, and fervent thoughts, and thus, he steadfastly considering his Father's will, on this manner to require of him the health of the world, he took courage and heart unto himself, and turned to his disciples; like as that man, whose mind is grievously vexed and troubled, cannot abide long in one place. And when he came, he found them all asleep; where, because Peter had answered him more boldly than other, he challenged him first by name, saying, Simon, not one hour mayest thou not watch with me? where is now, I pray thee, that bold spirited heart of thine, that was so ready to go with me even into death? Awake, awake, and fall to prayer, lest ye fall into that grievous temptation which hangeth now over your heads; as your spirits were then all too bold, so is your flesh now all too weak to endure long; ye should have rather prayed than slept, if ye had been wise. But so it behoved them to be taught by their own folly, not only how feeble is their flesh, but also how unable it is altogether to any goodness, and that all strength cometh of God. Notwithstanding at this time took they full little heed to their Master's rebuke and challenge. Then turned he again to prayer, when he saw that in his most dear chosen and trusty there was no comfort: which thing verily much more increased his heaviness, for it behoved him to suffer affliction on every side.

He prayed again the same prayer that he did before; that is to say, he laid the trouble of his mind in the will of his Father, desiring his consolation. And from thence again he went unto his disciples, whom he found likewise

a "prayed." A.

asleep, as before, for they could not hold up their eyes; neither they thus blamed might answer their Master any thing at all. Thus again received he affliction and heaviness of them, of whom he should have had consolation and comfort. The third time likewise he gave himself to prayer, and prayed somewhat longer, for he was all to tormented, and in such an agony, that his sweat ran down with bloody drops into the earth. And thus, when his agony and heaviness of mind were greater than he might any longer suffer, there appeared an angel unto him, and comforted him; setting, doubtless, before his mind effectuously that marvellous rich saving health which he should perform and finish by his passion, and also the glory of his Father, which thereof should be greatly set forth and spread abroad: so that, this consolation received, he rose up, and returned him unto his disciples. And when they were yet asleep, he said unto them, after a scornful manner, thus: Sleep now, and take your rest: as who should say, Is there such tranquillity and peace towards us, that ye may sleep so surely, without fear? O how insensible are ye, and like stones, nothing feeling or perceiving all these things, which I told you before, as concerning this stormy tempest, even now at hand! Arise, arise, once, for ye have slept enough; behold, the hour draweth nigh, of the which I told you: now the Son of man shall be betrayed, and betaken into the hands of sinners. Arise, and let us go meet them; he is very nigh that betrayeth me. Matthew, Mark.

This third part containeth his taking, and what betide in his taking.

Judas verily knew this place of prayer, and how often-times Christ with his disciples went thither to pray: wherefore he got him a company with the servants of the bishops, scribes, Pharisees, and priests; and they came thither with lanterns, firebrands, and weapons. And he being among them, (Christ yet coming on with his disciples,) gave them, John. Matt. Mark. Luke.

whom he brought with him, this token, that whom he should kiss, that man to be Christ; and warned them, that as soon as they had taken him, they should lead him wisely and warily, fearing lest (as he had seen him do sometimes before) he should slip away from them by his godly power, and he himself should not have satisfied his promise, and so to have lost his money.

Here may ye see how deep falleth the blind ungodliness, how bold she is to do that thing which she knoweth not to lie in her power. When he was now come, (for he went foremost in the company,) anon he stepped forth unto his Master, saying, Hail, Master, and kissed him. To whom Christ said, Friend, for what intent camest thou? O Judas, betrayest thou the Son of man with a kiss[a]?

John. Then Jesus, knowing all things that were to come upon him, and now the hour to be come to suffer them, went forth to meet these men which came to take him, saying to them, Whom seek ye? They answered, Jesus of Nazareth. And he said, I am he[b]. Which word when they heard, anon both Judas the betrayer, then standing by, and all his company, were borne backward, and fell down to the ground. By the which thing the Godhead of Christ was sufficiently declared to Judas, to his company, to the ministers of the Jews, and to his disciples, if their hearts could have perceived that thing, which they both felt, and saw, this bright lightning of his Godhead cast forth amongst them. By which he declared right clearly himself to put his life willingly in their hands; and that no man might have taken it from him against his will. Then he asked them again, Whom they sought, and to them saying, We seek Jesus of Nazareth, he answered again likewise, saying, I told you that I am he[b], wherefore if ye seek me, let these my disciples go their ways. Which thing he obtained of his enemies, but more through his power, than by their good wills.

a "Matthew. Mark. Luke." A.

b "I am." A.

And thus he verified his saying[a], which he before to his Father said, I have not lost one of them, whom thou gavest me. For he would keep them bodily also.

Then they that were come thither with their Master, considering what was like to fall, said to him, Master, shall we smite them with the sword? for that, that their Master had said before, as concerning the sword to be so[b] necessary, that all their money, their meat, yea their very coats, ought to be changed for swords, signifying the great power and violent hands of their enemies to come; they, like as yet carnal men, gathered of these his sayings, that they might slay, or use the sword. Wherefore even then said they, Master, lo, here are two swords. But their Master neither would nor meant any such defence. Notwithstanding yet here at this time, before he could answer and shew them his mind, as touching this coresing of swords for their other necessaries, Peter Simon, which pretended to love his Master more fervently than other, having then one of these two swords, had drawn it, and smote off the right ear of one called Malchus, the bishop's servant. And anon their Master said, Hold your hands; and thou, Peter, put up thy sword; knowest not thou the proverb taken of the law, that whosoever useth the sword, without the commandment of God, must perish by the sword? If I lusted not to offer myself willingly unto my passion, doubtest thou to be in my power to obtain of my Father for my help twelve legions of angels? Wilt not thou that I drink this cup, which my Father hath filled, and mingled for me, to suffer those things, which he had decreed to be suffered of me? How should else the scripture be fulfilled, prophesying of me to suffer these things?

Matt. Mark. Luke. John.

And anon he took the ear of this maimed man, and restored it to him, declaring again plainly by this mighty miracle his Godhead, and also giving an excellent example to do good, even to our enemies.

Luke.

a "sayings." A. b "so" not in A.

Matt. Mark. Luke. Then turned he himself to the company of his adversaries, among whom was there the overmost of the priests, as the rulers, and the chief heads of the temple, with many other priests, saying unto them, Ye are come forth hither with swords and bats to take me, as though ye came to take a thief: ye needed not thus strongly to have come to take me: I sat and taught daily in the temple openly, ye seeing, and hearing me: wherefore laid ye not hands upon me then? Verily ye would have done it oftentimes before this, but who then held you? Wherefore see that ye knowledge, and that ye confess me now to have come willingly into your hands, that the scripture might be fulfilled, or else I could now be as sure from you, as I was in the temple. But this is that same your hour, and the power of darkness. Now pleaseth it my Father to betake me to the prince of darkness, which leadeth you, and to you, which are his soldiers, to fight on his side. My Father's commandment I obey willingly and gladly, that the world might see how truly I love him, and that the scriptures should be fulfilled. Then all his disciples forsook him and fled.

John. Then the sergeants, the officers, and servants of the Jews, took Jesus and bound him, and led him first unto Annas, for he was father-in-law to Caiphas, which was bishop for that year, and Caiphas was he that counselled the Jews, saying, It is expedient that one man die for the people.

John. Also there was then a certain young springold that followed Christ, decked upon his bare with fine cloth of reins, which young springold[a] the other young men[b] that came with them began to set hold upon, but he fled away naked from them, his cloth of reins[c] left behind him. For thus all alone would their Master suffer for his chosen: so that he would not suffer not only any of his disciples to be taken, but brought so to pass also, that this young man, whatso-

a "lad." A. b "other boys." A. c "raynes." A. B. C.

ever he was, (seeing that he followed him,) should not come into their hands.

This fourth part containeth what was said and done before the bishop Caiphas, and Peter's denying.

Furthermore, when it was so that Caiphas was bishop, Annas sent Jesus thus bound unto him.

In the mean season, Peter taking heart[a] to himself, with another of his disciples, followed their Master all afar. This other disciple was well beknown with the bishop, wherefore he was so bold as to enter into the bishop's court with Jesus, Peter abiding still without the door. Then this other disciple went and desired the woman that kept the door, that Peter might come in, and she seeing Peter sitting against the light, (for the villains had made a great fire, beneath in the midst of the hall, where they sat together with them, and some stood about it warming them, for it was somewhat cold, and Peter was with them warming him, for he desired much to see the end;) this woman that kept the door, beholding him earnestly, said unto him, Art not thou also one of this man's disciples? Thou were with Jesus of Galilee. And he answered by and by, saying, I am not, I know not this man, I wot not what thou sayest. Matt. Mark. Luke. John.

After this he went forth into the entry, and the cock crew. But this as yet moved him nothing at all. Mark.

Also there had spied him again another maiden, which said unto him among them all, And this man was with Jesus of Nazareth. He denied it again, yea and that with an oath. So far was his heart gone, that was so ready to die with his Master. For so must men slide and fall, that trust more to their own strength and power, than to Christ's words, and yet was he bolder than any of the other. In the mean season, the bishop asked Jesus of his disciples, and of his doctrine, and wherefore he was so bold to gather disciples to him, what new doctrine he taught them, and what Matt. Mark. John.

a "again" added in A.

thing he went about. To whom Christ answered; I have spoken openly to[a] the world those things which I taught in the synagogues, and I taught in the temple where all the Jews came together. Wherefore as for the doctrine ye may it well know, not to be seditious nor derogative unto God's law, as ye covet it to be found. Call hither any witness, not one or other, but as many as heard me, and ask them which heard me, what I spoke to them. Lo, they know both what I said and taught, for I know well ye would not believe me if I should testify of myself. When Christ had spoken these words with so soft soberness and great gravity, notwithstanding yet one of the bishop's servants, thinking to do his master a pleasure, gave Jesus a blow of the ear, saying, Thus answerest thou the bishop[b]? Whom Christ answered again meekly, If I have spoken any hurt by him, testify thereof: and if I speak well, wherefore do ye smite me? But now because the hour was come, wherein Christ should sanctify his chosen by his passion, and with pains which cannot be expressed[c], neither the saying of the truth, nor his innocence, nor yet his meek modesty, were it never so great, could help him. For Satan his adversary had so set them a fire, and in such a fury, that even like wod dogs they ran all upon him, and the more cruelly and shamefully that any man could torment him and spitefully entreat him, the better he was there allowed and commended of the bishop. And for that he behaved himself so meekly, so modestly, and so gently, the more they scorned him, spitting in his amiable face and buffeting him, some of them in the neck and some on his cheek. Then muffled they him and bobbed him in the face, asking him, Who smote thee last? Who shall smite thee next? For thou makest thyself a prophet: with other grievous and ignominious blasphemies they assailed him. Then was he verily among the very mad dogs, and among the boisterous bulls of Bashan.

[a] "in the world." C. [b] "my lord the bishop." A.
[c] "pains unspeakable." A.

Then was he among the roaring lunatic lions, and unmerciful unicorns; of whom it is written in the twenty-second psalm. Then heard he the revilings and rebukes of many men, as singeth David in the thirty-first psalm. Then felt he his enemies exceeding in number the hairs of his head, as singeth the sixty-ninth psalm.

But Peter, when he was gone forth into the entry, after his first denying, and there in the entry had denied him again, nothing remembering the crowing of the cock, cometh me back again unto the fire, and there he stood warming him with other men, which said unto him, Art thou not one of his disciples? And one of them said stiffly unto him, Even thou art one of them; and Peter denied it, saying, I tell thee, man, I am not. And within an hour after, they that stood by him came near, saying, Surely thou art one of them, even thy very tongue bewrayeth thee, for thou art a Galilean. And one of the bishop's servants, kinsman unto him whose right ear he smote off, said unto him, Did not I see thee in the garden with him? Then began he to bann, to wary, and to forswear himself stiffly, that he never knew the man. And by and by, whilst he was speaking, the cock crew the second time. Luke. John. Matt. Mark. Luke. John.

And his Master, which then was holden of the villains, and vexed with continual rebukes and scourgings, turned him, and beheld Peter. Luke.

Upon this he remembered his Master's words, telling him before, that before the cock shall crow twice, thou shalt deny me thrice. Wherefore, as he might well be, he being sore ashamed of himself, and smitten with repentance, unable to be expressed, that he had now so oft denied his Master and Saviour, he both hearing and seeing him, with whom he promised so manfully, and swore so stoutly[a], to go with him, even into death, went forth and wept full bitterly. Matt. Mark. Luke.

Then knew he how foolish hardily, and with how over bold

a "devoutly." A.

a confidence[a] he promised him, so arrogantly to do that that his Master denied him to do.

Of this his own fall, without doubt he had a great experience of himself, ever after to know himself more modestly and soberly, and to bear his brother's slidings, and tender their falls more mercifully.

In this fifth part are contained what were concluded in the council of the Jews, and the wretched end of Judas.

Matt. Mark. Luke. John.

The day now sprung, there came together the elders of the folk, the chief priests and the scribes, into the bishop's palace, and brought Christ in among them. These[b] overmost of the priests, with the elders and whole council, sought for some false testimony and witness against Jesus that they might put him to death: but they could not find any thing amiss, done or said of him, his doctrine was so true and his life so pure. At last, after much inquisition, there stepped forth two false witnesses, affirming that they heard him say these words, I may destroy the temple of God, and in three days build it up again. And when these testimonies, like as of other things, could not be found lawful to put him to death, if case been he had so said, then start up in the midst of them one of the chief priests, coveting to have trapped him in his own answer, saying, Answerest thou nothing unto thy accusation and things laid to thy charge? Thinkest thou these witnesses to be laid against thee in vain? Jesus then held his peace, for what should he have said to such testimonies, which even his enemies could not receive as lawfully? Wherefore the bishop then began to speak to him thus; I adjure thee by the living God, that thou tell us whether thou be that holy anointed, the Son of the praised God. Then Christ, lest it should be seen himself to bear but small reverence to his Father, in whose name he was thus straitly conjured, or to fear them, so that now bound he durst not confess that thing, which before, he being at li-

a "with how crazed a confidence." A. b "This." A.

berty, professed and knowledged so openly and so oft, answered them, If I should tell you the truth, yet shall ye not believe me, and if I should ask you any thing, yet will ye not answer me rightly, nor yet let me go. Wherefore I think it best to hold my tongue as I have begun to do. But because ye shall know that I honour the Father, by whose name ye adjure me, and that I so fear you not, but I dare tell you the truth, I answer and knowledge unto you, that thou bishop hast hit the nail on the head, and said that that true is. But yet now for all this, shall ye never the more believe it, but ye shall see me, whom ye despise as but one of the sons of Adam, and so intend ye to put me to death, sitting on the right hand of God, that is to say, equal with him in power, to command and to govern all men. Ye shall see me at last coming again in the clouds from above, to judge both men living, and them that are now dead. This glory shall I receive of my Father in short space, soon after ye have put me to death. From this day shall ye not see me otherwise than sitting on the right hand of God, triumphing in a glorious estate and power, almighty over all men. Which thing I have told you before this. Then concluded they all, *ergo*, thou art[a] even the Son of God. Jesus answered, Ye say so, and so I am.

Luke. Matt. Mark. Luke.

Then began the bishop to rage, and to rent his clothes, saying, Lo, he hath spoken blasphemy. Wherefore then need ye any farther witness? So[b] yourselves have heard now a grievous blasphemy, what think ye? They all answered, saying, He is worthy to die[c].

Matt.

These things were done in the council, which all the chief of the priests, the elders, and scribes, held early in the morning to condemn Christ to death. And of this they armed their selves, and took courage to accuse him before the chief governor and judge, called Pilate. Besides this, seeing that it pertaineth to the history, to see what end Judas made, that betrayer, I shall here put to his departing.

Matt. Mark.

a "art thou." A. b "Lo." A. c "He is guilty death." A.

Matt. When Judas saw his Master was likely to be condemned to death, then began he to repent him; then heaviness touched his heart, and constrained him to bear again to the priests and the elders these thirty pieces of silver, for the which he sold him, saying, I have sinned in betraying this innocent blood. Which answered him, saying, What is that to us? care thou therefore; for we care not. So light regarded they that they had bought that innocent blood and delivered him to death. Such is the pope holiness and feigned righteousness of hypocrites. And Judas threw down the money, and went his way and hanged himself with an halter, and he burst in the midst and all his bowels
Matt. fell out; which thing was spread over all Jerusalem. Then took the chief priests that money, saying, It is not lawful to put this money into our offering box, for blood was bought and sold therewith.

Here was a marvellous religion: they shamed not, nor feared to shed the innocent blood, but the price thereof durst they not mingle with their other money that was offered to them. Thus do hypocrites strain out a gnat and swallow over a camel. Wherefore these untoward and overthwart religious men cast their froward heads together, and bought a field of a potter with the money to bury in strangers. And for this cause the field was called in their mother tongue, Cakaldema, which is to say, the bloody field. Then was fulfilled the prophecy of Zachary in the eleventh chapter, and the same in the twenty-seventh of Matthew is called Jeremy[a], which prophesied that these men[b] should give thirty pence; the which money should be the price of a man, bought and sold among them, bought of one of the Israelites which was had in reputation: they should give this money for the potter's field, as the Lord had ordained it. A marvellous thing, that Christ would be sold of so dear beloved a disciple. Also it was not without a great mystery, that for the same price and for the same money that Christ was sold,

a "in the eleventh—Jeremy" not in A. b "this man." A.

this field was bought to bury in the strangers or wayfaring men. For the very true rest and tranquillity of our consciences is bought and procured, as through Christ's death, which are here strangers, going to the very heavenly city of Jerusalem, that is to say, to a perpetual place[a] and rest. Wherefore it was well worthy, that this text of the prophet by name should be here remembered. Now let us prosecute the history of the passion.

In this sixth part are contained what was done in the first inquisition before Pilate, and afterward before Herod.

After this, when the Jews thought themselves well and sufficiently instruct to accuse Christ, the multitude rose up from the council and presented him unto Pilate. For they would not enter into their own house or judgment hall, lest they should have polluted their selves. For these holy hypocrites and false Pharisees should celebrate and keep holy their passover day on the morrow. Luke.

Here may ye see how scrupulous was their ungodly holiness. Wherefore Pilate went forth unto them, asking them, wherefore they accused this man, and they answered, If he were not a malefactor, we had not in any wise delivered him unto thee. With the which answer, so proudly spoken, Pilate was somewhat offended, and bade them proceed with him as they had begun, and to judge him after their own laws. And they denied that it was lawful for them to slay any man. And thus was it ordained of God, that Christ should be crucified of the Gentiles, as he oft times before told it unto his disciples. John.

Then began they to accuse Christ again, that he had made seditions among the people through his doctrine, which they were about to make appear damnable and seditious, saying, that he forbade tribute to be given to the emperor. And at last they said, that Christ made himself Luke.

a "peace." A.

a king. By which sayings they trusted to condemn him of treason.

Matt. Mark. Luke. Wherefore Pilate the judge asked him, now standing before him, whether he were the king of Jews? For this matter he thought pertained unto his charge, which was then there deputed to govern under the emperor. But as touching his doctrine (as a thing nothing derogating the emperor's power) he took no great heed thereof, neither was he much inquisitive.

John. Then Jesus asked him, How come it into your mind to demand of me this question? Come it of yourself, or have ye heard it of any other man? For Christ would be seen (as he was in very deed) so far and so pure from all affection or desire of any earthly kingdom, that no man should it suspect in him. Whereupon even Pilate himself, as shewing him to have not suspected any such thing in him, said, As for me, I am a Roman, nothing learned in your laws and prophets: I know not how and in what manner your king Messias should come: and as for me, I cannot perceive any token of a king's estate in thee: thine own nation and the bishops delivered thee unto me, and they are the men that accuse thee of this thing: what hast thou done? Then answered Jesus, My kingdom is not of this world, or else I might have my servants to defend me. And thus he confessed himself to be king of heaven, putting also Pilate out of doubt, that he needed nothing to fear him for his kingdom which he governed. Of the which kingdom the Jews accused him.

Matt. Mark. Luke. John. Of this notwithstanding Pilate yet gathering him to be a king, concluded, saying, *Ergo,* thou art a king. Whom Jesus answered, saying, Thou hast said the truth.

John. And Jesus shewing the cause why he confessed this thing, said, that he was born unto it, and for this cause was he come into the world to testify the truth. So that here he declared himself to be all only both King and Saviour of all the chosen. And because that the chosen only believe

this verily, he added, saying, Every man that is of the truth heareth my voice.

Then Pilate perceiving him to be unguilty of any treason as concerning the emperor's majesty, whose deputy he was there, went forth[a] affirming again, that he could find no manner a cause worthy death in the man. Upon this the chief of the priests stepped in, laying sore against him, accusing him that he should make a sedition among the people, teaching and preaching throughout all[b] Galilee. And Pilate hearing them speak of Galilee[c], anon asked him if he were of Galilee: and as soon as he heard that he pertained to Herod's jurisdiction, he sent him to Herod, which was then at Jerusalem, whereof Herod was not a little glad, for he was oft before greatly desirous to see him; and when he came before him he asked him many things, but Jesus answered him nothing, although yet the overmost of the priests and scribes stood there against him, accusing him stiffly and sharply. When Jesus reputing Herod as a dog or a swine, unworthy his words, would nothing answer him, (peradventure he asked him nothing concerning the glory of God,) Herod despised him, and the company also with him. Wherefore they scorned him and brought him back again in a white coat to Pilate. And for this cause, Herod and Pilate were made friends again, which before were at odds. And thus came the kings of the earth together, agreeing to conspire against the Lord and his anointed. Psalm the second.

Luke. John. Luke.

This seventh part containeth the other inquisition of the judge, his counsel to let him go, and how he was scourged.

When Jesus was brought again to Pilate, then he called again together to him the chief of the priests and the secular heads of the people, saying, Neither I nor Herod can find any cause of death in this man: and so he would have cor-

Luke.

a "forth unto the Jews." A. b "all Jewry, beginning at Galilee." A.
c "hearing them mind Galilee." A.

rected him a little, to satisfy their minds and let him have gone.

Matt. Mark. But then began the high priests to accuse Jesus of many things, and he would answer them nothing, nor yet Pilate, when he bad him answer to their accusations, insomuch that Pilate marvelled greatly at him.

Matt. Mark. Luke. John. Then were they wont in the feast of Passage, which we now call Easter[a], to give one of the prisoners to the people to be delivered, and Pilate had in his custody an arrant thief, called Barabbas, taken with the authors of sedition and makers of a great fray, which also committed murder in the fray. This man, as one that was odious unto the people, he coupled and matched with Jesus. And when the folk, after the use and yearly custom, asked one of the prisoners to be given them, he asked them whether they would have Barabbas let go and delivered them, or Jesus

Matt. Mark. the king of the Jews, which is called the anointed. For he knew it full well, that they betrayed and betook him to him of envy and malice. Then the chief of the priests and the

Matt. Mark. Luke. John. signors persuaded the folk to ask Barabbas. Then the common people[b], (Pilate asking them whether of these twain they would have,) crying all with one voice, Let us have Barabbas. After this, Pilate asking them, What shall be done with this man Jesus, which is called the King of Jews?

Matt. Mark. they cried out again, Crucify him. To whom Pilate answered, What hurt hath he done? And then they cried out more vehemently, Crucify him. Then he, seeing that by this ways he could not have his purpose, turned him to another way, which he had conceived with himself before, saying, I find nothing worthy death in this man, wherefore I will chasten him, and so let him go.

Matt. Mark. John. And then caused he Jesus to be whipped and scourged. Then the villains of the Jews took and led him into the court-house, and gathered all the company about him; they put off his clothes, and clothed him with a red robe, and

a "which—Easter" not in A. b "asked" added in A.

wreathed a garland of thorns about his head; they gave him a reed in his right hand, and then made they courtesy before him, mocking him, and saluting him, saying, All hail ye King of the Jews; and they buffeted him on the cheek: and when they had spit in his face, they took the reed and smote him upon the head.

Thus Pilate brought forth Christ to the Jews, all to whipped, crowned with thorns, bespitted, beaten, and scourged; supposing, through such a careful and piteous state and condition of him, to have suaged and mitigated their malicious hatred against him, saying, Lo, I have brought him here forth unto you, that ye should know that I find no cause guilty in him. John.

Then came Jesus forth among them, bearing a crown of thorns, and had a red pall or mantle upon him. And Pilate said unto them, Behold, this is the man. Then the bishops and their ministers beholding him, cried out, Crucify him, crucify him. To whom the judge said, Take him yourself, and crucify him; for as for me, I find no cause of death in him. Then said the Jews again, We have a law, and after our law he ought to die, for he made himself the Son of God. When Pilate heard that, he began to be more afraid for Jesus' sake, lest peradventure he should have pretended[a] any such thing, whereby it should not have lain in his power to have delivered him: wherefore he returned into the judgment hall, saying unto Christ, Of whence art thou? And Jesus would nothing answer him, for he had testified the truth often enough before, confessing himself to be Christ, and King also, but so that his kingdom was not of this world. Wherefore Pilate needed not to have feared, as concerning any minishing or hurt towards the emperor's power, and so to have any cause to give sentence against him. Wherefore Pilate, discontent that he would not answer him, said, Wherefore speakest thou not to me? knowest thou not that it lieth in my power to crucify thee, or to John.

a "pretented." A. C.

deliver thee? Then because Pilate took so much upon him, usurping that which turned into the contempt of God; of whom it was defined by his godly secret counsel, unable to be undone, that Christ at this time should be betrayed, and left unto the power of darkness; (or else no man might have done any thing against him;) corrected the judge, saying[a] on this manner, Thou shouldest have no power against or upon me, unless it were given thee from above. Now forasmuch as thou art here judge and ruler, (the power of judgment over me given thee of God,) thy sin is not so great as theirs which delivered me unto thee, moved only of hatred, without any lawful authority. Now of this Pilate sought ways to deliver him: but the Jews cried, saying, If thou deliver this man, then art thou not the emperor's friend; for whosoever maketh him king, sayeth against the emperor. Then instanted they more vehemently, with great noise, asking to obtain him to be crucified. And the importune asking, outcryings of them, and mischievous persuasions of the bishops, at last obtained their devilish purpose.

This eighth part containeth the condemnation of Jesus, and his leading forth to the cross.

Here Pilate was overcome with the wicked importunity of the bishops, which persuaded all to their deadly purpose.

John. When Pilate heard these words, he brought forth Jesus, and sat down in judgment in a place called Lythostrotos, and in Hebrew it is called Gabbatha, because it signifieth an higher place. It was then Friday, the day next before Easter, or their passover day; in the which day they prepared things required for the day; and it was almost the sixth hour, that is to say, about the end of the second part of the day; which second part beginneth with them at nine of the clock in the morning, continuing to twelve, and is called with them the third hour; and the space from noon

[a] "the judge's saying." A.

to three they call the sixth hour; from three to six after noon they call the ninth hour. Thus divided they our twelve hours of the day into their four hours, beginning at six of the clock in the morning, continuing to six at night; and their natural day beginneth at six of the clock at night, and continueth unto the same hour again, as it is written in the first chapter of Genesis, And so of the evening and morning was made one day. The evening beginning at six at night, continuing to six in the morning, divided into four watches, every watch containing three of our hours: the morning beginning at six, continuing to six at night, divided into four portions, every portion or part containing three of our hours; as, seven, eight, nine, before noon, they call the first hour, and first portion of the morning, &c. And Mark writeth that Jesus was crucified in the sixth hour; that is to say, in the latter end of this second part, about twelve, they nailed him to the cross, and so lifted him up, there to hang all the sixth and ninth hours following, that is to say, from twelve till six of the clock at night.

Then Pilate sitting as judge, his wife sent unto him, Matt.
saying, Meddle not with this man, for I have this day suffered many things in my sleep for him; (for so would God put Pilate in mind of his office.) Then said he to the Jews,
Behold, here is your king; as who should say, Ye say that John.
this man should have made himself your king. Now may ye well see how far unlike he is your sayings. And then they cried, Take him, take him, and crucify him. Then said Pilate, as mocking them, Shall I crucify your king? But they stood stiffly against him, saying, We have no king but the emperor. To this point their fury carried them, that they utterly denied altogether Christ's kingdom, which all the nation looked and tarried for so fervently.

Then Pilate, seeing he could not prevail, but that it Matt.
would turn him to more business to have let him go, went and washed his hands before the people, saying, I am innocent from the blood of this righteous man; take ye heed to

your charge. Then answered all the people, saying, His
Matt. blood be upon us, and upon our children. Then did
Mark. Luke. Pilate give sentence according to their asking, and let them
John. have Barabbas, and delivered them Jesus at their pleasure, to crucify him; whom they stripped out of his red robe, and did again upon him his own clothes, and led him away to be crucified.

John. Then Jesus, thus judged to death, went his way, bearing his cross toward the place which was called Calvaria; but in that Hebrew tongue which they spoke at that time, which speech savoured much of the Chaldee tongue, it was called Golgatha.

Matt. Mark. Luke. And as he went, they overtook one Simon of Cyrene, father to Alexander and Rufus, coming from the field, and they laid the cross upon his neck, to bear it after Jesus: which thing, it is to suppose, they did because that Jesus, for feebleness, was not able to bear such[a] a tree.

Luke. Here many of the common people followed him, with many women, wailing and lamenting his heavy chance and sorrowful state, for the love and service that many men yet bore unto himself, not away from every man's heart. But unto these careful folk he turned himself back, saying, O daughters of Jerusalem, weep not for me; weep for your own selves, and for your children: for the days shall come, in the which it shall be said, Blessed are the barren, and the wombs which have not conceived, and the breasts which have not given any suck. Then shall they begin to say to the mountains, Fall ye down upon us; and to the hills, Cover us. In these words he prophesied to them the miserable calamity of the besieging of Jerusalem by the Romans, and murder to come upon them. In which they should feel and know at last what they prayed for themselves, when they said, His blood fall upon us, and upon our children. And he added thereto, For if they thus do to the green and moist tree, what then shall become, think

[a] "so heavy." A.

ye, of the dry barren block? By which saying he meant this; If they should, God suffering it, thus cruelly entreat him, being an innocent and just man, like the moist and fruitful tree, (as it standeth in the first psalm,) much more cruelly shall God suffer the unfruitful nation of the Jews to be handled, which are but dry barren blocks. There were two other malefactors led forth with him to be crucified also.

And after that they came to the place called Calvaria, they gave Jesus to drink vinegar mingled with gall; but when he had tasted it, he would not drink thereof. Matt. Mark. Luke. John.

And there they crucified him with the two thieves, one on his right hand, the other of his left hand; where this prophecy of Isaiah, in the fifty-third chapter, was fulfilled, And he was reputed among the misdoers. Matt. Mark. Luke. John.

Then said Jesus, Father, forgive them, for they know not what they do. Luke.

Here Pilate set up a title upon the cross, in Hebrew, Greek, and Latin, containing these words, Jesus of Nazareth, the King of Jews. Matt. Mark. Luke. John.

But when the Jews had read this title, (for the place was nigh Jerusalem,) the bishops required Pilate to write that Jesus should say these words, I am King of the Jews; and not that he was the very King of Jews. But Pilate, governed and led of God's ordinance, could not change the title, which, without doubt, contained the very Gospel of Christ, by the which he was preached and published, undoubted to be the very selfsame King called Messias, sent unto the Jews. And thus in the midst of his death he began to be exalted, and to enjoy his kingdom. Matt. Mark. Luke. John.

This ninth part containeth what was done, Christ hanging now upon the cross.

Then these villains, when they had crucified Jesus, four of them took his clothes, making four parts of them, that each of them might have a piece; and as for his knit coat, Matt. Mark. Luke. John.

which was without seam, because it could not well be cut, they casted dice for it, that the twenty-second psalm might be fulfilled: They divided my clothes to themselves, and upon my other garment they threw dice. And all this did the villain soldiers, which sat there and kept Jesus.

John. Then stood there by the cross of Jesus, his mother, and his mother's sister, and Mary Magdalene. And when Jesus saw his mother and his disciple whom he loved standing by him, he said unto his mother, Woman, behold thy son: and so afterward said he unto his disciple, Behold thy mother. And from that hour he took the charge of her. His manner was at all times to call her woman, because he was much more excellent and godly than was she the which bore him; but yet would he not forget the duty and office of the son toward his mother. Of this may the men that lie on their death-beds learn to not forget their children, wives, &c.

Matt. There stood the people gazing upon him, and the goers foreby reviled him, wagging their heads at him, saying, Art thou he that destroyest the temple, and buildest it up again in three days? save thyself. If thou be the Son of God, come down from the cross. Likewise the overmost of the priests, with the scribes and signors scorning him, said among themselves, He hath saved other men, but himself he cannot save. If he be the King of Israel, let him now come down from the cross, and we will believe in him. He trusted in God; let him now deliver him, if he set any thing by him. Also the soldiers mocked him.

Luke. Besides all this, one of the thieves that hanged by him cast these opprobries and blasphemies into his teeth, saying, If thou be Christ, save thyself, and us also; (for so behoved it him to be blasphemed of all manner of folk:) but the other thief answered, and blamed his fellow, saying, And fearest thou not God, being in like damnation with other? As for us, we suffer worthily, for we have deserved this death; but as for this man, is an innocent: and then

he said unto Jesus, Lord, remember me, when thou shalt come to thy kingdom. And Jesus answered him, Verily, verily, I say unto thee, this day shalt thou be with me in paradise, partaker of my glory. Whilst all these things were a doing, the sixth hour, (which is the third portion of the day,) containing these our three hours, one, two, three, drew fast to an end, and great darkness was risen over all the earth, until the ninth hour, that is the last part of the day, which containeth these three of our hours, four, five, and six. Jesus cried with a loud and strong voice, saying, Matt. Eli, Eli, lama sabathani? which is as much to say as, My Mark. God, my God, wherefore hast thou forsaken me? And then some of the standers-by, hearing this, said, This man calleth Elias: and some said, Hold your peace, let us see whether Elias shall come and deliver him.

After this, Jesus knowing that all things should be now John. ended, and that the Scripture should be fulfilled in all things, as concerning the prophesyings of his passion, said, I am athirst. Then was there a vessel brought him full of vinegar. And they filled a sponge with this vinegar and Matt. hyssop, and put it upon a reed and lifted it up to his mouth. Mark. John. When Jesus then had taken the vinegar, he said, It is done. For now had he brought all things to an end which were prophesied of his death. And when Jesus had cried with Luke. so mighty a loud voice, he said, Father, I commit my spirit into thy hands. And when he had said these words, he Matt. smit[a] down his head and gave up his ghost[b]. And lo, the Mark. Luke. veil of the temple was cut in two parts from the roof to the ground. And the earth quaked. The stones were cut and Matt. broken in sunder. Graves were laid wide open, and many faithful men's bodies, which had slept, did uprise. Which going forth of their graves, after his resurrection, came into the city and appeared to many men.

Then when a certain petty captain, which stood over Matt. against him, and they that were with him keeping Jesus, Mark. Luke.

a "smyte." A. C. "smytte." B. b "and let go his breath." A.

saw that he with so loud and so strong a voice gave up his ghost[a], beholding also the marvellous earthquake, with the other wonderful tokens that there now chanced, were marvellously afraid, and glorified God, saying, This man was the very Son of God.

Luke. And all the common poor simple people, that thither came to see, considering these unwont and wonderful things that thus happened in time of his death, knocked themselves upon their breasts with great fear and reverence.

Then stood all they that knew him afar, and the women of Galilee that followed him ministering unto him, among whom there was Mary Magdalene, and Mary the mother of James the Less, and the mother of one called Jose, and another woman called Salome, the mother of the sons of Zebedee, with other many, which came with him unto Jerusalem, stood also afar.

This is the tenth and last part of the passion, containing the burying of our Saviour Christ.

Then the Jews, because[b] the great sabbath even, in the which sabbath day they should keep holy their passover, that is, their Easter, which they kept in the remembrance of their passing forth of Egypt through the Red sea[c], thinking it unworthy and unseemly, the bodies of such hanged men, so uncomely to remain upon the crosses, specially in so solemn a sabbath day, desired Pilate that (their thighs broken) they might be taken away. Wherefore the soldiers went and broke the thighs of both the thieves, but when they came to Jesus, he was dead, wherefore they broke not his thighs, but one of the soldiers pierced his side with a spear, and even by and by there gushed out blood and water. Which thing John testifieth himself to have seen, affirming it to be true, that we also should believe it. Furthermore he saith these things to have been done, that the

a "let go his breath." A. b "because it was." A.
c "that is—the Red sea" not in A.

Scripture should be fulfilled, saying, Ye shall not break any of his bones. And again another Scripture, They shall see whom they pierced.

After this the evening coming[a] upon, which beginneth with them at six of the clock at night, (for it was now their ninth hour, and the last portion of the day,) there came a certain rich man, and an honest senator, called Joseph, a very good man and a just, which consented neither to the counsel nor to the deed of the Jews, born in Arimathea, a city of Jewry, which abode and looked for the kingdom of God, he was of[b] Christ's disciples, but privily, yet for fear of the Jews. This man now took heart unto him, and went boldly to Pilate, and asked the body of Jesus Christ our Saviour. Matt. Mark. Luke. John.

And Pilate doubting whether that he should be now dead so soon, called unto him the petty captain, asking him whether he was yet dead, and as soon as he knew it, he gave Joseph his body. And then came Nicodemus, which first came unto Jesus our Saviour by night, bringing a confection made with myrrh and aloes, about an hundred pound weight: and then took they the body of Jesus and wound it in a fine clean linen sheet, with this sweet and precious confection well powdered, as was the manner of the Jews so to bury. Then was there a garden in the place where he was crucified, and in the same garden a new tomb or sepulchre, which tomb Joseph had caused to be hewn out of stone for himself, in the which as yet was there no man laid. And there because of the Jews' sabbath even, and for the grave was very nigh, they laid in Jesus, and laid a stone upon the mouth of the grave. Matt. Mark. Luke. John.

And thus was he buried gloriously, which was put to death so shamefully, for now began he to be glorified. And now was it their sabbath even, in the which day they prepared against the feast day, that was at hand, even on the morrow. And this ninth hour, that is the last portion of

[a] "coming" not in A. [b] "was one of." A.

the day, was at an end, so that it was now about six of the clock at night.

Matt. Mark. Luke. John. Then followed them these women that came with him from Galilee, and they saw the grave and how his body was laid therein.

Luke. Then after this returned they again to their harbour, and prepared sweet confections and ointments. And on the sabbath day following they rested, as it was commanded by the law of Moses.

Matt. But on the morrow after this Friday, that is to say, upon this great sabbath day, came the overmost of the priests with the Pharisees together, and went to Pilate, remembering that Christ (whom they now called a false deceiver) said, that he should rise again the third day; whereupon they desired that he would command the sepulchre to be kept until the third day, lest his disciples should peradventure come and steal him away, and so bear the people in hand that he was risen from death, and then should they be in worse case than ever they were before. To whom Pilate granted the custody, and that they should keep the sepulchre as well as they could, which then sealed the stone, and beset armed men about it to keep him.

The versicle.

Adoramus te, &c. We worship thee, O Christ, and we honour thee.

The answer.

For by thy holy cross thou hast redeemed the world.

Oremus.

Domine Jesu Christe. O Lord Jesu Christ, the Son of the living God, put thy passion, cross, and thy death, between the judgment and our souls, now and in the hour of death, and grant us whilst we live, mercy and grace, to them that depart forgiveness and rest, unto thy holy church give peace and concord, and to us that are sinners life and glory everlasting, which livest and reignest with the Father, and with the Holy Ghost ever. So be it.

Gloriosa passio, &c. The glorious passion of our Lord Jesu Christ deliver us

from sorrowful heaviness, and bring us to the joys of paradise. So be it.

God setteth forth his incomparable love that he beareth unto us. For seeing that whilst we were yet sinners, Christ died for us, much more then now, (seeing that we are justified in his blood,) shall we be preserved from damnation through him. Rom. v.

A devout, fruitful, and godly remembrance of the Passion of our Saviour Jesu Christ.

There are certain, which when they exercise themselves in the meditation or remembrance of the passion, which Christ suffered for mankind, do nothing else but wax wod and furious against the blind Jews and Judas their guide, through whom he was betrayed, as an innocent lamb, into their bloody and cruel hands; even as it is the common manner of them, which are wont to lament and bewail the misery of their friends, to accuse and cry out on those persons which do the deed, but they nothing consider them, which are the chief causes of his bitter death and passion. So that surely this may better be called a remembrance of the Jews' wickedness, than of Christ's passion.

There are other that have gathered together divers commodities, which spring through the diligent beholding of this passion, whereof is the saying of Albert in every man's mouth, That it is better to remember the passion of Christ once in our life, although it be but slenderly, than to fast every day a whole year together, or to read over the whole Psalter of David. Howbeit with all their politic means and studious imaginations, they could never attain the very use and profit of the passion of Christ. Neither sought they any thing therein, but their own private wealth. For some carried about them images, painted papers, carved crosses,

and such other [a]. Yea and some fell to such mad ignorance, that they thought themselves through such things [b] to be safe from fire, water, and all other perilous jeopardies: as though the cross of Christ should deliver them from such outward troubles, and not rather the contrary.

These do piteously sorrow and mourn for Christ, and complain that he was innocent, and guiltless put to death, even like as the women of Jerusalem, whom Christ himself did reprehend, advertising them that they should lament themselves and their [c] children. Neither is it any marvel; for the preachers themselves are sick of the same disease, which, for the most part, when they entreat this matter, leap out of the fruitful and wholesome story into these their common-places: how Jesus took his leave of his disciples [d]; and with what dolorous sighs his mother Mary pitied him; and such other things. On these they babble at length, and descant their pleasures, rather to the wearying than edifying of the audience. In this sort may we also number [e] them which have instruct [f] other what excellent commodities are in the mass, insomuch that the rude and ignorant people persuaded themselves that it was sufficient salve for all sores [g], if they had heard a mass, and that they should have good luck in whatsoever they went about, good or evil [h]. They consider not that the mass was institute of Christ to make us more holy, through the devout remembrance of his passion, with a

a "carved tables, crosses, and such other trifles." A.

b "such beggary." A.

c "their own." A.

d "in Bethania" added in A.

e "Unto this sort may we also adnumber." A.

f "defined and instruct." A.

g "salve for all sores" not in A.

h "whatsoever mischief they went about." A. then is added, "And there are some which run so far headlong, that they affirm stoutly, that the mass which they call a sacrifice, is accept of God for the work itself, and not for his sake that doeth the mass. They consider not, that God looketh first on the person that worketh, and then after on the work, as thou hast a good ensample. Gen. iv. of Abel and Cain. They consider not, that an evil tree cannot bring forth good fruit. Matthew xii. and that on a bramble men can gather no figs. Matt. vii."

pure faith; and not[a] to preserve us from adversities, which God sendeth us for the correction of our evil lives. It is therefore to be feared lest, if thou be ignorant in the true use of the mass, that the more thou hearest, the more thou offendest God, abusing his institution and ordinance.

But these are the very right beholders of Christ's passion, which consider and mark in his passion their own sins and enormities, which were the cause and ground of his passion and death; for they are feared, and their consciences tremble, as soon as they remember the passion: which fear and trembling riseth of this, that they may see in the passion the vehement wrath and righteous punishment of God the Father against sinners, which would not, for all the abundant favour that he had unto his Son, suffer[b] their sin unpunished, but that his most dear Son must redeem them with his own death: which thing Esaias doth also confirm, saying, in the person of God the Father, For the sins of my people have I wounded him. What then shall become of us, since his most dear and only Son is so cruelly entreated? It must needs be a marvellous and inenarrable wrath towards us, which could not be pacified but through death, yea, and that through the death of Christ, his best-beloved Son. And verily, if a man do mark diligently that the very Son of God, the image and wisdom of the Father, did suffer for our transgressions, to reconcile us unto his Father, there is no doubt but he shall tremble, and abhor his grievous iniquities.

[a] "and not for any other worthiness that it hath in itself. How be it though we should grant them, that the mass in itself were as good and holy as their covetousness and bellies have feigned it, yet truly can it nothing profit us, except we use it for the same purpose that Christ did institute it: for what doth it profit us, that meat and drink are good and wholesome, if we abuse them, corrupting our nature? yea, or what doth it avail us that God is God, that is to say, almighty, most merciful, good, righteous, and alone sufficient, if we abuse his goodness and believe not in him?" A.

[b] "suffer malefactors to go free and unpunished, but that he must redeem them with his own death." A.

Furthermore, imprint this thing surely, and grave it in thy heart, that you thyself art one of them, which on this manner dost torment and crucify Christ: for thy sins have cast him into those torments, according to the words of Peter, where he amazed the Jews, as with a thunder-clap, saying unto all that were present, You have crucified him. At which voice three thousand men were astonied, and said unto the apostles, What shall we now do, brethren? Therefore, when thou seest the nails fastened in the hands of Christ, think that those sharp nails are thy evil deeds. When thou beholdest his brain pierced with the crown of thorns, think that those thorns are thy wicked thoughts and subtle imaginations. And where thou seest Christ pricked with one thorn, remember that thou hast deserved to be pricked a thousandfold more oft and grievously. Where thou seest his hands and feet thrust through with nails, remember that thou hast deserved, without comparison, more cruel pain. And surely they that despise the passion of Christ shall without end suffer most grievous torments, for the vehement wrath and righteous punishment of God (which he well declared in that he would his only Son to die for our transgressions) is no feigned trifle, but the wicked and unfaithful shall prove it in deed.

Acts ii.

This sorrow and trembling found St. Bernard out of Christ's passion, saying, in the third Sermon of the Birth of our Lord, Brethren, the tears of Christ do engender in me both shame and sorrow, with fear. I was playing without in the street, and in the King's secret chamber there passed against me a sentence of death. The King's dear and only Son heard of this, and went forth, laying aside his costly robes and precious diadems, and clothed himself in sackcloth, sprinkling ashes on his head, going barefote, weeping and sobbing that his servant was condemned unto death. I beheld him, as he hasted out, and wondered what new thing that might be. I inquired the cause, and he shewed it me. What shall I now do? shall I play still, and nothing

regard his tears? Truly, except I be mad, or out of my wit, I ought to follow him, and mourn with him, since he mourneth for me. Behold the cause of shame, from whence springeth the sorrow and fear. Verily when I consider the medicine and remedy, then of that may I esteem the quantity and depth of my sin. I was clean ignorant, and thought myself whole. And, behold, the tender Child of a virgin, and Son of God Almighty, was delivered into the hands of the ungodly, and commanded to be slain, that he might cure, with the precious balm of his blood, my festered wounds and corrupt nature. We must needs knowledge and grant that those were grievous wounds for the which our Lord Christ must suffer, and be wounded: if they had not been to death, yea, and that everlasting, the Son of God should never have suffered to have healed them, &c. Even so did Christ monish the women of Jerusalem, Weep not for me, but for your own selves and children. He added a cause; For, quoth he, if this be done in moist wood, what shall be done in dry? As though he should say, If this be done in me, which am pure and innocent, what shall be done in you, which are wholly corrupt and vitiate? Ye may learn by this my passion what ye have deserved: which pain, except ye believe, ye cannot escape. Hereto may we well apply the proverb, Men smite the whelp, to fear the great bandog. Christ was smitten innocent, to give us warning of our outrageous vices and enormities. To this well agreeth the prophet, which saith, that all the nations of the earth shall bewail themselves upon him. He saith not, that they shall bewail him, but that they shall bewail themselves upon him. Even so were they dismayed, as is before rehearsed. And the church singeth, I shall surely remember it, and my soul shall melt within me. Acts ii.

And in this sorrowful bewailing of themselves ought the faithful diligently to exercise themselves: for on this hangeth the whole profit and use of Christ's passion, that a man may know himself, that he might tremble and repent in

beholding his grievous enormities; for truly, except he come to this point, the passion of Christ doth nothing avail him. This is the pure and perfect operation that the passion of Christ worketh in us, that we may be made like unto him; that as Christ was grievously vexed, both in body and soul, for our sins, even so that our conscience may scourge and torment us for our own wickednesses, which are so many and so great, that they are soon called to memory, except we will be wilfully blind, and not see that which is most present and familiar with us. Let us use an ensample, to make the thing more evident.

Be it in case that a certain king's son were slain, and the murderer taken, and brought to the sessions, and accused before the judge of this capital crime; which confesseth openly that he hath done the deed, adding that he did it at thy request, and that thou wast the chief author and setter awork; if thou in the mean season were taking thy pastime and recreation, and suddenly were arrested, and cast in prison, as accessary of this murder, yea, or rather as principal, the other being but thy minister, and instrument of thy mischief, would not even shortly thy mirth abate, thy colour apale, thy flesh faint and tremble? Now if thy conscience did also accuse thee, and testify against thee, that thou were justly imprisoned, what raging hell and unquietness shouldest thou then feel within thy heart? Even so, or much more, shall he be altered, which duly remembereth the passion of Christ. For the Jews, although execution be done on them, as malefactors, and they abject from the face of God, yet were they but the ministers of thy sin; for in very deed thy sins nailed him to the cross, and were the whole cause of his pain and death, as we have shewed before.

Now if there be any so hard and insensible, that they can neither tremble, nor yet begin to know themselves, in the remembrance of this bitter passion, they stand surely in shrode case: for it is necessary that we be made conform-

able unto the Son of God; that is to say, that we feel the depth and burden of sin, either in this world, or in time to come; yea, and that we quake, tremble, and taste of the deadly pangs which Christ suffered on the cross. But surely it is a miserable and piteous thing to begin then to feel them, when we are in the extremity and point of death. Therefore let every man pray unto God, that he would vouchsafe to give us his Spirit and grace, which may mollify our indurate hearts, that we may with some fruit call unto remembrance the passion of Christ: for I think no man is so mad to suppose, that we of our own power, without the Spirit of God, can do either this, or any other thing acceptable to God; for all goodness is of God, and not of us.

Neither do we teach thee this, or any other thing, to the intent that thou shouldest think that thou were able to accomplish it of thine own power, but only to monish thee of thy duty, that, when thou feelest thine own imbecility, thou mayest desire this grace of God, and through his help fulfil that which is required of thee. For the cause why these [a] men aforesaid did unprofitably handle this passion was this; they stuck wholly unto their own power and natural imaginations, neither once desired the grace of God, and so could they attain to no profit. But he that remembereth the passion of Christ on this manner, as we have shewed, (although it be but one hour's space,) may well have the saying of Albert verified upon him, that he hath been better occupied than if he had fasted every day a whole year together, or else had read over the whole Psalter of David: yea, and I dare boldly add, that he hath better bestowed his time than if he had heard a hundred masses. For this godly [b] remembrance doth even renew a man [c], that is to say,

a "those." A. b "goodly." A.

c The remainder of the sentence is thus in A. "and doth testify unto his conscience that he is regenerate and born again, even in a manner as well as baptism."

endueth him with a new spirit, and causeth him to abhor his sins, which were the cause of Christ's death, and earnestly to begin a new life, with an effectual purpose to go forward in the same to his life's end. So that this is the pure and natural work of Christ's passion, to mortify the old man of sin, that reigneth in our members; to cast out all hope and comfort that we have in creatures; and so deep to bring a man into the knowledge of his sin, that he shall come even to the brink of desperation, and think that he is forsaken of God. Yet it leaveth him not there, but it bringeth him again with all consolation and comfort, and sheweth him that all his outrageous enormities are crucified with Christ, and through his death put out of the way, that they can never accuse him more, and that the Father's wrath is pacified by his Son's death. And we all, as many as believe that Christ's death hath paid the ransom of our sin, are set at one with God, and are become his children; so that he is no more our Judge, which should punish us for our iniquities, but will be called our merciful Father, which forgiveth his children's transgressions.

Now since we cannot thus fruitfully remember Christ's passion, except we be inspired with grace from above, (for our weak and corrupt nature[a] can do no good without the Spirit of God,) the next remedy to obtain this fruitful gift is to pray, and desire it of God our Father. And albeit he give it us not in the same time and moment that we would have it, yet let us not despair and cease from prayer. Peradventure he holdeth it from thee to make thee more desirous of it, and to set the more by it when it cometh, and that thou mayest know that it is not in thy power and will to have it at thy pleasure. But this is a clear case, that he will surely give it thee, when it shall be most expedient for his glory, and thy wealth: which time no man knoweth, but he alone. Therefore let us prescribe him no time, but ever submit our wills to his, and pray that his will be ful-

[a] "our impotent and vitiate nature." A.

filled. And, contrariwise, sometime he giveth us this gift before we pray, or ask it; neither giveth he us at all times the spirit to pray, but distributeth that gift also even at his own godly pleasure; neither will he that it be bound either to time, place, or any person.

When he hath once received the Spirit, which mollifieth the heart, and bringeth him into the remembrance of the passion, by and by his heart trembleth, he lotheth himself, and knowledgeth his infirmity; so that the effect of the passion is fulfilled in him in a manner before he beware. But they that fall to their meditations, thinking [a] thereby to get I cannot tell how much merits, and behold this passion either [b] in painted tables, or in printed papers, being void of this Spirit, which openeth the heart, take great labours, and are diligently occupied, but all about nought; for they can neither repent, nor yet perceive their own infirmity, which is the very end and effect of Christ's passion. So mayest thou see that the first, without labour, attain the fruit and profit of Christ's passion, although it appear not outwardly: and the other, for all their diligent study, have nothing profited, although they seem outwardly to have God by the foot. And thus doth God turn topsy turvy, that they which are all day occupied in hearing masses, and in remembering Christ's passion, not [c] in due form as they should do, get none advantage: and the other, which seem to do none of both, do both in deed, and obtain the whole profit.

Hitherto have we entreated the cross and passion of Christ, by the remembrance whereof we know our infirmities, abhor our vices, and are clean overthrown, ready to fall into the pit of desperation. And now will we touch how our consciences, thus wounded and cast down, must be lift up again.

When a man beginneth after this manner to know and feel his sins, and trembleth at the hideous sight of them, let

[a] "thinking—merits" not in A. [b] "either—papers" not in A.
[c] "not—do" not in A.

him take good heed that those[a] trembling motions stick not too long in his conscience, for so should he fall into utter desperation. But even as that fear and knowledge of sin did spring out of Christ's passion, so must our conscience unlade herself again, and lay all on Christ's back. But beware that thou do not as the unfaithful do; for they, when they feel their sin, that their conscience biteth them, they run to their own good works, to satisfactions, pilgrimages, and pardons, and so vex they marvellously their unquiet minds, to rid them from their burden, but their labour is in vain. And yet hath that false confidence and trust in satisfactions so spread itself, that it hath founded many religious cloisters in Christendom, to[b] no little hurt and impairing of true Christianity. For if I can make satisfaction for my sins, then is Christ's blood shed in vain, as Paul writeth to the Galatians, the second chapter. Therefore on this manner shalt thou unlade thy mind, and cast thy sins on Christ. First, thou must faithfully believe that Christ suffered for thy sake, even to redeem thy sins, and that he took them on his own back, and made full satisfaction for them unto his Father, as Esay saith, in the fifty-third chapter, The Lord laid on him all our iniquities; and 1 Pet. ii. He bare our sins in his own body upon the cross; and Paul, 2 Cor. v. God made him, that knew no sin, for us[c] to become sin, (that is to say, a sacrifice for our sin,) that we through him might be that righteousness, which before God is allowed. Now the more that thy conscience boileth and riseth against thee, the more shalt thou cleave to these, and such other comfortable sentences, and put thy whole fiance in Christ, as they teach thee. For if thou go about, through thy contrition and satisfaction, to pacify and assuage thy raging conscience, thou shalt never be in surety, but, after intolerable labour and toiling, thou shalt fall into utter desperation. For the conscience cannot be quiet, when he

[a] "these." C. [b] "to the utter destruction of all Christianity." A.
[c] "sin for us." A.

feeleth his sin, but esteemeth it greater than that we of our own power should be able to quench it, as [a] without doubt it is. Notwithstanding, if he saw that Christ, which is both God and man, had taken them upon him, and had vanquished them by his death, yea, and rising again had triumphed upon death, hell, and the Devil, then should he soon perceive how weak the sting and power of sin is. For even as the pains of his wounds, and pangs of his death, do now no more remain in his body, but [b] be finished and vanished away, even so are all our sins vanished away like smoke. To this well agreeth the saying of Paul, that Christ Rom. iii. died for our sins, and is risen again to justify us; that is, the passion and death of Christ doth open and declare our sins unto us, and so doth take them away: but through his rising again are we justified and made free from all our sins, if we believe. Howbeit, if we feel our unbelief, that we cannot be surely persuaded that these things are true, then is the next remedy to fall unto prayer, for this also is the hand [c] of God, neither is it given to every man, but some have it more, and some less; for God distributeth all at his pleasure. Notwithstanding there are certain means and small paths, by the which a man may have as it were an entrance into this [d] faith.

First, turn thine eyes, and behold the hearty love and bounteous kindness of Christ, which so tenderly loved thee, that he would take on himself all thy sins, and lovingly embrace thee, to heal thy wounded conscience. If thou remember and think on this amity, thy heart shall somewhat be refreshed, and so shall thy trust in Christ be the more increased and stablished.

After that thou hast perceived this fervent favour that Christ had towards thee, then shalt thou soon mark what good will the Father owed thee; for then shall it appear that Christ could not endue thee with such great benefits,

a "as without doubt it is" not in A.
b "but—away" not in A.
c "is in the hand." A.
d "his faith." A.

except it had been before so decreed of his heavenly Father, for unto him did Christ obey, when he suffered for thy transgressions. And so shalt thou see the flaming charity of God the Father towards thee; and through Christ shalt thou be so drawn to the Father, that thou mayest perceive the saying of Christ, God so loved the world, that he gave his only Son, for the intent that none which believe in him shall perish, but should have everlasting life. And this is the true knowledge of God, when we behold and magnify, not his puissant majesty, or his incomprehensible prudence, (for they make a man afraid of God,) but rather his courteous and merciful benevolence, wherein he may put his confidence, and may be wholly in God renewed.

John iii.

And when thy heart is so confirmed in Christ, that thou beginnest with full intent to hate thy sin, not for fear of pain, but for the love that thou hast unto God, because thou wouldest not displease him, which is such a merciful and loving Father unto thee, then is it expedient that thou take this passion for an example, by the which thou mayest order thy life. But this remembrance is far unlike the first; for hitherto have we recounted it as a secret mystery which should work in us, and renew us through repentance. And when we have obtained that profit, then let us consider it as an ensample or rule to order our life and works, ever comparing them unto Christ's passion, on this manner as followeth.

When thou art diseased with any sorrow or malady, then think how small that pain is, if thou shouldest compare it with Christ's crown of thorn, and the nails which pierced his tender flesh.

When thou art constrained to do, or leave undone, any thing which thou wouldest not, then remember that Christ was bound, and tossed from post to pillar, even as it pleased his cruel enemies.

If thou be tempted with pride and lordliness, then mark how unworthily Christ was mocked, yea, and crucified be-

tween two thieves, that he might be reputed as one of their number.

If thou be assailed with wantonness, or with the lust of the flesh, then behold how cruelly the tender flesh of Christ was scourged, torn, and most piteously wounded.

If thy heart boil with hate or envy, and be full set to take a vengeance, then call to thy remembrance, how Christ with a lamentable voice did pray unto his Father for thee, and other his enemies, whom he might by good right have punished perpetually.

If thou be vexed with any other afflictions, whatsoever they are, whether secret or open, take them in good worth and be not disquieted, but think with thyself on this manner: it were a great shame if I should not suffer patiently this small trouble, since that Christ my Lord and Saviour suffered in the garden such pangs that he sweat drops of blood. For what is more shame, than that the servant should take his ease and lie sluggishly in his bed, what time his master standeth in jeopardy of his life?

Behold, on this manner mayest thou comfort and stablish thy heart with the passion of Christ against all vexations. And this is the true meditation and remembrance of Christ's passion; out of which the aforesaid commodities spring.

Therefore they that exercise themselves diligently in it are much better occupied, than if they heard a thousand times the story of the passion, or said as many masses without it[a]. And these only are the true Christians, which on this wise do express in their life or manners the name and life of Christ, as St. Paul saith, They that belong to Christ, have crucified their flesh and concupiscences with Christ. Neither is it enough that we counterfeit him in our outward behaviour and words, but we must do our endeavourance perfectly to express his passion in all our conversation, from the bottom of our hearts. Which thing Paul exhorteth us unto, Hebrews xii. Look unto Jesus the captain of

a "without it" not in A.

our faith; which for the joy that was set before him abode the cross, and despised the shame, and is set down on the right hand of God. Consider, therefore, how that he endured such speaking against him of sinners, lest ye should be wearied or faint in your minds. And St. Peter, 1 Ep. iv. saith, Forasmuch as Christ hath suffered in the flesh, arm yourselves likewise with the same mind. Howbeit the manner of this remembrance is very rare and out of use, although St. Paul and St. Peter make often mention of it. And we have changed it altogether into an outward appearance, and have thought it sufficient to behold the story of the passion painted upon the walls. But there are very few (yea almost none) that call it to their remembrance, for the intent to know their sins by it, or to quiet their trembling consciences, or to order and compare their life to this ensample.

Thus endeth the meditation and fruitful remembrance of Christ's passion, which passeth all other contemplations.

A fruitful and a very Christian instruction for children.

In the morning, at thine uprising, thou shalt make the sign of the cross over thee, saying thus:

Into this day do I enter, all things to do: in the name of the Father, and of the Son, and of the Holy Ghost.

Then kneel down upon thy knees, or else standing, say this prayer following:

With an humble and a contrite heart, with a sorrowful and a repenting spirit, I sue unto thee, most merciful Father, beseeching thee of mercy and forgiveness of all mine offences, that I have this night committed against thy goodness, sleeping or waking, dreaming or dreching, by any manner of uncleanness of body or of soul, that I have fallen

into, by illusion of the Devil, or else by any other occasion. And I thank thee by thy dear Son Jesus Christ, that thou hast preserved me this night from sudden death and all other mischief, that any person, man, or woman, hath been stricken withal, by thy permission and sufferance, knowing of surety that the selfsame had light[a] on my head also, hadst not thou defended me and preserved me. And now I beseech thee, blessed Father, that thou wilt vouchsafe to have an eye unto me this day, support me and sustain me, bear me up and save me, that I fall not into the danger of thy displeasure, through breaking of thy commandments. Give me grace to walk warily amongst the innumerable snares of my ghostly enemy, the Devil, and to be circumspect and prudent, and diligently to consider beforehand, what I shall speak and what I go about to do, that all my whole life, thoughts, words, and works, may so be ordered, that in all mine enterprises, thine honour, laud, and glory, the edifying of mine own soul in virtue, and the profit of my Christian brother, be only sought for and intended, through the help of Jesus Christ our Lord, which liveth and reigneth with thee his Father, and your both's holy Spirit, world without end. So be it.

The Pater Noster.

Our Father, which art in heaven, hallowed be thy name. Let thy kingdom come. Thy will be fulfilled as well in earth, as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, as we forgive them that trespass against us. And lead us not into temptation, but deliver us from evil. So be it.

The Ave Maria.

Hail, Mary, greatly in God's favour, the Lord is with thee; blessed art thou among women, and blessed be[b] the fruit of thy womb, Jesu Christ. So be it.

[a] "lightned." A. "lyght." B.C. [b] "is." A.

The Creed.

I believe in God the Father Almighty, Maker of heaven and earth. And in Jesus Christ his only Son our Lord, which was conceived by the Holy Ghost, and born of Mary the Virgin. He suffered under Pontius Pilate, he was crucified, dead, and buried. He descended to the hells, and rose the third day from death. He ascended to the heavens, and sitteth on the right hand of God the Father Almighty. And from thence shall he come to judge the quick and dead. I believe in the Holy Ghost. I believe the holy church every where to be the company or the congregation of holy and faithful men. I believe to have forgiveness of my sins. And that every man shall rise again. And I believe to have life everlasting. So be it.

The grace or blessing of the table, to be said of children standing before it, their hands elevated and joined together, saying thus, devoutly and sadly.

The eyes of all things look up and wait upon thee, O Lord, and thou givest them meat in due time. When thou givest it them, then they gather it. When thou openest thy hand, then are they well satisfied. Thou openest thy hand and replenishest all things living with thy blessing. Our Father, &c.

O Lord God our heavenly Father, bless thou us and these thy gifts, which we here receive of thy blessing and bounteous goodness, through thy Son Jesus Christ. So be it.

After dinner.

Let us give thanks unto the Lord, for he is right good, his mercy is laid forth for us at all times. It is he that giveth meat unto every thing living. He giveth cattle their food, and feedeth the ravens birds that call upon him. He delighteth not in strong steeds, neither standeth his pleasure in the legs of men. But he is well pleased with

them that fear him, and trust in his mercy. Our Father, &c.

We thank thee, O Lord God our Father, by thy Son Jesus Christ our Lord, for all thy benefits; which livest and reignest from age to age, world without end. So be it. Our Father, which art in heaven, &c.

Here followeth the grace to be said before supper.

Christ, which at his last supper gave himself unto us, promising his body to be crucified, and his blood to be shed, for our sins, bless us and our supper. So be it. Our Father, which art, &c.

Here followeth the grace to be said after supper.

Honour and praise be unto God, the King everlasting, immortal, invisible, and wise only, for ever and ever. So be it. Our Father, &c.

God Almighty, Father of all mercy, and God of all consolation, give us grace to consent together into the knowledge of his truth, through Jesu Christ, that we may, with one mind and one mouth, glorify God, the Father of our Lord Jesu Christ. So be it.

Grace to be said before dinner or supper indifferently.

He which of his inestimable goodness feedeth every creature, him we beseech to make wholesome and holy whatsoever is or shall be set upon the table. So be it.

Grace to be said after dinner or supper indifferently.

We thank thee, O heavenly Father, which of thine infinite power hast created all things, which by thy unsearchable wisdom governest all things, which of thy infinite goodness feedest and givest strength to all things; beseeching thee to grant to thy children, that they may once drink with thee, in thy kingdom, that sweet wine of immortality, the which, to all them that truly and unfeignedly love

thee, thou hast promised and prepared in the merits of Jesu Christ. So be it.

Grace to be said before dinner or supper indifferently.

Blessed be thou, O God, which feedest us from our youth, which givest meat to every creature. Replenish our hearts, we beseech thee, with quiet conscience, and heavenly felicity, that we therewith endued may abound in all works of mercy, by the aid of our Lord Christ Jesu; to whom and to thee, with the Holy Ghost, be glory, honour, and rule, for ever. So be it.

Grace to be said after dinner or supper indifferently.

Glory be to thee, O Lord; glory be to thee, O Holy; glory be to thee, O King; for thou hast given us meat. Replenish us, we beseech thee, with joy and gladness in the Holy Ghost, that we may be found acceptable in thy sight, and be not ashamed in the day when thou shalt give to every man after his doings. So be it.

Praise ye the Lord, all Gentiles: magnify him, all nations.

For his mercy is spread over us: and the truth of the Lord standeth for ever.

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

As it was in the beginning, as it is now, and ever shall be. So be it.

When thou shalt go to bed, say thus.

I lay me down to rest, in the name of the Father, of the Son, and of the Holy Ghost. So be it.

Then say these two prayers following.

I thank thee, my heavenly Father, by thy most dear beloved Son Jesu Christ, that this day, of thy plenteous rich mercy, thou hast thus preserved me. I pray thee forgive me all my sins, which I have this day unrighteously com-

mitted, in deed, word, and thought: and that thou wouldest vouchsafe of thy gracious goodness to keep me this night, for I commit myself, both body and soul, and all mine, into thy hands. Thy holy angel be with me, lest my deadly adversary have entrance [a] into me. So be it.

O above all blessed and Almighty Lord God, my God, my Father, I thy sinful creature and most unworthy child, prostrate in my heart before thine high Majesty, ask thee mercy and forgivenes of all my sin and iniquity, that I have this day committed against thee, yea and ever since the time that I was conceived in my mother's womb, unto this present hour, specially in this, &c. (And then call to your mind what offence ye have committed that day, that chiefliest grudgeth your conscience.) And I thank thee, by thy dear Son Jesus Christ, that thou hast preserved me from all such offences as I have not fallen in, and whereinto any other person through his own fault and thy sufferance hath fallen. Into the which I also without doubt should have fallen, hadst not thou with thy grace prevented me, saved me, supported me, and sustained me. That I have fallen many ways, my great fault and blame it is, whereof in most humble wise, I ask mercy and forgiveness of thee. That thou hast preserved me, thine exceeding goodness, mercy, and grace it is, whereof with all my heart I thank thee. And now I beseech thee, most merciful Father, that thou wilt no more be angry with me, neither henceforth forsake me, but that thou wilt continually assist me, fortify me, and strengthen me, be my succour and defence this night, and always to my life's end, against all sin and iniquity. And that thou wilt also, of thy abundant bountifulness, refresh my brittle body with convenient rest this night, if it be thy will, so that I may the more readily, freshly, and promptly, with all diligence serve thee to-morrow, according to the state that thou hast set me in, and called me unto, so that all my life may please thee, and through thine assistance be

a "entrese." A.B.C.

so ordered and governed, that after this vain and transitory life be ended, I may finally come to the life that shall last for ever; where thou, most blessed Father, livest and reignest with thy Son and the Holy Ghost, into the world of worlds. So be it.

Then as thou didst in the morning, say the Pater Noster, the Ave Maria, and the Creed.

A Dialogue[a] *between the Father, and the Son asking certain questions, and the Father answering.*

The Child. Speak, my dear father[b], what art thou?

The Father. As concerning my first birth, I am a creature of God, indued with wit and reason, the son of Adam: and as touching my new and second birth, I knowledge myself to be a Christian.

Ch. Wherefore sayest thou, that thou art a Christian?

Fa. Because I am baptized[c] in the name of the Father, of the Son, and of the Holy Ghost.

Ch. What is baptism?

Fa. It is called of Paul, the laver or water of regeneration, by the which every one that believeth is consecrated and received into the fellowship of Christ's church, to be partaker of life everlasting.

Ch. In whom believest thou?

Fa. I believe in God the Father Almighty, and so forth, as it standeth in my creed.

Ch. What is faith?

Fa. Faith, as saith Paul, is a sure confidence of things

a "A Dialogue, wherein the Child asked certain questions answereth to the same." A.

b "my dear child." A. and throughout the whole dialogue, "The question" and "The answer" are put instead of "The Child" and "The Father."

c "christned." A.

which are hoped for, and a certainty of things which are not seen, that is to say, an earnest and a fast cleaving to the word of the living God, with an undoubting trusting of his promises, and no less fear of his threatenings.

Ch. How many gods are there?

Fa. There is but one God alone, for all sufficient, which hath his being of himself, and all creatures have their being of him.

Ch. How many persons then are there in the Godhead?

Fa. There are three persons, which are, God the Father, God the Son, and God the Holy Ghost: three persons in trinity, and one God in essence.

Ch. What is God?

Fa. Although[a] no man can shew what he is in his own nature perfectly, yet somewhat to say for thine instruction, by the way of a little declaration, and not as a full and sufficient definition, I answer and say, that he is the author and creator of all things, visible and invisible, of whose goodness, and by whose power, I am persuaded and assured through my faith, to receive all that good is, unto whom also I flee in all adversities and perils, as unto a present and alone sufficient help for me. He patiently abideth our turning from sin, full of mercy, gentle, good, and ready always to forgive, and suffereth no sin to be unpunished, and that in[b] the third and fourth generation, until none of that sinful stock be left alive.

Ch. In whom believest thou? I pray thee tell me again.

Fa. I believe, I say, in God the Father Almighty, Maker of heaven and earth, and in Jesu Christ his only Son our Lord, &c. as it standeth in my Credo?

Ch. What meanest thou by this first article?

Fa. I believe that he is my God, and merciful Father unto me, tendering me as his dear beloved child, and to be evermore unto me an almighty Helper.

a "although—invisible" not in A. which reads "God is he, of whose goodness, &c."

b "into" A.

Ch. What meanest thou by the second, third, fourth, fifth, sixth, &c. articles?

Fa. I believe that Christ was conceived, born, and suffered for my sins, and that he went down to hell for my sake, to deliver me thence, and all them that truly believe, and that he rose to make me righteous.

Ch. What thing worketh this faith in thee?

Fa. It worketh in me love to God, and to my neighbours, as to myself, and so changeth me into a new man, that now, I believing and knowing God to have shewed so exceeding love for me, study to do his commandments, and am full heavy in my heart, that I cannot fulfil them as I ought to do[a].

Ch. Why? What are his commandments?

Fa. These are his commandments. First, thus saith God:

I am the Lord thy God. Thou shalt have none other gods in my sight.

The second commandment.

Thou shalt make thee no graven or carved image, neither any similitude that is in heaven above, either in the earth beneath, or in the water that is beneath the earth. See that thou neither bow thyself unto them, nor yet serve them: for I the Lord God am a jealous God, and punish the sin of the fathers upon the children, unto the third and fourth generation of them that hate me, and yet shew I mercy unto thousands among them that love me and keep my commandments.

The third commandment.

Thou shalt not take the name of the Lord God in vain; for the Lord will not reckon him guiltless, that taketh his name in vain.

The fourth commandment.

Remember the sabbath day, that thou sanctifiest it.

a "as I ought to do" not in A.

The fifth commandment.

Honour thy father and thy mother, that thou mayest live long upon the land which the Lord thy God giveth thee.

The sixth commandment.

Thou shalt not kill.

The seventh commandment.

Thou shalt not break wedlock.

The eighth commandment.

Thou shalt not steal.

The ninth commandment.

Thou shalt bear no false witness against thy neighbour.

The tenth commandment.

Thou shalt not covet thy neighbour's house, neither shalt thou desire thy neighbour's wife, his man servant, his maid, his ox, his ass, or any thing that is his.

Ch. What meanest thou by the first commandment?

Fa. I know thereby that I am commanded to believe, to trust, to cleave to the Lord, which promiseth himself to be my God, to worship and to love him alone with all my heart, mind, and power of my soul, and that it is he only of whom all goodness is given me, and unto whom I must flee and call upon in all my trouble, for he only delivereth me.

Ch. What meanest thou by the second commandment?

Fa. Even as the words shew plainly. For when the Lord spoke unto you, saith Moses, then saw ye no image Deut. iv. or similitude of him, lest ye, deceived, should make you images. The voice of his word[a] ye heard, but as for any shape or similitude of him, in no manner of wise have ye seen. Ye shall not make you silver gods, neither golden Exod. xx. gods shall ye make you. Also ye shall make me an altar

a "words." A.

of earth, but if ye will needs make it of stones, yet shall ye not hew them. For if ye set any instrument of iron to them, then shall they be defiled. All this, I believe, was earnestly spoken with so many words, to avoid all carving and curiosity in setting forth of images to be worshipped as gods, when Christ declaring the same said, That the very true worshippers are they that worship the Father in spirit and truth. For God is a Spirit.

John iv.

Ch. Forasmuch then as God is a Spirit, and may not be imagined of our wits, how shall we know him?

Fa. Faith and trust findeth him when we are in peril, and sheweth him unto us, and yet this faith to find him must he give us. For if we get us a faith of our own fashioning, whereby we believe and trust in any other thing than God, then make we us an idol. For it is the faith and trust only in our hearts, that maketh either God or idol. For if our faith and trust be right and pure, then have we the very true God. But if it be false and feigned, then must we needs feign us a false and a lying God. For true faith and God are joined together with one knot. So that in whatsoever thing thou trustest and believest, that same is thy god[a]. Here now mayest thou well see, that in these two first commandments, God requireth and asketh all our whole hearts. And in the third, he asketh our mouths and tongues to be used for his praise and holiness of his name.

Ch. Why? What meanest thou by the third commandment?

Fa. Then take I the name of God in vain, when I use to confirm a lie, or to hurt my neighbour, yea and when neither by it God is glorified, nor yet my neighbour by it profited. Also if I flee not to him for help in my trouble, nor thank him for his benefits in my prosperity and wealth, then take I his name in vain. Also if I intend not, neither do[b] all things for his name's glory, then take I his name in vain.

Ch. What meanest thou by the fourth commandment?

a "good." B. b "if I intend and do not." A.

Fa. I sanctify the sabbath day, when I give myself whole to hear the holy Scripture taught me or to read it, and so occupy my mind in it; or when I give myself to any other holy works, or, as Esaie saith, When I cease to do mine own will or to follow mine own ways, hurting[a] or harming my neighbour in word or deed. For thus me thinketh the prophet expoundeth this point of the law in the fifty-eighth chapter. And for the fulfilling of these two last named precepts, we pray, saying, Thy name be hallowed, and thy will be fulfilled and not ours. Thus mayest thou see these first four precepts to pertain to the glory of God, and to the hallowing of his name.

Ch. Wherefore then commandeth he the other six?

Fa. For our neighbour's health and profit to serve them, and especially our father and mother, whom next God we ought to honour, to reverence, to obey, to comfort, to help, and to follow their godly monitions and instructions.

Ch. What meanest thou by the other?

Fa. That in no manner of wise I should hurt my neighbour; but to do to him, as I would be done unto, no not to desire or to covet any thing of his.

Ch. Why, is thought then sin?

Fa. Yea verily, for so expoundeth our Saviour the law in the fifth chapter of Matthew, saying, That whosoever casteth his eye wantonly upon another man's wife, desiring her, hath committed adultery with her already in his heart.

Ch. Then are we all sinners, and have all broken God's commandments[b].

Fa. We are all sinners surely, and have need of the mercy of God. If we were not all sinners, the mercy of God should take none effect in us. Wherefore the Scripture concludeth, that all men are sinners: that as many as shall be saved, should be saved by God's mercy only.

a "hurting—deed" not in A. which has instead, "although they appear to me right glorious and good."

b "Why, are we all sinners then, and have we all, &c." A.

A Prayer for the mollifying and suppling[a] *of our hard hearts, the lightening of our blind hearts, and the true converting of our impenitent hearts.*

O MOST merciful Father, which by the mouth of our
Matt. vii. sweet Saviour Jesu Christ, saidst unto us, Ask, and it shall
be given you; seek, and ye shall find; knock, and it shall be
Ps. cxlii. opened unto you; hear, I beseech thee, my prayer, receive
my supplication into thine ears, for thy truth's sake hear
Ps. ix. me in thy righteousness. For not in our righteousness do
we lay forth our prayers before thee, our most blessed Father, but in thy manifold mercies. Hear therefore our
2 Cor. i. prayers, O Father of mercies, and God of all consolation.
Have mercy upon us thy most wretched children, and upon
me most wretched of all, Lord, Father, I ask thee mercy.
Mollify and make soft our hard hearts, blessed Father,
which be indured and hardened with the cursed custom of
sin and wretchedness, and mine most hard of all, Lord, Father, I ask thee mercy. Mollify them, blessed Father, with
that sweet water[b], whereof he that drinketh shall not thirst
without end, but it shall be made in him a fountain of water
springing up into everlasting life. Fulfil thy promise made
Jer. xxxvi. unto us by thy prophet. Take away from us, most blessed
Father, this stonish heart, and give us a fleshen heart, a
soft heart[c], and a meek heart, and a new spirit put thou into
James i. us, and make us walk in thy commandments, hate and flee
that thou forbiddest us, love and follow that thou command-
Eph. iv. est us. Lighten, O Father of light, from whom all goodness doth descend, our blind hearts, blinded with error and
ignorance, wrong judgment and evil affections, and mine
the most blind of all blind, Lord, Father, I ask thee mercy.

[a] i. e. making supple: "suplyeng." A. "supplyenge." B. "supplyeng." C.

[b] "with the sweet dew of thy grace." A. the remainder of the sentence omitted.

[c] "an obedient heart" added in A.

Lighten them, I beseech thee, with the true light of thy word, that we may know thy will, love it, and live thereafter. For thy word, saith the prophet David, is a lantern to my feet, and light unto my paths. Give us this lantern, blessed Father, give us this light. Shine unto us that sit in darkness, and in the shadow of death. For thou art he that lighteneth our lanterns, O Lord, lighten thou our darkness. Send out the light and the truth of thy word, and they shall lead and bring us into thine holy mountain, which is also thy tabernacle. The king's heart is in thy hands, O Lord, that where thou wilt, thou mayest incline it, for so saith thy Scripture. Incline his heart to this purpose, O Father, that it will please him to command his prelates of his realm, no longer to keep from his people, his loving subjects, the light of thy word, the light of holy Scripture, the light of the testament of thy dear Son, our Saviour Jesu Christ, the light wherein he that walketh erreth not, neither stumbleth at any stone. Put in his mind, Lord, to command, that like as through thy secret inspiration, other nations already have, so his people also by his commandment may have into their tongue truly translated thy holy Scripture, wherein they may learn and perfectly know thy godly will and pleasure, obediently submit themselves unto the same, follow it, and express it in their living. O Lord God, hear these thy servants' prayers and deep desires, bow down thine ears and hear, open thine eyes and behold the thick darkness that we wander in. Lighten thy shining face upon thy servants that trust in thee, that flee unto thee, that cleave fast unto thy promises. We are sinners, Lord, and have lived ungodly, and have justly deserved to be deprived of thy light, and to be thrown forth into this palpable darkness. And because we did not know what danger we were in, we sought not unto thee to help us out of it. But now, Lord God, seeing that through thy goodness we are brought to feel and perceive our darkness, with deep sighs we sue unto thee, for to be with thy light illumined. Lord, for

Ps. cxviii.
Luke i.
Ps. xii.
Ps. xlii.
Prov. xxi.
Psalm ix.
Ps. xxx.

thy mercies' sake hear us; Lord, for thy truth sake grant us; Lord, for thy benignity sake come again in grace with us; Lord, for thy righteousness sake attend unto our petition, and bring this thing to pass. But now methink I hear sounding in mine ears that fearful and overtrue word, that
Isai. xxix. thou long ago spakest by thy holy prophet; These people draweth unto me with their mouths, and with their lips they glorify me, but their heart is far from me. For they
Rom. ii. sin daily without repentance, despising the rich plentifulness of my goodness, patience, and long suffering, not considering that my benignity stirreth and calleth them to repentance, but for their hardness and impenitent heart they lay up, as it were in store and treasure, mine ire, wrath, and vengeance, against the day of wrath and rightfull judgment. Truth it is, O Lord, and over true, we confess it to thee,
Jer. xxxi. which knowest all our naughtiness. But now convert thou our impenitent hearts, blessed Father, which cannot repent of themselves, and mine most impenitent of all impenitents, Lord, Father, I ask thee mercy. Convert them, blessed Father, unto repentance, through thine almighty power,
Ephes. i. which thou shewedst in Christ Jesu thy Son, in raising him from death. For it is no less power to convert a sinner, than to raise up a man from death, no not a whit less, than to make the whole world of nought. Convert thou us therefore, O most blessed Father, which art of ability,
Jer. xxxi. might, and power to do it. Convert thou us, and then shall we be truly converted, for thou art our Lord God, which only wilt and canst do it. And if thou convertest us, then shall we earnestly repent and do true penance. And if thou once shewest us our sins, we shall smite ourselves upon the thighs, and ever be confused and ashamed in ourselves of it, and else all is but very hypocrisy, whatsoever
Ps. lxxxiv. without thy spirit we enforce ourselves to do. Convert thou us therefore, we beseech thee, O Almighty Father, and turn away thy wrath from us. Give us grace, blessed Father, to have a spiritual taste, and a ghostly feeling in

our hearts of thine infinite goodness, mercy, and exceeding kindness, that thou hast so many ways declared and set forth unto us, in and by our sweet Saviour Jesu Christ, whom thou hast given up to most painful, and after the world's estimation, most shameful death, for to redeem us thy most wretched servants from everlasting death and damnation, that we had deserved in our father Adam, and innumerable ways also by our own abominable sin and wretchedness, and I most wretchedly of all wretches, Lord, Father, I ask thee mercy, and for to make us thy children and heirs, brethren and inheritors together with thine only natural Son our Saviour Jesu Christ. Grant, blessed Father, that we, being mindful of this thine exceeding kindness, may so condemn our unkindness, and our abominable sin and wretchedness, hate it and even abhor it in our hearts, as we should do. Grant that we may cease from it and leave it, resist against it, and withstand in time of temptation, as we should do. Grant that with unfeigned faith, and with sure belief in thy promises, we may ask and obtain of thee forgiveness of it, with grace to amend our ungracious lives, as we should do. Grant that we may be kind and thankful for thy great benefits that we have received, and daily do receive of thee, and laud thee, and love for them as we should do. Grant that for the love of thee, we may also love thine holy commandments as we should do. Grant us ghostly eyes to see the beauty of virtue, that is contained in them, and so consequently an inward delectation and ghostly lust and pleasure to muse and think of him[a], yea a sighing desire, with a fervent prepensed purpose, and an earnest will, to observe and keep them as we should do. Grant us thy continual assistance and aid, with a constant determination of our mind, not wanting ability, power, nor strength to persevere in them; forgetting that good which through thy grace we have done; never thinking that we have done enough, never

a "of them." A.

weary of well doing; but ever looking forward, continually walking and going forth on our journey, and increasing in virtue even unto our lives' end, as we should do. And then, Lord, Father, that thou wilt vouchsafe, for thy mercy and truth sake, to take us out of this wretched world, and give us possession of that kingdom that thou hast prepared for us from the beginning of the world; there to be sure and out of doubt never to offend thy goodness again, but to rejoice in thee, laud and praise thy mercy, together with thine holy angels and saints, in and by our sweet Saviour Jesu Christ, world without end, as thou hast ordained us to do. Wherefore laud, honour, and glory, power, impery, and jubilation, be unto thee, our above all blessed and Almighty God, Father, Son, and Holy Ghost, three persons and one God, in and by our sweet Saviour Jesu Christ, for ever and ever. So be it.

Here followeth an effectuous prayer, very needful in these last and perilous days, to be said with tears and deep sighs, from the bottom of our hearts; the prayer of the prophet Esaie, in the 63d and 64th chapters of his prophecies, for the restoring of Christ's poor Church, scattered abroad with persecution, and[a] *as it were forsaken.*

Lord, look out from heaven, and behold from thy holy habitation, and from the seat of thy glory: where is thy strength? Where is thy soft plenteous pity, and the rich multitude of thy mercies? Are all these hardened against me? Verily thou art our Father; Abraham now knoweth not us, neither Israel knoweth us; but thou, Lord, thou art our Father, thou art our Redeemer, thy name is from

a "forsaken and burnt." A.

the beginning. Wherefore hast thou made us, O Lord, to err from thy ways? Hast thou hardened our hearts, lest we should fear thee? Turn thee, for thy promise sake, made to thy servants, and for the tribes of thy heritage; for few of thy people enjoyed the possession of their land, and that but a little while. Our enemies have spoiled thy holy place, and trodden it under their feet. And we were regarded so vile, as though thou haddest never been Lord over us, and as though thy glorious name had never been called upon and shewed over us. I would thou wouldest all to break heavens, and come down once, that the hills might melt away at thy presence, as in the burning of a consuming fire, where even water boileth out fire; that thy name might be known to thine enemies, and these ungodly might be shamed and troubled at thy presence. When thou wroughtest marvellous things for us, then we looked not for them. Thou camest down, and the hills wasted away with trembling before thy face. And from the beginning heard they not, nor perceived with their ears, neither with any eye was there seen any God besides thee, to have wrought such marvels, and that to men which waited not for thee. Sometime thou mettest with men which gladly did righteousness, and thought upon thee in thy ways. But now, lo, thou art angry, because we are sinners, and ever have been in sin, although we were delivered from perils. And all we are wrapped in filthy uncleanness, yea, all our righteousness is spotted like the clothes of a menstruous woman. And all we are fallen away like leaves. And our iniquities have carried us away like a whirlwind. And there is none left that will call for help in thy name, no, not one that will rise up, and hold thee with prayer; for thou hast hid thy face from us, and hast dried us up in the hand of our iniquity. But now, Lord, thou art our Father; we are but clay, and thou art our potter, and all we are the works of thy hands. Be not angry, Lord, ever so sore, and remember not always our wickedness. Lo, behold, we beseech thee, all we are

thy people. The cities of thy holy place are forsaken; Sion is turned into a desert; Jerusalem is desolate; the house of our holiness and prayer, and of our glory, in the which our fathers praised thee, is turned into an heap of fire; and all things wherein we delight are turned into wilderness. Wilt thou not, Lord, be avenged of these things? Wilt thou hold thy peace, and scourge us thus ever so grievously?

The Song of Hannah, Elkanah's wife, (1 *Regum* ii.) *wherein she praiseth God, for that he gave her a son, called Samuel, after that she had been long barren.*

My heart is pleasantly set at rest in the Lord, my strength to conceive is stirred up through my God. Now may I speak freely to mine enemies, for I am made glad in my Saviour. There is none so holy as is the Lord; neither is there any so mighty as is our God; for thou art he alone. Boast not yourself with many words, sounding so to your praise. Speak no stout, neither vain words. For the Lord is God that knoweth all, preparing for himself what he lusteth. Strong men's bows he hath broken, and the weak are well strengthened. Men well replenished are now famished, and the hungry are well satisfied; whilst the barren is made full of children, and the teeming woman can bear no fruit. It is the Lord that slayeth and reviveth: he bringeth men into their graves, and raiseth them again. The Lord impovereth, and he maketh rich. He maketh men low, and lifteth up again. He reareth up the needy from the dust, and promoteth the poor from the dung: to set him up with princes, holding his glorious seat regal, giving his petitioners their desires. For the thresholds of the earth are the Lord's, and he turneth the world upon them. His saints' feet he will keep, and the ungodly shall keep silence

in darkness; for no man shall be strong through his own might. His own adversaries shall fear the Lord, for he will thunder upon them from heaven. The righteous Lord shall be judge throughout all the earth. He will give the impery to his King, and will lift up the power of his Anointed.

The Prayer of the prophet Daniel, for the restoring of Christ's Church, under the figure of Jerusalem, and the children of Israel being in captivity at the Babylonites. Daniel ix.

HASTE thee, Lord God, which art great, and reverently to be feared, keeping covenant and mercy with them that love thee, and keep thy commandments. We are sinners; yea, we have committed ungodliness, and are rebel against thee, declining from thy commandments and pleasures; for we have not heard thy servants the prophets, which spoke in thy name to our kings, to our princes, to our father[a], and to all the people of the land. Righteousness, Lord, is with thee; but confusion covereth our faces, as this day well declareth. Confusion is fallen upon the man of Judah, upon the inhabiters of Jerusalem, and upon all Israel, both far and nigh, in all the lands into the which thou calledst them for their offences committed against the Lord. We dare not look upon thee for shame, neither our kings, nor our princes, nor yet our fathers, because they have so sinned against thee. But with the Lord our God are there plenteous mercies and forgivenesses; for we have rebelled against him, and have not heard the voice of our Lord God, to walk in his law which he gave before us, by the hands of his servants the prophets; but all Israel hath transgressed thy laws, and have gone back, because they would not hear thy voice. Wherefore the curse and oath are fallen upon us, as it is

a "fathers." A.

written in the law of Moses, the servant of God; because we have offended him, he hath fulfilled his sayings upon us, and upon our judges which judged us, to bring upon us this great plague, which have been done in no place under heaven, as is done upon Jerusalem. All these plagues, of the which it is written in the law of Moses, are fallen upon us; and yet we have not prayed the face of the Lord our God, to be converted from our wickedness, that we might understand thy truth. But the Lord hasted him to punishment, and brought it upon us. For the Lord our God is righteous in all his works which he hath done, and yet we heard not his voice. But now, Lord our God, which leddest thy people out of the land of Egypt, from so strong a power, and hast gotten thee a name, (as is now well known,) we are sinners, and have done ungodly: Lord, for all thy righteousness' sake, let thy wrath, I beseech thee, cease, and thy hot indignation also be turned from Jerusalem thy city, the hill of thy holiness. For because of our sins, and for the wickedness of our fathers, Jerusalem and thy people are brought into an opprobry to all that dwell round about us. And now, our God, hear the prayer[a] of thy servants, and deep[b] desires, and lighten thy presence upon thy sanctuary, thus desolate, for Christ's sake. O my God, bow down thine ears, and hear; open thine eyes, and behold our desolations, and the desolation of thy city, in the which thy name was wont to be called upon. For we pour not forth our prayers and these deep desires before thee in our righteousness, but for thy plenteous mercies' sake. Lord, hear; Lord, be merciful; Lord, give heed, and bring this to pass: tarry not, for thine own sake, Lord God. For both thy city and thy people are called after thy name.

a "prayers." C. b "his deep." A.

Prayer peaseth God's wrath.

FORASMUCH as we have now grievously offended our Lord God, and the days now begin to appear of the which Christ and his apostles prophesied, saying, there should come perilous times, such affliction and persecution as hath not been seen from the beginning of the world; I cannot see how we might any otherwise pease God's wrath, than by continual fervent prayer. What thing is it, but the importune prayer of faithful men hath obtained it of God at the last? What thing resisteth his wrath and vengeance more strongly than prayer? Did not our Lord say unto Moses, when the people of Israel had so grievously offended him, and Moses was bent to prayer, that he might withdraw him from vengeance taking; did he not say, Moses, let me go, that my wrath might be cast upon them; suffer me to destroy them? But Moses peased his wrath[a] with this prayer, saying, Wherefore, O Lord, is thy wrath thus kindled against thy people, whom thou hast led out of Egypt in so great strength, and so strong power? I beseech thee, let not the Egyptians say, He hath led them out craftily, to slay them in the mountains, and to quench their name for ever. Let thy wrath therefore cease, and be thou peased upon the wickedness of thy people. Remember Abraham, Isaac, and Israel thy servants, to whom thou sworest by thine own self, saying, I shall multiply your seed, and increase it like the number of the stars of the heaven; and all this land, of the which I have spoken so oft to you, shall I give to your seed, and ye shall possess it a long time. Exod. xxxii.

After this prayer the Lord was peased, so that he poured not forth his wrath upon his people, as he said that he would have done. Considering therefore prayer to be of such efficacy and virtue, and that Christ himself commanded us to pray also in these perilous days, methink it necessary that

a "hasty wrath." A.

the lay people should have the prayers most convenient for this time; which prayers are psalms, and that in English; that their faith might the more increase, and their devotion also. By whose prayers the wrath of God might be peased, and we might be restored into his favour and grace: which grant us, our Father, by his Son Jesu Christ. So be it.

An admonition or warning to the reader, necessary to be had and read for the true understanding and meaning of the Dirige hereafter following.

Our Saviour Jesu Christ, good Christian reader, in the Gospel of John, commandeth us, whilst we have light, to walk in light: for he that walketh in darkness, seeth not whither he goeth, nor where he walketh. Amongst all other works of darkness and deep ignorance, wherein we have blindly wandered, following a sort of blind guides, many days and years, I accompt not this one of the least, that we have rung and sung, mumbled, murmured, and piteously puled forth, a certain sort of psalms, hereafter ensuing, with response, versicles, and lessons to the same, for the souls of our Christian brethren and sisters that be departed out of this world: which psalms and lessons, (I beseech God I die,) and if they make any more for any such use and purpose; that is to say, that they ought or may be used any rather for them that be departed, than for them that be in life and in good bodily health, than may Te Deum or Gloria in excelsis.

For a more manifest and clear sight whereof, as touching the psalms, because, first, thou shalt not be ignorant of the effect of the matter contained in them, I have put a little short argument before every psalm of the same; wherein briefly I have declared, expounded, and set forth the effect, intent, and meaning of the whole psalm following: the which

little short argument and exposition I beseech thee, gentle reader, diligently to apply and compare ever unto the psalm thereunto annexed, and then tell me whether I be a liar or no, or else whether they be blind teachers that have brought thee in such a fond, foolish trade. And as for the nine lessons in the said Dirige, taken out of the prophet Job, I wonder sore of what intent they were ordained to be sung or said for the souls of the dead. What an extreme fondness of fantasy[a] is this, for men to be so brutish, and so far overseen, as to refer the complaint of that holy man Job, which he, being then in life, yea, and many days after, made unto God, in the midst of his misery and wretchedness, in the midst of his poverty, of his scabs and filthiness; to refer it, I say, to them that be gone, as though they should speak any such words as be in any of the said nine lessons included? What maketh this to the poor souls, that Job, upon the great anguish, sorrow, and grief conceived in his heart for the manifold unkind words and unjust accusations of his friends, that came to visit him, in that they laid it to his charge, and disputed it right vehemently, that God would never so have punished him, unless he had abominably sinned, and much worthily deserved it; besides the intolerable provocation of his wife; that Job, I say, was thereupon enforced of great sorrow to burst out into this sudden exclamation, *Miseremini mei, miseremini mei, saltem vos amici mei, quia manus Domini tetigit me;* that is to say, Have compassion upon me, have compassion upon me, at the least ye that be my friends; for the hand of God hath touched me? As who should say, Do ye not see how sore the power of God doth handle me? Do ye not see what misery that I am in? Suppose ye that my pains be not big enough? If they be, I beseech you then, which heretofore have taken upon you to be my friends, not to augment them, but for the pity of God have compassion upon me, and vex me no more with your bitter words, and

a "fondness or madness." C.

untrue suggestions. Job spake these words, as I have said before, then being in life, and in the great rage of his intolerable affliction; and must they now serve for the souls that be departed, and in the pains of I cannot tell what? Finally, there is nothing in the Dirige taken out of Scripture, that maketh any more mention of the souls departed than doth the tale of Robin Hood. But, Lord, such is the blindness of men. Wherefore, to make an end, whatsoever thou art, good Christian reader, if it fortune thy Lord, thy heavenly Father, of his benign mercy and goodness, to the intent that he will have thee saved, as he would have Job, to chastise thee of love, as he did him; and to exercise thy faith, as he did Job's; then mayest thou, with Job, make thy complaint to God, even with these foresaid nine lessons. And for that purpose they do serve exceedingly well. And now I commit thee to God, to whom be all honour and glory, world without end. So be it.

The Dirige.

The argument into the cxvi*th psalm.*

This psalm is a thankful song for the help of the Lord, whereby David escaped, when he was now compassed in of Saul's host.

Dilexi, quoniam exaudiet Dominus.

I love the Lord, for he hath heard me, he hath heard the deep desires of my heart.

He bowed down his ears unto me, wherefore whilst I live shall I call upon him.

The sorrowful snares of death held me strait, strait anguishes hampered me in, anguish and affliction found me.

But yet the name of the Lord I called upon: I beseech thee, Lord, deliver my soul.

The Lord is our righteous; God is prone unto favour, he is ready and bent to mercy.

The Lord keepeth the poor simple ones: I was full poor, and full of care, and he saved me.

Turn thee, O my soul, unto thy rest; for the Lord hath rewarded thee.

For thou hast delivered my soul from death, mine eyes from tears, and my feet from sliding.

I shall continue and dwell before the Lord among the living men.

Anthem.

I shall walk right before the Lord in the region of livers.

The argument into the cxx*th psalm.*

This psalm is a complaint full of affects; it is a complaint of an holy man, banished into among the ungodly, which do all thing with deceit and violence.

Ad Dominum cum tribularer.

When I was in a strait anguish, I called upon the Lord, and he granted me.

Lord, deliver my soul from lying lips, and from a deceitful tongue.

What availeth it thee? or what good bringeth it thee, thou lying man, thy deceitful tongue?

O, sharp arrows of the strong archer, and hot consuming juniper coals.

Alas, that I am thus long holden in exile among these false and cruel folk of Meshec, and must yet dwell still with the churlish nation of Kedar!

All too long hath my soul tarried among these violent men which hate peace.

I study for peace: but when I speak of peace to them, by and by are they stirred to battle.

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

As it was in the beginning, as it is now, and ever shall be. So be it.

Anthem.

Alas, that my banishment is prolonged.

The argument into the cxxi*st psalm.*

This psalm declareth that of God only help is looked and tarried for of the faithful men, and that he only bringeth it presently.

Anthem.

The Lord keepeth thee from all evil, he keepeth even thy soul.

Levavi oculos meos in montes.

I lift up mine eyes into the hills, from whence help might come unto me.

My help cometh from the Lord, the Maker of heavens and earth.

He shall not suffer thy feet to slide: neither he, being thy keeper, shall sleep.

Lo, neither will he sleep, nor yet once wink, that keepeth Israel.

The Lord is thy keeper; the Lord is thy defence, and is ever at thy right hand.

The sun shall not smite thee by day, neither yet the moon by night.

For the Lord shall keep thee from all evil: yea, he shall keep thy soul.

The Lord shall keep both thy outgoing and thy incoming, from this time unto everlasting.

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

Anthem.

The Lord keepeth thee from all evil: he keepeth even thy soul.

The argument into the cxxx*th psalm.*

This psalm is an earnest prayer, full of affects, of man here

oppressed with adversity for his sins, but yet promising himself, with fast faith and hope from God, to have both forgiveness of his sins, and deliverance from his afflictions.

Anthem.

If thou, Lord, imputest men's sins unto them, Lord, who shall not fall?

De profundis clamavi.

From my most deepest painful troubles called I upon the Lord.

Lord, hear thou me; let thy ears be attent unto my deep desire.

If thou shouldest look narrowly upon our wickedness, O Lord, O Lord, who might abide thee?

But there is mercy with thee, and therefore art thou worshipped.

I abide the Lord, my soul abideth him; and I tarry, looking up alway for thy promises.

My soul waiteth for the Lord as desirously as the watchmen in the morning watch desire the dayspring.

Let Israel wait for the Lord: for with the Lord is there mercy, and plenteous redemption.

And it is he that shall redeem Israel from all his wickednesses.

Glory be to the Father, &c.

Anthem.

For if thou, Lord, imputest men's sins unto them, Lord, who shall not fall?

The argument into the cxxxviii*th psalm.*

In this psalm David praiseth the mercy of God, which, delivering him from all perils, had exalted him luckily unto his regal dignity.

Anthem.

Lord, despise not the work of thy hand.

Confitebor tibi, Domine.

I shall magnify thee with all my heart; and before the princes of the world I shall praise thee.

I shall fall down upon my knees at thy holy temple, and shall magnify thy name, for thy mercy and truth's sake.

For thou hast extolled thy name and thy word above all things.

In what time soever I called upon thee, thou graciously grantedst me, thou increasedst great strength in my soul.

All the kings of the earth shall magnify thee, O Lord; for they have heard the decrees and pleasures of thy mouth.

And their songs shall be of the ordinance of the Lord: for excellent is the glory of the Lord.

For the high Lord beholdeth humble and lowly things; and a proud man he knoweth afar.

If it chance me to be in the midst of affliction, yet thou wilt restore me: thou wilt stretch forth thy hand against the wrath of mine enemies, and shalt preserve me with thy right hand.

The Lord will bring all things to pass for me: O Lord, thy mercy standeth forth for ever, thou shalt not forsake the works of thy hands.

Glory be to the Father, &c.

Anthem.

Lord, despise not the work of thy hand.

The versicle.

From the ports of hell.

The answer.

Lord, deliver our souls.

Anthem.

I have heard a voice from heaven, saying, Blessed be the dead which die in the Lord.

Magnificat anima mea Dominum.

My soul magnifieth the Lord.

And my spirit rejoiced in God my Saviour.

For he hath looked on the poor degree of his handmaiden: behold now from henceforth shall all generations call me blessed.

For he that is mighty, hath done to me great things, and blessed is his name.

His mercy is always on them that fear him, throughout all generations.

He hath shewed strength with his arm, he hath scattered them that are proud in the imagination of their hearts.

He hath put down the mighty from their seats, and hath exalted them of low degree.

He hath filled the hungry with good things, and hath sent away the rich empty.

He hath remembered mercy, and hath holpen his servant Israel.

Even as he promised to our fathers, Abraham, and to his seed for ever.

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

As it was in the beginning, as it is now, and ever shall be. So be it.

Anthem.

I have heard a voice from heaven, saying, Blessed be the dead which died in the Lord.

Lord, have mercy on us.

Christ, have mercy on us.

Lord, have mercy on us.

Pater Noster.

Our Father, which art in heaven, hallowed be thy name. Let thy kingdom come. Thy will be fulfilled as well in earth, as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, as we forgive them that trespass against us. And lead us not into temptation. But deliver us from evil. So be it.

Ave Maria.

Hail, Mary, greatly in God's favour, the Lord is with

thee, blessed art thou among women, and blessed be the fruit of thy womb, Jesu Christ. So be it.

The argument into the cxlvi*th psalm.*

This psalm is a praise of like argument with the psalm before, save that here the prophet dissuadeth chiefly the trust into men, when it is so that God is he, which alone both may save and will save all that trust in him.

The title of the psalm.

Praise ye the Lord.

Lauda anima mea Dominum.

Praise the Lord, my soul, I shall praise the Lord whilst I live: I shall sing unto my God, as long as I shall have my being.

Trust not in princes, which are but men, in whom there is no saving health.

Their breath goeth forth of their bodies, and by and by they are turned into their earth: in the same day all their counsels perish.

Happy is he that seeketh help of the God of Jacob, and whose hope is the Lord his God.

Which hath made heavens and earth, the sea, and whatsoever are contained in them: which keepeth his promise for ever:

Which avengeth men vexed wrongfully, which giveth meat to the hungry: it is the Lord that looseth men in hold.

The Lord giveth light to the blind: the Lord lifteth up men oppressed: it is the Lord that loveth the righteous.

The Lord keepeth strangers; he lifteth up the young fatherless, and the widows: and the purposes of the ungodly he turneth upso down.

The Lord shall be king for ever, which is thy God, O Sion, into all ages.

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

As it was in the beginning, as it is now, and ever shall be. So be it.

The versicle.

From the gates of hell.

The answer.

Lord, deliver their souls.
I trust to see the face of the Lord.
In the land of life.
Lord God, hear my prayer.
And give hearing to my clamour.

Let us pray.

God, to whom it is appropried to be merciful ever, and to spare, be merciful to the souls of all thy servants, that when they shall be loosed from the bonds of death, they may come unto the life everlasting, by the intercession of Christ our Saviour. So be it. Deus cui proprium.

The argument into the v*th psalm.*

This psalm is a prayer of a man oppressed of wicked enemies, whom, when he knoweth to be hated of God, he taketh heart unto him again, trusting that all peril passed, he shall thank God his Saviour in the congregation of his saints, wherefore he prayeth God so to lead him, that he be not trapped with their snares, and also to cast them down, and to make glad the faithful.

The title of the psalm.

David's song played upon an instrument for his victory into the comfort of his people.

Anthem.

Direct, good Lord, my way in thy sight.

Verba mea auribus percipe.

Listen unto my words, Lord, and consider my loud complaint.

Give ear unto my crying, my Governor, and my God: for before thee do I pour forth my prayer.

Lord, thou shalt hear me in the morning; in the morning shall I make my prayer, and look up unto thee.

For thou art not the God which may delight in the ungodly: the wicked men shall have no place with thee.

Sinners shall not abide in thy presence: thou hatest whosoever are given to wickedness.

Thou shalt destroy these troublers with their lies: blood-shedders, and men given to deceit, Lord, thou shalt abhor.

But I, under thy plenteous favour, shall go to thy house: and shall worship thee with reverent fear in thy holy temple.

Lead me forth of danger for thy righteousness' sake, and from the danger of my adversaries; and let thy way be defensed for me.

For the truth is not in their mouths, in their hearts they nourish deceit; their throat is an open grave, and with their tongue they flatter.

Give them into their sin, O God; let them fall in their own counsels: cast them down headlong, for the multitude of their sins, for against thee they are rebel.

But they might rejoice whosoever trust in thee: they might pray perpetually also: and thou defend them, that they, which seek the glory of thy name, might be glad of thee.

For thou, Lord, shalt be favourable and gracious to the righteous, thou shalt compass him round about with thy goodness, like as with a shield.

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

As it was in the beginning, as it is now, and ever shall be. So be it.

Anthem.

Direct, good Lord, my way in thy sight.

The argument into the vith *psalm.*

This psalm containeth a fervent desire, and prayer of a man grievously deject and wounded in his heart, and sore fearing death, but afterward rejoicing of health restored him.

The title of the psalm.

The song of David for his victory, played of the ten stringed instrument.

Anthem.

Turn thee, Lord, and deliver my soul: for he is not in death that hath mind of thee.

Domine, ne in furore tuo.

Ah Lord, rebuke me not in thy wrath, neither chasten me in thine anger.

But deal favourably with me, O Lord, for full sore broken am I: heal me, Lord, for my bones are all to shaken.

My soul trembleth sore, but, Lord, how long?

Turn thee, Lord, and deliver my soul; save me for thy mercies' sake.

For they, verily, that are in this deadly anguish cannot think upon thee: in these helly pains who may praise thee?

I am weary with sighing; I shall water my bed every night with my tears, so that it shall swim in them.

My face is wrinkled and dried up with care and anger; mine enemies have made it full thin with trouble.

Avoid from me, ye workers of wickedness; for the Lord hath heard my complaints poured out with weepings.

The Lord hath heard my deep desire; the Lord hath received my petition.

All mine enemies shall be shamed and astonied; they shall be put to flight and confounded suddenly.

Glory be to the Father, &c.

As it was in the, &c.

Anthem.

Turn thee, Lord, and deliver my soul : for he is not in death that hath mind of thee.

The argument into the viith *psalm.*

In this psalm David desireth to be delivered from the troublous and perilous persecution of Saul: he remembereth his innocency, he prayeth for the possession of his kingdom, that the people might be gathered to God, all cursed men's hastiness put away. After this he declareth that these ungodly shall perish with their own sword, and so at the last he concludeth in the praise of God.

The title of the psalm.

The song of David, played upon a certain musical instrument, which he sung to the Lord, as concerning the business to the which Cush the son of Jeminy put him. Read the history in the second of the Kings, the sixteenth chapter. This psalm serveth to be said of a man falsely vexed and troubled.

Anthem.

Lest any time he may ravish my soul as a lion, when there is none that will redeem it nor save it.

Domine, Deus meus, in te speravi.

O Lord, which art my God, my trust is in thee: save me from all that persecute me, and deliver me.

Lest this man ravish my life like a lion, tearing my soul, no man delivering me.

Lord, my God, if I have committed this thing; if I be about to do so wicked a thing:

If I have not done good for evil; yea, if I have not done good to mine enemies, freely delivering them from perils;

Let mine enemy persecute my soul, and take it: let him cast down my life, and bury my glory.

Arise, Lord, and shew thyself, repressing the wrath of my troublous adversaries with worthy vengeance; make me

at the last to enjoy the authority which thou hast given me.

For so shall the congregation of thy people be gathered together before thee; yea, if there were none other cause, yet at the least for the deliverance of thy poor congregation, set forth thy power.

Lord, which art the judge of the people; judge me after my righteousness and innocency which thou espied in me.

Let the wickedness of the ungodly, I pray thee, be made once an end of, and thou, O righteous God, Searcher of heart and reins, give prosperous good luck to the righteous.

My defence is in God, the Saviour of them which are of pure and perfect heart.

God is a righteous judge, and he is the God whose vengeance is ready at all times.

If this man will not turn from his evil, but will whet his sword continually; bend his bow, and prepare it to shoot;

He shall prepare deadly arrows for his own self; and smite his own company.

Lo, he travaileth and groaneth forth wickedness; he hath conceived a laborious affliction, and at last bringeth forth lies.

He digged a pit and hath made it hollow, and he is fallen into the dyke which he made.

The mischief, which he intended me, shall fall upon his own head; and his violence, which he ordained for me, he shall bring upon his own crown.

I shall magnify the Lord after his own righteousness; and I shall spread the name of the Lord which is most highest.

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

As it was in the beginning, as it is now, and ever shall be. So be it.

Anthem.

Lest any time he may ravish my soul as a lion, when there is none that will redeem it, nor save it.

The versicle.

From the ports of hell.

The answer.

Lord, deliver our souls.
Our Father, which art in heaven, &c.
And lead us not into temptation.
But deliver us from evil.

Parce mihi, Domine.

O Lord, have pity upon me, that am a weak creature, and my days even as nothing. For what is man to be magnified, or his strength to resist thy will? Thou dost comfort him in the morning, and suddenly after send him adversity. Will not thou yet hold thy hand and spare me, but scourge me still so sore, that I am unable to swallow mine own spittle? I confess, O Lord, that I have offended thee, and how can I make thee amends, that art the keeper of all men from sin? Why hast thou suffered me to do contrary to thy pleasure, and to hang so heavy a clog in mine own neck? Wherefore dost thou not forgive my sin, and take from me mine iniquity? Behold, now my body shall be turned into dust: and if thou do till that time defer thy mercy, I shall not be apt to receive it.

Respond.

I believe that my Redeemer liveth ever, and that I shall rise again the last day, and, clad again with mine own flesh, shall behold God my Saviour.

Versicle.

Whom I myself shall see, having the same body that I have now, and none other, and shall behold him with mine own eyes; and, clad again with mine own flesh, shall behold God my Saviour.

Tædet animam meam vitæ meæ.

I am weary of this life, and therefore I will leave mourning to myself, and bewail my bitter life unto God, saying

to him, O Lord, condemn me not as a wicked man, but gently shew me why thou dost thus scourge me? Is it, O Lord, for thy glory, thus to punish and oppress me, a wretched creature, thine own handywork, and to make by this occasion thine adversary joyful? Hast thou, O Lord, fleshly eyes? And considerest thou my works, as worldly men behold them? Art thou now friend, now foe, at divers times, as man is? Is thy will variable, as men be at divers times inconstant? Why dost thou now seek mine iniquity, and search so narrowly for mine offences? Considering thou knowest that I was never thine adversary, but ever believed that no man is able to deliver me from this pain that thou hast sent me, but thou alone.

Respond.

O Lord, that hast raised up again Lazer from his grave, when he savoured, give thou to all men thy rest and peace, and time of repentance.

Versicle.

Which shalt judge both quick and dead, and all the world by fire. Give thou to all men thy rest and peace, and time of repentance.

Manus tuæ fecerunt me.

Thy hands hath formed me, and by thy power every part of me is fashioned, and wilt thou now thus suddenly destroy thy creature? Remember, O Lord, I beseech thee, that thou hast made me, even as the potter his vessel of clay; And wilt thou now knock me again all in pieces? Hast not thou wrought me in my mother's womb, and there gathered me, even as curds of milk? It is thou, O Lord, that hath clad me with skin and flesh, and made me strong with sinews and bones. Thou hast by thy mercy given me life and limb, and it is thy goodness and comfort that keepeth me now on life.

Respond.

Where shall I hide me, O Lord, from thy wrathful coun-

tenance, when thou dost come to judge the world? For that I have grievously offended thee in my life.

Versicle.

I tremble for fear, considering my deeds, ashamed to appear before thee. Therefore, O Lord, condemn me not, when thou dost come to judge the world, for that I have grievously offended thee in my life.

The argument into the xxiii*rd psalm.*

In this psalm David declareth and setteth forth the marvellous surety of the trust in God, and also how blessed a thing it is.

The song of David.

Anthem.

In place of pasture there hath he set me.

Dominus regit me.

The Lord is my pastor and feeder, wherefore I shall not want.

He made me to feed in a full plenteous battle ground; and did drive and retch me at leisure by the sweet rivers.

He restored my life: and led me by the paths of righteousness for his name's sake.

Yea, if I should go through the midst of death, yet will I fear none evil: for thou art with me, thy staff and thy sheephook comforteth me.

Thou shalt spread and garnish me a table, yea, and that in the sight of mine enemies: thou shalt supple my head with ointment, and my full cup shall laugh upon me.

Yea, and thy mercy and gentleness shall follow me all my life: I shall sit in the house of the Lord a long time.

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

As it was in the beginning, as it is now, and ever shall be. So be it.

Anthem.

In place of pasture there hath he set me.

The argument into the xxv*th psalm.*

This psalm is a prayer of an holy man, oppressed with sin, and with the hasty violence of his enemies, wherefore he prayeth the Lord to deliver him from the fury of his enemies, and that for his mercies' sake, through which he was wont to save such as trusted in him, and not to forsake sinners, holden yet with any fear and trust, which both he knowledgeth of himself: and at last he setteth to a little prayer for all the people of God.

The title of the psalm.

The song of David.

Ad te, Domine, levavi animam meam.

Unto thee, O Lord, I lift up my mind: my God, I trust in thee, let me not be shamed; lest mine enemies rejoice upon me.

For they shall not be shamed, whosoever depend upon thee; but they shall be shamed that wrongfully hurt innocents.

Shew me thy ways, Lord; and wont me to thy paths.

Lead me forth for thy faithful truth's sake, acquaint me with thee: for thou art God my Saviour, of whom I depend perpetually.

Lord, remember thy mercy, and thy gracious favour: for in these things thou excellest even from the beginning.

But the sins of my youth, with my ungodliness also, remember thou not: remember me according to thy goodness, and for thy mercies' sake, O Lord.

Good and righteous is the Lord: wherefore he will instruct and teach sinners the way.

He will make the lowly ones to go in rightly and in due order: and will teach meek men his way.

All the paths of the Lord are mercy and faithfulness, to those men which keep touch and covenant with him.

For thy name's sake, O Lord, forgive me my wickedness, for it is very much.

Whosoever that man be that feareth the Lord, he shall teach him the chosen right way.

His mind shall enjoy good things: and his posterity shall possess the land as right heritage.

The Lord is a secret sure thing to them that fear him: and them shall he make to know his covenant and promise.

Mine eyes shall be ever open upon the Lord, for he will draw my feet out of the net.

Behold me, and have mercy upon me, for I am alone forsaken, full of affliction.

The sorrowful sighs of my heart increase more and more: lead me out of mine anguish.

Behold my poor state and my heaviness; forgive me all my sins.

Consider mine enemies, for they are full many, and with furious hatred they pursue me.

Keep my soul and deliver me, lest I be shamed, for I have put my trust in thee.

Defend me, that I may live rightly, hurting no man, for of thee do I depend.

Redeem and loose Israel, O God, from all his adversities.

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

As it was in the beginning, as it is now, and ever shall be. So be it.

Anthem.

The defaults and trespasses of my youth remember them not, but for thy benignity and goodness, which thou ever usest.

The argument into the xxvii*th psalm.*

David sung this psalm, being in some great peril, in the which he remembering the promise of God, did animate himself strongly against so present and stormy tempests: promising himself victory upon his enemies, and quiet life in heavenly meditations, he maketh his vow to give thanks, and thus he confirmed with fast hope, desireth the help of God, praying to

teach him his way, and again he exciteth himself to trust strongly in God.

The title.

David's song.

Anthem.

I trust to see the face of the Lord in the land of life.

Dominus illuminatio mea.

The Lord is my light and my saving health: of whom then shall I be afraid?

The Lord is the strong defence of my life: of whom then shall I be afraid?

When the noyous and harmful men, which were mine adversaries, fall upon me to devour my flesh, then shall they smite themselves against the rock and fall.

Yea, and if they pitch field and bend their ordnance against me, yet shall not my heart fear:

If battle be bent against me, yet shall I trust to the promise of God.

One petition asked I of the Lord, which I shall follow upon, that is, I might sit in the house of the Lord all days of my life,

Where I might behold the beautiful regality of the Lord, and visit his holy temple.

For he hath hid me, as though I were in his tabernacle in time of persecution: he shall hide me in the privy place of his tent, and shall lift me up into a rock.

He shall give me the overhand of mine enemies, which have compassed me in, and I shall offer joyful sacrifices; I shall sing and play the psalms before the Lord.

Lord, hear my voice, I call upon thee: have mercy upon me, and answer me.

My heart thought upon thee, I sought to see thee, it is the Lord that I seek.

Turn not thy face from me, suffer not thy servant to slide

in thy wrath: hitherto hast thou been my helper, cast me not now away, neither forsake me, O God, my Saviour.

For where my father and my mother failed me, there the Lord gathered me to him.

Lord, teach me thy way, and lead me forth in the right path from them that lay await for me.

Let them not take their pleasure upon me, which are my troublous enemies: lying witnesses stood together stiff against me.

Whose violence had grievously oppressed me, had I not believed to enjoy those things which are good among the living men.

Depend and wait thou upon the Lord, be thou strong, it is he that shall strengthen thy heart; depend upon the Lord.

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

As it was in the beginning, as it is now, and ever shall be. So be it.

Anthem.

I trust to see the face of the Lord in the land of life.

The versicle.

The righteous shall be in eternal remembrance.

The answer.

He shall not fear any infamy.
Our Father, which art in heaven, &c.
And lead us not into temptation.
But deliver us from evil.

Quantas habeo iniquitates, &c.

Lord, shew me mine iniquities, and all my sins both great and small. What is the cause that thou turnest thy countenance from me, and intreatest me as thine enemy? Thou shewest thy mighty power against a leaf carried up with the

wind into the air, and against dry stubble that easily is trodden all in pieces. Thou hast given an hard sentence upon me, and wilt destroy me with the offences of my young age. Thou hast made my feet strong with sinews, and hast waited me whither I go, and considerest every step of my feet. I see now that I shall waste away like dung, that daily rotteth: and shall be eaten and devoured, as the garment of the moth.

Respond.

O Lord, how sorry I am that I have so greatly sinned in my lifetime. What shall I do that am so wretched? Whither shall I fly, but to thee that art my God and Saviour? Have thou mercy upon me, when thou shalt come at the last day.

Versicle.

My mind is sore troubled, but thou, good Lord, be my succour, when thou shalt come at the last day.

Homo natus de muliere.

The man that is born of the woman, liveth but a short time, and yet is troubled with much misery. First he liveth like a flower, shortly after he withereth away, and vanisheth as a shadow, never tarrying long in one condition. And dost thou, O Lord, think it to be thine honour, to look thus sharply on so feeble a creature? And to require of him a perfect righteousness? What man is able by his own power to make himself clean from sin, that is conceived of infect and sinful seed? Is not that thing in thy power only? The days of man are very short, but the number of his months is in thy knowledge. Thou hast appointed him his end, which he cannot overpass. Assuage my sorrow somewhat, good Lord, that the wretched man may rest and be refreshed, unto his dying day be come, which he as sore desireth as the labouring man the day's end.

Respond.

Remember not mine offences, good Lord, when thou shalt come to judge the world by fire.

Versicle.

O, good Lord, my Saviour, direct my life and conversation, so as it may be acceptable in thy sight, when thou shalt come to judge the world by fire.

Quis mihi hoc tribuat, &c.

I now being in these helly pains, O Lord, that thou wouldest deliver me, or else to hide me unto thy displeasure were past, or at least it might please thee to appoint me some time certain, when thou wilt remember me; for what care have I to die when a dead man shall rise again? All the days of my life here I ever look to die, and when thou shalt call me, I shall answer thee again; for thou wilt by thy power and might raise up thine own handy work. Thou knowest the secrets of my heart, and hast numbered all my steps, but yet, O Lord, forgive my sins.

Respond.

O Lord, judge me not after my deeds, I have done nothing worthy to be accepted before thee; wherefore I beseech thy majesty, which art the only God, to cleanse me from mine iniquity.

Versicle.

And yet again wash me from mine unrighteousness, and cleanse me from my sin, for I confess I have only trespassed against thee; wherefore I beseech thy majesty, which art the only God, to cleanse me from mine iniquity.

The argument into the xl*th psalm.*

In this psalm David glorieth of his deliverance through the help of God from a great peril, he marvelleth of the infinite mercy of God toward them that fear him. For which thing (seeing

that he desireth no sacrifice, but even man himself) he yieldeth himself to him, magnifying his righteousness and mercy: he toucheth that his sins were cause of his peril. And at the last he prayeth God to cast down his enemies, and to make glad good men with his gentleness.

Expectans expectavi Dominum.

Whilst I abode I tarried for the Lord, and he bowed down his ear to me, and heard my crying.

He led me out of the tough clay and muddy pit, the water arising round about me, he set my feet upon the stone, and gave quick speed to my steps.

And he put into my mouth a new song, to praise therewith our God.

Which thing many perceive to be worship to the Lord, began also likewise to trust in him.

Blessed is that man that setteth the Lord before him for his hope: and hath no respect to the proud men, cleaving to vain lies, the truth forsaken.

Many things hast thou done, Lord my God, thy noble deeds and deep counsels, as concerning us, no man may comprehend: no man may shew nor express them: neither may they be numbered.

Thou delightedst neither in sacrifice nor in oblation, but hast opened my right ears to hear thee: neither burnt sacrifices nor yet any slain beast hast thou desired.

And then I said, Lo, I myself am here present: of me it is written in the books of the law:

It hath liked me well to do thy will, my God: thy law is set fast with me in my very heart.

I shall preach thy righteousness in the full congregation: lo, I have not holden my mouth, as thou, Lord, well knowest.

In no manner wise have I hid thy righteousness within me, but thy faithfulness and thy saving will have I spread:

I have not ceased to shew forth thy mercy and thy truth, in the full congregation.

Neither thou, Lord, also hast holden thy gracious mercies from me: thy gentle favour and thy truth preserve me perpetually.

For I was overwhelmed with innumerable troubles, my sins cumbered me so, that I might not see them all: they were far more than the hairs of my head, for the which thing my heart failed me.

Let it please thee, Lord, to deliver me: Lord, haste thee to help me.

Let them be confounded that lay await for my life to quench it: let them be borne backward with open shame and ignominy, as many as study to do me harm.

Let them be destroyed because they have been about to shame me, even they which said by me, fie, fie, upon me.

But let them[a] rejoice in thee, whosoever seeketh thee, and loveth the health which thou bringest: let these men have ever in their mouths, Magnified and extolled be the Lord.

I was in affliction and poverty, but the Lord looked to me: thou art my help and my deliverer, my God, thou shalt not tarry.

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

As it was in the beginning, as it is now, and ever shall be. So be it.

Anthem.

Haste thee, Lord, to deliver me, speed thee to help me.

The argument into the xlist *psalm.*

In this psalm David remembereth a certain disease in himself, in which when he laboured, his enemies rejoiced greatly: thinking him to be outquenched through the pain of his disease, his friends forsook him, but God holp him, and evermore helpeth, whereof he affirmeth that man to be happy, which knoweth the displeasure of God towards him.

a "him." C.

Anthem.

Heal my soul, Lord, for I am a sinner against thee.

Beatus qui intelligit.

Blessed is that man which understandeth the very thing; as concerning the sick man in time of adversity, the Lord shall deliver him.

The Lord shall keep him, he shall restore him to health, he shall enjoy prosperous things upon the earth; for thou shalt not leave him to his enemies' pleasures.

The Lord shall strengthen him lying upon his sick bed: thou shalt so bring it to pass that he shall change all his bed.

I verily said, Lord, have mercy upon me; heal my soul, for I am a sinner against thee.

Mine enemies spoke evil upon me, saying, When shall he once die, and when shall his name perish?

When any of them came to see me, he spoke vain lies: he gathered mischief to himself in his heart, and he going forth blowed it abroad.

Also all my haters whispered together against me: and thought evil upon me,

Saying, some grievous sin hath occupied this man: and this man lying so sick, shall nevermore rise.

Yea, my friend, in whom I trusted, whom I received to my table, supplanted me.

But, Lord, have mercy upon me, and restore me, and I shall reward these men.

In this thing I knew that thou favourest me, that my enemy rejoiceth not upon me.

And in that I am whole, thou shalt once sustain me, and set me before thee for ever.

Praised be the Lord God of Israel from world to world. So be it.

Glory be to the Father, &c.

Anthem.

Heal my soul, Lord, for I am a sinner against thee.

The argument into the xliid *psalm.*

In this psalm it is declared, how that, through the conjuration of Absalom, David was holden from the holy congregation and feast of the Lord; and how he, being disquieted with the sinful report of the ungodly, (which spoke evil of his godly worship, whereunto he was given,) sorrowed; shewing his mind with an earnest complaint before the Lord.

The title of the psalm.

An instruction or lesson shewed to the children of Core, and committed of David to the chief chaunter, to be sung in the temple.

Quemadmodum desiderat cervus.

Even as the chased hart thirsteth, gaping for the fresh water, so doth my soul thirst and gape for God.

My soul thirsteth for God, yea, for the living God: when shall I once come to see the face of God?

I licked in my tears instead of meat day and night, whilst it was said unto me daily, Where is thy God?

All the heaviness of my mind I poured forth, as soon as I remembered that I should lead unto the house of God such a joyful multitude, praising and hallowing the feast day.

Wherefore then art thou so deject and so heavy, my soul? trust in God: for yet shall I magnify him for the saving help which he giveth me of his favour.

My God, my soul is deject in myself, because I remembered thee in the land beyond Jordan, in the hills of Hermon, and at the little hill of Mizar.

One grievous sorrow bringeth in another, for thy water courses sounding so fearfully: all thy floods and storms fell upon me.

By day, Lord, thou gavest me to enjoy thy mercy, and

by night thou madest me to sing and to pray to the living God.

I said to God, Thou art my rock of stone, wherefore forgettest me? wherefore go I mourning so sorrowfully, mine adversary oppressing me?

Even my very bones are cut in sunder, whilst they cast into my teeth this grievous opprobry, saying daily, Where is thy God?

Wherefore art thou so sorrowfully deject, my soul, and so sore troubled in me? trust in God: for yet shall I magnify him for his help, wherewith he shall make glad my face, and declare himself to be my God.

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

As it was in the beginning, as it is now, and ever shall be. So be it.

Anthem.

My soul thirsteth for God, even the living God: when shall I once come and appear before the face of God?

Versicle.

From the ports of hell.

Respond.

Lord, deliver our souls.
Our Father, that art in heaven, &c.
And lead us not into temptation,
But deliver us from all evil.

Spiritus meus attenuabitur.

I begin to wax faint, and scarcely able to draw my wind; my dying day approacheth nigh, looking surely to be buried; yet I have not so offended as my friends lay to my charge, whose unkindness killeth my heart, and compelleth me oft to water mine eyes. O Lord, have pity on me; deliver me out of this great sorrow; stand thou, O Lord, on my side, and let all men that will, fight against me. My

joyful days are past; my heart is so sore troubled, that I know not whither to turn me. They have made me in that case, that when it is day I look surely for no better estate in this world: but utterly I take my grave for my dwelling house, and have prepared my bed within the earth: reputing corruption for father and mother; and take worms for my sisters. What hope have I then in this world? and what comfort should I now look for? Verily, O Lord, thou art my hope and comfort.

Respond.

Because I daily sin, and repent not, the fear of death doth trouble me; for once laid in grave, there is no remedy. O Lord, have mercy upon me, and save me.

Versicle.

O good God, save me for thy glorious name, and deliver me from sin for thy truth's sake. O Lord, have mercy upon me, and save me.

Pelli me consumptis carnis, &c.

My flesh being thus wasted, and nothing left on me but skin and bones, my lips even cleaving to the hard teeth; you that be my friends (if no man else will) yet have compassion upon me, considering it is the hand of God that hath thus scourged me. Why do you double my sorrow, and take upon you God's office? Is my vexation your comfort? and be you made lusty with my leanness? O would God my words were written in iron, or else were graven in lead or flint. For I believe surely, I know without doubt, that my Redeemer liveth ever. And as he is immortal, so shall I rise again out of the earth, clad with my flesh and skin, at the last day, and live with God, that is my Saviour, in his sight for ever. Yea, and I myself, with the selfsame body and eyes which I now have, and none other, shall, to my joy and comfort, behold his glorious majesty: which faith and hope remaineth steadfastly in my heart and mind.

Respond.

O Lord, grant all thy servants rest everlasting. And that the light which never shall fail may shine upon them.

Versicle.

O Lord, that hast raised Lazarus from his grave, when he savoured, thou grant them rest. And that the light which never shall fail may shine upon them.

Quare de vulva eduxisti me?

Why hast thou brought me out of my mother's womb on life? It had been much better for me to have been dead born, for so no man should have seen me; but straight as I was born I had been conveyed into my grave, and so rid of all this misery. O good Lord, shall not this my miserable life be shortly ended? Slack thy hand for a season, that I may yet have leisure to bewail my sorrow, before I depart to the blind and dark world. And grant me never to return hither again; but rather that my body abide there still in the earth, a place of misery and darkness, where the very image of death dwelleth, forgetting all good men, and abhorring good livers, clean without any order.

Respond.

O Lord, deliver me from everlasting death at the dreadful day, when heaven and earth shall be altered: whilst thou shalt come to judge the world by fire.

Versicle.

That day shall be the day of wrath, sorrow, and misery, a grievous and a bitter day: when heaven and earth shall be altered: whilst thou shalt come to judge the world by fire.

Versicle.

What then shall I, most wretched creature, either say or do, when I have no good deeds to shew before so high a judge? whilst thou shalt come to judge the world by fire.

Versicle.

Now, Christ Jesu, we most humbly beseech thee to have mercy on us: and that thou, which art come to redeem wretches from sin and thraldom, wilt not cast away them whom thou hast so dearly redeemed. O Lord, deliver me from everlasting death at the dreadful day, when heaven and earth shall be altered, whilst thou shalt come to judge the world by fire.

Versicle.

God, have mercy on all Christian souls.

The answer.

So be it.

The argument into the list *psalm.*

This psalm is a prayer of a man unfeignedly knowledging his sins. In which prayer the good man desireth to have the good Spirit of God, through which Spirit all evil concupiscence is refrained, and righteous making is sought, in which consisteth true forgiveness of sin.

The song of David, committed to the chaunter, after that the prophet Nathan had been with him for that adultery committed with Bathsheba, Uriah's wife. Read the history, 2 Regum xii.

Anthem.

My bruised bones, Lord, shall be refreshed.

Miserere mei, Deus.

Have mercy upon me, God, for thy gentleness' sake: for thy great mercies' sake wipe away my sins.

And yet again wash me more from my wickedness, and make me clean from my ungodliness.

For my grievous sins do I knowledge, and my ungodliness is ever before mine eyes.

Against thee, against thee only, have I sinned, and that that sore offendeth thee have I done: wherefore very just shalt thou be known in thy words, and pure when it shall be judged of thee.

Lo, I was fashioned in wickedness, and my mother conceived me polluted with sin.

But, lo, thou wouldest truth to occupy and rule in my inward parts: thou shewedst me wisdom, which thou wouldest to sit in the secrets of my heart.

Sprinkle me with hyssop, and so shall I be clean: thou shalt wash me, and then shall I be whiter than snow.

Pour upon me joy and gladness; make my bones to rejoice, which thou hast smitten.

Turn thy face from my sins, and wipe away all my wickedness.

A pure heart create in me, O Lord, and a steadfast right spirit make anew within me.

Cast me not away, and thy Holy Ghost take not from me.

Make me again to rejoice, whilst thou bringest me thy saving health; and let thy chief governing free Spirit strengthen and lead me.

I shall instruct cursed and shrewd men in thy way; and ungodly men shall be converted unto thee.

Deliver me from the sin of murder, O God, my Saviour: and my tongue shall triumph upon thy mercy, wherewith thou makest me righteous.

Lord, open thou my lips; and then my mouth shall shew forth thy praise.

For as for sacrifices thou delightest not in them, or else I had offered them: and as for burnt sacrifices, thou regardest them not.

Acceptable sacrifices to God is a broken spirit: a contrite and a dejected heart thou shalt not despise, O God.

Deal gently of thy favourable benevolence with Sion: let the walls of Jerusalem be edified.

Then shalt thou delight in very sacrifices, in the right burnt sacrifice, and in the oblation of righteousness: then shall they lay upon thine altar the very oxen.

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

As it was in the beginning, as it is now, and ever shall be. So be it.

Anthem.

My bruised bones, Lord, shall be refreshed.

The argument into the xlv*th psalm.*

In this psalm David declareth God to have his chief seat in Sion, there to be known and worshipped of all men.

Anthem.

Lord, hear my prayer: unto thee therefore cometh every creature.

Te decet hymnus, Deus, in Syon.

Praise abideth thee, O God, in Sion: and men shall perform unto thee their vows.

Unto thee, which hearest prayer, all mortal men shall come.

Iniquity prevailed against us: but it is thou that purgest us from our sins.

Blessed is he whom thou hast chosen, and whom thou hast taken to thee to dwell in thy house:

For he shall be satisfied with the good things of thy house, and of thy holy temple.

Of thy marvellous righteousness shalt thou grant us, O God our Saviour: wherefore they shall trust in thee, all that inhabit the farthest coasts of the earth, and of the long sea.

Thou art he which settest the hills in their strength, girt round about with power:

Which suagest and peasest the fierce roaring of the seas, and ceasest the noise of their floods, and the wod fury of the heathen.

They that are in the extremest parts of the earth shall fear at thy wonderful tokens: them that dwell at the east and at the west thou shalt make glad.

Thou hast visited the earth with rain, when it was full dry; thou hast made it very rich and plenteous: the river

of God floweth full of water: thou shalt make her wheat to increase luckily; for so is it thy pleasure to endue it.

Lay plain her even furrows, and moist them temperately with sweet showers; and bless thou the spring of her corn.

Thou shalt lead the year about with thy gentle favour: thy clouds shall drop fat plenteousness.

There shall fall drops upon the mansions of desert: the hills shall joy, covered round about with plenteous fruit.

The plain fields shall be covered with flocks of sheep, and the valleys shall be filled with corn: wherefore every man shall sing and make melody.

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

As it was in the beginning, as it is now, and ever shall be. So be it.

Anthem.

Lord, hear my prayer: unto thee therefore cometh every creature.

The argument into the xliii*rd psalm.*

Here David declareth how that, through Saul's persecution, he was holden aback, in the desert of Juda, from the holy feast.

The title of the psalm.

The song of David, what time he was banished into the desert of Juda.

Deus, Deus meus.

God, thou art my God; early do I sigh for thee: my soul thirsteth for thee, my flesh desireth thee in this thirsty and wide wilderness, without any water.

Thus shall I behold thee, as in thy secret holy place, that I might see thy power and thy glorious beauty.

For thy mercy is more desirous than this same life: with my lips shall I praise thee.

Thus shall I magnify thee through all my life: in the praise of thy name shall I lift up my hands.

Thou shalt satisfy my soul with fat, delicious meat; whereupon my lips shall joy, and my mouth shall praise.

As soon as I shall remember myself upon my bed, I shall think upon thee, even in the watches of the night.

For thou, verily, art he that bringeth me help: and I, being sure in the shadow of thy wings, shall triumph joyfully.

My soul cleaved unto thee; for thy right hand sustained me.

These men that seek my life to spill it shall go down into their graves.

Men shall drive them upon the edge of their swords; they shall be hewn and cut into meat for foxes.

But the king shall rejoice in God; and he shall glory that sweareth by him; for their mouths shall be stopped.

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

Anthem.

Lord, thy right hand hath received me.

Ego dixi in dimidio dierum meorum.

I had went that I should have gone to my grave in my best days.

When I most desired the residue of mine age, I said with myself, I shall no more appear before the Lord God in this life.

I shall no more be conversant with the mortal men, but shall be with the banished citizens.

My days are taken up, and folden away from me, like a herdsman's tent.

My life is cut off like the weaver's web: whilst I provided to live, he cut me off, he made an end of me on a day.

I trusted at the least to have lived unto the morrow, but he all to broke my bones like a lion.

He made an end of me on a day: then chattered I like a

swallow, and murmured like a crane; I mourned like a dove.

Mine eyes dazzled with looking up unto the high God, saying,

Lord, I am sore handled, deliver me upon thy word, what might I think, or what might I say, that he would thus much for me?

That I might yet peruse all my days, yea although it be to my bitter pain.

For I know, Lord, that this life is sauced with gall; and that my life is subject to bitter misery.

Here thou stayest my life that it perished not, whilst thou castedst all my sins behind thy back.

For neither men laid in their graves praise thee, nor yet the dead love thee, nor they that descend into their graves abide for thy faithfulness.

But it is the living man, it is the living, I say, that praiseth thee, even as I do now this day.

Save us, Lord, and we shall sing our psalms, all the days of our life in the house of the Lord.

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

As it was in the beginning, &c.

Anthem.

From the ports of hell, Lord, deliver our souls.

The argument into the cxlviii*th psalm.*

In this psalm the prophet exhorteth all creatures, both heavenly and earthly, to the praise of God.

The title of the psalm.

Praise ye the Lord.

Laudate Dominum de cœlis.

Praise the Lord ye heavenly minds: praise ye him all that are above.

Praise him all angels: praise him all his host round about him.

Praise him sun and moon: praise him all bright and shining stars.

Praise him the most highest heavens, and ye waters that are above the heavens.

Praise ye the name of the Lord: for he made all things with a word.

And hath made them to stand fast into all worlds: he hath given them a law which they break not.

Praise ye the Lord all creatures of the earth, dragons and all deep waters.

Fire, hail, snow, ice, stormy winds doing his commandment.

Mountains and all high hills, fruitful trees and all cedar trees.

All wild beasts and tame, all things that creep, and feathered fowls.

Kings of the earth, and all people; princes, and all rulers of the earth.

Single men and maidens, old men and young, praise the name of the Lord: for it is only high and spread over earth and heavens.

He shall lift up the power of his people, it becometh his saints to praise him, which have professed him: even Israel his own people, which cometh unto him.

Glory be to the Father, &c.

As it was in the, &c.

The argument into the cxlix*th psalm.*

In this psalm the prophet exhorteth Israel to praise God.

The title.

Praise ye the Lord.

Cantate Domino.

Sing ye to the Lord with a new ditty, his praise shall be in the congregation of the saints.

Israel shall rejoice of his Maker: and the citizens of Sion of their King.

They shall praise his name with trumpet: sing ye unto him with tabret and harp.

For the Lord well pleased with his people, shall exalt lowly ones with his help.

Saints shall rejoice even from their hearts: and the nobles shall triumph in their couches.

The exalting of God is in their throats, and in their hands a two-edged sword;

To take vengeance upon the Gentiles, and to correct the people;

To bind their kings in chains, and their most noblest rulers in fetters of iron;

To execute judgment among them, as it is written, this glory shall be unto all that are his saints.

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

As it was in the beginning, as it is now, and ever shall be. So be it.

The argument into the cl*th psalm.*

In this psalm the prophet exhorteth to the praise of God, and that not only with voice, but with all manner of musical instruments.

The title.

Praise ye the Lord.

Laudate Dominum in sanctis ejus.

Praise him that keepeth his residence in his secret holy place: praise him that reigneth in the firmament, the seat of his power.

Praise him for his strength: praise him for his almightiness.

Praise him with sound of trumpets: praise him with lutes and harps.

Praise him with tympany and tabret: praise him with organs and pipes.

Praise him with soft clarycymbals: praise him with loud clarycymbals.

Whatsoever thing is endued with breath, let it praise the Lord.

Glory be to the Father, &c.

Anthem.

Whatsoever thing is endued with breath, let it praise the Lord.

Versicle.

From the gates of hell.

The Answer.

Lord, deliver their souls.

Benedictus Dominus Deus Israel.

Praised be the Lord God of Israel, for he hath graciously visited and redeemed his people,

He hath set up our mighty health, in the house of David his servant;

According to his promises by the mouths of his holy prophets, of a long time past;

Promising that we should be preserved from our enemies, and from the hands of all them that hate us.

That he would thus use and declare his rich mercy towards our fathers, remembering his holy promises:

And also to perform his oath, which he swore to Abraham our Father, and promised himself to give it us,

So that without fear, we be delivered from the hands of our enemies, might serve and honour him,

In holiness and righteousness before him, all days of our life.

And thou, my child, shall be called the prophet of the most Highest: for thou shalt go before the face of the Lord, to prepare his ways;

To give knowledge of the saving health to his people, through the forgiveness of sins.

The which cometh through the abundant mercy and goodness of our God; by the which he hath thus graciously looked upon us, springing from above,

To give light to them that have sitten in darkness, and in the shadow of death, to direct our feet into the way of peace.

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

As it was in the beginning, as it is now, and ever shall be. So be it.

Anthem.

I am the resurrection and life: he that believeth in me, although he were dead, yet shall he live: and whosoever believeth in me, shall not see everlasting death.

Lord, have mercy on us.

Christ, have mercy on us.

Lord, have mercy on us.

Our Father, which art in heaven, &c.

And lead us not into temptation.

But deliver us from evil.

The argument into the xxx*th psalm.*

In this psalm David giveth thanks for his health restored, whereupon he declareth with a deep afflict the goodness of God, which sendeth adversity to his chosen for a good end, which is but an hour in respect to the joys everlasting. Here he maketh protestation, that he desireth not long life, but only to maintain and increase the things, which make for God's glory and the health of his saints.

The title of the psalm.

A song or a ditty sung and played in the dedication of David's house.

Exaltabo te, Domine.

I shall exalt thee, Lord, for thou hast exalted me, and hast not made mine enemies to rejoice upon me.

O Lord my God, I have called upon thee, and thou hast healed me.

Lord, thou hast led my soul forth of my grave: thou hast restored my life, lest I should have gone down into the pit.

Ye saints of the Lord, sing unto him a praise, and see that ye spread his holy memorial.

For it is but a moment that his wrath endureth; but long is the life that cometh of his benevolence:

Weeping and wailing cometh in at the eventide, but anon after, gladness ariseth with the morning.

When all things were prosperous about me, I thought with myself that I should never slide.

Lord, of thy good-will thou establishedst my kingdom like an hill: for as soon as thou hadst turned away thy face, I was stunned and troubled.

The Lord called I upon: to the Lord make I my prayer.

I said with myself, What profiteth my life if I be put now into my grave? Shall the dust of my carcass magnify thee, or yet declare thy faithfulness?

Hear, Lord, and have mercy upon me: Lord, be thou my help.

Thou hast turned my mourning into joy: thou hast shaken me out of my mourning sack, and clothed me with gladness:

Wherefore my tongue shall sing thy praise, and shall not cease: Lord my God, I shall magnify thee with praise into everlasting.

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

As it was in the beginning, as it is now, and ever shall be. So be it.

From the ports of hell
Lord, deliver our souls.
I trust to see the Lord
In the land of livers.
Lord, hear my prayer.
And let my crying come unto thee.

Let us pray.

God, to whom it is appropried to be merciful ever and to spare, be merciful to the souls of all thy servants of each kind, that when they shall be loosed from the bonds of death, they may ascend unto life everlasting, by the merits of our Saviour Jesu Christ. So be it. Deus cui proprium est, &c.

The end of the Dirige.

Here begin the Commendations.

The argument into the cxix*th psalm.*

This psalm declareth in how great price and reverence the saints or holy men have the laws of God, how earnestly they are occupied in them, how they sorrow to see them broken and said against of the ungodly, how they pray to be taught them of God, and to be acquainted and accustomed with them, and to be short, how they desire those men to be destroyed, whatsoever they be, which break and say against them.

The first Octonary. *Aleph.*

Beati immaculati in via.

Blessed are they which live pure and innocently, even them I mean which live after the law of the Lord.

Blessed are they which observe his testimonies, and search them with all their heart.

For they shall do no wickedness, that thus tread his ways.

Thou hast commanded that thy commandments should be kept with earnest diligence.

Would God that my life were so instruct, that I might observe thy ordinances.

Then should I not be disappointed, when I shall have all thy commandments before mine eyes.

I shall magnify thee with a pure heart, when I shall learn thy righteous judgments.

I shall observe thy ordinances: forsake me not at any time.

The second Octonary. *Beth.*

How should the young man amend his living? he shall well amend it in observing thy pleasures.

With all my heart have I sought thee: suffer me not to swerve from thy commandments.

In my heart I hid thy words, to the intent I would not offend thee.

Lord, thou art praiseworthy, teach me thy ordinances.

With my lips shall I shew forth all the pleasures of thy mouth.

I shall rejoice of the way which thy testimonies teach, as upon all manner of riches.

Upon thy commandments shall I set all my mind, and shall set thy paths before mine eyes.

In thy ordinance shall I delight: and shall not forget thy words.

The third Octonary. *Gimel.*

Reward thy servant, that I may live, and observe thy pleasures.

Uncover mine eyes, that I may perfectly see the marvellous things in thy law.

I am but a stranger in the earth, yet hide not thy commandments from me.

My soul is broken with desire, to know at all times thy pleasures.

Thou shalt sharply rebuke the ungodly, cursed are they that err from thy commandments.

Take away from me opprobry and ignominy, for I shall observe thy testimonies.

Even the chief rulers sit and speak against me: but yet thy servant is occupied ever in thy ordinances.

Also thy testimonies are my delight, and my counsellors.

The fourth Octonary. *Daleth.*

My soul cleaved to the earth: restore me according to thy promises.

My life I have shewed unto thee, and thou hast granted me: teach me thy ordinances.

Make me to understand the ways of thy commandments: and then shall I think upon thy marvels.

My soul was melted away with sorrowful thoughts: make me stiff again according to thy promises.

Turn thou away from me the deceitful way: and make thy law pleasant unto me.

The true way have I chosen: and thy pleasures have I set before mine eyes.

I cleaved to thy testimonies: O Lord, let me not be shamed.

I shall run in the way of thy commandments, for thou shalt ease my heart.

The fifth Octonary. *He.*

Teach me, Lord, the way of thy ordinances, and I shall mark it for ever.

Give me understanding, and I shall keep thy law, I shall keep it with all my heart.

Lead me by the path of thy precepts, for in it is my pleasure.

Bend my heart into thy testimonies, and not into lucre.

Turn away mine eyes lest they behold vain things: in thy way quicken me.

Make fast thy promises to thy servant, which is addict unto thy worship.

Turn away my shame which I feared: for thy judgments are favourable.

Lo, I desired thy commandments: restore me for thy righteousness.

The sixth Octonary. *Vau.*

Be present with me, O Lord, with thy mercy; come to me with thy help according to thy promises.

That I might have to answer my revilers: for I stick to thy promises.

Suffer not at any time the word of truth to be taken from my mouth; for I have respect unto thy ordinances.

And I shall observe thy law studiously, ever world without end.

I shall go in to thee at large[a] restrained with nothing: for I have sought thy commandments.

I shall preach thy testimonies before kings, and shall not be confounded,

But shall delight in thy precepts, which I have loved.

I shall lift up my hands to do thy precepts which I have loved: and shall think busily upon thy ordinances.

The seventh Octonary. *Zain.*

Remember thy promise to thy servant, into the which thou hast caused me to trust.

Thy promise is my comfort in affliction: for it is it that restoreth me.

These proud ungodly have scorned me sore: but yet I swerved not from thy law[b].

a "I shall begin to be at large." A.

b A. adds two verses which are omitted in B. C. "I remember thy judgments which thou hast done from the beginning, Lord, and I was well comforted. It kindled my heart and fretted me sore, to see these proud ungodly thus to forsake the law."

Thy ordinances were my songs whilst I here wayfared a stranger.

In the night shall I think upon thy name, O Lord, and I shall observe thy Law.

This grace hast thou given me, that I might observe thy commandments.

The eighth Octonary. *Heth.*

Thou art my lot, O Lord, I am full purposed to observe thy commandments.

I long for thy presence with all my heart: have mercy upon me according to thy promises.

I called to mind my ways, and I turned my feet unto thy testimonies.

I hasted myself and deferred not, to the intent I would observe thy precepts.

The ungodly congregation hindered me sore: but yet did I not forget thy law.

At midnight shall I rise up to praise thee: for thy righteous judgments.

I associate myself with all that worship thee; and with them that observe thy commandments [a].

The ninth Octonary. *Teth.*

Thou hast dealt favourably with thy servant, O Lord, according to thy promise.

Learn me rightly to savour and to know: for I believe thy commandments.

Before I was tamed with affliction, I erred: but now I mark thy sayings.

Thou art good and gracious: instruct me in thy ordinances.

These proud ungodly framed together their planted [b] lies against me: but I shall observe thy commandments with all my heart.

[a] A. adds, "The earth is full of thy goodness, Lord, nurture me in thy ceremonies."

[b] "painted." A.

Their gross hearts are congealed like tallow, but I shall delight in thy law.

I was happy that thou tamedst me with affliction: that I might yet so be instruct in thy ordinances.

Better is the law of thy mouth to me, than thousands of gold and silver.

The tenth Octonary. *Jod.*

Thy hands have fashioned me and ordained me: give me understanding to learn thy commandments.

They that fear thee, shall be glad to see me so to cleave to thy promises.

Now know I, Lord, that thy judgments are right good, and that thou hast scourged me of a good intent.

But I beseech thee, let thy mercy be my comfort, according to those words which thou promisedst to thy servant.

Let me be in thy favour, and I shall live: for thy law is my delight.

Let these proud ungodly be confounded; for they go about to destroy me faultless: but yet shall I in the mean time set all my mind upon thy commandments.

Let them that worship thee, and know thy testimonies, turn unto me[a].

My heart shall be perfect in thy ordinances; wherefore I shall not be shamed.

The eleventh Octonary. *Caph.*

My soul fainted, longing after thy saving help: but yet I lift up mine eyes unto thy promises.

Mine eyes dazzled with looking up after thy promises; and I said, When wilt thou comfort me?

I was dried away like a bladder hanged in the smoke; but yet forget I not thy ordinances.

How long shall thy servants[b] suffer these things? when wilt thou at last give sentence against my pursuers?

a "thee." C. b "servant." A.

These proud ungodly digged pitfalls for me, which have no respect unto thy law.

All thy precepts are faithful and true: they persecute me unworthily; help thou me.

They had almost made an end of me in the earth; but yet in no manner wise forsook I thy commandments.

Restore me for thy mercies' sake, and then shall I keep the testimonies of thy mouth.

The twelfth Octonary. *Lamed.*

O Lord, thy word standeth for ever in the heavens.

From generation to generation continueth thy truth: thou hast set the earth, and it standeth still.

The time continueth still according to thy ordinances; for all things are at thy commandment.

Except thy law had been my delight, I had perished in my affliction.

I shall never therefore forget thy commandments; for by them thou hast refreshed me.

I am thine, save thou me; but I [a] in the mean time shall endeavour me to understand thy testimonies.

I perceive that every thing comprehensible hath an end: but thy commandments are incomprehensible.

The thirteenth Octonary. *Mem.*

O how exceedingly have I loved thy law! continually do I think thereof.

Thou hast made me wiser than mine enemies, through thy precepts: for they are ever in my mind.

I exceeded all my teachers in right understanding: for I am ever speaking of thy testimonies.

I passed even the seniors in true understanding: for I observe and mark thy commandments.

c "for I searched thy commandments. The ungodly wait to destroy me; but I" &c. A.

From every ill path I refrained my feet, to the intent I would observe thy speeches.

I have not swerved from thy pleasures: for thou shalt instruct me.

O how sweet are thy speeches in my taste! they are sweeter than any honey in my mouth!

I fetch my understanding at thy commandments: wherefore I hate every deceitful path.

The fourteenth Octonary. *Nun.*

Thy words are lantern to my feet, and light unto my footpath [a].

I have sworn, and shall perform it, to keep thy just pleasures.

I am sore feebled with affliction: restore me according to thy promises.

O Lord, I beseech thee, let the well willing sacrifices of my mouth be accepted, and teach thou me thy pleasures.

I myself bring my life ever into peril; but yet thy law do I not forget.

These proud ungodly have set snares for me; but yet I swerved not from thy commandments.

I have challenged thy testimonies for my perpetual heritage: for they are my heart's joy.

I have bowed down my heart to do thy ordinances; yea, and that for ever, without end.

The fifteenth Octonary. *Samech.*

The frantic hard-necked do I hate; and thy law have I loved.

Thou art my lurking place and my shield: I wait for thy promise.

Avoid from me, ye hurtful men; and I shall observe the precepts of my God.

[a] This verse is omitted in A.

Strengthen me according to thy promises, that I may live: let me not be shamed, disappointed of my hope.

Stay thou me, and I shall be saved: and I shall delight busily in thy ordinances.

Thou shalt tread down all that err from thy ordinances: for all the [a] crafty men's study is to deceive with lies.

Like rust thou rubbedst away all those proud ungodly of the earth: wherefore I loved thy testimonies.

My flesh trembled for fear of thee, and I was afraid of thy judgments.

The sixteenth Octonary. *Ain.*

All my mind was to do equity and righteousness: leave me not to my unjust vexers.

Delight thy servant with good things, lest these ungodly make me sorrowful with their injuries.

Mine eyes dazzled looking up for thy saving help, and waiting for the promises of thy righteousness.

Deal with thy servant merciably, and instruct me with thy ordinances.

I am thy servant; make me to understand and to know thy testimonies.

It is time, O Lord, to do judgment: for they have scattered abroad thy law.

And therefore I loved thy precepts above gold and precious stones.

And for this I knowledge all thy commandments to be righteous; and I hate every false path.

The seventeenth Octonary. *Pe.*

Marvellous are thy testimonies: wherefore my soul observeth them.

To come but to the door of thy scripture lighteneth, and giveth understanding to the unlearned.

I drew in my breath faintly: for that I laboured so sore to attain unto thy precepts.

[a] "all these." A.

Behold me, and have mercy upon me, according to thy judgments, wherewith thou governest the laws[a] of thy name.

Rule my steps after thy pleasures; and suffer no iniquity to have dominion over me.

Redeem me from the injuries of men, and I shall keep thy commandments.

Make thy countenance to shine upon thy servant; and instruct me in thy ordinance.

Streams of water gushed out of mine eyes, because I see men not observing thy law.

The eighteenth Octonary. *Zadic.*

Righteous art thou, Lord, and right are thy judgments.

Thou hast commanded in thy testimonies righteousness and faithfulness most chiefly.

My zeal to thy word killed me, because my pursuers forgot it.

Thy words are purely tried, like as with fire; and thy servant loveth them.

I was a little one, and an abject; but yet forgot I not thy commandments.

Thy righteousness is everlasting righteousness, and thy laws is the very truth.

When affliction and heaviness had taken me, then thy commandments refreshed me.

The believing of thy promises is everlasting righteousness: give me the understanding of this thing, and I shall live.

The nineteenth Octonary. *Kuph.*

I called upon thee with all my heart; grant me, Lord: I shall observe thy ordinances.

I called upon thee; save thou me, and I shall keep thy testimonies.

I prevent the dawning of the day, and cry unto thee: I wait for thy promises.

a "lovers." A.

Mine eyes prevented the watches, that I might be occupied in thy pleasures.

Hear me, Lord, for thy mercies' sake: quicken me after thy pleasures.

My pursuers laid their own faults upon my neck; but they are gone backward [a] from thy law.

Thou art present, O Lord; and all thy precepts are the very self truth.

I knew this before of thy testimonies; for thou hast stablished them to abide for ever.

The twentieth Octonary. *Res.*

Behold my affliction, and defend me: for I forget not thy law.

Defend my cause, and deliver me: quicken me according to thy promises.

Health is far from the ungodly: for they regard not thy ordinances.

Bounteous is thy gentleness, O Lord: quicken me according to thy pleasure.

Many there are that persecute me, and are against me; and yet have I not swerved from thy testimonies.

I see these malicious men, and it irketh me; because they observe not thy sayings.

Thou seest that I love thy commandments: Lord, for thy mercies' sake quicken me.

The beginning of thy words is truth: and the judgments of thy righteousness stand for ever.

The twenty-first Octonary. *Shin.*

The overmost in authority persecuted me faultless; and my heart feared at thy words.

I am as glad of thy pleasures as one that had [b] found many preys.

I hate and abhor lies; and I love thy law.

a "far back." A. b "hath." C.

Seven times in the day I praise thee, for thy righteous judgments.

The lovers of thy law shall have much felicity and quietness, and no hurt at all.

I trusted upon thy help, O Lord, and gave diligence to thy precepts.

My soul observeth thy testimonies, and loveth them greatly.

I observe thy commandments and thy testimonies: for all my ways are open unto thee.

The twenty-second Octonary. *Tau.*

Let my crying ascend into thy presence, O Lord: make me rightly to understand thy words.

Let my deep desire come into thy sight: deliver me according to thy promises.

My lips shall pour forth thy praise: thou shalt instruct me in thy ordinances.

My tongue shall speak of thy pleasures: for all thy precepts are righteousness.

Let thy hand help me; for I have chosen thy commandments.

I desired thy saving help, O Lord; and thy law is my delight.

My soul shall live, and shall praise thee; and thy judgments shall be my help.

I am strayed like a lost sheep: seek thou thy servant; for thy commandments have I not forgot [a].

[a] The remainder of the Commendations is very different in A, and is as follows: "The Anthem. God commanded man first of all, not to taste of the tree of knowledge of good and evil, willing that it should not lie in man's will and power of himself to know good from evil, but the knowledge should be given man through God's word: to the which word he commanded us also neither to add any thing, nor to take from it; no, not to do without it that thing, which appeareth right in our eyes. The versicle. Blessed is that man, O Lord, whom thou learnest. The answer. Yea, and whom thou teachest with thy word. The prayer. O God Almighty, all alone sufficient, for us all to be holpen, and to give us all things; we beseech thee, for thy Son Jesus

Anthem.

From the ports of hell, Lord, deliver our souls.
Lord, have mercy on us.
Christ, have mercy on us.
Lord, have mercy on us.
Our Father, &c.

The argument into the cxxxix*th psalm.*

Here David expresseth that all his deeds and thoughts are searched of God, and open unto him; for he hath made him and all things in him: and that God is every where present with him, beholding all things that he doth.

The title of the psalm.

The song of David, committed to the chaunter to be sung in the temple.

Domine, probasti me.

Lord, thou hast searched me deeply, and thou knowest full well what I am.

Thou knowest wherefore I do sit, and wherefore I stand up; even my thoughts thou triest and knowest before.

My ingoing and downlying to sleep thou compassest narrowly, and all my living thou foreseest clearly.

For my tongue is not about to speak a word, but anon, Lord, lo, thou knowest it all before.

Whatsoever is within me, behind and before, thou hast made it; and thou hast put to thy hand to my shape.

The knowledge of this my shape is hid from me, and higher than I can attain thereunto.

Whither shall I fly from thy Spirit? and whither shall I fly from thy face?

Christ's sake, and for the glory of thy word, to purify our hearts with thy spirit of faith, that we might know thy word, hear thy voice, and believe it, which assureth us freely to be made righteous by thy favour and mercy, through the redemption that is in Christ Jesu, our seat of mercy through faith in his blood. Amen. Esaie lix. Lo, the Lord is yet alive whose power is not so minished but he may as yet save: neither are his ears so stopped, but he will us yet hear. Praise ye the Lord."

If I climb up into the heavens, there art thou: if I make my bed in my grave, lo, yet there art thou present.

If I take unto me the swift wings of the morning beams, and so in twinkling of an eye be conveyed into the uttermost parts of the west sea;

Even there yet shall thy hand take me, and thy right hand shall set hold upon me.

I thought then that I would be covered and hid with darkness: but with thee even the night is all shining.

The very darkness may hide nothing from thee; yea, the night shineth like the day, and the darknesses are to thee even the very light.

For thou possessest my inward affects, and didst fashion me in my mother's belly.

I shall magnify thee; for thou hast fashioned me marvellously: to behold thy works are to be marvelled above measure, as knoweth my soul.

My strength in my bones and sinews were not unknown unto thee, when I should be made secretly in my mother's womb, and knit together in the low privy earth.

Where, when I was yet without fashion, thou seest me with thine eyes: all my limbs, fashioned betimes, thou haddest drawn like as in a paper, when there was not one of them yet set full perfectly.

How clear are thy thoughts unto me, O God! O how exceed they in number!

If I would number them, they exceed the sands of the sea: but yet I labour busily to consider them, and cleave ever unto thee.

O God, I would it were thy pleasure to destroy these ungodly: ye bloody men, avoid out of my sight;

Which speak wickedly against thee, and rail spitefully upon thee: these are thine enemies.

Them that hate thee, O God, I hate verily; and I abhor with great indignation them that rise against thee.

I hate them extremely, and repute them as enemies.

Search me, O God, and know thou my heart; examine me, and try thou my paths.

And look if I have begun any shrewd way, and lead me thereout into the way everlasting.

Versicle.

Lord, give them eternal rest.

Respond.

And that continual light may shine upon them.

Versicle.

From the ports of hell.

Respond.

Lord, deliver our souls.

Versicle.

I trust to see the face of the Lord.

Respond.

In the land of the living.

Versicle.

Lord, hear my prayer.

Respond.

And let my crying come unto thee.

Let us pray.

To thee, Lord, we commend the souls of all Christian people, both men and women; so that, when we shall depart, we may live ever with thee: and all the sins that we have done by frailty of worldly living, thou, Lord, wash them away, by the forgiveness of thy most merciful pity, by Christ our Lord. So be it. God have mercy on all Christian souls. So be it. Tibi, Domine, commendamus, &c.

The end of the Commendations.

The Psalms of the Passion of Christ.

The argument into the xxii*d psalm.*

Here David declareth himself plainly to be the very figure of Christ: wherefore, first of all, he singeth and expresseth his great dejection and downfall; and anon, after his exaltation, his increase and purchasing of his kingdom, even to the uttermost part of the land, and the continuance thereof unto the world's end.

The title of the psalm.

It is the song of David, committed to the overchaunter to be sung of the early heart, or of the day star[a].

Deus, Deus meus, respice.

My God, my God, lo, wherefore forsakest thou me? how far is thy help from my outcrying?

My Lord, shall I thus cry and call upon thee all day, and yet wilt thou not hear? shall I cry all night, and never cease?

Verily, yet art thou that holy One, which dwellest in Israel, extolling thee with praise.

Our fathers trusted upon thee: they trusted upon thee, and thou deliveredst them.

They cried unto thee, and were delivered: they trusted upon thee, and were not shamed.

But as for me, I am but a worm, and no man; even the very opprobry of the men; and am abject from the vilest folk.

All that see me made but a laughing stock on me: they mocked me with their lips, and wagged their heads at me,

Saying, This villain referred all things to the Lord: let him now deliver him, if he will; for he loveth him very well.

[a] This title is not in A.

But yet thou art he which leddest me out of my mother's womb; mine own refuge, even from my mother's teats.

As soon as I came into this world I was laid in thy lap: thou art my God, even from my mother's womb.

Go thou not far from me, for my trouble draweth nigh; neither is there any man that will help.

There are beset me round about great sturdy steers; yea, that fat bulls of Bashan have hedged me in.

Like a roaring lion, panting and gaping for his prey, their mouths are open upon me, naked before them.

I sank away like water; all my bones shook out of joint; my heart within me melted away like wax.

The moisture of my body was dried up, and I was like a potsherd; my tongue cleaved to the sides of my mouth; thou hast drest me to my grave.

For even like dogs they came about me: the church of noyous men hedged me in: they digged through my hands and feet.

A man might have told all my bones: they gazing upon me, thus pitiless entreated, took their pleasure.

They parted my overclothes to themselves, and for my tother coat they casted dice.

But thou, O Lord, be not far: O my strength, haste thee to come and help me.

Deliver my life from the death[a]; and my dear soul from the wodness of these dogs.

Save me from the mouths of these lions; and defend my poor simpleness from the horns of these unicorns.

I shall spread thy name among my brethren: in the midst of the congregation I shall praise thee.

I say, ye that fear the Lord, see that ye praise him; all ye of the seed of Jacob, glorify him; and all ye of the progeny of Israel, fear him.

For he hath not despised nor abhorred the troublous affliction of the poor; in no manner of wise turneth he his face from him; but when he cried unto him, he heard him.

[a] "death stroke." A.

I shall praise thee in the great congregation: I shall perform my vows before his worshippers.

The meek men shall eat and be satisfied: they that seek the Lord shall praise him; their heart shall live and joy for ever.

The dwellers in the extreme parts of the earth shall remember themselves, and be turned to the Lord; and all heathen nations shall fall down before thee.

For the kingdom is the Lord's: and he is Lord over all nations.

All the rich men of the earth shall eat and do him homage; they shall be bowed down before him, and descend into their graves; for they may not prolong any life to their souls.

But their posterity shall serve him, and shall be numbered to the Lord for ever.

And thus their childer's children shall shew the righteousness which he hath given to the people which is yet to be born.

The argument into the xxiii*rd psalm.*

In this psalm David declareth and setteth forth the marvellous surety of the trust in God, and also how blessed a thing it is [a].

The song of David.

Dominus regit me, et nihil.

The Lord is my pastor and feeder, wherefore I shall not want.

He made me to feed in a full plenteous battle ground; and did drive and retch me at leisure by the sweet rivers.

He restored my life: and led me by the paths of righteousness for his name's sake.

Yea, if I should go through the midst of death, yet will I fear none evil: for thou art with me, thy staff and thy sheephook comfort me.

Thou shalt spread and garnish me a table, yea, and that

[a] The arguments to all these psalms are omitted in A.

in the sight of mine enemies: thou shalt supple my head with ointment, and my full cup shall laugh upon me.

Yea, and thy mercy and gentleness shall follow me all my life: I shall sit in the house of the Lord a long time.

The argument into the xxiv*th psalm.*

In this psalm David singeth all things to be the Lord's; how wonderful he hath laid the foundation of the earth under the sea, and yet the earth appeareth above it. He asketh a question, Who shall enter into the kingdom of God? and answereth thereunto, concluding all things, be they never so stout and strong, to be obedient unto his word, and to be opened at his pleasure, which is the most valiant and glorious King.

The title of the psalm.

The song of David.

Domini est terra et plenitudo ejus.

The earth is the Lord's, and all that is contained in it; the round world, and all that inhabit it.

For in the sea hath he set his [a] foundations, and hath builded her above the floods.

Who shall climb into the hill of the Lord? or who shall abide in his holy place?

An innocent in his deeds, and he that is pure in heart, that hath not extolled himself proudly into vanity, neither hath sworn for any deceit.

This man shall be fed with the blessing of the Lord, and with the mercy of God his Saviour.

This is the nation given all unto him, and seeketh him; this is the very right Jacob. Selah.

O ye gates, lift up yourselves; ye gates everlasting, be ye opened; and this glorious King shall in enter.

Who is this King that is so glorious? It is the mighty valiant Lord, noble in power, a Lord excellent in strength to wage battle.

[a] "her." A.

O ye gates, lift up yourselves; ye gates everlasting, be ye opened; and that glorious King shall in enter.

Who is this King that is so glorious? It is the Lord of hosts; it is he that is this glorious King. Selah.

The argument into the xxv*th psalm.*

This psalm is a prayer of an holy man, oppressed with sin, and with the hasty violence of his enemies; wherefore he prayeth the Lord to deliver him from his sins, to teach him his ways, to deliver him from the fury of his enemies, and that for his mercies' sake, through which he was wont to save such as trusted in him, and not to forsake sinners, holden yet with any fear and trust, which both he knowledgeth of himself: and at last he setteth to a little prayer for all the people of God.

The title of the psalm.

The song of David.

Ad te, Domine, levavi.

Unto thee, O Lord, I lift up my mind: my God, I trust in thee, let me not be shamed; lest mine enemies rejoice upon me.

For they shall not be shamed, whosoever depend upon thee; but they shall be shamed that wrongfully hurt innocents.

Shew me thy ways, Lord; and wont me to thy paths.

Lead me forth for thy faithful truth's sake, acquaint me with thee: for thou art God my Saviour, of whom I depend perpetually.

Lord, remember thy mercy, and thy gracious favour: for in these things thou excellest even from the beginning.

But the sins of my youth, with my ungodliness also, remember thou not: remember me according to thy goodness, and for thy mercies' sake, O Lord.

Good and righteous is the Lord; wherefore he will instruct and teach sinners the way.

He will make the lowly ones to go in rightly and in due order: and will teach meek men his way.

All the paths of the Lord are mercy and faithfulness to those men which keep touch and covenant with him.

For thy name's sake, O Lord, forgive me my wickedness, for it is very much.

Whosoever that man be that feareth the Lord, he shall teach him the chosen right way.

His mind shall enjoy good things: and his posterity shall possess the land as right heritage.

The Lord is a secret sure thing to them that fear him: and them shall he make to know his covenant and promise.

Mine eyes shall be ever upon the Lord, for he will draw my feet out of the net.

Behold, and have mercy upon me, for I am alone forsaken, full of affliction.

The sorrowful sighs of my heart increase more and more: lead me out of mine anguish.

Behold my poor state and my heaviness; forgive me all my sins.

Consider mine enemies, for they are full many, and with furious hatred they pursue me.

Keep my soul and deliver me, lest I be shamed, for I have put my trust in thee.

Defend me, that I may live rightly, hurting no man, for of thee do I depend.

Redeem and loose Israel, O God, from all his adversities.

The argument into the xxvi*th psalm.*

Here David declareth, into the example of good men, how earnestly (God approving it) he was given to innocency, fleeing the company of evil men, giving great study to godliness. Afterward he declareth what vengeance abideth the ungodly, whilst he himself lived faithfully; and how that he desired nothing more than the glory of God to be spread abroad and known.

Judica me, Domine.

Be judge for me, Lord, for I am purposed to live innocently; and whilst I trust in the Lord, I shall not waver.

Prove me, Lord, and search me; try my reins and my heart, like as metal with fire.

For thy mercy is ever before mine eyes: I lead my life in thy faithfulness.

I have not delighted in the company of vain men, neither have I associated myself with these hollow and subtle men.

I hate the church of hurtful and noyous men, neither have I conspired with the ungodly.

I shall endeavour my hands to be pure, void of all deceit; and thy altar, O Lord, shall I go about,

To sing thy praise, and to shew forth whatsoever wonderful deed thou hast done.

Lord, dear beloved is thy house unto me, and the fear [a] of thy beautiful vernacle [b] also.

Take not away my soul with the ungodly, neither yet my life with these bloody men:

In whose hands deceit is turned and canvassed; and their right hand is full of bribes.

But I live harmless and innocently: redeem me, and have mercy upon me.

My feet [c] is fastened in a place well worthy for me, in the congregations I shall magnify and praise the Lord.

The argument into the xxviiith *psalm.*

David sung this psalm, being in some great peril, in the which he remembering the promise of God, did animate himself strongly against so present and stormy tempests: promising himself victory upon his enemies, and quiet life in heavenly meditations, he maketh his vow to give thanks: and thus he, confirmed with fast hope, desireth the help of God, praying to teach him his way, and again he exciteth himself to trust strongly in God.

The title.

David's song.

a "the seat." A. b "tabernacle." A. c "foot." A.

Dominus illuminatio mea.

The Lord is my light and my saving health: of whom then shall I be afraid?

The Lord is the strong defence of my life: of whom then shall I be afraid?

When the noyous and harmful men, which were mine adversaries, fall upon me to devour my flesh, then shall they smite themselves against the rock and fall.

Yea, and if they pitch field and bend ordnance[a] against me, yet shall not my heart fear:

If battle be bent against me, yet shall I trust to the promise of God.

One petition asked I of the Lord, which I will follow upon, that is, I might sit in the house of the Lord all days of my life,

Where I might behold the beautiful regality of the Lord, and visit his holy temple.

For he hath hid me, as though I were in his tabernacle in time of persecution: he shall hide me in the privy place of his tent, and shall lift me up into a rock.

He shall give me the overhand of mine enemies, which have compassed me in, and I shall offer joyful sacrifices; I shall sing and play the psalms before the Lord.

Lord, hear my voice, I call upon thee: have mercy upon me, and answer me.

My heart thought upon thee, I sought to see thee, it is the Lord that I seek.

Turn not thy face from me, suffer not thy servant to slide in thy wrath: hitherto hast thou been my helper, cast me not now away, neither forsake me, O God, my Saviour.

For where my father and my mother failed me, there the Lord gathered me to him.

Lord, teach me thy way, and lead me forth in the right path from them that lay await for me.

[a] "their ordinance." A.

Let them not take their pleasure upon me, which are my troublous enemies: lying witnesses stood together stiff against me.

Whose violence had grievously oppressed me, had I not believed to enjoy those things which are good among the living men.

Depend and wait thou upon the Lord, be thou strong, it is he that shall strengthen thy heart; depend upon the Lord.

The argument into the xxviii*th psalm.*

Here David expresseth his prayer, whereby he, being in some great peril, as peradventure in the conjuration of Absalom, first desireth the help of God: furthermore he prayeth, that he himself, being innocent, might not be joined with the harmful in vengeance taking: then desireth he, that worthy judgment be done upon these ungodly: after this he remembereth a certain hymn, wherein he giveth God thanks for his victory and health: and last of all he biddeth a prayer for the people.

Ad te, Domine, clamabo.

Upon thee, Lord, do I call, which art my strong defence, despise me not: neither forsake thou me, unless I be like men let down into their graves.

Hear my prayer, whilst I cry unto thee, and lift up my hands unto thy holy temple.

Pluck me not into vengeance with the ungodly, with those which study for shrewdness: speaking peaceable with their neighbours, whilst they nourish evil in their hearts.

Give them as they deserve, and after their malicious study; give them after their deeds, acquit them after[a] their deserving.

For they regarded not the works and deeds of the Lord, he shall therefore destroy them, and not edify them.

Praised be the Lord, for he hath heard the deep desires of my mind.

[a] "After" not in A.

The Lord is my strength, he is my buckler, in him trusted my heart, and I was holpen: wherefore my heart rejoiceth, and I shall magnify him in my song.

The Lord is their strength, and a saving power to preserve his anointed.

Save thy people, do good to thy heritage: feed and govern them, and lift them up for evermore.

The argument into the xxix*th psalm.*

This is a praise, in the which David magnifieth God for his power and virtue, which he declareth by thunder, and other heavenly tempests. Also he rejoiceth of his beneficence shewed upon his people of Israel.

Afferte Domino filii Dei.

Give unto the Lord, ye that excel in mighty power, give ye unto the Lord honour and the praise of his power.

Give the Lord worship worthy his name; honour the Lord in his holy king's hall.

The voice of the Lord is in the watery clouds: God, whose majesty is to be feared with reverence, thundereth, the Lord is declared upon great waters.

The voice of the Lord is passing strong: the voice of the Lord is full of majesty.

The voice of our Lord smiteth together cedar trees: the Lord breaketh together the cedars of Libany.

He maketh the mountains of Libany and Hieron[a] to leap together like calves: they run together like the calves of unicorns.

The voice of the Lord casteth and cutteth forth fiery lightnings.

The voice of the Lord maketh the desert to quake, the Lord made even the desert of Kades to tremble.

The voice of the Lord maketh harts and does to groan and to bray, and uncovereth the thick woods: which all maketh for his praise to be said in his temple.

[a] "Hireion." A.

The Lord ruleth over the universal flood: the Lord keepeth residence, a king everlasting.

The Lord ministereth strength to his people, the Lord is beneficial to his people, giving them prosperous peace.

The argument into the xxx*th psalm.*

In this psalm David giveth thanks for his health restored, whereupon he declareth with a deep afflict the goodness of God, which sendeth adversity to his chosen for a good end, which is but an hour in respect to the joys everlasting. Here he maketh protestation, that he desireth not long life, but only to maintain and to increase the things which make for God's glory and the health of his saints.

The title of the psalm.

A song or a ditty sung and played in the dedication of David's house.

Exaltabo te, Domine.

I shall exalt thee, Lord, for thou hast exalted me, and hast not made mine enemies to rejoice upon me.

O Lord my God, I have called upon thee, and thou hast healed me.

Lord, thou hast led my soul forth of my grave: thou hast restored my life, lest I should have gone down into the pit.

Ye saints of the Lord, sing unto him a praise, and see that ye spread his holy memorial.

For it is but a moment that his wrath endureth; but long is the life that cometh of his benevolence:

Weeping and wailing cometh in at the eventide, but anon after, gladness ariseth with the morning.

When all things were prosperous about me, I thought with myself that I should never slide.

Lord, of thy good-will thou stablishest my kingdom like an hill: for as soon as thou hadst turned away thy face, I was astonied and troubled.

The Lord called I upon: to the Lord did I make my prayer.

I said with myself, What profiteth my life if I be put now into my grave? Shall the dust of my carcass magnify thee, or yet declare thy faithfulness?

Hear, Lord, and have mercy upon me: Lord, be thou my help.

Thou hast turned my mourning into joy: thou hast shaken me out of my mourning sack, and clothed me with gladness:

Wherefore my tongue shall sing thy praise, and shall not cease: Lord my God, I shall magnify thee with praise into everlasting.

The argument into the xxxi*st psalm.*

In this psalm David sheweth by what things he stablished his hope, what he desired, of what things he complained, and in what state he was and mind, when he was compassed in of Saul's host in the desert of Maon, when he, for anguish of mind, sought flights, but all in vain. After this he moveth us to consider the marvellous goodness of God against every man that feared him, and exhorteth to seek the knowledge of God, which may not forsake any that depend unto him.

In te, Domine, speravi.

In thee, O Lord, have I trusted, let me never be shamed: for thy righteousness' sake deliver me.

Bow down thine ear unto me, speed thee to deliver me: be thou my stony rock, whereupon I might sit fast, be thou my strong defenced castle, when[a] thou mayest preserve me.

For thou art my rock and my bulwark: wherefore lead thou me forth for thy name's sake, and take the charge of me.

Lead me forth of the net, which they have set so privily for me, for thou art my strength.

[a] "wherein." A.

I betake my spirit into thy hands, for thou shalt redeem me, Lord my God, which keepest true promise at all times.

Praise ye the Lord.

The end of the Psalms of Passion.

The Prayer of the prophet Jonas, delivered out of the whale's belly.

JONAS prayed unto the Lord his God, in the whale's belly, saying, In my affliction I cried unto the Lord, and he answered me; even from the belly of hell I cried, and thou heardst my voice: for thou hadst thrown me forth into the midst of the deepest of the sea, and the waters closed me round about; all thy great waves and floods went over me; and I thought, saying with myself, I am cast out of thy sight, I shall never more see thy holy temple, for waters have compassed[a] even up to my soul. The dark depth closed me in, and the foul stinking weeds of the sea covered my head. I sank down under the foundations of the hills, so that the waters barred me out from the earth for ever: but thou madest my life to arise from death, O Lord, my God, when my soul failed me; yet I remembered the Lord, and my prayer came unto thy holy temple. They that are given to vanities and lies, have lost their mercy from God; but I shall offer unto the Lord praise, and shall perform my vows to the Lord, which is a Saviour. For the Lord commanded the fish, and anon he cast out Jonas upon the dry land.

a "compassed me in." A.

THE TABLE OF THE BOOK.

Be it known to all men by these presents, that it is prohibited by our sovereign lord the king, by his letters patents, to all printers, booksellers, and merchants, and all others, that (without license had of him, that at his costs and charges printed this book) they in nowise do print, or utter in sale or otherwise, at any place within our said sovereign lord's dominions, this book, entitled and called the English Primer, at any time within six years next after the printing hereof, as they will answer at their perils, and avoid the penalties mentioned in the privilege hereunto granted.

Imprinted at London, in Fleet street, by John Byddell, dwelling at the sign of the Sun, next to the conduit, for William Marshall, the year of our Lord God M.D.XXXV. the xvith day of June.

[The license to print and the colophon are not in C; instead of which the following passage is added:]

The prophets, as they were all taught, stirred up, and thrusted forth of one Spirit to preach, and write the word of the Lord, following all one line, attending unto one end, even our Saviour Jesus Christ, the perfect sum and full conclusion of all the law and prophets. Even by the same Spirit hath God, the Father of our Saviour Jesu Christ, raised up our most gracious prince Henry the VIII. to set forth his most holy will and word, to attempt the things that do not a little advance God's glory, which hath long been obscured and darkened, yea and in manner clean abolished. Such hath been the subtlety of the false prophets, that they first and principally bewitched the princes to the defence of their imaginations, whom, as their heads, the people hath been constrained to follow. But now in as much as the Lord of all lords hath raised up our prince, before any other princes of our time, moving and stirring him most earnestly to hearken unto his most godly word, who also continually studieth to see us enriched in all points of true godliness, with how glad hearts may we give laud and praise to God the everlasting Lord therefore, and that he will so prosper his begun purpose, that the thing may be continually, which his majesty hath begun. And that he stretch out his mighty hand, and work so strongly in him, that no storm of false prophets (the very destroyers of princes and realms) may hereafter be able to extinct the light, which now in his gracious days hath begun to shine. Amen.

THE

MANUAL OF PRAYERS,

OR

THE PRIMER,

IN ENGLISH,

SET OUT AT LENGTH,

Whose contents the Reader by the Prologue next after the Kalendar shall soon perceive, and therein shall see briefly the order of the whole Book.

SET FORTH BY

JOHN, LATE BISHOP OF ROCHESTER,

AT THE COMMANDMENT OF THE RIGHT HONOURABLE LORD THOMAS CRUMWELL, LORD PRIVY SEAL, VICEGERENT TO THE KING'S HIGHNESS.

The prayer of a righteous man &c. JAMES.

Cum privilegio ad imprimendum solum.

X

AN ALMANACK FOR SEVENTEEN YEARS.

The date of the years.	Easter day.	Golden number.	Dominical letter.	Leap Year.
1539	6 April	1	E	
1540	18 March	2	C	D
1541	17 April	3	B	
1542	9 April	4	A	
1543	25 March	5	G	
1544	13 April	6	E	F
1545	5 April	7	D	
1546	25 April	8	C	
1547	18 April	9	B	
1548	8 April	10	G	A
1549	21 April	11	F	
1550	6 April	12	E	
1551	29 March	13	D	
1552	17 April	14	B	C
1553	2 April	15	A	
1554	24 March	16	G	
1555	14 April	17	F	

B. L. January hath xxxi Days.
The Moon hath xxx Days.

New Year's Day. Read the Epistle to Tit. & 2 to Tim. The Epiphany.	A	For the. Tit. ii. And when. Luke ii.
	b	On the Sunday within eight days of Christmas,
	c	whenever it fall.
	d	And I say. Gal. iv. And his. Luke ii.
	e	For the. Tit. ii. When Herod. Matt. ii.
	f	Esa. lx. When Jesus was born. Matt. ii.
	g	On the Sunday next after Twelfth Day
Read the Epistle to the Romans.	A	Rise up. Esa. lx. The next day. John i.
	b	On the Second Sunday after Twelfth Day.
	c	I beseech. Rom. xii. And when he. Luke ii.
Read the Epistle to the Corinthians.	d	On the Third Sunday, if there fall so many.
	e	Seeing we have. Rom. xii.
	f	And the third. John ii.
Read the 2 to the Cor.	g	On the Fourth Sunday, if there fall so many
	A	between Twelfth Day and going out of ma.
Read this week to the Gal. & the 1 to Tim.	b	Be not wise in your. Rom. xii.
	c	When Jesus was. Matt. viii.
	d	On the Fifth Sunday, if there be so many be-
	e	tween Septuagesima and Twelfth Day.
Read the Eph. & Phil.	f	Owe nothing. Rom. xiii.
	g	And he entered. Mark iv.
Read to the Thess. & to the Col.	A	On the Sixth Sunday, if there be so many be-
	b	tween Twelfth tide and Septuagesima.
	c	Now therefore as elect. Col. iii.
On this Sunday the Church beginneth to read the Scripture in order.	d	The kingdom of heaven is. Matt. xiii.
	e	
	f	On the Sunday when Marriage
	g	goeth out.
	A	Perceive ye not how that. 1 Cor. ix.
	b	For the kingdom of heaven. Matt. xx.
	c	

B. L. February hath xxviii Days.
The Moon hath xxix Days.

On Candlemas Day.	d	Fast.
Malachi, the third chapter	e	Candlemas
And when the time of their. Luke ii.	f	Day.
On the Sunday called Sexagesima.	g	
For ye suffer fools. 2 Cor. xi.	A	Read this
When much people were. Matt. xi.	b	week within
	c	the Church,
	d	Genesis.
	e	
	f	
	g	
On the Sunday called Quinquagesima.	A	Read Gene-
Though I speak with. 1 Cor. xiii.	b	sis this week.
He took unto him the twelve. Luke xviii.	c	
On Ash-Wednesday, the Epistle	d	
Joel, the second chapter.	e	
When ye fast be not. Matt. vi.	f	
	g	
On the First Sunday in Lent, whether it fall	A	Read this
high or low, read this day this.	b	week still
We as helpers therefore. 2 Cor. vi.	c	the Genesis.
Then was Jesus led. Matt. iv.	d	
On St. Matthias's Day.	e	Fast.
Malachi, the third chapter.	f	St. Mat-
And when the time of their. Luke ii.	g	thias's Day.
The Second Sunday in Lent.	A	Read still
Furthermore beseech. 1 Thess. iv.	b	with the
And Jesus went thence. Matt. xv.	c	Church Ge-
		nesis.

B. L. March hath xxxi Days.
The Moon hath xxx Days.

	d		
	e		
	f		
	g		
Read with the Church Genesis still this week.	A	On the Third Sunday in Lent.	
	b	Be ye followers of God.	Ephes. v.
	c	And he was a casting out.	Luke xi.
	d		
	e		
	f		
	g		
Read here with the Church the Second Book of Moses, called Exodus.	A	On Mid-Lent Sunday.	
	b	For it is written that Abraham.	Gal. iv.
	c	After that went Jesus.	John vi.
	d		
	e		
	f		
	g		
Read this week with the Church the prophet Jeremy.	A	On Passion Sunday.	
	b	But Christ being the High.	Heb. ix.
	c	Which of you can rebuke me?	John viii.
	d		
	e		
Fast.	f		
The Annunciation of our Lady. Read still Jeremy.	g	On the Annunciation of our Lady.	
	A	Esaie the seventh chapter.	
	b	And in the sixth month the.	Luke i.
	c	On Palm Sunday.	
	d	Let the same mind be in you.	Phil. ii.
	e	Ye know that after two days.	Matt. xxvi.
	f		

B. L. April hath xxx Days.
The Moon hath xxix Days.

On Easter-Day.		g	Fast.
Purge therefore the old leaven.	1 Cor. v.	A	Easter-day.
Mary Magdalene and Mary.	Mark xvi.	b	Read this week the Acts of the Apostles.
On the Monday in Easter Week.		c	
Which preaching.	Acts x.	d	
Behold two.	Luke xxiv.	e	
On Tuesday.		f	
Ye men and brethren.	Acts xiii.	g	
Jesus himself.	Luke xxiv.	A	Read this week with the Church the Apocalypses of John.
On the Wednesday.		b	
Ye men of Israel.	Acts iii.	c	
After that Jesus.	John xx.	d	
On the First Sunday after Easter.		e	
For all that.	1 John v.	f	
The same day at.	John xx.	g	Read this week still the Apoca.
On the Second Sunday after Easter.		A	
Christ also suffered for our.	1 Pet. ii.	b	
I am a good shepherd.	John x.	c	Read this week the Epistle of James and of Peter both.
On the Third Sunday after Easter.		d	
Dearly beloved, I beseech.	1 Pet. ii.	e	
After a while ye shall not.	John xvi.	f	
On St. George's Day.		g	
My brethren, count.	James i.	A	St. George's day. S.
I am a true vine.	John xv.	b	
On St. Mark's Day.		c	
Unto every.	Ephes. iv.	d	
I am a true.	John xv.	e	Read this week the Canonical Epistle of John and Jude.
On the Fourth Sunday after Easter.		f	
Every good gift.	James i.	g	
But now go I my way.	John xvi.	A	

B. L. May hath xxxi Days.
The Moon hath xxx Days.

St. Philip and James's day.	b	On St. Philip and James's Day.
	c	Wisd. v. And he said unto. John xiv.
	d	On the Sunday before the Cross Days.
	e	And see ye. James i. Verily, verily. John xvi.
	f	On the Monday, in the Cross Week.
Read of the Acts of the Apostles this week.	g	Acknowledge your. James v. If any. Luke xi.
	A	On the Tuesday.
	b	Esai. xix. And Jesus sat. Mark xii.
	c	On the Wednesday.
Fast.	d	And the. Acts iv. These words. John xvii.
The Ascension-day.	e	On the Ascension Day
	f	In the first. Acts i. After that. Mark xvi.
	g	On the Sunday after the Ascension Day
	A	Be ye. 1 Pet. iv. But when. John xv.
	b	On Whitsunday Even
	c	It fortuned. Acts ii. If ye love. John xiv.
	d	On Whit-Sunday
	e	When the fifty. Acts ii. If a man. John xiv.
	f	On the Monday
	g	And he commanded. Acts x. For God. John iii.
Read of the Acts.	A	On the Tuesday
	b	When the. Acts viii. Verily, verily. John x.
	c	On the Wednesday
	d	But Peter, Acts ii. No man can. John v.
	e	On Trinity Sunday
	f	After this I looked, and behold. Rev. iv.
	g	There was a man of the. John iii.
Read of the Acts.	A	On Corpus Christi Day
	b	That which I gave unto. 1 Cor. xi.
	c	For my flesh is meat indeed. John vi.
	d	

B. L. June hath xxx Days.
The Moon hath xxix Days.

		e	
		f	
On the First Sunday after Trinity		g	
For God is love in this.	1 John iv.	A	Read in the First Book of the Kings with the Church this week.
There was a certain rich.	Luke xvi.	b	
		c	
		d	
		e	
		f	
On the Second Sunday after Trinity		g	
Marvel not, my brethren.	1 John iii.	A	Read with the Church this week the Second Book of the Kings.
A certain man ordained.	Luke xiv.	b	
		c	
		d	
		e	
On the Third Sunday after Trinity		f	
Submit therefore your.	1 Pet. v.	g	
Then resorted unto him.	Luke xv.	A	Read this week the Third.
On St. John Baptist's Day		b	
Esai, the xl. chapter.		c	
Elizabeth's time was come.	Luke i.	d	
On the Fourth Sunday after Trinity		e	
For I suppose that the.	Rom. viii.	f	Fast.
Be ye therefore merciful.	Luke vi.	g	St. John Baptist.
On the Fifth Sunday after Trinity		A	
In conclusion be ye all.	1 Pet. iii.	b	Read the Fourth Book.
It came to pass as the people.	Luke v.	c	
On St. Peter and Paul's Day		d	Fast.
In the time of Herod the.	Acts xii.	e	St. Peter and Paul.
When Jesus came into.	Matt. xvi.	f	

B. L. July hath xxxi Days.
The Moon hath xxx Days.

	g	On the Sixth Sunday after Trinity	
Read the Kings yet.	A	Remember ye not at all.	Rom. vi.
	b	For I say unto you, Except.	Matt. v.
	c		
	d		
	e		
	f		
	g		
Read this week the Chronicles, called Paralipo.	A	On the Seventh Sunday after Trinity	
	b	I will speak grossly because.	Rom. vi.
	c	In those days when.	Mark viii.
	d		
	e		
	f		
	g	On the Eighth Sunday after Trinity	
Read the Chronicles still.	A	Therefore, brethren, we are.	Rom. viii.
	b	Beware of false prophets.	Matt. vii.
	c		
	d		
	e	On St. Mary Magdalen's Day	
	f	Proverbs, xxxi chapter.	
Mary Magdalen's day.	g	And one of the Pharisees.	Luke vii.
	A	On the Ninth Sunday after Trinity	
Fast.	b	That we should not lust.	1 Cor. x.
St. James's day.	c	There was a certain.	Luke xvi.
	d	On St. James the Apostle's Day	
Read the Chronicles.	e	Now therefore ye are no.	Ephes. ii.
	f	Then came to him the.	Matt. xx.
	g	On the Tenth Sunday after Trinity	
Read the Chronicles.	A	Ye know that ye were.	1 Cor. xii.
	b	And when he was come.	Luke xix.

B. L. August hath xxxi Days.
The Moon hath xxx Days.

	c	
	d	
	e	
	f	
	g	Read here
On the Eleventh Sunday after Trinity	A	the Proverbs
Brethren, as pertaining. 1 Cor. xv.	b	with the Church.
And he put forth this. Luke xviii.	c	
On the name of Jesus Day	d	The name
Then Peter of the. Acts iv.	e	of Jesu.
While he thus thought. Matt. i.	f	
On the Twelfth Sunday after Trinity	g	Read here
Such trust have we. 2 Cor. iii.	A	Ecclesiastes.
And he departed again. Mark vii.	b	Fast.
On the Assumption of our Lady.	c	Assumption
Ecclesiasticus, the xxiv. chapter.	d	of our Lady.
It fortuned as he went. Luke x.	e	
	f	
	g	Read here
On the Thirteenth Sunday after Trinity	A	the History
To Abraham and his seed. Gal. iii.	b	of Job.
Happy are the eyes. Luke x.	c	
	d	Fast.
On St. Bartholomew's Day	e	St. Bartho-
Now therefore ye are no. Ephes. ii.	f	lomew's day.
And there was a strife. Luke xxii.	g	Read the
On the Fourteenth Sunday after Trinity	A	History of Tobit.
I say walk in the spirit. Gal. v.	b	
And it chanced as he went. Luke xvii.	c	
	d	
	e	

B. L. September hath xxx Days.
The Moon hath xxix Days.

	f		
	g	On the Fifteenth Sunday after Trinity	
Read here yet Tobit.	A	If we live in spirit, let us.	Gal. v.
	b	No man can serve two.	Matt. vi.
	c		
	d		
Fast.	e	On the Nativity of our Lady	
Nativity of our Lady.	f	Ecclesiasticus, the xxiv. chapter.	
	g	This is the book of the.	Matt. i.
Read Tobit.	A	On the Sixteenth Sunday after Trinity	
	b	Wherefore I desire that ye.	Ephes. iii.
	c	And it fortuned after that.	Luke vii.
	d		
	e		
	f	On the Seventeenth Sunday after Trinity	
	g	I therefore which am in.	Ephes. iv.
Read here the story of Judith.	A	And it chanced that he.	Luke xiv.
	b		
	c		
Fast.	d	On St. Matthew's Day	
St. Matthew's day.	e	Ezechiel, the first chapter.	
	f	And as Jesus passed forth.	Matt. ix.
	g	On the Eighteenth Sunday after Trinity	
	A	I thank my God always.	1 Cor. i.
Read here the History of Hester.	b	When the Pharisees had.	Matt. xxii.
	c		
	d		
	e	On St. Michael's Day	
	f	He sent and shewed.	Rev. ii.
	g	The same time the disciples.	Matt. xviii.

B. L. October hath xxxi Days.
The Moon hath xxx Days.

On the Nineteeth Sunday after Trinity		A	Read the First Book of the Maccabees.
And be ye renewed in the.	Ephes. iv.	b	
And he entered into a ship.	Matt. ix.	c	
		d	
		e	
		f	
		g	
On the Twentieth Sunday after Trinity		A	Read the First Book of the Maccabees.
Take heed therefore that ye.	Ephes. v.	b	
The kingdom of heaven is.	Matt. xxii.	c	
		d	
		e	
		f	
		g	
On the Twenty-first Sunday after Trinity		A	Read the Second Book of Maccabees.
Finally, my brethren, be.	Ephes. vi.	b	
And there was a certain.	John iv.	c	
On St. Luke's Day		d	St. Luke's day.
Ezechiel, the first chapter.		e	
After these things, the Lord.	Luke x.	f	
		g	Read the Second of the Maccabees.
On the Twenty-second Sunday after Trinity		A	
And I am surely certified of.	Philip. i.	b	
Therefore is the kingdom.	Matt. xviii.	c	
		d	
On St. Simon and St. Judas's Day		e	
For we know well that.	Rom. viii.	f	Fast.
This command I you, that	John xv.	g	Simon and Judas's day.
On the Twenty-third Sunday after Trinity		A	
Brethren, follow me, and.	Philip. iii.	b	Read Ezechiel.
Then went the Pharisees.	Matt. xxii.	c	

B. L. November hath xxx Days.
The Moon hath xxix Days.

Fast. Alhallowen day.	d	On the All-hallowen Day	
	e	And I saw another angel.	Rev. vii.
	f	When he saw the people.	Matt. v.
	g	On the Twenty-fourth Sunday after Trinity	
Read Ezechiel.	A	For this cause we also.	Coloss. i.
	b	While he thus spake.	Matt. ix.
	c		
	d		
	e		
	f		
	g	On the Twenty-fifth Sunday after Trinity.	
Read Ezechiel.	A	Jeremy, the xxxiii. chapter.	
	b	Then Jesus lift up his.	John vi.
	c		
	d		
	e		
	f		
	g		
Read Ezechiel.	A		
	b		
	c		
	d		
	e	The Sunday next unto St. Andrew's Day is	
	f	ever the First Sunday of Advent, be it before	
	g	or after.	
Read Isaie with the Church.	A	This also we know.	Rom. xiii.
	b	When they drew nigh.	Matt. xxi.
	c	On St. Andrew's Day.	
Fast.	d	For the belief of the heart.	Rom. x.
	e	As Jesus walked to the.	Matt. iv.

B. L. December hath xxxi Days.
The Moon hath xxx Days.

		f	
		g	
On the Second Sunday in Advent.		A	Read Isaie still.
Whatsoever things are.	Rom. xv.	b	
And there shall be signs.	Luke xxi.	c	
On St. Nicholas's Day.		d	St. Nicholas.
Ecclesiast. xliv. chapter.		e	Fast.
For likewise a certain.	Matt. xv.	f	Conception of our Lady.
On the Conception of our Lady		g	
Ecclesiast. xviii. chapter.		A	Read Isaie still.
This is the book of the.	Matt. i.	b	
On the Third Sunday of Advent.		c	
Let men this wise esteem.	1 Cor. iv.	d	
When John being in prison.	Matt. xi.	e	
		f	Read Isaie still, until the First Sunday after New Year.
On the Fourth Sunday of Advent.		g	
Rejoice in. Phil. iv.	And this. John i.	A	
On St. Thomas the Apostle's Day.		b	
Now therefore ye are no.	Ephes. ii.	c	
But Thomas, one of the Twelve.	John xx.	d	Fast.
On Christmas Even.		e	St. Thomas's day.
Paul the. Rom. i.	The birth. Matt. xvi.	f	
On Christmas Day.		g	
God in time. Heb. i.	In the begin. John i.	A	Fast.
On St. Stephen's Day.		b	Christmas.
And Stephen full of faith.	Acts vii.	c	St. Stephen.
Wherefore behold I send.	Matt. xxiii.	d	St. John.
On St. John's Day.		e	Innocents.
Eccle. xv. Follow me.	Peter turning. John xxi.	f	
On the Innocents' Day		g	
And I lo. Rev. xiv.	Behold. Matt. ii.	A	

THE

PROLOGUE TO THE WHOLE WORK.

I HAVE here set forth, most dear reader, a rude work, whom it hath pleased me to call the Manual of Prayers, because it is so commonly had in hand with the people, which before was called the Primer, because, I suppose, that it is the first book that the tender youth was instructed in. And in this Primer were contained a great number of unnecessary prayers, and some very superstitious, but in especial therein was the chief suffrages, that is to say, the Matins with the Hours, Evensong with Complene, appointed to be of our Lady; for this cause so called, as some unlearned hath both feigned and taught, that she should use to say it: but how false and foolish this is, let the learned judge; but rather it was so called, because that all the Anthems, Hymns, Lessons, Responses, Chapters, and Collects, were thought to be of our Lady; yet were there many Scriptures distorted unto our Lady, which in their own native sense are nothing meant of her, but of Christ, the Wisdom of the Father. As for an example at the first how the chapter is, *in omnibus requiem quæsivi*, written Ecclesiastici, xxiv. with the chapters of the Hours and of Complene. For this cause have I thought it my bounden duty towards God's true and sincere honour to set forth such a manner of Primer, wherein might be no such distorted Scripture or false honour of that most immaculate Mother of God, lest the youth should learn to take such Scriptures to be of our Lady, which are of God, and to give such praise to her as should only be given to God, but to know first the true honour of God, and to

know the honour that belongeth to that blessed Virgin Mary and to the holy saints. And forasmuch as the Primer is not had in hand of so many, but all they, yea every Christian is bound first to learn to lead a Christian life, therefore have I here in the process of this Primer in manner pointed and set forth the true life of a Christian, that as oft as he shall handle his Primer, he may so often learn and remember the true life toward God, which life consisteth principally and wholly in faith, in prayer, and in good works, and these three are not only taught in the three Lessons of Matins, but also in the three parts of this Primer, so divided.

For in the first part thou art taught things of faith, wherein thou hast the Symbol, or Creed of Athanase, the Twelve Articles, or Creed, a lesson of each of the four Evangelists, putting thee in remembrance of the faith that thou art bound to have to the Gospels and word of God. In the second part thou hast things concerning prayer. First the Beads, the Pater-noster, and the Salutation, a Prayer to be said in the morning, Grace afore Dinner, Grace after Dinner, Grace before Supper, Grace after Supper, a prayer when thou goest to bed, a Prologue to the Matins, with the Hours, then the Matins and Hours, a Prologue to Evensong, Evensong, a Prologue to Complene, Complene, Salve rex misericordiæ, O bone Jesu, Conditor cœli, the xv. Oos, with their Prologue, the Seven Psalms with the Prologue, the Litany with the Prologue, a treatise of the Sacrament of the Altar, with three prayers, the Dirige with his Prologue. In the third part thou hast things concerning works, as the Commandments set forth at large with a declaration of the kinds of works; these have I set out, both in English and Latin, for the more part to the end that the devout, for his choice, may read whether he will. But where there shall seem to the reader in the Psalms any difference between the Latin and English, let the same remember that the English is accordant to the Hebraical psalter, translated by St. Je-

rome, and the Latin is the usual psalter, which in some places are not correspondent in all things; and thus have I joined them, that such as delighteth in the English, might have the plainer sentence, and that the other that readeth the Latin should not think that we should bring in any strange psalmony.

Moreover where as the psalms and anthems, hymns, lessons, which were right good, are now changed, this did I, not that I should think them worthy of rejection, other that I would be noted to be of such rare and excellent judgment, that I would correct the use of the Church so long continued, but rather thus have I enterprised, because that in the said anthems, hymns, and lessons are such sentences, and in the said psalms is such obscurity and darkness, that the rude and the unlearned, which hath most the use of such kind of books as this is, might not comprehend the mysteries of them, and hereby had the less devotion; having therefore now psalms, anthems, lessons, and hymns, of more plain sentence, they may better understand the same, and in understanding shall have more contemplation and devotion.

To avoid prolixity, which often time decayeth devotion, the great number of memories of the saints used in the Matins, of the which some doth plainly derogate the honour of God, is omitted.

I omitted also the great number of saints commonly set forth in other Primers in the Litany; not because that I would go about to teach herein the people that they should not pray to saints, other that I do mistrust the holiness of the saints that are here omitted, but that they, according to the king's grace's injunction,[a] should have the greater de-

[a] [Injunctions by Thomas Lord Crumwell, his Majesty's Vicar-General, 1536. "Item, Wherein times past men have used in divers places in their processions to sing *Ora pro nobis* to so many saints, that they had no time to sing the good suffrages following, as *Parce nobis, Domine, et libera nos, Domine*, that must be taught and preached that better that were to omit *Ora pro nobis*, and to sing the other suffrages."]

votion in the suffrages that followeth in the Litany than in numbering so many saints.

In the Dirige set forth in other Primers, were made anthems, responses, and lessons applied for the dead, which seemed more to be lamentations of the misery of man's life than the prayers for the dead. I thought it convenient to change the same, and to declare by the three first lessons, and responses, the miserable state of man's life; by the second, the condition of the sepulture; and by the three last lessons, to declare the resurrection general; that the devout reader, encumbered with the misery of this present life, by faith and hope of the last resurrection, might with the more patience tolerate this journey, abiding Christ the Judge of quick and dead, which liveth and reigneth everlasting. So be it.

The Symbol or Creed of the great Doctor Athanasius.

Daily read in the Church.

WHOSOEVER will be saved, before all things it is necessary that he hold the catholic faith.

Which faith, but if every man will keep whole and inviolate, without doubt, he shall eternally perish.

This truly is the catholic faith, that we worship one God in Trinity, and the Trinity in Unity.

Neither confounding the persons, neither separating the substance.

The person of the Father is one, the person of the Son another, the person of the Holy Ghost another.

But of the Father, of the Son, and of the Holy Ghost, there is no [a] divinity, equal glory to eternal majesty.

Such as is the Father, such is the Son, such is the Holy Ghost.

The Father is uncreate, the Son uncreate, the Holy Ghost is uncreate.

The Father is immeasurable, the Son immeasurable, the Holy Ghost immeasurable.

The Father is everlasting, the Son everlasting, the Holy Ghost everlasting.

And notwithstanding there be not three everlasting, but one everlasting.

Then as there be not three uncreate, not three unmeasurable, but one uncreate and one unmeasurable.

[a] [This evidently ought to be *one;* and *to eternal* should be *coeternal.*]

In like manner is the Father almighty, the Son almighty, and the Holy Ghost almighty.

And yet be they not three Almighties, but one God almighty.

So the Father is God, the Son God, the Holy Ghost is God.

And yet be there not three Gods, but one God.

So the Father is the Lord, the Son the Lord, the Holy Ghost the Lord.

And yet be they not three Lords but one Lord.

For as we be compelled by the Christian verity to confess separately every one person to be God and Lord,

So are we prohibit by the catholic religion of Christ's faith, to say that there be three Gods or three Lords.

The Father is made of none, neither created nor gotten.

The Son is from the Father alone, neither made nor created, but gotten.

The Holy Ghost is from the Father and the Son, neither made, created, nor gotten, but proceeding.

And so is there but one Father, not three Fathers; one Son, not three Sons; one Holy Ghost, not three Holy Ghosts.

And in this Trinity there is none before or after another, nothing more or less, but all the three Persons be coeternal and coequal to themselves.

So that by all ways as now it hath been above said, the Trinity in Unity, and the Unity in Trinity may be worshipped.

He therefore that will be saved, let him understand this of the Trinity.

But it is necessary unto everlasting health, that every Christian believe also faithfully the incarnation of our Lord Jesu Christ.

It is therefore the right faith, that we believe and confess that our Lord Jesu Christ, the Son of God, is God and man.

He is God by the substance of the Father, gotten before all worlds, and he is man by the substance of his Mother, born in the world.

Perfect God, perfect man, being of a soul reasonable and of flesh human.

Equal to the Father by his Godhead, less than the Father by his manhead.

Which though he be God and man, yet is there not twain but one Christ.

Truly he is one not by the turning of his Godhead into manhead, but by assumpting of his manhead into Godhead.

Being one to all intents, not by confusion of substance, but by unity of person.

For as the reasonable soul and the fleshly body is or maketh one man, so God and man is one Christ.

Which suffered death for our salvation, descended to hell, and rose from death the third day.

Which ascended to heavens, sitteth at the right hand of God the Father Almighty, from thence shall he come to judge the quick and the dead.

At whose coming all men must rise with their bodies, and shall give account of their own proper deeds.

And they that have done well shall go into everlasting life, they that have done evil into everlasting fire.

This is the catholic faith, which except every man faithfully and steadfastly do believe, he cannot be saved.

The Creed, or the Twelve Articles of the Christian Faith.

The first article.

I BELIEVE in God the Father Almighty, Maker of heaven and earth, &c.

The Gospel of St. Matthew, mentioning the Incarnation of Jesus Christ.

THE birth of Christ was on this wise. &c.

A lesson of the Gospel of St. John, declaring the Passion of our Master, Christ. John xviii.

When Jesus had spoken these words, &c.

The Versicle.

Thou that sufferedst for us.

The Answer.

Lord have mercy on us.

A Prayer.

O Lord which hast displayed thine hands and feet, and all thy body on a cross for our sins, and sufferedst the Jews to set a crown of thorn on thine head, in despite of thy most holy name; and for us sinners didst suffer five grievous wounds, give us this day and ever the use of light, sense, and understanding of penance, abstinence, patience, humility, and chastity, and a pure conscience evermore. By thee, Jesu Christ, Saviour of the world, which livest and reignest with the Father and the Holy Ghost, God, world without end.

O Lord for thy great mercy and grace,
  Help thy people, that so fain would have
Thy holy Gospel preached in every place,
  And that thou thy flock may save
From the danger of eternal fire:
For which all Christian people pray and desire.
So be it.

A lesson of the Gospel of St. Luke, mentioning the Resurrection of Christ. Luke xxiv.

But upon one of the Sabbaths, &c.

Thanks be to God.

A lesson of the Gospel of St. Mark, mentioning the Ascension of Christ. Mark xvi.

At the last, as the eleven sat at the table, &c.

THE SECOND PART

OF THIS

MANUAL, CALLED PRAYER.

AN ORDER AND FORM OF BIDDING OF THE BEADS, BY THE KING'S COMMANDMENT.

YE shall pray for the whole congregation of Christ's Church, and specially for this Church of England, wherein first I commend to your devout prayers the king's most excellent majesty, supreme head immediately under God of the spiritualty and temporalty of the same Church, and for the prosperity of the noble prince Edward his son.

Secondly, ye shall pray for the clergy, the lords temporal and commons of this realm, beseeching Almighty God to give every one of them in his degree grace to use themselves in such wise as may be to his contentation, the king's honour and the weal of the realm.

Thirdly, ye shall pray for the souls that be departed, abiding the mercy of Almighty God, that it may please him rather at the contemplation of our prayers to grant them the fruition of his presence.

The Seven Petitions of the Pater-noster.

The first petition.

OUR Father which art in heaven, hallowed be thy name, &c.

The Salutation of the Angel, called Ave Maria.

HAIL Mary, full of grace: the Lord is with thee. Blessed art thou among women. And blessed is the fruit of thy womb. Amen.

A Prayer to be said in the Morning when you arise.

I THANK thee, my heavenly Father, by thy dearly beloved Son Jesus Christ, that this night thou hast given my sleep and rest, preserving me from all hurt and perils. I beseech thee to keep me likewise this day from sin and all evils; see that all my deeds, yea all my life, might please thee: I commit myself both body and soul, and all the things that I go about, into thy hands. Thy holy angel be with me, lest the Devil my adversary have any power over me. Amen.

The Grace to be said afore dinner.

THE eyes of all things look up and wait upon thee, O Lord, and thou givest them meat in due time. When thou givest it to them, then they gather it; when thou openest thy hand, then are they well satisfied. Thou openest thy hand, and replenishest all things living with thy blessing.

Our Father, &c.

O Lord God our heavenly Father, bless thou us, and these thy gifts which we here receive of thy blessing and bounteous goodness through thy Son Jesu Christ. Amen.

Grace after dinner.

WE thank thee, O Lord, our Father, by thy Son Jesus Christ our Lord for all thy benefits, which livest and reignest from age to age, world without end. Amen.

The Grace before supper.

CHRIST which at the last supper gave himself unto us, promising his body to be crucified, and his blood to be shed for our sins, bless us and our supper. Amen.

Grace after supper.

Honour and praise be to God the King everlasting, immortal, invisible, and wise only for ever and ever. Amen.

God Almighty, Father of all mercy, and God of all consolation, give us grace to consent together in the knowledge of thy truth, through Jesu Christ, that we may with one mind and one mouth glorify God the Father of our Lord Jesus Christ. Amen.

When thou shalt go to bed say this.

I lay me down to rest, in the name of the Father, of the Son, and of the Holy Ghost. Amen.

I thank thee, my heavenly Father, by thy dear beloved Son Jesus Christ, that this day of thy plenteous rich mercy thou hast thus preserved me. I pray thee forgive me all my sins which I have this day unrighteously committed in deed, word, and in thought. And that thou wouldest vouchsafe of thy gracious goodness, to keep me this night, for I commit myself both body and soul, and all mine, into thy hands. Thy holy angel be with me, lest my deadly adversary have intress into me. Amen.

The Abrogation of the Holydays.

First, that the feast of dedication of the Church shall in all places throughout this realm be celebrated and kept on the first Sunday of the month of October for ever, and upon none other day.

Item, that the feast of the patron of every Church within this realm, called commonly the Church holyday, shall not from henceforth be kept or observed as a holy day as heretofore hath been used, but that it shall be lawful to all and singular persons, resident or dwelling within this realm, to go to their work, occupation, or mystery, and the same truly to exercise and occupy upon the said feast, as upon any other workday, except the said feast of Church holyday such as

must be else universally observed as a holyday by this ordinance following.

Also that all those feasts or holydays which shall happen to occur, either in the harvest time, which is to be counted from the first day of July, unto the twenty-ninth day of September, or else in the term time at Westminster, shall not be kept or observed from henceforth as holydays, but that it may be lawful for every man to go to his work or occupation upon the same, as upon any other workday, except always the feasts of the Apostles, of our blessed Lady, and of St. George, and the four Evangelists, and Mary Magdalene. And also such feasts as wherein the king's judges at Westminster-hall do not use to sit in judgment, all which shall be kept holy and solemn of every man, as in time past hath been accustomed.

Provided always that it may be lawful unto all priests and clerks, as well secular as regular, in the foresaid holydays now abrogate, to sing or say their accustomed service for those holydays in their Churches, so that they do not the same solemnly, nor do ring to the same, after the manner used in high holydays, nor do command or indict the same to be kept or observed as holydays.

Finally, the feast of the nativity of our Lord, of Easter, of the nativity of St. John Baptist, and of St. Michael Archangel, shall be from henceforth accounted, accepted, and taken for the four general offering days.

And for further declaration of the premises, be it known that Easter term beginneth always the xviii. day after Easter, reckoning Easter-day for one, and endeth the Monday next after the Ascension-day.

Trinity term beginneth always the Wednesday next after the octaves of Trinity Sunday, and endeth the xi. or xii. day of July.

Michaelmas term beginneth the ix. or x. day of October, and endeth the xxviii. or xxix. day of November.

Hilary term beginneth the xxiii. or xxiv. day of January, and endeth the xii. or xiii. day of February.

In Easter term upon the Ascension-day.

In Trinity term upon the nativity of St. John Baptist.

In Michaelmas term upon Alhallowen-day.

In Hilary term upon Candlemas-day.

The king's judges at Westminster do not use to sit in judgment, nor upon any Sunday.

God save the king.

A Preface to the Matins, and the other Hours; declaring the first institution of them, and for what cause they be received and accustomed to be said in the Church, and among other Christians.

Of long time, Christian reader, it hath been used in the Church of God certain hours to be appointed to the service of God and to prayer, in the which among other business man should of his Lord and God have a hearty and fervent meditation and contemplation, and a remembrance of the manifold benefits and bountiful goodness of God shewed to him. The first limitation or appointment of hours was not by man's invention or device, but, as I read, was of God. In the second book of Moses I find that Almighty God commanded that twice in the day they should do sacrifice, saying, Every day thou shalt offer two lambs, one in the morning and another at night. Of the which one was called the morning sacrifice, the other the evening sacrifice, as we now call the morning prayers Matins, and the evening prayers Evensong. But that now our prayers be distincted in seven hours, I think it taken of David, which seven times in the day testifieth that he praised the Lord: which seven times he did not appoint in one part of the day, but in divers times, as in the morning, in the mid-day, and at night, *Vespere, mane, et meridie narrabo et annunciabo, et exaudiet vocem meam:* after whom Daniel accustomed thrice in the day on his knees to pray, of whom St. Cyprian doth testify it was taken that these hours of prime, the third, the sixth, and the ninth, to be used in the Church; which thing I think not to be true, that only of him this use was taken, but also of the other, which we have rehearsed, which were before him. St. Jerome accordingly to Daniel's manner and custom of prayer did divide the day in three hours, and that by imitation of the examples of the New Testament; that is, in the morning, which is the third hour, in the which time the Holy Ghost inspired the apostles, and in the sixth hour, that is at dinner time; as Peter did, which intending to eat his meat about the sixth hour, ascended into the garret to pray; and the ninth hour, at which time Peter and John ascended into the temple to pray, which hour was called the ninth hour of prayer; occasion taken by these places of Scripture, and by the examples also of the same it to be thought that these hours have been received in the Church.

Matins.

O Lord open thou my lips.

And then shall my mouth shew forth thy praise.

O God bend thyself into my help.

Lord, haste thee to help me.

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

As it was in the beginning, and as it is now, and ever shall be. So be it. Praise ye the Lord.

The invitatory. Matt. xi.

Come unto me all ye that labour and are laden, and I shall refresh you.

The xciv. Psalm. *Venite exultemus.*

Come, and let us joyfully give thanks unto the Lord, &c.

The xxiv. Psalm. *Ad te, Domine.*

Unto thee, O Lord, I lift up my soul, &c.

The lxxxv. Psalm. *Inclina, Domine.*

Bow down thine ear, O Lord, &c.

The anthem.

O wonderful exchange, the Creator of mankind, taking upon him a living body, hath not disdained to be born of a Virgin. And he being made man, without seed of man, hath committed to us his Godhead.

The versicle.

Holy mother of God, and Virgin perpetual.

The answer.

Pray thou for us to our Lord God celestial.

The Pater Noster.

Our Father, which art in heaven, &c.

The blessing.

Lord, we beseech thee of thy blessing.

The answer.

With a blessing perpetual,
Bless thou us, Father eternal.

The first lesson.

We know that whatsoever the law saith, it saith it unto them which are under the law, &c.

The response.

If we were reconciled unto God by the death of his Son, when we were yet enemies, much more shall we be saved by him now that we are reconciled. By whom we have now received the atonement.

The verse.

Not only that, but we rejoice also in God, through our Lord Jesus Christ.

The repetition.

By whom we have now received the atonement.

The blessing.

Lord, we beseech thee of thy blessing.

The answer.

O God, the only begotten Son, help us and bless us in every time and season.

The second lesson.

When thou prayest thou shalt not be as the hypocrites are, &c.

The response.

Whatsoever ye desire in your prayer, believe that ye shall receive it, and you shall have it.

The versicle.

And when ye stand and pray, forgive if ye have ought

against any man, that your Father also in heaven may forgive you your trespasses.

The repetition.

Believe that ye shall, &c.

The blessing.

Lord, we beseech thee of thy blessing.

The answer.

The grace of the Holy Spirit purge and illumine our heart and wit.

The third lesson.

THESE are the commandments, &c. Deut. v.

The response.

Hear, O thou Israel, the precepts of thy Lord God, and in thy heart write them as in a book, and I will give to thee a land flowing milk and honey.

The verse.

Take heed, therefore, and hear my voice, and I will be an enemy to thine enemies.

The repetition.

And I will give thee a land flowing milk and honey.
Glory be to the Father, and to, &c.
And I will give, &c.

The song of Augustin and Ambrose.

Te Deum laudamus.

We praise thee, O God, we knowledge thee to be the Lord, &c.

Between Septuagesima and Easter, this psalm following is said in the stead of Te Deum.

The li. Psalm.

Have mercy upon me, &c.

Seek it in the seven psalms, it is in the fourth psalm.

The Lauds.

This word Lauds, is as much to say, as Praise. And the service following is called so because it containeth only the mere lauds and praise of Christ, and the Virgin his mother.

The versicle.

Holy mother of God, make thy petition.

The answer.

That we may deserve Christ's promission.

O God, bend thyself into my help.

Lord, haste thee to help me.

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

As it was in the beginning, and as it is now, and ever shall be. So be it.

The ciii. Psalm. *Benedic anima mea.*

Praise the Lord, O my soul, and all that is within me praise his holy name, &c.

The song of Three Children.

Praise ye the Lord, all his works, praise and extol him for ever, &c.

The cxlviii. Psalm. *Laudate Dominum de cœlis.*

Praise ye the Lord of heavens, praise ye him in the high place, &c.

The cxlix. Psalm. *Cantate Domino.*

Sing ye unto the Lord a new song, praised be he in the congregation of saints, &c.

The cl. Psalm. *Laudate Dominum in.*

Praise ye the Lord in his saints, praise him in the firmament of his power, &c.

The anthem.

Holy Mary, most pure of virgins all,
Mother and daughter of the King celestial,

So comfort us in our desolation,
That by thy prayer and special meditation,
We may enjoy the reward of the heavenly reign,
And with God's elect there for to remain.

To the Ephesians the ii.

The chapter.

By grace are we made safe through faith, and that not of our own selves; for it is the gift of God, and cometh not of works, lest if any man should boast himself of his own deeds.

Thanks be to God.

The hymn. *Laudetur Deus.*

PRAISED be the God omnipotent,
Which through his benignity
His most dear Son hath to us sent,
To die for our iniquity.
Conceived he was by the Holy Ghost,
And born of a Virgin pure,
Thus the God of mightes most,
Abhorred not our nature.
And where we were right wretchedly,
Abject for our transgression,
In Christ are we set at liberty,
By whom we have redemption.
O Virgin Mary most gracious;
O mother of God incomparable,
To thy Son pray for us,
That he after death be favourable.
Glory be to the Trinity;
The Father, the Son, and Spirit living,
Which art one God and persons three,
To whom be praise without ending.

The versicle.

Praised be the name of the Lord.

The answer.

From this time forth, and for evermore.

The Song of Zachary, the prophet.

Benedictus Dominus.

Blessed be the Lord God of Israel, for he hath visited and redeemed his people, &c.

The anthem.

Christ most merciful hath redeemed us, let us rejoice, and always give thanks to God.

The versicle.

O Lord, hear my prayer.

The answer.

And let my cry come unto thee.

The prayer.

God Almighty, and our merciful Father, which hast so exceedingly loved us thy chosen children, that thou wouldst vouchsafe to give us thy only and well-beloved Son Jesus Christ our Saviour, to suffer death for our sins, so that all that steadfastly believe in him might not perish, but have life everlasting; we beseech thee for thy abundant mercy, and for the inestimable love which thou bearest to thy Son Christ our Saviour, give us of thy grace, and pour thy favour into our hearts; that we may believe, feel, and know perfectly, that thou only art our God our Father, and to us an almighty helper, deliverer and a saviour from sin, from all the devilish powers of hell and of the world, and from death, and that by thy Son our Lord Jesu Christ. So be it.

The memory of the Holy Ghost.

The anthem.

Come, Holy Spirit of God, inspire thou the hearts of them that believe in thee, and kindle in them the fire of thy love.

The versicle.

Send forth thy Spirit, and they shall be made new.

The answer.

For so renewest thou the soul of man.

The prayer.

O God, which hast instructed the hearts of the faithful by the inspiration of the Holy Ghost, grant that we in the same spirit may favour the truth, and evermore rejoice in his holy consolation. By Christ our Lord. So be it.

A memory of the most holy Trinity.

The anthem.

Deliver us, save us, justify us, O blessed Trinity.

The versicle.

Bless we the Father, and the Son, with the Holy Ghost.

The answer.

Praise we him, and exalt we him evermore.

The prayer.

Almighty and everlasting God, which hast granted to thy servants, through confession of the true faith, for to acknowledge the glory of the eternal Trinity, and to honour thee, one God in thy almighty majesty, we beseech thee that through our steadfastness in the same faith we may be always defended from all adversity, which livest and reignest one God, world without end. So be it.

A memory of our Lady.

The anthem.

O glorious mother of God, O perpetual Virgin Mary, which didst bear the Lord of all lords, and alone of all other didst give suck unto the King of angels, we beseech thee of thy pity to have us in remembrance, and to make intercession for us unto Christ, that we being supported by his help may come unto the kingdom of heaven.

The versicle.

O holy mother of God, perpetual Virgin Mary.

The answer.

Pray for us unto the Lord Jesus Christ.

The prayer.

GRANT, we beseech thee, O Lord God, that thy servants may enjoy continual health of body and soul, and through the gracious intercession of blessed Mary perpetual Virgin, that we may be delivered from this present heaviness, and to have the fruition of the eternal gladness. By Christ our Lord. So be it.

A memory of all Saints.

The anthem.

All ye blessed saints, and elect servants of God, have us in remembrance before God, that through the help of your prayers it may please him us to associate with you.

The versicle.

Rejoice in the Lord you that be justified.

The answer.

And be you all glad that in heart be rectified.

The prayer.

WE beseech thee, good Lord, that thou being pleased with the prayer of all thine holy saints, wilt both grant us pardon of our defaults, and give us also perpetual remedy for them. By Christ our Lord. So be it.

A memory of the Passion of Christ.

HE that is the great profound sapience,
  And divine truth of the Father on high,
Which for mankind of his benevolence,
  Himself hath made both God and man verily;
  Was sold and bought by the Jews traitorously,
And about midnight perturbed and taken,
And of his disciples anon forsaken.

The versicle.

We worship thee, Christ, with praise and benediction.

The answer.

For thou redeemest the world by thy holy passion.

The prayer.

Lord Jesu Christ, Son of the living God, set thy holy passion and death between thy judgment and our souls, both now and at the hour of death, and moreover vouchsafe to grant unto the living mercy and grace, to the dead pardon and rest, to thy holy church peace and concord, and to us sinners life and joy everlasting, which livest and reignest God with the Father, and the Holy Ghost, world without end. So be it.

The glorious passion of our Lord Jesu Christ deliver us from fearful heaviness, and bring us to the joys of paradise. So be it.

A memory of the Compassion of our Lady.

The anthem.

Holy Mary, of all godly women the godliest,
Pray for us, of all holy women the holiest,
That he our prayers accept may in good wise,
Which of thee was born, and reigneth above the skies,
By whose charity, and merciful grace,
Our grievous sins may take no place.

The versicle.

Holy mother of God, and Virgin perpetual.

The answer.

Pray thou for us to the Lord celestial.

The prayer.

Holy Lord Jesu, Son of the most sweet Virgin Mary, which sufferedst death for us upon a cross, shew unto us thy mercy; and grant unto us and unto all that devoutly have in remembrance the compassion of thy most holy mother, by her

prayer, prosperous life in this present world, and through thy grace eternal glory in the world to come, wherein thou dost reign one God with the Father, the Holy Ghost, world without end. So be it.

The glorious passion of a Virgin's Son
Bring us to the bliss of the heavenly kingdom. So be it.

The Prime.

O God, bend thyself into my help.

Lord, haste thee to help me.

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

As it was in the beginning, and as it is now, and ever shall be. So be it.

Praise ye the Lord.

Come Holy Ghost, O Creator eternal,
In our minds to make visitation,
And fulfil thou with grace supernal,
Our hearts that be of thy creation.
Remember, Lord, author of salvation,
That sometime of a Virgin pure,
Without help of man's operation,
Thou tookest upon thee our frail nature.
And as thou of thy clemency and mere mercy special
Above her deserts hast chosen among all other,
And took her to such favour, and grace supernal,
That thou wouldest be her Son, and she to be thy Mother.
So, we beseech thee, Christ most tender,
Grant that thy servants, with a devout mood,
May ofttimes sweetly remember
The effusion of thy precious blood.
O Virgin Mary most gracious,
O mother of God incomparable,
To thy Son pray for us,
That he after death be favourable.

Glory to the Lord of mightes most,
  That of a Virgin was bore;
Glory to the Father, and the Holy Ghost,
  To them be praise for evermore. So be it.

The liii. Psalm. *Deus in no.*

HELP me, O God, for thy name sake, and deliver me in thy strength, &c.

The cxvii. Psalm. *Confitemini Domino.*

O GIVE thanks unto the Lord, for he is gracious, and his mercy endureth for ever, &c.

The cxlv. Psalm. *Lauda anima mea.*

PRAISE the Lord, O my soul, while I live will I praise the Lord; yea, as long as I have any being I will sing praises unto my God, &c.

The anthem.

Let us not put our trust in princes, nor in the children of men; nor in nothing that is earthly, but in Jesus Christ, the only Son of the Virgin, by whom we have all salvation.

The versicle.

O Lord, hear my prayer.

The answer.

And let my cry come to thee.

The prayer.

O LORD, which by the annunciation of thy angel hast given us knowledge of the incarnation of thy Son Christ, we beseech thee, pour thy grace into our hearts, that we, trusting in him through his passion and death, may be brought to the glory of the last resurrection; by the same our Lord Jesu Christ, which liveth and reigneth one God with thee in unity of the Holy Ghost, world without end. So be it.

A memory of the Passion of Christ.

The anthem.

The first hour in the morning early,
Jesus was brought by the hands of the Jews;
Before the judge Pilate, to be judged cruelly,
Where many a false witness did him accuse.
In the neck they him smit, his hands the bands did bruise,
They spit and defiled there his godly face,
The light of heaven, replete with all grace.

The versicle.

We worship thee, Christ, with praise and benediction.

The answer.

For thou redeemest the world through thy passion.

The prayer.

Lord Jesus Christ, the Son of the living God, which for our redemption didst vouchsafe to be born, and circumcised, of the Jews to be reproved, of Judas with a kiss to be betrayed, to be taken, to be bound, and with bands before Anna, Caiphas, Herod, and Pilate, to be presented, and before them to be illuded with buffets, blows, scourges, and with a reed to be beaten, thy face to be covered, with spittings to be spitted, with thorns to be crowned, of false records also to be accused, of evil judges to be judged, and as an innocent lamb bearing the cross to be led, with nails to be through pierced, with eysel and gall to be given drink unto, and to be lift up in the cross, among thieves, to be deputed with the most vilest death to die, and with a spear to be wounded; thou, Lord, by these most holy pains which we thy unworthy servants do render, and by thy holy passion deliver us from the pains of hell, and vouchsafe to bring us, wretched sinners, whither as thou broughtest the penitent thief crucified with thee; which livest and reignest with God the Father in the unity of the Holy Ghost, for ever, worlds without end. So be it.

The glorious passion of our Lord Jesu Christ deliver us from sorrowful heaviness, and bring us to the joy of paradise. So be it.

A memory of the Compassion of our Lady.

The anthem.

Holy mother of God, maiden immaculate,
Of whom it pleased God to receive our nature,
And to die for us wretches and sinners deplorate;
We beseech thee heartily, Virgin most pure,
To pray to thy Son, that it may be his pleasure
To grant us his favour, by thy intercession,
And to be partakers of his most holy passion.

The versicle.

Holy mother of God, make thy petition.

The answer.

That we may obtain Christ's promission.

The prayer.

O God which unto mankind, by the fruit of the virginity of the blessed Virgin Mary, hast given the gifts of eternal health, grant to us, we beseech, that she for us may pray, by whom we have received the author of life, the Lord Jesus Christ, which with thee liveth and reigneth God, world without end. So be it.

The glorious passion of the Virgin's Son,
Bring us to the bliss of the Father's kingdom. So be it.

The Third Hour.

O God, bend thyself into my help.

Lord, haste thee to help me.

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

As it was in the beginning, and as it is now, and ever shall be. So be it.

Praise ye the Lord.

The hymn.

COME Holy Ghost, O Creator eternal,
  In our mind to make visitation,
And fulfil thou with grace supernal
  Our hearts that be of thy creation.
Remember Lord, author of salvation,
  That sometime of a Virgin pure,
Without help of man's operation,
  Thou tookest upon thee our frail nature.
And as thou of thy clemency, and mere mercy special,
  Above her deserts hast chosen among all other,
And took her to such favour, and grace supernal,
  That thou wouldst be her Son, and she to be thy Mother;
So, we beseech thee, Christ most tender,
  Grant that thy servants, with a devout mood,
May ofttimes sweetly remember
  The effusion of thy precious blood.
O Virgin Mary, most gracious,
  O mother of God incomparable,
To thy Son pray for us,
  That he after death be favourable.
Glory be to the Lord of mightes most,
  That of a Virgin was bore,
Glory to the Father and the Holy Ghost,
  To them be praise for evermore. So be it.

The xxxii. Psalm. *Exultate justi.*

REJOICE in the Lord, O ye righteous, for it becometh well the just to be thankful, &c.

The cxviii. Psalm. *Beati immaculati.*

BLESSED are those that be undefiled in the way, which walk in the way of the Lord, &c.

The cxlvi. Psalm. *Laudate Dominum.*

PRAISE the Lord, for it is a good thing to sing praises

unto our God; yea, a joyful and pleasant thing it is to be thankful, &c.

The anthem.

The Lord is merciful; yea, so merciful that the earth is full of his mercy; by the which he hath sent his Son born of a woman, and made bond unto the law to redeem them that were under the law.

The versicle.

O Lord, hear my prayer.

The answer.

And let my cry come to thee.

The prayer.

O Lord, which by the annunciation of thy angel hast given us knowledge of the incarnation of thy Son Christ, we beseech thee, pour thy grace into our hearts, that we, trusting in him through his passion and death, may be brought to the glory of the last resurrection; by the same our Lord Jesu Christ, which liveth and reigneth one God with the Father and the Holy Ghost, world without end. So be it.

A memory of the Passion of Christ.

About three hours after the sun gan spring,
All the Jews cried, Jesus to crucify,
And in scorn they him clothed with purple clothing;
And instead of a crown, on his head they did tie
A crown of thorn that pricked cruelly;
And had him forth to a place where he died,
And what a huge cross on his shoulders they laid!

The versicle.

We worship thee, Christ, with praise and benediction.

The answer.

For thou redeemest the world by thy holy passion.

The prayer.

O Lord Jesu Christ, the Son of the living God, which

from the bosom of the Father from heavens didst descend to the earth, and on the wood of the cross didst suffer five wounds, and shed thy precious blood for the remission of our sins, we meekly beseech thee that in the day of judgment we may be on the right hand, and hear thy sweet sentence: Come, ye blessed of my Father, enjoy ye the kingdom prepared for you from the beginning of the world. In the which kingdom thou livest and reignest God with the Father for ever. So be it.

The glorious passion of our Lord Jesu Christ deliver us from sorrowful heaviness, and bring us to the joy of paradise. So be it.

A memory of our Lady.

Holy mother of God, which him hast conceived,
That of all the world could not worthily be received,
Thy Son beseech thou with humble intercession,
Us for to purge of our transgression;
That by thy Son redeemed, we may to the place ascend,
Where thou dwellest with him, world without end.

The versicle.

Holy mother of God, make thy petition.

The answer.

That we may obtain Christ's promission.

The prayer.

O God, which wouldest thy Son to be incarnate of the womb of the blessed Virgin Mary, grant to thy meek petitioners, that we which believe her verily to be the mother of God, by her prayers before thee we may be helped; by the same our Lord Christ. So be it.

The glorious passion of the Virgin's Son
Bring us to the bliss of the Father's kingdom. So be it.

The Sixth Hour.

O God, bend thyself into my help.
Lord, haste thee to help me.

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

As it was in the beginning, and as it is now, and ever shall be. So be it.

Praise ye the Lord.

The hymn.

COME, Holy Ghost, O Creator eternal, &c.

The anthem.

Taste and see how friendly, &c.

The xxxiii. Psalm. *Benedicam Dominum.*

I WILL alway give thanks unto the Lord, his praise shall ever be in my mouth, &c.

The cxviii. Psalm. *Retribue servo tuo.*

O DO well unto thy servant, that I may live, and keep thy words, &c.

The cxvi. Psalm. *Laudate Dominum omnes.*

O PRAISE the Lord, all ye Gentiles, laud him all ye people, &c.

The anthem.

Taste and see how friendly the Lord is; blessed is the man that trusteth to him; for our fathers, Lord, hoped in thee, they trusteth in thee, and thou didst deliver them: they called upon thee and were holpen, they put their trust in thee, and were not confounded.

The versicle.

O Lord, hear my prayer.

The answer.

And let my cry come unto thee.

The prayer.

LORD, which by the annunciation of thy angel hast given us knowledge of the incarnation of thy Son Jesus Christ, pour thy grace into our hearts, that we, trusting in him,

through his passion and death may be brought to the glory of the last resurrection; by the same our Lord Jesus Christ, which liveth and reigneth one God, with the Father and the Holy Ghost, world without end. So be it.

A memory of the Passion of Christ.

THE sixth hour springing before the midday,
Jesus' hands and feet to the cross they nailed,
With the shamefullest death that they contrive may,
They hung him between two thieves, that the blood down trailed;
And then for pain great thirst him assailed,
His thirst for to quench they proffered him gall,
This Lamb so illuded bought our sins all.

The versicle.

We worship thee, Christ, with praise and benediction.

The answer.

For thou redeemest the world by thy holy passion.

The prayer.

LORD Jesu Christ, the Son of the living God, which for our redemption in the sixth hour didst ascend the patible of the cross, and sheddest thy blood through thy five wounds for the remission of our sins; we meekly beseech thee, that after our death through the merit of that same passion we may enter the gate of paradise, which livest and reignest God, with God the Father in the unity of the Holy Ghost, world without end. So be it.

The glorious passion of our Lord Jesus Christ deliver us from sorrowful heaviness, and bring us to the joys of paradise. So be it.

A memory of our Lady.

O BLESSED Mary, and holy Virgin,
Which didst conceive of the Holy Ghost,
The governor of the triple engine,
The Son of God of mightes most;

Remember us of charity, which of God hast contemplation,
To pray for us to the deity,
To turn from us his indignation.

The versicle.

Holy mother of God, make thy petition.

The answer.

That we may obtain Christ's promission.

The prayer.

To our fragility, merciful God, grant thy help, that we, which of thy holy mother of God and Virgin Mary do make remembrance, by the help of her intercession we may rise from our iniquities, through Christ our Lord. So be it.

The glorious passion of the Virgin's Son,
Bring us to the bliss of the heavenly kingdom.

The Ninth Hour.

O God, bend thyself into my help.

Lord, haste thee to help me.

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

As it was in the beginning, and as it is now, and ever shall be. So be it.

Praise ye the Lord.

The hymn.

Come, Holy Ghost, O Creator eternal, &c.

The anthem.

The Lord is, &c.

The lxvi. Psalm. *Deus miserea.*

God be merciful unto us; bless us and shew the light of his countenance upon us, and have mercy upon us, &c.

The cxviii. Psalm. *Adhesit pavimento.*

My soul cleaveth to the dust, O quicken thou me according to thy word, &c.

The cxliv. Psalm. *Exaltabo te, Deus.*

I will magnify thee, O my Lord and King: I will praise thy name for ever and ever, &c.

The anthem.

The Lord is nigh unto all them that call upon him; yea, all such that call upon him faithfully; wherefore to thee, O Lord, faithfully will I pray.

The versicle.

O Lord, hear my prayer.

The answer.

And let my cry come unto thee.

The prayer.

Lord, which by the annunciation of thy angel hast given us knowledge of the incarnation of thy Son Jesus Christ, pour thy grace into our hearts, that we, trusting in him through his passion and death, may be brought to the glory of the last resurrection; by the same our Lord Jesus Christ, which liveth and reigneth one God with the Father and the Holy Ghost, world without end. So be it.

A memory of the Passion of Christ.

Our merciful Lord Jesus God's son,
  Calling unto his Father Almighty,
Yielded up his soul, and full upon noon,
  The spirit departed from that blessed body;
  The sun waxed dark, the earth quoke wondersly,
  Great marvellous things to behold and hear,
  And yet a knight pierced his heart with a spear.

The versicle.

We worship thee, Christ, with praise and benediction.

The answer.

For thou redeemest the world by thy holy passion.

The prayer.

All thy passions and thy afflictions, most merciful Lord Jesu Christ, help us and defend us from all trouble and anguish, from all sorrow and heaviness, from all perils and wretchedness, from all sin and heart uncleanness, from all slander and infamy, from evil diseases of soul and body, from sudden death, from all persecution of our enemies, visible and invisible, for we well know that by thy passion we shall be saved. Therefore with a confidence of the large and immeasurable pity, we beseech thee, most merciful Saviour, for thy most benign and holiest passions, that thou wilt protect us by thy gracious help, and keep us from all evil, and give us grace that as we thus do remember thy passion and death, in the which thou didst slay our sin in thy body, so we may also mortify our sins in our bodies, and on our backs take thy cross and follow thee, which livest and reignest, world without end. So be it.

The glorious passion of our Lord Jesu Christ deliver us from sorrowful heaviness, and bring us to the joy of paradise. So be it.

A memory of our Lady.

O mother of God most gracious,
  To whom Christ John did commend,
Saying, *Mulier, ecce filius tuus*,
  Thy sorrows that he would amend;
Then shortly after he said
  To John, Behold thy mother,
Thus in him the trust was laid,
  To comfort thee above all other;
With like pity comfort us,
  In this vale of misery,
And pray to thy Son Jesus,
  To bring us to eternal glory.

The versicle.

Holy mother of God, make thy petition.

The answer.

That we may obtain Christ's promission.

The prayer.

O Lord Jesu Christ, which being among men were found as man having the experience of all our miseries, only that thou lackest sin, for that exceeding charity which so far overcame thee, take pity on us, and grant us by the intercession of thy glorious Mother, whom so entirely thou didst love, to be void of all the misery of sin and all other worldly adversities, with thee patiently to suffer, which livest and reignest God, world without end. So be it.

The glorious passion of a Virgin's Son

Bring us to the bliss of the heavenly kingdom. So be it.

The Evensong.

What is meant by this word Evensong.

Like as the service that we be daily accustomed to say in the morning is called Evensong[a], even so is the service used to be said or sung toward evening called Evensong.

O God, bend thyself into my help.

Lord, haste thee to help me.

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

As it was in the beginning, and as it is now, and ever shall be. So be it.

The anthem.

O how much ought, &c.

The cxi. Psalm. *Beatus vir, qui timet Dominum.*

Blessed is the man that feareth the Lord, and hath great delight in his commandments, &c.

The cxii. Psalm. *Laudate, pueri, Dominum.*

Praise the Lord, O ye servants, O praise the name of the Lord, &c.

[[a] This ought undoubtedly to be *Matins.*]

The cxiii. Psalm. *In exitu Israel de Ægypto.*

WHEN Israel came forth of Egypt, and the house of Jacob from among the strange people, &c.

The cxxxiv. Psalm. *Laudate nomen Domini.*

O PRAISE the name of the Lord, praise it, O ye servants of the Lord, &c.

The cxxxv. Psalm. *Confitemini Domino.*

O GIVE thanks unto the Lord, for he is gracious, for his mercy endureth for ever, &c.

The anthem.

O HOW much ought we to give thanks to God, which hath not spared his own Son, but gave him for us all, and he born of an immaculate Virgin was made man, and redeemed us from our vain conversation which we received by the tradition of their fathers, not with corruptible silver and gold, but with the precious blood of Christ, as of a lamb undefiled and without spot. To him therefore be continual praise, whose mercy endureth for ever.

Matthew i. *chapter.*

THE angel of the Lord appeared unto Joseph in a dream, saying: Joseph, the son of David, fear not to take unto thee Mary thy wife, for that which is conceived in her is of the Holy Ghost: she shall bring forth a son, and thou shalt call his name Jesus, for he shall save his people from their sins.

Thanks be to God.

The hymn.

LET us praise the Lord omnipotent,
Which on his people is so tender,
Magnify him with heart diligent,
For due thanks we cannot render.

From the heavens he descended,
  In the womb of a Virgin pure:
He shed his blood our faults to amend,
  And of our sick souls did the cure.
To thy Child, O mother, make thy petition,
  Our infirmity having in remembrance,
That he by grace may amend our condition,
  And thou by prayer to make entreatance.
Now Christ which hast paid the price
  Of our sin and prevarication,
See us not damned in any wise,
  Which thou hast bought by thy passion.
O Virgin Mary most gracious,
  O mother of Christ incomparable,
To thy sweet Son pray for us,
  That he in death's hour be favourable.
Glory be to the Son of mightes most,
  That of a Virgin chaste was bore;
Glory to the Father, and to the Holy Ghost,
  To them be praising for evermore. So be it.

The versicle.

Grace in thy visage increaseth evermore.

The answer.

Thou hast been blessed of God therefore.

The anthem.

O Lord most, &c.

The song of the blessed Mary.
Magnificat anima.

My soul magnifieth the Lord, &c.

The anthem.

O Lord, most merciful God, which of thy mere mercy hast chosen the blessed Virgin Mary to be the mother of thy Son Jesus Christ, whom thou so enkindlest with thy

love, and replenishedst her with grace, that not only her mouth, but also her soul did magnify thee, O Lord, and set forth thy praises; grant us, Lord, to have a fervent love towards thee, that, feigned devotion set aside, we may also with our souls magnify thee, and give continual thanks for the redemption that we have by Jesus Christ.

The versicle.

Lord God, hear my prayer.

The answer.

And let my cry come to thee.

The prayer.

O Lord, which by the annunciation of thy angel hast given us knowledge of the incarnation of thy Son Christ, pour thy grace into our hearts, that we, trusting in him through his passion and death, may be brought to the glory of the last resurrection; by the same our Lord Jesus Christ, which liveth and reigneth one God with the Father and the Holy Ghost, world without end. So be it.

The memory of the Holy Ghost.

The anthem.

Come, Holy Spirit of God, inspire thou the hearts of them that believe in thee, and kindle in them the fire of thy holy love.

The versicle.

Send forth thy Spirit, and they shall be made new.

The answer.

For so renewest thou the soul of man.

The prayer.

O God, which hast instructed the hearts of the faithful by the inspiration of the Holy Ghost, grant that we in the same spirit may favour the truth, and evermore rejoice in his holy consolation. By Christ our Lord. So be it.

A memory of the most holy Trinity.

The anthem.

Deliver us, save us, justify us, O blessed Trinity.

The versicle.

Bless we the Father, and the Son, with the Holy Ghost.

The answer.

Praise we him, and exalt we him evermore.

The prayer.

ALMIGHTY and everlasting God, which hast granted to us, thy servants, through confession of true faith, for to acknowledge the glory of the eternal Trinity, and to honour thee, one God, in thy almighty Majesty, we beseech thee that through our steadfastness in the same faith we may be always defended from all adversity, which livest and reignest one God, world without end. So be it.

A memory of our Lady.

The anthem.

O glorious mother of God, O perpetual Virgin Mary, which didst bear the Lord of all lords, and alone of all other didst give suck unto the King of angels, we beseech thee of thy pity to have us in remembrance, and to make intercession for us unto Christ, that we being supported by his help may come unto the kingdom of heaven.

The versicle.

O holy mother of God, perpetual Virgin Mary.

The answer.

Pray for us unto the Lord Jesus Christ.

The prayer.

GRANT, we beseech thee, O Lord God, that thy servants may enjoy continual health of body and soul, and through the gracious intercession of blessed Mary, perpetual Virgin, that we may be delivered from this present heaviness, and to have the fruition of the eternal gladness. By Christ our Lord. So be it.

A memory of all Saints.

The anthem.

All ye blessed saints, and elect servants of God, have us in remembrance before God, that through the help of your prayers it may please him us to associate with you.

The versicle.

Rejoice in the Lord you that be justified.

The answer.

And be you all glad that in heart be rectified.

The prayer.

We beseech thee, good Lord, that thou being pleased with the prayer of all thine holy saints, wilt both grant us pardon of our defaults, and give us also perpetual remedy for them. By Christ our Lord. So be it.

A memory of the Passion of Christ.

The dead corpse of Christ, that blessed man,
From the cross was loosed and taken away,
At evensong time, but, alas, where was then
His crown of glory and his great strength that day?
Full privily within the Godhead it lay:
Yet would he his cruel death suffer thus,
The true medicine of life to bring to us.

The versicle.

We worship thee, Christ, with praise and benediction.

The answer.

For thou redeemest the world by thy holy passion.

The prayer.

Lord God from God, and light from light, which according to the commandment of the Father, didst vouchsafe to redeem mankind with thine own blood in the patible of the cross, we meekly beseech thee, by the virtue and power of so glorious a passion, that thou wilt not do unto us according to our sins, but after thy mercy save us, thy un-

worthy servants; thou also rise up to our help, and be to us the tower of strength and the inexpugnable buckler of righteousness against the face of both corporal and spiritual enemy. And also mercifully deliver us from all sin, and pain of the same, and from all adversity of body and soul mercifully defend us, which livest and reignest one God, world without end. So be it.

The glorious passion of our Lord Jesu Christ deliver us from sorrowful heaviness, and bring us to the joy of paradise. So be it.

A memory of our Lady.

Holy Mary, pray to thy Son,
The weak in spirit to encourage,
To succour the miserable in their affliction,
To comfort the sorrowful their sorrows to assuage.
And to his people abundantly,
Of his graces to give, and his verity,
To the clergy to preach incessantly,
And to women, thee to follow with humility.

The versicle.

Holy mother of God, make thy petition.

The answer.

That we may obtain Christ's promission.

The prayer.

O Lord God omnipotent, extend thy mercy on us, and grant that we which maketh a memorial of thy Son and his mother, may have always the mind to follow them in this present life, and after to come to the life everlasting, by Christ our Lord. So be it.

The glorious passion of a Virgin's Son
Bring us to the bliss of the Father's kingdom. So be it.

The Complene.

What is meant by this word Complene.

This word, Complene, is no more to say but an accomplishment or fulfilling. And for so much as of all the services that are

daily done in the church, this is the last, therefore it is called Complene, as who should say, that in the same, all the holy service of the day is fully complete and ended.

CONVERT us, O God, our Saviour.
And turn thy wrath away from us.
O God, bend thyself into my help.
Lord, haste thee to help me.
Glory be to the Father, and to the Son, and to the Holy Ghost.
As it was in the beginning, and as it is now, and ever shall be. So be it.

The anthem.

O Lord, &c.

The iv. Psalm. *Cum invocarem exaudivit.*

HEAR me, when I call, O God of my righteousness, thou that comfortest me in my trouble, &c.

The xxx. Psalm. *In te, Domine, speravi.*

IN thee, O Lord, is my trust, let me never be put to confusion, but deliver me in thy righteousness, &c.

The cxxxiii. Psalm. *Ecce nunc benedicite Dominum.*

BEHOLD, O praise the Lord, all ye servants of the Lord, ye that by night stand in the house of the Lord, &c.

The cxxxvii. Psalm. *Confitebor tibi, Domine.*

I WILL give thanks to thee, O Lord, with my whole heart, even before the gods will I sing praises unto thee, &c.

The anthem.

Have mercy on me, Lord, and hear my prayer.

The chapter.

THE benignity and humanity of God our Saviour hath appeared, not for the deeds of righteousness which we

wrought, but after his great mercy he saved us, by the fountain of the new birth and renewing of the Holy Ghost, which he shed on us abundantly, through Jesus Christ our Saviour.

Thanks be to God.

The hymn.

O Lord of the world, the Saviour,
  Which hast this day saved us,
In this night be our protector,
  And in all times be gracious.
Mercifully help us now,
  And spare us to the praying,
Our sins away also do thou,
  And our darkness thou lighten.
Thou of our sense the renewer,
  With hearty desire we do pray,
That with chaste mind and pure,
  From our beds rise we may.
O Virgin Mary most gracious,
  O mother of Christ incomparable,
To thy Son pray for us,
  That he in the hour of death be favourable.
Glory be to the Lord of mightes most,
  That of a Virgin chaste was bore,
Glory be to the Father, and to the Holy Ghost,
  To them be praise for evermore. So be it.

The versicle.

Keep us, Lord, as the apple of the eye.

The answer.

Under the shadow of thy wings defend us.

The song of Simeon.

Nunc dimittis servum tuum, Domine.

Lord, now lettest thou thy servant depart in peace, according to thy promise, &c.

The anthem.

O Lord, save us waking, and keep us sleeping, that with Christ we may wake, and quietly to rest in peace.

The versicle.

O Lord, hear my prayer.

The answer.

And give hearing to my clamour.

The prayer.

Lord, which by the annunciation of the angel hast given us knowledge of the incarnation of thy Son Jesus Christ, pour thy grace into our hearts, that we, trusting in him through his passion and death, may be brought to the glory of the last resurrection; by the same our Lord Jesus Christ, which liveth and reigneth, one God, with the Father and the Holy Ghost, world without end. So be it.

A memory of the Passion of Christ.

The hope of our life ever to endure,
Of Jesu the noble and blessed body,
At Complene time was brought to sepulture,
Spiced and adorned, fragrant and sweetly:
Of scripture complete was then the mystery:
Therefore Jesu grant me thy wounds tender,
And thy death busily still to remember.

The sum of the whole, or final prayer.

O blessed Christ, these hours canonical
To thee I offer with meek devotion;
For as thou hast suffered those pains all,
In thy grievous agony, by like season,
So by the remembrance of thy passion,
Make me, according to thy business,
Partner of thy crown and glory endless.

The versicle.

We worship thee, Christ, with praise and benediction.

The answer.

For thou redeemest the world from all affliction.

The prayer.

O Lord Jesu Christ, in whose power all things are put, and there is none that can resist thy will, which didst vouchsafe to be born to die and to rise by the mystery of thy most holy body, and by thy five wounds, and by the effusion of thy most precious blood, have mercy on us, even as thou knowest to be necessary for our souls and bodies, deliver us from the temptation of the Devil and from all things, with the which thou knowest us to be troubled with, and keep us and strengthen us in thy service, unto the end, and give us true amendment and space of true penance, and of our sins also grant us remission, and make us brethren and sistern, friends and enemies to love together, and with all thy saints in thy kingdom without end to have joy, which livest and reignest God, with God the Father, and the Holy Ghost, world without end. So be it.

Let us praise the Lord,
And give him thanks with one accord.

The glorious passion of our Lord Jesu Christ deliver us from sorrowful heaviness, and bring us to the joys of paradise. So be it.

A memory of our Lady.

The rod of Jesse hath flourished,
Replenished with the Holy Ghost,
Which upward to go us hath monished,
In passing the hills to Zachary's coast.

The versicle.

Holy mother of God, make thy petition.

The answer.

That we may obtain Christ's promission.

The prayer.

We beseech thee, Lord Jesu Christ, that the most holy

Virgin Mary, thy mother, may pray for us unto thy holy mercy, now and in the hour of death, whose soul in the hour of thy blessed passion the sword of sorrow pierced through, which yet in thy glorious resurrection exceeding gladness made joyful, which livest and reignest for ever.

The dolorous passion of the Virgin's Son
Bring us to the bliss of the Father's kingdom. So be it.
O merciful Father, have pity therefore,
On us poor wretches miserable and thrall,
Seeing thy Son, that vine cluster, pressed sore,
And from the pestilence of death eternal
Keep us by voiding the fiend infernal,
And join us with them which rewarded be,
With eternal life, seeing the Deity.

The versicle.

We do pray thee, and do pray the Father of Christ, most merciful.

The answer.

That thou intend and defend us from death that is most sorrowful.

The prayer.

Grant us, we beseech thee, Father Almighty, thy grace, that we which of the incarnation, nativity, passion, glorious resurrection, and marvellous ascension of the Son, of the coming also of the Holy Ghost, with reverence do make a remembrance, by the grace of the same Holy Ghost we may rise from the death of the soul and with the life an eternal life, by Jesus Christ our Lord. So be it.

A prayer of Christ our Saviour.

Hail, heavenly King, Father of mercy, our life, our sweetness, our hope, all hail; unto thee do we cry, which are the banished children of Eve, unto thee do we sigh, weeping and wailing in the vale of lamentation; come off therefore our advocate, cast upon us those merciful eyes of thine, and after this our banishment shew unto us the

glorious light in thy heavenly kingdom, O merciful, O holy, O sweet Saviour.

The prayer.

ALMIGHTY eternal God, which by the operation of the Holy Ghost didst wonderfully prepare the body and soul of the glorious Virgin and mother Mary, to the end it should be a meet habitation for thy only begotten Son, grant that we may be saved from all instant evils and eternal death, through the inestimable merits of him in the remembrance of whose death we take joy and comfort. By the same Christ our Lord. So be it.

To the holy and indivisible Trinity, to the humanity of Jesu Christ crucified, glory infinitely be given of every creature, world without end. So be it.

Blessed be the sweet name of our Lord Jesu Christ, the Son of the glorious Virgin Mary, for evermore.

And the souls of all true believers being departed through the mercy of God may rest in peace. So be it.

Praising be to God, peace unto the living, and rest unto the dead. So be it.

Hereafter followeth a devout prayer unto Jesus our Saviour.

O BOUNTIFUL Jesu, O sweet Jesu, O Jesu the Son of the pure Virgin Mary, full of mercy and truth, O sweet Jesu, after thy great mercy have pity upon me. O benign Jesu, I pray thee by the same precious blood, which for us miserable sinners thou wast content to shed in the altar of the cross, that thou vouchsafe clean to avoid all my wickedness, and not to despise me humbly this requiring, and upon thy most holy name Jesus calling. This name, Jesus, is the name of health. What is Jesus but a Saviour? O good Jesus, that hast me created, and with thy precious blood redeemed, suffer me not to be damned, whom of nought thou hast made. O good Jesu Christ, let not my wickedness destroy me, that thy almighty goodness made and

formed; O good Jesu, reknowledge that is thine in me, and wipe clean away that alieneth me from thee. O good Jesu, when time of mercy is, have mercy upon me, and destroy me not in time of thy terrible judgment. O good Jesu, though I, wretched sinner, for my most grievous offences, have by thy very justice deserved eternal pain, yet I appeal from thy very righteousness, and steadfastly trust in thy ineffable mercy; so that thou as mild Father and merciful Lord wilt take pity upon me. O good Jesu, what profit is in my blood, since that I must descend into eternal corruption? Certainly, they that be dead shall not magnify thee, nor likewise all they that go to hell. O most merciful Jesu, have mercy upon me; O most sweet Jesu, deliver me; O most meek Jesu, be unto me, sinner, favourable; O Jesu, admit me a wretched sinner into the number of them that shall be saved; O Jesu, the health of them that believe in thee, have mercy upon me; O Jesu, the sweet forgiveness of all my sins; O Jesu, the Son of the pure Virgin Mary, endue me with thy grace, wisdom, charity, chastity, and humility, yea and in all my adversities steadfast patience; so that I may perfectly love thee, and in thee to rejoice and have my only delight in thee, world without end. So be it.

The anthem.

A prayer.

O GLORIOUS King, which amongst thy saints art laudable and nevertheless ineffable, thou art in us, Lord, and thy holy name hath been called upon by us: therefore do not forsake us, Lord God, and in the day of judgment vouchsafe to bestow us among thy saints and elect, O blessed King.

A prayer unto Christ.

O MAKER of heaven and earth, King of kings, and Lord of lords, which of nothing didst make me to thy image and likeness, and didst redeem me with thine own blood, whom I, a sinner, am not worthy to name, neither to call upon, humbly I desire thee, and meekly pray thee, that gently

thou behold me, thy wicked servant, and have mercy on me, which hadst mercy on the woman of Canaan, and Mary Magdalene; which didst forgive the publican, and the thief that hanged on the cross; unto thee I confess, O most holy Father, my sins, which if I would, I cannot hide from thee. Have mercy on me, Christ, for I, wretch, have sore offended thee, in pride, in covetous, in gluttony, in lechery, in vainglory, in hatred, in envy, in adultery, in theft, in lying, in backbiting, in sporting, in dissolute and wanton laughing, in idle words, in hearing, in tasting, in touching, in thinking, in speaking, in working, and in all ways in which I, a frail man and most wretched sinner, might sin, my fault, my most grievous default. Therefore I most humbly pray, beseech thy gentleness, which for my health descended from heaven, which did hold up David, he should not fall into sin. Have mercy on us, oh Christ, which didst forgive Peter that did forsake thee. Thou art my Creator, my helper, my Maker and my Redeemer, my Governor and my Father, my Lord, my God, my King: thou art my hope, my trust, my governing, my help, my comfort, my strength, my defence, my redemption, my life, my health, my resurrection: thou art my steadfastness, my refuge or succour, my light, my desire, and my help. I most humbly and heartily desire and pray thee, help me, defend me, and make me strong and comfort me: make me steadfast, make me merry, give me light, and visit me; revive me again which am dead, for I am thy making and thy work.

Oh Lord, despise me not, I am thy servant, thy bondman, although evil, although unworthy and a sinner. But whatsoever I am, whether I be good or bad, I am ever thine, therefore to whom shall I fly except I fly unto thee? If thou cast me off, who shall or will receive me? if thou despise and turn thy face from me, who shall look upon me? and recognise and knowledge me, although unworthy, coming to thee; for although I be vile and unclean, thou canst make me clean; if I be sick, thou canst heal me; if I be dead and

buried, thou canst revive me; for thy mercy is much more than my iniquity, thou canst forgive me more than I can offend. Therefore, oh Lord, do not consider, nor have respect to the number of my sins, but according to the greatness of thy mercy forgive me, and have mercy on me, most wretched sinner. Say unto my soul, I am thy health, which saidst, I will not the death of a sinner, but rather that he live and be converted. Turn me, oh Lord, to thee and be not angry with me, I pray thee, most meek Father, and for thy great mercy, I most humbly beseech thee that thou bring me to the bliss that never shall cease. So be it.

The Fifteen Prayers, called the xv. *Oes.*

The xv. prayers following, called commonly the xv. Oes, are set forth in divers Latin primers with goodly printed prefaces, promising to the sayers thereof many things both foolish and false, as the deliverance of xv. souls out of purgatory, with other like vanities; yet are the prayers self right good and virtuous, if they be said without any such superstitious trust or blind confidence. And forasmuch as these prayers are a goodly and godly meditation of Christ's passion, we have not thought it neither to us grievous, neither to this primer superfluous, to set them in this place.

The i. *prayer.*

O Jesu, endless sweetness to all that love thee, a joy passing and exceeding all gladness and desire; thou Saviour and Lover of all repentant sinners, that likest to dwell, as thou saidst thyself, with the children of men, for that was the cause why thou wast incarnate and made man in the end of the world. Have mind, blessed Jesu, of all the bitter sorrows that thou suffered in thy manhood, drawing nigh to thy most wholesome passion, the which passion was ordained to be in thy divine heart, by counsel of the holy Trinity, for the ransom of all mankind. Have mind, blessed

Jesu, of all the great dreads, anguishes, and sorrows, that thou sufferedst in thy tender flesh, before thy passion on the cross, when thou wast betrayed of thy disciple Judas to the Jews, which of singular affection that thou hadst to them should have been thine especial people, after time that thou hadst made thy prayer upon the mount of Olivet, and sweatest there both blood and water. Also have mind of the great anguish that thou wast in, when thou wast taken of the false Jews and by false witness accused. And at Jerusalem in time of Easter, in the flourishing youth of thy body, without trespass receivedst thou thy judgment of death upon the cross unjustly, where also thou wast despoiled of thine own clothes, blindfolded, buffeted, bound to a pillar and scourged, and with thorns crowned, and with a reed smitten on the head, and with innumerable pains thy body was all to bruised and torn. For mind of this blessed passion, I beseech thee, benign Jesu, grant me afore my death very contrition, true confession and amendment of my life, and of all my sins remission. So be it.

Our Father, &c.

The ii. *prayer.*

O BLESSED Jesu, Maker of all the world, that of a man may not be measured, which closest in thy hand all the earth, have mind of thy bitter sorrow first when the Jews fastened thy blessed hands to the cross with blunt nails. And to increase more thy pains, they added sorrow upon sorrow to thy bitter wounds, when they pierced thy tender feet, because thou wouldst not accord to their will. And so cruelly they drew thy blessed body in length and breadth, to the measure of the cross, that all the joints of thy limbs were both loosed and broken. For mind of thy blessed passion, I beseech thee, benign Jesu, give me grace to keep with me both thy love and thy dread. So be it.

Our Father, which art in heaven, &c.

The iii. *prayer.*

O Jesu, heavenly Physician, have mind of thy languor, and blueness of thy wounds and sorrow, that thou suffered in the high patible of the cross, when thou wast lift up from the earth, that thou wast all to torn in all thy limbs, whereof there was no limb abiding in his right joint, so that no sorrow was like to thine, because that from the soles of thy feet to the top of thy head was no whole place; and yet forgetting in manner all those grievous pains, thou prayedst devoutly and charitably to thy Father for thine enemies, saying, Father, forgive it them, for they wot not what they do. For thy charitable mercy that thou shewedst to thine enemies, and for mind of those bitter pains, grant me that this mind of thy bitter passion be to me plenary remission and forgiveness of all my sins. So be it.

Our Father, which art in, &c.

The iv. *prayer.*

O Jesu, very freedom of angels, the paradise of all ghostly pleasures, have mind of the dread and hideous fearfulness that thou suffered when all thine enemies, like unto most wod lions, compassed thee about, smiting thee, and spitting on thee, scratching thee, and with many other grievous pains tormenting thee; for mind of all these despiteful words, cruel beatings, and sharp torments, and all the cruel pains which thine enemies put thee to, I beseech thee, blessed Jesu, deliver me from all mine enemies bodily and ghostly, and give me grace to have the defence and protection of health everlasting against them, under the shadow of thy wings. So be it.

Our Father, which, &c.

The v. *prayer.*

O Jesu, mirror of the divine clearness, have mind of that dread and heaviness which thou hadst when thou

hangest naked and miserable on the cross, and all thy friends and acquaintance stood against thee, and foundest comfort of none but only thy most loving mother, faithfully standing by thee with great bitterness of heart, whom thou didst betake to thy well-beloved disciple, saying, Lo, woman, thy son; and likewise to the disciple, Lo, thy mother. I beseech thee, blessed Jesu, by the sword of sorrow that then pierced her heart, to have compassion on me in all my troubles and afflictions bodily and ghostly, and give me comfort in all time of tribulation. So be it.

Our Father, which art, &c.

The vi. *prayer.*

O Jesu, King most worthy to be loved, and friend most to be desired, have mind of the sorrow that thou hadst when thou beheldest in thy mirror of thy most clear majesty the predestination of all thy chosen souls, that should be saved by the merits of thy passion; for mind of the deepness of thy great mercy which thou hadst upon us, lost and desperate sinners, and namely for the great mercy that thou shewedst to the thief that hung on the cross, saying this, This day thou shalt be with me in paradise, I pray thee, benign Jesu, to shew thy mercy on me in the hour of my death. So be it.

Our Father, which art, &c.

The vii. *prayer.*

O Jesu, well of endless pity, that saidst on the cross of thy passion by inward affection of love, I thirst, that is to say, the health of man's soul; for mind of this blessed desire I beseech thee, benign Jesu, kindle our desire to every good and perfect work: the thirst of concupiscence, and burning of all worthy love in us utterly cool and extinguish. So be it.

Our Father, which art, &c.

The viii. *prayer.*

O Jesu, sweetness of hearts and ghostly pleasure of souls, I beseech thee, for the bitterness of the eysel and gall that thou tasted and suffered for us at the hour of thy death, grant that we may worthily receive thy most blessed body and blood, the which was betrayed and shed for the remedy of our sins and comfort of our souls. So be it.

Our Father, which art, &c.

The ix. *prayer.*

O Jesu, royal strength and ghostly joy, have mind of the anguishes and great sorrows that thou suffered, when thou cried to thy Father with a mighty voice for the bitterness of thy death, and also for the scourging of the Jews, saying this: O my God, O my God, why hast thou forsaken me? By this painful anguish forsake not us in the anguishes of our death, our blessed God. So be it.

Our Father, which art in, &c.

The x. *prayer.*

O Jesu, beginning and end, way, life, and virtue in every mean, have mind that from the top of thy head unto the soles of thy feet thou sufferedst for us, to be drowned in the water of thy painful passion: for mind of this great pain, and namely for the deepness and wideness of thy wounds, I beseech thee, blessed Jesu, teach me the large precept and commandments of love, which am drowned all in foul sin. So be it.

Our Father, which art, &c.

The xi. *prayer.*

O Jesu, deepness of endless mercy, I beseech thee, for the deepness of thy wounds that went through thy tender flesh and thy veins, that thou vouchsafe to draw me out being drowned in the deepness of sin. And hide me ever after in the holes of thy wounds, from the face of thy wrath,

unto the time, Lord, that thy dreadful fury be passed. So be it.

Our Father, which art in heaven, &c.

The xii. *prayer.*

O Jesu, mirror of truth, token of unity, and sure bond of charity, have mind of thine innumerable pains and wounds, which from the top of thy head to the sole of thy foot thou wast wounded, and of the wicked Jews thou wast all to torn and rent; and all thy body made red with thy most holy blood, the which great sorrow, blessed Jesu, in thy clean virgin's body thou sufferedst. What mightest thou do more for us than thou didst? Therefore, benign Jesu, I pray thee heartily to write all thy wounds in my heart, with thy most precious blood, that I may both read in them thy dread and thy love, and that I may still continue in praising and thanking thee to my life's end. So be it.

Our Father, which art, &c.

The xiii. *prayer.*

O Jesu, most mighty Lion, King immortal, and most victorious, have mind of the sorrow that thou sufferedst when all the powers of thy heart and body failed thee utterly; and then thou inclining thine head, saidst thus, It is all done. For mind of that anguish and sorrow, have mercy on me, when my soul in the last consummation and departing of my breath shall be anguished and troubled. So be it.

Our Father, which art, &c.

The xiv. *prayer.*

O Jesu, the only begotten Son of Almighty God the Father, the brightness and figure of his godly substance, have mind of that entire commendation, in which thou didst commend thy spirit into the hands of thy Father; and

with a torn body and broken heart shewing to us for our ransom the bowels of thy mercy, for the redeeming of us didst give up thy breath; for mind of that precious death I beseech thee, King of saints, comfort me to withstand the fiend, the world, and my flesh, that I may be dead to the world, and living ghostly toward thee. And in the last hour of my departing from the world, receive my soul, coming to thee, which in this life is an outlaw, and a pilgrim. So be it.

Our Father, which art, &c.

The xv. *prayer.*

O Jesu, very true and plenteous vine, have mind of the most exceeding and abundant effusion of blood that thou sheddest most plenteously, as if it had been crushed out of a ripe cluster of grapes, when thou upon the cross didst tread that press alone, gavest us drink both blood and water out of thy side, being pierced with a knight's spear, so that in all thy body was not left a drop of blood nor of water, then at the last like a bundle of myrrh thou wast hanged on the cross on high, where thy tender flesh waxed wan, the liquor of thy bowels was dried up: for mind of this thy most bitter passion, sweet Jesu, wound my heart that the water of repentance, and tears of love, may be my food both night and day. And, good Jesu, turn me whole to thee, that my heart may be ever to thee a dwellingplace, and that my living may be ever pleasant and acceptable, and that the end of my life may be so commendable, that I may perpetually praise thee with all thy saints in bliss. So be it.

Our Father, which art, &c.

I believe in God, &c.

Hereafter followeth the Seven Penitential Psalms.

Why that these vii. psalms following are called penitential, and be chiefly noted above other, the common opinion and mind

of many writers is, and hath been, that the king and prophet David compunct or stricken with hearty repentance of his grievous adultery committed with Bathsheba, and the detestable murder of Uriah her husband, being his knight and servant, after he was admonished by Nathan the prophet of God, should make them specially to declare his inward sorrow and deep contrition that he took for the same. But whether it were done upon that intention or not, that I refer to the judgment of other. Yet this is very certain, that they may well and of good congruence be called penitential, for because that penance in them is so diligently, so often, and manifestly treated, repeated, and commended, as in the self psalms is easily to be perceived.

The anthem.

Remember not, &c.

The vi. Psalm. *Domine, ne in furore tuo.*

Lord, rebuke me not in thy fury, neither chasten thou me in thine anger, &c.

The xxxi. Psalm. *Beati quorum remissæ.*

Blessed are they whose iniquities are forgiven, and whose sins be covered, &c.

The xxxvii. Psalm. *Domine, ne in furore.*

Lord, reprove me not in thy fury, neither in thine anger correct thou me, &c.

The li. Psalm. *Miserere mei, Deus.*

Have mercy upon me, oh God, according to thy great mercy, &c.

The ci. Psalm. *Domine, exaudi orationem meam.*

Lord, hear my prayer, and let my clamour come unto thee, &c.

The cxxix. Psalm. *De profundis clamavi.*

From the deep places have I called unto thee, O Lord, Lord, hear me, &c.

The cxlii. Psalm. *Domine, exaudi orationem.*

LORD, hear my prayer: with thine ears perceive my desire for thy truth's sake: hear me for thy righteousness, &c.

The anthem.

Remember not, O Lord, the faults either of us or of our parents, neither take thou vengeance on our sins. Spare, O Lord, spare thy people which thou hast redeemed with thy precious blood. Be never more angry with us.

Hereafter followeth the Fifteen Psalms.

The cxix. Psalm. *Ad Dominum, cum tribularer.*

I CRIED to the Lord, when I was in trouble, and he heard me, &c.

The cxx. Psalm. *Levavi oculos meos.*

I LIFT up mine eyes into the hills, from whence help shall come unto me, &c.

The cxxi. Psalm. *Letatus sum.*

I REJOICED in those things that were said unto me, We shall go into the Lord's house.

The cxxii. Psalm. *Ad te levavi oculos meos.*

UNTO thee have I lift up mine eyes, which inhabitest the heaven, &c.

The cxxiii. Psalm. *Nisi quia Dominus.*

EXCEPT the Lord had been among us, let Israel now speak, except the Lord had been among us, &c.

The cxxiv. Psalm. *Qui confidunt in Domino.*

THEY that trust in the Lord, as a mountain of Sion, he shall never more be moved, which inhabiteth Jerusalem, &c.

The cxxv. Psalm. *In convertendo, Dominus.*

WHEN the Lord turneth again the captivity of Sion, then shall we be like unto them that dream, &c.

The cxxvi. Psalm. *Nisi Dominus.*

EXCEPT the Lord build the house, their labour is but vain that build it, &c.

The cxxvii. Psalm. *Beati omnes qui.*

BLESSED are they that fear the Lord, and walk in his ways, &c.

The cxxviii. Psalm. *Sæpe expugnaverunt.*

Many a time have they fought against me from my youth up, may Israel now say, &c.

The cxxix. Psalm. *De profundis clamavi.*

OUT of the deep called I unto the Lord, O Lord, hear my voice, &c.

The cxxx. Psalm. *Domine, non est.*

LORD, I am not high minded; I have no proud looks, &c.

The cxxxi. Psalm. *Memento, Domine, David.*

LORD, remember David and all his troubles, &c.

The cxxxii. Psalm. *Ecce quam bonum.*

BEHOLD, how good and joyful a thing it is, brethren to dwell together in unity, &c.

The cxxxiii. Psalm, *Ecce nunc benedicite.*

BEHOLD, O praise the Lord, all ye servants of the Lord, &c.

The anthem.

Remember not, O Lord, the faults either of us or of our parents, neither take thou vengeance on our sins; spare, O Lord, spare thy people which thou hast redeemed with thy precious blood: be never more angry with us, but mercifully hear us crying unto thee. And grant also all the saints busily to pray for us and vouchsafe mercifully to hear us, by Christ our Lord. So be it.

The Litany.

The signification of this word Litany.

Mamercus, bishop of Vienne, what time that a terrible earthquake fell in his province, Leo the first then being bishop of Rome, caused the people to assemble to go together in a long array, praying and calling upon God, which thing now we call procession, because we use in the same to proceed or go forth. Hereof it came that when any grievous plague was either sent by God among the people, or any sudden chance of gladness chanced, procession hath always been used, sometimes to pacify God's wrath, and sometimes to thank him of his benefits. For this cause did Agapetus, bishop of Rome, first institute that procession should be done every Sunday throughout the year; and after him Gregory, in the time of a common pestilence, caused more solemn order and singing to be used therein, and ordained this service called Litany, which is a Greek word, and as much in English to say, as supplication or prayer, whereof it hath taken his name, because that in our general processions and rogation days, prayer and supplication is made unto God for the people, and for all estates, according to the counsel of St. Paul, 1 Timothy 2. and divers other examples of Scriptures.

Lord, have mercy on us.
Christ, have mercy on us.
Lord, have mercy on us.
God the Father of heaven, have mercy on us.
God's Son, Redeemer of the world, have mercy on us.
God the Holy Ghost, have mercy on us.
Holy Trinity, one God, have mercy on us.
Holy Mary, Virgin, and mother of God, pray for us.
St. Michael, pray for us.
St. Gabriel, pray for us.
St. Raphael, pray for us.
All holy angels and archangels, pray for us.
All order of holy spirits, pray for us.
St. John Baptist, pray for us.
All holy patriarchs and prophets, pray for us.

St. Peter, pray for us.
St. Paul, pray for us.
St. Andrew, pray for us.
St. John, pray for us.
St. James, pray for us.
St. Thomas, pray for us.
St. Philip, pray for us.
St. James, pray for us.
St. Matthew, pray for us.
St. Bartholomew, pray for us.
St. Simon, pray for us.
St. Thaddeus, pray for us.
St. Matthias, pray for us.
St. Barnabas, pray for us.
St. Mark, pray for us.
St. Luke, pray for us.
All holy Apostles and Evangelists, pray for us.
All holy disciples and innocents, pray for us.
St. Stephen, pray for us.
St. Clement, pray for us.
St. Timothy, pray for us.
St. Dionysius, pray for us.
All holy martyrs, pray for us.
All holy confessors, pray for us.
St. Ann, pray for us.
St. Elizabeth, pray for us.
St. Mary Magdalene, pray for us.
St. Martha, pray for us.
All holy virgins, pray for us.
All holy saints, pray for us.
Be merciful, spare us, Lord.
From all evil, Lord, deliver us.
From the awaits of the devil, Lord, deliver us.
From endless damnation, Lord, deliver us.
From imminent peril of our sin, Lord, deliver us.
From the assaults of devils, Lord, deliver us.

From the spirit of fornication, Lord, deliver us.
From the desire of vainglory, Lord, deliver us.
From all uncleanness of body and soul, Lord, deliver us.
From wrath and hate, and all evil will, Lord, deliver us.
From unclean thoughts, Lord, deliver us.
From blindness of heart, Lord, deliver us.
From lightning and tempest, Lord, deliver us.
From sudden and unprovided death, Lord, deliver us.
By the mystery of thy holy incarnation, Lord, deliver us.
By thy nativity, Lord, deliver us.
By thy circumcision, Lord, deliver us.
By thy baptism, Lord, deliver us.
By thy fasting, Lord, deliver us.
By thy cross and passion, Lord, deliver us.
By thy precious death, Lord, deliver us.
By thy glorious resurrection, Lord, deliver us.
By thy marvellous ascension, Lord, deliver us.
By the grace of thy Holy Ghost, Lord, deliver us.
In the hour of death, Lord, succour us.
In the day of judgment, Lord, deliver us.
We sinners pray thee to hear us.
That thou give us peace; We pray thee to hear us.

That thy mercy and thy pity may ever preserve us; We pray thee to hear us.

That thou vouchsafe to govern and keep thy Church; We pray thee to hear us.

That thou give peace, concord, and victory to our king and princes; We pray thee to hear us.

That thou keep all our bishops and prelates in holy religion; We pray thee to hear us.

That thou keep all the congregation of saints in thy holy service; We pray thee to hear us.

That thou preserve all Christian people which thou hast redeemed with thy precious blood; We pray thee to hear us.

That thou give all our benefactors everlasting benefits; We pray thee hear us.

That thou wilt deliver the souls of us and our parents from eternal damnation; We pray thee to hear us.

That thou vouchsafe to give and preserve the fruits of the earth; We pray thee to hear us.

That thou vouchsafe to cast upon us thy merciful eyes; We pray thee to hear us.

That thou do cause the obsequy of our service to be acceptable; We pray thee to hear us.

That thou do pluck up our minds unto heavenly desires; We pray thee to hear us.

That thou vouchsafe to behold and relieve the misery of the poor and the captive; We pray thee to hear us.

That thou give everlasting rest to all that believe in thee, both quick and dead; We pray thee to hear us.

That thou vouchsafe to hear us; We pray thee to hear us.

Son of God; We pray thee to hear us.

Son of God; We pray thee to hear us.

Son of God; We pray thee to hear us.

O Lamb of God, that takest away the sin of the world; Hear us, Lord.

O Lamb of God, that takest away the sin of the world; Spare us, Lord.

O Lamb of God, that takest away the sin of the world; Have mercy on us.

Lord, have mercy on us.

Christ, have mercy on us.

Lord, have mercy on us.

Our Father. And lead. But deliver us, &c.

The versicle.

We have offended with our Father.

The answer.

We have done wrong and committed iniquity.

The versicle.

Lord, do not with us according to our sins.

The answer.

Neither reward thou us after our ungodliness.

The versicle.

Lord, shew us thy mercy.

The answer.

And give us thy saving health.

The versicle.

And let thy mercy come upon us, Lord.

The answer.

Thy saving health according to thy promise.

The versicle.

Lord, save the king and the realm.

The answer.

And hear us in the day wherein we call unto thee.

The versicle.

Let thy priests do on justice.

The answer.

And let thy saints rejoice.

The versicle.

For our brothers and sisters.

The answer.

Save, O God, thy servants, both men and women that trust in thee.

The versicle.

Let us pray for all Christian people.

The answer.

Lord, save thy people and bless thine heritage, and rule them and exalt them evermore.

The versicle.

Lord, send peace through thy virtue.

The answer.

And great abundance in every country.

The souls of all faithful departed by the mercy of God, let them rest in peace.

The versicle.

Lord, hear my prayer.

The answer.

And give hearing to my clamour.

For remission of sins.

God, to whom it is appropried to be merciful ever and to spare, take our prayer, and let thy pitiful mercy assoil them that are bound with the chain of sinners. By Christ our Lord. So be it.

For mercy.

Lord, we beseech thee to shew unto us thine unspeakable mercy, that thou both purge us from all our sins, and mercifully deliver us from the pain that we deserve for the same. By Christ our Lord. So be it.

For the king.

Lord God of hosts, king most mighty and strong, by whom kings do reign, in whose hands are the hearts of all kings, grant unto thy well-beloved servant, H. our king, continual health of body and soul, that his heart always inclining to wholesome and godly counsels, and the enemies of the common wealth being vanquished, we may long enjoy under him perpetual peace and brotherly concord. By Christ our Lord. So be it.

Almighty eternal God, which alone doest great wonders, grant unto thy servants the bishops, and to all congregations committed unto them, the spirit of grace; and that in the truth they may please thee, pour out on them the perpetual dew of thy benediction. By Christ our Lord. So be it.

For the people and all estates.

For thy pity, Lord, we beseech thee to loose the bands

of all our sins, and through the prayer of the blessed glorious Virgin Mary, with all thy saints, keep us thy servants, and our king and all Christian people, in all holiness, and all that by kindred of blood, familiarity, confession, or prayer be allied unto us, cleanse them, Lord, of all vices, light them with virtues; peace and health give unto us; avoid from us all our enemies, as well visible as invisible; give thy charity to our friends and to our enemies; and expel all pestilence and famine; and to all Christian people quick and dead grant life and endless rest. By Christ our Lord. So be it.

For charity.

O God, which dost pour the gifts of charity into the hearts of the faithful, through grace of the Holy Ghost, grant unto thy servants, both men and women, for whom we pray unto thy mercy, health of body and soul, that they may love thee with all their power, and perform with all love the things that be pleasing to thee. By Christ our Lord. So be it.

For peace.

O God, from whom all holy desires, all good counsels, and all just works do proceed, give unto us the same peace which the world cannot give; that our hearts being obedient to thy commandments, and the fear of our enemies taken away, our time may be peaceable through thy protection. By Christ our Lord.

For the souls departed.

God, that art Creator and Redeemer of all faithful people, grant unto the souls of all true believers, being dead, remission of all their sins, that through devout prayers they may attain thy gracious pardon which they have always desired. By Christ our Lord. So be it.

AN INSTRUCTION

OF

THE MANNER IN HEARING

OF

THE MASS;

Shewing how and to what intent it should be heard; the which instruction I have, by occasion, prevented with a declaration to the instablishment of the Christian faith, concerning the Sacrament of as the altar which is consecrated in the Mass[a].

The order taken of me in this Primer, most dear reader, setteth here following certain meditations to be said at the sacring, as we call it, of the mass, and in the mass time; which mass is a consecration of the body and blood of Christ, by the power of God, working secretly in the words that are spoken of the priest; and institute for a special memory of Christ's passion, set forth with certain ceremonies, and devout suffrages, to the enkindling and stirring up of the devotions or devout minds, not only of the priest, but also of the hearers; to the intent that they may impend a due honour, as concerning their duty to the same blessed sacrament. And forasmuch as divers people diversely do hear it, some for custom, some by shame compelled, some with small devotion, some contented to hear and see what the priest doth, thinketh it enough to be present in the Church while it is a doing, but not so many, as I would wish, doth hear the same to the end that Christ did ordain it to be done for: and especially a great sort, which is worst of all, maketh this most holy sacrament of no estimation nor reverence, perniciously affirming that in that sacrament is not the pre-

[a] [This treatise is so wretchedly printed in the original, that some sentences are quite unintelligible.]

sence of the body and blood of Christ: I have thought it convenient and somewhat necessary both to make a declaration to the devout readers of the faith that belongeth to the same, and also to give instruction to what use or purpose they should frequent the consecration and ministration of it. Which enterprise, gentle readers, I take in hand, not because I think myself of such excellent judgment and learning, that I can exquisitely and sufficiently declare and satisfy the reader of the mysteries of so excellent and high sacrament; but that only I would shew some token of my duty to my even Christian in the distribution unto him of such talent which God hath lent me. And first shall I rehearse the Scriptures which the sacramentaries go about to enstablish their heretical opinion, as concerning the body of Christ, presence of the same sacrament, declaring such places of Scripture, that they have chosen, in their own native sense, that hereby may appear both that they distort the Scripture for their singular opinion, and also that their opinion is no less than an heresy, and therefore utterly to be forsaken of every true Christian. Secondly, will I infer the Scriptures with the consent of a few sentences of the most ancient doctors, to the confirmation of the upright and infallible truth and verity. With what evil spirit were they inspired and inflated, which, to prove that the presence of the body of Christ is not in the sacrament of the altar, brought in this text of Christ, written in Matt. xxiv; Then if any man shall say unto you, Lo, here is Christ, or there, believe him not. What readers is ignorant to what purpose Christ spake these words? Christ lamenting the desolation and destruction of Jerusalem which he premonished surely to ensue, Matt. xxiii. the apostles came to him, and desired him to know what time these things should come to pass. To whom Christ made this answer: Take heed that no man deceive you, for there shall come many in my name and say, I am Christ, and so shall deceive many. For Christ, as a loving master to his disciples, willing their constancy in

the faith, before any such temporal trouble, premonished them that many false Christs, many false prophets should come, to the intent they should not be deceived. Such anti-christs of truth, according to Christ's saying, there were, as in the Acts, the v. chapter, we read of one Theudas which boasting himself to be the great prophet of God, promising great wonderful things, as by his commandment to divide the flood of Jordan, there cleaved unto him a number of men about four hundred, which he shamefully deceived. Judas also of Galilee, of whom in the same chapter we read, being an author of a sect, and a false teacher, drew many people after him, and brought them to perdition. Was not also Simon Magus, by the means that he had bewitched the people, called of the least and the greatest, the power of God, which is great? Acts viii. Did not Herod also, sitting upon his judgment seat in his kingly apparel, and setting forth himself with a goodly oration made to the people, so blinded them that they took him as a god? Acts ii. For the which he being inflated, and usurping to himself God's honour, the angel of the Lord smote him, and was eaten up with worms, and so died. What shall I stand in the rehearsal of many? as of the sorcerer called Bar Jesu, a false prophet, as in the Acts, the v. chapter doth testify, which, being with Sergius Paulus, withstood the preaching of Christ's name, and sought to turn away Sergius from the faith; and also of certain other like, of the which Josephus doth make large mention. Against such false Christs and false prophets speaketh Christ; for well he knew that after his ascension such would come in his name and deceive many; for this cause said he unto his apostles, to the intent they should avoid them, If any say unto you, Lo, here is Christ, believe them not; for there shall arise false Christs and false prophets, and shall do great tokens and wonders, insomuch that if it were possible the very chosen should be brought into error. Behold now, gentle readers, and judge if this text make any thing against the presence of the body

of Christ in the sacrament of the altar: but that Christ here only premonished his apostles, as thou mayst now easily perceive, of false Christs and false prophets, lest by them, working portents, wonders and signs, it might have chanced the apostles to have been deceived, and not of the sacrament of the altar, for in this text he minded nothing less.

With this text so and after such a sort distorted, they may prove that Christ is not in heaven. For to be in heaven is by a like argument, after our manner of speech, to say here or there; then if a man should say, according to the article of his faith, that Christ is sitting on the right hand of his Father, ye should not believe him; nor yet should ye believe Stephen which said, as in the Acts the vii. chapter doth testify, that he saw Jesus on the right hand of God. Thus if I would devilishly wrest this text, and with carnal reasons persuade the same, it might be proved that Christ is nowhere. For if ye say that Christ is in heaven, in the earth, in the sacrament of the altar, or any other where, this text, as they apply him, willeth that you shall not be believed. Yet as the one is abominable heresy, so is the other, and the text maketh as much for the one as for the other.

If we had no more probation of their falsehood but this, I think it were enough; for he that can bring no text truly alleged, but seeketh some wresting work, he were to be suspected; and it is a vehement suspicion that his matter is not good, which seeketh a false probation to maintain it, for the truth hath of her own, and seeketh not to make falsehood her friend. Yet not in this text alone you shall only find the maintainers of this opinion worthy to be reprehended, but in many other as in this text also, which, for the setting forth of their said opinion, they triumphantly bring in. Christ to his disciples, murmuring against the pouring of the precious ointment upon his head, said, Ye shall have alway the poor with you, but me shall ye not have always. If we shall not have Christ always, then is he not in the sacrament of the altar, in the which always we believe him to be.

Yea, I would stand in the bare contention of this matter, and would not labour to confound the falsehood and set forth the truth. I would only bring this text of Matt. the xxviii. chapter against them, which Christ after his resurrection said to his apostles; And lo, said he, I am with you every day unto the end of the world: which text as the other saith, that we shall not have Christ always, whereby they conclude that we have not Christ in the sacrament of the altar; even so doth it say, that he is with us every day unto the end of the world; whereby we may conclude that he is in the sacrament of the altar, and in it being present with us every day unto the world's end. But contention set apart, I will, as nigh as I can, come to the pith of the truth. It is to be noted and understand, that Christ, as Esay in the xiii. chapter of him did prophesy as concerning his first state in the manhood, was the most simple and despised of all; which had good experience of sorrows and infirmities; which should be reckoned so simple and so vile that some should hide their faces from him; whose poverty in that estate was such, that, as he himself doth testify, Luke ix. he had no place to put his head in; for whose infirm condition and low estate, Paul, to the Philippians, declaring the complishment of Isaiah's prophesy, testifieth that he made himself of no reputation, and took upon him the nature of a servant, became like another man, and was found in his shape as a man; he humbled himself, and became obedient unto the death, even the death of the cross; so that Christ in this estate was full of infirmities, was passible and mortal, in all things, as Paul saith, found as man, only that in him was no sin. Wherefore, when the disciples murmured that Mary Magdalene did pour the sweet and precious ointment upon Christ's head, he said, Ye shall have poor men with you always, to whom when ye list ye may do good, but me, a poor man and a passible man, as I am now, to whom you may do such corporal obsequy, you shall not have always. For Christ after his resurrection had no mortal body, no

passible body, no body endued or infected with infirmities, but he had then an immortal body, an impassible body, and a glorified body, in the which body he being present with his disciples, and speaking with them, counted him as though he had not been with them; for as Luke xxiv. rehearseth, he said, These be the words which I spake unto you while I was yet with you; for it must be all fulfilled that was written of me in the law of Moses, in the Prophets, and in the Psalms.

Note diligently how Christ saith, While I was with you, counting himself not then to be with them, with whom he was present, and to whom he then spake, because then he had not a such like body, which then endued with infirmities, as theirs were, but an immortal and impassible body. By this text evidently may be proved the right and true understanding of the other text, which they falsely do allege, which is, that Christ is not, nor will be with us always with a presence of a mortal body, or of a despect body. But he is with us by his power and with a presence of an immortal body.

What should I stand in rehearsal of many of their wrested authorities, which a very young reader may soon deprehend that they are not taken in their native sense? If the places of their authorities be so exile and feeble, much more is their carnal and blind reasons, which take none effect in matters of faith, are very feeble. Wherefore I think it but waste labour to rehearse any more of them, seeing they are but frivolous, and may soon be assoiled of any true Christian. Yet these to rehearse I have thought it expedient, to the intent that the reader may know and perceive by wresting of these authorities, that all the other that they allege for this purpose be of like condition. Wherefore if there be any authority or reason brought or made against you, suspect it, and think, as you may very well, that it is false, though you for lack of learning or knowledge cannot deprehend the falsehood thereof, or discuss the parts of it.

The truth of this is, and hath been ever since Christ's supper, certainly evident and void of all doubt to them which with meekness do read the Scriptures, deferring the power of their own wits, and wholly committing themselves and their understanding to God, and to the instruction of the grace of his Holy Spirit. For in the understanding of the Scriptures, all fantasies, quiddities, and inventions of men's brains, (in the which some of late days too deeply have laboured,) repelled and forsaken, in whose place are the substantial truth, simplicity, and God's grace to be received and amplexed Christ's words sincerely to interpretate. They were too nice in their pretty little faith, which, so properly denying the possibility of God's power, enterprised with a quiddity to change Christ's word, that whereas Christ said by manifest sentence, This is my body, they say that he would have said, This signifieth my body. But Christ at that time was no babe; he could well speak that that he meaned or thought, specially to his apostles, to whom it was given to know the mysteries of the kingdom of God, Luke viii. and to whom he used no parables, but expounded of his own mouth. Or else they were very nigh of Christ's counsel: when they can, at the least, they take upon them to know Christ's thought, having no part of his word to declare the same to them; yea they seem to make Christ such one that he would say one thing and think another, and in conclusion his word to be clean contrary to his thought. What should I stand so long in the confutation of their vain reasons in this little thing, which, dear reader, I set forth only for a monition of such heresies, and for a confirmation of the truth to the unlearned, that they by this may learn to beware of their devilish reasons, and be confirmed in the true way, and be instablished in the same; and not for an absolute or exquisite work which asketh much more learning and wisdom in sentence than I have here expressed. Yet notwithstanding for the favour of the upright truth and setting forth of the same, all their heretical inventions and

trifling reasons omitted and set apart, I will in this matter set forth grossly and plainly, that I may instruct the rude by Christ's act, word, and learning.

First, as St. Paul saith, The shadows and figures are gone, and we have the body; we have not therefore the figure of Christ's body and blood, but the self same thing. Exod. xvi. We have not manna as the Jews had in desert; we have not the shewbread of the temple; for that manufact temple and the golden table are passed: we have not the bread that Elijah had prepared by the angel which strengthened him forty days, 3 Reg. xix: neither have we the bread and wine that Melchizedec, the priest of the highest, offered unto Abraham, Gen. xiv: for these are passed and gone afore as shadows and figures, and in their steads have succeeded the verity; for Christ hath fulfilled all the law and prophets, that were of him, in himself and his acts: why then should we abide any more figures of him, except the estate and condition of our Church be no perfecter than the Jews' synagogue which had nothing but figures? But that cannot be. Wherefore I let pass this Jews' interpretation of Christ's words with all their figures, and will declare by these words the act and learning of Christ, that in that most blessed sacrament is, not as in a figure, the very body and blood of Christ. For he being the wisdom of the Father and very God, equal with the Father, knowing all things to come by his everlasting knowledge, he perceived the time to draw near in the which he would suffer, he said to his disciples, Matt. xxvi. Ye know that after two days shall be Easter, and the Son of man shall be delivered to be crucified. And I have heartily desired to eat this Easter lamb with you before I suffer. Then he sitting with his apostles took the bread, gave thanks, and brake it, and gave it to the disciples, and said, Take, eat, this is my body. And he took the cup and thanked, and gave it them, and said, Drink ye all thereof. This is my blood of the new testament that shall be shed for many for the remission of sins. This do

in remembrance of me. These words mark well, and let no vain nor carnal reason seduce thee. But let faith be thy guide in this matter, for reason cannot apprehend the knowledge of faith, for faith is above reason, it exceedeth reason, it dependeth not of reason. Faith, as St. Paul, Heb. xi. doth define, is a sure confidence of things which are hoped for, and a certainty of things which are not seen. Which faith also, as St. Paul doth testify, Rom. x. cometh unto us by hearing, and hearing cometh by the word of God. Thy reason and wit, therefore, captive in the obsequy of Christ, and stir up and quicken thy faith by the hearing of the word of God. The word of God, as it is above mentioned, doth declare that Christ taking the bread said it was his body. Seeing then that God's word doth say that Christ did transmute the substance of the bread into his body, give a faith to it, though reason cannot attain the knowledge of it, and cease according to reason's motion to question as the Capernaumites did, when they asked of Christ, How can this man give us his flesh to eat? for there is nothing impossible to God. In these words of Christ thou mayst note the institution of the consecration of the body of Christ, and the auctor and founder of the same. The auctor and founder of the same was no light fantasied man. He was no lying man; he was no man that, by setting forth of a new sect or of a new opinion, sought his own glory. But it was Jesus Christ, the Son of the eternal living God, God and man, in whom was everlasting wisdom without decay, everlasting constancy without mutability; he being not only true, but also the very truth, whom the voice of the Father from heaven did commend, saying, This is my dear Son, in whom I delight; hear him. When therefore Christ, being both true and the very truth, in whom was no doubleness of speech, but plainness and simplicity, whom the Father speaking from heaven willed us to hear, taking the bread and blessing it, said, This is my body; and blessing the cup, said, This is my blood; we ought, as Christ is plain, true,

and without doubleness, so without tropes, metaphors, similitudes, significations, and all other crafty quiddities and logical intentions, plainly, truly, and without doubleness, to take and receive the words as Christ hath spoken them. Christ plainly by demonstration taking the bread, said, This is my body. What should we then enterprise to say against him that there was not his body? The institution then of the consecration of the body of Christ was by the word of Christ, saying, This is my body. This body, in the form of bread of Christ consecrated, forasmuch as he was then departing from them, and from their eyes that mortal and sensible body should be substracted, he distributed then being present with them his body in that form and sort, of the which, after his departing, they should take no mistrust, but that by their faith they might see him always present. By the which they should take comfort, and also by the contemplation of that always to have a fresh memorial or remembrance of his passion and death. Wherefore he said to them, Luke xxii, This do you in the remembrance of me. In these words we are not only monished to have a continual remembrance of Christ's death, but also it is omitted us, as for a cause of that same remembrance. For Christ said, *Hoc facite*, This do you. Observe therefore, diligent reader, and note that Christ had, as I have above said, given them his body, they received it, he willed them that they should do it in the remembrance of him. What should they do? that they received at Christ's hand. What received they at Christ's hand? they received his very body. Then Christ would they should do this, that is, to receive his body, and not only a piece of bread, in the remembrance of him. It may be further questioned, where should they have Christ's body, he being ascended into the heavens, and sitting on the right hand of his Father? Verily in the sacrament of the altar, by his power now consecrated as it was before; his power being no less now than it was then, for he that willed them to receive his body and drink his blood in the remembrance

of him, wrought then, and now also by his power worketh the consecration of his own body, or else how should they do that thing which Christ willed them to do? Acts xxii, That the very body of Christ was received of the apostles and of other Christians after that he was ascended, it is manifest, not only in the Acts of the Apostles, but also in other places; as namely first, in the First Epistle of St. Paul to the Corinthians. In the which place St. Paul, exhorting them from idolatry, certifieth them that as yet there hath no temptation overtaken them, but such as followeth the nature of man. Wherefore he willeth them not only to fly from idolatry, but also from the partaking of idolatites, that is, from such meats as were offered to idols. Which vice he counteth not to follow the nature of man, but rather to come of devilish malice. Now to avoid the partaking of idolatites, he compareth, or rather maketh a similitude of the Lord's table, and the table of the Devil, declaring that as the partakers of the body of Christ are one body in Christ, so the partakers of idolatites be one body in the Devil, and beginneth his purpose after this manner: Wherefore, my dearly beloved, fly from idolatry, or fly from the worshipping of idols. I speak, saith he, unto them which have discretion; judge ye what I say. The cup of thanksgiving, wherewith we give thanks, is it not the partaking of the blood of Christ? The bread that we break, is it not the partaking of the body of Christ? For we many are one bread and one body, inasmuch as we all are partakers of one bread. For the proof of his sentence, that is, that the receivers of the one or of the other are in the fellowship of the same, he saith, Behold Israel after the flesh; they that eat the sacrifices, are not they partakers of the altar? And then he cometh to the other party, in the which, after he had declared that the offerings of the heathen were to devils and not to God, he saith, Now would I not that ye should be in the fellowship of devils. And why? Because these cannot stand together. And immediately he saith, Ye cannot

drink of the cup of the LORD and of the cup of the devils; ye cannot be partakers of the LORD's table and of the table of the devils. So now, dear reader, what express sentence Paul hath written of the body and blood of Christ, which, after my censure, is of such strength for the presence of the body of Christ in the sacrament, that it cannot be justly resisted; yet notwithstanding, if ye lust not to give credit to my exile and weak judgment, give credence to the judgment of Chrysostom, Jerome, Ambrose, Theophylact, Thomas, and Erasmus, which, expounding this place, I am sure do take St. Paul here to have spoken of the body and blood of Christ. Whose sentences I would have here inferred, but for avoiding of prolixity, let the learned search the doctors, and try the truth. In the eleventh chapter to the Corinthians, St. Paul also, after he had rebuked the enormities and abuses of the Corinthians about the receiving of the body of Christ, he taught them the true use of it. In the setting forth of the which he maketh a very evident mention of the same body of Christ, which document and learning, which ordinances also that he delivered them, he certifieth them that he received it of the LORD. After the rehearsal of the words of Christ, which I desire the diligent reader there to read, he doth infer godly monitions for the receiving of the body of Christ, and declareth the danger of the evil receiver, saying, Whosoever shall eat of this bread and drink of this cup of the LORD unworthily, shall be guilty of the body and blood of the LORD. But let a man examine himself, and so let him eat of this bread and drink of this cup. For he that eateth and drinketh unworthily, eateth and drinketh his own damnation, because he maketh no difference of the LORD's body. I cannot a little marvel that men so maliciously and erroneously will fall from the truth, having such a clear sentence of St. Paul, which so manifestly doth declare and open the verity of the body of Christ in the sacrament, that to a Christian reader, as I suppose, there is no doubt nor difficulty as concerning his faith in this matter left undissolved.

Yet although this place be so good, and full of strength, lest I should offend with prolixity, or discourage with tediousness, briefly noting with me two things in St. Paul, I heartily desire you ponder his sentence. First, note, that whereas St. Paul, in the beginning of his sentence, speaking of the sacrament, according to our sensible knowledge doth call that bread, in the end of the sentence, as an exposition to his first word, calleth it the body and blood of Christ: and in the last sentence where that he saith that the unworthy receiver of the bread doth receive it to his damnation, subverting the cause, addeth an exposition of his word, and saith, Because he maketh no difference of the LORD's body. Note then, and behold, that St. Paul doth not call the sacrament only bread, but also naming the same, calleth it the body and blood of the Lord, and the LORD's body. So bread it may be called according to our sensible knowledge, for we see nothing but bread, we taste nothing but bread, we feel nothing but bread, but by faith we believe the body of Christ and no bread, for bread hath no place with the body of Christ. The other that I do note is of the unworthiness of the receiving, and of the pains taxed for the same. St. Paul counselleth the receivers of this sacrament to examine themselves, lest they should receive it unworthily; for in so doing they shall receive it to their damnation, and be guilty of the body and blood of the LORD, because they make no difference of the body of the Lord. Now if there be not the body of Christ in the sacrament of the altar, why doth St. Paul counsel the receivers to examine themselves? should they do for to eat a piece of bread? Or why more for the eating of this bread than of other bread? Further, how should a man eat a piece of bread unworthily? except ye will say that he hath taken excess of it, or as the common saying is, that a man is unworthy to eat of the bread because he laboureth not for it, which unworthiness taketh no place here in this matter. Moreover, if there be not the body of Christ, but bread, why should the receivers for the receiving of a piece of bread,

be guilty of the body and blood of the LORD? And how should they receive it to their damnation? There is no comparison betwixt the fact and the pain, if it be nothing but bread. I suppose that the justice of God will not make a man guilty of the body and blood of the Lord for eating of a piece of bread, without an ordinance or a law going before. Also how, in the receiving of a piece of bread, should the receivers make difference of the body of the Lord, if the body of the LORD be not there? But forasmuch as St. Paul willeth us not to receive the sacrament unworthily, (for if we do, we receive it to our damnation, because we make no difference of the body of the LORD,) I take it that in the sacrament of the altar is the very body of Christ, in the respect of whom we receive it worthily or unworthily, and by whose presence, if we receive it with the examination of ourselves, we make a difference of the body of the LORD. And forasmuch as Christ, blessing the bread, and giving it to his apostles, said, This is my body, I believe that in the sacrament is his body; for sure I am, that he being the truth cannot lie. Yet forasmuch as the malice of heresy is not so soon quenched, but always seeketh to withstand the truth, and peradventure as the Pharisees did against Christ, not having what to say to him, fell to calumniation; so will they yet, and will say, although it hath been so taken for a small time, yet we have swerved from the primitive Church. Therefore we shall here infer the sentences of some of the eldest and most ancient doctors of the Church, which were very nigh to the primitive Church, by whose uniform consent we may perceive the truth of the matter to be the surer. Tertullian, one of the ancient writers of Christ's church, next to the apostles, against Marcio, an heretic, saith these words: Christ, when he had said, that heartily he desired to eat the Easter with his disciples, the bread taken and distributed to his apostles he made his body, saying, This is my body [a]. If this ancient writer, being

[a] ["Professus se concupiscentia concupisse edere Pascha ut suum (indignum enim ut quid alienum concupisceret Deus) acceptum panem et distribu-

so nigh to the primitive Church, which knew the very truth as it was received of the apostles, and knew also how they did, saith conformably to our faith, and to our understanding of the scripture, it is an argument that we are in a good way, and that we truly do interpretate the scripture, although a sort witlings think the contrary. St. Cyprian also, a holy martyr, and an ancient writer, maketh a whole sermon of the supper of the LORD[a]; in the which, among many goodly sentences of the sacrament, as indeed there is plenty, he hath this sentence: Christ this sacrament sometime doth call his body, sometime his flesh and blood, sometime bread. This common bread that changed into flesh and blood doth procure life, &c. Although this is very manifestly spoken, yet more plainlier he speaketh in another sentence: This bread, saith he, that the Lord gave unto his disciples through the omnipotency of the word, changed not in figure or in outward form, but in nature, is made flesh; and as in the person of Christ, the manhood was seen, and the Godhead hid, so in the visible sacrament the divine nature invisible infundeth himself, to the intent that unto the Christian religion about the sacraments should be devotion. Is not this as plainly spoken as any man can speak? To this man, being so ancient an holy martyr, we should and ought to give credence before V. C. Swinglius, or any such other. Yet that we may see the argument of many good men which yet were in divers times, some other shall be recited. St. Ambrose differeth not in sentence from these: he said, Because that by the death of the LORD we are delivered of it, we declare ourselves to be mindful, in that we eat his body and drink his blood, which were offered for us. In the vi. Book of the Sacraments, he doth treat of the same also. He also saith, If the word of Elias was of such power that

tum discipulis corpus illum suum fecit, *Hoc est corpus meum* dicendo, id est, figura corporis mei (Adv. Marcion. V. 40.) The Bishop has omitted the last clause which made directly against him!]

a [The treatise *De Cœna Domini* was not written by Cyprian. It is ascribed to Arnoldus Carnotensis, who lived in the twelfth century.]

he causeth the fire to come down from heaven, shall not the word of Christ be of such power that it shall change the substance of things; that is, the substance of bread and wine into the substance of his body and blood? It is read of all the works of the world, that he said the word, and they were made. Therefore the Word of God, that is, the Son of God, which could of nothing make all things that were, cannot he change the things that be into it that they were not? Thou seest, gentle reader, the sentence of St. Ambrose, thou mayest perceive that he agreeth with the other. St. Hierome also, a man both of great learning and holiness, dissenteth not from this doctrine; he saith, After that the figurative Easter was fulfilled, and Christ with his apostles had eaten the Easter lamb, he took the bread which comforteth the heart of man, and went to the true sacrament of Easter, that even as in the prefiguration of him Melchizedek the priest of the High God did, offering bread and wine, he also would set forth the truth of his body and blood[a]. St. Austin also, a famous man both of life and of learning, varieth not from those men, but saith this: In the form of bread and wine, which we see, we do honour things that we do not see, that is, the body and blood of Christ. Behold the sentences both faithful and godly; and forasmuch as the writers of them were men to be reputed and not disdained, esteem them of authority. St. Gregory also, a man of good authority, followed the same trade, saying, As the divinity of the Word doth fill all the world, so in many places is the body of Christ consecrated, and yet be there not many bodies of Christ, but one body and one blood. Eusebius Emisenus also, a man not to be despised, saith

a ["Postquam typicum Pascha fuerat impletum, et agni carnes cum apostolis comederat, assumit panem, qui confortat cor hominis, et ad verum Paschæ transgreditur sacramentum, ut quomodo in præfiguratione ejus Melchisedec, summi Dei sacerdos, panem et vinum offerens fecerat, ipse quoque in veritate sui corporis et sanguinis repræsentaret. (In Mat. xxvi. 26, &c. vol. vii. p. 216.) The old editions read *veritatem* for *in veritate*.]

this, The invisible priest with his word by a secret power doth change the visible creatures into the substance of his body and blood. Ponder now, gentle readers, the uniform consent of these doctors, which, as for a certain of them, although they were in divers times and countries, yet the Holy Ghost, their schoolmaster and the master of truth, taught them all, as concerning the points of our faith, one lesson of truth; so that they all do agree in this truth, that in the sacrament of the altar is the very body of Christ. Many more may be rehearsed that do agree in this point, which plainly were enough to fill a whole book; therefore shall they be omitted, trusting that these few, if their ancient holiness and learning be pondered, with the places of scripture above rehearsed, are sufficient to stay a Christian's heart, if he be not already drowned in heresy. Seeing then that the scriptures, which cannot be but one, and these famous doctors agreeing to the same, do teach that in the sacrament of the altar is the body of Christ, let every true Christian, not with a dissembling mouth for fear of pain, but with an unfeigned heart for the love of the truth, not only profess, but also believe that in that sacrament is the very body of Christ. This sacrament consecrated, not by the power of the minister the priest, but by the power of God working in his word, spoken of the priest, people should frequent for the purpose for them which Christ did institute it. Christ, when he had consecrated his body, and delivered it to his apostles, said, This do you in the remembrance of me. Then should all Christians frequent this sacrament for the remembrance of Christ. To what remembrance of Christ? Verily to the remembrance of his death; and that every Christian seeing or receiving his body should remember, and always have before their eyes, that Christ's body for their sake, which of themselves were unable and unsufficient to make amends, was delivered to his enemies; and for their offence, which they by none of their merits could put away, was he whipped and scourged, beaten and deluded, nailed on the cross, and with

a spear through the heart pierced, and this freely out of that sweet vessel to wash away the offence, he shed water and blood. Thus to them by his passion redeemed, and by the same to the Father reconciled, he hath given the merit of his passion, which unfeignedly hath, is, and shall be sufficient for the sins of all the world; for he said, This is my body, which for you shall be delivered; and, This is my blood, which for you shall be shed. After this sort, all ye Christians, when you see or receive the sacrament, have of Christ such a remembrance, and forget not to be thankful; for to this purpose you should see or receive it, and not to make a gazingstock of it: and when you have seen, you have all done, so that you think you have no more to do but to see it or to receive it: and thus that thankful remembrance of that blessed death or passion, with the acknowledging of the fruits and benefits of the same, is forgotten, and though as no part of our duty, which of truth is the chief part of our duty, as often as we by faith do see the body of our Saviour Christ in that sacrament. And further, when the death of Christ is thus remembered, then should men also remember that as St. Peter saith, 1 Pet. iii. Christ hath suffered, leaving an ensample unto you, that you should follow his steps; which is, as he did bear the cross, so you must bear your cross; as he mortified our sin in his flesh, being crucified on the cross, so ought you to mortify and slay sin in your bodies, crucifying your flesh with the lusts and desires; for as St. Paul saith, Gal. v, They that are Christ's hath so crucified their flesh. Wherefore, dear reader, coming to the presence of the blessed body of Christ, of these things be not forgetful; but above all be not unfaithful; let faith in this matter be thy guide. And when by faith thou beholdest Christ's body, by a thankful remembrance, remember also the death and passion of the same body, remembering the death of the body, in the which thy sin was slain, being crucified on the cross. Remember also to mortify sin in thine own body, by crucifying it with the lusts and desires. To this purpose, dear

reader, thou shouldest hear mass; therefore note well and mark this little rude thing, that by it thou mayest be stablished in thy faith, and learn by the hearing of mass so to remember Christ's death and passion, that like a true Christian thou mayest bear Christ's cross in this life, that by the merit of Christ's death, suffered on his cross, thou mayest come to the eternal life. Vale.

A prayer to be said before mass.

O Lord Jesu Christ, which art our very bishop, and didst offer thyself unto God the Father, a pure and immaculate host, on the altar of the cross for us miserable sinners; which also gavest thy flesh unto us to eat, and thy blood to drink, and madest this mystery of thy body and blood in the power of thy Holy Spirit for a remembrance of thy most holy passion, saying, As often times as ye do these things, ye shall do them in the remembrance of me; I therefore, O Lord, unworthy sinner, of a devout mind have repaired hither unto thy temple, although a sinner, to hear and see that blessed sacrifice of praising which thou thyself commandest to be done for a memorial of thy holy passion, to the intent that I might stir up in me a fresh remembrance of thy most blessed death, and to give thee thanks for that most merciful charity that moved thee to buy and redeem my soul with so great price.

Grant me, most merciful Lord, not only to see this mystery with my bodily eyes, but specially to see it with my inward eyes of faith; and thereby to have wholly a lovely and a thankful remembrance of that blessed passion and death, and therein to continue until the hour of my death. So be it.

A prayer to be said at the elevation time.

Hail, very body, incarnate of a virgin,
Nailed on a cross, and offered for man's sins,
Whose side being pierced, blood ran out plenteously;
At the hour of death let us receive thee bodily,
O sweet, O holy, O Jesu, son of Mary.

A prayer to be said after the mass.

O Lord God omnipotent, which, not of our deserts, but through the inestimable merit the blessed passion of thy Son Jesu Christ, hast redeemed man, and reconciled him to thy favour; grant unto me, most miserable sinner, which have here, under the form of bread and wine, by faith seen the body and blood of my Saviour, in the remembrance of him, so to remember his death and his saying, that I may take his cross, and follow him all the days of my life; that I may all fleshly lusts and sinful living utterly forsake; that I may all adversity, affliction, and persecution patiently suffer. And so following thy Son Christ here with my cross, may also continue in thy favour, unto the which I am reconciled, by partaking of the merits of his blessed passion; and finally, that I may come unto thy glory which thou hast promised unto thy elect, through our Lord Jesu Christ thy Son, which liveth and reigneth with thee, in unity of the Holy Ghost, world without end. So be it.

The Prologue to the Dirige.

We read in sundry places of the Bible, most dear reader, that the antique people the Hebrews had a certain manner of lamentation for the dead; as we read how Jacob was lamented; and of Aaron and of Moses, in the last chapter of Exodus, how they were lamented of the people certain days. In like manner we have of the funeral that was among the Jews; as in the last of Genesis, we have how Joseph was embalmed; and in the gospel how the holy women prepared sweet spices to the funeral of Christ: of those old Jewish customs hath there crept into the church a custom to have a certain suffrages for the dead, called Dirige, of Dirige, the first anthem hereof; but by whom or when these suffrages were made, we have no sure evidence of writing; but divers auctors do ascribe it to divers, as some to St. Isodore, some to St. Gregory, some to Pelagius; but whether he or the other made it, or this time or that, it forceth not much;

for this we are sure of, that St. Paul taught us that we should not use such lamentation or mourning for the dead, as though we were without hope, but we should rather rejoice, as in them that rest in the sleep of peace. And as for such suffrages as are set forth in the Dirige, the Collects excepted, they are no more to be applied for the dead than for the quick. But whether these were ordained at the first to be said for the souls departed, or no, I will make no doctrine of it; but this I know well, that the reader of these may have a great learning and knowledge of the miseries and shortness of the life of man, and may learn hereby to die well, and to have a hope and trust of the last resurrection. And for this only cause have I also set forth in this Primer a Dirige; of the which the three first lessons are of the miseries of man's life; the middle, of the funeral of the dead corpse; and the last three are of the last resurrection. For the office of the funeral, although it profit not the soul, yet herein we not only do testify our faith that we have in the last rising, but also do accomplish the work of charity in burying of the dead.

The Evensong of the Dirige.

The anthem.

I shall please.

The cxiv. Psalm. *Dilexi quoniam.*

I AM well pleased that the Lord hath heard the voice of my prayer, &c.

The anthem.

I shall please the Lord in the region of the living.

The anthem.

Woe is me.

The cxix. Psalm. *Ad Dominum cum.*

WHEN I am in trouble, I call upon the Lord, and he hath heard me, &c.

The anthem.

Woe is me, for that my banishment is prolonged.

The cxx. Psalm. *Levavi oculos meos.*

I LIFT up mine eyes unto the hills, from whence cometh my help, &c.

The anthem.

The Lord keepeth thee from all evil, he keepeth even thy soul.

The anthem.

If thou.

The cxxix. Psalm. *De profundis.*

OUT of the deep called I unto thee, O Lord: Lord, hear my voice, &c.

The anthem.

If thou, Lord, imputest men's sins unto them, Lord, who shall abide it?

The anthem.

The works.

The cxxxvii. Psalm. *Confitebor tibi, Domine.*

I will give thanks unto thee, O Lord, with my whole heart, for thou hast heard the words of my mouth; even before the gods will I sing praises unto thee, &c.

The anthem.

Lord, despise not the works of thine hands.

The versicle.

From the gates of hell.

The answer.

Lord, deliver their souls.

The anthem.

I heard a.

The song of blessed Mary.

Magnificat anima mea, Dominum.

MY soul magnifieth the Lord,
And my spirit hath rejoiced in God my Saviour, &c.

The anthem.

I have heard a voice from heaven, saying: Blessed be the dead which die in the Lord.

Lord, have mercy on us.

Christ, have mercy on us.

Lord, have mercy on us.

Our Father, &c.

The cxlv. Psalm. *Lauda anima.*

Praise the Lord, O my soul; while I live will I praise the Lord; I will praise the Lord as long as I shall remain, &c.

The versicle.

From the gates of hell.

The answer.

Lord, deliver their souls.

The versicle.

I trust to see the goodness of the Lord.

The answer.

In the land of life.

The versicle.

Lord God, hear my prayer.

The answer.

And give hearing to my clamour.

Let us pray.

God, to whom it is appropried to be merciful ever and to spare, be merciful to the souls of thy servants of each kind, and forgive them all their sins, that they being loosed from the bonds of death may ascend unto life.

O God, the Lord of pardon, grant unto the soul of N. thy servant, the year's mind of whose death we have in remembrance, a place of rest, the blessed full quiet, and clearness of the light.

O God, which hast caused thy servants in pontifical dignity to be accounted among the priests apostolic, grant,

we beseech thee, that they may enjoy in heaven the continual company of them, whose office they did bear sometime here in earth.

O God, the granter of pardon, and the lover of man's salvation, we beseech thy mercy, that thou wilt suffer the congregation of our brothers and sisters being departed out of this world, through the intercession of blessed Mary the Virgin, and St. Michael the archangel, and all holy saints, to come to the congregation of everlasting felicity.

O God, that art Creator and Redeemer of all faithful people, grant unto the souls of all true believers, being dead, remission of all their sins, that through devout prayers they may attain the gracious pardon which they have alway desired, which shalt come to judge the quick and the dead, and the world by fire. So be it. God have mercy on all Christian souls. So be it.

Matins of the Dirige.

The anthem.

Direct good.

The v. Psalm. *Verba mea.*

Hear my words, O Lord, consider my calling, &c.

The anthem.

Direct, good Lord, my way in thy sight.

The anthem.

Turn thee, &c.

The vi. Psalm. *Domine, ne in furore.*

Lord, rebuke me not in thy fury, neither chasten thou me in thine anger, &c.

The anthem.

Turn thee, Lord, and deliver my soul: for he is not in death that hath mind of thee.

The anthem.

Lest any.

The vii. Psalm.

O Lord my God, in thee do I trust: save me from all them that persecute me, and deliver me, &c.

The anthem.

Lest any time he may ravish my soul as a lion, when there is none that will redeem it nor save it.

The versicle.

From the gates of hell.

The response.

Lord, deliver their souls.

Our Father. And lead us. But deliver us.

The first lesson. Job vii.

The response.

My days have been more swift than a runner, they are gone suddenly, and have seen no good thing.

The versicle.

They are passed away as the ships that be good under sail, and as the eagle that hasteth to the prey.

The repetition.

They are gone suddenly, &c.

The second lesson. Job xiv.

Man that is born of a woman hath but a short time to live, &c.

The response. Esay xl.

All flesh is grass, and all the beauty thereof is as the flower of the field; when the grass is withered the flower falleth away.

The versicle.

Even so is the people as grass when the breath of the Lord bloweth upon them.

The repetition.

When the grass is withered the flower, &c.

The third lesson. Job xiv.

If a tree be cut down, there is some hope yet that it will spring, &c.

The response.

Lord, what is man that thou hast such respect unto, or the son of man that thou so regardest him? man is like a thing of nought, and his days passeth away like a shadow.

The versicle.

He is even a vapour, that appeareth for a little time, and then vanisheth away.

The repetition.

Man is like, &c.

The xxii. Psalm. *Dominus regit me et nihil.*

The Lord is my shepherd, I can want nothing, &c.

The anthem.

In a place of pasture, there hath he set me.

The anthem.

The default.

The xxiv. Psalm. *Ad te levavi animam meam.*

Unto thee, O Lord, I lift up my soul, my God, I trust in thee: oh let me not be confounded, lest mine enemies triumph over me, &c.

The anthem.

The defaults of my youth and my ignorances remember not, O Lord.

The anthem.

I trust to see, &c.

The xxvi. Psalm. *Dominus illuminatio mea.*

The Lord is my light and my salvation, whom should I fear? &c.

The anthem.

I trust to see the goodness of the Lord in the land of the living.

The versicle.

The righteous shall be in eternal remembrance.

The answer.

He shall not fear evil speaking.

Our Father. And lead us not. But deliver.

The fourth lesson. St. August.

All these things, that is to say, the business of the dead, the condition or manner of the sepulture, the pomp of the Dirige, they are more the comfort of the live, than the help of the dead: if a sumptuous burial doth avail the wicked, then a small or none shall hinder the good. To that purpled rich man, the company of his servants did exhibit solemn exequies in the sight of men; but much more solemner exequies did the ministry of angels exhibit to the poor scabbed Lazarus in the sight of God; which angels carried him out, not into a marble tomb, but they carried him up into the bosom of Abraham.

The response.

The dead bodies of thy servants have they given unto the fowls of the air to be devoured, and the flesh of the saints the beasts of the land.

The versicle.

Their blood have they shed like water on every side of Jerusalem, and there was no man to bury them.

The repetition.

And the flesh of thy saints have they given unto the beasts.

The fifth lesson. Of St. August.

Not yet, for all that, are the bodies of the dead to be contemned and cast away, specially of the righteous and faithful, the which as vessels and organs to all good works the Holy Ghost did use. The corse of the old righteous men, with a diligent godliness, were taken heed unto, their exequies celebrated, and sepultures provided; and they, when they

lived, of their bodies, to be buried or transferred to their children, gave commandment. And Tobit in burying the dead, the angel being witness, gat thanks of God. The Lord also, that the third day would rise again, doth openly declare the good work of the devout women, and willed it also to be declared, and that she did it to the burial of him; and they also laudably are remembered in the gospel which took his body from the cross, and did their endeavour diligently and honourably to cover and bury it.

The response. Genesis xl.

Joseph said unto his brethren, I die, and God will visit you, and bring you out of this land to the land that he sware unto Abraham, Isaac, and Jacob: therefore took he an oath of the children of Israel, and said, When God shall visit you, then carry my bones from hence.

The versicle.

So Joseph died when he was an hundreth and ten year old; and they embalmed him, and laid him in a chest in Egypt.

The repetition.

And God shall visit you, then carry my bones from hence.

The sixth lesson. St. August.

There are said many dead men to have appeared in dreams or other ways to the living; but it is to be answered, that, for all that, it is not to be thought that the dead doth things perceive; because they are seemed such things to ask, or to tell, or shew. For the living also do oftentimes appear to other alive being asleep, when they themselves do not know that they do appear; and yet they hear them that hath this dreamed say that they have seen them in their dreams speaking or doing somewhat. If then any man can see me in this dream telling him what is already done, or shewing him beforehand what is to come, and I nothing knowing of it, and nothing at all minding or passing not

only what he dreameth; but whether he wake while I sleep, or whether I wake while he sleep, or whether at one time we do both sleep, or both wake when he saw this dream, in the which he saw me; what marvel is it if the dead not knowing nor perceiving these things, or yet see that of the living in their dreams, and somewhat do say, which when they walk do know to be true?

The response.

O Lord, judge me not after my deeds. I have done nothing worthy to be accepted before thee; wherefore I beseech thy Majesty, which art the only God, to cleanse me from mine iniquity.

The versicle.

And yet again wash me from mine unrighteousness, and cleanse me from my sin; for I confess I have only trespassed against thee.

The repetition.

Wherefore I beseech thee.

The xxxix. Psalm. *Expectans expectavi.*

I WAITED patiently for the Lord, which inclined himself to me, and heard my calling, &c.

The anthem.

Pleasing be it unto thee, O Lord, for to deliver me; Lord, have regard to help me.

The anthem.

Heal my soul.

The xl. Psalm. *Beatus qui intelligit super.*

Blessed is he that considereth the poor, the Lord shall deliver him in the time of trouble, &c.

The anthem.

Heal my soul, Lord, for I have sinned against thee.

The anthem.

My soul.

The xli. Psalm. *Quemadmodum desiderat cervus.*

LIKE as the hart desireth the water brooks, so longeth my soul after thee, O God, &c.

The anthem.

My soul thirsted for God, the living fountain; when shall I once come and appear before the face of God?

The versicle.

Give not the souls unto beasts that praise thee.

The answer.

And never forget the souls of thy poor.
Our Father, which art in, &c.

The seventh lesson. 1 Cor. xv.

BEHOLD I say unto you a mystery, &c.

The response.

We shall all be brought before the judgment-seat of Christ, where every one of us shall give accounts for himself unto God.

The versicle.

And he shall reward every man according to his deeds.

The repetition.

Where every man shall give account, &c.

The eighth lesson. 1 Thess. iv.

WE would not, brethren, that ye should be ignorant, &c.

The response. 1 Cor. xv.

Now is Christ risen from the dead, and is become the first fruits of them that sleep; for by one man cometh death, and by one man the resurrection of the dead; for as they all die in Adam, so shall they all be made alive in Christ, but every one in his order.

The versicle.

The first is Christ, then they that belongeth unto Christ when he cometh.

The repetition.

Every one in his order.

The ninth lesson. John v.

VERILY, verily, I say unto you, Whoso heareth my word, &c.

The response.

O Lord, deliver me from everlasting death at the dreadful day, when heaven and earth shall be altered, whilst thou shalt come to judge the world by fire.

The versicle.

Now, Christ Jesus, we most humbly beseech thee to have mercy on us; and that thou, which art come to redeem wretches from sin and thraldom, wilt not cast away them whom thou hast so dearly redeemed.

The response.

O Lord, deliver me from everlasting death at the dreadful day, when heaven and earth shall be altered, whilst thou shalt come to judge the world by fire.

The anthem.

My bruised.

The li. Psalm. *Miserere mei, Deus.*

HAVE mercy upon me, O God, according to thy great mercy, &c.

The anthem.

My bruised bones, Lord, shall be refreshed.

The anthem.

Hear, Lord.

The lxiv. Psalm. *Te decet hymnus.*

THOU, O God, art praised in Sion, and to thee is the vow performed, &c.

The anthem.

Hear my prayer, O Lord, unto thee shall every creature come.

The anthem.

Hath received.

The lxii. Psalm. *Deus, Deus meus.*

O God, thou art my God, early will I seek thee, &c.

The lxvi. Psalm. *Deus misereatur nostri.*

God be merciful unto us, bless us, and shew the light of his countenance upon us, &c.

The anthem.

Lord, thy right hand hath defended me.

The anthem.

From the gates.

The song of Hezekiah. Esay xxxviii. chap.

Ego dixi in dimidio dierum.

I thought I should have gone to the gates of hell in my best age, and have wanted the residue of my years, &c.

The anthem.

From the gates of hell, Lord, deliver their souls.

The anthem.

Let every spirit.

The cxlviii. Psalm. *Laudate Dominum de celis.*

Praise ye the Lord of heavens, praise ye him in the high place, &c.

The cxlix. Psalm. *Cantate Domino.*

Sing ye unto the Lord a new song; let the congregation of saints praise him, &c.

The cl. Psalm. *Laudate Dominum.*

Praise ye the Lord in his saints; praise him in the firmament of his power, &c.

The anthem.

Let every spirit give praise unto the Lord.

The versicle.

From the gates of hell.

The response.

Lord, deliver their souls.

The anthem.

I am.

The song of Zachary, the prophet.

Benedictus Dominus. Luke i.

Blessed be the Lord God of Israel, for he hath visited and redeemed his people, &c.

The anthem.

I am the resurrection and life; he that believeth in me, yea although he were dead, yet shall he live; and whosoever liveth and believeth in me shall not see everlasting death.

Lord, have mercy on us.

Christ, have mercy on us.

Lord, have mercy on us.

Our Father. And lead us not. But deliver us.

The xxx. Psalm. *Exaltabo te, Domine.*

I will magnify thee, O Lord, for thou hast set me up, and not suffered my foes to triumph over me, &c.

The prayer.

O God, which by the mouth of St. Paul thine apostle hath taught us not to be sorry for them that sleep in Christ, grant, we beseech thee, that in the coming of thy Son our Lord Jesu Christ, we, with all other faithful people being departed, may be graciously brought unto joys everlasting, which shalt come to judge both the quick and the dead, and the world by fire.

Almighty eternal God, to whom there is never any prayer made without hope of mercy, be propitiable to the

soul of thy servant N. that seeing it departed from this life in the confession of thy name, thou wilt cause it to be associate to the company of thy saints. By Christ our Lord.

O God, of whose mercy there is no number, admit our prayers for the souls of thy servants the bishops, and grant unto them the land of pleasure and light in the fellowship of thy blessed angels. By Christ our Lord.

Lord, incline thine ear unto our prayers, wherein we right devoutly call upon thy mercy, that thou wilt bestow the souls of thy servants, both men and women, which thou hast commanded to depart from this world, in the country of peace and rest, and further cause them to be partakers with thy saints. By Christ our Lord.

We beseech, Lord, that the prayer of thy suppliants may avail to the souls of thy servants of either kind, that thou wilt both purge them of all their sins, and cause them to be partakers of thy redemption, which livest and reignest God, world without end. So be it.

THE THIRD PART

OF THE PRIMER,

TREATING OF WORKS.

WORKS are divers, some right good and necessary, which must needs be observed as the commandments of God; and these most chiefly ought to be regarded and had in price, and not compared with other works, but esteemed above them all.

Some are works of men's tradition, yet agreeable and consonant to God's word, and these ought to be observed, but not had in like reverence with the works commanded of God.

Some works are traditions of men not agreeable to God's word, but repugnant, which neither ought to be regarded nor observed.

Of these briefly shall be somewhat said; but forasmuch as the works commanded of God are to be reputed as the chiefest, they shall be recited in the first place.

The commandments of God given by Moses, and expounded by Christ sententially taken, and here with their whole sentences set forth as they have spoken them, very necessary and expedient for youth to learn, and for all estates to know and observe the same.

The first table.

I AM the LORD thy God, which have brought thee out of the land of Egypt, and out of the house of bondage: Thou shalt have none other gods but me. Thou shalt not make to thyself any graven image, nor any likeness of any thing that is in heaven above, or in earth beneath, nor in the

water underneath the earth: thou shalt not bow down to them, nor worship them; for I, the Lord thy God, am a jealous God, and visit the sin of the fathers upon the children unto the third and fourth generation of them that hate me, and yet shew mercy unto thousands among them that love me and keep my commandments.

Christ. Hear, Israel, our Lord God is one Lord, and thou shalt love thy Lord God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength; thou shalt worship thy Lord God, and him only shalt thou serve.

Thou shalt not take the name of thy Lord God in vain.

For the Lord will not hold him guiltless that taketh the name of the Lord his God in vain.

Christ. Ye have heard how it was said to them of old time, Thou shalt not forswear thyself, but shalt perform thine oaths to the Lord. But I say unto you, Swear not at all; neither by heaven, for it is God's feet; nor yet by the earth, for it is by his footstool; neither by Jerusalem, for it is the city of the great king: neither shalt thou swear by thy head, because thou canst not make one white hair, or a black. But let your communication be, Yea, yea, and, Nay, nay; for whatsoever is more than that cometh of evil.

Remember that thou keep holy the sabbath day.

Six days mayst thou labour and do all that thou hast to do, but the seventh day is the sabbath of the Lord thy God; in it thou shalt do no manner work, neither thou, nor thy son, nor thy daughter, neither thy man-servant, nor thy maid-servant, neither thy cattle, neither yet the stranger that is within thy gates: for in six days the Lord made heaven and earth, and the sea, and all that in them is, and rested the seventh day; wherefore the Lord blessed the seventh day, and hallowed it.

Christ. It is lawful to do a good deed on the sabbath

day; for the Son of man is Lord even of the sabbath day. The Lord saith by his prophet Esay, that his sabbath is hallowed and kept when we rest and cease to do our own will, to follow our own ways, and to speak our own words; when we in word, thought, and deed fulfil his will, and not ours, and we suffer him to do his works in us, that at the last we may come to the sabbath and true rest, even eternal life, which Christ the Lord of the sabbath hath obtained for us by his blood.

The second table.

Honour thy father and thy mother,

that thy days may be long in the land which the LORD thy God giveth thee.

Christ. Honour thy father and thy mother.

Paul. Honour thy father and mother: this is the first commandment that hath any promise, that thou mayst be in good estate, and live long on the earth. By this commandment Christ teacheth us not only to have our father and mother in reverence, and to obey them as he himself was subject unto his mother, the Virgin Mary, but also to minister unto their necessities.

Thou shalt do no murder.

Christ. Ye have heard how it was said unto them of the old time, Thou shalt not kill; whosoever killeth shall be in danger of judgment: but I say to you, Whosoever is angry with his brother shall be in danger of judgment. Whosoever saith to his brother, Raca, shall be in danger of a council: but whosoever saith, Thou fool, shall be in danger of hell fire. Item, ye have heard how it is said, Thou shalt love thy neighbour and hate thine enemy. But I say to you, Love your enemies, bless them that curse you, do good to them that hate you, that ye may be the children of your father which is in heaven; for he maketh the sun to

arise on the evil and on the good, and sendeth his rain on the just and on the unjust.

Thou shalt not commit adultery.

Christ. Ye have heard how it was said to them of old time, Thou shalt not commit adultery: but I say to you, that whosoever looketh on a woman, lusting after her, hath committed adultery with her already in his heart.

Let wedlock be had in all price in all points, and let the chamber be undefiled; for whorekeepers and adulterers God will judge.

Thou shalt not steal.

Christ. Steal not, defraud no man: if any man will sue thee at the law, and take thy coat from thee, let him have thy cloak also. Give to him that asketh, and from him that would borrow turn not away.

Paul. Now is there utterly a fault among you, because ye go to law one with another. Why rather suffer ye not wrong? Why rather suffer ye not yourself to be robbed? yea even yourself do wrong and rob, and that the brethren. Let him that did steal, steal no more; but let him rather labour with his hands some good thing, that he may have to give unto him that needeth.

Thou shalt bear no false witness against thy neighbour.

Christ. Bear no false witness. I say unto you, that of every idle word which men shall have spoken, they shall give account at the day of judgment.

Paul. Wherefore put away lying, and speak every man truth to his neighbour; forasmuch as we are members one of another. Let no filthy communication proceed out of your mouths; but that which is good to edify withal, when need is, that it may have favour with the hearers. Let all bitterness, fierceness and wrath, roaring and cursed speaking, be put away from you. Let no filthiness, foolish talking, nor jesting, which are not comely, be once named among you; but rather giving of thanks.

Thou shalt not covet thy neighbour's house, neither shalt thou covet thy neighbour's wife, his man-servant, his maid, his ox, his ass, or ought that is his.

Christ. Whatsoever ye would that men should do to you, even so do you to them: to love a man's neighbour as himself, is a greater thing than all burnt offerings and sacrifices. Be not overcome with lusts; for the care of this world and the deceitfulness of riches choke the word.

Paul. Let your conversation be without covetousness, and be content with that ye have already. Godliness is riches, if a man be content with that he hath; for we brought nothing into the world, and it is a plain case that we carry nothing out. When we have food and raiment, let us therewith be content. They that will be rich fall into temptation and snares, and into many foolish and noisome lusts, which drown men in perdition and destruction: for covetousness is the root of all evil, which while some lusted after, they erred from the faith, and tangled themselves with many sorrows.

The Ten Commandments compendiously extracted, and briefly set forth according to the form of the last setting forth.

I. Thou shalt have none other gods but me.

II. Thou shalt not take the name of the Lord God in vain.

III. Remember that thou keep holy the sabbath day.

IV. Honour thy father and mother.

V. Thou shalt do no murder.

VI. Thou shalt not commit adultery.

VII. Thou shalt not steal.

VIII. Thou shalt bear no false witness against thy neighbour.

IX. Thou shalt not desire thy neighbour's &c.

X. Thou shalt not desire thy neighbour's wife, nor his servant, nor his maid, &c.

These are the words which every Christian ought both to know and to do, and about this should a devout mind be busied and occupied, and not about vain works of our own heads, for the knowledge of the which we have been right earnestly intent and given diligence in these commandments of God neglected, which would of us not to be forgotten, but always had in heart, as these sentences following doth testify: These words which I command thee this day shall be in thine heart, and thou shalt wear them on thy children, and shalt talk of them when thou art at home in thine house, and as thou walkest by the way, and when thou liest down, and when thou risest up, and thou shalt bind them for a sign upon thy hand; and they shall be papers of remembrance between thine eyes, and thou shalt write them upon the posts of thy house, and upon the gates. Take heed, and hear all these words which I command thee, that it may go well with thee, and with thy children after thee for ever, when thou doest that which is good and right in the sight of the LORD thy God.

See thou do that which is right in the sight of the Lord, that thou mayst prosper. Deut. vi.

Ye shall do after nothing that ye do here this day, every man what seemeth him good in his own eyes: but whatsoever I command you, take heed ye do, and put nothing thereto, nor take ought therefrom. Deut. xii.

Cursed be he that continueth not in all the words of this law to do them. Deut. xxviii.

Christ. If ye love me, keep my commandments. John xiv.

Christ. Happy are they that hear the word of God and keep it. Whosoever keepeth the whole law, and yet fail in one point, he is guilty in all. For he that said, Thou shalt not commit adultery, said also, Thou shalt not kill. They that fear the Lord keep his commandment. Eccles. ii.

THE second state of works is of man's tradition, which be with God's words, or at the least not repugnant to God's

word; they are to be received, as the prescription of certain days to be kept holy, or to be fasted; the limitation of certain hours to be appointed in the church for the people to pray; certain of ceremonies about the ministrations of the sacrament, with such other, for the receiving of the which, and such other like, St. Peter giveth us counsel, saying, Submit yourself unto all manner of ordinance of men for the Lord's sake, for the ordinances of men according to the condition of men, and the time, are very expedient. Wherefore Paul among the Corinthians made many ordinances; as that a man should not pray or prophesy, having any thing upon his head, and that no woman should pray or prophesy with an uncovered head; that they should come to the suppers of the Lord in an order, and that in the congregation they should not all prophesy at once, but that one should prophesy after another; that wives should keep silence in the congregation, for it becometh not women to speak in the congregation. And for a conclusion, he saith, Let all things be done honestly, and in order: if then Paul made such traditions among the Corinthians, such may be made among us; and as he made them to be observed, so ought these lawful ordinances to be observed. But as Paul did not command them to be observed as works of righteousness, but as comely ordinances as concerning a politic order, so ought the traditions now received in the church to be observed as civil policies, and not as works of righteousness. Wherefore the superstitious holiness of many may here well be noted, which always thought themselves very holy if they observed such civil ordinances, the commandments of God neglected. Was that not counted holiness, every Sunday to receive holy bread fasting? was not he counted holy that would fast every saint's even, and keep the day holy, as they call it, that is, to put on the best garments, and be idle all the day, or else give themself to abomination? Were not these more regarded, or may I say be they not now better esteemed, than the commandments of God? The

fasting-days and holydays, be they not every Sunday in the church proclaimed? the commandments of God till these latter days not one day spoken of, for holydays and fasting-days the people diligently inquired of their curates, because they have a fear of the breaking of them, but of the commandments of God they nothing require, because they regard not the transgression of them. There is a great number that maketh great danger to eat white meat in Lent, yet they make small danger to transgress God's commandment. These things are not rehearsed, gentle reader, to the intent that such traditions should be utterly contemned, but to shew the abuse, how they are more esteemed than the true holiness of a Christian man's life, which is to be collocate in the faith of Christ and the commandments of God; but these were preferred before God's commandments in man's estimation, yet plainly they are but trifles to them in reputation: for as God is above man, so is his commandments above the commandments of men. Regard God's commandments above all man's traditions; yet receive and observe men's traditions that be lawful, but much more receive and observe first God's commandments, and then the lawful traditions of the heads. For Christ rebuked not the Pharisees because they did observe the smaller things of the law, but that they observing them did omit the greater things of the law, saying, Woe be unto you, Pharisees and Scribes, ye hypocrites, which tithe mint, anise, and cummin, and leave the weightier matters of the law behind, namely, judgment, mercy, and faith; these ought to have been done, and not to leave the other behind: leave not then the commandments of God; but let them, forasmuch as they are the weightier deeds, be first observed and done; and the other also, as it is before said, not to be omitted, as St. Paul counselleth, Let every soul submit himself to the auctority of the higher powers: for there is no power but of God; the powers that be are ordained of God: so that whosoever resisteth the powers resisteth the ordinance of God; and they that resist shall

receive to themselves damnation. Warn them that they submit themselves unto princes, and to the higher auctority; to obey the officers, and to be ready to all good works. Be yet advertised, gentle reader, that thou put no trust in those works, no nor yet in the extern works of God's commandments to be justified by them only, but rather because that they come of faith are they accepted, for of only works is no man justified; also David saith, Enter not into judgment with thy servant, for in thy sight shall no man living be justified. By the deeds of the law no flesh may be justified in his sight. The kindness and love of God our Saviour to man-ward hath appeared, not of the deeds of righteousness which we wrought, but of his mercy he saved us, &c. When ye have done all these things which are commanded you, say, We are unprofitable servants, we have done which was our duty to do.

These places, with many other that might be here inferred, which now, to avoid prolixity, are omitted, do manifestly witness that by works is no man saved; yet be not discouraged, neither say with thyself, What, shall I do good works, seeing I shall not be saved by them? then they will do no good. Many things moveth a true Christian to work: first, his faith; for as the tree cannot not bring forth fruit if he hath life in him, so cannot the faithful but bring forth good works, if he have a perfect faith in him; wherefore, if that thou work not, be assured that thou lackest faith: a perfect faith ceaseth not from works.

A Christian also should work to give ensample, as in the fifth of Matthew Christ saith, Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven: see that ye have honest conversation among the Gentiles, that they which backbite you as evil doers, may see your good works, and praise God in the day of visitation.

It moveth also a Christian to work; that betwixt God and us is a covenant made, that he shall reward, not for the

dignity or worthiness of the work, but for his covenant's sake; for the worthiness of the work doth not receive such a reward, when the reward is an hundredth fold better than the work in this covenant of Christ; as whosoever forsaketh houses, or brethren, or sisters, either father, or mother, or wife, or children, or land, for my name's sake, the same shall receive an hundredth fold, and shall inherit everlasting life. Many are the covenants made betwixt God and us, and when Christ said, Happy are the merciful, for they shall obtain mercy; Blessed are the poor in spirit, for their's is the kingdom of heaven; &c. If ye shall forgive other men their trespasses, your heavenly Father shall also forgive you; If thou wilt enter into life, keep the commandments; by these covenants thou mayest perceive, Christian reader, that unto work is a reward promised by covenant; wherefore, if thou delight to work for a reward, be of good cheer, and cease not to work, thou shalt have a reward, not for thy merits, deserts, or worthiness of thy work, as is before said, but for thy covenant's sake.

But the chief motive to good works is, or shall be, the very pure love of God; for upon love doth Christ found the observation of his commandments, as it may be gathered by his saying, If ye love me, keep my commandments. So then the observation of God's commandments is the effect of the love of God, as in the same chapter it is expressed of Christ, saying, He that hath my commandments and keepeth them, the same is he that loveth me. So that a true Christian ought to do good works, not for the love of eternal life, neither for the fear of eternal death, which ensueth the transgression of God's commandments, but for the very love of God which faith hath wrought in him. By this it may be perceived, that although by faith only, and not by works, man is justified in the sight of God, yet good works are not thought to be despised, and that man should not work, as some falsely hath imputed to preachers, but rather that all good works shall be busily exercised to the glory of God.

The third sort of works are of the tradition of man, which are not in the scripture of God, nor yet consonant to the scripture of God, but plainly repugnant; as pardons, pilgrimages, kissing of images, offering of candles, kneeling and crouching to stocks and stones, and such other which ought not to be received nor observed, for it is rather to be obeyed to God than unto man; Acts v. The auctors of such traditions, as Christ saith, doth worship him in vain, teaching doctrines which are nothing but men's precepts; Matt. xv. Of these precepts and men's laws, seek the xxviii. and xxix. chapter of Esay, in the which ye shall perceive these pleasures of God for them.

The office of all estates.

Be wise now, therefore, O ye kings; be warned, ye that are judges of the earth. Psalm iv.

Serve the Lord with fear, and rejoice before him with reverence.

Hear therefore, O ye kings, and understand. Sapient. vi. O learn, ye that be judges of the ends of the earth; give ear, ye that rule the multitudes and delight in much people; for the power is given you of the Lord, and the strength from the Highest, which shall try your works and search out your imaginations. Sapient. vi.

Unto you, therefore, O ye kings, do I speak, that ye may learn wisdom, and not go amiss; for they that keep righteousness shall be righteously judged, and they that are learned in righteous things shall find to make answer: wherefore set your lusts upon my words and love them, so shall ye come by nurture.

To the liege people of all estates unto their prince.

Let every soul submit himself to the auctority of the higher powers; for there is no power but of God. The powers that be are ordained of God; so that whosoever resisteth the powers, resisteth the ordinances of God, Rom.

xiii; and they that resist shall receive to themselves damnation; for rulers are not to be feared for good works, but of evil. If thou wilt be without fear of the power, do well then, and thou shalt have praise of the same; for he is the minister of God for thy wealth. But if thou do evil, then fear, for he beareth not the sword for nought; for he is the minister of God, a taker of vengeance, to punish him that doth evil; wherefore ye must needs obey, not only for punishment, but also because of conscience. For this cause must ye give tribute also, for they are God's ministers, which maintain the same defence.

Submit yourself unto all manner of ordinances of men for the Lord's sake; whether it be unto the king, as unto the chief head, or unto rulers, as unto them that are sent of him, for the punishment of evildoers, but for the praise of them that do well.

The Bishops.

A bishop must be blameless, Tit. i, as the steward of God; not wilful, not angry, not given to much wine, no fighter, not greedy of filthy lucre, but harbourous; one that loveth goodness, sober-minded, righteous, holy, temperate, and such a one as cleaveth unto the true word of doctrine, that he may be able to exhort with wholesome learning, and to improve them that say against it.

The Elders or Parsons.

The elders which are among you I exhort, which am also an elder, and a witness of these afflictions in Christ, and partaker of the glory that shall be opened. Feed Christ's flock which is among you, and take the oversight of them; not as though ye were compelled thereto, but willingly; not for the desire of filthy lucre, but of a good mind; not as though ye were lords over the parishians, but that ye be an example to the flock: and when the chief Shepherd shall appear, ye shall receive the incorruptible crown of glory.

Rulers.

Ye that are rulers of the earth, see that ye love righteousness, and that ye commit no unrighteousness in judgment. Thou shalt not have respect to the person of the poor, nor honour thou the countenance of the rich, but judge thy neighbour righteously.

Every Christian to his even Christian.

Ye shall not deceive your brethren, neither with weight nor measure, but ye shall have balances and true weights, for I am the Lord your God; ye shall not steal, neither lie, nor deal falsely one with another; ye shall not swear falsely by my name, so to unhallow the name of thy God, for I am the Lord.

Thou shalt do thy neighbour no wrong, nor rob him.

The workman's labour shall not bide with thee until the morning.

Thou shalt not curse the deaf. Thou shalt not put no stumblingblock before the blind, but shalt fear thy God, for I am the Lord.

Husbands.

Husbands, love your wives, even as Christ loved the congregation, and gave himself for it to sanctify it, and cleanse it in the fountain of water, through the word to make it to himself a glorious congregation, without spot, or wrinkle, or any such thing. So ought men to love their wives as their own bodies: he that loveth his wife loveth himself; for no man yet ever hated his own flesh, but nourished it, &c.

Wives.

Wives, submit yourselves to your own husbands, as unto the Lord, for the husband is the wife's head, even as Christ is head of the congregation; therefore as the congregation is in subjection to Christ, likewise let the wives be in subjection to their husbands in all points.

Fathers and Mothers.

Ye fathers, move not your children to wrath, but bring them up in the nurture and information of the Lord.

Children.

Children, obey your fathers and mothers in the Lord, for it is right: and honour thy father and mother, that is the first commandment that hath any promise; that thou mayst be in good estate, and live long on the earth.

Masters.

Ye masters, do unto your servants that which is just and equal, putting away all bitterness and threatenings, knowing that even ye have a Master in heaven.

Servants.

Servants, be obedient unto your bodily masters in all things, not with eye-service as men-pleasers, but in singleness of heart, fearing God; and whatsoever ye do, do it heartily, as though ye did it unto the Lord, and not unto men. Forasmuch as ye know that of the Lord ye shall receive the reward of inheritance; for ye serve the Lord Christ.

Widows.

She that is a very widow and friendless putteth her trust in God, and continueth in supplication and prayer night and day.

The sum of all.

Love thy neighbour as thyself; and whatsoever ye would that other should do to you, do you even the same to them; and what ye would not that other should do to you, see that ye do it not to them.

The conclusion of St. Peter upon all states.

In conclusion, be ye all of one mind, one suffer with another; love as brethren, be pitiful, be courteous, recompense not evil for evil, neither rebuke for rebuke, but contrary-

wise, bless; and know that ye are called thereto, even that ye should be heirs of the blessing.

The bishop of Rome with his adherences, destroyers of all estates.

There were false prophets also among the people, even as there shall be false teachers among you likewise, which privily shall bring in damnable sects, even denying the Lord that hath bought them, and shall bring upon themselves swift damnation. And many shall follow their damnable ways, by whom the way of the truth shall be evil spoken of. And through covetousness shall they with feigned words make merchandise of you, upon whom the judgment is not negligent in tarrying of old, and their damnation sleepeth not. They count it pleasure to live deliciously for a season. Spots are they and filthiness, living at pleasure and in deceivable ways, feasting with that which is yours, having eyes full of adultery, and cannot cease from sin, enticing unstable souls, having a heart exercised with covetousness. They are cursed children, and have forsaken the right way, and are gone astray, following the way of Balaam the son of Bosor, which loved the reward of unrighteousness, but was rebuked of his iniquity.

Imprynted in bottoll lane, at the sygne of the whyt beare by me Jhon Mayler for Jhon Waylande, and be to sell in powles churchyarde, by Andrewe Hester at the whyt horse, and also by Mychel Lobley, at the sygne of saynt Mychell.

Cum priuilegio ad imprimendum solum.

1539.

THE PRIMER

SET FORTH

BY THE KING'S MAJESTY, AND HIS CLERGY,

TO BE TAUGHT, LEARNED, AND READ:

AND NONE OTHER TO BE USED THROUGHOUT ALL HIS DOMINIONS.

1545.

Cum privilegio ad imprimendum solum.

A Preface made by the King's most excellent Majesty unto his Primer Book.

Henry the VIIIth, by the grace of God King of England, France, and Ireland, Defender of the Faith, and in earth Supreme Head of the Church of England and Ireland, to all and singular our subjects, as well of the clergy as also of the laity, within any our dominions whatsoever they be, greeting. It is the part of kings (whom the Lord hath constituted and set for pastors of his people) not only to procure that a quiet and peaceable life may be led of all his universal subjects, but also that the same life may be passed over godly, devoutly, and virtuously in the true worshipping and service of God; to the honour of Him, and to the sanctifying of his name, and to the everlasting salvation of their own selves. But to godly devotion there belongeth many points, of which that same is not the least, the which doth purely, and with perfect understanding, make invocation to God the Father, and of the Author and Giver of all goodness earnestly craveth such things as be good, and for the soul health, for that part of the life that is behind, to be well ordered; and rendereth thanks for the bounteous giving of good things past, and also for the putting away of evils; and therefore doth sacrifice unto God with the calves and burnt offering of the lips. But the pureness thereof consisteth in this point, if the heavenly Father of Lights be worshipped and served according to the prescription and appointment of the word of God; if we be wary and circumspect in this behalf, that we talk with Him in our prayers according to his will: after whose appointing if we direct our prayers, we have assured trust and affiance (as the writing of the Apostle teacheth) that we be heard of Him. Now prayer is used or made with right and perfect understanding, if we sing with our spirit, and sing with our mind

or understanding; so that the deep contemplation or ravishing of the mind follow the pithiness of the words, and the guiding of reason go before; lest when the spirit doth pray, the mind take no fruit at all, and the party that understandeth not the pith or effectualness of the talk that he frankly maketh with God, may be as an harp or pipe, having a sound, but not understanding the noise that itself hath made. And forasmuch as we have bestowed right great labour and diligence about setting a perfect stay in the other parts of our religion, we have thought good to bestow our earnest labour in this part also, being a thing as fruitful as the best, that men may know both what they pray, and also with what words, lest things special good and principal, being inwrapped in ignorance of the words, should not perfectly come to the mind and to the intelligence of men; or else things being nothing to the purpose, nor very meet to be offered unto God, should have the less effect with God, being the distributor of all gifts.

In consideration whereof we have set out and given to our subjects a determinate form of praying in their own mother tongue, to the intent that such as are ignorant of any strange or foreign speech, may have what to pray in their own acquainted and familiar language with fruit and understanding, and to the end that they shall not offer unto God (being the searcher of the reins and hearts) neither things standing against true religion and godliness, nor yet words far out of their intelligence and understanding.

Nevertheless, to the intent that such as have understanding of the Latin tongue, and think that they can with a more fervent spirit make their prayers in that tongue, may have wherein to do their devotion to God, being none acceptor neither of any person nor tongue, we have provided the selfsame form of praying to be set forth in Latin also, which we had afore published in English, to the intent that we should be all things to all persons, and that all parties may at large be satisfied, and as well the wills and desire of

them that perceive both tongues, as also the necessity and lack of them that do not understand the Latin.

And we have judged it to be of no small force, for the avoiding of strife and contention, to have one uniform manner or course of praying throughout all our dominions; and a very great efficacy it hath to stir up the ferventness of the mind, if the confuse manner of praying be somewhat holpen with the fellowship or annexion of understanding; if the ferventness of the prayer being well perceived do put away the tediousness or fainting of the mind, being otherwise occupied and turned from prayer; if the plenteousness of understanding do nourish and feed the burning heat of the heart; and finally, if the cheerfulness of earnest minding the matter put clean away all slothfulness of the mind tofore gathered.

Wherefore as great as our will and forwardness hath been to set forth and publish these things, so great ought your diligence and industry to be towards well and fruitfully using the same; that when all things hath been prepared and set forth to the glory of God and for your wealth, yourselves only may not be slack or negligent towards your own behoof, and toward your own benefits.

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AN ALMANACK FOR EIGHTEEN YEARS[a].

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1548	1 April	10	A	G
1549	21 April	11	F	
1550	6 April	12	E	
1551	29 March	13	D	
1552	17 April	14	C	B
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[a] [This Almanack was not in the first Primer of 1545, but occupied its present place in the edition of 1546. See the end of the Calendar.]

B. L. January hath xxxi Days.

iii.	A	Januarii. Circumcision of Christ.	1
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	A	xviii. kl.	15
xviii.	b	xvii. kl.	16
xii.	c	xvi. kl.	17
	d	xv. kl.	18
xv.	e	xiv. kl.	19
iv.	f	xiii. kl. c. Fabian et Sebastian.	20
	g	xii. kl.	21
xii.	A	xi. kl. S. Vincent.	22
i.	b	x. kl.	23
	c	ix. kl. S. Timothe.	24
ix.	d	viii. kl. Con. of Paul.	25
	e	vii. kl. Policarp. mar.	26
xvii.	f	vi. kl.	27
vi.	g	v. kl. Claves xl.	28
	A	iv. kl.	29
xiv.	b	iii. kl.	30
vi.	c	Pridie.	31

B. L. February hath xxviii Days.

xi.	d	Februarii. Fast.	1
	e	vi. Purification of Mary.	2
xix.	f	v. No. S. Blase martyr.	3
viii.	g	iv. No.	4
	A	iii. No. S. Agathe.	5
xvii.	b	Pridie.	6
v.	c	Nonas.	7
	d	viii. Id.	8
xiii.	e	vii. Id.	9
ii.	f	vi. Id.	10
	g	v. Id. Sol in Pisces.	11
x.	A	iv. Id.	12
	b	iii. Id.	13
xviii.	c	Pridie. S. Valentin.	14
vii.	d	Idus.	15
	e	xiv. Kalendas Martii.	16
xv.	f	xiii. kl.	17
iv.	g	xii. kl.	18
	A	xi. kl.	19
xii.	b	x. kl.	20
i.	c	ix. kl.	21
	d	viii. kl.	22
ix.	e	vii. kl. Fast.	23
	f	vi. kl. S. Matthias Apostle.	24
xvii.	g	v. kl. The place of Leap Year.	25
vi.	A	iv. kl.	26
	b	iii. kl. S. Augustin.	27
xiv.	c	Pridie.	28

B. L. March hath xxxi Days.

iii.	d	Martii.	1
	e	vii. No.	2
xi.	f	vi. No.	3
	g	v. No.	4
xix.	A	iv. No.	5
x.	b	iii. No.	6
	c	Pridie.	7
xvi.	d	Nonas.	8
v.	e	viii. Id.	9
	f	vii. Id. Claves Pasch.	10
xiii.	g	vi. Id. Sol in Ariete.	11
ii.	A	v. Id. S. Gregory.	12
	b	iv. Id. Equinoctium.	13
x.	c	iii. Id.	14
	d	Pridie.	15
xviii.	e	Idus.	16
vii.	f	xvi. Kalendas Aprilis.	17
	g	xv. kl. Edwarde.	18
xv.	A	xiv. kl. S. Joseph.	19
iv.	b	xiii. kl.	20
	c	xii. kl.	21
xii.	d	xi. kl.	22
	e	x. kl.	23
	f	ix. kl. Fast.	24
ix.	g	viii. kl. Annuntiation of Mary.	25
	A	vii. kl.	26
xvii.	b	vi. kl. Re. of Christ.	27
xi.	c	v. kl.	28
	d	iv. kl.	29
xiv.	e	iii. kl.	30
iii.	f	Pridie.	31

B. L. April hath xxx Days.

	g	Aprilis.	1
xi.	A	iv. No.	2
	b	iii. No.	3
xix.	c	Pridie. S. Ambrose.	4
viii.	d	Nonas.	5
xvi.	e	viii. Id.	6
v.	f	vii. Id.	7
	g	vi. Id.	8
xiii.	A	v. Id.	9
ii.	b	iv. Id. Sol in Tauro.	10
	c	iii. Id.	11
x.	d	Pridie.	12
	e	Idus.	13
xviii.	f	xviii. Kalendas Maii.	14
vii.	g	xvii. Claves rogationum.	15
	A	xvi. kl.	16
xv.	b	xv. kl. S. Isidorus.	17
iv.	c	xiv. kl.	18
	d	xiii. kl. S. Alphege.	19
xii.	e	xii. kl.	20
i.	f	xi. kl.	21
	g	x. kl.	22
ix.	A	ix. kl. S. George.	23
	b	viii. kl.	24
xvii.	c	vii. kl. S. Marke.	25
vi.	d	vi. kl.	26
	e	v. kl. S. Anastasii.	27
xiv.	f	iv. kl. Ultima Pasch.	28
iii.	g	iii. kl. Claves Pentico.	29
	A	Pridie.	30

B. L. May hath xxxi Days.

xi.	b	Maii. Philip et Jaco.	1
	c	vi. No. S. Athanasi.	2
xix.	d	v. No.	3
viii.	e	iv. No. Inventio. s. crucis.	4
	f	iii. No.	5
xvi.	g	Pridie. John port. lati.	6
v.	A	Nonas.	7
	b	viii. Id.	8
xiv.	c	vii. Id.	9
ii.	d	vi. Id.	10
	e	v. Id. Antony mar.	11
x.	f	iv. Id. Sol in Gemini.	12
	g	iii. Id.	13
xviii.	A	Pridie.	14
vii.	b	Idus.	15
	c	xvii. Kalendas Junii.	16
xv.	d	xvi. kl. S. Bernarde.	17
iv.	e	xv. kl.	18
	f	xiv. kl.	19
xii.	g	xiii. kl.	20
i.	A	xii. kl.	21
	b	xi. kl.	22
ix.	c	x. kl.	23
	d	ix. kl.	24
xvii.	e	viii. kl.	25
vi.	f	vii. kl.	26
	g	vi. kl. S. Bede.	27
xiv.	A	v. kl.	28
iii.	b	iv. kl.	29
	c	iii. kl.	30
xi.	d	Pridie.	31

B. L. June hath xxx Days.

	e	Junii. Nicomedi. mar.	1
xix.	f	iv. No.	2
viii.	g	iii. No.	3
xvi.	A	Pridie.	4
v.	b	Nonas.	5
	c	viii. Id.	6
xiii.	d	vii. Id.	7
ii.	e	vi. Id.	8
	f	v. Id.	9
x.	g	iv. Id.	10
	A	iii. Id. S. Barnabe.	11
xviii.	b	Pridie. Sol. in Can.	12
vii.	c	Idus.	13
	d	xviii. Kalendas Julii.	14
xv.	e	xvii. kl.	15
iv.	f	xvi. kl.	16
	g	xv. kl.	17
xii.	A	xiv. kl. S. Marci. and Marcel.	18
i.	b	xiii. kl.	19
	c	xii. kl.	20
ix.	d	xi. kl.	21
	e	x. kl. S. Alban mar.	22
xvii.	f	ix. kl. Fast.	23
vi.	g	viii. kl. Nati. of John.	24
	A	vii. kl.	25
xiv.	b	vi. kl.	26
iii.	c	v. kl.	27
	d	iv. kl.	28
xi.	e	iii. kl. Peter and Paul apo.	29
	f	Pridie.	30

B. L. July hath xxxi Days.

xii.	g	Julii.	1
viii.	A	vi. No. Visitation of Mary.	2
	b	v. No.	3
xvi.	c	iv. No.	4
v.	d	iii. No.	5
	e	Pridie.	6
xiii.	f	Nonas.	7
ii.	g	viii. Id.	8
	A	vii. Id.	9
x.	b	vi. Id. S. Cyril.	10
	c	v. Id.	11
xviii.	d	iv. Id.	12
vii.	e	iii. Id. Sol in Leo.	13
	f	Pridie.	14
xv.	g	Idus.	15
iii.	A	xvii. Kalend. Augusti.	16
	b	xvi. kl.	17
xii.	c	xv. kl.	18
i.	d	xiv. kl.	19
	e	xiii. kl.	20
ix.	f	xii. kl. Mary Mag.	21
	g	xi. kl.	22
xvii.	A	x. kl.	23
vi.	b	ix. kl. Fast.	24
	c	viii. kl. James. apo.	25
xiv.	d	vii. kl. Anne the mother of Mary.	26
iii.	e	vi. kl.	27
	f	v. kl. Seven sleepers.	28
xi.	g	iv. kl.	29
xix.	A	iii. kl.	30
	b	Pridie.	31

B. L. August hath xxxi Days.

viii.	c	Augusti.	1
xvi.	d	iv. No.	2
v.	e	iii. No.	3
	f	Pridie.	4
xiii.	g	Nonas.	5
ii.	A	viii. Id. Transfiguration of our Lord.	6
	b	vii. Id. the feast of Jesus.	7
x.	c	vi. Id.	8
	d	v. Id.	9
xviii.	e	iv. Id. Laurens m.	10
vii.	f	iii. Id.	11
	g	Pridie.	12
xv.	A	Idus.	13
iv.	b	xix. Ka. Sep. Sol in Vir.	14
	c	xviii. kl. Assumption of our Lady.	15
xii.	d	xvii. kl.	16
i.	e	xvi. kl. Eusebius.	17
	f	xv. kl.	18
ix.	g	xiv. kl.	19
	A	xiii. kl.	20
xvii.	b	xii. kl.	21
vi.	c	xi. kl.	22
	d	x. kl. Fast.	23
xiv.	e	ix. kl. Bartho. apo.	24
iii.	f	viii. kl.	25
	g	vii. kl.	26
xi.	A	vi. kl. S. Augustin.	27
xix.	b	v. kl.	28
	c	iv. kl. Decollation of S. John.	29
viii.	d	iii. kl.	30
	e	Pridie.	31

B. L. September hath xxx Days.

xvi.	f	Septembris. Chrysost.	1
v.	g	iv. No.	2
	A	iii. No.	3
xiii.	b	Pridie.	4
ii.	c	Nonas.	5
	d	viii. Id.	6
x.	e	vii. Id.	7
	f	vi. Id. Nativity of Mary.	8
xviii.	g	v. Id.	9
vii.	A	iv. Id.	10
	b	iii. Id. Protus and Hiacynthus.	11
xv.	c	ii. Pridie.	12
iv.	d	Idus.	13
	e	xviii. Kalen. Octobris.	14
xii.	f	xvii. Sol in Libra.	15
i.	g	xvi. kl.	16
	A	xv. kl.	17
ix.	b	xiv. kl.	18
	c	xiii. kl.	19
xvii.	d	xii. kl. Fast.	20
vi.	e	xi. kl. S. Matthew.	21
	f	x. kl.	22
xiv.	g	ix. kl.	23
iii.	A	viii. kl.	24
	b	vii. kl.	25
xi.	c	vi. kl. S. Cyprian.	26
xix.	d	v. kl.	27
	e	iv. kl. Fast.	28
viii.	f	iii. kl. S. Michael.	29
	g	Pridie.	30

B. L. October hath xxxi Days.

xvi.	A	Octobris.	1
v.	b	vi. No.	2
xiii.	c	v. No.	3
ii.	d	iv. No.	4
	e	iii. No.	5
x.	f	Pridie.	6
	g	Nonas.	7
xviii.	A	viii. Id.	8
vii.	b	vii. Id. Dionise. ma.	9
	c	vi. Id.	10
xv.	d	v. Id.	11
iv.	e	iv. Id.	12
	f	iii. Id. S. Edward.	13
xii.	g	Pridie. Sol in Scorpio.	14
i.	A	Idus.	15
	b	xvii. Ka. Novembris.	16
ix.	c	xvi. kl.	17
	d	xv. kl. S. Luke evan.	18
xvii.	e	xiv. kl.	19
vi.	f	xiii. kl.	20
	g	xii. kl.	21
xiv.	A	xi. kl. Mary Salome.	22
iii.	b	x. kl.	23
	c	ix. kl.	24
xi.	d	viii. kl.	25
xix.	e	vii. kl.	26
	f	vi. kl. Fast.	27
vii.	g	v. kl. Simon and Jude.	28
	A	iv. kl.	29
xvi.	b	iii. kl.	30
v.	c	ii. Fast.	31

B. L. November hath xxx Days.

	d	Novem. All-hallowen.	1
xiii.	e	iv. No. Alsollen day.	2
ii.	f	iii. No.	3
	g	Pridie.	4
x.	A	Nonas.	5
	b	viii. Id.	6
xviii.	c	vii. Id.	7
vii.	d	vi. Id.	8
	e	v. Id.	9
xv.	f	iv. Id.	10
iv.	g	iii. Id. S. Martin.	11
	A	Pridie.	12
xii.	b	Idus. Sol in Sag.	13
i.	c	xviii. Kalen. Decem.	14
	d	xvii. kl.	15
ix.	e	xvi. kl. S. Edmund.	16
	f	xv. kl.	17
xvii.	g	xiv. kl.	18
vi.	A	xiii. kl.	19
	b	xii. kl. S. Edmund, king.	20
xiv.	c	xi. kl.	21
iii.	d	x. kl. Cicile virgin.	22
	e	ix. kl. Clement mar.	23
xi.	f	viii. kl.	24
xix.	g	vii. k. Catherin. mar.	25
	A	vi. kl.	26
viii.	b	v. kl.	27
	c	iv. kl.	28
xvi.	d	iii. kl. Fast.	29
v.	e	Pridie. S. Andrew.	30

B. L. December hath xxxi Days.

	f	Decembris.	1
xiii.	g	iv. No.	2
ii.	A	iii. No.	3
x.	b	Pridie.	4
	c	Nonas.	5
xviii.	d	viii. Id. S. Nicholas.	6
vii.	e	vii. Id.	7
	f	vi. Id. Conception of Mary.	8
xv.	g	v. Id.	9
iv.	A	iv. Id.	10
	b	iii. Id.	11
xii.	c	Pridie. Sol in Capri.	12
i.	d	Idus. Lucy martyr.	13
	e	xix. Kalendas Januarii.	14
ix.	f	xviii. kl.	15
	g	xvii. kl.	16
xvii.	A	xvi. kl.	17
vi.	b	xv. kl.	18
	c	xiv. kl.	19
xiv.	d	xiii. kl. Fast.	20
iii.	e	xii. kl. Thomas ap.	21
	f	xi. kl.	22
xi.	g	x. kl.	23
xix.	A	ix. kl. Fast.	24
	b	viii. kl. Na. of Christ.	25
viii.	c	vii. kl. Steven mar.	26
	d	vi. kl. S. John.	27
xvi.	e	v. kl. Childermas.	28
v.	f	iv. kl.	29
	g	iii. kl.	30
xiii.	A	Pridie.	31

AN ALMANACK FOR TWENTY-TWO YEARS[a].

The year of our Lord.	The Sunday's Letter.	The Leap Year.	The Golden number.	Between Christmas and Shrovetide.	
				Weeks.	Days.
1545	D		7	8	4
1546	C		8	11	2
1547	B		9	9	1
1548	A	G	10	8	
1549	F		11	10	5
1550	E		12	8	4
1551	D		13	7	3
1552	C	B	14	10	1
1553	A		15	8	
1554	G		16	6	6
1555	F		17	9	5
1556	E	D	18	8	3
1557	C		19	10	2
1558	B		1	9	1
1559	A		2	7	
1560	G	F	3	9	5
1561	E		4	8	4
1562	D		5	7	3
1563	C		6	9	2
1564	B	A	7	8	
1565	G		8	10	6
1566	F		9	9	5

a [This Almanack occupied its present place in the first Primer of 1545, but in the edition of 1546 was replaced by another, which is printed at page 443.]

An Injunction given by the King our Sovereign Lord's Most Excellent Majesty for the authorizing and establishing the use of this Primer.

Henry the VIIIth, by the grace of God King of England, France, and Ireland, Defender of the Faith, and of the Church of England, and also of Ireland, in earth the Supreme Head; to all and singular our subjects, as well archbishops, bishops, deans, archdeacons, provosts, parsons, vicars, curates, priests, and all other of the clergy; as also all estates and degrees of the lay fee, and teachers of youth within any our realms, dominions, and countries, greeting. Among the manifold business, and most weighty affairs appertaining to our regal authority and office, we much tendering the youth of our realms, (whose good education and virtuous bringing up redoundeth most highly to the honour and praise of Almighty God,) for divers good considerations, and specially for that the youth by divers persons are taught the Pater Noster, the Ave Maria, Creed, and Ten Commandments, all in Latin, and not in English, by means whereof the same are not brought up in the knowledge of their faith, duty, and obedience, wherein no Christian person ought to be ignorant: and for that our people and subjects which have no understanding in the Latin tongue, and yet have the knowledge of reading, may pray in their vulgar tongue, which is to them best known; that by the mean thereof they should be the more provoked to true devotion, and the better set their hearts upon those things that they pray for: and finally, for the avoiding of the adversity of primer books that are now abroad, whereof are almost innumerable sorts, which minister occasion of contentions and vain disputations rather than edify; and to have one uniform order of all such books throughout all our dominions, both to be taught unto children, and also to be used

for ordinary prayers of all our people not learned in the Latin tongue; have set forth this Primer, or book of prayers in English, to be frequented and used in and throughout all places of our said realms and dominions, as well of the elder people, as also of the youth, for their common and ordinary prayers; willing, commanding, and straightly charging, that for the better bringing up of youth in the knowledge of their duty towards God, their prince, and all other in their degree, every schoolmaster and bringer up of young beginners in learning, next after their A, B, C, now by us also set forth, do teach this Primer, or book of ordinary prayers unto them in English; and that the youth customably and ordinarily use the same until they be of competent understanding and knowledge to perceive it in Latin. At what time they may at their liberty either use this Primer in English, or that which is by our authority likewise made in the Latin tongue, in all points correspondent unto this in English. And furthermore, we straightly charge and command as well all and singular our subjects and sellers of books, as also all schoolmasters and teachers of young children, within this our realm and other our dominions, as they intend to have our favour and avoid our displeasure by the contrary, that immediately after this our said Primer is published and imprinted, that they, nor any of them, buy, sell, occupy, use, nor teach privily or apertly any other primer, either in English or Latin, than this now by us published; which with no small study, travail, and labour, we have purposely made to the high honour and glory of Almighty God, and to the commodity of our loving and obedient subjects, and edifying of the same in godly contemplation and virtuous exercise of prayer.

Given at our Palace of Westminster, the 6th day of May, in the 37th year of our reign.

The Prayer of our Lord.

Our Father, which art in heaven, hallowed be thy name.

Thy kingdom come.

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

Give us this day our daily bread.

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

And let us not be led into temptation.

But deliver us from evil. Amen.

The Salutation of the Angel to the blessed Virgin Mary.

Hail, Mary, full of grace, the Lord is with thee: blessed art thou among women, and blessed is the fruit of thy womb. Amen.

The Creed, or Twelve Articles of the Christian Faith.

I Believe in God, the Father Almighty, Maker of heaven and earth.

And in Jesu Christ, his only Son our Lord; which was conceived by the Holy Ghost, born of the Virgin Mary;

Suffered under Pontius Pilate, was crucified, dead, buried, and descended into hell;

And the third day he rose again from death. He ascended to heaven, and sitteth on the right hand of God the Father Almighty;

From thence he shall come to judge the quick and the dead.

I believe in the Holy Ghost.

The holy catholic church.

The communion of saints: the forgiveness of sins.

The resurrection of the body.

And the life everlasting. Amen.

The Ten Commandments of Almighty God.

Thou shalt have none other gods but me. Thou shalt not have any graven image, nor any likeness of any thing that is in heaven above, or in earth beneath, or in the water under the earth, to the intent to do any godly honour or worship unto them.

Thou shalt not take the name of thy Lord God in vain.

Remember that thou keep holy the sabbath day.

Honour thy father and thy mother.

Thou shalt do no murder.

Thou shalt not commit adultery.

Thou shalt not steal.

Thou shalt not bear false witness against thy neighbour.

Thou shalt not unjustly desire thy neighbour's house, nor thy neighbour's wife, nor his servant, nor his maid, nor his ox, nor his ass, nor any thing that is thy neighbour's.

Lord, into thy hands I commend my spirit: thou hast redeemed me, Lord God of truth.

Grace before Dinner.

The eyes of all things trust in thee, O Lord; thou givest them meat in due season. Thou dost open thy hand, and fillest with thy blessing every living thing. Good Lord, bless us, and all thy gifts which we receive of thy bounteous liberality, through Christ our Lord. Amen.

The King of eternal glory, make us partners of thy heavenly table. Amen. God is charity, and he that dwelleth in charity dwelleth in God, and God in him. God grant us all to dwell in him. Amen.

Grace after Dinner.

The God of peace and love, vouchsafe alway to dwell with us, and thou Lord have mercy upon us; glory, honour, and praise be unto thee, O God, which hast fed us from our tender age, and givest sustenance to every

living thing: replenish our hearts with joy and gladness, that we, alway having sufficient, may be rich and plentiful in all good works, through our Lord Jesu Christ. Amen.

Lord, have mercy upon us. Christ, have mercy upon us. Lord, have mercy upon us. Our Father, which, &c. Let us not be led into temptation. But deliver us from evil. Lord, hear my prayer, and let my cry come to thee. From the fiery darts of the Devil, both in weal and woe, our Saviour Christ be our defence, buckler, and shield. Amen.

God save the church, our king, and realm, and God have mercy upon all Christian souls. Amen.

Grace before Supper.

O Lord Jesu Christ, without whom nothing is sweet nor savoury, we beseech thee to bless us and our supper, and with thy blessed presence to cheer our hearts, that in all our meats and drinks we may taste and savour of thee to thy honour and glory. Amen.

Grace after Supper.

Blessed is God in all his gifts, and holy in all his works. Our help is in the name of the Lord, who hath made both heaven and earth. Blessed be the name of our Lord from henceforth world without end.

Most mighty Lord and merciful Father, we yield thee hearty thanks for our bodily sustenance, requiring also most entirely thy gracious goodness, so to feed us with the food of thy heavenly grace, that we may worthily glorify thy holy name in this life, and after be partakers of the life everlasting, through our Lord Jesus Christ. Amen.

God save the church, our king, and realm, and God have mercy upon all Christian souls. Amen.

THE MATINS.

O Lord, open thou my lips.
And my mouth shall shew thy praise.
O God, to help me make good speed.
Lord, make haste to succour me.

Glory to the Father, and to the Son, and to the Holy Ghost.

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

Hail, Mary, full of grace, the Lord is with thee: blessed art thou amongst women, and blessed is the fruit of thy womb. Amen.

Venite exultemus. Psal. xciv.

A song stirring to the praise of God.

Come, and let us rejoice unto the Lord, &c.
Glory to the Father, and to the, &c.
Hail, Mary, full of grace, the Lord, &c.
As it was in the beginning, &c. Amen.

The Hymn. *Jam lucis orto*, &c.

Now the cheerful day doth spring,
Unto God pray we and sing,
That in all works of the day,
He preserve and keep us aye.

That our tongue he may refrain
From all strife and words vain;
Keep our eyes in coverture
From all evil and vain pleasure.

That our hearts be voided quite,
From fancy and fond delight;
Thin diet of drink and meat,
Of the flesh to cool the heat.

That when the day hence doth wend,
And the course the night doth send,

By forbearing things worldly,
Our God we may glorify. Amen.

Domine, Dominus noster. Psal. viii.

Of the praise, and honour, and glory of Christ.

O Lord, which art our Lord, how marvellous is thy name over all the earth! &c.

Cœli enarrant gloriam Dei. Psal. xviii.

Of the glory of God, which is shewed by his creatures, and of his holy and immaculate law.

The heavens declare the glory of God, and the firmament sheweth his handy works, &c.

Domini est terra. Psal. xxiii.

Of the innocency of them that shall go to heaven, and of the resurrection of Christ.

The earth is the Lord's and the plenty thereof; the round world, and all that dwell therein, &c.

The anthem.

Christ is of power ever perfectly to save them that come unto God by him; and he liveth ever to make intercession for us.

Our Father, which art in heaven, &c.
And let us not be led into temptation.
But deliver us from evil.

The blessing.

The everlasting Father bless us with his blessing everlasting. Amen.

The first lesson. Esaie xi.

A Rod shall come forth of the stock of Jesse, and a blossom shall flourish out of his root. The spirit of the Lord shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and strength, the spirit of knowledge and godliness, and the spirit of the fear of the Lord shall

replenish him. He shall not give sentence by the sight of the eyes, neither reprove by hearsay, but he shall judge the poor people by justice, and in equity shall he reprove for the meek people of the earth; he shall smite the earth with the rod of his mouth, and with the spirit of his lips shall he kill the ungodly. Righteousness shall be the girdle of his loins, and faithfulness the buckle of his reins.

Thus saith the Lord, Turn unto me, and ye shall be saved.

The blessing.

God, the Son of God, vouchsafe to bless and succour us.

The second lesson. Luke i.

THE angel Gabriel was sent from God into a city of Galilee named Nazareth, to a virgin which was ensured to a man whose name was Joseph, of the house of David, and the virgin's name was Mary. And when the angel came unto her, he said, Hail, full of grace, the Lord is with thee: blessed art thou among women. And when the virgin hearing these words was troubled with them, and mused with herself what manner of salutation it should be, the angel said to her, Fear not, Mary, be not abashed, for thou hast found favour in the sight of God. Lo, thou shalt conceive in thy womb, and shalt bring forth a son, and thou shalt call his name Jesus; he shall be great, and shall be called the Son of the Highest, and the Lord God shall give unto him the seat of David, his father. And he shall reign over the house of Jacob for ever, and his kingdom shall have no end.

Thus saith the Lord, Turn unto me, and ye shall be saved.

The blessing.

The grace of the Holy Ghost illumine us in heart and body.

The third lesson. Luke i.

THEN said Mary to the angel, How may this be done? for I have not knowledge of man. And the angel answer-

ing said unto her, The Holy Ghost shall come from above into thee, and the power of the Highest shall overshadow thee; and, therefore, that Holy One that shall be born of thee shall be called the Son of God. And lo, thy cousin Elizabeth hath also conceived a son in her old age, and this is the sixth month since she conceived, which was called the barren woman, for there is nothing impossible to God. To this Mary answered, Lo, I am the handmaid of our Lord, be it done unto me as thou hast spoken.

Thus saith the Lord, Turn unto me, and ye shall be saved.

Te Deum laudamus.

The praise of God, the Father, the Son, and the Holy Ghost.

We praise thee, O God; we knowledge thee to be the Lord, &c.

The versicle.

Pray for us, holy mother of God.

The answer.

That we be made worthy to attain the promises of Christ.

The Lauds.

O God, to help me make good speed.

Lord, make haste to succour me.

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

As it was in the beginning, and is now, and ever shall be, &c. Amen.

Deus misereatur nostri. Psal. lxvi.

A prayer for the favour and knowledge of God, and that his praise may be spread throughout all the world.

God, have mercy upon us, and be good unto us, he shew us his bright countenance, and have mercy upon us, &c.

Benedicite omnia opera. Daniel iii.

The song of the three children, wherewith they praised God, walking in the fire.

PRAISE ye the Lord, all the works of the Lord; praise and exalt him for ever, &c.

Laudate Dominum de cœlis. Psal. cxlviii.

All creatures are provoked to the praise of God.

PRAISE the Lord, ye that be in the heavens: praise ye him in the high places, &c.

The anthem.

O WONDERFUL exchange, the Creator of mankind, taking upon him a living body, hath not disdained to be born of a virgin; and he, being made man without seed of man, hath granted unto us his Godhead.

The Chapter. *Maria virgo semper*, &c.

VIRGIN Mary, rejoice alway, which hast borne Christ the Maker of heaven and earth; for out of thy womb thou hast brought forth the Saviour of the world. Thanks be to God.

The Hymn. *Ales diei nuncius.*

THE bird of day messenger
Croweth and sheweth that light is near:
Christ, the stirrer of the heart,
Would we should to life convert.
Upon Jesus let us cry,
Weeping, praying, soberly;
Devout prayer meant with weep,
Suffereth not pure heart to sleep.
Christ shake off our heavy sleep,
Break the bonds of night so deep;
Our old sins cleanse and scour,
Life and grace into us pour.

The song of Zachary. Benedictus. Luke i.

Thanksgiving for the performance of God's promise.

BLESSED be the Lord God of Israel, for he hath visited and redeemed his people, &c.

The anthem.

BLESSED be they that hear the word of God, and keep the same.

The versicle.

O Lord, shew thy mercy unto us.

The answer.

And give to us thy salvation.

The Collects.

Let us pray.

GRANT, we beseech thee, Lord God, that thy servants may enjoy continual health of body and soul; and that (the gracious Virgin Mary praying for us) we may be delivered from this present heaviness, and have the fruition of eternal gladness. Through Christ our Lord. Amen.

Of the Holy Ghost.

Come Holy Spirit of God, inspire the hearts of them that believe in thee, and kindle in them the fire of thy love.

Let us pray.

O GOD, which, by the information of the Holy Ghost, hast instructed the hearts of thy faithful, grant us in the same Spirit to have right understanding, and evermore to rejoice in his holy consolation. Through Christ our Lord. Amen.

Of the holy Trinity.

Deliver us, save us, justify us, O blessed Trinity.

Let us pray.

ALMIGHTY and everlasting God, which hast granted to us thy servants by confession of the true faith for to acknow-

ledge the glory of the eternal Trinity, and to honour thee, one God in thy almighty Majesty; we beseech thee, that through steadfastness in the same faith we may be alway defended from all adversity, which livest and reignest one God, world without end. Amen.

Of the cross of Christ.

We ought to glory in the cross of our Lord Jesus Christ.

Let us pray.

O God, which hast ascended thy most holy cross, and hast given light to the darkness of the world, vouchsafe to illumine, visit, and comfort both our hearts and bodies, which livest and reignest God, world without end. Amen.

Of the holy Apostles.

Ye be they that have left all things and have followed me; ye shall receive an hundredfold, and have the possession of everlasting life.

Let us pray.

Almighty God, regard our infirmity, and for that the burden of our iniquity oppresseth us, grant that by the prayer of thy glorious apostles, we may have relief and strength to follow the confession of their faith. Through Christ our Lord. Amen.

Of the holy Martyrs.

The souls of saints rejoice in heaven, which have followed the steps of Christ; and because they have shed their blood for his love, therefore shall they reign with Christ for ever.

Let us pray.

Grant to us, Almighty God, that we which know that thy glorious martyrs were strong in confession of thy faith, may have the joy of their fellowship in everlasting gladness. Through Christ our Lord. Amen.

For Peace.

Lord, send us peace in our days, for there is none other that fighteth for us, but only thou, O Lord God.

Let us pray.

O God, from whom all holy desires, all good counsels, and all just works do proceed, give unto thy servants that same peace which the world cannot give; that our hearts being obedient to thy commandments, and the fear of our enemies taken away, our time may be peaceable by thy protection. Through Christ our Lord. Amen.

A prayer of the passion.

Christ suffered for us, leaving us example that we should follow his steps, who did no sin, neither was there any guile found in his mouth.

The versicle.

We worship thee, Christ, with praise and benediction.

The answer.

For thou hast redeemed the world from endless affliction.

Let us pray.

Lord Jesu Christ, Son of the living God, set thy holy passion, cross, and death between thy judgment and our souls both now and at the hour of death. And, moreover, vouchsafe to grant unto the living mercy and grace; to the dead pardon and rest; to thy holy church peace and concord; and to us wretched sinners, life and joy everlasting; which livest and reignest God, with the Father and the Holy Ghost, world without end. Amen.

The glorious passion of our Lord Jesu Christ deliver us from sorrowful heaviness, and bring us to the joys of paradise. Amen.

The Prime.

O God, to help me make good speed.

Lord, make haste to succour me.

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

As it was in the beginning, and is now, and ever shall be, &c. Amen.

The hymn.

Fellow of thy Father's light,
Light of light, and day most bright,
Christ that chaseth away night,
Aid us for to pray aright.
Drive out darkness from our minds,
Drive away the flock of fiends;
Drowsiness take from our eyes,
That from sloth we may arise.
Christ vouchsafe mercy to give,
To us all that do believe;
Let it profit us that pray,
All that we do sing or say. Amen.

Confitemini Domino, quoniam bonus. Psal. cxvii.

All men are provoked to magnify and praise the Lord God.

Praise the Lord, for he is good, for his mercy is everlasting, &c.

The anthem.

Blessed are the poor in spirit, for theirs is the kingdom of heaven: blessed are they that mourn, for they shall receive comfort.

The versicle.

Lord, hear my prayer.

The answer.

And let my cry come to thee.

Let us pray.

Lord Jesu Christ, most poor and mild of spirit, which didst mourn and lament for our sins and infidelity, grant us likewise to be poor and mild of spirit, and so to weep and wail for our offences, that we may be partners of thy

heavenly kingdom; which livest and reignest God, world without end. Amen.

The Third Hour.

O God, to help me make good speed.

Lord, make haste to succour me.

Glory to the Father, and to the Son, and to the Holy Ghost.

As it was in the beginning, &c.

The hymn.

Mighty Ruler, God most true,
Which doest all in order due;
Morn with light illumining,
Noontide with heat garnishing;
Quench the flames of our debate,
Foul and noisome heat abate;
Grant unto our body health,
To our hearts true peace and wealth.
Let tongue and heart, strength and sense,
Commend thy magnificence;
Let thy Spirit of charity
Stir us all to worship thee. Amen.

Ad Dominum cum tribularer clamavi. Psal. cxix.

A prayer to be delivered from the vanity of the world.

I cried unto the Lord when I was in trouble, and he hath heard me, &c.

The anthem.

Blessed are the meek, for they shall inherit the earth: blessed are they which suffer hunger and thirst for righteousness, for they shall be satisfied.

The versicle.

Lord, hear my prayer.

The answer.

And let my cry come to thee.

Let us pray.

LORD Jesu Christ, whose whole life was nothing but humility and meekness, who only art our very righteousness, grant us to serve and honour thee with humble and meek heart, and in all our life and conversation to desire to be occupied in the works of righteousness, which livest and reignest, &c. Amen.

The Sixth Hour.

O GOD, to help me make good speed.

Lord, make haste to succour me.

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

As it was in the beginning, and is now, and ever shall be, &c. Amen.

The hymn.

O CREATOR, most benign,
To us alway be looking;
Raise us from all noisome sleep,
Wherein we be drowned deep.
Christ of thy mercifulness,
Pardon all our sinfulness;
Thee to praise and magnify,
Of night we learn the sluggardy.
Of the sin that we have done,
We make our confession;
Weeping we do pray to thee,
Pardon our iniquity. Amen.

Ad te levavi oculos meos. Psal. xxii.

A prayer to be delivered from the scorns of the wicked.

I HAVE lift up mine eyes to thee which dwellest in heaven, &c.

The anthem.

BLESSED are the merciful, for they shall get mercy: blessed are the clean in heart, for they shall see God.

The versicle.

Lord, hear my prayer.

The answer.

And let my cry come to thee.

Let us pray.

LORD Jesu Christ, whose property is to be merciful, which art alway pure and clean without spot of sin, grant us the grace to follow thee in mercifulness toward our neighbours, and always to bear a pure heart, and a clean conscience toward thee, that we may after this life see thee in thy everlasting glory; which livest and reignest God, world without end. Amen.

The Ninth Hour.

O GOD, to help me make good speed.

Lord, make haste to succour me.

Glory to the Father, and to the Son, and to the Holy Ghost.

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

The hymn.

O THE glory eternal,
Blessed hope of men mortal,
Christ the Son of God on high,
The Son of Virgin Mary.
Reach thy hand that we may rise,
And our minds so exercise,
That devoutly we may sing
Praise of God with thanksgiving.
Finally, O Christ, we crave,
Faith in our hearts set and grave;

That through hope of life above,
We may flame with fervent love. Amen.

Domine quis habitabit. Psal. xiv.

The innocent livers shall enter into the everlasting life.

LORD, who shall dwell in thy tabernacle? or who shall rest in thy holy hill? &c.

The anthem.

BLESSED are the peacemakers, for they shall be called the children of God: blessed are they that suffer persecution for righteousness sake, for theirs is the kingdom of heaven.

The versicle.

Lord, hear my prayer.

The answer.

And let my cry come to thee.

Let us pray.

LORD Jesu Christ, which madest peace between God the Father and us miserable sinners, which notwithstanding didst suffer unjustly injuries and persecutions; grant us grace to keep the peace that thou hast made, and patiently to bear all injuries and persecutions, that we may be called thy children and inherit thy heavenly kingdom, which livest and reignest, &c. Amen.

The Evensong.

O GOD, to help me make good speed.

Lord, make haste to succour me.

Glory to the Father, and to the Son, and to the Holy Ghost.

As it was in the beginning, &c.

Laudate pueri Dominum. Psal. cxii.

Here we be stirred to praise and magnify the Lord.

PRAISE the Lord, O ye children; praise ye the name of the Lord, &c.

Laudate nomen Domini. Psal. cxxxiv.

God is to be praised for his marvellous works and benefits.

PRAISE ye the name of the Lord, O ye servants; praise the Lord, &c.

Confitebor tibi. Psal. cxxxvii.

A praise and thanksgiving unto God.

I WILL give thanks to thee, O Lord, with my whole heart, &c.

The anthem.

BLESSED be the name of the Lord for evermore.

The chapter.

BLESSED art thou, O Virgin Mary, which hast borne our Lord the Creator of the world; thou hast brought forth him that made thee, and always remainest a virgin.

The hymn.

O LORD, the world's Saviour,
Which hast preserved us this day;
This night also be our succour,
And save us ever, we thee pray.
Be merciful now unto us,
And spare us which do pray to thee;
Our sin forgive, Lord gracious,
And our darkness might lightened be.
That sleep our minds do not oppress,
Nor that our enemy us beguile;
Nor that the flesh full of frailness
Our soul and body do defile.
O Lord, reformer of all thing,
With heart's desire we pray to thee;
That after our rest and sleeping,
We may rise chaste and worship thee. Amen.

The versicle.

Blessed is Mary amongst all women.

The answer.

And blessed is the fruit of her womb.

Magnificat anima mea, &c.

The song of Mary, rejoicing and praising the goodness of God.

My soul doth magnify the Lord, &c.

The anthem.

Lo, all things be fulfilled that were spoken of the angel by the Virgin Mary. Thanks be to God.

The versicle.

Lord, hear my prayer.

The answer.

And let my cry come to thee.

Let us pray.

Holy Lord, Almighty Father, everlasting God, which didst replenish the blessed Virgin Mary with most plentiful grace and spiritual gifts, whereby she praised and magnified thee, grant that thy Holy Ghost may with like grace and inspiration kindle our hearts, to sanctify thy holy name. Through Christ our Lord. Amen.

The Complene.

Convert us, God our Saviour.

And turn thy wrath away from us.

O God, to help me make good speed.

Lord, make haste to succour me.

Glory to the Father, and to the Son, and to the Holy Ghost.

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

Usquequo Domine. Psal. xii.

A prayer against temptation.

How long wilt thou forget me, O Lord, for ever? How long wilt thou turn thy face from me? &c.

Judica me Deus. Psal. xlii.

A prayer to be delivered from our adversaries, that we may sing the praise of God.

JUDGE on my side, O God, and defend my cause against the unholy people: from the unjust and deceitful man deliver me, &c.

The anthem.

SAVE us, good Lord, waking, and keep us sleeping, that we may wake in Christ, and rest in peace.

The chapter.

THOU art, O Lord, in the midst of us; and invocation of thy name is made over us, forsake us not, O Lord our God.

The hymn.

O LORD, the Maker of all thing,
We pray thee now in this evening
Us to defend, through thy mercy,
From all deceit of our enemy.
Let neither us deluded be,
Good Lord, with dream or phantasy,
Our heart waking in thee thou keep,
That we in sin fall not on sleep.
O Father, through thy blessed Son,
Grant us this our petition;
To whom with the Holy Ghost always
In heaven and earth be laud and praise. Amen.

The versicle.

Behold the handmaid of the Lord.

The answer.

Be it done to me according to thy word.

Nunc dimittis.

The song of Symeon the Just.

LORD, now lettest thou thy servant depart in peace, according to thy word.

For mine eyes have seen thy salvation,

Which thou hast prepared before the face of all thy people.

To be a light for to lighten the Gentiles, and to be the glory of thy people of Israel.

Glory to the Father, &c.

As it was in the beginning, &c. Amen.

The anthem.

GRANT us, O Lord, thy light, that we, being delivered from the darkness of our hearts, may come to the very light, which is Christ.

The versicle.

Lord, hear my prayer.

The answer.

And let my cry come to thee.

Let us pray.

O LORD God, we beseech thee to lighten our darkness, and deliver us from all the dangers of this night, O merciful Lord. Through our Lord Jesus Christ; who liveth and reigneth with thee in unity of the Holy Spirit, world without end. Amen.

Bless we the Lord.

Thanks be to God.

The Seven Psalms.

Domine ne in furore. Psal. vi.

A fervent prayer of the sinner, desiring to be cured, and his enemies to be vanquished.

LORD, rebuke me not in thy rage, nor chastise me in thine anger, &c.

Beati quorum. Psal. xxxi.

How the penitent person should bewail his sins, pray unto God, and rejoice in him.

BLESSED are they whose iniquities are forgiven and whose sins be covered, &c.

Domine ne. Psal. xxxvii.

The penitent person, sore grieved with the burden of sin, calleth upon God for aid, and betaketh himself to his mercy.

LORD, rebuke me not in thy rage, nor chastise me not in thine anger, &c.

Miserere mei Deus. Psal. l.

A prayer of the penitent, earnestly acknowledging and lamenting his ungodly life, and crying for mercy to be cleansed from sin, and calling for the Spirit of God to be confirmed in grace.

HAVE mercy upon me, O God, according to thy great mercy, &c.

Domine exaudi. Psal. ci.

A sore complaint of the godly man, being grievously handled of the wicked people, and making his moan to Almighty God.

LORD, hear my prayer, and let my cry come unto thee, &c.

De profundis clamavi. Psal. cxxix.

The sinner, being punished for his sins, desireth to be delivered both from sin and punishment.

FROM the depth I called on thee, O Lord; Lord, hear my voice, &c.

Domine exaudi. Psal. cxli.

The just man, being in adversity, prayeth to be delivered from all evil.

LORD, hear my prayer, with thine ears perceive my desire for thy truth sake, and hear me for thy righteousness. &c.

The anthem.

REMEMBER not, O Lord God, our old iniquities, but let thy mercy speedily prevent us, for we be very miserable; help us, God our Saviour, and for the glory of thy name deliver

us, be merciful and forgive our sins, for thy name's sake. Let not the wicked people say, Where is their God? we be thy people and the sheep of thy pasture, we shall give thanks to thee for ever, from age to age we shall set forth thy laud and praise. To thee be honour and glory, world without end. Amen.

The Litany and Suffrages.

As these holy prayers and suffrages following are set forth of most godly zeal for edifying and stirring of devotion of all true faithful Christian hearts; so it is thought convenient in this common prayer of procession, to have it set forth and used in the vulgar tongue, for stirring the people to more devotion; and it shall be every Christian man's part reverently to use the same, to the honour and glory of Almighty God, and the profit of their own souls. And such among the people as have books, and can read, may read them quietly and softly to themselves; and such as cannot read, let them quietly and attentively give audience in time of the said prayers, having their minds erect to Almighty God, and devoutly praying in their hearts the same petitions which do enter in at their ears, so that with one sound of the heart, and one accord, God may be glorified in his church.

And it is to be remembered, that that which is printed in black letters, is to be said or sung of the priest with an audible voice, that is to say, so loud and so plainly, that it may be well understood of the hearers. And that which is in the red[a], is to be answered of the choir, soberly and devoutly.

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

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

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

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

[a] [The red letters are represented in this edition by Italics.]

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

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

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

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

Holy Virgin Mary, mother of God our Saviour Jesu Christ:

Pray for us.

All holy angels and archangels, and all holy orders of blessed spirits:

Pray for us.

All holy patriarchs and prophets, apostles, martyrs, confessors, and virgins, and all the blessed company of heaven:

Pray for us.

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

Spare us good Lord.

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

Good Lord deliver us.

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

Good Lord deliver us.

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

Good Lord deliver us.

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

Good Lord deliver us.

From all sedition and privy conspiracy, from the tyranny of the bishop of Rome, and all his abominable enormities, from all false doctrine and heresy, from all hardness of heart and contempt of thy word and commandment:

Good Lord deliver us.

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

Good Lord deliver us.

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

Good Lord deliver us.

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

Good Lord deliver us.

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

We beseech thee to hear us good Lord.

That it may please thee to keep Henry the Eighth, thy servant and our king and governor:

We beseech thee to hear us good Lord.

That it may please thee to rule his heart in thy faith, fear, and love, that he may ever have affiance in thee, and ever seek thy honour and glory:

We beseech thee to hear us good Lord.

That it may please thee to be his defender and keeper, giving him the victory over all his enemies:

We beseech thee to hear us good Lord.

That it may please thee to keep our noble Queen Catherine in thy fear and love, giving her increase of all godliness, honour, and children:

We beseech thee to hear us good Lord.

That it may please thee to keep and defend our noble prince Edward, and all the king's majesty's children:

We beseech thee to hear us good Lord.

That it may please thee to illuminate all bishops, pastors, and ministers of the church, with true knowledge and understanding of thy word, and that both by their preaching and living they may set it forth and shew it accordingly:

We beseech thee to hear us good Lord.

That it may please thee to endue the lords of the council, and all the nobility, with grace, wisdom, and understanding:

We beseech thee to hear us good Lord.

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

We beseech thee to hear us good Lord.

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

We beseech thee to hear us good Lord.

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

We beseech thee to hear us good Lord.

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

We beseech thee to hear us good Lord.

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

We beseech thee to hear us good Lord.

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

We beseech thee to hear us good Lord.

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

We beseech thee to hear us good Lord.

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

We beseech thee to hear us good Lord.

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

We beseech thee to hear us good Lord.

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

We beseech thee to hear us good Lord.

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

We beseech thee to hear us good Lord.

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

We beseech thee to hear us good Lord.

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

We beseech thee to hear us good Lord.

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

We beseech thee to hear us good Lord.

Son of God: we beseech thee to hear us.

Son of God: we beseech thee to hear us.

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

Grant us thy peace.

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

Have mercy upon us.

O Christ, hear us.

O Christ, hear us.

Lord, have mercy upon us.

Lord, have mercy upon us.

Christ, have mercy upon us.

Christ, have mercy upon us.

Lord, have mercy upon us.
Lord, have mercy upon us.

Our Father, which art in heaven.
with the residue of the Pater-Noster.

And suffer us not to be led into temptation:
But deliver us from evil. Amen.

The versicle.

O Lord, deal not with us after our sins.

The answer.

Neither reward us after our iniquities.

Let us pray.

O God, merciful Father, that despisest not the sighing of a contrite heart, nor the desire of such as be sorrowful, mercifully assist our prayers that we make before thee in all our troubles and adversities, whensoever they oppress us. And graciously hear us, that those evils which the craft and subtlety of the devil or man worketh against us be brought to nought, and by the providence of thy goodness they may be dispersed, that we thy servants, being hurt by no persecutions, may evermore give thanks unto thee in thy holy church, through Jesu Christ our Lord.

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

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

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

Glory to the Father, the Son, and to the Holy Ghost, as it hath been from the beginning, is, and shall be ever, world without end. *Amen.*

From our enemies defend us, O Christ:
Graciously look upon our afflictions.
Pitifully behold the dolor of our heart:
Mercifully forgive the sins of thy people.
Favourably with mercy hear our prayers:
O Son of David, have mercy upon us.

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

The versicle.

O Lord, let thy mercy be shewed upon us.

The answer.

As we do put our trust in thee.

Let us pray.

We humbly beseech thee, O Father, mercifully to look upon our infirmities, and for the glory of thy name sake, turn from us all those evils that we most righteously have deserved. Grant this, O Lord God, for our Mediator and Advocate Jesu Christ's sake. *Amen.*

O God, whose nature and property is ever to have mercy and to forgive, receive our humble petition, and though we be tied and bound with the chain of our sins, yet let the pitifulness of thy great mercy loose us, for the honour of Jesu Christ's sake, our Mediator and Advocate. *Amen.*

Almighty and everliving God, which only workest great marvels, send down upon our bishops and curates, and all congregations committed to their charge, the healthful spirit of thy grace, and that they may truly please thee, pour upon them the continual dew of thy blessing. Grant this, O Lord, for the honour of our Advocate and Mediator Jesu Christ. *Amen.*

We beseech thee, O Lord, to shew upon us thine exceeding great mercy, which no tongue can worthily express; and that it may please thee to deliver us from all our sins, and also from the pains that we have for them deserved. Grant this, O Lord, through our Mediator and Advocate Jesu Christ. *Amen.*

Grant, we beseech thee, O Almighty God, that we in our trouble put our whole confidence upon thy mercy, that we against all adversity be defended under thy protection.

Grant this, O Lord God, for our Mediator and Advocate Jesu Christ's sake. Amen.

A prayer of Chrysostome.

ALMIGHTY God, which hast given us grace at this time with one accord to make our common supplications unto thee, and dost promise that when two or three be gathered in thy name, thou wilt grant their requests: fulfil now, O Lord, the desires and petitions of thy servants, as may be most expedient for them, granting us in this world knowledge of thy truth, and in the world to come life everlasting. Amen.

The Dirige.

Dilexi quoniam exaudivit. Psal. cxiv.

The laud and praise of God, through whose benefit we be preserved in adversity.

I HAVE loved, for the Lord will hear the voice of my prayer, &c.

Beatus qui intelligit. Psal. xl.

Happy is he that hath compassion upon the poor, whom God delivereth from his enemies, and preserveth everlastingly.

BLESSED is he that considereth the needy and the poor; in the evil day the Lord shall deliver him, &c.

Lauda anima mea Dominum. Psal. cxlv.

An exhortation to praise God, and to put our trust in him, and not in men.

PRAISE the Lord, O my soul, I shall praise the Lord during my life, I shall sing praise to my God as long as I live, &c.

LORD, give thy people eternal rest.
And light perpetual shine on them.

From the gates of hell,
Lord, deliver their souls.
I trust to see the goodness of the Lord,
In the land of life.
Lord, hear my prayer,
And let my cry come to thee.

Let us pray.

God, to whom it is appropried to be merciful ever and to spare, be merciful to the souls of thy servants of each kind, and forgive them all their sins, that they, being loosed from the bonds of death, may ascend unto the life everlasting. Through Christ our Lord.

O God, the Lord of pardon, grant unto the soul of *N.* thy servant (the year's mind of whose death we have in remembrance) a place of rest, the blessful quiet and clearness of thy light. Through Christ our Lord.

O God, that art Creator and Redeemer of all faithful people: grant unto the souls of all true believers, being dead, remission of all their sins, that through devout prayers they may obtain thy gracious pardon, that they have alway desired, which shalt come to judge the quick and the dead, and the world by fire.

God have mercy on all Christian souls. Amen.

Verba mea auribus. Psal. v.

The godly person desireth to be defended of God, that the intents of his adversaries may be stopped, and that the goodness of God may be shewed among the godly.

Lord, give ear unto my words, understand my clamour, &c.

Dominus illuminatio mea. Psal. xxvii.

The goodness of God toward his people, whereby they be encouraged to trust in God, notwithstanding their adversaries, to rejoice in his aid, and to magnify him.

The Lord is my light and my health, whom shall I fear? &c.

Quemadmodum desiderat. Psal. xli.

The godly man is vexed with them that blaspheme God's religion, and being pensive, with fervent complaint openeth his heart to God.

EVEN as the hart longeth after the fountains of waters, so doth my soul long after thee, O God, &c.

The anthem.

I TRUST to see the goodness of the Lord in the land of the living.
Lord, grant thy people everlasting rest.
And let thy everlasting light shine on them.
Our Father, which art in heaven, &c.
And suffer us not to be led into temptation.
But deliver us from evil.

The first lesson. Job x.

THINE hands hath made me, and fashioned me altogether round about, and wilt thou destroy me suddenly? O remember that thou madest me as mould of the earth, and shalt bring me into dust again; hast thou not put me together as it were milk, and hardened me to curds like cheese? Thou hast covered me with skin and flesh, and joined me together with bones and sinews. Thou hast granted me life and mercy, and the diligent heed that thou tookest on me hath preserved my spirit.

The anthem.

I KNOW that my Redeemer liveth, and that I the last day shall rise from the earth, and shall be clad again with mine own skin, and in mine own flesh I shall see God, whom I myself shall see, and mine eyes shall look upon, and none other: this hope is laid up in my bosom.

The second lesson. John v.

VERILY, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting

life, and cometh not into damnation, but passeth from death to life. Verily, verily, I say unto you, The hour shall come, and now it is, when the dead shall hear the voice of the Son of God, and they that hear shall live; for as the Father hath life in himself, so likewise hath he given to the Son to have life in himself, and hath given him power also to judge, because he is the Son of man. Marvel not at this, for the hour cometh in the which all that are in the graves shall hear the voice of the Son of God: and they that have done good shall come forth unto the resurrection of life, and they that have done evil unto the resurrection of damnation.

The anthem. 1 Thess. iv.

Brethren, we would not that ye should be ignorant as concerning them the which are fallen asleep; that ye sorrow not as other do, which have no hope. For if we believe that Jesus died and rose again, even so, them which sleep with Jesus God shall bring with him.

The third lesson. 1 Cor. xv.

Behold, I shew you a mystery, soothly we shall all rise, but we shall not all be changed. In a moment, in the twinkling of an eye, at the last trump; for the trump shall blow, and the dead shall rise incorruptible, and we shall be changed: for this corruptible must put on incorruption, and this mortal must put on immortality; when this corruptible hath put on incorruption, and this mortal hath put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory. Death, where is thy victory? O death, where is thy sting? The sting of death is sin, and the strength of sin is the law; but thanks be unto God which hath given us victory, through our Lord Jesus Christ.

The anthem.

Deliver me, good Lord, from eternal death, in that dreadful day, when that heaven and earth shall be moved,

and thou shalt judge the world by fire. This day is the day of ire, of wretchedness and misery, the great day and very bitter.

Deliver not to beasts, O Lord, the souls of them that confess thee, and forget not at length the souls of thy poor people.

Exaltabo te Domine. Psal. xxix.

Thanks be given for health recovered. The goodness of God is praised, who for a little adversity sendeth much comfort.

I WILL exalt thee, O Lord, for thou hast defended me, and not suffered mine enemies to have their pleasure upon me, &c.

Ego dixi. Psal. Esa. xxxviii.

Thanks for recovery of health.

I SAID, in the midst of my days, I shall go to the gates of hell, &c.

In te Domine speravi. Psal. lxx.

With God is our only refuge; we must pray to him, and in him put all our trust, and him praise and magnify.

IN thee, O Lord, have I put my trust, let me never be confounded; in thy righteousness deliver me, &c.

The anthem.

I AM the resurrection and life; he that believeth in me, yea although he were dead, yet shall he live; and whosoever liveth and believeth in me shall not see everlasting death.

Lord, have mercy on us.
Christ, have mercy on us.
Lord, have mercy on us.
Our Father, which art in heaven, &c.
And suffer us not to be led into temptation.
But deliver us from evil.

Lord, give thy people eternal rest.
And light perpetual shine on them.
From the gates of hell,
Lord, deliver their souls.
I trust to see the goodness of the Lord,
In the land of life.
Lord, hear my prayer.
And let my cry come to thee.

Let us pray.

O God, which by the mouth of St. Paul thine apostle hast taught us not to wail for them that sleep in Christ; grant, we beseech thee, that in the coming of thy Son our Lord Jesu Christ, both we, and all other faithful people being departed, may be graciously brought unto the joys everlasting, which shalt come to judge the quick and dead, and the world by fire. Amen.

Almighty eternal God, to whom there is never any prayer made without hope of mercy, be merciful to the souls of thy servants being departed from this world in the confession of thy name, that they may be associate to the company of thy saints, through Christ our Lord. Amen.

Lord, bow thine ear unto our prayers, wherein we devoutly call upon thy mercy, that thou wilt bestow the souls of thy servants (which thou hast commanded to depart from this world) in the country of peace and rest, and cause them to be made partners with thy holy servants, through Christ our Lord. Amen.

We beseech thee, Lord, that the prayer of thy suppliants may avail to the souls of thy servants, that thou wilt both purge them of all their sins, and cause them to be partakers of thy redemption, which livest and reignest God, world without end. Amen.

God have mercy on all Christian souls.

The Commendations.

This psalm is the A, B, C, of godly love, the paradise of learning, the shop of the Holy Ghost, the school of truth. In which appeareth how the saints of God esteem his holy laws, how fervently they be given unto them, how it grieveth them that they should be despised, how fervently they desire to learn them, to walk in them, and to fulfil them; finally, how the transgressors and adversaries of them shall be punished and destroyed.

Beati immaculati. Psal. cxviii.

BLESSED are they that be unspotted in the way, which walk in the law of the Lord, &c.

In quo corrigit, &c.

WHEREIN doth the young man correct his life? in keeping of thy words, &c.

Retribue servo, &c.

REWARD thy servant, quicken me, and I shall keep thy words, &c.

Adhesit pavimento anima.

MY soul hath cleaved to the ground, quicken me according to thy word, &c.

Legem pone.

O LORD, set the way of thy justifications to me for a law, and I will ever seek it out, &c.

Et veniet super me misericordia tua.

AND let thy mercy come upon me, O Lord, and thy health according to thy promise, &c.

Memor esto.

REMEMBER thy word to thy servant, in which thou hast given me hope, &c.

Portio mea Domine.

O Lord, thou art my portion, I have promised to keep thy law, &c.

Bonitatem fecisti.

Thou hast dealt gently with thy servant, O Lord, according to thy word, &c.

Manus tuæ.

Thy hands have made me and formed me: give me understanding to learn thy commandments, &c.

Defecit in salutare.

My soul hath longed for thy salvation, and I have trusted much unto thy word, &c.

In eternum Domine.

O Lord, thy word endureth in heaven everlastingly, &c.

Quomodo dilexi.

O Lord, how much have I loved thy law, it is my study all the day long, &c.

Lucerna pedibus meis.

Thy word is a lantern unto my feet, and a light unto my paths, &c.

Iniquos odio habui.

I have hated the wicked, and have loved thy law, &c.

Feci judicium.

I have done justice and righteousness; deliver me not to them that falsely blame me, &c.

Mirabilia testimonia.

O Lord, marvellous be thy testimonies, therefore my soul hath searched them, &c.

Justus es tu Domine.

RIGHTEOUS art thou, Lord, and righteous is thy judgment, &c.

Clamavi in toto corde meo.

I HAVE called with my whole heart; hear me, Lord, for I shall search thy justifications, &c.

Vide humilitatem meam.

BEHOLD my trouble and deliver me, because I have not forgotten thy law, &c.

Principes persecuti sunt.

THE princes have persecuted me without cause, and my heart hath been adread of thy words, &c.

Appropinquet deprecatio.

O LORD, let my prayer approach near in thy sight, give me understanding according to thy word, &c.

Deus, Deus meus. Psal. xxi.

The Psalms of the Passion.

The description of the passion of our Saviour Christ, and of his advancement and kingdom.

O GOD, my God, look toward me, why hast thou forsaken me? far from my health be the words of my complaint, &c.

Salvum me fac Deus. Psal. lxix.

The complaint of Christ and his church of their great adversities. A fervent prayer for deliverance. The adversaries of God be cursed. An hearty thanksgiving for help obtained.

SAVE me, O God, for the waters are entered unto my soul, &c.

Deus, Deus salutis. Psal. lxxxvii.

A grievous complaint of the godly person extremely handled with diseases and persecutions, and that without any comfort.

O Lord God of my health, I have cried day and night before thee, &c.

Quare fremuerunt gentes. Psal. ii.

The rage of the people against Christ. Christ is ordained a king of his Father. Rulers be exhorted to godly knowledge.

Why hath the heathen raged? and why hath the people imagined vain things? &c.

Eripe de inimicis. Psal. lviii.

The prayer of Christ for himself and for his brethren against his persecutors.

Deliver me from mine enemies, O my God, deliver me from them that rise against me, &c.

The Passion of our Saviour Jesu Christ, written by St. John.

Jesus went forth with his disciples over the brook Cedron, where was a garden; into the which he entered with his disciples, &c.

Prayers of the Passion of our Saviour Christ.

Blessed be the Father, and the Son, and the Holy Ghost. Let us praise him and exalt him, world without end.

Almighty God, our heavenly Father, thy mercy and goodness is infinite and without measure. It is thy mercy, and no goodness that was in us, which moved thee to send into the world thine only-begotten eternal Son, to take our nature upon him, and thereinto work the mystery of our redemption and salvation, according as thou hadst appointed, and hadst spoken before by the mouths of all thy prophets,

which were from the beginning. Also it was thy blessed will, thy mercy and goodness towards us, that thy heavenly Son did suffer persecution, trouble, and adversity; betrayed of his own friend and disciple Judas, was traitorously taken and carried away, to be falsely accused and unjustly condemned, to be cruelly beat and scourged; and finally, with most scornful rebukes, to be put to most painful and shameful death that could be devised. All this, O heavenly Father, was done through thy mercy and blessed will for our sakes, not only to answer and satisfy thy just wrath and anger, which we had deserved both for the offences of our first parents, and yet daily do deserve by transgressing thy holy commandments; but also to restore us again unto thy grace and favour, to endue us with thy heavenly gifts, that we might serve thee in holiness and righteousness all the days of our life; and finally, to make us by the free benefit of thy dearly beloved Son's passion, and the price of his most precious blood, partners with him of his infinite and unspeakable glory and bliss in heaven. Wherefore, O heavenly Father, we beseech thee, pour upon us thine Holy Spirit, and make us in our hearts clearly to see and most steadfastly to believe this thine infinite gracious goodness shewed and given unto us by thine own Son our Saviour Jesus Christ; and with this belief, make us to put all our confidence and hope of salvation in him, whom thou hast appointed to be our only Redeemer and Saviour. Make us alway to render unto thee most humble and hearty thanks, for thine incomprehensible mercy and goodness toward us. Finally, make us to profess the death of thy dearly beloved Son, in renouncing and forsaking all sin, that we may plainly appear to rise with him in newness of life, in righteousness, innocency, and all true holiness, and after this life to reign with him in everlasting glory. Hear us, our heavenly Father, for our Lord Jesus Christ's sake. Amen.

Almighty God, our heavenly Father, we beseech thy gracious goodness, that likewise as thy only begotten and

dearly beloved Son, our Saviour Jesus Christ, according to his blessed will suffered willingly death and bitter passion for our redemption and salvation, having thereof foresight and certain knowledge; so in like manner whensoever it shall be thy pleasure to lay like cross and affliction upon our backs, that we may also willingly and patiently bear it, to the true trial of our faith against the latter day, and to thy everlasting glory. Hear us, our heavenly Father, for our Lord Jesus Christ's sake. Amen.

Our Saviour and Redeemer, Jesu Christ, which in thy last supper with thine apostles didst consecrate thy blessed body and blood under the form of bread and wine; grant us, we beseech thee, ever steadfastly to believe and kindly to acknowledge thy infinite and almighty power, thy incomprehensible love toward us, and that we may alway worthily receive the same blessed sacrament according to thy holy ordinance, that thereby we may obtain increase of all godliness in unity of spirit, with thee our Head, and by thee and thy Spirit with all the company of them that be truly thine, which be thy spiritual and mystical body, and our spiritual and Christian brethren; hear us, our Saviour Christ, for thy name sake.

Almighty God, our heavenly Father, which sufferedst Peter the apostle, presuming of his own power, miserably to fall, not only in the denial of his master Christ for fear of an handmaid, but also in forswearing, and cursing of himself, if ever he knew him; grant us, we beseech thee, merciful Father, that we neither presume of our own might and power, but being in our own hearts humbly and lowly, knowledging our own infirmity, frailty, and weakness, may ever in all our affairs receive at thy mighty hand strength and comfort to the acceptable performance of thy holy and blessed will. Hear us, our heavenly Father, for our Lord Jesus Christ's sake. Amen.

Our blessed Saviour Jesu Christ, which in that great heaviness of thy soul, and intolerable anguish, which thou sus-

tainedst before thy passion, didst fall down upon thy face in prayer unto thy heavenly Father; give us grace and the aid of thy Holy Spirit, that we likewise in all heaviness of mind and troubles of this world run evermore by most humble and instant prayer unto the aid and comfort of our heavenly Father. Hear us, our Saviour Christ, for thy name sake. Amen.

Almighty God, eternal Father, we do remember, that in the condemnation of thine own dearly beloved Son, that most innocent Lamb, our Saviour Jesus Christ, the judge did sit, witnesses were brought, Christ was presented and condemned, and all truth there was trodden under foot, all unrighteousness did reign, and innocency was condemned. O most gracious Lord and Father, grant unto our heads and rulers, that they may ever in all their judgments judge according to true justice and equity without corruption, partiality, and wicked dissimulation, to the oppression of wickedness, and to the maintenance of thy everlasting truth, justice, honour, and glory. Hear us, our heavenly Father, for our Lord Jesus Christ's sake. Amen.

Prayers.

A prayer in the morning.

O Lord God Almighty, to whom and before whom all things are manifest and plain, which sufferest not a sparrow to light on the ground without thy providence, and which in times past by thy Holy Spirit didst guide our forefathers, Abraham, Isaac, and Jacob, in thy paths and ways; and against the going of young Tobit into a strange country, didst provide thy holy angel and messenger to be his guide; grant me, this day, most wretched sinner, whom by thy word thou dost encourage to call upon thee in all times of needs and necessities, that I may have thy Holy Spirit to direct my paths and ways this day, that I may

walk according unto thy godly will and pleasure, profit of my neighbour, and glory of thy name, which livest and reignest, world without end. Amen.

A prayer at your uprising.

O Lord Jesu Christ, which art the very bright Sun of the world, ever rising, never falling, which with thy wholesome look engenderest, preservest, nourishest, and makest joyful all things that are in heaven and earth, shine favourably, I beseech thee, unto my spirit, that the night of sins and mists of errors driven away by thy inward light, I may walk all my life without stumbling and offence, comely as in the daytime, being pure from the works of darkness. Grant this, O Lord, which livest and reignest with the Father and the Holy Ghost for evermore. Amen.

A prayer before ye go to bed.

O Lord, which art only God, true, gracious and merciful, which commandest them that love thy name to cast fear and care from them, and to cast it on thee, promising most mercifully thyself to be their protector from their enemies, their refuge in danger, their governor in the day, their light in darkness, and their watchman on the night also, never to sleep, but to watch continually for the preserving of thy faithful; I beseech thee of thy bountiful goodness, O Lord, to forgive me wherein I have offended thee this day, and to receive me under thy protection this night, that I may rest in quietness both of body and soul. Grant mine eyes sleep, but let mine heart watch perpetually unto thee, that the weakness of the flesh cause me not to offend the Lord. Let me at all times feel thy goodness toward me, that I be at all times stirred to praise thee, late and early, and at midday thy praise be in my mouth, and at midnight, Lord, instruct me in thy judgments, that all the course of my life being led in holiness and purity, I may be induct at last into the everlasting rest, which thou hast pro-

mised by thy mercy to them that obey thy word, O Lord, to whom be honour, praise, and glory for ever. Amen.

A prayer for to trust in God.

The beginning of the fall of man was trust in himself. The beginning of the restoring of man was distrust in himself and trust in God. O most gracious and most wise guide, our Saviour Christ, which dost lead them the right way to immortal blessedness, which truly and unfeignedly trusting in thee, commit themself to thee; grant us, that like as we be blind and feeble indeed, so we may take and repute ourselves, that we presume not of ourselves to see ourselves, but so far to see, that alway we may have thee before our eyes to follow thee, being our guide, to be ready at thy call most obediently, and to commit ourselves wholly unto thee, that thou, which only knowest the way, mayst lead us the same way unto our heavenly desires. To thee, with the Father, and the Holy Ghost, be glory for ever. Amen.

A prayer for patience in trouble. Psal. lx.

How hast thou, O Lord, humbled and plucked me down! I dare now unneth[a] make my prayers unto thee, for thou art angry with me, but not without my deserving. Certainly I have sinned, Lord: I confess it, I will not deny it! But oh, my God, pardon my trespasses, release my debts, render now thy grace again unto me, stop my wounds, for I am all to plagued and beaten: yet, Lord, this notwithstanding I abide patiently, and give mine attendance on thee, continually waiting for relief at thy hand, and that not without skill, for I have received a token of thy favour and grace towards me, I mean thy word of promise concerning Christ, who for me was offered on the cross for a ransom, a sacrifice, and price for my sins. Wherefore, according to that thy promise defend me, Lord, by thy right hand, and give a gracious ear to my requests; be thou my stay in perils, for

[a] [*Unneth* is *scarcely*.]

all man's stays are but vain. Beat down, therefore, mine enemies thine own self with thy power, which art mine only aider and protector, O Lord God Almighty. Amen.

A prayer for concord of Christ's church. Psal. lxviii.

Arise, Lord, let thine enemies be scattered, thy haters put to flight, the righteous and Christ's disciples make pleasant and merry, let them sing praises and pleasant songs unto thee, let them blow abroad thy magnificence, let them most highly advance thy majesty, let thy glory grow, let the kingdom of Christ from heaven among the chosen be enlarged; be thou the father of the fatherless, the judge of the widows, and the protector of them; namely, whom the world forsaketh, whose consciences be troubled, whom the world pursueth for Christ's sake, which be needy and wrapped full of misery. In thy house, O Lord, let us dwell in peace and concord, give us all one heart, one mind, one true interpretation upon thy word. Pluck off the bands as well from the consciences as from the bodies of the miserable captives, and of them also which as yet be hedged in within the lists of death and unadvisedly strive against grace. How dry, Lord, is the flock of thine heritage? I pray thee, pour down largely the showers of thy graces, let a more plenteous fruitfulness chance, let thy people be strengthened with thy Spirit. Grant us, Lord, thy word abundantly, so that there may be many preachers of thy gospel which may within themselves holily conspire and agree. Let thy church, the spouse of Christ, deal large spoils of the conquered Satan. All that believe in thee, by Christ, O Lord God of health, mought lift thee up with praises, mought renown thee and extol thee. We be entered into the voyage of salvation. Conduct us luckily unto the port, that being delivered by thee from the very death, we may escape and come to the very life. Finish the thing thou hast begun in us, make us increase from faith to faith, leave us not to our own will and choice, for it is slippery and ready to

fall. To the thunderbolts of thy word put violence, that we may give the glory to thee alonely. Give to thy people courage and power to withstand sin, and to obey thy word in all things, O Lord God, most glorious and excellent over all. Amen.

A prayer against the enemies of Christ's truth. Psal. cxxxix.

Deliver me, O Lord, from the ungodly and stiff-necked persons, for thou seest how in their hearts they imagine mischief, and have great pleasure to pick quarrels; their tongues be more sharp than any adder's sting, and under their lips lurketh poison of adders. But, O merciful Lord, let me not fall into their hands, that they handle me not after their own lusts. Thou only art my God, thou must hear my piteous plaint. Lord, that rulest altogether, thou art the strength and power of my defence, be thou as a salet on my head[a] whensoever the ungodly shall assault me, neither suffer thou not the wicked thus to prosper in their matters; suffer not their crooked and malicious stomachs to increase and spitefully revile thee. Look upon thy poor wretch's cause, and rid me out of these daily grievances, then shall I with a right up heart and a pleasant countenance extol and magnify thy holy name. Amen.

A prayer to keep the tongue, and to eschew the infection of the world. Psal. cxl.

To thee I cry, O Lord, hear me speedily, let my prayer be as a sweet taste and savour in thy presence, and the lifting up of mine hands as an evening sacrifice. Lord, set a watch about my mouth, keep my lips and my tongue also, that they speak nothing amiss, as do the ungodly, but that they call purely and heartily upon thee, and report thy worthy praises. Bow not mine heart to lust after evil, nor to follow

[a] [In my copy it is "as a salet on my bed:" but there can be no doubt that *head* is the true reading. A *salet* was a sort of helmet.]

the fashion of the wicked and abominable sinners, lest I happen to cloak my wickedness with other sins, as hypocrites do. Let me not live as they would have me do, but rather as it shall best please thee: let me not approve neither their counsels, nor their deeds, though they cast never so godly a show and fair face to the world. Let me not hearken to the ticings and sweet baits of the ungodly, which counsel me to filthy and unclean things; but rather let me give good ear to the righteous and godly man, though he sharply correct and chide me. Let me alway have a ready eye toward thee only, in thee to trust, and to apply myself unto thee. Cast not away my soul, neither suffer it not to perish. Keep me, that I be not tangled with the snares of the ungodly, and from the privy traps of malicious persons save me. Defend me, Lord, through thy grace, for in all our own devices and works can nothing be found sure for us to trust upon.

The prayer of any captive, according to the form of David, when he was hid in the cave. Psal. cxlii.

With my voice I cried to thee, afore thee I open my lamentations, in thy bosom I disclose the secret word of mine heart, my dolors and griefs I shew unto thee, mine heart is almost like to brast, so great is my discomfiture. Thou knowest all my fashions, O Lord, and thou seest well enough how the ungodly have laid their snares for me. Lo, I cast mine eye on this side and that side, as well on my friends as on my kinsfolks, but all in vain, none of them all helpeth me. And again, I cannot run away, I am so laden and overcharged with irons. O Lord, my Maker and Father, now unto thee I cry, thou art mine only shot-anchor, defence, and help; thou art my portion and heritage in all countries, yea, I have none other possession but thee only. To thee therefore I stick altogether, knowing certainly that nothing can go amiss with me. Consider then my lamentable complaint; behold, how I am low brought from the cruel pursuers, which be much more of

power than I am. Defend me, deliver me from this prison and horrible fear of sin and death, that I may set out thy name. All the saints, as well angels as men, make suit for me, desiring thee for my comfort; they shall not cease until they obtain their request; I mean until thou forgive me my sins, and send me comfort in this distress, with patience and long-suffering. This once obtained, the godly folk shall flock about me, and shall not stint to give thee thanks, when they see that thou riddest me forth of these dangers, to the high praise of thy name. Lord, be merciful unto us, take part with us, then shall we for ever lift up and magnify thy glorious name. Amen.

In great trouble of conscience. Psal. cxxxiv.

Lord, hear my prayer, receive my supplication, hearken to my plaint for thy righteousness. Try not the law with thy servant, for truly then shall no living man be found unguilty; yea, not one of thy saints should escape quite at thy bar, unless thou grant him thy gracious pardon, insomuch even the very stars be not pure and faultless afore thee; in the angels thou foundest sin. Now mine enemies hunt for my soul, they beat and drive it down; they thrust it into dark dungeons where felons, convict, and condemned to death, were wont to be kept; my spirit is sorrowful, my heart is heavy and sad within my breast; to thee I hold up my hands, requiring thee of mercy; for like as the dry ground longeth for a shower of rain, so my soul thinketh long till it have thine help and succour. Hear me speedily; if thou do not, I am in despair, my spirit is all weary of this bondage, I have bid my life farewell: wherefore, O God, hide not thy face, that I be not like unto those that be hurled into the pit of damnation. After this night of misery overpassed, let the pleasant morning of comfort luckily shine on me, that by time I may hear and feel thy goodness, for in thee is all my trust; point me the way that I shall walk in, for if thou be not my guide, I must needs wander and stray out of the way. To thee, Lord, I lift up my soul, and that

with all my heart, I beseech thee, take me forth of mine enemies' hands. Thou only art my succour and safeguard. Teach me to work whatsoever shall be thy pleasure, for thou art my God. Let thy good Spirit conduct me into the land of the living, encourage my spirit for thy name's sake; forth of all these troubles, for thy righteousness, deliver me. Destroy mine enemies, as thou art gracious and favourable towards me. Those that will work me sorrow and grief pluck forth of the way, for I am thy servant, and for thy sake suffer I all this hurly-burly. As thou art God, so help thou me.

A prayer of the church against sins. Sapient. xv.

Thou, O our God, art sweet, long-suffering, and true, and with mercy orderest thou all things, for if we sin, yet are we thine, for we know thy greatness. If we sin not, then are we sure that with thee we be allowed: for to know thee is perfect righteousness, yea, and to know thy righteousness and power is the root of immortality.

In wars, the prayer of king Asa. 2 Paralipo. xiv.

Lord, it is all one with thee to help them that have need, with few or with many: help us, O Lord our God, for we trust to thee, and in thy name be we come against this multitude. Thou art the Lord our God, let no man prevail against thee. Amen.

The prayer of Manasses, king of Juda. 2 Paralipo. xxxvi.

O Lord Almighty, God of our fathers, Abraham, Isaac, and Jacob, and of the just seed of them, which hath made heaven and earth, with all the ornaments thereof, which hast ordained the sea by the word of thy commandment, which hast shut up the deep, and hast sealed it for thy fearful and laudable name, dread of all men, and honourable before the face of thy power; thy fierce anger of threatening is above measure heavy to sinners, but the mercy of thy promise is great and unsearchable, for thou art the Lord

God most high above all the earth, long-suffering, and exceeding merciful and sorry for the malice of men: I have provoked thine anger, and have done evil before thee, in committing abominations and multiplying of offences. And now I bow the knees of my heart, requiring goodness of thee, O Lord: I have sinned, Lord, I have sinned, and know my wickedness; I desire thee by prayer, O Lord, forgive me, O Lord, forgive me, and destroy me not with mine iniquities, neither do thou alway remember my evils to punish them; but save me, which am unworthy, after thy great mercy, and I will praise thee everlastingly, all the days of my life; for all the power of heaven praiseth thee, and unto thee belongeth glory, world without end. Amen.

The oration of Job in his most grievous adversities and loss of goods. Job i.

Naked came I out of my mother's womb, and naked shall I return again. The Lord gave, and the Lord hath taken away, as it hath pleased the Lord, so is it done: now blessed be the name of the Lord. Amen.

A prayer of Hieremy. Hieremy xvii.

Heal me, O Lord, and I shall be whole, save thou me, and I shall be saved, for thou art my praise. Be not thou terrible unto me, O Lord, for thou art he in whom I hope. When I am in peril, let my persecutors be confounded, but not me: thou shalt bring upon them the time of their plague, and shalt destroy them right soon. Amen.

A prayer of Hieremy. Hieremy xxxi.

O Lord, thou hast chastened me, and thy chastening have I received as an untamed calf. Convert thou me, and I shall be converted, for thou art my Lord God, for as soon as thou didst turn me, I repented myself; and when I understood, I smote upon my thigh; I confessed and was ashamed, because I suffered the reproach of my youth.

A prayer of Salomon, for a competent living. Prover. xxx.

Two things I require of thee, that thou will not deny me before I die. Remove from me vanity and lies; give me neither beggary nor riches, only grant me a necessary living, lest if I be too full I might haply be enticed to deny thee, and say, What fellow is the Lord? or constrained through poverty, I might fall unto stealing, and to forswear the name of my God. Amen.

A prayer for obtaining of wisdom. Sapient. ix.

God of our fathers, and Lord of mercy, thou that hast made all things with thy word, and ordained man through thy wisdom, that he should have dominion over the creatures which thou hast made, that he should order the world according to equity and righteousness, and execute judgment with a true heart; give me wisdom, which is ever about thy seat, and put me not out from among thy children, for I thy servant and son of thy handmaid am a feeble person of a short time, and too young to the understanding of thy judgment and laws; yea, though a man be never so perfect among the children of men, yet if thy wisdom be not with him, he shall be nothing worth. Oh, send thy wisdom out of thy holy heavens, and from the throne of thy majesty, that she may be with me, and labour with me, that I may know what is acceptable in thy sight. For she knoweth and understandeth all things, and she shall conduct me right soberly in my works, and preserve me in her power; so shall my works be acceptable. Amen.

The prayer of Jesus, the son of Syrach, in necessity, and for wisdom. Ecclesiasticus, the last chapter.

I thank thee, O Lord and King, and praise thee, O God my Saviour, I will yield praises unto thy name. Thou hast delivered my body from destruction, for thou art my defender and helper from the snare of the false tongue, and

from them that are occupied in lies. Thou hast been my helper from such as rose against me, and hast delivered me according to thy great mercy, and for thy holy name's sake; thou hast delivered me from the roaring of them that prepare themselves to devour me, out of the hands of such as sought after my life, from the multitude of them that trouble me, and went about to set fire upon me on every side, so that I was not brent in the midst of the fire. From the deep of hell thou deliveredst me, from the unclean tongue, from lying words, from the wicked judge, and from the unrighteous tongue. My soul shall praise thee, Lord, unto death, for my life drew nigh unto hell downward. They compassed me round about on every side, and there was no man to help me; I looked about me if there were any man that would succour me, but there was none. Then thought I upon thy mercy, O Lord, and upon thy acts that thou hast done ever of old; namely, that thou deliverest such as put their trust in thee, and riddest them out of the hands of the false Panims: thus lifted I up my prayer from the earth, and prayed for deliverance from death; I called upon the Lord, the Father of my Lord, that he would not leave me without help in the day of my trouble, and in the time of the proud: I will praise thy name continually, yielding honour and thanks unto it, and so my prayer is heard. Thou savest me from destruction, and deliverest me from the unrighteous time. Therefore will I knowledge and praise thee, and advance the name of the Lord; when I was yet but young, or ever I went astray, I desired wisdom openly in my prayer; I came therefore before the temple, and I sought it very busily, and I will seek for it to my last hour. Then will it flourish unto me as a grape that is soon ripe. My heart rejoiced in it, then went my foot the right way; yea, from my youth sought I after it, I bowed down mine ear a little, and received it, I found in myself much wisdom and prospered greatly in it. Therefore will I give the glory unto him that giveth me wis-

dom, for I am advised to do thereafter. I will be jealous to cleave unto that is good, so shall I not be confounded. My soul hath wrestled with it, and I have been diligent to be occupied in it: I lifted mine hands on high, then was my soul lightened through wisdom, so that I knowledge my foolishness: I ordered my soul after it, I found her in cleanness, I had my heart in it from the beginning, and therefore shall I not be forsaken. My heart longeth after it, and therefore I gat a good treasure Through it the Lord hath given me a new tongue, wherewith I will praise him. Oh come unto me ye unlearned, and dwell in the house of discipline; withdraw not yourselves from it, but commune of these things, for your souls are very thirsty. I opened my mouth and spake, Oh come and buy wisdom without money, and bow down your neck under her yoke, and let your soul receive discipline, it is even at hand and ready to be found. Behold with your eyes, how I have had but little labour and yet have much rest. Oh receive wisdom, and ye shall receive plenty of silver and gold in your possession. Let your mind rejoice in her mercy, and be not ashamed of her praise: work your work by times, and she shall give you your reward in due time.

A prayer to speak the word of God boldly. Act. iv.

Lord, thou art God, which hast made heaven and earth, the sea, and all that in them is, which by the mouth of thy servant David hast said, Why did the heathen rage, and the people imagine vain things? The kings of the earth stood up, and the rulers came together against the Lord and against his Christ. For surely against thy holy Son Jesus whom thou hast anointed, both Herod, and also Pontius Pilate, with the Panims and the people of Israel, gathered themselves together to do even whatsoever thine hands and thy counsel determined before to be done. And now, Lord, behold their threatenings, and grant unto thy servants to speak thy word with all confidence, and that thou wilt

stretch forth thine hand, to the intent that healing, signs, and wonders, may be done by the name of thy holy Son Jesus. Amen.

A prayer for the peace of the church.

Lord Jesus Christ, which of thine almightiness madest all creatures both visible and invisible, which of thy godly wisdom governest and settest all things in most goodly order, which of thine unspeakable goodness keepest, defendest, and furtherest all things, which of thy deep mercy restorest the decayed, renewest the fallen, raisest the dead, vouchsafe, we pray thee, at last to cast down thy countenance upon thy well-beloved spouse the church, but let it be that amiable and merciful countenance wherewith thou pacifiest all things in heaven, in earth, and whatsoever is above heaven and under the earth. Vouchsafe to cast upon us those tender and pitiful eyes, with which thou once didst behold Peter, that great shepherd of thy church, and forthwith he remembered himself and repented; with which eyes thou once didst view the scattered multitude, and wert moved with compassion, that for lack of a good shepherd they wandered as sheep dispersed and strayed asunder. Thou seest, O good Shepherd, what sundry sorts of wolves have broken into thy sheepcotes, of whom every one crieth, Here is Christ, here is Christ, so that if it were possible the very perfect persons should be brought into error. Thou seest with what winds, with what waves, with what storms, thy silly ship is tossed, thy ship wherein thy little flock is in peril to be drowned. And what is now left, but that it utterly sink and we all perish? Of this tempest and storm we may thank our own wickedness and sinful living, we espy it well and confess it, we espy thy righteousness, and we appeal to thy mercy, which, according to the psalm of thy prophet, surmounteth all thy works; we have now suffered much punishment, being soused with so many wars, consumed with such losses of goods, scourged with so many sorts of diseases and pesti-

lences, shaken with so many floods, feared with so many strange sights from heaven, and yet appear there no where any haven or port unto us, being thus tired and forlorn amongst so strange evils, but still every day more grievous punishments and more seem to hang over our heads. We complain not of thy sharpness, most tender Saviour, but we espy here also thy mercy, forasmuch as much grievouser plagues we have deserved; but O most merciful Jesu, we beseech thee, that thou wilt not consider nor weigh what is due for our deservings, but rather what becometh thy mercy, without which neither the angels in heaven can stand sure before thee, much less we silly vessels of clay. Have mercy on us, O Redeemer, which art easy to be entreated: not that we be worthy of mercy, but give thou this glory unto thine own name: suffer not that the Jews, the Turks, and the rest of the Panims, which either have not known thee, or do envy thy glory, should continually triumph over us, and say, Where is their God, where is their Redeemer, where is their Saviour, where is their Bridegroom, that they thus boast on? These opprobrious words and upbraidings redound unto thee, O Lord, while by our evils men weigh and esteem thy goodness; they think we be forsaken whom they see not amended. Once, when thou sleptst in the ship, and a tempest suddenly arising threatened death to all in the ship, thou awokest at the outcry of a few disciples, and straightway at thine almighty word the waves couched, the winds fell, the storm was suddenly turned into a great calm. The dumb waters knew their Maker's voice. Now, in this far greater tempest, wherein not a few men's bodies be in danger, but innumerable souls, we beseech thee, at the cry of thy holy church which is in danger of drowning, that thou wilt awake. So many thousands of men do cry, Lord, save us, we perish, the tempest is past man's power; yea, we see that the endeavours of them that would help it do turn clean a contrary way. It is thy word that must do the deed, Lord Jesu: only say thou with a word of thy mouth, Cease,

O tempest, and forthwith shall the desired calm appear. Thou wouldest have spared so many thousands of most wicked men, if in the city of Sodom had been found but ten good men. Now here be so many thousands of men which love the glory of thy name, which sigh for the bounty of thy house, and wilt thou not at these men's prayers let go thine anger, and remember thine accustomed and old mercies? Shalt thou not with thy heavenly policy turn our folly into thy glory? Shalt thou not turn the wicked men's evils to thy church's good? For thy mercy is wont then most of all to succour, when the thing is with us past remedy, and neither the might nor wisdom of men can help it. Thou alone bringest things that be never so out of order, into order again, which art the only author and maintainer of peace. Thou framedst that old confusion which we call *chaos*, wherein without order, without fashion, confusedly lay the discordant seeds of things, and with a wonderful order the things that of nature fought together, thou didst ally and knit in a perpetual band. But how much greater confusion is this where is no charity, no fidelity, no bonds of love, no reverence, neither of laws nor yet of rulers, no agreement of opinions, but as it were in a misordered quire every man singeth a contrary note? Among the heavenly planets is no dissension, all four elements keep their place, every one do their office whereunto they be appointed. And wilt thou suffer thy spouse, for whose sake all things were made, thus by continual discords to perish and go to wreck? Shalt thou suffer the wicked spirits, which be authors and workers of discord, to bear such a swing in thy kingdom unchecked? Shalt thou suffer that strong captain of mischief, whom thou once overthrewest, again to invade thy tents, and to spoil thy soldiers? When thou wert a man here conversant amongst men, at thy voice fled the devils. Send forth, we beseech thee, O Lord, thy Spirit, which may drive away out of the breasts of all them that profess thy name the wicked spirits, masters of riot, of covetise, of vainglory, of carnal lust, of

mischief, and of discord. Create in us, O our God and King, a clean heart, and renew thy Holy Spirit in our breasts, pluck not from us thy Holy Ghost. Render unto us the joy of thy saving health, and with thy principal Spirit strengthen thy spouse and the herdmen thereof. By this Spirit thou reconciledst the earthly to the heavenly, by this thou didst frame and reduce so many tongues, and so many nations, so many sundry sorts of men, into one body of a church, which body by the same Spirit is knit to thee their Head. This Spirit if thou wilt vouchsafe to renew in all men's hearts, then shall also these foreign miseries cease; or if they cease not, at least they shall turn to the profit and avail of them which love thee. Stay this confusion, set in order this horrible *chaos*, O Lord Jesu, let thy Spirit stretch out itself upon these waters of evil wavering opinions. And because thy Spirit, which according to the prophet's saying, containeth all things, hath also the science of speaking, make, that like as unto all them which be of thy house, is all one light, one baptism, one God, one hope, one Spirit, so they may have also one voice, one note and song, professing one catholic truth. When thou didst mount up to heaven triumphantly, thou threwest about from above thy precious things, thou gavest gifts among men, thou dealtest sundry rewards of thy Spirit. Renew again from above thy old bountifulness, give that thing to thy church now fainting and growing downward, that thou gavest unto her shooting up at the first beginning. Give unto princes and rulers the grace to stand in awe of thee, that they so may guide the commonweal as they should shortly render accounts unto thee, that art King of kings: give wisdom to be always assistant unto them, that whatsoever is best to be done, they may espy it in their minds, and pursue the same in their doings. Give to thy bishops the gift of prophecy, that they may declare and interpret holy scripture, not of their own brain, but of thine inspiring: give them the threefold charity which thou once demandedst

of Peter, what time thou didst betake unto him the charge of thy sheep. Give to thy priests the love of soberness and of chastity. Give to thy people a good-will to follow thy commandments, and a readiness to obey such persons, as thou hast appointed over them. So shall it come to pass, if through thy gift thy princes shall command that thou requirest, if thy pastors and herdmen shall teach the same, and thy people obey them both, that the old dignity and tranquillity of the church shall return again with a goodly order unto the glory of thy name. Thou sparedst the Ninevites appointed to be destroyed, as soon as they converted to repentance. And wilt thou despise thy house falling down at thy feet, which instead of sackcloth hath sighs, and instead of ashes tears? Thou promisedst forgiveness to such as turn unto thee: but this self thing is thy gift, a man to turn with his whole heart unto thee, to the intent all our goodness should redound unto thy glory. Thou art the Maker, repair thy work that thou hast fashioned. Thou art the Redeemer, save that thou hast bought. Thou art the Saviour, suffer not them to perish that do hang on thee. Thou art the Lord and Owner, challenge thy possession. Thou art the Head, help thy members. Thou art the King, give us a reverence of thy laws. Thou art the Prince of peace, breathe upon us brotherly love. Thou art the God, have pity on thy humble beseechers: be thou according to Paul's saying, All things in all men, to the intent the whole choir of thy church, with agreeing minds and consonant voices for mercy obtained at thy hands, may give thanks to the Father, Son, and Holy Ghost, which after the most perfect example of concord be distincted in property of persons, and one in nature, to whom be praise and glory eternally.

A prayer for the keeping of a good name.

That wise man which was privy of thy secrets, O heavenly Father, taught us that an honest name is a treasure

right precious, when he saith, Better is it to have a good name than precious ointments. But this so excellent and good thing we neither can get nor keep, but by thy aid and help. Now, surely, the well and fountain of a good name is a faultless life. This, therefore, in especial we demand and crave of thee, O Lord Almighty: yet nevertheless, forasmuch as oftentimes innocency and faultless living is not enough, neither yet a sure buckler and defence, namely, against such as under their lips bear the poison of serpents; yea, and ofttimes it happeneth, that when we suppose to be amongst our trusty friends, we dwell with Ezechiel among scorpions and venomous serpents: we cry with thy holy prophets, O Lord, deliver my soul from wicked lips and a guileful tongue; but if nevertheless it be seen to thy goodness to exercise thy servants also with this affliction, to the intent they may better be brought to godliness and perfection, grant, we pray thee, that with Paul, thy most valiant champion, we may by reproach and glory, by infamy and good name, abide still in thy commandments, through Jesu Christ, which also himself, when he walked here in earth, was reviled, slandered, evil spoken of, and called to his teeth a Samaritan, a wine-drinker, a deceiver of the people, and one that had a devil. The same now reigneth with thee in glory together with the Holy Ghost. Amen.

A prayer against worldly carefulness.

O most dear and tender Father, our Defender and Nourisher, endue us with thy grace, that we may cast off the great blindness of our minds and carefulness of worldly things, and may put our whole study and care in keeping of thy holy law; and that we may labour and travail for our necessities in this life, like the birds of the air, and the lilies of the field without care. For thou hast promised to be careful for us, and hast commanded that upon thee we should cast all our care, which livest and reignest, world without end. Amen.

A prayer against pride and unchasteness. Eccles. xxiii.

O THOU Lord, Father and God of my life, let me not use proudly to look, but turn away from me all filthy desires. Take from me the lusts of the body, let not the desires of uncleanness take hold upon me, and give me not over into an unshamefaced and obstinate mind. Amen.

Another prayer against pride.

O LORD Christ, in most mighty power most meek, and in greatest excellency most lowly; yea, of thine own will most humble, give unto me thy mind and spirit that I may knowledge my weakness leavened and infected with maliciousness, that through thine example I may be humble and meek, which have no cause to boast myself. Things of the world be uncertain, lent to a short use. The body is fading, frail, and filthy; the mind is blind and froward; whatsoever I have of mine own, it is nought; if I have any goodness it is of God, and not of me. Knowing this feebleness of myself, why should I magnify myself? And specially since thou Lord of heaven and earth, being of such wonderful excellency, didst humble thyself to the lowest state of men, grant me true humility, that I may be exalted to the everlasting glory, which livest and reignest with the Father, and the Holy Ghost, for ever. Amen.

A prayer against envy.

LORD, the Inventor and Maker of all things, and the Disposer of thy gifts, which thou bestowest of thy bounteous liberality, giving to each man more than he deserveth, unto each man sufficiently, so that we have no cause of grudge or envy, since thou givest unto all men of thine own, and unto such as deserve it not, and to each man sufficiently toward the heavenly blessedness: grant us, that we be not envious, but quietly content with thy judgment, and the disposing of thy gifts and benefits. Grant us to be thankful for that

we receive, and not to murmur secretly with ourselves against thy judgment and blessed will in bestowing thy free benefits, but rather that we love and praise thy bounteous liberality as well in others as in ourself, and always magnify thee, O Lord, the well of all gifts and goodness. To thee be glory for ever. Amen.

A prayer against anger.

Lord Jesu Christ, which saidst, Whosoever is angry with his brother, shall be guilty to judgment: which also dost reserve from time to time all vengeance and displeasure to thy secret and just judgment, grant us of thy great mercy, that by no manner of occasion we fall not into disordering of ourself by anger and desire of revenging, but that we may alway remember, not only thy godly commandment, which chargeth us to do well to them that hate us, and to pray for them that say evil by us; but also that we bear in mind thy holy example, which didst pray for them that cruelly crucified thee. To thee with the Father, and Holy Ghost, be glory everlasting. Amen.

A prayer in adversity.

O Lord God, without whose will and pleasure a sparrow doth not fall upon the ground; seeing it is thy will and permission that I should be in this misery and adversity; seeing also that thou dost punish me with adversity, not to destroy me and cast me away, but to call me to repentance, and to save me; for whom thou lovest, him doth thou chastise; furthermore, seeing affliction and adversity worketh patience, and whoso patiently beareth tribulation, is made like unto our Saviour Christ, our Head; finally, seeing that in all tribulation and adversity, I am in assurance of comfort at thy gracious hand; for thou hast commanded me to call upon thee in the time of tribulation, and hast promised to hear and succour me; grant me, therefore, O Almighty God, and merciful Father, in all trouble

and adversity to be quiet, without impatience and murmuring, without discouraging and desperation, to praise and magnify thee, to put my whole trust and confidence in thee, for thou never forsakest them that trust in thee, but workest all for the best to them that love thee, and seek the glory of thy holy name. To thee be glory for ever. Amen.

A prayer in prosperity.

I GIVE thee thanks, O God Almighty, which not alonely hast endued me with thy gifts of nature, as reason, power, and strength, but also hast plentifully given me the substance of this world: I knowledge, O Lord, that these are thy gifts, and confess with holy St. James, that there is no perfect nor good gift but it cometh from thee, O Father of lights, which givest freely and castest no man in the teeth. I knowledge with the prophet Haggai, that gold is thine and silver is thine, and to whom it pleaseth thee, thou givest it; to the godly, that they may be thy disposers and distributors thereof; and to the ungodly, to heap up their damnation withal. Wherefore, my most merciful God, I humbly beseech and desire of thee, to frame in me with thy Holy Spirit a faithful heart and ready hand to distribute these thy good gifts, according to thy will and pleasure, that I treasure not up here where thieves may rob, and moths corrupt, but to treasure in thy heavenly kingdom, where neither thief may steal, nor moth defile, to mine own comfort, (whom of thy mercy thou hast promised to reward therefore,) to the good example of the humble and weak of thy congregation, and to the glory of thy name. To whom with thy Son, and Holy Ghost, be all honour and praise, world without end. Amen.

A fruitful prayer to be said at all times.

O MERCIFUL God, grant me to covet with a fervent mind those things which may please thee, to search them wisely,

to know them truly, and to fulfil them perfectly to the laud and glory of thy name. Order my living, so that I may do that which thou requirest of me, and give me grace that I may obtain those things, which be most convenient for my soul. Good Lord, make my way sure and straight to thee, so that I fall not between prosperity and adversity, but that in prosperous things I may give thee thanks, and in adversity be patient, so that I be not lift up with the one, nor oppressed with the other. And that I may rejoice in nothing, but that which moveth me to thee, nor to be sorry for nothing but those things which draweth me from thee, desiring to please nobody, nor fearing to displease any besides the Lord; let all worldly things be vile unto me for thee; let me not be merry with the joy that is without thee, and let me desire nothing besides thee. Let that labour delight me which is for thee, and let all the rest weary me, which is not in thee. Make me to lift up my heart ofttimes to thee, and when I fall, make me to think on thee, and be sorry with a steadfast purpose of amendment. My God, make me humble without feigning, merry without lightness, sad without mistrust, sober without dulness, true without doubleness, fearing thee without desperation, trusting in thee without presumption, telling my neighbour's faults without dissimulation, teaching them with words and examples without mockings, obedient without arguing, patient without grudging, and pure without corruption. My most loving Lord and God, give me a waking heart, that no curious thought withdraw me from thee; let it be so strong that no unworthy affection draw me backward, so stable, that no tribulation break it. My Lord, grant me wit to know thee, diligence to seek thee, conversation to please thee: and finally, hope to embrace thee, for the precious blood sake of that immaculate Lamb, our only Saviour Jesus Christ: to whom with the Father, and the Holy Ghost, three persons and one God, be all honour and glory, world without end. Amen.

A devout prayer unto Jesu Christ, called O bone Jesu.

O BOUNTIFUL Jesu, O sweet Jesu, O Jesu the Son of the pure Virgin Mary, full of mercy and truth; O sweet Jesu, after thy great mercy, have pity upon me. O benign Jesu, I pray thee by the same precious blood, that for us miserable sinners thou wert content to shed in the altar of the cross, that thou vouchsafe clean to avoid all my wickedness, and not to despise me, humbly this requiring, and upon thy most holy name Jesus calling. This name Jesus is a sweet name. This name Jesus is the name of health. For what is Jesus but a Saviour? O good Jesus, that hast created me, and with thy precious blood redeemed me, suffer me not to be damned, whom thou hast made of nought. O good Jesu, let not my wickedness destroy me, whom thy almighty goodness made and formed: O good Jesu, reknowledge that is thine in me, and wipe clean away that draweth me from thee. O good Jesu, when time of mercy is, have mercy upon me, neither confound me not in the time of thy terrible judgment. O good Jesu, if I, wretched sinner, for my most grievous offences have by thy very justice deserved eternal pain, yet I appeal from thy righteousness, and steadfastly trust in thine ineffable mercy. I doubt not, but thou wilt have mercy upon me, like a mild Father and merciful Lord. O good Jesu, what profit is in my blood, since that I must descend into corruption? Certainly, they that be dead shall not magnify thee, nor likewise all they that go to hell. O most merciful Jesu, have mercy upon me. O most sweet Jesu, deliver me. O most meek Jesu, be unto me comfortable. O Jesu, accept me, a wretched sinner, into the number of them that shall be saved. O Jesu, the health of them that believe in thee, have mercy upon me. O sweet Jesu, the forgiveness of all my sins; O Jesu, the Son of the pure Virgin Mary, endue me with thy grace, wisdom, charity, chastity, and humility, yea, and steadfast patience in all my adversities, so that I

may perfectly love thee, and in thee be glorified, and have my only delight in thee, world without end. Amen.

A prayer to be said at the hour of death.

O Lord Jesu, which art the only health of all men living, and the everlasting life of them which die in thy faith; I, wretched sinner, give and submit myself wholly unto thy most blessed will: and I being sure that the thing cannot perish, which is committed unto thy mercy, willingly now I leave this frail and wicked flesh in hope of the resurrection which in betterwise shall restore it to me again. I beseech thee, most merciful Lord Jesu Christ, that thou wilt by thy grace make strong my soul against all temptations, and that thou wilt cover and defend me with the buckler of thy mercy against all the assaults of the Devil. I see and knowledge that there is in myself no help of salvation, but all my confidence, hope, and trust is in thy most merciful goodness. I have no merits nor good works which I may allege before thee: of sins and evil works, alas, I see a great heap; but through thy mercy I trust to be in the number of them, to whom thou wilt not impute their sins, but take and accept me for righteous and just, and to be the inheritor of everlasting life. Thou, merciful Lord, wert born for my sake: thou didst suffer both hunger and thirst for my sake: thou didst preach and teach, thou didst pray and fast for my sake: thou didst all good works and deeds for my sake. Thou sufferedst most grievous pains and torments for my sake. And finally, thou gavest thy most precious body to die, and thy blood to be shed on the cross for my sake. Now, most merciful Saviour, let all these things profit me, which thou freely hast given me, that hast given thyself for me; let thy blood cleanse and wash away the spots and foulness of my sins. Let thy righteousness hide and cover my unrighteousness. Let the merits of thy passion and blood be the satisfaction for my sins. Give me, Lord, thy grace,

that my faith and salvation in thy blood waver not in me, but ever be firm and constant, that the hope of thy mercy and life everlasting never decay in me; that charity wax not cold in me: finally, that the weakness of my flesh be not overcome with the fear of death. Grant me, merciful Saviour, that when death hath shut up the eyes of my body, yet that the eyes of my soul may still behold and look upon thee; that when death hath taken away the use of my tongue and speech, yet that my heart may cry and say unto thee, *In manus tuas, Domine, commendo spiritum meum;* that is to say, O Lord, into thy hands I give and commit my soul. *Domine Jesu, accipe spiritum meum;* Lord Jesu, receive my soul unto thee. Amen.

A general confession of sins unto God.

O MOST merciful Lord God, and most tender and dear Father, vouchsafe, I heartily beseech thee, to look down with thy fatherly eyes of pity upon me most vile and wretched sinner, which lie here prostrate in heart before the feet of thy bottomless mercy, for I have sinned against the throne of thy glory, and before thee, O Father, insomuch that I am no more worthy to be called thy son. Nevertheless, forasmuch as thou art the God and Father of all comfort, and again desirest not the death of the sinner, but like a true Samaritan takest thought of my silly wounded soul: make me, I pray thee, by infounding thy precious oil of comfort into my wounds, joyfully to run with the lost son into the lap of thine everlasting pity. For lo, thou art my hope and trust, in whom I only repose myself, having in thee full confidence and faith: and so I say with very faithful heart, trusting in thy mercy, I believe in thee O God, the Father, in thee O God, the Son, and thee O God, the Holy Ghost, three persons and one true and also very God, beside whom I knowledge none other God in heaven above, nor in earth beneath: yea, and I poor sinner do accuse myself unto thee, dear Father, that I have sore and griev-

ously offended thy almighty goodness and majesty in the committing of mine abundant grievous and manifold sins and wretchedness, for I have not kept the least of thy most godly and blessed commandments, like as thy righteousness may require and demand the same of me: I have, I say, not honoured thee like my God, nor dread thee like my Lord, loved thee like my Father, trusted in thee like my Creator and Saviour. Thy holy and dreadful name, unto whom all glory and honour belongeth, have I used in vain. I have not sanctified the holydays with works which be acceptable unto thee, nor instructing my neighbour in virtue accordingly. I have not honoured my parents nor been obedient unto them through whom (as by an instrument) thou hast wrought my coming into this world. The high powers and rulers which take their authority of thee, I have not been willingly obedient unto. I have not kept mine heart pure and clean from manslaughter; yea, had not thy grace and mercy defended me the better, I should have committed the deed also. I likewise am not pure from theft, nor from adultery, nor from false witness bearing, but have in mine heart and mind wished and desired my neighbour's goods and things; I have followed the great prince of this world, Satan, which hath been a liar even from the beginning, in concupiscence of the flesh, in pride of living, in lying, in deceitfulness, in lechery, in hatred and also envy, in backbiting, in despair, and also misbelief. My five wits have I foully misused and spent, in hearing, seeing, smelling, tasting, and also feeling, which thou hast given me to use unto thy honour and glory, and also to the edification and profit of my neighbour. But in what manner soever that I have offended and sinned against thy eternal Majesty, for no man knoweth thoroughly his sins, as thy prophet witnesseth, whether it hath been by day or else by night; yea, even from my childhood unto this day, were it in words, works, or thoughts, secretly or openly; O my merciful God, I am sorry for it, even from the very bottom of my heart; yea,

and my soul mourneth for sorrow, most merciful Father, that I am not a thousand times sorrier than I am. How be it, in token of great repentance, though all hearts be known well enough unto thee, I do knock and strike my breast, and say in bitterness of heart and soul, Lord God, and Father, have mercy; Lord God Son, have mercy; Lord God Holy Ghost, have mercy. Spare me of thy infinite mercy, dear Lord now, and all the days of my life, and let me have part of thine abundant grace, so as I may change my sinful life, and put out of me the old man with all his evil concupiscence, and also that I may die unto the world, and that the world may be unto me a cross, and so go forth in a new life. Strengthen me, O Lord, in a true humble heart, in perfect love, hope, and trust in thee. Give my soul the grace to desire thee only, in thee only to rejoice and repose myself, and that I may utterly renounce and forsake the vain affiance of this world, so that thou mayst find me ready with the good servant in the midnight of my death, which shall suddenly steal upon me like a thief ere I be aware. Be thou unto me at that time of need, O Lord, a tower of strength, a place of refuge, and a defensible God; namely, against the face of the fiend, who like a roaring lion shall be then most ready to devour me, and against desperation, which then shall be busy to grieve me. Let then thy comfort cleave fast unto me, thy mercy keep me, and thy grace guide me. Fetch then again, Lord God the Father, that which thy puissant might hath shapen: fetch then again, Lord the Son, that which thou hast so wisely governed and bought with thy precious blood. Take again then, Lord Holy Ghost, that which thou hast kept and preserved so lovingly in this region of sin and vale of misery, three persons and one very God, unto whom be praise and honour, for ever and ever. Amen.

A prayer against the Devil.

Jesu Christ our Lord, which by the mouth of the holy

apostle St. Peter, most truly didst say that our adversary the Devil goeth about like a roaring lion, seeking whom he may devour: he is busy and fierce, and breaketh in upon us, so that if thou help not, he will soon deceive us, with his craft overturn us, with his might and with his cruelness tear us in pieces. But if thou which hast vanquished him, wilt appear, but as it were afar off, thou wilt make him afraid, and with thy only look put him to flight. Vouchsafe, O Lord, to receive us into thy guard, being but infants weak, feeble, and unskilful, lest that fierce and cruel beast all to tear us. We bear before us and shew forth in this our fight the cross thy banner, the cross thy triumph and victory, that our enemy may well know that we do our business by thy counsel, aid, and strength: to thee be glory for ever. Amen.

For the desire of the life to come.

This my body is the very dark and filthy prison of the soul, this world is an exile, and a banishment: this life is care and misery, but where thou art, O Lord, there is the very country of liberty and everlasting blessedness. Stir our minds now and then to remember so great felicity; pour into our hearts a desire of such precious things, and of all things most to be desired. Give quietness unto our mind, and grant that we may have some taste of the everlasting joys, whereby these things of the world may seem filthy, and be so loathful unto us, which we seek for so earnestly, and embrace so greedily, and retain so surely, that we may refuse and despise these bitter and filthy things, and most fervently desire the sweetness of thy familiarity, in the which all goodness is contained. To thee be glory for ever. Amen.

THE END OF THE PRIMER.

The copy of the King's Highness' Bill assigned.

Henry the VIIIth, by the grace of God, of England, France, and Ireland, King, Defender of the Faith, and of the churches of England and Ireland in earth the Supreme Head. To all printers and booksellers, and to all other our officers, ministers, and subjects. We do you to understand, that of our grace especial, we have granted and given privilege and license to our well-beloved subject, Richard Grafton, printer, and servant to our most dearest son Prince Edward, and Edward Whitchurch, citizen of London, to print or cause to be printed our Primer, now by us and our clergy set forth, both in English and Latin: and none other person or persons of what estate, degree, or condition soever they be of, to print, or cause the same Primer to be printed, or any part thereof, but only the said Richard and Edward, and either of them, and the assignees of any of them. Neither to sell nor buy of any other impressions than such as shall be printed by the said Richard or Edward, or the assignees of any of them.

Wherefore, we will and straitly command and charge all and singular our subjects, as well printers as booksellers, and all other persons within our dominions, that they nor any of them presume to print or sell, or cause to be printed or sold, the said book, or any part thereof, contrary to the meaning of this our present license and privilege, upon pain of our high displeasure. Given at our Manor of Greenwich the xxviiith day of May, in the xxxviith year of our reign.

God save the King.

Imprinted at London, in Fleet-street, at the sign of the Sun, over against the conduit, by Edward Whitchurch, the xix day of June MDXLV. Cum privilegio ad imprimendum solum.

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