HEPTAMERON,  
THE SEVEN  
DAYES:  
That is,  
MEDITATIONS  
AND PRAYERS,  
Upon the Trueke of the  
Lords Creation.  
Together with other certaine Prayers  
and Meditations, most comfortable for all Estates, &c.  
By M. A. Symson, Minister at Dalkeith.  

SAINT-ANDREWS,  
Printed by Edward Raban, Printer  
to the Universitie. 1621.
TO THE RIGHT
NOBLE AND VER-
TVOVS LADIE,
DAME MARGARET HAY,
Countesse of Dumfermeling,
Eternall Flicitie.

MADAME,

Ince it hath pleased
our OMNIPOTENT
CREATOR, and gra-
cious Redeemer, to
heape upon your
Ladiship manie and
fundiere honourable
Priviledges of Nature, and Grace; and
by them, amongst manie others, your
good Friendes and Servantes, to in-
gage mee, of a long time, to honour
and
& ferue your Ladiship with such Graces and Duties by manie Testimones of your comfortable kindnitie and care of mee, as I haue hitherto (with a constant intention to bee thankfull) declared my willingnitie to exprelf, that I should not come (with the common fort of this declining Age) guillie of the soule imputation of Ingratitude, as the weaknitie of my wit and skill might afford, I did communicate with your Ladiship (for your private vfe) these MEDITATIONS, upon that fundamental ground of Faith which is THE LORDS CREATION OF THE WORLD, to bee vfed of your Ladiship with dailye Prayer & Meditation, that yee might never want matter wherein yee might rejoicye in the goodnitie, wisdome, and power of that Creator, with a perlication, that his time Providencce reache thy into the consenfratió of the fame, in Mercy and Justice, vnto the consummation of the Worlde, wherein your Ladiship hath your comfortable entrelf, even according to the Lordes everlasting Decree of your Election.

DEDICATORIE.

Action, Calling, Justification, Santification, and hope to bee glorified, with all the rest of his Saints and elect Angells, in the everlasting fellowship of his Kingdome, besides the manie Obligations wherewith I stand indebted to my Lord your Noble Husband, for his Lordships fatherlie care and patriceinie of mee in all mine affaires, that your honour should not bee smoothered in the Christian affection which yee carrie to the Common-wealth of the Lordes Church, noe onelie in permitting, but lively in urging that this Benefite might bee made of a publique priviledge, to the vfe of all them that by a common affection with you strue to worke out their saluation in feare and trembling, and to make their election sure, I haue, according to my dutie, dedicated this little Treatise to passe forth under your Ladiships protection, that the thankes of the paines which I haue taken in contiuing the fame for your Ladiships private vfe, may redound vnto your selfe, Madame, from as manie as shall finde the benefit
THE EPISTLE

benefited thereof for their information, and bringing up into a more dutiful of Religion. And as it can neither stand with my Profession & your Ladiship's sincerity, nor yet the superlative dignity of such a glorious subject to pollute the same with the insulting words of humane wisedome: knowing your Ladiship to be as farre from all delight in affection and flattering, as ye are from the affection of false and undeserved praise; I have contented my selfe in the simplicite of the Lord's truth, to commend unto your Ladiship, and all the rest of Gods Saints, the constant and careful practice of the Psalme and knowledge which may be reaped by the reading and meditation of this Doctrine, with Prayer and thanking to the Lord, for the happy fruition of the same; not that I would with your Ladiship by this distinction of the matter to severall dayes, to bee so superflouslie tied unto the same, as if the whole particulars of the Creation should not bee at all times before your Eyes, as a faire Garden,

DEDICATORIE.

... whereof ye should beholde the beautie, and smell the fragrant Odours together. But heerewithall (if it may please the Lordes gracious Majestie) ye may reftent the goodnisse, power and wisedome of God in the Creation of euery creature upon its owne day when it was made.

So willing the fruition of these exercises to bee according to mine affection, and intention, for the Christian profit and progresse in the faith of the truth, which is according to godliness, I beseech God to blest your Ladiship, with my Lord your Husband, and your hopeful Sonne Lorde CHARLES, with all Prosperitie in this Life, and everlafting happiness in the Life to come, I rest

Your Lad. Servitour,
A. SYMON.

[Decorative border]
benefitethereoffortheirinformation, and stirring vp vnto anie duetie of Religion. And as it can neither stand with my Profession & your Ladishipps sinceritie, nor yet the superlatwe dignitie of such a glorious subject to pollute the same with the intitling wordes of humane wisedome; knowing your Ladiship to be as farre from all delight in affentation and flattering, as yee are from the affectation of falle and undeserved praife; I have contented my selfe in the simplicitie of the Lordes trueth, to commend it to your Ladiship, and all the rest of Gods Saintes, the constante and carefull practitie of the Fayth and knowledge which may be reaped by the reading and meditacion of this Doctrine, with Prayer and thanksgiving to the Lord, for the happie successe of the same: not that I would with your Ladiship by this distinckion of the matter to severall dayes, to bee so superstitiouslie tied vp to the same, as if the whole particulars of the Creation should not bee at all times before your Eyes, as a faire Garden,

Dedicatorie.

Your Lad. servitor,

A. Symson.
TO THE CHRISTIAN READER.

Entle and Christian Reader, sith ye receiued so temerely my first Booke, Of the seuen words which our Lord spake vppon the Croffe, I have taken courage to present this Booke, Of the Creation, also to your consideration: which suppose it proceed the other in time, so long as the Creation of the World doth Mans Redemption purchase by the death of Christ, yet they succeede in effect and woorth: for it had beene faine better that neiher the world for vs, nor wee for our selues, had beene made, than

than that wee should not have beene redeemed by him.

This, if yee perse diligently, and meditate consideratimelic, I doubt not but that yee shall see the Lord more cleane and in his owne woorkes; this being, as it were, a mirrour and looking Glassse, wherein wee may perfectlie beholde Himselfe, his Omnipotencie, Providence, Love, Goodnesse, etc.

By this al, yee may draw nere and nere vnto the Lord your God, and become more frequent and acquainted with him, by daylie meditating vpon his woorthie woorkes, praying him, giving him thankes for the same, and praying vnto him to continue his graces towards you still vnto the ende.

I did read Saint Ambrose his Hesperone, and the woorthie D. Bar- tas: and I trust ye shall perceiue the direction of one Spirit, guiding vs all vnto one and the selfe same Ende.

I praysde my selfe that there are manie well minded Christians, who will like well of this Booke; and againe others will perhaps dislike of it, even such as esteeme of nothing but that which is forged in their owne Shop: yeas, they know no better means to grace themselfes.
TO THE READER.

Selues thane by dissipating others, as Saint Hierome faieh in his Epistle unto Saint Augustyne.

But I crave at these bands (most courteous Reader) that (since in warie mens worke there will fee some straffe amongst Gods) thou wouldst choose the best, (if it were but in the Tongue-hill) and passe by the other with a charable conformation in the meanme time accepting this in good part: and if it please God to continue his graces with mee, then mayest expect more. \( \text{\textcopyright} \text{Eo 91, } 2 \text{, 749} \).

A. Symson.

ON THE BOOKE.

ON THE BOOKE.

GOD binding with his Tendons this great ALL, did make a LIONE, which had all parts it given:
This LIONE named Bellie was the as go'd Heaven;
The Rose those Lites which Hee did there install:
The Battles were the Earth and Ocean:
The Treble jettall the Air: the other Strings,
The whyle Lutes, were of mixed things:
And then His hand to broke sweete Notes began.

Those lustie Concorde did so farre rebound,
That floods, rocks, Meadows, Forrefts did them heare:
Birds, Lysters, cats, dogs danc'd to ther silver sound,
Ougre to them Adam had a deafned Eare.
Now him to rogue from sleepe to deepse and long,
God wak'd him with the Echo of this Song.

W. D.
ON THE SEVEN DAYES.

The glorious God the First Day made the Light: Next strecth the Firmament in breadth & height; 
The Third daye Earth, and it with Plants He stord; The Fourth the Heauens with Lamps of light decor'd; Fift to're with Fowls, with Fishes hidde each Flood; The Sixt made Beasts and Man: and all were good. On the Seventh Day the Lord from worke did rest; Therefore that Day He sanctifi'd, and blest.

I. A.

AN ANTIPHONE, or EPODE. 
For VV. D. his Heptachordon, 
to the author.

His seven string'd Lute, as sere the sacred Storie, God made to shew the brightnesse of his Gloire. On which, had these Hands, sixe thousand Springs thee plag'd, and all to prays he that King of Kings. Now last the Sowme of that sweet Swan-like Singer, Whose Chrift in armies embracing would not linger Longer on Earth, harmoniouslie doth rayse 
On it Notes fit the finous fits t'appease Of Souls Saule-like, and of their franticke follioe Then shame, to found his prays he's only holy. Therefore, my Brother deare, well mayst thou thinke Employ'd thy Paines, thy Paper, Penne and Ink, It hereby more Sowdes are say'd, Gods Name's extol'd, And thine mongst never-dying names enrol'd.

M. I. ADAMSON.
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**The Contents of This Book.**

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FINIS.

AN HUMBLE CONFESSION OF SINFENCES.

Eternall God, and moste mercifull Father, I confess and acknowledge before thine heavenly Majestie, that I am a moste miserable sinner: first, because I was conceived in sinne, and borne in iniquity: next, by reason I have added to the sinnes of my nature, the sinnes of a damnable life. For there is no Precept of thy Law which I have not broken; neither is there any judge-merit which I have not deservd. But yet this increafeth my woe, that whè I am thus wounded, I feel not my wound;
but doe lie sleepe, as liones d.d., when the tempest of thy judgements doth alluat mee. But (sala) this is most grievous of all, that when thy Majestie, by the sweete voyce of thy words, hast called mee to repentance, I closed mine ears to thy warrenes. It those who transgressed the law of Moses, under two or three witneses, did without mercy; much more I, who have troden under my feete the blood of the New Testament, and have accounted light of the offers of thy grace, and by the testimonie of mine owne conscience, am worthie of condemnation. And seeing I am arraigned before thy Tribunal, I flee to thy selfe, as to a citie of refuge, where I will plade my cause by an humble Confession. Therefore I fall downe upon the knees of mine heart, before the ports of thy mercie, begging of thee the spirit of unfaied repentance, that acknowledging my sinne, I may finde grace in thine eyes. But because the beginning of repentance is to see my sinne, open mine eyes, O Lord, that I may se my nakedness, & bewaile the dayes of my sinne. I will give vp dittie against myselfe: I will gie out doome against my soule. I will condenme myselfe, that thou mayst absoule me: I wil have my sinnes before mine eyes, that thou mayst cast them behind thy backe: I wil remember them, that thou mayst forget them: I will repent them, & thou wilt forgive them. I acknowledge my sins, & mine iniquitie is ever before mee: O Lord, thou loue the truth in the inward affections. I am content that shame be to mee, if honour come thereby to thee, that thou mayst be just when thou speakest, and pure when thou judgest.

First, I confesse, that I was created to thy Image, but sinne hath so disgraced and defaced it in me, that there appeareth no print thereof in my nature. I was white as the snowe, but am become blakke as the More: my righteousness is as a mentruous garment. Restore thine Image in me, and repaire thy ruinos building. Thine honour shall bee greater in reforming, than in.
forming me: as in my resurrection thy
glorie shall kythe more than in my
creation. The liberalite of thy good-
ness appeare when as thou stamped
such graces in my nature: but thy mer-
cies, which indure for ever, may bee
seen when thou renewest those gifts,
which I have prodigallie wasted and
spent upon sinne. Transforme mee,
O Lord, to thy similitude; that as thou
art holy, wise, mercifull, patient, bounti-
ful, &c. so I may represent thee (in
some measure) in them all. As for mine
infancie, I know not what I was: a
poore Suckling, upon my Mothers
Breastes: I could no wayes helpe my
selfe, but by weeping, I was caffen up-
on thee from the wombe: by thy pro-
vidence I was kept, and thine Angels
guarded mee. But this I know, that an
Infant of one day, is not cleane before
thee: have mercy upon mee, therefore,
O my God, and by the holy infancie
of my Saviour, I beseech thee, abolisht
whatsoeuer guiltinesse I have contra-
ted in my Childhood, even from my
birth. Then I grew a Childe, which I
doe

doe well remember: & the poysonable
roote of sinne, which lay hid in mine
infancie, sprang forth in my child-
hood. And then (for as little as I was)
I began to disdaine, yea, to fume my
fellowes. I had no delight to pray, nor
heare thy word, albeit my Parents and
Masters many times did commaund mee. I spent that time, euue the first
fruities of my youth, in ydlenesse. My
sinfull life, and wicked nature, delighted
not to bee instructed in learning
and vertue: which my neglect of time
is nowe punished in mine age, for the
which I crave thy mercy. O remember
not, good Lord, the sinnes of my
youth: neither howe ignorant I have
beene of thy trueth. But by the holy
childhood of thy Sonne, purge the
sinnes of my childhood: and of thy
great mercy, O Lord, pittie mine igno-
rance.
But when I passed the yeeres of my
childhood, I entered into mine Ado-
lescencie, in a middle age, betwixt a
Boy and a Man. Alas! for pitty! when
I call to minde that time of my life, my
soule
foule is astonished; fearing that thou wilt make me to inherit the sinnes of my youth. Thou gavest mee strength of bodie, and quicknesse of minde: but how wyldlic abused I all thy benefices? I with the prodigall sonne, haue spent all my precious youth in sinne. Oh, when I thinke upon the monethes of vanitie, when I gave my strength to sinne, and did confecrate the first fruits of my life to Satan, my foule fainteth. O Lord, I am ashamed when I thinke upon my leude and beastly behawour; more becomming a Beast, than a Man. O Lord, thou hast not suffered all my follies to be made patent to the world, neither didst thou slay me in my sinne. Let not my secret sinnes stand in the light of thy countenance: for thine honour is to cover sinnes: therefore, let them passe like a shadow. If Joseph did pardon those sinnes of his Brethren, wilt thou, O Lord, call to minde the follies by the which I have offended thee? Alas, I was not only foolish, and inolent, but I was mad: I contemned all admonitions of thy seruantes.
afflicted I went astray: but now I have learned to followe thy Commandements. Now I thy poore Supplicant, upon the knees of a sorrowfull soule, crave pardon, and grace, for all the transgressions of my youth.

But, O my God, as I grew in yeeres, so I grew in sinne, and I forgot thy former mercies. I went to Jericho, and mine enemies wounded mee upon the way, and left me for dead: my fellowes pallyed mee, but gave mee no comfort. But thou, O pittifull Saviour, hadst mercy upon mee: thou filledst my woundes with the wine of thy blood: thou powredst in the oyle of thy spirit to soften them: thou rooketst mee upon thy shoulders, and broughtest mee to the Inne of thy Church, where I might remaine untill I was perfectly cured. Praye bee vnto my God, who left mee not in my sinne, but had compassion vpon mee. But, Lord, haue pittie, for my soule is inwardly tormented, when I thinke on my former daies, and how I have sinned against thee.

My Senses are defiled, my Seeing, my Hearing, my Tasting, my Smelling, and my Touching. Alas, I made not a covenent with mine Eyes, but they were full of filthiness: therefore now doe I water my Couch with the teares of my complaint. Forgive, O Lord, my wandering lookes, and nowe set mine Eyes vpon thee: that the Eyes of mine Heart being purifed, with a pure Heart I may see God.

I opened the doores of mine Eares, vnto the strange voyces of thine enemies. I welcomed Sinne, whencesoever it came to my Soule: But, alas, I repent, and wish at God, that I had not done so. Yet nowe, O Lord, open the doores of my Soule, that thou mayest find the voyce of joye and gladness, that the Bones which thou haft broken may rejoynce.

Woe is mee, that ever I tasted the delicaties of sinne; and that as Eua, by her taste and sight, brought that guiltiness vpon her selfe and vs: so I, by mine abusing of these good benefites, haue procured, that with the prodigall Childe,
**Childe thou shouldest bring me to povertie. O God, kepe mee, that I may not taste the food of the king of Babylone, but let mee eate the pottage of Daniel thy servant.**

**Oh, that the felling smell of sinne were away from mine head. Let mee smell the savour of thine Oyntments, thy Myrrhe, and thy Cassia, when thou commest from thine Uttrie Palace.**

**O Lord, doest mee all thus, that I may know not what is good or bad; for I haue not the grace which hath made me to see thee as sinners are to see thee. O God, save mee before I haue sinned. Alas, was I not the cause that thy Sonne died, that my Angels are offended, and thy Church grieved? O Lord, let mee be comforted before my departure, that I may...**

---

**A Confession of Sinnes.**

*Matthew 6:16*

*Accompanying Grace*

*Psalm 45:8*

*Following Grace*

*Sinne separate from God*
A Confession

may be the occasion of all their joye by my repentance; as I was the cause of their sorrowe, by my fall, and soule defection.

But, alace, when that I have repented mee of my former wickedneffe, I am readie to runne backe vnto that filthie puddle of sinnes, from the which I was newlie wasshen: yea, I have fallen more often than seuen times euerie day: but thou, O Lord, with thy mercifull hand, didst lift me vp againe. Therefore, deare Father, have mercy vpon mee, I beleeech the, and continue thy loue and fauour towards mee; and let mee not fall as doe the wicked, who fall, and rise no more.

Sende vnto mee, O my God, faithfull Admonishers, and let the Righteous rebuke mee: yea, let mee not want the checkes of mine owne Conscience, that I durst forswere my promise to my God. I promised to amend my life, but I have not performed mine oath, and have come vnder a double guiltineffe. I purposed to cease from sinne, euenn when I vowed, thinking to stand by mine owne strengthe: But now, good Lord, I beleeech thee, that thou wouldest giue mee thy constant Spirit, that I may stand by thy power, and fall no more.

If thou wouldest narrowlie marke mine iniquities, O Lord, I could not answere thee to one of a thousand: yea, mine owne mouth would condemne mee, and mine owne cloathes would defile mee. Wast mee, therefore, O my God: Purge mee with Hyfersope, and I shall be cleane: with Myrthe and pure Water, and I shall bee whiter than Snow. O spare by my great sins: for mercy pleasth thee.

Remember nor, O Lord, mine ingratitude, and unthankfulneffe toward thy Majestie, for all thy manifolde and rich benefitts, which thou haft so bountifullie bestowed vpon mee from time to time: Yet, good Lord, remember mine hypocriſe, and superfiſciall seruice, which manie times I haue done vnto thee, both privetlie, and in thine House. I craue pardon for these two sinnes, which are most haynous: and
and I most humbly beseech thee, ever hence forwarde, to giue mee a thankfull minde and heart, vnto thee, for all thine innumerable benefices and blessinges, and sinceritie in thy worship; that with a sngle eye, and a true heart, I may glorifie thee, O my Creatour, all the dayes of my pilgrimage here in this life, and hereafter with thy Saints for ever.

Oh, and alace, I am sorie, and doe most heartilie repent mee, for those manifolde injuries which I have done vnto my Neighboures, even for lacke of louse towards them. But, O Lord, I am no wayes able to reckon mine hainous sinnes, and grieuous offences, which I have committed both against God and man, no more than I am able to count the haires of mine head, or the sandes of the Sea, or the Starres of Heauen. But binde thou all my transgressions in the bundle of thy mercie, and burne them in the fire of thy loure: Oh, burie them all in the bowels of thy CHRIST, and in the grave of perpetuall oblivion. For why? O Lord,

Lord, thy Name is Mercie, and thy nature mercifull; yea, thy mercie is above all thy works, and is durche for ever.

Thy promisse is, O God, that thou wilt not cast off thele that call me vnto thee. Thou hast sworne, that thou delightest not in the death of a sinner, but that hee bee converted, and live. Thou thinkest not all that are weary, and laden with sorrow, to come vnto thee, and thou wilt ease them. Thou canst mendest the vnjust judge, who at last yielded to the importuntie of the Widow. Therefore, O Lord, according to the riches of thy mercies looke vpon mine infinities. Blesse vpon mee, O Father, the Comforter, even the Spirit of truth, who may leade mee in all verite through this Wildernesse: and thy constant Spirit, who may establish mine heart by his grace, and who may sanctifie mee, and purifie the fountain of my soule, that all good actions may aboundatly sprie from thesche. And finallie, O Lord, I resigne my bodie and soule into thine hand; beseeching
A Confession

Seeking thee most intirelie, that thou wilt keepe thine owne Lodging; that I may bee directed, by thine holy Spirit, in the course of this transitorie life; that I having the assurance of the for-giveness of all my former sinnes, and likewise a care, feare, and reuenge of my corruption, I may learne to number my dayes, & redeem the time, and spende (and ende) my life to thine honour, praisie, and glory; through Jesus Christ, my Lord and one and Saviour, Amen.

So bee it.

Meditations and Prayers, upon the Lordes seuen dayes worke.

Oses, alleit bee was borne after the Flood, yet he prophesieyth of things done from the beginning of the Worlde, and hath written five Books of the same: Genesis, which signifieth Ge-neration, because it containeth the beginning both of the Worlde, and of the Church. Exodus, an Out-passage, or deluerie of the Church from Egypt. Leviticus, setteth downe both the Orders and Offices of the Lev-itus, for the right ministration of Gods serv-ice. Numbers, a Reckoning of men, C...
Gen. 2:17

Deut. 1:17

What God was doing before the World.

Augustine

In God performeth his promise to Abraham, that his seed should be like the stars of the Heavens. Deuteronomy, or a Second Law, or Declaration of the will of God, before the death of Moses. He beginneth at the Creation, by which he confirmeth the Opinion of the Eternity of the World. To such as inquire, what God was doing before the Creation, let them make St. Augustine, he was preparing Hell for such curious brains. And to such as ask, where he was, I say, that God needed no place, who is comprehended in no place. Places are made for bodies, which are comprensible; the Creator being incompreensible, hath no need thereof. Neque tempus habet quando, neque locum ubi, neque modum, quemodo, neque causam cur sit; that is, he hath neither a place wherein he is, nor a time when, nor manner how, nor cause why he is. And he was in himself, and had a perfect delectation in his owne Eternitie.

A MEDITATION UPON THE LORDS first dayes vvo:ke.

HE first Creature which GOD made out of the Chaos and Masse, was the Light, which is admirable in two respects: First, because it proceeded out of Darkness: as hee doth produce one Contraire out of another; Light out of Death, Honour out of Indigence, &c. whereby his owne Glory may appear the greater. Next, the Light was made without anie Organe wherefrom it should procede. For the Sunne and Moone were made upon the fourth day: by which God would teach vs, that...
A Meditation

that we should not bind his operation
to anie instruments: for hee can worke
by them, and without them, & against
them. Therefore, it is natural Idolatrin,
to binde the actions to the creatures,
and to spoyle the Creator of his due
honour.

Now the Light is most excellent in
five repects: First, because it is neces-
sarie for the direction of our actions: for
he that walketh in darkness, knoweth
not whither he goeth.

Secondlie, the Light is most pleasant;
for it addeth beautie unto all inferiour
creatures; who if they had no light shine
vpon them, they would bee vnder disgrace.

Thirdlie, the Light is most comfortable:
for Darknesse is the Image of Hell:
and a little light will greatly comfort
those that are in darkness.

Fourthlie, the Light is most pure &
simple, and can admit no corruption:
for albeit it shine vpon filthy places,
yet it neither receiueneth, nor admitteth,
anie infection therefrom; but it illumi-
nateth them, that they seeme to bee
purged.

And fiftlie, the Light is most cele-
stiall, because it proceedeth not from
the Earth, but from the Heauens.

Our Saviour Christ is com-
pared to the Light, for all these five
reasons following: First, Without him
vvee must vvalke in darkness. Se-
condlie, He is most pleasant, and beau-
tifieth vs. Thirdlie, He onlie comfort-
teth vs. Fourthlie, Hee receiveveth no
corruption of our flesh. And fiftlie, He
came from aboue.

But there are other fourie things,
wherein our Saviour exceedeth this
matteriall Light: First, The Light is
created; and he is an uncreated Light.
Next, The Light cannot pierce throw
all things: for there are secrevte places
in the Earth, to the wvhich it can never
attaine. But there is no darkness, if it
were as palpable as the darkness of
Egypt, to wvhich Christ cannot shine.

Thirdlie, The Light can shine to a
feeing eye, but it cannot give light to a
blinde eye; and it offendeth a soare eye:
But Christ is the Light of our minde,
and giueth vs light to see. And last,

Celestiall,

Christ the
true Light
in all re-
spects.

Christ ex-
ceedeth the
Light in
four things:

1.

2.

Ex. 10.10.

3.
the materiell Light altereth and changeth into darknesse; but Christ is unalterable; when he is become the Light of the soule, he cannot depart finalie and totalie, vntill the time he bring thee to that Light where thou shalt be with him for euer.

A PRAYER,
Vpon the Lorde's first Dayes Worke.

Psal. 36.9.

A Prayer
which thou hast made for the profite and pleasure of man. There is not one of thy works which is not a lyncle myrrour, to represent thy glorie, thy wisedome, thy power and thy goodnesse. But my minde is blinde, and cannot see thee in them. Thou createdst the Light, on the first day, by the word of thy mouth, and it sprang out of darknes. That faineles creature obeyed the voyce of thy mouth: but alas, thou hast manie times cried vnto me, Arise from the worke of darknesse; and I did not obey thee. I am not woorthie that the light shoulde shine vpon me, which will bee a wintrife against me. When I beholde the Light, how pleasant and beautifull it is, and that it giveth an ornament to all other creatures: who, if they were wrapped vp in darknesse, were vttrely disgraced. But, O Lord, how much more art thou beautifull in thine holic Temple, when thou hast put onelie a little sparke of thy glorie into this creature. Our Saviour saith, Blessed are those who have cleane hearts, for they shall see GOD. As thou hast giuen,

Gods works
a cleare myrrow, wherein to behold himselfe.
Conf. 1. 3.

Ps. 5.8.
If light bee beautifull, farse much more the Father of Lights.

C 4.
A PRAYER

uen mee the benefite of this present light, so let mee see thy selfe, with a pure heart. Thine enemies, yea, the Beastes, see this light: but, Lord, let mee see thy selfe, the Father of Lightes. As this Light is glorious, so it is very comfortable vnto mee. O my God: for this night I was covered with darkenesse: I turned to and froe, and mine heart was sore perplexed, and my bones sore vexed: but when thou didst blinke in, earlie in the morning, then I rejoiced, mine heart was comforted, and I haide vnto thee, O Lord, is there such great comfort to mee in this little light? abstrat not thy presence from my soule. All the comfortes of thy creatures will bee like to the waters of Mara, which were bitter, if thou seate them not with thy presence, and make them sweete, by the Crose of Christ. Breake open the doores of my soule, that thou mayest enter in: and lighten the eye of mine understanding, that I may see thy will, thy glorie, and the excellencie of thine Houfe.

But, Lord, bee mercifull vnto mee, that

ON THE I. DAY.

that I have enjoyed so manie lightes, and have abused them vnto sinne: I spent them ydlee, profanely, and wickedly. Thou mayest justifie close mine eye, that I should never see anie newe light, who haue this mispent so many. Thou mayest cast mee into the bedde of Sicknesse, or into a Prifon, where I should see no light. But, O Lord, I was blinded by ignorance: mine affections did blinde-fold me. Haue mercie vpon mee, that I haue spent so long a light, in the workes of sinne. Let mee walke as the Childe of light: and let mee put on the workes of light, that I be like thee, and shine here, and walke in light: that from light, I may goe to light for euer.

Oh, let thy word, and thy law, bee a light to my feere, that I may see to doe thy will, and to keepe thine holie Commandementes. Let mee bee a Lampe of light, and not a lumpe of darkenesse. O God, I haue this one comfort, that albeit this present light be alterable, yet Thou art an unalterable God, and thy presence shineth at all times.

Misspent time repented.

1. Thes. 5. 5
Ephes. 5. 8.

Psal. 119.

God, an unchangeable Light.
times. Therefore, I beseech thee, let not the light goe out of the Tabernacle; but nourish it continuallie, by the fresh and new Oyle of thy Spirite; that thou mayest dwell in mee, and mayest delight to abide in thine owne Building; and keepe in thine owne light, which thou haft brought in, and nourish it within thy Sanctuary; that I ( being brought through this haddowe of the darke worlde, by thine externall and internall light ) may come to that place where there shall bee no night, and where there needeth no Candle, neither the Sunne, nor the Moone, to giue light: even where thy glorie thineth, and where the Lambe himselfe giueth light: To whome, with thee, O Father, and the holy Spirite, bee all honour, praise, power, and dominion, now, and evermore. So bee it.

A MEDITATION
UPON THE LORDES second dayes worke.

HE Heauens were created the second Daye. The worde בְּשָׁמַיִם in the nature language is taken from the Waters, because the Waters are there, and descende from thence. The Greeke worde ἑως, Plato takes as it were ἑως, confippable, because it is objected to the light of all men. The Latine Celatum, because it is Cælum, caried with goodlie Ornaments: and Firmamentum, from the surenesse of it: and Expansion, because GOD hath spred it forth as a Curtaine.

The Heauens have three significations in the Scriptures: First, it is taken for
times. Therefore, I beseech thee, let not the light goe out of the Tabernacle; but nourish it continually, by the fresh and new Oyle of thy Spirit; that thou mayest dwell in mee, and mayest delight to abide in thine owne Building; and keepe in thine owne light, which thou haft brought in, and nourish it within thy Sanctuary; that I (beeing brought through this shaddowe of the darke worlde, by thine externall and internall light) may come to that place where there shal bee no night, and where there needeth no Candle, neither the Sunne, nor the Moone, to gibe light: even where thy glorie shineth, and where the Lambe himselfe giuseth light: To whom, with thee, O Father, and the hollie Spirit, bee all honour, praise, power, and dominion, now, and evermore. So bee it.

A MEDITATION UPON THE LORDES second dayes worke.

HE Heauens were created the seconde Daye. The worde הַשָּׁמַיִם in the nature language is taken fro the Waters, because the Waters are there, and descende from thence. The Greeke worde ἕσσεως, Plato takes, as it were ἔπαινος, conspicious, because it is objected to the fight of all men. The Latine Cælum, because it is Caelum, caried with goodlie Ornaments: and Firmamentum, from the sureneste of it; and Expansion, because GOD hath spred it forth as a Curtaine.

The Heauens have three significations in the Scriptures: First, it is taken for
A Meditation

Mat. 6. 26
Heaven hath three significations

Revel. 4. 8

for the Aire, wherein the Fowles and Birds doe flie: Secondly, for the Firmament: And thirdly, for the Sea of the Angels, and blest Soules: Paradise: the Botome of Abraham: the third Heaven, whereunto the Apostle Paul was ransihed. These three were made this day. God created a faire Theatre to himselfe this daye, wherein there should bee innumerable Quiristers, neare vnto his Throne, of pure Seraphem, and Cherubims, euery one prouoking other to his prayse, and sayyng, Holy, holy, holy, LORD GOD ALMIGHTIE, &c. And againe, there are infinite Aeriall Quiristers, who fill the ears of men with their pleasaunt Songs, by their example prouoking men to laude their Creatour. And there is a Parpane, and middle inter-stiff, which is the sole and grounde of his upper Houfe, and the Rooffe of his neather Houfe, to cover the Worlde, by an admirable manner.

I marke three things in the Creation of the Heauens: First, the order which GOD vseth in the making of them: for seeing Man was to bee made of an Heauenlie Soule, and an Earthlie Body, and was to dwell in Heauen for ever, and on the Earth onlie for a little time; hee maketh the Heauen first, setting it about the Earth, and making Man to bow vpwarde, & looke vnto it, (and not downward towards the Earth, as the Beasts doe,) being the place of his abode, & perpetuall remaining. The consideration wherof should make vs to vse that same order in our actions, which God did in his. Let vs put Heauen in our heart, before the Earth: let vs looke vnto it, and have our conversation in it: albeit our bodies be captuate in the earth, let our hearts be in our owne Countrey, where wee shall dwell for ever.

Next, God grounded the Heauen uppon the second day, and perfected them uppon the fourth day. This is his common forme, both in his Spirituall works, and in his natural: he worketh by degrees: he layeth the foundation of his benefit, and after he finisheth it. Therefore...

If Heauen was first made, then seeketh it first.

Albeit our bodies be on the Earth, let our hearts be in Heauen.

God worketh by degrees.
Therefore, let us not hasten nor precipitate, but attend God's will, who will perfect our earthly and heavenly comfort in his own time.

Last, yee see he bindeth vp the Cloudes in the Aire, that they cannot drowne the Earth; as he wardes the Seas by the bands, to teach us, how God by these weake meanes doth preferre Mankinde. Which if he doe to his enemies, what should his Elect Children looke for at his hands?

By weake meanes God preferreth man.

A PRAYER,
Upon the LORD's second
Dayes worke.

O Almighty God, Thou who created the Heauens the second day, inspire my soule, I beseech thee, with heavenly Meditations: enlarge mine heart, and looke my tongue to thy praise. Ouer shadow mine heart with thy grace, as thou conuerst

On the 11. Day.

1. King. 8. 27.

Long for Heaven, where thou mayest see God.

Cant. 5. 12.

Reef the Earth with the Heauens, that I may consider thy power and goodnellsse towards me in this thy workmanship.

Thou needest not the Heauens, O Lord, for before the Heauens were, thou wert: the Heauen of Heauens cannot containe thee: but thou madest them for me. Therefore, lift vp my minde, by a spirituall meditation, that with heart and minde I may secke for thee in them, and love them for thee, who is in them. Thou dwellest in a light vnacceatible: I cannot enter into thy Throne to see, but I prostrate my soule, before the gates of thy grace, wrapped in the beggarish clouts of my finnes, and at thy commandement I knock. Call the crumns of thy mercie to me, that I faint not in this wildernesse: Look to the eyes of the Duce out of thine holie Temple, Heare the voyce of my prayer, and gather my teares into thy Bottle, who am in a strange country, and so long absent from my Lord and Husband, who is now dwelling with thee. Look to foorth
A PRAYER

Psal. 45:8.
Psal. 137.
Rev. 7:4, 9.
Rev. 14:2.

forth at the grates of thy Fathers window, O thou whom my soule loueth: and cure the griefe of mine heart, by thy gracious countenance. Should wee dwell undrie so farre, here, thou in the heavens? haften thy comming in the Cloudes, or halten my departure, by death, that I may enjoye the sight of him whom my soule loueth. O Lord, the Heauen is full of thy glorie, when thou commest out of thine Yuoire Palaces, and out of the molte holye places, and shewe the signes of thy preence amongst thy Saintes: then the foundations of the Heauens shakke: then the innumerable legions of the Celestiall Spirites rayle vp their voyces, founding thy prayles: they fill al thy Temple, & speake words which cannot bee expresed. Thine holye Armie of twenty thousand thousandes of Angels, and of euerie Tribe of Israel twelve thousand, and of all the Nations under the Heauens, innumerable thousandes. Their voyces are like the sound of the Thunder, or as the noyse of manie Waters. O, our God.

ON THE II. DAY.

Rev. 7:14 & 15.

howe glorious art thou in thine holy Temple! O that Spirituall Musick, and the Harpes of God, whereupon thy Saintes doe play, both daye and night. The twentie and foure Elders, and the rest, who made their long Robes white in the bloode of the Lambe; thou leadeft them to the pure Fountains of Waters: thou haft wypped away all teares from their eyes: They sing, Prayse, Glorie, and Wisedome; Thankes, Honour, Power, and Might, bee vnto our GOD for evermore. The foundation of that Citie is of precious Stones: The Iasper, the Saphyr, and the Emarald; the Topaz, and the Hiacinth. The twelve Gates, are twelve Pearles. The Streete of the Citie, is pure Golde, as shyning Glasie. There is none vnclene thing in that Citie: but those who are written in the Lambes Booke of Life.

O that Water of Life, cleare as Crystal, proceeding out of the Throne of God! There is the Tree of Life, which beareth twelve manner of Fruites, and rendereth Fruite euerie

D Mo-
A Meditation

Moneth. O! that is the true Land of Canaan, which floweth with Milke and Honey, which is promised to the Elect Children. O, how blest are those who stand before thee, O Lord, and heare thee, and see the beautie of thine House! O, howe amiable are thy Tabernacles, O Lord God of Hostes! It is better to bee a Doore-keeper in thine House, than to bee a Monarch of the whole World. As the Hart Brayeth after the River of Waters, so doeth my soule pant after thee, my loving Lord. O my GOD, when shal I appeare before thee in Sion? Nowe, my soule, returne vnto thy rest; for the Lord will pittie thee, and will deliuer thee from this Prison, and from these wylde Beastes, which vexe thee on every side, and from sinne, which daylie troublith thee; and will bring thee to the Light and fruition of the Eternall Ioyce, which is in the Heauens.

O glorious GOD, I have not yet seen the Heauens, where thy Saints are, but in the myrrour of the Gospell: But
A MEDITATION

Upon the Lord's thirde Dayes Works.

In the Creation of the third Day, there bee two principall things to bee observed: First, the manner of the Creation, by separation of the Waters; whereby were created two Elementes, the Water, and the Earth. Next, the Blessing of GOD. Since there is no difficulty in the words, I will observe four things. First, That so long as those two Elementes were in the confused Chaos, so long they were both unprofitable; and each one hindered other: but alfoone as they were separated, they were both fruitful: Even so is it yet, where Anarchie hath place, either in Church or Politie. There shall bee no Blessing in neither of them: But happy is that Church and Common-wealth, where all things are ruled by order, and no place is left to confusion.

Next, the Earth was created barren. God spake the word, and it was made good. If this was the estate thereof before Sinne, howe much lesse nowe, being subject to a curfe, will it bring forth any good thing, without GOD's Blessing?

Thirdlie, ye see, that God blessed it with Cornes, Trees, and Fruites, for the sustentation of Man; and Give for Beastes, before he made anie of them. He provideth the Milke in the Breast of the Woman, as a fuiue fountaine, before the Childe be borne. Then, if he was so provident before Man was made, will he neglect us, when we are made to his owne Image? Let vs seeke him truelie, and doubt not.

Fourthlie, there is a treasure, which God hath hidden in the Earth for Man; Golde and Silver, to enrich him: Coales, Wood, and other firing, for his
Gods hidden treasures should pro-

nate vs to thankful

ness.

Seek spiritual riches.

John 6. 27

his heart: Stones for his Building, &c.
and on the face of the Earth, Cornes,
Hearbes, Trees, Wines, Oyles, and
varietie of creatures, both for his plea-
sure and profit. When we behold
daylie these good benefits, let vs be
drawne, by each one of them, to thank-
fulnesse of our Creator: Let vs seeke
the right use of them, that we may spend
them not upon sinne.

Finally, by these earthlie blessings,
call to minde the spiritual Riches, and
Foodes of our soules; that we may not
laboure for the foodes that perisheth, but
for that Foodes which doth endure for
cuer.

A PRAYER,
Upon the Lorde's thirde
Daye Workes.

Eternall God, and most loving
Father, as thou increasest this
thy hudge workmanship of the
world,
for thirst. I am not the child of the Bond-woman, but of the free-woman.
Open the fountain of the House of David, and give me of the water of life, and
satisfy my soul with the fatness of thine house. I am a Stranger here
on Earth, as my Fathers were before me. Let me not walk then as a stran-
ger among the Philistines, and Babilonians.
If I were a citizen, and a man of their
own, they would love me: But because
I am not of them, neither follow them,
or their manners, therefore they hate
me. My Mothers sons, and familiar
friends count me a stranger: they stand
far from me, in the day of trouble.
Draw thou nigh unto me, when they
go far from me. Wilt thou leave a
poore Suckling, to die him alone in
this wilderness? Though my Father
and Mother forsake me, yet thou wilt
gather mee vp. I am a Widow, for
my Lord and Husband is with thee. I
am his TurtleDove, lamenting mine
alone, till I see him. Bring me thorow
the strait of this Pilgrimage. I steppe
out of one deepe to another. I goe
through Fire & Water; carie me there-
fore from strength to strength, till I ap-
pear before God in Sion. There are
heere innumerable wylde Beastes,
young Lyons, and fyrise Serpents, to
affright me: but I looke to thy Iesus, that
Serpent of Balaie, who was erected
upon the Tree of the Croffe, that he
might cure & remede me. And again,
I walk upon Thorne, and the thornie
cares of this earth: every morning mine
heart is vexed and pricked with them.
They vnquiet me, so that they disturb
that peace which my soule should haue
with my God. And whiles I am
scare of these thoughts, Sathan,
with the temptation of sinne, assaul-
teth mee: hee buffeteth mee, hee set-
teth my sinne in order before me, and
letteth mee see in a Glasse my whole
iniquities. O Lord, bee mine helper,
my comforter, and a strong Tower
unto mee; for the fonnss of Zeruab are
too strong for mee: but I will not scare
them, if thou bee with mee. Thy Rod,
and Shepheards Staffe, will comfort
mee, though I were walking through the
A PRAYER

the shadowe of darknesse, and in the valley of death.

But, O Lord, I haue yet farther to compaigne, that when I haue escaped these stormie tempestes, and waues, which invaied me vp on the left hand, then Satan riseth vp on my right hand, as an Angell of light, and taketh mee vp to the Mountaine, and offereth mee Riches, Honoures, Plesasures, &c. if I will walke in his wayes, and worship him; as hee did vnto Christ Iesus. Lord, let mee not taste of these Delicates, or of the poystonable Cuppe

Similitude. of sinne. Let mee not bee allureed with the fruitts of sinne, albeit they present faire things. Let mee not run as a foolishe Eunuch vp on the allureing baite of vnrighteousnesse. I am more contented through pouertie, and reproaches, through a good report, and an evil report, to walke in this Earth in a good confidence, with thy favoure, than to possesse all the Treasures of Saph, and to haue the loss of thy countenance. Let the Earth bee foure vnto mee, that the Heauens may bee sweete to mee. Although the Earth smyle vpon mee, yet it is but the smyle of mine enemy. But albeit thou wouldest cast downe thy countenance vpon mee, yet it is the downe-looking of my Father, who

Luke 4.6. will gladden my soule at last.

Similitude. 2.Cor. 6.8. O my God, thou haft commanded the Earth (which of its owne nature is dry and barren) to yeeld food for my necessitie. Thou haft commanded mee to erue my daylie Bread at thine hand, with a promise, that if I alke, it shall bee given mee. Therefore, O Father, giue, I beseeche thee, a blessing to the Earth, and my labours therein, that I may prosper. Giue mee such a measure of thy creatures, whereby I may not bee chargeable, but rather helpfull vnto others. Thou diddest feede thy People with the MANNA in the Deserde, and broughtest them the Water out of the Rocke. Thou fedest Eliah by the Raven; and likewise the Widow of Sarepta, by thy secret blessing. O Lord of Hostes, thou art no leffe carefull of thy people whom thou haft redeemed by thy Sonnes blooke, than thou

Ex. 16.13
& 17.6.
1.King.17
4.9
A PRAYER

Hos. 2:19

thou waitst of the seede of Abraham thy servant. Sendeth therefore, to the Earth the first raine. Marrie me to thee in mercie and compassion, that thou mayest heare the Heauens, and the Heauens may heare the Earth, and the Earth may heare vs thy people. Lord, let me take them out of thine hands as tokens of thy favour, and earnest-pennies of better things prepared for me in Heauen.

O Lord, the Earth is defyled with cruelties and filthiness, and causteth vp horrible cryes to thy Majestie, against the inhabitants thereof: it is ladened with a burthen of sinfull creatures: it lifeth vp its head, & cryeth and groaneth, as traveling with childe, waiting for the day of our redemption: for then it shall be deliuered from the burthen. O Lord, take away the burthen of finne from the Earth, and purge, by thy blood, the transgressions of vs thy people. Sanctifie vs, O Lord, that the creatures may be sanctified to our vs, and we to thy seruice through Christ.

Thou hast hidde in the Earth thy great

great treasures of Golde, Siluer, Yron, Brasse, and Coales, &c. and the world is set on fire in prefuite of those things: yet, for Golde they will renounce their God; forswear their Father, perfit their soule, and their life, their King, countrey, and their Parents. O Lord, this is a countous people, whose heart is set upon these perilling and uncertaine things. But, O Lord, thou art better to me than thousands of Golde and Siluer. All say, Who will shew vs any good thing? but, Lord, lift vp the light of thy countenance vpou me. Their treasures are hid in the depths of the Earth, and they trade vpou them: but thou, O my treasure, art hid in the height of the Heauens. The Theife diggeth, and the Ruff doeth consume their treasures: but thou art incorruptible. Their treasures are stolen from them; but nothing can separate thee from vs; neither death, nor life; neither things present, nor things to come. Let mine heart be with thee, & where thou art; for thou art my treasure. Let me finde mercie with thee, and then I have

Psal. 119. 72.

Psal. 4. 6

Mar. 6. 20

Rom. 8.35.

Gen. 3.11
A PRAYER

1. King 3:9

Ps. 27:4.
Luk. 10:42

I have all these things: for thy love is better than gold. Thy servant Solomon made choice thereof, and it was David his father's choice, who for love of thee created one thing, that he might dwell in thine house all the days of his life. And Marie, the sister of Martha, desired that one thing. Gold is not able to save me from the grave, but, my God, thou wilt raise me up at the last day. What pleasure hath man of gold, when he dieth? but he casteth it away, and calleth himself a fool; that he should have taken pleasure in it: he biddeth distribute to the poor, whom he spoiled all his days. But when I die, then I profess my treasure, which I longed for: death which separateth me from the earth, conquers me to thee, and filleth up my joy, when I have received my treasure. Further, O Lord, as thou hast hidden these treasures under the earth, so thou hast decorated the face of the earth with thy great blessings. O, when I looke under my feet, and behold one of thy creatures, I see in them thy power, and thy glory: yea, I see thou hast appointed the worm to beate downe my pride. Thou hast painted the face of the earth with all sorts of colours, delectable to the sight: yea, the little pasteth the glory of Solomon. What flowres for the lind, what Farrow, with such rare vertues, for the perpetuation of man? yea, there is not the basest weed, wherein there is not included some speciall vertue for the maintenance of mans nature. The Cornes are againe brought foorth, which are the staffe of bread, to strengthen him: and the wynes, which doe glad mans heart: and the Oyle, which maketh him to shine: the Figgues, which are sweet to the taste. Then, Lord, if thy creatures doe yeeld such comforts to me, is there not much more consolation in thee? Thou hast given me a large portion of all these benefits, which thou hast withheld from others. Give me thy selfe with them, or else take them all from me. Three things I doe ask at thy Majestie: first, let not these benefits which I re-
receive daylie become shares to me, to draw me from thee. Give me no more of them than may further me to thy service. When thou givest me any new earthise gift, then presenteth with it give me a newe remembrance of thee; that it may bee a Loue-token of my Lord, whereby I may bee kindeled to loue thee the more. Next, I beseech thee, that whatsoever earthise gift I get, thou wilt put some secret blessing therein, that it may bee profitable unto me. Thou givest thy benefits to manie, and blowest upon them: so, O Lord, likewise blow upon me, with the blast of thine owne Spirit: and bid thy creatures increafe and multiply. And lest of all, let mee not bee taken with an excessuflie desire of them: but that with an open heart, and hand, I may bee comfortable vnto others.

O Lord, let my Cup over-flowe, and let not my left hand knowe what my right hand doeth: but as thou givest liberallie and freelie, so with a free heart I may give to thy Saints, who are of the Familiar of Faith. Let me bee a ser-

On the III. Day.

a servant of them, and wash their feet. And seeing thou art wise in the dispensation of thy benefits to me: sometimes thou wilt have me to abound, & sometimes to want: in the one, to have a proof of thy liberality: in the other, of thy chastisements, learne mee in euerie estate to be content, and give mee that heavenly benefite of contentation, the Note and Mark of thy Children. And thith I brought nothing into the world, I will carry nothing out of it. Give mee Meat & Rayment with contentment.

Pray for contentment.

Job 1:21.

psal. 23.5.

Matt. 6.3.

psal. 16.3

So bee it.
A MEDITATION
Upon the L o r d e s fourth
Days Work.

OD made the azure
Heavens upon the
second Day, and now
he carveth them up-
on the fourth Day,
and decoreth them
with a multitude of
Celestial Lights, as is wonderfull to
behold such glorious Torches, so in-
finite in number, and powerful in op-
eration.

Notwithstanding Pharaoh's daughter
brought up Moses in the Sciences of
the Egyptians, (and namely, in Astro-
nomy, as some Writers testify, wherein
they with the Caldeans were most curi-
sious:) Yet the Spirit of God, by his
Pen'ne, describeth the Starres simplicie,
without any curiositie. Whereby God
would

On the III. Day.

would teach vs to be wise, with sobri-
tie, and search no deeper in these pro-
found actions of God, than it doeth
please him to reveal unto vs, or that
may be to his glory; lest through our
deep searchings, our wit be dazed,
and so befall us as it did to the Astro-
nomer, who in a Winter Night, sear-
ching the Starres, fell into a Well, and
died. He curiously seeking the know-
ledge of the Starres, forgot the Earth,
and lost both Heauen and Earth.

In the Treatise of the fourth
Day, Moses first setteth down the crea-
tion of the Sunne, Moone, and Starres.
Next, the ends for which they were
made, which were three. First, for
Dominion, the Sunne should rule the
Day, & the Moone the Night. Seco-
dly, for Distinction, that they might
separate the Day from the Night. And
thirdly, to be significations, for signes
and sealons.

First, hee setteth the Sunne in his
Tabernacle, who commeth forth
daylie like a Bridgroome, or like a va-
lient man ready to runne a race. God
hath
A Meditation

The majesty which is in the creatures is but a spark of that which is in the Creator.

Ezek. 8. 16.
Jer. 7. 18.
2 Kings. 23. 5.

Sol, quasi solus.
The Sunne giveth light.

hath put into the Sunne such beauty, and such wonderful operations, which are but sparks of that Majestie, and wonderful operation & power which is in himselfe. The admiration whereof made not only the ignorant Gentiles to adore them as Gods, in consecrating the days of the week to the sacred Planets: but also the superstitious Jews did adore the Sunne and Moone, as the King and Queen of Heauen, and did maintaine that they did waile, against Jeremie & Ezekiel. I will speake first of the Sunne, by Gods help, without curiosity, seeking only out those things of him by which wee may praise God. I confesse then in him three things: to wit, his qualities, his courses, and his defects.

His name is Sol, quasi solus, alone domining over the rest to whom he imparteth his light. And againe, by the brightness of his appearance, he obscureth them all.

Now, I would yee considered, that if a created Sunne containeth such measure of light as illuminateth all the world, world, yea, the Heauen also, who will not think but Iesus Christ, who is God himselfe, Sol justitiae, the Sunne of Righteousnesse, is able to give life and light to all the world, without the helpe of the light of these halfe-penny Candles, the merits of men? For a thing vnperfect, may be made more perfect by addition, & augmentation; as one Candle by another; but a thing perfect is disgraced by addition, as it yee would bring a pot of water to the Sea, or light a Candle to the Sunne, or breath in the Aire. So to augment or add any thing to him, is to dishonour him, and pulleth his glorie from him, as though hee were not sufficient. I am the Lord (faith he) and none besides me. And againe, if the Starres dare not appeare before the Sunne, what madness is it to present the filthie, and monstruous clouts of mens merits before God, who did finde folie in his Angels? and the Heauen itselfe is not cleane before him.

The other qualitie of the Sunne is hote, by which he reviugeth, quikneth, and
and comforteth all the inferior creatures, by his comming to the Earth in Sommer. By his remouing they are, as it were, comfortlesse and dead. So Christ is both the light and life of the world, by whom we have not only our natural being, but also the life of our soules. I am the Way, the Life, and the Truth, sayeth he. So that without him there is nothing but death. Therefore, as wee fee light and heat in the Sunne, let vs followe these two qualities of the Sunne, that we have light and heat, faith and love. And as the High-priest carried in his Ephod his Vrim and his Thummim: that is, Illumination and Perfection: So should all Christians have the true knowledge of God, and faith, working by love.

As for the course of the Sunne, he is in continual course, without interruption, since his creation. (But in the dayses of Jofbnua, when he stood, and in the dayses of Ezkiiah, when he stayed his course, & came backe ten degrees.) By which his constant course, we are taught to runne forward in that good race of Christianity, without wearying: and we must stay never, except it be to see the extermination of God's enemies, and turne backe, vnlesse it be from sinne, to God's obedience.

The course of the Sunne is through the Zodiacke, which denieth the Equinoxiall in two equall partes; the one parte to the North, the other parte to the South, painted under the figures of Beasts the twelue signes celestiall, the Lyon, Bull, Ramme, &c. It is called Zodiacke from the word ἀστρον, a Beaste.

The Sunne in his course pasheth monethly through one of these twelue signes, whereby he compleateth his course in twelue moneths. He knowes his appointed times given him by God, which he transferreth neuer. He rises daily in his proper time to give light to vs: let vs then rise earlie out of the bed of sinne, that as he goeth forward euerie hour of the day in light, so we may goe after him, to doe the works of light, which God hath commanded vs. This way made David his

what the Zodiacke is
A Meditation

Progress at Morning, Noonetide, and at Even, & in the Night; he arose with the Sunne, & went forward, and when he was, he ended with the prayer of God.

His defects are some ordinary, by the interposition of the Moone between him and the Earth; which are rare, and sometimes prodigious, prefiguring the eclipsing, and death of some rare Prince: as the eclipse in the yeere of God 1596, prefigured the death of the most Christian King Henri the fourth of France; and the eclipse of the Sunne the yeere 1612, wherein that excellent Prince Henri, the Prince of Great Britain, the Pearl of the World, died, and was removed, to all our griefes.

Some defects are extraordinary, as that which was at the death of Christ, for the space of three hours: of the which Dionysius Areopagita sayde, and Deus Natura pastur, and Mundi machina dissolvit: that is, Either the God of Nature is suffering, or else the World is dissolving.

On the III. Day.

The Moone is compared to the Church, as the Sunne is to Christ. This is a prodigious thing, where the Church, which shoulde bee the light of the darksome worlde, sheweth betwixt Christ and vs, and hideth his beautiful face from vs: the which truely the Church of Rome hath done manie yeeres. The Lord let her see, howe she hath beene the cause of so great Ignorance, wherein our fore-fathers were plunged for a long season: yea, shee still hath a desire to nourish Darknesse, and calleth Ignorance the Mother of Deception.

The Moone is the other great light, but inferior to the Sunne: first, in place; secondly, in qualitie: thirdly, in light, because it hath lesser light than the Sunne: and some doe thinke, that shee borroweth her light from the Sunne. Fourthly, in honour: for she governeth the Night, but not the Day. And fiftly, in that the Sunne is constant, shee mutabile: shee hote, shee colde: shee dry, and shee moist.

As the Sunne doth represent Christ,
The comparison of the Moone, with the Church.

The Moone the lesser light: the Church the nearer Christ, the greater.

The Church as farre as she looketh to Christ, is light.

Eclipse of the Moone.

so doth the Moone the Church, which shines in the dark night of this world, being ruled by Christ, who can rule and govern his Light. When the Moone is in the point nearest the Sun, then her light is darkened, and hidde from the worlde, and she is in her change. But when she is farthest from the Sunne, then she is in her greatest perfection; farre differing from Christ and his Church: For when the Church is nearest Christ, then she shines in her perfect glory: and shee decreases, when sheeareth farthest off from him. But herein shee resembles the Church, for that part of the Moone which is toward the Sunne, is ever illuminated, the rest of her bodie being darkned; so likewis the Church, so farre as shee looketh to Christ, the Sunne of Righteousness, shee is light in the Lord: but so farre as shee is turned from him, shee is nothing but darknesse.

The Eclipse of the Moone happeneth when the Earth is interponed betwixt her and the Sunne. And so the Church
A PRAYER

The comparison of the Moone, with the Church.

Nota.
The Moone the nearer the Sun, the lesser light: the Church the nearer Christ, the greater.

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The Eclipse of the Moone happeñeth when the Earth is interponed betwixt her and the Sunne. And so the Church

ON THE III. DAY.

Church of Christ (alace) suffereth this Eclipse, when the earthlie cares of this life goe betwixt Christ & her: whereby it doeth come to passe, that the world is spoyled of light: as we see in the Romish Church, which was so long glorious, as in her Martyrdom she condemned the world: but after, when she enjoyed peace, and was promoted to honour and wealth, she became earthlie minded, and her Godlinesse was soon turned into Greedinesse.

As for the rest of the Starres, they are innumerable, and yet I will affirm, that there is not one of them which is ydle, but hath a speciall vsfe for which it was created. For as in the Earth the Lord made nothing in vaine; for hee sawe, that whatsoever hee did, it was good. Then, if it was good, it behoved to serve for some good vsfe. So in the Heauens likewise hee sawe that all was good.

For the Starres, there be some fixed, as their name, Stella, i.e. stonde, beareth. So wee should studie to bee fixed Starres in the right hand of Christ.
A PRAYER

Job 9:9-38

Some of these are remarkable, where of God himself speaketh unto Job as the Hyades, Pleiades, and Orion.

The Planets have their name from circling, for so αἰλανιάω doeth signify: but each one of them hath a several office, and completest his course in his appointed time, as the Sunne and Moone doe, and have their particular operations upon the inferior creatures.

As for the Comets, they take their name from κόρες, which is called the hair, because they seeme to carry as it were hair about them: of whom Plinius makest mention in his second Booke of his naturall historic, and twentieth fine Chapter.

As for the ends of their creation: First, the Sunne was created to rule the Day, & the Moone the Night. So this darke and blinde world is ruled by the light of Christ, and of his Church, which is illuminated and directed by him. But I maruell how the Church of Rome can call herself the Sunne, and the Princes of the world the Moone:

for if she be the Spouse of Christ, then must she be the Moone, of whom is spoken in the Scripture, and Christ must be her Sunne. So, in comparison of her, the secular perions are the Earth.

I maruell likewise of these (against whom Jeremiah and the rest of the Prophets so oft speaketh) who thinke, that their life, and the events thereof, still depend upon the Starres, or Planets: which is a manifest idolatrie, putting them in Gods place.

But let vs learne that the superiour creatures have so power over the inferiour bodies, that wee leaue all the event of them to God, the maker and guide of all: & let vs seek his favoure, & depend on his prouidence, without any curious searchinge of our event, lest wee receive the answere of Saul.

NOTA.

Against the curiousitie in searcing our events. 1 Sam. 28. 18.
A PRAYER,
Vpon the LORDES fourth
Daies Works.

GRACIOUS GOD, and mercifull Father, who haft filled the
Heauens with such infinite
Lightes vpon this fourth Day, inligh-
ten mine understanding, I belee-
thee, that I may fee thy power, and thy
glorie, in the flythy good creatures: and
through them, as through spectacles,
let me look in to the Father of Lights.

Thou haft created the Sunne, who
by his beautie and bountie hath ador-
ned the whole Earth: hee ariseth each
morning on my bodie; so I pray the-
that the Sunne of Righteousnesse, the
Sunne Iesus Christ, may shine vpon
my darkened minde euery daie and
houre, and chase away the cloudes of
ignorance, and of sinne, from my foule,
that thou mayest shine brightley in me.

Woe is mee, my Lord, howe manie
times hath the Sunne shined vpon
mee? and as Absalom before the Sunne
committed wickednesse; so I before
the Sunne, in the pride of my wicked
heart, haue often times sinned against
thee, O my Father: and therefore I
confesse that I am not woorthie that
the Sunne should shine vpon mee. O
Lord Ielu, sprede thy Mantle over
mee, that thy Father beholde not my
wickednesse. Thou puttest light in the
Sunne, that hee may shine: therefore,
Lord, put knowledge and understand-
ing in mee. Thou haft put honesse in
the Sunne: Oh, warme mine hart with
thy love: that through the love I bee-
to thee, I may also breake forthe in
the love of my Neighboures. And as
the Sunne runneth constantlie in his
course at thy commaundement; so,
Lord, let mee run all my daies in the
path of thy Law: for hither I haue
run as a wylde Afc, in the broade way
of destruccion: yea, I braied after the
desires of sinne, as the Hart doeth af-
ther the Riveres of Waters: and nothing
could
A PRAYER

Let us be more diligent to serve God, than we were before to sin against him.

Cantic. 1. 3

NOTA.

The Sunne constant in its course.

could have satisfied mee, vnlese I had obtained my sinfull desire.

Now, Lord, haue mercy vpon me, draw my feet out of the vnhappy way of sinne, & let me runne with as speedie a course in the way of thy service, that as Saint Paul thy servant was more diligent in thy employment, than he was in the destruction of thy Church, so I may be more busied in thy honourable service, than I was in serving mine owne affections, and in the service of Satan. Alas, O Lord, howe now am I to doe thy service? But if thou wilt drawe mee, I will run after thee. Oh, drawe mee by the Cordes of thy love: yea, rather than I should lie behinde, force mee with the Cordes and Whippes of thy visitation; that I may leerne to runne a quicke & swifter pace than I haue done heretofore. But alas, that the Sunne, which is a senselesse creature, should never be weary, and that I should so soone be tyred in serving of thee. O loving Father, stirre vp a constant zeale of thine honour in mine heart, I beseech thee; that

ON THE III. DAY.

that as I goe forwarde in yeres, to I may make greater progresse in godli-

nely.

O Lord, when I see the Sunne and the Moone, and the Starres, &c. which are the workes of thine owne hands, O, then I thinke with my selfe, What is Man, that thou shouldest vis-

it him? or the sonne of man, that thou shouldest magnifie him? For al-

beit the Sunne were in the highest top of its beautie & glorie, yet it is but my servant, and likewise the Moone, and the Starres. Then syc vpon mee, if I shall not, in whatsoever estate I am, serve thee, O my gracious God, who haft made so glorious creatures for my vie.

LORD, I pray thee, let my light so shine before men, that all who beholde my converstion may take occasion to glorifie thine holie Name.

O Father of Lightes, lighten thou my Candle, that it may shine clearely, and furnish it with the Oyle of thine holie Spirite and Worde, that it may shine even as a bright Morning Starre in
A PRAYER

in thy Kingdome. Thy servant Paul, O Lord, sayest, that there is one glory of the Sunne, and another of the Moone, and another of the Starres. It is true, there is great diversitie amongst the Sainctes here on Earth, and likewise great difference of glory in the Life to come: But, O my God, let mee shine but as the keat of thy Starres, that I may bee fixed in thy Firmament, and give out my light of knowledge and good life vnto this darke Age.

The Moone knoweth the time of her change; and as the Moone changeth, so do all the inferior creatures with her: for all men are grasse, and there is no steadfast abiding for them here. But, O Lord, herein is my comfort, that there is no shadowe of changing with thee: Thou art from everlasting to everlasting: yea, my God, thy kindnesse and truth abideth from generation to generation, even vnto such as feare thee, and attende vpon thy mercies and goodnesse.

O unchangeable God, I finde none alteration with thee: for although men run

ON THE IIII. DAY.

Runne farre from mee, yea, albeit mine owne kinynge stand aloofe, and my father and my mother forake mee; yet thou, O Lord, drawest neare vnto me, & immediatelic makest me feel thy helpe at hande, in my greatest tribulations.

O Lord, suffer mee neuer to change from thee: but giue mee thy constant Spirit, I beseech thee; that in all the cares of my life, both in wealth and in woe, I may depende vpon thee, serue thee, & rejoyce in thee, the onlie comfort of my soule; that I bee not like a wandering Planet, but a fixed Starre, honouring thine holy Name in this Wildernesse, that afterwarkes I may shine with the rest of thy glorious Starres and holy Angels in the eternal Firmament of thy Kingdome.

Amen.
A MEDITATION,
Upon the LORD'S fith
Dayes Work.

TH' Element of Water, which God created on the fith Day, produceth unto vs two Treasures: The one, which filleth the Seas with Fishes: the other plentifully the Aire with Birds and Fowles: for the Lord would leave nothing empty.

As for the Fishes, wee know how necessarie they are for our nature, and constitucion of our bodie, which of a part is humid. God hath furnished this Nation with such abundance of Fishes, that they have obtained the names of Scholes, and Drones: he feedeth them in the mouth of Haruef, in our Seas, both East and West, in such abundance, that they may feede the poore Labourers in cutting downe their Cornes. Such is his rich dispensation in due time for the comfort of his people.

How much are they to be blamed, who for delicatenesse of their bellies doe contamme these good creatures, which God thought so necessarie for their nature? And herefor the Lawes of our Realme are better made than practized, wherein days are appointed, and days are forbidden for the eating of Fishe, which men will violate, under the colour of Conscience, because all Meates are free.

I grant, the difference of Meates is taken away by Christ, but thou must not use thy libertie to the prejudice of thy Brother, and the whole Country: yea, to offend the Prince, who gaine not out that Law to straine thy Conscience, but for the benefit of his Subjects, whom to offend were great Conscience in to lawfull commandements.

As for the superstitious difference
for Conscience, as though one were
holier than another: that is the worke
of Antichrist, who biddeth abtaïne
from Meats which God hath created:
and forbiddest to marrie, which God
hath said is honourable amongst all.

Further, they who goe downe to
the Sea, have experience of Gods
power, to deliuer them from the hor-
mie waues thereof; where they should
call to minde how oft they have raised
up the waues of their sin against God;
and beleech him to allwage his wrath
against their sinnes; that hee who hath
power ower the Windes and Waters,
may rebuke them with the word of
his mouth.

If thou be failing in the Disciples
Boate, and be a true member of his
body, remember Christ is in the moun-
taine of Heaven, look vp to him with
a penitent eye of a sinner, and he will
looke vnto thee with a pitifull eye of
a Saviour, and will pray to his Father
for thine helpe. The Fishes come not
to the Nettes, but by Gods direction.
The Apostles were fishing all night,
but

but receiued nothing, till Christ came,
and then they drew out their Nettes
full, to them & their partners. There-
fore, it is in vaine to rife earlie, except
the Lord bulde thine house, & blesse
thy worke. Herefore, whether we bee
on Sea or Land, let us ever stude to
get Gods blessing.

Further, God declareth his power,
not only in creating Fishes for our
necessitie and pleasure, which wee have
dayly, but also in creating Fishes both
for quantite, as the Leviathan, (of
whome Job speaketh) and in qualitie,
miraculous, as Echeymers, or Remora,
so called from her vertue, who being
three foot long, will cleave to a great
Shippe, and hinder her to faile. And
againe, the Mare-maides; whose face
and upper parts are like a Womans,&
the other parts like a Fish. Many
other might be brought in, which I
omit, affirming this, that the Lord is
marueleous in all his works.

Finallie, the Allegorie which our
Saviour bringeth in of the fishing, is
remarkable: The Sea is the world; the
Sea.
Jurgis of wanes and windes are the
tentations of the Deuil & his children;
the Fishes are Men, who goe through
the world: the Boare is the Church:
the Fishers are the Apostles and Min-
isters, who should be fishers of men,
who must spreade forth the Nette of
the Gospell in the turbulent Sea of
this world, albeit with great hazard
and peril, to draw men from the Sea
of this life, to the kingdom of Hea-
nen. They are called Pisciatores hominum,
Fishers of men: and they are sent to
seeke men, and fish after the soules of
men.

As for the Fowles of the Aire, they
are infinit in number, and there is such
variety in their: colours, which is admi-
rable, with such heavenly notes and
harmonies, as their ccelestiall Muzike
should prouoke vs all to the praise of
God, when the Birdes doe alter their
manner praise him.

The Peacocke is glorious in his
colours, and he scorneth the glory of
Kinges. The Ostridge an unnaturall
Fowle,

Fowle, like vnto unnaturall Mothers.
The Dove is full of lone & simplicitie,
which we should imitate. The Turtle
a pattern of chastitie, the contrarie
whereof the condemneth in vs. The
Eagle full of rapine, which wee should
flee. The Sparow is an example of Gods
providence; who will much more care
for man. The Storke and the Swallow
know their times, which wee doe not;
either can we finde that time wherein
we should turne from our wandring.
The Swallow bringeth vp her little
ones near unto the House of God,
and we flee from it: yea, and the young
Ravens seck their meate at God, who
gueth it them in due seafon. So all
these Fowles praise God, some by their
voyces, & some by their example. Let
we then be ashamed, to be inferior to
them, certifying our selues, that their
fame, if we doe it nor, shall be witnesses
against vs at the last day.
A PRAYER
Upon the LORDES Fifth Days Works.

Hearken vnto my Prayer, I beseech thee, O mine heauenlie Father, and mote mercifull God: Oh, I intreat thine heauenlie Majestie, that thou wilt bee mercifull vnto mee, and forgive me all mine overtreadings. Great and manie are thy benefites, O Lord, and I have beene a great abuser of the same. Thou didst make the Light vpon the first Day, & I have abused it: yea, when thou sent me a better Light for my soule, I continued still in the workes of darknesse. Thou vpon the second Day, didst create the Heauens, but I have sinned against the Heauens, and against thee, and am not woorthie to looke vpwardes. Thou didst make the Earth vpon the thirde Day, but I am an unprofitable burthen vnto it. Thou didst make the Sunne and Moone vpon the fourth Day, to shone; but whilstt they were shinning, I was sinning: as though those glorious Vessells were appointed to carrie light to let mee see to commit iniquitie. And noewe vpon the fift Daye, thou furnishest two extraordinarie great Commodities for mans vse: the Sea is prepared with Fishes, and the Aire with Fowles and Birdes vnto my necessitie. O Lord, how manifold are thy works! in wicthedome haft thou made them: all the Earth is full of thy Riches: thou haft commanded the Sea to give mee Fishes, and the Aire Fowles: thou haft put life into them, and they are appointed to die for the maintenance of my life. Is not then my life precious vnto thee, who makest so manie to die, that I may live? But I am not onelie fed with them, but am the price of thy Sonnes Blode. O Lord, what am I, that thou shouldest have made them all to die, that I might live? Then, I beseech thee, let my life serve to thine honour: yea, if my death might honour thee,
A PRAYER

The Lyon shall be hungrie, but those that feare thee shall lacke nothing which is good for them. Oh, that if I could be allured, by these thy louetokens, to praife thee aright, and that I might bee flirred vp vnto a dueic to the Poore, who are in necessitie. O liberall God, why should I receive so abondantlie, and give backe so niggardly, and sparingly? Open & enlarme mine heart. O Lord, that mine hand may distribute these thy creatures to the hungrie, poore, and needy, as a fire token which thou requirest of my thankfullneffe towards thee.

O Lord, fende forth vnto the Sea of this Worlde faithfull Fishers, who may drawe manie foules from it vnto thine heauenly kigdom. Purgethine hole Church, O God, from all Hyrelinges, and such as are not fishers of men.

And againe, O Lord, as thou hast prepared the Fishes in the Seas for my sustenance, to haft thou likewise commanded the Aire to furnish all manner of feathered Fowles to my vic: Therefore

O Lord, what prooues of thy deliverie haue I had! Thou broughtest mee to the Huuen, and I forgot the Vowes which I promised vnto thee in the bitternesse of mine heart. Nowe, Lord, I prays thee for thy notable deliueries whereby thou haft kept mee: and henceforth let mee not doe what I will, but what thou wilt; and command mee as long as I live. Thou mightest haue made mee a baite, and food: for the Fishes; but yet thou haft made them food: for mee. Let it bee, O God, to thy glorie, and for the good of thy people: for thou sendest them to the Nerfe of thy providence. Let me therefore depende vpon thee. I call me ouer vpon the knees of thy fauour. The
A PRAYER

Before I give thee thanks, with my whole heart, that thou sacrificest thy creatures out of all places for me; beseeching thee that I may sacrifice the corruptions of my nature. Further, O Lord, I learn by the Fowles, that they fly in the Firmament, but they feed on the earth. Lord, how sooner that I must seek my food here, yet let my conversation be in the Heavens. When that in the Sommer I have the sweet voice of these Birds, which by their Angelical Harmonie may justly be called the Ministers of Musicke, I beseech thee to have mercy upon me, thy poore creature, and open my Lips, and loose my Tongue, that I may found forth thy praises; and that by these thy creatures I may still finde newe provocations to bee stirr'd up to proclame thy goodness; that I being initiates, & entered into thy praise here, may glorifie thee eternallie in Heauen, through Christ my Lord and Saviour.

A.MEDITATION

Upon the Lords Sixth Days Works.

Pon the sixth Day the LORD openeth the Earth, and maketh it to bring forth his Treasures, and bringeth forth Beastes of all sorts for Mans vife: and last of all hee made Man.

First, ye see the power of the word of God, which of that dead and colde bodie of the Earth, brought forth so many living creatures which were not before. This is a great Argument for the assurance of the resurrection of our dead bodies: for if hee brought out of the bottome of the Earth, and gave life which was not, how easie is it then for him to raise out of the Earth the bodies which were liuing? and to cause the
ON THE VI. DAY.

as the Frogs for Tharoab, and the little Vermine for Herodias, the Worms to feast upon the Bodies of all Flesh, which (although neuer to daintyfed) must be a Prey unto them.

And againe, let vs remember that Men are often times in the Scripture compared vnto diuerse Beastes, and get the names of such Beastes whose fallions and conditions they are no oft addicted to followe: They are called Lyons, Ravens, Beares, Bulles of Saffan, Swayne, Dogges, Vipers, &c. The couetous Pattours are called dumbe & greedie Dogges, who cannot bache, and neuer are satisfied: Issachar is compared vnto a wylde Aife, which coucheth betwixt two Burdens: and Dan vnto a Serpent, (and there are manie of the Trybe of Dan) which bytheth the Horse heels and the ryder alfo. And albeit there bee manie(Adulterers and Murderers)of the Trybe of Dan which shall enter into Heaven, yet the Serpent-kynde of the Trybe of Dan shall not come there. Plinius sayeth, that there are three kyndes of Serpentes, One
One which killeth all Strangers, and spareth Country folkes; another which killeth Country folkes, and spareth Strangers: and the third which spareth none of them: and there are people of all these sortes.

But I make one thing in the Serpent, wherein it differeth in cruelty from all other Beasts: for the Lyon and Wolf feeleke after Men's Blood, for the love of the Blood whereupon they feed: but the Serpent, which feedeth upon the Dust, out of an hatefull desire of natural revenge, thirteenth after Man's Blood, albeit it gettexth none other gaine thereby but onely the satisfaction of her cruel minde: representing manie devillish and serpent-like people, who albeit they get none other commoditie by the destruction of godlie persons, yet they hold their felues satisfied that they have gotten the malicious intent of their wicked hearts brought to passe.

Now, when the Lord had furnished his House with store of all good things, as a loving and careful Father, hee

... builded an House to his Sonne, and hee filled it with all pleasant things, and then hee putteth his Sonne into it, as God placed Man. Hee maketh Man with adoience: Let vs make Man, sayde the Father to the Sonne, and to the Spirit. For this adoience telleth vs, that the Creation of Man is more than the Creation of the whole Worlde: for Man is called a little Worlde, because in him is comprehended a worlde of wonders, in his Body and Soule. When hee sayeth, To our Image, then hee clearlie designeth the Trinitie of the persons, by the worde plural. And when hee sayeth Image, in the singular, then hee noteoth the Vnitie of the substance.

The Image of God standeth not in the bodilie representation, but in the gifts of the wynde: therefore, it is a grosse Idolatrie for Christians who knowe God to bee an infinite Spirit, to close him within the compasse of a finite Image, or to picture him with colours, who is capable of no qualitie, and which hee himselfe dischargeth...
A Meditation

by his Lawes. For his Image standeth in Righteousness and Holiness, Mercie and Loue.

GOD made Man and Beast of one substance, even to teach us humility: and if we had not soules wee differ verie little from Beastes. But the power of God appeared so much the more, who could produce out of so base a Subject such a glorious Workmanship: As the cunning of the Artificer is much more admired, who out of a base matter can worke synecie, than of a strong Metall. Then Mans bodie being so artificialie made, he breathed in him an heavenly substance, which is a spirit, as God is, who can neither bee seene nor felt.

As the Heauens are more excellent than the Earth, and could worke without it, which the Earth could not doe without the Heauens; so can the Soule without the Bodie; prayse God, as it doeth in Heauen, which the Bodie could not doe without the Soule: In this life they have mutuall operations: the Soule directeth, and the Bodie is directed: the Bodie is blinde without the Soule, and the Soule would be creape without the Bodie. Let the Soule therefore command the Bodie in those things which are lawfull, and let the Bodie obey the good direction of the Soule: which both being made vp to the Image of GOD, they may represent Him in all their actions.

A Prayer,

Vpon the Lorde's sixth Dayes Works.

O Lord God, Father of Mercies, and God of all consolation, looke downe vpon mee, I beseech thee, with the Eyes of thy mercie: and since thou haft created Man vpon the sixth Day, create mine heart anew, and anoint it with a fresh remembrance of thy power and goodness, that I may become a newe creature. Vpon the fifth day thou pleni-
A Prayer

They should be appointed to feed, clothe, and ease me, make me the more able by them to goe forward in thy service: let not that maldection and curse fall upon me, that I should fight against the God of my life with his owne benefits, to whom I am so infinitely oblied for his gracious gifts bestowed on me.

O Lord, I have received some new comfort in the day of my tryall, when for my humiliation it pleaseth thee to punishe me with poverty: then Satan bidde me turn the stones into bread (as he did unto Christ) and seek unlawful means for my relief: But, Lord, augment thou my faith, and let me depende upon thy promises, that I may build upon them, as upon a sure Holde, and speake boldlie with thy servant David. The Lord is my heep-heard, I shall not want. No Prince of the Earth can say this word: but a poore christian depending upon thee may say it.

O Lord, thou haft appointed thy creatures to labour for me: then seeing

Nota.

God made change of es, let vs therefore make change of God.

Gen. 1:20

Psalm 8:6

Nota.

Gen. 1:22

On the VI. Day.
I am eafe by them, make me to goe forwarde more busie in thy service, that they may beare me in all my jour- neyes to glorifie thee; and not carrie me to finne, with Balaam the foreman of Beor, who caufed Israel to finne. And as thou haft appointed the Beasts for my commoditie, so through my finne thou haft inarmed thy creatures against me:for now the Earth bringeth foorth as many enemies as friends vnto me: For the wyld Beastes doe multiply, as our finne groweth, which destro- yeth both Man and Beaste: and the Cornes, and Fruits, before our eyes are confumed by thy great Hooke. The residue of the Palm-worme the Can- ker-worme hath eaten; and the residue of the Canker-worme the Graffhopper hath eaten.O Lord, vaken vs in mercy out of the bed of finne, that being re- conciled to thee, thou mayest rebuke thy great Hooke, and drown them in the Sea.

Further, O Lord, when I consider how thou madest mee little lesse than an Angell, and crowned mee with hon-our and glory, and yet I am be- come like a Beast in my sensualities and pleasures: Yea, oftentimes like a Swine I returne to the puddle of finne, from which I was cleansed. Wash me, O Lord, throughly from an euill con- science. Many are like Bulles, Lyons, and Beares, in this Wildernesse where I dwell. O blessed God, thou haft relieved mee from the claws of the Beare, and the paw of the Lyon, as Dauid did his Fathers Sheepe. O Lord, thou art my shepheard: when I feele my selfe not so loffe, thy Staffe will deliver me: Therefore will I sacrifice to thee my bodye and my life: for thou art the God of my salvation, mine hope, mine helpe, my Salmon, and my God. O Lord, this is a generation of Vipers, and vnnaturall people: they haue recompenced me euill for good. Alace, as I haue done to thee, so haue they done to me. I requite thy kindnes with vnkindnesse; & thy benignities, with mine iniquities. But pittie, O pittie mee, I will doe no more. Let my wayes please thee, O Lord, let my soule
A PRAYER

Let Soul and Body prostrate one another to God's service.

Foul be thankful unto thee: that thou mayest tame those Wilde Beasts, and make them friendly vnto me.

Now seeing thou haft made my bodie and soule this fith day, grant that all the dayes of my life I may glorifie thee in them both: that while they are together in this world, every one may provoke other to serve thee; my soule may be commanded by thee, and to may direct my bodie aright: and my bodie may be obedient to the directions of thine holy Spirit, that so I may vfe all thy creatures to the glory of thine holy Name: that when it shall please thee to divide them, then I may render my bodie to the dust, wherein it was made, and my soule to thee, of whom it was created, waiting when they shall meete & be united together againe at the last day, to praise and glorifie thee for evermore. Amen.

A MEDITATION UPON THE SEVENTH DAY,

Upon the which the Lord rested from all the Workes which Hee had made.

Gen. 2:2

Ee haue taken a view of the first five dayes, wherein we have seen the wonderful works of GOD in the creation of the whole World, and all things therein: And now wee come to the seventh Day, which is the sweete day of our Lordes rest, wherein hee ceased from any new creation, but by his providence sustained those things which hee
A Meditation

This is a Day, not an Hour: not of Ydlenesse, but of Rest: not vnto our selves, but to the Lord: not for a time, but for ever.

God craveth a whole Day, which consisteth of all the partes, Morning, Noon, and Evening. So it is a very groste abuse to parte or diuide the Lordes Day at our owne pleasure. We give the beginning of this Day to sleepe, and many (Craffesinnes without conscience) to worke: the mid-time of the day (perhaps) to the service of the Church: and the afternoone to Drinke or Pastime: even as though God had not right and title to the whole Day, who commandeth it by his Preceptes, and commendeth it by his owne example, as we haue shewne afore.

But seeing ignorant people, and (I am the more forie) euens those who would haue some apparent showe of knowledge, doe object, saying, How shall they spende the Sabbath? they haue kept Church-time: what shall they doe afternoone? it were better for them to play than to drinke: so that they
A Meditation

they thinke Playes to bee lawfull at afternoone and that vpon the Sabbath.

First, I answer, that to vie anie sorte of playing, gaming, or pastime vpon the Lords day, is altogether vnlawfull: for vpon this day especiallie wee haue to doe with God, in a serios and earnest matter, which businesse will chaffe away all fancies and wantonnesse, and bring vs into a due consideration how wee may attaine vnto a recompence with our God, for our manifold fancies, therewith wee haue so often and ha

But I wil more peremptorily answere to their demand, What they shoulde doe? First, for the morning of the day, rise early, and pray, confessing the fancies of the weeke bygone, & prepare thy heart to receive the word of God, as thou wouldest prepare the ground in breaking it vp, before thou wouldest cast seede into it. In the midday hear the word, and sing praise to the blest Trinitie. Blessed is the man who delighteth in the law of the Lord. And last,

ON THE VII. DAY.

last, at afternoone, meditate vpon the word which thou haft heard, & harrow the ground by conference: and visit the fiske: breake thy Bread to the hungry, & thou shalt finde such infinit occasions of spirituall exercises vpon the Sabbath, that thou haft no neede to spende it ydlie for lacke of better exercize.

But it is to be understood, that there is a great difference betwixt Rest and Yeldenesse: for Yeldenesse is ever taken in an euill part, and is the fofter-mother of all sinne; and there is no day in the weeke, wherein God hath permitted it: Sixe dayes shalt thou labour, sayth the Lord. And the Apostle Paul dischargest to give foode to those who worke not. But Rest is ever taken in a good sense, when we are commanded to cease from one sort of exercize, that we may be occupied in a better: for the thorny cares of this world will impede devotion: therefore God will that we lay them aside for a while, to the ende we may the better waite and attende vpon Gods divine Service. Where-

Exod.10.9
2Thess.3.10.
A Meditation

upon it followeth necessitie, that the Sabbath is not only abused by such as wokke their earthly lustis and thereon, but also by such as cease in bodie, and their minde and mouthes are filled with worldly affaires. Then this Rest conteith in two things, ceasing, and working, & must be the most diligent day in the whole weeke, both in regard of the foule that hath her principal operation that day, and the ende of her labours, which is God, & his kingdom, which only wee should seek that day.

This Rest must be toall, and not partie for the foule, & all the faculties thereof, and the bodie with her members, must bee put to worke for Gods glory. Wee must not employ our cogitations to think upon these earthly thinges: Have not our minde beene worst as Milestones, grinding gaine to the world these dayes bygone? The Beast careth but for things present, but thy care hast bene for things to come: thou wilt serue God this day with thy mouth, and thy god Mammon with thy mind. God esteemeth and judgeth thy

thy service from the inwarde disposition of thine heart, as he doeth all things: for he looketh not as man doth. If with thy heart thou drawest neare unto him, then thou hast obscured his Sabbath: for the heart will carry thy body, which the bodie cannot: for thy soule will goe where the pleaseth, albeit the bodie be in the Temple of God.

Next, vpon the Sabbath it is required that our hearts and affections be spirituallie disposed, with a delight and pleasure in the Lord. Herewith the Lord saith by his Prophet that his Sabbath should be a day of delight: for there is none action which a man intedereth with hope of gaine or pleasure; albeit it bee painful, that he hath not delight into, but specially in the works of finne, which Satan baiteth with wonderfull delights. If we have taken such pleasure in the service of finne, whose ende is death, shall we not rejoice when we goe to the house of our God? seeing only that service which is done with joy of the heart on the

Isa. 58:13

Page 97.
A Meditation

The Sabbath is acceptable to God, and profitable to thy soule.

What shall we think of such Refusants who will not heare the voys of their Bridegroome, neither will come to the Sanctuarie of God? or of such who for feare of lawes, for shame, or custome doe come? I will compare them to a shrewde wife, married to an Husband, who refuseth to him habitation, and if sometime the be enforced to come to his societie, the signifieth by her countenance and outward behaviour, that her heart is not with him, and therefore is not worthie that he should delight in her.

As also those Christians, of whatsoever estate they bee, which vie their games and pastymes on the Sabbath, whether in the house or in open, albeit the one is more offensive than the other, yet in them both are both sinful: for so doing they declare howe little delight they have in things which are better. Then yee would cut the child in twaine, as the whorre would have done: but the Lord, to whom the Sab-

On the VII. Day.

Sabbath belongeth, sayeth, Either give me the whole day, or take it all to thy selfe. The Lord, is the Lord of the Sabbath: it is his owne day, the rest he hath given to thee: take of thy sixe dayes, and robb not him of his one. As the Rod of Aaron swallowed vp the Rod of the enchanters of Egypt, so let the delight of God deuoure all other pleasures.

And as we must make conscience of our thoughts, and all actions, so we must beware of ydelespeaches on his Sabbath: for if the tongue bee a most noble member, when should it bee occupied in his service, if not on the day of his rest? will not thy tongue finde in that infinite God, infinite matter of speach, of the prooves, which thou hast had of his powres,avour, wisdome, justice, patience, &c? that thou needest not for lache of spirituall purpose to talke ydile. Besides that, his word is an Ocean of matter, furnishing thy tongue so well to sing his prayses. And so on the Lordes day let vs speake the language of Canaan. Further, we must not,

Exod. 7.12

Simil.

Isd. 19.18

Nota.
A Meditation

Exod. 16. 27.

Out the Sab-

bath let all

our mem-

bers bee oc-

cupied in

Gods ser-

vice.

Iis. 53. 14.

go our owne wayes, or doe our will; the way which he hath prescribed vs to goe, is to his House, and to visit the sicke & indigent: and not to goe make our merchandise upon this day. The people of Israel went out to seake Manna vpon the sabbath, but they found nothing: neither shal our Sabbath errands find any benediction. So on the Lords Sabbath let our mindes, & our members, cease from the world, and much more from sinne, that we may meditate vpon the Lawe of God. Our eyes may behold his works & glorifie him in them: our cares may heare his word: our tongue may proclaime his praise: our knees may bow downe, and worship him: we may lift vp our hands to heaven: our feete may goe to his house: so all may concurr in his majesties Sabbath to his honour. The promise which God giuen, if we observe it, is, That we shall mount vp to the high places of the earth: (this is temporal:) and he will feede vs with the heritage of Isaac our father: (this is spiritual.)

Godliness hath the promise of this life, and the life to come: for there is no doubt, but the diligent service of God vpon this day, shall procure a blessing vnto all the rest of the wecke. Seek the kingdom of God, and the righteousnes thereof, and all other things shall be casten vnto you: where by the contrarie there are Curses denounced against the profanators of the Sabbath: that God shall curse the workes of their handes, and the land shall enjoye manie Sabbaties of yeares, even as it did in the Captivity of Babylon.

Now there are three kindes of Sabbaties: the first of the Creation, as a memoriall that GOD ceased from his worke vpon the sixe day: this last till Christes death and resurrection. The second Sabbath beganne vpon the day of his resurrection, which is called THE LORDES DAY, in remembrance of a newe Creation of the worlde: and this will endure with the worlde. And the thirde Sabbath shall be eternall, when as the sixe dayes

H 3 of

Mat. 6. 33

Jer. 17. 27

Revel. 1. 10

Isa. 66. 23.
A Meditation.

Of this miserable life shall be finished, yee shall rest from all our earthly businesse and travaels, that our continual exercise may bee to glorifie him, in minde, heart, and with all our strenght, in his Kingdom. Then let vs occupy this Sabbath wholelie in his prayie, which shall bee a sure pledge of that in the Heauens.

A Prayer vpon the seuenth Day.

Most mightie Lord, and mercifull Father, distill, I beseech thee, and powre downe into mine earthlie heart, thy diuine Dewes, which may moisten it together with such heavely meditations as may stirre vp mine heart vnto thy prayle and glory: that as vpon those five dayes I have beene musing and meditating vpon all thy most glorious worikes; so I may may repose my selfe vpon the day of Rest, and finde quietnesse to my soule in thee: for all the rest of the creatures, albeit they be glorious, yet they be subject vnto a curse, not because of themselues, but for man, who hath defiled them. I have trusted to the pleasures which I saw in the creatures: and I see that it is true that Salomon saide, All is but vanitie, and vexation of the spirit: as Ritches increasse, so Care growth. But, O Lord, let me come to thine Arke, as the Doue did, which found no rest till she came backe to Noah. Pull in thine owne doute, O my Lord, vnto thee, for the floods of sinne have overflowed the face of the Earth, that I finde no rest heere. I am weare, and loadned, Lord, give me rest to my soule in thee.

This day is joyfull to me, because that my Lord rose this day from death. I beseech thee, my God, raise vp my soule from the grave of sinne, that I may be partaker of the first Restorations: and make my thoughts spirituall, this thy Sabbath day: banish from my minde...
A PRAYER,

minde all earthlie cares this day: forgive me in that I have so many times abused these thine holic days. Often times when I was praying to thee, or thou preaching vnto me, Sathan did cast into my mind carnall cogitations, which interrupted that communication betwixt my foule & thy majestie. O Lord, forgive me, and fill my foule with thy reverence and fear in all the days of my life to come; that all such ydle purposes may be dispatched by thine holic Spirit: shut the doore of my foule when thou art speaking vnto me, or when I pray to thee, that none get entrance to vnquiet me, and stay my joy: for alace, mine heart was offten open vnto many of thine enemies. I will close the doore of mine care to the voyce of all others, that thou mayest speake to me. Alace, my God, I finde a great decay of that spiritual joy in me, that I have not that sparke of delight, and that inward & spiritual joy which I should have, or had sometimes: I loath the exercise which I loved, mine hands are weary, and fallen downe: I have

ON the VII. DAY.

haue lost my first loute: it was sweeter to me than the honey, & now it is loathsome vnto me. as the Manna was vnto the Israelites: therefore, I beleece thee, kindle vp an holic fire of thy loute in my foule, as was in the Diuiples going to Emmaus, and that the zeale of thine House may care me vp. Let me flourish as a greene Olive in the house of my God. O, would to God I could abide in thine house all the dayes of my life, that I might praye with good Anna, out of the bitterness of my foule, making my supplications to thee.

O Lord, I crave thee pardon, for the earthly and ydle speaches which I spake vpon the Sabbath. I will holde mine hand vpon my mouth, & speake no more. The Diuiples which went to Emmaus were speaking of Christ, & he came vnto them, alace, when I spake of the world, he went from me, and my heart was cold. Lord, forgive me, for it was a great sin which I did: yea, I made no matter to deale in mine earthly businesse on thy Sabbath. All mine excuses are nowe accusations against

Revel. 2.4.
Numb. 11. 6.
Luk 24.32
Psal. 69.9, and 52.8, and 27.4.
1. Sam. 1. 13. 16.
Iob 39.37
Luk 24.15
A PRAYER

against me: they burn me when I am trying mine heart. But, Lord, I found never any blessing in those mine actions which I entered my upon thy Day. I have sinned, I will doe it no more: let the world be crucified to me, and meto it, upon thy Sabbath. I have resolved in mine heart that I shall spend my days, while I live, to thine honour. Help my resolution by thine holi Spirit, that neither the corruption of my nature, my weakness and forgetfulness, neither the evil example of these wicked and profane people, among whom I live, suffer me to break my promise which I do make unto thee, but that thou mayst be my speech, my thought, and my delight upon the Sabbath days. Let me be fervent in prayer and supplications to thee upon the day of thy rest: Let me heare what thou speakest to me by the mouth of thy servant: Let me gather thy Manna when it is rained downe from the cloudes of Heauen, as the people gathered Manna in the Desart, that I may heare it as thy word, I may gather it.

Nota.

Ex. 16.15

ON THE VII. DAY.

it, and lay it in the store house of mine heart, against the year of famine: and give me thy grace, that upon thy holy day I may proclaim my prayers with the rest of the Saints. This day let me break my bread to the hungry, seeing thou succour me with thy spiritual graces; let me clothe them that are naked, visit those that are sick, and that I may rest from earthly vanities this day, that I may most diligently work the works of God, that I may gather out the flowers of thy most holy Scriptures, that I may study to practice which I heare, in a godlie life and conversation, so I may redeem the time which I have spent in vain, that I now getting mercy for the abusing of thy former Sabbathes, may here beginne my spiritual Rest in thy Sanctuary, that after I may accomplish it in thine holy Temple, through Iesus Christ our Lord and only Saviour.

AMEN.
against me: they burne me when I am trying mine heart. But, Lord, I found neuer any blessing in those mine actions which I enterprysed upon thy Day. I have sinned, I will doe it no more: let the world be crucified to me, and meto it, upon thy Sabbath. I have resolved in mine heart that I shall spende my dayes, while I live, to thine honour. Helpe my resolution by thine holy Spirit, that neither the corruption of my nature, my weakness and forgetfulness, neither the evil example of these wicked and profane people, among whom I live, suffer me to break my promise which I doe make unto thee, but that thou mayst be my speech, my thought, and my delight upon the Sabbath dayes. Let me be fervent in prayer and supplications to thee upon the day of thy rest: Let me heare what thou speakest to me by the mouth of thy servant: Let me gather thy Manna when it is rained downe from the clowdes of Heauen, as the people gathered Manna in the Desert, that I may heare it as thy word, I may gather it.

On the VII. Day.

Gen. 41. 48

it, and lay it in the store house of mine heart, against the yere of famine: and give me thy grace, that upon thy holy day I may proclaime thy prayses with the rest of the Saints. This day let me breake my bread to the hungrie, seeing thou satisfiest me with thy spiritual graces: let me cloathe them that are naked, visit those that are sicke, and that I may so rest from earthly vanities this day, that I may most diligently work the workes of God, that I may gather out the flowers of thy most holy Scriptures, that I may stude to practise which I heare, in a godlie life and conversation, & so I may redeem the time which I haue spent in vain, that I now getting mercie for the abusing of thy former Sabbathes, may here beginne my spiritual Rest in thy Sanctuary, that after I may accomplishe it in thine holy Temple, through Iesus Christ our Lord and only Saviour.

Amen.
CERTAINE PRAYERS AND MEDITATIONS, MOST COMFORTABLE FOR ALL ESTATES.

Morning Prayer.

Lmighty God, and most merciful Father, I beseech thee, that thou wouldst chase away, with the brightness of thy presence, my finnes, as a cloud, that I may come before thee, and with a clean heart beholde thee, and offer vp my Prayer as a Morning Sacrifice, and as Incense of sweet Odour vnto thee. I thank thee Majestie for the quiet rest of this night, & that thou haft so safely conveyed me through the perils of darknesse, and saue me from the prince of darknesse, and brought me to the light of this day, & given mee a new day of repentance, wherein I may seeke thee. O Lord, it was of thy mercie that I was not consumed: Thou the watchman of Israel neither sleepest, nor slumberest. Albeit my bodie was lying as dead, and all my senses were asleep, so that I was a ready prey to my spiritual foes: Yet, O Lord, thou wert careful of me, when I was careless of myself: and thou pitchest about my bodie the invisible companie of thine holy Angels, who have graciously carried me, and kept me from all euill. Thou smotest the first borne of Egypt in one night by the destroyer, and the host of Senacherib by thine Angel: But, O Lord, thou hast kept me and mine house, safe by their hand: thou foundest the blood of the Lambe upon the doore of my soule, and I have escaped: praise be giuen vnto thee, O Lord, who haft delivered me, and glorie to the Lambe.
by whom I have escaped. But especially I praise thee that my spiritual enemies have not prevailed over me, to snare me in sin. For the Prince of darkness worketh his works of darkness in darkness; by the which he leadeth the world into everlasting darkness; in the night they steal, they murder, and commit adulteries; but the Lord hath delivered me from the temptations of the Deuill. Blessed be thy Name; for I know the night is to the Lord as the light; he beholdeth me, and seeth me, therefore I glorifie thee this morning; that thou diddest keepe me, and gauest me not over to bee illused by my spiritual foes. Thou wast a light unto me in darkness. But alack, that my natural heart cannot acknowledge thy goodness. I haue rested in my body, and my minde hath bene at great peace. This is a double rest, which thou hast giuen to thy beloved. But alack, thou hast so tenderlie dealt with my flesh, that I am displeased that I should spende the whole night (which is the halfe of my dayes) to yeldie, (in my judgement) that I should doe nothing but feede my flesh with sleepe. I am displeased, and think within my selfe, Shall I lie so long, and so manie nightes, and shall not prayse my God? for thy servant DAVID not onely prayed vnto thee in the morning, at noone-tide, and at even, but also presented the night watches, to meditate on thy worde, and watered his Bedde with teares, thanking and thinking on thee, & communing with his owne heart. And likewise, O Lord, I would rather bee content, that mine eyes were holden waking with thee, to remember thee, than I should sleepe to forget thee. I beseech thee, O my God, to forgive me, thy poore creature, who ever doe forget my dutie to thee both day and night: and when I am sleepeing, sanctifie me so by thy grace, that my soule may bee waking with thee. Lord, wash mee from all the uncleannesse of body and soule, which I haue contracted this night: and as thou haft made separation betwixt the night and day, so divide mee from all sinne.
MORNING PRAYER

Ps. 112

Oh! 18.

Ps. 43:4. and 26:6.

Ps. 141:3.

Lift up the light of thy countenance upon me this day, and enlighten my mind with understanding, that I may see the secret of thy law. Visit me with thy sweet mercy this morning, that I may rejoice in thee all my days. I will rise in the morning, and compass thine holy altar. Thou art my Father, and I am thy Child. I crave thy blessing for Christ's sake, to all the actions of this day; that thou wilt accompany them with thy special presence and direction, and so I am sure that whatsoever I shall take in hand will prosper.

Further, my merciful Father, I beseech thee to slay the corruption of this wicked nature this day. Bring in captivity euerie cogitation of my heart, which rebelleth against thy will. Put a watch to the door of my lips, that no unsavourie speech come out of my mouth, but that which may tend to edification. And dispose so all the actions of this day, that no corruption which is in me may break forth, either in word or deed, whereby I may offend thee, or my neighbour. Mortifie the lustes of my flesh: my pride turne it vnto humility: my coutousnesse vnto liberalitie, mine insolencie, into gravitie, my prodigalitie vnto abstinance, my lies vnto truth, mine uncleannesse to chastitie, my profanitie to reverence, &c; yea, make that alteration and change in me this day, that whatsoever delight of mine is in me, it may be confounded, and thy graces as fruitfull hears may be planted in place of these weeds. For sake me not, O Lord, this day, lest I for sake thee: give me not over vnto my selfe, and to mine owne counsell and will, lest I perish. And because these are days of defection and apostasie, wherein, if it were possible the Elect would perish; I beseech thee, that I fall not backe from thy grace, but let me make some progress in godliness, to approach nearer vnto thy kingdom: that as the powers of nature do decay in me, and I hasten to the grave, so the strength of thine holy Spirite may fortifie mine inward man, that I may grow from grace to grace. Change from evil to good.
Evening Prayer.

Lord, let my prayer come before thee, as pure Incense, and as the Evening Sacrifice: I present it upon the golden Altar my blessed Saviour, that he, through the perfume and sweete smell of his sacrifice, may make my petitions acceptable unto thee.

I thank thee, O gracious and deare Father, that thou hast so favourably convoyed me, and preferred me from the perils of this day, both of my soule, and bodie: And also I praise thee for thy fatherly care whereby thou hast abundantly fedde, by thy word, my soule.

Evening Prayer.

soule, & by thine earthly creatures my bodie. I thanke thee that thou hast nurtured me by thy Rod, and that thou hast not suffered my spiritual enemies to triumph over mee; and forsooke me not, neither left me to my selfe, nor to be a prey to them. O Lord, pardon me all the sinnes of this day and purge me from my secret sinnes, even those which are hidden from my selfe. Who can know or understand them? no doubt I haue sinned this day. My conscience may err, and deceive me, but thou searchest the depth of the heart. But I praise thee, that thou keepest me from presumptuous sinnes this day. Forget, O Lord, my negligence in thy servise. Alas, I haue beene wearyed of thy worship. And seeing thou art and haft begun to bring darknesse upon the face of the earth, brake in, O Lord, with the glorious beams of thy presence, and illuminate my darknesse. Instruct my reins in the night seaseon, and speake familiarie vnto my soule: when I sleepe in my bed, then open mine eares; when my senses are asleepe,
then let my soule enjoy thy presence, without interruption. Let thy Spirit teach my spirit, and informe her ignorance; rebuke my spirit, & correct her sinfulnes; strengthen my spirit, and help her weaknesse: comfort my spirit, and cure her sorrows. Give me sleepe and rest to my body, if it may make me the more able to serve thee: But if it may stay thine honour, I will be content to want it. And if thou hast appointed this night that I shall awake, Lord, hold the eyes of my soul waking, that I may repent for the abuse of that great rest which I have received already, without rendering thanksgiving unto thee. Lord, let mee lie with a peaceable minde under the hand of a reconciled God. Suffer not my soule this night to be disquieted with the cares of this world, which bereaveth worldlings of their rest: but I cast my burden upon thee, & all mine affairs into the bosome of thy providence, for thou wilt beare them. Why art thou troubled my soule? and why art thou disquieted within me? trust yet in thy God, and he will be thy relieve. Lay downe in peace, and sleepe, for he will care for thee. And againe, O Lord, deliver my soule from the fearfull terrors of this night. Give me faith, with David, and I shall not be affrayed of ten thousand: for thy presence is a sufficient defence to me against all mine enemies. But, O Lord, especially deliver mee from the feares of thy wrath, when Sathan laieth my sinnes in order before me, and that they stand in the sight of thy countenance, then thou makest mee to mourn like a Dove, & chatter like a Swallow. Mine eyes were lifted vp on high. I reckoned till the morning: but thou brake my bones like a Lyon. From day to night thou wilt make an ende of me. Then I cryed, My sinnes have oppressed me; comfort me, O Lord, remove the cloud of my sinnes, which interueneath betwixt thy mercie and me, & let me see thee this night, sitting upon thy mercie seat, stretching out the poyn of the golden Scepter, and retreating the sentence of death given out by thy justice against me. Call my I 3 sinnes
**Evening Prayer.**

 sins behind thy back, 
& drown them 
in the bottome of the Sea of thine 
oblation, that this night 
I may lodge 
in the Fort of thy grace, as in a City of 
refuge, and finde rest to my soule. 

Kepee me, O Lord, from the curse 
threatened by thy Prophet against such 
as in the night are plotting evill things 
against their neighbours. Let me re-
member (O Lord) that darkness is 
to thee as light, and thou hast an eye 
of fire, whose light can pierce the most hard places. Where can I hide any thought from thee? for thou who 
plantest the eye, dost not thou see 
most clearly? Therefore keepe my 
soule this night, that I admit no pur-
poite therein, whereof thou wilt not be content. Be thou my Counseller, my 
Witnese, and Judge, that by thy pre-
sence my soule may be kept in that 
holie reverence to thee, that it consent 
to no vnclene or injust action to 
offende thee. Thou hast tryed, 
and proued mine heart in the night, and 
hast found nothing: for I was purposed 
not to displease thee. And because my 
Lord

Lord wil com(e as a thief in the night) 
and I doe not knoue what houer he 
commeth, let me watch and pray, that 
at the voyce of thine Angel I may be 
watching, with mine oyle in my lampe. 
Let me praiue thee in the night, with 
ersuerue. Kepee me from the Arrow 
which flyeth in darkness, and from the 
temptations of the Prince of darkness. 
Prefere me, O Lord, and my familie, 
& euerie thing which thou haft giuen 
me: I doe renounce all to thy keeping, 
who art a faithfull keeper of all things 
which are comitted to thy custodie. 
Thou wilt suffer nothing to be taken 
out of thine hand. O GOD, be thou 
a pillar of fire to giue light to me this 
night, and carrie thy child in the armes 
of thy mercie, through all perils of 
bodie and soule. I leaue my soule into 
thine hand, and when I awake I will 
seeke my soule in thee. 

And finallie, O Lord, this bodily 
sleepe teacheth me to die; and when I 
lie downe in my Bed, I remembre that I 
shall once be caffen into the bed of my 
graue, that I may sleepe there til the day 
14 dawne,
A MEDITATION

A Meditation

upon the Church

Universal.

Dawne, and the Sunne of Righteous-
ness arise, that then I may arise also,
and praise thee, O my God, together
with the Sonne, and the hollie Ghost,
for evermore. Amen.

Ven as it is necessarie
unto Salvation, to be-
lieve in GOD our Fa-
ther, so it is necessarie
to believe the holy
Church our Mother,
that she is the Queen,
the Spoue of Iesus Chrift. Wee must
believe in God, & put our whole trust
and confidence in him. Wee must be-
lieve also that the Church is his Spoue,
and believe whatsoever shee speaketh
unto vs, of him, of his own mouth:
for

On the Church.

for if shee bee his Spoue, shee will not
adulterate, inuer, or corrupt her Lords
speaches. And if an Angel taught an-
other Gospel, let him bee accursed. In
the iicene Counsell, and in Athenasius
his Symbole, the particle [ In ] is ad-
ded. But yee must understand, that the
Apostolike Symbole, which is called
the Creede, must bee a Rule of perfe-
cion and antiquitie unto all the rest.
Then (God willing) I shall define the
Vniversefall Church unto you, that yee
may know her.

The Vniversefall Church is the Mem-
ers of the Elest, whom God hath cal-
led by his word unto Life everla
ting. Shee taketh not her name from σελι
dωρ, which is, to elech, but from σωκε
λειψα, which is, to call others, which ma-
gifie the preaching of the wordes:
which is the verie voyce of God, by
which hee calleth vs unto repentance.
Whereby it is euenent, that wee can-
not bee called the true members of the
Church Catholike, if wee contemne
that voyce by the which God calleth
vs

Gal. 1:8.

What the Church

inesfallis.
Pag. 122. A M E D I T A T I O N.

The Catholic Church is not tied to any certain place. Ind. 169.

Psalm 2:8.

The Church invisible. The beaunc of the Church is spiritual, in sertue and godlineffe. P. 45 13.

vs unto him. The word Catholicke, or, Throughout all places, tells vs, that shee is bound to no certaine place, as the Papists would binde her (with Dalaides rope) to the seate of Rome. But our Samson, Christ, will breake such ropes as Flax. But the Spouse of Christ, the Church, stretcheth her armes, and her feete, to the endes of the world: for God gane him the endes of the Earth to bee his possessioun & inheritance. From her they will be called Catholicke, rejecting the name of Christians, from Christ. But I thinke they merit to be called Carolyc, which is by interpretation, Enuill Wolfs, devoureing the flocke of God under the Skins of Lambs.

This Church is invisible, because her faith and love cannot be scene, which makest her a Church. Neither is it necessary that with an outward splendor or beauctie she should appear in any one place of the earth. She is altogether beautifull within. An honest Matron studieth not to decke her selfe: her vertue, her naturall colour, her obe-

On the Church.

Obedience, her love, &c. are her ornaments, by which she purchaseth credit with her Husband, and is famous with men as that woman in the last of the Proverbs. But the whoore of whom Solomon speaketh, decketh her selfe with Carpets and Laces of Egypt. So the true Church contenteth her selfe: albeit she be backe, yet she is comly, to please Christ her husband, who looketh not to the outward maske, but to the heart. Christ her Husband had neither forme nor beauctie externall: hee was a Worme, but not a Man. Should not the Spouse bee like her Lord? Her Apostles were beatenn, and sent to prifon: the holy Bishops and Martyres, to Fire, and to Lyons: But when she attained, by peace vnder Constantine, to Honour and Riches, then she was defaced, and rent atunder, by the Heretical Doctrine of Arius, and others; and at the latf the Pope arose in the West, and the Mahomet in the East, who have wounded Religion at the heart, and have made vp, and coined two new Faiths, which are neither olden

Prover. 31.
11. 12, &c.
and 7. 16.

Cantic. 1. 4.

Psal. 22. 6.

Nota.

Psal. 22. 6.
A PRAYER

A Prayer for the Church Universal.

Confesse, O Lord, that I am most bound to love thee, as my Father, who hast both made me a creature, and in the bottom of thy Church hast made me out again a newe creature, after thine Image. Thou hast commanded me also to honour my Mother the Church, who conceited me; and she that travaileth in pangs for me, whose brefts & pappes I haue sucked, and

Moses his

Bullis

A Dute

Jerusalem.

Iob. 10. 27.

Gal. 4. 19. 2. King. 11. 1.

1572.

Aug. 24.

Matth. 12. 20.

The Church is as mount Zion.

old nor new; whereby the Church is spoyle of her Husband. Vertures: and being cloathed with the Whoorish habit, she doeth keepe nothing, but the bare name of the Church, wherein shee glorifieth, and giveth her selfe out to the world. The true Spouse heareth only the voice of her Husband. But the Romane Church admitteth strange voyces, which are contrary to the voice of God. Also the true Church, as it were, travelleth in pain, to bring forth children to Christ. The Romane Church, like to Ahabiah, murthereth the Kings feede, the Sonnes of God, and embreeveth not her handes in the bloode of Turkis and Jews, who denie Christ, but granteth them Synagogues, to dwell amongst them selves: But poore Christians they will persectute, and maillacry an hundred thousand and once in France. Christ the husband, in all his life brake not one bruised Reede; he did harme to none: he helped all. (So she is an Harlot Church, albeit professing the word, if she be cruel.) His Spoule is compared to mount Zion. For shee being foun-
and out of them I have received the sweete Milke of thy wordes, who did keepe & beare me in her armes: vpon whose knees I was fostered, and in whose house I have bene fedde ever since. Shee pittied my wanderinges: shee corrected mine errors: and in a word, O Lord, I a knowledge that the hath done more than the dutie of a loving Mother vnto mee: for whose honour, health, wealth, peace, prosperitie, succession, yea, and for all carthlie and heauenlie blessings, I am oblied to pray vpon the knees of my soule and bodie continuallie.

And first, O Lord, seeing that thy Church is the onlie glorie and beautie of the world, without the which there would bee confusion: yea, the worlde would turne to the olde Chaos: And seeing that the worlde hateth her, because shee is not of th.m, O Lord, our God, blese her in the midde of her enemies. Beattifie thy Lillie in the midle of Thornes. Powre downe all the graces of thine holie Spirite vpon her. And because the worlde is wrapped ped vp in ignorance, and darkness, like vnito the darkness of Egpyt: and seeing that there is no light, but in the land of Goshen, O Lord, I bechech thee to nourish, and continue that light of knowledge in her, that all the worlde may knowe thee the true God, and whome thou haft sent, Iesus Christ, to bee the Saviour of the worlde. Yea, refreh, I bechech thee, this light of thy blest Evangel, that it may illuminatie the blinde worlde. And because thy word is the life and light of the world, O Lord, let it bee a Lanterne, ever shinning in this darkness, to quicken theel dead people. And to this effect, O God, raise vp faithfull Preachers of thy wordes, men according to thine owne heart, who will carrie this light: gie them knowledge and understanding, that their lippes may obserue vvidomme, that they teach not the people the lying vanities of a deceitfull and lying heart: but that they may instruct them rightly in all thy Preceptes: that thou mayest feede thy Stewarded, who will feede thy people with the Bread
Bread of Heaven, and the Wine which cometh out of thy Wine-cellers: and not with the foysted bread, nor the poyson of Herceries, to destroy the foules of thy people. O Lord, cloathe thy Priests with Righteousness, and let thy Saints rejoice. Open the doore of vterance vnto them, that they, with evidence and demonstration of thy Spirit, may make the whole counsell of God knowne to the people: that they kepe nothing backe, nor adde nothing; lea thow, O God, adde vnto them the curse of thy Law, & scrape their names out of the booke of Life.

And because thy Church is under continuall dangers, O Lord, keepe her, and all her members, from the cruell rage of all her enemies. Lord, let the malice of her adversaries turne to themselves: and bring confusion upon all such as hate Son. Lord, give peace to her Walle, and her Palaces: and bleste those that bleste her, and curse those that curse her: keepe her like the Apple of thine Eye, which thou lovest.

Phil. 1:21

Thou wilt bee with her in the midst of the fire, and the water, that she bee not destroyed, nor over-whelmed. By thine hand, O Lord, she hath bene prefered. They lay snares for the poore Church, but cut thou them ofuer, yea, trappe them in the net which they haue laide. They have digged a pitte, let them fall into the midit of it. So shall come all the enemies of our God, and his Church. Let them be as a turning Wheele, and a rolling Ball. Let them be as smoke, which vaniseth before the winde, and as Waxe, which melteth in the Sunne. Let them be like a lump of Lead, which sinketh to the bottome of the Sea. O Lord, if it were any particular revenge of mine owne, I vvould pardon their wronges: But, alas, it is done to my Mother, thy Spoufe: how shall I beare it? Burie them in eternall forgetfulness, vvho haue done such despitefullnesse to her, as that cruel Antichrist, and his adherents haue done. And to the effect that thine enemies may bee discomfited, arife, O Lord, K
Psalm 45:5. sharpen the Arroes of thy Worde, by which thou mayest pierce the hearts of the Kings enemies. Draw the Sword of thy Word, which is two-edged, that it may cut to the d Jon of the marrow from the bone. Let not thy holy Word be as a dead letter any longer in the mouths of thy Ministers, but make it a quickning spirit, to bring downe great Holders, & let the breath of thy mouth confound thy foes, that thy Ministrie may be powerful, and the world may fee that thou haft not left thy Church without both counsell and comfort, & that men are not only hearers, but also doers of thy word.

And againe, I pray for thy Ministrie, that they may be faithfull Stewards of thy Mysteries, vigilant Watchmen, diligent Shepherdes, & wise Builders, not of flabbles, but of Gold, upon the foundation which is Christ: and that their only care be to see the glory of thy Name, and for the good of the Church, which is our Mother. Bleffe and increafe the fruit of her Wombe: let her grow in number like the Starres of

Psalm 144:12. Gen. 49:25

of Heauen: let her bee fruitful in her age: let her sones be like Oliue Plants, bringing forth fruit: let her daughters be like carved corner Stones, in whose hearts thou wilt carue thine Image, in the similitude of a Palace. And bleffe her with the blessing of Heauen, and of the earth, and of the deepe, and let all the eternall blessings which my soule can wish, bee vpon thy Spoufe, my Mother, the vnierfal Church, vpon all her children, friends and servants: yea, whoeuer loueth the peace of thy Church let them prosper.

I pray namelie to thee, O Lord, for thy Church in France, & Bohemia, which thou began with the blood of innumerablie Martyres, & which thou haft made to grow amongst the middele of thine enemies. Maintaine, O Lord, the vvorke which thou haft begun amongst them: give them wisedome, that they be not circumvened with the policies of their adueraries: and that in this dangerous time they may cleane only to thee, who will be both their wisedome and protection.
O Lord, looke vpon this Church which thy right hand hath planted in this Yle of Britaine: thou translated this Vine out of Egypt, and diddest plant a Vine-yarde to thy selfe: thou didst hedge it about with thy providence: thou confoundedst all her enemies, thou buildedst a watch-tower in the midst thereof, and sent watchmen accordingly to give warning to them. But, O Lord, thou craucdest & lookedst for wine-grapes, & they yielded thee wilde-grapes. So that now we desire that thou shouldest pull downe the hedge, and suffer the wilde Boare to enter into thy Planting. Remember, O Lord, thine ancient mercies, and forget our iniquities: digge vs, O Lord, and take pains vpon vs, that we may be fruitful.

And finallie, O Lord, blesse all the visible Congregations of people, who call vpon thy Name, and all the particular persons whose names are written in the Booke of Life: fill vp the number of thine Elect: call them effectually, by thy word, that we may bese all one Fold, vnder one chiefe Shepheard. Shorten, O Lord, the dayes of sinne, and hasten thy comming, Lord Iesus: that thy Spouse being prepared, a pure Virgine, she may be taken vp to the newe Hierusalem, to Heauen, where after the infinit Battle, & temptations of this world, she may reigne eternallie, and bee crowned in thy Kingdom, with Christ, her blesse Lord and Sauiour. Amen.

A MEDITATION UPON THE HOLY COMMUNION.

Here are two great Seales which God hath affixed to the Charter of his word: to wit, the Sacrament of Baptisme, and of the Lordes holy Supper. Albeit the Church of the Iriue was loadned with manie Sacra-

K 3 ments,
Christians have fewer Sacraments in number than the Jews, but more in signification and amplification.

The Sacrament of Baptism, is a Sacrament of Initiation, when we are entered into the Familiar of God: and the Sacrament of the Supper is a Sacrament of Confirmation, whereby the Children of God, who are spiritually borne in Baptism, in the Bath of Regeneration, by the remission of their inimes, in Christ's blood, which is signified by the washing of water, the same are fedde at his Table, in the Sacrament of the Supper, & are fedde by Christ's body and blood, unto everlasting Life.

Both these Sacraments offer one Christ, who is the substance and matter of them both, albeit diversifie. First, the diversifie is in the time: for Baptism must goe before the Supper; neither can any communicate who are not first baptized. Next, Baptism to one, the Supper to many: for otherwise it could not bee called a Communion as the Masse-Priest taketh it alone. Thirdly, They differ in the Elements: the one being received in Water, the other in Bread and Wine. Fourthly, in the manner of receiuing: in Baptism the receiuer is mere passively doing nothing himselfe, but offering himselfe, and suffering himselfe to bee washed by another. In the Supper the receiuer is active, and that which is offered vnto him hee taketh, eateth, and drinketh. The superfluous Papist would put it into his mouth for holiness. And finally, Baptism is ministrated but once, and cannot bee reiterated: the Supper as often as wee doe it, fayeth our Saviour. There is a reiteration: for as a childe is once infected in his fathers heritage, bee is fedde daylie at his fathers table: so once baptized, may often communicate.

But now (God willing) wee shall speake something of the necesitie of the Word and Sacraments. The Word is
A Meditation.

is necessarie to salvation, απόλου, simple, those who are come to age, without the which they cannot bee saved. The Sacraments are necessarie, να ποτι, conditionally they may bee had. So I say with Augustine, Νον caretiae sed contemptis Baptismi damnat: that is, Not the want, but the contempt of Baptisme condemneth men. For as in the Wilderness many died, who were not circumcised, Circumcision then being more strictly vrged than Baptisme is now, and of a like power and signification, yet we will not judge those who so died to be damned: no more reason is it, that those who are prevented by death, or excluded by necessity, bee in danger of damnation, lacking Baptisme.

A man should not set himselfe to any grave action, without deliberation, much lesse vrnto this, which is the greatest of all others, the Supper of the Lord: he should first try, and examine himselfe. First let vs try our repentance: next, our faith: and thirdly, our love.

Our repentance must bee tryed by the Lawe, without the which there is no knowledge of sinne. Examine our selves, and judge our selves, that God doe not judge vs. Spare not to search all the corners of thine heart, there be no hid leauen therein: try what sorrow thou haft for thy former life, and in what measure: for manie sinnes, doe crave many teares, as the Magdalen washed Christs feete with her teares, and David his bed. Next, try the truth and sinceritie of thy repentance: for God doeth love the trueth in the inward parts. And be sorrowfull, not for any paine which hath befallen thee for thy sinnes, but for offending God thereby.

Try thy faith, & see that thou haue knowledge to understand what is giv en thee: for ignorance exclueth thee from the Sacraments. And next, that thou canst apply to thy selfe that which thou doest receive, externally in the elements, and internally by faith in Christ.

Finally, try thy loue, that it be without...
How to try thine soul.

1. Cor. 5, 7

The honourable receiuing of the Sacraments.

A Meditation.

our hypocritic: for there is no conjunction with the head, vnlesse there be communion with the members of the bodie. Therefore, purge your felues from the leaue of maliciousnesse and bitternesse: yea, pardon your enemies heartilie, and pray for them, if ye desire that at this holy Sacramet God should be mercifull vnto your sinnes.

Both the Sacramentes craue a like reverence, as they are of a like substance and weight: and therefore we ought to come with all humilitie and reverence to that most holy Supper, both in bodie and soule, praying that God Almightye would bleesse this his ordinance, and make it fiedable to our salvation: and then receiuing it in all beautifull reverence, let vs apply it to our owne comfort, rendering thanks to God for this inclemable benefite, in giving his Sonne to the death for our redemption.

On the Communion.

A Prayer Before the Receiving of the Lordes Sitter.

O Lord God, most gracious, most holy, & most glorious, I thy poore creature, most filthie, and unworthy creature, most graceles, and ingracious, most contemptible and vile worme, doe heere present my selfe before thine holy Majestie, crauing at thine handes, that I may be worthily prepared to receive the body and blood of Jesus Christ, to mine eternall salvation: and to this effect, I beseech thee, that thou wilt remove from me all impediments which might hinder me from the right receiuing of the same: & namely, ignorance, which blindereth my minde: infidelitie, and damnable hypocrit: O mercifull father, replenish me with thine holy Spirit, that
that I may know and understand the mystery of my redemption, and truly apply it to mine owne soule, and in all sinceritie and singlenesse of heart render all praise, honour, and glory, to thy Majestie for the same. O Lord, the blinde dulness of my minde will not suffer me sufficiently to acknowledge these thy most ample benefits: the height, the length, the breadth, and the depth, whereof neither man nor Angel ever was able to found: yet I am persuaded that all my salvation consisteth in the death and passion of thy Sonne Iesus Christ, who died for the sinnes of the world: and therefore I humbly beg at thy Majestie, that as I receive these outward elements at thy commandement, & eat and drinke thereof in remembrance of him, so it will please thee, secrete to communicate the vertue of his blood to my soule, which may feed the hidden man of mine heart to eternall life: by whose power also, and force of his death, all my wicked and sinfull affections may be crucified: and finally, by the aide & protection of his blood I may bee defended from all my spiritual and temporal enemies, from all temptations and dangers, and by the selfe same his bodie & blood, I may be strengthened to fight my spiritual battels, and to goe forward in my spiritual journey, to that land of Canaan: in the which battell and journey helpe me, good Lord, by the precious merite of thy deare Sonne, Christ Iesus, to whom with thee and thine holy spirit, bee all honour, glory, and dominion, for euer. AMEN.

A THANKSGIVING, AFTER THE RECEIVING OF THE COMMUNION.

O Most gracious God, I heartily thanke thee for this thy most excellent benefit which thou hast bestowed upon me, even the bodie and blood of thy Sonne, Christ
A PRAYER.

Chrift Iesus, for the salvation of my soule. I bechech thee, most mercifull father, that thou wouldst bestowe thine holy Spirit vpon me, that I may honour and serve thee all the dayes of my life, that the corruption of my nature may be beaten downe, and the Image of God may bee more clearly seen in me, that I may cast off the olde man, with the lusts thereof, and put on the newe man, which is formed after God, in holinesse and righteousness.

Nowe, O Lord, thou haft fed me with the most excellent foode which thou haft, and haft slaine thy fatt ed Calfe for me: Therefore grant that I may honour thee, as my Father, and bestow all the actions of my life, the motions of my minde, & the speaches of my mouth, to set forth thy praises in this world: that I become never vthankfull and ingrate, to meece thy good benefits with my lines. To thee therefore, O Lord, with thy Sonne, and holy Spirit, be all prayse, and honour, for evermore. Amen.

A MEDITATION.

A MEDITATION
OF THE TROUBLE
OF CONSCIENCE.

It is eafe to speake of Sicknesse, and deadly Diseases, incurable; so men may speake of a troubled Conscience: but none can speake of either of them more powerfullie or comfortable, than thole who haue experimented them both: thence let vs speake first of Conscience it selfe: and next, of her disease and troubles: and laft, of the remedies anent a grieuous and troubled Conscience.

Conscience is a composed word of Con and Sciences; so that it must haue a knowledge of sinne, and somewhat more; that is, a feeling conjoyned with the
the knowledge. There are many who
sinne ignorantly, thinking that they
do God good service, as Saul did, and
the Jews, of whom he beareth witness,
that they have the zeal of God
without knowledge; others knowe
their sinne, and that they are into a
wrong course, having Science without
Conscience; and Knowledge, without
Feeling: and these are in a worse case:
for their knowledge maketh to their
farther damnation.

God hath erected a Tribunall in
man, & hath set it in his heart, sensing
the Court of Conscience, wherein he
maketh both Index, Index, & Vindex:
that is, Attourney, Judge, and Burrio.
There is no Subterfuge against the
acculations of the conscience, no excuses,
no replies, no dilators, but the must
simple confesse: And as the guilt vp
ditti against her selfe, so the guiltie
sentence of condemnation for her sinnes,
according to the law of God: where-
upon arieth such torments, & tortures
in the conscience, and an Hell begun,
and a fire kindled, which shall never be
quen-

Vpon Conscience.

quenched, vnlike God by the blood of
his Christ quench the same.
The Conscience is a very tender
thing, and doeth examine the quiest
thothes of the minde, which other
men doe passe lightly; it cenfureth the
smallest words, or yde speeches; chal-
lengeing man that he must be com-
table for them; it chargeth mens looks,
as Iob sayeth, I have made a covenant with
mine owne eyes, his hearing, tasting, and
all his other senses, so that the smallest
thought is more grievous to a feeling
conscience, than the worst actions are
to a sleeping conscience, or to a repro-
bate.

This Conscience is common to the
Elec, & reprobate. The Hesbnyk looked
to the glass of nature, and their con-
sience mutually accusing or excusing
them: but Christians looke vnto the
glass of the Law, and see there what
they have done, well or euill.
The Hesbnyk describe Conscience,
Magna est vis conscientiae in viribus
partem,
vit seque timens, qui nihil committerit, et
punam semper ante oculos versari potest qui
pecca.
A Meditation


peccavit: that is, Great is the force of the Conscience on both sides; that neither they are feared who did no wrong, & those who have offended, suppose punishment ever to be before their eyes. Then if this be into the Hebricks, much more ought it to be in Christians, who see clearly either God allowing their good actions, whereby there is bred an unspakeable tranquillitie and peace to their furies: or disallowing them, whereby the infernal furies are kindled within them.

In the trouble of Conscience there ariseth a fire of the wrath of God, conceived against our furies: out of the which fire ariseth such a smoak, which letteth vs see nothing in God but justice; and where the Creator is obscured, and his light eclipsed, nothing appeareth unto vs on earth but darkness. All the creatures, yea, the dearest unto them, seeme to be their enemies: for when the Sunne is darkened, what marvel is it that there be no light on the earth? or what comfort can all the creatures minister unto vs, when the Crea-

Vpon Conscience

Creator draweth back his countenance from vs? As if the King would looke downe vpon a Subject, who dare countenance him any longer?

This sort of temptation beset David, and to our Lord himselfe vpon the Cross, who cryed, My God, my God, why hast thou forsaken me? Neither shall we account them the lesse beloved of God, who are thus tryed: for as the poole of Bethesda, being troubled by the Angel, brought present health to him who was calten into it; so a troubled conscience, in Gods mercie, bringeth salvation and comfort to a Christian. And as Medicine that worketh vehemently, after bringeth health, so doeth tranquillitie and peace come after a troubled conscience.

But many pretend a trouble of conscience, when there is nothing in them but a furious madness, and a melanchollous desperate diffidence in God, for perplexities & miseries whereinto they are brought: where there is a manifest difference betwixt that their paine and the other, in that the godly
<table>
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<th>A Meditatioν, Pag. 148.</th>
<th>A TROUBLED CONSCIENCE, Pag. 149.</th>
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<tr>
<td>Trouble worketh diversely in the godlie and wicked.</td>
<td>exercised, by Gods helpe hee will recover.</td>
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<td>Pro. 18. 14.</td>
<td>And after his recoverie, let him take heed to himselfe, that he grieue not Gods Spirit, but walke in feare and trembling; and he shall finde such excessive joy after that trouble, as hee never did in all his life before. For as after the Winter blasts, the Sunne shineth more comfortably in Sommer, so after a troubled conscience commeth greatest tranquillitie to our minds: &amp; after the raging stormes of the Sea, commeth greatest tranquillitie, and calmnesse, so after a disquieted minde God sendeth greatest conlollations.</td>
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<td>Remedies against a troubled conscience.</td>
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are only pained for the sinnes which they have done against God; the other for the calamities whereinto their fins have brought them. True it is, they acknowledge their sin to be the cause of it, but they are not moved for the sin, but for the paine.

Now seeing the spirit of man can beare all externall paines, but who can beare a wounded spirit? therefore let vs see what remedies can be applied to cure the diseases of the Conscience.

First, it is necessary that the doctrine of faith bee propounded, whereby the conscience terrified with Gods judgements, may bee strengthened by his mercies: and it is requisit that all the places of Scriptures, which promise Gods mercie, should bee propounded vnto the patient.

Next, that an interpreter, one of a thousand, may bee sought, who may pray for him, as a spirituall Phylician to his soule.

Thirdly, that he be frequent in reading, and praying, that he enter not into temptation: and then thus being exercis'd.
A PRAYER FOR

Iob 6.2.

Sure? Oh, that my griefe were well weighed, and my miseries laide togethewr in the Ballance: they would bee farre heauier than the land of the Sea; for thine Arrowes are in me, and the venome thereof drinketh vp my spirit.

Ps. 69.21

I eate Gall for my Mear, & my Drinke is mingled with Vinegar. Oh, that God would destroy me. I burne with sorrow: spare me not, O Lord: yet haue I not denied the wordes of the holi One: my strength is not the strengthe of a stone: my dayes are twiuer than a Weavers flottle, and flee away like the winde. I speake to thee, O Lord, in the trouble of my spirit, and mowe in the bitterness of my minde. Am I a Whale filth, that I am kept in ward? I abhorre my life, for my paine is greater than I am able to bære. I haue none now to help me: all haue forsaken me.

Iob 6.10.

I am left to be a prey to my spirituall enemies: thou haft set my secret finnes in the light of thy countenance. I inhabite now the finnes of my youth, and the moneths of vanitie, which I passed. Thou haft put my finnes in order, and those

A TROUBLED CONSCIENCE.

Iob 4.18. and 15.15

I haue my selfe accorde, that I haue not sinned against thee. When I haue thought on my sinnes, I haue kept my bede, I haue purged my foule with weeping.

Ps. 39.3.20. and 9.15.

& 9.30.31

I haue purged my sinnes, and haue not denied my sinnes.

Gen. 4.13

Iob 19.

13. 

I am parted from my right hand. I haue no delight in that which is mine. For the night devoureth me, and the day removeth away the light of mine eyes.

Iob 20.11. and 7.3.

Ps. 50.21

Thou haft put my finnes in order, and those things which I thought light, by ydle thoughts and speaches, now I finde them like mountaines: so terrible is thy Tribunal, and thy Face burning like fire. The Heauen are not cleane before thee: thou hast founded no Raddfastnesse in the Angels, how much lesse can I, who haue drunken in iniquitie like water, bee justified before thee? If I would justifie my selfe, when thou haft reasoned with me, mine owne mouth would condemn me: though I were just, yet I could not answer, but I would make supplication to my Judge. If I washe me with snow water, & purge mine hands most cleanly, yet shalt thou plunge me into the pitte, & mine owne cloathes shall make me filthie.

What shal I doe, O thou Saviour of men? Wilt thou absente thy selfe for euer? Hath God forgotten to be mercifull? Will hee shew no more favoure to my miserable soul? doth his promisse faile for euermore? hath he shut vp his tender mercies in displeasure? He hath lifted mee vp, and cast me downe againe. He hath shote at mee with his Arroes,
A PRAYER FOR A

TROUBLED CONSCIENCE.

rowes, as at a marke. Then I said, This is my death. Yet I remembered the yeeres of the right hand of the most High, and how he delivered his children by his mightie arm. Is the Lord like man, that he can repent? and, Whom he loue, dooth he not love to the end? Many pledges of thy favour I have receiv'd in my youth; wilt thou nowe reject me, in my gray hairs? Is there any shaddowe of change in thee? Albeit all men be liars, yet thou art faithful, and constant for ever. Thy Sonne said, Heauen and Earth should perish, but one jot of thy word should not fall to the ground. But all the Scriptures proclaime thy mercie: thou criedst in the Campe of Israel, with thine owne voyce, The Lord is mercifull, full of compassion, &c. of great kindness, shewing mercie vnto thousands. Therefore, O Lord, haue mercie vpon me miserable wretch, cure my wounds, powre in the Oyle and Wine of thy Sonnes Blood and Spirit, that I may be made whole. For out of the deepe places of a grieved heart haue I called vpon thee. If thou wouldest obserue mine iniquities, who can be saved? But mercie is with thee, that thou mayest be feared: For even as when the Sunne departeth in Winter, then all tempests arise, Snow, Haile, Frost, Windes, &c. so when thou obseruest thy countenance from me, then the Winter of all temptations ariseth against me: the Deuill, my spiritual enemie, raiseth vp such fearfull temptations, that through the multitude of sinnes, he terrifieth me; even in the night, when I would have slept, he thought to haue made me despare of thy mercies: but, O Lord, I know that thy mercies are more infinite than my sins are, or can bee: yea, though my sinnes be more than the hairs of mine head, yet thy mercies are as the Sandes of the Sea, or the Starres of Heauen, which cannot be numbered. Therefore, O God, let thy face shine vpon me, and I shall be sauted. Mine enemies are risen vp against me, and as thornes they pricke me on euery side: they say, Now where is thy God? but trusted in the
Pag. 154.

A Prayer For A

Psa. 38.20
and 11.
Psal. 41.9.

The Lord, let him deliuer him: let him save him, seeing he loveth him. Yea, those who render evil for good are mine enemies, because I follow goodnesse. My friends and familiars have forsaken me, and he that is at my table, hath lifted vp his heele against me: yea, he with whom I went vnto the House of God, and communed with him of spiritual matters, and who prayed with me, and exercised the parts of divine worship, dooth forsworn me, saying, Where is thy confidence, thine hope, and thy feare, which thou hadst of God? But, O Lord, let me not be ashamed, because I put my trust in thee.

O thou Sunne of righteousness, come with the bright beams of thy countenance: dispierce and chaze away the cloudes of my sinnes, and of all these temptations: chaze away my spiritual aduerfaries, and gie not my temporall enemies caufe to rejoynce ouer me, neither yet to dishonour thine holie Name: that when others say, Beholde, this poore man called vpon the Lord in his miserie, and he heard the voyce of his prayer,


They may turne also vnto thee, and be safed: for I will consecrate my selue to thy Name for ever, through Christ Iesus, my Lord and Saviour: to whom, together with thee, O Father, and the holie Spirit, bee all prayse, honour, glory, power, and dominion, World without ende. So be it.

A Meditation Vpon the Estate of Kings.

Inges are the principall and chiefe members of the Church, and are Heads of that Church which is within their Dominions: and therefore eneirc King ought to doe the part of an Head vnto her: that is, To fore-see her wealth, maintaine her libertie, speake for
for her, heare those things which concern her weale, defende her from persecution and oppression, and that shee bee not craftilye dealt withall, as Tha-roab did to the Israelites: lest they touch the Lordes Anointed, and hee rebuke them, and roote them out.

All good Christians are most dutifullie bound to pray for Kings, (yea, although they were enim, as Samuel prayed for Saul:) and the Apostle Sainct Paul in very manie places of his Epistles, admonisheth andchargeth vs to pray for Kings, Magistrates, and all such as are in authentick: and not to say with some pharisaicke persons, that they cannot finde an heart to pray for them: for these sort of people are Welles without Water.

If the Kings be perfecaters, let vs heartily pray to GOD to convert them: if they bee Nourish-fathers, let vs beede the Lord longe to continue them, and their potterie. Yea, wee ought not onely outwardlie and publicklye to pray for Kings; but alio inwardlie, and in our secret thoughtes, to nourish a reverent and honourable remembrance of them, and to speake reverentlie of them, lest the Fowles of the Aire carrie it away: and wee ought by all means to procure for their preservation: for they are (as was sayde to David) better then ten thousand of vs.

To oppone our felues against Kings, Princes, or other Magistrates, doeth greatlie smell of Antichristianisme and Popery, whatsoever colour or zele it seemeth to haue. And indeede Kings have power of Procuration, for the prosperitie of the Church: but as for Administration, it belongeth onely to the Clergie. The example of ITZA may bee a sufficient warning for Princes, that they passe not the limites prescribed vnto them by God: For if there bee a woe threatened against those who remoue the anciene Marches, farre greater shall the malediction bee vpon such as shall remoue those Marches which God hath set betwixt himselfe and Man, and which Hee interdicted vpon Mount Sion.
A PRAYER FOR THE KINGS MAJESTY, AND HIS ROYALL SEED.

O KING of Kinges, vnto whom all the World doth appertaine, I thy poore creature, according to thy commande ment, and as I am bound, doe humbly pray to thy most excellent Majestie, that thou wouldest bleffe and preserve all KINGES, Princes, and Magistrates, that they may be mindful of thee, & of their calling; that they were raised vp by thee: (for preferment commeth not from the East, nor from the West:) to the ende that they may leade thy people in thy wayes. O Lord, sanctifie them, and bleffe them, that they may discharge their dutie faithfully, to the glory of thy Name, & the weale of thy Church. Convert, O Lord, the perpecuters of thy Church, informe their ignorance by thy worde, and let them acknowledge their only honour to stand in the seruice which they doe to Christ. But those who maliciously set themselves against thee, and against thy Kingdome, O Lord, overthrow them in the righteounesse of thy judgement, as thou diddest Herod, Pharao, Saul, Achab, Iulian the Apostate, & all others, who opposed themselves to thee, and to thy Christ; as the Turk, & Antichrist the Pope doth, whom, O Lord, we beseech thee to confound.

But in special, O Lord, I pray to thee for our Soueraigne Lord, the KINGES Majestie: endue him with the gifts of thine holy Spirit, answerable for his high calling: give him wisdom and understanding, as thou gavest Salomon, by the which he may goe in & out wisely before the people: give vnto him the zeal of Iosias, and Ezechias, and make him like David, a man after thine owne hart, who may guide thy people in thy wayes, that he may prosper. Bleffe his Majesties Royall
A PRAYER FOR
THE KINGS MAJESTY, AND
HIS ROYALL SEED.

O KING of Kings, unto whom all the World doth appertaine, I thy poore creature, according to thy commandement, and as I am bound, doe humbly pray to thy most excellent Majestie, that thou wouldest bleffe and preserve all KINGES, Princes, and Magistrates, that they may be mindful of thee, & of their Calling; that they were raised vp by thee: (for preferment commeth not from the East, nor from the West:) to the ende that they may leade thy people in thy wayes. O Lord, sanctifie them, and bleffe them, that they may discharge their dutie faithfully, to the glory of thy Name, & the weale of thy Church. Conuerst, O Lord, the persecuters of thy Church, informe their ignorance by thy wordes, and let them acknowledge their only honour to stand in the leruice which they doe to Christ. But those who maliciously set themselves against thee, and against thy Kingdom, O Lord, overthrew them in the righteousetye of thy judgement, as thou diddest Herod, Tharob, Saul, Abab, Iulian the Apostate, & all others, who opposed themselves to thee, and to thy Christ; as the Turke, & Antichrist the Pope doeth, whom, O Lord, we beleev thee to confound.

But in speciall, O Lord, I pray to thee for our Soneraigne Lord, the KINGES Majestie: induc him with the gifts of thine holy Spirit, answerable for his high Calling; give him wisdome and understanding, as thou gauest Salomon; by the which he may goe in & out wisely before the people; give vnto him the zeale of Iosias, and Ezechias, and make him like David, a man after thine owne heart, who may guide thy people in thy wayes, that he may prosper. Bleffe his Majesties Royall
A PRAYER.

Royall body, with long life, and good health, and guard him by thine invincible protection, that none of his enemies have power against him: but as thou hast kept his sacred person even from his mothers womb to his gray hairs, now thou wilt not cast off thine ancient care toward him; but keep him in thy right hand. And above all, preserve him from the secret & treasonable invasions of the Pope, and his treacherous Jesuits, who already interposed his death by Powder, but thou disappointedst them. And for this we thank thee, beseeching thee to keep him still from those bloody murthers, and all traitours, both foraine & domestick, who attempt any evil against him. Bleffe, O Lord, that the Righteous may flourish in his dayes, & that he may, by Justice, bring Peace unto thy people.

Bleffe, O Lord, Prince Charles his grace, print thy true fear & knowledge in his tender heart, that he may be a bleffing to all his fathers dominions.

FOR THE KING.

Bleffe that royal Prince & Princesse, the King and Queene of Bohemia, and their Children: bleffe, keepe, and defend them, that they may flourish in grace and honour to the worlds end; that when they shall lay downe their temporall crownes at thy seete, then thou mayest crowne everie one of them, and their royall Seed, with that unchangeable Crowne of Glorie, through Christ, our onlie Saviour, & Advocate. A M E N.

A MEDITATION UPON SICKNESSE.

Bleffe is a Schoole of God, whereunto he putteth his Children to be nurtured, and Disciplined there to bee vfed upon them. At this School we leerne obedience, which we would not leerne at the Schoole of the Word. M Wee
A Meditation,

Wee doe learne at this Schoole a perfect obedience to the will of God, mortification of our affections, contempt of the world, love to our enemies: and finally, he doth tame our nature, that our spirit becometh obedient to his blessed will, and not our will, the greatest Sickness is never to be sicke. It is good therefore that we should be corrected, that we perish not with the wicked world.

Sickness is Medicine, somewhat painful, but wholesome in the end. The hand which made thee, feedeth thee, and it also nurturthe thee: therefore refuse not the correction of God, if thou be his Childe. Sickness is appointed to correct the abuse of our health, therefore let vs vie our health wifely, that God be not forced to apply sharpe remedies to our misgovernments.

Diversitie of sinnes hath bred divers diseases, and as the Apothecaries have drogges answerable to the soares, so God hath prepared such a sickness, which he thinketh meeteest to remedie such a soare as thou haft. Therefore thinke not thy disease to bee fortuite, but by prudence: and pray that God may worke by it in thine heart that for which he sent it: that is, a true conversion of thee vnto thy God.

If thy disease be sharper, aske of God greater measure of patience: for God is faithfull, who will not suffer thee to be tempted aboue that which thou art able to beare: thine externall man, which is too greatlie humbled, shall raise vp the hidden man of thine heart: so thou makest a good change.

A Prayer for a Sicke Person.

O Most mercifull Father, I acknowledge and confess that I am a most vile creature, crying to thee, that thou woldest heare me, and let my prayer come vnto thee in this holy Temple. The waues of thy judgements haue gone ouer me, and haue ouer-
A PRAYER FOR

Joel 6:4. overwhelmed me, the venom of thine arrows haue drunken vp my spirit, and thine hand is heauie vpon me: I thought the day light should haue comforted me; but behold, my pangs increased, and my paine ran vpon me. Then I began to thinke, My bed will give me some rest, but thou artrighted me with visions, and didst keepe mine eyes waking. My strength faileth with paine, & my bones are consumed: haue mercie vpon me, O Lord, mine eye, my soule, and my bellie are consumed with grief.

Psalm 7:13. When thou chastisest man for his iniquitie, thou makest his beautie to fade as a Moth. Surelie man in his booke is altogether vanitie. O Lord, why art thou so farre from mine health, & the wordes of my roaring? I cry by day, and thou hearest not; and in the night I haue none audience. My life is drawing neare the grave, and my yeeres to the burial. There is nothing found in my flesh, because of thine anger, neither rest in my bones, because of my finnes. Mine iniquitie are gone ouer mine head, and as a weightie burden they are too heauie. My reines are all full of burning, and there is no strength found in my flesh: mine heart panteth, my strength faileth mee, and the light of mine eyes, euie they are not mine owne: I beseech thee pittie mee, & come in to this bed to comfort mee thy poore prisoner. For, Lord, I am a prisoner of hope, & I trust in thee, though I fai'd in mine hast, Thou hast casten me out of thy presence; yet thou wilt heare the voyse of my prayer, when I call vpon thee. Take away mine iniquitie, which are the cause of my sicknesse. Purge me from these filthy humours, which are the matter of my sicknesse: that these sinnes of corrupt humours being remoued, my paine may bee mitigated. My sinne inwardly preseth me downe, and my diseases thereby are augmented. Hide thy face from mine sinnes, and put away mine iniquitie. Create a new heart in mee, and renew a right spirit within mee. Let my paine allwaies a little, that I may gather my strength, yet before I goe hence, and be

A SICK PERSON

A Prayer For

no more. Nowe I call to minde my finnes, by the which I haue prooued thee to wrath, & I looke to thee, whom I haue rejected: I haue multiplied mine inquirys against thee, and thou most justlie haft doubled the stripes vpon me. Cure my finnes by thy corrections: I refuse not to be corrected, but doe it to me in thy mercie, and let me seele the merciful hand of thy Spirit bearing me vp, and comforting me: let me heare his voyce speaking peace to my soule. Give comfort to mine inward man, as I haue sicknesse which beareth downe mine outward man. Thou wentest downe with Daniel to the denne, and with the thrie Children to the fire: refuse not to visit this thy poore prifoner, in this bed of sicknesse: and if I finde thee with me, I am content ever to abide here. Forgive me, O Lord, the abuse of my former health: surelie thou haft justlie punnished the abuse thereof in wantonnesse, in riot, & excesse, in the pleasures of my flesh. Now my flesh is punished, for my foolish delights are turned vnto gall and bitter-

A Scke Person

bitternesse. Wash & cleanse me in thy Sonne, Iesus Chrift, his holy blood; that I may be as white as snow, and my foolishnesse may not be in thy remembrance.

O, gy vpon the world, which I loued, and thought it my felicite: nowe it is a burthen to me: when I desired to be rich, I fell into many temptations, and with Zacharias greedily drew to me that which I doe now most willingly reject, and call from me. Lord, thou art mine only Physician, neither haue I gone with Ahaziah, to seake after Bethzib the God of Ekron; neither with Afa put I my confidence in Physicians, but in the liuing God.

O Lord, cure me: help me, O my God, who made me: thou art mine health, my strength, and my Sauior. If mine health may ferue any ways to further for thy glory, I pray thee for to restore me. Let me goe to the house of the LORD, and praye thee: for the dead will not praise thee; and those who goe downe to the pitte, will not magnifie thy Name. Let me not goe out

Psal. 51.7

Luke 19.8

2. King. 1.2

2. Chro. 16.12

Psal. 6.5

M 4
A PRAYER FOR

out of this bed to dishonour thee, but that I may receive a new life from thee, to lead a new life before thee. And if thou haft appointed that by this sickneffe thou wilt drawe me home to thee, then I beseech thee prepare my soule, and make it readie, and give me before I come to thee, a cleere light of thee, and an earnest desire to be with thee: for when Saint Paul saw the Heauens, it is no marvel that he desired to be dissolued, to be with thee. In the mean time, I commit my bodie, and my soule to thy pleasure and good will: dispose them as thou thinkeft meetest for thy glorie, that whether I live or die, Christ may bee mine advantage. Onlie I crave, holie Father, that I may fo depende upon thee in this my disease, that I never depart from thee to any other. I crave also holie patience, by the which I may patiently abide to be corrected by this visitation, & to bear thy yoke willingly, & drinke this cuppe cheerfully and heartily, assuring my soule, that all these troubles in end shall worke together for the best to me: that is, that by them I may bee tryed as Golde in the fire; and my drolle being punged, I may serve thee more perfectly all the dayes of my life, through Christ my Saviour. Amen.

A PRAYER FOR A WOMAN IN TRAVELL WITH CHILD.

Lord God, and most mercifull Father, I thy poore creature, whome thou haft bound vp with the bandes of this Sickneffe, doe present my selfe upon the knees both of my bodie and soule: even I thy poore suppliante, whome thou puttest upon my knees in this my trauell, that I may learne to knowe that there is no helpe at all for mee, but that which I must beg from thee in this my tribulation.

And because this paine of mine hath
A PRAYER FOR A

Gen. 3:16. come to all Women, by the transgres-

sion of Eve the first Woman, let me re-

member that sinne is the mother of

these pangs, forasmuch as all have

sinned, and must be partakers of their

sorrows. O Lord, I confesse I have

sinned with the rest of my Sexe, and I

am now punished with them, as thou

gast out sentence against them all.

But, Lord, I pray thee, for Jesus sake,

who was the Seed of the Woman,

that thou wouldst loose the bands of

my sinne. Pritie me, pritie me now, O

dear Father, for thy Christs sake. Woe

is me, that my pleasurer in sinne should

have brought mee to such displeasure.

But these are the wages of sinne. For-
gue me, O Lord, my sinnes, and let

the bonds thereof be broken, that thou

mayest loose me out of the bonds of

this disease wherewith I am bound.

When thou fakkest of the greatest

paine, thou compardest it to the pangs

gue of a woman who travaileth with

child: then, since my pangs are most

vehement, most sudden, & have come

to mee before I was aware, O Lord,

let

let thy power be so much the more

towards me, to deliver me: let my grea-
test miterie bee the object of thy grea-
test compassion. Therefore nowe, O

Lord, helpe mee, for the helpe of man

or woman is all in vaine: pittie the

workmanship which it hath pleased

thee to frame in my wombe: alace,
bring it, and draw it out of my belli.

Thou hast framed my Childe in a se-

cret place: thou hast brought it to the

point of perfection, and there is no

strength in me to bring it forth: but,

O my God, even when I am weakest,

be thou strongest, yea, then let thy

power and mercie shewe it selfe to

come in a due and acceptable time.

Glorifie thy selfe, O Father, in my

weakness: and these perils which

are now present with mee, let them all

bee witnesss of thy mercifull deliver-

e, and preteruation of mee and my

Childe: for I will here lie downe at

thy feete, and crie out unto thee, even

till I be hourest: neither will I cease my

groaninges, and tearfull houtts, ytill

it shall please thee to relieue mee.
A Prayer for a Woman in Travell.

receive of thee, that shal I render backe againe vnto thee.

Euen nowe thou ganeft mee some relent and casmment of my pangues: but nowe my borrowes are increased againe. Oh, for Jesu Christes sake, who by his holic Birth hath taken away the sinne of our birth, have mercie vpon mee, and purge my birth. Giuen me, I beseech thee, a comfortable deliverie of my childe, that wee both may prays to thee all our life, and spend our dayes in thy true feare and service, through Jesu Christ our Lord. Amen.

A Meditation of Persecution.

Mongst many Rods whereby GOD correceth his Childre, there bee chiefelie three; to wit, the Sword, the Famine, and the Pestilence: which were all giuen to Davuds choyfe: of the which three hee chose the Pest, willing
A Meditation.

vvilling rather to come vnder the Lords hands, than mans: not but that the Sword & Famine were also in the hand of God; but immediately, for the Peft is immediate the hand of God. It seemeth hard, that Susanna should choose the handes of many, rather than Gods, and David rather the hand of God, than of men. It is to bee understood, that David was meaning of his mercie, and Susanna of his justice: for the mercie of God is greater than the mercie of men: but the fear of Gods justice is more terrible than all fears else whatsoever.

As for persecution, it is the note and marke of the Church: others may bee perfused, but not perfecuted: Treafeon is against Princes, and Parricide against Parents; but perfecution is against Christ: and looke how high Treafeon is above slaughter, so is perfecution above Treafeon: because the person of God who is perfecuted, is the greatest Majeste.

Next, it is to bee marked, that Christians are perfecuted with Christ: Saul, Saul

Of Persecution.

Saul, why perfecuteft thou me? We have our Head Partaker and Companion with vs in our troubles: may we not then be glad of such a partie and yoke-fellow?

Thirdly, it is common to all Christians, who would live godly in Christ, to suffer persecution: then since it is the way of the head (who through affiliations entered into Heaven) and of all his members, let vs not refuse perfecution; for in so doing wee refuse to bee Christians. Then, since the way of persecution is the Kings way, by which hee went into his Kingdom, and againes, and it is the way by which all the Saints, and the Brethren, and the First-borne are entered into glory; then (I say) let us bee holde to enter in thorowe that way: for who would refuse to goe through a Wildernefe, vnto a Kingdom? and by perfecution to enter into Heaven?

Fourthly, God rayleth vp enemies against vs, because we have beene enemies vnto him; as hee did to the people of Israel euer when they went vnto Idolatrie,
Saul, why persecutest thou me? We have our Head Partaker and Companion with vs in our troubles: may wee not then be glad of such a partie and yoke-fellow?

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A Medituation

Idolatrie, and when as they provoked him by thinges which were no gods; so hee punished them by a People which were not a People: and so likewise did the Lord to Solomon, when as he committed Idolatrie.

Fiftie, albeit our enemies bee as sharpe as Raflors, yet they are all in the handes of God, who may well cut away our excrementes from vs thorow our foes: but they can doe no more. For although God giue them leave and libertie to cut off our flethe, yet it is but an excrement of our soule.

Sixtne, none are chosen of God to persecute the Righteous, but evil men, whom God either will confute, (with Josephs Brethren,) after he hath humbled them; or else (with Saul and Pharaoh,) he will plague them, for he sayeth, Touch not mine Anointed.

Laft, it is natural for the seed of the Serpent, and the fierce Dragon, to persecute the Woman, and her Child, as it is, that Foxes and Wolves should persecute the Sheepe: therefore let vs praife

Of Persecution

Etterall God, and most merccfull father, thou haft commanded all those that are wearie and laden, to come vnto thee, and thou wilt ease them: if thou haft commanded me to come, thou wilt not reject & cast me away when I am come: heare the voyce of my prayer out of thine habitacion, and put not away the supplication of my mouth: inlarge my heart to pray, and open thine care to my cry. O Lord, how long wilt thou tarriue mine enemies are more than the hares of mine head: they are strong, like the Bulles of Ashan: they are fierce

Osa. 22. 12.13.

Math. 11. 28.
and cruel, like Lyons, and Vnicornes: they come cane against me, and say, that there is no more helpe for me in God. 
O Lord, when trouble draweth near me, be not farre from me. Lord, haue mercie vpon me. It is true, O Lord, I haue pronounced thy wrath and indignation: I haue beene thine enimie, and hated thee, who walk my Father: therefore most justlie haft thou raised vp these wicked men against me. Whatsoever I suffer, thou haft done it out of thy justice, that thou mayest bee just when thou judgest. O Lord, forgive me my sinnes, and keepe them not in thy remembrance: for all the creatures which were in covenant with me, are become enimies vnto me. O Lord, recompensie mee vnto thy selue, that the bones of the field may be at peace with me. 

The vawes of the Sea raged against Jonah, when he fled from thy presence, but by his affliction thou broughtest him to obedience, and conformitie to thy will. I confesse thou haft enough to be angry for against me, but, O Lord, what haue I done to offend mine enimie?

Psalm 7.3

O Lord, I befeech thee to try mee, and search mine heart, if ever I haue done anie thing amisse vnto thee who persecute mee, or was purposed to doe them harme; yea, Lord, I haue euer done good vnto them, and they haue repayed mee with evil. Thosie who recompense mee euill for good, are mine enimies. But, O Lord, they haue done euill vnto mee, as I did euill to thee; for thy benifites, I haue loadened thee with sinnes: fo ingrate and unthankfull haue I beene euill to thee, & to justly haft thou repayed me: they raile against me, as Rahab did against Hezekiah, Sime against David, & as Goliab curled the Hoste of Israel: But, O Lord, turne thou their curring into a blessing, who haft promisied that all shall turne to the belt to them that loue thee. I finde that

2. King. 18. 19.
2. Sam. 16. 5.
1. Sam. 17. 10.
Rom. 8. 28.
A PRAYER FOR

this short trial hath wrought good
unto mee, and therefore it is good for
mee, that I am humbled thereby: for I
finde my selfe better disposed to thy
service than I was before. Oh, sanctifie
this mine affliction and crofle, that
howsoever Satan mindeth by this
trouble to vn/doe mee, thou mayest
draw about his labour for my singular
comfort; that by this persecution I
may seue thee more righteouslie, and
live more dutifullie and lounglie
with my Neighbours, and more tem-
perately in mine owne person: subduing
my lustes and affections: so that this
Cuppe which is most bitter to my na-
ture, and hardie of mee to bee drun-
ken, may be converted into wholesome
Medicine for the saluation both of my
bodie and soule. O Lord, give me
good Conscience, that briefe-plate of
righteousnesse, and I will not bee af-
raid neither for the multitude nor the
malice of mine aduersaries, Guard me
by thy divine prudence, and secure
me by the protection of thine Angels:
make mee a Scale on thine heart,
their head. And albeit they have done me wrong both in my person & name by their lies, and in my substance, yet Lord, I forgive them: let them repent, that thou mayest pardon them. And finallie, let mee patientlie endure all these wrongs, that thou mayest make me meet for thy Kingdom: that being more than a Conquerour, having made conquest of nine affections, I may inherit thy glorie, and reigne with thee for ever. Amen.

A MEDITATION OF FAMINE.

Here hath beene Famine thorow all Ages, by which GOD hath corrected the abuse of his People. The Famine commeth either for the excelse and abuse of Gods good creatures, (as the example of the prodigall

digall sometime wittes, who was brought to such povertie, that he was famie to sustaine himselfe with the Huskes which the Swine ate, because of his ryote,) or for the oppression of the Poore, (as in the dayes of David, for the wrong which was done to the Gibjonites by Samuell,) or else for Idolatrie, (as in the dayes of Ahab.) And the Famine continueth commonlie three, five, or seven yeares.

As in the time of Famine the Lord puniteth the wickednesse of his People, so by his prudence hee comforteth the godlie. Hee encreased Abraham and Israel amongst the Heathen People: Hee fedde the House of Iaakob in Egypt by Ioseph, Elimelech and Naomi in Moab, the Prophets in the Caine by Obadiab, Eliab by the Rauen, and the Widow by Eliab. Though the Lyons, layeth David, doe lacke, & are hungrie, yet those that fear the Lord shall want nothing that is good: yea, in the dayes of Famine they shall have enough, and shall laugh at Dearch and Famine.

N 4 But

Of Famine.

Luc. 15.15 2. Oppres- 2. Sam.

21. 1.

3. Idolatrie.

1. King. 17. 1.

God in time of Famine remembretb his owne.

Gen. 21. 22
and 30. 43
and 47. 12
Ruth 1. 1.
1. King. 18
13.
Psa. 17. 4-9
Psa. 34. 10
Psa. 37. 19
Job 5. 21.
A Meditation

But in the time of Famine let vs remember howe often times wee have exceeded measure in prodigallitie, and howe wee have hardened our hearts to the poore and needie, and let vs repent and mourne for the same.

Next, looke that thou despire not, but humble thy selfe under the hand of the Lord, and put thy whole trust in his promisse, who is faithfull: but beware that thou fecke none unlawful means for thy relief. And lastlie, let vs pray fereulie and often, attending Gods pleasure with patience; and then no doubt Hee will provide means for our comfort unlooked for.

A Prayer in the time of Famine

I VST and righteous art thou, O Lord God, who haft so manie wayes to humble mee; and noow thou haft taken from mee thy good benefices.

In Time of Famine

Psalm 30.6

Job 19.18

Luke 15.19

1 Kings 17.16

Job 1.5

1 John 17.16
A PRAYER IN THE TIME OF PESTILENCE.

UP, but continue still, for they are everlastling. Power downe, therefore, I beseech thee, thou plentifull God, some druppe of thy goodness upon mine emptie soule; for the time of my necessity, is the time of thine opportune. Make mee an example of thy liberalitie: that all the worlde may see, that thou leasest not those which put their trust in thee. Shew some toké of thy favour vnto mee, and I shall praise thee. For since thou gaues thy Christ for mee, wilt thou not much rather give mee other thinges, which are good for mee? And last, seeing thou hast prepared that hidden Manne for mee, and the Tree of Life, & the Waters of Life, yea, and the whole Treasures and Crownes in thine everlastling Kingdom; then I doubt nor, O Lord, but that in this short time of mine abiding here, thou wilt be careless for my provision. But howsoever it bee, I am content of thy wise dispensation, and teach mee, my God, I beseech thee, to be contented to abound, and to want; that neither in wealth I presume and mis.
A Meditation.

it is contagious, and infecteth the aire; secondlie, it is specie, and fleeth like an Arrow: thirdlie, it is vehement, and extreme painfull: and fourthlie, it is cruelly, separating those who are bound by nature, as Parents from Children, Husbandes from their Wives, &c.

Under the time of the Plague wee should fall downe before God. Wee should floupe, when we see the Sword in the hand of the Angel. Let vs confess our particular finnes, with David, saying, I and my fathers house have sinned. Wee must offer vp to GOD the Sacrifice of a contrite heart, and present unto him the perfect Oblation of Christ.

That the Plague may cease, there is none Arte, or diligence of man, or yet Physicke, to bee vfed: but the next remedie is, one true repentance in CHRISTES Blood.

A Prayer in the time of Pestilence.

O Lord, I confess that I am worthie that thou shouldest poure forth all the Violes of thy wrath against me, and all the plagues which are written in thy Law: for the sinke of my finnes pierced the Heavens, & forced thee to send down this fiallhe and infectious Boch, to bee auenged vpon mine abominations, whereby I have polluted the Earth.

O Lord, bee mercifull to me, and take away mine iniquities. I retiere to the shadowe of the Almighty for a refuge and couer: and I hide me in the secret of thy Tabernacle. Thou shootest thine arrows in the mid-day, yea they slay innumerable thousands in darkenesse: a thousand fallenth at thine ise, and ten thousand at thy right hand: and yet thou hast spared me, praise bee thy
A PRAYER IN TIME

thy Name for ever. If the men of Benjamin failed not in their shooting at an hare-breath, can the eye of the Lord, or his hand, waver? all things are done by thy providence. Make me with the letter of mourning, and with the blood of the Lamb: write me in the book of Life, that in the day of thy great slaughter the Angel of thy wrath may pass by me. I ly wrapped in the mantle of my Saviour, before thy Mercie Seat, beseeching thee to deliver me from this plague, if it please thee. And if thou hast appointed that I should die therein, sanctifie my death, that it may bee acceptable to thee: sanctifie my faith with the assurance of thy love, that albeit I be seperated from men, yet thou wilt not be seperated from me: sanctifie my patience, that I may drink in this Cuppe cheerfully; sanctifie in ende my memorie, that I may remember thy mercies in the midst of thy plaques. Lord, let the joy of thy presence swallow vp all my pangs, that having received the final victorie in the blood of Iesus, I may...
The sword the greatest Plague. 2 Sam. 24. 14.

God the author of Warre.

derflode not, and of a scarce countenance, which will not regard the persons of the old, nor have compall on of the young, who shall beleidge them in all their Cities, &c.

This is the greatest temporal scourge that God ever lent to a Land, to gie them ouer unto cruell Tyrants for which cause David made choyle of the other, because he thought it better to fall into the handes of God, than into the handes of men.

First, we must consider that the author of all Warres, and first worker, is the eternall God; who being provoked by the sinnes of the people, and especially by Idolatry, and innocent blood, as also Sacrifice, raiseth vp Warres either intemtine among themselves, or foraine powers. The Scriptures are furnishd with infinit examples for the confirmation hereof: Then we may learne, not to looke vp into the rodde, but to him who finiseth vs, and to turne vp him by vnflained repentance, that he may stay and bridle the cruellie of Tyrants.

Next, ye shall know the causes of Warre: for we must not appompt that all Warres are unlawfull: for as Augustine faideth, \textit{Melius justam bellum quam Pax iniqua}; that is, A just Warre is better than an unjust Peace. Therefore, Princes should consider that they rasse no Warres vpon small groundes, neither by ambition or couetouslie encroache vpon the poffessions of their neighbour Princes; neither yet should they suffer their people to bee oppressed, or brought vnder thrallom, either of their bodies, poffessions, or their conscience: but rather ought to defend them by the Sword.

As the commodities of Peace are many, (for in it Religion flourisith, and Learning is advanced, encre man dwelleth vnder his owne Figge-tree, and the Sword is turned into a Mattocke, and the Speare into a gycbe, the voyce of the Bridegrome is heard in the City, and not the bloodye cries of the Opretour, which our Saviour Christ, when he came to the world, brought with him, although it was attributed to the sword.)
tribute unto Augustus Caesar) so are the incommodities of Warre also: for in it all Religion vaniseth, good Lawes are abolished, good manners corrupted, good Sciences forgotten, Townes and Villages sacked, Fieldes and Lands which were maintained by great travail and cost, wasted by the incursion of strangers; great Treasures are spent, men murthered, or made captives, women made whores, & flames, &c., so that Warres are the beginning and mother of all evils.

A PRAYER IN TIME OF THE SWORD.

O Lord, we confess that by reason we have abated too long and so gracious a peace, and thy patience which should have led us to repentance, we are worthy of all these stripes which are laid upon us by these Barbarous Tyrants, which thou hast raised up against us; but we have our refuge to the Throne of thy mercy,

Of The Sword.

O Lord, be merciful unto thee, dear Father, to remember that we are the price of thy Sonne's blood, and for his sake spare vs: chastise vs in mercie, and in measure, with the rodde of thy children: and suffer not thy Turtle Dove to bee a prey to the wild Beasts. Our hearts are oppressed and wounded with sorrow, when we see thy glory defaced, thy Name blasphemed by these blood-thirsty Beasts, thy Temples burnt with fire, and thy people daylie put to the Sword. O Lord, the examples of others that called upon thee in their troubles gitteth vs hope that thou wilt not suffer vs to bee confounded. Our enemies have rais'd vp battell against vs without all deferentings or cause upon our side, or injury offered to them: therefore, O Lord, maintain our innocency, as thou didst always defend a righteous cause. O Lord, look to their cruel and merciless tyrants, who spare neither the gray hairs, nor tender fucullings, neither women with child: & the rather, O Lord, they seek our destruction, because
A PRAYER,

because we have renounced the Roman Antichrist, whose kingdom they defend in diabolic shedding the blood of thy saints. O Lord, look to their craft, and policies, whereby they undermine us. In vs, O Lord, there is no strength, no wisdom, nor judgment to withstand their force, their craft, multitude, and diligence: and therefore, O Lord, look thou mercifully upon us, and deliver us from their cruel lies; for thy Christ's sake. Thou hast alighted thy Church even from the beginning, and for the deliverance of the same thou hast plagued her cruel persecutors from time to time. O Lord, thou remainest one for ever, thy nature is unchangeable, thou canst not but hate cruelty, pride, oppression, and murder; and speciallie these bloody Tyrants, who are bent against us by that Roman Idol, and hired to root out all those who truelie profess thy holy Name. Put out thine arm, O God, for our relief, and let all the world know, that the God of Israel yet liueth. Hear us, O Lord, helpe & deliver us, for thy Christ's sake. Amen.

OF DEATH.

A MEDITATION

OF DEATH.

Death is our last and least enemy: for if Sinne and Satan, who are living enemies, be overcome by the power of Christ in vs, what need we to feare Death, which is a dead enemy, and altogether without power & strength? Indeed Death is terrible to the Worldling, and no maruell, for it separateh him from all his comforts, and entereth him to all his paines: but it preseth the godlie in all their joyes, and maketh an end of all their troubles: it is to them, Non obits sed abitur: non extitius sed transiit: in fine semper: that is, Not death, but a departing: not an out-going, but a throw-going: and to thei their burials are gaines.

In the hour of Death remember what thou wast, what thou art, what thou shalt bee.
A Meditation

thy conscience, or paine of thy sickness, urge thee to impatience, then thinke, this is the high way to Heauen; for even by the Gates of Hell, by Stripes, and Wounds, our Lord went before us. The fear of Death springeth of the weak-ness of faith, and our great love of the world beggeth in vs great desire of life, and our little light of Glorie maketh our great fear of Death.

Remember that there are two Deaths, and fear the greater: the first Death is the separation of the soule from the body; but the second Death is the everlasting separation of God from the soule. If thou be partaker of the resurrection from sinne, the second Death shal have no power over thee; therefore thou needest not to be afraid of the first Death, if thou be delivered from the second.

2. Thou needest not to fear the first Death: for it is a fatal necelites, laide upon all Flesh, Kings, Prophets, People, &c. all must depart.

3. There is great gain by the exchage: for wee get a Palace for a Prison, rest, for labour, libertie, for bondage; God, for men, the companie of Angels, for the companie of Sinners; and finally, the Heauen, for the Earth.

4. Thou mayst take comfort in thy death, because thy soule shall not bee holden in fetters, nor stand at the gates of Heauen, nor goe to Purgatory for new torments: for in the day of thy death thou shalt be with the Lord in Paradis.

5. The thing of Death is taken from, which is Sinne: then Death can doe thee no more harme, than a Serpent which wanteth a Sting.

6. The paines of Death which thou sustaineest are but momentaneall, but thy joyes shall be eternall, as Paul faith to the Romans, chap. 8. vers. 18.

7. God mixeth his inward comforts with thine outward crottes.

8. Thy body shall sleepe a little; thy soule shalt returne shortlie, the Comforter shall allit thee, Christ is praying for thee in Heauen, the Saints on Earth are crying to the Redeemer, & the Angels are ready to convey thy soule to eternall blisse.

9. Here is thy comfort, Christ thy Saviour.

Of Death.

Present joy by death, without delay.

Luke 23. 43.

Nota.

Sine est taken away.

Simil.

The paines of death are short.

Inward comforts.

The soule shall shortlie returne.
A Meditation

Christ suffered the pangs of Death in the highest degree. Shall the servant be about his Master? And as he died, so he rose again, and overcame Death in his own time. Then, if the Head be taken, will the members be cast off? Yes, of course.

Lastly, if thou find a desire in thee to die longer, let the cause of thy desire be that thou mayest die better. As Ezechias and David said, shall the dead pray thee? And, what sign shall I have to go to the House of the Lord? And if thou desire to die, see that it be not for thine earthly burdens, but for thine, which thou wearyest to bear, and for the desire of the fruition of the glory of God.

A Prayer at the Hour of Death

Eternal God, and my most merciful Father in Jesus Christ, I thy poor Prisoner, bound by the Chains of Sickness to this Bed, and upon whom the bonds of Death are sealing, and taking hold, I fall down before the throne of thy Mercy, and beseech thee to give me thine holy Spirit, that seeing I am going the way of all flesh, I may rightly resolve, with solid judgement, and perfect memory, against my departure, that as thou hast prepared a place for me, so thou wilt prepare me for it: that I being purged by the blood of Jesus, and sanctified by thy Spirit, may enter into the present possession of that inheritance promised to me. And because many times I learned by thy Word that I must die, and by dayly experience in the death of others thou hast warned me, as also I have carried in mine own body the marks of death by diverse diseases; yet, O Lord, now at last I learn by mine own proofs, that which I would not learn by others. Now therefore, O Lord, when I look back to my former life, and consider the snares of my childhood, and mine age, what things I did ignorantly, and what I did against mine own conscience, my forgetfulness of thy mercies,
and mine ingratitude to thee for thy goodness, mine open sines, and my secret sines, my presumptions, mine injuries to others, mine intemperance, my loose and profane ways, my neglect of thy worship: all these sines, so oft committed by me, being put in a bundle, and manie moe with them, I beseech thee most mercifull Father, that thou wouldst vouchsafe to bind them vp together in the bundle of thy mercy, and burn them in the fire of thy late, bury them in the grave of eternal oblivion, and make me new againe of them, that they burden me no more; and I beseech thee, that now in this my last battell thou wilt so strengthen my faith against infidelity and distrust, that as by thy power I have overcome the maine hoste of sin, so by thy grace these remnants of a defeated Arnie, and those stragling Soldiours, who are shaking their weapons vpon me, they may be scattered by thine hand, that the work of my salvation may now in mercie bee crowned and finished: that now I may cry with

my Saviour at his death, Consecration est: It is finished. He finished upon the Cross the worke of salvation for me: now, O Lord, finish it in me upon this bedde.

I acknowledge, O Father, that I am infinitely obliged to the Majesty, for thine innumerable benefits, which I have received at thine handes in the time of my life: for thou didst love me with a Fatherlike affection, thou caredst for me, thou providedst in due season to my necessities, thou fedst me, thou defendedst me, thou nurturedst me, &c. And as the Eagle carrieth the little ones, so hast thou carried mee in the armes of thy mercy. But in speciall thou broughatest me from ignorance, to the knowledge of the truth, & made mee to be borne in the bosome of the Church, & gaue me that eternal life, which is to know thee to bee the true God, and whom thou hast sent, Jesus Christ, the Saviour of the World. Yea, when I fell into manifold dangers in this Wildernesse, the perils of wasters, of fire, of povertie, of sickness, of
decietfull and wicked men, &c. thou deliveredst mee from them all by thy mightie and out-stretched armes, and haft given mee this time to reolve with thee, to repent, and thank thee for thy benefits. For all which thy mercies and excellent benefites, both spiritual and temporal, I render unto thee most hearty thankes, praise, and glory, to continue for evermore.

As for ane good thing which is now wrought in mee, it is not of mee, O Lord, but thy grace working in mee, who makest thy power to bee knowne in my weaknesse. And if thou wouldest look narrowly to my best actions, thou wouldest finde in them a thousand imperfections. Therefore I couche under the Garment of my Lords righteousnesse: oh, I prade the Mantle of thy Mercie over mee.

And as for the Worldes, I disclaime and renounce it, as a false and deceitfull friend, which promizeth faire things to those that seeke it: but for golden efferers, it crowndeth them with thornes.

I bid good-night to all my Friends, Acquaintances, and good Christians: and I exhort all you who would have peace in your latter ende, and the death of the Righteous, that ye would tred the footsteps of Iesus Christ, & goe thorow the strait way: keeping faith and loute with the Saints to the ende: that seeing I have gone before you, and run my race, and shorthe shall receive the Crownes of Righteousnesse, you would rejoice in my victorie, and not bee forfe to my remouing. And I pray God to bee with you all, and to conuoy you safely unto his Kingsdome; that wee may all meece joyfullie in his glorie. And seeing I see all the members of my bodie decaying, and going over their office, my grinders failing, my fight and bearing decaying, & my strong men trembling, let the hidden man of mine heart be sanctified by thy grace, that I may have a cleare sight of my Lord and Saviour, and so depart in peace, with olde Simeon thy Seruant.

Now
Ps. 116:7

Now my Soul returne to thy rest, for the Lord hath beene beneficall to thee. I commit my spirit into thine handes, O L O R D : take it, and by the convey of thy mothebode Angels carry it unto thy Kingdome. And for my body, I commit it to the dust, from whence it came, to sleepe there till the Day dawne, and my Lord returne, and raise it vppe againe; that thou with it may receive that eternal glory which is prepared for vs, thorow Christ. Amen.

FINIS.

THE PRINTER TO THE READER.

Because it is unpractical that books of any quantitie (in the first Impression) should escape all faults, and especiallie in the absence of the Author: therefore it shall please the Christian Reader to asside partialitie, judge charitable, and correct diligently such errors as (on our behalfe) unwillingly have escaped our correction: all which (God willing) at another time wee shall amende most attentiuely.