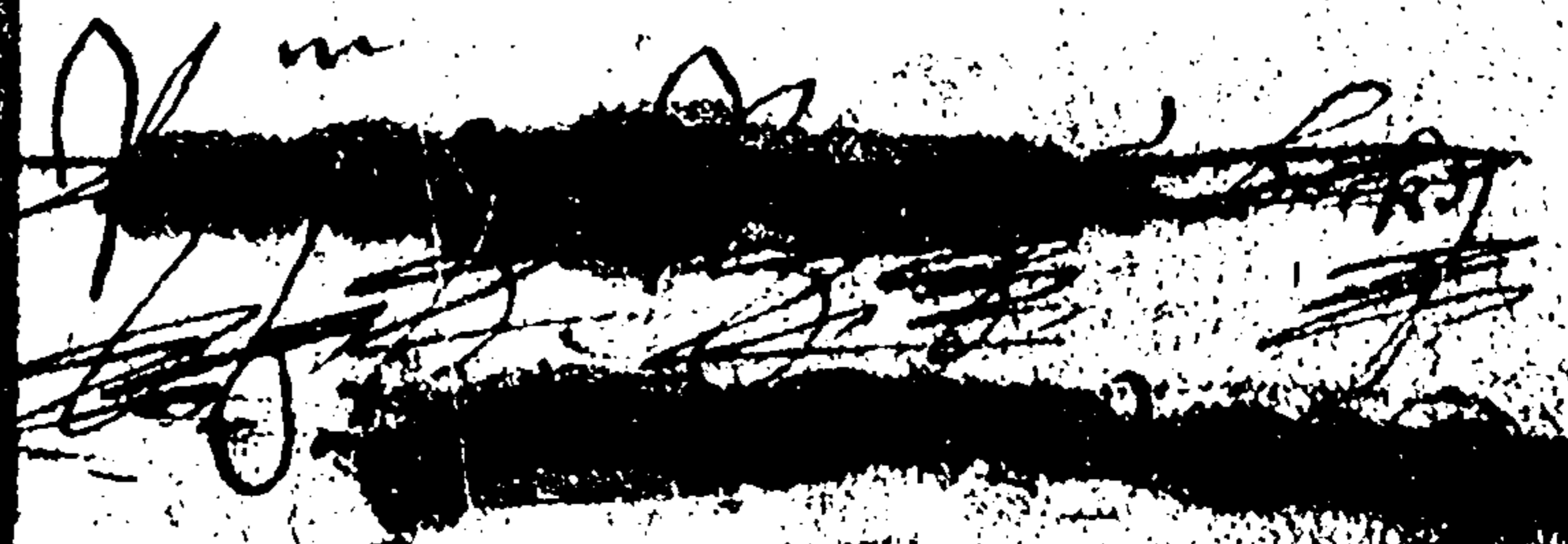


172 *Eds. Supper worth out of 23*
**The forme of pray-
ERS AND MINISTRA-
tion of the Sacraments, &c. in the
Englishe Congregation at Geneva: and
approued, by the famous and godly lear-
ned man, Iohn Caluyn.**



*They haue forsaken me, the well of the water of lyfe, and dygged
theym selues pyttes, yea vyle and broken pyttes, that
can hold no water. Iere. 2.*

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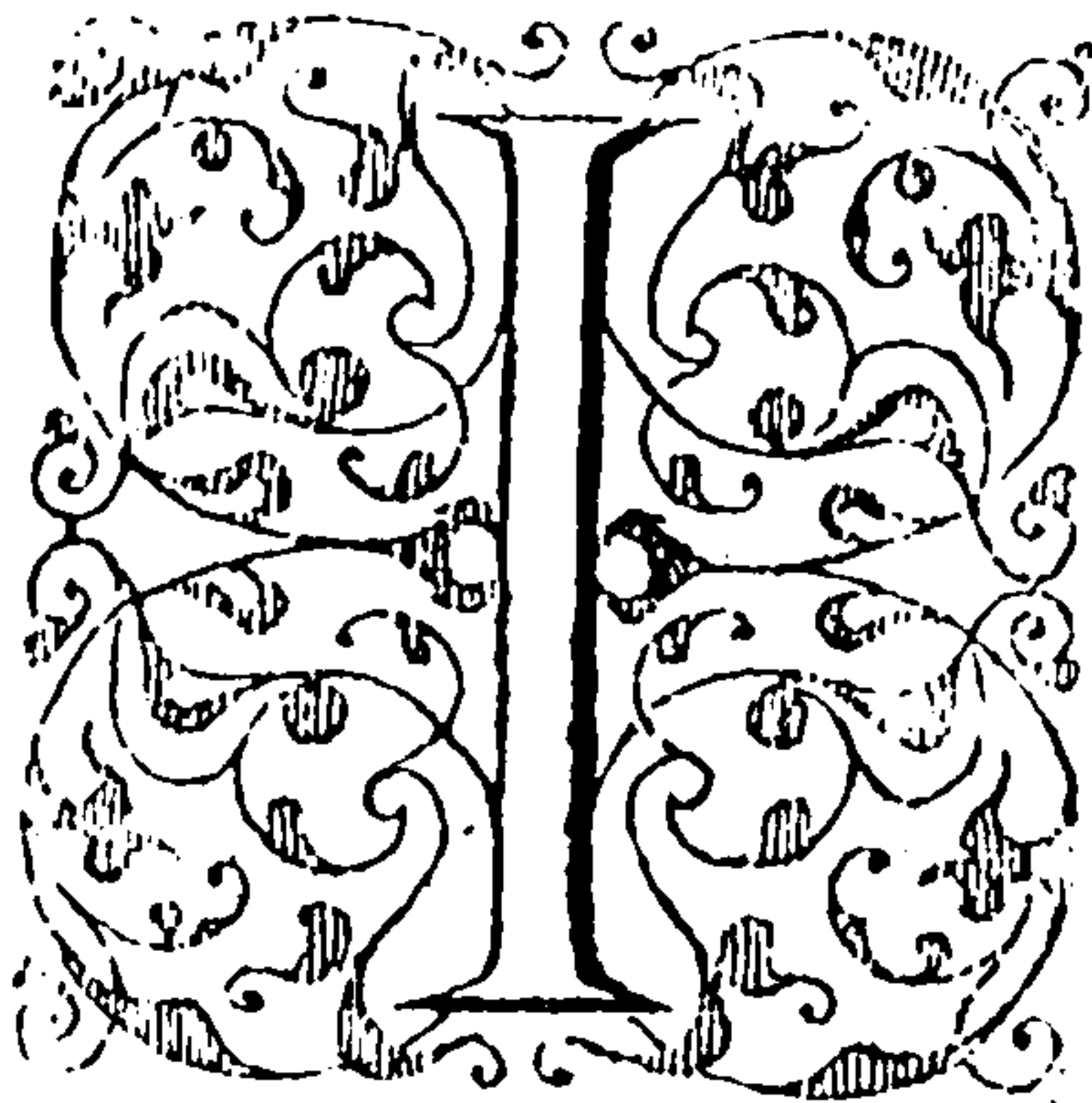


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3

TO OVR BRETHERNE
IN ENGLANDE, AND ELS
Where Which loue Iesus Christe
vnfaynedly, mercie, and peace.



IT IS MORE
re euidēt and
known to all
men, thē well
cōsidered and
thākfully re-
ceyued of ma-
ny, with what
greate mer-
cies, and especial graces god enduede
our cōtrye of England in these lat-
ter days: when from idolatrie he cal-
led vs to the knowledge of his gospell, *Ose. 2. d.*
and of no people made vs his peo- *Rom. 9. e.*
ple, a holie people, the people of god: *1. Pet. 2. b.*
sendinge vs a kinge moſte godly, lear-
ned, zealous, wyſe, and ſuch one as
neuer ſate in that royall chaire be-
fore: Gods woord vniuerſally ſpred
ouer all the lande, repentance prea-
ched, Christes kingdome offered, ſinne
A. ii. re-

rebuked: so that none coulde excuse him selfe, either that he had not heard, or els was not taught gods holy ghospell: yet it came to passe, and this day, that is verified on vs, which the lord reproveth Israell fore, sayinge, ² I haue stretched forth the my handes all the day longe, vnto a people that beleue not, but rebelleth againste me, and walke after their owne ymaginations. For whose ways were not corrupte: eue from the ³ highest to the lowest, from toppe to toe, there was no part sowne. Suche contépt of gods word, as well on their behalf to whō charge of preaching was cōmytted, as on the other syde, negligéce to heare and learne to frame their lyues accordige ther vnto: that yf the lord had not hastened his plague, and preuented, it wolde certély haue come to passe, whiche those wycked mé of Anathoth sayed to the prophet Hieremie, ⁴ speake no more to vs in this name of the lorde. The which vnkyndnes and contempt, wold god we coulde as earnestly repent, as

²
Esa. 65. a.
Rom. 10. d.

³
Esa. 1. b. 7.
Hier. 2. b.

⁴
Hier. 11. d.

we nowe feele the lacke of these accustomed mercies. for nowe the day of our^s visitation is come, and the lorde hath broght the ⁹ plagues vpo vs, whereof before we were admoneished, and mooste iustely menaced. For the false ⁶ prophets are sent forth with lies in their mouthes to deceyue Englād, and the scarfetie of gods worde is so great that althogh they seke it from one^s lea⁷ coaste to an other, yet they can not finde yt, but as men affameshed deuoure the pestiferous dounge of papistrie, to the poisoninge of their owne sowles.

Let vs therefore bretherne ⁹ tourne wholly to the lord, by repentance, fastyng, and prayer, earnestly beseechinge him to receyue vs once agayne to his fauor, who willeth not the death of a synner, but his amendement, offeringe him selfe to all theym that in their necessitie seeke vnto him, and like a mooste mercifull father, pro-¹⁰ ueth all remedies for our betteringe: not cruelly ponishinge to destroy

A.iii.

VS

Luke. 19. f.

Leu. 26. c.

Deut. 27. 28.

30. 7.

1. King. 22. c.

2. Chro. 18. e.

Exe. 14. e.

8

Amos. 8. d.

9

Ioel. 2. c.

Psal. 68. a.

Ion. 3. d. 4. a.

10

2. Chro. 36. c.

vs, but gently chastisinge to saue vs.

Esa. 5. a.
 Prou. 3. b.
 Heb. 12. b.
 Reuel. 3. d.
 II
 Heb. 3. b. 4. b.
 Psal. 94. c.
 12.
 Gal. 6. b.
 13.
 Heb. 12. g.
 Deu. 4. d.
 14.
 Rom. 2. a.
 Iam. 5. a.
 15.
 Heb. 9. a.
 Rom. 5. b.
 I. Pet. 3. c.
 16.
 Heb. 6. a.
 10. c.
 I. Cor. 6. b.

Beware then ye ¹¹ harden not your hartes agaynst this mercifull lord, and tempt hym as the stubburne Iewes dyd, whom he therefore delyuered vp into their enymies handes, to perishe with the swoorde, hunger, and pestilence: for god wyll not be ¹² mocked, but lyke a ¹³ consuminge fier will destroye aswell the wicked contemners of his worde, as the craftie dissemblers, which go aboute to measure god by their fantasies: not consideringe that they ¹⁴ heape damnation against them selues in the day of his anger: which nowe already is kindled, and begynneth to flame, to the condemnation of their sowles and bodies, who knowinge Iesus Christ to haue ¹⁵ once fully satisfied for our synnes: cease not dayly either in hart, mowth, or owtward cōsent to blaspheme his precious death, and (as moche as in them lyeth ¹⁶) crucifie him a newe. Do you not remē-

bre

bre that ¹⁷ idolaters haue no portion in the kīngdome of god, but are throwne into the lake of fyer and brymstone, where their worme shall neuer dye? Can not the examples of gods fearfull ¹⁸ iudgements moue you, who spared not his verie angells when they trespassed, but hitherto reserueth them in hell chaynes, to be tormented in the day of the lorde? and wyll he then fauor idolaters, dissemblers, blasphemers, mockers, contemners? and not rather in this lyfe verifie that which the holie ghost pronownceth against the children of gods wrath, who because they do not receyue the ¹⁹ trueth for their saluation, are led by lyes to their endeles condemnation? at the least let gods forwarnings some what moue you to pitie your owne state, who for your instructions, suffereth your owne bretherne emongst you to die so terribly, some in dispaire, others to kyll them selues, and many vtteringe moste horrible blasphemies

A.iiii.

mies

17.
Gal. 5. c.

Apo. 21. c.
22. c.

Esa. 66. g.
Mark. 9. g.

18.
2. Pet. 2. a. b.

Iude. a.
Iob. 4. d.

19.
2. Thes. 2. c.

Iob. 3. c.

mies euen to their last breathe. The which thinges are so fearfull for vs to heare, that we t^réble, in thinking ther vpon. yf you wyll therefore be counted in the nombre of gods pe^ple, and be so in deede, loke ²⁰not backwarde frome the plough, returne not to your vomit, bowe not your knee to Baal, pollut not the temple of the holie gholt, in presentinge your selues before idolls: but either stand in the trueth, and so rather ²¹obey God then man: or els followe gods callinge who hath so mercifully prouyded for you: mouinge the hartes of all godlie rulers and magistrates, to pitie your state, and do you good, so that at Emden, Wesell, Franckford, and in this Citie he hath appointed godlye Churches, wherei you may learne to feare him, repent your synnes, amende your lyues, and recouer agayne his fauour and mercie. And because there is no way more ready or sure to come to him, then by framynge our selues altogether to his blessed ²²wyll, reueiled vnto vs in his worde:

we

20.
Luk. 9.g.
2. Pet. 2.d.
Pro. 26.b.
Rom. 11.a.
3. Kyng. 19. b
1. Cor. 6. c.
21.
Luk. 12. a.
Act. 5. c.

22.
1. Sam. 15. e.

we, to whome thogh God hath geuen ^{Mat. 7. e.} more libertie, yet no lesse lamentinge ^{Iob 9. f.} your bondage, then reioysinge in our owne deliuerance, frome that Babylo- nicall slauery and Antichristian yooke, haue earnestly endeuored emongste other thinges which might bringe vs to the woorthy ²³consideration of ^{Iohn. 5. g.} gods woorde, to frame our lyues, and ^{Luk. 1. g.} refourme our state of religion in suche ^{2. Pet. 1. c.} sort, that neither doute of the certentie therof, shuld make vs feare, nor yet mans iudgement discourage vs, and cause vs shrinke from this entrepri- se: mo^st acceptable to God, comfortable to his churche, and necessarily apparteyning to euery christian m^as dutie. We, therefore not as the greatest clerkes of all, but as the lest able of many, do presēt vnto you which desire the increase of gods glorie, and the pure simplicitie of his woorde, a forme and order of a reformed churche, lymited within the compasse of gods woorde, which our sauour hathe left vnto vs as ²⁴onely ^{Gal. 1. a. 3. c.} sufficient to gouerne all our actions

2. Tim. 3. d.
 Reue. 22. d.

25.
 Luk. 16. d.

26
 .I. Cor. 1. d.

Ioh. 1. a. 14. a.

Hebr. 1. a.

actions bye: so that what so euer is ad-
 ded to this worde by mans deuice,
 seme it neuer so good, holy, or beauti-
 full, yet before our God whiche is ie-
 lous and cannot admitt any cōpany
 or counseller, it is euell, wicked, and
²⁵abominable. For he that is the ¹⁶wisdo-
 me of the father, the brightenes of his
 glorie, the true light, the woorde of lyf
 yea trueth, and lyf it self, cā he gyue vnto
 to his churche (for the which he payed
 the raunson of his bloode) that which
 shulde not be a sufficient assurance for
 the same? can the woorde of trueth de-
 ceuye vs? the way of life misguyde vs?
 the worde of saluation damne vs?
 God kepe vs from suche blasphemies,
 and so direct our hartes with his holy
 spirit, that we may not onely content
 our selues with his wisdom, but so re-
 ioyse in the same, that we may abhorre
 all thinges which are contrarye.

The which considerations dere bre-
 therne, when we waighed with reue-
 rēt feare ād hūblenes: ād also knowyng
 that negligence in reforming that reli-
 gion,

gion, which was begone in Englande,
 was not the leaste cause of gods rodde
 light vpon vs, hauing now obteyned by
 the mercifull prouidence of our heauē-
 ly father a free churche for all our na-
 tion in this moeste wourthy Citie of
 Geneua, we presented to the iudge-
 ment of the famous man Iohn Calvin,
 and others learned in these parties the
 order which we mynded to vse in our
 churche: who approuing it, as sufficient
 for a christian congregation, we put
 the same in execution: nothing douting
 but all godly men shall be muche edi-
 fied therbye: and as for the Papistes,
 or macilious men and vngodly, we ha-
 ue not laboured to satisfie them, be-
 cause we knewe no souueraigne me-
 dicine for their cankered sore, except
 it may please God, by our prayers, to
 be mercifull to thē, ād call thē home, if
 they be not already forsaken. But yet
 for as muche as there are sūme, which
 through contynuanee in their euell
 rather deliting in custome, then kno-
 wylage, can not suffer that men shuld
 once

once open their mouthes against cer-
teyne olde and receyued ceremonies,
we thought good in this place, so-
me what to touche that scrupulositie.
For as ceremonies grounded vpon
Gods woorde and approued in the
newe Testament, are commendable
(as the circumstance therof doth sup-
port, so those that man hath inuented,
thogh he had neuer so good occasion
thervnto, if they be once abused, im-
port a necessitie, hinder gods woorde,
or be drawn into a superstition, wi-
thout respect ought to be abolished. For
if¹⁷ Ezechias was comended by the ho-
ly ghoste, for breaking in pieces the
brazen serpent, which Moses had
erected by gods commandement, and
now had continued aboue 800. yeres,
which thing of it self was not euell,
but rather put men in remembrance
of gods benefit: yet because it begā to
minister occasion to the people to com-
mitt idolatrie was not to be borne wi-
thall: how much more ought we to take
ke heed, that through our occasion
me

^{17.}
4.kyng.18.a.

men committ not idolatrie with their
owne imaginations and phantasies? It
was not with out great cause com-
manded by almyghtye god that the
²⁸ places, and other appertinances, which
had serued to idolatrie shuld
be vtterly consumed, lest babes and
children, through occasion remem-
bring the same, shuld falle into like
inconuenience. And thinke you that
we ought to be wiser? and not rather ta-
ke heede, that those things which the
papistes, and other idolaters haue in-
uented, or els obserue as inuented by
mā, may not enter in to Christes chur-
che as well to thende that the weake
may not be ²⁹ confirmed in their er-
ror, as that we may altogether ³⁰ se-
perate our selues from that idolatrous
Babylon and temple of Belial wher-
with Christ hath no concorde nor a-
greement? Ther was no one ceremonie
more auncient, nor yet of better au-
torite, then the washing of the Disci-
ples feet, which was obserued alonge
time in the church, and institute by
Christ

²⁸ !
Deu. 12. a. d. 13
c. d.
4. kyngs. 18. a

²⁹
1. Cor. 8. c. 10
Rom. 14. c.
³⁰
2. Cor. 6. d.
Esa. 52. c

31. *Ioh. 13. a.* Christ him selfe: yet when some wer persuaded, that it was a portion of the lordes sup^p, and others thoght it serued in steade of Baptisme: the godly churches in S. ³² August. tyme, thoght it better to leaue that which was ordeyned for a good vse, the by reteyning the same, cōfirme an error, or superstition. The

33. *1. Cori. 11. d.* Corinthiās for the relief of the poore, and to increase brotherly anytie together dyd institute ³³ a feast immediatly

34. *Chrisost. in. 11. cap. 1. Cor. Tertul. lib. ad uxorem.* ³⁴ after the lordes sup^p: but how sharply S. Paul did reprehēde the same, cōdemnīg in comparai^on, that mē shuld adde any thing to the lordes institution, it appeareth by that he saith, I haue receyued of the lorde, that whiche

35. *2. Chro. 30. a. 4. king. 23. e. 2. Chro. 30. a.* I gaue you. We reade also that Ezechias and his nepheu Iosias ³⁵ restored the vse of the passeouer, which had bene a very lōg tyme discōtynewed, but

36. *Exod. 12. c. Leu. 23. c. Deu. 16. a.* in the ministratiō therof, they obserued nō other ceremonies, the God had left to ³⁶ Moses frō the beginnīg. Circūcisiō likewise a Sacramēt, was euermore after one sort ministred ³⁷ euen as the

37. *Gene, 17. b. Iosu. 5. b.* lord

lord cōmāded it. But such is the nature of fleshe, it wilbewise, and haue a stroke in gods doiges, yea and how wilfully it causeth man to maynteyne his owne phātasies, it is manifest to thé, which haue perused the aunciēt recordes of the churche. For begynnīg at Hierusalē, and so cōming to the rest of the churches as Constātinople, Antioche, Alexandrie, and Rome, he shall see playnly, that their greatest disturbaunce, and ouerthrowe, chanced through ceremonies. What cōflict was at all tymes betwixt the Latine and Greeke churches for the same, no Christian can consider without teares. And was ther any thinge more obiected against. S. Paul both of the ³⁸ Galatiās, and also of others, then that he woulde not obserue the Ceremonies as the chiefe Apostles dyd? and yet he kept them whiles any hope was to gayne the weake bretherne, and therefore circumcised ³⁹ Timothe: but when he perceyued that men wolde

retayne thé as necessarie thinges in the churche, he called that which before

he

38.
Gal. 1. 2.
Act. 21. d.

39.
Act. 16. a.

40. Gal. 5. a.
Act. 15. a.
41. Gal. 4. b.

he made indifferent, wicked and impious, saig, that⁴⁰ who so euer was circumcised Christ coulde nothyng profitt them. fearing also, lest he had taken paynes amonges the in⁴¹ vayne, which ioyned Christ with beggerly ceremonies. Therefore deare bretherne, being hereby perswaded, and with many moore reasons confirmed (which opportunitie permitteth not here to writ) we haue contented our selues, with that wisdome, which we haue learned in godes booke, where we be taught to⁴² preache the woorde of god purely, minister the Sacramentes sincerely, and vse prayers, and other orders thereby approued to the increase of godes glorye, and edification of his holie people. As touchinge preaching, for asmuche as it is allowed of all godly men, we may at this tyme leaue the probation therof: and also for the ministracion of the two sacramentes, our booke geueth sufficiēt pffe. But because prayers are after two maner of sortes, that is, either in wordes only, or els

42. Act. 2. g.
Matt. 26. 28.

with

with songe ioyned ther vnto: and thys later part, as well for lack of the true vse therof, as due consideration of the same, is called by many into dout, whether it may be vsed in a reformed church: it is expedient, that we note briefly a fewe thinges perteyning therunto. S. Paul geuing a rule how men shulde singe, first saith, I⁴³ will singe in voice, and I will sing with vnderstanding: and in an other place shewing what songes shulde be songe, exhorteth the Ephesians to⁴⁴ edifie one another with psalmes, songes of praise, and such as are spirituall, singinge in their heartes to the lord with thankes geuing. As if the holy ghoste wolde saye, that the songe did inflame the heart to call vpon god, and praise him with a more feruent and lyuely zeale. and as musike or singinge is naturall vnto vs, and therefore euery man delighteth therein: so our mercifull god setteth before our eyes, how we may reioyce and singe to the glorie of his name, recreation of our spirites, and pro-

43. 1. Cor. 14. c.

44. Ephes. 5. d.
Iam. 5. c.

B fit

fit of our selues. But as ther is no gift of god so precious or excellent, that Satan hath not after a sort drawn to him selfe and corrupt: so hath he most impudently abused this notable gifte of singinge, chieflye by the papistes his ministers in disfiguring it, partly by strange language, that can not edifie: and partly by a curious wanton sort, hyring men to tickle the eares, and flatter the phantasies, not esteeming it as a gifte approued by the worde of god, profitable for the churche, and confirmed by all antiquitie. As, besides other places, is mooste manifest by the wordes of ⁴⁵ Plinius, called the younger, who, when he was depute in Asia, vnto the Emperour Traian, and had receyued charge to enquire out the Christians, to put them to death, writ amongs other thinges, touchinge the Christians, that their maners were to singe verses, or psalmes carely in the morninge to Christ their god. yf any peradventure wolde doute, when, or by whom these churches or assemblies were

45.
Epist. li. 10.

were

were institute, it is likewise euidēt, that ⁴⁶ S. Iohn the Apostle, who, although in Domitiās tyme he was banished in the Ile Pathmos: yet when Nerua his successor, and next before Traian raigned retourned to Ephesus, and so planted the churches, as the stories reaport. Singinge therefore gods woorde dothe appue it, antiquitie beareth witenes thereof, and best reformed churches haue receyued the same: no man can reprove it, except he will cōtemne gods worde, despice antiquitie, and vtterlie cōdemne the godlie reformed churches. And there are no songes more meete, then the psalmes of the Prophete Dauid, which the holy ghoste hath framed to the same vse, and commēded to the churche, as conteininge the effect of the whole scriptures, that hereby our heartes might be more lyuelie touched, as appereth by ⁴⁷ Moses, Ezechias, Iudith, Debora, Marie, Zacharie and others, who by songes and metre, rather then in their cōmune speache, and prose, gaue thanks to god, for suche comfort

46.
Eccle. hist. lib.
3. cap. 22.

47.
Exo. 15. a.
Esa. 38. c.
Iud. 16. a.
Iug. 5. a.
Luk. 1. f.

B.ii.

as Luk. 1. c.

as he sent them. Here it were to lōge to intreate of the metre. but for asmuche as the learned dout not therof. and it is playnly prouen that the psalmes are not only metre, and cōteyne iuste Cē- sures: but also haue grace and maiestie in the verse more then any other pla- ces of the scriptures, we nede not to en- ter into any probation. For they that are skilfull in the hebrewe tounge by comparinge the psalmes with the reste of the scriptures easilie may perceyue the metre. and to whome is it not knowen, how the holy ghoſte by all meanes soght to helpe our memorie, when he facioned many psalmes accor- dinge to the lettres of the Alphabet: so that euery verse begineth with the let- tres therof in ordre? sometimes. A. be- ginneth the halfe verse. and B. the other halfe: and in an other place thre verses, yea and eight verses with one lettre, euen the psalme throughout: as if all men shulde be inflamed with the loue therof, bothe for varietie of matter, and also briefenes, easines, and delectation.

NOWE

Nowe to make you priuie also, why we altered the ryme in certeyne pla- ces, of hym whome for the gyftes that God had geuyn him we esteemed and reuerenced, thys may suffice: that in this our entreprise, we did onely set God before our eyes and therefore wayed the wordes and sense of the Prophete: rather cōsideringe the meanyng ther- of, then what any man had wrytt. and chiefly beinge in this place where as moſte perfite and godly iudgemēt dyd assure vs, and exhortatiōs to the same en- courage vs, we thoght it better to frame the ryme to the Hebrewe sense, thē to bynde that sense to the Englishe me- ter: and so either altered for the better in suche places as he had not attay- ned vnto, or els where he had escaped parte of the verse, or some tymes the whole, we added the same: not as men desyrous to finde fautes, but onely as suche which couete to hyde theym, as the learned can iudge. It remayneth last of all that you vnderstande the reasons which mouede vs to chuse ow-

B. iiii

Reade Moses
Chabib in his
bookes called,
מִדְבַּר לְשׁוֹן
דְּרָכֵי נִיעָם

te and followe this Catechisme of Geneva rather then any other. for consideringe that the true vse of a Catechisme is to instruct a christian fully in all pointes of belief, and christian religion, and wherein this is moſte easely, orderly, and perfectly taught, that to be the best: we coulde fynde none in so great a nombre which either for the facilitie is equall, or els for the perfectiō to be compared. Moreouer the dangers which hang ouer Christes Church in these dais moued vs verie muche: for as men may see present signes of certaine barbarousnes, and puddells of errors whiche are lyke to chaūce in the church of god: so there is no better preservation against the same, then if all godly churches wolde agre in one kinde of doctrine and confession of faith, which in all points were agreable to gods holy worde: that our posteritie might be confirmed, by the vniuersall example of Christes Church against all heresies, persecutions and other da-

48.
Psal. 89. 14

ungers: perceuinge that it is not onely the doctrine of one man, but the consent of the whole christian church, and that wherein all yowthe hath bene brought vp and trayned in. The which thinge seinge none hath so farre performed, nor yet is in such towardnes to the same as this Catechisme is, being for the worthines therof already translated into Hebrue, Greeke, Latin, frenche, Italian, Spaynische, Dutch, and Englishe, we cowlde do no lesse, but willingly and gladly embrace the same. Wherefore we beinge nowe vnder the same crosse of affliction that you our deare brethern are, and yet altogether the childre of God our mercifull father through Iesus Christ, desir you, in his name, with iudgement to reade our doings, tryinge theym onely by the towchestone of his worde, that either if they be founde fawtie, they may be reiected, or els if they be profitable, god may be glorifyede, his church edifyed, and the malicious confounded. Fare wel deare bretherne, and let vs all

pray to our louinge god, that he wold be mercifull vnto vs, restore his holy woorde, comfort and strengthen his children, and finally confounde Satan Antichrist, and all his enymies. At Geneva .the.10.of february. Anno.1556.

I beleue
in god the
father al-
mightie,
maker of
heauen
and earth



I BELEVE, and cōfesse² my lorde God eternal, infinite, vnm measurable, incomprehensible, and inuisible.³ one in substance, and⁴ three in persone, father sonne, and holy ghoste, who by his almightie⁵ power and wisdom, hath not onely of⁶ nothinge created heauen, earthe, and all thinges therein cōteyned, and man after his owne⁷ image, that he might in hym be⁸ glorified: but also by his⁹ fatherlye prouidēce, gouerneth, maynteyneth, and preserueth the same, accordinge to the¹⁰ purpose of his will.

And in
Iesus
Christe
his onely
sonne, our
lord.

I Beleue also and cōfesse¹ Iesus Christe the onely sauour and Messias, who beinge equall with² God, made him self of no reputation, but tooke on him the shape of a seruaunt, and

C.

THE CON-
fession of our faithe, Which
are assembled in the Engli-
she cōgregation at Geneva.

33

1
Rom. 10. b.

2
Gen. 17. b.
Psal. 63. a.
139. a

3
Gen. 1. a.
Eph. 4. a.

4
Gen. 1. d.
1. Io. 3. b.
Matt. 3. d. 28. d

5
Heb. 1. a.
Prouer. 8. e.

6
Gen. 1. a.
Iere. 32. b.
Psal. 33. c.

7
Gen. 1. d.
Eph. 4. e.
Col. 2. b.

8
1. Cor. 6. d.
Iohn 17. a.
Prouer. 16. b.

9
Matt. 6. d.
Iuc 17. c.
1. Peter. 5. c.
Philip. 4. a.

10
Eph. 1. b.

1
Matt. 1. d.
Act. 4. b.
1. Tim. 1. d.

2
Ioh. 1. c.
Philip. 2. a.
1. Tim. 3. d.
1. Ioh. 5. d.
rom. 9. b.

34 THE CONFESSION

became³ man in all thinges like vnto vs (synne except) to⁴ assure vs of mercie and forgiuenes. For whē through our father⁵ Adams transgression we were become childrene of perdition, there was no meanes to bring vs from that yoke of synne and damnatiō, but⁶ onely Iesus Christe our lord: who giuinge vs that by grace, which was his by⁷ nature, made vs (through faith) the⁸ childrene of God, who whē the⁹ fulnes of tyme was come, was cōceyued by the power of the¹⁰ holy ghoste, borne of the virgine Marie (accordinge to the fleshe) and¹¹ preached in earthe the gospell of saluatiō, tyll at length by tyrānye of the¹² priestes, he was gilteles cōdemned vnder Pōtius Pilate, thē presidēt of Iurie, ād moſte ſlaunderouſly hanged on the crosse betwixte two theues as a notorious trespasser, where takinge vpō hym the¹³ puniſhement of our synnes, he delyuered vs frome the curse of the lawe. And forasmuche as he, beinge onely God, could not feele deathe, nether beinge onely man could ouercome deathe, he ioyned bothe to gether, and suffred his humanitie to be punished with moſte cruell

Which was cōceyued by the holie ghost, borne of the virgine Marie. Suffered vnder Pōtius Pilate, was crucified, deade, and buried.

He descended into hell.

The third daie he rose againe frome deathe.

He ascended into heauen

OF THE FAITHE.

35

cruell death: felinge in nim selfe the anger and seuerer iudgement of God, euen as if he had bene in the extreme¹⁴ tormētes of hell, and therefore cryed with a lowde voice, ¹⁵ My God, my God, why hatte thou forsaken me? Thus of his¹⁶ fre mercie without compulsion, he offred vp him selfe as the onely sacrifice to purge the synnes of all the world, so that all other sacrifices for synne are blasphemous and derogate frome the sufficiencie herof. The which death, albeit it did sufficiently¹⁷ reconcile vs to God, yet the scriptures comonly do attribute our regeneratiō to hys¹⁸ resurrection: for as by¹⁹ rysinge agayn frome the graue the third day, he²⁰ conquered deathe: euen so the victorie of our faith standeth in his resurrection, and therefore without the one, we can not fele the benefite of the other. For as by death²¹ synne was taken awaye, so our rightuousnes was restored by his resurrectiō. And because he wolde²² accomplishe all thinges, and take possession for vs in his kingdome, he²³ ascended into heauen to enlarge that same kingdome by the abundant power of his²⁴ spirite: by who-

C. ii.

Hebr. 2. d.
philip. 2. b.
1. Peter. 2. d.
1. Ioh. 3. a.
4
Rom. 8. f. g.
1. Ioh. 7. a.
5
Gen. 3. a.
rom. 5. d.
Eph. 2. a.
Gal. 3. b.
6
Act. 4. b.
1. Peter. 2. a.
Isaie 28. d.
rom. 9. g.
7
Ioh. 1. b.
Hebr. 1. c.
rom. 1. a.
psal. 2. c.
8
Gal. 3. d.
rom. 8. c.
Ioh. 1. d.
ephe. 1. a.
9
Gal. 4. a.
Act. 2. c.
10
Isaie. 7. c.
luk 1. d.
rom. 1. a.
11
Act. 10. f.
rom. 1. a.
12
Ioh. 7. e.
11. f. g. 12. c.
matt. 12. b.
27. b.
luk 23. e.
Isa. 53. c.
13
Gal. 3. b.

14
Act. 2. d.
1. Peter. 2. d.
Isaie. 53. c.
15
Psal. 22. a.
matt. 27. c.
16
Isa. 53. a.
hebr. 9. c. 10. e.
gal. 1. a.
rom. 4. d. 5. b.
1. Ioh. 1. b.
17
Col. 1. c.
18
Rom. 10. b.
1. Peter. 1. a.
19
Mat. 28. b.
Act. 10. f.
1. Cor. 15. c.
20
Ose. 1. d.
1. Cor. 15. g.
2. Cor. 13. b.
21
Rom. 4. d.
22
Eph. 4. b.
Ioh. 14.
Eph. 2. b.
23
Mar. 16. d.
Luk 24. g.
Act. 1. b.
1. Cor. 15. b.
24
luk 24. g.
Ioh. 14. b.
Act. 2. a.

36 THE CONFESSION

me we are moſte aſſured of his con-
 tuall ²⁵ interceſſion towards God
 the father for vs. And althoghe he be
 in ²⁶ heauen as towching his corpo-
 rall preſence, where the father hath
 nowe ſet him on his ²⁷ right hande,
 committing vnto him the admini-
 ſtratiō of all ²⁸ thinges, aſwel in heauē
 aboue, as in the earthe benethe, yet is
 he ²⁹ preſent with vs his membres,
 euen to the ende of the world, in pre-
 ſeruinge and gouernynge vs with his
 effectuall power and grace, who
 (whē all thinges are ³⁰ fulfilled which
 God hath ſpoken by the mowth of
 all hys prophetes ſince the world be-
 gan) wyll come in the ³¹ ſame viſible
 forme in the which he aſcēded, with
 an vnſpekable ³² Maieſtie, power, and
 companie to ſeparate the lambes fro-
 me the goates: the electe frome the
 reprobate. So that ³³ none, whe-
 ther he be alyue thē or deade before,
 ſhall eſcape his iudgement.

MOREOVER I beleue, and con-
 feſſe the holy ghoſte, ¹ God e-
 quall with the father and the ſonne,
 whoe regenerateth and ſanctifieth
 vs, ruleth and guideth vs into all
 truth,

*And ſy-
 teth at
 the right
 hand of
 God the
 father
 almyghtie*

*Frome
 theſe ſha-
 he come to
 iudge the
 quicke and
 the deade*

*I beleue
 in the ho-
 lie ghoſte*



OF THE FAITH. 37

truth, peruadinge moſte aſſuredly
 in our ² conſciences, that we be the
 childrene of God, bretherne to Ieſus
 Chriſte, and fellowe heires with him
 of lyfe euerlaſtinge. Yet notwithstandinge
 it is not ſufficiēt to beleue that
 God is omnipotent, and mercifull:
 that Chriſt hath made ſatiſfaction: or
 that the holy ghoſte hath this power
 and effect: except we do ³ applie the
 ſame benefites to our ſelues which are
 Gods ⁴ elect. I beleue therefore and
 cōfeſſe one holy ⁵ church, which (as
⁶ membres of Ieſus Chriſte thonely
⁷ head thereof) ⁸ cōſēt in faith, hope,
 and charitie, vſinge the giſtes of God:
⁹ whether they be temporall or ſpiri-
 tuall, to the profit and furtherance of
 the ſame: Whiche church is not ¹⁰ ſe-
 ne to mans eye, but onely knowen to
 God, who of the loſte ſonnes of Adā,
 hath ordeyned ſome as ¹¹ veſſels of
 wrathe, to damnation: and hath
 choſen others, as veſſels of his mer-
 cie, to be ſaued: the whiche alſo in
 due tyme, he ¹² calleth to integritie
 of lyfe, and godly conuerſation, to
 make them a glorious church to
 him ſelfe. But that church which is
¹³ viſible, and ſene to the eye, hath
 C. iii.

*The holie
 catholike
 church,
 the com-
 munion
 of ſainctes*

- 25 rom. 8. g.
heb. 9. f.
1. Ioh. 2. c.
- 26 Act. 1. c. 3. c.
- 27 Col. 3. a.
rom. 8. g.
heb. 1. a. 10. 12
- 28 Ephe. 1. d.
philip. 2. b.
Col. 2. c.
- 29 Matt. 28. d.
- 30 Act. 3. c.
- 31 Act. 1. b.
- 32 Matt. 25. c.
Philip. 3. d.
- 33 matt. 24. c.
Act. 10. f.
1. Cor. 15. c.
1. Theſ. 4.
2. Theſ. 1.
2. Tim. 4. a.
- Matth. 3. d.
1. Ioh. 5. c.
1. pet. 1. b.
1. cor. 6.
Ioh. 15. d.
Act. 27.

- Rom. 8. c.
gal. 4. a.
- 3
Abac. 2. a.
rom. 1. b. 10. c
1. Ioh. 3. d.
- 4
Ioh. 17. a.
- 5
Matt. 16. c.
Ioh. 10. a.
Ephe. 5. b.
rom. 8.
Can. 2.
- 6
Ephe. 1. d.
Col. 1. d.
1. Cor. 12. c.
- 7
Ephe. 4. d.
- 8
Ephe. 4. a.
philip. 3. d.
Col. 2. a.
- 9
Act. 2. g. 4. g
rom. 12. c.
1. cor. 12. b.
ephe. 4. c.
- 10
Rō. 11. a.
- 11
Rom. 9. e
ephe. 1. a. b.
- 12
Rom. 8.
ephe. 5. c.
- 13
Matt. 28. c.
1. cor. 15. b.

38 THE CONFESION

three tokens, or markes, wherby it may be discerned. First the ¹⁴ worde of God cōteyned in the olde ād newe testament, which as it is ¹⁵ aboue the autoritie of the same church, and onely ¹⁶ sufficient to instruct vs in all thinges, concernynge saluation: so is it left for ¹⁷ all degrees of men, to reade, and vnderstand. For without this worde, ¹⁸ neither church, concile, or decree, can establishe any point, touching saluation. The seconde is the holy ¹⁹ sacraments, to witt, of Baptisme, and the Lordes Supper: which sacramentes Christ hath left vnto vs, as holic signes, and scales of Gods promesses. For as by Baptisme, once receyued, is signified that we (aswel infants, as others of age and discretion) being ²⁰ straungers frō God, by originall synne, are receyued into his familie and congregation, with full assurance, that althoghe this roote of synne lye hyd in vs: yet to the electe it shal not be ²¹ imputed. So the ²² supper declareth, that God as a moste prouident father, doth not onely fede our bodies, but also spiritually nurisheth our soules, with the ²³ graces ād benefites of Iesus Christ (which

the

OF THE FAITH.

the scripture calleth eatinge of his flesh, and drinkinge of his bloode) nether must we in the administratiō of these sacramētes, followe mā's phātasie, but as Christ him self hath ordeyned, so must they be ministred: and by suche as ²⁴ by ordinarie vocatiō are therunto called. Therfor who soeuer reserueth and worshippeth these sacramēts, or contrariwyle contemne them in tyme and place, procureth to him self damnatiō. The third marke of this church is ²⁵ ecclesiasticall discipline: which standeth in admonitiō, and correction of fautes. The finall ende wherof is excommunication, by the consent of the church ²⁶ determyned, if the offender be obstinate. And besides this ecclesiasticall censure, I acknowlage to belonge to this church a politicall ²⁷ Magistrate: who ministreth to euery man iustice, defending the good and punishinge the euell. To whom we must rendre honor, and obedience in all thinges, which are not ²⁸ contrarie to the word of God. And as ²⁹ Moses, Ezechias, Iosias, and other godly rulers purged the church of God frome superstition, and idola-

C. iiii.

¹⁴
Matt. 28. d.
Rom. 10. c.
2. Cor. 3. 4.
Eph. 2. d.
Ioh. 10. a.
2. Tim. 1. d.
2. Peter. 1. d.

¹⁵
Eph. 2. d.
Matth. 17. c.
Ioh. 10. a. b.

¹⁶
Ioh. 20. g.
2. Tim. 3. d.

¹⁷
Ioh. 1. b.
Ioh. 5. c.

¹⁸
Eph. 5. c.
Mat. 15. b.

¹⁹
Matt. 26. c.
28. f.

Rom. 4. a.
Eph. 5. f.

²⁰
Rom. 5. b.
Eph. 2. a.

Tit. 3. b.
Gal. 3. c.
Rom. 7. d.

²¹
Rom. 4. a.
Psal. 31. a.

²²
4. Cor. 11. c.

²³
Ioh. 6. d.

39
the scripture calleth eatinge of his flesh, and drinkinge of his bloode) nether must we in the administratiō of these sacramētes, followe mā's phātasie, but as Christ him self hath ordeyned, so must they be ministred: and by suche as ²⁴ by ordinarie vocatiō are therunto called. Therfor who soeuer reserueth and worshippeth these sacramēts, or contrariwyle contemne them in tyme and place, procureth to him self damnatiō. The third marke of this church is ²⁵ ecclesiasticall discipline: which standeth in admonitiō, and correction of fautes. The finall ende wherof is excommunication, by the consent of the church ²⁶ determyned, if the offender be obstinate. And besides this ecclesiasticall censure, I acknowlage to belonge to this church a politicall ²⁷ Magistrate: who ministreth to euery man iustice, defending the good and punishinge the euell. To whom we must rendre honor, and obedience in all thinges, which are not ²⁸ contrarie to the word of God. And as ²⁹ Moses, Ezechias, Iosias, and other godly rulers purged the church of God frome superstition, and idola-

²⁴
Heb. 5. b.
Ioh. 3. d.

²⁵
Matt. 18. b.
Luk 17. a.
Leui. 19. d.
Ecl. 19. b.

²⁶
1. Cor. 5. a.

²⁷
Rom. 13. a.
Wisdom 6. a.
Tit. 3. a.
1. Peter. 2. c.

²⁸
Act. 5. c.

²⁹
Exo. 32. e.
2. kyngs. 18. 29
2. Chro. 29. 35

30
 2.Tim.4.a.
 Col.2.d.
 Matt.15.b.
 Isa.29.b.
 Heb.9.e.10.e
 Act.10.g.
 1.Ioh.2.a.
 rom.7.c.
 Gal.5.c.
 Col.2.c.
 rom.14.a.
 1.Tim.4.a.
 Matt.19.b.
 1.Cor.7.b.
 1.Cor.8.c.10.f
 2.Cor.6.c.
 Iuc.17.c.
 rom.3.c.
 1.Cor.3.c.
 Gal.4.b.
 31
 Isa.33.d.
 Matt.18.c.
 Ioh.20.c.
 2.Cor.5.d.
 rom.1.b.10.b
 Ephe.2.d.
 32
 2 Peter.2.a.
 Iude 1.
 rom.9.
 33
 Act.24.d.
 1.Cor.15.c.
 Philip.3.d.
 1.Thef.4.d.
 34
 2.Thef.4.d.
 2.Ioh.1.c.
 Isa.30.g.
 Ioh.5.c.
 35
 Matt.25.d.

trie, so the defēce of Christes church apperteynith to the Christian magistrates, against all idolaters and here tikes, as Papistes, Anabaptistes, with such like limmes of Antechrist, to roote owte all ³⁰ doctrine of deuels, and mē, as the masse, purgatorie, limbus patrū, prayer to sactes, and for the deade, freewyll, distinctiō of meates, apparell, and days, vowes of single life, presence at idoll seruice, mans merites, with suchlike, which drawe vs frome the societie of Christes churche, wherein standeth ³¹ onely remission of synnes, purchased by Christes bloode, to all them that beleue, whether they be Iewes, or Gentiles, and leade vs to vayne confidence in creatures, and trust in our owne imaginations. The punishment wherof, although God often tymes ³² differreth in this lyfe: yet after the generall ³³ resurrection, when our sowles and bodies shall ryse agayne to immortalitie, they shalbe ³⁴ damned to inquecheable fyer, and then we which haue forsakē all mans wisdome, to cleue vnto Christ, shall heare that ioyfull voice, ³⁵ Come ye blessed of my father, inherite ye the kingdome prepared

The s^ugⁱuent^u l^ynnes.

The r^ection^u the beⁿ

pared for you frome the beginnyng of the worlde, and so shall go triumphing with him, in ³⁶ bodye, and soule, to remayne euerlastinge in glorie, where we shall see God, ³⁷ face to face, and shall no more nede one to instructe an other, for we shall all knowe him frome the hyghest, to the loweste: to whome withe the sonne and the holy ghost, be all praise, honor, and glorie, nowe and euer. So be it.

And lyfe euerlastyng.

36
 1.The.4.d.
 5.d.
 Ioh.5.e.
 Isa.26.d.
 37
 1.Cor.13.d.
 1.Ioh.3.2.
 Iere.31.f.
 Hebr.8.c.

OF THE MINI- sters and their election.

What things are chiefly required
in the pastours and ministers.

FIRST let the church diligently consider that the minister which is to be chosen, be not founde² culpable of any such fautes, which saincte Paul reprehendeth in a man of that vocation: but contrarywise endued with such vertues, that he may be able to vndertake his charge, and diligently execute the same. Secondly that he³ distribute faithfully the word of God, and minister the sacraments sincerely, euer⁴ carefull not onely to teache his flock publikly, but also priuatly to admonisse them: remembering alwais that if any thinge⁵ perysse throughe his defaute, the lorde will require it at his handes.

Of

OF THEIR OF- fice and deutie.

BECAUSE the charge of the word of God is of greater¹ importance, then that any man is able to dispēce therwith, and saincte Paul exhorteth to² esteeme them, as ministers of Christe, and disposers of gods mysteries: not³ lordes or rulers, as S. Peter saith, ouer the flocke. Therefore the Pastors or ministers chief office standeth in⁴ preaching the worde of God, and ministring the sacramentes. So that in consultations, iudgements, elections and other politicall affaires⁵, his⁶ counsel, rather then autorite, taketh place. And if so be the congregation vppon iuste cause, agreeth to excōmunicate, the it belongeth to the minister, according to their⁷ generall determination, to⁸ pronounce the sentence, to the end that all thinges may be done⁹ orderly, and withoute confusion.

¹ 1. Cor. 9. c.
Act. 6. a.
luk. 12. c.

² 1. Cor. 4. a.
2. Cor. 4. b.

³ 1. peter. 5. a.
2. cor. 1. d.
Matt. 20. d.

⁴ Matt. 26. c.
28. d.
Mala. 2. a.

⁵ 1. peter. 4. c.
ad. 3. c. & 6. f.
1. cor. 1. d. 15. a.

⁶ Act. 20. e. f.
2. cor. 4. b.

⁷ 1. cor. 5. b.

⁸ 2. cor. 14. g.

¹ Act. 1. d. & 13.
2. 14. f.

² 1. Tim. 3. a.
2. Tim. 2. b.

³ 4. a.
Eze. 33. a.
Iere. 3. d.

⁴ Ioh. 21. c.
Isa. 62. c.
1. cor. 9. d.

⁵ 2. Tim. 2. c.
1. peter. 4. c.
Matt. 16. c.

⁶ 28. d.
1. Cor. 2. c.

⁷ 4.
Act. 20. d.
2. Tim. 4. a.

⁸ 5.
1. cor. 3. d. 1.
2. Cor. 9. c.

THE manner of electinge the
pastors or ministers.

THE ministers and elders at such time as there wanteth a minister,¹ assemble the whole congregation, exhortinge them to advise and consider who may best serue in that rowme, and office. And if there be choyse, the churche appoynte two or thre, vppon some certayne day to be examined by the ministers and elders. First as towchyng their² doctrine, whether he that should be minister haue good and sounde knowlage in the holi scriptures, and fitte and apte gifte to communicate the same to the edification of the people. For the triall wherof, they propose hym a theme, or text to be treated priuatly, wherby his habilitie may the more manifestlie appeare vnto the. Secondly, they enquire, of his life, and conversation, if he haue in times past lyued without slander: and gouerned hym selfe in such sorte as the worde of god hath not³ heard euell, or bene slandered through his occasiō, which being seuerallie done, they signifie vnto the congre-

¹
A&.14.d.
Tit.1.b.
Act.14.

²
1.Tim.3.1.
Tit.1.b.

³
Rom.2.d.
1am.1.d.
1Sam.2.0
1.Tim.5.d.

cōgregation, whose giftes they fynde moſte excellent, and profitable for that ministerie. Appoynting by a generall cōsent eight daies at the leaſte, that euery man may diligently inquire of his life and manners. At the which tyme also, the minister exhorteth them to humble them selues to God, by⁴ fasting, and prayer, that bothe their election may be agreeable to his will, and also profitable to the churche. And if in the meane season, any thyng be brought agaynst hym, wherby he may be founde vnworthy by lawfull probations, then is he dismissed, and some other presented. If nothing be alleaged, vppon some certayne day, one of the ministers at the mornyng sermon presenteth hym agayne to the churche: framing his sermon, or some parte therof, to the setting forth of his dewtie. Then at after none, the sermon ended, the minister exhortith them to the election, with the⁵ inuocation of Gods name: directing his prayer, as God shal moue his herte. In like manner after the election, the minister geueth⁶ thākes to God with request of such thinges as shal be necessary.

⁴
A&.13.a.2
14.d.
Luc 2.c.

⁵
1.Cor.10.g.
Col.3.c.
Matt.9.d.

⁶
1.The.5.c.
Col.4.a.
Eph.5.d.
Philip.1.c.

46 THE MINISTERS.

cessarie for his office . After that he is appointed minister , the people syng a Psalme and departe.

Of the Elders and as touchyng their office, and election.

THE Elders muste be men of good lyfe, and godly conuersation, withoute blame and all suspition, carefull for the flocke, wise and aboue all thynges, fearing God. Whose office standeth in gouerning with the rest of the ministers, in consuling, admonishing, correcting, and ordering all thynges, appertayning to the state of the congregation . And they differ from the ministers in that they preache not the worde, nor minister the sacramentes . In assemblyng the people, nether they, withoute the ministers, nor the ministers withoute them may attempt any thing. And if any of the iuste nombre want, the minister by the consent of the rest, warneth the people therof, and finallye admonisheth them to obserue the same ordre, which was vsed in chosing the ministers.

OF

THE MINISTERS.

47

Of the deacons and their office and election.

THE deacons must be men of good estimation, and report, discret, of good conscience, charitable, wyse, and finallye adorned with suche vertues, as S. Paul requireth in them . Their office is, to gather the aulmes diligentlie, and faithfullie to distribute it, with the consent of the ministers, and elders. Also to prouyde for the sicke, and impotent personnes. Hauing euer a diligent care, that the charitie of godlye men, be not wasted vpon loytrers, and ydle vagabodes. Their election is, as hath ben afore rehearsed in the ministers and Elders.

WE are not ignorante that the scriptures make mention of a fourth kynde of ministers, left to the church of Christe. which also are very profitable, where tyme and place dothe permit. But for lacke of oportunitie, in this oure dispersion and exile, we can not well haue the vse therof: and wolde to God it were not neglected where better occasion serueth. These ministers are called, teachers or doctors. whose office is to instructe, and teache the faithfull in sounde.

Nom. 11. c.
Act. 14. d.
16. a. 20. d.
rom. 12. b.
Eph. 4. c.
1. Cor. 12. d.
1a. 5. c.
1. Peter. 5. a.

Act. 6. 2.
1. Tim. 3. b.

1. Tim. 12. b.

2. The. 3. b.

Eph. 4. c.
1. Cor. 12. d.

48 THE MINISTERS.

lownde doctrine, prouiding with all diligence, that the puritie of the gospel be not corrupt either through ignorance, or euill opinions. Notwithstanding, considering the present state of thynges, we comprehend vnder this title, suche meanes, as God hathe in his church that it should not be left desolate, nor yet his doctrine decaye, for default of ministers thereof. Therefore to terme it by a worde more vsuall in these our dayes, we may call it thorder of schooles, wherin the highest degree, and moste annexed to the ministerie and gouernement of the church, is the exposition of Godes worde, which is contayned in tholde and newe testaments. But because menne can not so well proffet in that knowledge, except they be first instructed in the tonges and humane sciences (for now God worketh not commonlie by miracles) it is necessarie that seed be sowne for the tyme to come, to the intent that the church be not left barren, and waste, to our posteritie: and that scholes also be erected, and colledges mayntayned, with iuste and sufficient stipendes, wherin youthe may be trayned in the knowledge and feare of God: that in their ripe age, they may proue worthy membres of our lorde Iesus Christe, whether it be to rule in ciuill policie, or to serue in the spirituall ministerie, or els to lyue in godly reuence and subiection.

THE

THE CONSISTORIE. 49
THE WEEKLY ASSEMBLE of the ministers.

TO the intent, that the ministerie of Godes woorde, may be had in reuence, and not brought to contempt, through the euill conuersation of suche, as are called therunto: and also that fautes and vices, may not by long sufferance growe at length to extreme inconueniences: It is ordeyned that euery thursdaye, the ministers, and elders, in their assemble or Consistorie diligentlie examine all suche fautes and suspicions, as may be espied, not onelie emongest others, but chieflie emongest theym selues, lest they seme to be culpable, of that which our sauior Christe reprobued, in the pharisees, who could espie a mote in an other mans eye, and could not see a beame in their owne. And because the eye ought to be more cleare, then the rest of the bodie, the minister may not be spotted with any vice, but to the great slaunder of Godes woorde, whose message he beareth: Therefore it is to be vnderstand that there be certayne fautes, which if they be deprehended in a minister, he ought to be deposed: as heresie, papistrie, schisme, D.

¹ Roma. 2. d
Ezech. 36. e.
1 sa. 52. b

² 2. Timo. 2. e.

³ 1. Cor. 5. b

⁴ Math. 7. a.
Luk 6. f.
Rom. 2. c.

⁵ Math. 6. e.
Luk 11. e.

*Woh
Ejo*

50 THE PROPHECIE.

and Simon blasphemie, periurie, fornication, theſte, dronkēnes, vsurie, fighting, vnlawfull games, with ſuche like. Others are more tolerable, if ſo be, that after brotherlie admonition, he amendith his faut: as ſtrange and vnprofitable faſhon in preaching the ſcriptures, curioſitie in ſekyng vayne queſtions, negligence, aſwell in his ſermons, ad in ſtudyng the ſcriptures, as in all other thynges concerning his vocation, ſcurrilitie, flattering, lying, backbyting, wanton woordes, deceipt, couetouſnes, tauntyng, diſſolutiō in apparell, geſture and other his doyngeſ, which vices, as they be odious in all men, ſo in hym that ought to be as an example to others of perfection, in no wiſe are to be ſuffred: eſpecially, if ſo be that according to Godes⁷ rule being brotherlie aduertised, he acknowlege not his faut and amend.

6
Matt. 5. b.
Mar. 9. 8.
7
Matt. 23. b.
Luk. 17. 2.
Rom. 5. d.

INTERPRETATION
of the ſcriptures.

EVERIE weeke once, the congregation aſſemble to heare ſome place of the ſcriptures orderly⁷ expounded. At which tyme, it is lawfull for euery man to ſpeake, or enquire as God ſhall moue his harte,
and

8
1. Cor. 14. a.
1. Thes. 5. d.
Ephes. 4. b.
1. Cor. 14. d.

THE PROPHECIE. 51

ad the text miniſter occaſiō, ſo it be without pertinacitee or diſdayne, as one that rather ſeketh to proffit then to contend. And if ſo be any contencion riſe, then ſuche as are appointed moderatours, either ſatiſſie the partie, or els if he ſeme to cauill, exhorte hym to kepe ſilence, referring the iudgement therof to the miniſters, and elders, to be determined in their aſſemblic or conſiſtorie before mentioned.

D. ii.

When the cōgregation is assembled, at the houre appointed, the minister vseth one of these two confessions, or lyke in effect: exhorting the people diligētly, to examine the selues, following in their hartes the tenor of his wordes.

A CONFESSION OF
OVR SYNNES, FRAMED
to our tyme, out
of the 9. chap. of
Daniel,

Lord God which arte mightie, and dreadeful, thou that kepest couenant, and shewest mercie to theym that loue thee, and do thy commaundementes: we haue synned, we haue offended, we haue wickedly, and stubburnely gone backe, frome thy lawes, and preceptes. We wolde neuer obey thy seruantes the Prophetes that spake in thy name, to our kinges, and princes, to our forfathers, and to all the people of our lande. O lord rightuoulnes belongeth vnto thee, vnto vs, perteyneth nothing but open shame, as it ys come to passe this day, vnto our miserable cōtry of Englande, yea vnto all our nation whether they be farre, or nere, through all landes, wherein they are scattered for the

Nehem. 1. b.
Iob. 9. 38. 39.
40.
Psal. 24. 76.
37. 39.
2
Exod. 20. 2.
luk. 7. 8.
3
Gen. 3. b.
Rom. 5. b.
1. Ioh. 1. d.
Psal. 33. c. &
105. a
4
Leu. 26. c.
Deu. 28. b.
Ierc. 26. a.
29. b.
Nehem. 1. c.
5
psal. 11. b.
law. d.
Iob. 4. d. 9. a.
25. b.

the offences that they and we haue committed against thee: so that the curses and punishmentes which are wryten in thy lawe, are nowe powred vpon vs, and thou hast perfourmed those wordes wherewith thou didest menace vs and our rulers, that gouerned vs, in bringinge the same plagues vpon vs which before were threatened. And yet notwithstandinge bothe they, and we procede in our iniquitie and lease not to heape synne vpon synne. For they which once were well instructed in the doctrine of thy gospel, are nowe gone backe frome the obedience of thy trueth, and are turned agayne to that moste abhominable Idolatrie, from the which they were once called by the lyuely preachinge of thy worde. And we alas, to this day do not earnestly repent vs of our former wickednes, neither do we rightly consider, the heauynes of thy displeasure. Suche is thy iuste iudgements (o lord) that thou ponishes synne by synne, and man by his owne inuentions, so that there can be no ende of iniquitie, except thou preuent vs with thy vnderued grace. Therefore conuert vs (o lord) and we shalbe conuerted: for we do not offer vp our prayers trustinge in our owne rightuoulnes, but in thy

Psal. 89. c.
Ier. 26. b.
27. a.
7
Leu. 26. c.
Deu. 27. 28.
30.
How mista-
ble it is to
retorne to
the olde
vomitt
8
2. pet. 2. d.
prou. 26. b.
Hebr. 6. a.
10. c.
9
Psal. 19. d.
Deu. 31. d.
29. d.
ezech. 5. b.
10
Rom. 1. d.
11
Esa. 65. d.
Rom. 10. c.
12
Eph. 2. 2. b.
13
Psal. 85. a.
Ierem. 31. c.
14
Titus. 3. a.
2. Timoth.
4. b.

D. iii.

manifolde mercies. And althoghe thou ha-
ste once of thy especial grace deliuered vs
from the miserable thraldome of error and
blindnes, and called vs many tymes, to the
sweet¹⁵ libertie of thy gossell which we not-
withstādige haue moste shamefully abu-
sed, in obeinge rather our owne¹⁶ lustes,
and affections, then the admonitions of
thy¹⁷ prophetes: yet we beseeche thee once
agayne for thy¹⁸ nams sake, to powre some
comfortable droppe of thy accustomed
mercies vpon vs: ¹⁹incline thine cares, and
open thine eyes, to beholde the greuous
plagues of our contrie, the continuall sor-
rowes of our afflicted bretherne, and our
wofull banishment. And let our afflictions
and iuste ponisshement be an admonition
and warninge to other nations, emongest
whome we are skattered that with all re-
uerence they may obey thy holy gossell:
lest for like contempte, in the ende, like, or
wourse²⁰ plagues fall vpon theym. Where-
fore o lord heare vs, o lord forgiue vs, o
lord consider and tary not ouer longe, but
for thy deare sonne²¹ Iesus Christe sake, be
mercifull vnto vs, and delyuer vs. So shall
it be knowen to all the worlde, that thou
onely arte the selfe same God, that euer
sheweth²² mercie, to all suche, as call vpon
thy

Gal. 4.5. a

Gal. 5. b. c

Zachar. 7. b.

Psal. 23. 2. 25. c

Psal. 76. a

Let all peo-
ple take hede
by our ex-
ample

Matt. 23. c.

Luk. 10. c.

Iohn. 16. c.

Psal. 103. 108. a
& 136. a.

thy holy name.

A N O T H E R C O N- fession for all states and tymes.

O Eternall God and moste mercifull
father, we confesse, and acknowlage,
here before thy diuine maiestie, that we
are miserable¹ synners, ² conceyued and
borne in synne and iniquitie, so that in vs
there is no³ goodnes. For the⁴ fleshe
euermore rebelleth against the spirite,
wherby we contynually transgresse thy
holy preceptes, and commaundementes,
and so purchase to our selues, through thy
iuste iudgement, ⁵ death and damnation.
Notwithstandinge (o heauenly father)
forasmoeche as we are displeased with our
selues for the synnes, that we haue commit-
ted against thee, and do vnfeynedly repent
vs of the same: we moste humbly
beseeche thee, for Iesus Christes sake,
to shewe thy mercie vpon vs, to forgiue
vs all our synnes, and to increase thy holy
spirite in vs: that we⁶ acknowlaginge,
from the botome of our hartes, our

Rom. 3. c.

Psal. 24. b.

Psal. 51. a.

Rom. 7. d.

Gal. 5. c.

Rom. 2. a.

Iere. 3. g.

Isa. 40. b.

Col. 3. a.

Rom. 6. a.

Eph. 4. c. 5. a

1. Pet. 2. a.

D. iiii.

owne vnrighteousnes, may from henceforth, not onely mortifie our sinfull lustes and affections, but also bringe forth suche fruites, as may be agreable to thy moste blessed wyll, not for the worthynes thereof, but for the⁷ merites of thy dearely beloued sonne Iesus Christe our onely sauour, whom thou hast already giuen an oblation and offeringe for our synnes: and for whose⁸ sake, we are certainly perswaded, that thou wylt denye vs nothinge, that we shall aske in his name, accordinge to thy wyll. For thy⁹ spirite doth assure our consciences, that thou arte our mercifull father, and so louest vs thy childrene through hym, that nothinge is able to remoue thy heauenlye grace, and fauor, from vs: to thee therefore o father, with the sonne and the holy ghoste, be all honor, and glorye, worlde with ovt ende. So be it.

This done, the people singe a Psalmē all together, in a playne tune, which ended, the minister prayeth for thassistance of Gods holy spirite as the same shall moue his harte, and so procedeth to the sermon, V singe after the sermon this pra yer followinge or suche lyke.

7
Rom. 5. a
Hebr. 9. d.
Eph. 2. d.

8
Ioh. 14. b. 16. c.
Math. 7. b.
Iam. 2. a.

9
Io. 3. d.
Ro. 8. b. c. g.

A prayer for the Whole estate of Christes church.

ALMIGHTIE God, and moste mercifull father we¹ humbly submit our selues and² fall downe before thy maiestie, beseechinge thee frome the botome of our hartes, that this³ seede of thy worde, nowe sowne emongest vs, may take suche depe roote, that neither the burninge heate of persecution, cause it to wither, nether the thorny cares of this lyfe, do choke it, but that as seede sowne in good grownde, it may bringe forth thirtie, sixtie, and an hundredth folde, as thy heauenly wisdome, hath appointed. And because we haue neede continuallie, to craue many thinges at thy handes, we humbly beseeche thee (o heauenly father) to graunt vs thy holy⁴ spirite, to directe our petitions, that they may proceede, frome suche a feruēt mynde, as may be agreable to thy moste blessed wyll. And scinge that our infirmitie is hable to do nothinge, without thy helpe: and that thou arte not ignorant with how many, and greate⁵ temptations, we poore wretches, are on euery side inclosed, and compassed: let thy strenghe (o lord) susteyne our weaknes, that we beinge defended, with the force of thy grace, may be sauely

1. pet. 5. b.
2
Nom. 26. a.
Deu. 9. c.
Ios. 7. b.
3
Mat. 13. a. b.

4
Iuk. 11. b.
rom. 8. e.
Iam. 5. d.
1. Ioh. 5. e.
rom. 12. g.
wisdome.
9. c.

5
2. Cor. 12. a.
Io. 15. a.
phil. 2. b.

6
psa. 40. c.
1. pet. 1. a.

7
2. Peter 5. b.8
Iuk. 17. a.9
Psal. 95. b.
Hebr. 3. 4. c.10
1. Ioh. 2. c.11
1. Tim. 4. a.
2. Peter. 3. a.
2. Tim. 3. a.
Iude a. b. c. d.12
2. Thef. 2. a.
1. Ioh. 2. c.
1. Cor. 13. d. 17. d.13
1. Tim. 2. a.14
Rom. 15. b.
2. Cor. 1. b.
Eph. 4. a.

preserued, against all assaultes of Satan: who goeth abowte cōtinually, like a 7^o roaringe lyō sekinge to deuoure vs. 8^o Encrease our faith (ō mercifull father) that we do not swarue at any tyme, frome thy heauenly worde, but augment in vs, hope, and loue, with a carefull kepinge of all thy commaundementes: that no⁹ hardnes of harte, no hypocrisie, no¹⁰ concupiscence of the eys, nor intysementes of the worlde, do drawe vs away, frome thy obedience. And seinge we lyue nowa in these moste¹¹ perillous tymes, let thy fatherly prouidence defende vs, against the violence of all our enemies, which do euery where pursue vs: but chiefly againste the wicked rage, and furious vproares of that Romysh idol, ennemie¹² to thy Christe. Fordermore forasmoche as by thy holy Apostle we be taught, to make our¹³ prayers, and supplications for all men, we praye not onely for our selues here present, but beseeche the also, to reduce all suche as be yet ignorant, from the miserable captiuitie of bliudnes and error, to the pure vnderstandinge, and knowlage, of thy heauenly trueth: that we all, with one¹⁴ consent and vnitie of myndes, may wourshippe thee our onely God and sauour. And that all

Pastors,

Pastors, shepherds, and ministers, to whom thou hast committed the¹⁵ dispensation of thy holy woord, and¹⁶ charge of thy chosen people, may bothe in their lyfe and doctrine, be fownde faithfull: settinge onely before their eyes, thy glorie: and that by them all poore shepe which wander and go astray, may be gathered, and broght home to thy fouldre. Moreover, because the¹⁷ hartes of rulers are in thy hands, we beseeche thee to direct, and gouerne, the hartes of all kinges, Princes, and Magistrates, to whome thou haste cōmitted the¹⁸ sword, especially (ō lord) accordinge to our bondutie, we beseeche thee to mainteyne and increase, the honorable estate of this Citie, into whose defense we are receyued: the Magistrates, the counsell, and all the whole bodye of this commō weale. Let thy fatherly fauor to preserue theym, and thy holy spirite so gouerne their hartes, that they may in suche sorte execute their office that thy religion may be purely mainteyned,¹⁹ māners reformed, and synne punished accordinge to the precise rule of thy holy woord. And for that we be all²⁰ members of the mysticall body of Christ Iesu, we make our requestes vnto the (ō heauenly father) for all suche as are²¹ afflicted,

with

15
Ioh. 21. d.
Matt. 28. d.
1. Cor. 9. c.
Mark. 16. d.
16
2. Peter. 5. a.17
Prouer. 21. a.18
Rom. 13. b.
Ioh. 19. b.

For the prosperous estate of Genus

19
1. Tim. 1. a.
1. Tim. 1. d.20
1. Cor. 12. d.
Rom. 12. a.21
1. Tim. 5. c.

with any kinde of crosse, or tribulation, or warre, plague, famine, sikenes, pouertie, imprisonment, persecution, banishment, or any other kinde of thy rodde: whether it be²² calamitie of bodie, or vexation of mynde, that it wold please thee, to gyue them pacience, and constancie, tyll thou send them full deliuerance, of all their troubles. And as we be bownde to loue, and²³ honor our parentes, kinsfolkes, friendes, and contrye: so we moste humbly beseeche thee, to shewe thy pitie, vpon our miserable contrie of England, which once through thy mercie, was called to libertie, and now for their and our synnes, is broght vnto moste vile slauery, and Babylonicall bondage. Roote owte from thence (O lord) all raueninge²⁴ wolues which to fyll their²⁵ bellies, destroie thy flocke. And shewe thy great mercies vpon those our bretherne, which are persecuted, cast in²⁶ prison, and dayly condemned to death, for the testimonie of thy trueth. And though they be vterly destitute of all²⁷ mans ayde, yet let thy swete comfort neuer departe frome them: but so inflame their hartes, with thy holy spirite, that they may boldely and chearefully abide suche²⁸ tryall, as thy²⁹ godly wisdomc shall appoint. So that at length aswell by their

²²
2. Cor. 1. b.
Heb. 13. a.

²³
Exo. 20. b.

For England

²⁴
Matt. 7. e.
2. Th. 2. f.
²⁵
Ezech. 34. a.
Rom. 16. c.
Philip. 3. d.
²⁶
Heb. 13. d.
Rom. 8. g.
Psal. 33. d.

²⁷
1. Th. 1. f.

²⁸
1. Peter. 1. b.

²⁹
Act. 2. d.
Matt. 10. d.
Luk 21. d

their⁴⁰ death, as by their life, the kingdome of thy sonne Iesus Christ, may increase, and shyne through all the worlde. In whose name, we make our humble petitions vnto thee, as he hath taught vs.

⁴⁰
Rom. 14. b

Our father Which arte in heauen. etc.

ALMIGHTIE and euer lyuinge God, vouchsaue we beseeche thee, to grant vs perfecte contynuance in thy liuely faith, augmentinge the same in vs dayly, tyll we growe to the full measure of our² perfection in Christ, wherof we make our confession, sayinge.

¹
Luk 17. b.
²
Ephes. 4. a.

I beleue in God. &c.

Then the people singe a Psalme, which ended, the minister pronounceth one of these blessinges, and so the congregation departeth.

THE lord blesse you, and saue you, the lord make his face shyne vpon you, and be mercifull vnto you, the lord turne his countenance towardes you, and graunt you his peace.

Nom. 6. d

THE grace of our lord Iesus Christ, the loue of God, and communion of the holic ghoste, be with you all: so be it.

2. Cor. 13. d

IT shall not be necessario for the minister dayly to reape all these thinges before mentioned, but beginnyng with some miner of confession, to procede to the sermon. which ended, he either vseth the prayer, for all estates before mentioned, or els prayeth, as the spirite of God shall moue his harte: framinge the same, accordinge to the tyme and matter which he hath intreated of. And yf there shalbe at any tyme, any present plague, famine, pestilence, warre, or such like, which be euident tokens of Gods wrath: as it is our parte, to acknowlage our synnes to be the occasion therof, so are we appointed by the scriptures to giue our selues to mournynge, fastinge, and prayer, as the meanes to turne away Gods heauie displeasure. Therefore, it shalbe conuenient, that the minister at suche tyme, do not onely admonyshe the people therof, but also vse some forme of prayer, accordinge as the present necessitie requireth, to the which he may appoint, by a common consent, some seuerall daye after the sermon wekely to be obserued.

Leu 16.d.
Deu. 18.b.
3. kyngs. 8.d
2. kyngs. 24.c

THE

THE order of Baptisme.

First note, that for asmoche as it is not permitted by Gods woord, that wemen should preache or minister the Sacramentes: and it is euident, that the sacramentes are not ordeined of God to be vsed in priuat corners, as charmes or sorceries, but left to the congregation, and necessarily annexed to Gods woord, as seales of the same: therefore the enfant, which is to be baptised, shalbe broght to the churche on the day appointed to comen prayer and preaching, accompanied wyth the father and god father. So that after the Sermon, the chyld beinge presented to the minister, he demaundeth this question.

DO you present this childe to be baptised, earnestly desiring that he may be ingrafted in the mysticall bodye of Iesus Christ?

The answer

Yea, we require the same.

The minister procedeth

THEN let vs cōsider (dearly beloved) how almyghtie God hath not onely made vs his children by¹ adoption and receiued vs into the fellowship of his churche: but also hath promised that he wil be our² God, and the God of our childre vnto the thousand generation. Whych thinge

1. Cor. 14. f.
1. Tim. 2. d.
Matt. 28. d.
The transgression of Gods ordinance is called iniquitie and Idolatrie, and is compared to witchcraft & sorcery. 1. Sam. 15. 0
How dangerous also it is to enterpri se any thinge rashely, or without the warrant of Gods woorde, the examples of saul, Oza, Ozias, Nadab and Abihu ought sufficiently to vvarne vs. 1. Sam. 13. c.
2. Sam. 6. b.
2. Chro. 26. c.
Leu 10. 2.
Nom. 3. a.
1
rom. 8. c.
Gal. 4. 2.
Eph. 1. 2. 3. c.
2
Gen. 17. 20
Exod. 70. 20
Deu. 7. b.
Esa. 59. d

as

³
Gen. 17. b.
Rom. 4. b.

⁴
Col. 2. c.
Gal. 3. d.
Act. 2. f.

⁵
Act. 10. g.

⁶
Act. 2.
2 Cor. 7. c.

⁷
1 Cor. 7. c.

⁸
Mar. 10. b.
Mat. 19. b.
Luk. 18. c.
Psal. 22. d.

as he confirmed to his people of the olde testament by the sacrament of³ circumci-
sion, so hath he also renewed the same to
vs, in his new testament by the sacrament
of⁴ baptisme, doing vs therby to wyt, that
our infantes apperteyne to hym by cou-
naunt and therefore ought not to be defrau-
ded of those holy signes and badges⁵ wher
by his children are knowen from infi-
dells and pagans. Neither is it requisite,
that all those that receyue this sacramen-
te, haue the vse of vnderstanding and fay-
the, but chiefelye that they be conteyned
vnder the name of⁶ gods people: So that
remission of synnes in the bloode of Christ
Iesus, doth appertaine to the by Gods pro-
mise. Which thing is most euident by⁷
sainct Paul, who pronounceth the childre
begotten and borne either of the parents
being faythful, to be cleane and holy.
Also our sauiour Christ admitteth⁸ chil-
dren to his presence, imbrasing and bles-
sing them. Which testimonies of the
holy ghost assure vs, that infants be of
the number of Gods people: and that re-
mission of synnes doth also apperteyne,
to them in Christ. Therefore wythout ini-
urie they can not be debarred from the
common signe of Gods children. Neither
yet is this owteward action of suche ne-
cessitie,

cessitie, that the⁹ lacke therof, shuld be
preiudiciall to their saluation, yf that pre-
uented by deathe, thei may not conuenien-
tly be presented to the church. But we (ha-
uinge respect to that obedience which
christians owe to the voice and ordinance
of Christ Iesus, who commanded¹⁰ to prea-
che and baptise all, wyth out exception) do
iudge theym onely vnworthy of any fe-
lowship wyth him, who contemptuously
refuse suche ordinary meanes, as his wisdo-
me hath appointed to the instruction of
our dull senses. Furthermore it is euident
that baptisme was ordeined, to be mini-
stred in the element of¹¹ water, to teache
vs, that lyke as water outwardly dothe
washe away the fylthe of the bodye, so in-
wardly dothe the vertue of Christs blood
purge our sowles from that corruption and
deadly poyson wherwith by¹² nature we
were infected. Whose venemous¹³ dreggs,
althogh they continewe in this our flesh,
yet by the merits of his deathe, are not¹⁴
imputed vnto vs, by cause the iustice of Je-
sus Christ, is made¹⁵ ours by baptisme. Not
that we thinke any suche vertue or po-
wer, to be included in the visible water or
owtward action (for many haue bene bap-
tised and yet neuer inwardly purged) but
that our sauiour Christ, who commanded

⁹
Rom. 4. b.
Gal. 3. a.
1 Tim. 2. d.
Gen. 17. b. 17. b.

¹⁰
Mark. 16. b.
Matt. 28. d.

¹¹
Matt. 3. c.
1 Peter. 3. d.
1 Ioh. 5. b.
1 Cor. 10. a.

¹²
Ephe. 2. a.

¹³
Rom. 7.

¹⁴
Rom. 4. a.
Gal. 3. a.
Psal. 32. a.

¹⁵
Rom. 6. a.
Gal. 3. d.
Iudas, Simon
Magus, Hy-
meneus,
Alexander,
Philetus.

E.

baptisme to be ministred, will by the power of his holy spirite, effectually worke in the harts of his ¹⁶ elect (in tyme conuenient) all that is ment and sygnified by the same. And this the scripture calleth our ¹⁷ regeneration, which standeth chiefly in these two points, in mortificatiō, that is to say, a resisting of the rebellious lustes of the flesh: and in newnes of lyffe, wherby we continually stryue to walke in that purenes, and perfection, wherwyth we are cladd in baptisme. And althogh we in the journey of this lyffe be ¹⁸ incumbred wyth many ennemies, whych in the way assaile vs: yet fyght we not wyth out fruite: For this ¹⁹ contiouall battaill which we fight against synne, deathe, and hell, is a most infallible argumēt, that God the father, midfull of his promise made vnto vs in Christ Iesu, doth not only gyue vs motions and courage to resist theim: but also assurance to ²⁰ ouercome, and obtaine victorie. Wherfore (dearly beloued) it is not only of necessity that we be once baptised, but also it moch profiteth oft to be present at the ministratiō therof: that we beinge putt in minde of the ²¹ league and conuenant made betwixt God and vs, that he wil be ²² our God, and we his people, he our father, and we his children, may haue occasion as well to trye our liues past, as our present cōuer-

satiō: and to proue our selues, whether we stand fast in the faith of Gods elect: or contrariwise haue strayed frō hī through ²³ incredulite and vngodly lyuinge: wherof if our cōsciēces do accuse vs, yet by hearing the louing promises of our heauēly father (who calleth all mē to mercie by ²⁴ repētance) we may frō hē forth the walke more warily in our vocatiō. Moreouer, ye that be fathers and mothers may take hereby moste singular cōfort, to se your childrē thus receyued in to the bosome of Christes cōgregatiō, wherby you are daily admonished that ye norishe and brig vp the childrē of Gods fauor and mercye, ouer whō his fatherly prouidence ²⁵ watcheth cōtinually. Which thing as it oght greatly to reioyse you (knowing that ²⁶ nothig cā chaūce vnto thē wyth out his good pleasure) So oght it to make you diligēt, and carefull, to nurture and instruct thē in the ²⁷ true knowledge and feare of God. Wherin if you be negligēt, ye do not only ²⁸ iniurie to your own childrē hydinge frō thē the good will and pleasure of almyghtie God their father: but also heape dānatiō vpon your selues, in sufferinge his childrē boght wyth the bloode of his deare sōne, so trayteously (for lacke of knowledge) to turne backe frō hī. Therefore it is your duety, with all diligēce to prouide that your childrē in tyme

E. ii.

16
AA. 2. g. 17. g.17
Eph. 3. a.
1. Cor. 12. b.
Rom. 6. a.
Coll. 2. b.The fruit
of baptisme
standeth in
two points
mortificatiō,
and regenera-
tion.18
1. Peter. 5. b.
Luk 22. d.
Iob. 7.19
Rom. 5. a.
1. Peter. 1. a.
Iam. 1. a.
Eph. 6. b.20
1. Cor. 15. g.
Osee 13. d.
Heb. 2. d.
Iob. 16. d.21
Deut. 6. a.
Iosue 1. b.22
Iere. 31. f.
Hebr. 8. c.23.
Eph. 4. e.
Col. 3. b.
Heb. 1. b.24
Ezech. 18.
A. 11. c. 33
2. Peter. 1. b
Deu. 4. d. 6. a25
Matt. 18. b.26
Matt. 6. d.
Luc 12. a.27
Deu. 4. b. 6. a
11. c.
Eph. 6. a.28
1. Sam. 2. f.
4. King 1. d.What dāger
hāgeth ouer
those parēts
which neg-
lect the brig-
ing vp of
their chil-
dren in godli-
nes.

29
Gen. 22. c.
Deut. 31. g.
The true
vse of the
Catechis-
me to the
execution
whereof the
fathers and
Godfathers
bind them-
selues.

conuenient, be instructed in all²⁹ doctrine
necessarie for a true Christiā: chiefly that
they be taught to rest vpon the iustice of
Christ Iesus alone, and to abhorre and flee
all superstitiō, papistric, and idolatrie. Fi-
nally, to the intent that we may be assu-
red, that you the father and the suretie con-
sent to the perfourmāce hereof, declare he-
re before God and the face of his congrega-
tion the somme of that faith, wherein you
beleue, and will instruct this childe.

Then the father or in his absence, the God-
father shal rehearse the articles of his faith,
which doone, the minister exhorting the people
to praye, sayeth in this manner or such lyke
kneeling.

Almightie ād euerlasting God, which
of thy infinite mercie and goodnes,
hast promised vnto vs, that thou wilt not
only be our God, but also the God ād father
of our childrē: we beseeche thee that as thou
hast vouchsafed to call vs to be partakers
of this thy great mercie in the¹ fellowship
of faith: so it may please thee to sanctifie
with thy² sprite, and to receiue in to the
number of thy children this infant, whom
we shall baptise accordig to thy³ woord, to
the end that he cōming to perfite age, may
cōfesse thee onely the true God, ād who-
me thou hast sent Iesus Christ: and so serue
him, and be⁴ profitable vnto his churche, in

Gal. 3. d.
1. peter. 2. a.
phil. 3. c.

2
rom. 8. d. 4. c.
2. Cor. 5. d.
Rom. 8. c.
Ephē. 2. d. 3. b.

3
Matt. 28. d.
Mar. 16. c.
Act. 2. f.

4
Rom. 10. b.
John 17. a.

5
rom. 12. b.
2. cor. 12. a.
2. The. 5. c.

the whole course of his lyfe: that after this
life be ended, he may be broght as a lyue-
ly mēber of his body vnto the full fruition
of thy⁶ ioyes in the heauēs, where thy son
our Christ raigneth world wyth out
end. In whose name we pray as he hathe
taught vs.

Our father etc.

when they haue prayed in this sort, the mi-
nister requireth the childs name which known

He saieth.

N. I baptise thee in the name of the fa-
ther, of the sonne, and of the holy
ghoste.

And as he speaketh these woords, he taketh
water in his hād and layeth it vpon the childes
forehead. which done he giueth thanckes,
as followeth

FOR asmoche moste holy, ād mercifull
father, as thou doest not only beawti-
fic and blesse vs wyth cōmon benefits, like
vnto the rest of mankinde, but also¹ hea-
pest² vpon vs moste abundantly, rare and
wonderfull gyftes: of dutye we lyft vp our
eyes and mindes vnto thee, and gyue thee
moste hūble thankes for thy infinite good-
nes: which haste not only nombred vs e-
mongest thy² sainctes, but also of thy free
mercie doest call our children vnto thee,

E.iii.

6
1. Cor. 2. a.
rom. 6. d.
Tit. 3. b.

1
Matt. 28. d.
Mark. 16. c.
Act. 2. f.

1
Ephē. 2. b. a.
1. peter. 2. b.
Osee 2. d.
2. peter. 2. d.

2
1. peter. 2. b.
Ephē. 2. d.

markinge them wyth this Sacrament as a
singuler token ad badge of thy loue. When
fore moste louing father, thogh we be not
able to deserue this so greate a benefite (yea
if thou wouldest hadle vs according to our
merits, we shuld suffer the punishemēt of e
ternall deathe and dānatiō) yet for Christes
sake we beseeche thee, that thou wilt cōfir-
me this thy fauor more and more towards
vs, and take this infant into thy tuition and
defence, whom we offer and present vnto
thee wyth common supplications, and ne-
uer suffer him to fall to such vnkinde,
wherby he shuld lose the force of this bap-
tisme, but that he may perceyue thee con-
tinually to be his mercifull father, throug
thy holy spirite, working in his hart: by
whose diuine power, he may so preuayle
against satan, that in the end, obtey-
ning the victorie, he may be
exalted into the liber-
tie of thy king-
dome.

THE

THE MANER OF THE LORDES SUPPER.

THE day when the lordes supper is mini-
stred which commōlye is vsed once a monthe,
or so oft as the Congregation shall thinke expe-
dient, the minister vseth to saye as followeth.

LET vs marke deare bretherne, and cō-
sider how Iesus Christ did ordayne
vnto vs his holy supper according as S. Pau-
le maketh rehearse in the 11. chap. of the
first Epistle to the Cor. I haue (saith he) re-
ceyued of the lorde that which I haue deli-
uered vnto you, to witt, that the lorde Iesus
the same night he was betrayed toke
breadye, and when he had geuen thankes,
he brake it sayinge. Take ye, eat ye, this is
my bodie, which is broken for you: doo
you this in remēbrance of me. Likewise
after supper, he toke the cuppe, sayige. This
cuppe is the newe testamēt or couenāt in
my bloude, doo ye this so ofte as ye shall
drinke therof, in remēbrance of me. For so
ofte as you shal eat this bread, and drinke
of this cuppe, ye shall declare the lordes
deathe vntill his cōminge. Therefore who-
soeuer shall eat this bread, and drinke the
cuppe of the lorde vnworthely, he shal be
giltie of the bodye and bloud of the lord.
Then see that euery mā proue ad trye hym
selfe, ad so let hym eate of this bread ad dri-
ke of this cuppe, for whosoever eateth or
E. iiii.

Rom. 7. 4.
Ierc. 3. 8.
Isa. 40. 6
Iuk. 17. 6.

2 Cor. 6. 4.

drinketh vnworthelye, he eateth and drinketh his owne damnation, for not hauinge due regarde and consideration of the lordes bodye.

THIS done, the minister proccadith to the exhortation.

DEARELY beloued in the lorde, forasmoch as we be nowe assembled, to celebrate the holy communion of the body and bloud of our sauour Christ, let vs consider these woordes of S. Paule, how he exhorteth all persons diligently to trye and examine the selues, before they presume to eate of that bread, and drinke of that cuppe. For as the benefite ys great, if with a truly penitent hart, and liuely faith, we receyue that holy sacrament (for then we spiritually eate the fleshe of Christ, and drinke his bloude, the we dwell in Christ, and Christ in vs, we be one with Christ, and Christ with vs) so is the dauger great, if we receyue the same vnworthely, for then we be gilty of the bodye, and bloud of Christ our sauour, we eate and drinke our own damnation, not considering the lordes bodye: we kidle godes wrath agaisst vs, and prouoke him to plague vs with diuerse diseases and sundry kindes of death. Therefore if any of you be a blasphemmer of God, an hinderer or flauderer of his worde, an adulterer,

1oh. 6. 5.

Gal. 3. d.

an adulterer, or be in malice or enuie, or in any other greuous cryme, bewaylle your synnes, and come not to this holy table: lest after the takynge of this holy sacramēt, the diuell entre into you as he entred into Iudas, and fill you full of all iniquities, and bring you, to destruction, bothe of bodye and soule. Iudge therefore your selues bretherne, that ye be not iudged of the lorde: ³repent you truly for your synnes paste, and haue a lyuely and stedfast fayth, in Christ our sauour, sekinge onely your saluation in the merites of his death, and passion, from hensforth refusinge, and forgettinge all ⁴malice and debate, with full purpose to liue in brotherly amytye, and godlye conuersation, all the dais of your lyfe. And albeit we fele in ourselues muche frailtie and wretchednes, as that we haue not our faith so perfite, and constant, as we ought, being many tymes readye to distruste Godes goodness through our corrupt ⁵nature, and also that we are not so throughlye geuen to serue God, neyther haue so feruent a zeale to set forth his glory, as our duetye requirerh, felinge still such rebellion in our selues, that we haue nede dayly to ⁶fight against the lustes of our fleshe, yet neuertheles seinge that our lorde hath dealed thus

10an. 7. d.

Matth. 3. c.
Titus 2. c.

Ad. 4. c.
Gal. 1. d.

1. pet. 2. 2.
1. Cor. 14. d.
ephe. 4. 2. d.

7
rom. 7. 2.

8
Gal. 5. c.

thus mercifully with vs, that he hath printed his ⁹ gospell in our hartes, so that, we are preserued from falling into desperatiō and misbeliefe: and seing also he hath indued vs with a ¹⁰ will, and desire to renounce and withstand our own affections, with a longing for his righteousnes and the keping of his commaundementes, we may be now right well assured, that those defautes and manifolde imperfections in vs, shalbe no hinderance at all against vs, to cause him not to accept and impute vs as worthie to come to his spirituall table. For the ende of our comming thither, is not to make ¹¹ protestation, that we are vpright or iuste in our liues, but contrariwise, we come to seke our life and perfection, in Iesu Christ, acknowledging in the meane tyme, that we of our selues, be the children ¹² of wrath, and damnation. Let vs consider then, that this sacrament is a singuler medicine for all poore sicke creatures, a comfortable helpe to weake soules, and that our lord requireth no other worthines on our parte, but that we vnfaynedly acknowledge our noightines, and imperfection. Then to the end that we may be worthy partakers of his merites, and mooste

com-

⁹
Hebr. 8. d
Iere. 31. f.
Isa. 59. d

¹⁰
Rom. 7. c. d
phil. 1. a,
2. Cor.

¹¹
Iuk. 18. c.

¹²
Ephes. 2. a. g
Iuk 18. c.

comfortable benefits (which ¹³ ys the true eatinge of his fleshe, and drinkinge of his bloud) let vs not suffer our mindes to wander aboute the consideration of these carthlic, and corruptible thynges (which we see present to our eies and fele with our hādes) to seeke Christ bodely presente in thē, as if he were inclosed in the breade or wyne, or as yf these elementes were tourned and chaunged into the substance, of his fleshe and blood. For the only waye to dispose our soules to receiue nourishment, reliefe, and quikening of his substance, is to lift vp our mindes by fayth aboue all thinges wordlye and sensible, and therby to entre into heauen, that we may finde, and receiue Christ, where he ¹⁴ dwelleth vndoutedlye verie God, and verie man, in the incomprehensible glorie of his father, to whome be all praise, honor and glorie now and euer. Amen.

The exhortation ended, the minister cometh doune from the pulpet, and sitteth at the Table, euery man and woman in likewise take their place as occasion best serueth, then he taketh bread and geueth thankes, either in the se woordes followinge, or like in effect.

¹³
Ioan. 6. f.

Transsubstantiation, Transclementatiō, Transmutatiō and Transformation as the papistes vse them are the doctrine of diuells

The true eatinge of Christ in the sacrament

¹⁴
1. Timo. 6. d

Math. 26. c.
Mark. 14. c.
Luke 22. b
1. Cor. 10. e

O Father of mercye and God of all consolation, seinge all creatures do knowlege and confesse thee, as gouerner, and lorde, it becommeth vs the workmanship of thyne own handes, at all tymes to reuerence and magnifie thy godli maiestie, first for that thou haste created vs to thyne own ² Image and similitude: but chieflye that thou haste deliuered vs, from that euerlasting ³ death and damnation into the which Satā drew mankinde by the meane of synne: from the bondage wherof (neither man nor angell was ⁴ able to make vs free) but thou (ō lord) riche in mercie and infinite in goodnes, haste prouided our redemption to stande in thy onely and welbeloued sone: whom of verie ⁵ loue thou didest giue to be made man, lyke ⁶ vnto vs in all thynges, (synne ⁷ except) that in his bodye he myght receiue the punishments of ⁸ our transgression, by his death to make ⁹ satisfaction to thy iustice, and by his resurrection to ¹⁰ destroye hym that was auctor of death, and so to reduce and bring agayne ¹¹ life to the world, frome which the whole offspringe of ¹² Adame moste iustly was exiled. O lord we acknowledge that no creature ys able to ¹³ comprehend the length and breadthe, the depenes^a and height, of that thy most excellent

Apo.c.5.e.

Gen.1.1.

Eph.2.b.
Gal.1.a.
Gen.3.c.Aa.4.e.
Heb.1.d.
Apo.c.5.a

Ioan.3.c.

Heb.4.d.

Heb.4.d.7.d.

1.peter.2.d.
Isa.43.d.53.a.

Matt.3.d.17.a

Hier.31.f

Heb.8.d.

Rom.5.a.

Heb.2.d

Iohn.6.e

Gene.3.d

Rom.5.b

Eph.3.c.

lent loue which moued thee to shewe mercie, where none was ¹⁴ deserued: to promise and giue life, ¹⁵ where death had gotten victorie: to receue vs into thy grace, when we could do ¹⁶ nothyng but rebell against thy iustice. O lord the blynde dulnes of our corrupt ¹⁷ nature will not suffer vs sufficiently to waye these thy moste ample benefites: yet neuertheles at the ¹⁸ commaundement of Iesus Christ our lorde, we present our selues to this his table (which he hath left to be vsed in ¹⁹ remembrance of his death vntyll hys comming agayne) to declare and witnes before the world, that by him alone we haue receued ²⁰ libertie, and life: that by hym alone, thou doest acknowledge vs thy chyl dren and ²¹ heires: that by hym alone, we haue ²² entrance to the throne of thy grace: that by hym alone we are ²³ possessed in our spirituall kingdome, to eate and drinke at his ²⁴ table: with whome we haue our ²⁵ conuersation presently in heauen, and by whome, our bodies shalbe reysed vp agayne frome the dust, and shalbe placed with him in that endles ioye, which thou (ō father of mercye) hast prepared for thyne elect, ²⁶ before the foundation of the worlde was layde. And these moste inestimable benefites, we acknowledge and cōfesse to haue recea-

ued

14
Eph.2.b15
Ioan.6.d.17.a

Eph.2.b.

16
Gene.6.b.

rom.3.b.

Isa.64.b.

psal.5.b.14.a.

Rom.7.c.

17
Math.16.e

1.Cor.2.d

luk.11.e

Mark.10.

18
Math.26.b.c.

luk.22.b.

19
1.Cor.11.e20
Ioan.8.d

Gal.5.e

21
Rom.8.d

1.peter.1.b

Eph.1.d

22
Eph.3.d

Heb.4.e

Rom.3.

23
Math.25.a

Ioan.14.a

luk.12.d

24
luk.22.b

Apo.c.2.a

25
Philip.3.d.

Eph.2.b.

26
Eph.1.b

Apo.c.13.b

ued of thy²⁷ free mercie and grace, by thy onely beloued sonne Iesus Christ, for the which therefore we thy congregation²⁸ moued by thy holy sprite render thee all thankes, prayse, and glorie for euer and euer.

This done, the minister breaketh the bread and delyuereth it to the people, who distribute and deuide the same amongst them selues, accordinge to our sauour Christes comendement, and in likewise geueth the cuppe. Duringe the which tyme, some place of the scriptures is read, which doth lyuely set forth the death of Christ, to the intene that our eyes and senses may not onely be occupiede in these outward signes of bread and wyne, which are called the visible woorde: but that our hartes and myndes also may be fully fixed in the contemplation of the lordes death, which is by this holy sacrament representede. And after the action is done, he geueth thanckes saing.

MOSTE mercifull father, we render to the all prayse thankes and glorie, for that thou hast vouchsafed to graunt vnto vs miserable synners so excellent a gifte and threasor, as to receaue vs into the fellowship and company of thy deare sonne Iesus Christ our lorde, whome thou² deliueredst to deathe for vs, and haste giue hym vnto us, as a necessarie³ foode and nourishment vnto euerlastyng life. And now we beseeche the also (o heauenly father) to graunt vs this request, that thou neuer suf

27
Rom. 7. c.
Eph. 2. b
Tirus 3. b
28
Rom. 2. d

Matth. 26. c.
Mark. 14. c

luke. 22. b.
1. Cor. 10. d

1. Cor. 11. e
Iohn. 13. 14

1
1. Cor. 10. d
2
Rom. 4. d

3
Ioan. 6. f

4
luke. 17. b

fer vs to become so vnkinde as to forget so worthy benefittes: but rather imprint and fasten them sure in our hartes, that we may growe and increase dayly more and more in true faithe, which continually ys⁵ exercised in all maner of goode workes, and so moche the rather o lord, cōfirme vs, in these⁶ perelous daies and rages of satan, that we may constanly stande, and continewe in the confession of the same to the aduancement of thy⁷ glorye, which art God ouer all things blessed for euer. So be it.

The action thus ended, the people singe the 101 psal. My soule giue laud &c. or some other of thancks giuyng, which ended, one of the blessings before mencionede is recitede, and so they ryse from the table and departe.

To the reader.

IF perchance any wolde maruell why we folowe rather this order, then any other in the administration of this sacrament, let him diligently consider, that first of all we vtterly renounce the error of the papistes: secondly we restore vnto the sacramentes theyr owne substance: and to Christe his proper place. And as for the wordes of the lordes supper we rehearse them not because they shuld chaunge the substance of the bread or wyne, or that the repeticion therof with the intent of the sacrificer should make the sacrament as the papistes falselie beleue: but they are read and pronounced to teache vs how to behaue our selues in this action and that Christe might witness vnto our faithe as

it

Gal. 5. b

6
Tim. 4. a
Eph. 5. d
2. Peter 3. a

7
Matth 5. b
1. Peter 2. b

it were with his owne mowthe, that he hath ordayned these signes for our spirituall vse and comforte. wee do firste therefore examyne our selues, accordyng to saint Pauls rule, and prepare our myndes that we may be worthie partakers of so high mysteries. Then takyng bread, wee geue thankes, breake, and distribute it, as Christe our sauior hath taught vs. Fynally the ministracion ended, we geue thankes agayne accordyng to his example.

So that without his woorde, and warrante, there is nothyng in this holy action attempted.

THE FORME of Mariage.

After the banes or contracte hath byn published thre seuerall dayes in the congregation (to the intent that if any person haue intereste or title to either of the parties, they may haue sufficient tyme to make theyr challenge) the parties assemble at the begynning of the sermon and the minister at tyme conuenient, saythe as followeth,

Mat. 26. c.
1^o Cor. 11. c.
luk 22. b.

Of Mariage.

The exhortation.

DEARLIE beloued bretherne, we are here gathered together in the sight of God, and in the face of his cōgregation, to knytt and ioyne these parties together in the honorable estate of matrimony, which was instituted and auctorised by God hym self in ² paradise, man beyng then in the state of innocencie. For what tyme God made heauen and earthe, and all that is in theym, and had created and fashioned man also after his owne similitude and likenes, vnto whome he gaue rule and lordship ouer all the beastes of the earthe, fishes of the sea, and fowles of the ayre: he said it is not good that man lyue alone, let vs make hym an helper like vnto hym self. And God brought a faste sleape vppon hym, and toke one of his ribbes, and shaped Eua therof, doying vs therby to vnderstand that, "man and wife, are one boddy, one flesshe, and one blood. Signifyng also vnto vs the ³ mysticall vni-

¹ Heb. 13. 2.

² Gen. 2. d.
Pro. 1. d.

"In hebrewe man is called Isch, and the womā Ischa wherby is wel expressed the naturall affinitie betwixt mā and his wife

³ Ephe. 5. g.

F.

for the which cawse man ⁴ leaueth his father and mother, and taketh hym to his wyfe, to kepe company with her, the which also he ough to loue, euē as our sauior loueth his churche, that is to say his ⁵electe, and faithfull congregation, for the which he gaue his liffe. And semblably also it is the ⁶wiues dewtie, to studie to please and obey her howseband, seruyng hym in all thynges that be godly and honeste, for she is in subiectiō, and vnder the gouernance of her howsbande, so long as they contynew both ⁷alyue. And this holie mariage beyng a thyng moste honorable, is of suche vertue and force, that therby the howsband hath no more ⁸right or power ouer his own bodie, but the wyfe, and likewyse the wyfe hath no power, ouer her own body, but the housband, forasmoeche as God hath so knytt theym together in this mutuall sociētie to the procreation of children, that they should ⁹bryng theym vp in the feare of the lorde, and to the increase of Christes kyngdome. Wherefore they that be thus coupled together by God, can not be seuered, or put a parte, oneles it be for a season with thassent of ¹⁰bothe parties, to thēd to gyue theym selues the more feruentlic to fastyng and prayer, gyuyng diligent hede

⁴
Gen. 2. d.
Mat. 19. a.
Mark. 10. a.
2. Cor. 6. d.

⁵
Iohn. 17. b.
Rom. 5. a.
Hebr. 9. d.
1. peter. 3. d.

⁶
Eph. 5. e.
Col. 3. c.
1. peter. 3. a.
1. Cor. 11. a.
2. Tim. 2. d.

⁷
Rom. 7. a.
1. Cor. 7. g.
Matt. 19. d.

⁸
1. Cor. 7. a.
1. peter. 3. b.

⁹
Eph. 6. a.
2. Tim. 2. d.

¹⁰
1. Cor. 7. a.

hede in the meane tyme that their longe beyng aparte, be not a snare to bryng the into the daunger of Satan through incontinencie, and therefore to auoyde fornication, every man oughte to haue his owne wyffe, and every woman her owne howsband, so that, so many as can not lyue chaste, are ¹¹bownde by the commandement of God to mary, that therby, the holie ¹²temple of God, which is our bodies, may be kept pure and vndefiled: for synce our bodies are now become the very members of Iesus Christe, howe horrible, and detestable a thyng is it, to make theym the members of an harlot? Every one ought therefore, to kepe his vessel in all ¹³purenes, and holines, for whosoever ¹⁴polluteth and defileth the temple of God, hym will God destroye.

¹¹
Matt. 19. b.
1. Cor. 7. b.

¹²
1. Cor. 3. c. &
6. d.
2. Cor. 6. d.
leu. 26. b.
1. peter. 1. d.

¹³
1. Theff. 4.
rom. 12. a.
Eph. 5. d.
14
1. Cor. 3. d.

Here the minister speaketh to the parties that shalbe mariede in this wise.

I Require and charge you, as you will answer at the daye of Iudgement, whē the ¹⁵secretes of all hartes shalbe disclosed, that if either of you do knowe any impediment, whic ye may not be lawfully ioyned together in matrimony, that ye cōfesse it,
F, ii.

¹⁵
1. Cor. 4. 2.
Matt. 7. 2.
rom. 2. 8.

for be ye well assured that so many as be coupled otherwise then godes woorde dothe allowe, are not ioyned together by God, neyther is theyr matrimony lawfull.

If no impediment be knowen then the minister sayeth.

I take you to wittenes that be here present, besechyng you all to haue good remembrance hereof, and moreover if there be any of you, which knoweth that either of these parties he contracted to any other, or knoweth any other lawfull impediment, let them nowe make declaration therof.

If no cause be alleaged the Minister proceedith sayinge.

FORASMUCHE as no man speaketh agaynste this thyng, you. N. shall proteste here before God, and his holy congregation, that you haue takyn, and are now contented to haue. N. here present for your lawfull wyfe, and spowse, promisyng to kepe her, to loue and intreat her in all thynges accordyng to the dewtie of a faythfull howsband, forsakyng all other

Col. 3. d.
1. peter. 3. b.
Matt. 19. c.
1. Cor. 7. b.
Mal. 2. d.

other duryng her lyfe, and briefelic to lyue in a holy conuersation with her kepyng faythe and trewthe in all poyntes, accordyng as the worde of God, and his holie gospell dothe commawnde.

THE ANSWERE.

EVEN so I take her before God and in presence of this his congregation.

THE minister to the spowse also saythe.

YOV. N. shall proteste here before the face of God, in the presence of this holy congregation, that ye haue takyn and are now contented to haue. N. here present for your lawfull howsband, promisyng to hym subiectiō, and obedience, forsakyng all other duryng hys lyfe, and fynallie to lyue in a holy conuersation with hym kepyng faythe and true- the in all poyntes as Godes woorde doth prescribe.

1. Cor. 11. a.
Eph. 5. c.
Col. 3. c.
1. Tim. 2. d.
1. peter. 3. a.
Ester 1. d.

THE ANSWERE.

EVEN so I take hym before God and in the presence of this his congregation. F. iiii.

Giue diligent care to the gospell that ye may vnderstande how our lorde wolde haue this holy contracte kept and obserued, and how sure and faste a knott it is, which may in no wyle be losed accordyng as we be taughte in the 19 chap. of S. Mathewes gospell.

THE pharises came vnto Christe to tēpte hym and to grope his mynde, sayinge, Is it lawfull for a mā to put away his wife for euery lighte cawse? he answered sayenge, haue ye not read that he which created man at the begynnyng, made theym male and female? sayeng, for this thyng shall man leaue father and mother, and cleaue vnto his wife, and they twayne shalbe one flesshe, so that they are no more two, but are one flesshe. Lett no man therefore put a sonder, that which God hath cowpled together.

IF ye beleue assueredlic these woordes which our lorde and sauour did speake (accordyng as ye haue hard theym now rehearsed owte of the holy gospell) then may you be certayne, that God hath euyn so knytt you together in this holy state of wedlocke. Wherefore applie your selues, to
lyue

lyue a chaste and holie lyfe together, in godlic loue, in christian peace, and good example, euer holdinge faste, the band of charitie withowte any breache, kepinge faith and trueth, thone to the other euen as godes woorde dothe appoynte.

Then the minister commendeth theym to God in this or suche like sorte.

THE lorde sanctifie and blesse you, the lorde powre the riches of his grace vppon you, that ye may please hym, and lyue together in holy loue to youre lyues ende, So be it.

Then is songe the 128. Psalme. Blessed are they that feare the lorde, & c. or some other appertaynyng to the same purpose.

The visitation of the sicke.

BECAUSE the visitation of the sicke, is a thyng verie necessarie, and yet not withstandyng, it is hard to prescribe all rules appertaynyng therunto, wee refer it to the discretion of the godlie and prudent minister, who accordyng as he seeth the pacient affected, either may lift hym vp with the swete promesses of godes mercy through Christe, if he perceiue hym moche afrayde of godes thretenynges, or cōtrarie wise, if he be not towched with the feling of his synnes, may beate hym downe

E. iiii.

with godes iustice. Euermore like a skilfull phisition, framynge his medicine accordyng as the disease requireth, and if he perceyue hym to wante any necessaries, he not onelic releueth hym accordyng to his abilitie, but also prouideth by others that he may be furnished sufficiently. Moreouer the partie that is visited, may at all tymes for his comforte, sende for the minister: who dothe not onelic make prayers for hym there presentlie, but also if it so requyre commendeth hym in the publique prayers to the congregation.

Of Buriall.

THE corps is reuerently brought to the graue, accompagnied with the congregation, with owte any further ceremonies, which beyng buried, the minister goeth to the churche, if it be not farre of, and maketh some comfortable exhortacion to the people, towchyng death, and resurrection.

THE

THE ORDER of the ecclesiasticall discipline.

AS no Citie, Towne, howse, or familie, can maynteine their estate and prosper, without policie and gouernaunce: euen so the churche of God, which requireth more purely to be gouerned, than any Citie or familie, can not without spirituall policie and ecclesiasticall discipline continewe, encrease, and florish. And as the word of God is the life and soule of this churche: so this godlie ordre, and discipline, is as it were synewes in the bodie, which knit and ioyne the membres together with decent order and comelynes. It is a brydle to stave the wicked frome their myschiefes. It is a spurre to pricke forward suche as be slowe and negligent, yea and for all men it is the fathers rodde euer in a readines, to chastice gentelye the fautes committed, and to cause theym afterward, to lyue in more godlie feare, and reuerence. Finallye it is an ordre left by God vnto his churche, wherby men learne to frame their wills, and doinges, accor-

The necessi-
tie of disci-
pline

Eph. 3. 5

What disci-
pline is.

dinge to the lawe of God, by instructing, and admonishing one another yea and by correcting, and punishing all obstinate rebels, and contemners of the same. There are three causes chiefly which moue the church of God to the executing of discipline. First, that men of euell conuersation, be not nombred amongst Gods childrene, to their fathers reproche, as if the church of God were a sanctuary for naughtie and vyle persons. The second respect is, that the good be not infected with compaignyinge the euell, which thinge. S. Paule forsaue when he commaunded the Corinthians to banishe frome amongst theym the incestuous adulterer, saige, a litle leuyn maketh sowre the whole lump of dowe. The third cause is, that a man thus corrected, or excommunicated, might be ashamed of his fault, and so through repentance come to amendment: the which thinge the Apostole calleth deliueringe to Satan, that his soule may be saued in the day of the lord: meaning that he might be punished with excommunication, to the intent his soule should not perishe for euer. First therefore it is to be noted that this censure, correction or discipline is either priuate or publike:

priuate

For what causes it ought to be vled.

Eph. 5.6.

1. Cor. 5. b.
Gal 5. b.

2. The. 3. b.
1. Cor. 5. c.

The order of proceedinge in priuate discipline.

priuate, as if a man commit either in manners or doctrine against thee, to admonishe hym brotherly betwixt him and thee: if perchance he stubburnely resist thy charitable aduertisementes, or els by continuance in his fault declare that he amendeth not, then after he hath bene the second tyme warned in presence of two or three witnessles, and continueth obstinately in his error, he ought as our sauior Christ commaundeth, to be disclosed and vttered to the church, so that accordinge to publike discipline, he either may be receyued through repentance, or els be punished as his fault requireth. And here, as towchinge priuate discipline three thinges are to be noted. First, that our admonitions procede of a godly zeale, and conscience, rather seekinge to wynn our brother, then to flander him. Next, that we be assured that his fault be reprobable by gods woord. And finally, that we vse suche modestie and wisdomē, that if we somewhat dout of the matter wherof we admonishe hym, yet with godly exhortatiōs, he may be brought to the knowlage of his fault. Or if the fault ap-

5
Matt. 18. b.
Luc 17. a.
1 Tim. 5. d.
Leu. 19. d.
2. The. 3. d.

publike discipline.

What thinges are to be obserued, in priuate discipline.

apper-

pertheyne to many, or be knowen of diuers, that our admonition be done in presence of some of theym. Bressly, if it concerne the whole church, in suche sorte that the concelinge therof might procure some daunger to the same, that then it be vttered to the ministers, and seniors, to whome the policie, of the church doth apperteine. Also in publike discipline, it is to be obserued that the Ministerie pretermitt nothinge at any tyme vchastised with one kind of punishment or other; if they perceyue any thinge in the Congregation, either euyl in example, slanderous in maners, or not besemyng their profession: as if there be any couetous personne, any adulterer or fornicator, forsworne, thief, briber, false witness bearer, blasphemmer, dronkarde slanderer, vsurer, any person disobedient, seditious, or dissolute, any heresie, or sect, as papisticall, anabaptisticall, and suche lyke, bressly what so euer it be that might⁶ spott the christian congregation, yea rather what so euer is not to edification, ought not to escape either admonition, or punishment. And because it happeneth sometye in the church of Christ, that when other remedies assayed proffitt nothinge they must procede to the Apostolicall

of publike
discipline,
and of the
end therof.

6
Ephc. 5. f.

rodd and correction, as vnto excommunication (which is the greatest and last punishment belonging to the spirituall ministerie) it is ordeyned, that nothinge be attempted in that behalf, with out the determination of the whole church, wherein also they must be ware, and take good heede, that they seme not more readie to expell from the congregation then to receyue againe those, in whome they perceyue worthie frutes of repentance to appeare. Neither yet to forbyd hym the hearinge of sermons, which is excluded from the sacraments, and other duties of the church, that he may haue libertie, and occasion to repent. Finally, that all punishments, corrections, censures, and admonitions, stretch no farther, then Gods woorde, with mercie, may lawfully beare.

Excommuni-
cation is the
last remedie

Rigor in po-
nishments
ought to be
auoyded.

Gods Woorde
is the onely
rule of disci-
pline.

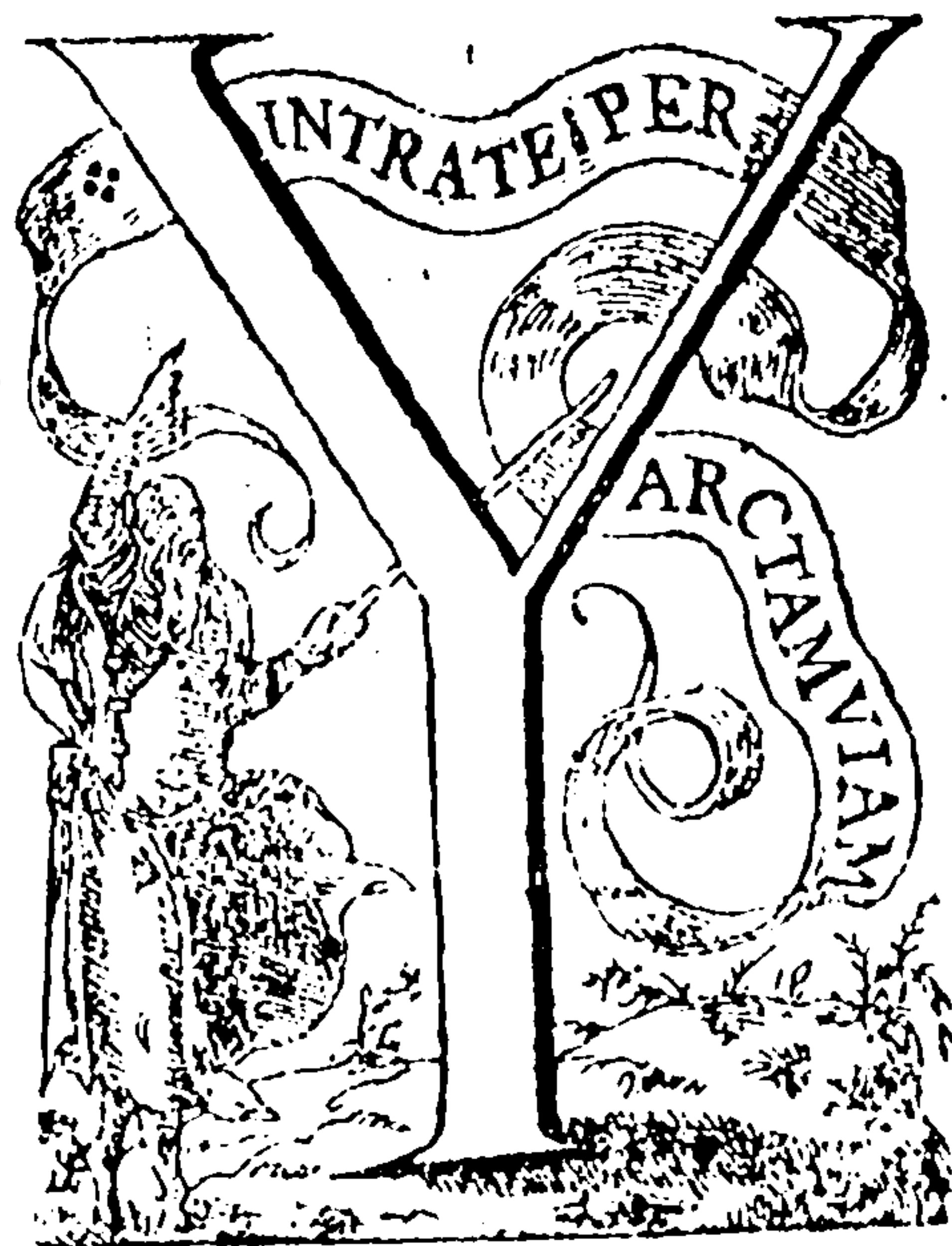
M A T T H. X V.

They worshiþe me in vayne tea-
chinge doctrine, which
is mens tra-
ditions,

Come forth of Babylon my people, th
ye be not partakers of her synnes, nor
receyue of her plagues. for her
synnes are gone vp to
heauen, and God hath
remembred her
wickednes.
Reuel.
18.

O N E A N D

F I T T I E P S A L M E S
O F D A V I D I N E N G L I -
she metre, wherof. 37. were made by
Thomas Sterneholde: ad the rest by o-
thers. Cōferred with the hebrewe, and
in certeyn places corrected as the text,
and sens of the Prophete required.



Iam. 5.

Yf. my be afflicted let him pray, and if any be
mercy, let him singe Psalmes.

ONE AND FIFTIE

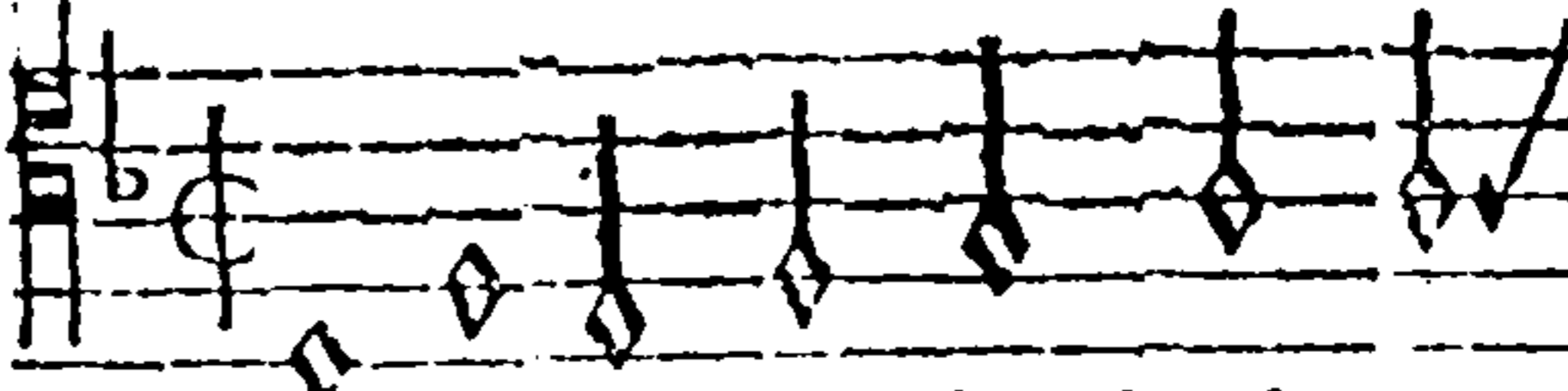
PSALMES OF DAVID

in Englishe metre, wherof, 37. were made by Thomas Sterneholde, and the rest by others: cōferred with the Hebrewē, and in certeine places corrected, as the text and sens of the Prophete required.

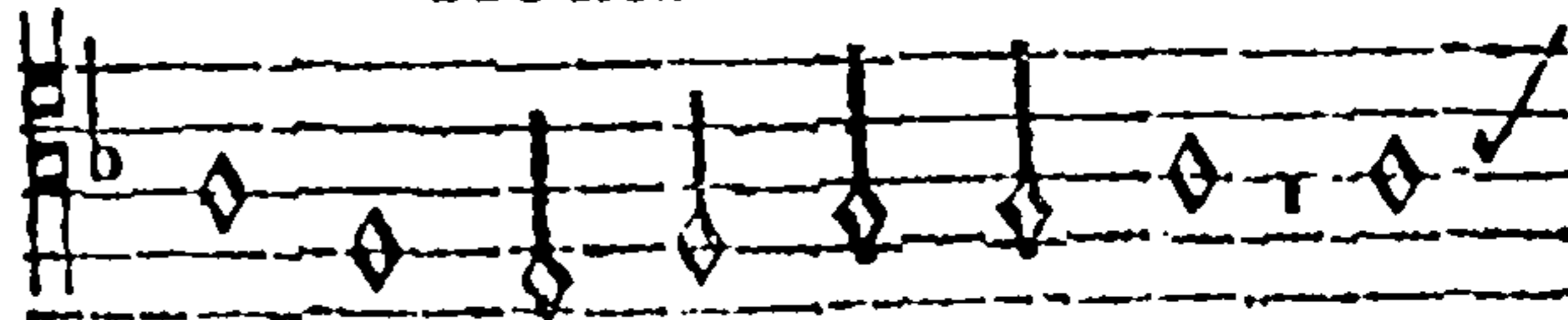
Beatus vir qui non abiit.

Psalme. I. Th. Ster.

Whether it was Esdras, or any other that gathered the Psalmes into a booke: it seemeth he did sett this psalme first, in maner of a preface, to exhorde all godely men to studie and meditate the heauenly wisdome. for the effect hereof is, that they be happie, which giue them selues wholly all their life to gods lawe: And that the wicked contemners of God, thogh they seme for a whyle fortunate, yet at length shall come to miserable distruction.

T 

He man is blest that hath not



when a man hath geue once place to his concupiscence, he beginneth to forget him selfe in his synne, and so at length falleth into a

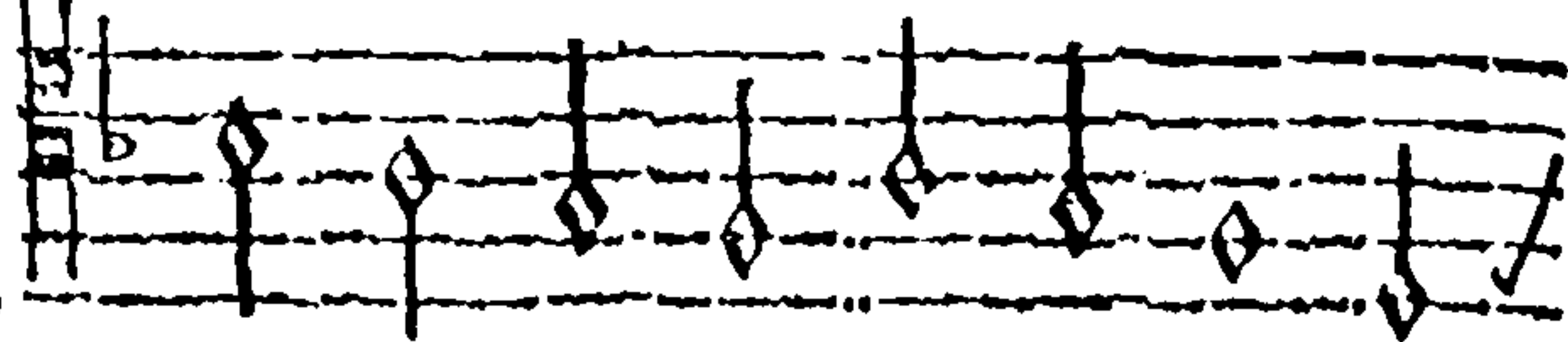
bent to wicked rede his eare: nor

A.

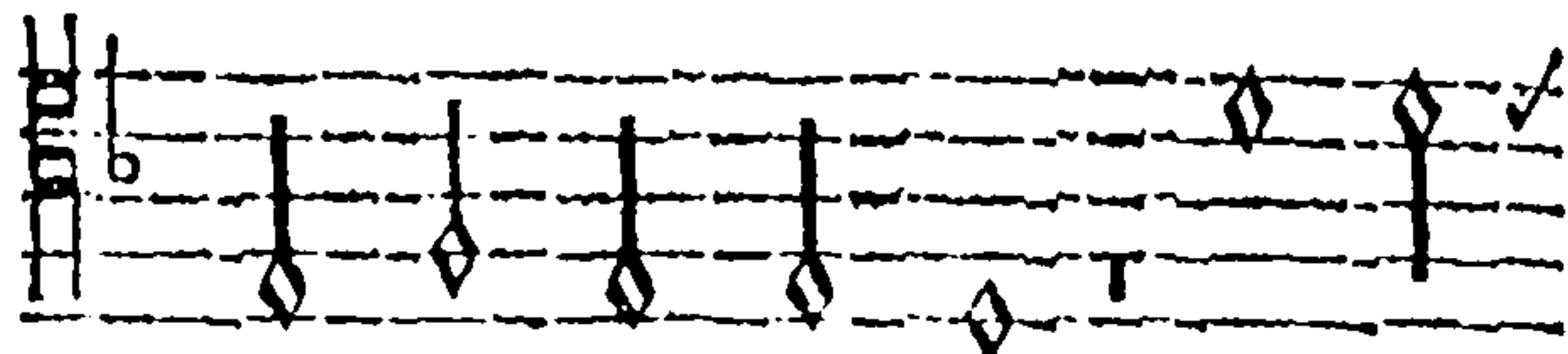
Psalme. I.

2

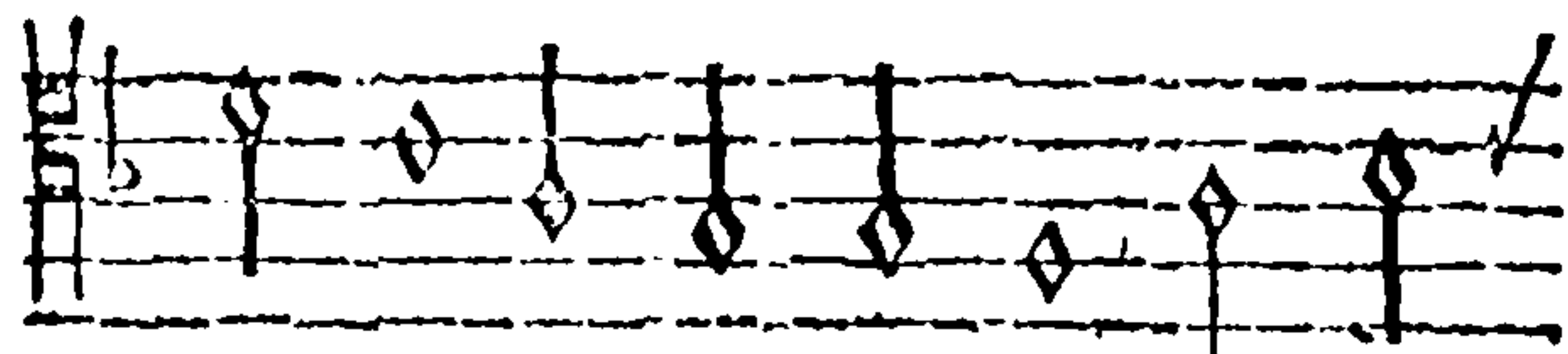
contempt of
god, which the
prophet here
calleth the chay
re or seat of
scorners.



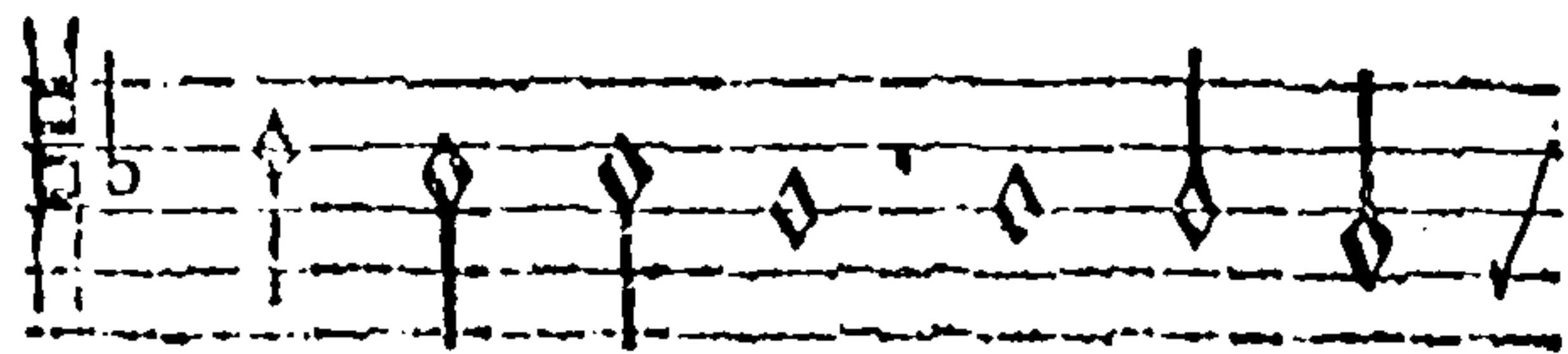
led his lyf as synners do, nor



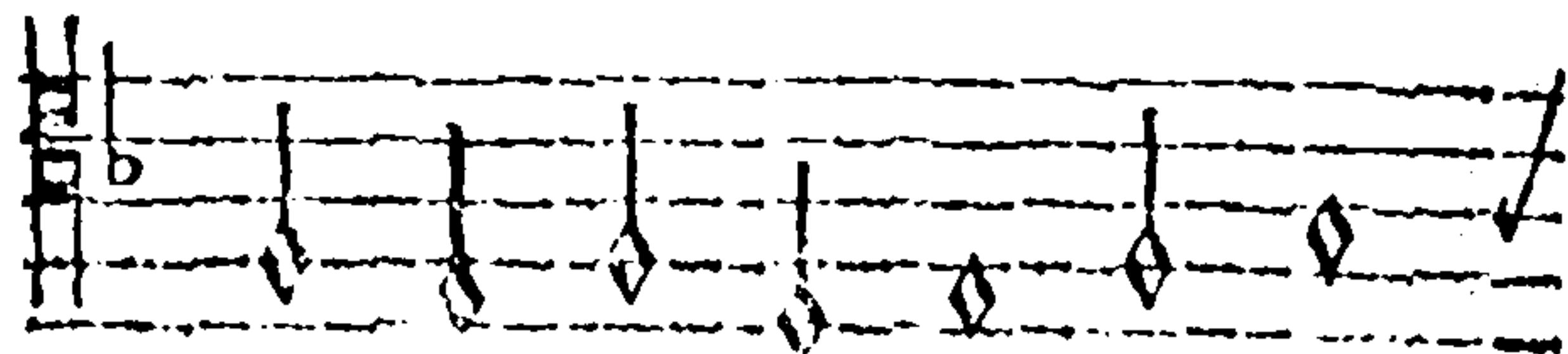
fate in scorners chayre. But in



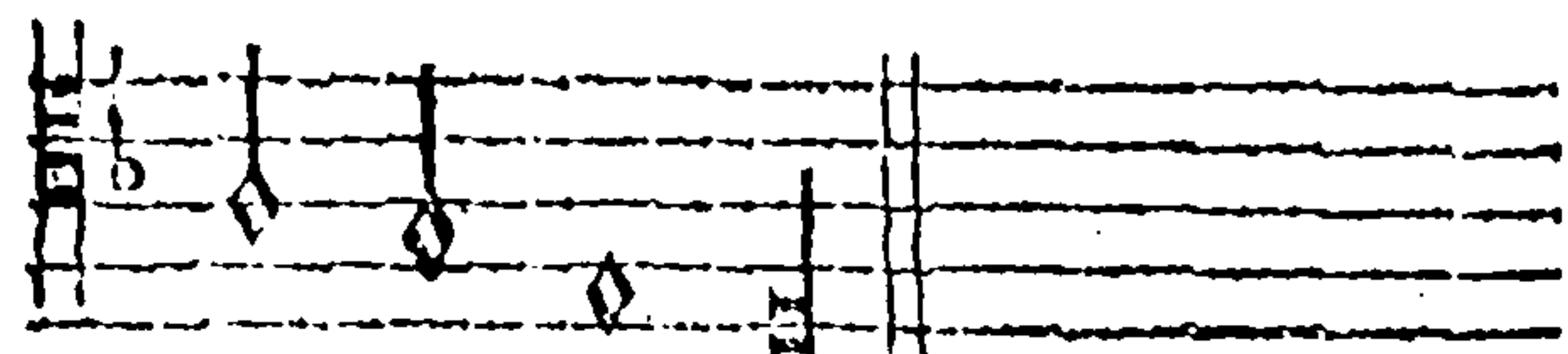
the law of god the lorde doth set



his whole delight, and in that



law doth ex er cyse hymselfe



both day and nyght.

He

Psalme. I.

3

3 He shall be like the tree that groweth *Ier. 17. b.*
fast by the riuer side,

Which bringeth forth moste pleasant fruit
in her due tyme and tyde:

Whose leafe shall neuer fade nor fall,
but florish still and stande:

Euen so all thinges shall prosper well
that this man takth in hande.

4 So shall not the vngodly men,
they shall be nothyng so:

But as the dust which from the earth,
the wyndes dryue to and fro.

5 Therefore shall not the wicked men,
in iudgement stande vpryght:

nor yet the synners, with the iuste
shall come in place, or fight.

6 For why, the way of godly men,
vnto the lorde is knowen:

And eke the waye of wicked men,
shall quite be ouerthrowen,

*Although the
wicked seme
to beare the
swinge in this
worlde: yet the
Lorde scatte-
reth them like
chaffe with a
blast of his
mouthe*

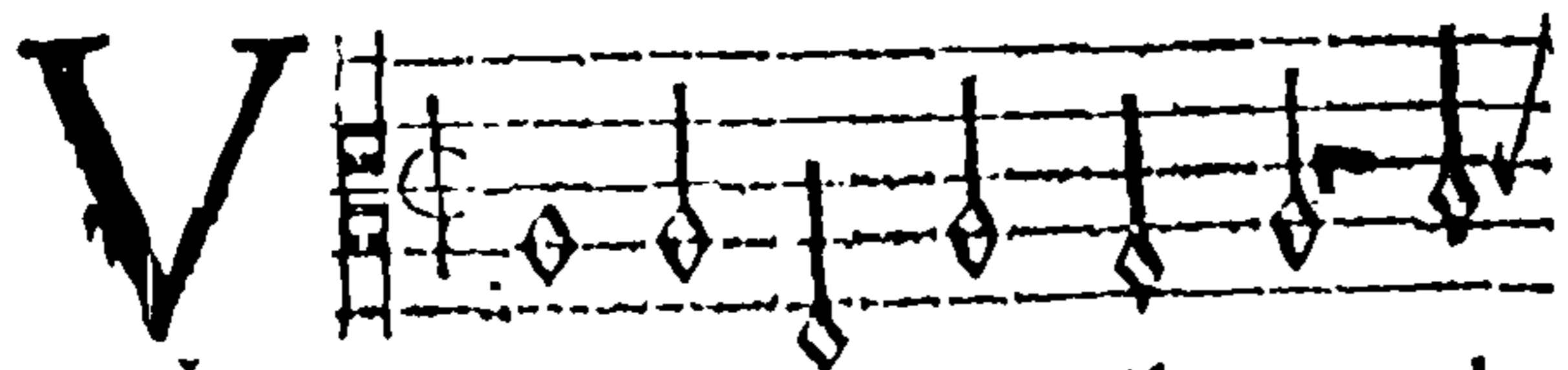
Quare fremuerunt.

Psal II. Th. Ster.

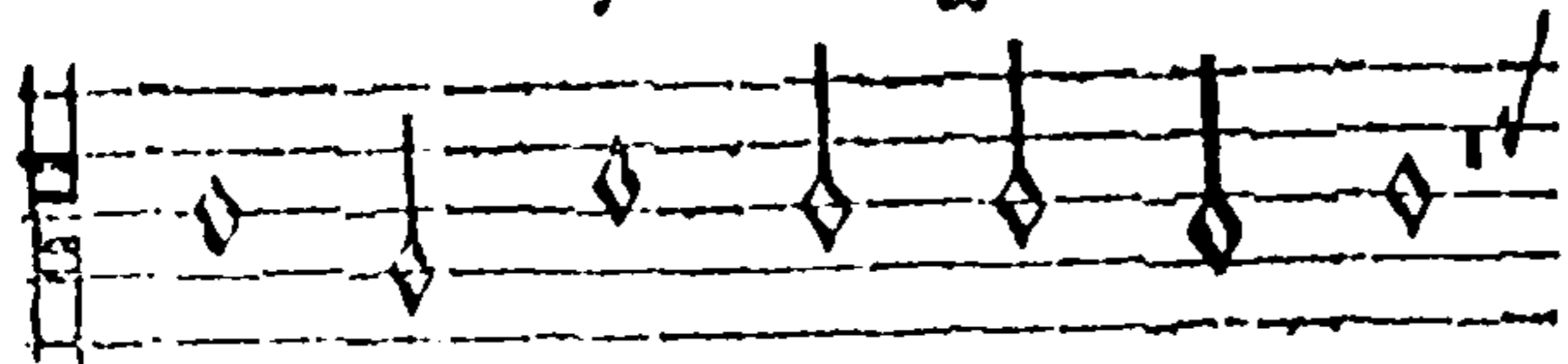
¶ The Prophete Dauid reioyseth that, notwith
standing his enemies rage and worldly power:
yet God wyll contynew his kyndome for euer

A. ii. and

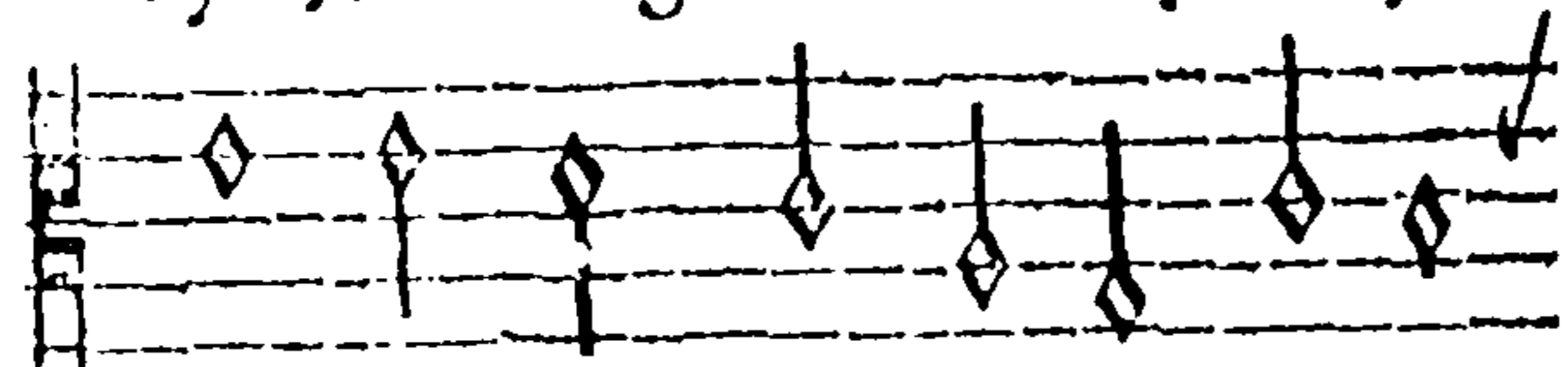
and aduance it euen to the formost end of the worlde. And therefore exhorteth kyngs and rulers, that settinge vaine glorie a part, they wolde humbly submit them selues vnder Gods yoke, for it is in vaine to resist. Here in, is figured Christ and his kyngdome,



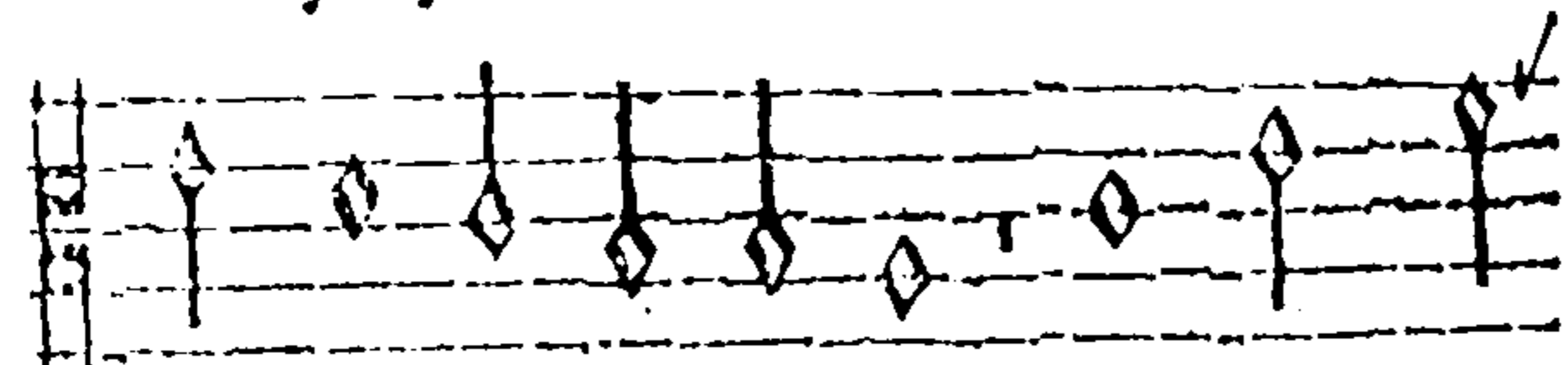
Why did the gentiles tumultes



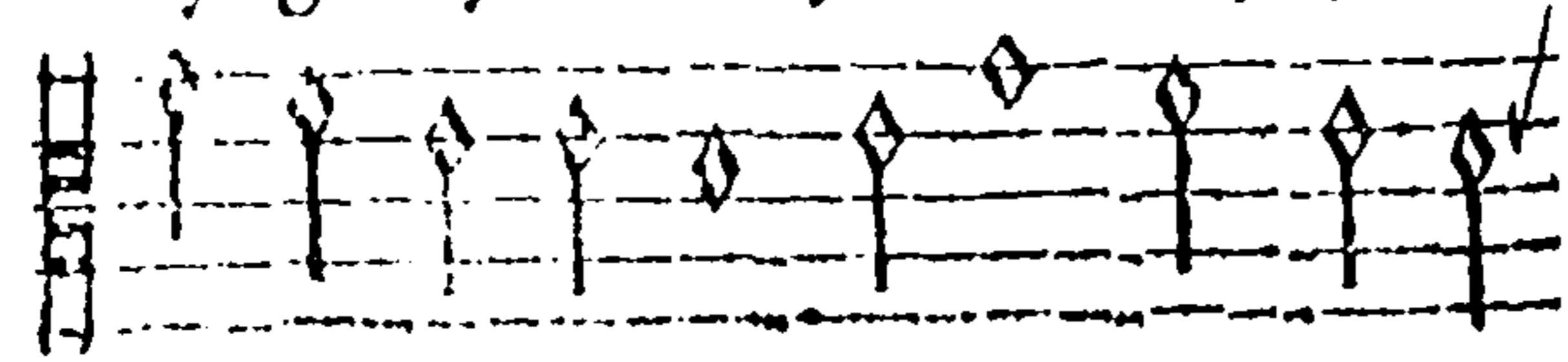
rayse, what rage was in theyr brayne?



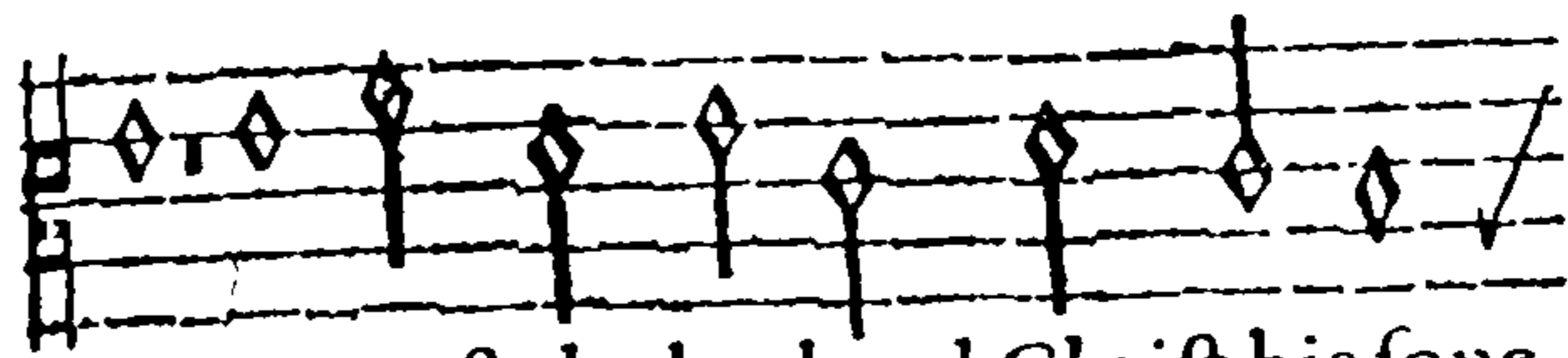
why dyd the Iewish people muse,



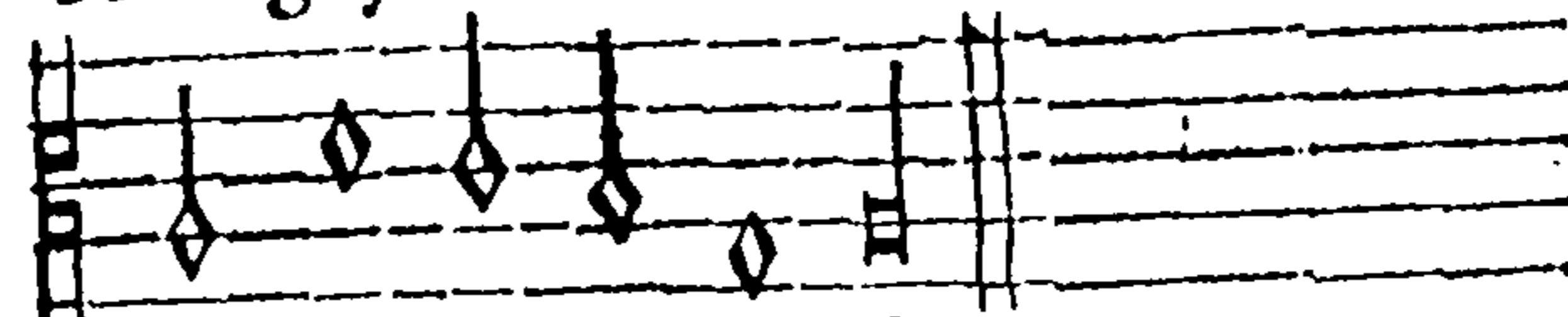
seyng all ys but vayne? The kynges and



rulers of the earth cōspire and are all bent



bent agaynst the lord and Chtist his sone,



which he amonge vs sent.

3 Shal we be bound to them, saye they? let al theyr "bondes be broke:

"In heb. great ropes or cables

And of theyr doctrine and theyr lawe let vs reiect the yoke.

4 But he that in the heauen dwelth, theyr doynge will deride:

And make them all as mocking stockes, throughout the worlde so wide.

5 For in his wrath the lord will speake, to them vpon a daye:

And in his fury rrouble them, and than the lorde wyl saye:

6 I haue annoynted him my kyng vpon my holy hill:

I will therefore lord preache thy lawes, and eke declare thy will.

7 For in this wyse the Lorde hymself did saye to me, I wotte:

Thou art my deare and onely sonne, to "daye I the begot.

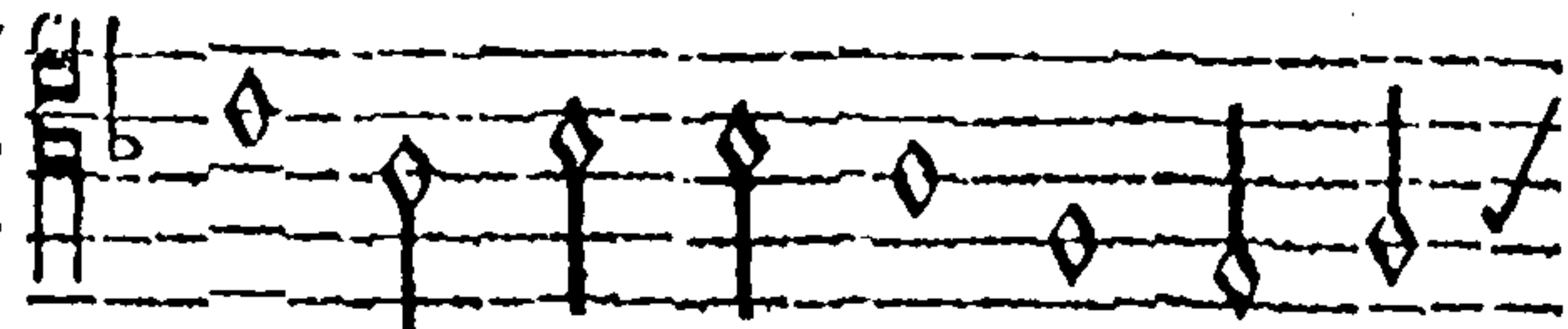
"That is to say, as sonching

8 All people I shal geue to thee,

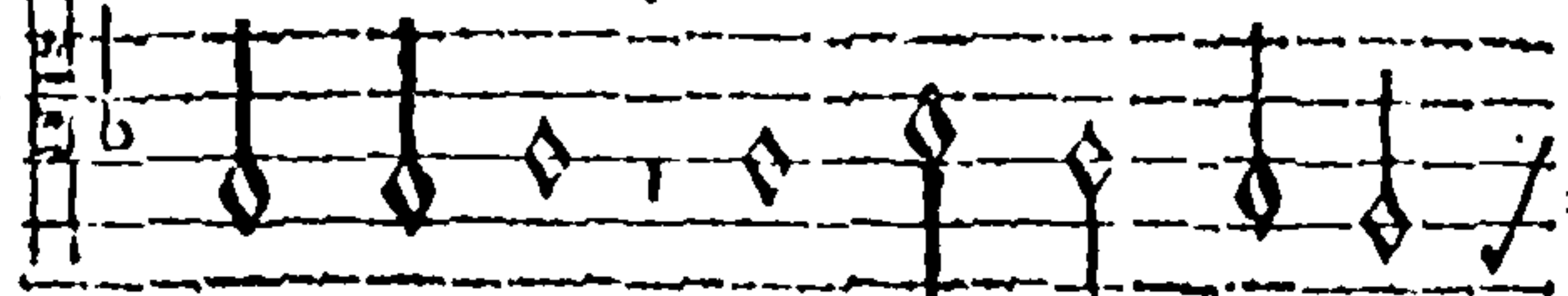
A.iii.

as

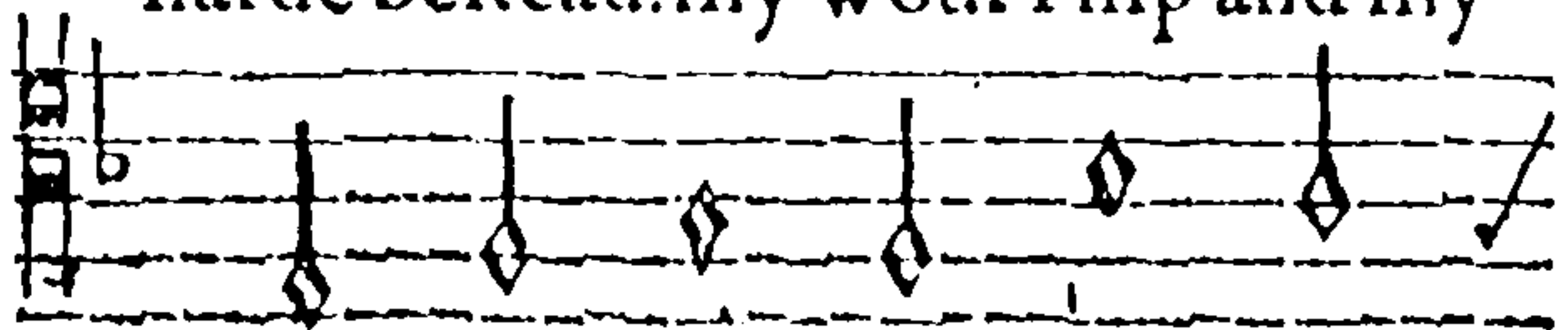
alistinge vp of
the voice in sin-
ging, which de-
clareth some
notable matter
and worthy to
be well wayed



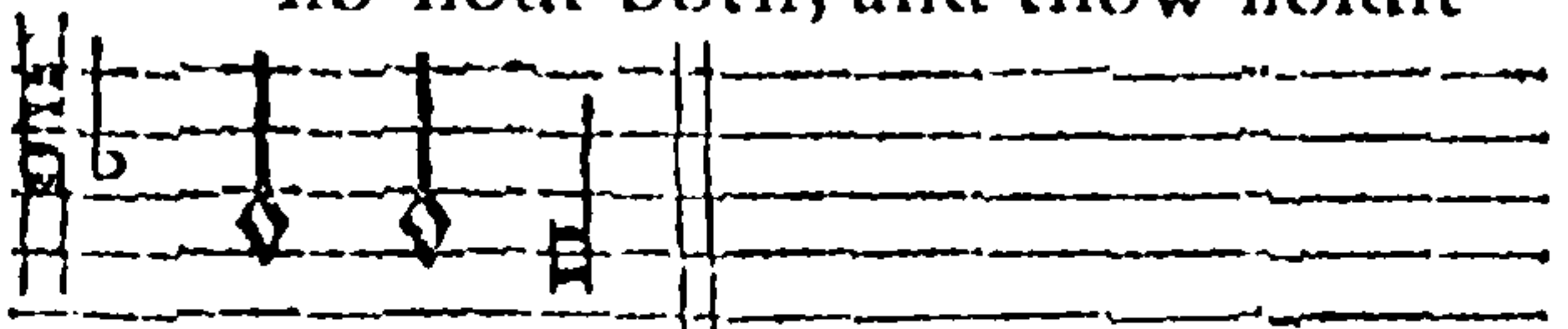
lord arte my defence, when I am



harde bestead: my wourship and my



ho nour both, and thow holdst



vp my heade.

5 Then with my voyce vpon the lorde,
I did both call and crye:
And he out of his holy hyll,
did heare me by and by.

Selab

6 I layde me downe, and quyetly
I slept and rose agayne:

For why, I knowe assuredly,
the lord wyl me sustayne.

7 If ten thousand had hemmed me in,
I colde not be afrayde:

For thou arte styl my lorde my God,
my fauour and myne ayde.

8 Rise vp therefore, saue me my God,

for

Gods strength
most not be
measured by
mans wea-
kenes, and ther-
fore we ought to
fear no dan-
gers.

for now to thee I call:
for thou haste broke the cheakes ad teeth
of these wicked men all.

He retorneth
to his prayer.

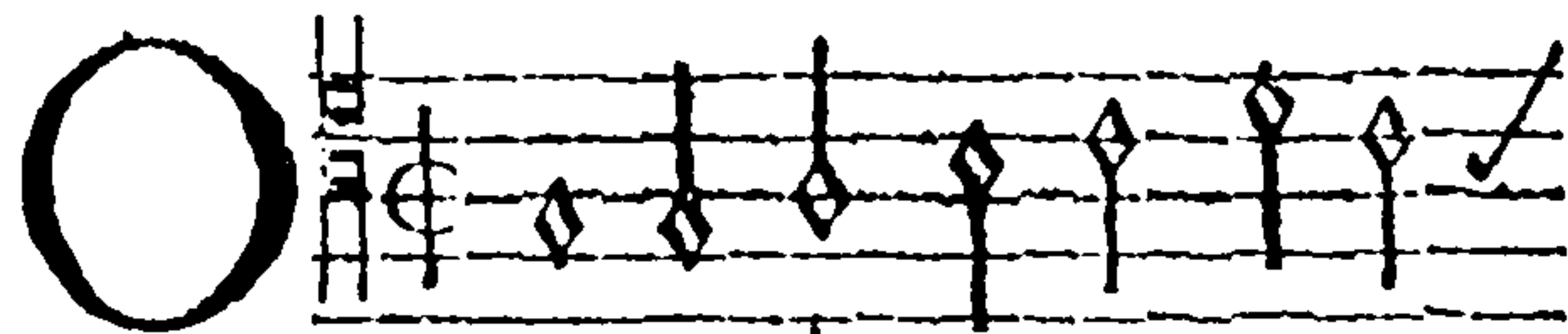
9 Saluacion onely dothe belong
to thee, O lorde aboue:
thow doest bestowe vpon thy folke,
thy blessing and thy loue.

God will de-
liuer his Chre-
che from all
dangers, be-
cause he fauor-
eth it.
Selab

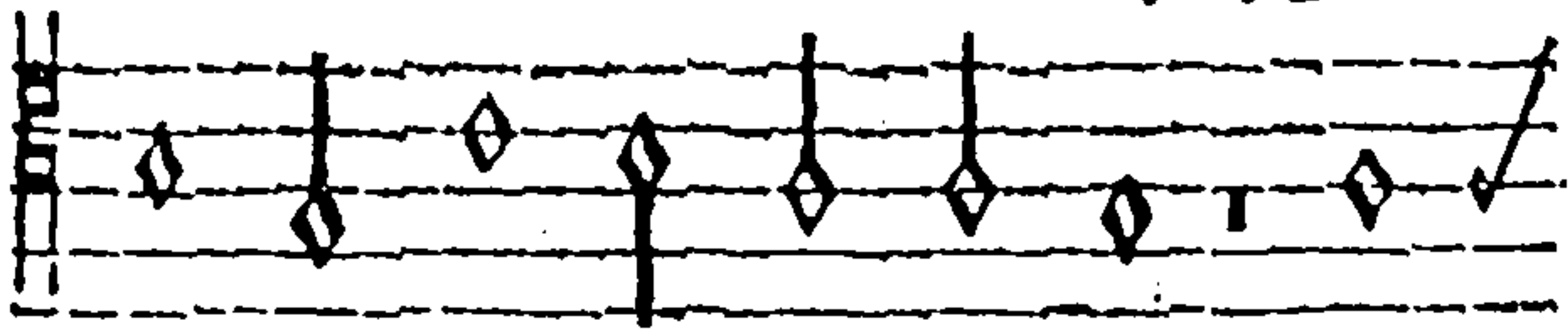
Cum inuocarem.

Psalme. IIII. Th. St.

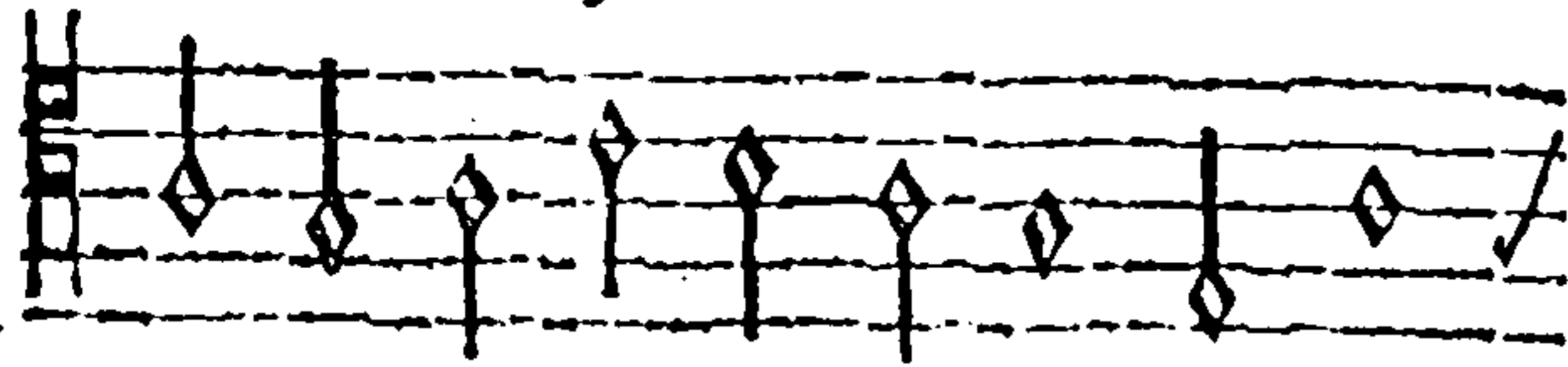
¶ when Saul persecuted him, he called vpon
God, trustinge moſte assuredly in his promeſ-
se, and therefore boldly reprocueth his enne-
mies, who by wilfull malice resisted his domi-
nion. And finally preſereth the fauour of God
before all worldly threasurs. Let vs likewise
learne to trust in Gods promesses, when we are
afflicted with any kinde of Crosse, and so we
shall neither feare our enemies, nor yet be o-
uercome with tentations.



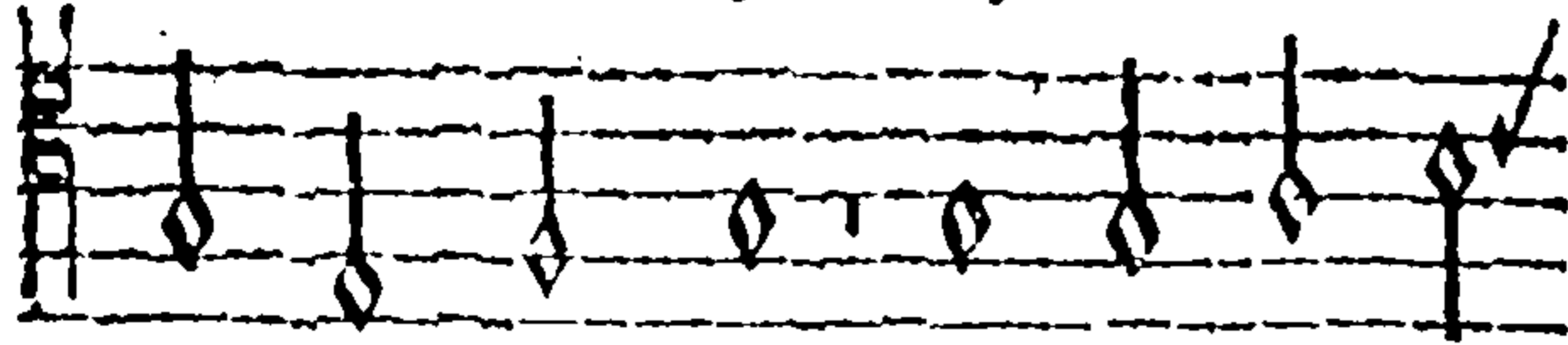
God that art my rightcou



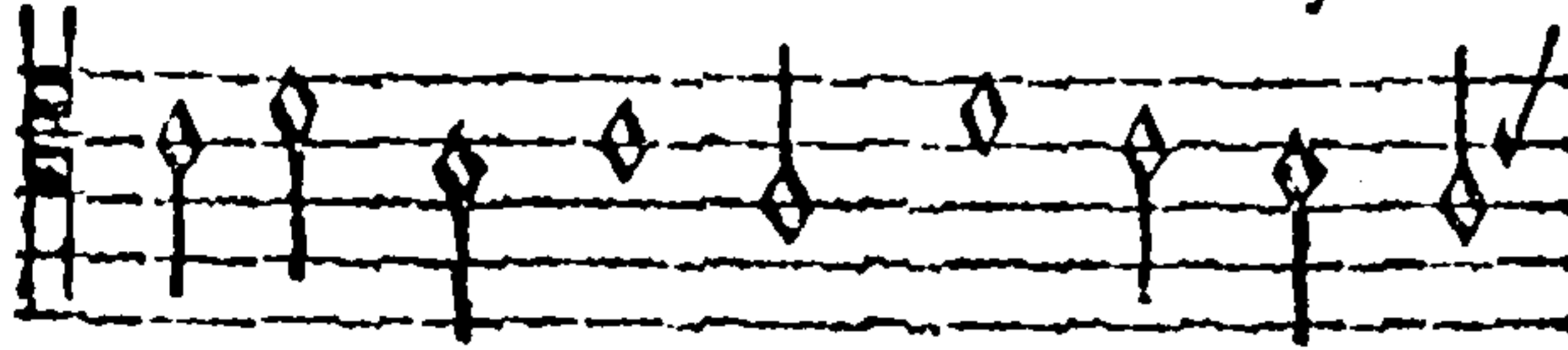
snest, lord heare me whan I call thou



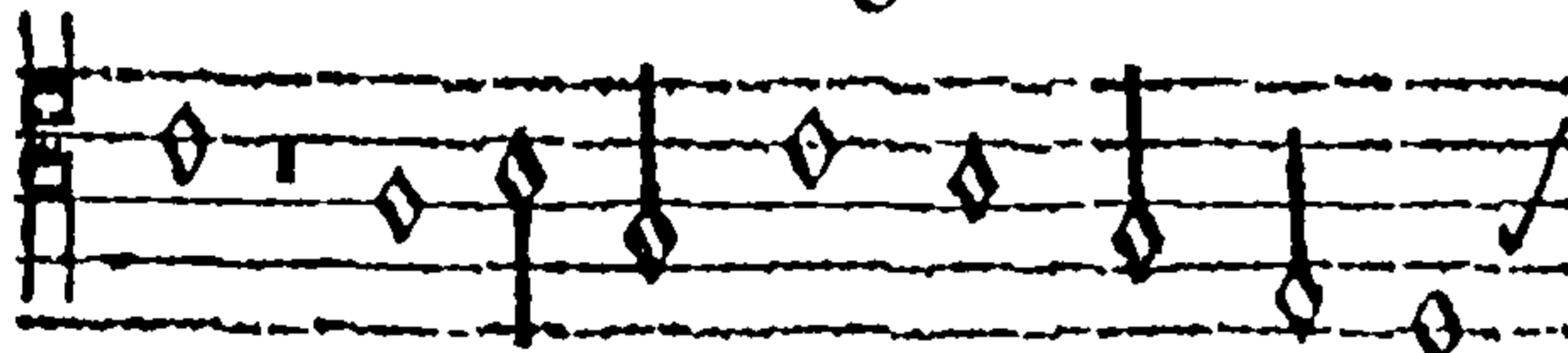
hast set me at lybertye whan I



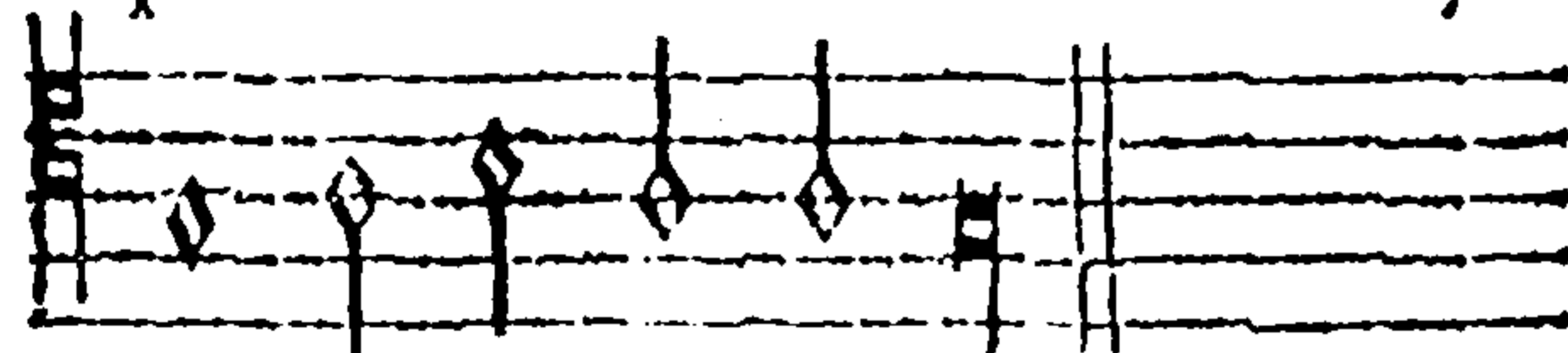
was bond and thrall. Haue mercy lord



therfore on me, and graunt me this re-



quest: for vn to the vn cessant ly



to crye I wyll not rest.

3 O mortall men how longe will ye
my glorie thus despise?
why wander ye in vanitie
and follow after lyes?

4 Knowe ye that good and godly men
the Lorde dothe take and chuse:

And

And when to hym I make my plaint
he doth me nor refuse.

5 Sinne not, but stande in awe therefore
examyne well your hearte:

And in your chamber quietly,
see you your selues conuert

6 Offer to God the sacrifice,
of ryghteousnes I saye:

And looke that in the lyuyng lorde,
you put your trust alwaye.

7 The greater sorte craue worldly
and riches doe embrace:

But lord graunt vs thy countenance,
thy fauoure and thy grace.

8 For thow therby shalt make my harte
more ioyful and more glad:

Than they that of their corne and wine
full great increase haue had.

9 In peace therefore lye downe wil I,
takyng my reste and slepe:

for thou onely wilt me o lord
"alone in fauetie kepe.

Verba mea.

Pfal. V. Th. Ster.

¶ David hauinge suffered great calamitie as
well by Doeg and Achitophel Sauls flatteres,
as by other infinite ennemies, calleth to God
for succor, shewing how requisite it is that

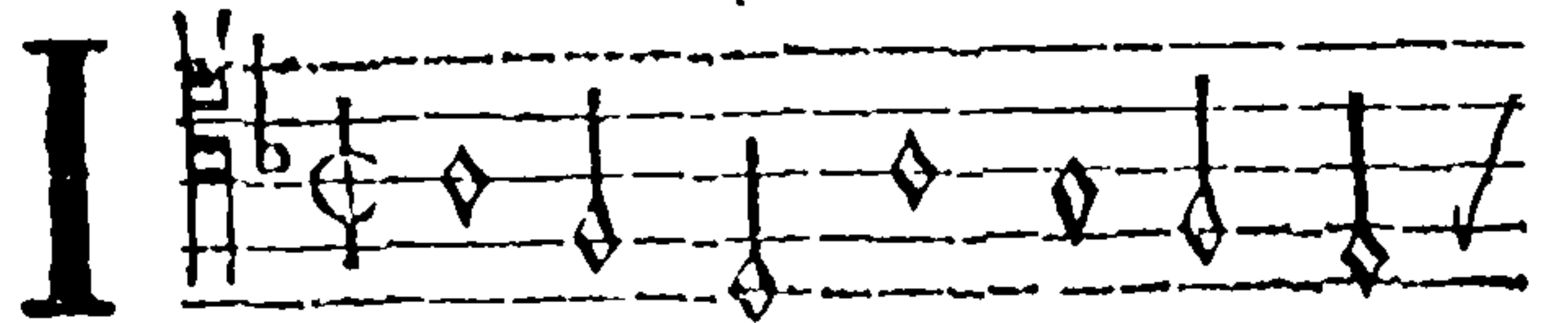
God

David exhorts
his enemies
to repentance
for feare
of Gods iudgements.

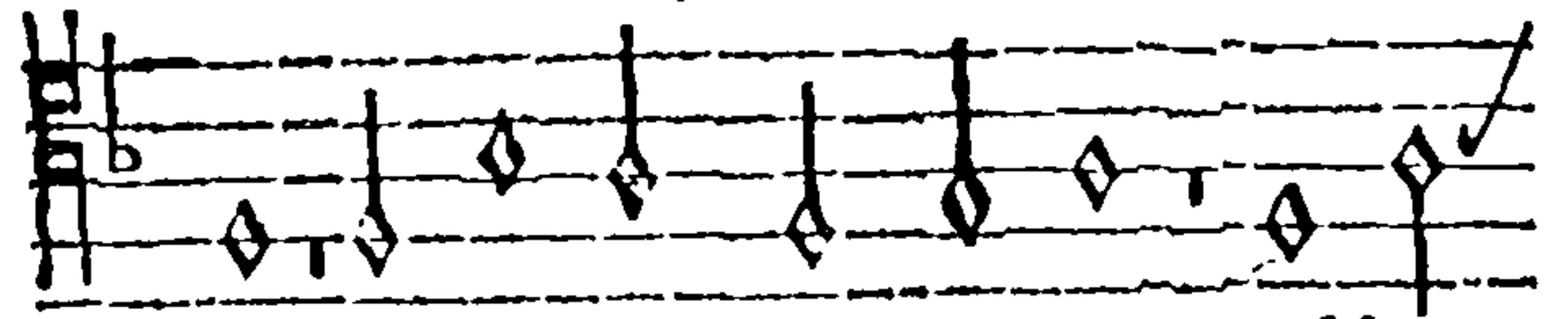
(goodes He setteth his
perfect felicitie
in Gods
fauour.

That beinge so
liar ye he
shall lyue as
ioyfully as if
he were emon-
gest many be-
cause god doth
defende him.

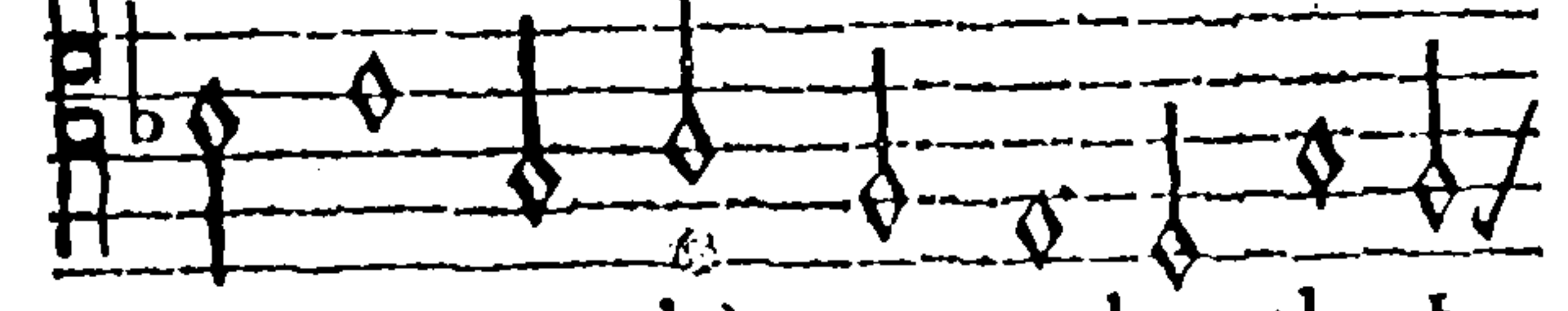
God shuld pönishe the malicious enuie of his aduersaries. After beinge assured of prosperous successe, he conceyeth comfort: Concluding that when God shall deliuer him, others also shall be partakers of the same mercies.



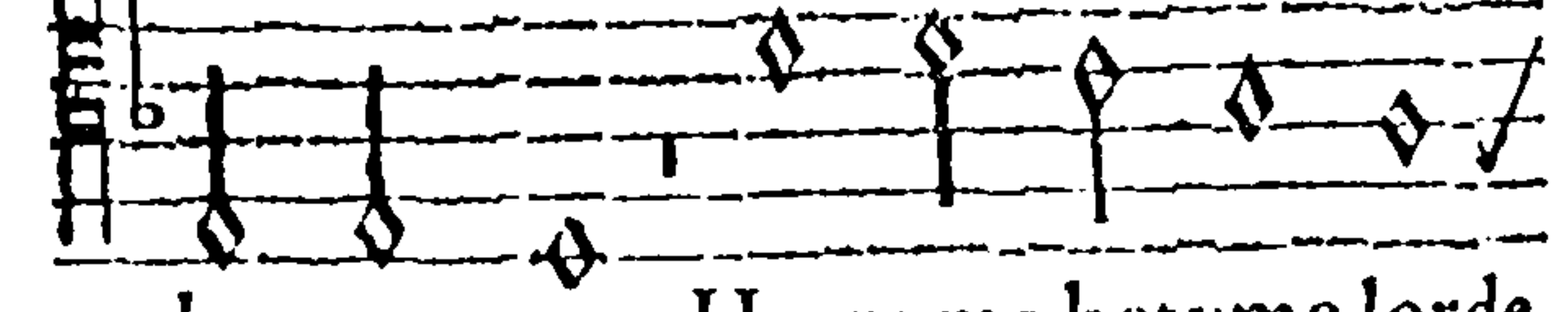
Incline thyne cares vnto my



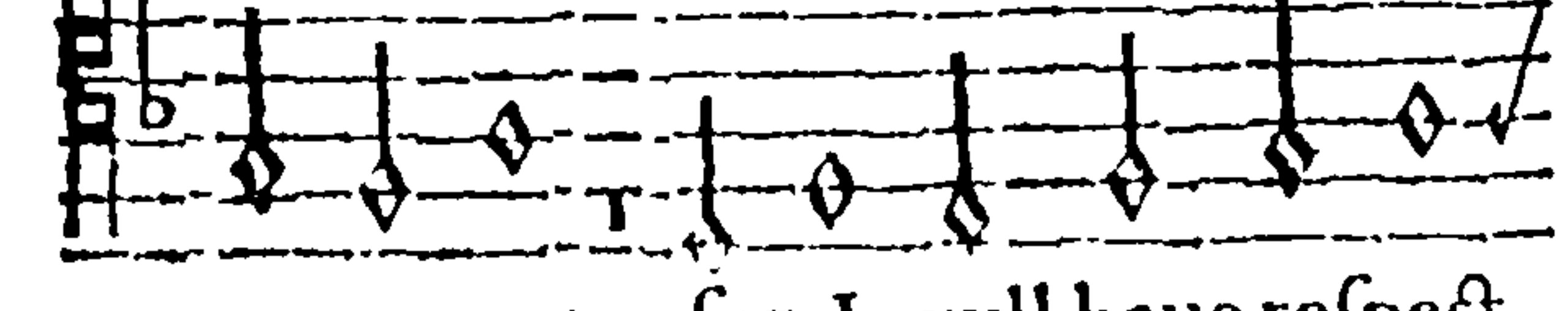
wordes, o lord my playt cōsider: and heare



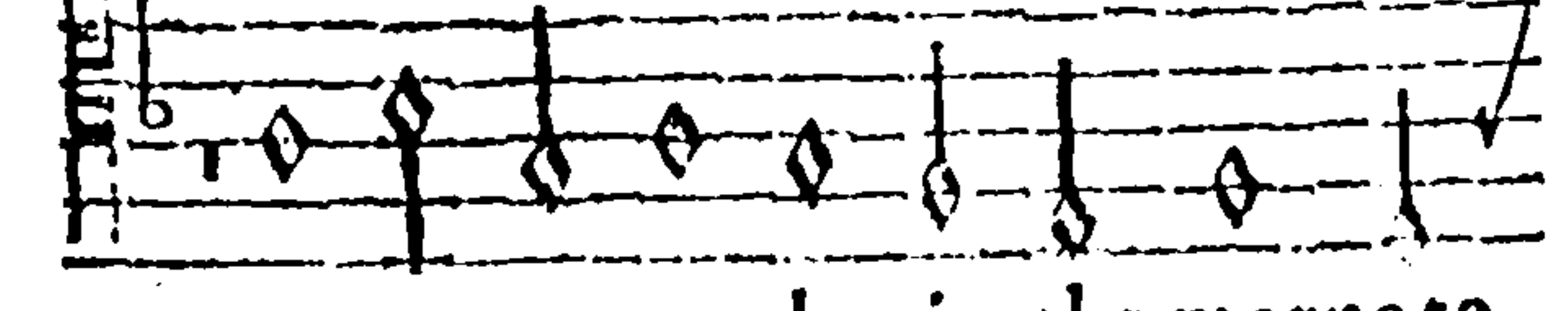
my voyce my king my god, to the I



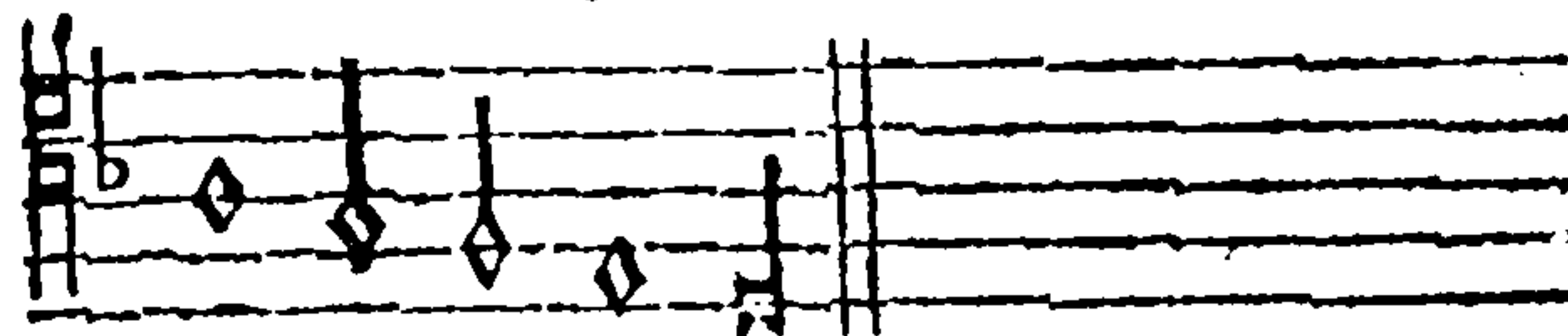
make my prayer. Heare me betyme lorde



ta ry not, for I wyll haue respect,



my prayer ear ly in the morne to thee



the for to direct.

And I will trust through paciencie
in thee my God alone:

5 That arte not pleased with wickednes,
and ill with thee dwelleth none.

6 And in thy sight I shall neuer stande
these furious fooles, o Lorde:
vaine woorkers of iniquitie
thow haste alwaies abhorde.

*The wicked can
not escape gods
punishment
who will iud
ge all the worl
de.*

7 The liers and the flatterers,
thou shalt destroye them than:
And God wil hate the bloud thyrstie,
and the deceytfull man.

8 Therefore wyll I come to thy house
trustyng vpon thy grace:
And reuerently wyll worshyp thee,
towards thyne holy place.

*In the deepest
of his tentatiōs
he putteth his
full confidence
in God.*

9 Lord leade me in thy ryghteousnes,
for to confounde my foes:
And eke the waye that I shall walke,
before my face dysclose.

10 For in theyr mouthes there is no truth,
theyr heart is foule & vayne:
Theyr throte an open sepulchre,
theyr tongues dooe glose and fayne.

11 Destroye their false conspiracies

that

that they may come to noight:
Subuert them in their heapes of synne,
which haue rebellion wroght.

12 But those that put their trust in the,
let them be glad al wayes:

And render thankes for thy defence,
and geue thy name the prayse.

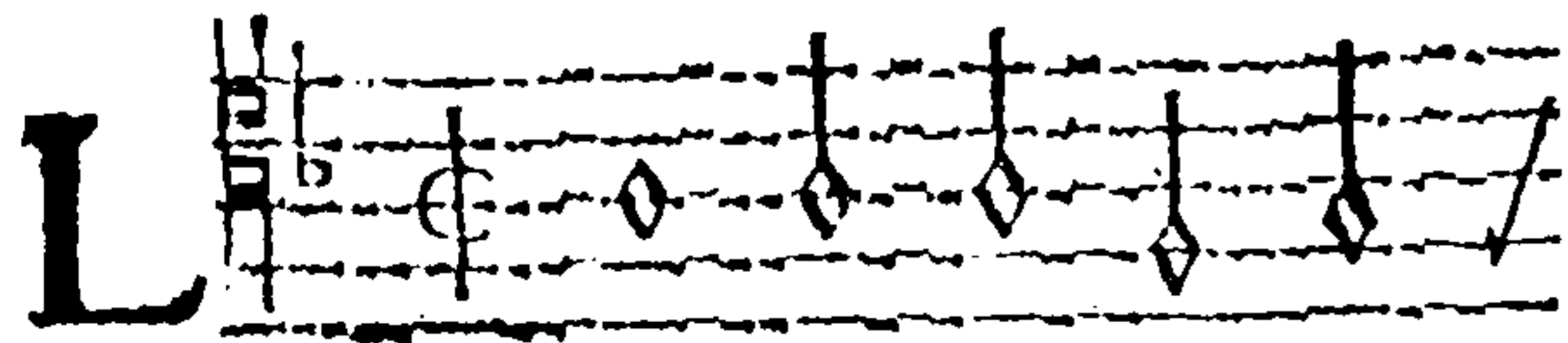
13 For thou with fauour wilt increase
the iust and righteous styll:

Heb. thou wilt And wvth thy grace as with a shyeld,
roune him. defend hym from all yll.

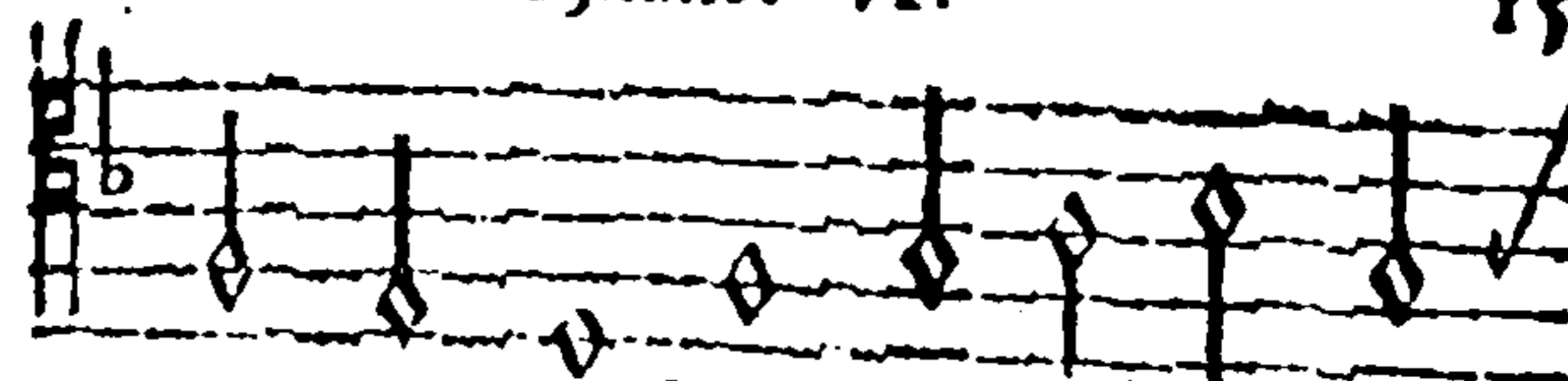
Domine, ne in.

Psal. VI. Th. Ster.

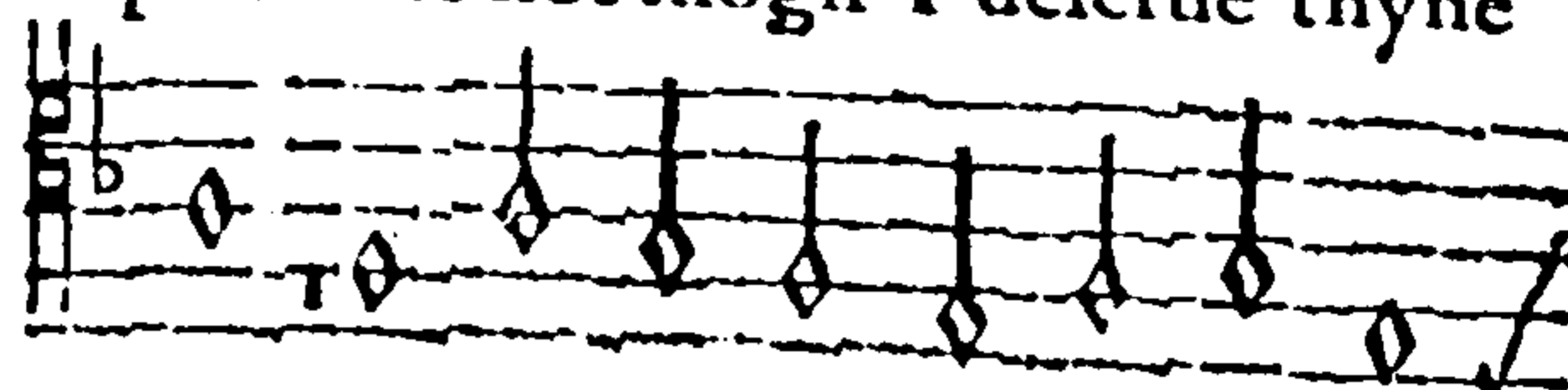
¶ When Daud by his synnes had prouoked
Gods wrath, and now felt not onely his hand
against him, but also conceyed the horrors of
death euerlastinge; he desireth forgiuenes, be-
willinge that if God tooke him a waye in his
in signation he should lacke occasion to praise
him as he was wont to do whils he was e-
mongst men. Then sodenly felinge Gods mer-
cie, he sharply rebuketh his ennemies which
reioysed in his affliction.



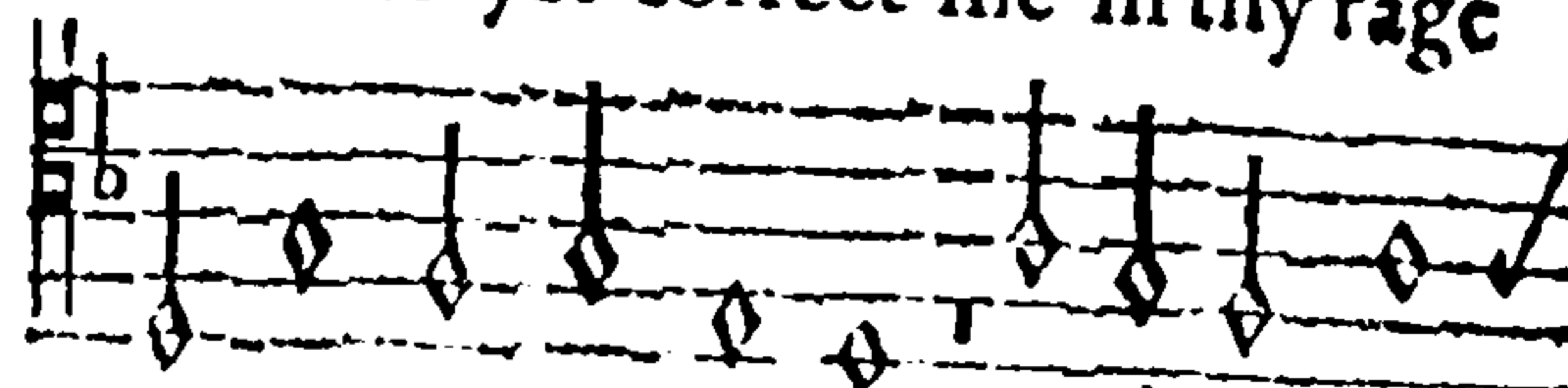
Ord in thy wrath re-
proue



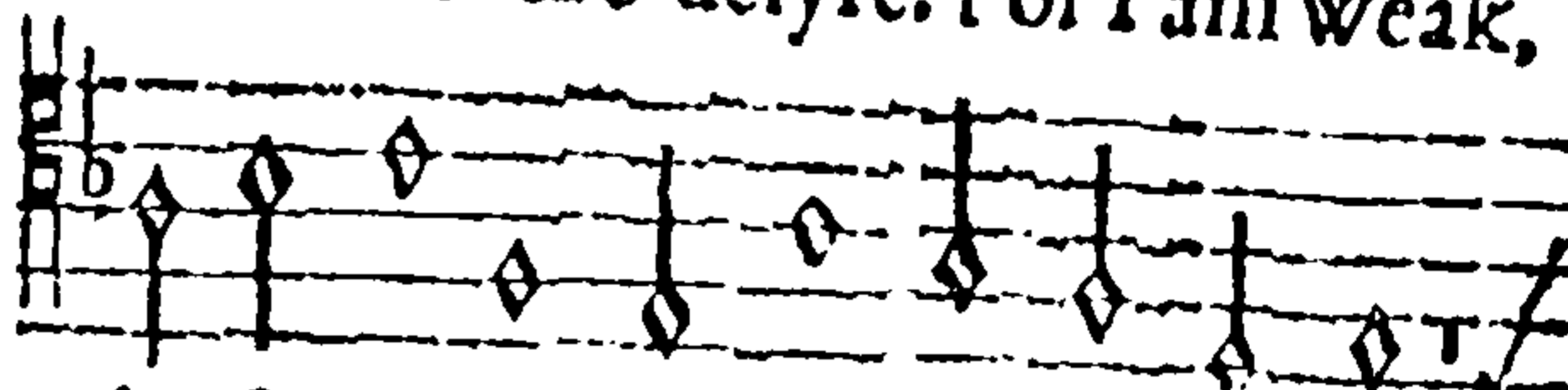
proue me not thogh I deserue thyne



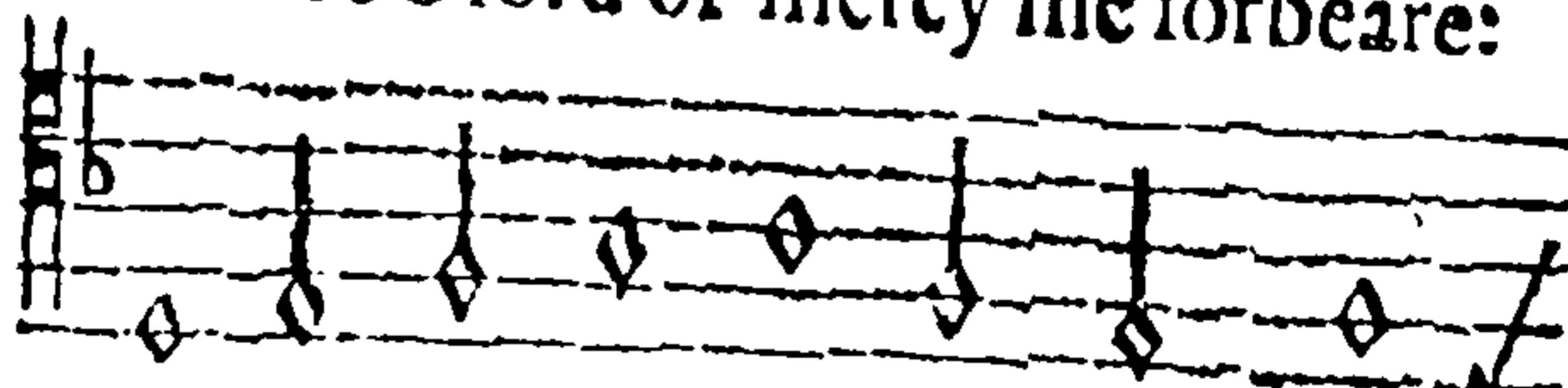
Ire: ne yet correct me in thy rage



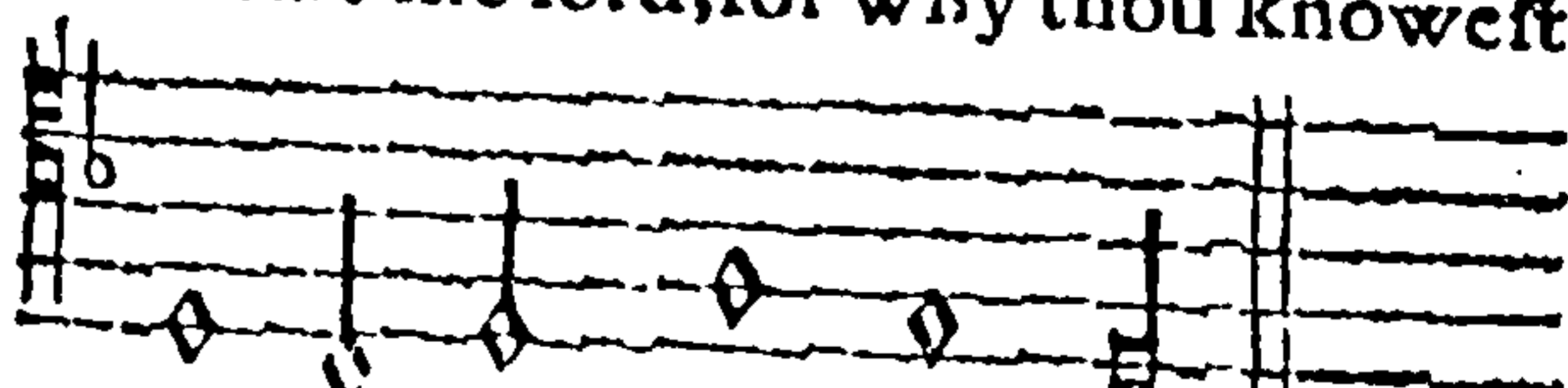
o lord I the desyre. For I am weak,



therfore o lord of mercy me forbear:



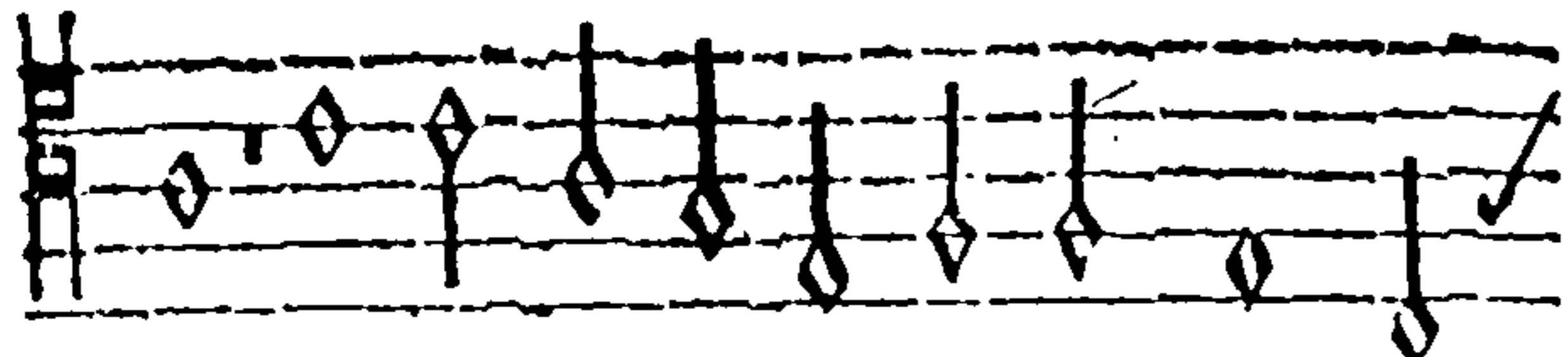
and heale me lord, for why thou knowest



my bones do quake for feare.

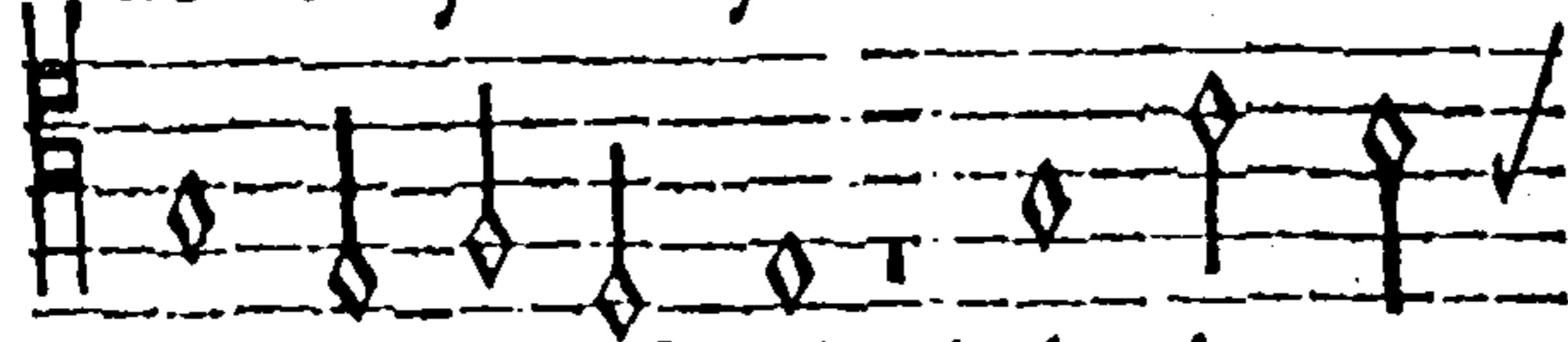
4 My soule is troubled very sore,
and vexed vehemently;

But

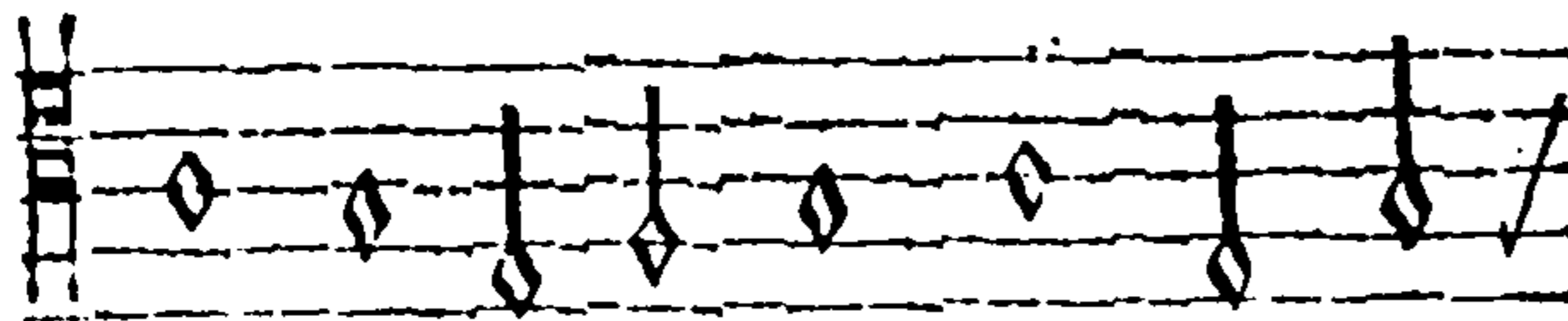


Saul

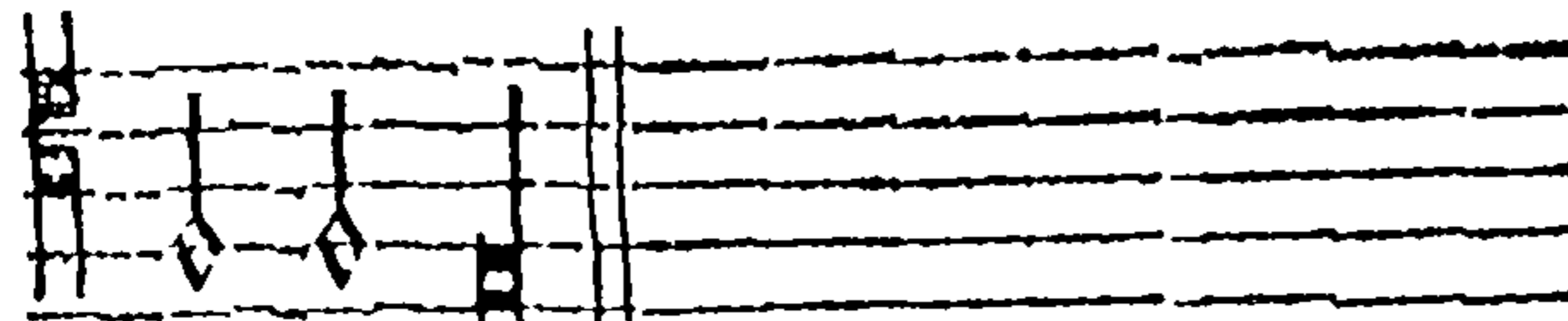
me. Left lyke a "lyon he me teare, and



rent in pieces small: whyles there ys



none to soccour me, and ryde me



out of thrall.

Wherwith
Chus chargeth
me.

He reioyseth
that god only
d. it approve
his cause.

A signe of a
pure conscience.

Selah.

4 O Lorde my God if I haue done,
the thyng that is not ryght:

Or elles if I be founde in faut,
or gyltie in thy syght:

5 Or to my friend rewarded euell,
or left him in distresse,

Which me persued moste cruelly
and hated me causeles:

6 Than let my foes pursue my soule,
and eke my lyfe downe thrust:

Vnto the earth, and also laye
myne honour in the duste,

Stert

7 Stert vp o Lorde now in thy wrath,
and put my foes to payne:
perfourme thy kyngdome promesed
to me, which wronge sustaine.

8 Then shall great nations come to thee
and knowe thee by this thinge:
yf thou declare for loue of them
thy selfe as lord and kyng.

9 And thou that art of all men iudge,
O Lorde now iudge thou me:
According to my "ryghteousnes,
and myne integritie.

10 Lord cease the hate of wicked men,
and be the iust mans guide:
By whome the secrets of all heartes,
are searched and descryed.

11 I take my helpe to come of God,
in all my grieffe and smart:
That doeth preferue all those that be,
of pure and perfect hearte.

12 The iust man and the wicked bothe
god iudgeth by his power:
So that he feleth his mightie hand
euen euery day and houre.

13 Except he change his mynd, I dye,
for euen as he shuld smite,
he wheth his sweorde, his bowe he bēdth
aymyng where he may hite.

14 And doth prepare his mortall darts,
his arrowes kene and sharpe,

"as thouchinge
my behavior
towards Saul
and myn
ennemies.

He derideth
Sauls enter-
prises, beinge
surely persue-
aded to be pre-
serued by gods
fauor.

B ii.

for

for them that do me persecute

*The wicked se
me to labor of
childe till they
haue copassed
their mischiefs
Ija. 26. c.*

*The wicked
man is beate
with his own
rodde.*

whiles he doth mischief warpe
15 But loe, though he in trauaill be
of his diuelish forcast,

and of his milchief once conceiued,
yet bringth forth noght at last.

16 He diggeth a ditch and delueth it diepe
in hope to hurte his brother:

But he shall fall into the pyt,
that he dygde vp for other.

17 Thus wrong returneth to the hurt
of hym, in whome it bred:

And al the mischiefe that he wroght
shal fall vpon his head.

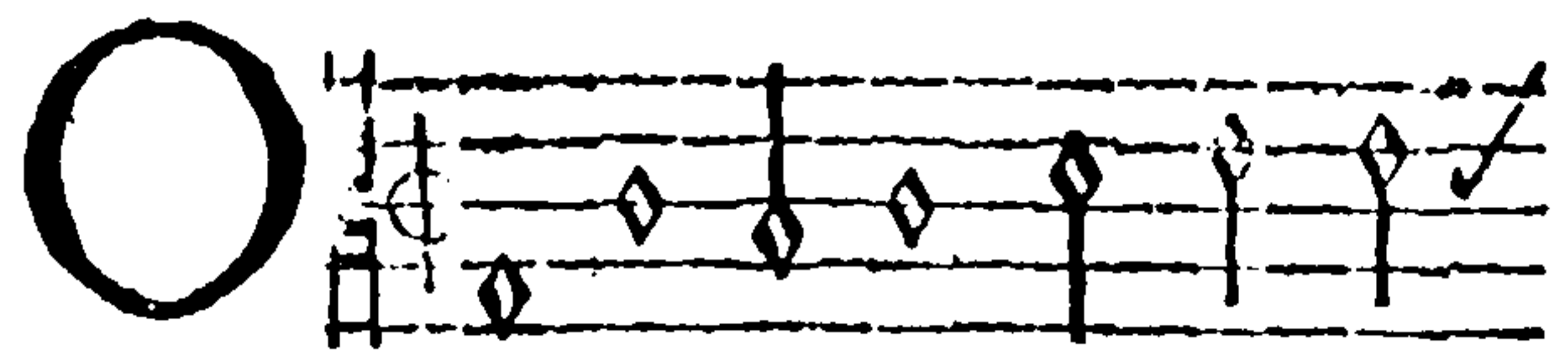
18 I wil geue thankes to god therefore,
that iu'tgeth rightuoussly:

And with my songe shall praise the name,
of him that is moſte hye.

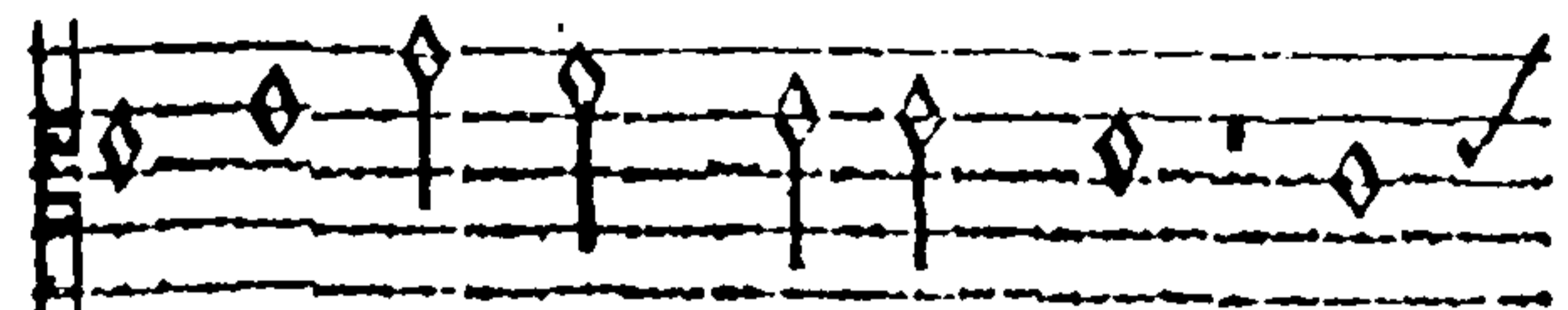
Domine, Dominus noster.

Pfal. VIII. Th. St.

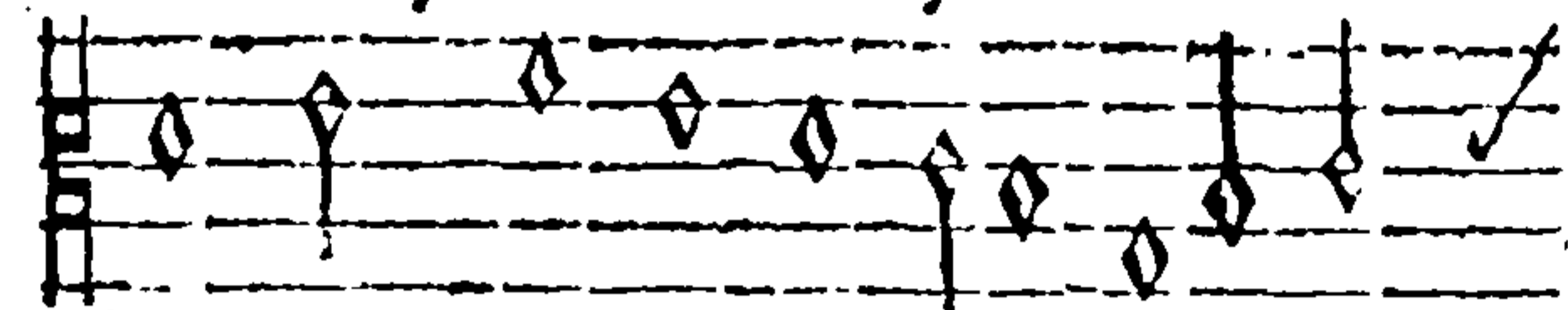
¶ The Prophete consideringe the excellent
liberalitie and fatherlie prouidence of God to-
wards man, whom he made as it were a God
ouer all his woorks, dothe not onlie giue great
thankes, but is astonished with the admiratiō
of the same as one nothings able to compas ſu
che great mercies, and so endeth.



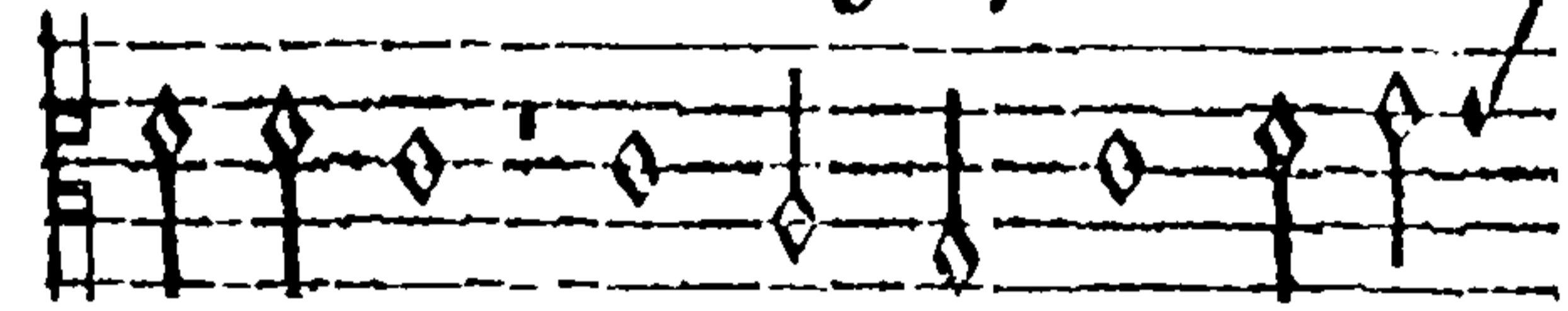
God our lord how wonder



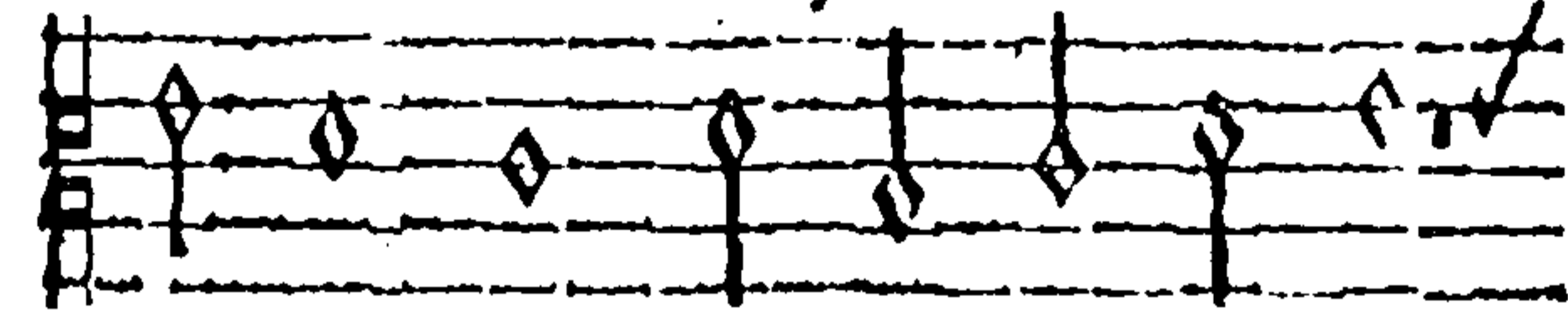
full are thy workes euery where? whose



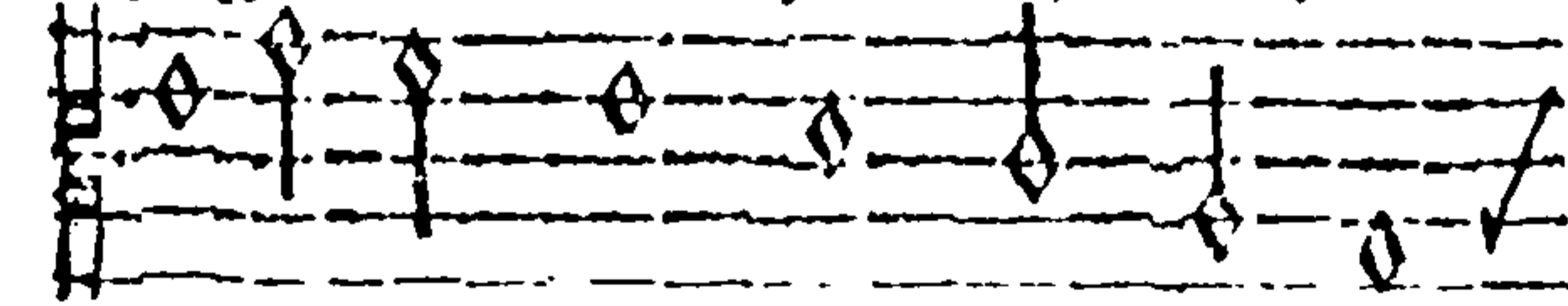
same sur mount in dignitie aboue the



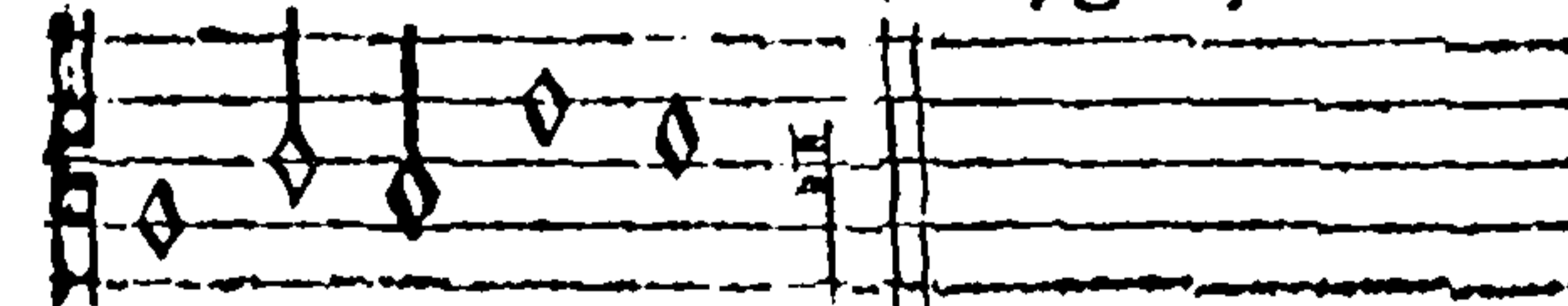
heauens cleare. Eue by the mouthes of ſuc



kyng babes thou wylt cōfoūde thy foes



for in these babes thy myght ys ſene



thy graces they disclose.

B.iii.

And

4 And when I see the heauens hygh,
the woorkes of thyne owne hande:
The sunne, the Moone, ad all the starres,
in ordre as they stande:

5 What thing is man, lord, thynke I than,
that thou dost him remembre?
Or what is mannes posteritie,
that thou doest it confidre?

*Herein appea-
reth the great
loue of god tow-
ards man
Hebr. 2.*

6 For thou hast made hym litle lesse,
then Angels in degree:
And thou hast crowned hym also,
with glory and dygnitie.

7 Thou hast preferd him to be lord,
of al thy woorkes of woonder:
And at his feete hast sette al thynges,
that he should kepe them vnder.

8 As shepe and neate, and al beastes ells,
that in the fieldes doe fede:

9 Foules of the ayre, fylhe in the sea,
and al that therein brede.

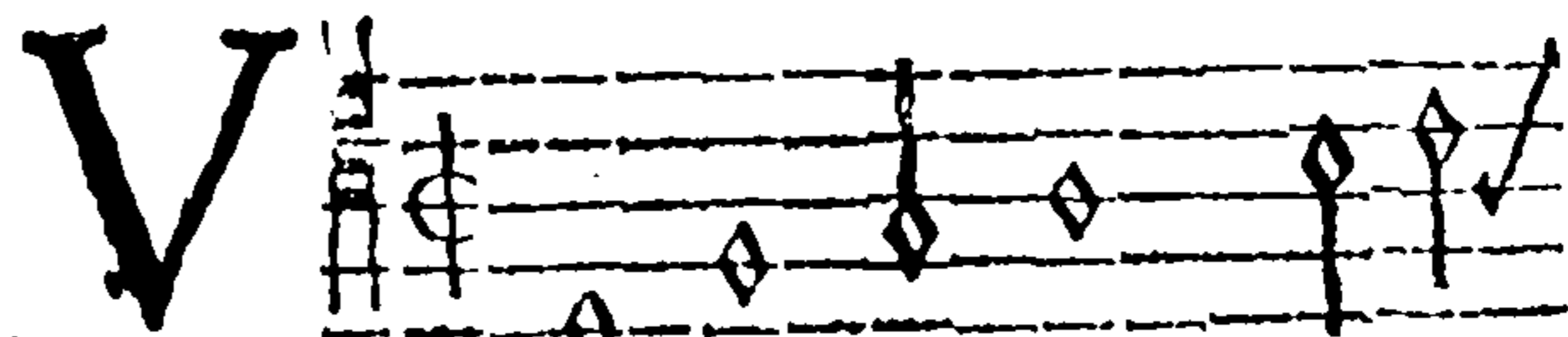
10 Therefore must I saye once agayne,
O God, that art our Lorde:
Howe famouse and how wonderfull
are thy workes through the worlde?

Confitebor tibi.

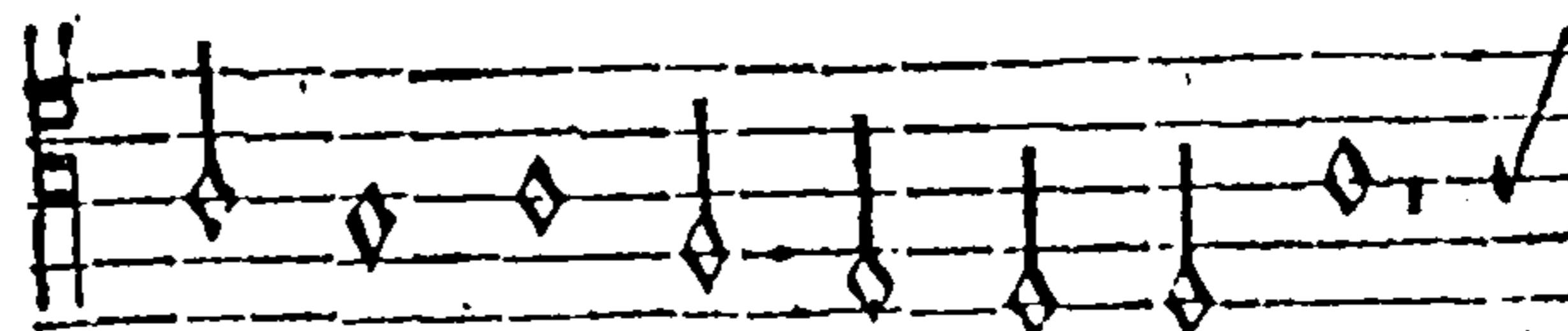
Pfal. IX. Th. Ster.

¶ After he had giuen thancks to God for the
fondrye victories that he had sent him against
his

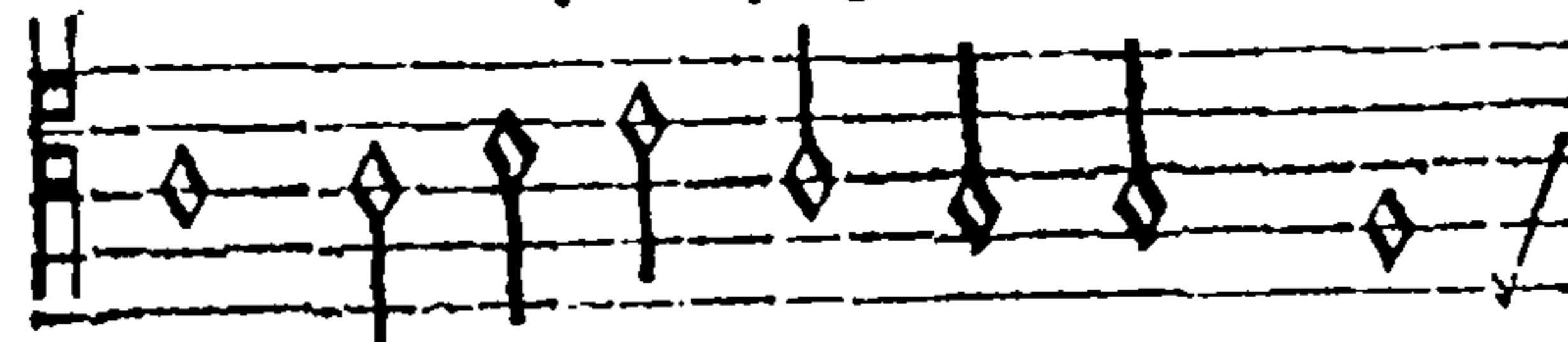
his ennemies, and also prouen by manifold ex-
perience how readie God was at hand in all
his troubles: he beinge nowlikewise in danger
of newe ennemies, desireth God to helpe him
accordinge to his wont, and destroye the mali-
cious arrogancie of his aduersaries.



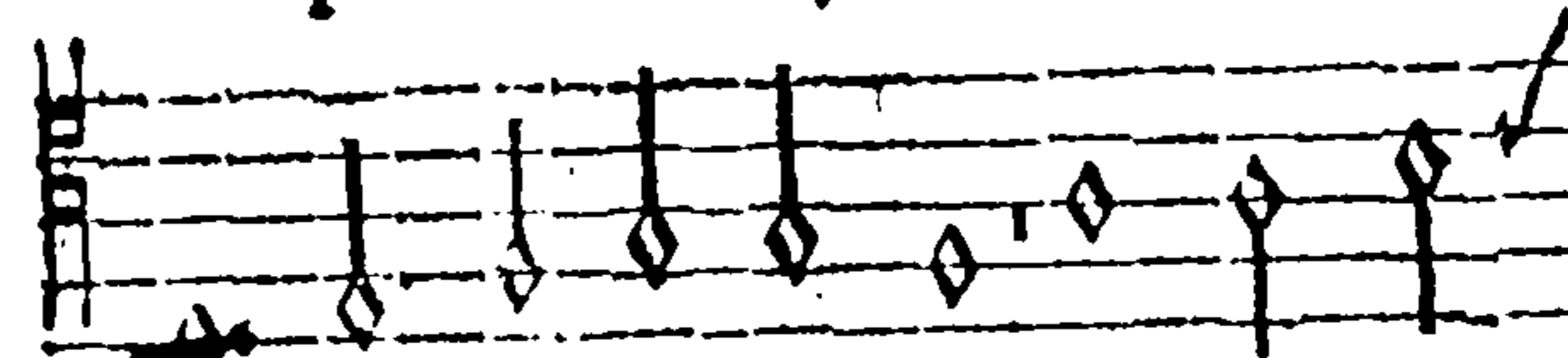
Vith hart and mouth vnto



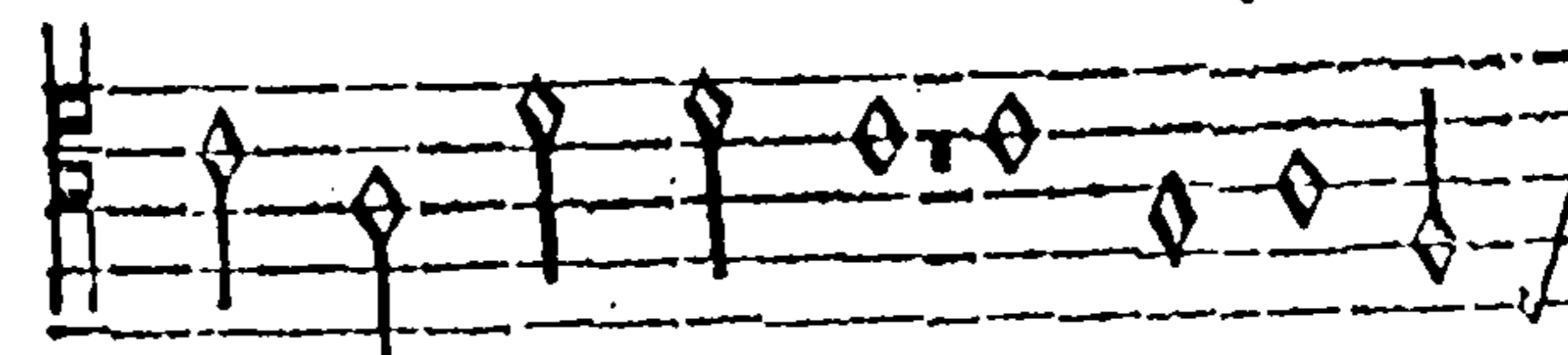
the lord wyll I synge laude and prayse:



and speak of all thy wonderous works

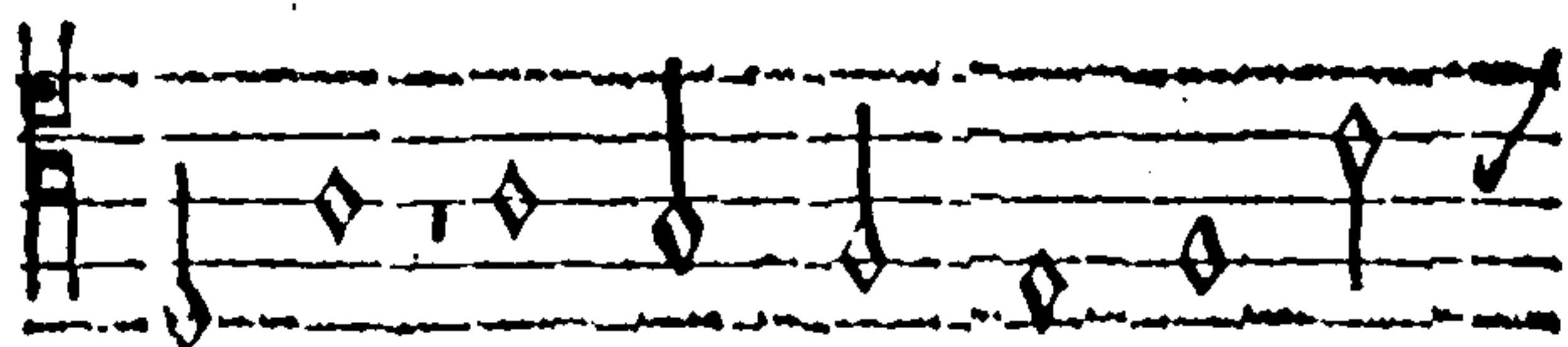


and them declare alwais. I wyll be

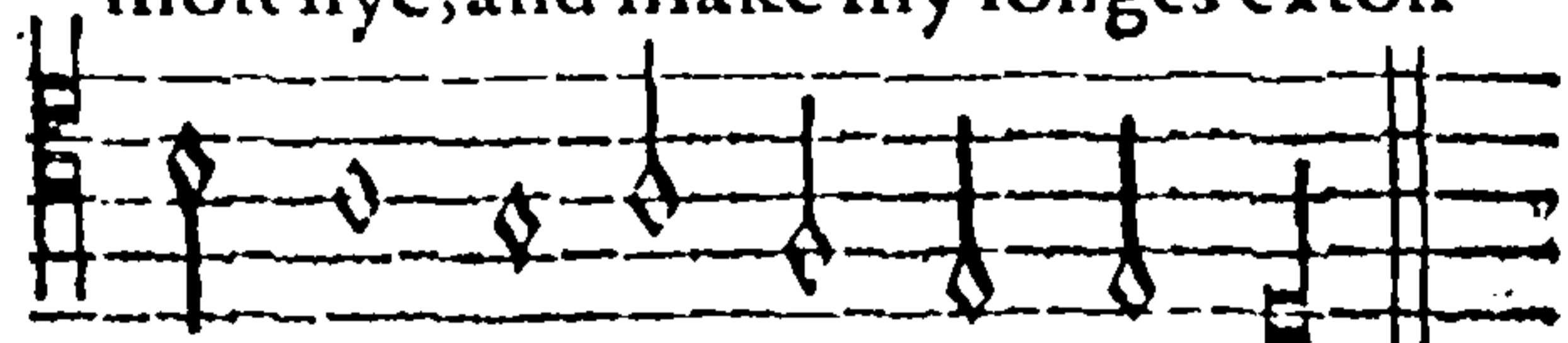


glad and much reioyce in the o god

B.iiii. most



most hye, and make my songes extoll



thy name about the starrie skie.

4 For that my foes are driuen backe,
and turned vnto flyght:

They fal down flat and are destroyed,
by thy great force and myght.

5 Thou hast reuenged al my wrong,
my grieffe and al my grudge:

Thou dost with iustice heare my cause,
most lyke a righteous iudge.

6 Thou dost rebuke the heathen folke,
and wicked so confounde:

That afterward the memory,
of them cannot be founde.

7 My foe, thou haste made good dispat-
and all oure townes destroyed: (che

Thou haste their fame with theym defa-
through all the worlde so wide. (ced

8 Knowe thou that he which is aboue
for euermore I hall raigne

And in the seate of equitie,
true iudgement will maintayne.

9 With iustice he will kepe & guyde,
the

God only defendeth the iust cause.

the world and euery wight:
And so will yeld with equitie,
to euerie man his right.

10 He is protector of the poore,
what tyme they be opprest:

He is in al aduersitie,
theyr refuge and theyr rest,

11 Al they that knowe thy holy name,
therfore shall trust in thee:

For thou forsakest not theyr sute,
in theyr necessitie.

12 Sing psalmes therfore vnto the lord,
that dwelth in Syon hill:

Publyf he among all nations,
his noble actes and wil.

13 For he is myndefull of the bloude,
of those that be opprest:

Forgettyng not th'afflicted hart,
that seketh to hym for reste.

14 Haue mercie lorde on me poore wret
whose enmys still remayne: (che

which from the gates of deathe art wont
to rayse me vp agayne.

15 In Syon that I might set foorth,
thy prayse with hearte and voyce:

And that in thy Saluacion lord,
my soule might still reioyce.

16 The heathen sticke fast in the pit,
that they themselues prepaide:

And in the net that they did set,

*we seeke gods
ther by prayer,
or by vpright
and godly life.*

theyr owne feete fast are snarde.

*The hebr. wil-
leth men to
meditate dili-
gently on this
thinge.*

17 God sheweth his iudgement which
for euery man to marke: (were good,

When as ye see the wicked man
lie trapte in his owne warke.

18 The wicked and the sinfull men,
goe downe to hel for euer:

And al the people of the worlde,
that will not God remembre.

19 But sure the Lorde will not forget,
the poore mans griefe and payne:

The pacient people neuer looke,
for helpe of God in vayne.

20 O lord aryse lest men preuayle,
that be of worldly might:

And let the Heathen folke receyue,
theyr iudgement in thy sight,

Lorde stryke such terrour feare and
into the heartes of them: (dredde,

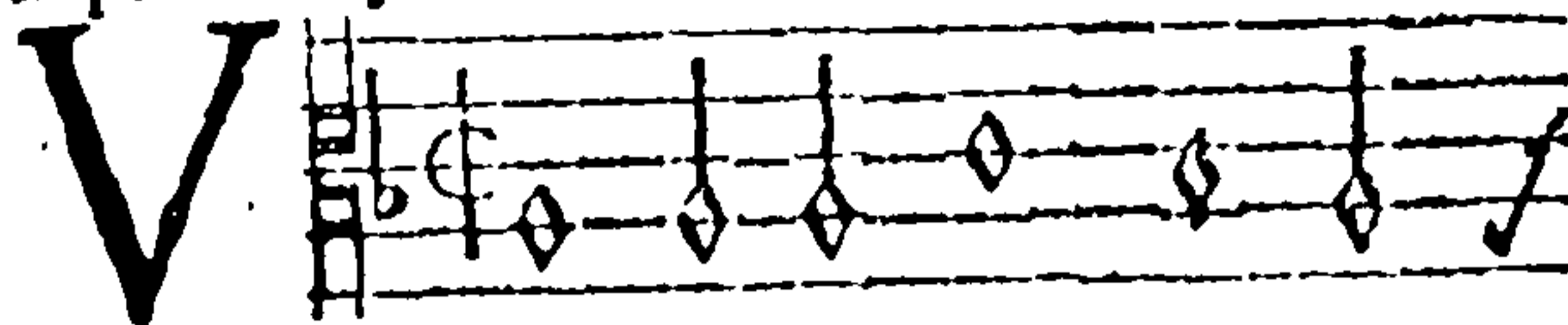
That they may knowe assuredly,
they be but mortal men.

Domine, vt quid recessisti.

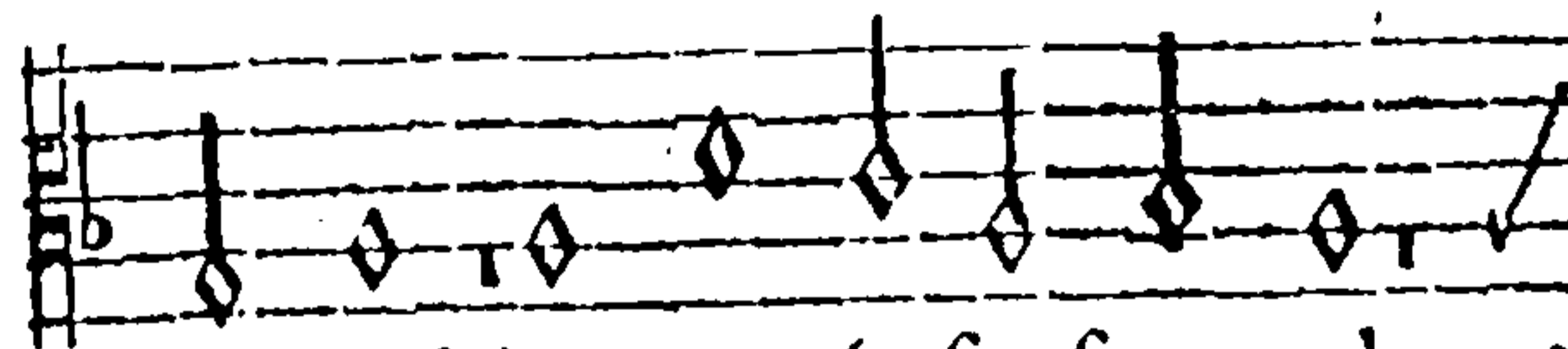
Psal. X. Th. Ster.

¶ He complaineth of the fraude, rapine, ti-
rannye, and all kindes of wronge, which word-
dely men vse, assignyng the cause therof,
which was that wicked men being as it were
dronke with wordelie prosperitie, and therefore
settyng

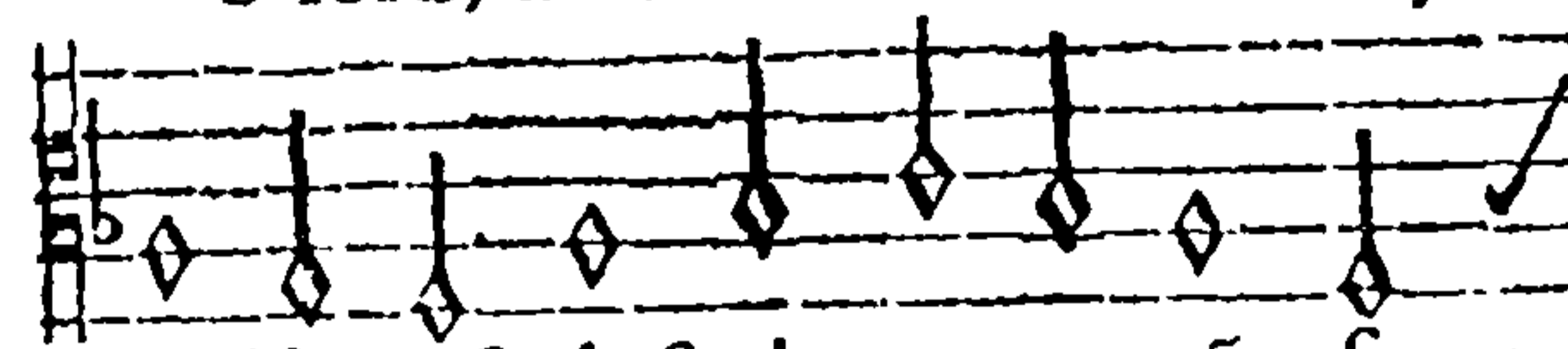
settyng aparte all feare and reuerence towardes
god, thynke they may doo all thynges without
controwlyng. Therefore he calleth vppon god
to send some remedy agaynste these desperat
euels. And at length conforteth hym selff with
hope of delyueraunce.



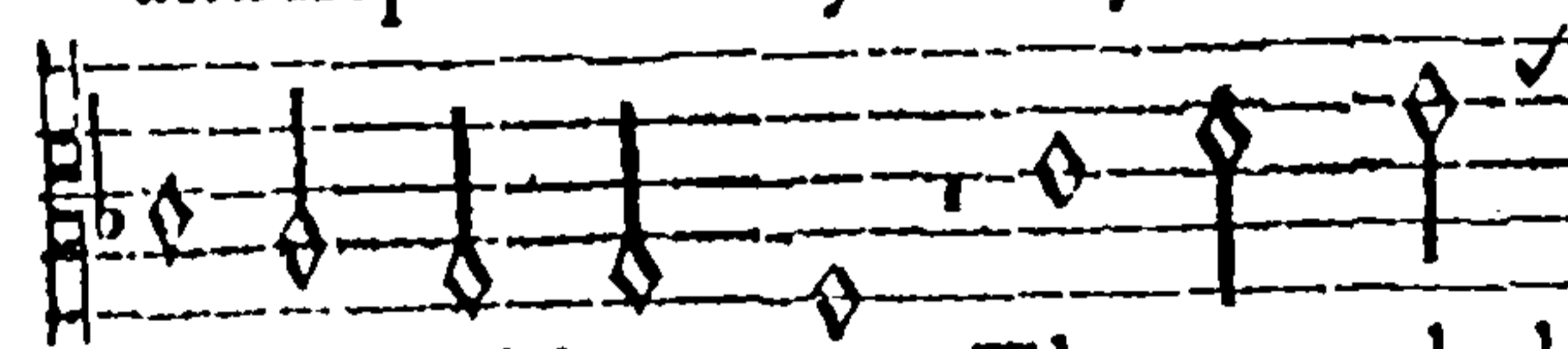
What is the cause that thou



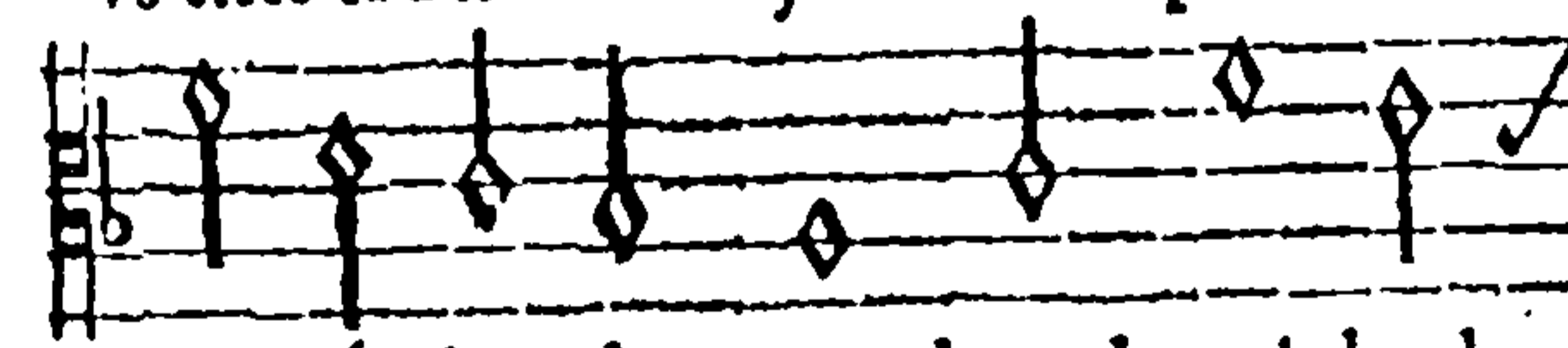
o lord, art now so far frome thyne?



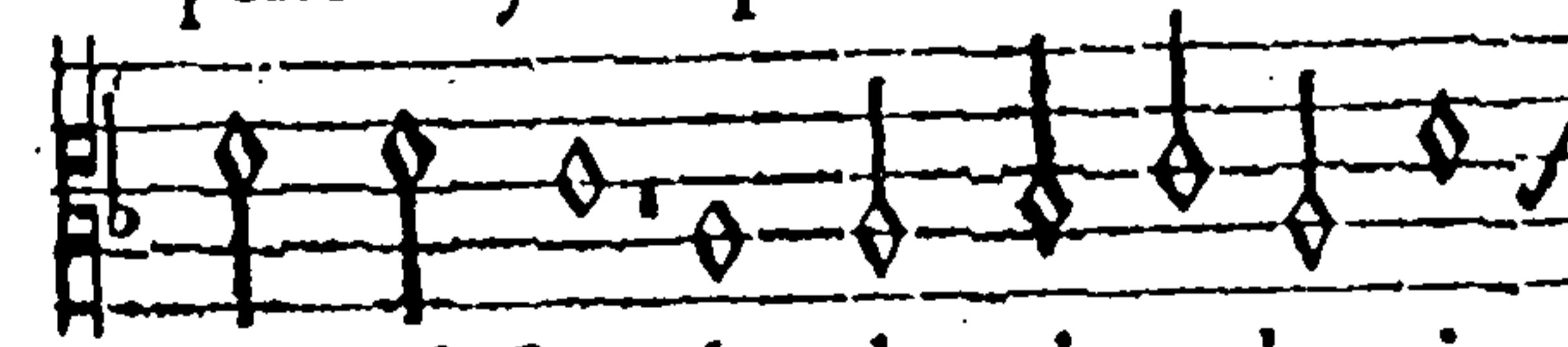
and kepest close thy countynāce from



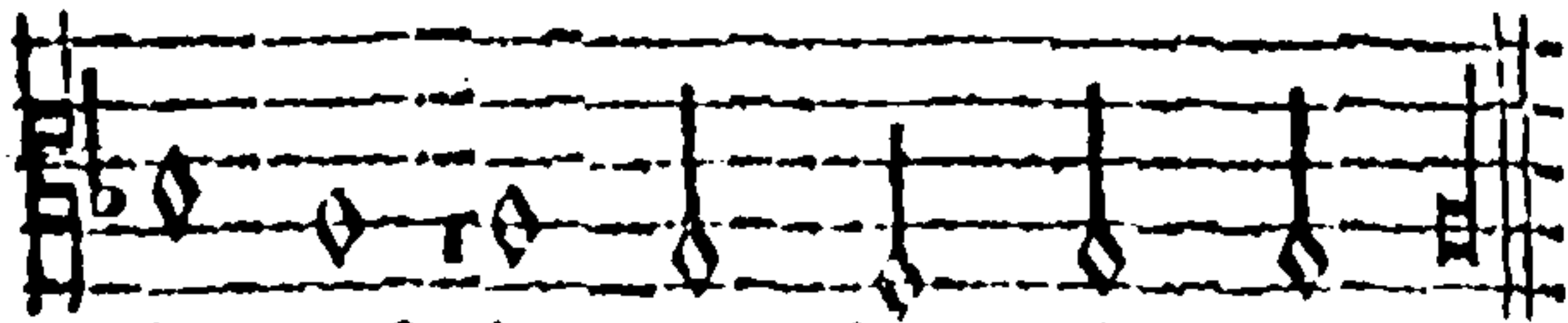
vs this troublous tyme? The poore doth



perish by the proud and wicked



mens desire: let them be taken in



the craft that they themselves conspire.

3 For in the lust of his owne hart
thungodlie dothe delite,
so dothe the wicked praise hym self,
and dothe the lorde despise.

4 He is so proude that right and wronge
he setteth all aparte:
nay nay, there is no god sayth he,
for thus he thinketh in harte.

5 Becawse his wayes do prosper still
he dothe thy lawes neglecte:
and with a blaste dothe puffe agaynst
suche as wolde hym correcte.

6 Tushe tushe saithe he I haue no drede
leaste myne estate shoulde chaunge:
and why? for all aduersitie
to hym is very straunge.

*He meaneth
that wicked-
nes is so farre
overgrown
that god most
neder now hel-
pe or pener.*

7 His mouth is ful of cursednes,
of fraude, disceate and guile:
Vnder his tong doth mischief sit,
and traouaile al the while.

8 He lyeth hid in waies and holes,
to sleay the Innocent:
Agaynst the poore that passe hym by,
his cruel eyes are bent.

9 And lyke a lyon priuely,

lyeth

lyeth lurking in his denne:
If he may snare them in hys nette,
to spoyle poore simple men.

10 And for the nonesful craftely,
he croucheth downe, I say,
So are great heapes of poore men made
by his strong power his pray.

11 Tushe god forgetteth this saith he,
therfore may I be bolde:
His countenance is east asyde,
he doth it not heholde.

12 Aryse O Lorde, O god, in whome,
the poore mans hope doeth rest:
Lift vp thyne hande forget not Lord,
the poore that be opprest.

13 What blasphemy is this to thee,
lorde dost not thou abhorre it?
To heare the wicked in theyr heartes
say, tushe thou carst not for it.

14 But thou seest all thy wickednesse,
and wel doest vnderstande,
That frendlesse and poore fatherlesse,
are left into thy hande.

15 Of wicked and malicious men,
than breake the power for euer:
That they with theyr iniquitie:
may perishe altogether.

16 The lorde shall raigne for euermore
as king and god alone:
and he will chase the heathen folke

*By the heathen
he meaneth
the hypocrites
which gloried
as if they had
bene of the
churche*

OWT

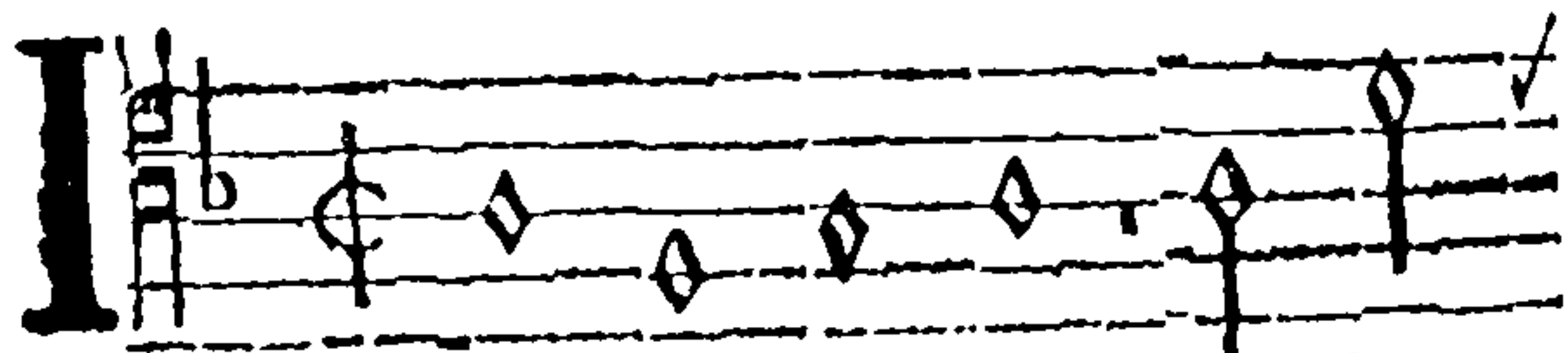
owte of his lande eichone.
 17 Thou hearest o lorde the poore mā's plai
 theyre prayers and requeste, (re
 theyre hartes thou wilt confirme, vntill
 thyne eares to heare be preste,
 18 To iudge the poore and fatherlesse,
 and helpe them to theyr right:
 That they may be no more opprest,
 with men of worldly might.

God helpeth
 when mans
 ayde ceaseth.

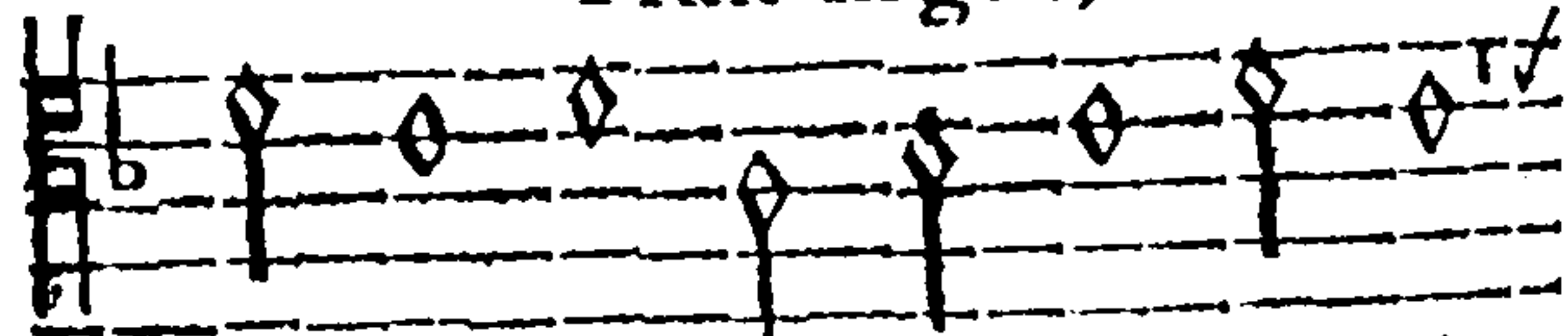
In Domino confido.

Pfal. XI. Th. Ster.

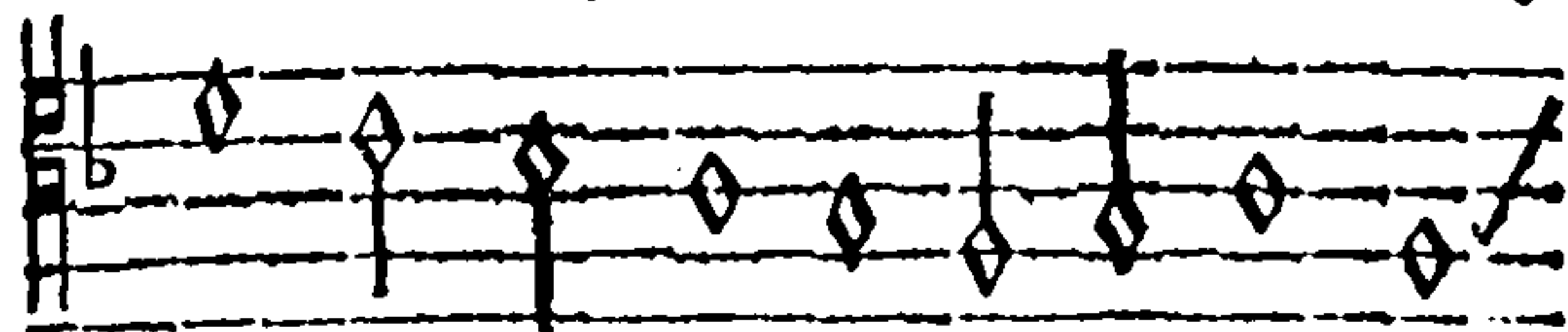
This psalme contayneth two parties. In the
 first Dauid sheweth how harde assaultes of ten-
 tacions he sustayned, and in how great anguise
 of mynde he was whē Saul did persecute hym.
 Then next he reioyseth that God sent hym suc-
 cor in his necessitie, declaryng his iustice as-
 well in gouernyng the good and the wicked
 men, as the whole worlde.



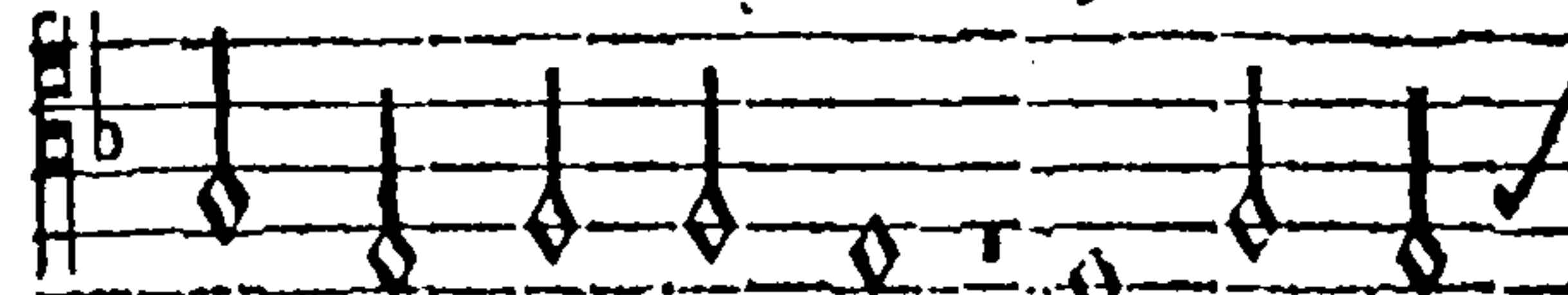
Trust in god, how dare



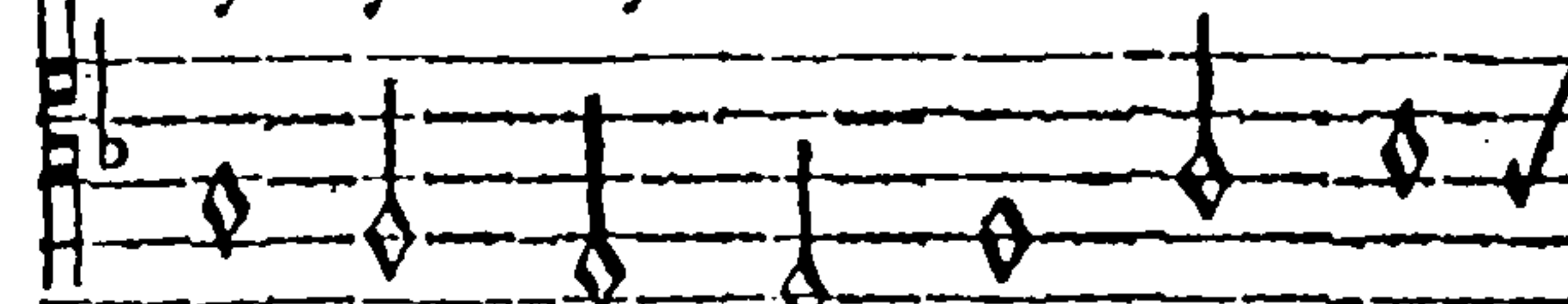
ye then say thus my soull vntill? flee



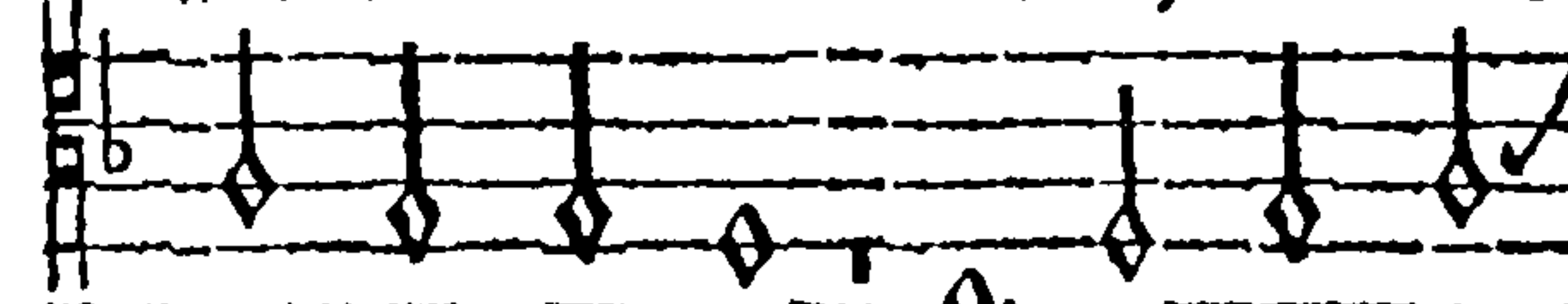
flee hence as fast as any foull, and



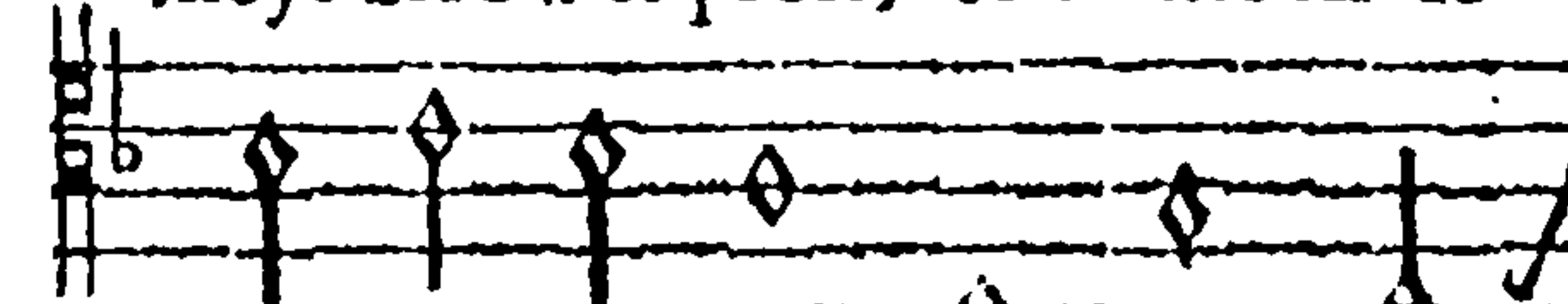
hyde you in youre hill. Beholde the



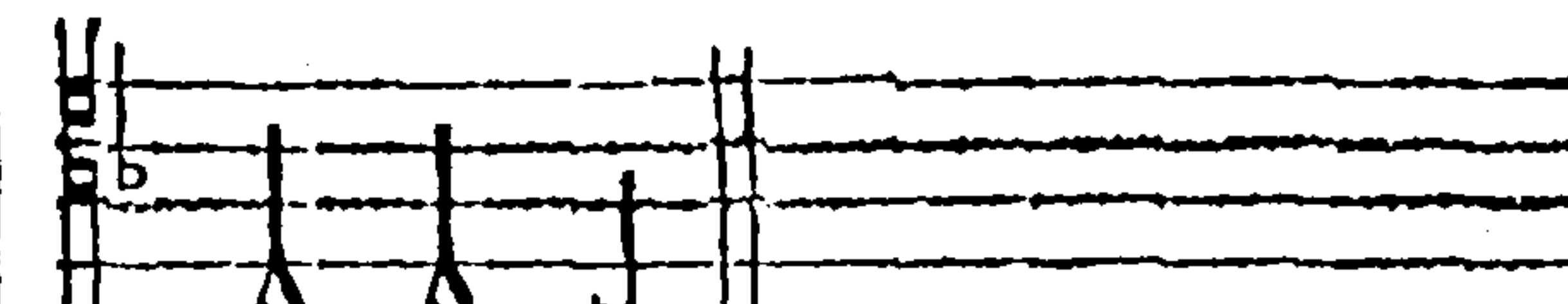
wicked bend their bowes, and make



theyr arrowes prest, to shute in se-



crete and to hurt the founde and



harmles brest.

3 Of worldye hope all staves were shro-
 and clearly broght to noght: (ke
 Alas the iuste and rightuous man
 what euell hathe he wrought?

4 But he that in his temple is,
most holy and most hye,
And in the heauen hath his seate,
of royal maiestie:

*All things are
gouerned by
Gods prom-
dence.*

The poore and simple mans estate,
considereth in hys mynde:
And searcheth out ful narrowly,
the maners of mankynde.

5 And with a cherefull countenaunce,
the righteous man will vse:
But in his heart he doth abhorre,
al suche as mischiefe muse.

*As in the dis-
struction of So-
dome and Geo-
morra.*

6 And on the synners casteth snares,
as thicke as any rayne:
fire, and brymstone, and whirle wyndes
appoynted for theyr payne, (thicke

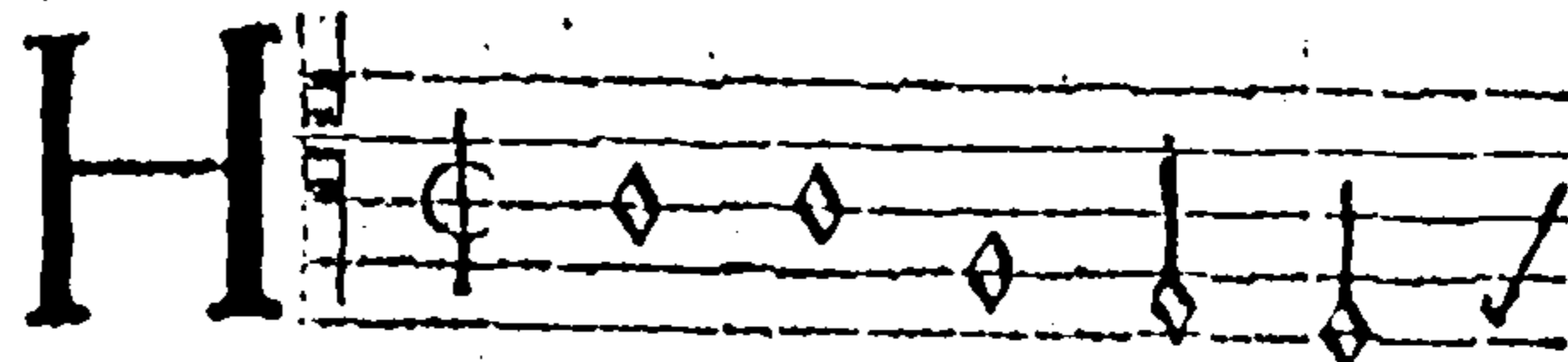
7 Ye see then how a ryghteous God,
doth righteousnes embrace:
And to the iuste and vpright man
sheweth furth his pleasaunt face.

Saluum me fac.

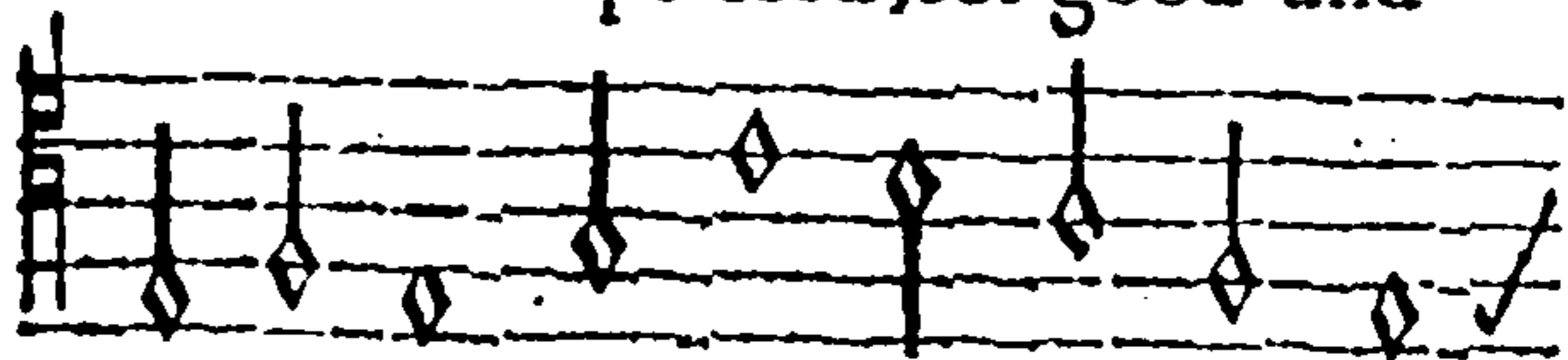
Psal. XII. Th. St.

¶ The Prophet lamenting the miserable-
state of the people, and the decay of all good
ordre, desiereth God spedely to send succor to
his children. Then comfortyng hym self and
others with the assurance of Godes helpe, he
commendeth the constant veritie that god ob-
ser-

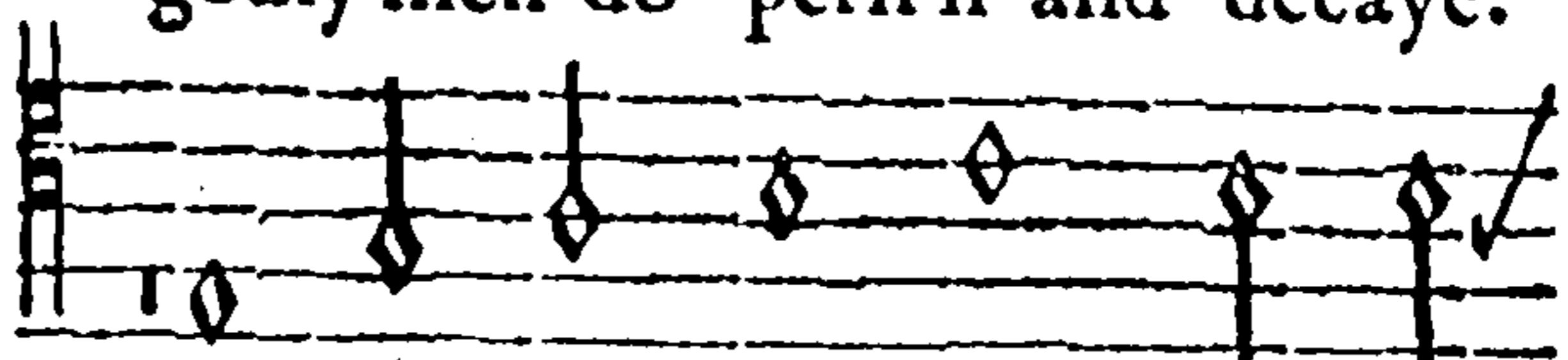
serueth in keepyng his promyses. Concludyng
that when all orders are moste corrupted then
will God deliuer his.



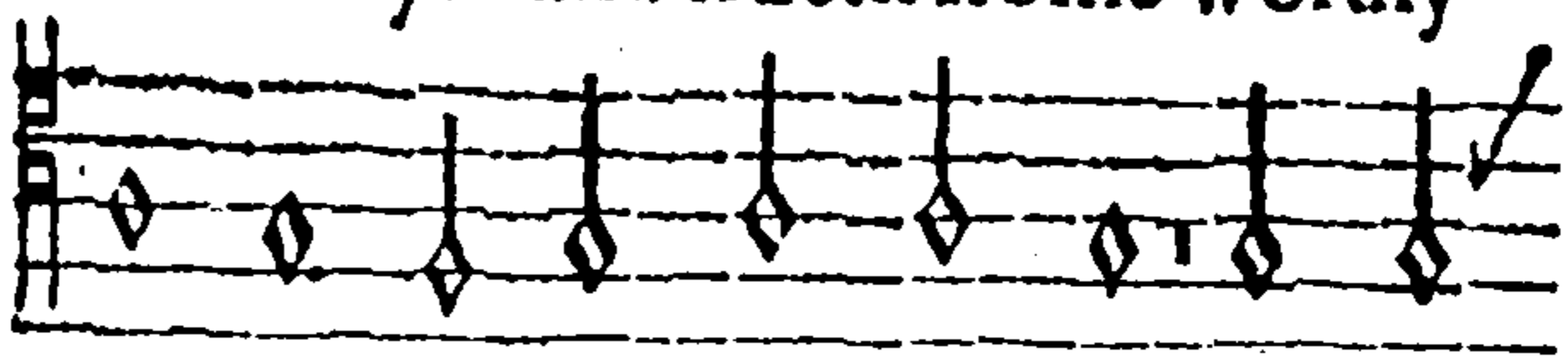
Elpe lord, for good and



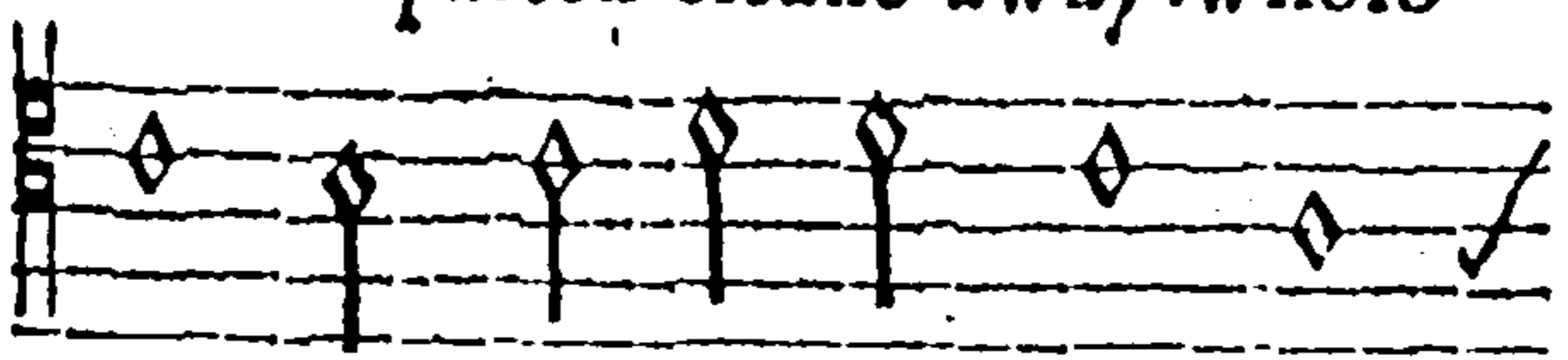
godly men do perish and decaye:



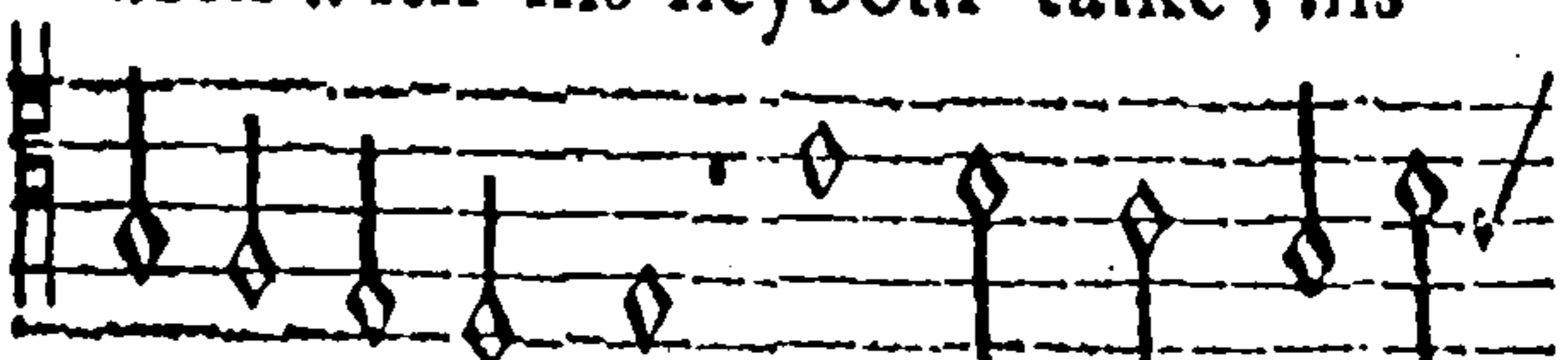
and fayth and trueth frome wordly



men is parted cleane away. who so

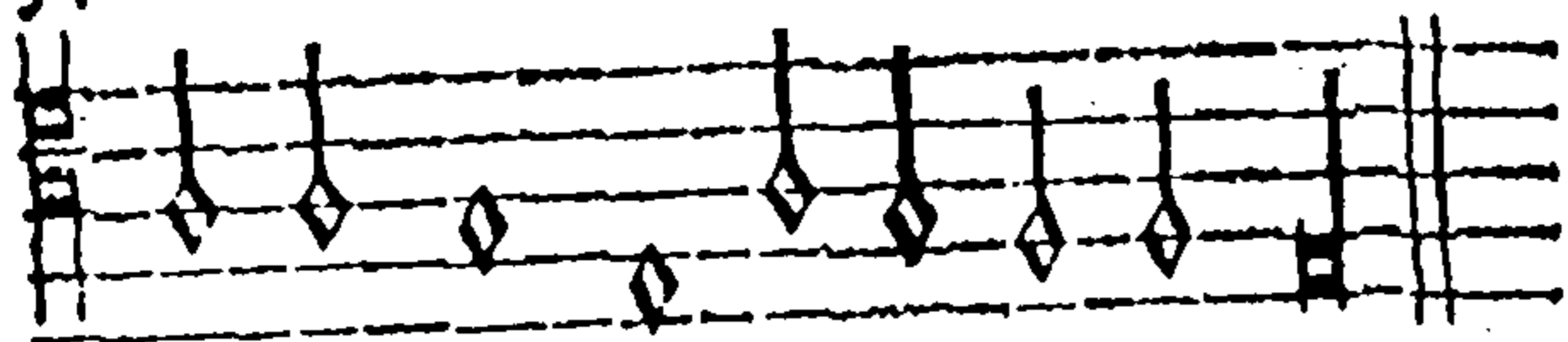


doth with his neybour talke, his



talk ys all but vayne, for euery mā be-

C.i. thin



thinketh how to flatter lye and fayne.

4 But flatteryng and deceitfull lypes,
and tonges that be so stoute:
To speake prowde wordes ād make great
the lorde sone cut theym oute. (bragges

5 For they saye still we will preuayle,
our tonges shal vs extolle:
Our tongues are oures, we ought to spe.
what lord shal vs control? (ke,

6 But for the great complaynt & crye,
of poore and men opprest:

*The lord doth
delyuer his frō
all dangers*

Aryse wil I now sayth the lorde,
and them restore to rest.

7 Gods woorde is lyke to siluer pure,
that from the earth is tryde:
And hath no lesse then seuen tymes,
in fyre bene purifyde.

*God can not
deceiue them
that put their
trust in him*

8 Now synce thy promes is to helpe,
lorde kepe thy promes then:
And saue vs now and euermore,
from this il kynde of men.

9 For nowe the wicked worlde is full,
of mischiefes manyfolde:

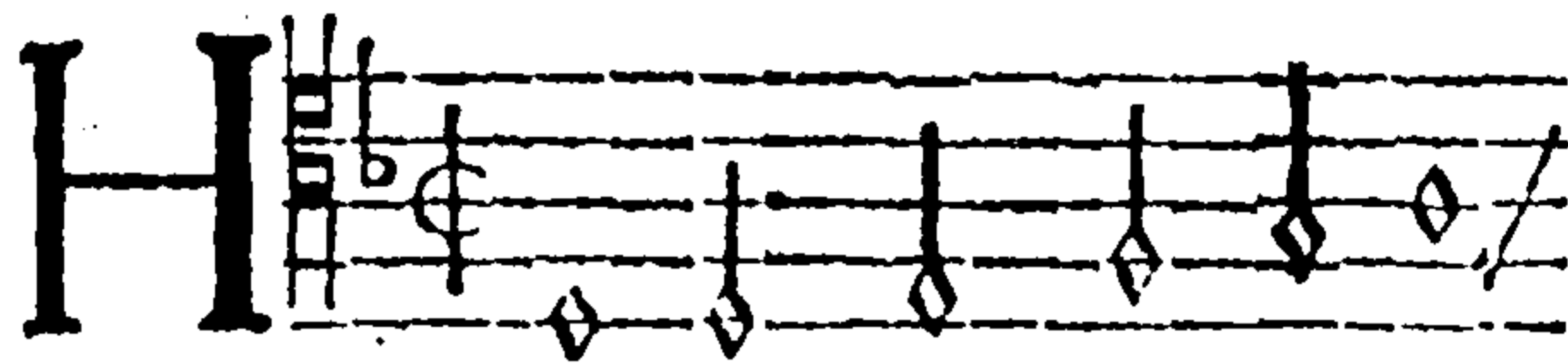
Whan vanitie with mortal men,
so highly is extolde.

vsquequo

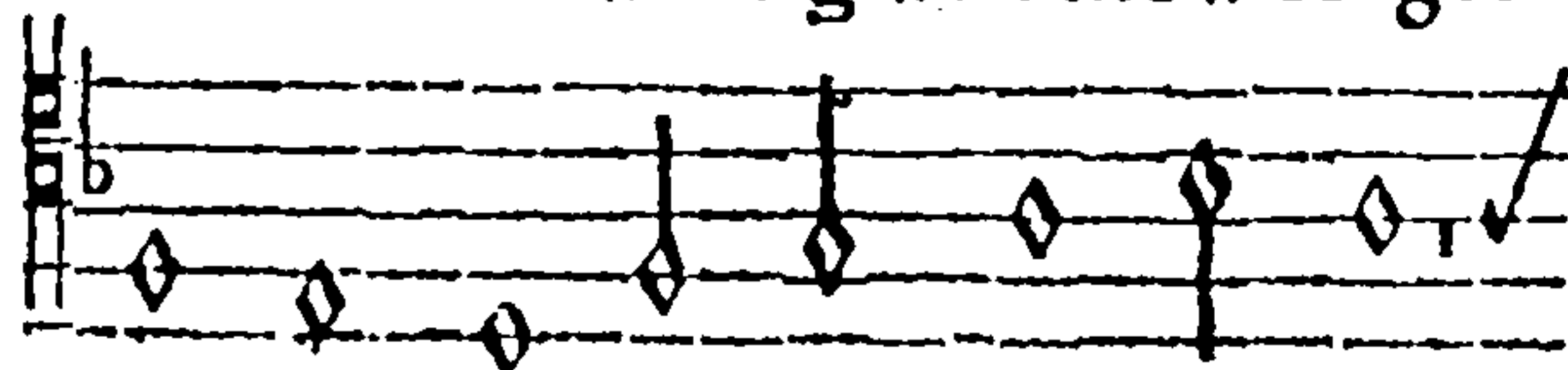
Vsquequo Domine.

Pfal. XIII. Th. Ster.

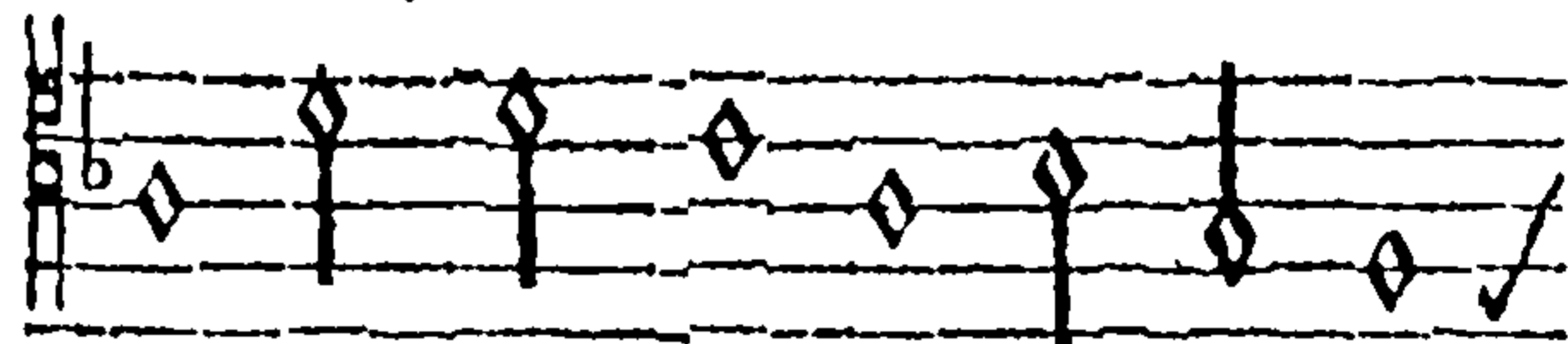
¶ Daud as it were ouercome with sondrie
and newe afflictions, fleeth to God as his onelic
refuge, and so at the lengthe beyng encoraged
through godes promesses, he cōceyueth moste
sure confidence agaynste the extreme horrors of
deathe.



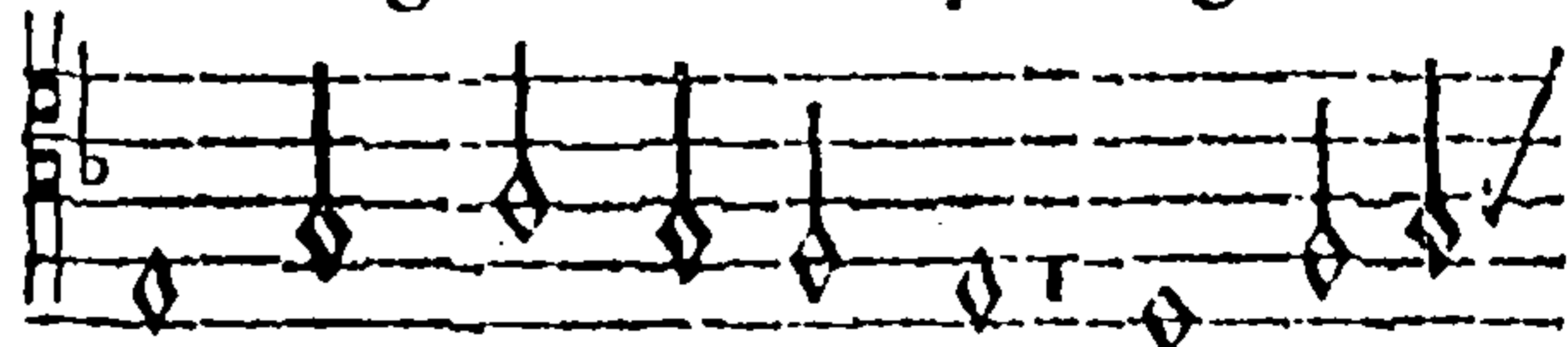
Ow long wilt thow forget



me lord, shall I neuer be remembred?

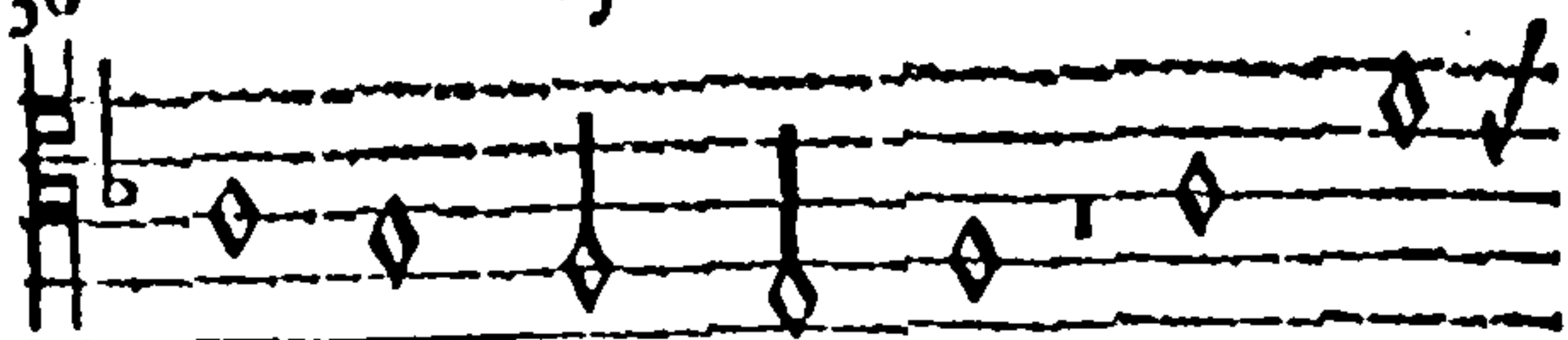


how long wilt thow thy visage hide,

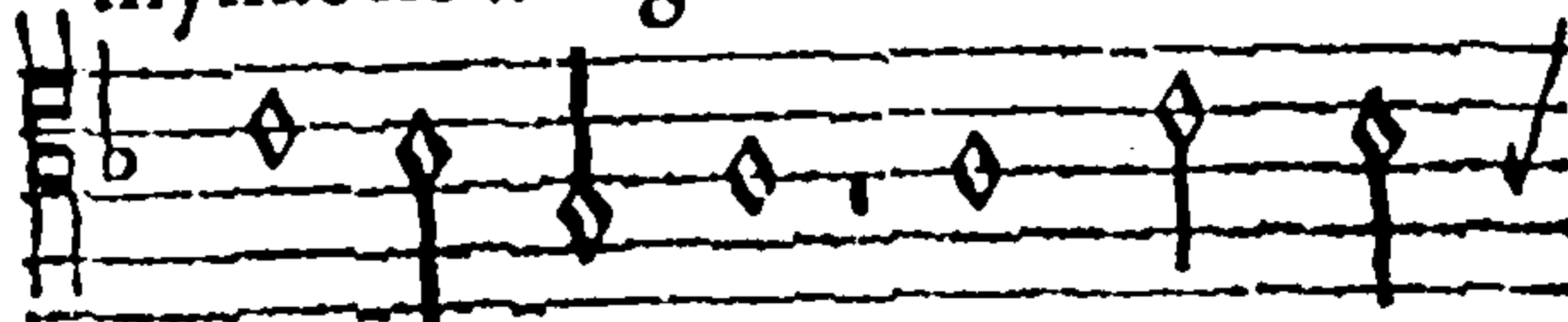


as though thou were offēdid? In hart ād

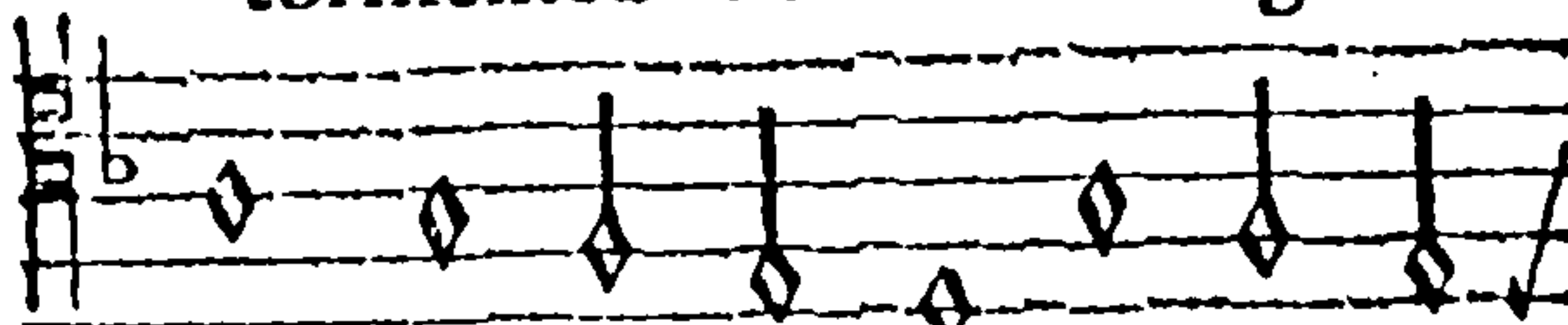
C.ii. mynde



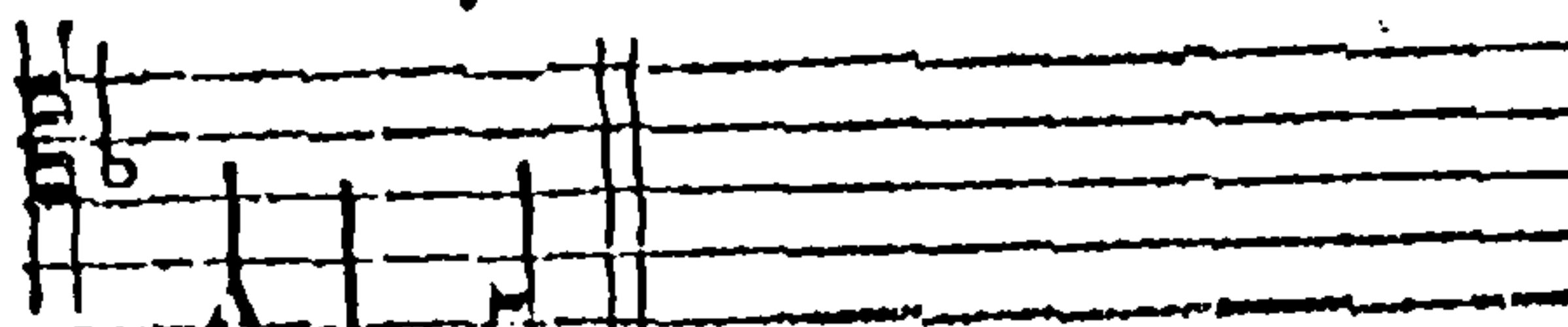
mynde how lōge shall I with care



tormented be? how long eke



shall my deadly foe thus tryumphe



ouer me?

3 Beholde me now my lorde my god,
and heare me sore oppreste:
lighten myne eies lest that I sleape
as one by deathe posseste

4 Lest thus myne enmye saye to me,
beholde I doe preuayle:
Lest they also that hate my soule,
reioyce to see me quayle.

*The mercie of
god is the cause
of our salua
tion* 5 But for thy mercys and goodnes,
my hope shall neuer starte:
in thy relief and sauynge helthe
right glad shall be my harte

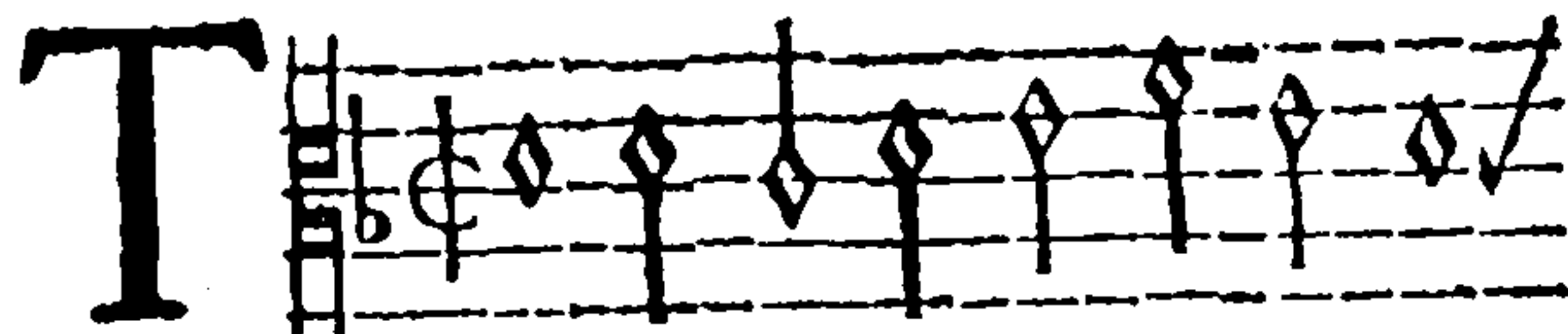
I will

6 I will gyue thanks vnto the lorde,
and prayes to hym synge:
becawse he hath heard my requeste,
and granted my wysshyng.

Dixit insipiens in corde.

Psal. XIII. Th. Ster.

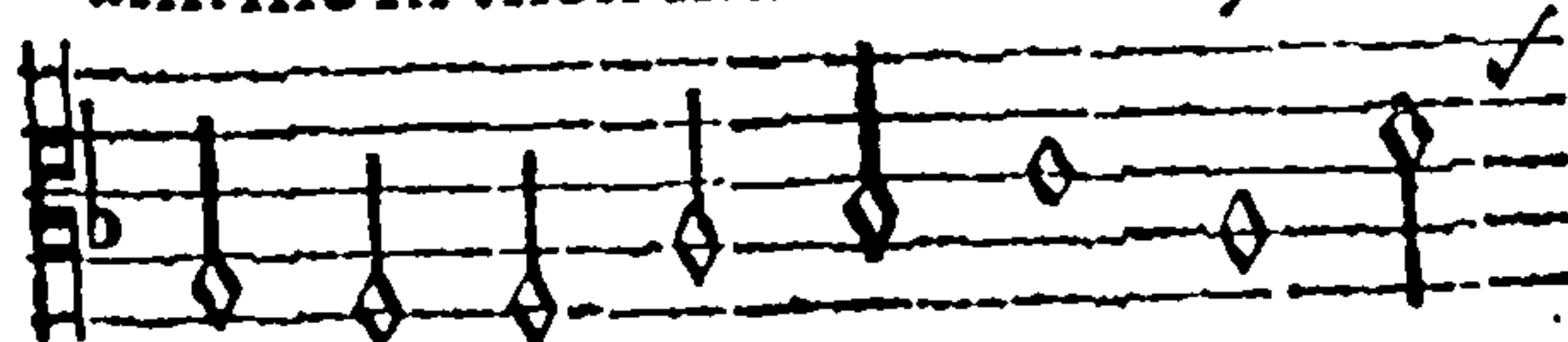
¶ He describeth the peruerse nature of men
which were so growen to lycentiousnes that
god was broght to vtter contempte, for the
which thyng althogh he was greatlie greaued:
yet beyng perswaded that God wolde send
some present remedy, he comforteth hym self
and others.



Here ys no god as folish men

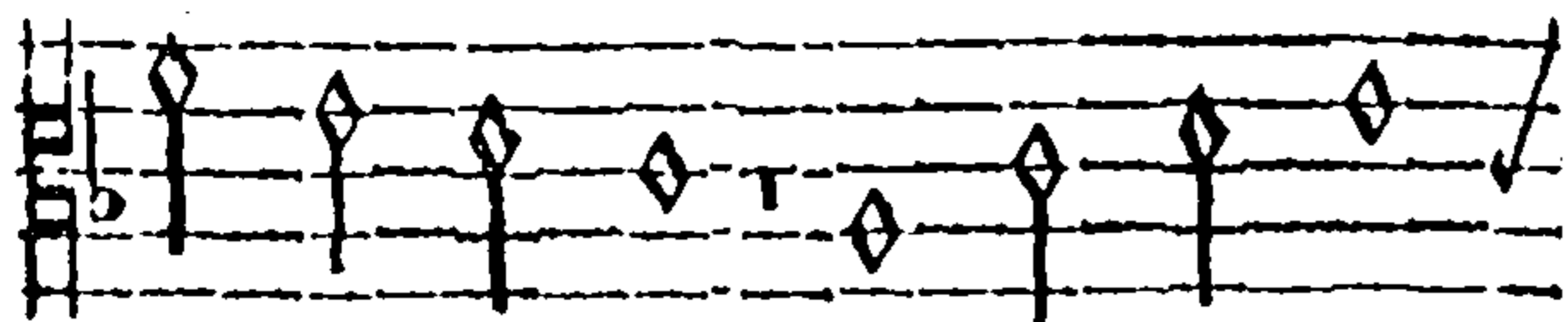


affirme in their mad mode: theyr driftes

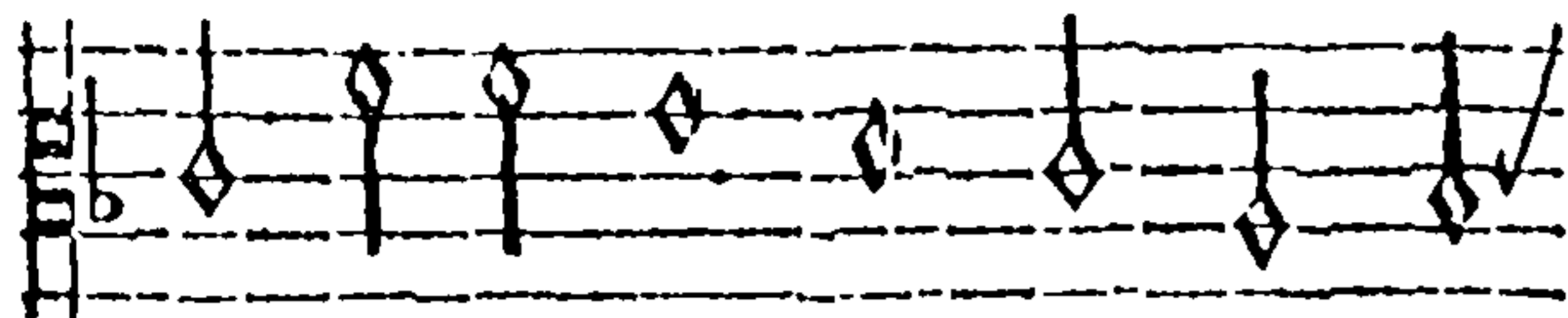


are all corrupt and vaine not one

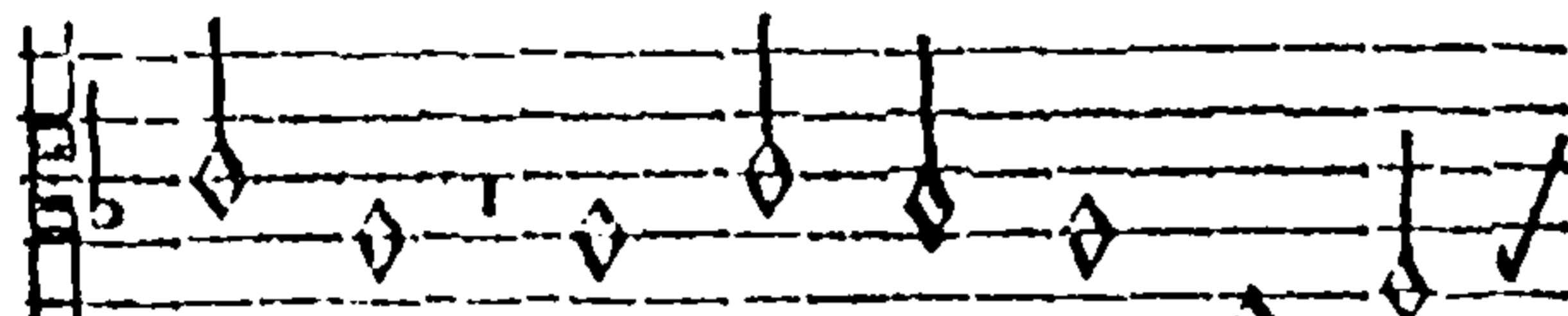
C. iii.



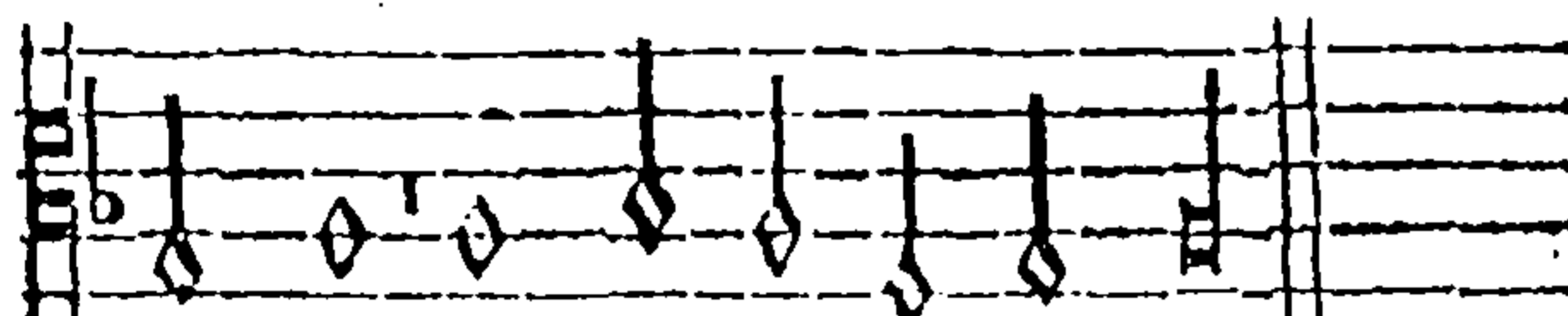
of them doth good, the lord behelde



rome heauen high the whole race of



mankynd: and saw not one that sought



in dede, the liuyng god to fynde.

3 They went al wyde & were corrupt,
and truely there was none:

That in the world dyd any good,
I say there was not one.

4 Is all theyr iudgement so farre losse,
that all worke mischief still:

eatyng my people euen as bread,
not one to seeke godes will?

5 When they thus rage, then sodenly
great feare on theym shall fall,

for god dothe loue the rightuousmen,
and will mayntayne theym all.

6 Ye

6 Ye mocke the doynge of the poore,
to theyre reproche and shame,
bycause they put their trust in god,
and call vppon his name.

7 But who shall gyue thy people helth,
and when wilt thou fulfil:
The promise made to Israel,
from out of Syon hyl?

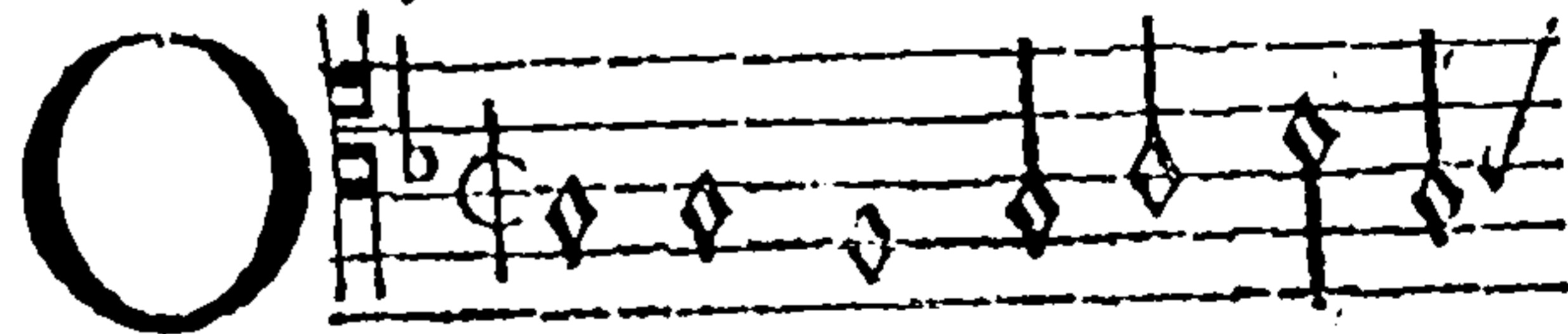
8 Euen when thou shalt restore agayn
suche as were captiues lad:
Than Iacob shall therein reioyce,
and Israel shall be glad.

*wher wicked
men raigne,
all felicitie is
but verie slaue
rie, like to AE
gypt or Baby-
lon.*

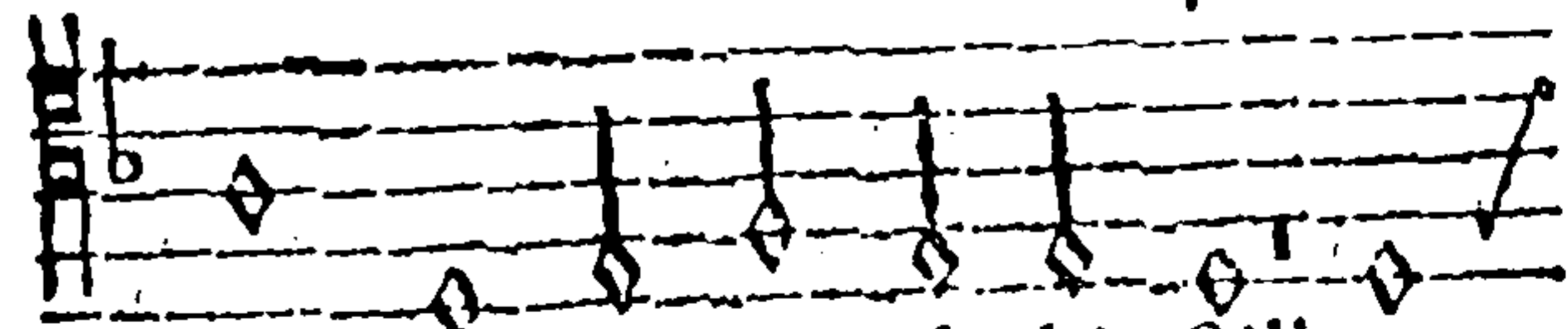
Domine quis habitabit.

Pfal. XV. Th. Ster.

¶ This psal. teacheth on what condicion, god
dyd chuse the Iewes for his peculiar people,
and wherfore he placed his temple amonges
theym, which was to the intent, that they by
lyuyng vprightlie and godlie, might witte-
nes that they were his speciall and holy people.



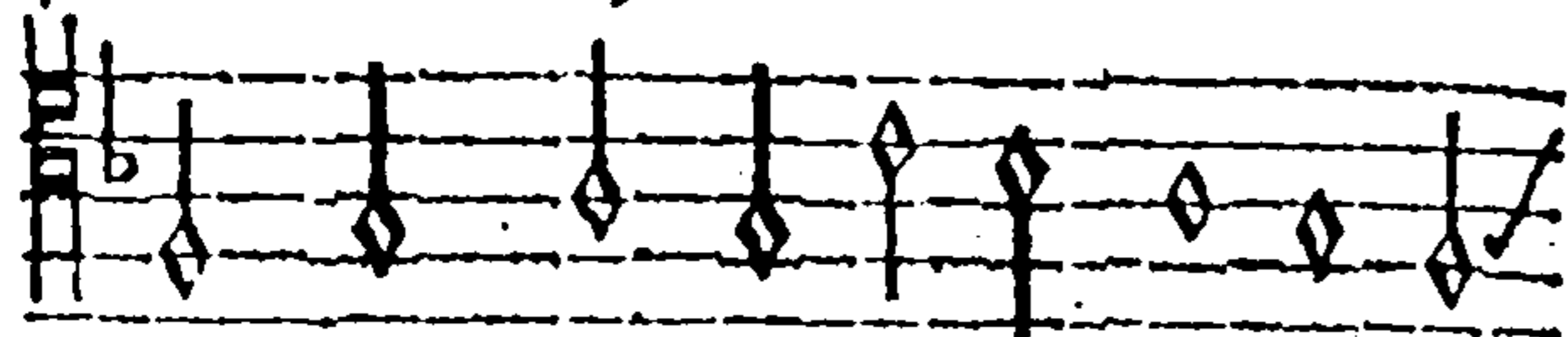
Lord within thy taber-



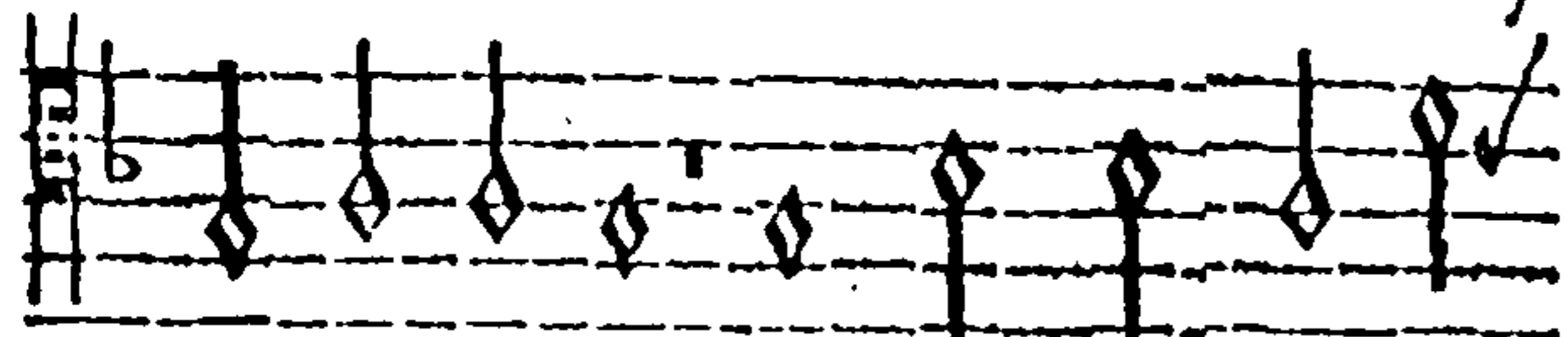
nacle who shall in habit still? or

C.iiii.

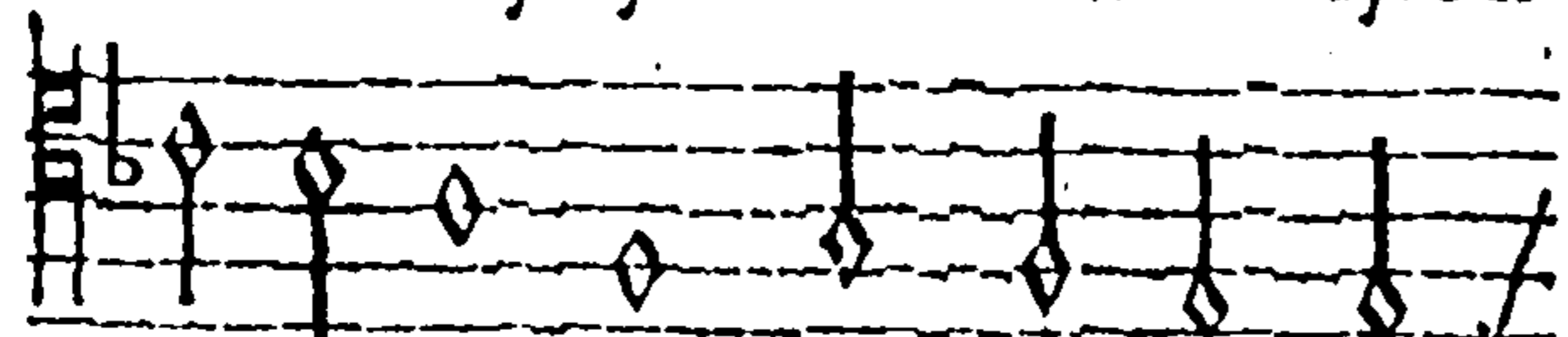
who



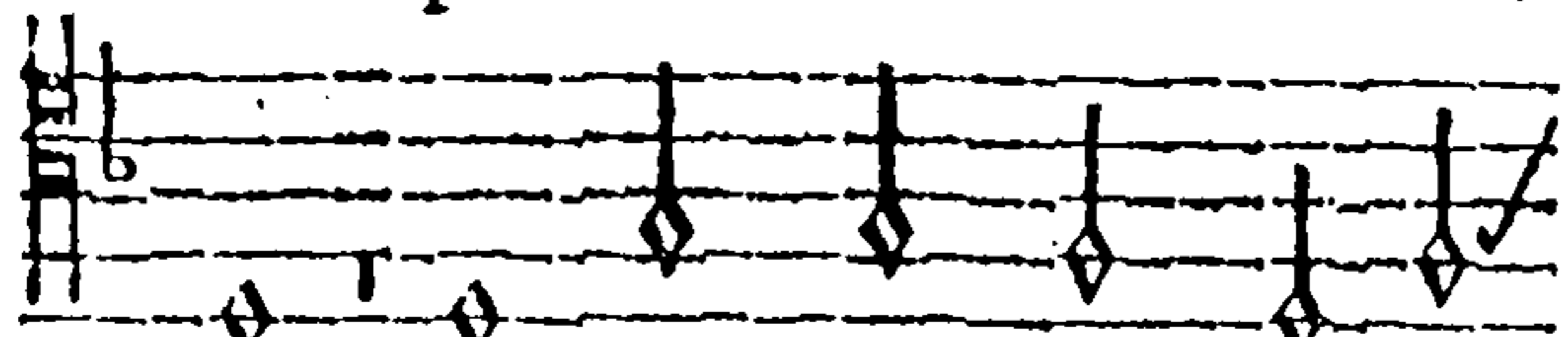
whome wilt thou receaue to dwell in thy



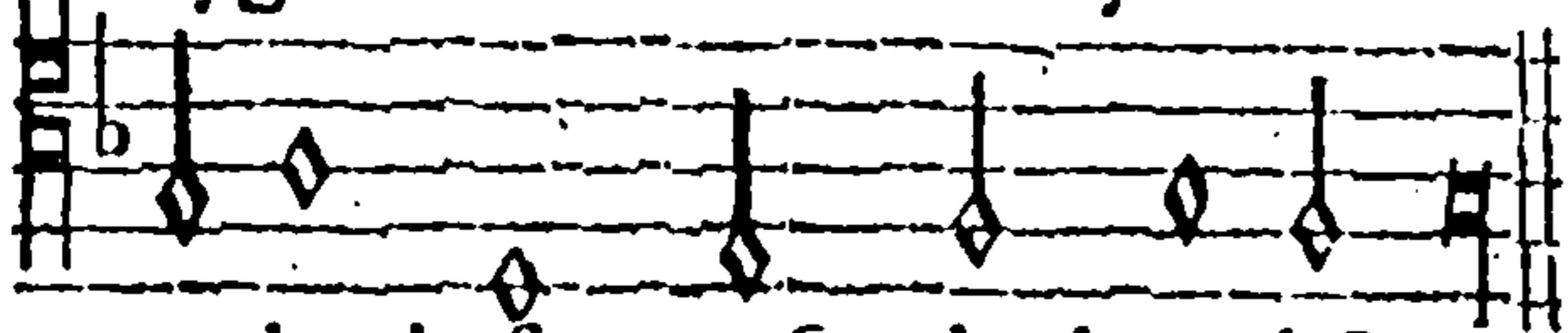
most holy hyll: The mā whose lyfe is



vncorrupt, whose workes are iuste and



strayght: whose hart doth thynke the ve-



ry truth whose tong speaketh no disceyte.

3 Nor to his neighbour doth none ill,
in body, goodes or name:

Nor willinglie dothe heare false tales
which might empere the same

4 That in his heart regardeth not,
malicious wicked men:

But those that loue and feare the lord,
he maketh much of them.

His

His othe and al his promises,
that kepeth faythfully:
Although he make his couenaunt so,
that he doth lose therby.

5 That putteth not to vsury,
his money and his coyne:
Ne for to hurt the innocent,
doth brybe or els purloyne.

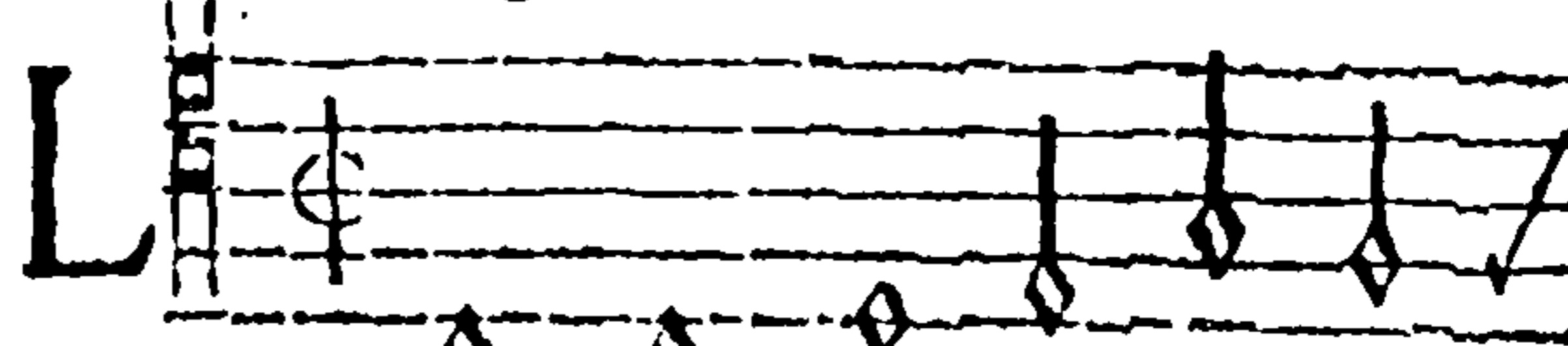
Who so doth al thing as ye see,
that here is to be done:
Shal neuer perithe in this worlde,
nor in the world to come.

*The the which
do not this shal
be cast out of
the churche
with Ismael
and the hypo-
crites.*

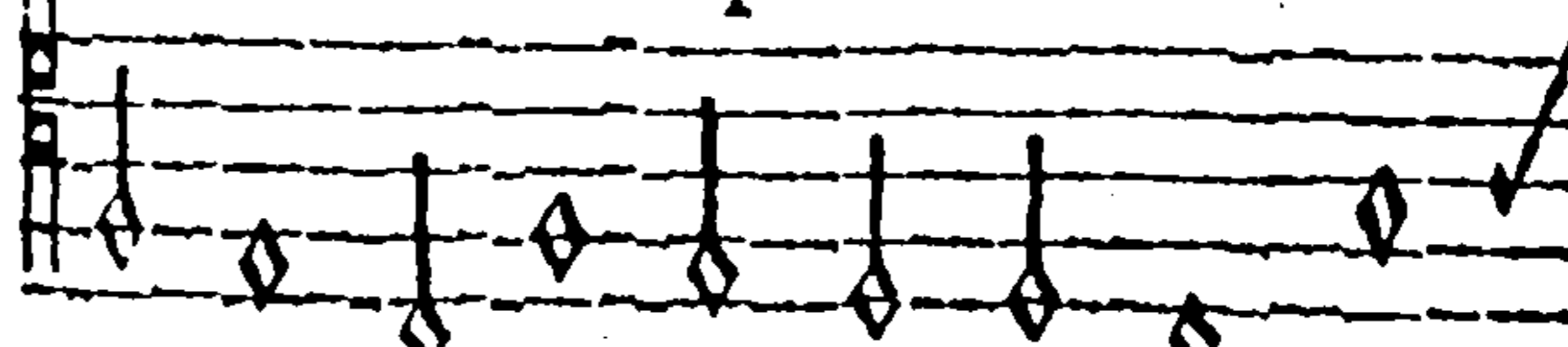
Conserua me Domine.

Psal. XVI. Th. Ster.

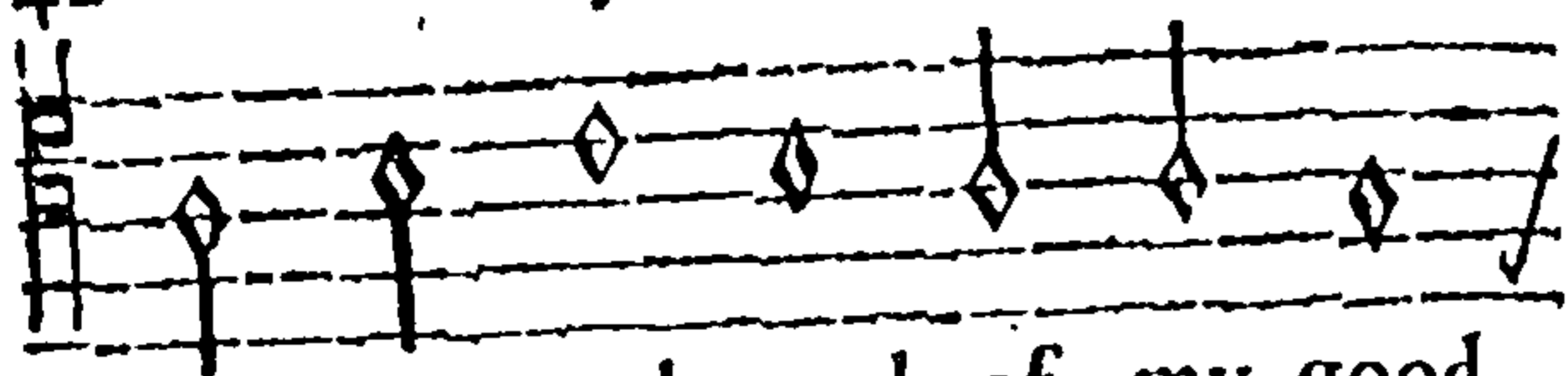
¶ Dauid prayeth to god for succor, not for
his workes but for his faithes sake, protestyng
that he hateth all Idolatrie, takyng God onely
for his comforte and felicitie: who suffereth his
tolacke nothings.



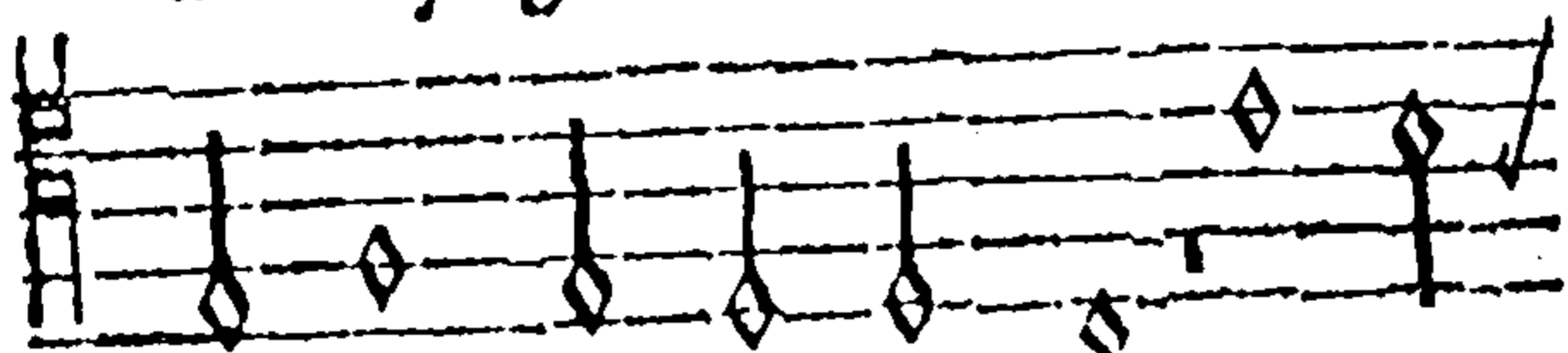
Orde kepe me for I trust



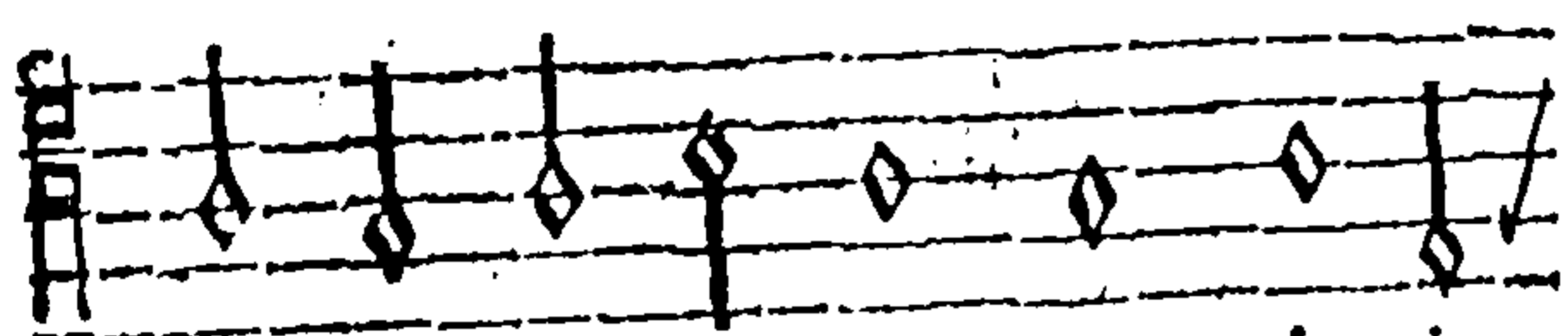
in thee, and doo confesse in dede: thou



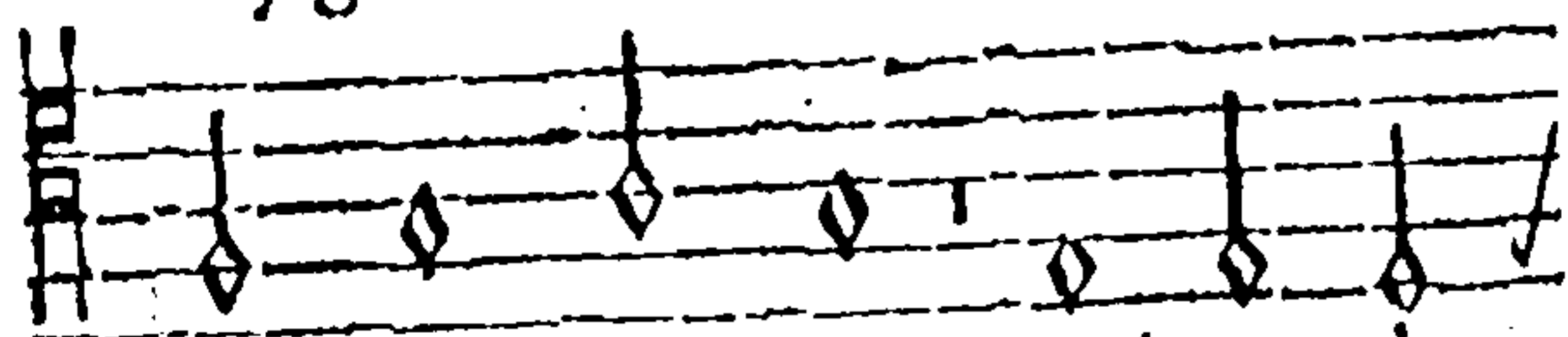
art my god, and of my good,



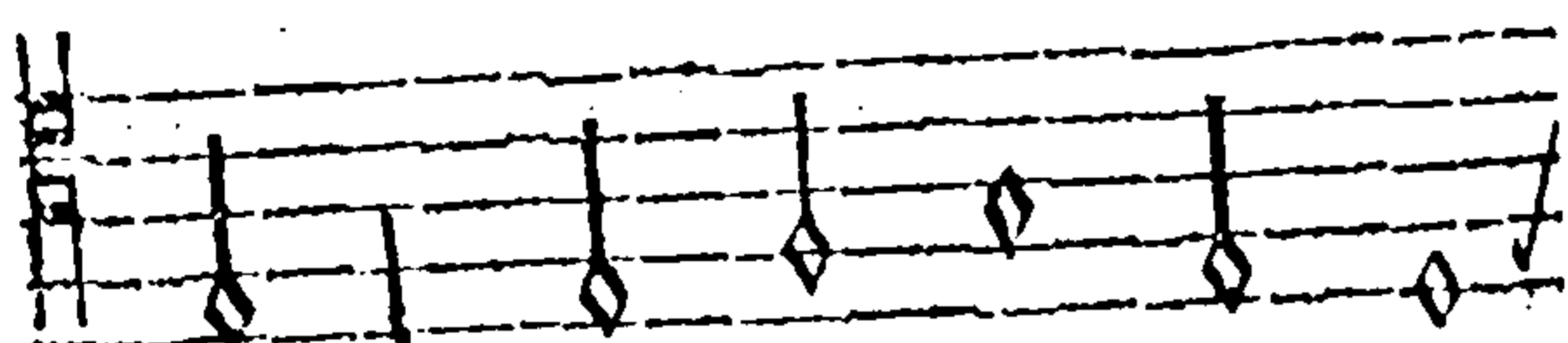
o lorde thou hast no nede. I geue



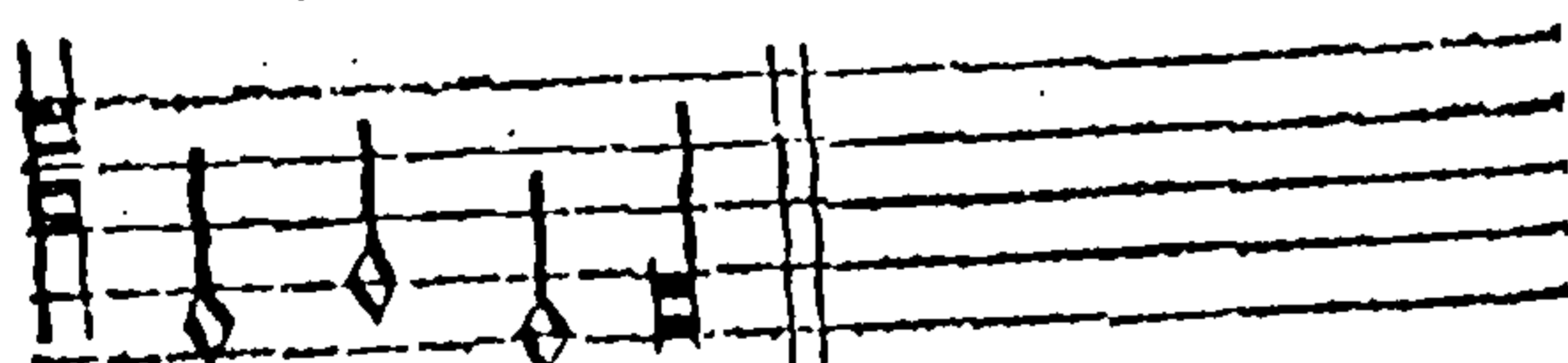
my goodnes to the sayntes, that in



the world do dwell, and namely



to the fayth full flock, in ver-



tu that excell.

4 They shall heape sorrowes on their he-
which runne as they were madd, (ad
to

to offer to the idole gods,
alas, it is to badd.

As for theyr blouddy sacrifice,
and offeringes of that sort:
I will not touche, nor yet therof
my lippes shall make reporte.

5 For why, the lord the porcion is,
of myne inheritaunce:
and thou art he that doest mayntayn,
my rent, my lot, my chaunce.

6 The place wherein my lot did fal,
in beauty did excel:

Myne heritage assynde to me,
doth please me wonderous wel.

7 I thanke the lord that counfeld me,
to vnderstand the right:
for by his meanes my secret thoghtes
do teache me euery night.

8 I set the lorde still in my sight,
and trust hym ouer all:
for he dothe stand on my right hand,
therfore I shall not fall.

9 Wherfore my hart and tong also
do bothe reioyse together:
my fleshe and bodie reste in hope,
when I this thing consider.

10 Thou wilt not leue my^u soule in gra-
for lord thou louest me: (ue
Nor yet wilt geue thyn holy one,
corruption for to see.

*He wold ne-
ther by outward
profession nor
in hart consent
with Idolatres*

*The faithfull
are sure to per-
seuer to the
end.*

*That is to say
his lyfe.*

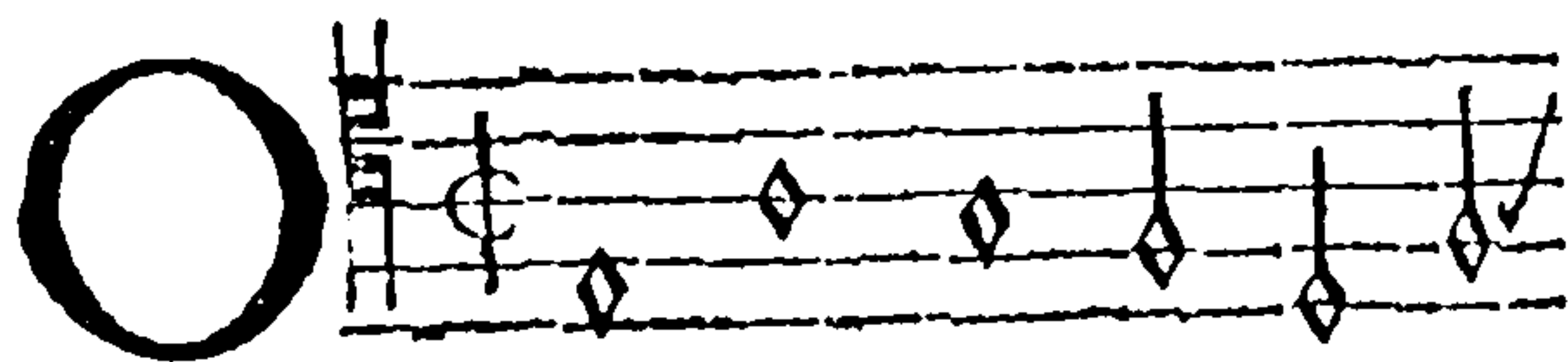
when god saw
veth they se par
fit felicitie.

II But wilt me teache the way to lyfe
for all treasours and store
of parfit ioy are in thy face,
and power for euermore.

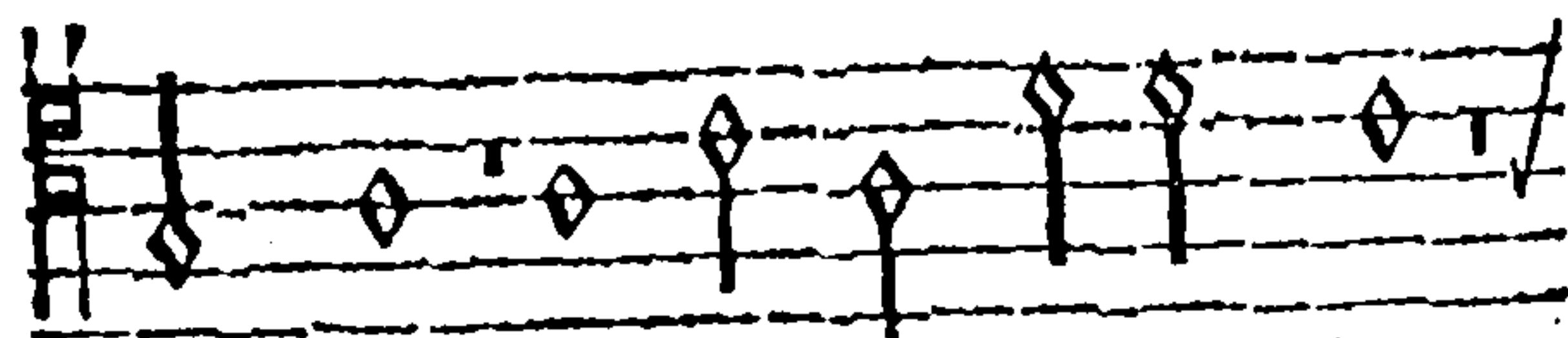
Exaudi Domine.

Psal. XVII. Th. St.

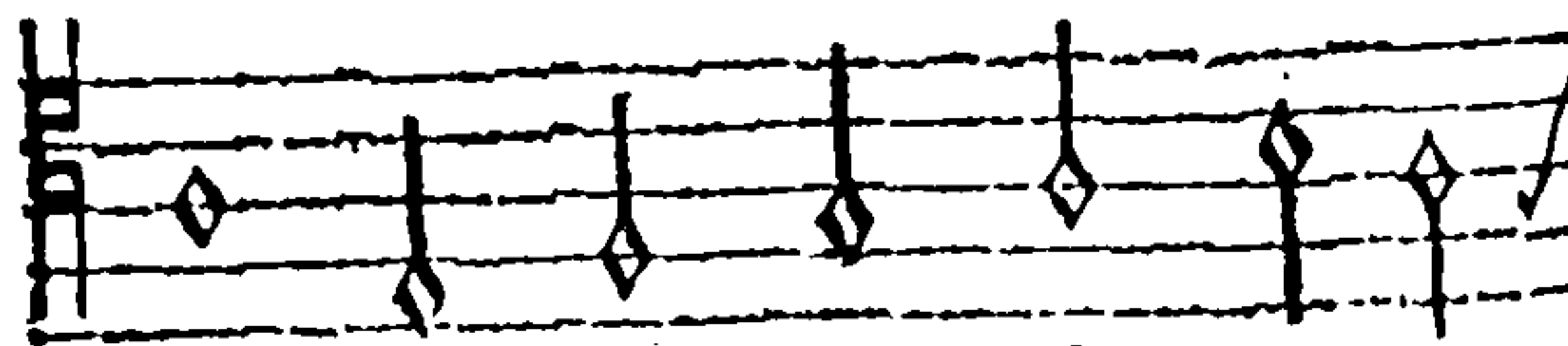
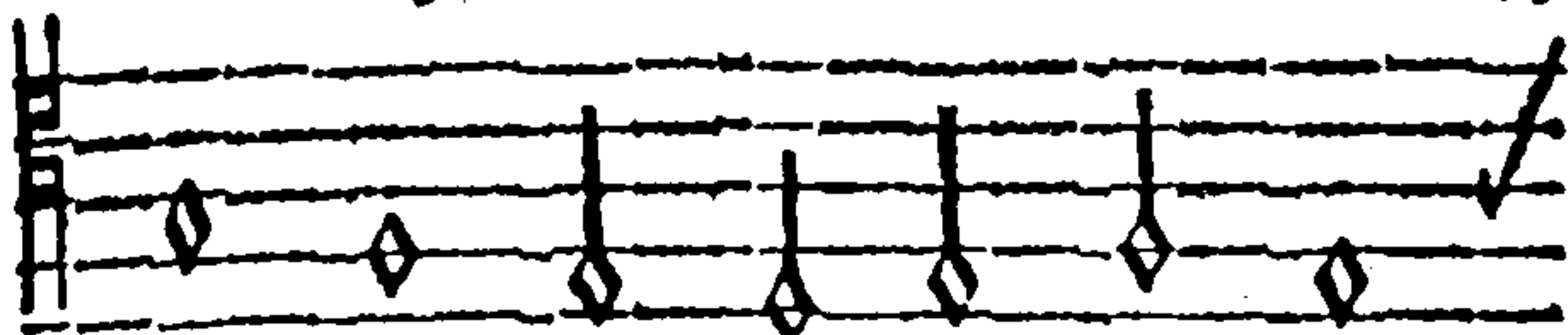
¶ Here he complayneth to God of the cruell
pride and arrogancie of Saul and the reste of
his enemyes, who this raged withowte any
cawse gyuen on his parte, therefore he desiereth
God to reuenge his innocencye, and delyuer
hym. This Psalme ought diligentlie to be no-
ted of suche as receyue euell, for well doynge.



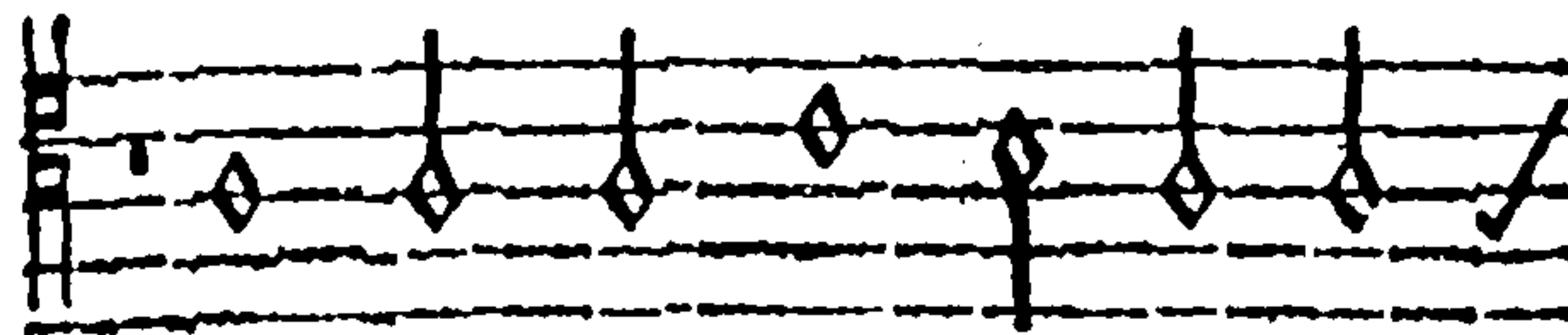
Lord geue care to my



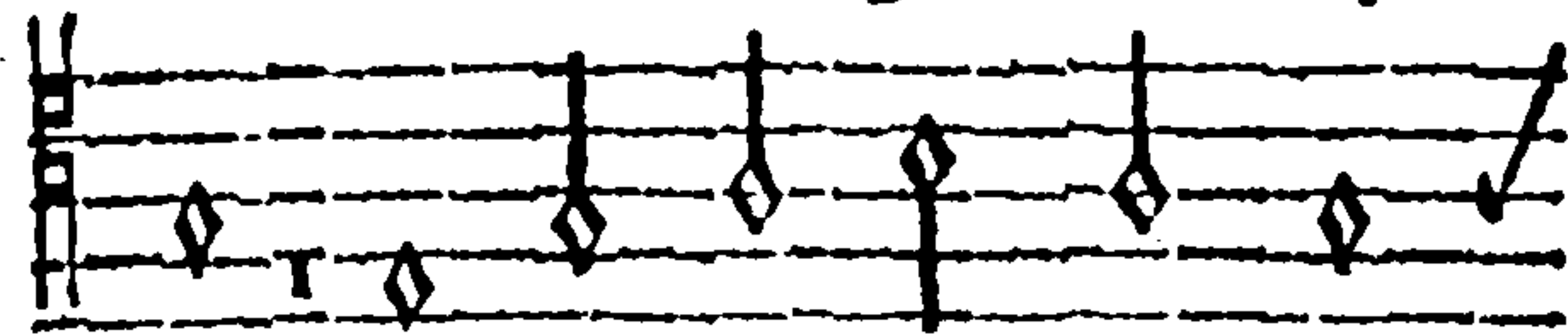
iuste cause, attend when I complayne:

and heare the prayer that I put
Thou

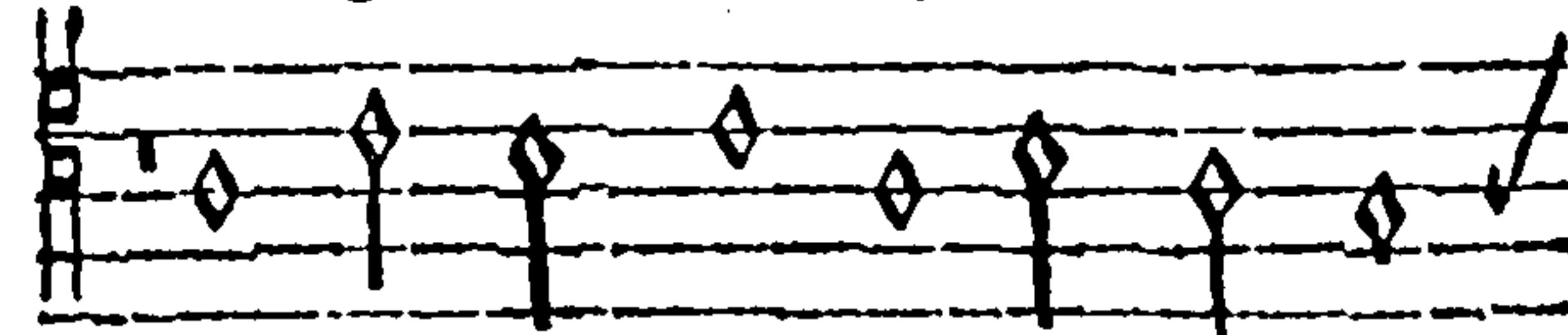
furth with lippes that do not fayne,



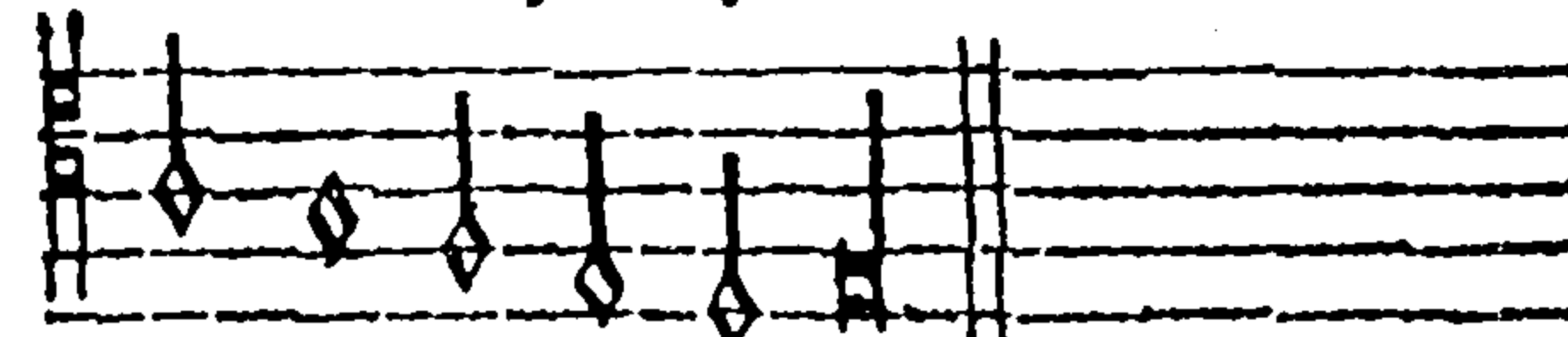
and let the iudgement of my



cause proceade alwaye from thee:



and let thyne eyes behold, and cleare



this my sympticitie.

3 Thou hast well tryed me in the night,
and yet couldst nothing fynde:

That I haue spoken with my tong,
that was not in my mynde.

4 As from the workes of wicked men,
and pathes peruerse and il:

For loue of thy most holy woorde,

I haue

I haue refrayned stil.

5 Than in thy pathes that be most pure,
stay me lord, and preserue:

That from the way wherein I walke,
my steppes may neuer swerue.

6 For I doe cal to thee, O lorde,
surely, thou wilt me ayde.

Thā heare my prayer and way rightwel,
the wordes that I haue said.

*This is an ef-
fectuall kynde
of prayer, for it
conteyneth
gods promesse.*

7 O thou the sauior of all theym
that put their truste in thee:
declare thy strength on theym that spur
agaynste thy maiestie. (ne

8 Oh kepe me lord as thou wouldst kepe,
the apple of thyne eye:

And vnder couert of thy winges,
defende me secretly,

9 From wicked men that trouble me,
and dayly me anoye:

And from my foes that goe about,
my soule for to destroye.

10 Whiche wallowe in theyr wordlye
so full and eke so fat: (welth,

That in theyr pryde they do not spare,
to speake they care not what.

*"meanige him
selfe and his
companions.*

11 They lye in wayte where we shoulde
with craft me to confound: (passe,

And musing mischief in their myndes,
to cast me to the ground.

12 Much lyke a lyon gredely,

that

that would his pray embrace:

Or lurking lyke a lyons whelpe,
within some secret place.

13 Vp lorde, with haste preuent my foe,
and caste hym at thy feete:

saue thow my soule, from theuell man,
and with thy sworde hym smyte

14 Deliuer me lord by thy power,
out of these tyrants hands:

which now so longe tyme rained haue,
and kept vs in their bands.

15 I meane from worldly men, to whom
al worldly goodes are ryfe:

That haue no hope nor parte of ioye,
but in this present lyfe.

Thow of thy store their bellies fillest
With pleasures to their mynde

their children haue I noughe, and leaue
to theirs the rest behinde.

16 But I shall with pure conscience
beholde thy gracious face:

so when I wake I shalbe full
with thyne ymage and grace.

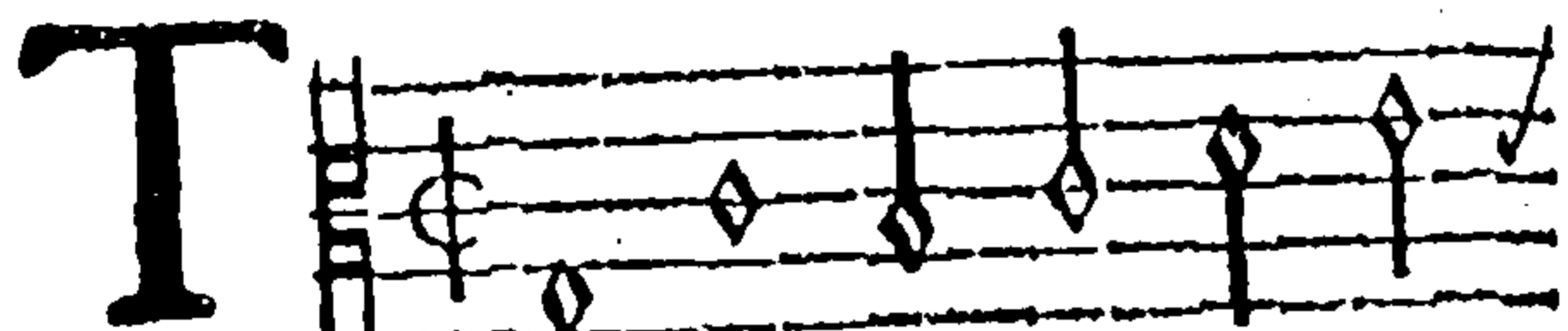
*when he awaketh
out of his
beuines he shal
be fulfilled
with gods Ima-
ge, which shyneth
in his good
spel, & in his
benefites.*

Coeli enarrant.

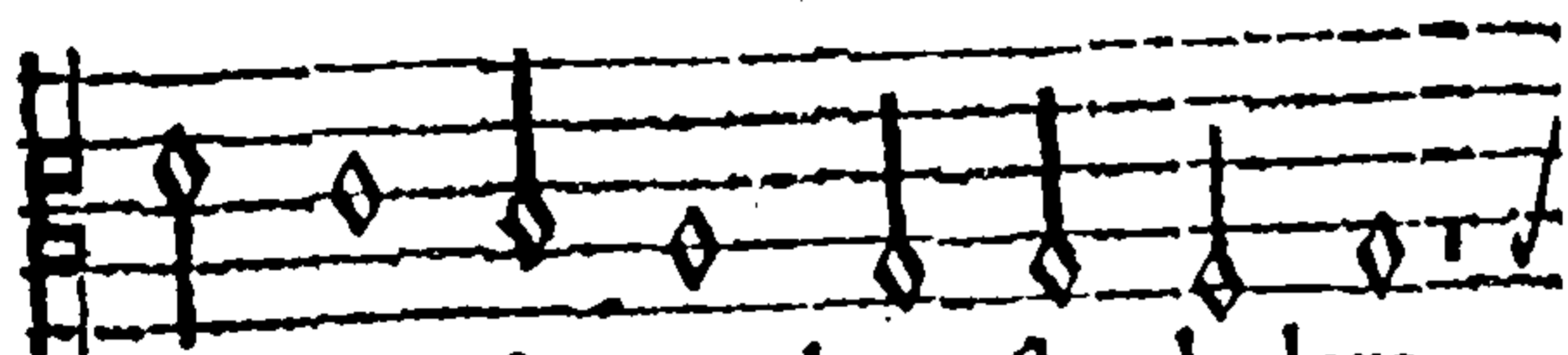
Psal. XIX. Th. Ster.

¶ To the intēt he might moue the faithfull to a
dieper cōsideratiō of godes glorie, he setteth be

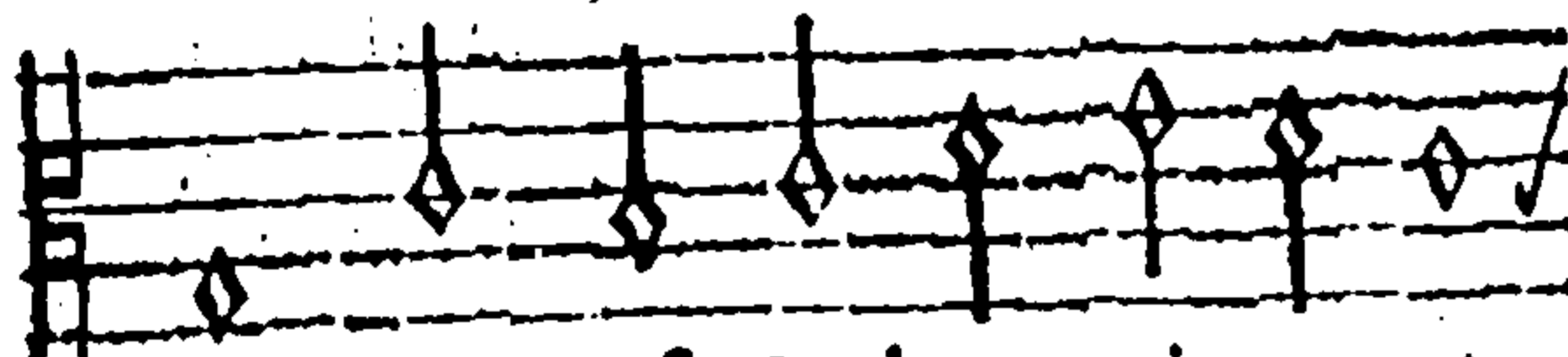
fore their eyes the moſte exquyſite workeman-
ſhip of the heauens with their proportion and
ornamentes. And afterward calleth theym to
the lawe, wherin god hath reueled hym ſelf
more familiarelie to his choſen people. the
which peculiar grace by commendying the
lawe, he ſettith forthe more at large, and in
the ende he concludeth with a prayer.



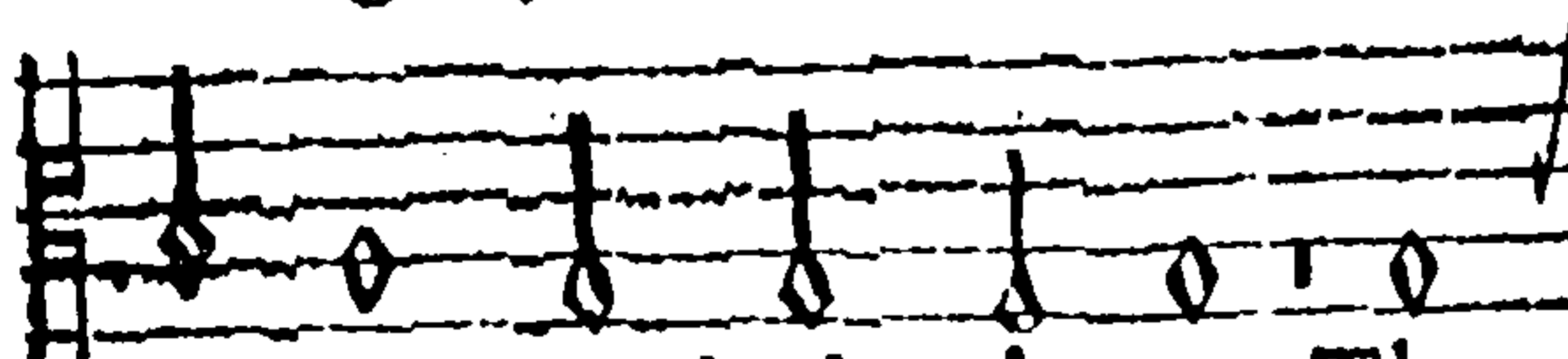
He heauens and the fir-



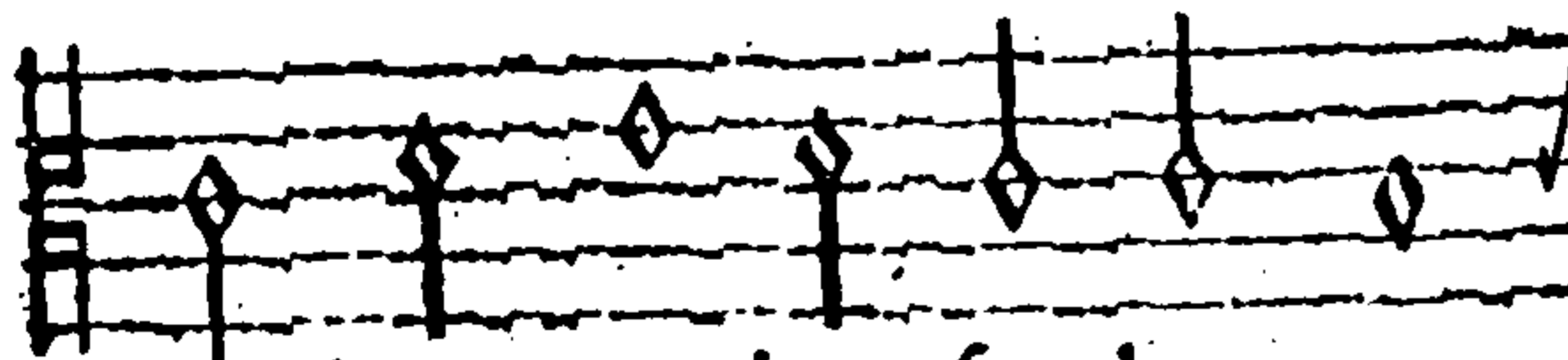
mament do wonderouſly declare,



the glory of God omni potent,

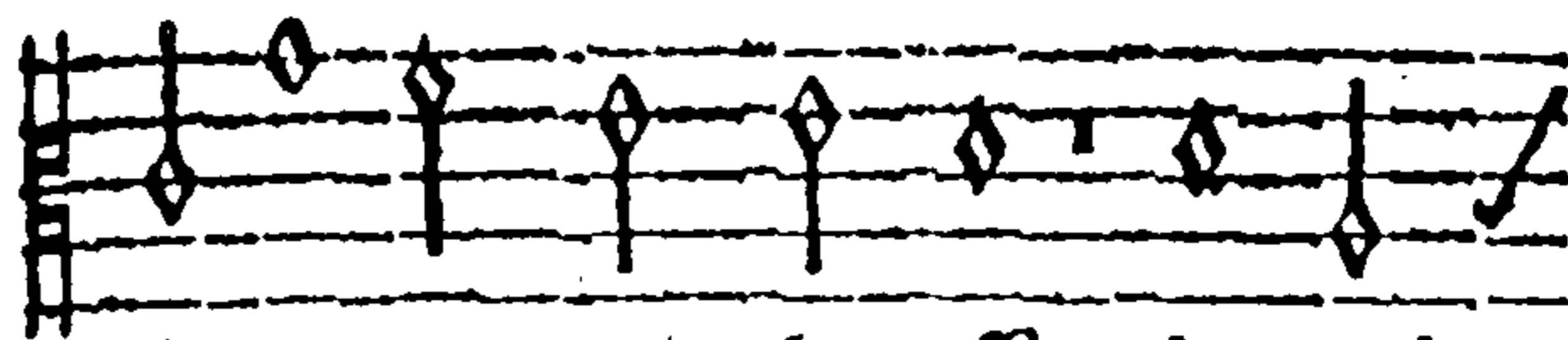


his workes and what they are. The

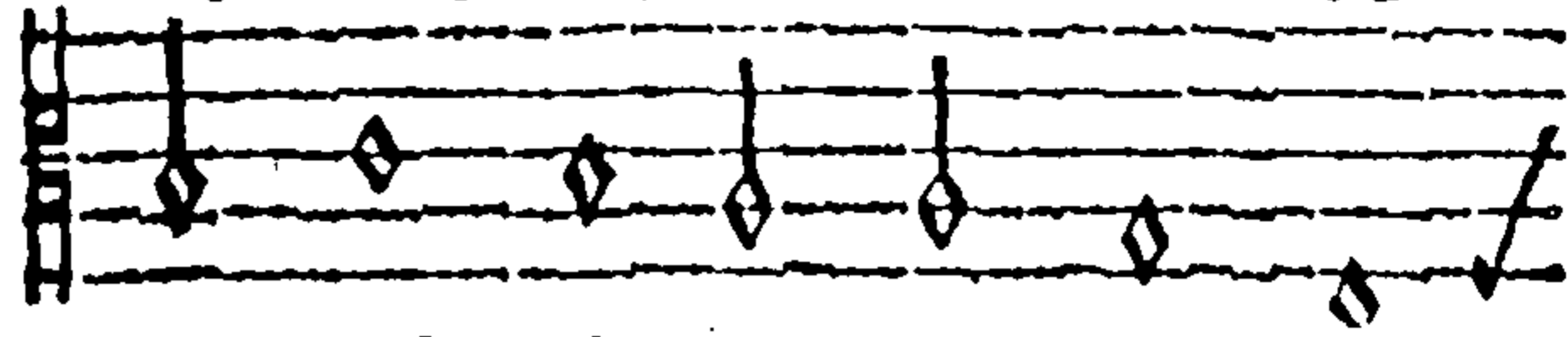


wonderous workes of god appeare,

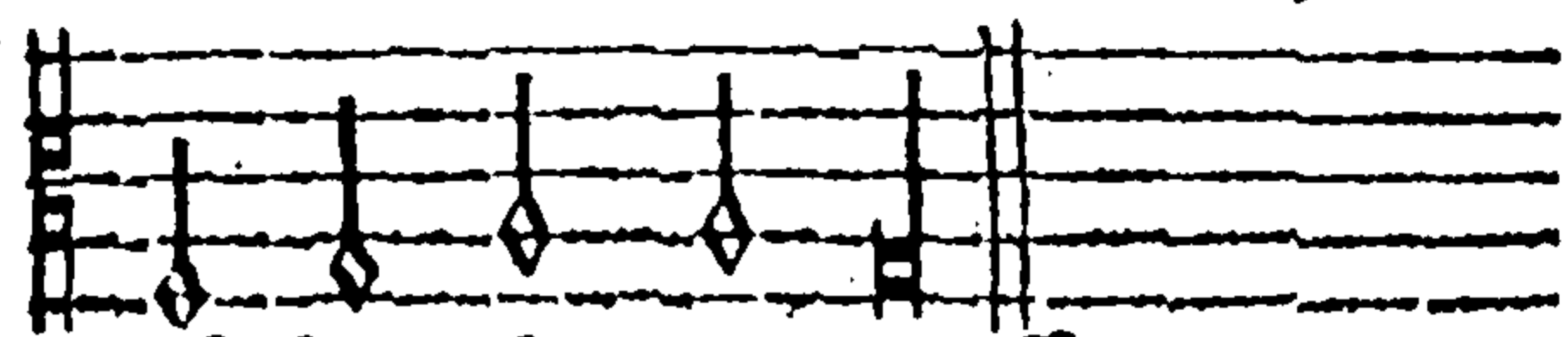
by



by euery dayes ſucceſſe: The nyghtes



which likwiſe their race runne, the



ſelfe ſame thinges expreſſe.

3 Ther is no language, tong, or ſpeche,
where theyr ſound is not hearde:

*Rom. 10. d.
Acte 14. c.*

4 In al the earth and coaſtes therof,
theyr knowledge is conſerd.

In them the lorde made for the ſunne,
a place of great renorne.

5 Who like a bridegrome ready trimed,
doth from his chamber come:

And as a valiant champion,
who for to get a priſe,
with ioye doth haſt to take in hande
ſome noble enterpriſe.

*He noteth thre
excellent qua-
lities in the ſun-
ne, his beautie,
ſwiſtenes, and
heate.*

6 And al the ſkye from ende to ende,
he compaſeth about:

Nothinge can hyde it from his heate,
but he wil find it out.

7 How perfit is the lawe of God,

D.

how

how is his couenant sure?
Conuerting soules, and making wyse,
the simple and obscure.

*Mans inuen-
tions are croo-
ked, without
comfort, filthy,
and blynde*

8 Iust are the Lords commandementes,
and gladde bothe heart and mynde:
His precept pure, and geueth light,
to eyes that be ful blynde.

*what so euer
mans fantasie
doth inuent, is
but lyes, and
vanitie.*

9 The feare of God is excellent,
and doth endure for euer:

The iudgementes of the lord are true,
and righteous altogether.

10 And more to be imbraste alwais,
then fyned golde I say:

The hony and the hony combe,
are not so swete as they.

11 By them thy seruante is forwarned
to haue god in regarde:

*The effect of
this rewarde
is contined in
the couenant
of our ado-
ption, for here
he maketh all
men synners.*

And in perfourmance of the same,
there shalbe great rewarde.

12 But Lorde what earthly man doth
the errors of his lif? (knowe,

Than clense my soule from secret sinnes
which are in me moste rife,

13 And kepe me that presumptuous sinnes
preuayle not ouer me:

And than shal I be innocent,
and great offences flee.

14 Accept my mouth and eke my heart,
my woordes and thoghthes eichone:
For my redemer and my strength,

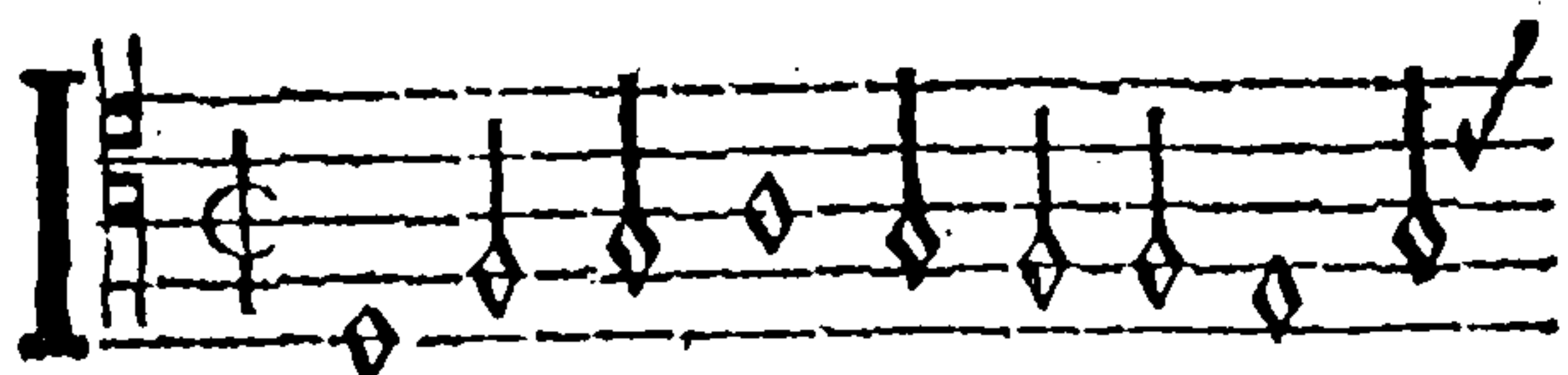
O lord

O lord thou art alone.

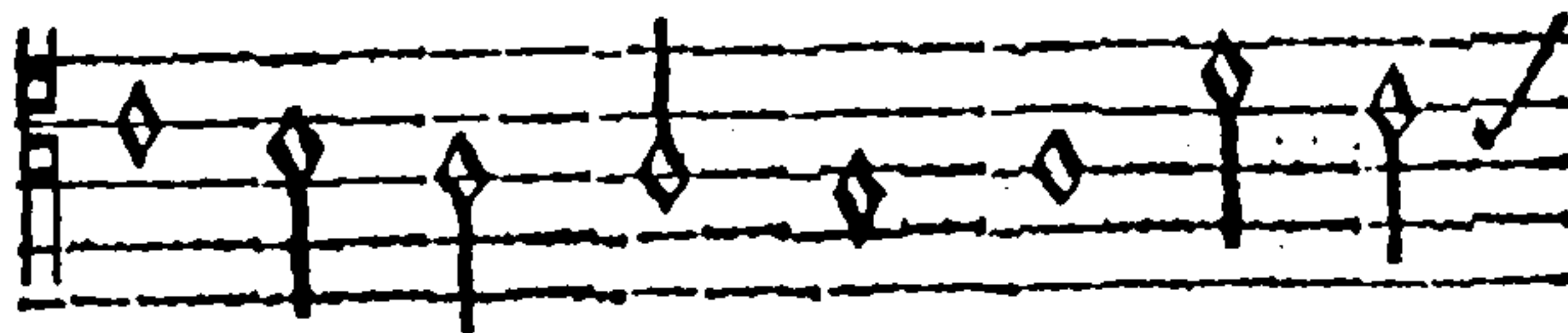
Exaudiat te Dominus.

Psal. XX. Th. Ster.

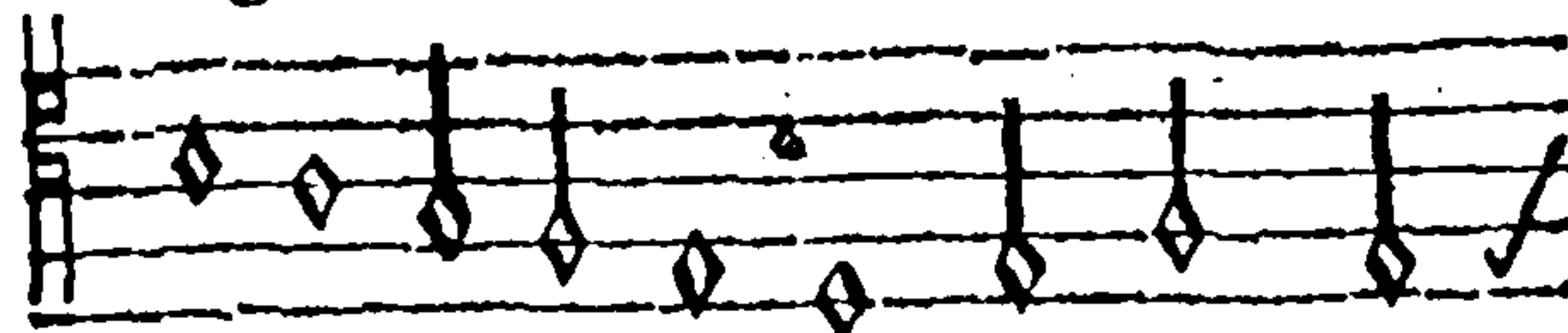
¶ A prayer of the people vnto God, that it
wolde please him to heare their kynges, and re-
ceyue his sacrifice, which he offred before he
went to bataill against the Ammonites, decla-
ringe how that the heathen put their trust in
horses and chariotts: but they trust only in the
name of the lorde their god. wherfore the other
shall fall, but the lorde will saue the kynges
and his people.



N trouble and aduersitie, the

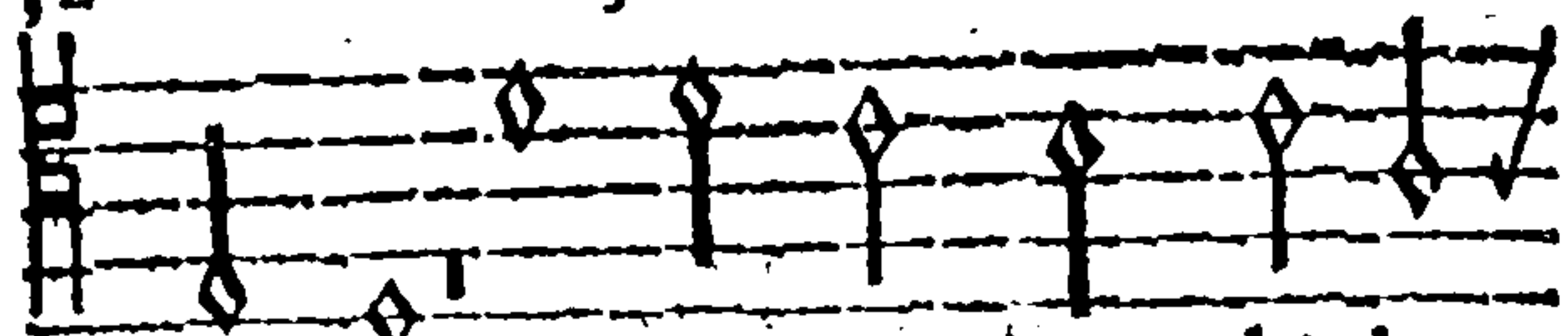


lord god heare thee styll: the maie-

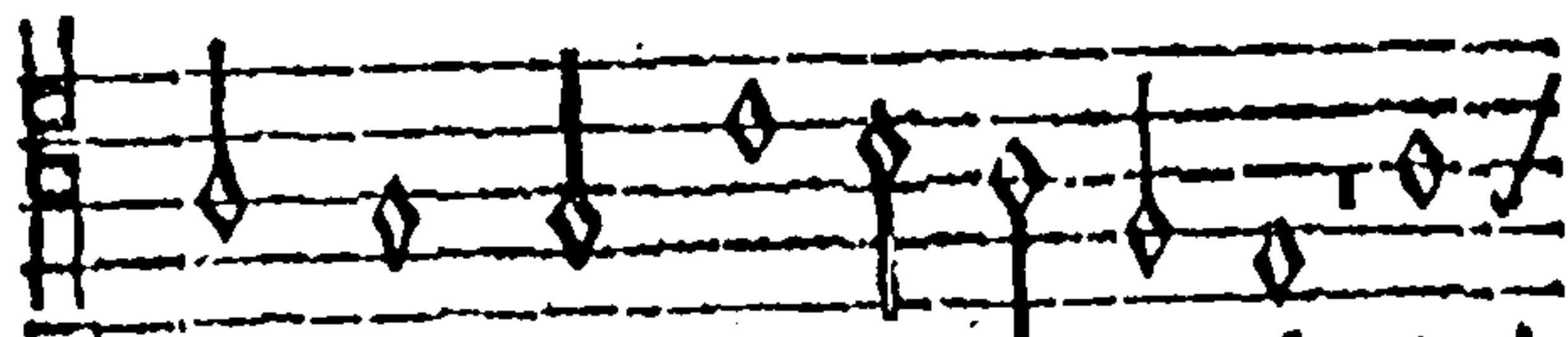


stie of Iacobs god defende thee from *Hebr. exalta*

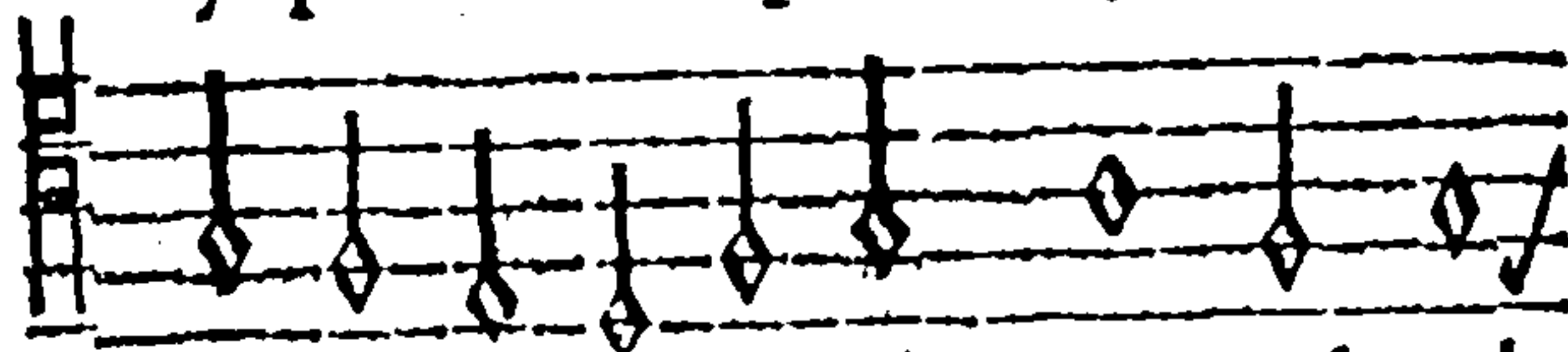
D. ii. all



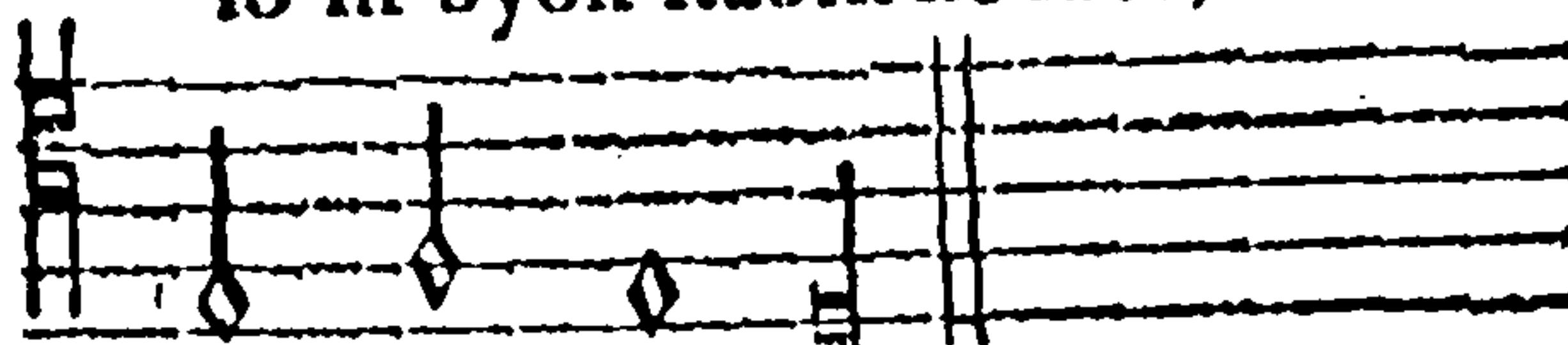
all yll. And send the frome his ho-



ly place his help at euery nede: And



so in Syon stablif he thee, and make



the stronge in dede.

3 Remembryng well the sacrifice,
that now to hym is done:
And so receiue ryght thankfully
thy burnt offerynges eichone.

4 Accordyng to thy heartes desire,
the lorde graunt vnto thee:
And all thy counsell and deuise,
full well perfourme may he.

5 We shall reioyse when thou vs sauest,
and our banners displaye
vnto the lorde which thy requests,
fulfilled hath alwaye.

6 The lorde will his annointed saue

I

I knowe well by his grace:
And send him helth by his righthand,
out of his holy place.

7 In charetes some put confidence,
and some in horses trust:

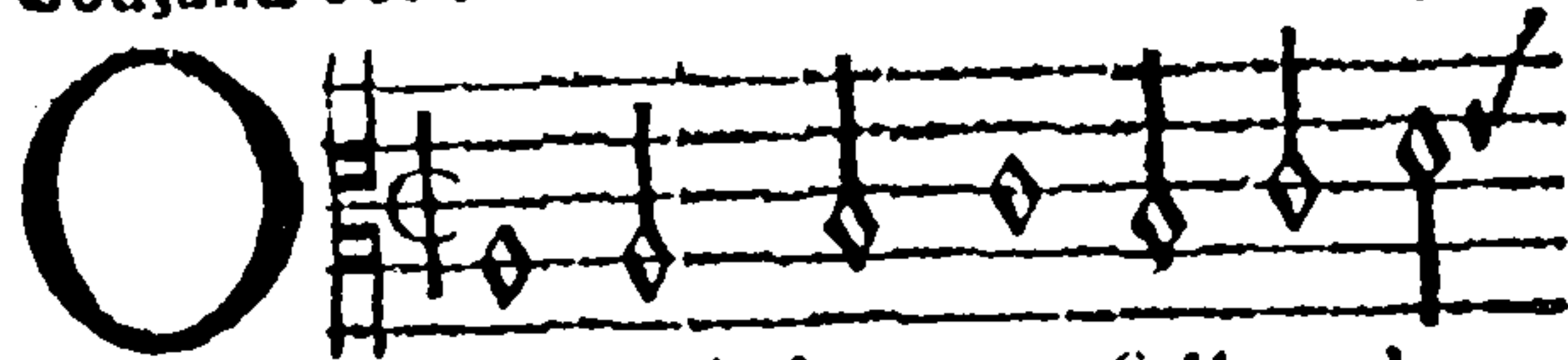
But we remembre God our Lorde,
that kepeth promise iust.

8 They fall downe flat, but we do rise,
and stand vp stedfastly:
Now saue and helpe vs lorde & king.
on thee when we do crye.

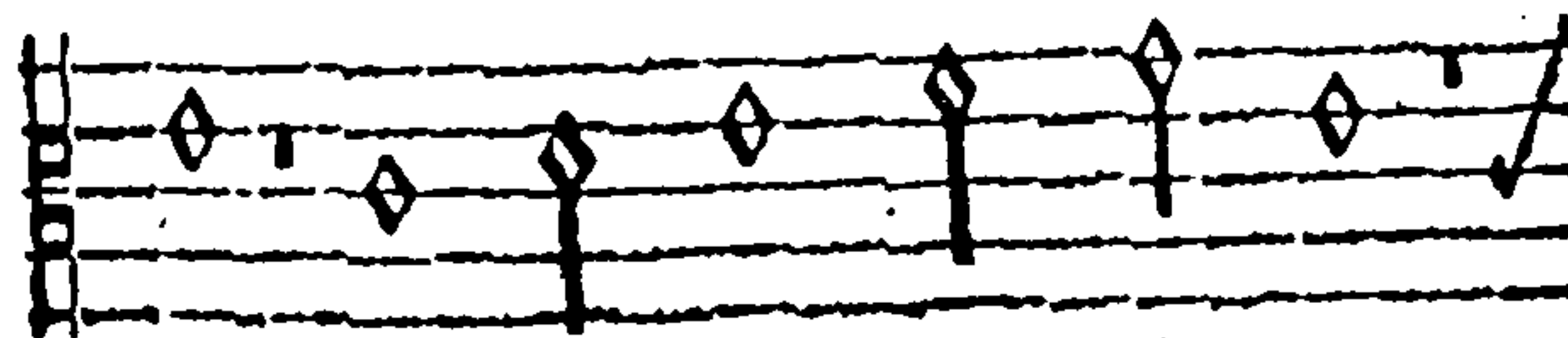
Domine in virtute.

Psal. XXI. Th. Ster.

David in the persone of the people prayseth
god for the victorie which he gaue them a-
gainst the Syrians and Ammonites. 2. Sam. 10.
11. wherein he had the riche crowne of the kyn-
ge of Ammon set vpon his head. 2. Sam. 12. and
was indued with the manifolde blessings of
God, and contrariwise his enemies destroyed.

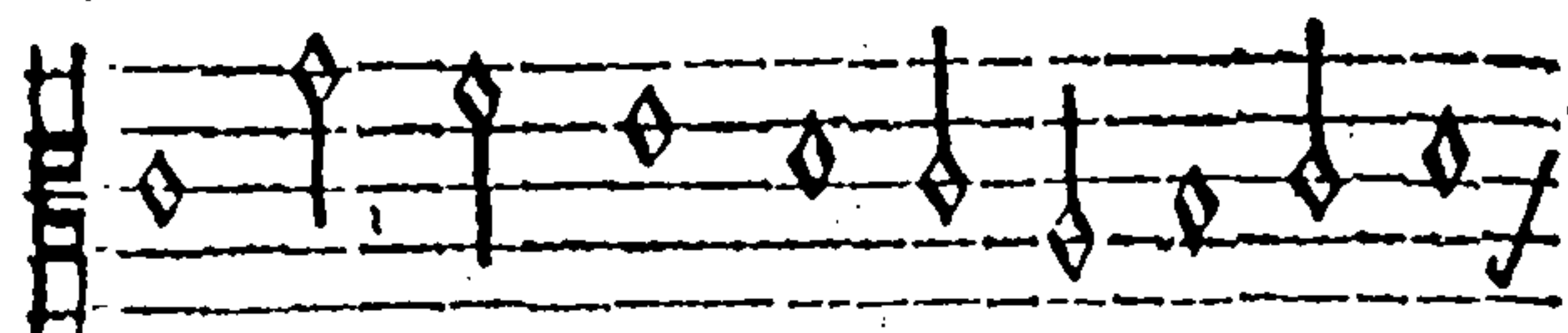


Lorde how ioyfull ys the

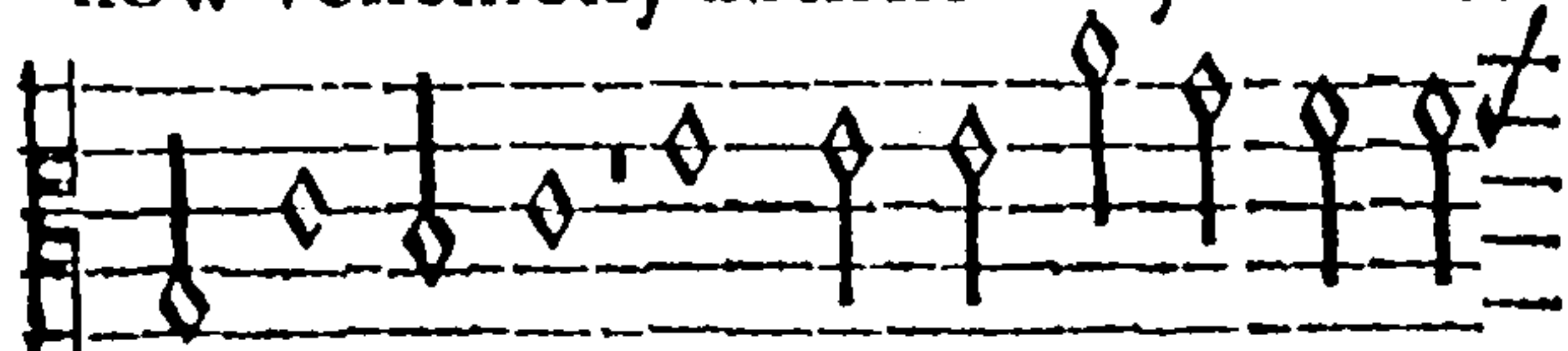


kyng, in thy strength and thy power?

D.iii. how



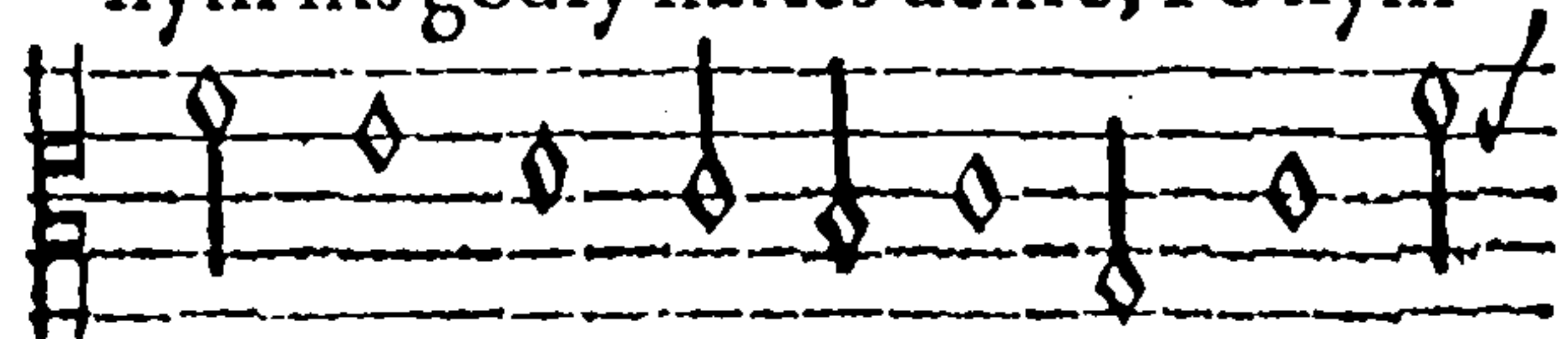
how vehemētly doth he reioyse in thee



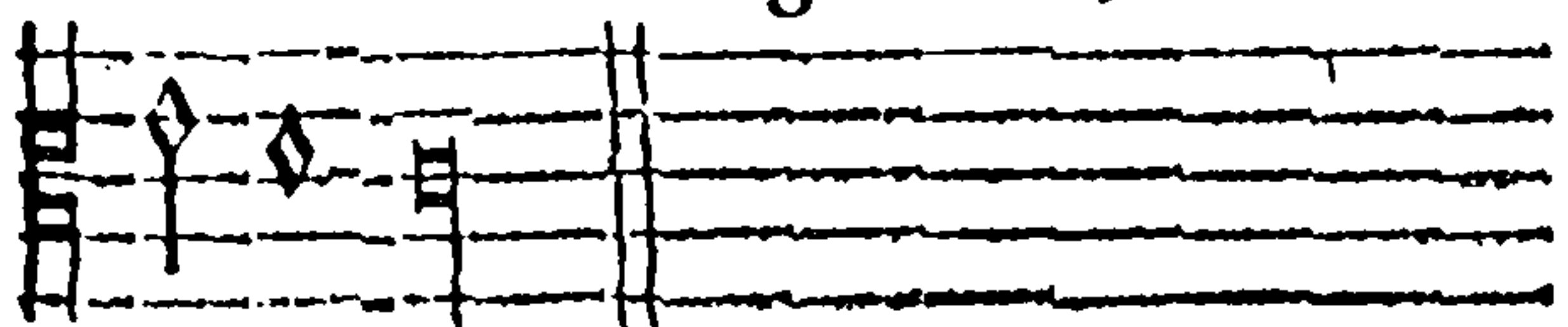
his fauour? for thou hast geuen vnto



hym his godly hartes desire, To hym



hast thou nothing denied, of that he



did require.

3 Thou didst preuent him with thy gistes,
and blessinges manyfold:

And thou hast set vpon his head,
a croune of perfitte golde.

4 And whan he asked lyfe of thee,
therof thou madest him sure:

To haue long lyfe, yea suche a lyfe,
as euer should endure.

*David did not
only obteyne
lif, but also as-
surance that
his posteritie
shuld raigne
for euer.*

Great

5 Great is his glory by thy helpe,
thy benefite and ayde:

Great worship and great honour both,
thou hast vpon hym layde.

6 Thou wilt geue him felicitie,
that neuer shal decay:

And with thy cherefull countenance,
wilt comfort hym alway.

7 For why, the king doth strongly trust,
in God for to preuayle:

Therefore his goodnes and his grace
wil not that he shal quayle.

8 But let thyne enemies fele thy force,
and those that thee withstande:

Fynde out thy foes, and let them feele
the power of thy righthande.

9 And lyke an ouen burne them lord,
in fyrye flame and fume:

Thyne anger shall destroy them al,
and fyre shall them consume.

10 And thou wilt roote out of the earth,
theyr fruite that should increase:

And from the number of thy folke,
theyr seede shal end and cease.

11 For why muche mischief dyd they
agaynst thyne holy name: (musc,

Yet dyd they fayle and had no power,
for to perforce the same.

12 But as a marke thou shalt them sett,
in a mooste open place:

D. iiii.

*Here he descri-
beth the
Strength of
Christes
kyngdome a-
gainst the en-
mies therof.*

And charge thy bowestrynges redily.
agaynst thynne enemies face.

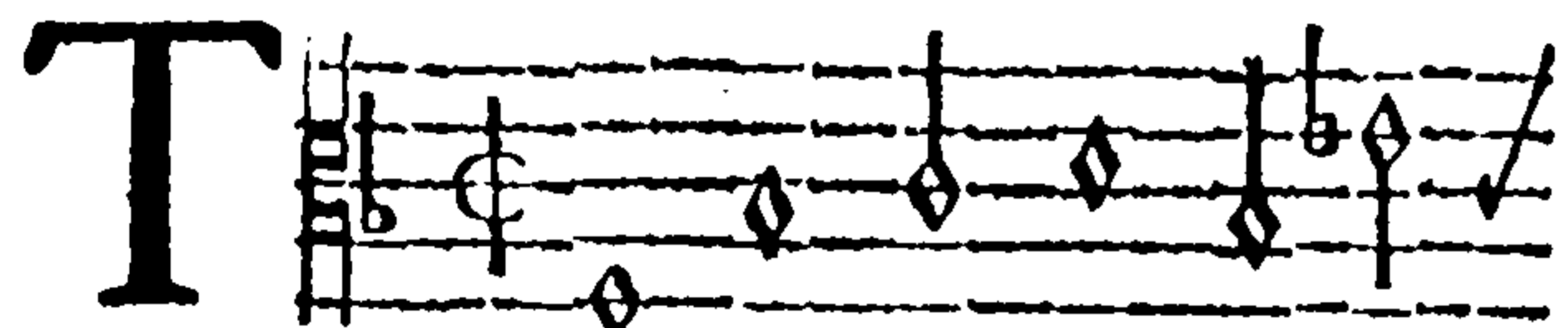
13 Be thou exalted lord therefore,
in thy strength euery houre:

So shal we sing right tolemnly,
praying thy might and power.

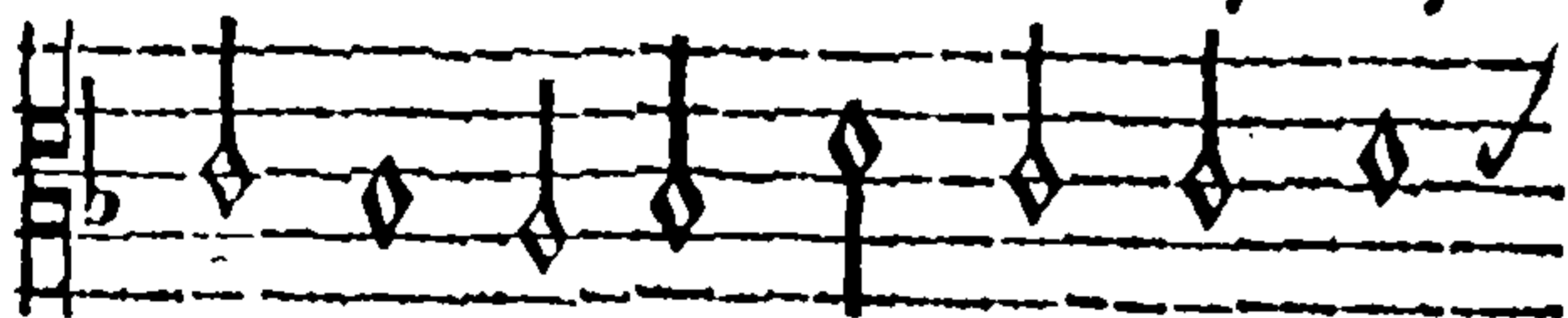
Dominus regit me.

Psa!. XXIII.

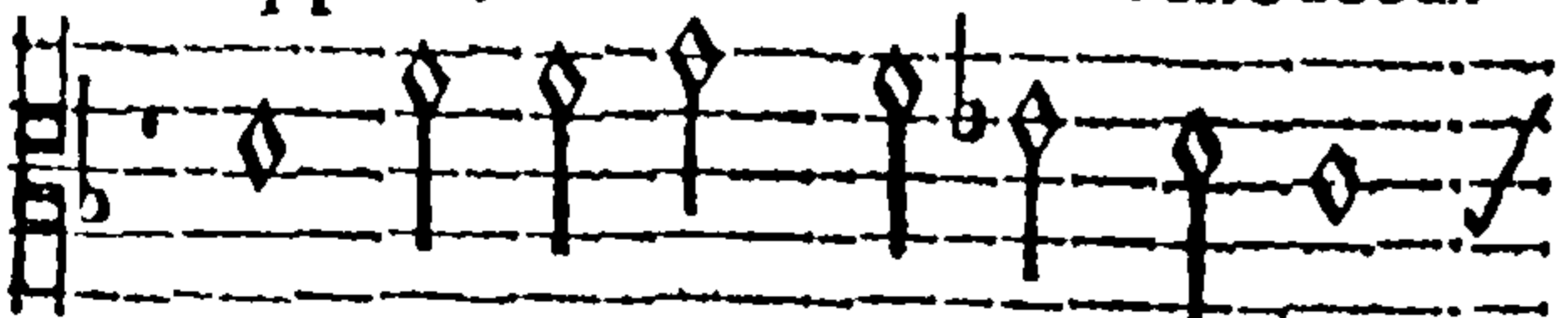
¶ Because the Prophete had prouen the grea-
te mercies of god at diuerse tymes, and in son-
drie maners: he gathereth a certeyn assurance,
fullye perswadinge him selfe that god will con-
tynewe the verie same goodnes towards him
for euer.



He lord is on lye my

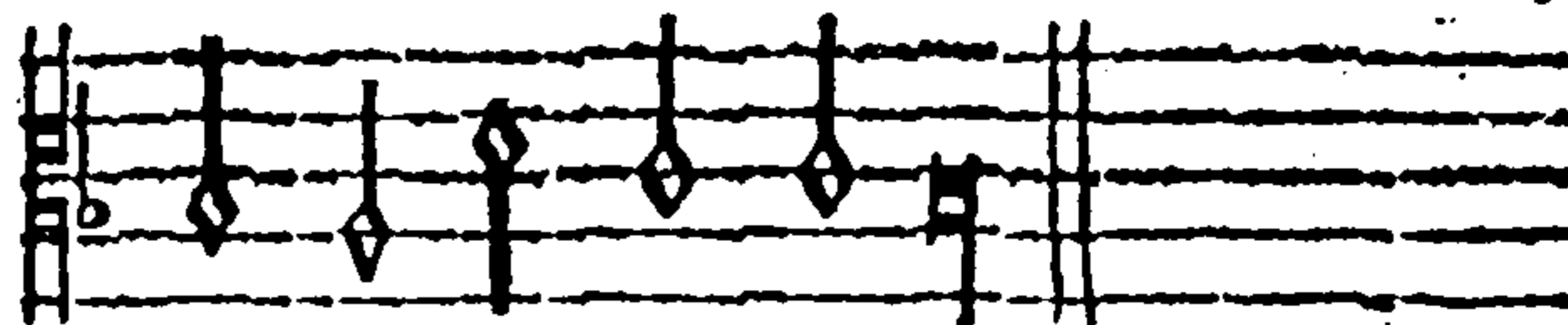


support, and he that dothe me feed:



how can I then lacke any thyng,
wherof

*The wicked
fall into dispa-
re and fele no
comfort in con-
science to prai-
se god fore.*



wherof I stande in need?

2 He doth me fouldc in cottes moste safe,
the tender grasse fast by:
and after driueth me to the streames,
which runne moste pleasantlye.

3 And when I feele my selfe nere loste,
then doth he me home take:
conductinge me in his right pathes,
euen for his own names sake.

4 And thogh I were euē at deathes doore,
yet wolde I feare none ill:
for with thy rodd and shepherds crooke
I am coumforted still.

5 Thou haste my table richely deckt,
in despite of my foe:
thou haste my heade with baume refreshd,
my cupp doth ouer flooe.

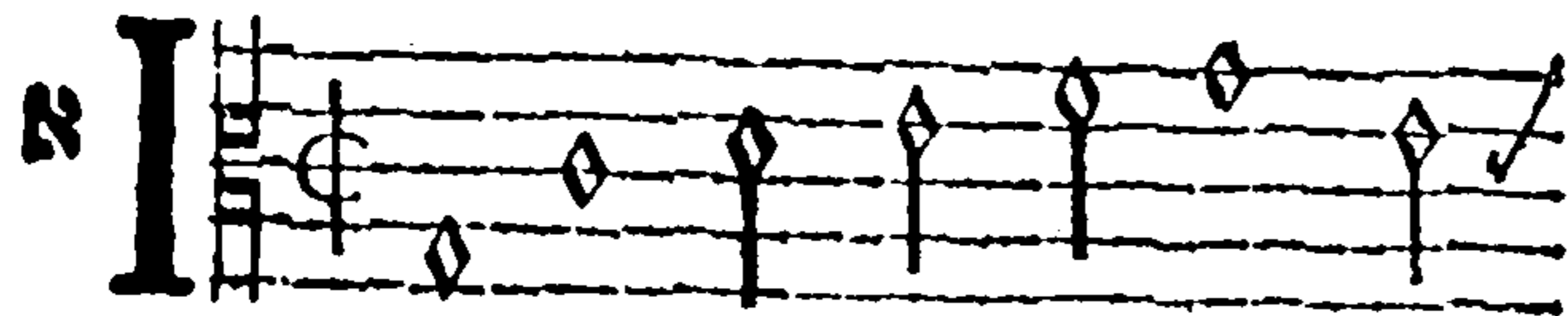
6 And finally while breath doth laste:
thy grace shall me defende:
and in the house of god will I
my life for euer spende.

Ad te Domine.

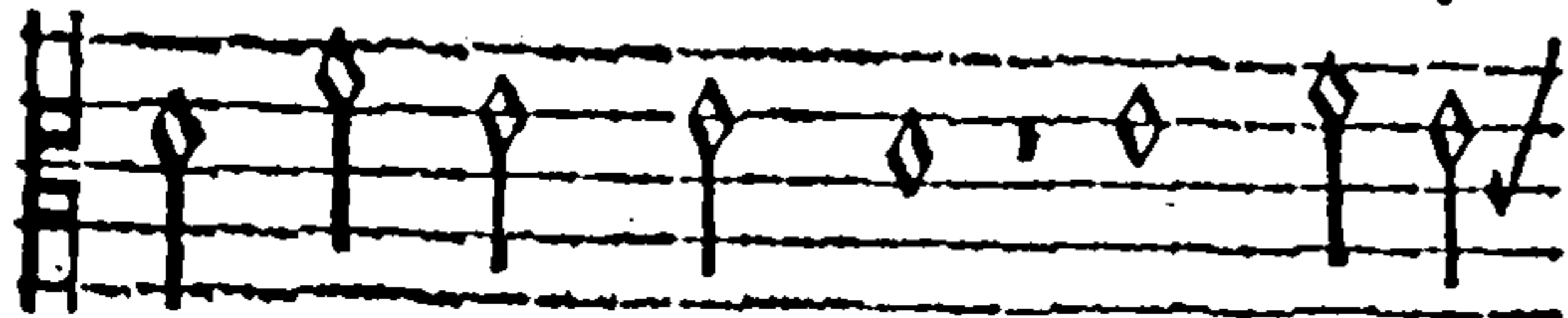
Psalme. XXV. Th. Sr.

¶ The Prophete towched with the conside-
dera-

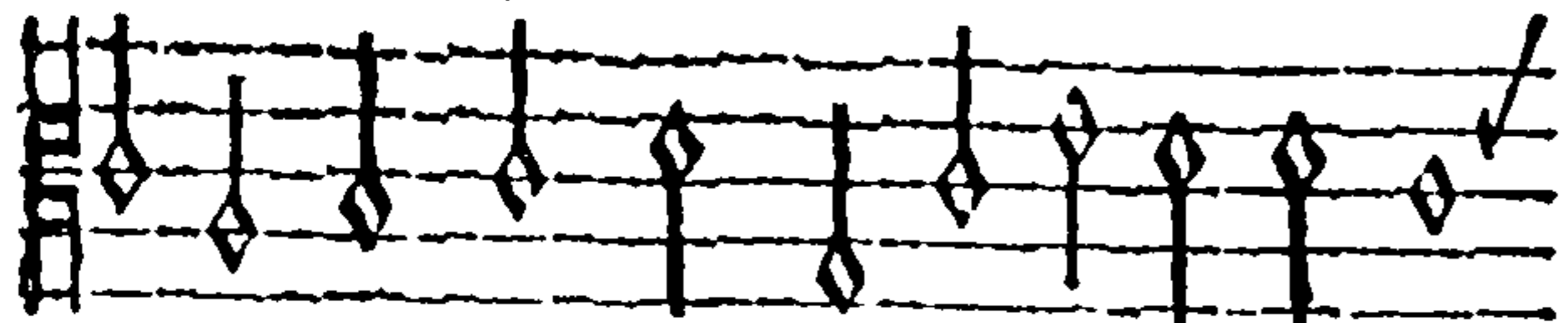
ration of his synnes, and also greaued with the cruell malice of his ennymies, prayeth to god moste feruentlie to haue his synnes forgeauen, especially, suche as he had committed in his youthe. He begynneth euerie verse accordyng to the hebrowe letters .ii. or iii. except.



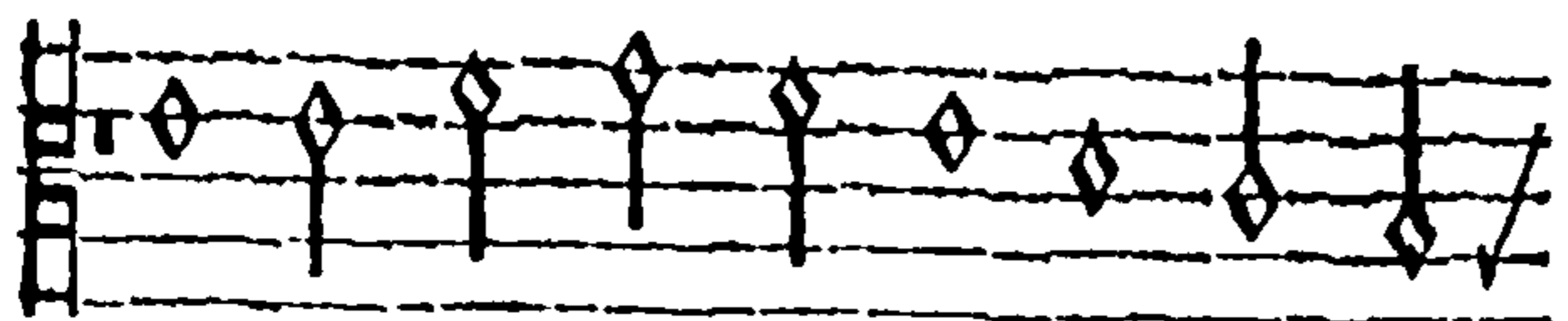
Lift myne heart to thee my



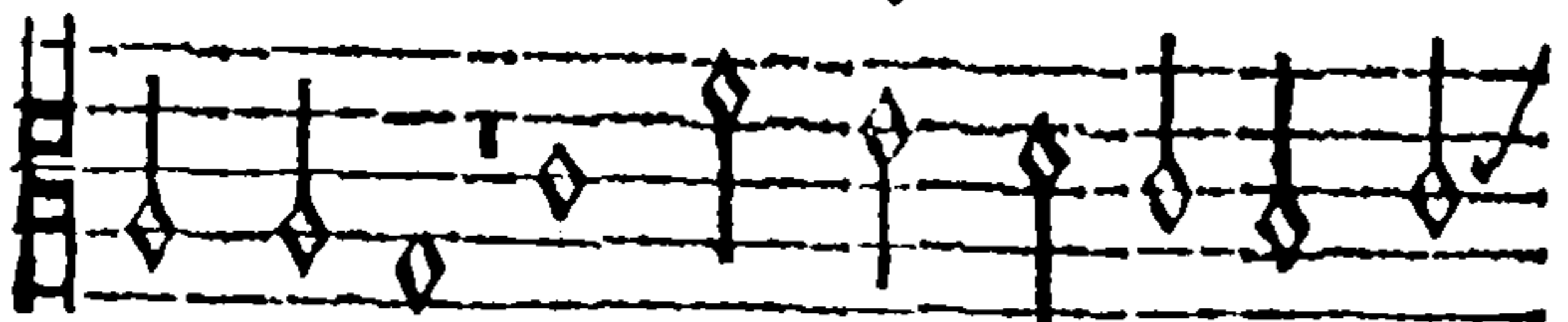
god, and gyde moste iust: now suffer



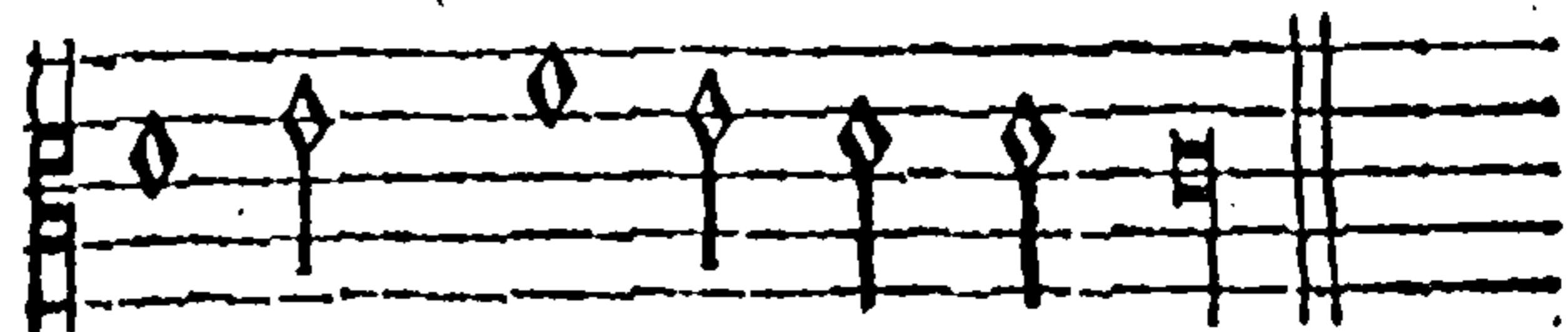
me to take no shame: for in thee do I trust.



Let not my foes reioyse, nor make a



score of me, and let them not be ouer-
thrown



thrown that put their trust in thee.

¶ But shame shall theym befall,
which harme theym wrongfully:
therfore thy pathes and thy right wayes
vnto me lorde discry.

¶ Direct me in thy truth,
And teache me I the praye:
Thou art my God and sauour,
on thee I wayte alwaye.

¶ Thy mercies manifolde,
I praye thee lorde remembre:
And eke thy pitie plentifull,
for they haue bene for euer.

¶ Remembre not the "fautes,
and frayltie of my youth:
Remembre not howe ignorant,
I haue ben of thy truth.

Nor after my desertes,
let me thy mercy finde:
But of thyne owne benignitie,
lorde haue me in thy mynde.

¶ His mercy is full swete,
his truth a perfit guide
Therefore the Lorde will synners teache.
and such as go a syde.

*The heb. wo-
orde signifieth
contempt of god.*

The

The humble he will teache
his precepts for to kepe:
he will direct in all his waies,
the lowlye and the meeke.

For al the wayes of God,
are truth and mercye both:
To them that kepe his testament,
the witnes of his troth.

Nowe for thy holy name,
O lorde I the intreate:
To graunt me pardon for my sinne,
for it is wonderous great.

Who so doth feare the lorde,
the lorde doth hym directe:
To leade his lyfe in such a waye,
as he dothe beste accepte.

Hys soule shall euermore
in goodnes dwell and stande:
Hys sede and his posteritye,
inherit shall the lande.

All those that feare the lorde
knowe his secret intent,
And vnto them he doth declare,
hys will and testamente.

Myn eies and eke my hearte,
to hym I will aduaunce:
That pluckt my fecte out of the snare,
of synne and ignoraunce.

Wyth mercy me beholde,
to thee I make my mone:

*True felicitie
standeth in the
feare of god.*

For

For I am poore and solitarye,
comfortles alone.

The troubles of myne hearte,
are multiplyed in dede:

Brynge me out of this myserye,
necessitye and nede.

Beholde my pouertye,
mine anguyshe and my paine:
Remit my synne and myne offence,
and make me cleane agayne.

O lorde beholde my foes.
howe they do styll increase:
Pursuyng me with deadly hate,
that fayne woulde lyue in peace.

Preserue and kepe my soule,
and eke delyuer me:
And let me not be ouerthrowen,
because I truste in thee.

Let my simple purenes
me from myn enemies shende:
because I looke as one of thine,
that thou shuldest me defende.

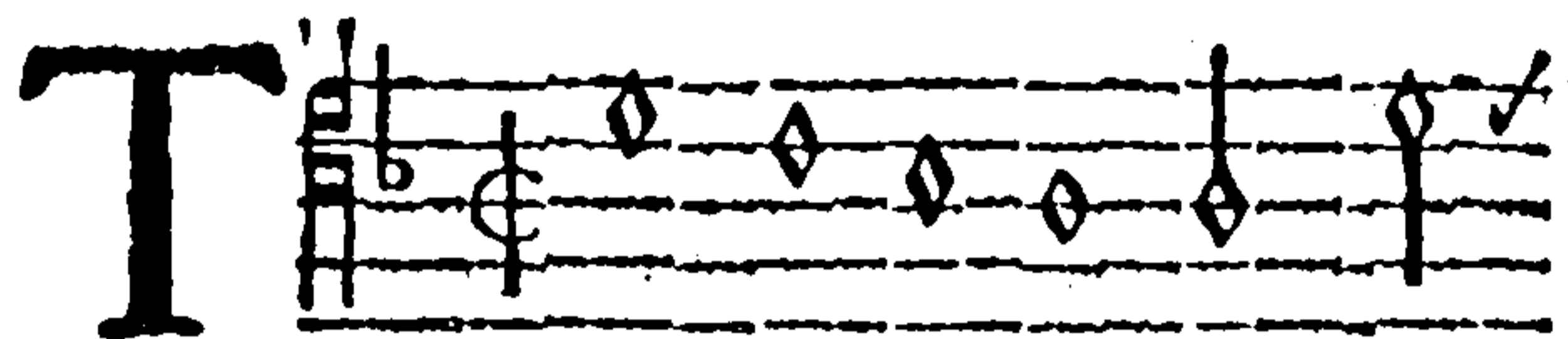
Deliuere lorde thy folke,
and send them some reliefe:
I meane thy chosen Israell,
from all their payne and grieve.

Ad te Domine clamabo.

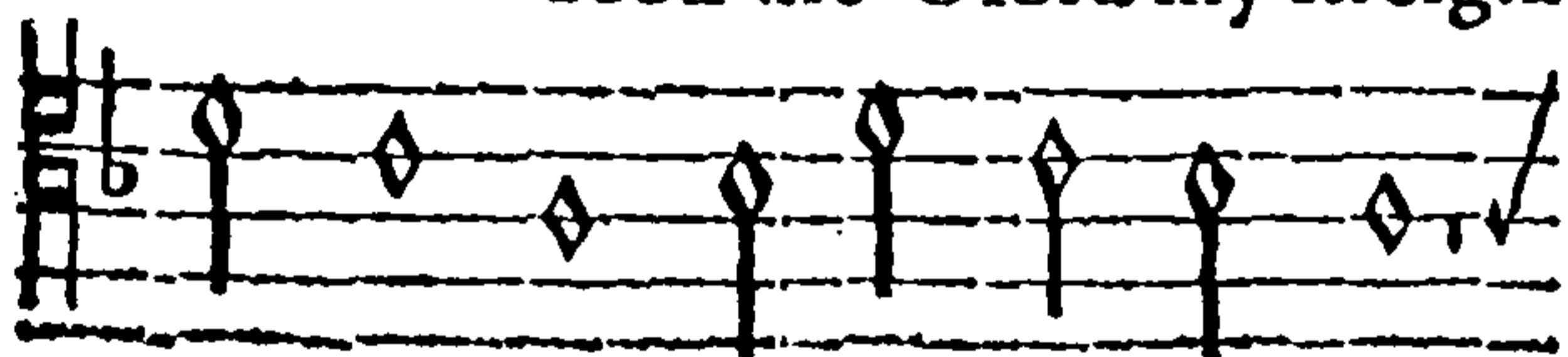
Psal. XXVIII. Th. St.
Being in great feare and pensiuenes to

Iob. 15. d

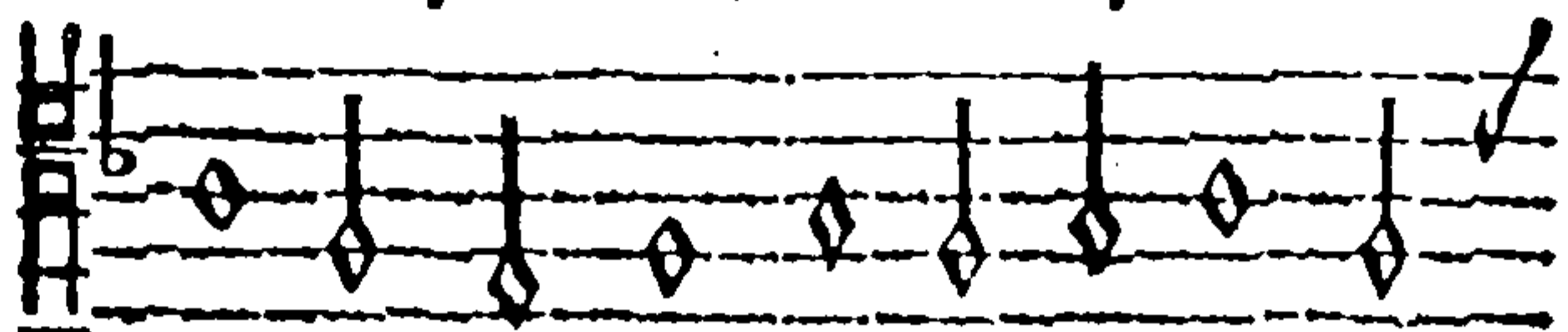
see god dishonored by the wicked men, he desireth to be rid of theym, and crieth for vengeance agaynste theym, and at lengthe assueth hym selfe that god hathe hearde his prayer, vnto whose tuicion, he commendeth all the faithfull.



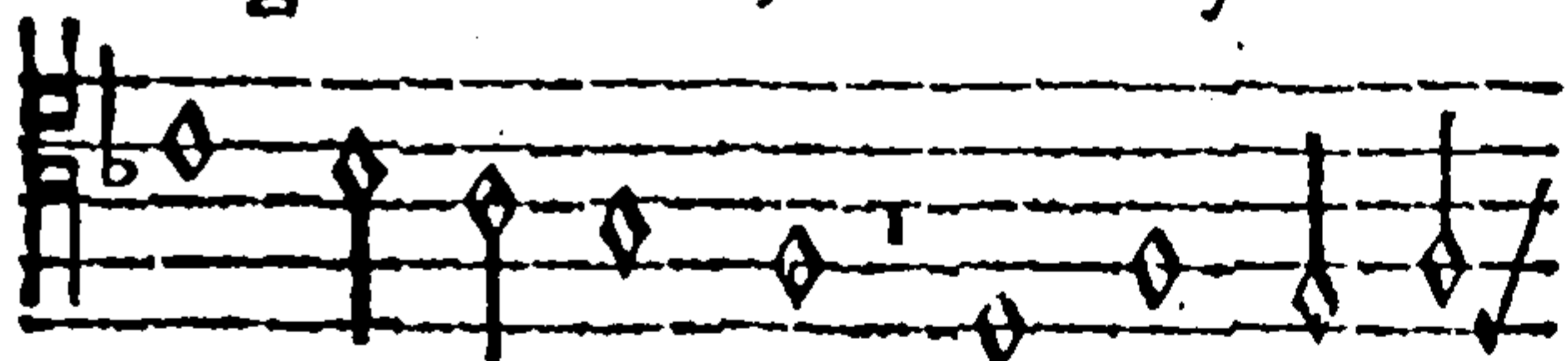
Hou art o lord my streigth



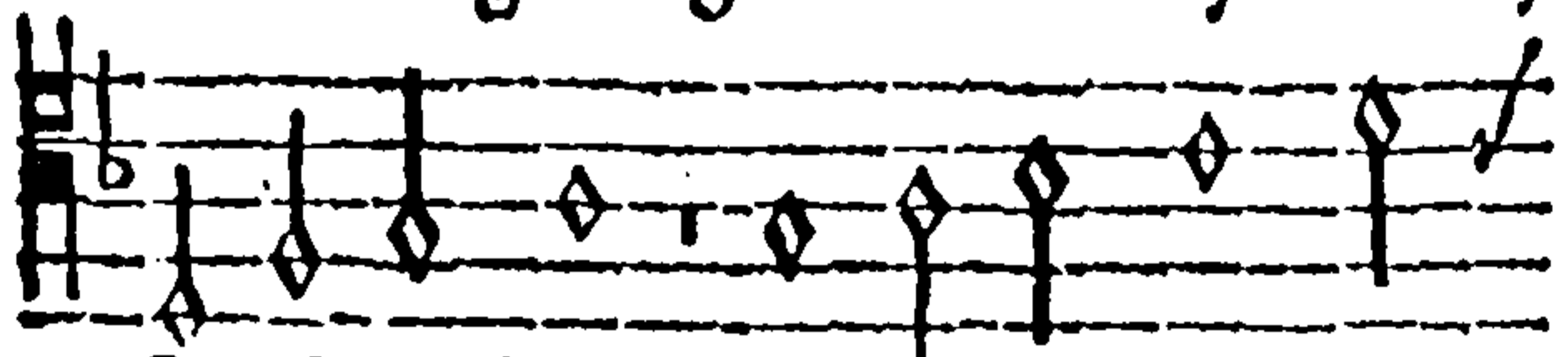
and staye, the succour whych I craue:



neglect me not, lest I be lyke to

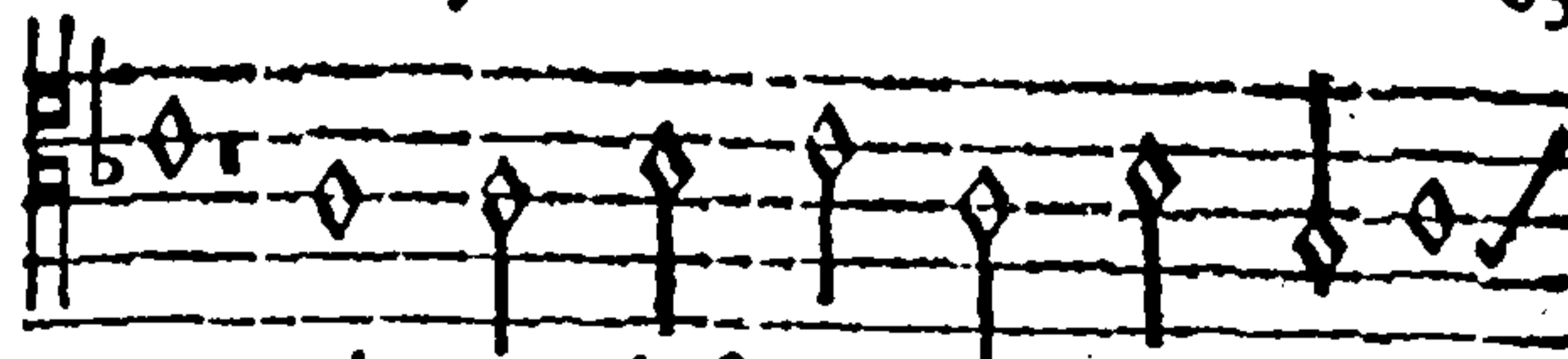


them that go to graue. The voyce of thy

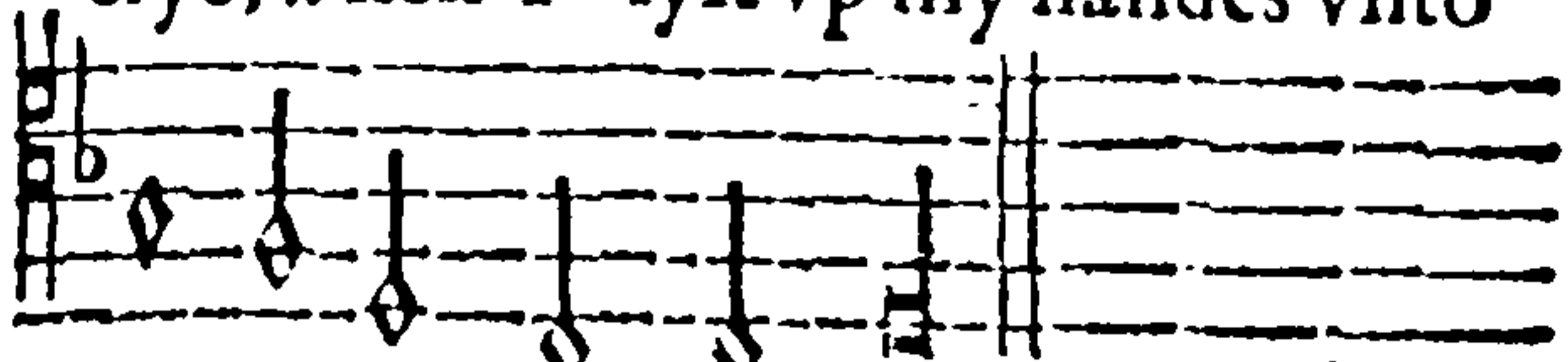


suppliant heare, that vnto thee doth

crye



crye, when I lyft vp my handes vnto



thy holy arke most hye.

3 Repute not me among the sorte of wycked and peruerte:

That speke right faire vnto their frendes, and thinke ful yll in heart.

4 Accordyng to their handy worke, as they deserue in dede:

And after theyr inuencions, let them receyue theyr meede.

5 For they regard nothing gods workes, his lawe, ne yet his lore:

Therefore wil he them and their seed destroye for euermore.

6 To render thankes vnto the lorde, howe greate a cause haue I:

My voyce my praier and my complaint, that heard so wyllynglye?

7 He is my shyelde and fortitude, my buckler in dystresse:

My hope, my helpe, my heartes reliefe, my song shall him confesse.

8 He is our strength and our defence,

oure

meanige, him selfe and his companions.

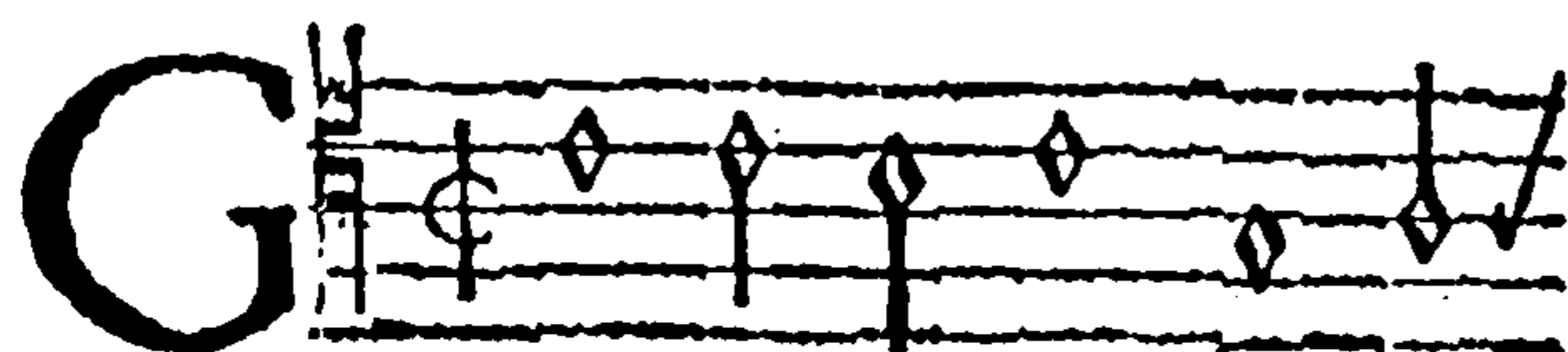
our enemyes to resist:
The health and the saluacion,
of his elect by Christe.

9 Thy people and thine herytage,
lord blesse guide and preserue:
encrease them lord & rule their harts,
that they maye neuer swerue.

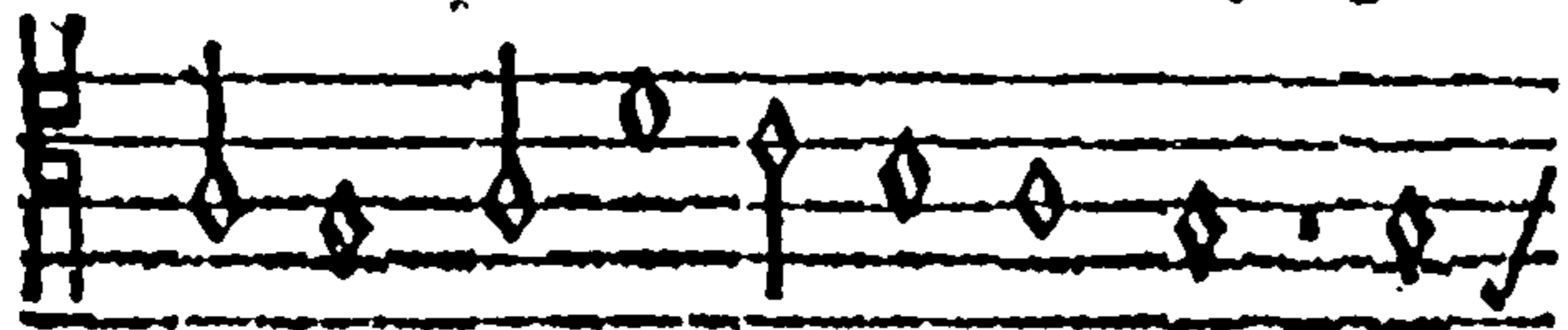
Afferte Domino.

Psal. XXIX. Th. St.

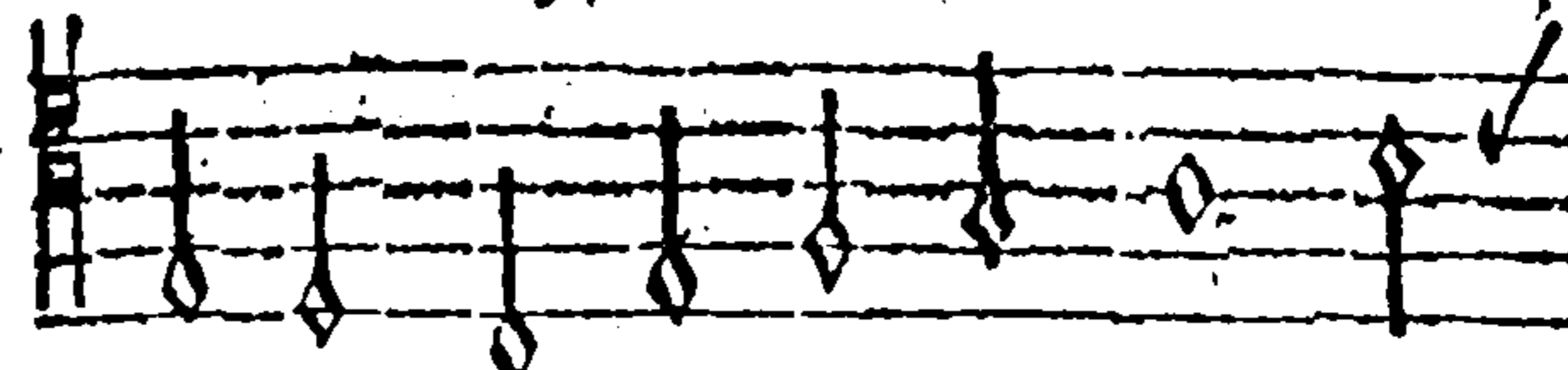
¶ An excellent Psalm, wherein the Prophete
exhorteth the very princes and rulers of the
worlde (which other wise for the moste parte
shynke there is no god) at the leaste to feare
hym for the thunders and tempestes, for
feare wherof all creatures tremble. And thogh
therby god threateneth synners, yet is he al-
wayes mercifull to his, and moueth theym ther
by to prayse his name.



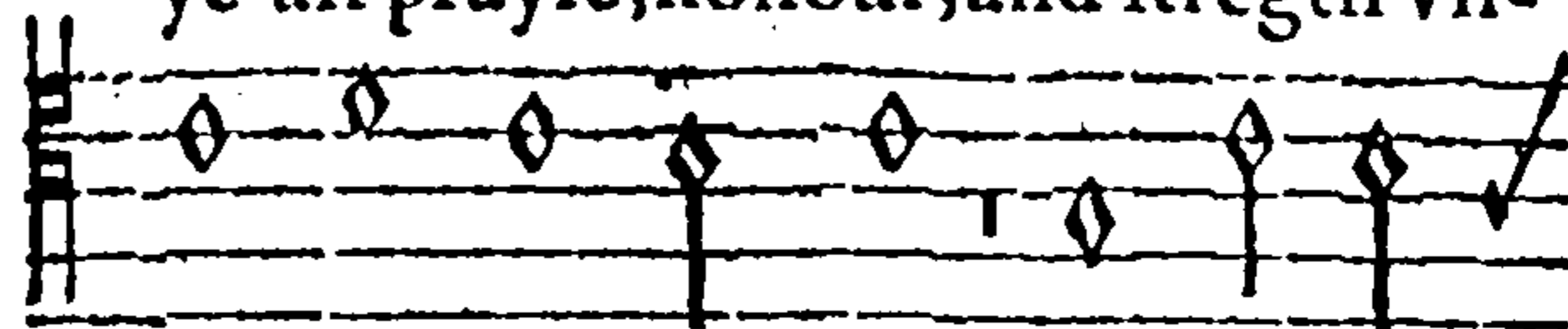
Give to the lorde ye po-



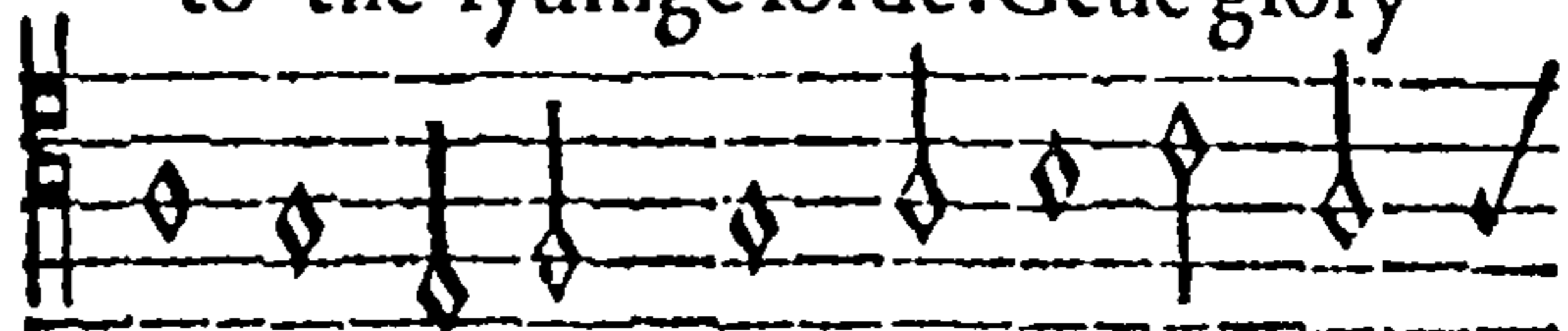
tentates, ye rulers of the world geue
ye



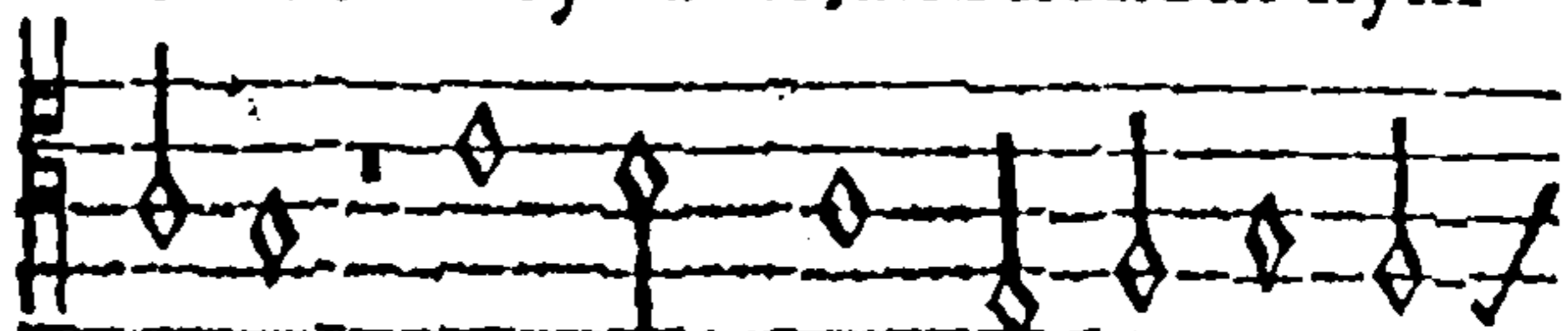
ye all prayse, honour, and strenght vn-



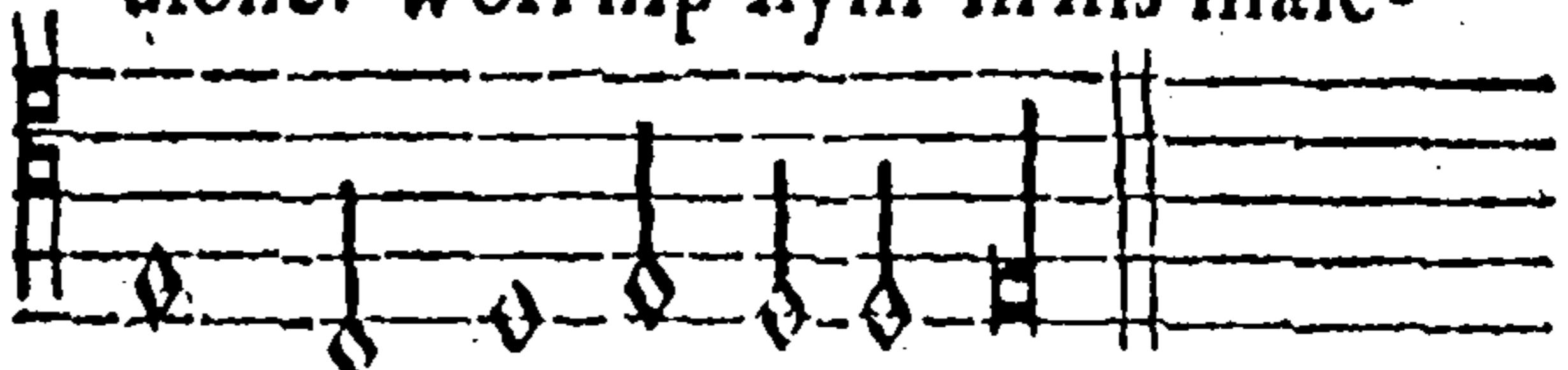
to the lyuinge lorde. Geue glory



to his holy name, and honour hym



alone: worship hym in his maie-



stie within his holy throne.

3 His voyce dothe rule the waters all
euen as hymselfe doth please:
He doth prepare the thunderclappes,
and gouerneth all the seas.

4 The voyce of god, is of great force,
and wonderous excellent:
it is moste mighty in effecte,
and mucche magnificente.

*He meaneth
the thunders
and tempestes.*

E.i.

The

5 The voice of god dothe rent and
the Cedre trees so longe: (breake
the Cedre trees of Libanus,
which are moſte high and ſtronge.

6 And maketh theym leape like as a calf,
or els the vnicorne:
not onely trees, but mountayns great
wheron the trees are borne.

the lightning

7 His voyce deuideth flames of fyer,
and ſhaketh the wilderneſſe:

8 It maketh the deſert quake for feare,
that called is Cades.

9 It maketh the hinds for feare to calue,
and maketh the couert plaine:
Then in his temple euerie man,
hys glory doth proclayme.

10 The lorde was ſet aboue the floodes
rulyng the ragyng ſea:
ſo ſhall he raigne as lorde and kyng
for euer and for aye.

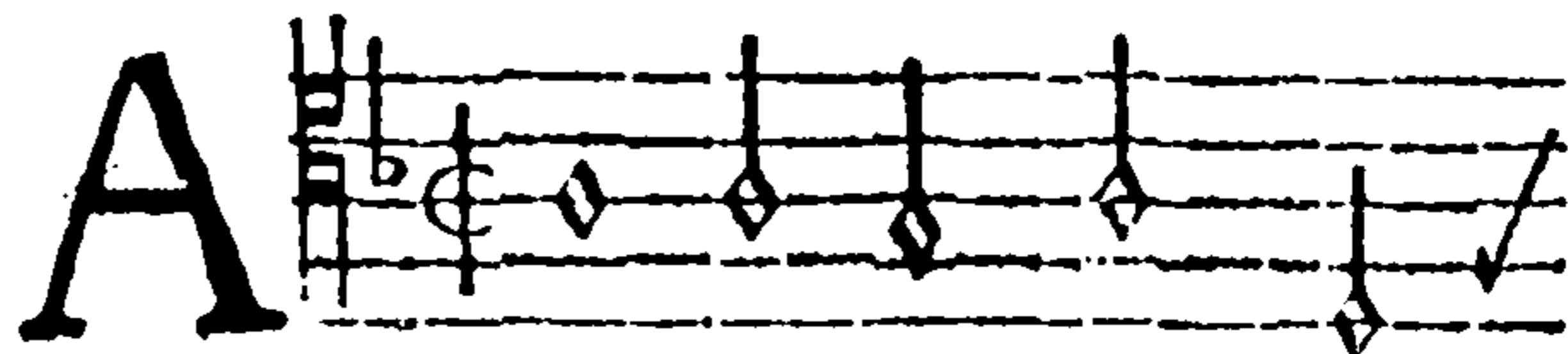
11 The lord will geue his people power
in vertue to encrease:
The lorde will bleſſe hys choſen folke
with euerlaſtinge peace.

Exaltabo te Domine.

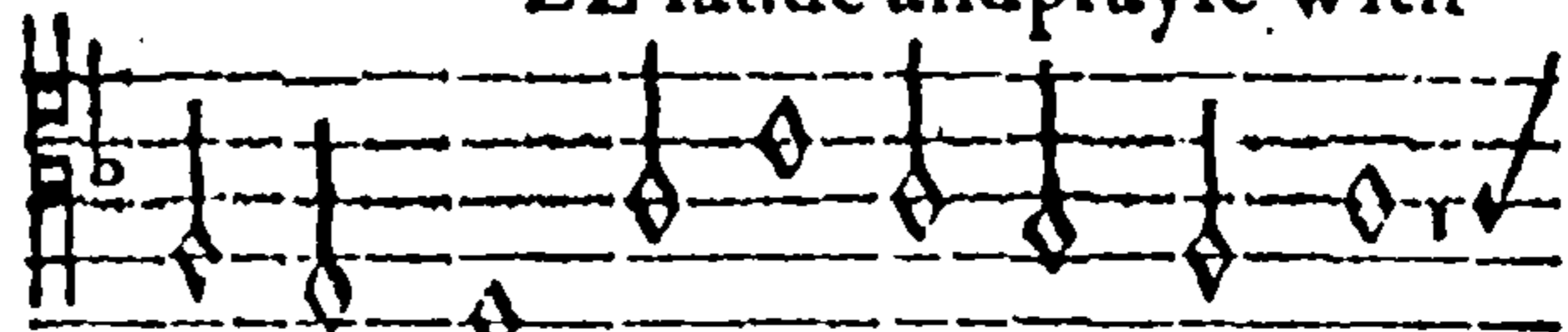
Pſal. XXX. I. H.

¶ When Dauid ſhoulde haue dedicated his
hou-

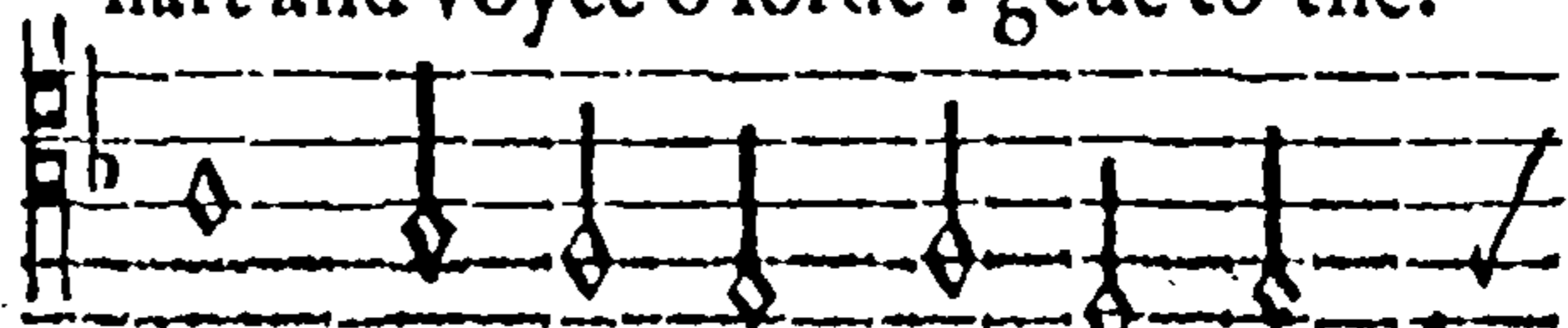
houſe to the Lorde, he fell ſo extreme ſicke,
that he was without all hope of lyf, and ther-
fore after his recouerie he rendreth thancks to
god, exhortinge others to do the like, and le-
arne by his example that god is rather merci-
full then ſeuere and rigorous towards his chil-
dren, and alſo that the fall frō prosperitie to ad-
uerſitie is ſodeyn. This done he retourneth to
prayer, promiſinge to praiſe god for euer.



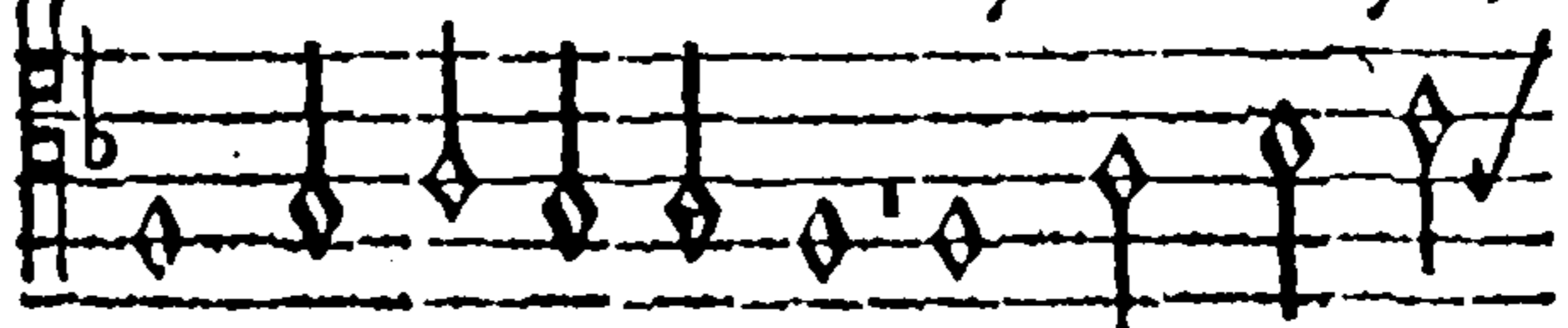
LL laude and prayſe with



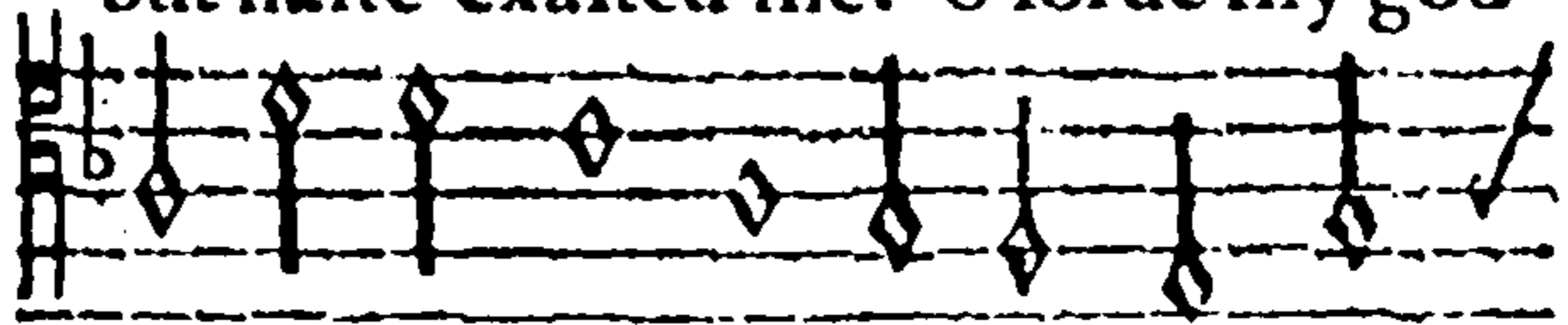
hart and voyce o lorde I geue to the:



which didſt not make my foes reioyle,

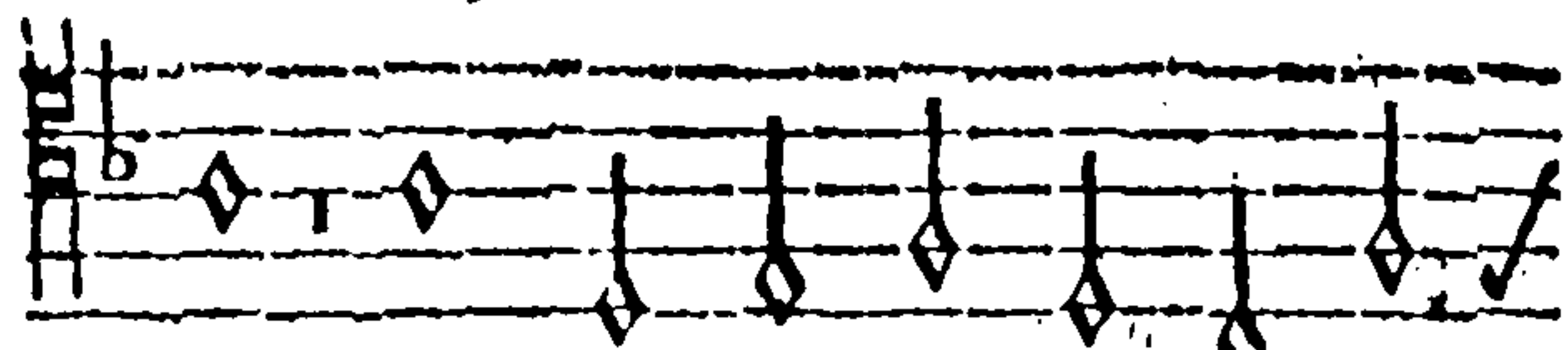


but haſte exalted me. o lorde my god

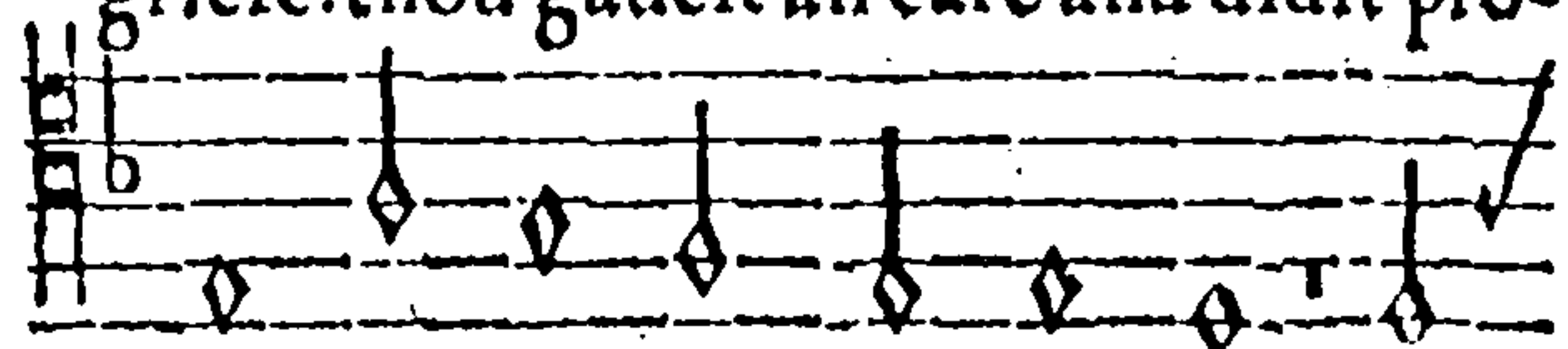


to thee I cried, in all my payne and

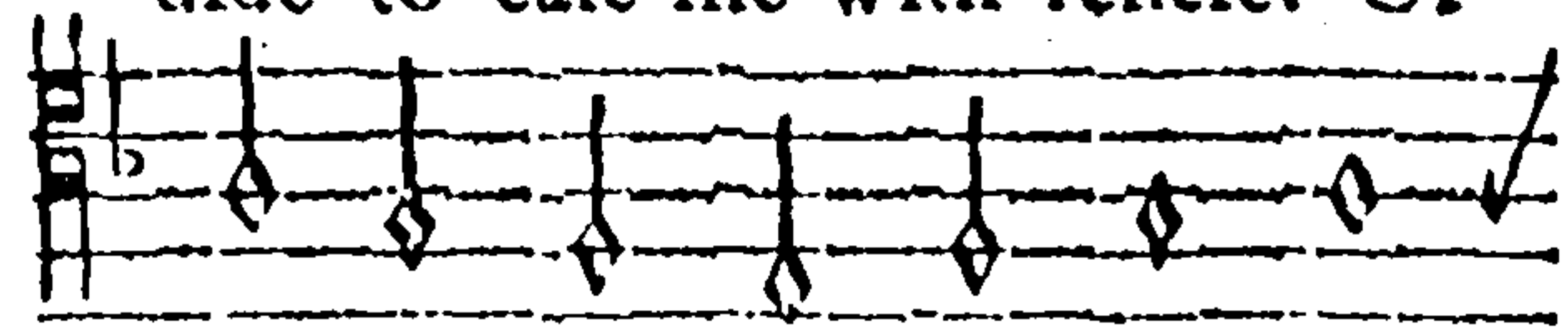
E.ii. grieſe



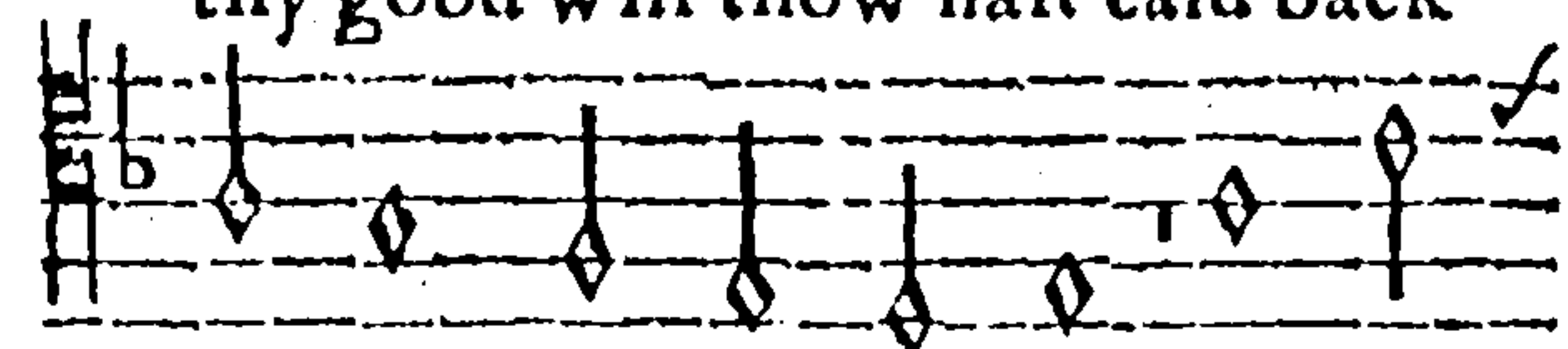
griefe: thou gauest an eare and didst pro-



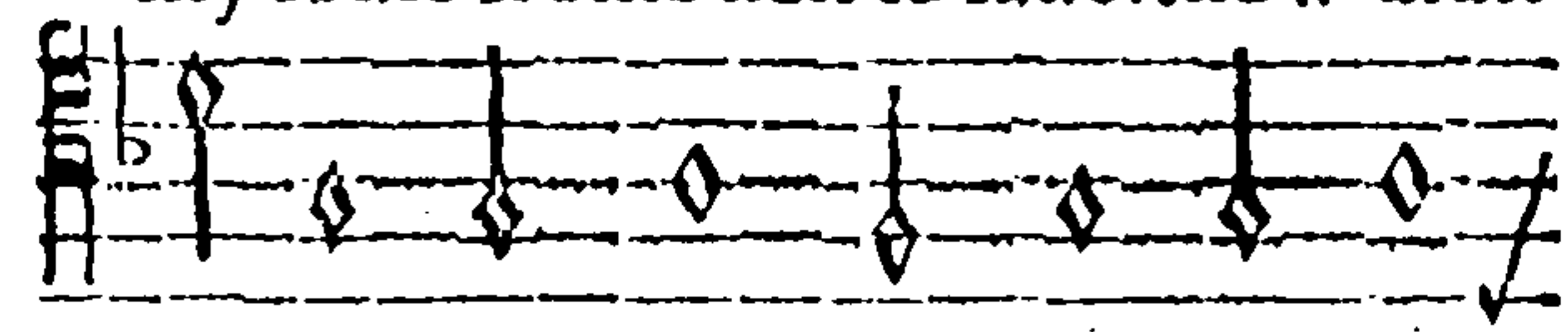
uide to ease me with reliefe. Of



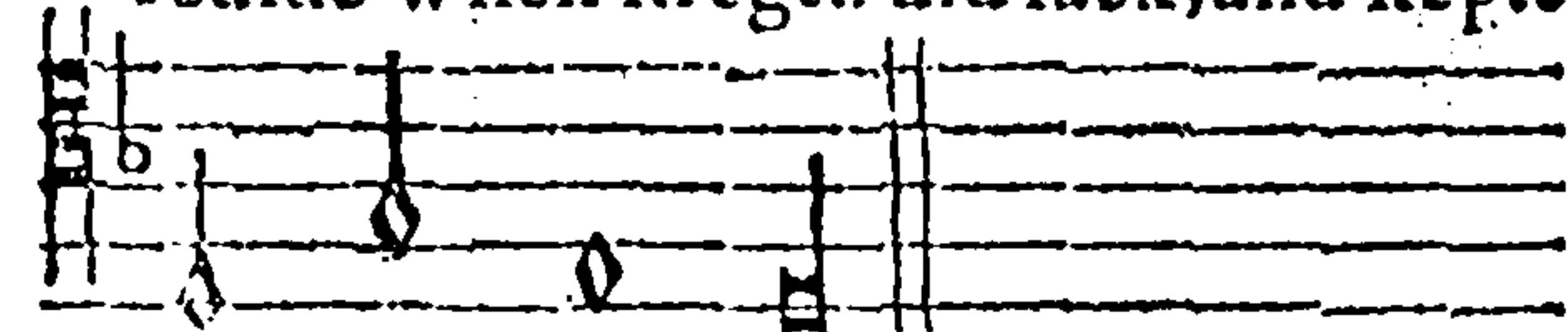
thy good will thou hast cald back



my soule frome hell to saue: thou didst



reuiue when strēgth did lack, and kepte



me frome the graue.

4 Sing praise ye sainctes that proue and
The goodnes of the Lorde: (see
In memory of his maiestie,
Reioyce with one accorde.

For

5 For why, hys anger but a space,
Doth last and flake agayne:
But in his fauour and his grace,
Alwais doth life remayne.

Thogh gripes of grief and panges ful sore,
Shall lodge with vs all night:
The lord to ioy shal vs restore,
Before the day be light.

6 When I enjoyed the world at wil,
Thus would I boast and saye,
Tulke, I am sure to feele none ill.
This wealth shal not decay.

7 For thou O Lord of thy good grace,
Hadst sent me strength and ayde:
But when thou turnedst away thy face
My mynd was sore dismayde.

8 Wherfore agayne yet did I crye,
To thee, O Lord of might:
My god with playntes I dyd apply.
And prayde both day and nyghte.

9 What gayne is in my bloud sayde I,
If death destroye my dayes:
Doth dust declare thy maiestie,
Or yet thy trueth doth prayse?

10 wherfore my God some pitie take,
O Lorde I thee desyre:
Doe not this simple soule forsake,
Of helpe I thee require.

11 Than dydst thou turne my grief and
Vnto a chereful voyce:

E. iii.

(woc,
The

*From prosper-
itie to aduersi-
tie the fall is
sodayne.*

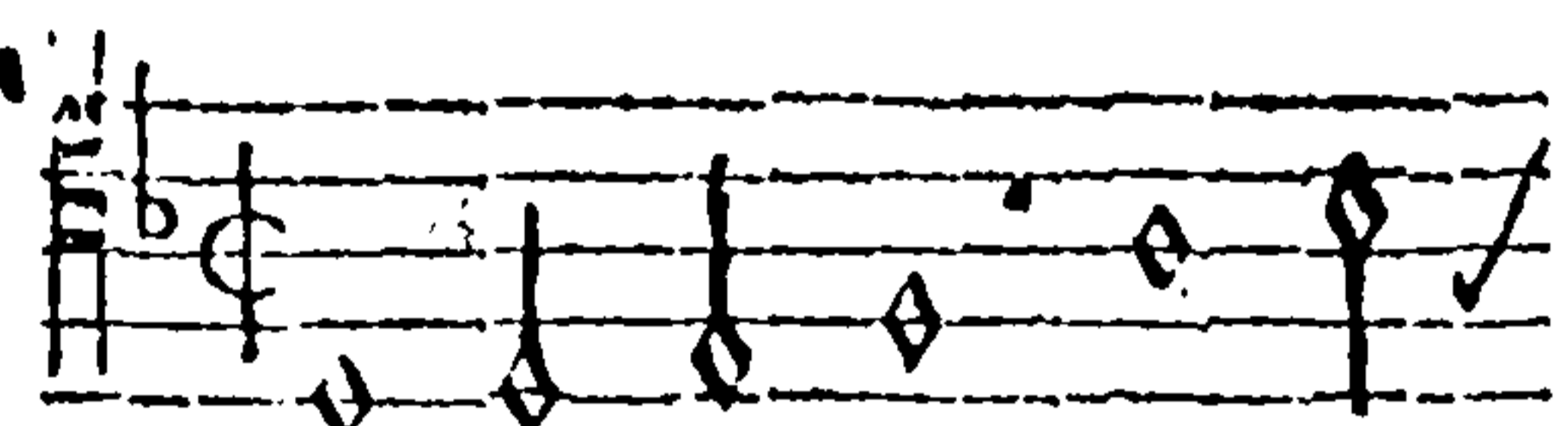
The mourning weede thou tokest me fro,
and madest me to reioyce.

12 Wherfore my soule vncessauntly,
Shal syng vnto thee prayse:
My Lord my God to thee will I,
Geue laude and thankes alwayes.

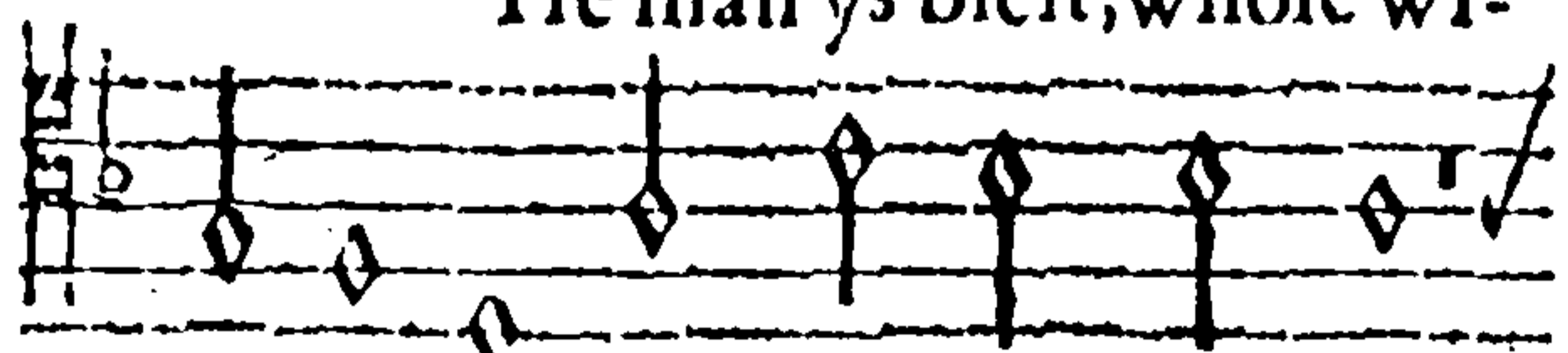
Beati quorum.

Psal. XXXII. Th. St.

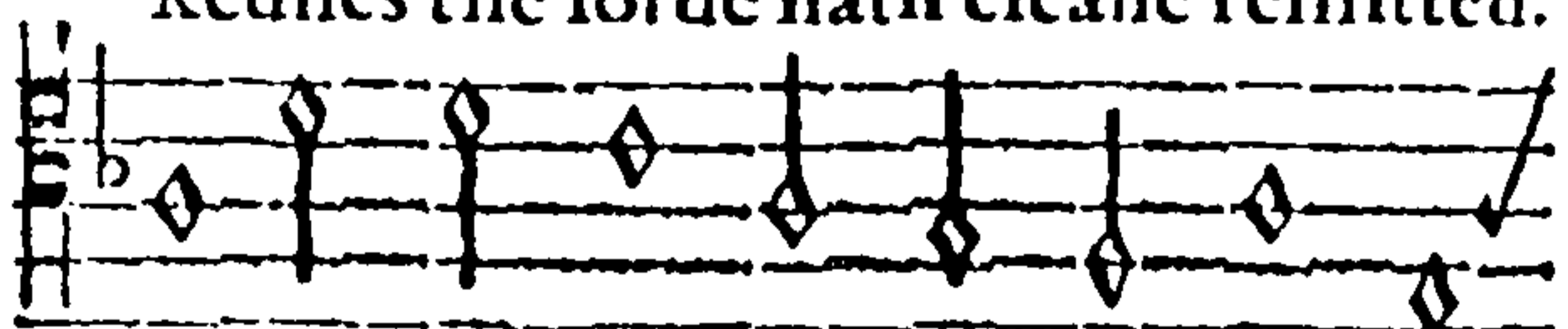
¶ Dauid punished with greuous sickenes for his synnes, counteth theym happy to whome god dothe not impute their transgressions. And after that he had confessed hys synnes and obtayned pardon, he exhorteth the wicked men to lyue godlie, and the good to reioyse.

T 

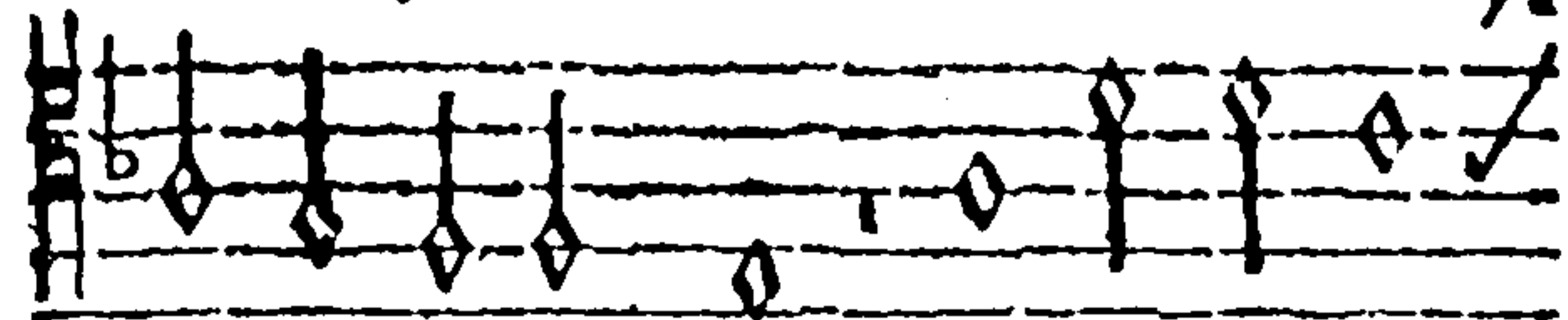
He man ys blest, whose wi-



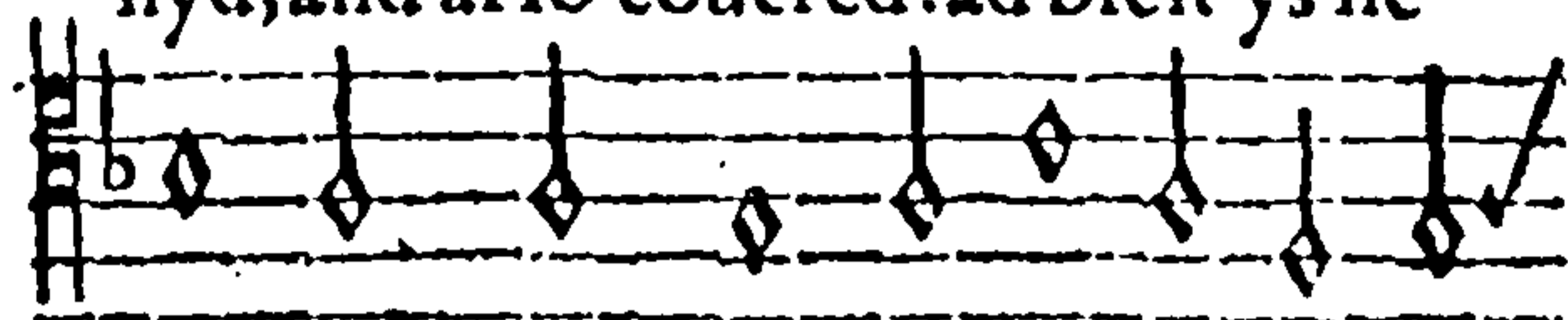
kednes the lorde hath cleane remitted:



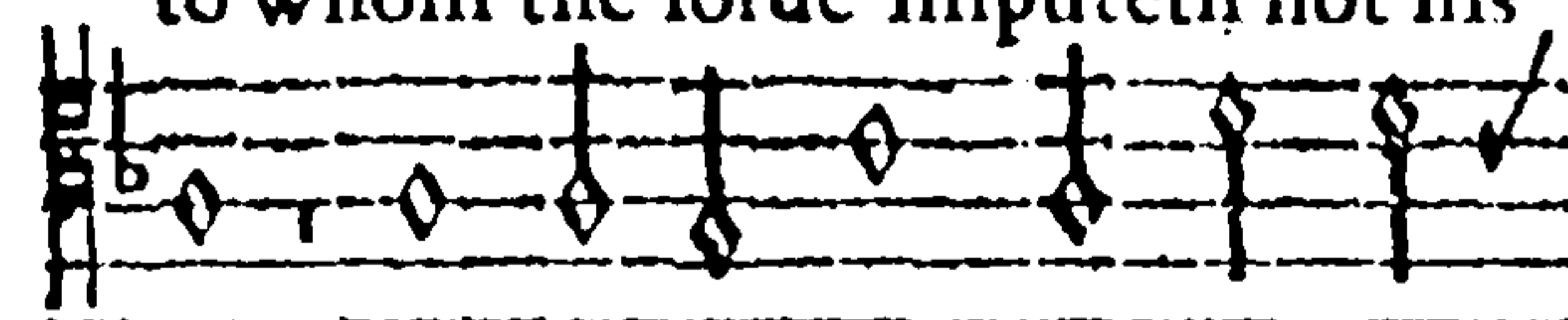
and he whose synne ad wretchednes ys
hyd



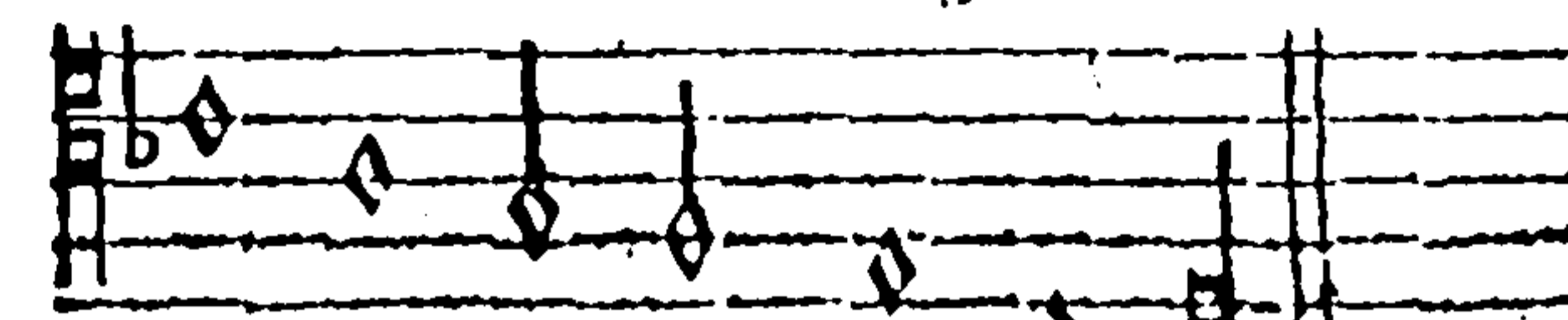
hyd, and also couered. ad blest ys he



to whom the lorde imputeth not his



sinne: which in his hart, hath hid no



gyle, nor fraude is founde ther in.

4 For whiles that I kept close my sinne,
in silence and constraynte:

My bones did weare and wast awaye
with dayly mone and playnte.

Heb. rearinge

5 For night and day thy hande on me
so greuouse was and smerte:

That al my bloud and humors moist
to drynesse did conuerte.

Scab.

6 I did therfore confesse my faute,
and all my synnes discover:

I/a. 65. d.

Then thou o lord, didst me forgiue,
and all my synnes passe ouer.

Scab.

7 The humble man shall pray therefore,

E.iii.

and

and seeke thee in due tyme:

*The iuste mā shall not feare
eke for any aduersitie.*
Selah.

So that the floudes of waters great
shall haue no power on him.

8 Whan trouble and aduersitie,
doe compasse me aboute:

Thou art my refuge and my ioye,
and thou doest rydde me out.

9 Come hither and I shall thee teache,
how thow shalt walke aright:
and wil thee guyde as I my self
haue learned by profe and sight.

10 Be not so rude and ignoraunte,
as is the horffe and mule:

Whose mouth without a rayne or byt
from harme thou canst not rule.

11 The wicked man shall manifold
sorowes and grieues sustayne:

But vnto him that trusteth in God,
hys goodnes shall remayne.

12 Be merye therefore in the lorde,
ye iuste lyft vp youre voyce:

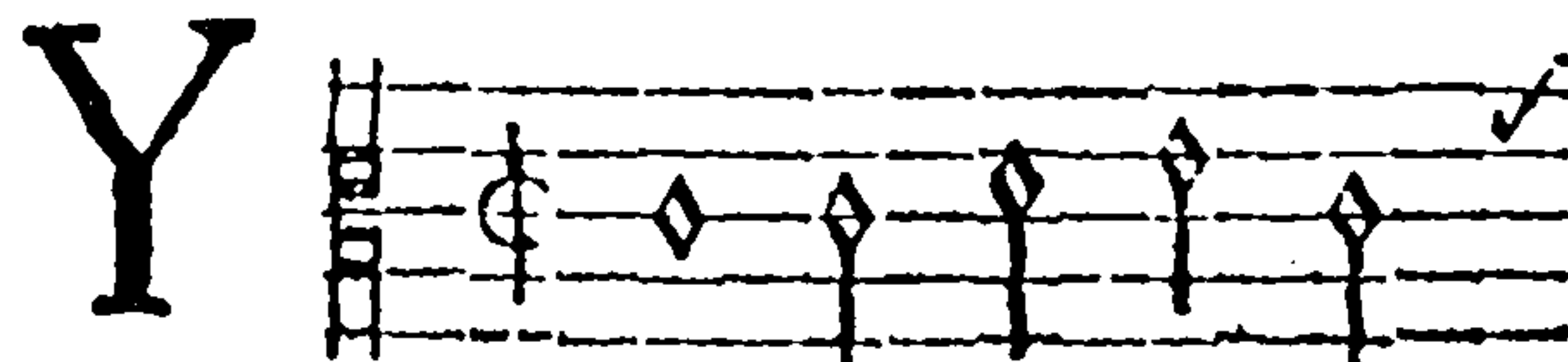
And ye of pure and perfecte hearte
be glad and eke reioyce.

Exultate iusti.

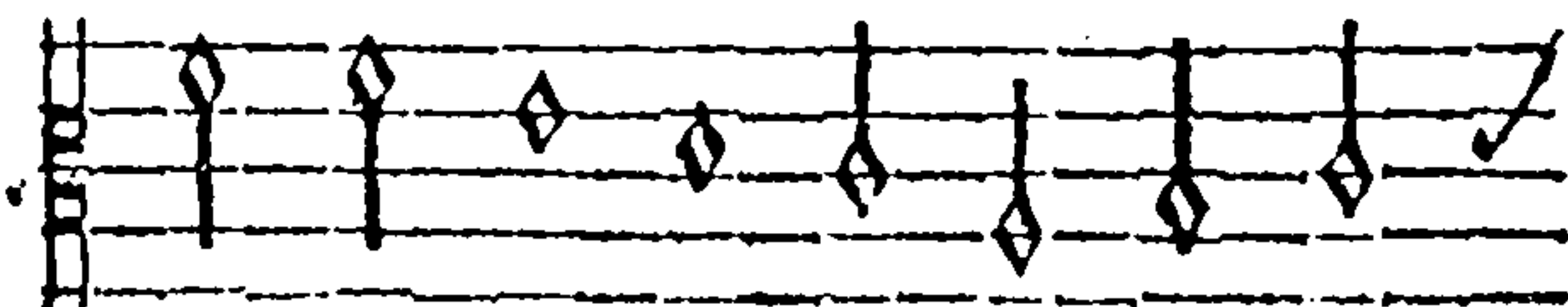
Psal. XXXIII. I. H.

¶ He exhorteth good men to praise god, for
that

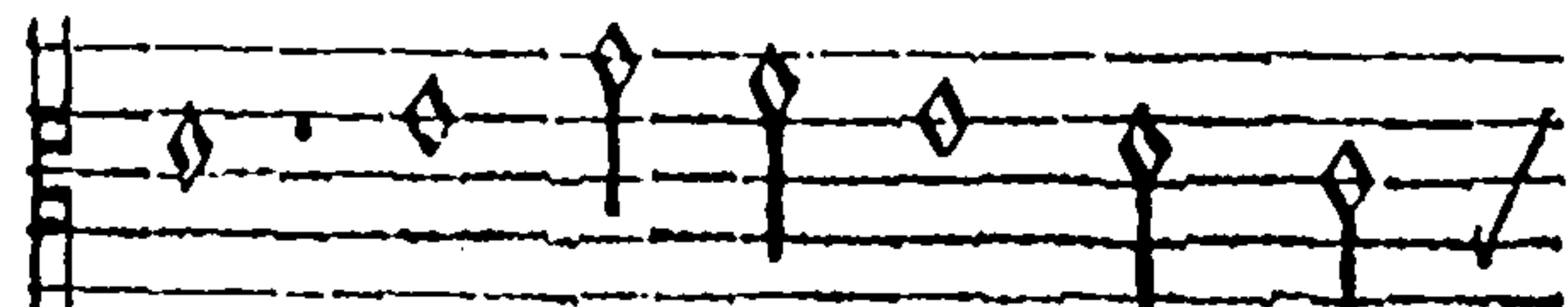
that he hath not only created all things, and by
his prouidence gouerneth the same: but also is
faithfull in his promeses. He vnderstandeth
mans heart, and scatereth the counsell of the
wicked. So that no man can be preserued by
any creature or mans strength: but they that
put their confidence in his mercie shall be pre-
serued from all aduersitie.



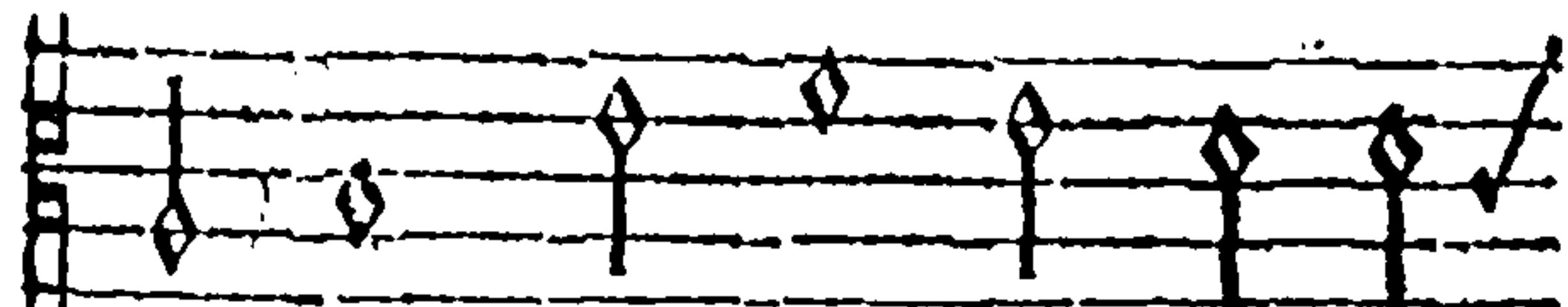
E righteous in the



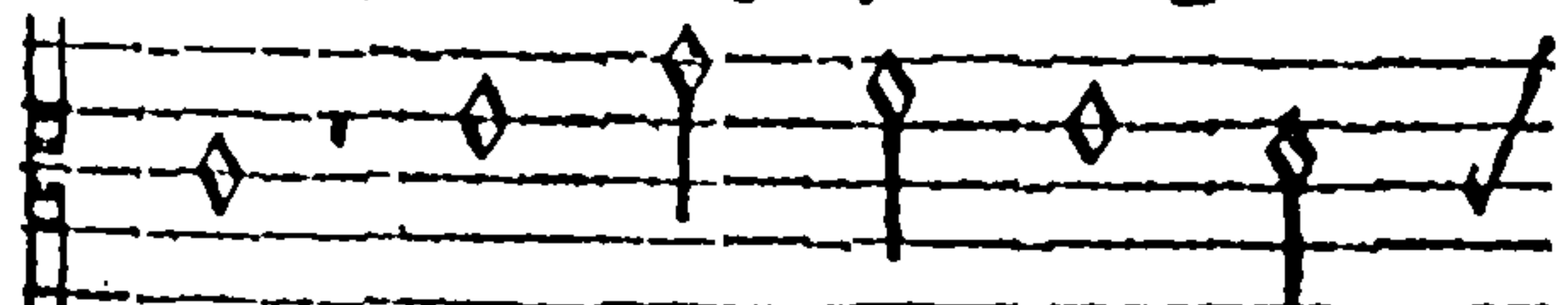
lord reioyce, it ys a semely



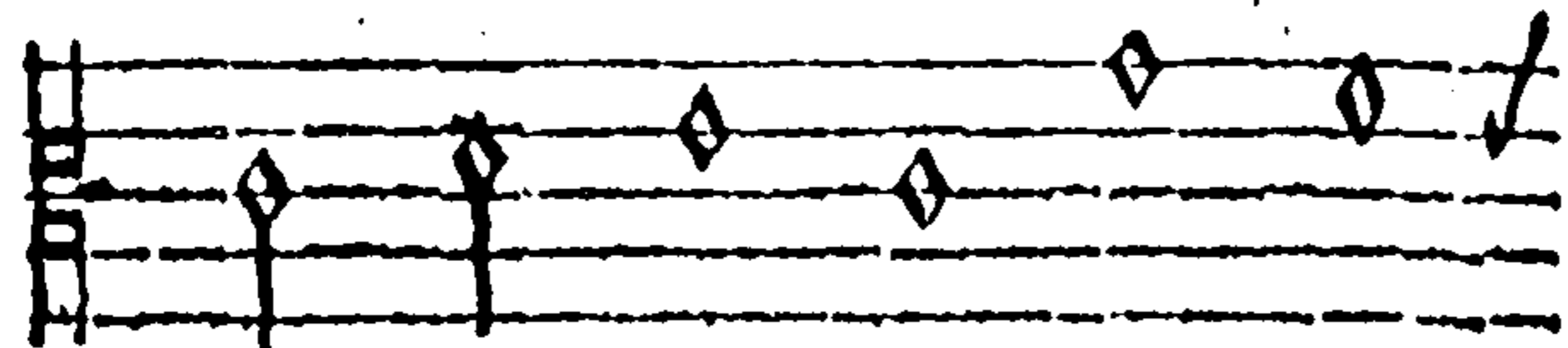
syght, that vpright men with thank



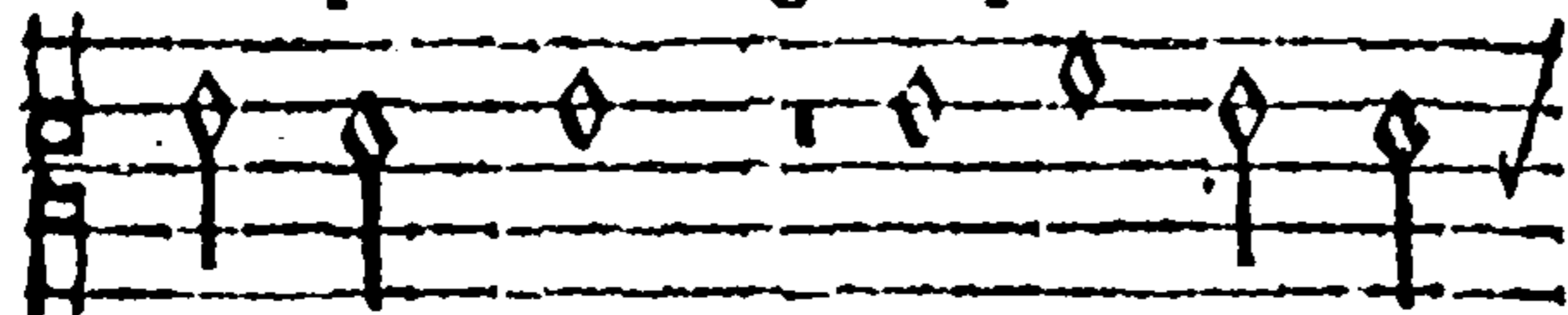
full voyce, shuld prayse the god of



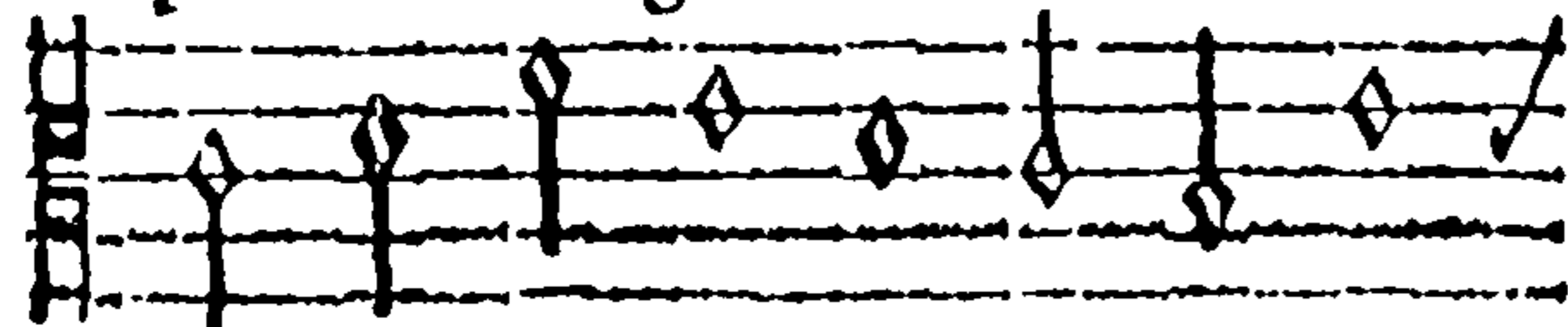
might. Prayse ye the lorde with



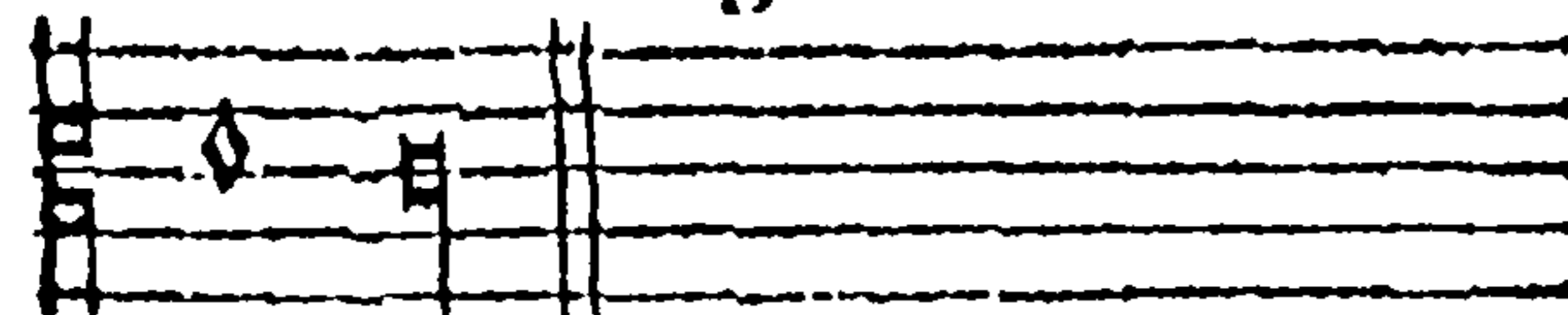
harpe and songe, in psalmes and



pleasant thinges: with lute and in-



strument amonge that soundeth with



ten stringes.

- 3 Syng to the Lorde a song most newe,
With courage geue him prayse:
4 For why his woorde is euer true,
His woorkes and al his wayes.
5 To iudgement, equitie and ryght,
He hath a great good wil:
And with his giftes he doth delyght,
The earth throughout to fill.
6 For by the woorde of God alone,
The heuens al were wroghte:
Their hostes and powers euerychone,
Hys breath to passe hath broghte.
7 The waters greate gathered hath he,

On

On heapes within the shore:
And hyd them in the depth, to be,
As in an house of store.

- 8 Al men on earth both least and most,
Feare god and kepe his lawe:
Ye that inhabite in eiche coste,
Drede hym and stand id awe.
9 What he commaunded wroght it was,
At once with present spede:
What he doth wil is broght to passe
With ful effect in dede.
10 The counsels of the nacions rude,
The lord doth dryue to noight:
He doth defeate the multitude,
Of theyr deuysse and thoght.
11 But hys decrees continue stil,
They neuer flake or swage:
The mocions of his mynde and will,
Take place in eucty age.
12 O blest are they to whome the Lorde,
As God and guyde is knowne:
Whome he doth chose of mere accord,
To take them as hys owne.
13 The lord from heauen cast his syghte,
On men mortal by byrth:
14 Considering from hys seate of might,
The dwellers on the earth.
15 The lord I say whose hand hath wro-
Mans heart & doth it frame (ght
For he alone doth know the thoght,

No counsell can
preuail a-
gainst god but
shall haue e-
uell successe

And woorking of the same.

God only
deliuereth and
preserues his
people.

16 A kyng that trusteth in hys host,
Shal noghte preuayle at length:
The man that of hys myght doth boast,
Shal fal for al his strength.

17 The troupes of horsemen eke shal
Theyr sturdy stedes shal sterue: (fayle,
The strength of horse shal not preuaile
The ryder to preserue.

18 But loe, the eyes of God entend
And watche to ayde the iust:
With such as feare hym to offend,
And on hys goodnes trust.

19 That he of death and all distres,
May set theyr soules from drede:
And if that darth the land oppresse,
In hunger them to feede.

20 Wherefore our soule doth stil depend,
On God our strengthe and staye:
He is the shielde vs to defende,
And dryue all dartes awaye.

21 Our soule in god hath ioy and game
Reioysing in hys myght:
For why, in hys most holy name,
We hope and much delyght.

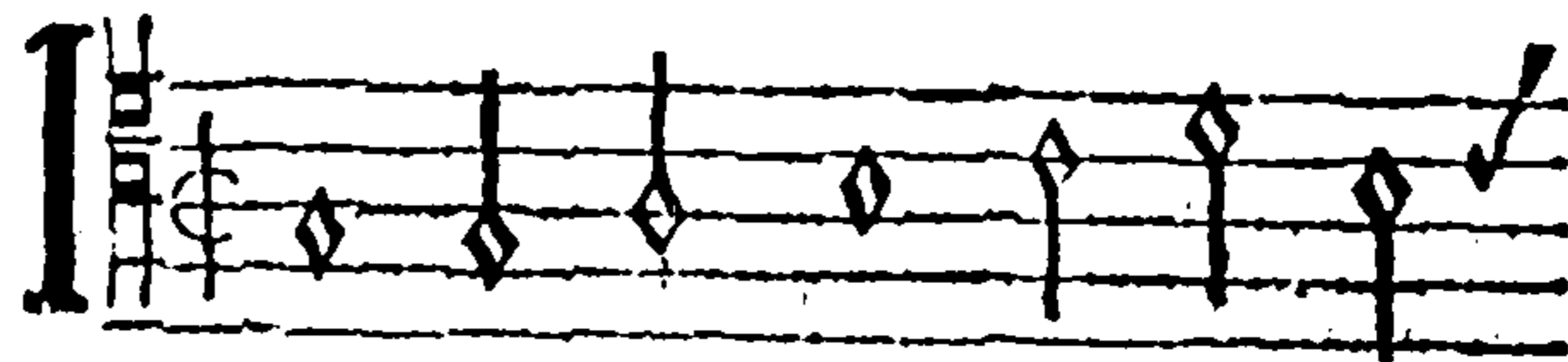
22 Therefore let thy goodnes: o Lorde,
Stil present with vs be:
As we alwayes with one accorde,
Doe onely trust in thee,

Quemad-

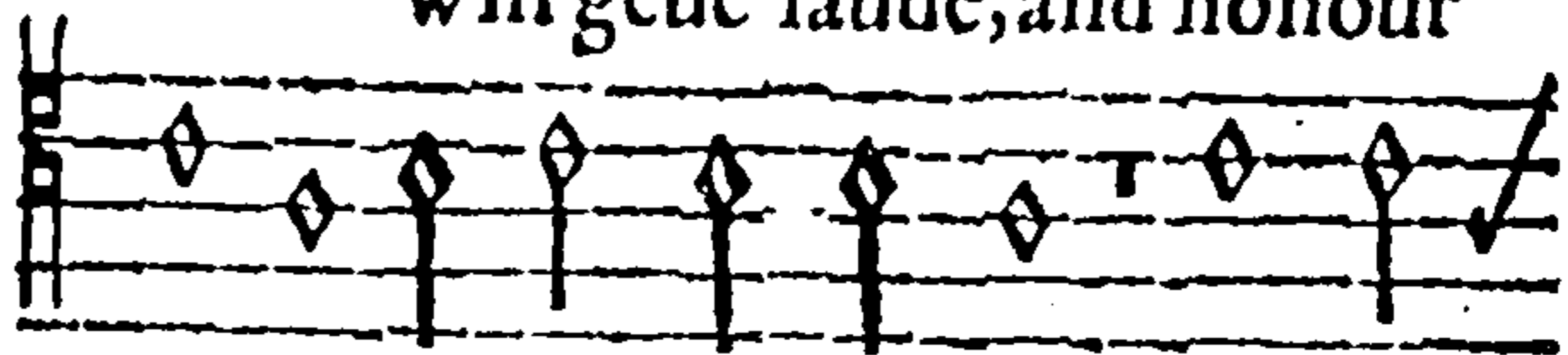
Benedicam Domino.

Psal. XXXIII. Th. Ster.

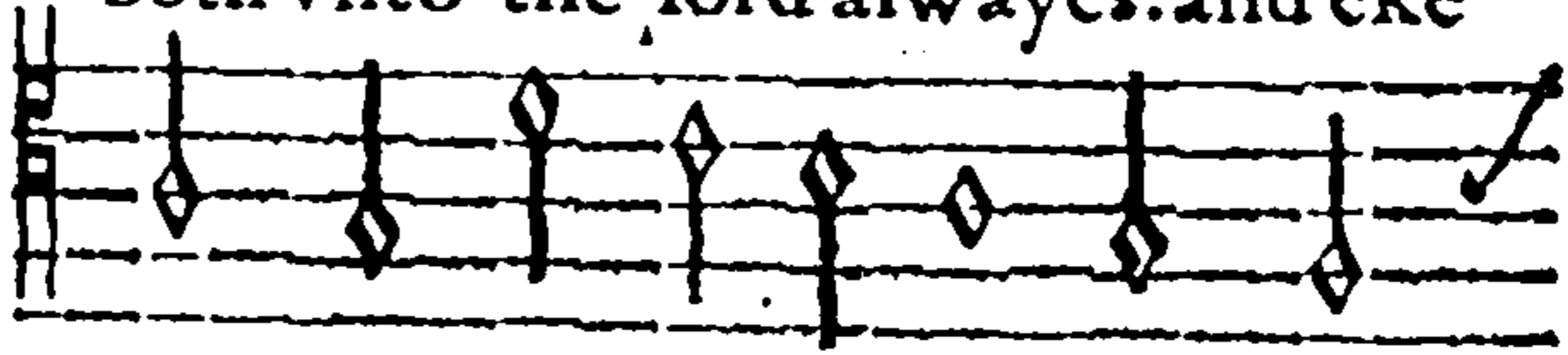
¶ After Dauid had escaped Achis, accordyng
as is written in the 1. Sam. 21. whome in this
title he calleth Abimelech (which was a gene-
rall name to all the kynges of the Philistynes)
he prayseth god for his delyueraunce, prouo-
kyng all others by his example to trust in god,
to feare and serue hym, who defendith the god-
lie with his Angels, and vterlie destroyeth the
wicked in theyr synnes.



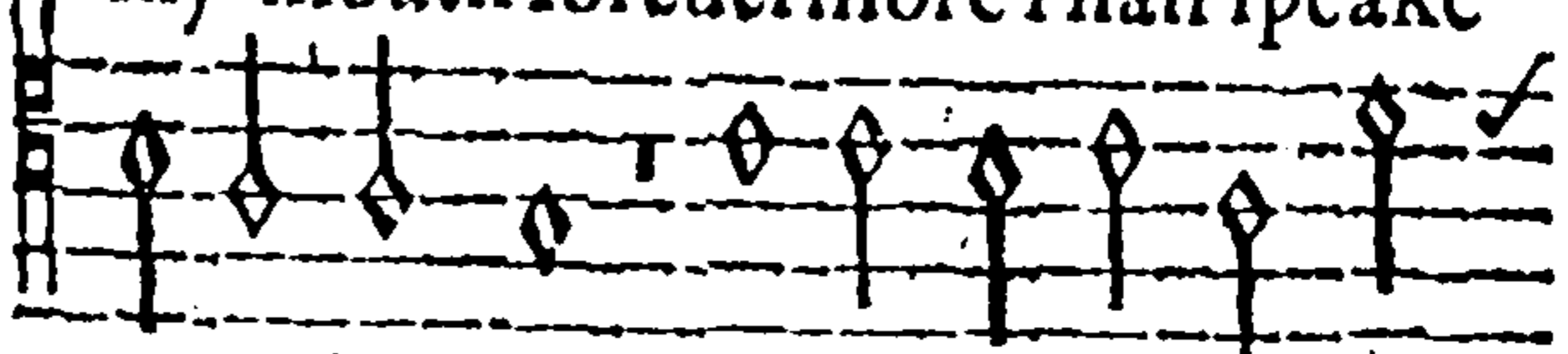
will geue laude, and honour



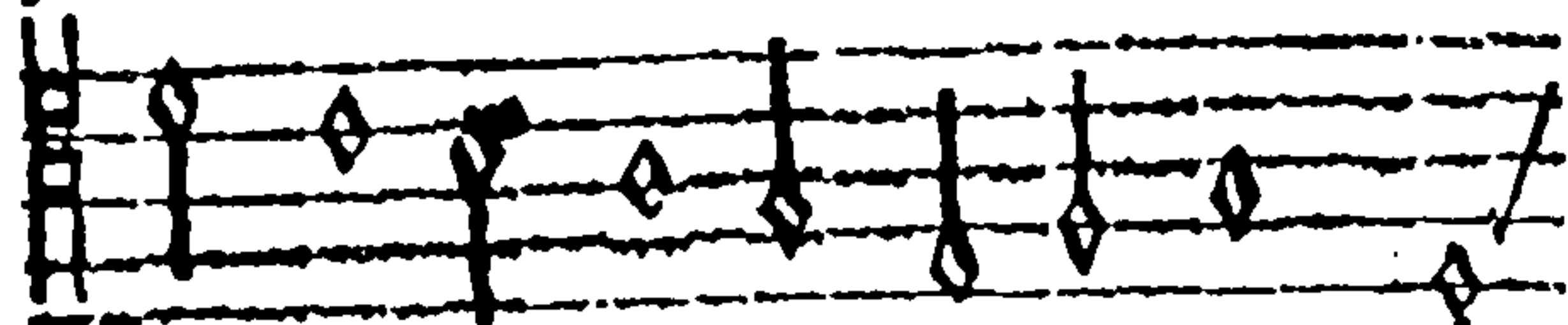
both vnto the lord alwayes: and eke



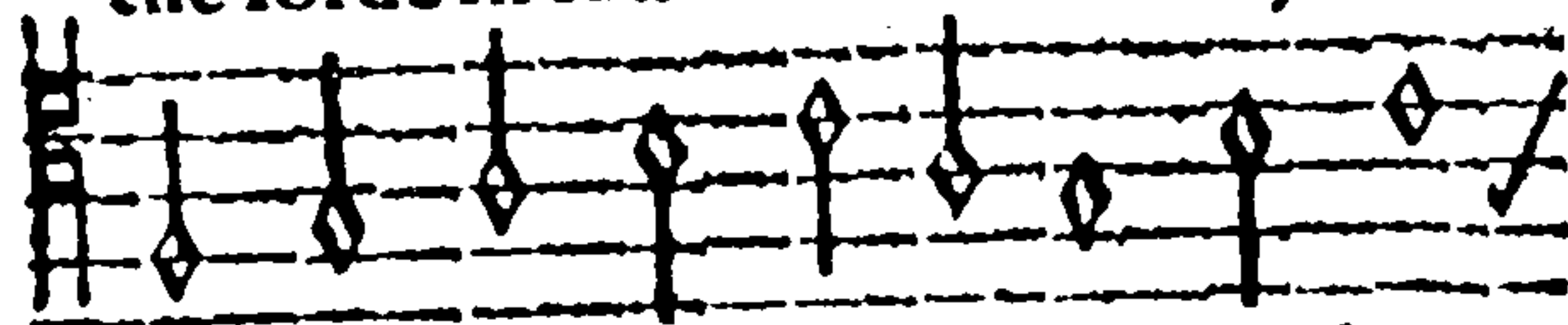
my mouth foreuer more shall speake



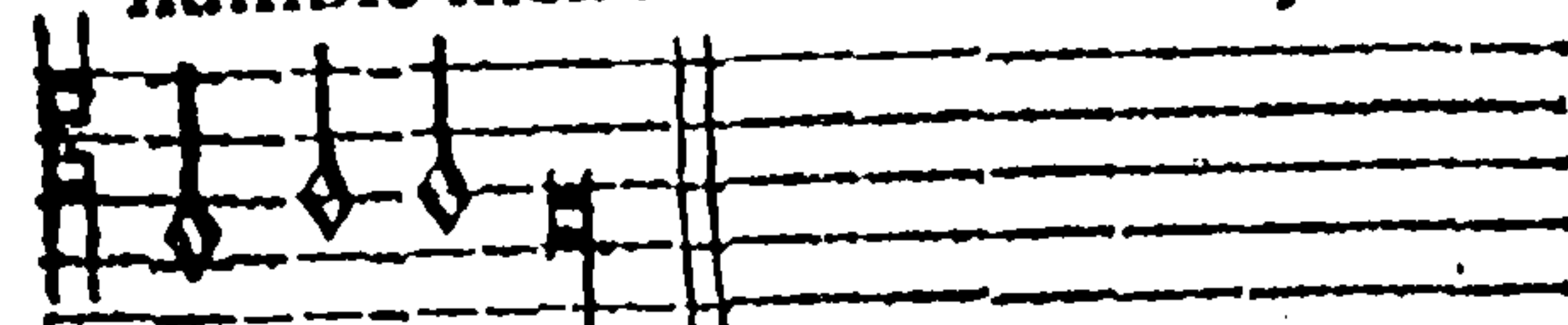
vnto his prayse. I do delight to laude



the lorde in soule and eke in voyce: that



humble men and mortified may heare



and foreioyce.

Therefore see that ye magnifye,
with me the lyuyng lorde:

And let vs now exalte his name
together with one accorde.

For I my selfe besoghte the lorde,
he answered me agayne:

And me deliuered incontinent,
from all my feare and payne.

Whoso they be that hym beholde,
shall see his light moste cleare:
their countenance shall not be dashed,
they need it not to feare.

This sely wretch for some reliefe,
vnto the lord dyd call:

Gen. 19. 31. 32 who did him heare without delay,
4. kyngs. 6. and rydd him out of thrall.

Hebr. 1.

The Angel of the lorde doth pitche

his

his tentes in euery place:

To saue all suche as feare the lorde,
that nothyng them deface,

Taste and consider well therefore,
that God is good and iuste:

o happie man that maketh him,
his onely staye and truste.

Feare ye the lorde his holye ones,
aboue all earthlye thyng:

For they that feare the lyuyng lorde,
are sure to lacke nothyng.

The Lyons shalbe hungerbit,
and pined with famine muche:

But as for them that feare the lord,
no lacke shalbe to suche.

Come nere therefore my children dere,
and to my worde geue eare:

I shall you teache the perfecte waye,
howe you the lorde shoulde feare.

Who is that man that wolde liue longe,
and leade a blessed life? *1. Pet. 3. 6*

See thou refraine thy tongue and lippes,
from all deceite and strife.

Turne backe thy face from doing yll,
and doe the godly dede:

Enquyre for peace and quietnes,
and folowe it with spede.

For why, the eyes of God aboue
vpon the iuste are bente:

His eares lykwylc do heare the plaint

of

Hebr. 4. c.
Ecclesiastic. 15. d

of the poore innocente.

But, he doth frowne & bende his browne
vpon the wicked trayne: (wes

And cutteth a waye the memory,
that shoulde of them remayne.

But whan the iust do call and crye,
the lorde doth heare them so:

That out of payne and mysery,
forthwith he letteth them go.

P The lorde is kynde and straight at had
to suche as be contrite:

He saueth also the sorowfull
the meke and poore in sprite.

Full many be the miseries,
that righteous men doe suffer:

But out of all aduersityes,
the lorde doth them delyuer.

W The lord doth so preferue and kepe,
his verie bones alwaye:

That not so muche as one of them
doth peryshe or decaye.

The synne shall slay the wicked man
which he hym self hathe wrought.

and suche as hate the righteous man
shall sone be broght to noight.

But they that serue the lyuyng lord
the lorde doth saue them sounde:

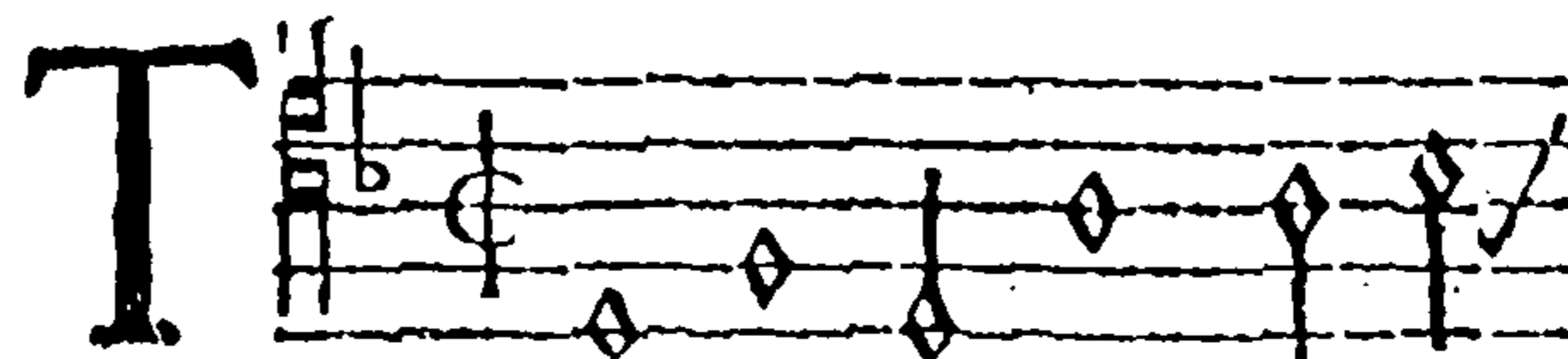
And who that put theyr truste in him
nothyng shall them confounde.

Beatus

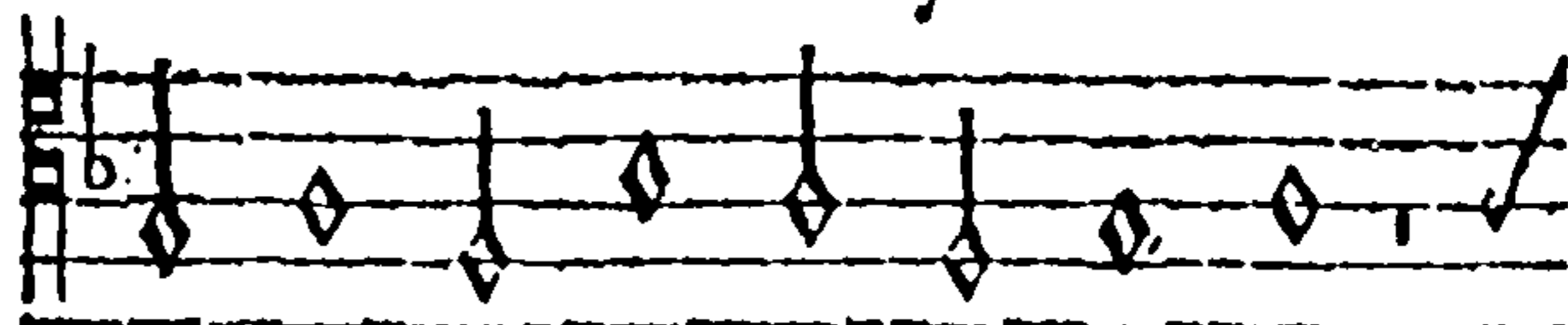
Beatus qui intelligit.

Psal. XLI. Th. Ster.

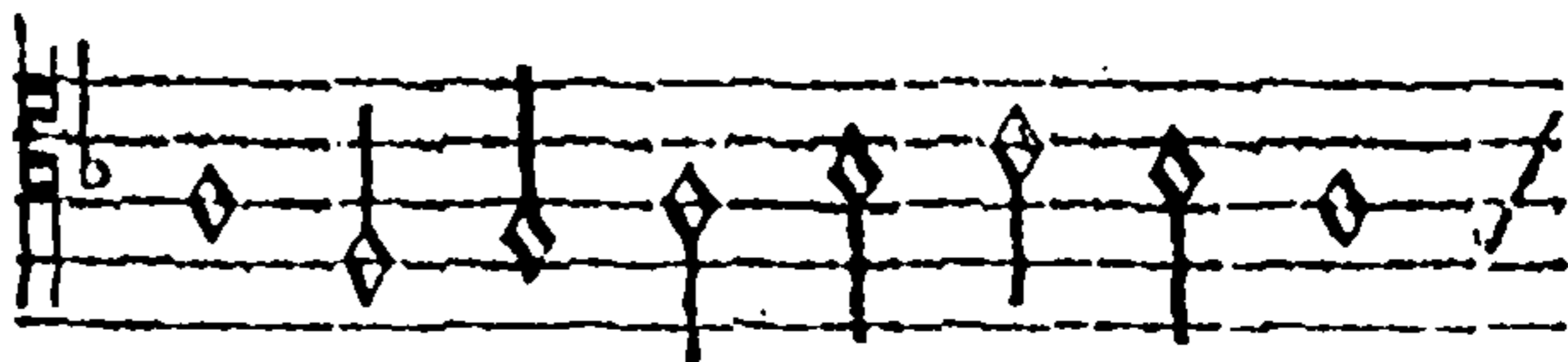
David beyng greuouly afflicted, blesteth
theym that pittie his case, and complayneth of
the treason of his owne frendes and famyliers,
as came to passe in Iudas. Ioh. 13. After he fee-
lyng the great mercies of god gentelie chasty-
syng hym, and not sufferyng his ennemies to
triumphe agaynst hym, geueth moste hartie
thankes vnto god.



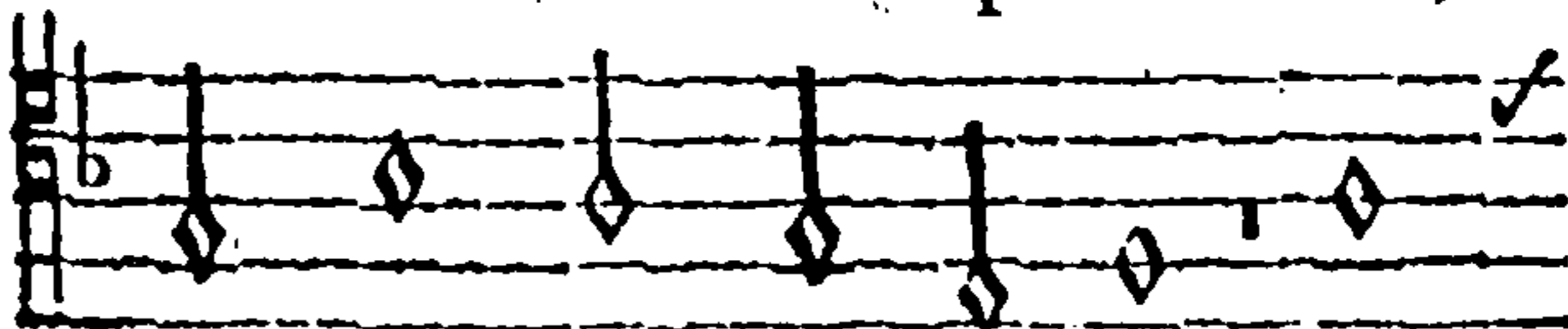
He man ys blest that car-



full ys the ne dy to consider,

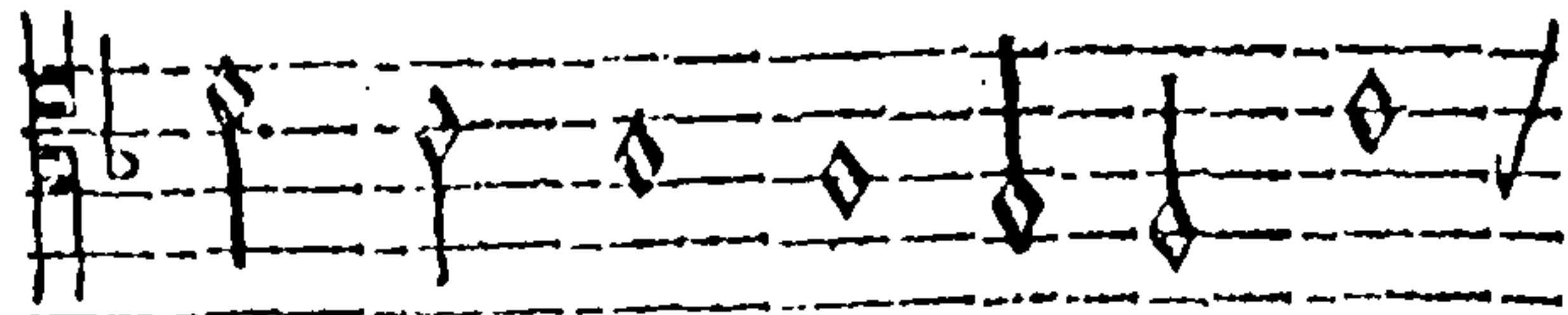


for in the sea son pe-re lous,

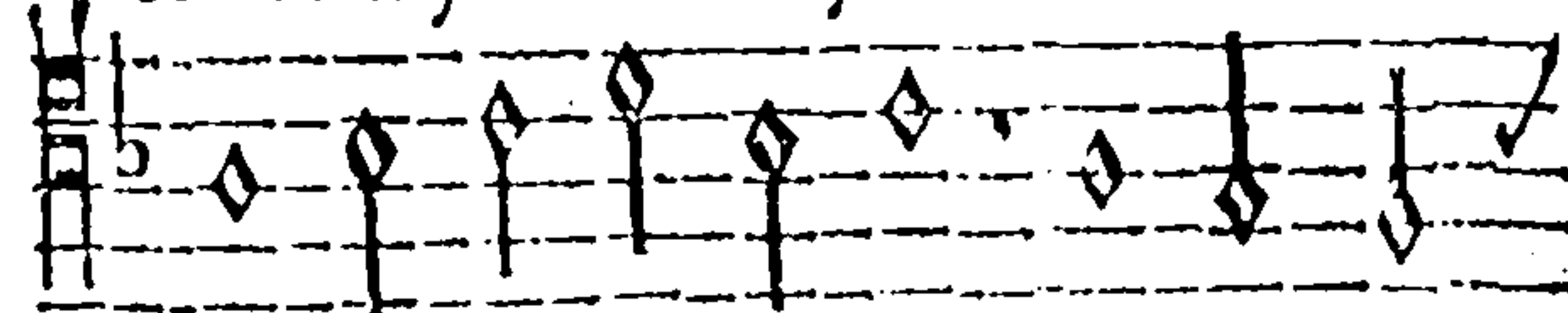


the lorde wyl hym deliuer. The

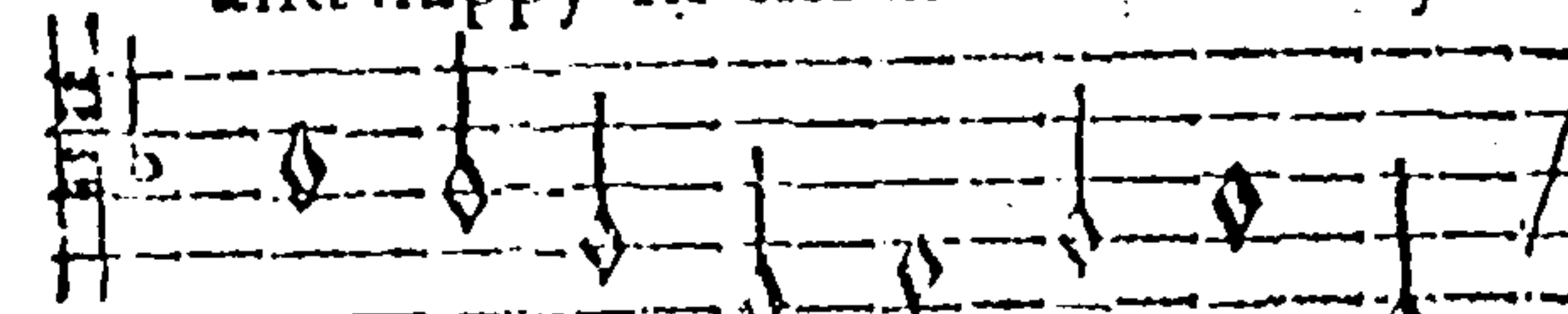
F.i. lordo



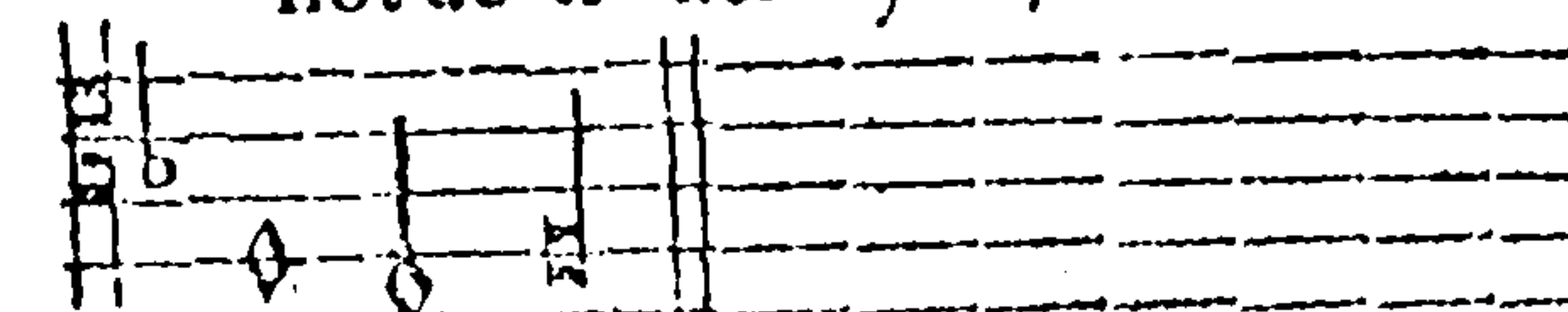
lorde wyll make hym saf and sounde,



and happy in the land: and he wyll



not de li uer hym, in to his



enmyes hand.

3 And in his bed when he lyeth sycke,
the lorde wyll hym restore:

And thou o lorde wilt turne to health,
his syckenes and his fore.

4 Then in my syckenes thus saye I,
haue mercye lorde on me:

And heale my soule which is ful woe,
that I offended thee.

5 Myne enmyes wys hed me ill in heart,
and thus of me did saye:

When I hal he dye, that all his name
maye vanyshe quite awaye?

6 And when they come to visite me,

they

they aske if I do well,
but in theyr hartes mischief they hatche,
and to theyr mates it tell.

7 They bite theyr lippes, and whisper so,
as thogh they wolde me charme:
and cast their fetches how to trape
me with some mortall harme.

8 Some greuous synne hath broght hym
this sickenes, say they playne: (to
he is so lowe, that withowte doute,
rise can he not agayne.

9 The man also that I did truste:
with me dyd vse dysceyte:

who at my table eat my bread,
the same for me layed waye.

10 Haue mercye lorde on me therefore,
and let me be preferude.

That I maye render vnto them
the thynges they haue deserude.

11 By this I knowe assuredlye,
to be beloued of the:

when that myne enmyes haue no cau'e
to triumphe ouer me,

12 But in my right thou hast me capt,
and mayntayned all waye?

And in thy presence place assigned,
where I shall dwell for aye.

13 The lorde the God of Israell,
be praysed euermore:

euens so be it, lord will I say,

F. ii. euen

Ioh. 13. b.

Acte 1. c.

"he. he list vp

his heele agayst

me or vsed de-

ceit and therfore

re iacob had

his name by

tekinge by the

heele and de- cey

tinge. Gen.

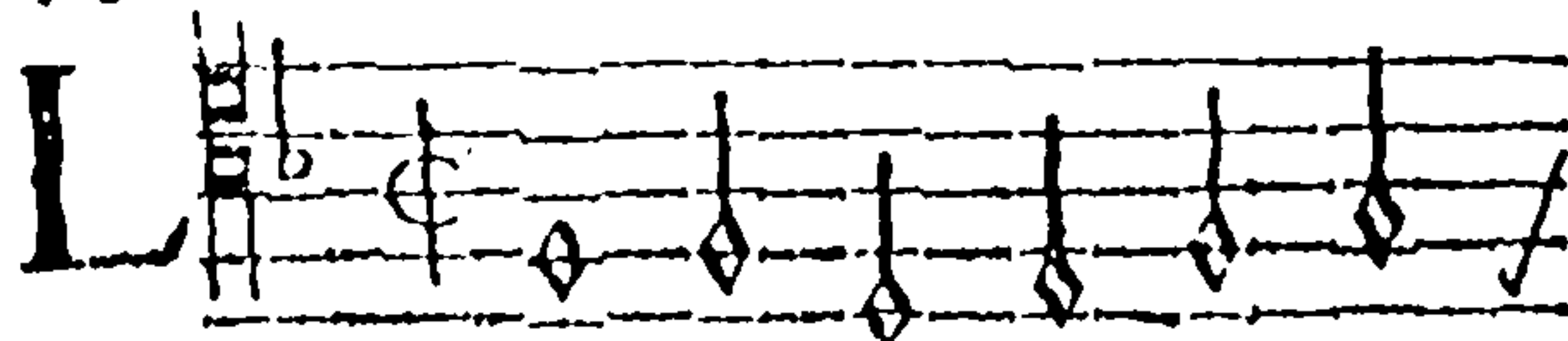
25. d. 27. e.

euen so be it therfore.

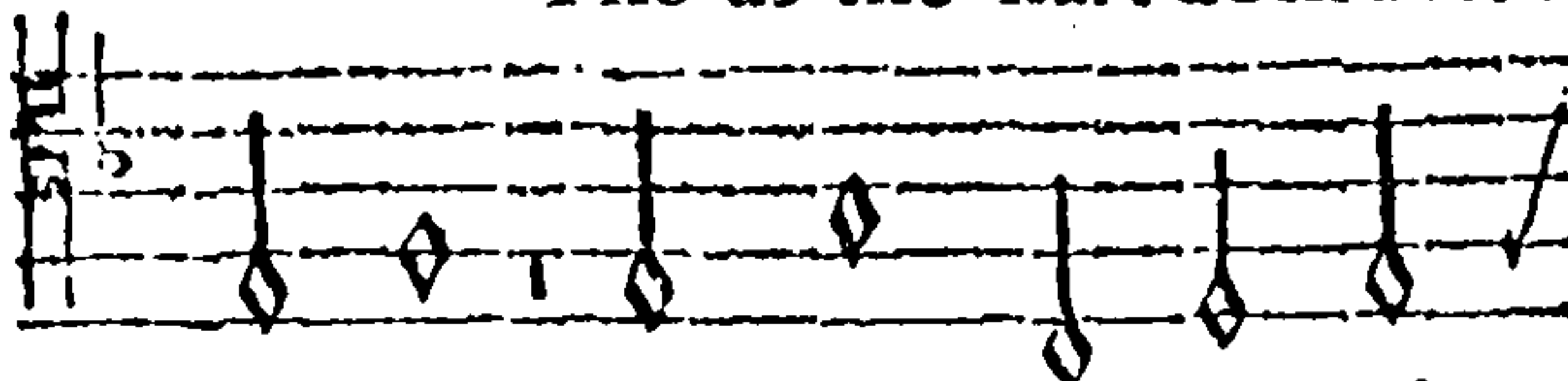
Quemadmodum desiderat.

Psal. XLII. I. H.

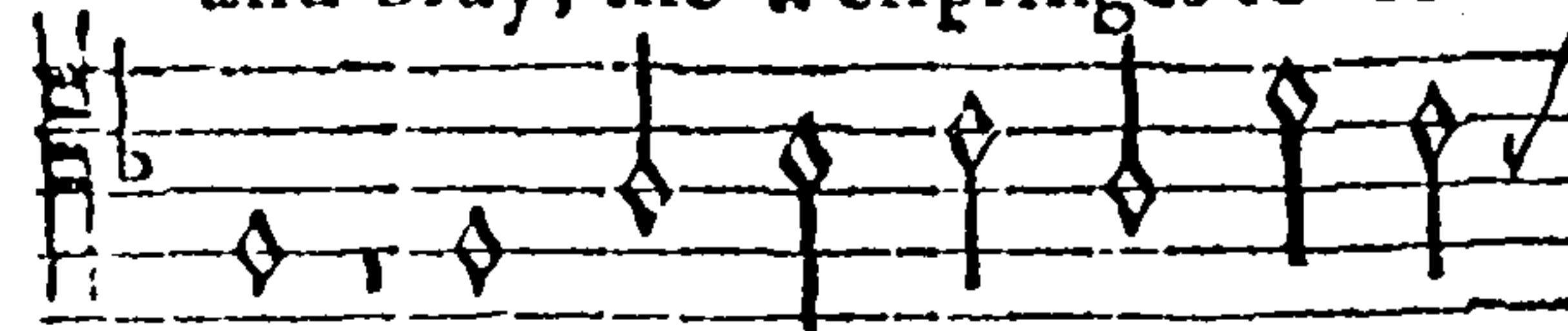
The prophete grievously complayneth, that beinge letted by his persecutours, he coulde not be present in the congregation of gods people. protestinge, that although he was separat in bodie from them: yet his heart was thitherwarde affectioned. And last of all he sheweth that he was not so farre overcome with these sorrowes and thoghtes, but that he contynually put his confidence in the lorde.



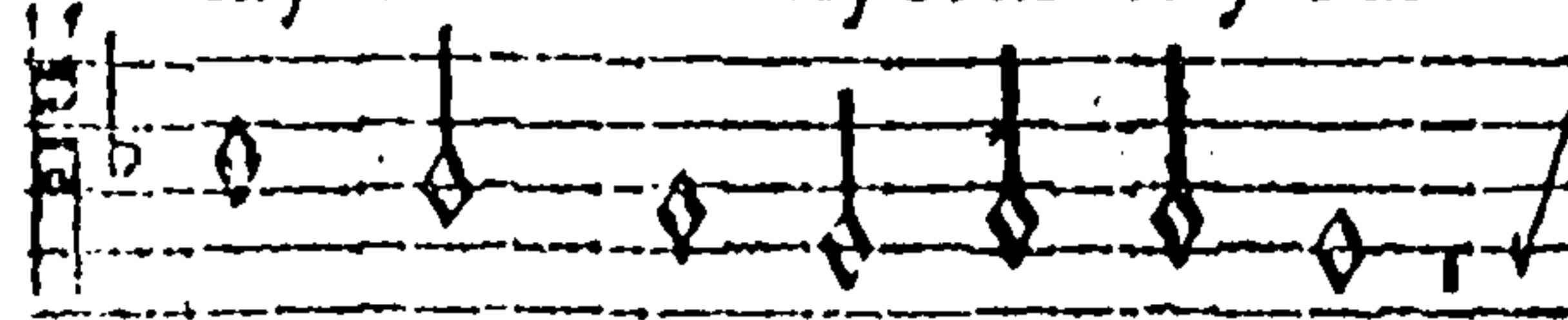
Yke as the hart doth breth



and bray, the welspringes to ob-

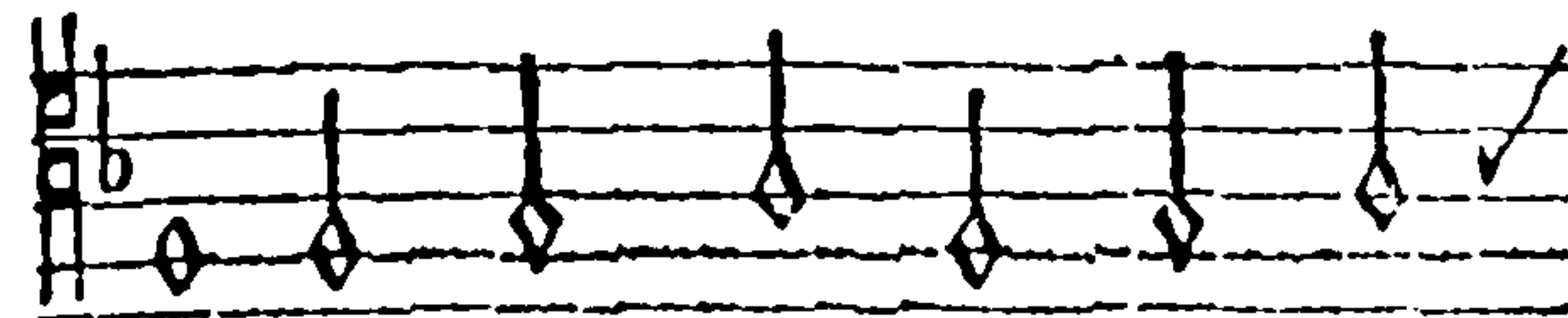


tayne: so doth my soull desyre al-

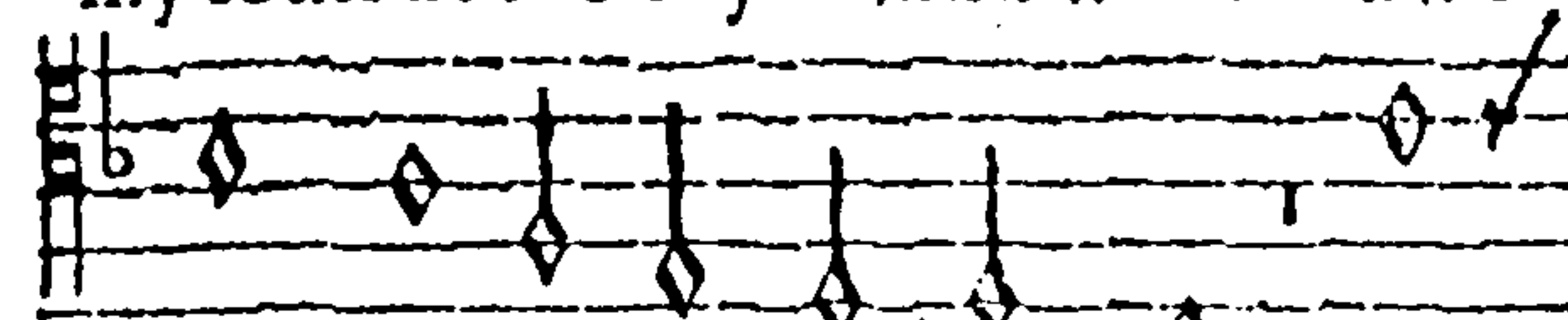


way with thee lorde to remayne.

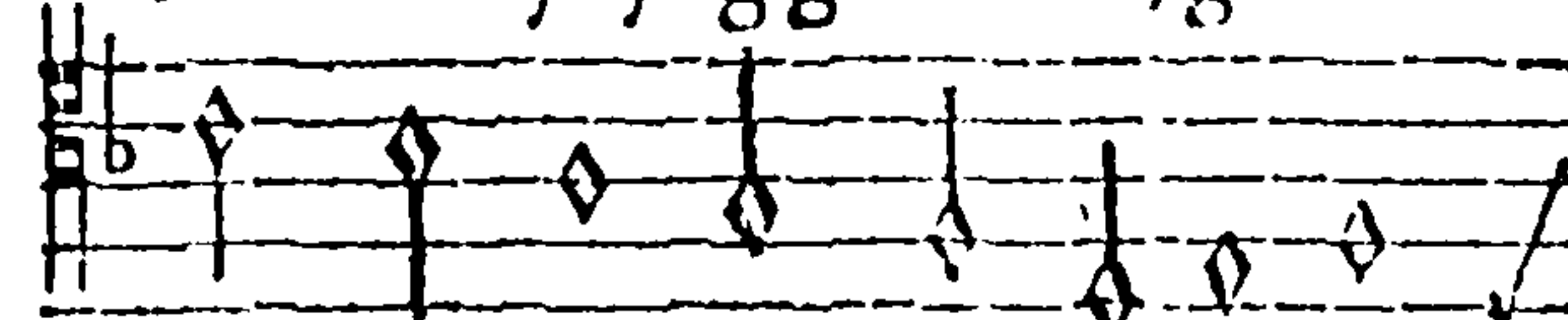
my



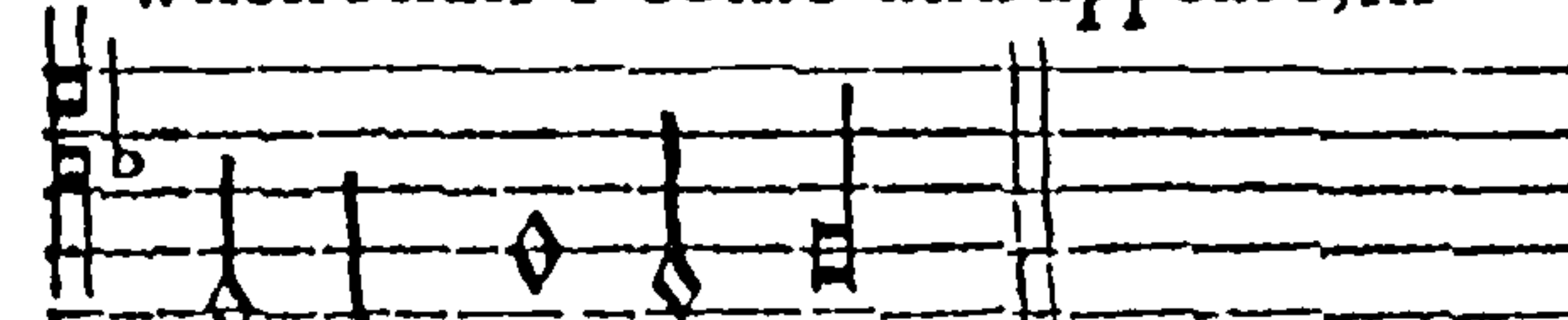
my soull dothe thyrst, and wold drawe



nerre the lyuyng god of myght: o



when shall I come and appeare, in



presence of his syght?

3 The teares all tymes are my repaste,
Whiche from myne eyes doe slyde:
When wicked men crye out so faste,
Where now is God thy guyde?

4 Alas, what grief is it to thincke
what freedome once I had?
Therefore my soule as at pittes brincke,
is moste heauye and sad.

When I did marche in good array,
furnished with my trayne:
Vnto the temple was our waye,
with songes and hartes moste fayne.

5 My soule why arte thou sad always,

F. iii.

and

*It is death to a
Christia hart
to heare his
god blasphem-
med.*

*what grief is
is to a godly
man to be out
of the congrega-
tion wher by
prayer and con-
fession of
faith he might
call vpon god.*

and fraiest thus in my brest?
 Trutt still in god, for him to praise
 I holde it euer best.
 By him I haue delyuerance,
 against all payne and grief:
 He is my god which with all spede,
 will hatte to sende relief.
 6 And this my soule within me lord,
 doth faint to thinke vpon
 The land of Iordan, and record
 the litle hill Hermon.

*God tryeth his
 children by
 dyuers and of-
 ten afflictions*

7 One grief as other in doth call
 As cloudes burste out theyr voyce:
 The floudes of euyls that do fall,
 Runne ouer me with noyce.

8 Yet I by day felt his goodnes,
 and helpe at al assayes:
 Likewise by nyght I did not ceasse,
 The liuing God to prayle.

9 I am perswaded thus to say,
 To hym with pure pretence:
 O Lord thou art my guyde and stay,
 My rocke and my defence.

*The papistes,
 and infideles
 esteeme not god,
 and therefore
 make all such
 as professe his
 name.*

why doe I then in pensiuenes,
 Hanging the head thus walke?
 whyle that myne ennies me oppres,
 And vexe me with theyr talke.

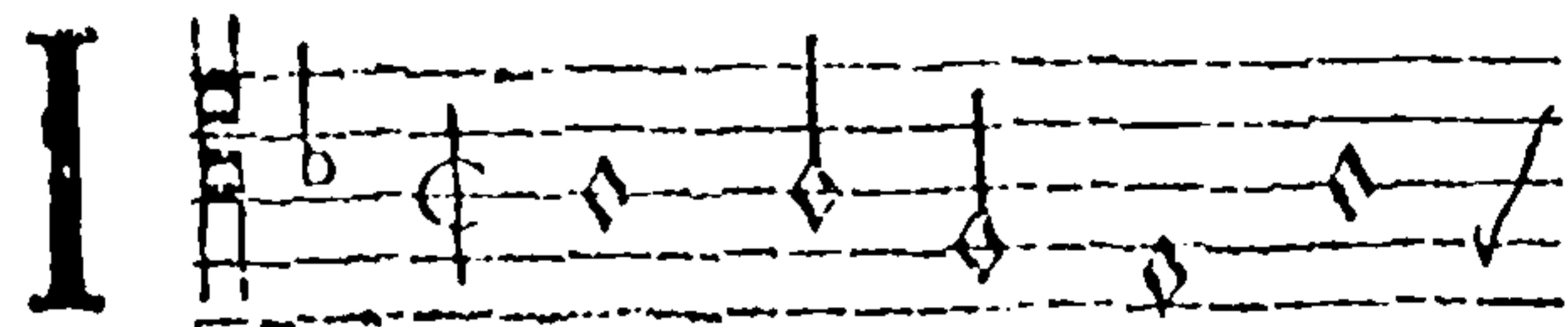
10 For whye they perse mine inward part
 With panges to be abhorde: (tes.
 When they crye out with stubberne hertes
 wher

where is thy god thy lord?
 II So sone why dost thou faint & quayle
 My soule with paynes opprest:
 with thoghtes why dost thy selfe assayle
 So fore within my brest?
 Trust in the lord thy god alwayes,
 and thou the tyme shalt see,
 To geue him thākes with laude and praise
 For health restorde to thee.

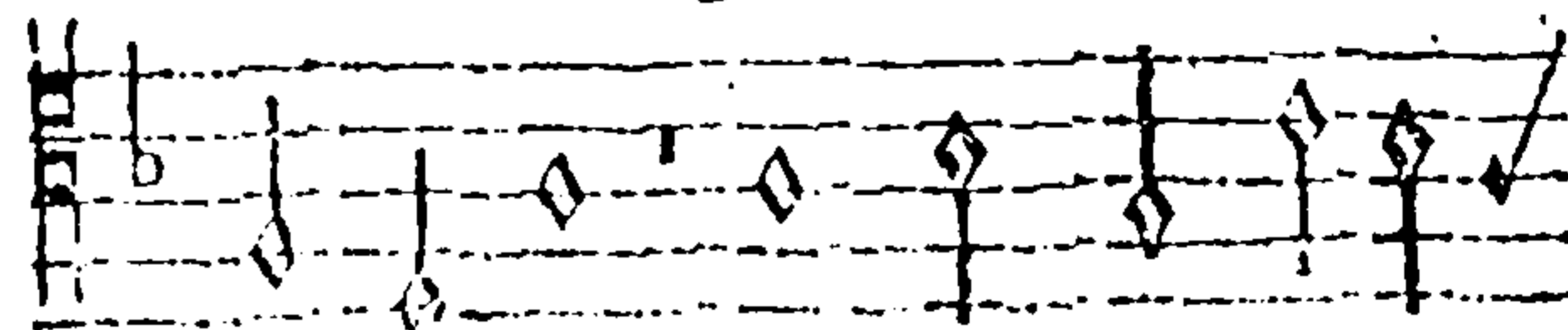
Iudica me Deus.

Psal. XLIII. Th. St.

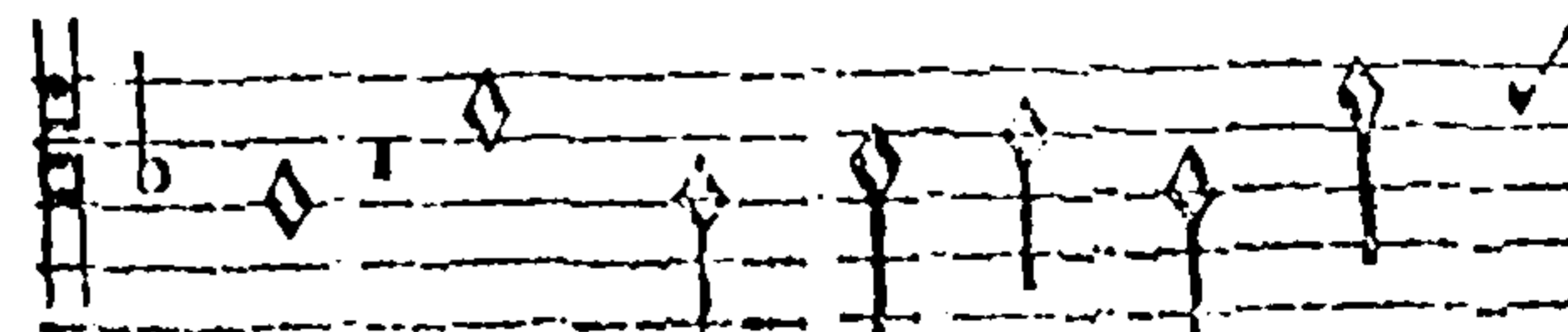
¶ He prayeth to be delyuered from theym
 which conspire with Absoiom, to the ende that
 he might ioyfully prayse god in his holy cōgre-
 gation.



Vdge and reuenge my

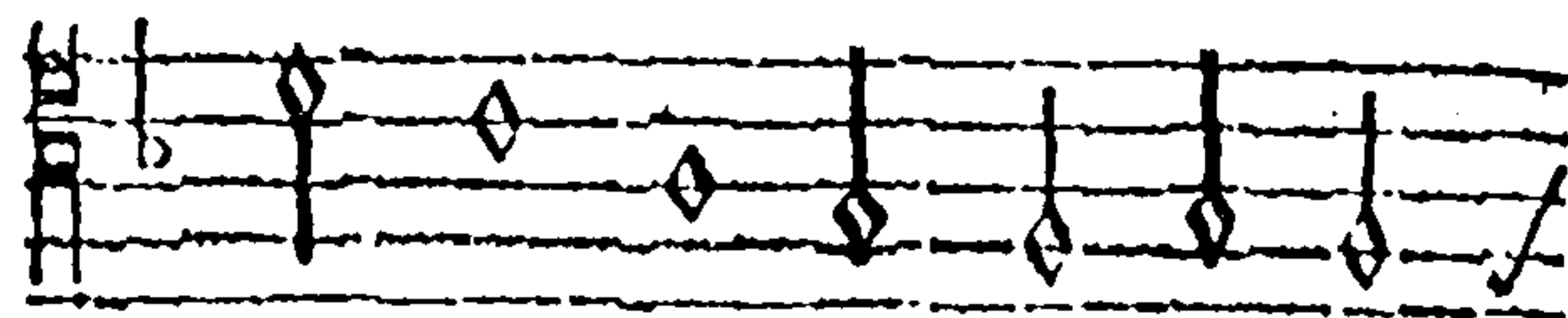


cause o lord from them that euell

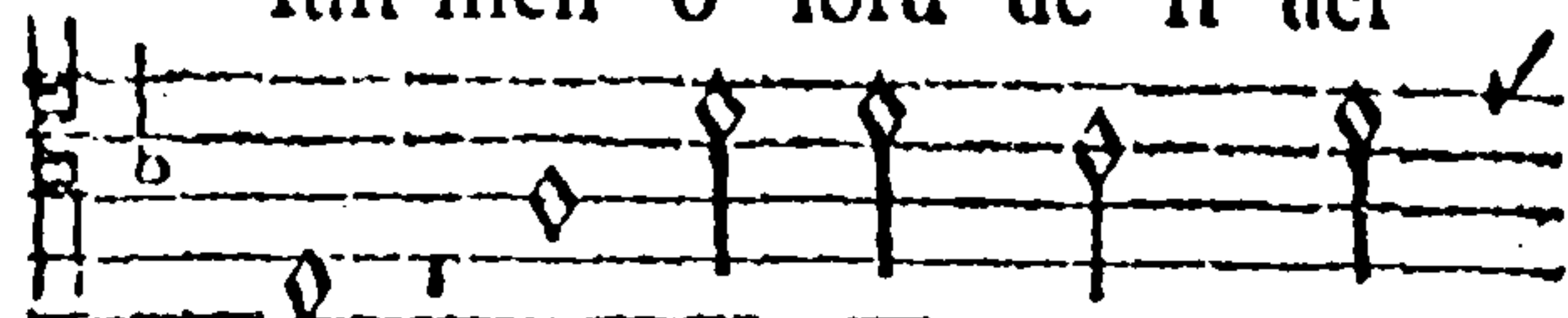


be: from wicked and deceyt

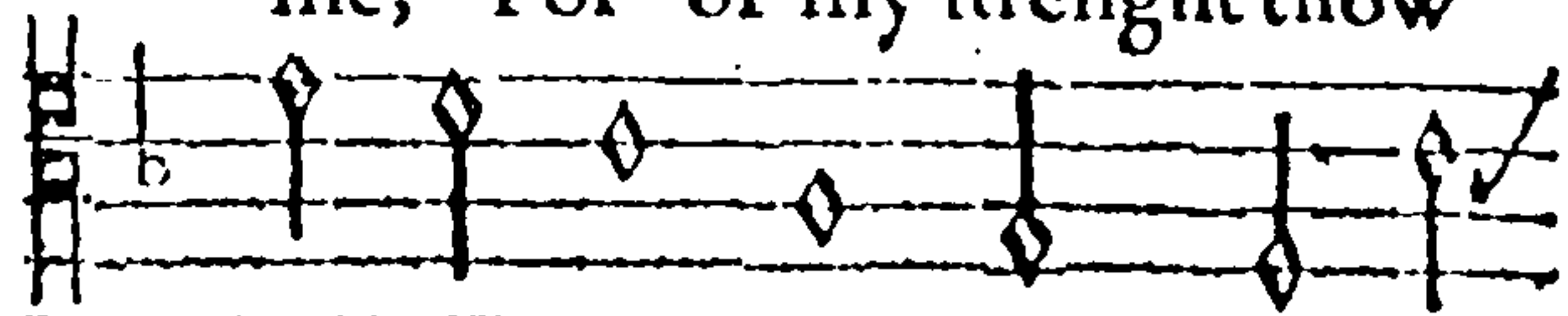
F.iiii. full



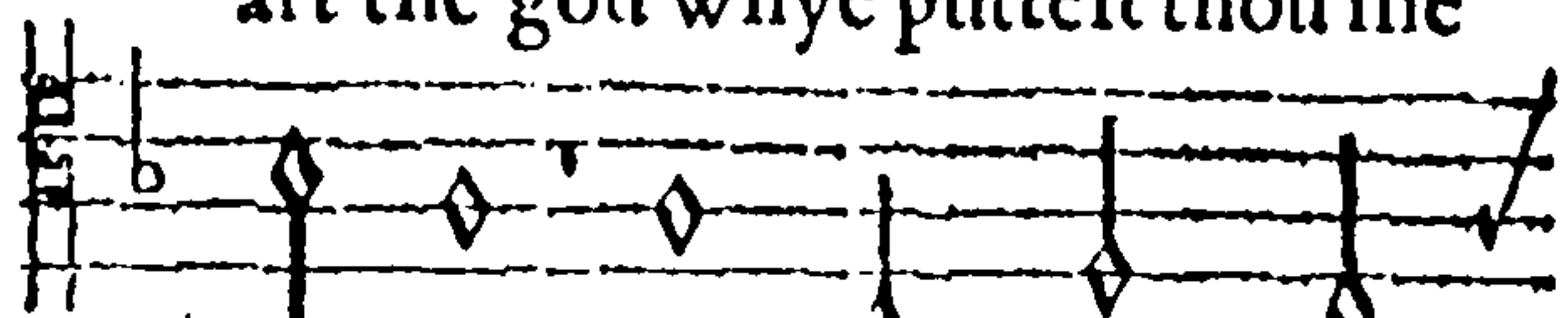
full men o lord de li uer



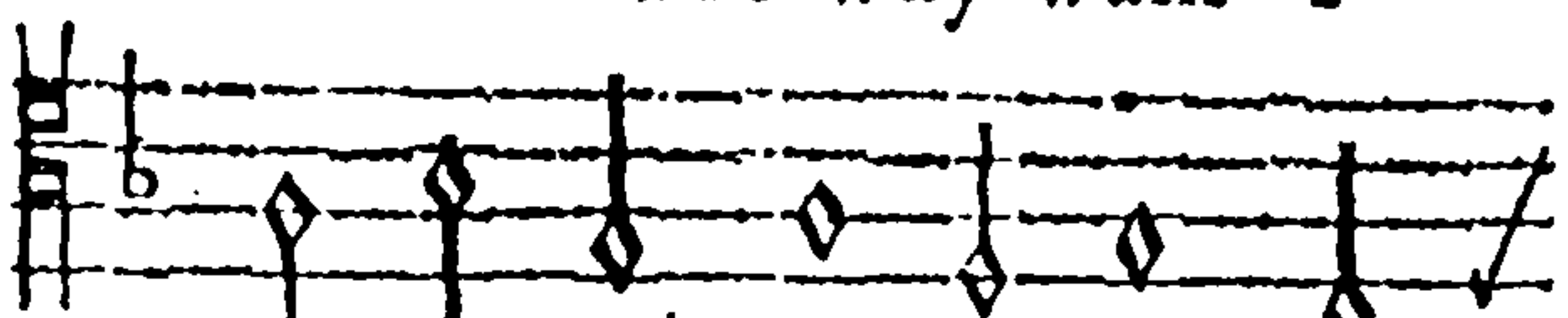
me, For of my strenght thou



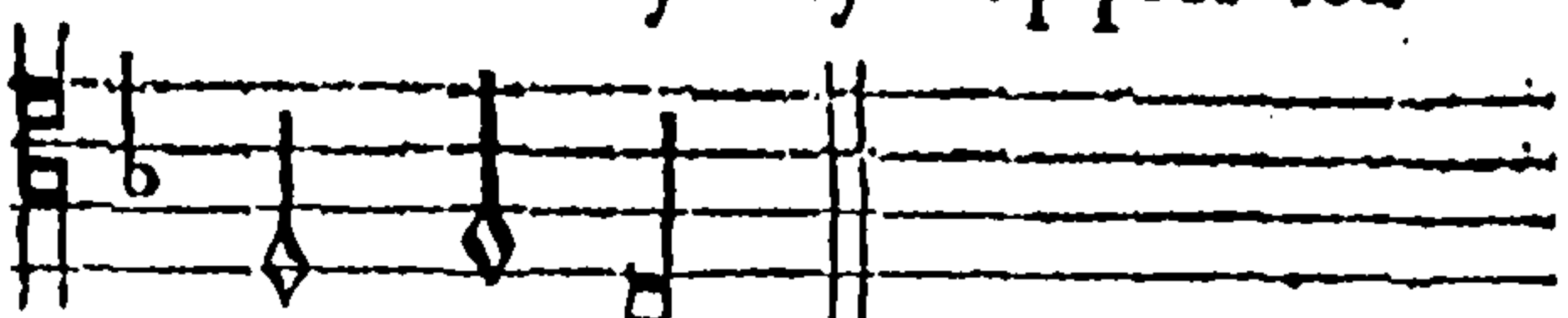
art the god whye puttest thou me



the fro? and why walk I



so he uy ly oþ pres sed



with my foo?

3 Sende oute thy lyghte ād eke thy trueth
and leade me with thy grace:
Which may conduct me to thy hyll,
and to thy dwellynge place.

Then

4 Then shall I to the altare goe,
of God my loye and cheare:
And on my harp geue thākes to thee,
O God, my God moste deare.

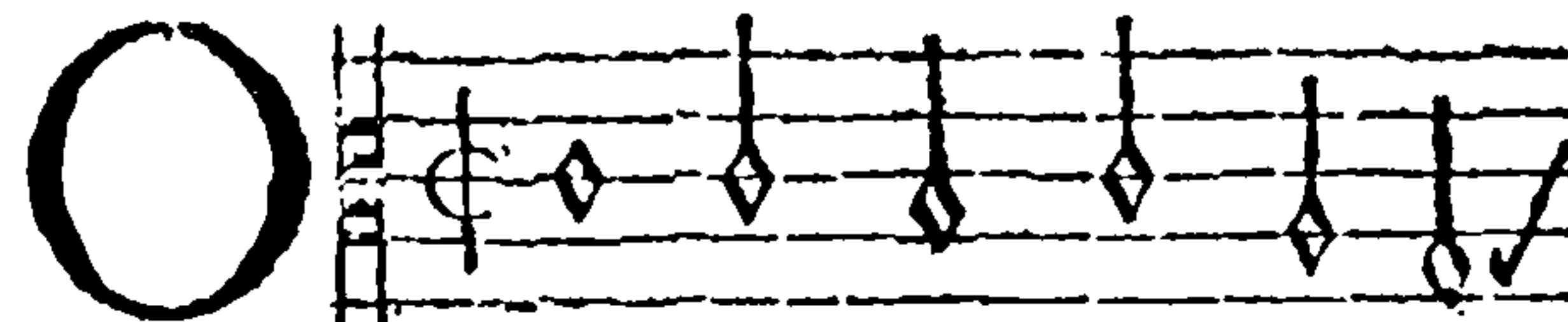
5 Why art thou than so sad my soule,
and fraitest thus in my brest?
Still truste in god for him to praise
I holde it alwais best.

By him I haue delyuerance
against all paynes and grief,
he is my god which doth alwais
at need send me reliefe.

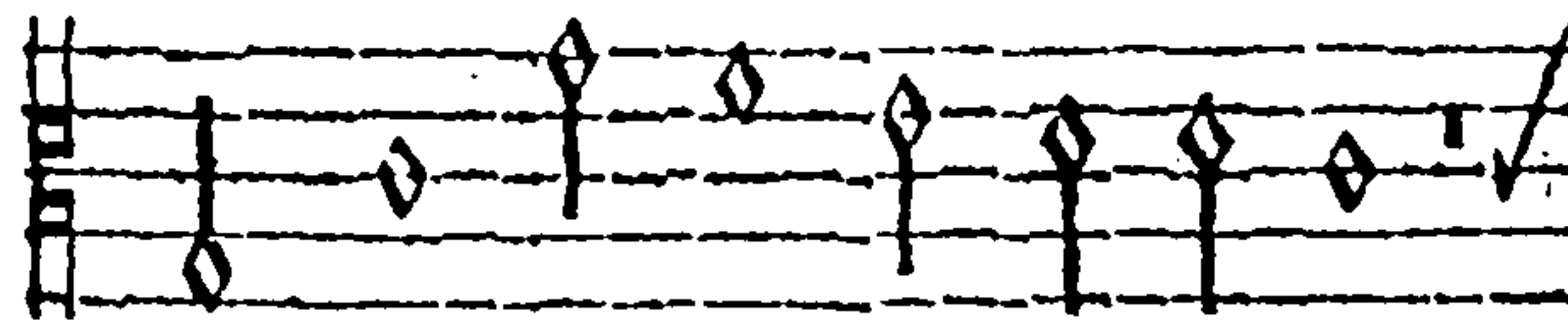
Deus, auribus nostris.

Psal. XLIII. Th. St.

¶ A moste earnest prayer made in the name of
the faythefull when they are afflicted by their
enymys for sustaynyng the quarell of godes
worde, accordyng to the exposition of S. Paul.
8. rom.

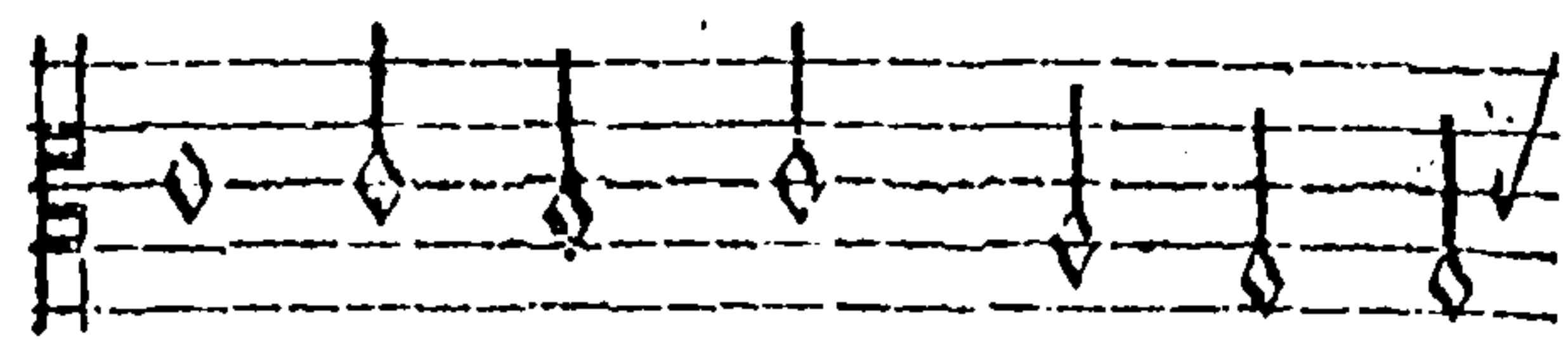


Vr cares haue heard our fa-

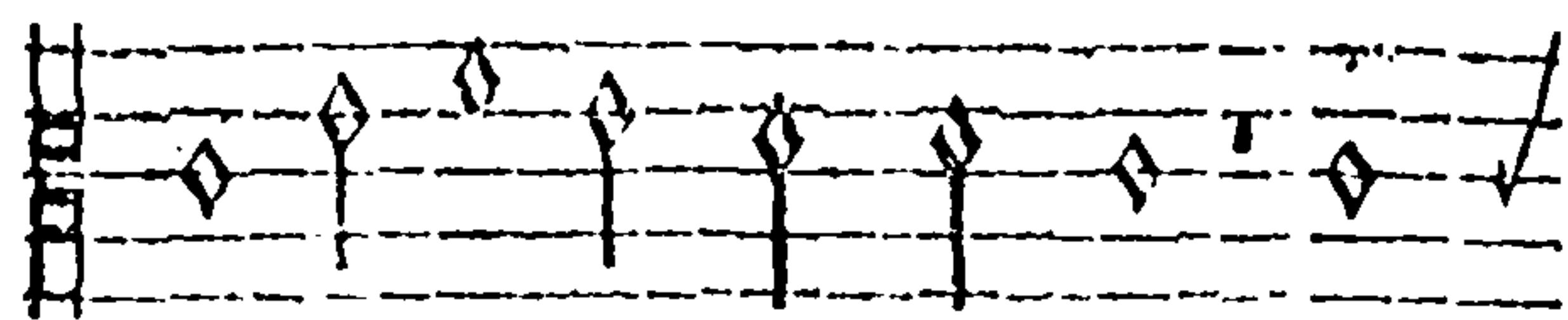


thers tell, and reuerent ly recorde,

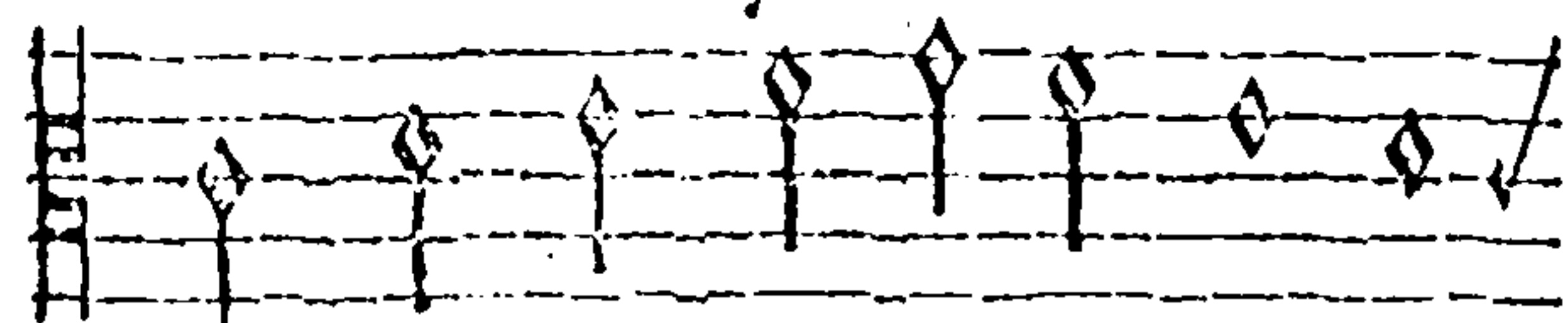
the



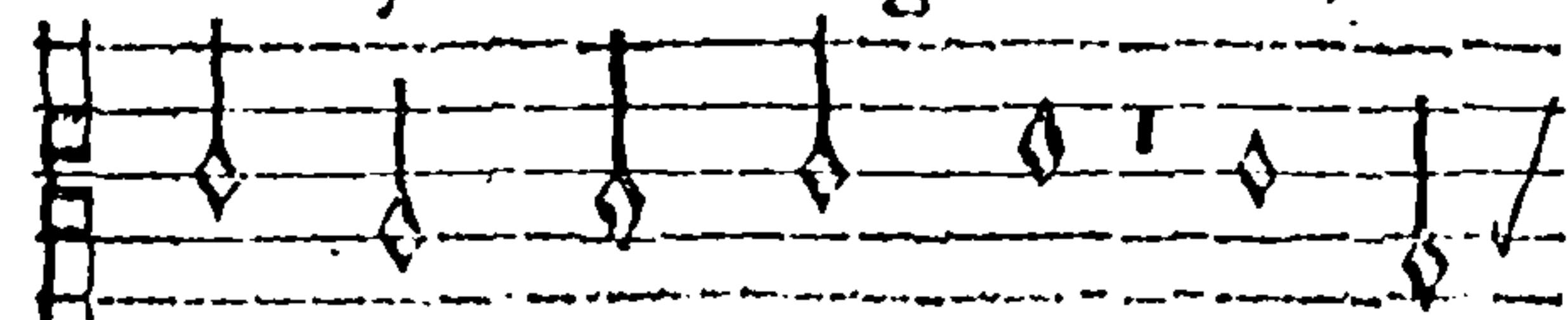
the wonderous workes that thou hast



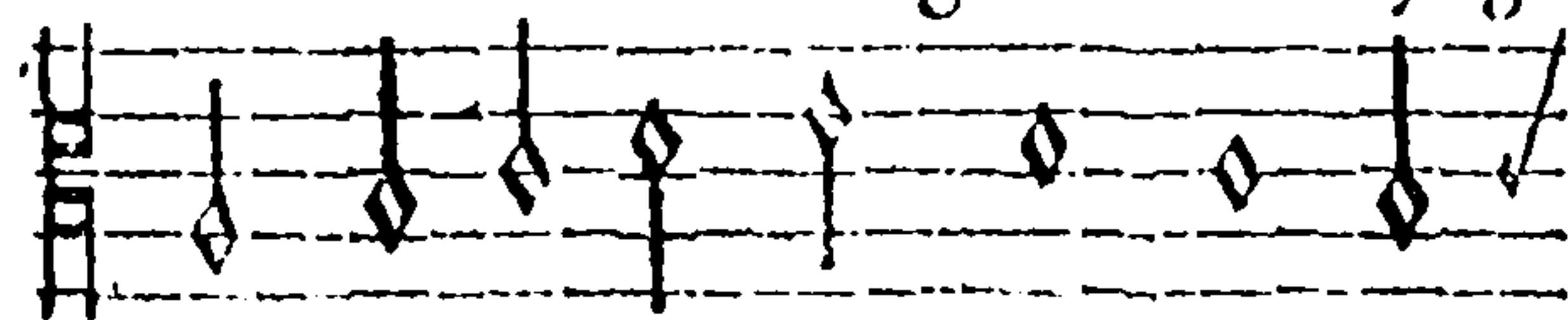
done in al der tyme o lord. How



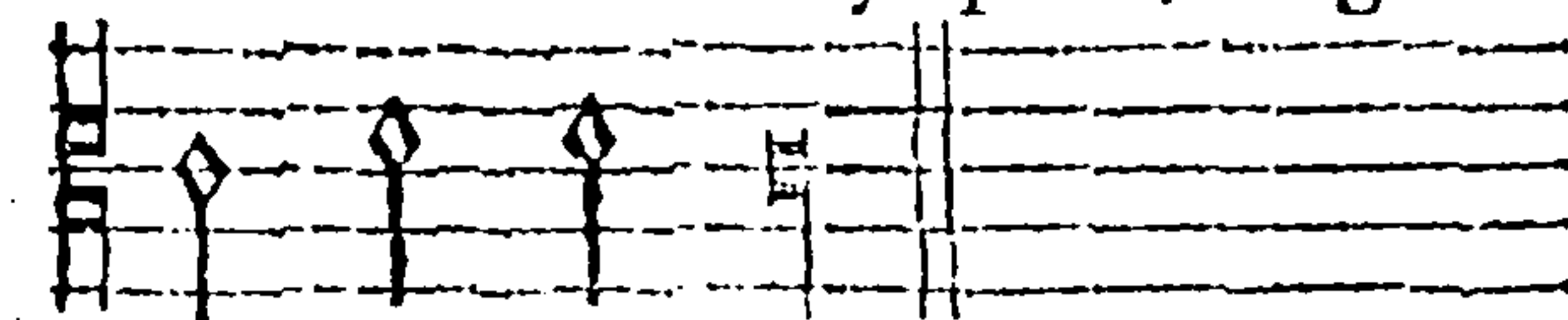
thou dydst cast the gentiles out, and



stroid them with ströge hād: Plantyng



our fathers in theyr place, and gauest



to them theyr land.

4 They conquered not by sworde nor
the land of thy behest: (strength
but by thy hande, thy arme, and grace:
becawse thou louedst theym beste.

5 Thou art my kynge o God that holpe
Jacob in sondrye wyse: (suche,

6 Led wyth thy power wee threw downe

as dyd agaynste vs ryle.

7 I trusted not in bowe ne sworde,
they could not saue me sounde:

8 Thou keptst vs from our ennies rage,
thou didst our foes confound.

9 And stil we boast of thee our God, *Selah.*
and prayse thyne holy name:

10 Yet now thou goest not with our host,
but leauest vs to shame.

11 Thou madest vs flee before our foes,
and so were ouer trod:

our ennies robd and spoild our goods,
when we were sparst abroad.

12 Thou haste vs giuen to our foes
as shepe for to be slayne:

emongest the hearthen euery where
scatered we do remayne.

13 Thy people thou hast solde like slaues,
and as a thinge of noght:

For proffit non thou hadst therby,
no gayne at all was seght.

14 And to our neyghbours thou hast
of vs a laughing stocke: (made

And those that round about vs dwel,
at vs do grinne and mocke.

15 Thus we sarue for non other vse,
but for a common talke:

they mocke, they scorne, and nod their he-
wher euer we goe or walke. (ads,

16 I am ashamede continually
to heare these wickedmen:

*The state of
gods children
in this worlde*

yea so I blushe that all my face
with redd is couered then.

17 For why? we heare such slaunderous
such false reports, and lyes, (wordes,
that death it is to see their wronges:
their threatenings and their cryes.

18 For al this we forgot not thee,
nor yet thy couenant brake.

19 We tourne not backe our heartes from
nor yet thy patthes forsake. (thee,

20 Yet thou hast trode vs downe to duste
where dennes of dragons be:

And couered vs with shade of death,
and great aduersitic.

21 If we had our god:les name forgot.
and helpe of Idols sought:

22 Wolde not god then haue tried this out?
For he dothe knowe our thoght.

23 Nay nay, for thy names sake o lorde
alwayes are we slayne thus:

As shepe vnto the shambles sente,
right so they deale with vs.

24 Vp Lord why sleepest thou, awake,
and leaue vs not for al:

25 Why hydest thou thy countenance.
and dost forget our thral?

26 For downe to dust our soule is
and we now at last caste: (brought,

out belie like as it were glued
vnto the ground cleaueh faste.

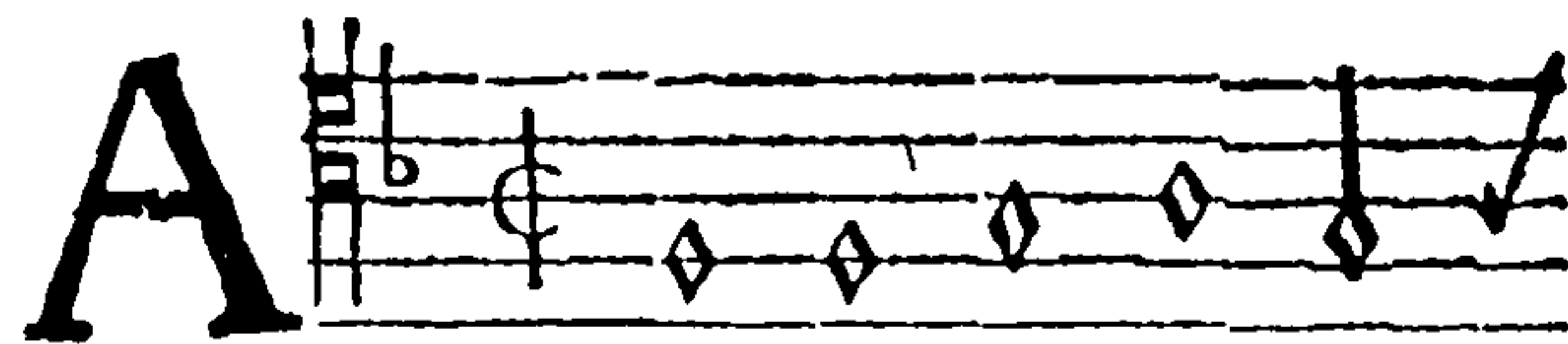
*He meaneth
amongst the in-
fidells.*

17 Rise vp therefore for our defence
and helpe vs lord at neede:
we thee beseeche for thy goodnes
to rescue vs with speede.

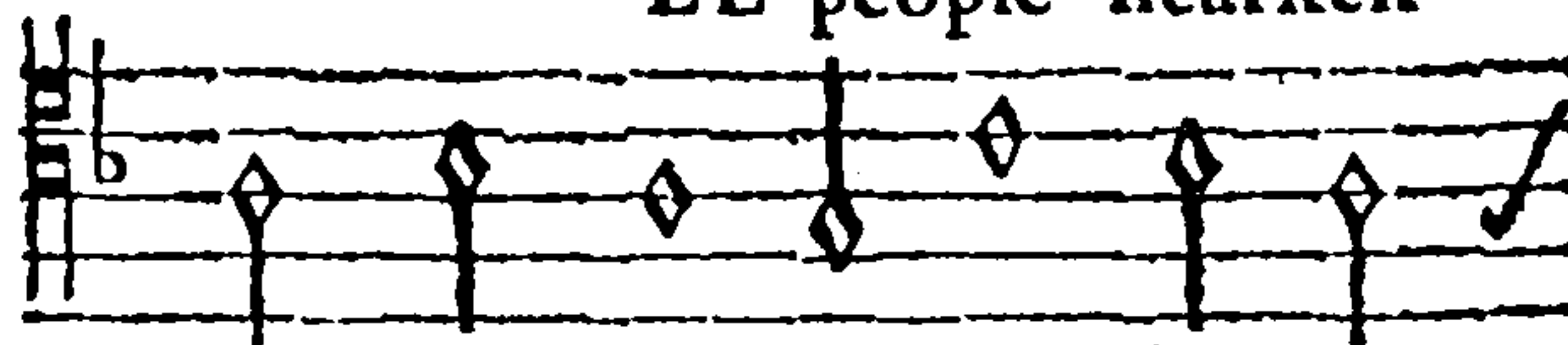
Audite hæc

Psal. XLIX. Th. St.

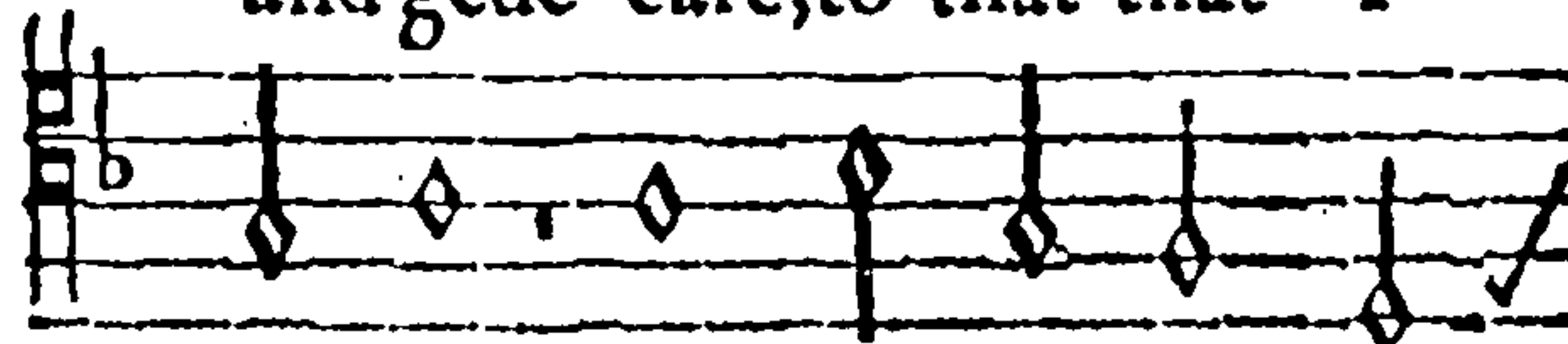
¶ The holy ghoſte calleth all men to the con-
sideration of mā's life, shewing them not to be
moſte happy, that are moſte wealthy, and ther-
fore not to be feared: but contrariwise, he lif-
teth vp our myndes to consider how all thyn-
ges are ruled by godes prouidence, who as he
iudgeth these worldely myſers to euerlaſtyng
tormentes: ſo dothe he preſerue his, and will
rewarde them in the day of the reſurrection.
2. Theſſ. 1.



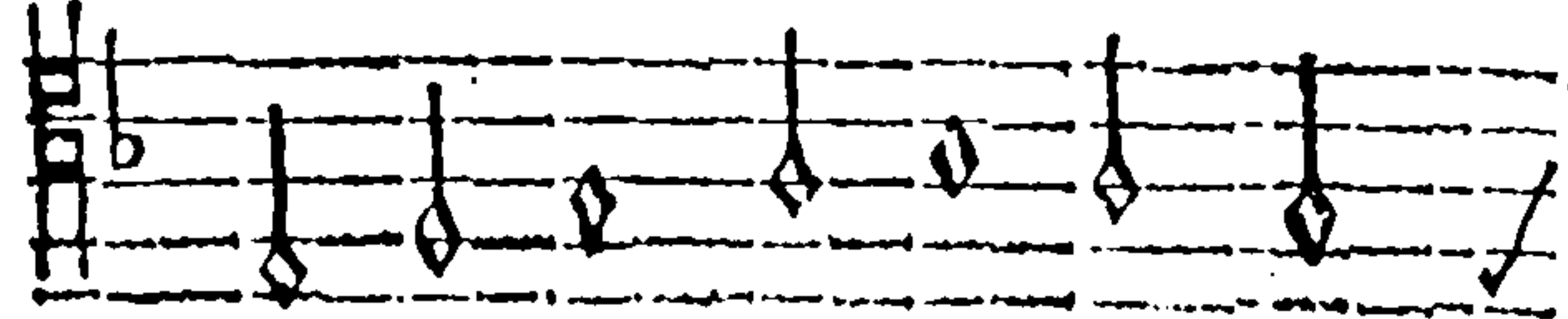
LL people hearken



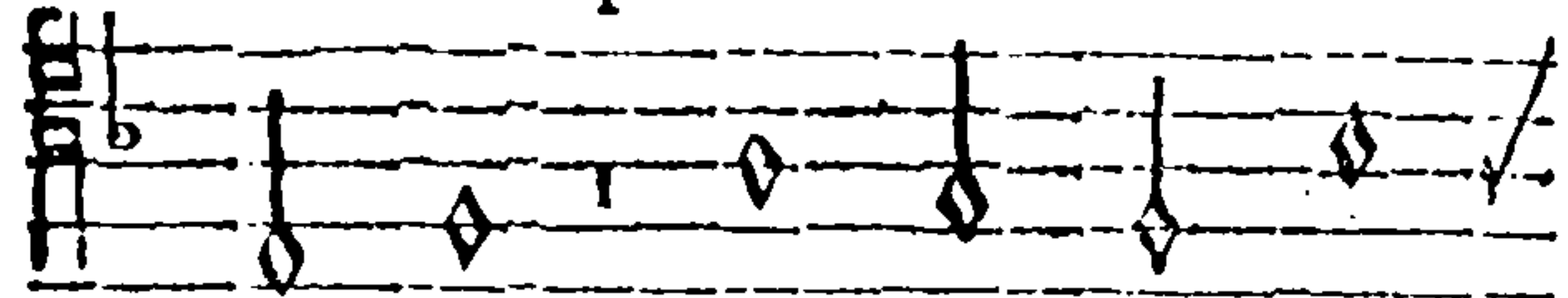
and geue eare, to that that I



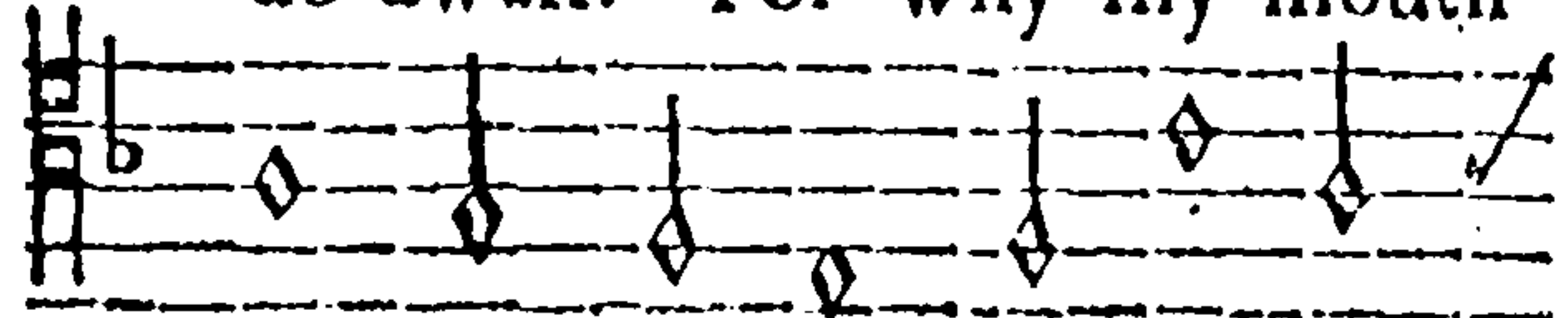
shall tell, both hygh and lowe bothe
riche



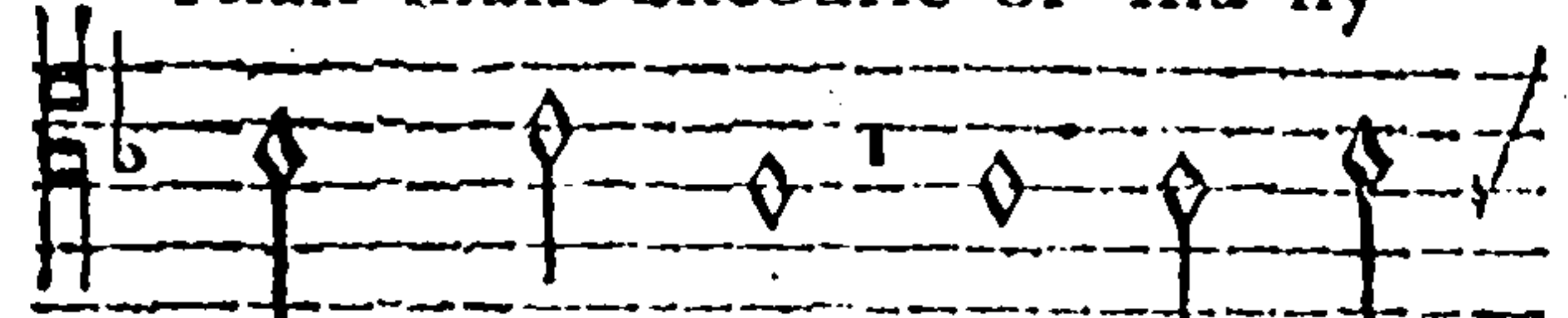
riche and poore that in the world



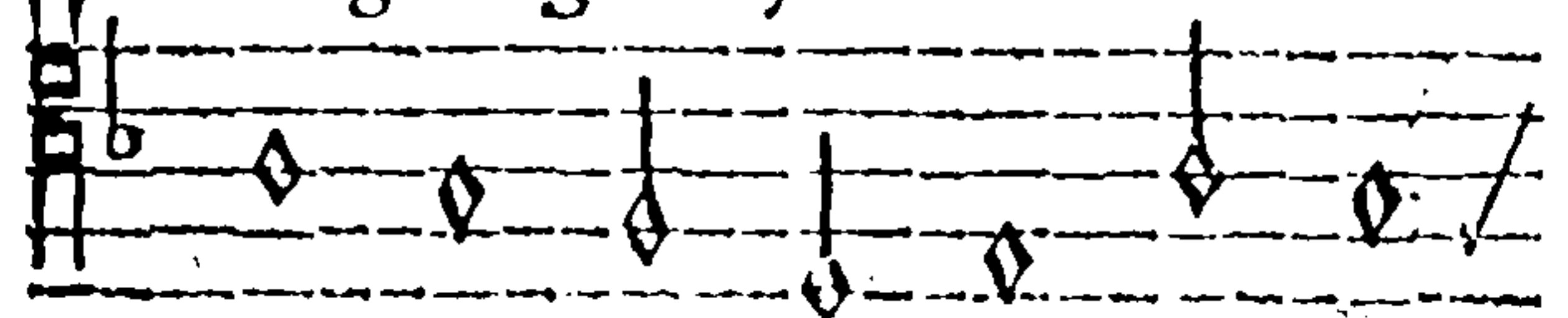
do dwell. For why my mouth



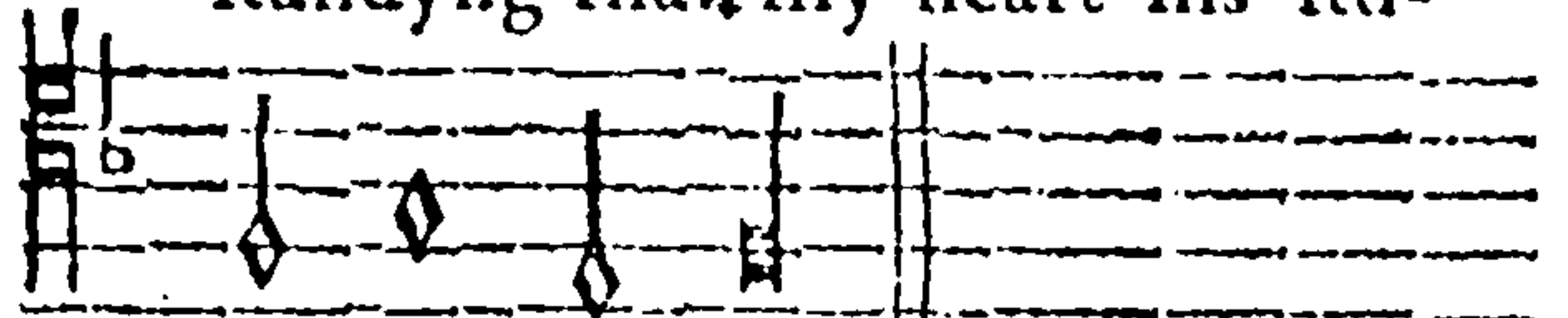
shall make discourse of many



things right wyse: In vnder-



standyng shall my heart his stu-



dy exercise.

4 I wil encline myne eare to knowe the parables so darke: and open al my doubtful speche, in Metre on my harpe.

he will treat of waighty matters and great importance

5 Why should I feare afflictions, or any carefull toyle? or els my foes which at my heeles are prest my lyfe to spoyle?

6 For as for such as riches haue wherin their trust is mooste: and they which of their treasure great, them selues do bragge and booste:

7 There is not one of theym that can his brothers deathe redeme: or that can giue a price to god sufficient for hym.

8 It is to great a price to pay none can therto attayne:

9 Or that he might his lyfe prolong, or not in graue remayne.

10 They see wise men as well as foles subiecte vnto deathes handes: and being dead straungers possesse their goodes, their rentes, their landes.

11 Their care is to builde houses fayre, and so determine sure: To make theyr name ryghte great in e- for euer to endure.

12 Yet shal no man alwaies enioye high honor welth and reste: but shall at length taste of deathes cup, as well as the brute beaste.

13 And thogh they trie these folishe thogh to be mooste lewde and vayne:

The terme of mans lif is onely in gods handes.

The dreame of immortalitie in this life, although daily she see the contrary by experience.

(arth,

(tes ther

Selah

their children yet approue their talke,
and in like synne remaine.

14 As shepe into the folde are broght,
so shall they into graue:

Death shall them eate, and in that day
the iuste shall lordship haue.

Their ymage, and their royall porte,
shall fade, and quite decaye:

when as from house to pitt they passe,
with wo, and weale a waye.

15 But god will surely preserue me
from death & endles paine.

Because he will of his good grace,
my soule receyue agayne.

Selah

16 If any man waxe wonders riche,
feare not I say therefore:

Although the glory of his house,
increaseth more and more:

Iob. 27.
3. Tim. 6.

17 For whē he dieth, of al these thinges,
nothing shal he receiue,

His glory wil not folow him,
his pompe wil take her leaue.

18 Yet in thys lyfe he taketh hymselfe,
the happiest vnder sunne:

and others likewise flatter hym,
sayng, all is well done.

19 And presuppose he lyue as longe
as did his fathers olde:

yet moſte he nedes at length gyue place,
and be broght to deathes folde.

20.

Thus

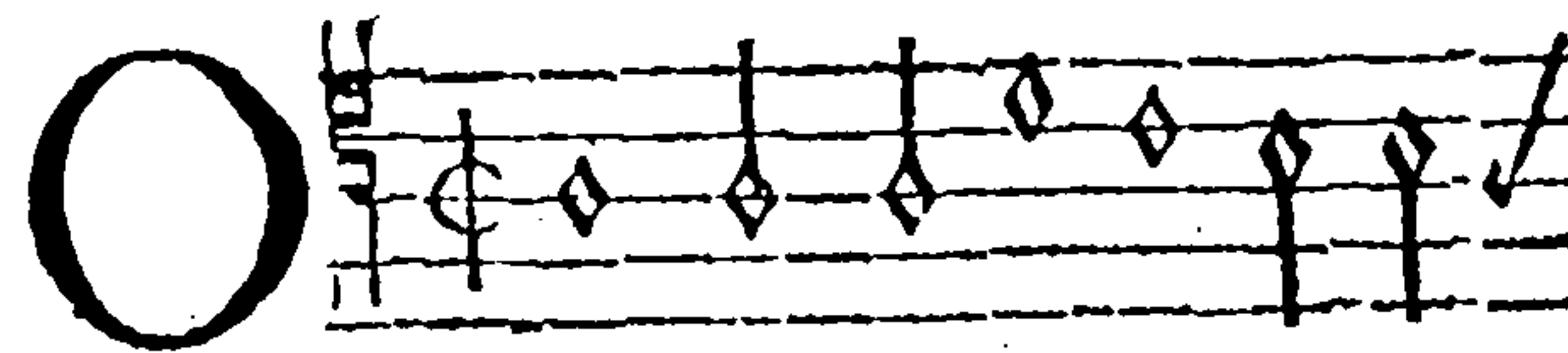
20 Thus man to honnor god hath called,
yet dothe he not consider:

but like brute beastes so doth he lyue,
which turne to duste and powder.

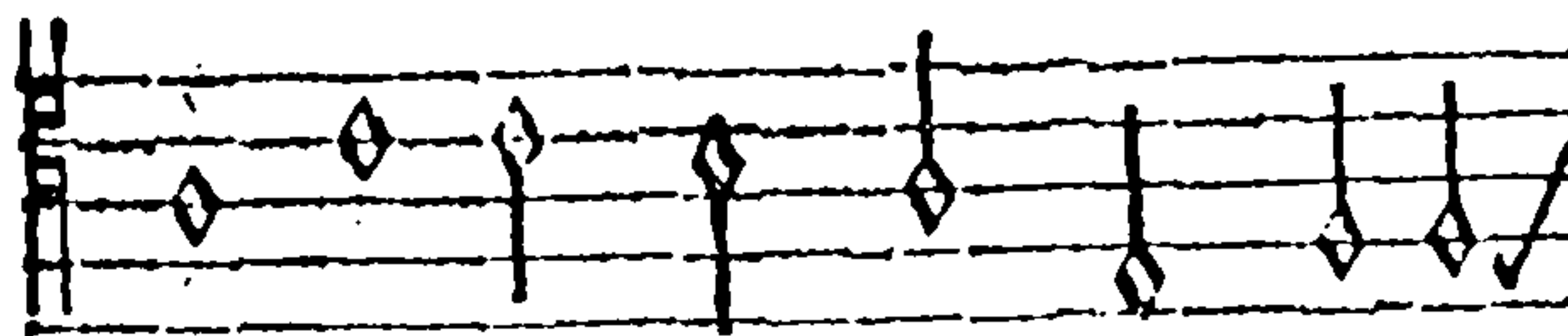
Miserere mei Deus.

Psal. LI.

¶ When Dauid was rebuked by the Prophete
Nathan for his great offences, he dyd not only
acknowlage the same to god with protestation
of his naturall corruption, and iniquitie: but
also left a memoriall therof to his poste-
ritie. Therefore first he desireth god to forgiue
his synnes and renewe in him his holy spirite:
with promesse that he will not be vnmyndfull,
of those great graces. finally fearinge lest god
wolde ponishe the whole churche for his faute:
he requireth that he wolde rather increase his
graces towards the same.



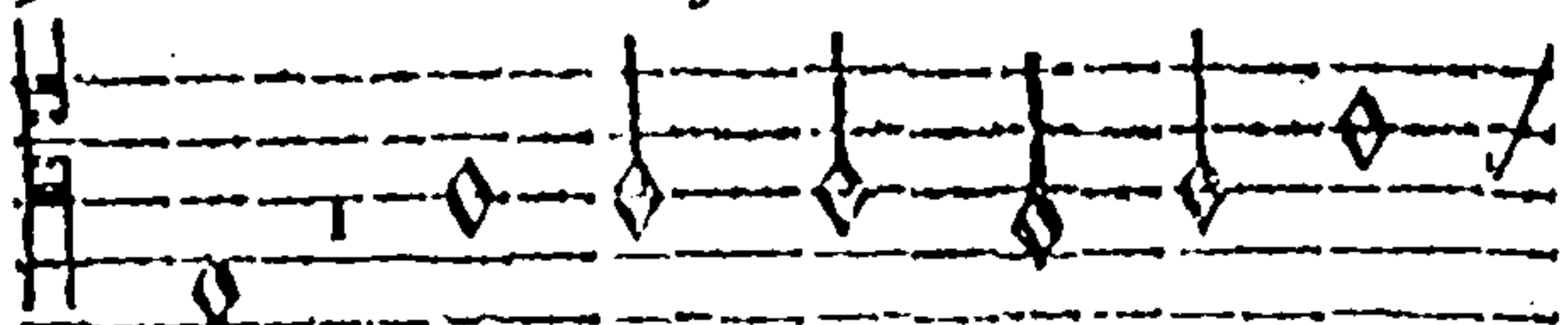
Lorde con sider my di-



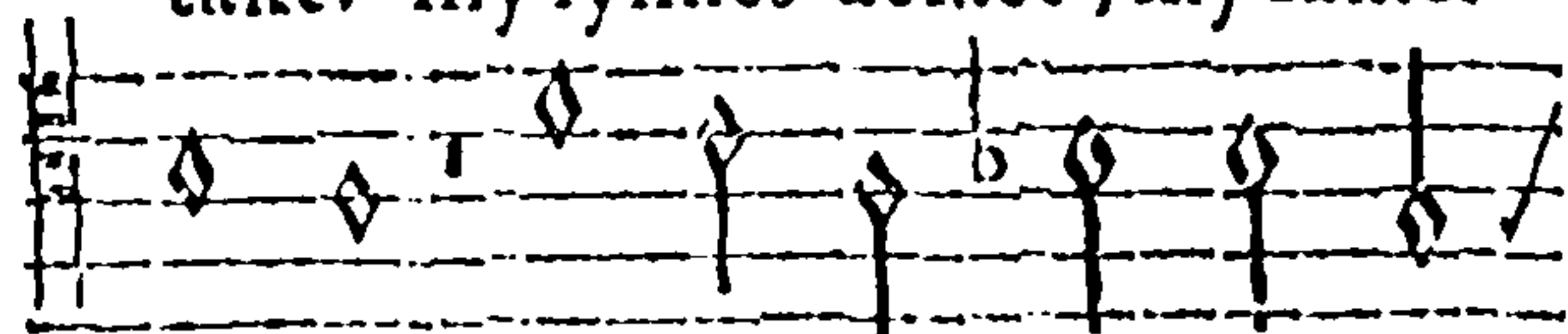
stresse, and now with speed some pitie

G. i.

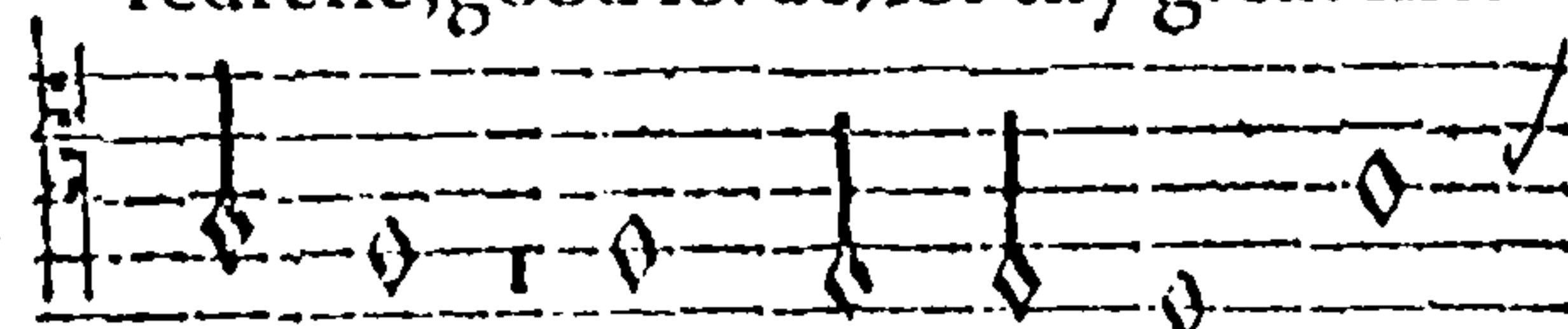
take



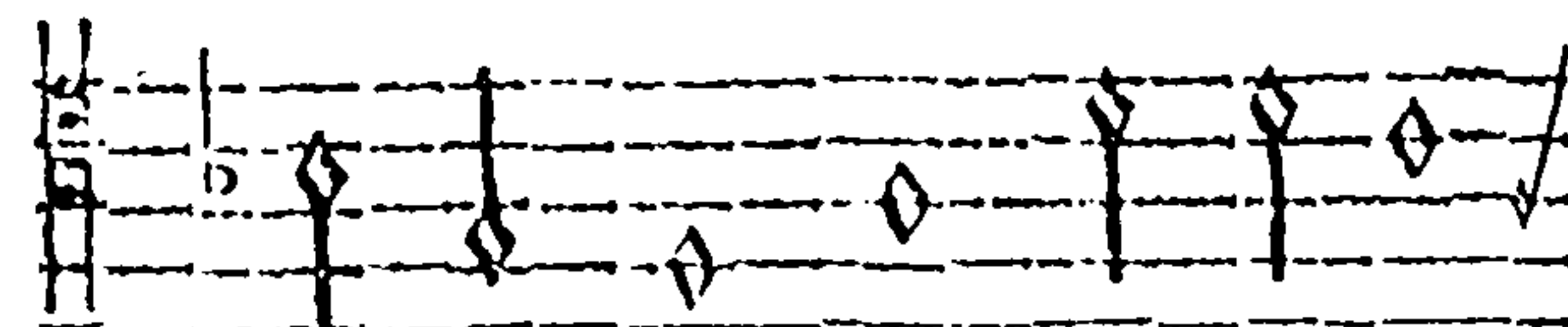
take: my synnes deface, my fautes



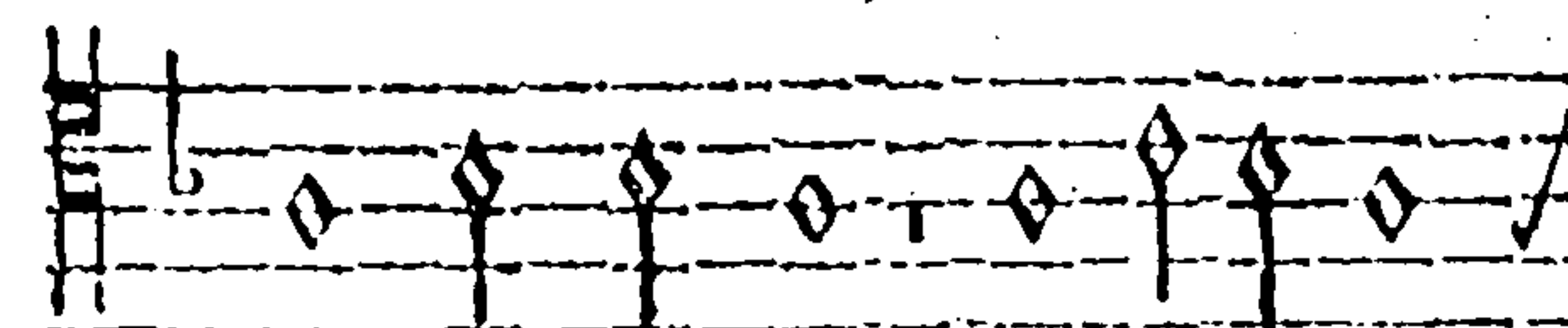
redresse, good lorde, for thy great mer



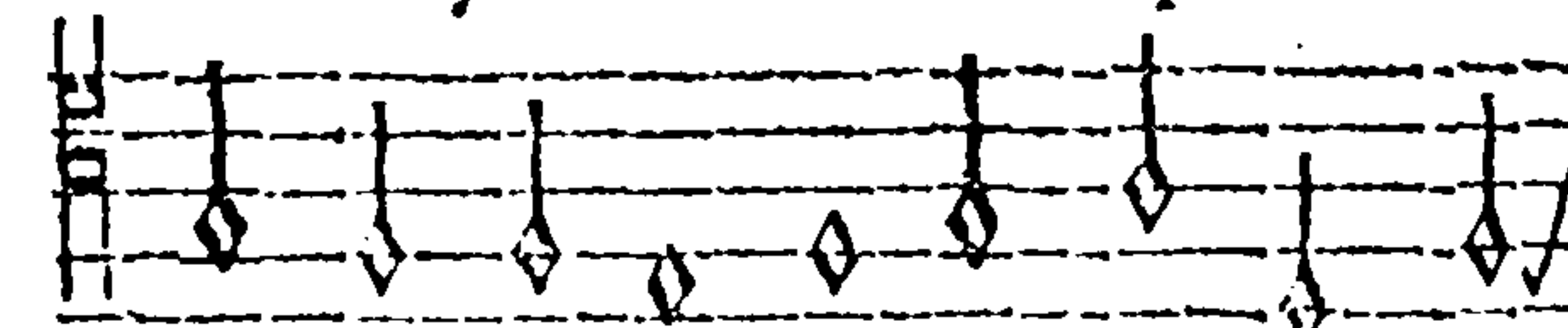
cies sake. Washe me o lorde, and



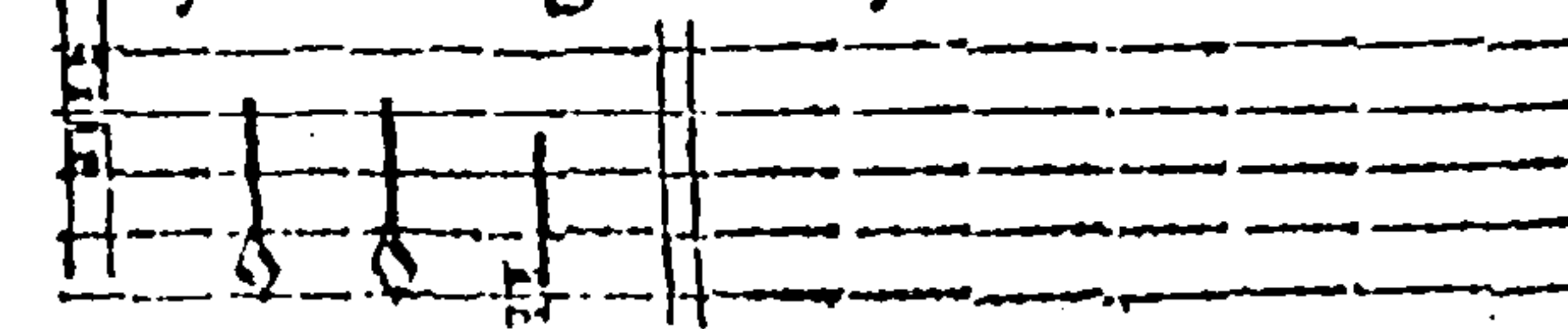
make me cleane, from this iniuste



and synnefull acte: and purifie



yet once againe, my hainous crime and



bloodie acte.

Remorce

3 Remorce and sorrowe do constrayne
me to acknowlege myne excesse:
My synne alas, dothe still remayne
before my face withowte releffe.

4 For thee alone I haue offended,
comitting euell in thy sight:
and if I were therfore condemned,
yet were thy iudgement iust and right.

Rom. 3.

5 It is to manifest alas,
that first I was conceyud in synne:
yea of my mother so borne was,
and yet vile wretche remaine therin.

6 But notwithstanding thou doest loue,
the inwarde trueth of a pure hart:
therfore thy wisdom from aboue,
thou haste reueld me to conuert.

Nu. 19.
Ier. 14.
Ist. 1.

7 If thou with hissop purge this blot,
I shalbe cleaner then the glasse:
and if thou washe away my spot,
the snowe in whitenes shall I passe.

8 Therfore o lorde suche ioy me send,
that inwardlie I may fynde grace:
and that my strength may now amend,
which thou haste swagd for my trespas.

9 Turne backe thy face and frowning ire,
for I haue felt ynough thy hand:
and purge my synnes I thee desire,
which do in number passe the sand.

10 Make new my harte within my brest
and frame it to thy holy will:

G.ii. thy

thy constant spirit in me let rest,
 which may these ragyng enmys kill.
 11 Cast me not owte lorde frō thy face,
 but spedelie my torments ende:
 take not from me thy spirite & grace,
 which may from daungers me defend.
 12 Restore me to those ioyes agayne
 which I was wonte in thee to fynde:
 and let me thy free spirite retayne,
 which vnto thee may styre my mynde.
 13 Thus when I shall thy mercies knowe,
 I shall instructe others therein:
 and men that are likewise broght lowe,
 by myne ensample shall flee synne.
 14 O god that of my health art lorde,
 forgyue me thus my bloodie vice:
 my harte and tongue shall then accorde
 to syng thy mercies and iustice.
 15 Touche thou my lippes, my tōg vntie,
 ò lorde which art the onlie kaye:
 and then my mouthe shall testifie,
 thy wōdrous woorkes and prayse alway.
 16 And as for owteward sacrifice,
 I wolde haue offred many one:
 but thou esteemes theym of no prise,
 and therein pleasure takest thou none.
 17 The heauie hart, the mynde opprest,
 ò lorde thou neuer doest reiecte:
 and to speake truthe it is the best,
 and of all sacrifice the effecte.

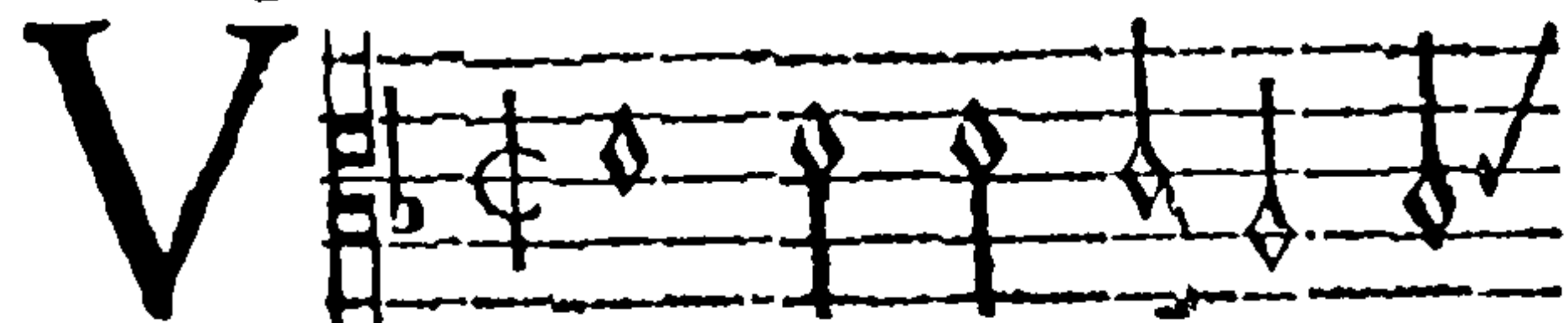
Lorde

18 Lorde vnto Zion tourne thy face,
 powre owte thy mercies on thy hill:
 and on Hierusalem thy grace,
 builde vp the walles, and loue it still.
 19 Thow shalt accept then our offrynges
 of peace and rightuousnes I saye:
 yea calues and many other thynges,
 vpon thyne altter will we laye.

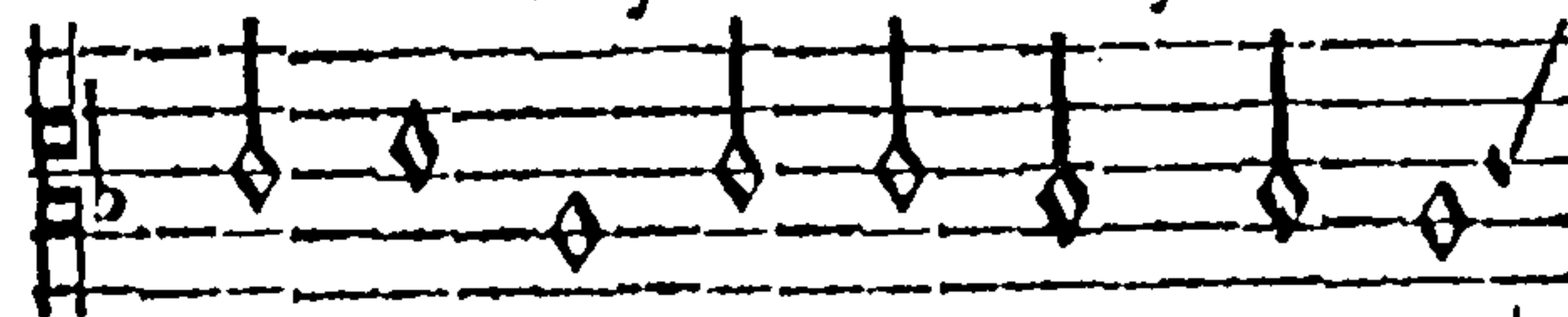
Quid gloriaris.

Psal. LII. I. H.

¶ Dauid describeth the arrogant tyrannie
 of his aduersarie Doeg Sauls chief shepherde,
 who by false surmises caused Achimelech with
 the rest of the pryestes to be slayne. Dauid pro-
 phecieth his destruction, and encourageth the
 faithfull to put their confidence in god, whose
 iudgements are mooste sharpe against his aduersa-
 ries. And finally he rendreth thanks to god for
 his deliuerance. In this psal. is liuely set fourth
 the kyngdome of Antichriste.

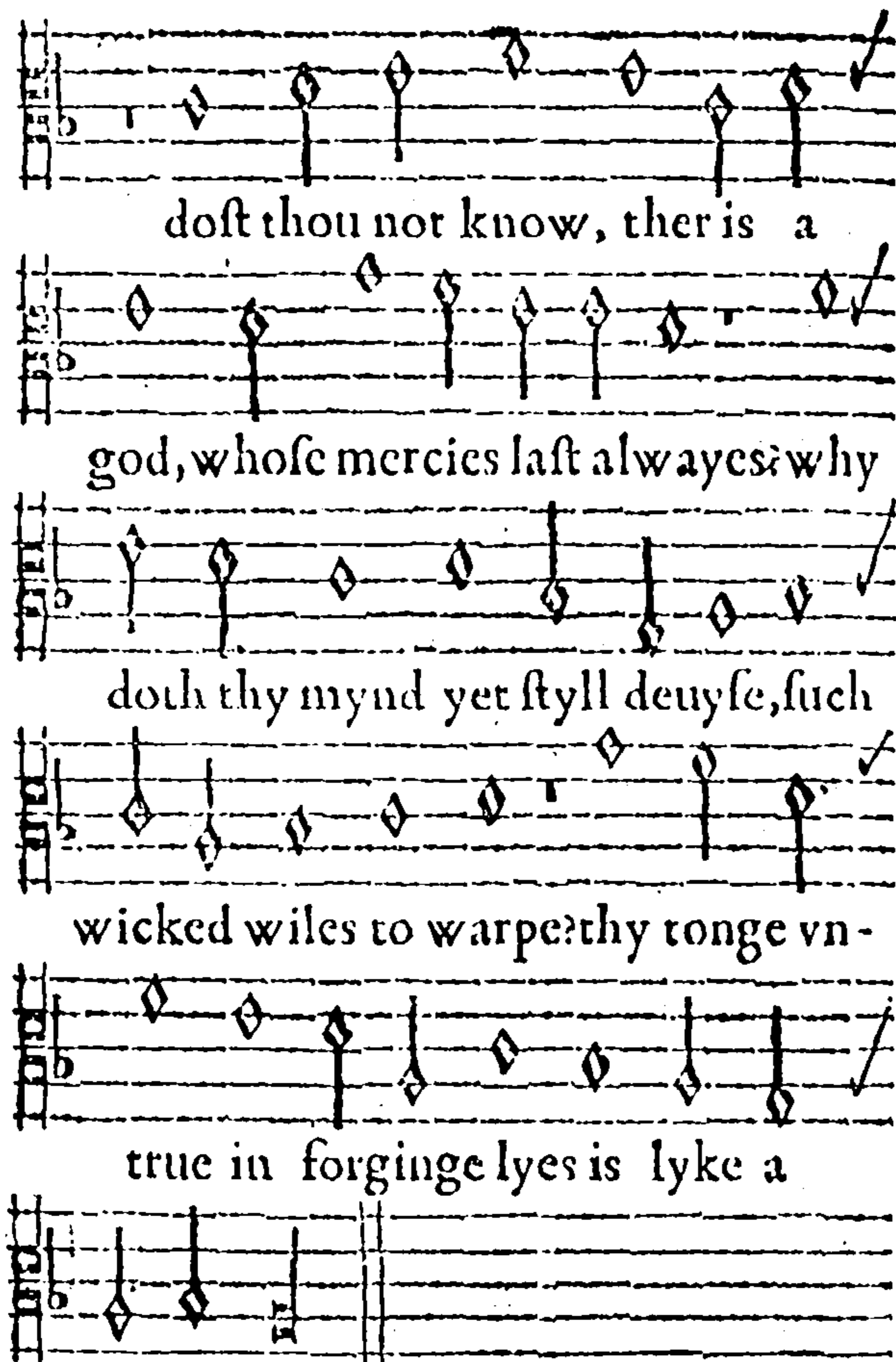


Why doest thou tyrant boast



abroad, thy wicked workes to prayse

G. iii. doft



dost thou not know, ther is a
god, whose mercies last alwayes: why
doth thy mynd yet styll deuise, such
wicked wiles to warpe: thy tonge vn-
true in forginge lyes is lyke a
rasour sharpe.

3 On mischief why settst thou thy min
and wilt not walke vpright? (de,
Thou hast more lust false tales to fynd,
than bring the trueth to light.

Selah.

Thou

4 Thou dost delite in fraude and guile,
In mischief, blood, and wrong:
Thy lippes haue learnde the flattering sty
O false disceitful tong. (le,
5 Therefore shal God for euer confound,
And pluck thee from the place:
Thy seede roote out from of the ground, Selah.
And so shal thee deface.
6 The iust when they beholde thy falle,
with feare wil prayse the lord:
And in reproche of thee withal,
"Crye out with one accord.
7 Behold the man which would not take,
The lord for his defence:
But of his goodes hys god did make,
And trust his corrupt sense.
8 But I an Olyue freshe and greene,
Shal spryng and sprede abroad:
For why: my trust al tymes hath bene
Vpon the liuyng God.
9 For this therefore will I geue prayse
To thee with heart and voyce:
I wil set furth thy name alwayes,
Wherin thy sayntes reioyce.

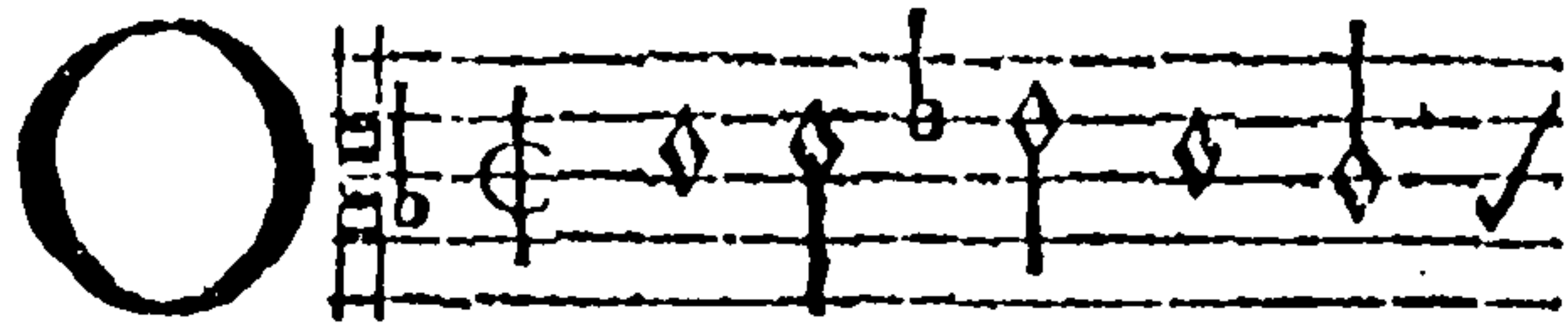
^{hebr.} shall
laugh or moe-
ke

Deus, Deus meus.

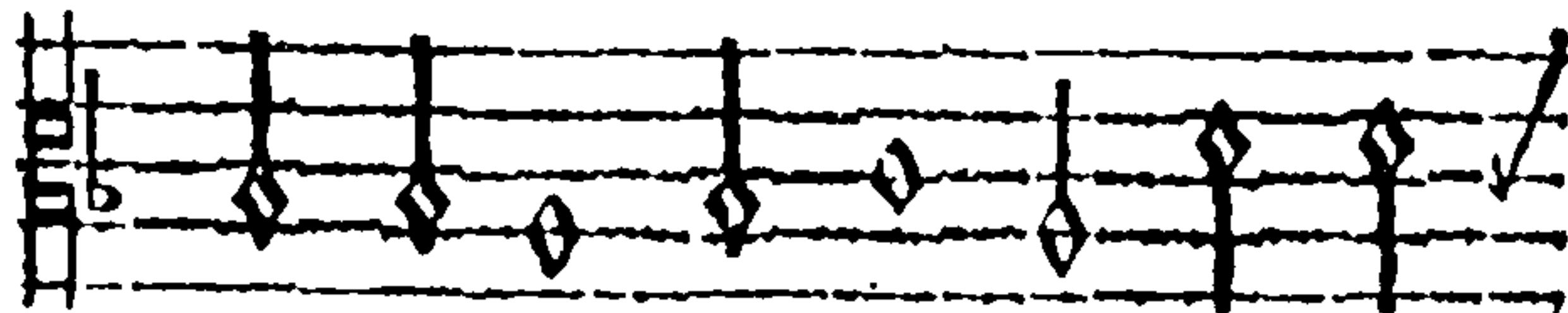
Psal. LXIII. Th. St.

¶ Daud after he had bene in great daunger
G. iiii. by

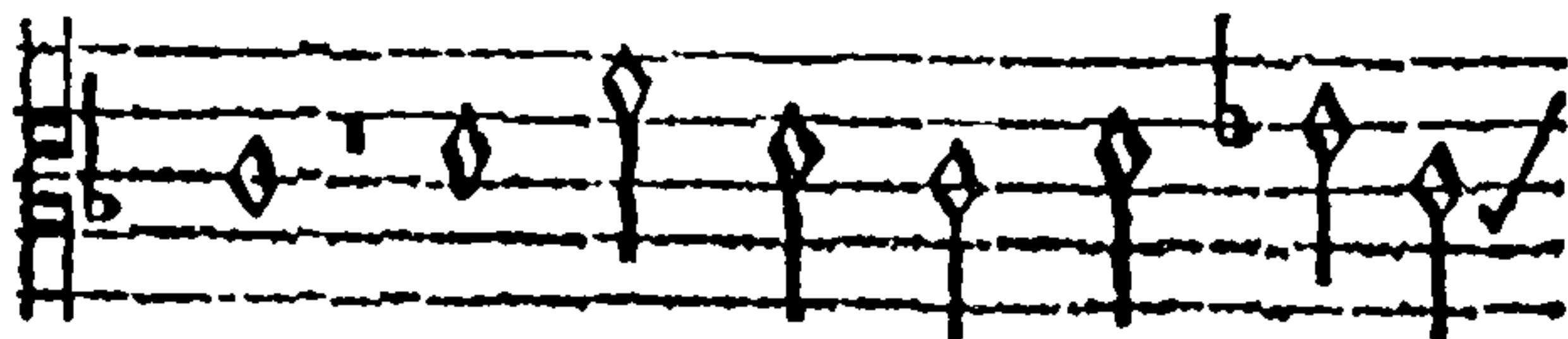
by Saul in the desert of Ziph made this psalme. wherein he giueth thanks to god for his wonderfull delyuerance, in whose mercies he trusted, euen in the myddes of his myseries. propheciynge the destruccion of godes ennymies, and contrariwise happynes to all theym that trust in the lorde, 1. Sam. 23.



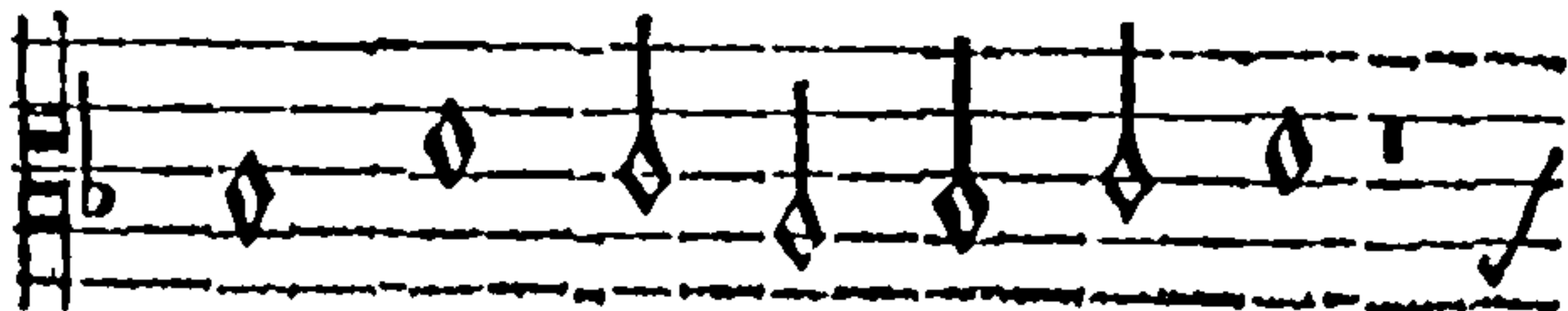
God, my God, I



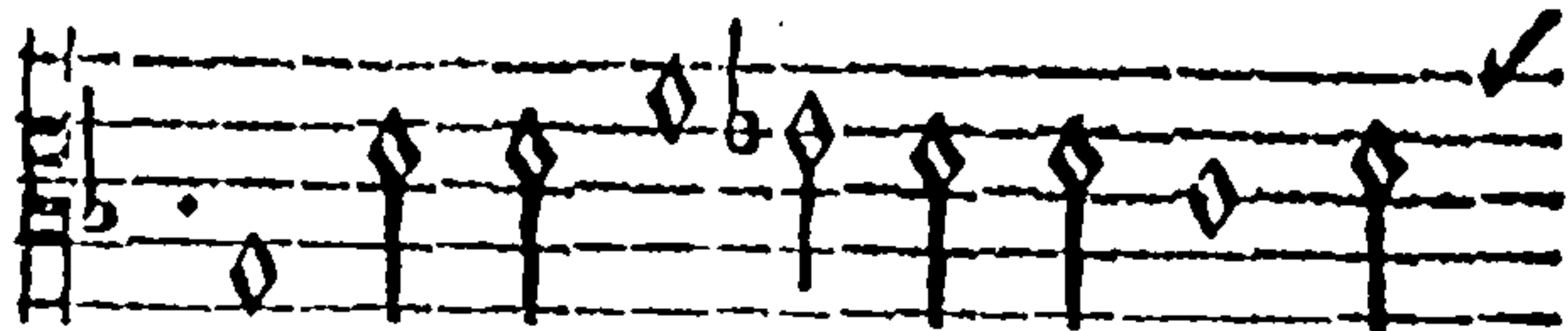
watche betyme to come to thee in



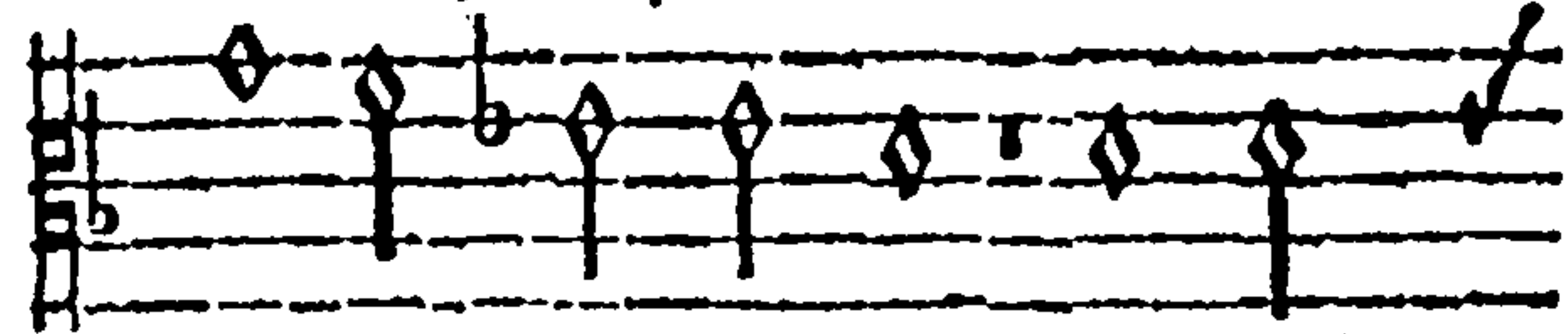
haste, for why? my soule and body



both doth thirst of thee to taste:



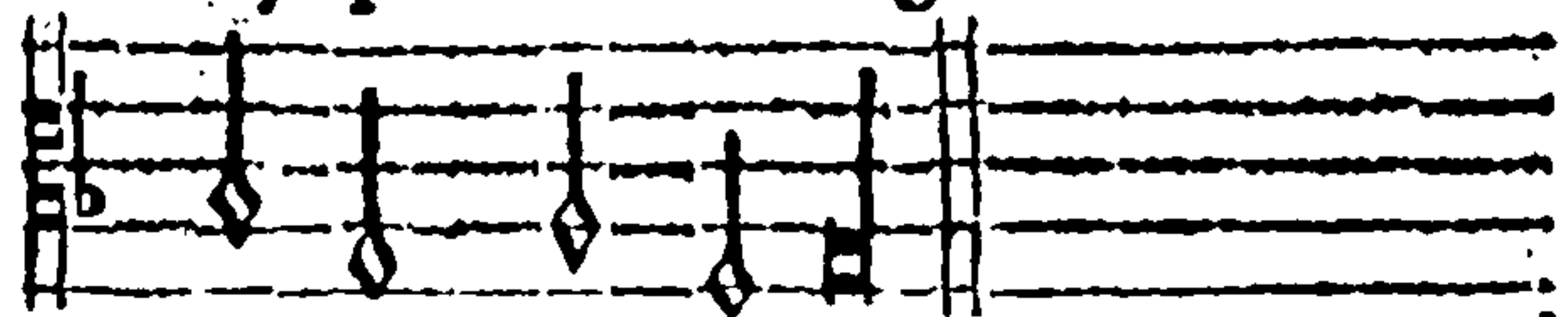
And in thys baren wildernes where
waters



waters there are none: my fleshe



ys partcht for thoght of thee, for



thee I wish alone.

2 That I might see yet once agayne
thy glorie, strength, and might,
As I was wont it to beholde,
within thy temple bright.

3 For why? thy mercies farre surmount
this life and wretched dayes:
My lypes therefore shal geue to thee,
due honour, laude and prayse.

4 And whiles I lyue I wil not fayle,
to worship thee alway:
And in thy name I shal lift vp,
my handes when I doe pray.

5 My soule is filled as with marowe,
which is bothe fat and swete:
My mouthe therefore shall synge suche so-
as are for thee moste mete. (ges

6 When as in bed I thynke on thee
and

and eke all the night tyde:

7 For vnder couert of thy winges,
thou art my ioyful guide.

8 My soule doth surely sticke to thee,
thy right hande is my power:

1. Sam. 31.

9 And those that seke my soule to stroy,
them death shal sone deuoure.

10 The swoorde shall the deuoure eichone,
their carcasses shall feed
the hongrye foxes, which do roue,
their praye to seeke at need.

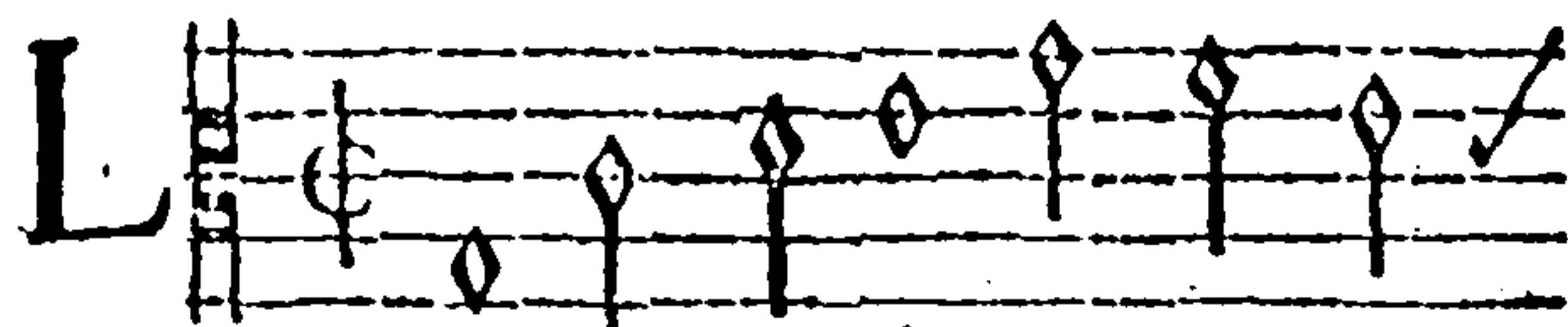
*Hebr. that swe
are by him,
that is, which
worshipe him
alone.*

11 The king, and all men shal reioyce,
that doeⁿprofesse Gods woorde:
For lyers mouthes shall then be stopt,
which haue the truth disturbde.

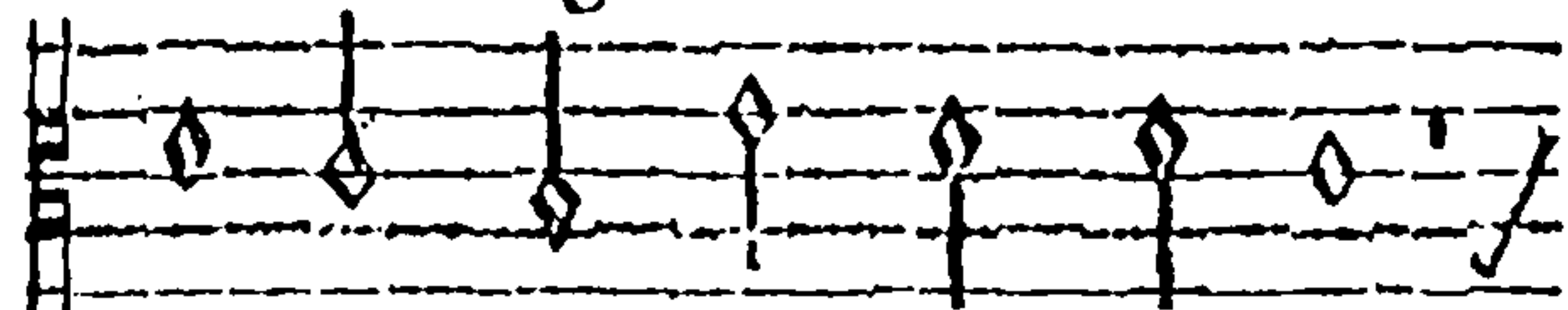
Exurgat Deus.

Psal. LXVIII. Th. St.

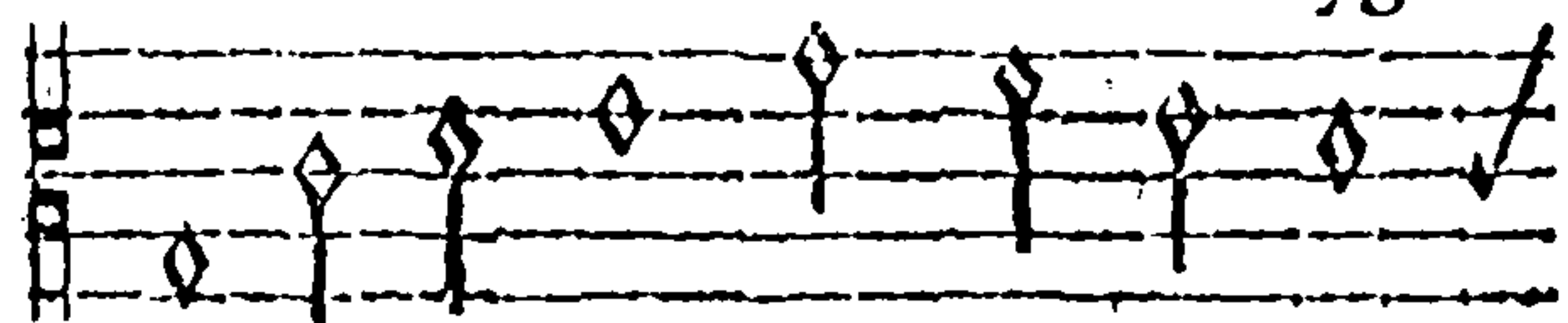
In this Psalme Dauid settith forth ear
in a glasse the wonderfull mercies of god to-
wardes his people, who by all meanes and mo-
ste strange sortes declared hym self to theym.
And therefore gods church by reason of his
promyses, graces, and victories, dothe excell
withowte comparison all worldelie thynges,
he exhorteth therefore all men to prayse god
foreuer.



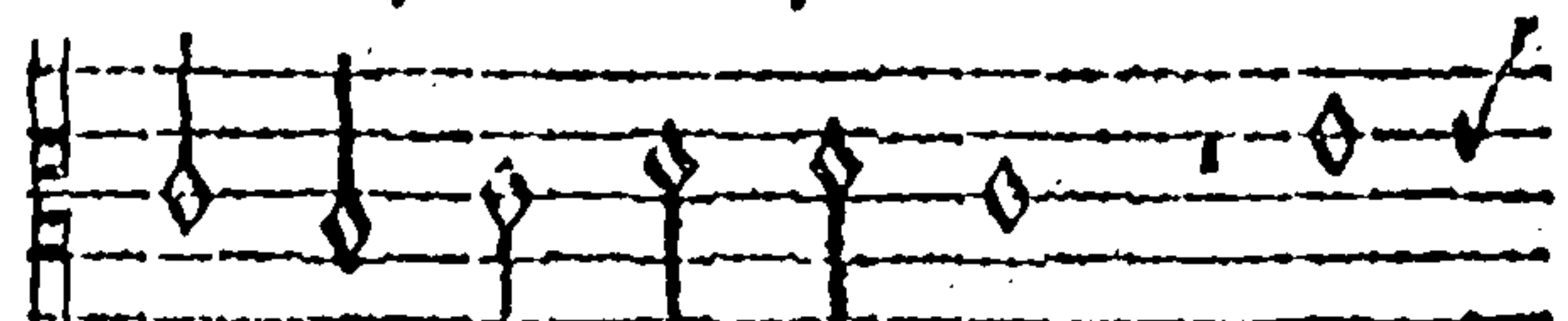
Et god arise, and then his



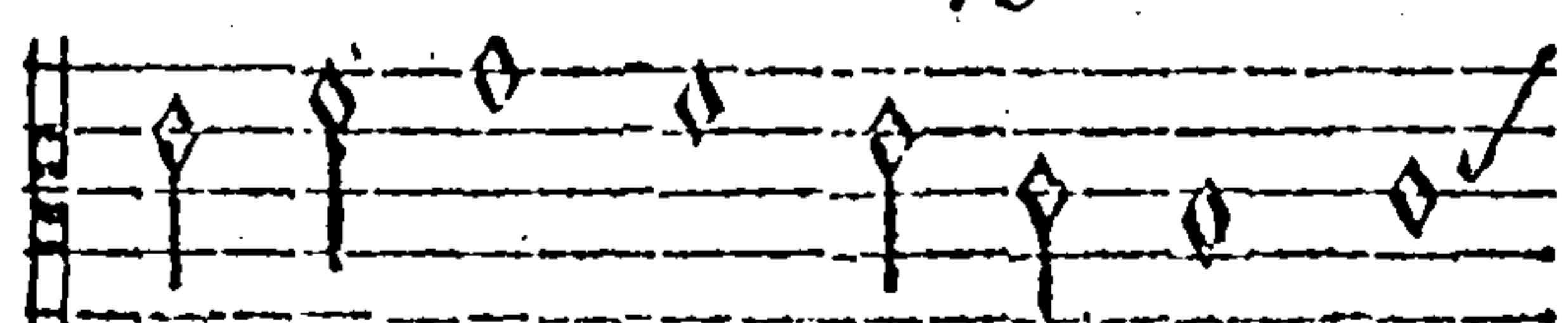
foes will turne them selues to flyght:



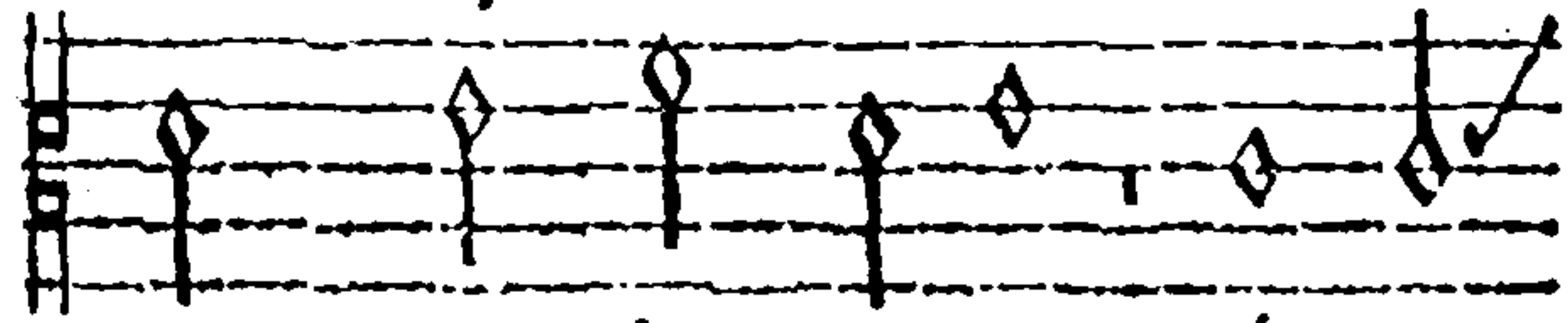
his ennyes then wyll runne abroad



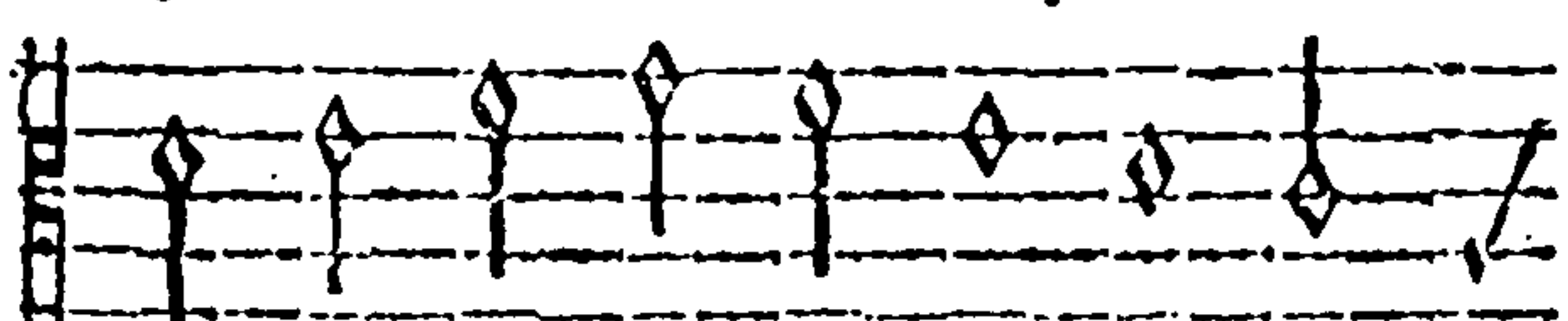
and sca ter out of syght. And



as the fyre dothe melt the waxe, and

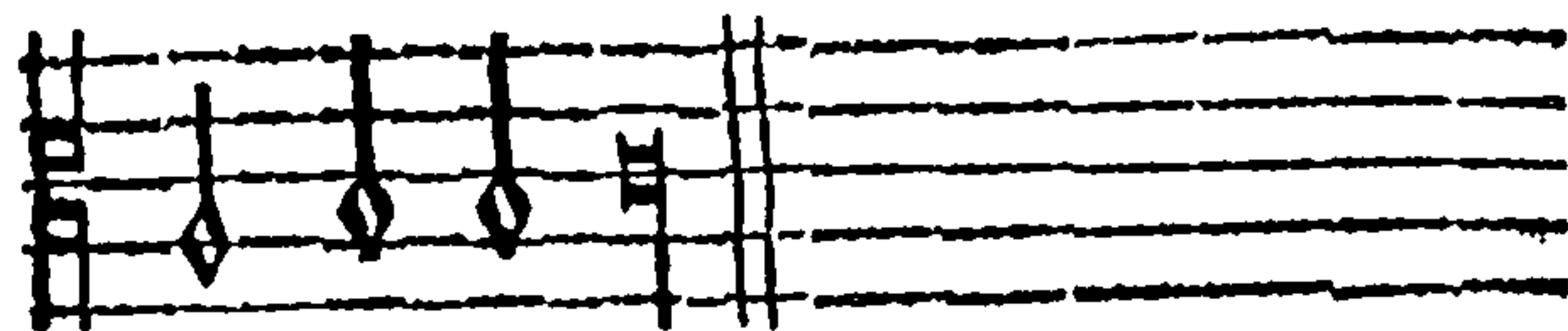


wynde blowe smoke away: so in



the presonce of the lorde the wyc-

ked



ked shall decaye.

3 But rightuous men before the lorde
shall hartelic reioyse:
They shall be glad and mery all,
and cherefull in their voyce.

4 Syngc prayse, syngc prayse vnto the lor
who rideth on the skie: (de,

*Iah is one of
the propre na-
mes of god and
signifieth ever
more*

Extolle this name of Iah our god
and hym do magnific.

5 That same is he that is aboue,
within his holy place:

That father is of fatherles,
and iudge of widdowes case.

6 Howses he geueth and issue bothe
vnto the comfortlesse:

He bryngeth bondmen owte of thrall,
and rebelles to distresse.

7 When thou didst marche before thy fol-
thegyptians from emonge: (ke

And broght them throug the wildernes
which was bothe wide and longe:

8 The earth did quake, the rayne powred
hearde were great clappes of thüder (down
the mont Sinay shoke in such sort
as it wolde cleaue a sonder.

9 Thyne heritage with dropes of rayne
abun

Selah.

abundantly was washt
and if perchance it baran waxt. ¶
by thee it was refresht.

10 Thy chosen flocke dothe there remay
thou haste preparad that place: (ne,
and for the poore thou doeste prouide
of thyne especiall grace.

11 God will gyue wemen causes iuste
to magnific his name;
when as his people triumphes make,
and purchase brute and fame.

*The abundancy
and plentifulnes
of the land
of Canaan*

*As Miriam
Debra, and
dith*

12 For puiffat kynges for all their power,
shall flee and take the foyle:

and wemen which remayne at home,
shall help to parte the spoyle.

13 And thogh you were as blacke as pottes
your hewe should passe the doue:

or triuets.

whose wynges and fethers seme to haue
syluer and golde aboue.

14 When in this land god shall triumphe
ouer kynges bothe high and lowe:

then shall it be lyke Salmon hill,
as whit as any snowe.

15 Thogh Basan be a frutefull hill,
and in height others passe:

yet Zion godes moste holie hill
dothe farre excell in grace.

16 Why bragge ye thus, ye hils moste high
and leape for pride to gether?

this hill of zion god dothe loue,

*The churche of
god doth excell
all worldely
things, not in
outwarde pöpe
but by the gra-
ce of god which
ther remay-
neth because
of his promes*

dna

and there will dwell for euer.

For charettes. 17 Godsⁿ armie is two millions
ofⁿ warriours good and stronge:

*bernderstädts
Angells.* the lorde also in Sinai
is present theym amonge.

* 18 Thou didst ò lorde ascend on high,
and captiues led theym all:

*God take not
taxes to enrich
him selfe, but
to bestowe the
on his church
and therefore in
the 4 to the
Eph. S. Paul
saith he gaue
giftes, followig
the greke tran-
slation.
Selah.*

who in tymes paste thy chosen flocke
in prison kept and thrall.
Thou madst theym tribute for to paye,
and suche as did repyne:
thou didest subdewe that they might
in thy temple dyuine. (dwell,

19 Now prayled be the lorde for that
he powrth on vs suche grace:
from day, to day he is the god
of owre health and solas.

20 He is the God from whome alone,
saluacion cummeth playne:

He is the God by whome we scape,
all dangers, death, and payne.

21 Thus God will wound his enemies head,
and breake the heary scalpe,
Of those that in theyr wickednes,
continually do walke.

*He meaneth
the victorie wh
ich David had
of Og kynge of
Basan.*

22 From Basan wil I bring sayd he,
my people and my shepe:

And al myne owne as I haue doone,
of from daunger of the depe. (bloode

23 And make them dippe theyr feete in
of

of those that hare my name:

And dogges shall haue theyr tōges embre
with licking of the same. (wed

24 All men may see how thou, O God,
thyne enemies dost deface:

And howe thou goest as God and king,
into thy holy place.

25 The syngers goe before with ioye,
the minstrels folow after:

And in the middes the damsels playe
with timbrel and with taber.

26 Now in thy congregacions,
O Israel prayse the lorde:

And Jacobs whole posteritie,
geue thanks with one accorde.

27 Theyr chief wasⁿ litle Benjamin,
but Iuda made their hoste:

with Zabulon, and Neptalim,
which dwelld abowte their coste.

28 As God hath geuen power to thee,
so lord make firme and sure:

The thing that thou hast wrought in vs,
for euer to endure.

29 And in thy temple giftes will we
giue vnto thee ò lord:

for thine (vnto hierusalem)
sure promesse made by woord.

Yea, and strange kyngs to vs subdued
shall do like in those days:

I meane to thee they shall present

their

*Because he
was the yōgest
of the Patriar
ches Jacobs so
nes he calleth
him litle Ben-
iamin.*

Attributeth
the victorie to
god.

their giftes of laude and praise.

30 He shall destroye the speremens racks
these calues and bulles of might:
and cause them tribute paye, and daunt
all such as loue to fight.

31 Then shall the lords of Aegypt come,
and presents with them bringe:

The Mores moste blacke shall stretch
vnto their lord and kyng. (their hands

32 Therefore ye kyngdomes of the earth
giue praise vnto the lorde:
sing psalmes to god with one consent:
thereto let all accorde.

Selab

33 Who thogh he ride and euer hath
about the heauens bright,

yet by the fearfull thunderclappes,
men may well knowe his might.

34 Therefore the strength of Israel,
ascribe to God on hie:
whose might & power doth farre extend
about the cloudy skye.

35 O god thy holynes and power
is drad for euermore:
the god of Israell giuth vs strength,
praysed be god therefore.

Quam bonus Israell.

Psal. LXXIII. Th. St.

The Prophete teacheth by his example,
that

that neyther the wordlie prosperitie of the vn-
godlie, nor yet the affliction of the good, ought
to discourage gods children: but rather ought to
moue vs to consider our fathers prouidence,
and to cause vs to reuerence godes iudgementes,
for asmuche as the wicked vanyshe awaye
lyke smoke, and the godlie, enter into lyfe euer-
lastyng. In hope wherof, he resigneth hym selff
into godes handes.

H

Ow euer it be, yet god

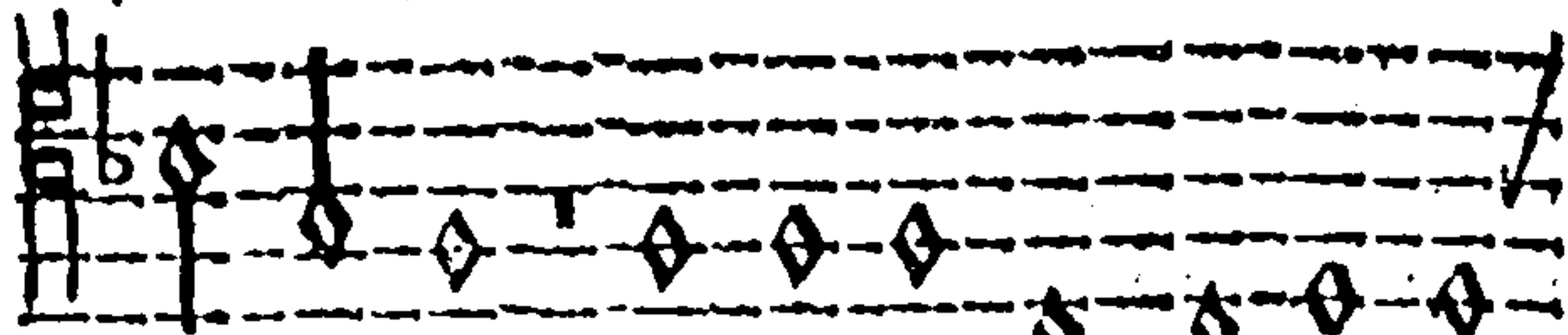
ys good and kinde to Isra ell: And

to all such, as safe ly kepe theyr

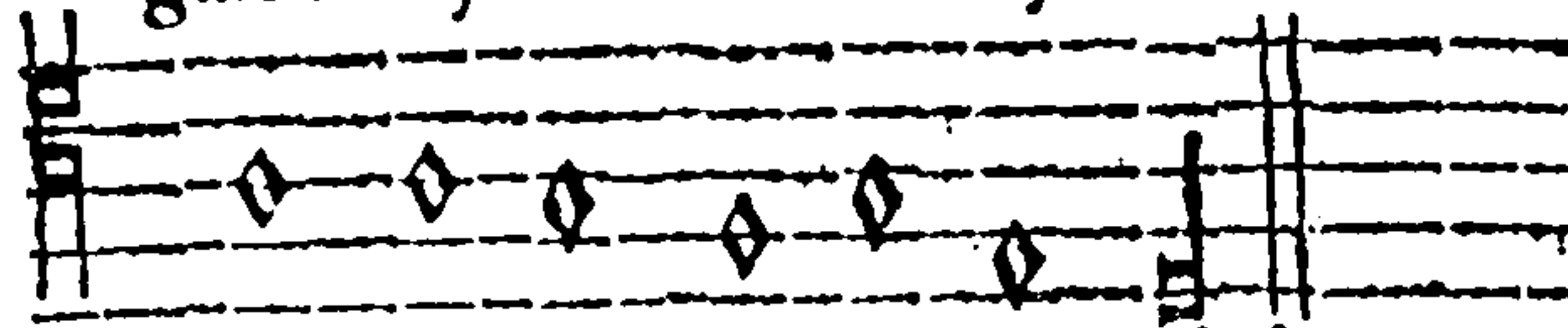
conscience pure and well. Yet lyke

a sole I almost slip: my teete be-

H.i. gan



gan to slyde and or I wyft euen at a



pinchle my steps a wrie gan glide.

3 For when I sawe suche folis he men
I grudgd and did disdayne:
That wicked men all things should haue
without turmoile or payne.

4 They neuer suffer panges nor grief,
as if deathe should them smyte:
Their bodies are bothe stowte and strong,
and euer in good plite.

5 And free from al aduersitie,
when other men be shent:
And with the reste they take no parte,
of plage or punishment.

6 Therefore presumption dothe embrace
their neckes, as dothe a chayne:
and are euen wrapte as in a robe,
with rapine and disdayne.

7 They are so fed that euen for fatt
their eies oftymes oute starte:
And as for worldely goodes they haue
more then can wissh theire harte.

8 Their lyfe is moste licentious,

boz

boasting muche of the wronge,
Which they haue done to symple men,
and euer pride among.

9 The heauens and the liuing lord,
they spare not to blasphemie:
And prate they do on worldely things,
no wight they do esteime.

10 The people of god oftymes turne bac
to see their prosperous state:

And almoste drinke the selfe same cup,
and follow the same rate.

11 How can it be that god (say they)
should know and vnderstand

These worldely thinges: since wicked men
be lordes of sea and land?

12 For we may see howe wicked men,
in riches still encrease:

Rewarded well with worldly goodes,
and liue in rest and peace.

13 Than why doe I from wickednes,
my fantasy refraine:

And was he my handes with innocentes,
and clense my heart in vaine?

14 And suffer scourges euery day,
as subiect to all blame:

And euery mornying from my youth,
susteine rebuke and I hame?

15 And I had almost sayd as they,
misliking myne estate:

But that I should thy children iudge

H.ii.

How harde it
is for gods chil-
dren them sel-
ues to auoide
the tentations
of the worlde.

Gods children
ought not to be

as

contemned because the worldlings are preferred in dignity and worldly honors.

as folke vnfortunate.

*16 Than I bethoght me how I might this matter vnderstande:

But yet the labour was to great, for me to take in hande.

17 Vntil the tyme I went into thy holy place, and then, I vnderstode right perfittly the ende of al these men.

18 And namely how thou settest them vpon a slippery place:

And at thy pleasure and thy wil, thou doest them al deface.

19 Then all mē muse at that strāge sight, to see how sodenlye, they are destroyd, dispatcht, consumd, and dead so horribly.

20 Muche like a dreame when one a waye shall their wealth decaye: (keth, their famous names in all mens sight, shall ebbe and passe awaye.

21 Yet thus my hart was grieued then, my mynd was much opprest:

22 So fond was I, and ignoraunt, and in thys point a beast.

23 Yet neuertheles by my right hande, thou holdst me alwayes faste:

24 And with thy counsell doest me gide, to glorye at the laste.

25 What thyng is therethat I can wissh
but

"Heb. before thee

but thee in heauen aboue?

and in the earthe there is nothyng lyke thee that I can loue.

26 My flesh and eke my heart do faile, but God doth fayle me neuer:

For of my heart God is the strength, my porcyon eke for euer.

27 And loe, all suche as thee forsake, thou shall destroye eychone:

And those that trust in any thyng, sauinge in thee alone.

28 Therefore will I drawe nere to god and euer with him dwell:

In god alone I put my trust, thy wonders will I tell.

Neither superstition nor yet feare or subtiltie of man can drawe him from the true woorshipinge of God.

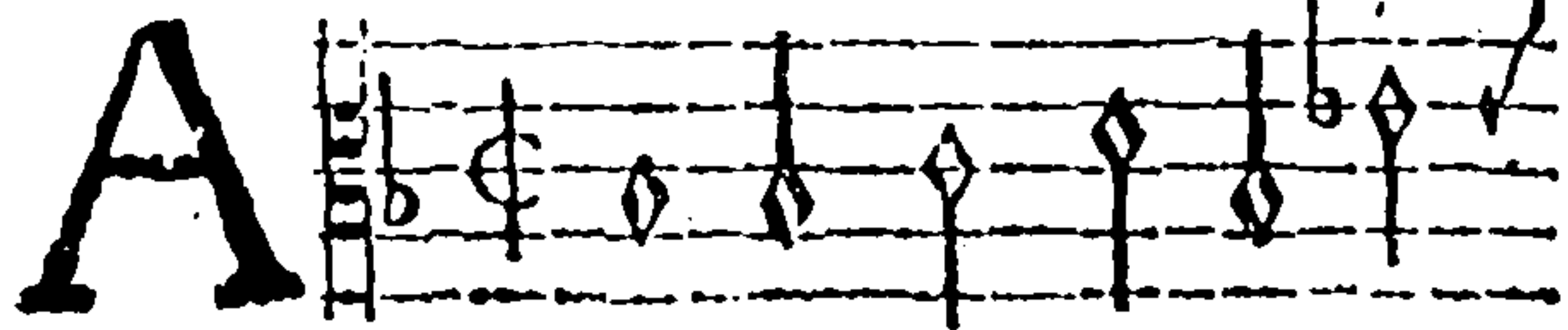
Heb. go a whooring from thee

Attendite.

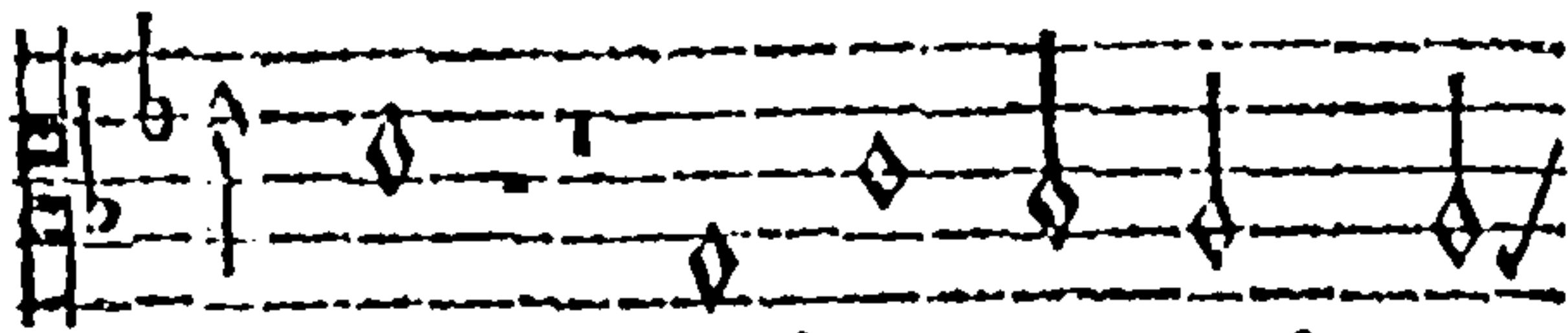
Psal. LXXVIII. Th. St.

¶ He sheweth how god of his mercy chose his churche of the posteritie of Abraham, castyng in their teathe the stubburne rebellion of their fathers, that the children might not onely vnderstande, that god of his free mercie made his couenaunte with their auncitors, but also seing them so malicious and peruerse, might be affhamed and so turne wholie to god. In this psalme, the holy ghoste hath coprehended (as it were) the some of all godes benefites, to the intent the ignorant and grosse people might see in fewe wordes the effeete of the whole stories.

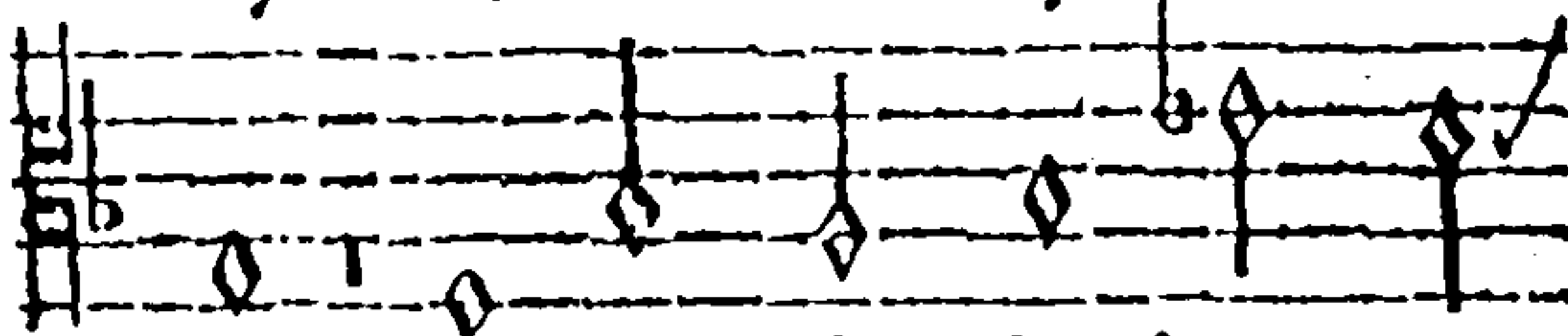
H. iii.



Attend my people to



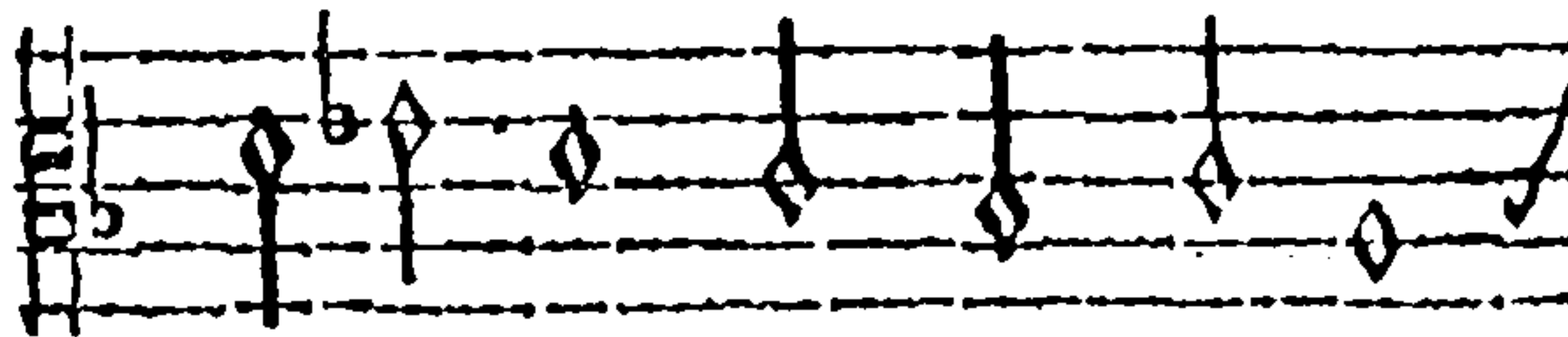
my law, and to my wordes en-



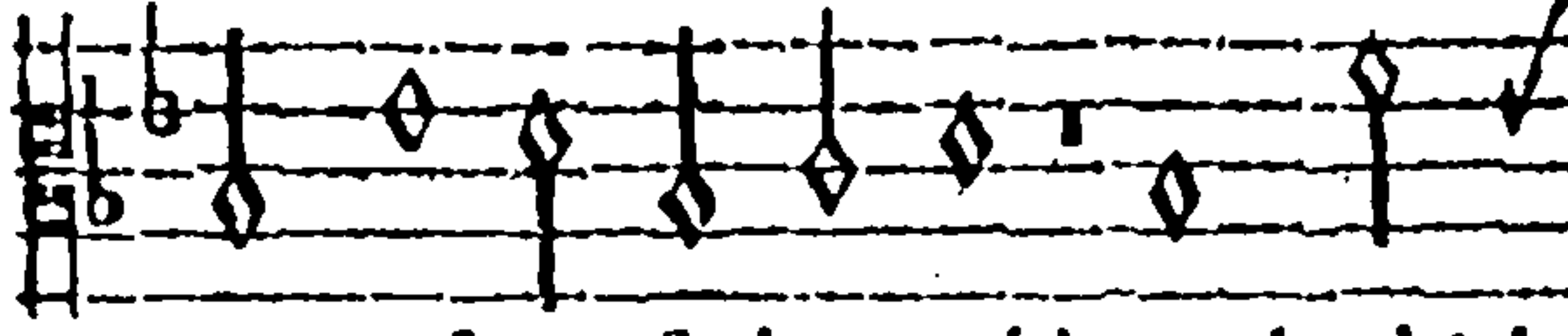
cline: my mouth shall speak strange pa-



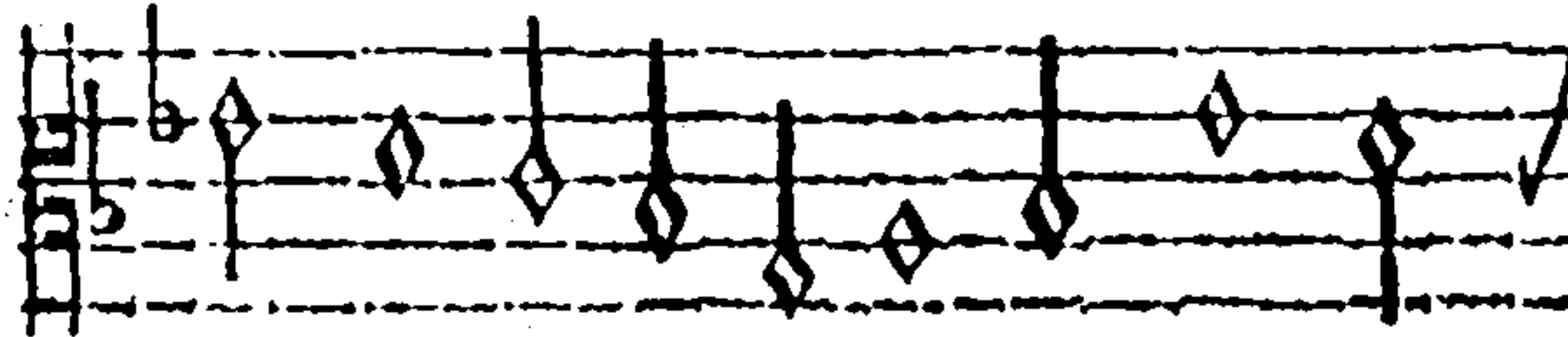
rables, and sentences diuine. which



we our selues haue heard and learnde,

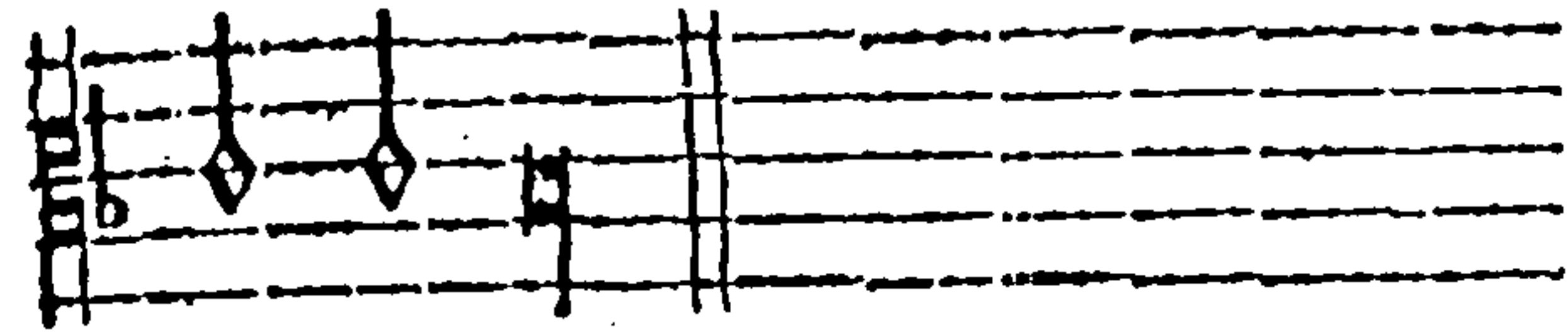


euen of our fathers olde: and which



for our instruction, our fathers

haue



haue vs tolde.

4 Because we should not kepe it close
from them that should come after:
Who should gods power to their race prai
and all his workes of wonder. (se

5 To Iacob he commandement gaue
howe Israell should lyue:
Willing our fathers should the same
vnto their children geue.

Deut. 6. 6.

6 That they and their posteritie,
that were not spronge vp tho:
should haue the knowledge of the lawe,
and teache their seede also.

God hath left
his worde for
to be vnderstan
de of all men
exceptinge no-
ther degre nor
age.

7 That they myght haue the better hope
in god that is aboue:

And not forget to kepe his lawes
and his preceptes in loue.

8 Not beyng as their fathers were,
rebellinge in gods fight:
and woulde not frame their wicked hartes
to knowe their god aright.

9 Howe went the people of Ephraim
their neighboures for to spoyle?
Shoting their dartes the daye of warre,
and yet they toke the foile.

1. Chron. 7.

10 For why, they did not kepe with god

H. iiii.

the

the couenaunte that was made:

Nor yet would walke or leade theyr liues
accordyng to hys trade.

11 But put into obliuion,
hys counsell and hys wyll:

And all his workes most magnifiquē,
whyche he declared still.

12 What wonders to oure forefathers
did he hymselfe disclose:

In Egipte lande, within the fielde,
that calld is Thaneos?

Exod. 13. 14.
Psal. 105. d.

13 He did deuide and cutt the sea,
that they myght passe at once:

And made the water stande as styll,
as doth an heape of stones .

14 He lead them secrete in a cloude
by daye when it was brighte:

And all the nyght when darke it was
with fyre he gaue them lyghte.

Exod. 17. b.
Nom. 20. d.
Psal. 105. d.

15 He brake the rockes in wildernesse,
and gaue the people drinke:

As plentifull as when the depes,
doe flowe vp to the brinke.

16 He drewe out ryuers out of rockes,
that were both drie and harde:

Of such aboundaunce that no floudes
to them might be comparde.

*17 Yet for all thys, against the lorde,
theyr synne they did increase:

And stirred him that is most hygh

to wrath in wildernes.

18 They tēptid hym within their heartes
lyke people of mystrust:

Requiring such a kynde of meate,
as serued to theyr lust.

19 Saying with murmuracion,
in theyr vnfaythfulnes:

Nom. 11. a

What, can thys God prepare for vs,
a feast in wildernes?

20 Beholde, he strake the stony rocke
and floudes furthwith did flowe:

the distrust of
man.

But can he now geue to his folke
both breade and fleshe also?

Nomb. 11. b.
1. Cor. 10. d.

21 Whā God hearde this, he waxed wroth,
with Iacob and hys seede:

So dyd hys indignacion,
on Israell procede.

22 Because they dyd not faythfully
beleue and hope that he,
Could alwaies helpe and succoure them,
in theyr necessitie.

23 Wherfore he did cōmaunde the cloude

Exod. 16. c.
Nom. 11. b.

forthwith they brake in sunder:

24 And raine doune māna for thē to eate
aⁿfoode of mykell wonder.

hebr. wheat
from heauen

25 Whē earthly men withⁿ Aungels foode
were fedde at theyr request:

26 He bad the east wynde blowe a waye,
and broght in the south west.

"hebr. mightie
or stronge.

27 And raine downe flesh as thicke as dust
and

Iob. 6. d.

and foule as thicke as sande:

28 Whiche he did cast amide the place
where al theyr tentes did stande.

29 Than did they eate exceedingly,
and all men had theyr fylles:

Yet more and more they dyd desyre
to serue their lustes and willes

30 But as the meate was in their mouthes
hys wrathe vpon them fell:

Nom. 11. g.

31 And slewe the floure of all the youth,
and choyse of Israell.

32 Yet fell they to theyr wonted sinne,
and styll they dyd hym greuc:

For all the wonders that he wrought
they wolde him not beleue.

33 Theyr dayes therefore he shortened
and made theyr honour vayne:

Theyr yeres dyd wast and passe away,
with terroure and with payne.

*affliction can
seth men to see
ke vnto God.*

34 But euer when he plaged them,
they sought hym by and by:

35 Remēbryng then he was their strēgth,
theyr helpe and God most hye.

36 Though in theyr mouthes they dyd but
and flatter with the lorde: (glose

And with theyr tōges and in theyr heartes
dyssembled euery worde.

37 For why, theyr heartes were nothing
to him nor to his trade: (bente

Nor yet to kepe or to perfourme,

the

the couenaunte that was made.

*38 Yet was he styll so mercyfull,
when they deserued to dye:

*In hebrewe
the psalme is
here decided.*

That he forgauē them theyr mysdedes
and woulde not them destroye.

Yea many a tyme he turned hys wrath
and dyd hym selfe auise:

And woulde not suffer all hys whole
dyspleasure to aryse.

39 Consideryng that they wer but flesh
and euen as a wynde:

That passeth awaye and cannot well,
returne by hys owne kynde.

40 Howe often tymes in wyldernes,
dyd they theyr lorde prouoke?

Howe did they moue ād styrre theyr lord
to plage them with his stroke?

41 Yet did they turne agayne to synne,
and tempted god estsone:

prescribyng to the holie lorde
what thynges they wolde haue done.

42 Not thinking of his hand and power
nor of the daye when he

Delyuered them out of the bondes
of the fierse enemye.

43 Nor how he wrought his miracles
as they them selues behelde:

In Egypt, and the wonders that
he dyd in zoan fielde.

44 Nor howe he turned by his power,
theyr

Exod. 7. d.

their waters into bloude:

That no man might receiue his drinke
at ryuer nor at floude.

Exod. 8. 4.

45 Nor how he sent theym swarmes of
which did theym sore annoye: (flies)

And filled their countrey full of frogges,
which should their land destroy.

Exod. 20. 6.

46 Nor how he did commit their fruites
vnto the Caterpillar:

And al the laboure of their handes
he gaue to the grassehopper.

47 With hail stones he destroyed their vi-
so that they were all lost: (nes,

And not so muche as wilde figge trees
but he consumd with frost.

48 And yet with hailstones once again
the lorde their catell smote:

And al their flockes & herdes likewise
with thonder boltes full hote,

49 He cast vpon them in his ire,
and in his fury stronge:

Displeasure, wrathe, and euell sprits,
to trouble them amonge.

50 Than to his wrath he made a way
and spared not the leaste:

But gaue vnto the pestilence,
the man and eke the beast.

51 He strake also the fyrst borne all,
that vp in Egypte came:

And all the chief of men and bestes

within

Heb. darts of
fyre or such
thunder as is
called of Pli-
nie brontia.

Exod. 12.

within the tentes of Ham.

* 52 But as for all his owne dere folke Exod. 12. 6.
he did preferue and kepe:

And caried them through wildernes
euen lyke a flocke of shepe.

53 Without al feare both safe and sound
he broght them out of thrall:

Where as their foes with rage of sea,
were ouerwhelmed all.

54 And broght them out into the bor-
ders of his holy lande:

Euen to the mounte which he had pur-
chased with his ryght hande.

55 And there cast out the heathen folke Ios. 11. 6.
and did their lande deuide:

And in their tentes he set the tribes
of Israell to abyde.

56 Yet for al this their god most high
they styrd and tempted styll:

And woulde not kepe his testamente,
nor yet obeye his will.

57 But as their fathers turned backe,
euen so they wente astraye:

Muche lyke a bowe that woulde not ben-
but slipte and starte awaye. (de,

58 And greued him with their hill^uaulters * Alters ere-
cted in the
mountaines.
with offrings and with fire:

And with theyr Idoles vehemently
prouoked hym to Ire.

59 Therwith his wrath began againe

to

to kiendle in his brest:

The naughtines of Israell,
he did so muche detest.

1. Sam. 4. 4.

60 Than he forsoke the tabernacle
of Silo, where he was

Right conuersaunte with earthly men,
euen as hys dwellyng place.

61 Than suffered he his might and po-
in bondage for to stande: (wer

And gaue the honour of hys arke
into his enemies hande.

62 And did commit them to the sword,
wrothe with his herytage:

63 The yong men were deuoured with fi-
maydeshad no maryage. (re,

64 And with the sword the priestes also
did peryshe euerychone:

And not a widdowe lefte aliue,
their death for to bemone.

65 And than the lorde began to wake
like one that slepte a time:

Or like a valiant man of warre,
refreshed after wine.

66 With emerawdes in the hindre partes
he strake his enemies all:

And put them then vnto a shame,
that was perpetuall.

67 Than he the tente and tabernacle
of Ioseph dyd refuse:

As for the trybe of Ephraim,

he

he woulde in no wise chuse.

68 But chose the trybe of Iehuda,
where as he thoght to dwell:

Euen the noble mounte Syon,
whiche he did loue so well.

69 Where as he did hys temple builde,
both sumptuously and sure:

Like as the earthe whiche he hath made
for euer to endure.

70 Than chose he Dauid him to serue
his people for to kepe:

1. Sam. 16. 6.

Which he toke vp and broght away,
euen from the foldes of shepe.

71 As he did folow the ewes with yonge
the lorde did him auance:

To fede his people of Israell,
and hys inherytaunce.

72 Than Dauid with a faithful heart
his flocke and charge did fede:

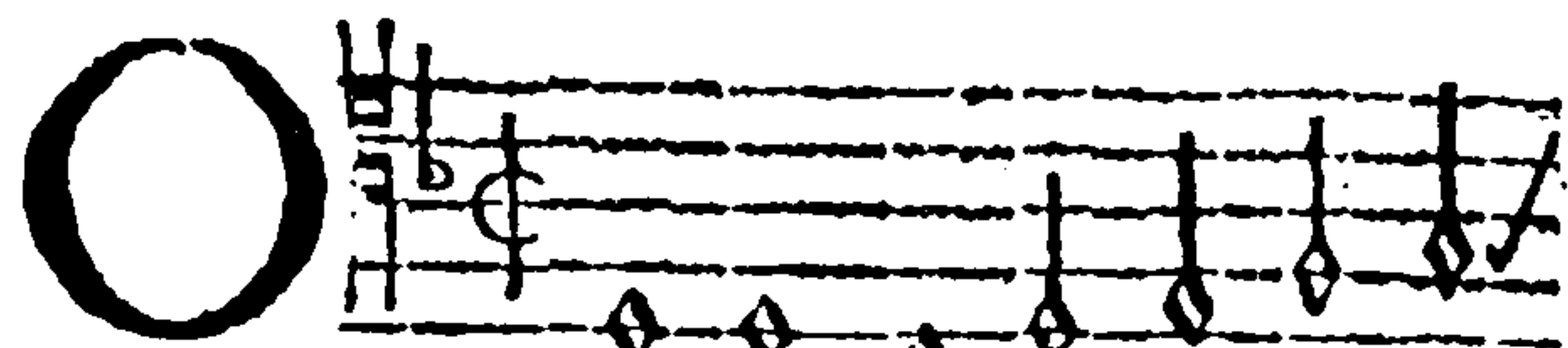
And prudently with all his power,
dyd gouerne them in dede.

Deus venerunt Gentes.

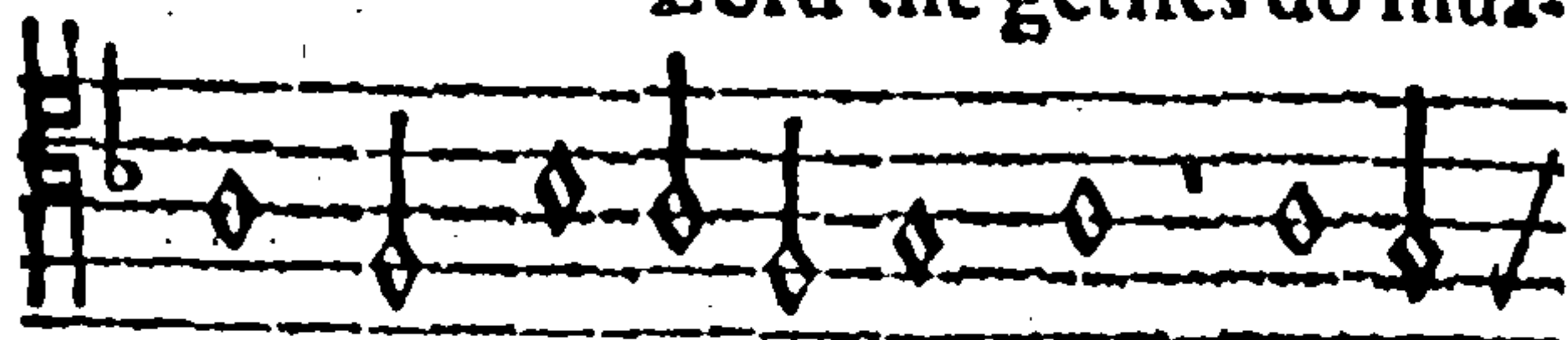
Psal. LXXIX. I. H.

¶ The Israelites complaigne to God
for the greate calamitie and oppresion
that they suffered when Antiochus de-
stroyed their temple, and Citie Ierusa-
lem, desiringe Gods ayed, against his raging
tyra-

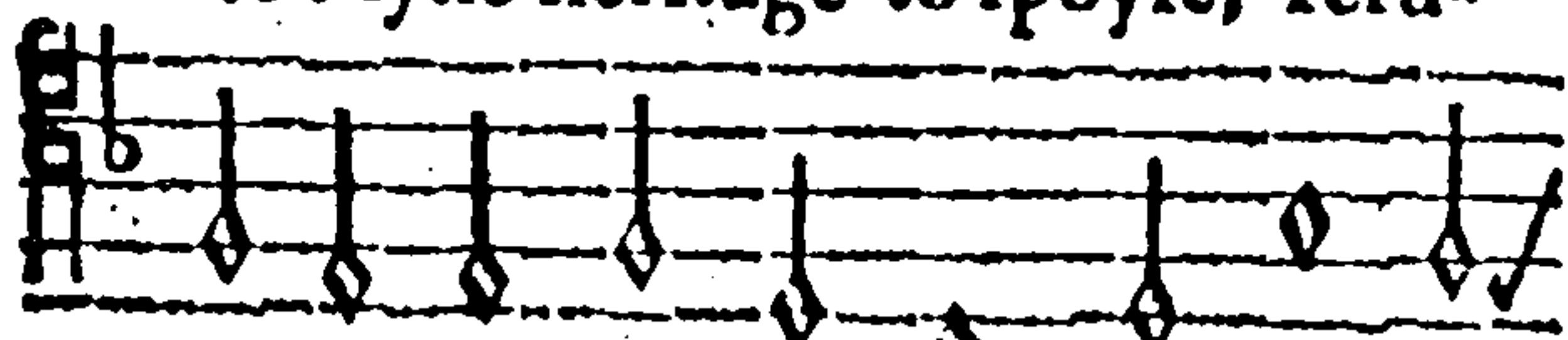
tyrannie, lest gods name and religion shulde be
contemned emongs the heathen which shuld
see them thus forsaken and perishe.



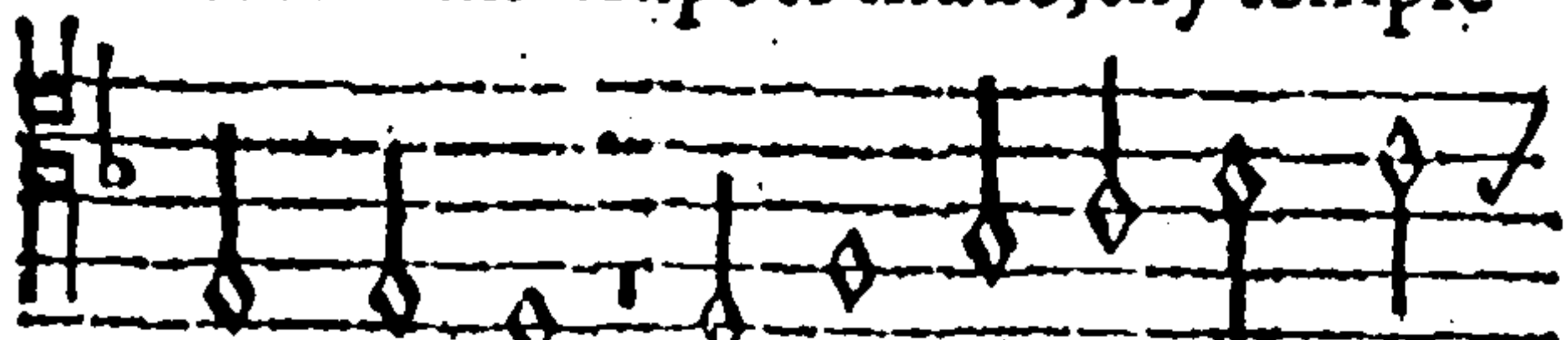
Lord the gētiles do inua-



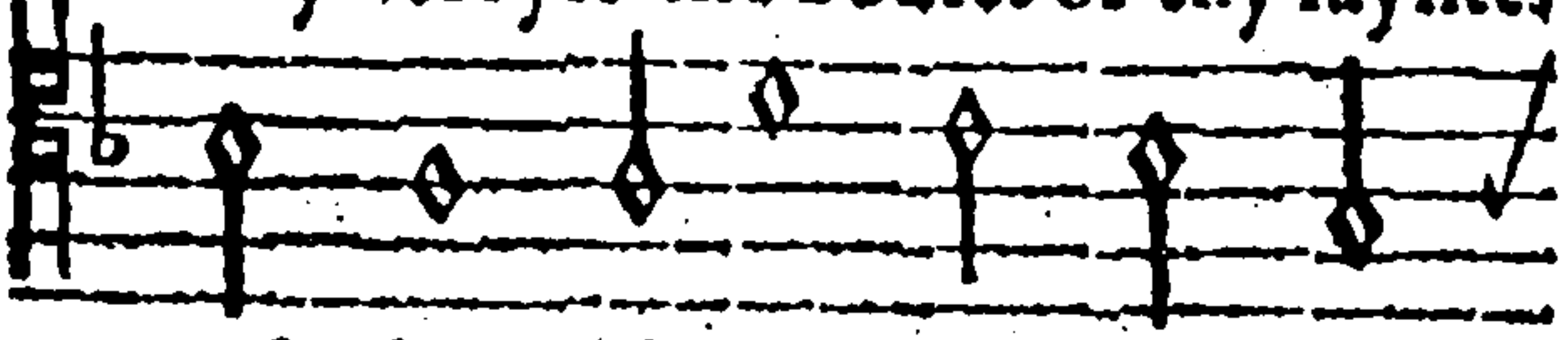
de thyne heritage to spoyle, Ieru-



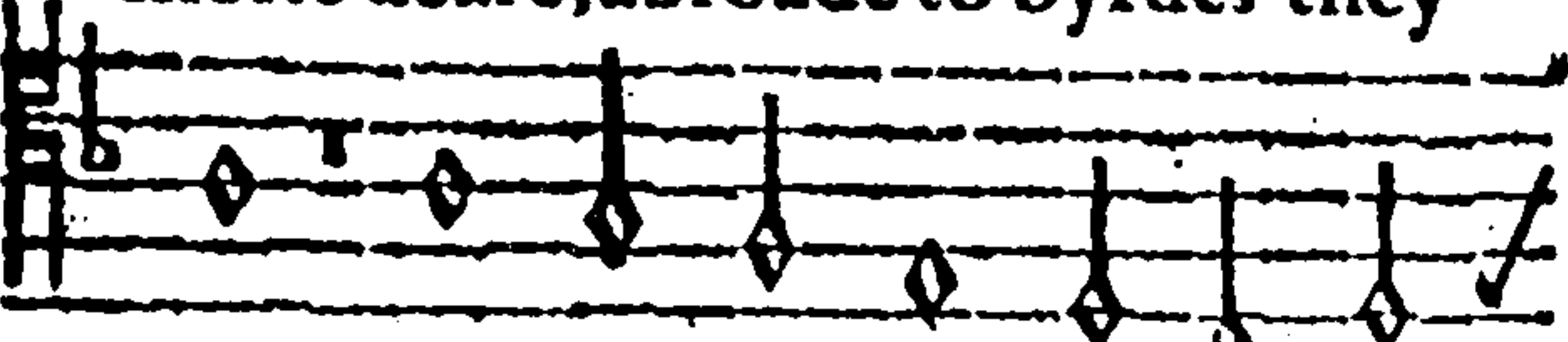
salem an heape is made, thy temple



they despoyle: the bodies of thy sayntes

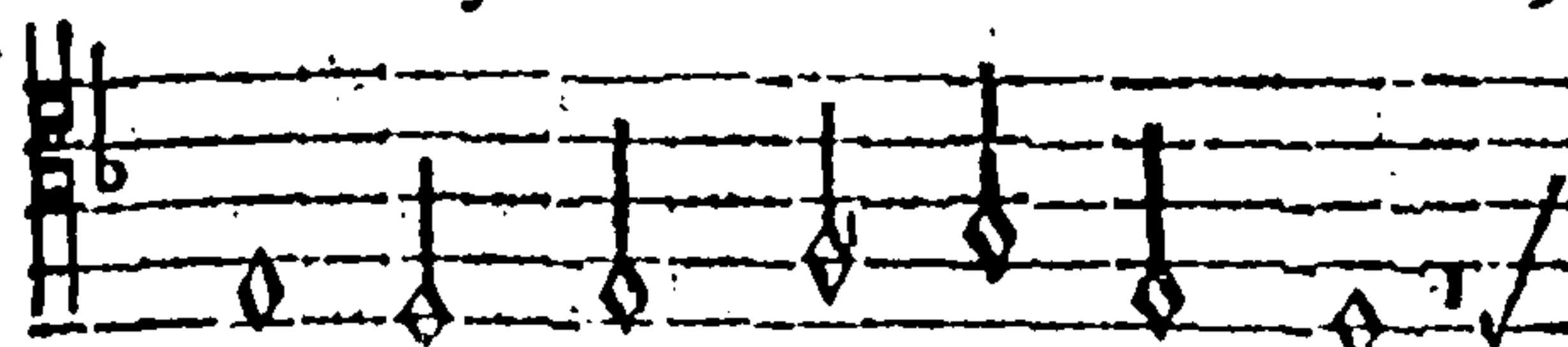


moste deare, abroad to byrdes they

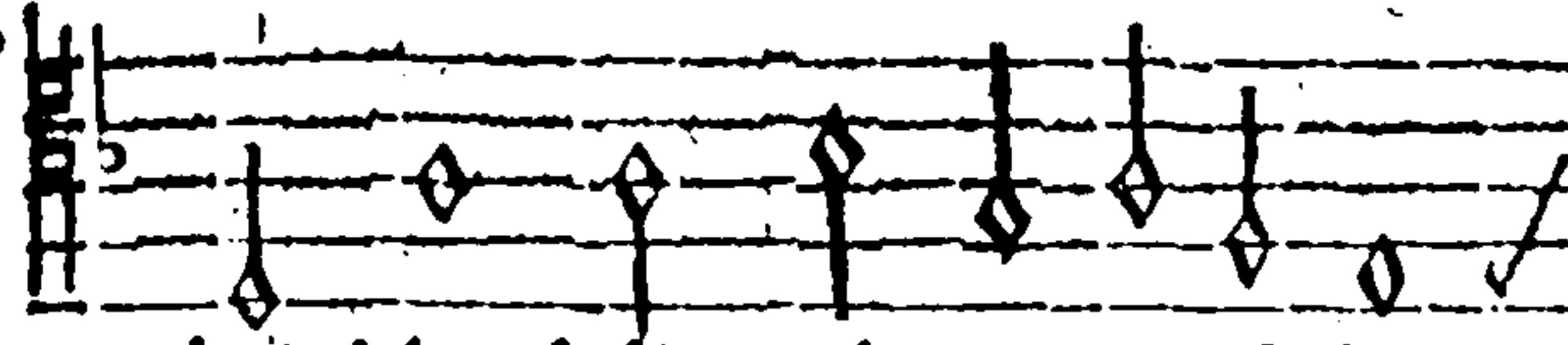


cast, the flesh of such as do thee

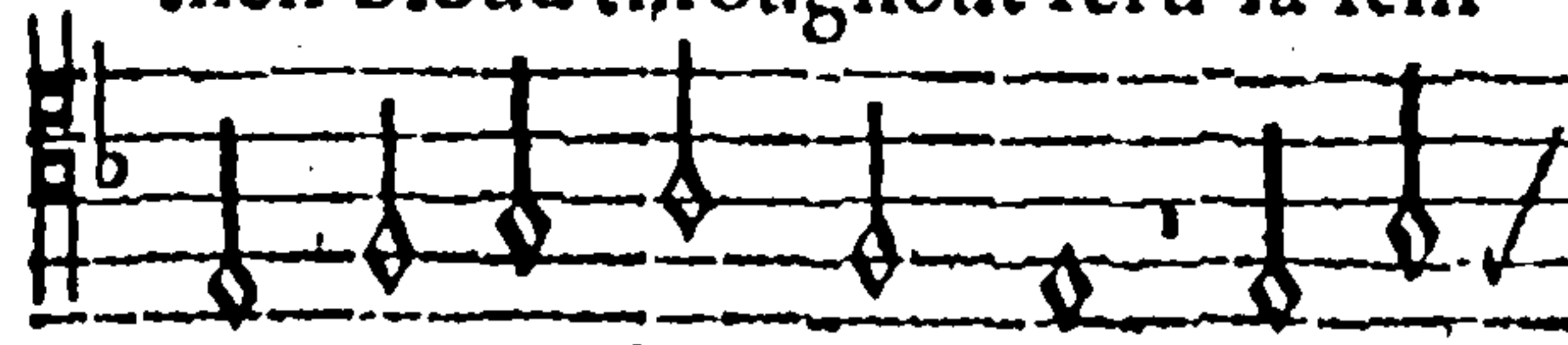
feare



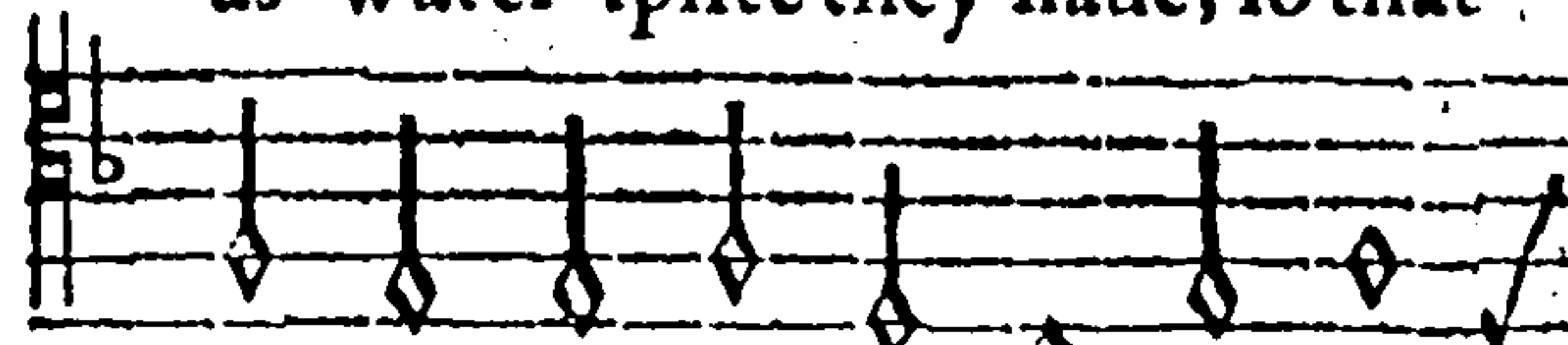
feare the beastes deuoure and wast.



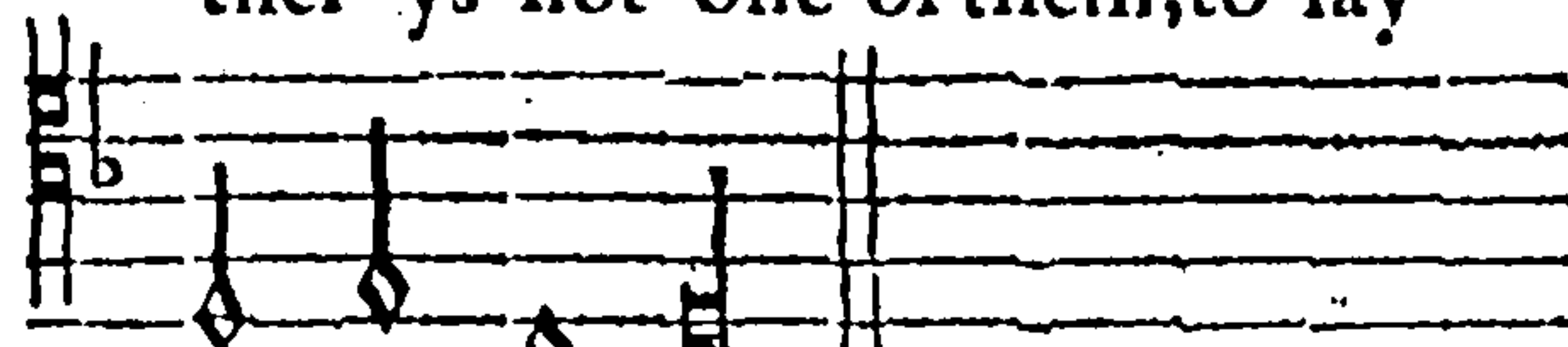
their bloud throughout Ieru sa lem



as water spilte they haue, so that



ther ys not one of them, to lay



ther dead in graue.

4 Thus are we made a laughing stocke
Almost the world throughout:
The enemies at vs iest and mocke,
Which dwel our costes about.

5 Wilt thou, O Lord, thus in thyne yre,
Agaynst vs euer fume?
And shewe thy wrath as hote as fire,
Thy folke for to consume?

I.i.

Vpon

Ier. 10. d.

6 Vpon those people powre the same
Whiche did thee neuer knowe:
Al realmes which cal not on thy name,
Consume and ouerthrowe.

heb. he hath de-
uoured, meani-
ge the enemy.

7 For they haue gotte the vpper hande,
And Iacobs seede destroyde:
Hys habytacion and hys lande,
They haue left waste aud voyde.

8 Beare not in mind our former fautes,
With spede some pitie show:

Isai. 64. c
an earnest pra-
yer for remissi-
on of synnes.

And ayde vs Lord in all assaultes,
For we are weake and lowe.

9 O God that geuest al health and grace,
On vs declare the same:

Waye not our workes, our sinnes deface
For honor of thy name.

10 Why shall the wycked styll alwaye,
To vs as people domme:

In thy reproche reioyce and saye,
Where is theyr God becomm?

Require, O Lorde, as thou seest good,
Before our eyes in syght:

Of al these folke thy seruantes bloud,
Whiche they spilt in despight.

11 Receiue into thy sighte in hast
The clamours, grieffe, and wronge:

Of suche as are in prison cast,
Sustayning yrons stronge.

Thy force and strength to celebrate,
Lorde set them out of band:

which

Which vnto death are destinate,
And in theyr ennies hande.

12 The nacions which haue bene so bold
as to blaspheme thy name:

Into their lappes with seuen fold,
Repaye agayne the same.

13 So we thy folke thy pasture shepe,
Will praise thee euermore:

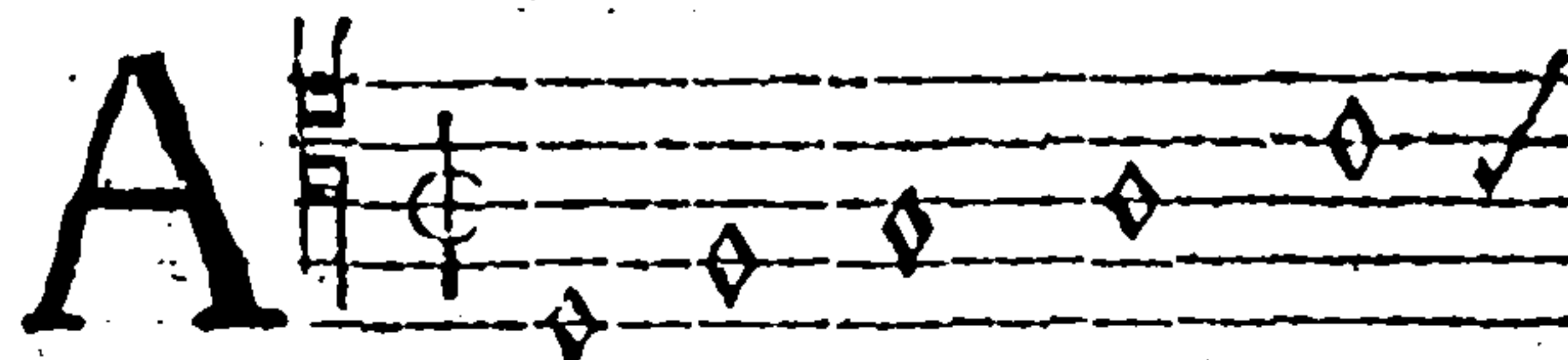
And te ache all ages for to kepe
For thee lyke praise in store.

The troubled
hart vttereth
diuerse affecti-
ons in praying

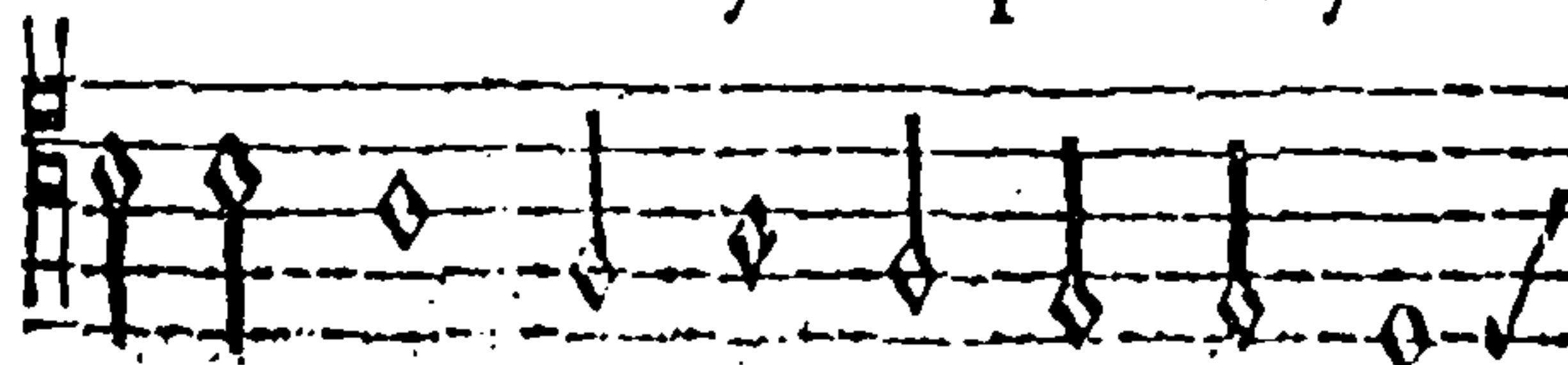
Deus stetit.

Psal. LXXXII. I. H.

¶ The prophete declaringe god to be pre-
sent emongit the iudges and magistrates, repro-
ueth their parcialitie and vnrighteousnes, and
exhorteth them to do iustice. but seinge no a-
mendemet, he desireth god to vndertake the
matter and execute iustice him selfe.

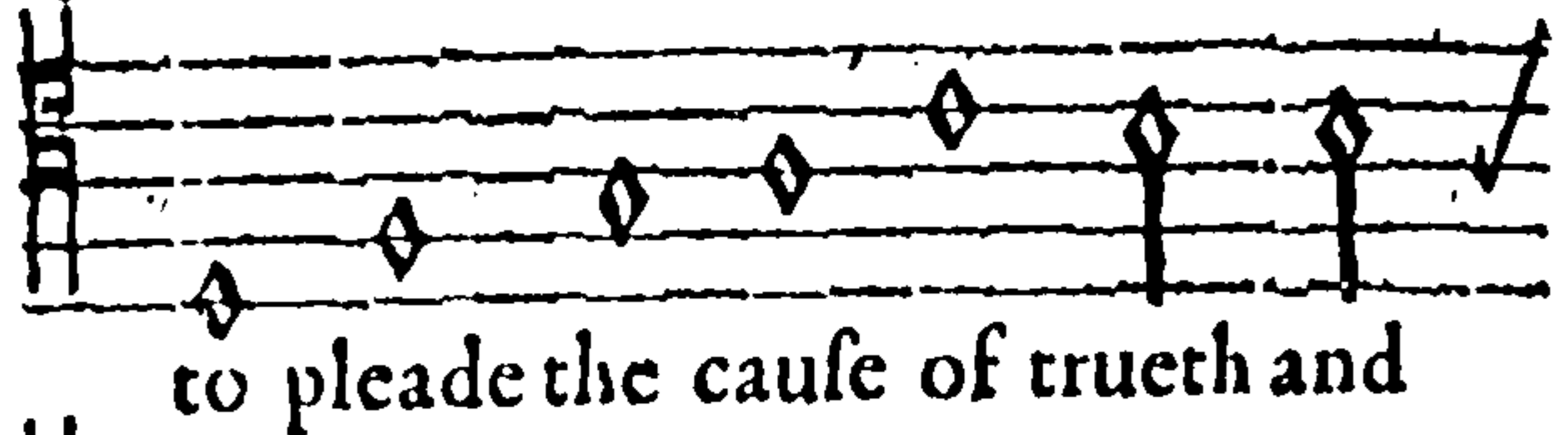


Myd the prease wyth

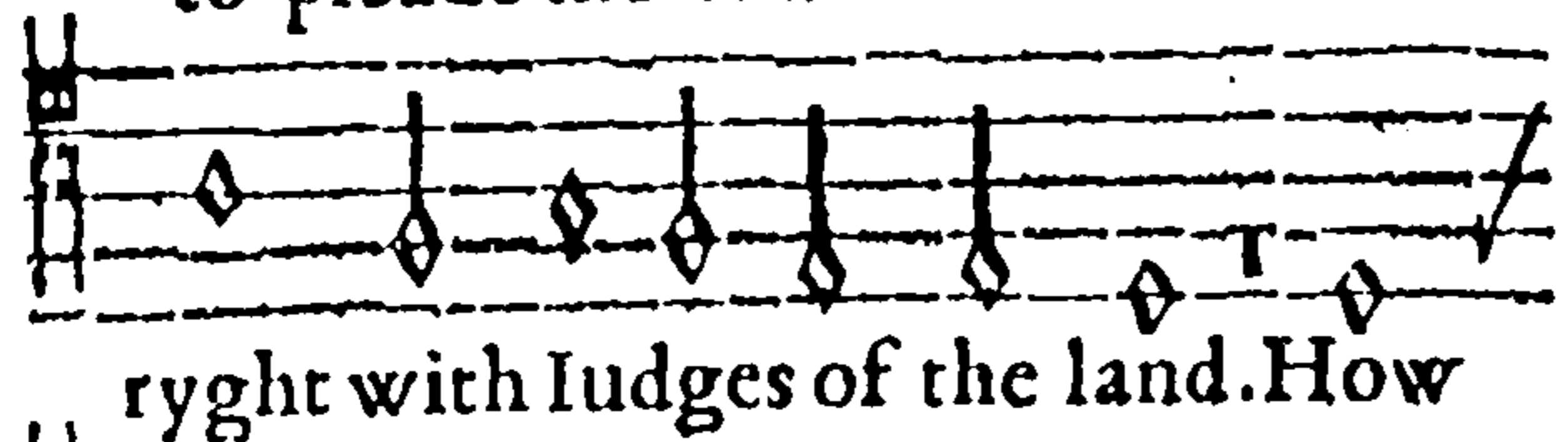


men of might, the lord him selfe did stād:

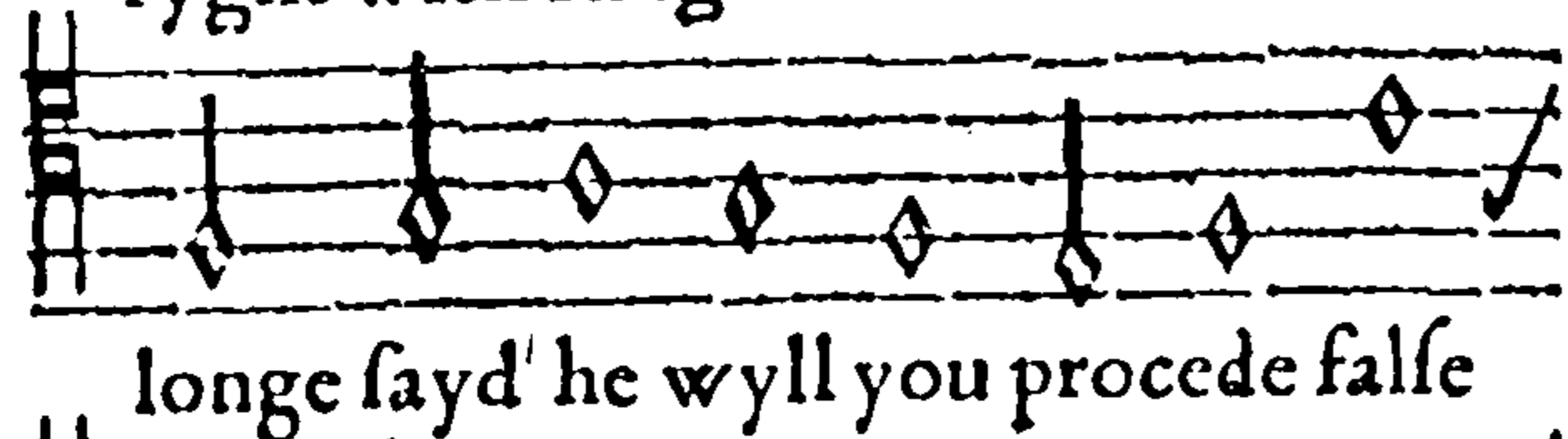
I. ii. to



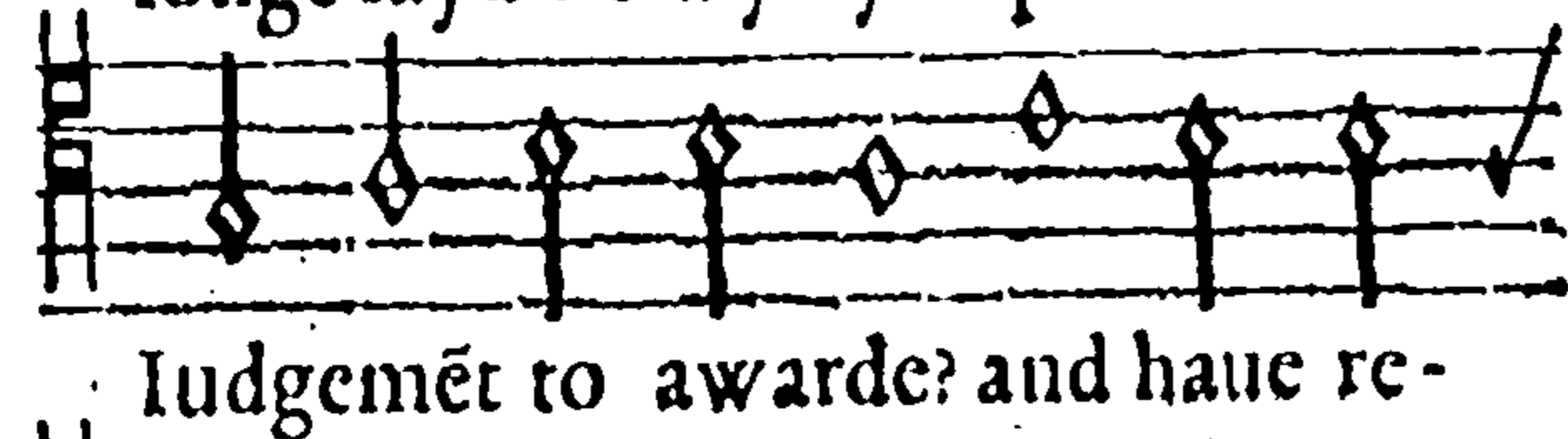
to pleade the cause of trueth and



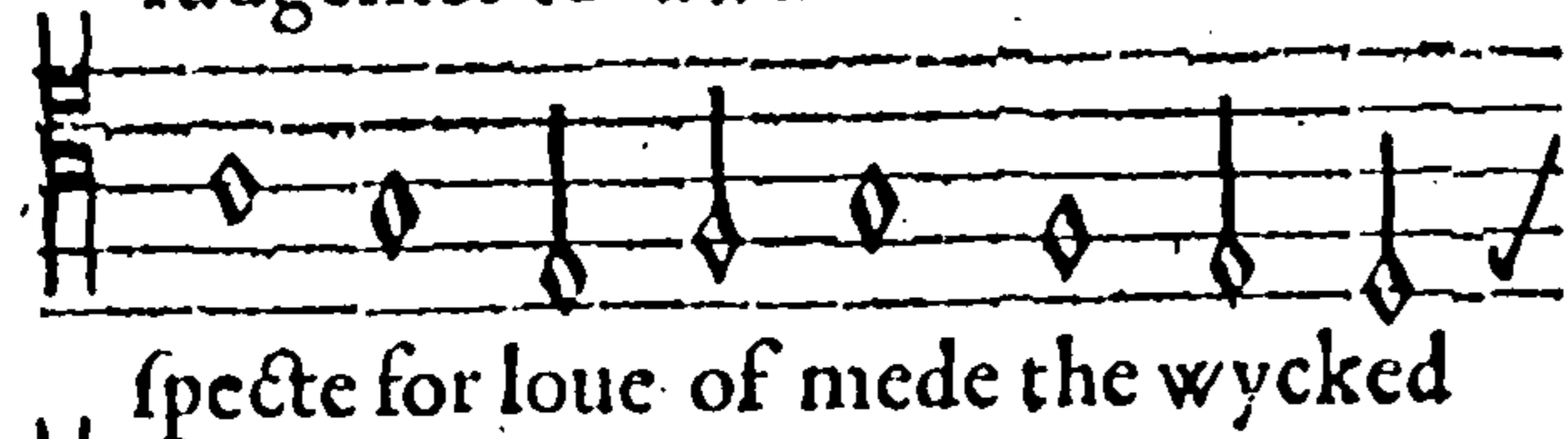
ryght with Iudges of the land. How



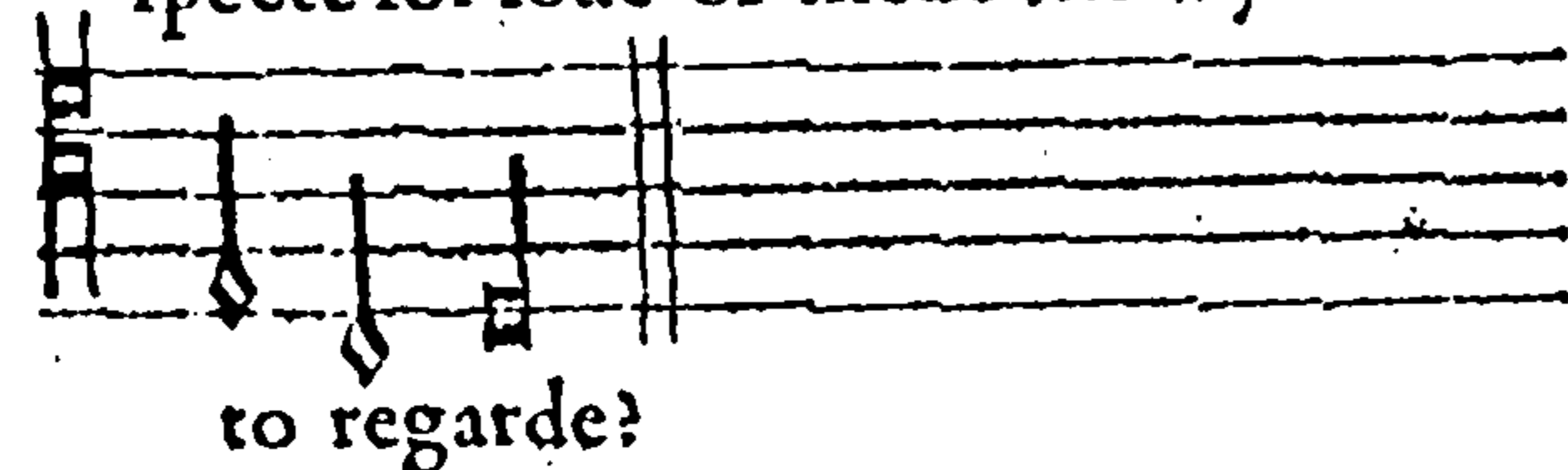
longe sayd' he wyll you procede false



Iudgemēt to awarde? and haue re-



specte for loue of mede the wycked



to regarde?

3 Wheras of due ye shoulde defende,
The fatherles and weake:
And when the poore man doth contend,
In iudgement iustly speake.

If

4 If ye be wise defende the cause
Of poore men in their ryghte:
And rydde the nedye from the clawes
Of tyrauntes force and mighte.

5 But nothing wil they know or learne,
In vayne to them I talke:
They will not see or oght discernē,
But styll in darknes walke.

For loe, euen nowē the tyme is come
that all thinges fall to noght
and lykewyse lawes bothe all and summe
for gayne are sould and boght

6 I had decreed it in my sighte,
As goddes to take you all:
And children to the moste of mighte
For loue I dyd you call.

Iob. 10. e.

7 But notwithstanding ye shall dyc,
As men, and so decaye:
O tyrauntes I shall you destroye,
And plucke you quite awaye.

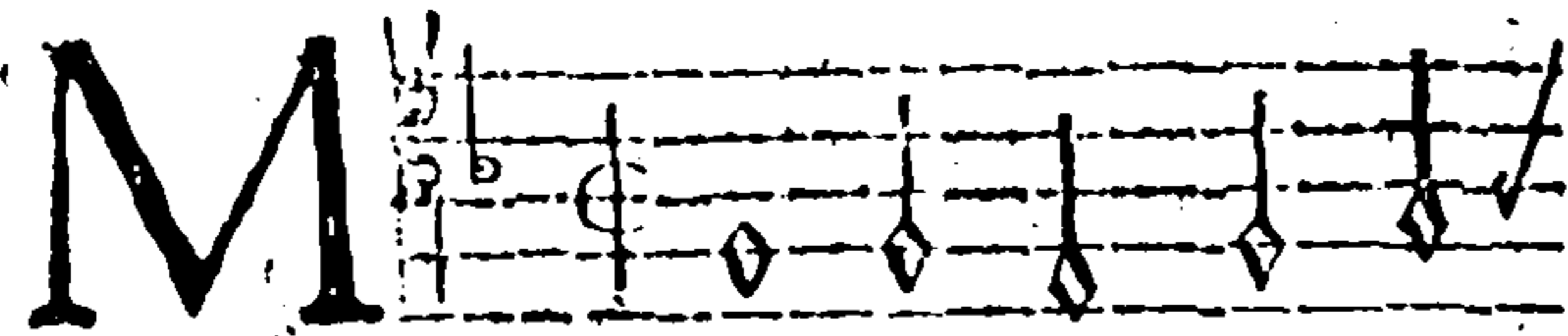
8 Vp lord and let thy strength be knowē,
And iudge the worlde with mighte:
For why, all nacions are thyne owne
To take them as thy ryghte.

Benedic anima.

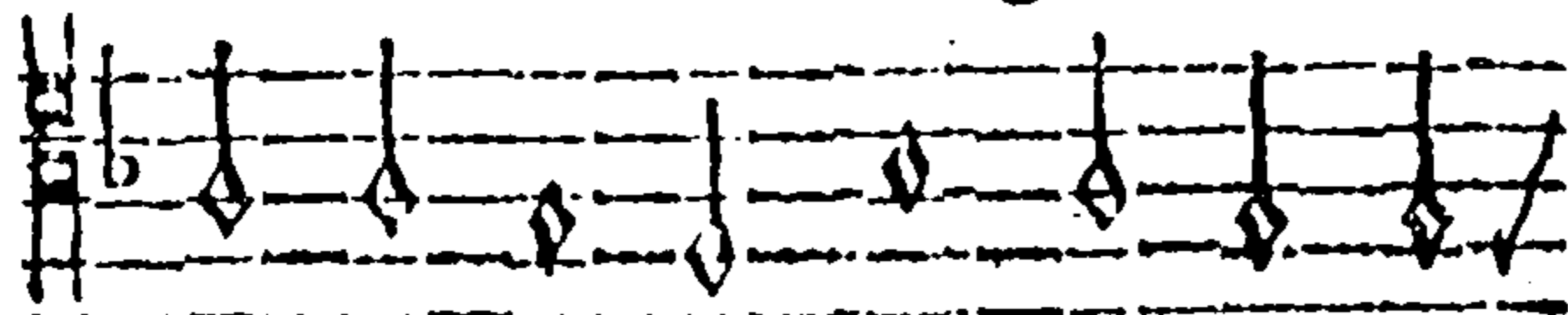
Psal. CIII. Th. St.

¶ This is a psalme moste excellent, wherein the
prophete doth prouoke men and Angells, and
I. iii. all

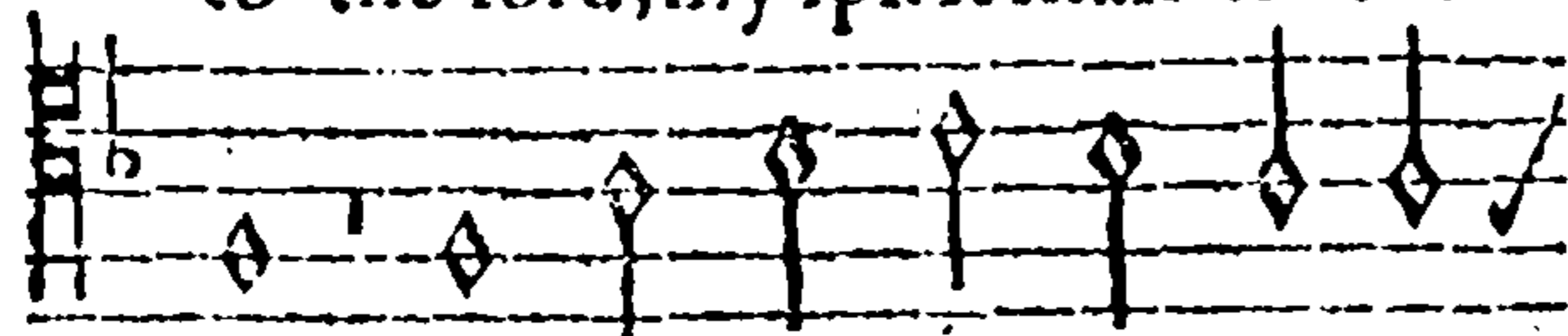
All creatures to praise the Lord for his fatherly mercies, and deliuerance of his people from all euells, for his prouidence ouer all thinges, and the preservation of his faithfull.



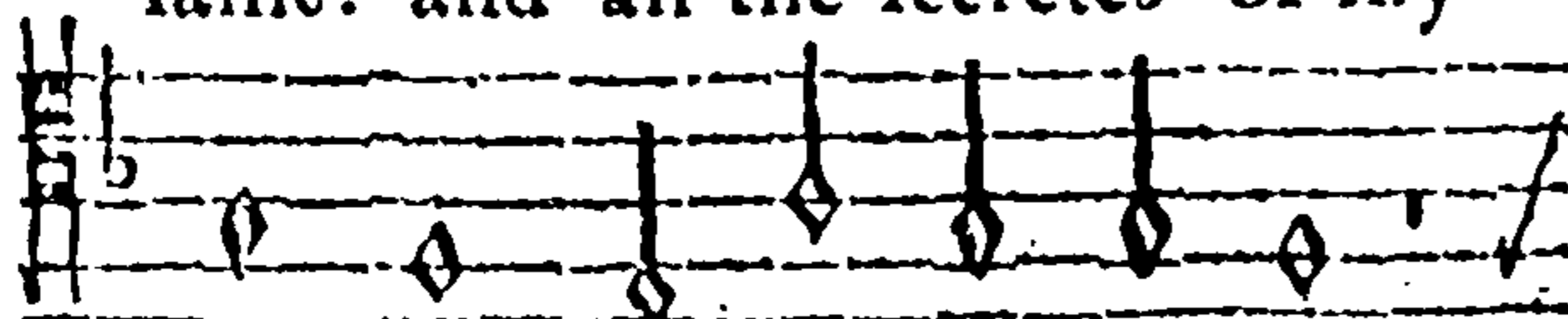
Y soul geue laude vn-



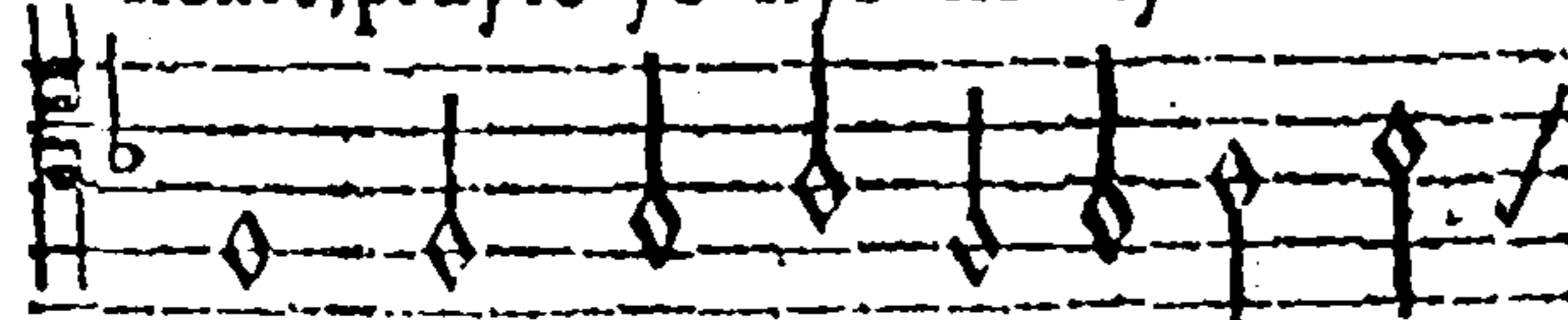
to the lord, my spirit shall do the



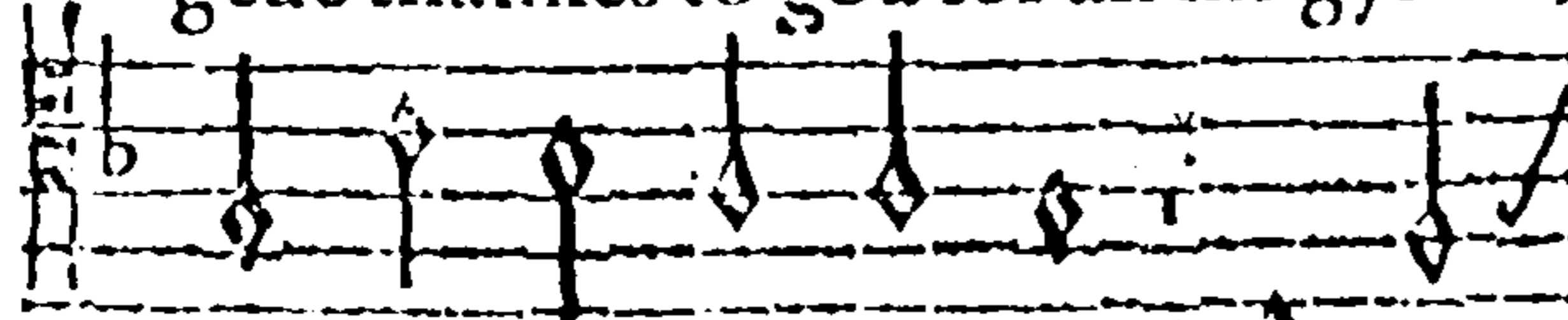
same: and all the secretes of my



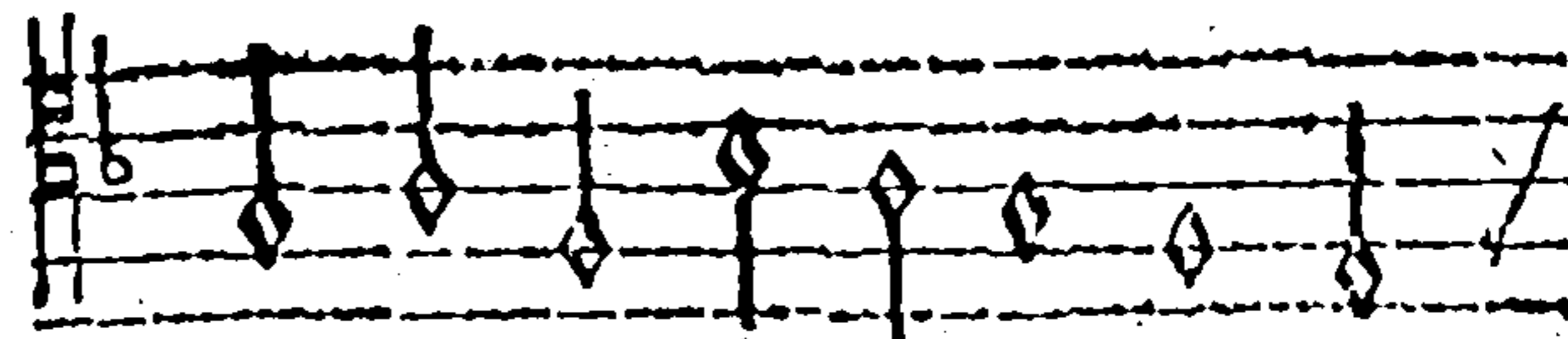
heart, prayse ye hys ho ly name.



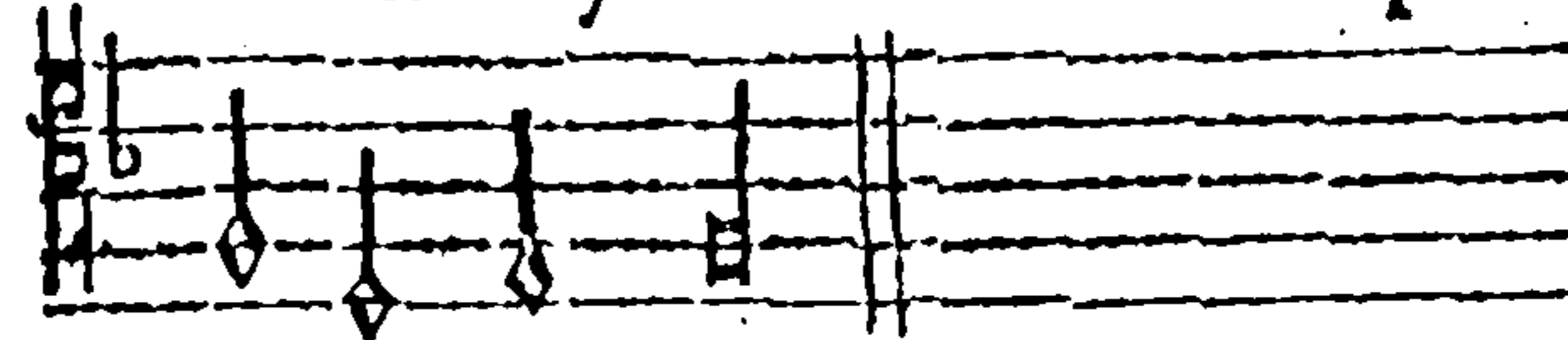
geue thanks to god for all his gyftes,



shew not thy self vnkynd: and suffer



fer not hys be ne fites to slip



out of thy mynde.

3 That gaue the pardon for thy fautes and thee restored agayne: For all thy weake and frayle disease, and healed thee of thy payne.

4 That did redeme thy life from death, from which thou couldst not flee: His mercy and compassion both, he did extende to thee.

5 That filled with goodnes thy desire, and did prolonge thy youth: Lyke as the Egle casteth her byll, where by her age renueth.

6 The lorde with iustice doth repaye, all suche as be oppreste: So that their sufferings and their wronges are turned to the best.

7 His wayes and his commaundementes to Moses he did showe: His counsels and his valiant actes, the Israelites did knowe.

8 The lorde is kinde and mercifull,

I.iiii. when

"The lawe teachethys all the workes of god and ther by we see gods fauor towards vs.

Nom. 14. c

when synners do hym greue:
The slowest to conceiue a wrath,
and redyest to forgeue.

9 He chydeth not vs continually,
thogh we be full of stryfe:
Nor kepeth oure fautes in memorie,
for all oure synnefull lyfe.

10 Nor yet accordyng to oure synnes,
the lorde doth vs regarde:
Nor after our iniquities,
he doth not vs rewarde.

11 But as the space is wonderous greate
twixte earth and heauen aboue:
So is his goodnes much more large
to them that do hym loue.

*Gods mercie ca
not be compre-
hended.*

12 He doth remoue our synnes from vs
and our offences all:

As farre as is the sunne rising,
full distante from hys fall.

13 And looke what pitie parentes dere
vnto their children beare:

Lyke pitie beareth the lorde to suche
as worship hym in feare.

man is but dust.

14 The lorde that made vs knoweth oure
our mould and fashon iuste: (shape

How weake and fraile our nature is
and howe we be but dust.

15 And howe the tyme of mortall men
is lyke the wythering hay:

Or lyke the floure ryght faire in fielde
that

that fadeth full soone a waye.

16 Whose glosse and beautie stormy win-
do vtterlye dysgrace: (des

And make that after their assautes
suche blossomes haue no place.

17 But yet the goodnes of the Lorde,
with his shall euer stande:

Their childrens children doe receyue,
his rightnousenes at hande.

18 I meane which kepe his couenant
with all their whole desire:

And not forget to do the thing,
that he doth them require,

19 The heauens hie are made the seat
and footstole of the lorde:

And by hys power imperiall,
he gouerneth all the worlde.

20 Ye Angels which are great in power
praise ye and blesse the Lorde.

which to obey and do his will.
immediatly accorde.

21 Ye noble host and ministers,
ceasse not to laude him still:

which ready are to execute:
hys pleasure and hys will.

22 Ye all hys woorkes in euery place,
praise ye his holy name:

My hearte my minde and eke my soule,
praise ye also the same.

Ad

In exitu Israel.

Pfal. CXIIII.

How the Israelites were deliuered out of Aegypt, and of the wōderfull miracles that god shewed at that tyme. which put vs in remembrance of gods great mercies towards his children, and of our vnthankfulnes for the same.

Vhen Is ra el by gods

adresse, from Pharos land was bent:

And Ia cobs house the strangers

left, and in the same trayne went:

In Iu da god his glorie shewed

his

his ho ly nes mo ste bright: so did

the Is rae lites declare his kyng-

dome, power and might.

3 The sea it sawe, and sodenlye, as all amasd did flee, the roryng stremes of Iordans flood reculed backwardlie.

4 As rāmes affrayde the moūtaignes skipt their strength did them forsake, and as the selie trembling lambes, their toppes did beat and shake.

5 What ayld thee sea as all amasd, so sodenlye to flee? ye rowlyng waues of Iordans flood, why ranne ye backwardlie?

6 Why shoke ye hilles as rāmes affrayde, why did your strength so shake? why did your toppes as trembling lambes, for feare quyuer and quake?

7 O earthe confesse, thy soueraigne lorde and

Exod. 14. f.
psal. 78. 106.
Ios. 3. 6.

Exod. 19. e.

If insensible creatures see god and tremble, how great is our wickednes, yf we open not our eyes ad reverence him.

Psal. 78.

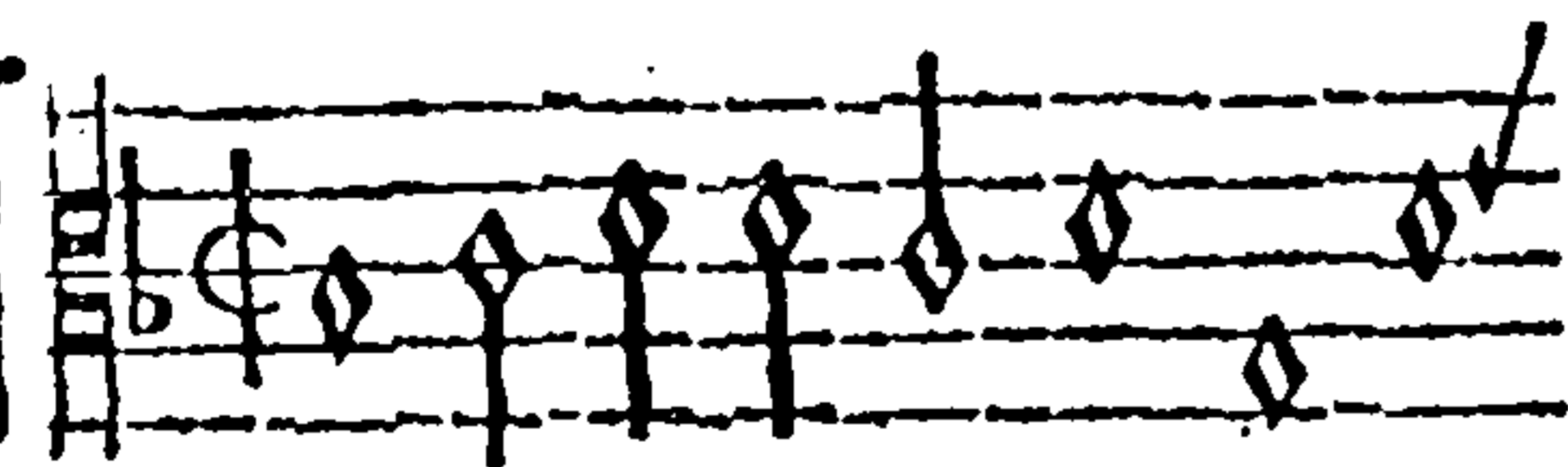
and dread his mightie hand,
before the face of Iacobs god,
feare ye bothe sea and land.

8 I meane the god which from hard rockes
dothe cause mayne floodes appeare,
and from the stonie flinte dothe make
guffhe owte the fountains cleare.

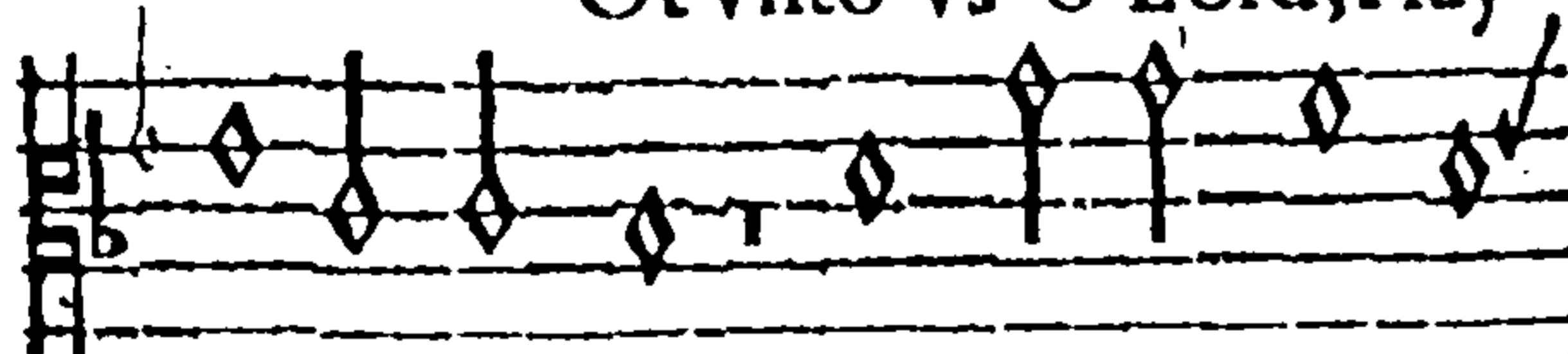
Non nobis Domine.

Psal. CXV.

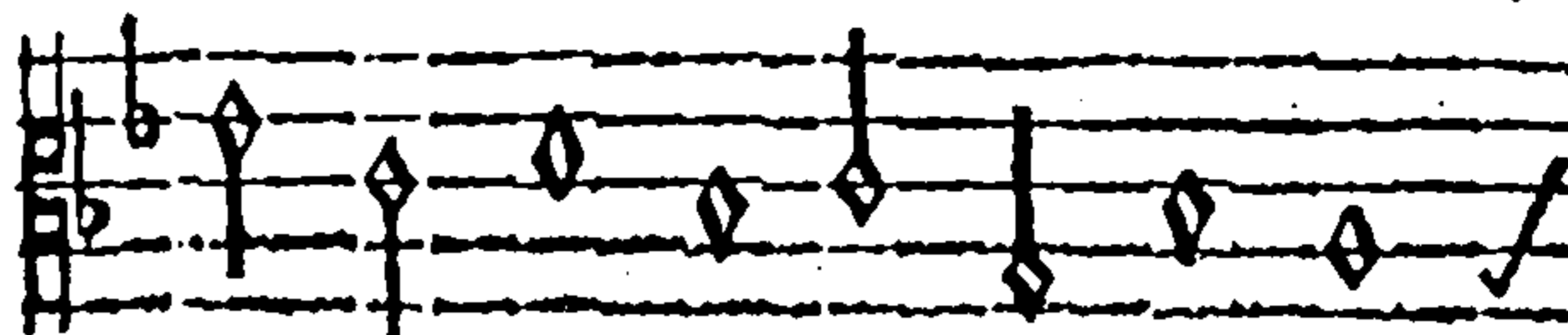
A prayer of the faithfull oppressed by I-
dolatrous tyrants, against whō they desyre that
god wolde succor them for asmuche as ther is
no comparison betwixt him and their false gods
or idolls. Trustinge moste constantlye that god
will preserue them in this their neede, seinge
that he hath adopted and receyued them to his
fauour. promisinge finally that they will not
be vnmyndfull, of so great a benefit if it wolde
please god to heare their prayer, and delyuer
them by his omnipotent power.

N 

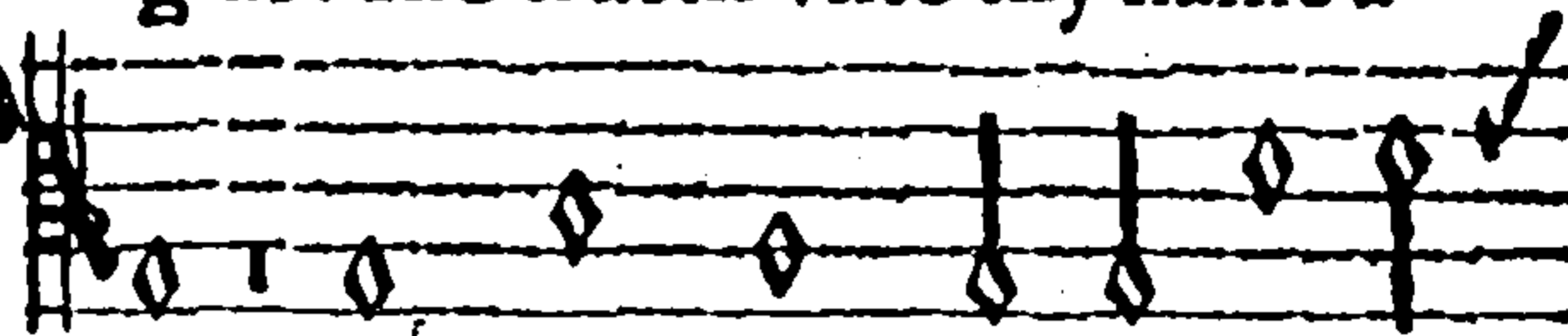
Ot vnto vs o Lord, I say



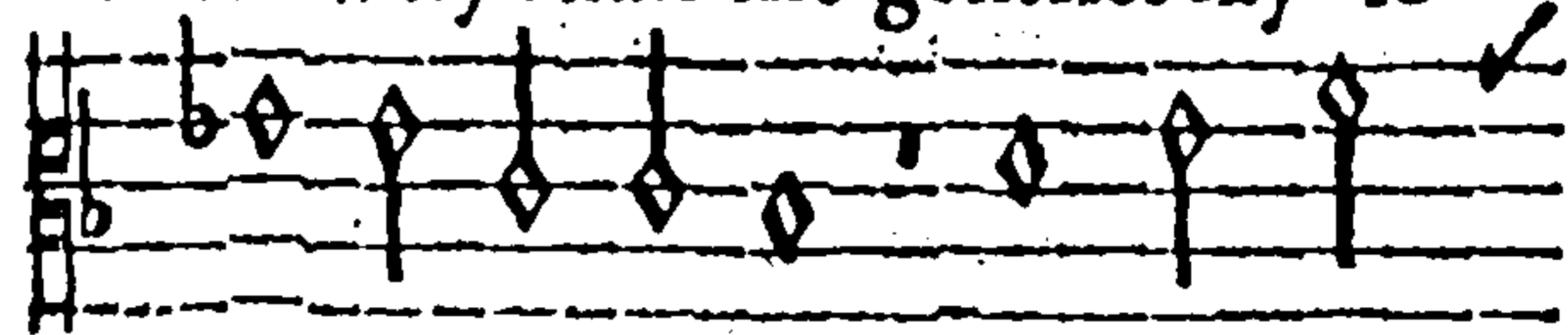
to vs giue none; but giue all praise of
grace



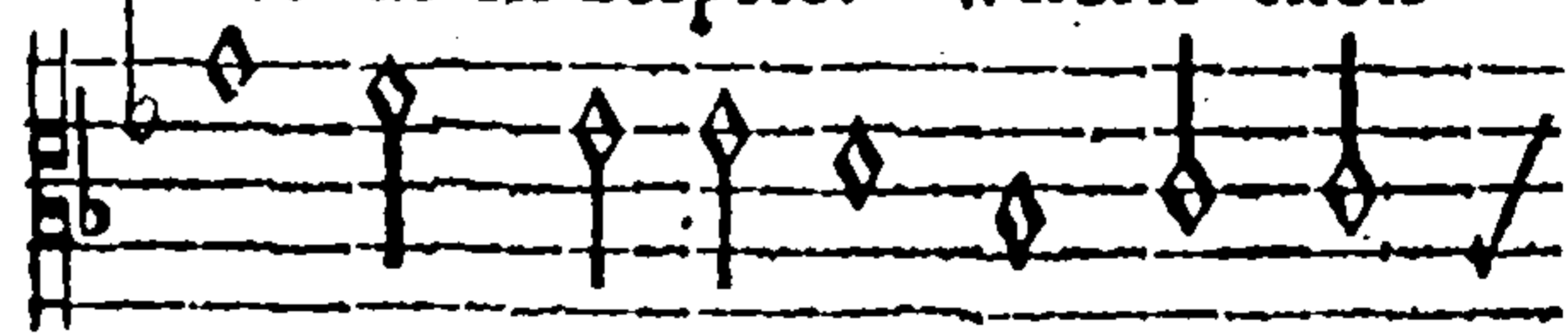
grace and trueth vnto thy name a-



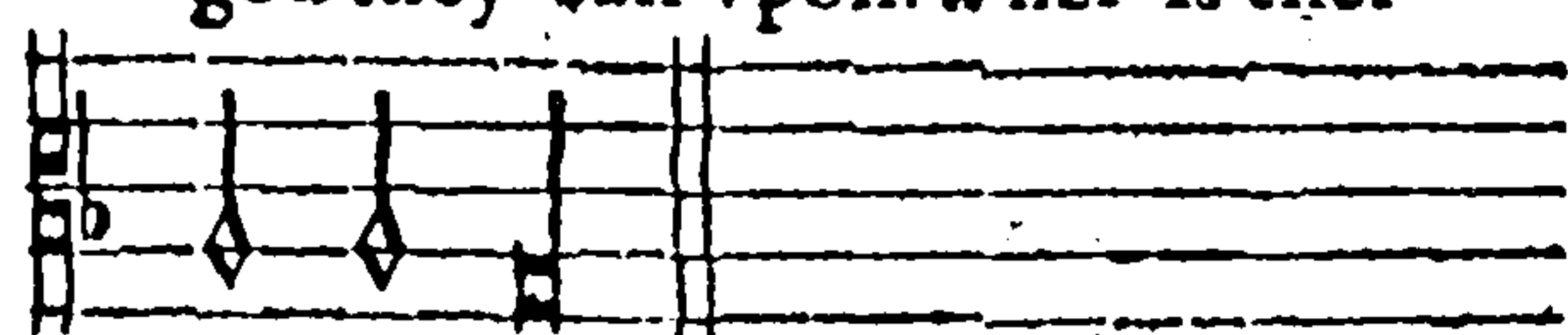
lone. Why shall the gentiles say to



vs as in despite? wheris their



god they call vpon? wher is ther



hartes delite?

3 Douteles our soueraigne God
in heauen sitteth on hic:
and worketh what him liketh best
for all things do can he.

4 But their idolee and gods
before whom they do stande,
siluer or gold they are at moste,
the woorke euen of mans hande.

5 A mouthe they haue speechles.

*if these be their
best gods, of
what value are
they which are
made of stone,
woode, and
waser caker?*

not

not mouinge tongue nor lippes,
and eyes they haue, but see no whit,
no more then doe dead chippes.

6 Eares they haue, and heare not
as do the eares of man:

a nose also, but to no vse,
for smell nothinge they can.

7 Bothe hands and fecte they haue,
in forine there is no lacke:
but nether touche nor goe they can,
nor yet with throte noyse make.

8 Like vnto them shall be
the forgers that them frame,
and likewise suche are no lesse madd
which call vppon their name.

9 But thou o Israel,
in god put confidence:
For to all suche an ayed he is,
a buckler, and defence.

10 And thou tribe of Aaron,
in god put confidence:
For to all suche an ayed he is,
a buckler, and defence.

11 All ye that feare the lord,
in god put confidence:
For to all suche an ayed he is,
a buckler, and defence.

12 The lorde hath vs in mynde,
and will vs blesse eichone:
the house I meane of Israel,

and

and the tribe of Aaron.

13 And blesse will he all them,
that feare the lorde in deed:

as well the weake as them of strength,
which seeke to him at neede.

14 With graces manifolde
the lorde will all you blesse:

as wel your seede as you your selues,
with plentie and increase.

15 For ye are deare to him,
that Lord is ouer all:

which made bothe heauen and the earth,
and things bothe great and smale.

16 The heauens are the lords,
as his own dwellinge place:
but vnto men the earth he giueth,
ther on to runne their race.

17 Surely they that are dead,
shall neuer praise the lord:
Nor suche as in the graue are layd,
shall ther vnto accorde.

18 But we that do here lyue,
shall thancke the Lord always:
with hart, and mouthe, singe thanks will
like wile all you him prayse.

*The little ones
all cast waies
of the worlde
be as heare to
god as the great
prince and n^o
of estate.*

*since god had
elected this peo-
ple to be glorifi-
ed in, if they
had perished
his glorie shu-
de haue bene
diminished.*

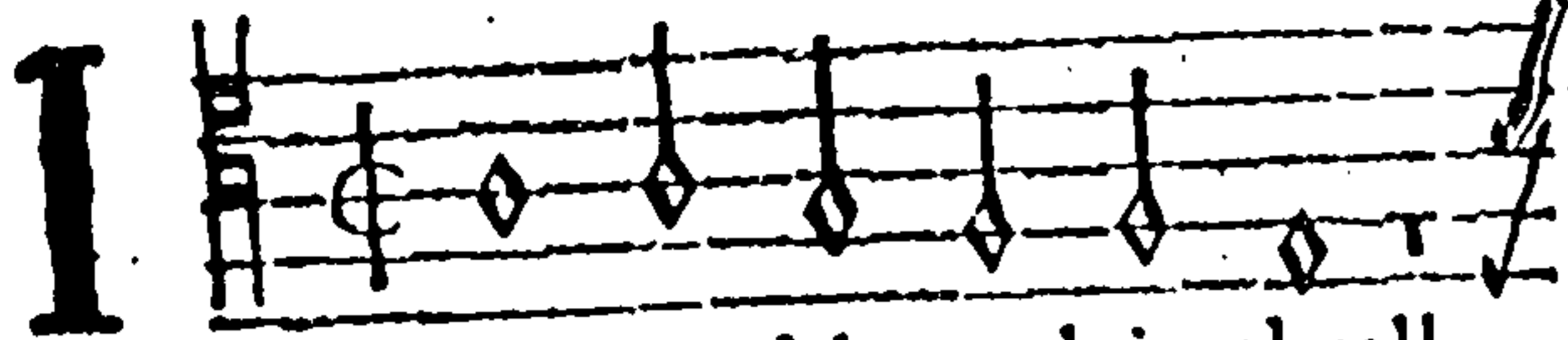
(we

Ad Dominum.

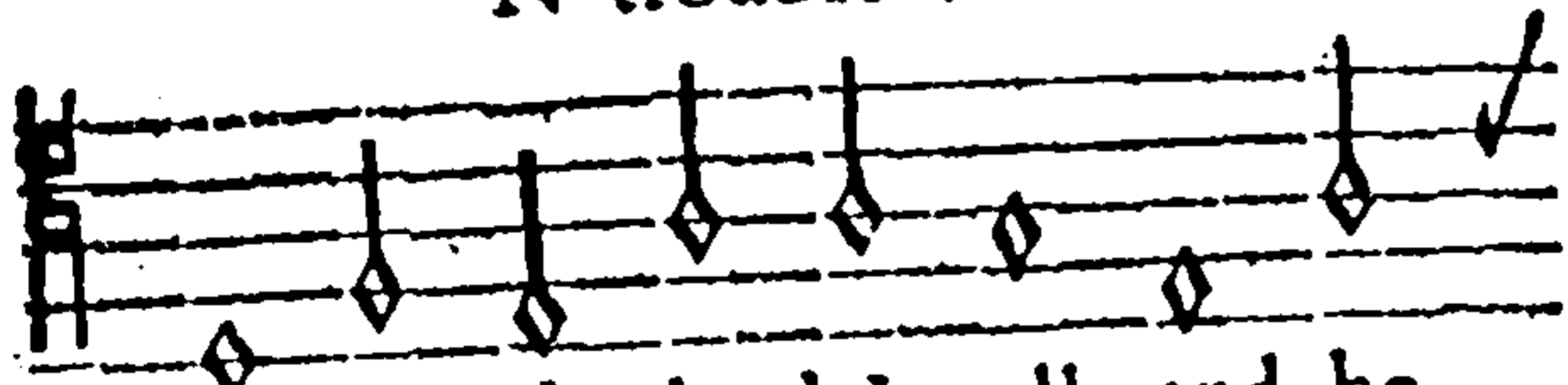
Psal. CXX. Th. Ster.

¶ The praier of Dauid beig now banished emōg
the

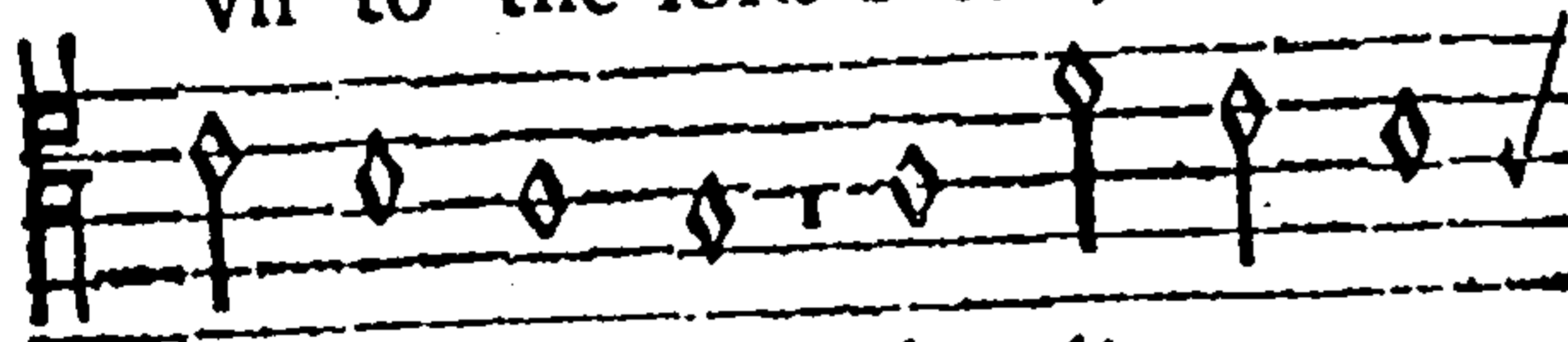
the barbarous people of Arabia, by the false reports of enuious flaterers. And therefore he lamenteth his longe abode amongs those infidells, who were geuen to all kinde of wickednes and contention.



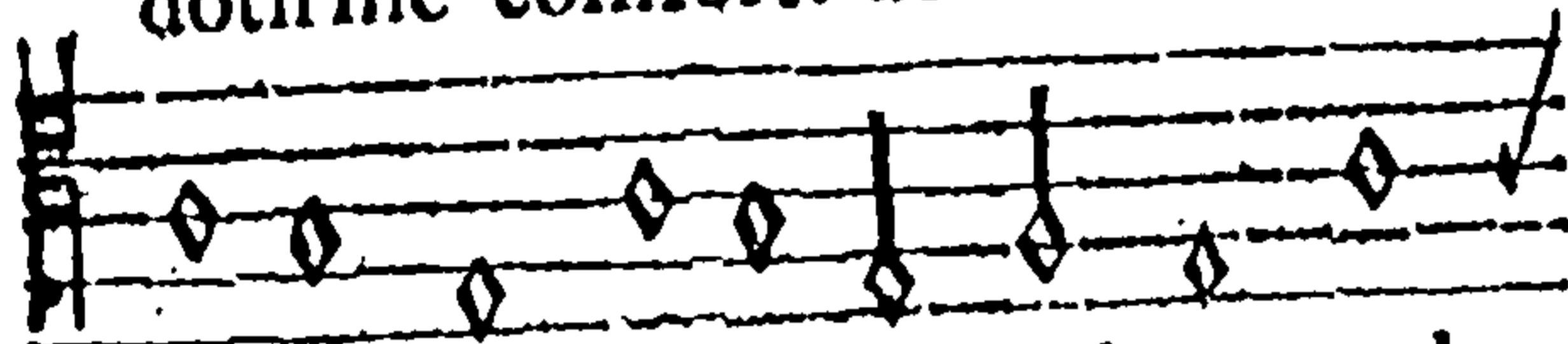
In trouble and in thrall,



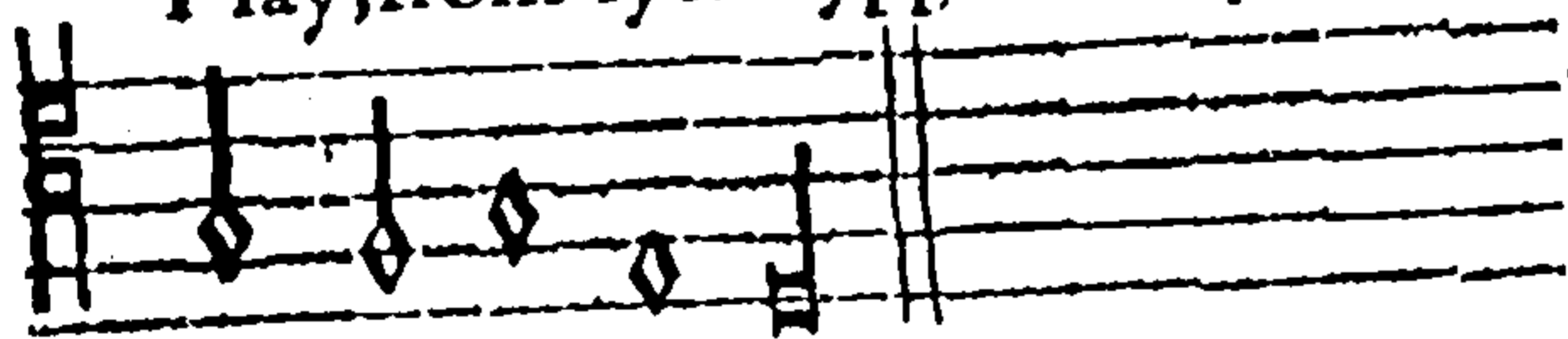
vn to the lord I call, and he



doth me comfort: deliuer me



I say, from lyers lypes alway and



tonge of false report.

4 What vantage, or what thinge getest thou thus for to stinge, thou false and flattering lier?

5 Thy tongue doth hurt I wene

no

no lesse then arrowes kene,
Of whote consumyng fyre.

6 Alas to longe I flake
with in these tentes so blake:
which kedars are by name:

By whome the folke elect,
And al of Isaackes sect,
Are put to open shame.

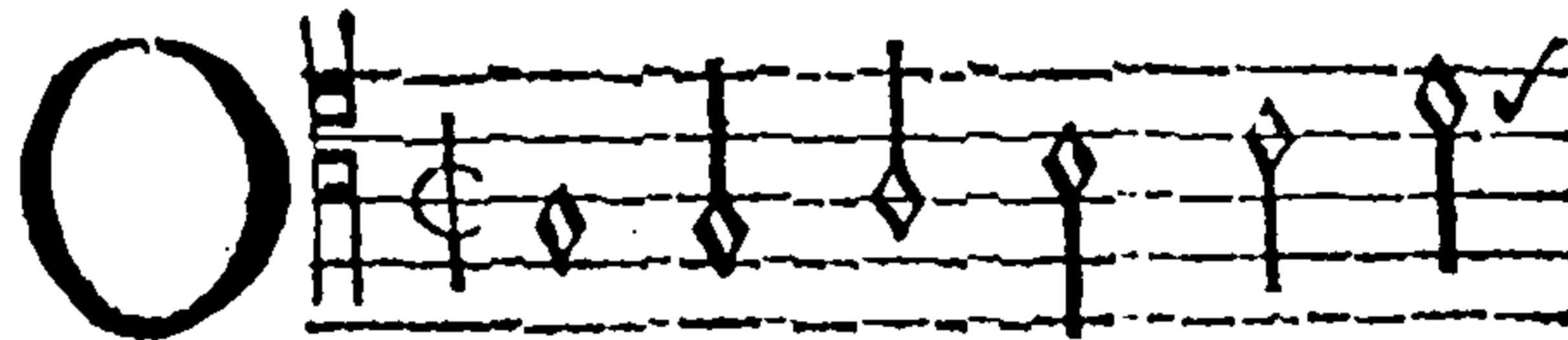
7 With them that peace did hate,
I came a peace to make,
And set a quyet lyfe:

8 But when my woorde was tolde,
Causeles I was contold,
By them that would haue stryfe.

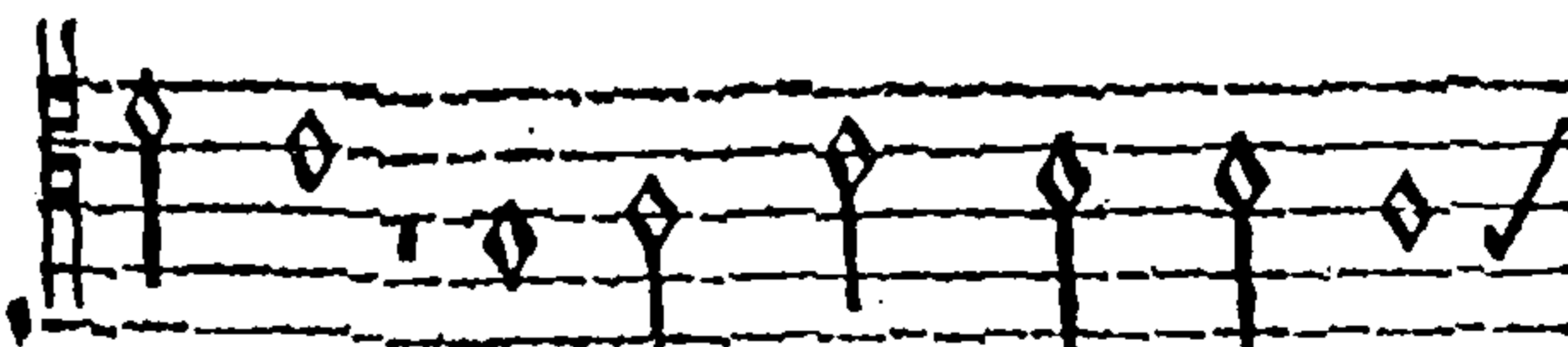
Ad te leuauit.

Psal. CXXIII. Th. St.

A prayer of the faithfull which are afflicted by the wicked worldelinges and contemners of God.



Lord that heauen doest

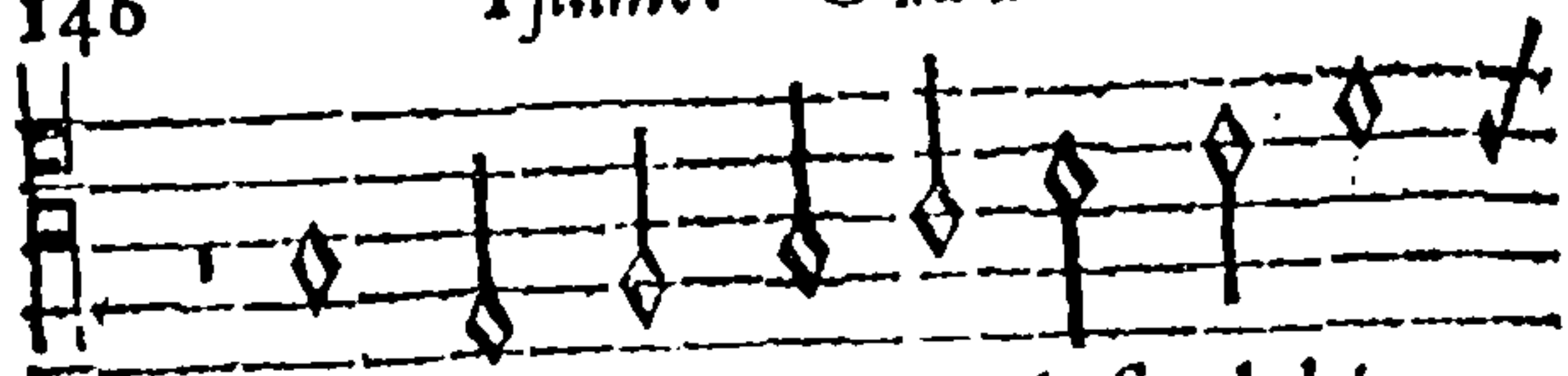


possesse, I lyst myne eyes to thee:

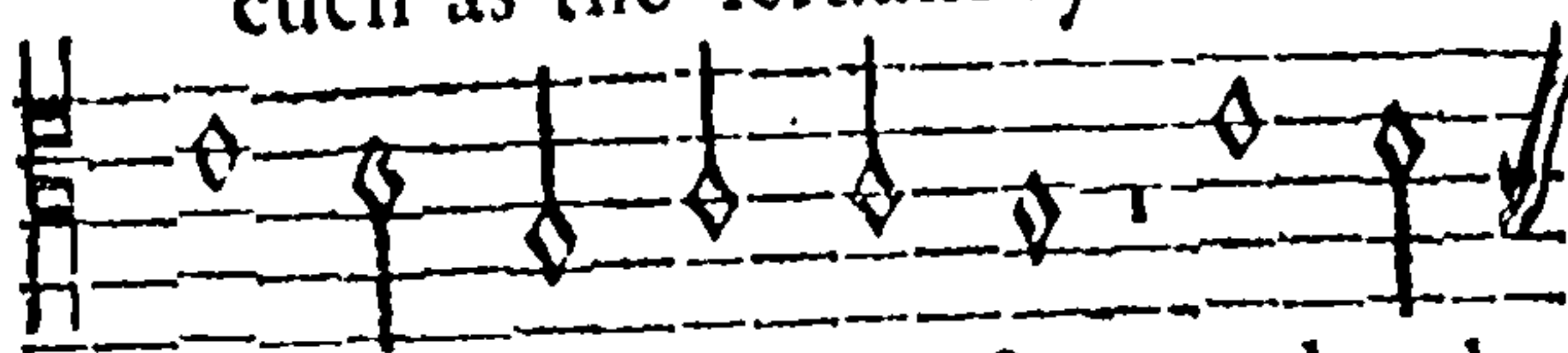
K.i,

euen

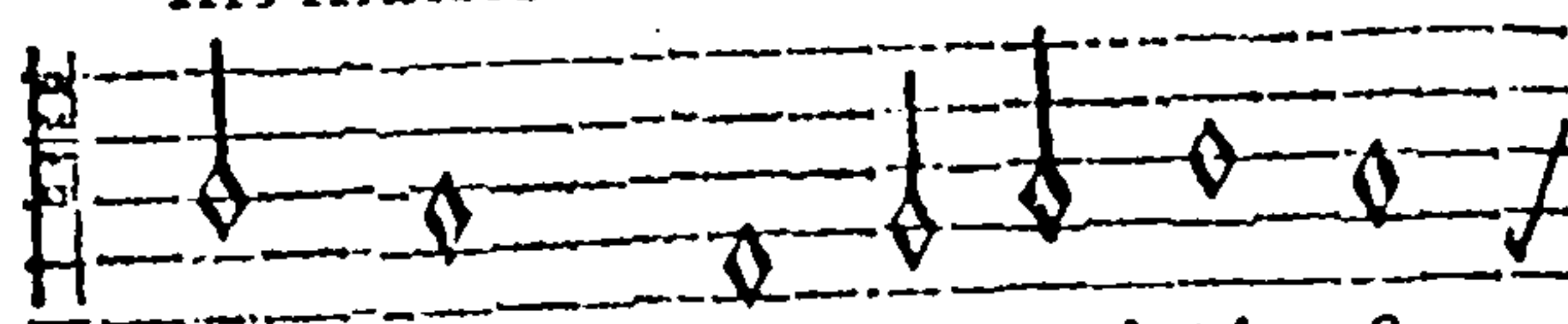
*He meaneth
the shepherds
tentes of Ara-
bia which we
re blacke with
wether. Can. 1.*



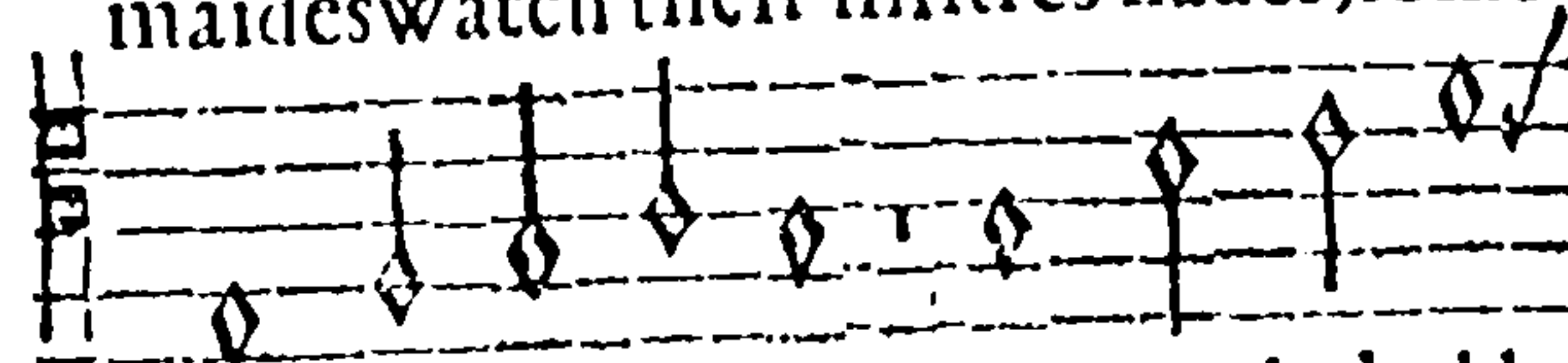
euen as the seruant lyfeth his,



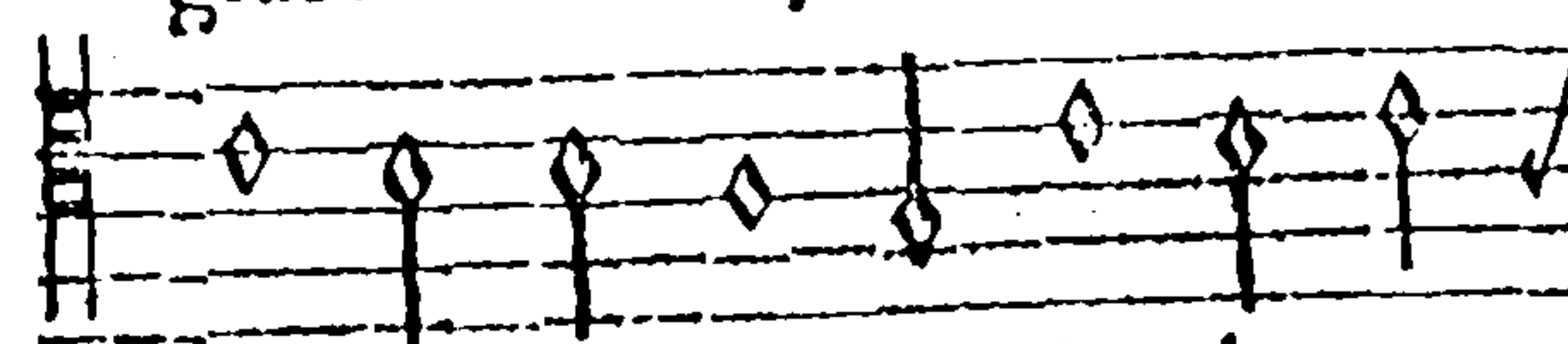
his maisters hādes to see. As hand-



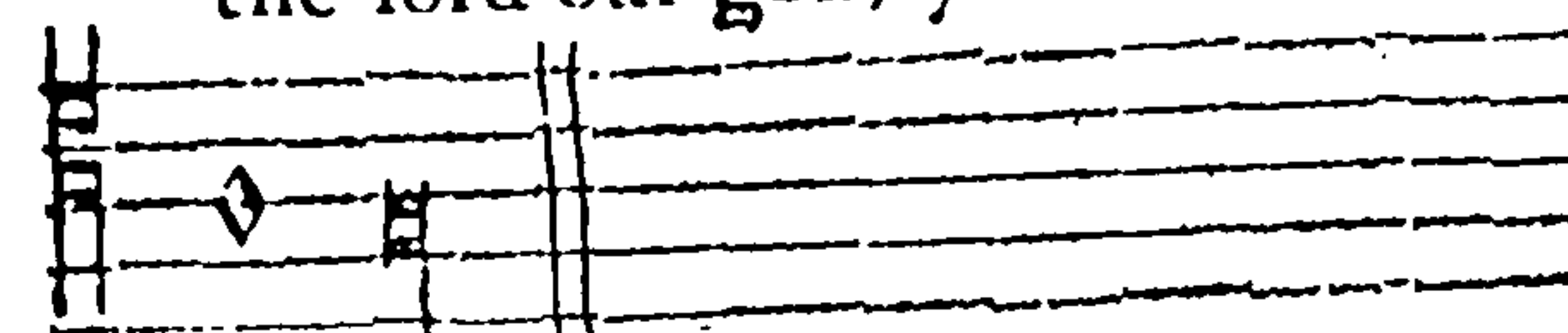
maides watch their mistres hādes, some



grace for to atchyetie: so we behold



the lord our god, tyll he do vs



forgeue,

4 Lorde graunte vs thy compafsion,
and mercy in thy sight:
For we be fylled and ouercome,
with hatred and despyght.

Our

5 Our myndes be stuffed with great rebu
the ryche and worldly wyse: (ke,
Doe make of vs their mocking stocke,
the proude doe vs despysse.

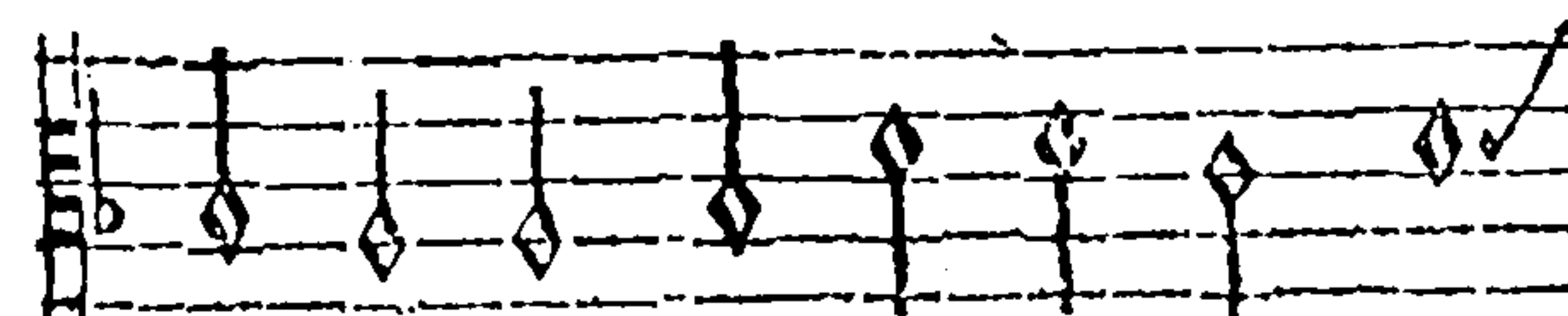
Beati omnes.

Psal. CXXVIII. Th. St.

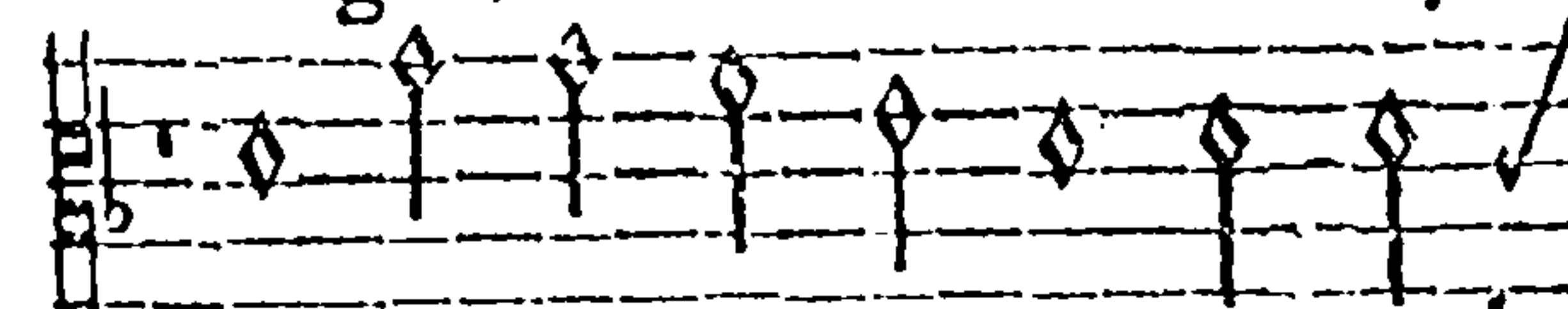
¶ He describeth the prosperous estate of thē
that be maryed in the feare of god, ioyning with
all, the promese of gods blessings to all them
that liue in this honorable estate, accordinge to
his commandements.



Blessed art thou that fea.



rest god, and walkest in his waye:

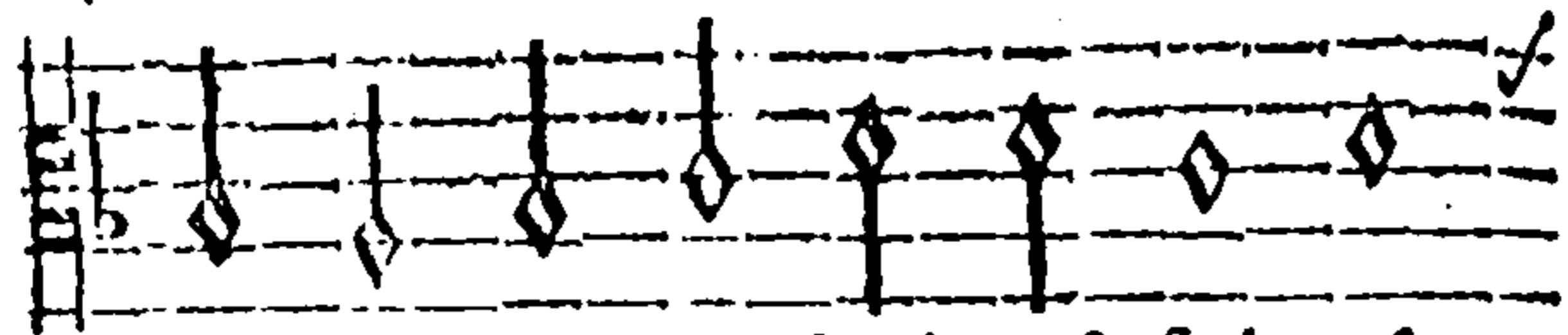


for of thy labour thou shalt eate,

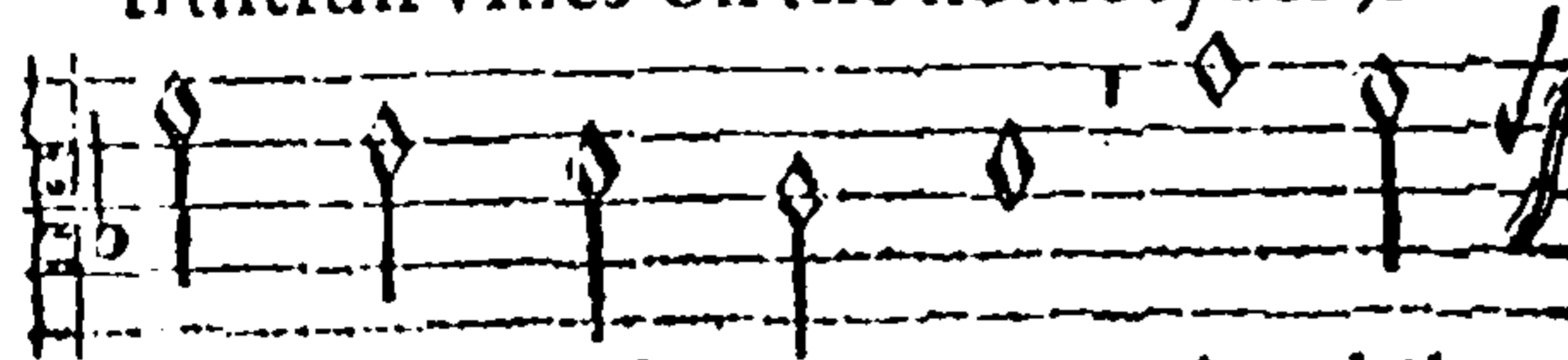


happie art thou I say. Like

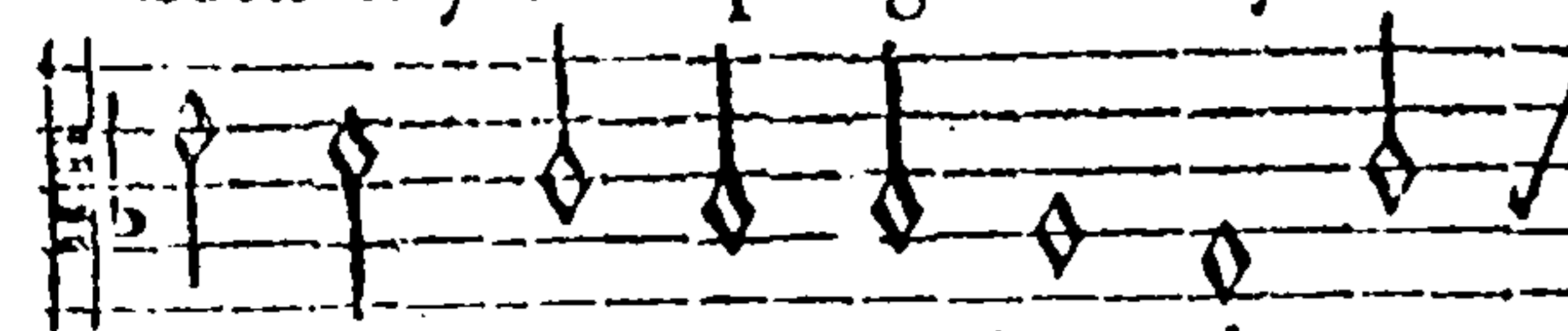
H.ii. fruit



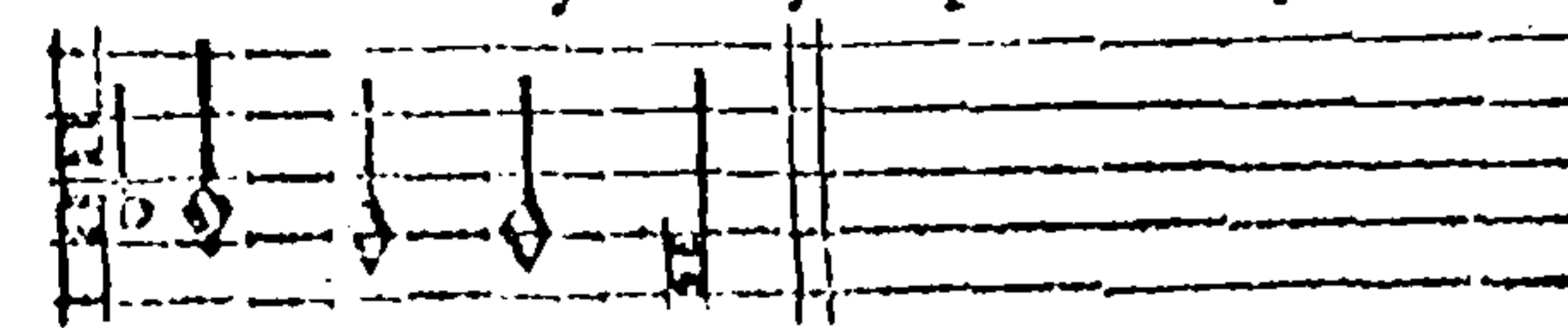
fruitfull vines on the house sydes, so



doth thy wife springe out: thy chil-



dren stāde lyke olyue plātes, thy ta-



ble rounde about.

4 Thus art thou blest that fearest God,
and he shal let thee see:
The promised Ierusalem,
and his felicitie.

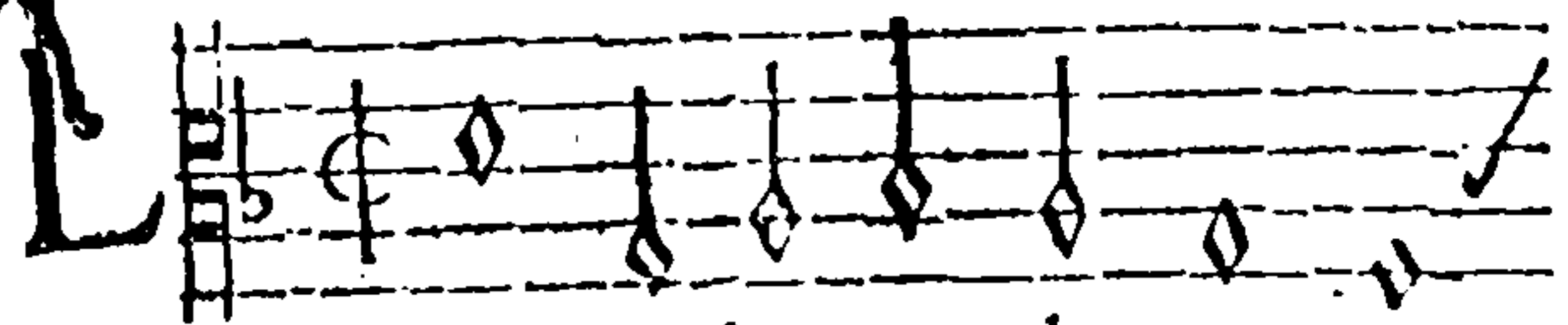
5 Thou shalt thy childrens children see,
to thy great ioyes increase:
and likewise grace on Israel,
prosperitie and peace.

Deprofundis clamaui.

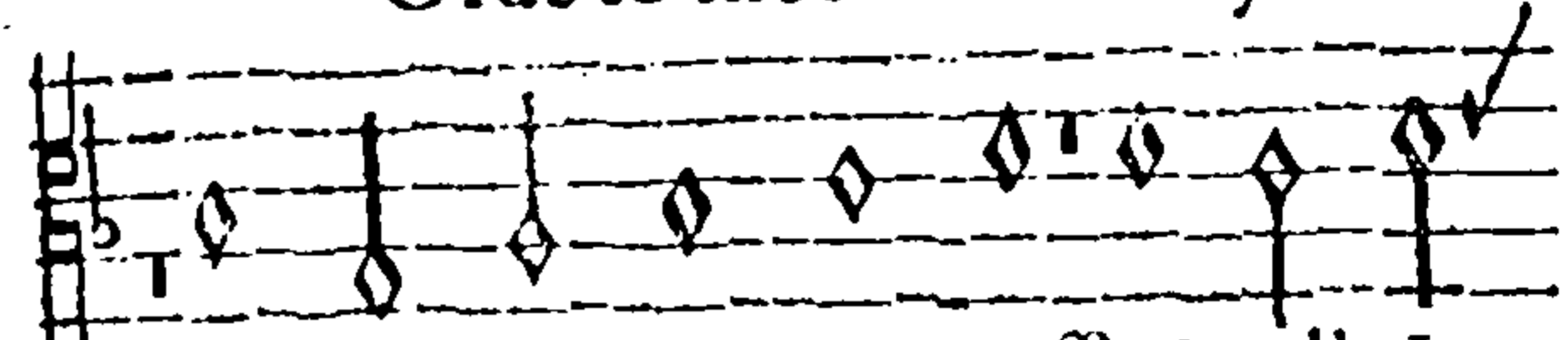
Pfal. CXXIX.

¶ An effectuous prayer of him that for his
synne,

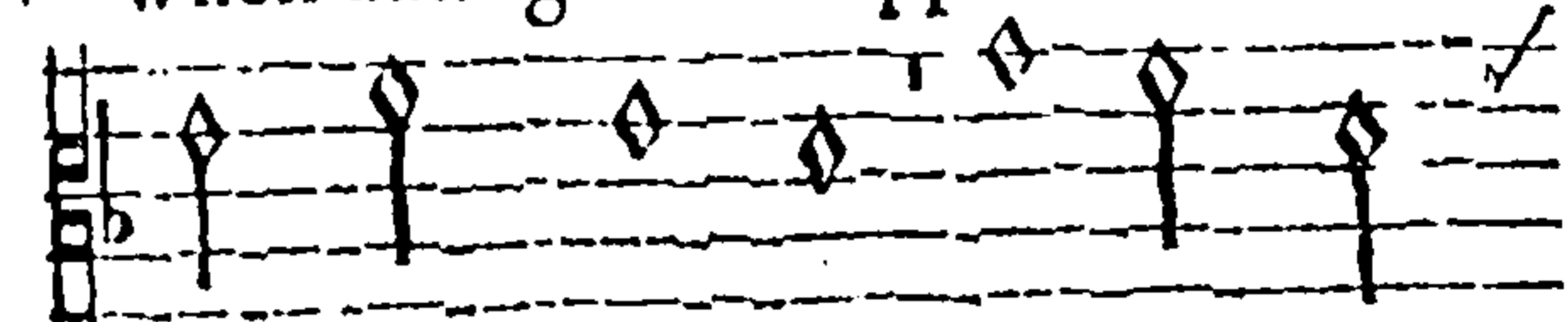
synnes had susteyned great afflictions, and not
withstandinge he fully trusteth, and assureth
him selfe to obtayne mercye and forgiuenes of
his synnes, and at length delyuerance from all e-
uells.



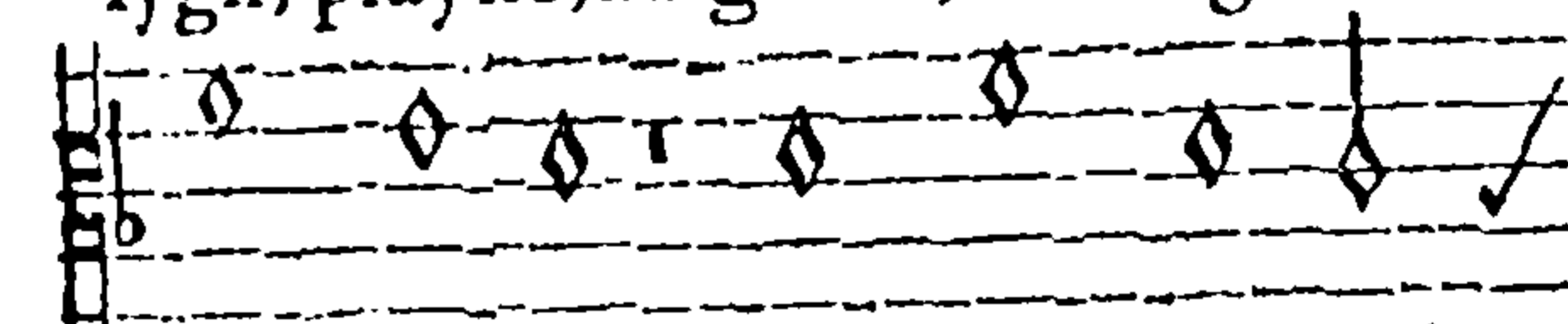
Orde to thee I make my mone,



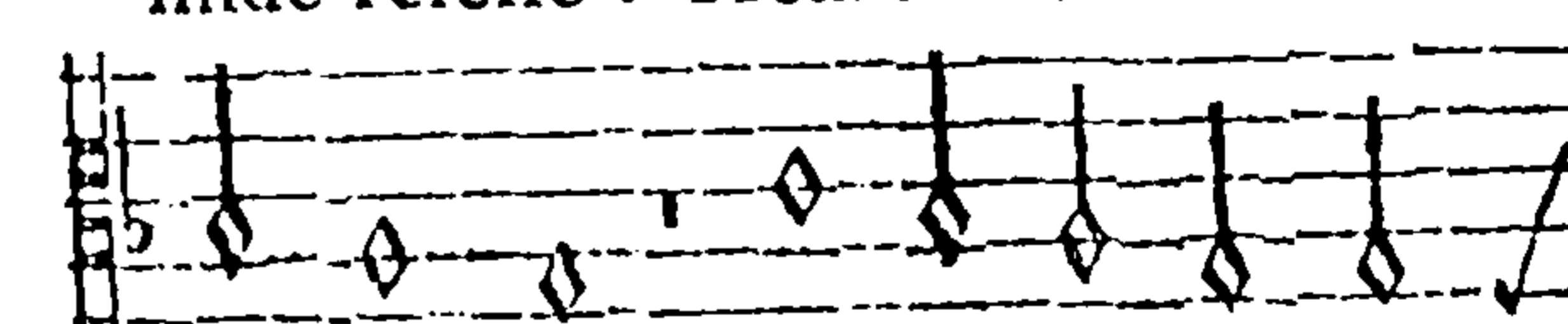
when daungers me oppresse: I call, I



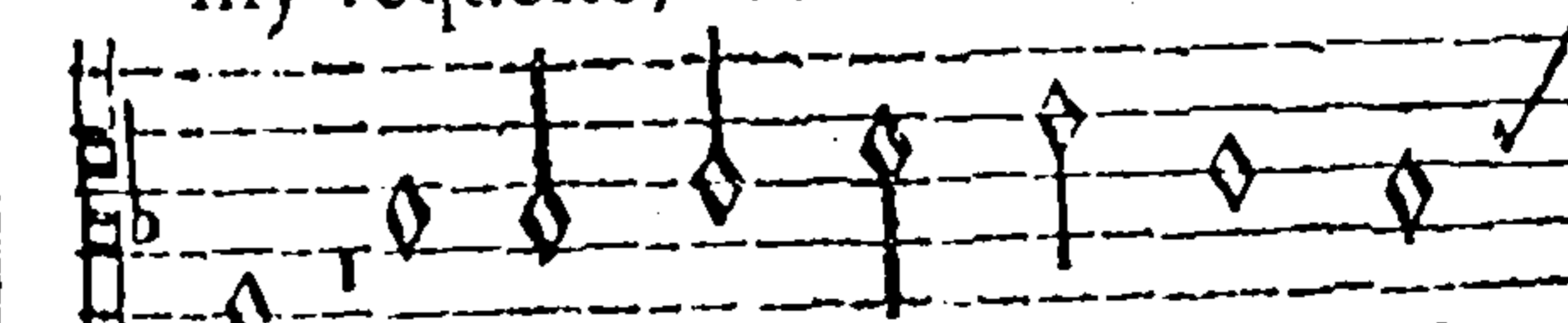
sygh, playne, ad grone, trustinge to



finde releffe. Heare now o Lorde

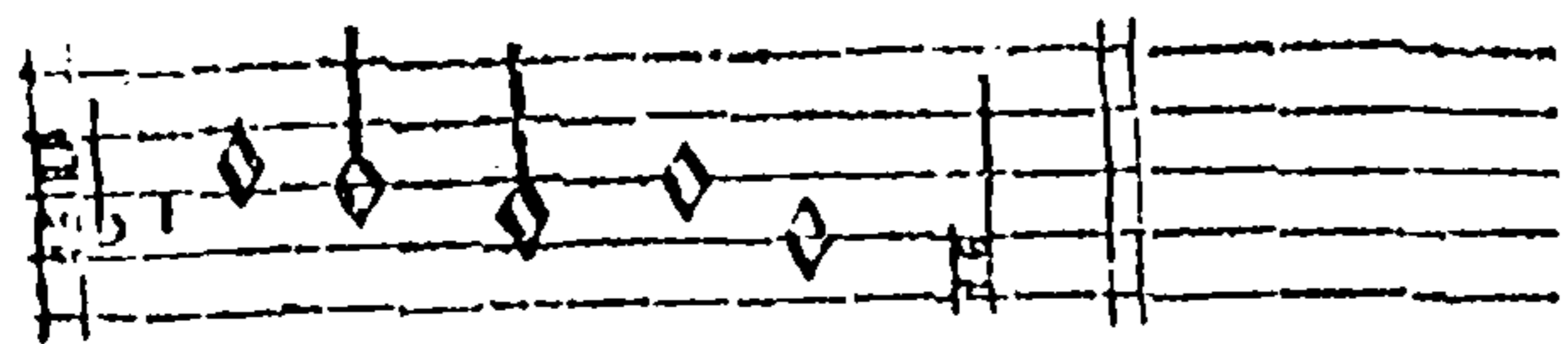


my requeste, for it is full due



tyme: and let thin eares aye be preste,

K.iii. vnto



vnto this prayer myne.

3 O lorde my God, if thou waye,
our synnes, and them peruse,
who shall then escape, and saye,
I can my selfe excule?

*No man is
iustie in gods
sight.*

4 But lorde thou art mercifull,
and tournest to vs thy grace,
that we with hartes moste carefull,
shulde feare before thy face.

5 In god I put my whole truste,
my soule waiteth on his will:
for his promes is moste iuste,
and I hope therin still.

6 My soule to god hath regarde,
wiffhinge for him all waye:
more then they that watche and warde,
to see the dawninge daye.

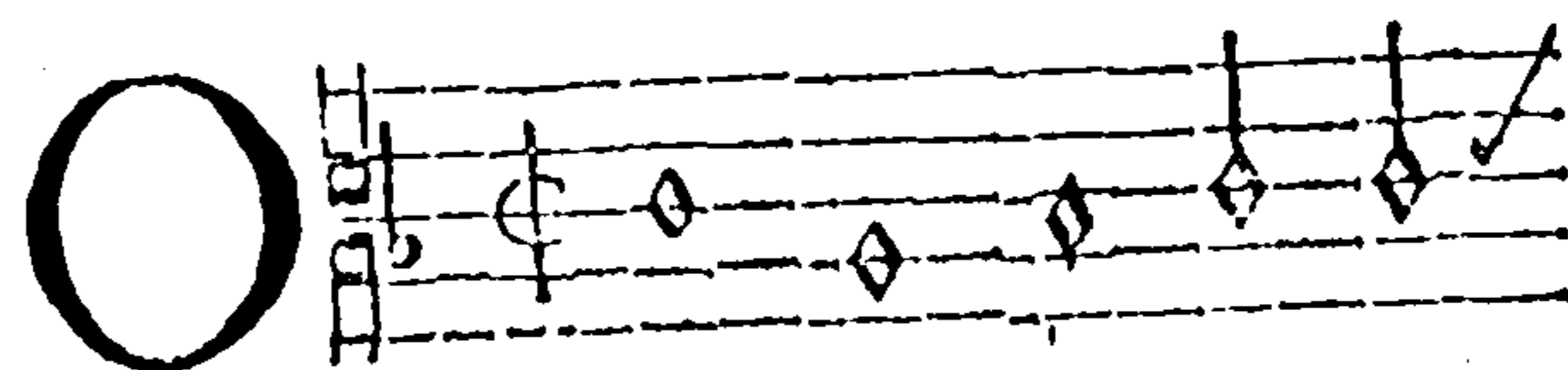
7 Let Israel then boldelye
in the lorde put hys truste:
he is that god of mercie,
that his delyuer muste.

8 For he it is that muste saue
Israel from hys synne:
and all suche as surelie haue
their confidence in him.

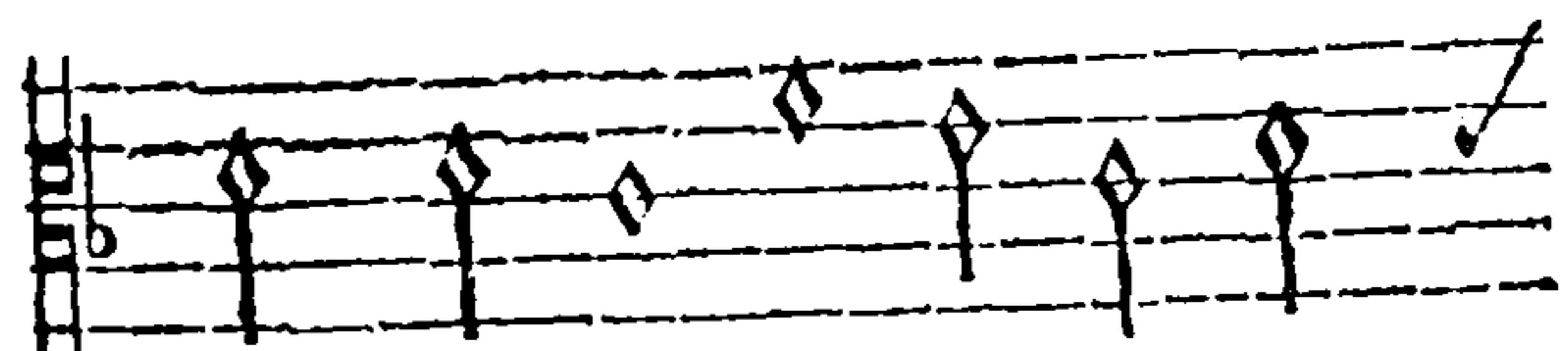
Ecce quàm bonum.

Psal. CXXXIII.

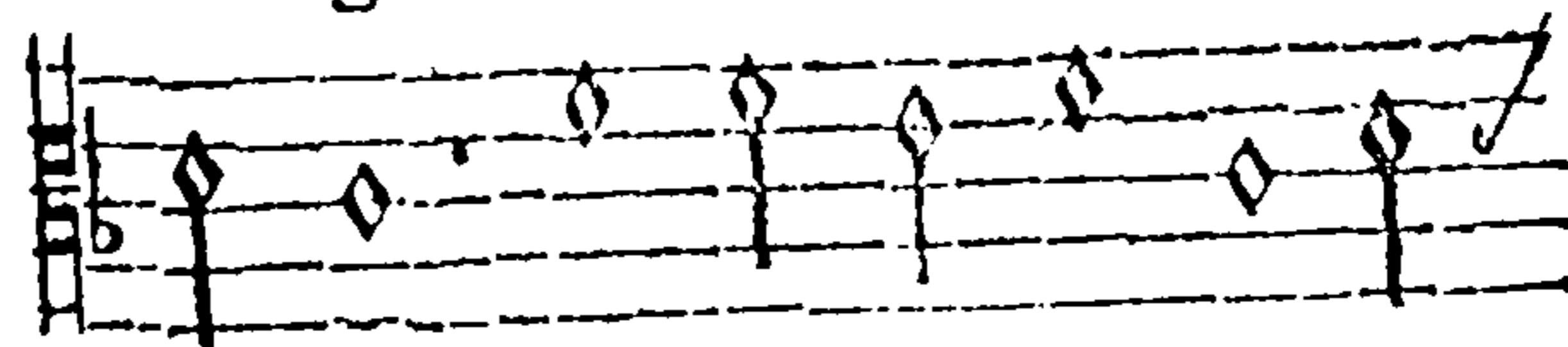
This psalme conteyneth the commendati-
on of godly ad brotherly amytie, which for the
excellencie therof is compared to the moste pre-
cious oyle wher with the priestes only and in-
struments of the tabernacle were annoynted.
Exod 30.



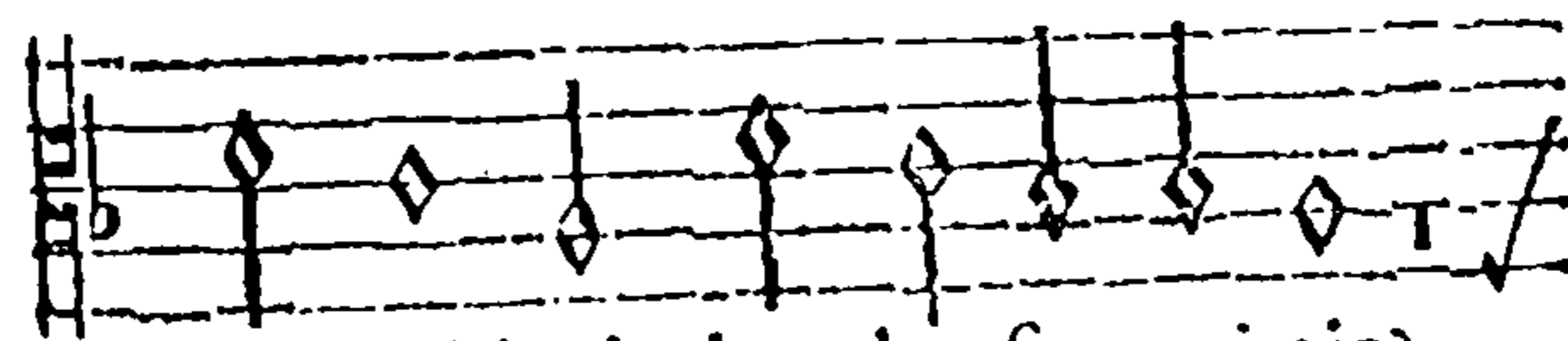
How hap pie a



thinge it is, and ioy full for



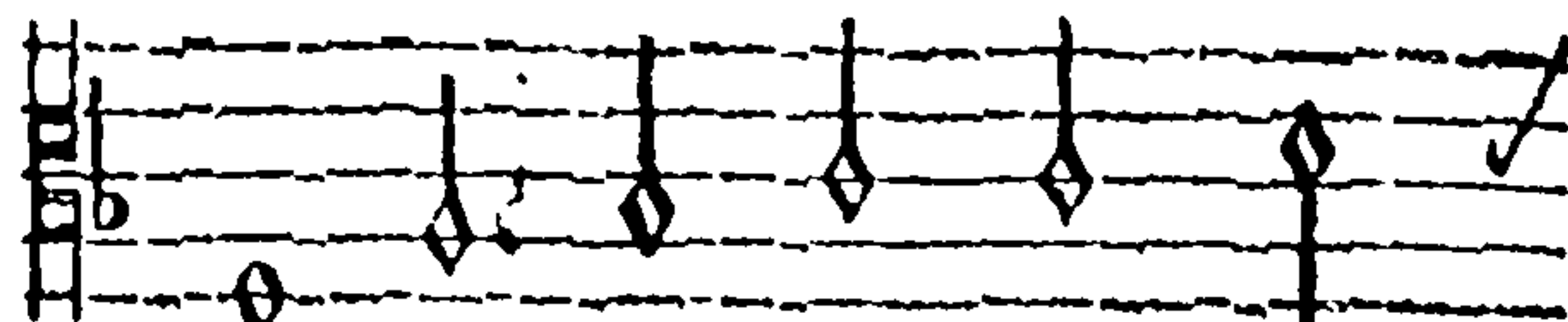
to see, bretherne to ge ther fast



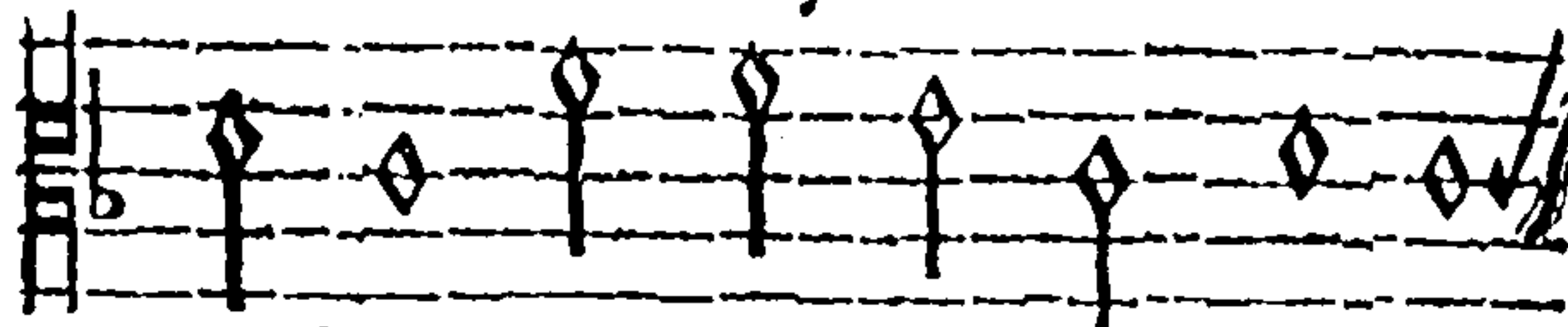
to holde the bande of a mi tie?

K.iiii.

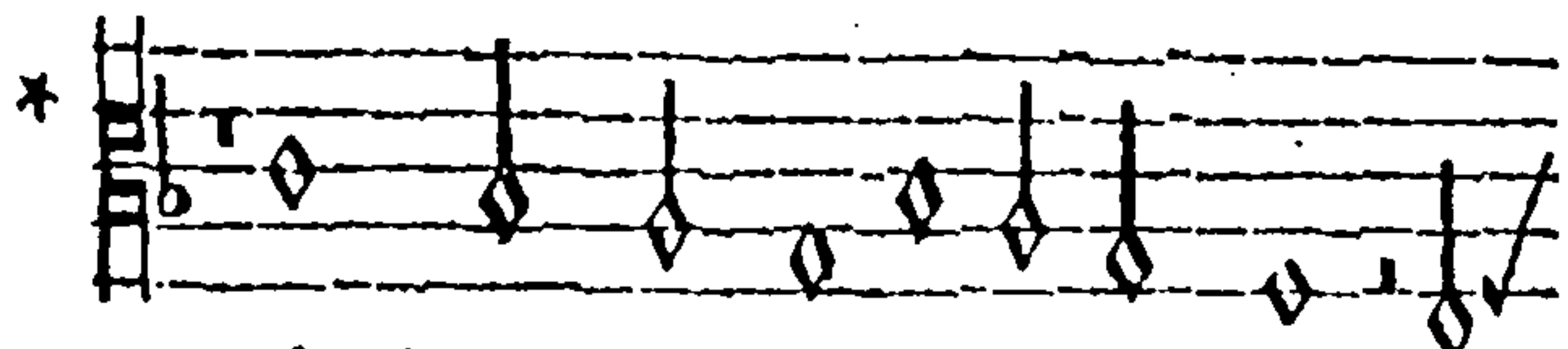
It



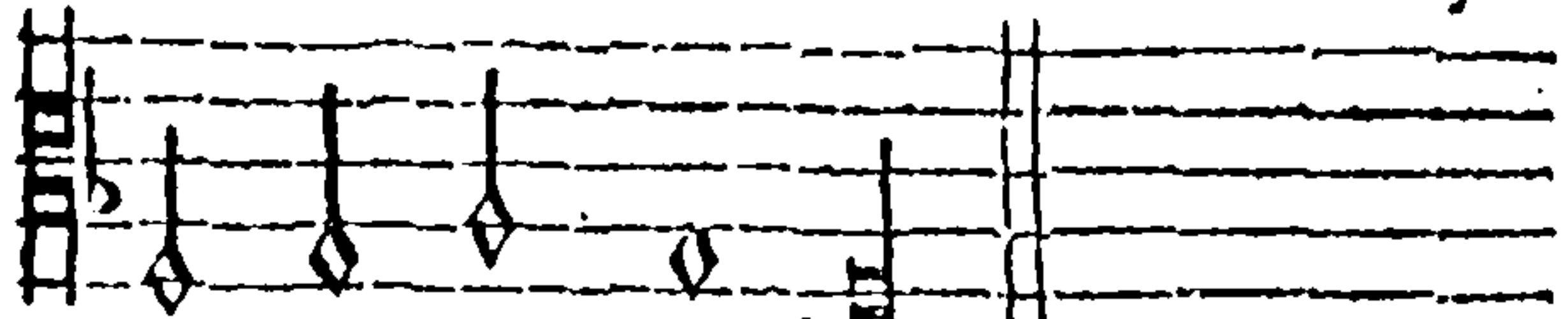
It calleth to mynde that swete



perfume, and that costelye oyntemēt,



which on the sacrificers head by



gods precept was spent.

3 It wette not Aarons heade alone,
but drencht his bearde throughout:
and finally it dyd renne doune,
his riche atyre about.

4 And as the lower gronde doth drincke,
the dewe of Hermon hill:
and Zion with his siluer dropes
the fields with fruite doth fill:

Euen so the lorde doth powre on them
his blesings manyfolde:

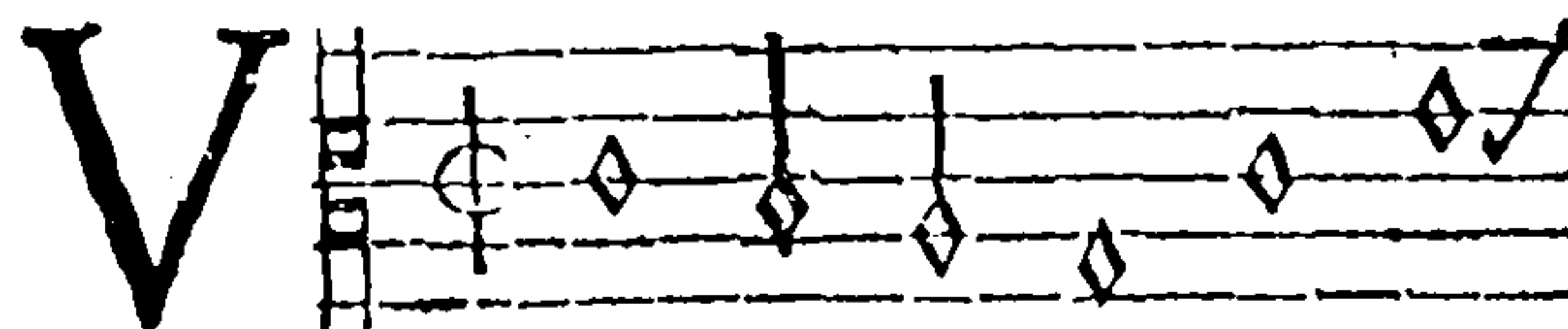
* whose heartes and myndes without al,
this knot do kepe and holde. (gile,

*These two la-
ste verses ar
songe at this
marke.*

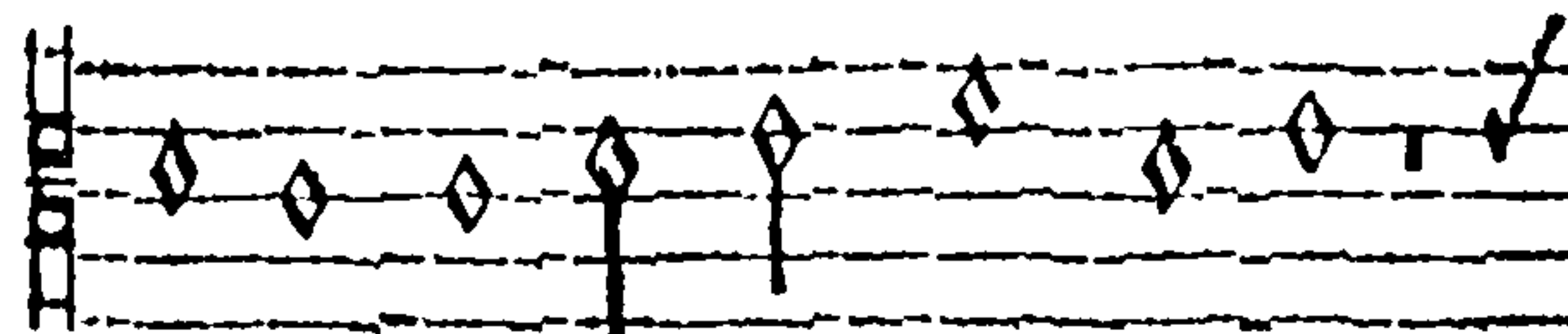
Super flumina Babylonis.

Psal. CXXXVII.

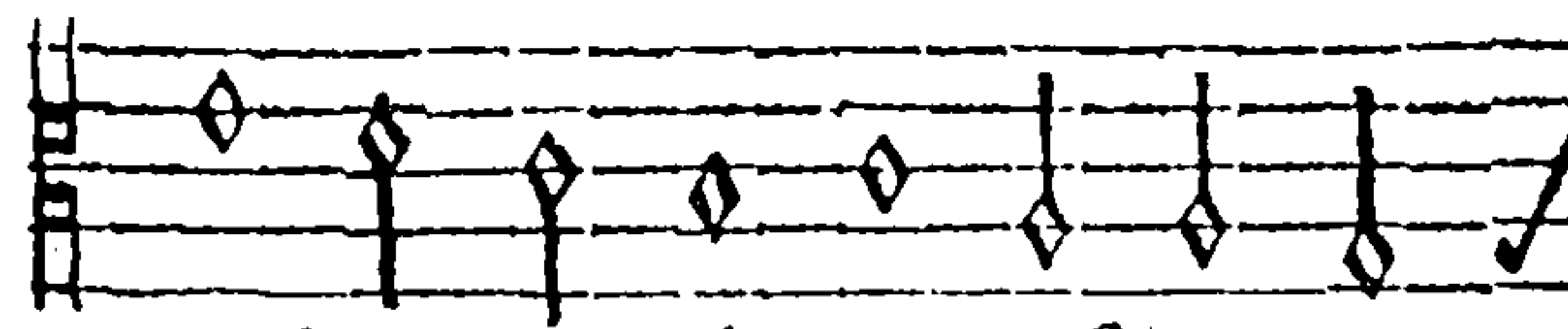
¶ The people of god in their banishment
seeinge gods true religion decaye, lyued in great
anguish and sorrowe of hearte, the which grief
the Chaldeans did so litell pitie, that they ra-
ther increased the same daily, with tauntes, re-
proches, and blasphemies against god. wherfore
the Israelites desire god, first to ponishe
the Edomites who prouoked the Babylonians
against them, and moued (by the sprite of god)
prophecie the destruction of Babylon, wher
they were handeled so tyrannouslye.



When as we sate in Ba-

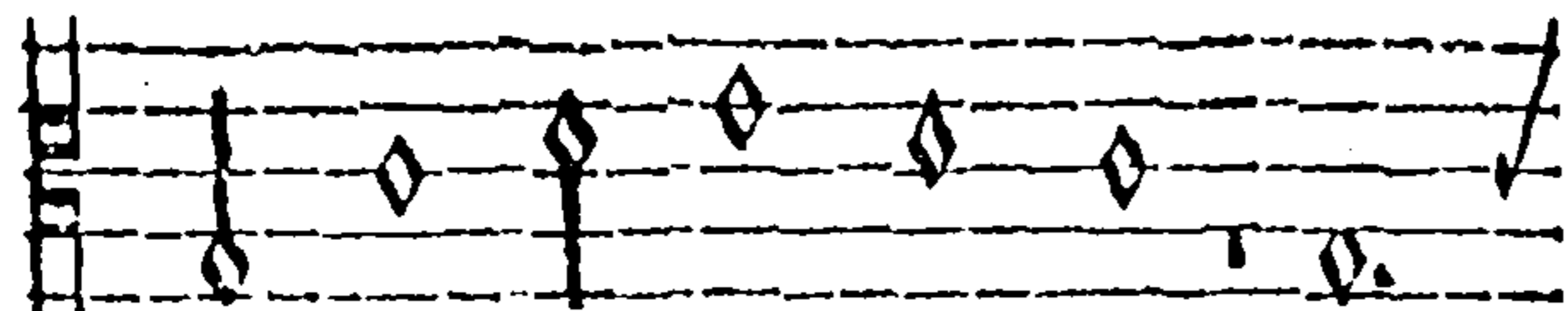


bylon, the ri uers round about,

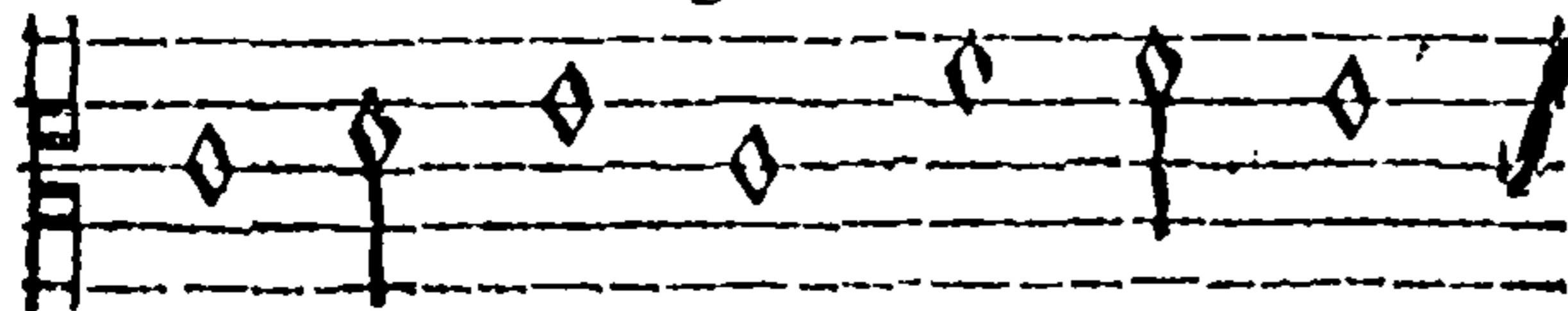


and in remembrance of Si on

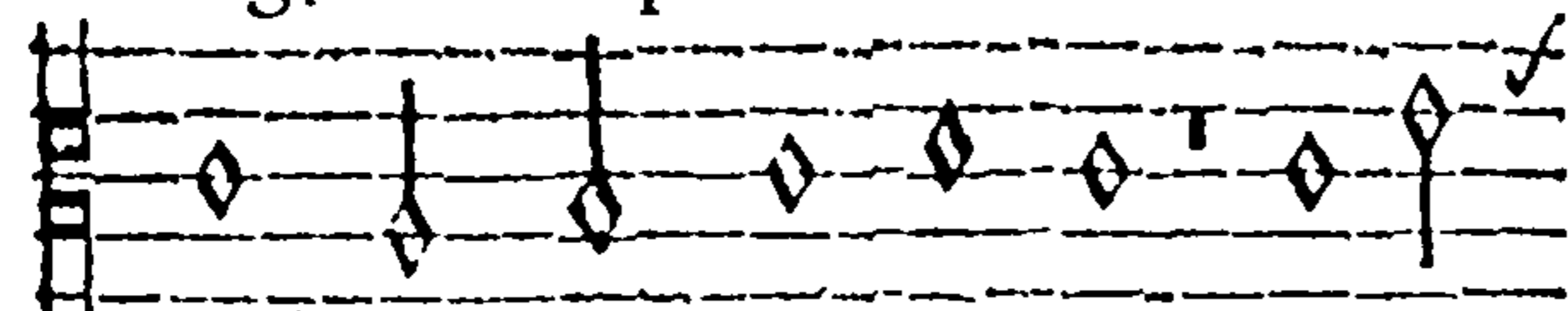
the



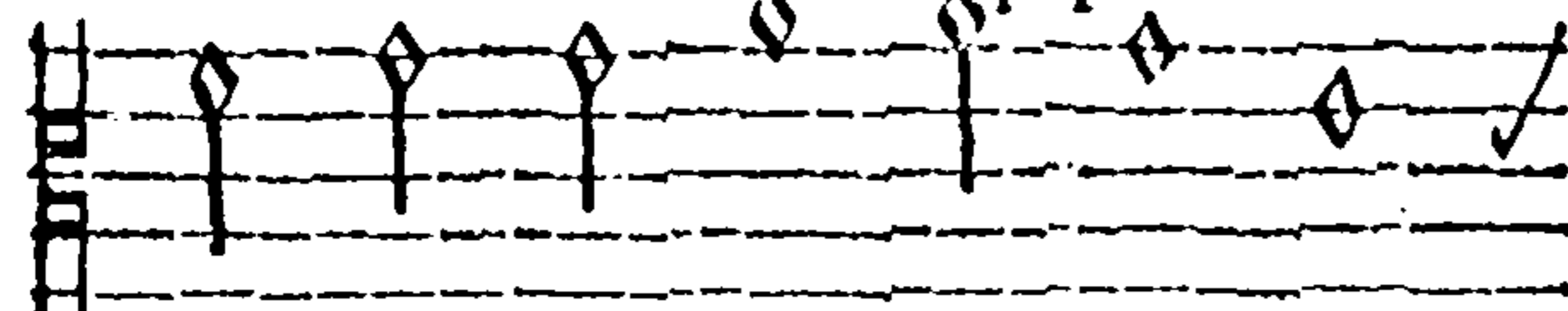
the teares for grief braste out: we



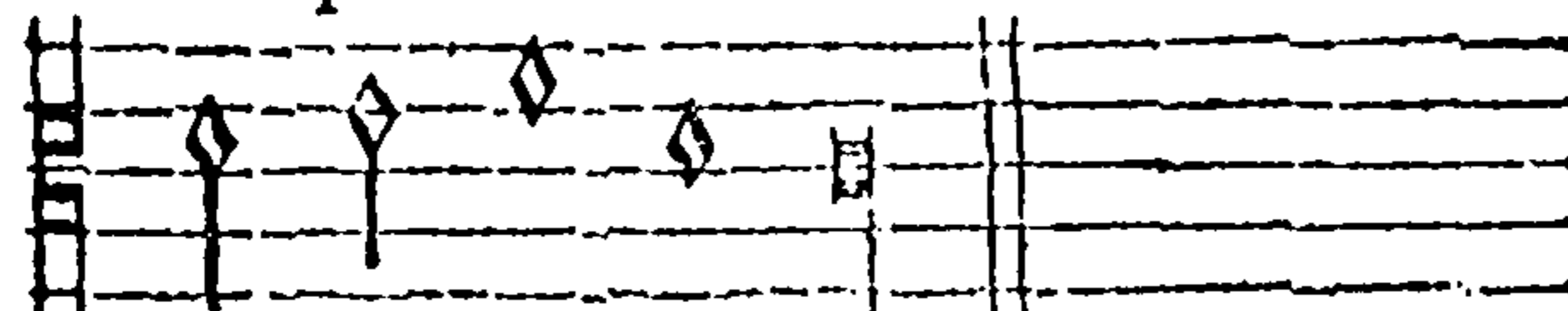
hangd our harpes and in struments



the willowe trees yppon: for in



that place men for their vse had



planted many one.

God suffreth
sometymes the
wicked to vex
and torment
his children
with newe and
sondrie affli-
ctions.

3 Then they to whome we prisoners we
said to vs tauntinglie, (re,
nowe let vs heare your hebrewe songes
and pleasaunte melodie.

4 Alas sayd we, who can once frame
his sorrofull hart to syng:
the prayses of our louyng god,
thus vnder a straunge kyng?

5 But yet if I Hierusalem

owte

owte of my harte let slide,
then let my fyngers quite forgeat
the warbling harpe to gide.

6 And let my tonge within my mouth,
be tied for euer faste:

that I ioy, before I see
thy full deliuerance paste.

7 Therefore o lorde remembre now
the cursed noyse and crie,
that Edoms sonnes againste vs made
when they rased owre Citie.

Remember lorde their cruell wordes
when as with one accorde,
they cried, on sack, and rase their walles,
in despite of their lorde.

8 Euen so shalt thou o Babylon,
at length to dust be broght:
and happie shall that man be called
that owre reuenge hath wrought.

9 Yea blessed shall the man be called
that taketh thy children young,
to dash he their bones agaynste hard sto-
which lie the streates among. (nes,

The zeale that
gods children
haue towards
their fathers
glorie.

Jer. 4. 9.
Ezech. 25. 6.

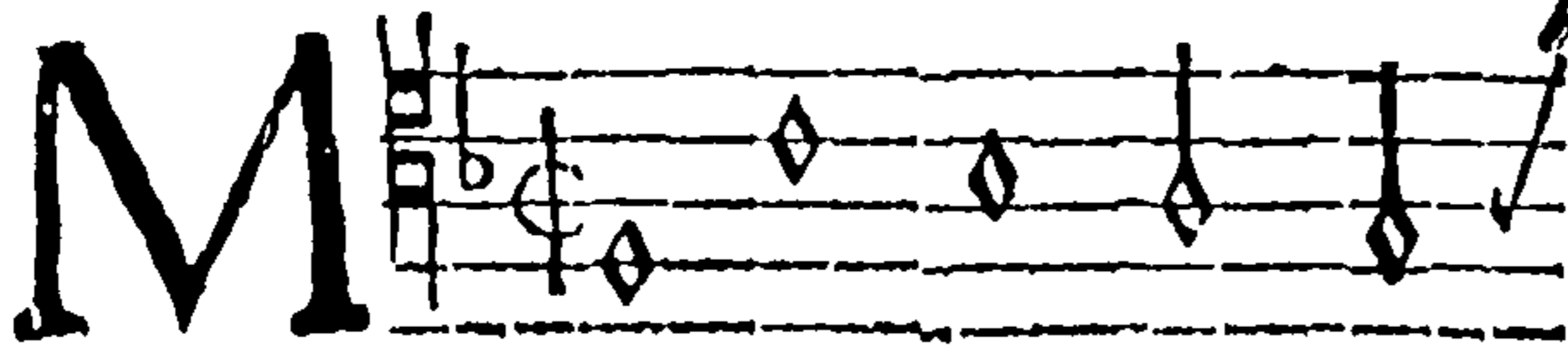
Esa. 13. d.

Lauda anima.

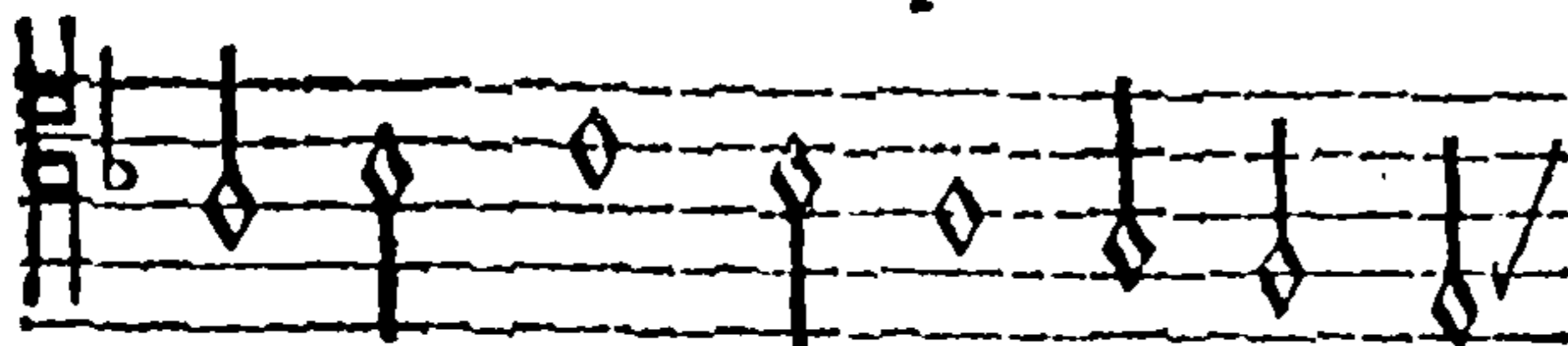
Psal. CXLVI. I. H.

David shewing the great desire he had to
prays

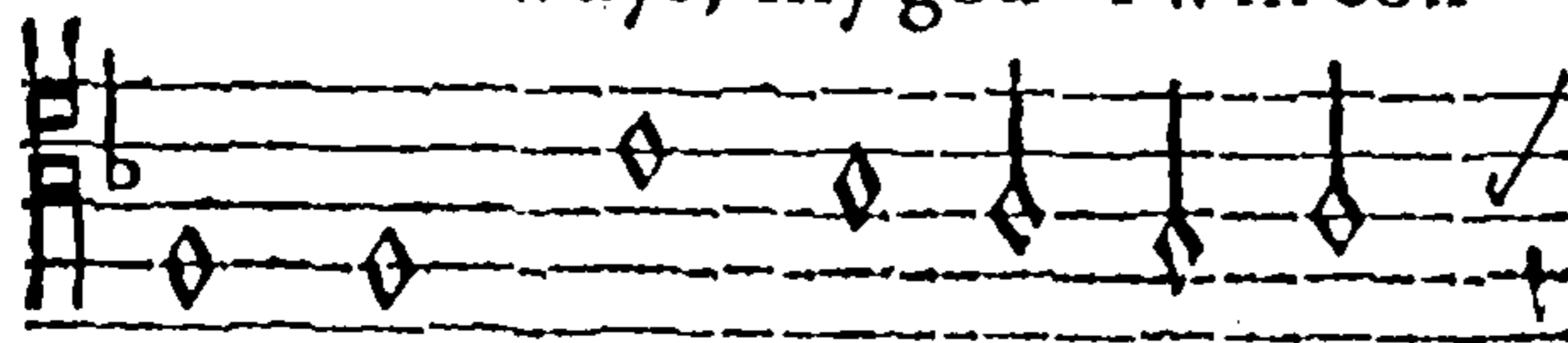
praise God, teacheth that none shuld put their trust in men, but in God alone: who is almightie and delyuereth the afflicted, nourisheth the poore, setteth prisonners at libertie, comforteth the fatherles, widowes, and the strangers, and raigneth kyng for euer.



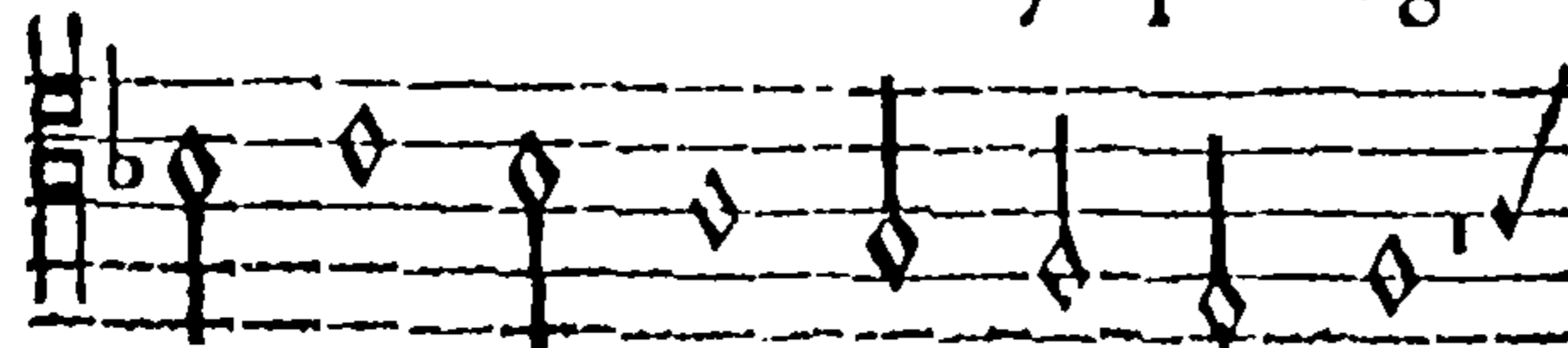
Y soull praise thou the



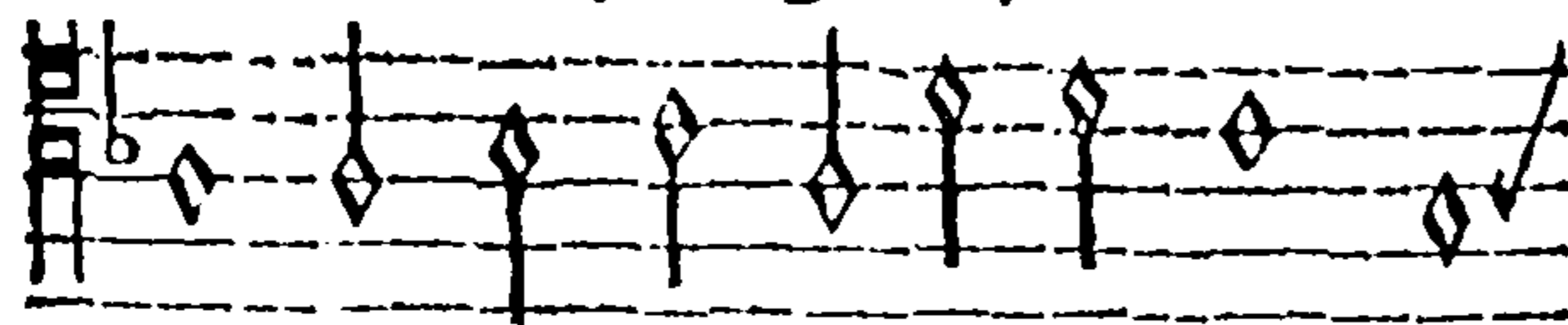
lorde all ways, my god I will con



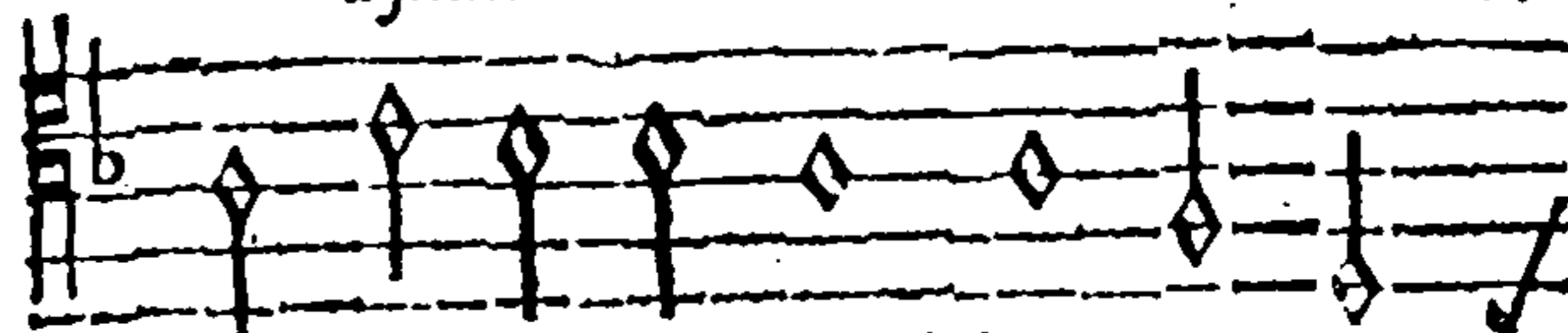
fesse: while breath and lyfe prolonge



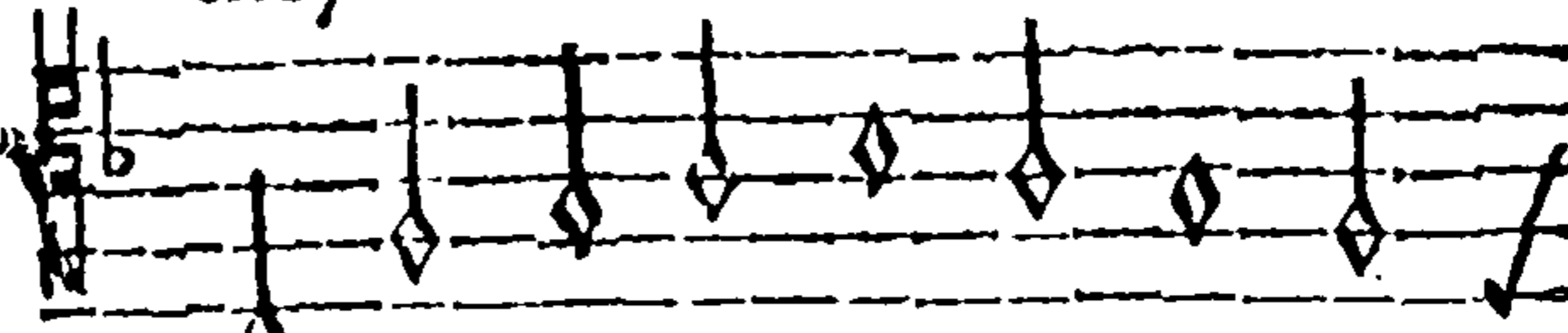
my dayes, my tong no tyme shall cease.



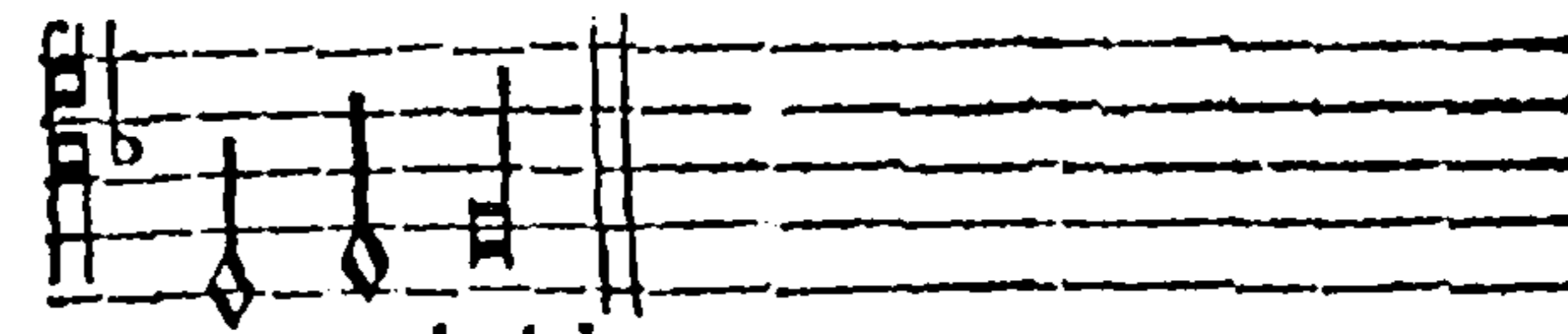
Trust not in worldly princes the though



they abound in welth: Nor in the



sonnes of mortall men in who there



ys no helthe.

4 For why, their breath doth soone depar
To earthe anon they fall: (re,

And than the counsels of their hearte
Decaye and perishe all.

5 O happy is that man I saye,
Whome Iacobs God doth aide:

And he whose hope doth not decaie,
But on the Lorde is staide.

6 Whiche made the yearth ad waters depe,
The heauens hye withall:

Which doth his word and promise kepe,
In trueth, and euer shall.

7 With right alwayes doth he procede,
For suche as suffre wronge:

The poore and hungry he doth feede
And loose the fetters stronge.

The Lorde doth se the blinde their sight
The lame to limes restore:

Actes 14.

Apoc. 14.

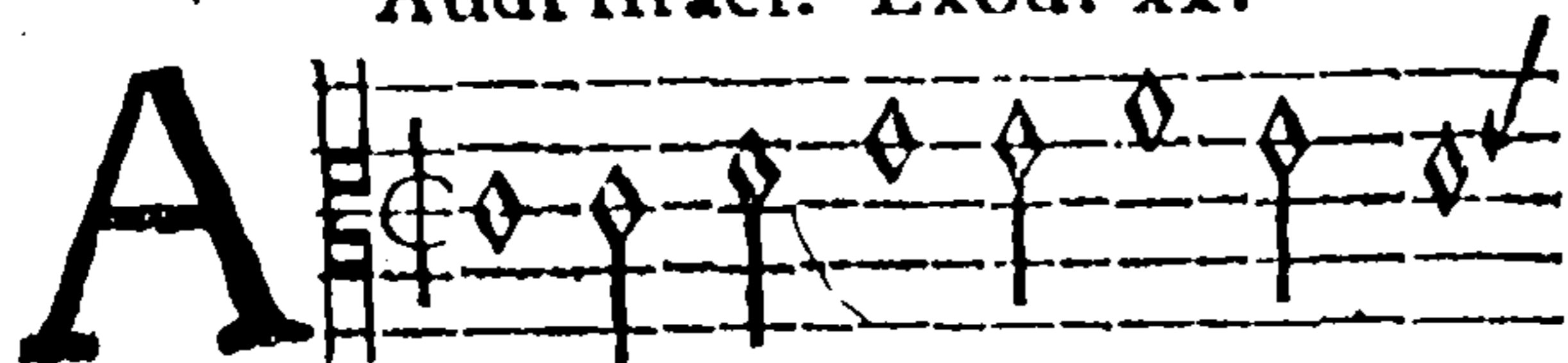
*they that are
griued and*

*troubled with
any kynde of
sickenes or af-
fection.*

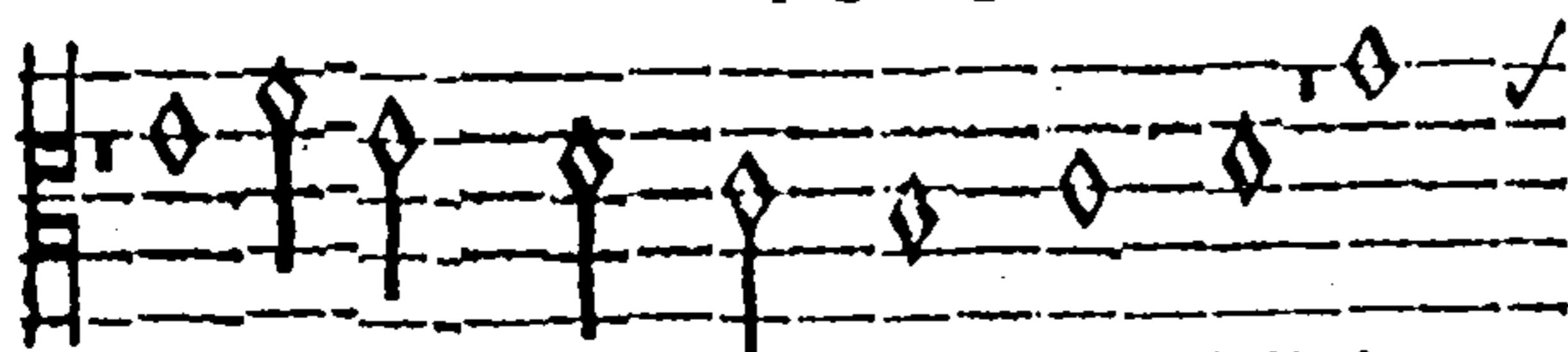
The Lorde I say doth loue the right,
And iust man euermore.
9 He doth defende the fatherles,
The straungers sadde in hert:
And quite the widdow from distres,
And yll mens wais subuerte.
Thy Lorde and God eternally,
O Syon styll shall raygne:
In tyme of all posteritic
For euer to remaine.

The commādements of God.

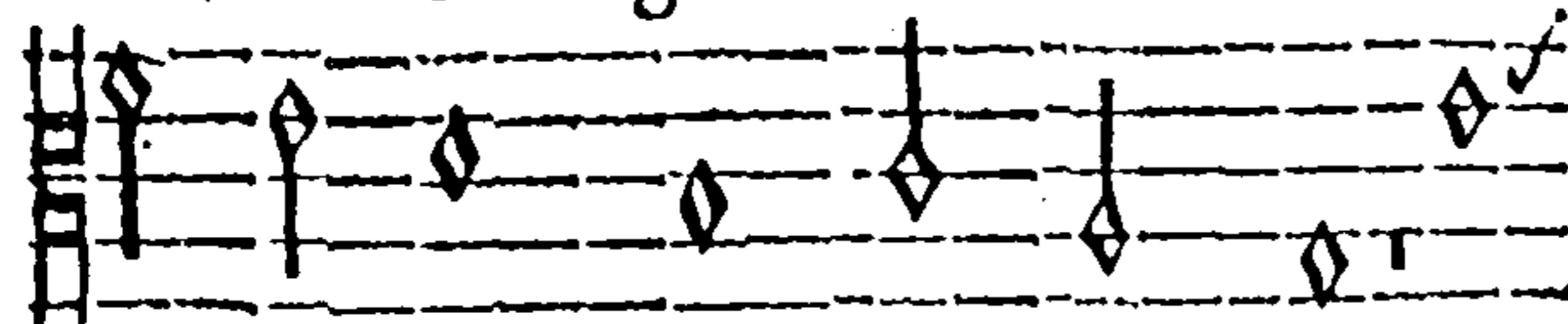
Audi Israel. Exod. xx.



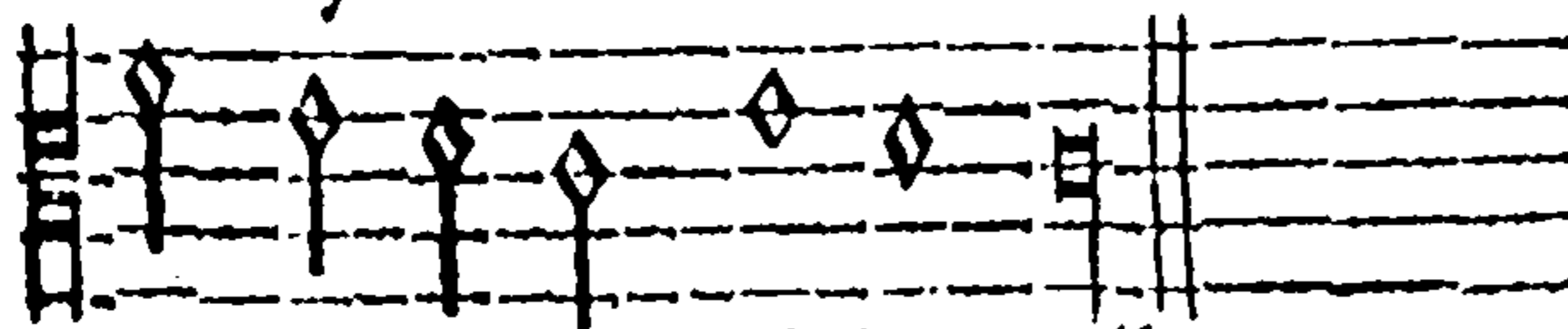
ttende my people ād giue care,



of ferlie thinges I will thee tell: see



that my wordes in minde thou beare, ād



to my preceptes listen well.

- 1 I am thy soueraigne lord and god,
which haue thee broght from carefull thr-
and eke reclaymd frō Pharos rod, (all:
Make thee no gods on them to call.
- 2 Nor facioned forme of any thinge,
In heauen or earth, to worshipe it:
for I thy god by reuenginge,
with grieuous plagues this sinne will smit.
- 3 Take not in vayne his holy name,
abuse it not after thy will:
for so thou might sone purchase blame,
and in his wrath he wolde thee spill.
- 4 The lord frō worke the seuēth day ceste,
and broght all things to perfit ende:
so thou and thyne that day take reste,
that to gods hestes ye may attende.
- 5 Vnto thy parents honour giue,
as gods commandements do pretende:
that thou lōge dayes ād good maiest lyue,
in earth, wher god a place dothe lende.
- 6 Beware of murther and cruell hate,
- 7 All filthie fornication feare:
- 8 See thou steale not in any rate,
- 9 Falsewitnes against no man beare.
- 10 Thy neighbours house wishe not to ha-
his wife, or oght that he calleth, myne: (ue,
his felde, his oxe, his asse, his slaue,
or any thinge, which is not thyne.

The fautes Which chanced in
printinge.

In Mariage.

Leafe. 84. lyne 10. he. reade be.

Pfal.

Leafe. 5. but. reade. bent.

38. rome. reade. frome.

Catech.

Leafe. 28. lyne. 14. migh. read. might.

40. lyne. 25. minister. read childe.

Morninge prayer.

Leafe 157. lyne. 20. of worlde. read of the worl-
de.

Line. 24. golyd. read godly.

THE CATE-

CHISME OR MANNER

to teache children the Christian religion,
wherin the Minister demandeth the que-
stion, and the childe maketh answer.
Made by the excellent Doctor and Pastor
in Christes Church, Iohn Calvin.



Ephc. II.

The doctrine of the Apostells and Prophetes is
the foundation of Christes Church.

IOHN CRESPIN.

M. D. LVI.

Of the Articles of faith.

¶ The Minister.



V H A T is the principall and chiefe ende of mans life?

The fyrst Sunday.

¶ The Childe.
To knowe God.

¶ The minister.
What moueth the to say so?

wherunto man was createde and made.

¶ The childe.

Because he hath created vs, and placed vs in this worlde, to set forth his glory in vs. And it is good reason that we employ our whole life to the auancement of hys glory, seing he is the originall, beginning, & fountayne therof.

¶ The minister.

What is then the principall and chiefe felicitie of man?

¶ The childe.

Euen the self same, I meane to know God, and to haue hys glory shewed furth in vs.

The greatest felicitie that man can attayne to.

¶ The minister.

Why dost thou call this, mans chiefe felicitie?

¶ The childe.

Because that without it, our condicyon or state, were more miserable then the state of brute beastes.

Of the articles.

¶ The minister.

Hereby then we may evidently see, that there can no suche miserye happen vnto man, as not to lyue in the knowledge of God.

¶ The childe.

That is moſte certeyne.

¶ The minister.

But tel me, what is the true and right knowledge of God?

¶ The childe.

Whan a man ſo knoweth God, that he is in ful mind to honor him.

¶ The Minister.

Which is the way for a man to honor God a ryght?

¶ The childe.

It is to put our whole truſt & confidence in hym: to ſtudye to ſerue him, in obeying vnto his wil & commaundementes: to ſeke & cal vpon him for help in our neceſſities, looking for ſaluacion & al good thinges at his hand; And finally to acknowlage both wyth heart and mouth, that he is the liuely fountayne of all goodneſſe, from whom onely al benefites and good thyngeſ doe come.

¶ The minister.

Wel than to the end that theſe thinges may be diſcuſſed in order, & declared more at large, which is the firſt poynt?

¶ The

The right maner to worſhyp god, ſtādeth in ſoure poyntes.

2. Sondaye.

¶ The child.

The firſt is, to put our vhole confidence in God alone.

¶ The minister.

Howe may that thing be done?

¶ The childe.

We muſt firſt haue an aſſured knowledge, that as he is almighty, ſo he is all bountifull and parfitlie good.

The minister.

And is that ſufficient?

¶ The childe.

No.

¶ The minister.

Shewe the reaſon.

The childe.

For there is no worthines in vs, why God ſhould eyther ſhew his power to helpe vs for vſe. hys mercifull goodnes to ſaue vs.

¶ The minister.

What is than further requyred?

¶ The childe.

This is requiſite more, that euerie one of vs be fully aſſured in his conſcience, that he is beloued of God, & that he will be both his father & ſauiour.

¶ The minister.

Howe ſhall we be aſſured hereof?

¶ The childe.

By his owne woords, wherein he vtte-

A. iii.

The firſt point of honoring God.



reth moſte playnlye vnto vs, hys plentifull mercye in our ſauour Chriſt, & geueth vs vndoubted aſſurance of his louing mynd towards vs.

¶ *The miniſter.*

The foundacion of our faith.

Well, then I perceiue that the very ground to come by a ſure conſydence in God, is, to know him in our ſauour Chriſt.

¶ *The childe.*

Yea truelye.

¶ *The miniſter.*

Then briefelye, what is the effecte and ſubſtaunce of thys knowledge of God in Chriſte? ¶ *The childe.*

It is coneyned in the confeſſion of the fayth, vſed of all Chriſten men, which is commonly called the Crede of the Apoſtles: bothe becauſe it is a compendyouſ and a briefe gatherynge of the articles of that faythe, whiche hath bene alwayes continued in Chriſtes Church: and alſo becauſe it was taken out of the pure doctrine of tho Apoſtles.

¶ *The miniſter.*

Rehearſe the ſame.

¶ *The childe.*

The Crede of the apoſtles.

I beleue in God the father almighty, maker of heauen and earth: And in Ieſu Chriſt hys onely ſonne our Lorde: Who was conueyued by the holye Ghoſte, borne of the vyrgyn Marye: Suffered paſſion vnder Ponce

Ponce Pylate, was crucified, dead, buried, and deſcended into hell: He roſe agayne the thyrde daye from deathe: He aſcended into heauen, and ſytteth on the right hande of God the father almyghtye: From thence he wil come to iudge the quicke and the dead.

I beleue in the holye goſte: The holy Church vniuerſall, the communion of Goddes electe: the forgeuenesse of ſynnes: the ryſing agayne of the bodyes: and lyfe euerlaſtyng.

¶ *The miniſter.*

To the intent that this confeſſion maye be more particularely and playnely declared, in to how many partes ſhal we deuyde it? 3. *Sunday.*

¶ *The childe.*

In to foure principall partes.

¶ *The miniſter.*

What be they?

¶ *The childe.*

The fyrſte concerneth God the father. The ſeconde parte is of the ſonne of God, our ſauour Chriſte: wherein briefly alſo the whole ſtory of our redemption is rehearſed. The thyrde is touchyng the holye goſte. The fourth cōcerneth the holy Church, and Goddes free gyftes vnto the ſame.

¶ *The miniſter.*

Seing there is but one God, what moueth thee to make rehearſal of God the fa-

A. iiii.

The Chriſtian faith ſtandeth in four pointer

ther, God the sonne, and God the holyc
gost, as if ther were thre gods?

¶ *The childe.*

*As concey
ning the
Trinitie.*

Because that in the substance or nature
of God wee haue to consider the Father, as
the fountayne, beginning, and originall
cause of al thinges: then secundarely, his
sonne, who is hys euerlastyng wysedome:
& thyrddy the holy ghooste, who is his incō-
prehensible vertue and puissaunte myght,
which is extēded and spred vpon all creatu-
res: and yet neuertheles remaineth alwayes
wholy in hymselfe.

¶ *The minister.*

This is then the meanyng: that there is
no inconuenience at al, to vnderstand seue-
rally and apart, these three persons in the
substāce of God, who notwithstanding is
one, and not thereby deuyded.

¶ *The childe.*

It is euen so.

¶ *The minister.*

Make rehearsal nowe of the fyrst parte
of the Crede.

¶ *The childe.*

*The first
parte of
the belief.*

I beleue in God the father almighty, ma-
ker of heauen and earth.

¶ *The minister.*

Wherfore doest thou cal hym Father?

¶ *The childe.*

I call hym so, hauyng respect to Iesu
Christ,

Christ, who is the euerlastyng worde be-
gotten of God before all worldes, without
begynning: who beyng afterwarde openly
shewed vnto the world, was euidentlye
approued and declared to be hys sonne.
Now seing God is oure Sauioure Chri-
stes father, it foloweth necessarilye that he
is also our father.

The father.

¶ *The minister.*

What meanest thou by that, thou callest
hym Almightye?

¶ *The childe.*

In that I say he is Almightye, I meane not
that he hath a power which he doth not
exercise: but contrariwise, that al creatures
be in his hād and vnder his gouernāce: that
he ordereth and dysposeth all thynges by
hys vnsearcheable wysedome and prou-
dence: that he ruleth the worlde as it plea-
seth him: and that continually he guydeth
al thynges therein after hys own good plea-
sure.

*what is
ment by
this word
almighty.*

¶ *The minister.*

So then by thy saying, the power of God
is not ydle nor vnoccupied, but cōtinually
exercised: so that nothyng is done, but by
hym, or by his leaue and ordinaunce.

*The power
of god is
not ydle.*

¶ *The childe.*

It is euen as you saye.

¶ *The minister.*

Wherfore is that clause added therunto, *q. Sōdaye.*

Maker of heauen and earth?

¶ *The childe.*

Because he hath made himselfe knowne vnto vs by his workes, it is necessary for vs to seeke hym owt in the. For oure capacitye, and the reache of oure vnderstanding is not sufficiēte nor able to cōprehen- de his diuine substaunce, but he hath made the world as a myrroure or glasse, wherein we maye beholde his diuine maiettie, in suche sorte as it is expediente for vs to knowe hym.

*Psal. 14.
Roma. 1.*

*A glasse
wherin we
maye see
God.*

¶ *The minister.*

Doest thou not comprehend all creatures in these two wordes, heauen and earth?

¶ *The childe.*

Yes verely: & they may righte well be vnderstanded in these two wordes, seynge that all thynges be eyther heauenlye, or earthlye.

¶ *The minister.*

And why callest thou God only by the name of creator or maker? seynge that to order thynges, and to conserue them alwayes in their state, is a thyng of muche more importaince, then to haue for one tyme created them.

¶ *The childe.*

By thys worde Creator, it is not onely meante that he dyd once create them, ha- uing

uyng no farther regarde to them afterwar- des: But we ought to vnderstand, that as the worlde was made of him in the begin- ning, euen so now he doth cōserue the sa- me, & vpholdeth the state of thynges, so that heauen and earth, with the reste of the creatures, coulde not contynue in their estate, if his power did not preferue them. Moreover, seinge in this maner he dothe maintayne all thynges, holdynge them (as it were) in his hand: it must nedes folow, that he hath the rule & gouernance of all, Wherefore in that that he is creator of heauen & earth, it is he that by hys bountyfull goodnesse, myghtye power, and hyghe wisdome, doth conducte and guide the whole order of nature. It is he that sendeth raine and drought, haile, tem- pestes, and fayre wether: he sedeth fertilitie and barrennes, dearth and plentie, health and sycknes: & to be shorte, he hath all thynges at commaundement, to do hym seruice at his owne good pleasure.

*Cōcerning
the prou-
dence of
God.*

¶ *The minister.*

What saiest thou as touching the deuels and wicked persons, be they also subiecte to hym, and at hys commaundement?

¶ *The childe.*

Albeit that God dothe not guide them wyth his holy spirite, yet he doth brydell them in such sort that they be not able to

*Cōcer-
nyng deu-
ylls.*

styrre or moue without his permission and appointment: yea & moreouer, he doth compel them to execute his will & pleasure, although it bee cleane agaynst theyr intent & purpose.

¶ *The minister.*

To what purpose doth it serue thee to knowe this?

¶ *The childe.*

The knowledge hereof doth wonderfully comforte vs., for we might thinke our selues in a miserable case, if the deuylles and the wycked had power to do any thyng contrary to Gods wil or appointment. And moreouer we could neuer be quiete in our cōsciences, yf we shuld thinke our selues to be in theyr daunger. But forsomuche as we know that God brydeleth them fast, and chayneth them, as it were in a prison, in suche wise that they can do nothing, but as he permitteth: we haue iuste occasion, not onely to bee quiete in mind, but also to receyue most comfortable ioye, since God hath promysed to bee our protectour and defender.

¶ *The minister.*

Go to then, lett vs come to the seconde parte of our beliefe.

¶ *The childe.*

And in Iesu Christe his onely sonne, our Lorde.

¶ *The*

¶ *The minister.*

What is bryeflye the effecte and substance of thys parte?

¶ *The childe.*

It is to acknowledge the sonne of God to be our sauour: and to vnderstand the meane wherby he hath redemed vs from death, and purchased lyfe vnto vs.

¶ *The minister.*

What sygnifyeth thys worde Iesus, by whych thou namest hym?

¶ *The childe.*

It is as muche to saye, as Sauour: and thys name was geuen vnto him by the angell at Gods commandement. *This word Iesus. Matt. i.*

¶ *The minister.*

What is that of more estimacion, than if that name hadde bene geuen vnto hym by men?

¶ *The childe.*

Yea a great deale: for since Goddes pleasure was that he shoulde be so named, it geueth vs certayne knowledge that he is our very sauour in dede.

¶ *The minister.*

What sygnifyeth then thys woorde Christe, whiche foloweth after?

¶ *The childe.*

This word, Christe, doth expresse more effectually his office: and doth vs to wete that he was anointed of oure heauenly fa-

This word Christe.

The deuill hath no power but of God.

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5. Sunday. The second parte of the beliefe.

ther, to sygnifye that he was ordeined to be a kynge, Prieste, and Prophete.

¶ *The minister.*

How hast thou the knowlege hereof?

¶ *The childe.*

By the scripture, whiche doth suffyciently teache vs that anointynge dyd serue for these three offices, or dignities, the which be also attributed vnto hym in many places of the scriptures.

¶ *The minister.*

But, what maner of oyle was it where-with he was anointed?

¶ *The childe.*

It was no such material oyle, as we vse, and as did serue in olde time, to the ordeining or institutiō of kynges, Priestes, and Prophetes: but a farre more excellent oyle, euen the grace of Gods holy spirite, wherof the aunciente anointing in the olde testamente was a fygure.

¶ *The minister.*

What maner of kyngdom is that wherof thou speakest?

¶ *The childe.*

Thys kyngdome of Christe is not earthly, but spirituall, the substaunce wherof doeth consist in Gods worde, and in his holy spirite, wherin is contened both ryghteousnesse and lyfe euerlastynge.

¶ *The*

*The king-
dome of
Christe.*

¶ *The minister.*

And what is his Priesthooche?

¶ *The childe.*

It is an offyce and auctorytie to present himselfe before God, to obtayne grace & fauour for vs: and to pacifye hys fathers wrath, by offering vp the most acceptable sacryfyce of hym selfe vnto him.

*The priest-
hooche of
Christe.
Heb. 7. 8. 9
10. 13.*

¶ *The minister.*

Why callest thou hym a Prophete?

¶ *The childe.*

Bycause that he came downe into the worlde, to brynge vnto vs the moste worthy & ioyfull embassie or message of God his father: to declare at large most euidently to the worlde his fathers wil, and to finishe all reuelations and Prophecyes.

*wherein
Christ was
a Prophete
Psa. 7.
Hebr. 1.*

¶ *The minister.*

Commeth there any profite vnto thee by those names and dignities of Christe?

¶ *The childe.*

Yea they altogether belonge to our comfort, and proffit. For Christ did receiue all these of hys father, to make vs partakers therof, wherby we myghte euerye one receyue of hys fulnesse.

¶ *The minister.*

Declare thys thyng vnto me more at large.

¶ *The childe.*

He receiued the holy ghost in moste full perfection, with all the giftes and graces of

the same: to bestowe them on vs, and to distribute them vnto euerye one of vs in the measure and quantytye that God knoweth to be moſte mete and expediente for vs: and ſo by this meanes wee drawe oute of hym, as if it were oute of a fountayne, all the ſpirituall gyftes that we haue.

Christ is
the fontayne
of all
goodnes.

¶ The minister.

To what vſe doth the kyngdom of Christ ſerue vs?

¶ The childe.

To what
vſe the
kyngdome of
Christ
ſerueth vs.

To ſet vs in libertie of conſcience, to lyue godly and holily, that we beinge enriched with hys ſpirituall treasures, and armed with his power, may be able to ouercome the deuyll, ſynne, fleſhe, & the worlde, whych bee euery one pernycyous enemies vnto our ſoules.

¶ The minister.

What profite haue we of his prieſthoode?

¶ The childe.

The pro-
fite of Chri-
ſtes prieſt-
hoode.
Hebru. vii,
viii. ix. x.
xiii.

First by this meanes he is our mediator to bring vs into the fauour of God his father: and againe hereby wee haue a fre entrye to come in and ſhewe oure ſelues boldly before God: and to offere vp our ſelues with al that belongeth vnto vs, for a ſacrifice, and in thys poynt we are felowes after a ſorte of his prieſthood.

¶ The minister.

The vtilitye of his office in that he is a
Prophet,

Prophete is yet behynde.

The childe.

Since our lorde Ieſu hath receyued this office to become the maſter and teacher of hys flocke: the ende of this dignitie is, to bring vs to the righte knowledge of god, and of his trueth, ſo that wee myght become Gods houſhold ſcholers and of hys familye.

wherefore Christ
was a prophete.

¶ The minister.

This is then it that a man may briefly gather of thy wordes: that theſe thre titles or names of Christ, do include thre ſundry offices, the which God hath geuen vnto his ſonne, to the entent to beſtow the fruit, & profite of the ſame, vpon his elect.

¶ The childe.

Ye ſaye truely.

¶ The minister.

By what reaſon calleſt thou Christ the onely ſonne of God, ſynce God doth name vs alſo hys chyldren?

7. Sunday.

¶ The childe.

As touching that, that we are Gods chyldren, we be not ſo borne, neither doth it come of our nature: but only by his fatherly adoption, & by grace, in that

B.

that God doeth vouchesafe to accepte vs and take vs for his children: now our Lord Iesus beyng begotten of one very substance with his father, and beyng of the selfe same nature and godhead, may euen of good ryght be called Gods onelye sonne: for that there is none other that can clayme that tytle by naturall ryghte, but he alone.

¶ *The minister.*

This is then the meaning, that thys honour pertayneth peculiarelye vnto hym alone, as vnto whome it belongeth by course naturall, the whiche notwithstandinge he hath by free gyft of hys goodnes communicated vnto vs, making vs partakers thereof, in that we are becomen his own membres.

¶ *The childe.*

It is euen so: and therefore in respect of that his communicatyng and alyauce with vs, the scripture calleth Christe in an other place the fyrste borne among many brethren.

¶ *The minister.*

What is the meanyng of that that followeth?

The

¶ *The childe.*

It doth vs to wete after what sort the sonne of God was annoynted of hys father, to become our sauior: that is to say, he tooke vpon hym our flesh, & therein fulfilled al thinges necessarye for our redemption, according as they be here rehearsed,

¶ *The minister.*

What meanest thou by these two clauses: Conceyued by the holye Ghoste, Borne of the virgin Mary?

¶ *The childe.*

The meanyng thereof is: that he was fashioned in the blessed virgins wombe, takyng very substance and manhod of her own body, that he myght therby become the seede of Dauid, as the Prophetes hadde a longe tyme before sygnifyed: and yet notwithstanding all thys was wroughte by the secreete and merueilous power of the holye goste, with out the company of man.

*Christ became
very manne.
Psal. 32
Mat. 1.
Luke. 1.*

¶ *The minister.*

Was it then nedefull that he shoulde take vpon hym oure very flesh?

B, ii

¶ The childe.

Roma. 3

Yea verely: for it was conuenient that mans transgression, and his disobedience agaynste God, shoulde be purged lyke wise by the nature of man. And moreover if Christe had not bene partaker of our very nature, he had not bene a meete mediatoure to make vs at one, and to ioyne vs together with God his father.

1. Timo. 2
Hebr. 4.

¶ The minister.

Than thys is thy saying: that it behooued that Christ shoulde become very man, to the ende he myghte execute the office of a sauour in our shape and persone.

¶ The childe.

Christe hath
performed
that which la-
sked in vs.

Yea verely: For we must borowe of him, all that which is lacking in our selues, for this our default cold not otherwise be recouered.

¶ The minister.

But for what cause was thys thyng wrought by gods holy spirite, and not rather by the company of man, according to the ordre of nature.

¶ The childe.

Because the seede of manne is of it selfe all to gether corrupted with synne;

it behooued that thys conception of Christ shoulde be wroughte by the power of the holy goste, wherby our sauour might be preserued from all corrupcyon of synne, and replenyshed with all maner of holynes. *Christe was conceived by the spirit of God.*

¶ The minister.

So then by these sayinges it is euidently declared vnto vs: that he (whiche should purifye and clense other from fylthe of synne) muste be hymselfe free and cleare from all spottes therof, and euen from his mothers wombe dedicated, & kept holy vnto God in purenesse of nature, so that he may not be giltye of that corrupcyon where with the whole stocke of man is generally infected.

¶ The childe

That is the very meanyng of my wordes.

¶ The minister.

How cummeth it to passe that he is our Lorde? *8. Sonda*

¶ The childe

Euen by the ordinance of God hymselfe: who also made hym our gouernor, to the ende that he myght execute *Christ is our lord.*

B. iij.

hys fathers kyngdom both in heauen, and in earth, and that he myght be heade and ruler bothe of Aungelles and of goddes faythfull people.

¶ *The minister.*

Wherfore speakest thou of his deathe, immediatlye after hys birth? & leaueste out the whole story of hys lyfe?

¶ *The childe.*

For because there is nothyng mentioned or spoken of in our Cred: but that whiche peculiarelye belongeth to the pyth and substance of our redemption.

¶ *The minister.*

Why is it not sayde playnely in one worde, that he dyed: withoute anye speakyng of Ponce Pilate, by whose iudgement he suffered?

¶ *The childe.*

The mencion that is made of Ponce Pilate, was not onelye for this consideracion to make the storrye of Christes Passion to haue more euident assurance: but also to declare vnto vs, that his death hath taken a way our condemnation.

¶ *The minister.*

How so?

The

¶ *The childe.*

Fyrst he suffered deathe, to the ende to take a way the payne that was due vnto vs, that we might be therby clearly delyuered from the same: Now for so muche as we were in faute and gyltie before gods iudgemente as wicked myfdoers: Christ myndyng to take vpon him our persone, and to bayle vs, by sustenteyning all our miserie: vouchsafed to shew hymselfe before yearthly iudges, & to be condemned by the sentence or iudgement of the same, that therby we myght be giltlesse & cleare before the iudgemente seate of oure heauenlye iudge hys father.

Christe was condemned to cleare vs.

¶ *The minister.*

Notwithstanding, Pilate doth pronounce hym innocent, and so by that he doeth not condemne hym as woorthye of deathe.

*Mat. 27.
Luke. 23.*

¶ *The childe.*

Pilate dyd bothe the one and the other: first he was pronounced innocente & iust, by the iudges owne mouth, to signifye that he suffered not for hys owne deserte, but for our trespases. And yet withal, the same iudge dyd

Christe was codened for vs.

B. iiii.

dyd geue solemnely the sentence of deathe agaynst hym, to testifye and expresse that he is our true pledge & raunsome; as he who also hath taken vnto hym our condemnation to make vs quite and to deliuer vs from the same.

¶ The minister.

That is wel sayd: for if he had bene a sinner in deede, he had not bene meete to haue suffered death for the offences of other: and neuerthelesse to the end that we myght be clearly quite and delyuered by hys condemnacion: it was necessary that he should be taken and counted as a malefactoure or misdoer.

¶ The childe.

I meane no other thyng.

¶ The minister.

Wher thou saist Christ suffred on the crosse: was that kynde of deathe more auaylable and of more importance, than if he had bene otherwyse put to deathe?

¶ The childe.

Yea verely: and touching that matter, Sainct Paule sayeth that he was hanged on a tree, to the intende that

Christ was our ransom

Isai. 53.

9. Sundaye.

Christe take vpon hymselfe the curse due vnto vs, that we might be free.

that he myghte take vpon hym our curse, and so dyscharge vs. for that kynde of deathe was accursed of God. Deu. 21. Gal. 3.

¶ The minister.

What? is it not a greate reproche and dyshonoure vnto our Lorde Iesu, to say that he was accursed, and that before God?

¶ The childe.

No not a whit: for he through hys almyghtye power, by taking the curse from vs vnto hymselfe, did in such sort make it voyde and of none effecte, that he hymselfe neuertheles continued still so blessed, that he was able to fulfyll vs also with hys blessinges.

¶ The minister.

Make an exposicio of that that foloweth.

¶ The childe.

In so muche as deathe was a curse or punysment appointed vnto man for synne: therefore our sauour Christ did suffer death and by suffering ouercame it. And to the entent also to make it the more certaynly knowen vnto vs, that his death was not a coloured or counterfaieted thing: it pleased hym also to be buryed after the common maner of other menne.

Christe even in sufferinge death vanquished death

¶ The minister.

But it appeareth not that any profyte cummeth to vs by thys that Christe hath won-

wonne the victory of death: seing that we (it not withstanding) cease not to dye,

¶ *The childe.*

That doth not hinder, for the deathe of the faythfull is nowe nothing elles, but a readye pailage to a better lyfe.

¶ *The minister.*

It foloweth then necessarily hereof: that we oughte in no wyse to be afrayde of deathe, as though it were a dredefull thig: but rather it behoueth vs willingly to walke the trace of oure heade and capitayne Iesu Christ, who hath walked and troden the same waye before vs, not to the entente to leade vs to our destruction, but to procure vs an euerlastyng sauegarde.

¶ *The childe.*

It is euen so.

¶ *The minister.*

What is the sence of that clause whiche is putte to afterward, as touchyng his descendyng into hell?

¶ *The childe*

The ryghte meanyng therof is, that Christ dyd not onelye suffre a naturall deathe, which is a departyng and goyng asunder of the body and soule: but also that his soule was in woöderfull dystresse, beyng wofully pressed, and enduring grieuous tormen-

The death of the faithfull is a right passage to life euerlasting.

10. Sunday.

The vnderstanding of this: Christe went down into hel.

10/

tormentes, and as it were hellyke paynes, which Sainct Peter calleth the sorowes or pangues of deathe; *Actes 2.*

¶ *The minister.*

For what consideration sustained he those paynes, and in what sorte?

¶ *The childe*

Because he presented hymselfe before God to be a sacryfice satisfactory, and to make amēdes in the behalfe of synners, it was mete that as he did beare the wayght and burthen of our synnes: so lykewyse he shoulde feele this horryble anguyfhe, and greuous tormente of conscience whiche synne bryngeth, beyng in case as if God had vtterlye forsaken hym and ben haynously displeasēd agaynste hym. And in verye deede, he was brought to suche extremyte of anguyfhe, that he was dryeuen to crye: my God my God, why hast thou forsaken me? *Matt. 27. Mark. 15.*

¶ *The minister*

Why? was God then angry with him?

¶ *The childe*

Nay, howbeit it was cōueniente that God shoulde punyfhe hym in suche sorte, to verifye and performe the wordes of Esay the Prophet, who saieth that he was beatē with the hāde of his father for our synnes and that *Esa. 53. 1. Peter. 2.*

he dyd suffer the punishmente due to our
trangressyons.

¶ *The minister*

But howe coulde it be that he was in
suche dreadfull anguyshe, as though God
hadde vtterly forsaken hym, seing he was
God hymselfe?

¶ *The childe*

We must vnderstande, that he was in
such destresse onlye as touchinge his huma-
nitye. And to the intente that he myght
feele these panges in hys manhoode, hys
Godhead dyd in the meane tyme for a ly-
tle space kepe it selfe close, as if it had bene
hydd, that is to saye, it dyd not shewe nor
vtter the mygh therof.

¶ *The minister.*

But how could thys be that Christe,
who is the health of the world, could bee
vnder such condemnacion?

¶ *The childe.*

He was not so vnder it, that he shuld
cōtynewe in the same. For he hath in suche
wise felte these terrors whiche wee haue
spoken of: that he was not ouercome of the
same, but hath rather therby made battayll
agaynst the power of hell to breake and
destroie it.

¶ *The minister.*

Hereby then we see the difference betwene

wene that anguyshe or vexacion of mynde
whiche Christe dyd suffer: and that why
che the impenyente synners dooe abyde,
whome God doth punyshe in hys terryble
wrath: for that verye payne whiche Chri-
ste sustained for a tyme, the wycked must
endure continually: and that whych was
vnto Christ but a goade as it were, to pry-
cke him: is vnto the wycked in steade of a
glaiue to wound them to death,

¶ *The childe*

Trueth it is: for oure sauyoure Chri-
ste, notwithstandinge these vexacions,
euē in the myddes of his tormētes, did not
ceasse to put a ful trust euermore in God:
but the damned synners do dispaire with-
oute al confydence in Goddes goodnes:
yea they stomake agaynst God, in so mu-
che that they blaspheme hys maiesty.

¶ *The minister.*

Maye we nowe gather suffyciently of
this that is sayed, what fruite or profite cō-
meth to vs by the death of Iesus Christe?

¶ *The childe*

Yea very well: and fyrste of all we see
that it is a sacryfice wherwith he hath ful-
ly aunswared and satysfied hys fathers
iudgement in our behalfe: and therby also
he hath appaised Goddes wrath, whiche
worthely hanged ouer vs, & hath broughte

*The difference
betwene the an-
guyshe of Chri-
ste's spirit and
the conscience
of the wicked.*

110

ii Sunday.

*The profite and
vertue of Chri-
ste's death sta-
ndeth in .iii.
pointes.*

vs into his fauoure againe. Secōdlye that he shedde his bloud to purifie ad cleanse our soules from al maner of spottes: & fynally that he hath so cleane wyped awaye oure synes through his precyous death, that God wil neuer hereafter haue remēbraunce of them to call vs to any reckoninge: yea euen so, that the obligation or handewrytynge whiche was to be shewed forthe againste vs to oure cōdemnation; is nowe cleane cancelled, and vtterlye made voyde

¶ *The minister*

Haue we no other profite, be sydes this of his death?

¶ *The childe.*

Yes verely: that is if we be true members of Christe, our olde man is crucyfied, and our fleshe is mortyfied, to the ende that no euill lustes or affections doe hierafter beare rule in vs.

¶ *The minister.*

Expound the article folowing.

¶ *The childe.*

He rose the thirde daie frō death to lyfe, wherī he shewed that he had vaynquished & gottē the victorie of death and synne. For through his resurrection, he swallowed vp death, he broke asōdre the chaines wherewith the deuill did holde vs in captyuitie: & fynally he destroyed all hys

po-

power and kyngdome.

¶ *The minister.*

Tell me how many wayes this resurrection of Christe doeth profite vs?

¶ *The childe.*

Thre maner of ways: the firste, that we haue fully obtained to be ryghteous therby. Secondly, that his risinge frō death is a sure gage and certaine assurance unto vs that we shall occryse agayne into a lyfe without ende and moste glorious. Thyrde, that if we be in dede truly partakers of his resurrection, we rise nowe in this present worlde into a new kynde of lyfe, addicted wholly to Ierue God, and to leade an holyc conuersation agreable to his wil and pleasure.

The benefyte and vertue of Christes death standeth in iii pointes.

*Rom. 4.6.
1. Cor. 15.*

¶ *The minister*

Let vs goe forwarde to the reste.

12. Sunday

¶ *The childe*

He ascended vp into heauen.

¶ *The minister*

Wente Christ vp into heauen in suche sort, that he was no lōger abydinge in the yearth?

¶ *The childe.*

Yea, for whan he had performed whollye all thynges that were enioyned him by the commandement of his father, and had accōplished all that was necessaric for our health,

Christ ascended into heauen

health, it was not nedefulle that he shoulde remayne any longer in the worlde.

¶ *The minister.*

What profyte haue wee by hys ascension?

¶ *The childe.*

The Profytte of Christes ascension shalyth in two pointes.

We receyue double profyte thereby: for since that our sauoure Christe is entred into heauen in our name: euen inlyke maner as he came downe from thence for oure sakes onely: he hath thereby made an open entrie into the same place for vs, geuynge us withal an assured knowledge, that the gate of heauen is nowe wyde open to receiue vs, whych was before faste shutte, through our synnes. The seconde profite is, that he sitteth there presente alwais in the syght of God the father to make intercessyon for us, and to be our aduocate to make answeere for vs.

¶ *The minister.*

But is oure sauoure Christ so gone out of the worlde, that he is no more here with vs?

¶ *The childe.*

No dowteles: for he hymselfe sayeth the contrarye: that is, that he wyl be here presente with vs vnto the worldes ende.

¶ *The minister.*

Is it meant of his bodely presence, that

he maketh promise so to cōtinue with vs?

¶ *The childe.*

No verelye: for it is a nother matter to speake of hys body which was lyfte vp out of this worlde into heauen: and to speake of hys godlye power whiche is spred abroad throughout the whole worlde.

¶ *The minister.*

Declare the meanig of this sentēce: He sitteth on the ryghte hand of God the Father.

¶ *The childe.*

The vnderstandyng of that is, to signifye that he hath receyued into his handes the gouernance of heauen and yearth, whereby he is kyng and ruler ouer al thynges.

¶ *The minister.*

What signifieth this worde, ryghthande, and the sittying on the ryghthande, whereof mention is here made?

¶ *The childe.*

It is a similitude, or a maner of speache borrowed of earthly Princes, whiche are wonte to place on their right side, suche as they substitute nexte vnder them to see to the execution of lawes and to supplye their rourne and offyce in their steade.

¶ *The minister.*

Then thou meanest nothing els therby, but that whiche S. Paule speaketh to the

*Luke. 24.
Actes 1.*

Matt. 28.

*To sit on the
right hande of
God.*

Ephes. 1.

C.

*Rom. 6.
Hebr. 7.*

Matt. 28.

Philip. 2.

Ephesians: that he was constitute and appointed head of the Church, set in authority aboue all powers, and that he hath receiued a name or dignitie passynge all other.

¶ The childe.

My meanyng is none other.

¶ The minister.

13. Sunday.

Goe forward to the residue.

¶ The childe.

Actes 1.

From thence he wil come to iudge the quicke and the dead: that is to saye, he will come doune from heauē, and shewe himselfe visibly once agayne in iudgement, euen in that shape, wherin he was seen to ascend.

¶ The minister.

Hebr. 9.

Seynge the iudgemente of God shalbe in the ende of the worlde, how maye that be whych thou saiest, some shalbe a lyue, and other some shalbe dead: namely since also it is a thing most certainly oppointed vnto all men, to dye once?

¶ The childe.

1. Cor. 15.

1. Thes. 4.

S. Paule maketh answer to this questiō himselfe, saying, that they which at that time shalbe lefte on liue, shalbe sodainly chāged in a momēt of time: to the end that their corruptible nature maye be altered and that they may receiue a newe body whiche shalbe no more subiect to corruption.

The

¶ The minister.

Thy meanyng is then that this alteratiō or change shalbe vnto them in steade of a death, in somuche as it shal do a way & abolyse their former nature, and make them ryle agayne in a newe & more glorious state

¶ The childe

It is euen so.

¶ The minister.

Doe we receyue any comfort by this that our sauour Christ will come once to iudge the worlde?

¶ The childe

Yea verely, and that a synguler great comforte: for we are taught certeynly, that hys commyng at that tyme shalbe onely for our saluation.

¶ The minister.

Wel then there is no cause why we shoulde be afrayde of the day of iudgement, or wherfore we shoulde lothe the cummyng thereof.

¶ The childe.

No truely: forsomuch as we shall appeare before no other iudge but him, who is our aduocate and hath taken vpon hym to defende our cause.

Christe shal
both Iudge vs
and answer
for vs.

¶ The minister.

Let vs nowe come to the third parte.

¶ The childe

That part cōcerneth our fayth & confidence in the holy goste.

C. ii.

14. Sundaye.
The third parte
of the crede.

¶ The minister.

And to what purpose doth it serue vs?

¶ The childe.

It doth vs to vnderstād, that euen as God hath first redemed vs, & geuen euerlasting health vnto vs in Iesu Christ, eue so it pleased hym to make vs partakers of these his graces and benefites through his holy spirite.

¶ The minister.

How so?

¶ The childe.

In lyke maner as the bloud of Christe is the onely thyng that pourgeth oure soules: eue so the holy ghost must sprinkle and moysten our consciences with the same to make them pure and cleane.

¶ The minister.

Yet this needeth a more euident declaration.

¶ The childe.

It is no more to saye, but that the holy spirite of God dwellyng in our hartes, doth make vs feele the vertue, and goodnes of our Lord Iesus: for it is he that doth open the eyes of our harte to beholde gods benefites towardes vs: he doeth seale and imprint his aboundante graces in our soules: and this spirite doeth also regenerate vs, and make vs new creatures, in such sort, that by his meanes we receiue to our most comfort, al those giftes and benefites
which

Of the holy
ghost and his
giftes.

1. Peter. 1.

Rom. 5.

Eph. 1.

which be offered vnto vs so plentifully in Christ our sauour.

¶ The minister

What foloweth now next?

¶ The childe.

The fourth part of our beliefe, where it is sayde: I beleue that there is a Catholique or uniuersal church.

¶ The minister

What is this Church?

¶ The childe

It is the felowship or congregation of them that belieue, whom God hath ordeyned and chosen unto life euerlasting.

¶ The minister.

Is it necessary that we beleue this article?

¶ The childe

Yea it is a thyng very necessarye, onlesse we mynd to make Christes death vterlye voyde and of none effect, and to make all those thinges superfluous and to no purpose, whiche we haue rehearsed alreadye: for the church is the verye fruite that procedeth of all Christes dooinges.

¶ The minister.

This is thā thy sayig that all which hither to hath bene declared, doth touche the cause, and grownde of our saluatiō, in somuche as God hath receiued vs into his fauoure, by the meanes of our sauour Iesus Christ:

C. iiii.

15. Sunday.

The fourth
part which is
of the church.

what the
church is.

For what purpose
Christe
suffered death

& hath stablished this grace in vs through his holy spirite. But nowe the effect that cumeth of all this, is declared vnto vs, to geue the more euident assurance therof.

¶ *The childe.*

It is euen so as you say.

¶ *The minister.*

What meanest thou by saying The holy church?

¶ *The childe.*

I call the Church holy in this sence, because that those whō God hath chosen, he iustificieth & renueth vnto holynes & innocēcy of lyfe, to make his glory to shyne in thē. And also oure sauour Christe hath sanctified his church, which he redemed, to the ende it myght be glorious and without spot.

¶ *The minister.*

What meaneth this worde, Catholique or vniuersall?

¶ *The childe.*

It serueth to put vs in remēbrāce, that as there is but one head of the righte beleuers, euē so it behoueth thē to be knit together in one bodye: ī such sorte that there be not diuers churches, but one churche alonely dispesed thorowout the whole worlde.

¶ *The minister.*

Declare as touchig the communiō of saintes.

¶ *The childe.*

That clause is putte to, for a more playne declaration or setting furth of the vnitie and

and coupling together of the membres of Christes church. Moreouer it doth vs to vnderstand, that al the benefites that Christe hath geuē, and all the good that he hath done for his church, belongeth to the profite and saluacion of euerye faithfull personne, for so much as they haue all a common partaking together.

¶ *The minister.*

But where thou namest the church holie: is the holinesse therof now already vpright and perfecte?

¶ *The childe.*

No verely, for it is in contynuall battayll so longe as we are in this world and laboureth alwaye vnder imperfectiō & infirmities which shal neuer be cleane taken away, vntill we be al together coupled to our head Iesu Christ, by whome we are perfittly sanctified, and made holy.

¶ *The minister.*

Is there no other way to knowe this church but by beliefe or faith?

¶ *The childe.*

Yes verely, there is a church or cōpanye of Goddes people which may be sene to the eye, for so much as God hath geuē outward tokens and Sacramētes by the whiche we may knowe the same. But here in this place mēciō is made onely of the peculiar and chosen cōpani of Goddes childre whō

C. iiii.

16. Sunday

Ephe. 5.

The meaning
of this word
catholique.

Ephe. 4.

1. Cor. 12.

The communiō
of the faithfull

whom he hath chosen to euerlasting lyfe: the whiche felowes hyppre cannot be perfectly discerned here by our senses nor by outward tokens.

¶ The minister

What is there more?

¶ The childe.

I beleue the remission of our synnes.

¶ The minister

What is the ryghte or proper signification of thys woord, Remission?

¶ The childe.

It signifyeth properlye that God doeth freelye forgeue al the synnes of them whiche beleue in hym, in suche sorte, that they shall neuer be called to any accounte: neither shall they make anye aunswere before Goddes iustice seate, therby to receyue any punishment.

¶ The minister.

It is easy than to be gathered of this, that we doe not merite or deserue by any satisfaction or amendes that we can make, that God shoulde pardon our synnes.

¶ The minister.

Ye say true: for oure sauour Christ hath made the full payment himself, and hath sustayned the payne due vnto the same: for we of our parte, be not able to make anye maner of recōpence, but we are driuē to seeke

to seeke vpon God, that of his mere liberalitie, we may obtayne this benefyt frely.

¶ The minister.

Wherefore doest thou make mencion of remission immediatlye after that thou hast spoken of the churche?

¶ The childe.

Because that no manne can receyue forgiveness of his synnes vnles he be incorporated, and ioyned in the felowshyp of Goddes people, and so continue in the vnitie & common partakynge of Christes benefites, with the same hys bodye euen to thende, lyke a true membre of hys Churche.

There is no remission of synnes without the bodye of the churche:

¶ The minister.

By thys saying than, without the churche ther is nothing but hel, death, and damnacion.

¶ The childe.

That is most certayne: for all such as do deuide & disseuer them selues from the body of Christe, to the intente to make a sect and breake the vnitie therof, are vtterly destitute of al hope to enioy euerlasting lyfe, whiles they kepe themselues so diuided and a parte.

¶ The minister.

What foloweth more.

¶ The childe

The 17 Sōday

The

*Touchinge
the forgaunes
of sinnes.*



no p



The rylfing agayne of the body, and lyfe euerlafting.

¶ The minifter.

Whereto ferueth thys article in our beliefe?

¶ The childe.

It doeth vs to vnderftande, that our ioye and felicitie confyfteth not in anye thyng vpon earthe: the which knowledge maye ferue vs for two neceffary purpofes: The firfte it ferueth to teache vs to paffe through this tranfitory world, as if it were through a ftrange countreye, fettyng litle by the thynges of thys worlde, and not fettyng oure affection on thynges of fo vnftable continuance. Then fecondarily it putteth vs in coufourt, that although as yet we haue no full taftte or enjoyng of the felicitie which our Lord god hath prepared for vs in our fauour Chrif, that yet we oughte not for that to difcourag our felues, but patiently to wayte for hym vnto the tyme that he fhall appere.

¶ The minifter.

What fhall be the maner of our refurrection?

¶ The childe.

Al they which be dead before that tyme

tyme fhall then take theyr own bodyes 1. Cor. 15. agayn vnto them: howbeit they fhall be of a nother forte or fafhion: that is to wete, they fhall be no more fubicte, to death or corrupcion: and yet notwithstanding they fhall be of the felfe fame nature and fubftance as before. And fuche as fhall then remayne alyue, God wyll rayfe them vp marueloufly and fodainely change theyr bodyes, in the twinklinge of an eye, (as we haue fayd before.)

¶ The minifter.

Shall not the wycked be afwell partakers of thys refurrection, as the faythfull?

¶ The childe.

Yes verely, but they fhall be in condycion or ftate farre vnlyke: for the one (that is to wete) the faythfull, fhall ryfe agayne to euerlaftyng ioye and felicitye, & the other to euerlafting death, and damnacion.

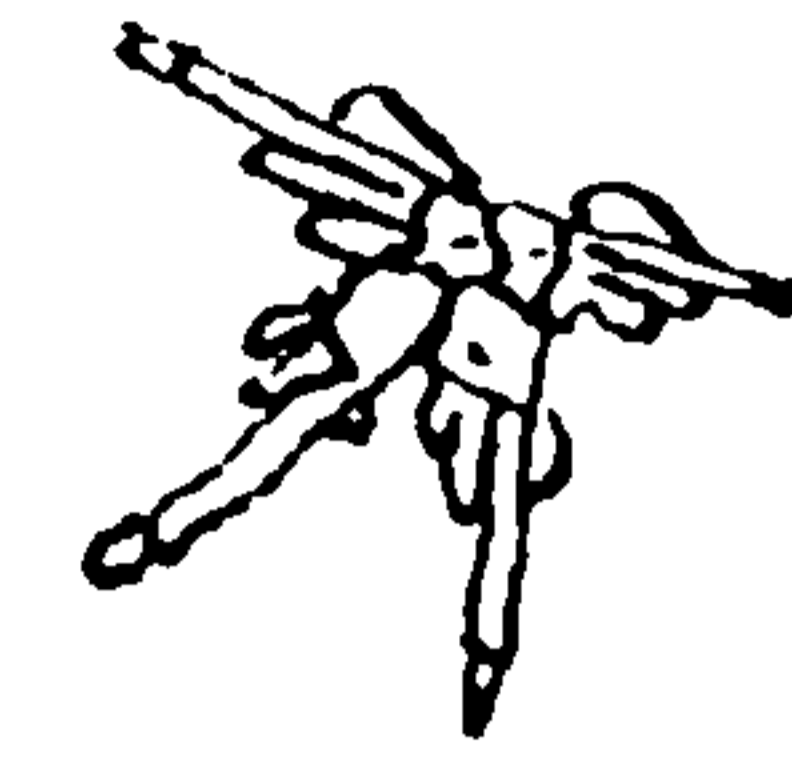
Ihon. 5. Matt. 25.

¶ The minifter.

Wherfore then is there not afwell mencion made of hell, and death euerlaftyng, as of heauen and lyfe that endureth for euer?

¶ The childe.

Bycau



Bycause the Crede is a bryefe summe of oure faith conteynyng in as fewe woordes as can be, that, that belongeth peculerly to comfort the consciences of Goddes faythfull: therefore Gods benefyter whiche he freely bestoweth vpon hys people be rehered alonely, without any mencyon of the wycked, who are cleane shute oute of hys kyngdome.

¶ The minister.

18. Sonday.

Since we haue the very foundacion & grounde wher vpon our fayth is builded, we maye wel gather hereof that this is the very ryghte fayth.

¶ The childe.

what a thyng
liuely faith is,

Yea verely: that is to saye, it is a sure perfuasion and a stedfaste knowledge of Gods tender loue to wardes vs, accordyng as he hath playnlye vitered in his ghospell, that he wylbe both a father, and a sauyoure vnto vs through the meanes of oure Lorde Iesu Christe.

¶ The minister.

Is this fayth a thyng standyng in oure power, eyther is it a free gyfte that God geueth at hys pleasure?

¶ The childe.

The scrypture teacheth vs that it is a speciall gyft of the holy gost, and very experience doeth alio confirme the same.

The

¶ The minister.

And why so?

¶ The childe.

For the feblenes of oure wyttes is suche, that we can by no meanes attayne vnto the vnderstandyng of Gods wysedome and the secretes of his spirite, the which thynges be opened and made knowen vnto vs by faythe: and oure heartes are naturally inclyned to a certayne distruste, or at lest avaine trust either in oure selues, or in other creatures: but what tyme Gods spirite hath lyghtened our heartes, and made vs able to vnderstāde Gods wyll (the whiche thyng we can not attaine other wise) thā doth he arme vs also with a stedfaste cōfydence in hys goodnes, sealinge (as it were) and impryntyng the promyses of euerlastyng healthe in our heartes,

¶ The minister.

What profyte commeth to vs through this faith whan we haue it?

¶ The childe.

It doeth iustifie vs, before God, and maketh vs enherytours of euerlastyng lyfe.

¶ The minister.

Why? thē is not a man iustifyed through good workes, if he lyue holylye, and in the obedience of Goddes wyll?

¶ The childe.

The holy gost
doth lyghten
our mindes.

Not
~

This faith
maketh vs sure
of our righteousnes.

If

If any manne were to be founde so perfecte, as to leade his life vprightly before God, suche a one myghte worthelye be called a ryghteous manne: but forsomuche as we euerye one, maye iustlie counte our selues wretched sinners in the syght of God: we are of necessytye dryuen, to seeke: elles where for a worthynes to make answer for vs to Gods iudgemente.

¶ *The minister.*

29 Sunday.

But, be all our workes so disproued, that they can meryte nothyng at all for vs before God?

¶ *The childe*

All mans workes be damnable vntill they be regenerate through godes sprite.

Fyrst, al suche workes as we do of our selues, by the inclination of our owne nature, are vtterly corrupte. Wherof it foloweth necessarily, that they can not please god, but rather do prouoke hys wrath, and he condemneth them euery one.

¶ *The minister.*

Mat. 7

Thys is then thy sayinge: that vnto the tyme that God hath of his fauourable goodnes receyued vs to mercy, we can doe no maner of thyng but synne: euen as an cuell tree can brynge forth no

fruite

fruite but that that is euyll.

¶ *The childe.*

It is euen so: for although oure workes make a fayre shewe outwardely to mannes syghte: yet withoute doubt they are wycked in Goddes syght, forsomuch as the heart is naughte, and vngacious, vnto the whyche God chiefly hath respecte.

¶ *The minister.*

Hereby then thou doest conclude that it lyeth not in oure power, to preuente God with our merytes: and so to prouoke him to loue vs, but muche rather contrarywyse, we therby do styrre him to be more and more angry against vs.

¶ *The childe.*

Yea surelye: and therefore I saye, that without any maner consyderacion of oure owne workes, he doth accept and receyue vs into hys fauoure, of hys mere lyberall goodnes, & bountyful mercy, through the merites of our sauour Christ, accountyng hys righteousnes to be ours, and for hys sake, so forgettyng our fautes, that he wyl lay them no more to oure charge.

TITUS. 3

¶ *The minister.*

What

What meanest thou then that a man is iustified by his fayth?

¶ *The childe,*

Iustification or righteousnes is attributed vnto faythe, for somuche as through beleuing (that is) receiuyng with an assurance of the heart, the promyses of the ghospell, we enter into possessyon of thys ryghteousnes.

¶ *The minister.*

Thys is bryfely thy meanyng, that euen as God doth presente and offre thys ryghteousnes freelye vnto vs in hys ghospell, euen so the onely meane or way to receiue that excellent gyste of G O D, is faythe.

¶ *The childe.*

Yea forsoth.

¶ *The minister.*

20. Sunday.

wel then, after that god hath once receyued vs into hys fauour, be not the workes which we doe through his grace, of fayth, and by the vertue of his spirite, acceptable vnto him?

¶ *The childe.*

The good workes whiche procede onely of faythe.

Yea verely, because he doth of his free goodnes, so accepte them and take them: and not bycause theyr worthines doth deserue so to be esteemed.

¶ *The minister.*

How is it that they be not worthy of themselues to be accepted since they be workes procedvng of the holy ghost?

¶ *The childe.*

Forsomuch as we cary alway some infirmitie of the fleshe about vs, which wyl haue a stroke and a doing in al our workes, wherby they are defyled.

¶ *The minister.*

By what meanes then are they made acceptable vnto God?

¶ *The childe.*

By the meanes of faith: for through fayth, a man is well assured in his conscience, that God wyl not looke narrowly vpon hys workes, nor trie them by the sharpe rygoure of hys iustyce: but that he wyl rather hyde the vnperfytnes & the vncleane spottes that be in them, with the vndefyled purenes of our sauour Christ, and so accoumpt them as perfecte.

The way to do good workes to goddes pleasure

¶ *The minister.*

May we saye then that a Christian manne is iustified by his workes, after that God hath called hym, or that he doeth meryte through them Gods fauour to the procurement of lyfe euerlastyng?

D.

¶ The childe.

Psal. 143.

No verely: but contrarywyse it is sayd, that no manne lyuing shalbe iustified in Gods syght: and therefore it is oure dutie to praie that he do not enter into iudgemente with vs, or cal vs to a coumpte.

¶ The minister.

Thou meaneste not hereby that the good dedes of faythfull menne are to no purpose and vnprofytable?

¶ The childe.

I meane nothing lesse: for god promyseth to rewarde them largely, both in this worlde & in the life to come. And yet thys notwithstanding, those rewardes of God be not geue for the worthy desertes of oure dedes, but onely because it pleaseth GOD of his goodnes to loue vs freely, & so to couer and forget our fautes, that he wil neuer cal them any more to remembrance.

¶ The minister.

May we perswade our selues that we are iuste without good woorkes, & without the diligente applying of oure selues to walke in al Goddes holy commaundementes?

¶ The childe.

That is not possyble: for to beleue in Christ

Christ is as much to say, as to receiue ^{what it is to be} Christ in such sort & with such proper- ^{leue in Christ.} ties, as he doth geue himselfe vnto vs: now this is an euident thing, that Christ doth not only promest to deliuer vs from death, & to restore vnto vs the louing fauour of god his father thorow the onely merites of his innocency: But also he promiseth to make vs newe creatures, by his holy spirite, to the ende that we should leade a holy conuersacion in al good workes.

¶ The minister.

Then I see, that it is so farre from the offyce or working of faythe to make men despyfers of good dedes, or negligent to lyue godly: that it is the very roote or lyuelye fountayne, whereout all good woorkes does pryngge.

¶ The childe.

Ye saye as the trueth is, and for thys ^{The effecte of} cause the doctryne of the gospell doeth ^{the gospell is} consyste in these two poyntes: faith and ^{fayth & repen-} repentance. ^{sance.}

¶ The minister.

And what maner of thyng, is Repen- 21. Sunday. tance?

¶ The childe.

It is and earnest dyspleasure to warde ^{what repen-} ce ^{is.} D. ii. synne



A right faythe
is neuer ydle.

lynne, and therwith al a feruente desyre or longyng for godlines, procedyng of the feare of God: and inducing vs to the mortifying of our carnall affectyons, inclining vs altogether to the guiding and gouernaunce of the holy gost, to serue God vnfeynedly.

¶ *The minister.*

Thys then whiche we haue touched, is the second poynt of a christen mans lyfe which standeth in seruyng of God.

¶ *The childe.*

*wherein the
right seruinge
of god stādeth.*

Yea verely: and we haue sayd also that the very ryghte and allowable seruyce of God, doeth consyst in submyttyng our selues humbly vnto hym, studying earnestly to doe according to hys wil.

¶ *The minister.*

Wherefore standeth gods seruice herin onely?

¶ *The childe.*

Because he wil not be serued or worshipped after our fantasy and imagination, but after his own good pleasure.

¶ *The minister.*

What rules or ordinaunces hath he prescribed vnto vs to leade our lyfe by?

¶ *The childe.*

His

His lawe.

¶ *The minister.*

What thynges dothe yt conteyne?

¶ *The childe.*

It is deuided into .ii. partes, where of *The law hath two partes.* the first doth contayne foure commaundementes, the seconde contayneth .vi. so that there be .x. in the whole.

¶ *The minister.*

Who hath made this diuision therof?

¶ *The childe.*

God hymselfe: who also gaue it written in two tables vnto Moises saying, that the whole was reduced into ten sentences. *Exod. 32.34
Deu. 4.12*

¶ *The minister.*

What is the matter or substance of the first table?

¶ *The childe.*

It toucheth the due maner of woorschyp-*The effecte of the first table.* pyng God.

¶ *The minister.*

What is contayned in the seconde table?

¶ *The childe.*

It sheweth vs in what maner we ought *The effect of the second table.* to behaue our selues towards our neighbours, and what duetye we owe vnto them.

¶ *The minister.*

D. iii.

22. Sunday.

Rehearse the fyrste commaundement.

¶ *The childe*

*The first commaundement.
Exod. 20
Deu. 5*

HEarkē, and take heede Israell: I am the lord thy God, whiche hath broght thee furth of the land of Egypt, out of the house of bondage. Thou shalt haue none other God before my face.

¶ *The minister.*

Declare the meanyng hereof.

¶ *The childe.*

It is a preface to begynne withal, or an introduction to the whole law: for he doth challenge here vnto himself, first autoritie to commaund, naming hymselfe euerlasting, & the creator of the world: and agayne after he calleth hymselfe oure God, wherby he moueth our heartes to haue in reuerence, & to esteeme highly hys doctrine: for if that he be our sauour, it is good reason that we be also hys louing subiectes, and obedient people.

¶ *The minister.*

what signifieth the deliurance out of Egypt. But that whiche foloweth after, touching the deliurance from the miserable bondage of Egypt: is it not referred peculiarly to the people of Israel?

¶ *The childe.*

Yes verely, as concerning the deliurance from bodely bondage: howbeit it belongeth

geth also generallye vnto vs all with out exceptiō, in so much as he hath deliuered oure soules from the spirituall captiuitie of synne, and from the tirāny of the deuyll and hys kyngedome, whereof the bōdage of Egypt was but a figure.

¶ *The minister.*

Why doeth he make mencion of thys in the very beginning of hys lawe?

¶ *The childe.*

It is done to put vs in remembraunce, how greatly we are bound to shewe vnto hym al obedience in performyng of his will: and to sygnifye vnto vs what ingratitude and vnkindnes it is to do the cōtrary.

¶ *The minister.*

And what is briefly the effecte of that he requyreth of vs, in thys fyrst cōmaūdemēt?

¶ *The childe.*

He enioyneth vs to reserue vnto hym onely the honor due vnto hym: and that in no wyse we alienate or put it from him, geuing the same vnto any other.

¶ *The minister.*

What is the honour due vnto hym alone?

¶ *The childe.*

To worship hym, to put our whole trust in hym, to call vpon hym and such other like, which be attributed peculiarly and onely vnto his maiestye.

The honor that is due to god alone.

D. iiii.

The

¶ *The minister.*

Wherefore is that clause putte to: before my face?

¶ *The childe.*

Forso much as he seeth & knoweth all thinges, & iudgeth the secret thoghtes of mens heartes: he signifieth vnto vs, that he doth not account it sufficient if we make a countenance or beare a faire shew before mē, but that his wil is that also in every dede, euen from the bottom of our heart, with feruent affection, we do take him for our only God.

¶ *The minister.*

23. Sunday

Rehearse the seconde commaundement.

¶ *The childe.*

The seconde commaundemente touching Images and the worshiping of them.

Se thou make thee no grauen image, neither any similitude of any thing, eyther in heauen aboue, either in the earth beneath, or in the waters which be beneth the earth: thou shalt do no honor vnto them nor wurship them.

¶ *The minister.*

Doth he vtterlye forbydde the making of any images?

¶ *The childe.*

No: but he doth forbid expressly cyther to make anye image thereby to represente or figure god: either to make any image to wurshyppe yt.

The

¶ *The minister.*

Wherefore are we forbydden to make anye figure or image of God?

¶ *The childe.*

Because there is no similitude nor comparison betwene hī that is an euerlasting spirite, not able to be conceiued of the mind, nor possible to be seene with eies, and a material body mortal and apte to putrifye, which we may both feele & see.

¶ *The minister.*

Thy mīde is then, that he doth great dishonor to Gods maiestic, that goth about to represent or figure him in such sort.

¶ *The childe.*

Yea verely.

¶ *The minister.*

What maner of adoracion is here inhibited?

¶ *The childe.*

We are forbydden here to come before any image to make our prayers, or to bowe oure knee before it, or to make any other semblant or token of reuerence: as though God were more present there, or shewed furth hys power vnto vs more in that place, than els where.

¶ *The minister.*

This is not then to be taken as though al keruyng or painting of Images were vtterlye prohibited: but alonly to make any

Deu. 4.
Esa. 41.
Rom. 6.
Actes 17.

Of honor forbydde to make ger.

In what sort
images are
forbydden.

58 The Commaundementes.

any image to doe God seruice therwith
or therby to wurship him in visible thin-
ges; cyther finallye to make anye Image,
wherby the simple may take occasion to
abuse it vnto any kind of superstition or
idolatry: all suche are vtterly forbyd-
den.

¶ The childe.

It is euen so.

¶ The minister.

For what purpose principally was this
commaundemente geuen?

¶ The childe.

In lyke maner as in the firste commaun-
dement, God sheweth himselfe to be alo-
ne the verye same, vnto whom all honor
doth belong: euen so now in this seconde
cōmaundement he goeth about to with-
drawe vs frō all superstitious kind of wur-
shipping, proceeding of our carnal imagi-
tions.

¶ The minister.

34. Sunday.

Reharse that that foloweth this com-
maundement.

¶ The childe.

He ioyneth vnto it a threatenng saying:
I am the eternal, your God, almightie, lea-
lous, and punishing the wickednes of the
fathers in their children, vnto the third and
fowerth generatiō of such as dooe hate-
me.

The

The commaundementes.

69

¶ The minister

Wherfore doth he make mencion there
of his myght?

¶ The childe.

To put vs in remembraunce that he is
of sufficient ablenes to vpholde, maintayn
and defende hys honour.

¶ The minister

What meaneth he by speaking of ica-
lously.

¶ The childe.

He doth vs to wete, that he can not a-
byde a companion with him, for euen as
he hath of his vnspeakable goodnes, frely
geuen hymselfe vnto vs: in lyke maner al-
so he chalengeth as duetye of our behalfe,
that we become altogether hys seruañtes,
wholy addycte and geuen to please hym:
and thys is the spirituall chastitie whiche
he looketh for of our soules, that they be
dedicated vnto hym, and kept holy for him
And contrarywyse, it is a very spirituall
whoredome, if our mindes be alyenated,
or anye whitte withdrawen from hym,
to any kynde of Idolatry, or supersti-
cion.

Touching spo-
ritual whorde.

¶ The minister

How ought this to be taken, that he
punisheth the trāsgressyōs of the fathers in

theyr children.

¶ The childe

To pearce our hartes more depely, with the terror of hys wrathe, who doth not onely threaten to punishe the offenders, but also their seede after theym.

¶ The minister

What? is not this contrarie vnto the ryghteousnes of God, to punishe the one for the others faute?

¶ The childe.

*How God
punisheth the
fathers wickednes
in the
childe.*

If we dooe waye and cōsider aryghte, the state wherunto the whole nature of manne is broughte by the fall of Adā, it maye be thought superfluous and more then nedeth to moue this doubt: for we are euerie one of vs borne vnder the curse of God, ād the childrē of hys wrathe, so that we can not finde faute with God when he letteth vs alone and suffereth vs styll to contynue suche as we are of nature. Nowe as it is a sure tokē of gods tender affectiō & fauore towards his seruantes, when he doth also enriche theyr children with his manyfolde blessinges: so likewyle it is a most dreadfull token of Gods vengeance towards the wycked, when he suffereth theyr offspringe to contynewe in their cursed state. ¶ The minister.

What sayeth he more besyde this?

The

¶ The childe

To the ende he myght styrre vs also with tender loue he saith moreouer that he sheweth foorth his aboundaunte mercy vnto the thousand discent of suche as loue hym & kepe his commaundementes.

¶ The minister.

Doeth he meane therby, that the obedience and holye conuersacion of a faithfull man shalbe suffyciente to saue his posteritie, althouge it be naughte and wicked?

¶ The childe.

Not so: but the meaninge therof is, that he wyll in suche sort shewe forth his beneficial goodnes towards the faithful, that for the fauour he beareth vnto them, he will also be knowen vnto their childrē to be their God, not onely midyng to prospere thē here in thynges of this worlde, but to saynctifie them also with the giftes of his spirite, wherby they maye become seruifable and ready to please him.

*How God
sheweth mercy
to a thousand
generations.*

¶ The minister.

But this is not altogether a generall rule, that the children of the wicked be accursed: and contrarywyle faithfull mens children blessed.

¶ The childe

No: for our Lorde doth reserue this li. Rom. 6.

bertye to himselfe alwayes, to shewe mercie vnto the childerne of the wicked: and on the other part, he hath not so bound hys grace to the children of the faithfull but that he may at hys pleasure reiecte whome he wyl: yet notwithstanding he doeth in such wyse order these thinges, that all mēne may easely see, that he hath not made this louyng promyse for nocht. ¶ *The minister.*

Wherefore doth he reherse here in the promes? to a thousand discent, whereas in the threatnyng he made mencion but of. iiii. or foure?

¶ *The minister.*

That is done to sygnifye, that God is of his owne goodwill and inclination, alwayes more ready to vse gentlenes & fauourablenes, then roughnes or rygour: accordyng as he sayeth of himselfe that he hath a ready inclinacion to do good, or to shewe mercie, and cōtrariwise slowe vnto anger.

¶ *The minister.*

Let vs come nowe to the thyrde commaundement.

¶ *The childe.*

Thou shalt not take the name of the Lord thy God in vaine.

¶ *The minister*

What

*Exod. 34.
Psal. 103.*

*25. Sunday.
The iiii. commaundement.*

What is the right vnderstanding of that?

¶ *The childe*

He doeth not onely forbid to abuse and blaspheme the blessed name of God by periurye: but forbyddeth as wel al vayne, and superfluous othes. *Of othes.*

¶ *The minister.*

Maye a man then sweare lawefully at any tyme?

¶ *The childe*

Yea verely, when there is iust occasion: that is to say, to maintayne the trueth of a matter when the tyme shall require, and lykewyse to kepe and nouryshe brotherly charytye amonge vs.

¶ *The minister.*

Doth he dysproue no othes but suche as are made to the hinderance of Gods honour?

¶ *The childe.*

In one kinde of othe he teacheth vs a generall rule: to wete, that we ought not sweare at all: that is to saye, that we maye not cal God to wytnes, vnlesse it be done with al humblenes of minde, hauing a reuerente feare towardes hys maiesty before oure eyes, to the entent to glorifie hys name: for euen as it is holyc, and

sayeth precysely, by euidentie woordes, that he can not abyde that any man doe vse it vnreuerently, to the intent we might with so much the more careful dilygence haue it in honor.

¶ *The minister.*

26. Sunday.

Let vs goe to the fourth commaundemente.

¶ *The childe.*

The.iiii.commaundement.

Remembre to kepe holye the sabboth daye: syxe dayes shalt thou labour, & do any needfull worke thou hast to do? but the seuenth day is the reste of the lord thy God, thou shalt do no worke that daye, neyther thou nor thy sonne, nor thy doughter, neither thy seruante, nor thy handmayde, no nor thyne oxe, or asse, neither the straunger that is withe in thy gates. for in syxe dayes God made heauē and earth, and all that is in them, but the seuenth daye he rested, wherfore he hath blessed the day of reste, and hath dedicate it peculiarly to hymselfe.

¶ *The minister.*

Geueth God in commaundemente that men shall trauaile sixe dayes euery weeke, and so reste the seuenth?

¶ *The childe.*

No, he doth not precisely commaunde it: but rather he doth geue menne leaue to

E. tra-

64 The commaundementes.

Why what reuerence we should name God.

and of most worthy pryce, so it behoueth vs to take diligent hede, that we doe not in suche sorte name hym, or call hym to witnes, that either we may seeme to passe lyghtelye of hym oure selues, either wherby other maye take occasiō to haue him in small reuerence.

¶ *The minister.*

How shal a man vse his name with suche due reuerence?

¶ *The childe.*

If we doe neyther thynke nor speake of God, nor of his workes, but with all reuerence and honor.

¶ *The minister.*

What foloweth this commaundemēte.

¶ *The childe.*

He addeth vnto it a threatnyng: that he wyll coumpt hym that vseth his name irreuerentlye as a wycked malefactoure?

¶ *The minister.*

Seyng that God pronounceth threateningly in other places in a generalite, that he will punishe al transgressoures: what vehemencye is there besides in these wordes?

¶ *The childe.*

He doth expressly declare hereby, in howe greate estymacion he hath the honour of hys holy name: for somuche as he sayeth

trauaile aboute theyr commen busines for the tyme of syxe dayes, and so maketh a restraint onely of the seuēth, in the which he forbiddeth to labour.

¶ *The minister.*

Are we then bounde by Gods commaundement to refrayne one daye in the weeke from al maner of labour?

¶ *The childe.*

This commaundemente hath a certayne speciall consideration in it: for as touchyng the obseruation of bodely reste, it belongeth to that parte of the olde law which is called ceremonial, the which ceremonies, were vtterly abolished at the comming of Christ.

¶ *The minister.*

Sayest thou then, that this commaundemente belongeth peculyerly vnto the Iewes, & that God did geue it onely for the time of the olde testament?

¶ *The childe.*

Yea verely, as touchyng the ceremonie therof, and the outwarde bodely reste to be obserued therein.

¶ *The minister.*

Why then, is there any other thyng conteyned in it besydes the ceremonie?

¶ *The childe.*

Yea

Yea truely: for there be three confyderacions, for the whych this commādemēt was geuen.

¶ *The minister.*

What are they?

¶ *The childe.*

The first is, that it myght be a figure to represente our spiritual rest: The seconde for a comely order to be vsed in the church or congregation: And thirdely, for the refreshing of seruantes, that they myghte haue some reliefe of theyr trauaile.

Three considerations for the whiche the sab both day was ordained.

¶ *The minister.*

What is that, thou callest spiritual rest?

¶ *The childe.*

That we cease to doe the workes of oure owne lutes & wyl, that the lorde may bring forth the woorkes of hys spirite in oure heartes.

¶ *The minister.*

How may we do this?

¶ *The childe.*

By mortifying our flesche and subduing the inordinate affections of our nature, to the end that Gods spirite onely maye beare rule in vs.

¶ *The minister.*

Are we bound to this rest but one daye in the weeke?

E. ii.

The

¶ The childe.

The spirituall Sabbath is cōsynuall. It is our bounden duetye to continue in this rest alwayes: so that when we haue once begon to entre into it, we muste goe on forwarde whiles oure lyfe lasteth.

¶ The minister.

Howe happeneth it then that there is but one daye appointed to represent & figure vnto vs a thinge that dureth our whole lyfe?

¶ The childe.

It is not necessarye that the figure or shaddowe of a thyng doe resemble throughly in all pointes the thinge it is ordeined to represente: it is to be thought suffyciente, if they agre & be lyke in sonne pointes.

¶ The minister.

And wherfore was the seuenth daye appointed rather then any other?

¶ The childe.

The number of seuen.

The numbere of seuen doth sygnifie ad importe a certayne perfection in the holye scripture, wherfore the seuenth daye was mooste meete to sette out vnto vs a thinge that should stil continue: moreouer it putteth vs in remembraunce that our spirituall rest or quietnes is not full nor perfecte, whyles we lyue in this world, neither

neither shall it be absolutely broughte to perfection vntyll we departe this lyfe.

¶ The minister.

What is mente by that which our lord *27. Sunday.* alleageth here, saying, that it behoueth vs to reite, for so muche as he hath done the same?

¶ The childe.

When God had created al his woorkes in syxe dayes, he dedicated or appointed the seuenth to the vewe and beholding of his workmanship. And to the intent we might be the more easely induced to the consideration there of, he bringeth foorth his owne example, for that there is nothinge of so muche worthines to be desyred, as to become lyke vnto him.

¶ The minister.

Must we than daily haue consideration and remembraunce of goddes woorkes: or is it inough to haue minde of them one daye in the weeke?

¶ The childe.

Verely our bound duety is to haue bo- *we are bounde to praise God continuallye in his woorkes.* the daylye & houely a reuerent consideration of hys merueillous woorkes: but for that we are through frailtie so negligent & forgetful, there is one certain daye, pe-

E. iii.

culiarelye appointed, to renew from time to time the remembraunce of this our duty, and that is the politique ordre which I spake of.

¶ *The childe.*

What maner of ordre ought the people to obserue in that day?

¶ *The childe.*

They are bounde that daye to come together, and to geue diligente care to the woorde of God, to make theyr prayers vnto God, and finallye to make open profession of their faith and religion.

¶ *The minister.*

What meanest thou by saying, that it was partly ordeined for the recreation and ease of seruautes?

¶ *The childe.*

To thintente that they whiche be vnder the authoritye and power of others, myght be released somewhat and lyghtened of theyr paynful laboures, the whiche thyng also serueth to the furtheraunce of the common wealth: for somuch, as euery man hath iust cause to be the readyer wyllynglye to trauayle the other sixe days, when they consider, that they may take their rest in the seuenth.

¶ *The minister.*

Goe to then, let vs nowe also see how this

this commaundement belongeth vnto vs.

¶ *The childe.*

Astouching the ceremony ther of, we haue nothing to do with it: for the vse of al ceremonyes ceased at the cumming of Christe, who was the ende and substance of them.

¶ *The minister.*

How so?

¶ *The childe.*

For our old man, vnto whome the ceremonies belonged, is now crucifyed by the vertue of his death: & through the merite of his resurrection we rise agayn into a newnes of lyfe.

¶ *The minister.*

What is there than in this comaundement that concerneth vs?

¶ *The childe.*

We are bounde to obserue the politique ordre appoynted in the churche for the hearyng of Goddes woorde, for cumming together to make common prayers, and for the ryghte vse of the sacramentes.

¶ *The minister.*

And dothe the fygure profytt vs no more?

¶ *The childe.*

Yes veryly: for it leadethe vs to the

E. iiii. treweth

*As touchinge
politique or
dre for dayes.*



Col. 2.

*The ceremonall
Sabbath
ys ended.*

Rom. 6.

trewth of that thing, whereof the sabboth day is a figure: which is, that we being made the true members of Christe, ought to leaue of from doing the woorkes of our owne will, & to commit our selues wholly vnto his tuicion & gouernance.

¶ The minister.

28. Sunday.

Lette vs come now to the second table.

¶ The childe.

HONOR thy father & thy mother.

The 5 commaundement.

¶ The minister.

What doest thou meane by this woord, Honour?

¶ The childe.

what honor is due to our superiours.

The meaning is that children are of duetye bounde to vse humble obedience and lowlynes, towardes their father and mother, bearynge a reuerente minde towardes them, ready to assyst and ayde the, and willyng to doe after theyr commaundementes according to their dutie.

¶ The minister.

Proceade farther in thys commaundement.

¶ The childe.

God ioyneth also a promes to this commaundement, sayng, that thou maist leade a prosperous lyfe many yeares in the lande whiche the lord thy God hath geuen thee.

The

¶ The minister.

What is the meanyng of this promes?

¶ The childe.

That God will indue them with a long lyfe here in thys worlde, whiche haue theyr father and mother in due reuerence.

¶ The minister.

How cummeth it to passe, that god promiseth man to prolong hys life here in thys world (as if it were a speciall benefite) since this life present is so ful of al kynd of misery?

¶ The childe.

Though our lyfe here in thys world be neuer so tull of wretchednes, yet not withstanding a long life is a blessing of God vnto the faithfull: for somuche as god doth shew furth his fatherly affection towardes his in that they knowe they are vnder hys protection and defence?

A long life.

¶ The minister.

May a man gather of the contrary parte, that he who liueth not manye yeares, is accursed of God?

¶ The childe.

No: but rather it cummeth to passe manye tymes, that oure lord taketh them soneste of all out of thys world, shortenynge theyr

theyr lyfe, whome he loueth most dearely.

¶ *The minister.*

Since he doeth thus, It semeth that he keepeth not alwayes promesse.

¶ *The childe.*

Benefites of this worlde are promysed with condicion.

Yes verely : for what promes soeuer god maketh vs , touching the benefites of this world , we ought to take it with this condicion , so farfurth as it shalbe expedient for the health of our soule . For it were a meanes to haue the promes of god in smal reputacyon , if the eyes of oure mynd wer not directed further then to cosidre onely the state of thys present lyfe.

¶ *The minister.*

And what is to be sayd of them that be disobedient vnto father and mother?

¶ *The childe.*

The penyshement of childre whyche disobey their parents.

God will not onely punish them with euerlasting payne in the day of iudgement, but he wil execute also, punishment on theyr bodyes here in thys worlde: eyther by shortnyng their life , eyther by procuring them a shamefull death, either at the least a life most miserable.

¶ *The minister.*

Doeth not God speake expressly and namely of the lande of Canaan in thys promesse?

The

¶ *The childe.*

Yes verely, as touching the children of Israel, vnto whom the commaundement was first geuen : but since it hath pleased god to receyue vs also into the noumbre of hys people, we must take it in a more general significacyon , so that, in somuche as the whole earthe is the lordes, we ought to acknowledge that what countreye soeuer we do inhabite , god hath geuen vnto vs the same for a dwellinge place.

¶ *The minister.*

Is there nothyng elles to be vnderstande in this commaundement?

¶ *The childe.*

Yes , for notwithstanding no mencion is made in it expressly but of the father and mother: yet we must vnderstand in them, al magistrates, rulers, & superiours, for so muche as there is one maner of consideration of theym all.

¶ *The minister.*

What is that?

¶ *The childe.*

AS God hath geue vnto them all, theyr authoritic and preeminence : and because there is no prerogatiue of superiortye, neither of father nor mother, neyther of prynce, or ruler , magistrate, or maister, neyther anye other offyce or tytyle of pre-

Rom. 13.

preemynence, but suche as God hath ordeyned: therefore they require al by one maner of reason theyr due obedience.

¶ The minister.

29. Sondaye.

Goe nowe to the sixt, commaundement.

¶ The childe

The 6. commaundement.

THou shalt do no murther.

¶ The minister.

Is there nothyng forbydden here but open murther?

¶ The childe.

Yes verelye: for consideryng that it is god who geueth thys in commaundemēt, the which hath chiefe regarde vnto oure heartes: he doth not only geue vs a law to restrayne our outward dedes, but principally to brydle the affections of oure mynde.

¶ The minister.

Thy meanyng is then, that there is a certayne kinde of murther lying priuelye in the heart, the whiche is forbydden here of God.

¶ The childe.

It is euen so: and that is a malicious hatred or rancour, and a desyer to doe hurt vnto our neyghbour.

¶ The minister.

Is it inough then if we beare no hatred

no.

nor malice towards any man?

¶ The childe.

No, for in that, that god forbyddeth hatred, it is to be vnderstand also that he requireth of vs to loue all men, & that vnfeynedly from the bottome of the hearte, procuryng by all meanes, theyr welth.

¶ The minister.

Rehearse the seuenthe commaundement.

¶ The childe

THou shalt not commit adultery.

¶ The minister.

What is the summe and effect of thys commaundement?

¶ The childe.

All whoredome is declared to be accursed of God, & therefore it behoueth vs to refrayne from it if so be we feare to prouoke hys wrath agaynst vs.

All whoredome is accursed.

¶ The minister.

Is there no other thyng conteyned in this commaundemente?

¶ The childe.

We muste alwayes haue an eye and a regarde to the lawmaker, who in so muche as he is God, from whome nothing lyeth hid: he stayeth not himselfe in the consideracion of the outwarde woorke,

The minde of the lawe maker is to be considered.

goyng



10/5

goyng no farther, but he requyrethe also that the heart be cleane from al corruptiō and luste.

¶ *The minister.*

Shewe me then, what is the full and perfecte meanyng of thys commaundemente.

¶ *The childe.*

For somuche as oure bodies & soules are the temples where Gods holy spirite resteth, this commaundemente requireth of vs, to kepe thē in all honeste purenes: in suche sorte that it is not ynough for vs, if we be chaste as touchig the carnall act, but we must also be withoute all vnclenly lustes or desyres, without all inordinate fancies: fynally we are inhibyted all woordes and gestures which sounge or allure to vnclenlynes, so that there muste be no parte in vs, defyled, or vnchaste.

¶ *The minister.*

Go on to the eyght commaundemente.

¶ *The childe.*

THow shalt not steale.

¶ *The minister.*

Doth this commaundemente forbydde only suche robberies as be punished by cōmune lawes, either doth it reache any farther to any other kynde of stealyng?

This

¶ *The childe.*

Thys commaundemente reacheth vnto al naughty, vnlawful, or disceauable occupacions, and forbiddeth all disallowable or discommendable wayes and meanes, wherby we plucke vnto vs any parte of oure neyghbours substance, whether it be by violence, by fraude, or by any other meanes, that God hath not allowed by hys worde.

¶ *The minister.*

Is it ynough if a manne refraine from the dede doynge, eyther is it forbydden also to mynde or purpose any suche thynge?

¶ *The childe.*

We must al waies haue a consyderacion that God was the maker of this law: who for somuch as he is a spirite, hath not onely regard to robberies that be committed in dede, but he considereth aswell our secret enterprises, oure deuyses, and purposes, and the desyres of our mynde, to come by riches throughe oure neyghbours losse.

¶ *The minister.*

What behoueth it vs then to doe?

¶ *The childe.*

We are bounde to do our endeuoure that euery man maye haue his due
and

Of theft.

Of inward theft.

1. Cor. 3.

2. Cor. 6.

30. Sunday.

The 6. commaundement.

and ryghte,

¶ *The minister.*

What is the nyth commaundement?

¶ *The childe.*

The ninth commaundement.

THow shalt beare no false wytnes agaynste thy neyghboure.

¶ *The minister.*

Doth god forbyd in this commaundement, open periurye before a iudge onely: eyther are we charged to make noe lye to the dysprofyte of oure neyghbours?

¶ *The childe.*

A generall doctrine touchyng othes.

In namynge one kynde of lying, he forbiddeth vtterly to make any leasyng: meanyng that we maye not speake any thyng to the reproche of our neyghboure falselye: and that we maye in no wyse backbyte hym or make lyes of hym, whereby he myghte sustayne losse in hys goodes, or be hyndered in hys good name.

¶ *The minister.*

Wherfore doth he speake expressly of open periuryes, rather then of any other kind of lies?

¶ *The childe.*

To the intente that we might the more

more earnestly deteste, and abhorre, al backbiting, and lying: signyfying vnto vs withal, that whosoever doth accustom himself to speake flāderously of his neyghbour, or to make any lie to his neighbors, hinderāunce priuely, he wyll not be ashamed shortly after to forswear hymselfe openly.

After customa- ble flādering & lying: they foloweth shew- ly in the necke of it open peri- urie.

No to saye

¶ *The minister.*

Be slanderous and lying wordes forbidden here alone: either be we also restrained from al euyl thynkinge?

¶ *The childe.*

As wel the one as the other by the reason which we haue already aleged, for that that is euyl in the doying before men: is as euil to be willed or thought before God.

That that is ill to be daen before men, ys yt to be thought before God.

¶ *The minister.*

Rehearse then in fewe wordes the very sence and meanyng of it.

¶ *The childe.*

We are taught by thys commaundement, not to be ready to iudge euyl, or to speake any wordes that sounde to the reproche and infamy of others: but muche rather to haue a good opynyon of oure neyghbours, and to speake wordes to theyr prayse, and to the mayntenaunce of theyr good fame, and honeste estymacion, so far

F. re

re foorth as the trueth wyll beare vs.

31 Sunday

¶ The minister.

Let vs come now to the laste commaundemente.

¶ The childe.

The .x. commaundemente.

Thou shalt not desyre thy neyghbours house: thou shalt nor desyre thy neyghbours wife, nor his seruaunt, nor his mayde, nor hys oxe, nor asse, neyther any thig that is thy neyghbours.

¶ The minister.

Seing the whole lawe is spiritual, and requyreth purenes of the hart (as thou hast said) and forsomuche as euery one of the other afore sayde commaundementes were ordeined, aswell to correcte and amende the naughtye rebellious affections of the hearte, as to rule & gouerne the outwarde doinges of men, it appereth that this commaundement is superfluous, and that there was inough sayde before.

¶ The childe.

In the aboue reherfed commaundementes, God forbyddeth all wyllynge or consentynge to do euil, minding thereby to brydell and suppress all rooted affections, or deliberate purposes of naughtines: but here in this he vtterlye inhybiteth all euill thoughtes, lyght mocions, so-
daine

daine affections, yea though we neuer fully purpose them, neyther endeuoure dire selues; or consente wyllyngly to doe them.

¶ The minister.

Sayest thou then, that the leaste motion or temptacion that can entre into the thought of a faythfull man is synne; though he vtterly refuse it, striue against it, and wyll not by any meanes consente vnto it?

¶ The childe.

Yea verely: for this is certayne, that all wanton thoughtes and mocions of euill, doe proceade and sprynge oute of the orygynall synne which contynueth styll in vs by nature: wherof I conclude that lustes or mocions whiche doe kendle or styrre vp mans heart to do amyssc, though he neuer purpose or consente to doe the thyng, be neuerthelesse directly agaynste this commaundemente.

Euery euill
mocion is a
synne.

¶ The minister.

This is then bryefely thy sayinge, that euen as lustes or desyres of euill, whiche haue so farre preuayled, that the wyll is consentynge & fully agreed vpon the same, are reproued as synne in the former commaundementes: euen so by this commaundement God requireth of vs

F. ii. suche

suche an vpryghte clearenes of cōscyence that there maye not so muche as one euyll mocion or desyre, once enter into oure heartes, the whiche myght encline or pro uoke vs to doe amyffe.

¶ *The childe.*

Ye haue sayde all.

¶ *The minister.*

Maye we not nowe make a brieve some and gatheringe of the whole lawe?

¶ *The childe.*

Yes verely, the whole lawe is comprehended in these .ii. poyntes: the one is, that we loue God with all our hearte, with all our mynde, and with oure whole myghte. The other is that we loue our neighbour as our selfe.

¶ *The minister.*

What is included in the loue of God?

¶ *The childe.*

It requireth of vs this duetye, that we loue hym as oure God: that we acknowledge and take hym for oure soueraine lord, master, sauour & father: so that hereby our duetye is to feare hym, to honoure hym, to put oure whole trust in him, to obeye him and loue hym.

¶ *The minister.*

What

The somme ad effect of the whole lawe. Matt. 22.

What doest thou meane by these wordes: with all oure hearte, all oure mynde, and oure whole strength.

¶ *The childe.*

It is no more to say, but that we must loue God with suche a zeale and feruente affection, that there maye be in vs, no desyre, no will, no thought, no endeouour, no maner of inclynacion, contrarye vnto this loue.

¶ *The minister.*

What is the meaning of the seconde point?

¶ *The childe.*

We are taught therby, that as we be naturally inclyned to loue our selues, and as this affection is mooste vehemente & doth passe al the rest, euen so our loue towardes our neighbours, oughte in suche sorte to beare rule in our hartes: that it shoulde rule and guyde vs altogether, and shoulde be a lync and rule, therby to order all oure thoughtes and deedes.

¶ *The minister.*

And whome meanest thou, when thou sayest oure neighbours.

¶ *The childe.*

I doe not onely sygnyfye by the word

F. iii.

our

our kindred, frendes, and suche other as be of oure familiar acquaintance; but such also as be straungers vnto vs; and more then that, oure verye enemies.

¶ *The minister.*

In what bande or alliance are we in with them?

¶ *The childe.*

There is a knot of frendshyp the which God hymselfe hath fastened, which cannot be loosed by any mans malyce, or wickednes.

¶ *The minister.*

Then thou wylte saye, yf any man beare any malycious hatred vnto vs, that euill affection cometh of himselfe: and yet in the meane time, by the very ordre whych God hymselfe hath appoynted, he ceaseth not to continue stil our neighbour, and we are bounde euen so to take hym.

¶ *The childe.*

Yea verely.

¶ *The minister.*

Seing the law requireth such a perfect vpright maner of seruing God, is not euery christen man bound to frame hys lyfe and conuersacyon after the same?

¶ *The childe.*

Yes truely, but we haue in vs so much
weake

weakenes; that there is no man whiche *Nomã can fulfill the lawe.* fully doth perfourme all that the lawe requireth.

¶ *The minister.*

Why doth God therefore require of vs suche an exquisite perfection as we be not hable to reache vnto?

¶ *The childe.*

God requireth nothyng of vs but that whiche we are bound to do, and our own consciences witnes that we are charged with already: And agayn if we bend our selues, and geue diligence to frame our lyues to this rule set furth in the law, than albeit we be farre from being able to attayne vnto the perfection therof, yet the lorde wil not lay to our charge that defaut or lacke of dooyng the same as our duetie requireth.

¶ *The minister.*

Speakest thou generally of al men: either elles meanest thou the faythful onely?

¶ *The childe.*

I speake not of such as beleue not, for no man is able to begyn to frame hymselfe to doe the leaste poynte that the lawe requireth, vntyll he be regenerate and fashyoned agayne throughe the spirite of God. Moreouer, if it were possible

Deu. 27
Gal. 3.

to fynde out anye manne who were able to perfourme some part of that, that the law demaundeth, it should not be enough to dylcharge hym before god: for the lorde pronounceth openly thys sentence, that whosoever doth not thoroughly accomplishe euerye poynte conteyned in the lawe, is accursed.

¶ The minister.

33. Sunday.

Hereof we must needes gather that the law hath two distinct offices, accordyng as there be two sortes of menne.

¶ The childe.

Rom. 3.
To what vse
the lawe ser-
ueth touching
the vnseythful
2: Cor. 3.

What elles? for as touchyng them that beleue not, it serueth to no other purpose but to reprove & condemne them, and to take from them al maner occasion to excuse themselves before god: & thys is that part of the office of the law, which S. Paule speaketh, of, namyng it the instrumente of death and damnaciō: but as touchyng the faythfull, it serueth to an other vse.

¶ The minister.

What profite doeth the lawe bring to the faythful?

¶ The childe,

To what vse
the lawe serue
the as touchin
the feithfull.

Fyrst the lawe maketh it knowen vnto them, that they cannot be iustified by their

woor-

woorkes: & so by humbling them through the knowledge of their miserable state, it doth stirre them to search their health & saluaciō in our sauour Christ. Secundarily wheras it requireth more then is possible for any man to do, it warneth them to pray vnto God, that he wil vouchsafe to geue them suffyciente strength that they may at least haue a ready willing minde to obey hys will, and therby they haue also occasion to knowledge their daylye fautes, and so to thynke lowely of them selues: Thyrdelye it serueth them in steade of a bridle, to repress the y carnal affectiōns, and to holde them faste in the feare of God.

¶ The minister.

We may then finally conclude, as touchyng thys matter, that albeit for the time of this transitory lyfe, we neuer attaine to be able to render perfect obedience vnto the law, yet it is not to be thought a vayne thyng, and to no putpose, that it requireth of vs suche a precyse and exquisite perfection: for thereby it setteth vp a marke vnto vs, to the ēd, that we euery one, accordyng to the grace wherwith God hath endued vs, might continually with so much more seruente affection, walke towarde it and study dayly more and more to

to come vnto it.

¶ *The childe.*

Ye haue vttered the thing euen as I ment it.

¶ *The minister.*

Haue we not a perfect rule of all rightuousnes set out in the law?

¶ *The childe.*

Yes verelye; so that God demaundeth no other thyng of vs, then to frame and ordre al our doinges by it: and contrarywise God disalloweth and refuseth whatsoever man taketh in hand to doe belydes, For obedience is the onely sacrifice and seruice, which he requireth.

¶ *The minister.*

To what purpose then doth al those monicions, declarations, exhortations, & commaundementes serue, whiche the Prophetes make & the apostles?

¶ *The childe.*

The doctrine of the prophetes & Apostles be nothing els but exposicions of the selfe same law more at large, the ende of which doctrine is so farre of from the leadyng of vs from the obedience due vnto God, that it is rather in steade of a sure gyde to conduct vs, and bryng vs vnto it.

¶ *The minister.*

Yet

Yet it semeth that the law doth not sette out euery mans particular vocation and office.

¶ *The childe.*

Where as the law of God prescrybeth that we ought to render vnto euerye man that, that is his due, we maye ryght well gather thereof, what euerye mans duty is in his state and calling: further (as we haue already sayde) the residue of the scripture maketh a more particular and playne declaration of the same: for the selfe same thinges which God hath in few wordes comprehended in these tables of his commaundementes, other partes of the scripture doe entreate here and there more at large.

¶ *The minister.*

Seing we haue now commoned sufficiently, of the right seruyng of God (that is to saye of obedience to his wil) which is the second parte of the honour due vnto hym: lette vs speake now also of the third point touching the honour which he demaundeth of vs.

¶ *The childe.*

We haue saied here before that the thyrd maner of honor which he demaundeth of

34. Sunday.

The iii. pointe touching the true honoring of God, is calling on hym in our neede.

vs,

Obedience to the law is gods onely seruice, and the sacrifice that he requireth of vs. 1. Sam. 15. Jerem. 7.

vs, is to cal vpon him and to seke for helpe at hys hand in al our nedes.

¶ *The minister,*

Doest thou meane, that this honor, to calle vpon God for help in our necessities, is due vnto him alone?

¶ *The childe.*

Yea, for he chalengeth this as a peculiar honour due vnto hys hyghe and diuine maiestie onely.

¶ *The minister.*

Since it is so: after what sorte is it lawefull for vs to require succor at mans hæde?

¶ *The childe.*

There is great dyfference betwene those two thynges: for we call vpon the name of God, to protest and signifye, that we looke for no helpe nor benefite but at hys hande, hauynge oure whole affyance in him, as a sure rocke, and in none elles: yet in the meane tyme we procure & vse the helpe of men & other creatures, so farre furth as God geueth vs leaue, & as he hath lente thẽ ablenes and meanes to succour vs.

¶ *The minister.*

Thou meanest then, that to demaund succor of man, is no whit contrary to thys that we are boude to make our inuocaciõ & prayer onely vnto God for helpe: for so-
much

much as we put not our trust in them, neither seke their succour, but so farre forthe as God hath ordeyned them minysters, & bestowers of hys goodes to oure necessitie, and comfort.

¶ *The childe.*

Ye say verye well: ad in very dede, what soeuer benefite or frendshyp we receyue at anye mans hande, we are bounde so to take it, as if God hymselfe did deliuer it vnto vs: for the trueth is that it is he, who sendeth all suche benefites by the handes of hys creatures.

¶ *The minister*

Is it not then our duetye to geue thankes vnto menne for theyr benefites, and to acknowledge gentilye theyr frédelye helpe, seinge the lawe of nature so teacheth?

¶ *The childe.*

Yes verely, and it were for no more but for that it hath pleased God to cal them to such honour, as to be the dealers, and distributors of hys benefites: for God in so doïg, doth bind vs vnto them, and wil that we take the same thankfullye at theyr handes, but yet alwayes so, that we must acknowledge that they are but his ministers and almes dealers, and that he alone is the prouyder of all.

¶ *The minister*

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It appeareth by thys that we maye not call vpon Angelles or Saintes departed for helpe.

¶ *The childe.*

You saye trueth: for touching sainctes departed, God hath not appoynted vnto them any such office. as to help vs, or geuen them any such charge as to ministrate vnto our needes. And as concerning hys angels, although he haue ordeined thē as ministers to serue for oure healthe, yet is it nothig lesse then his will that we shoulde call vpon them for helpe, eyther haue our recourse and refuge vnto them in time of neede.

¶ *The minister.*

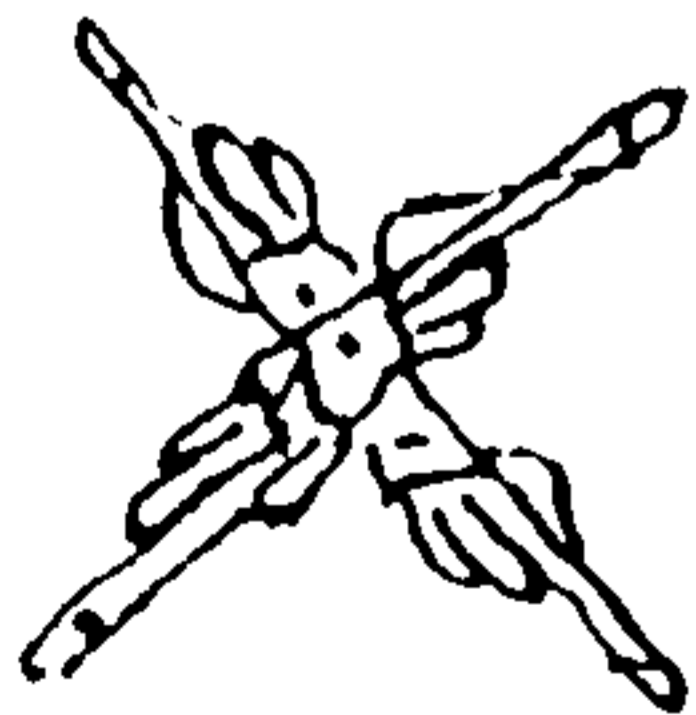
Thou supposest thē, that whatsoever is not agreable to the ordre which God hath set furth vnto vs, is repugnaunte vnto his will.

¶ *The childe.*

I meane euē so: for if so be that we will become so curious, as not to content our selues with that ordre and maner of doing which God hath by his woorde set furth vnto vs: that is a token moſte certayne of infidelitie. Moreouer, if in steade of seeking vpon God alone for help in al our nedes, we shall haue recourse vnto Angells or anye other creatures, puttinge anye

parte

*An euident
token of infide-
lite.*



parte of oure confydēce or truste in them: we commytte therein dānable Idolatrie, by attributyng vnto thē, that thyng whiche ought to be peculiarelye reserued vnto God.

¶ *The minister.*

Let us come now to the right maner of 35. *Sunday.* making our prayer vnto God: is it inough to pray with the tongue, eyther is a seruēt Of prayer. minde, and earnest affectiō of the hart also necessarily required?

¶ *The childe.*

As for the speakyng with the tong is one of the least pointes, neither is it alwaies necessary to vse the tong in praying: but an attentife minde, and earnest affection is alwaies necessarily required.

¶ *The minister.*

Howe proue you that?

¶ *The childe.*

For somuche as God is a spirituall substance, he requireth alwaies the spirite, & the heart: & as at al other tymes, so specially in time of prayer, when we shewe our selues in hys presence, and enter into communication wih hym: and therevpon he maketh a reſtrainte of his promise, saying that he will be at hāde, to heare only all them which cal vpon hym in trueth: cōtrarywise he pronūceth all thē accursed whiche praye hipocritically or without

*we muste
praye with
in hearty affec-
tion.*

*Psal. 145.
Esa. 29.
They are cur-
sed of God
that praye
without hartie
affection.*

an earnest affection.

¶ *The minister.*

I see then therby that al suche prayers as be made only with the mouth, be vnprofitable and to no vse.

¶ *The childe.*

They be not onely vnprofitable, but they are superfluous & prouoke God to displeasure.

¶ *The minister.*

What maner of affection is required to make the prayer acceptable?

¶ *The childe.*

We must first of al haue such a feeling of oure pouertie and wretchednes, that we maye perceauē an earnest vexacion & griefe of minde, through the lothsomnes of synne, or lacke of some grace expedient for vs: we must also haue a feruente desire & longynge to obtayne the same at gods hand, which desire must kendle our hartes, and engēder in vs a feruēte prayer.

¶ *The minister.*

Doe these thynges procede of our nature, either are they geuē vnto vs by the speciall goodnes of God?

¶ *The childe.*

It is God that playeth the workeman: for we are of oure selues dul, and without al lust to prayer; but the spirite of God doth

doth styre vp in oure heartes such syghes as no tonge is able to expresse, & endueth oure mides with such a zeale, and feruente affection, as God requireth in prayer. Rom. 8.
Gal. 4.

¶ *The minister.*

Dothe this doctrine teache vs that we ought not to dispose, and stirre vp our selues to prayer?

¶ *The childe.*

Nothyng lesse: but rather contrary wyse, so ofte as we do not feele in our selues such a deuocion, or disposition to prayer, we ought to make our supplication vnto the lorde, that it wyl please hym to geue vs of hys grace, wherby we may be framed to prayer with such affection of mynde as we oughte to doe.

¶ *The minister.*

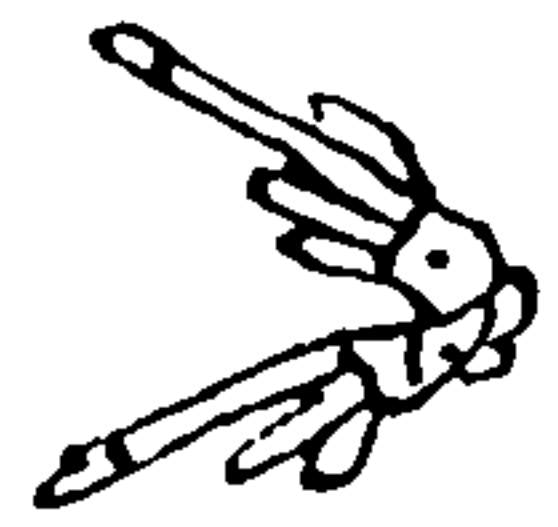
As touchyng the vse of the tounge, thou doest not counte it vtterly vnprofitable in making of prayers?

¶ *The childe.*

No verely: for the wordes whiche the tōge vttereth doe many times helpe to cōfort, and to styrrē vp the affectiōs of the mind: yea they do strengthen, and holde in the mynde of man, wherby his thoughte doth not wander so sodaynely from God, as otherwyse it would: moreouer,

G. for

The tounge serueth to a very good vse in the making of our prayers.



no 15

for somuche as the tounge is a creature of GOD, ordeined of him to praise and set forth hys glory, aboue al other membres of the bodye, it is reason and duetye, that the tounge be employed by all meanes to that vse: fynally the very feruente affectiō of the heart doth many times through a vehement mocion, enforce the tounge to speake, though a man did not purpose so to do.

¶ The minister,

Since it is as thou sayest, to what purpose is it to praye in a langage that a manne doth not vnderstande?

¶ The childe.

It is to mocke God withal, and a superstitious hypocrisie.

¶ The minister.

When we make our prayers vnto God, do we it at al auētures, without sure knowlege whether we shal obtayne any profyt or not? either ought we to be surely perswaded that our prayers shalbe heard?

¶ The childe.

We must haue this euermore as a sure foundation & ground in all oure prayers, that they shalbe accepted of God, & that we shal obtaine our request so far-

To praie in a straunge langage is a mocking of God. 1. Cor. 14.

26. Sondry.

Prayer must procede of a sure confydence in goddes promysse.

farforth as it shalbe expedient and necessarye for vs: where vpon, Sainct Paule sayeth, that the right inuocatiō and prayinge vnto God, procedeth of faith: for if we haue not a sure affiance and trust in the bountyfull mercy of God, it is vnpossible to make oure prayer vnto hym aryghte.

¶ The minister.

What saiest thou then of them which be in doubt and vncertaine whether God wil heare them or not?

¶ The childe

Theyr prayers are vtterlye voide and nothing worth: neither hath God made any promyle to any suche prayers, for he saith: what soeuer we shal aske, if we belieue, he will graunt it vnto vs.

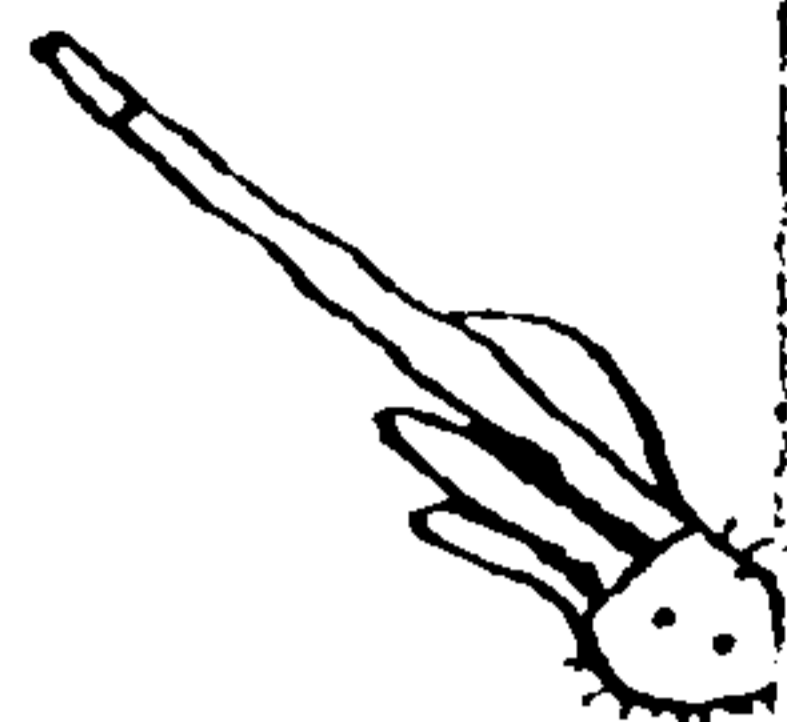
¶ The minister.

There is nothinge nowe behynde but to knowe by what meanes, & in whose name we maye come by thys sure confidence to presente oure selues before God. considering that we are vyle synners, and farre vnworthy so to do.

¶ The childe.

Fyrst of al we haue promises of God wherupō we must staye oure mides, withoute hauynge any regarde of oure owne worthynes: Secondaryly then,

G. ii.



Matt 12. Mark 11. whosoeuer doubteth whether God heare his praier, obtaynethe nothinge.

Thre thinges make vs bold to aske of God 1. His promise Psal. 50. 91. 145. Esa. 30. 65. Iere. 29.

2. His spirite. (if we be the children of G O D) he doeth induce vs, and puffle vs forward with his holy spirite, to the entente to allure vs to be familiar with hym as with our louynge father: and fynally to the ende that we should not be affrayde to come before his glorious maiestye, although we be but as poore woormes of the earth, and mooste wretched synners, he hath geuen vnto vs oure Lorde I E S V S to be our peacemaker and intercessoure, to thintent that we by meanes of his merites hauyng recourse vnto God our father, myght haue an assured truste to fynde grace at his hande.

¶ The minister

Doest thou meane it thus, that we may not call vpon God by prayer, onlesse it be done in the name of oure sauioure Christ?

¶ The childe

Yea, I meane it euen so: for we haue an expresse commaundement so to do: and in so doynge we haue a sure promyse, that throughe his merytes and intercession, al our requestes shall be graunted vnto vs.

¶ The minister.

Is it not then to be taken as a poynte of rashe boldenes or folysh presumpcion,

2. His spirite.
Ioel. 2.
Mat. 6.

3. The mediation of Christ his owne sonne
1. Tim. 2.
Heb. 4.
2. Ioh. 2.

we may not pray but in the name of our Sauour Christe.
Ioh. 14.

pcion, to come forth hardely, and to presente our selues before God himself, assuryng oure selues that we haue our sauioure Christe for our aduocate, and to set him before vs, to the ende that God maye for his sake accept both vs and our prayers?

¶ The childe.

No verely: for we make oure prayers as it wer by his own mouth, for somuch as he himselte openeth the waye for vs, and maketh our prayers to be hearde, yea and entreateth also continually for vs.

¶ The minister.

Let vs comon now of the substance of oure prayers: is it lawefull for vs to praye for all thynges that we fansye: either is there a certaine rule to appoynt what thynges ought to be prayed for?

¶ The childe.

If we should folowe oure owne wil and fantasie in making our prayers, they should be very vnhanfomlye framed. For we are so blynde that we are not able to iudge what is good and meete to be prayed for: moreouer, al oure desyres are so inordinate, and repugnaunte to Gods wil, that it is expediente for vs to brydle them, and kepe them vnder.

¶ The minister

What is then to be done?

G. iii.

The

Rom. 8.

37. Sunday.



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¶ *The childe.*

We muste learne of God what is mete to be praied. for, seing he alone knoweth what is necessarye for vs: and that he leadeth vs as it were by the hande, so that we our own selues do nothyng but folow.

¶ *The minister.*

What instruction hath he geuen vs for prayer?

¶ *The childe.*

He hath taught vs sufficiently how and wherfore to pray, throughout the whole scripture, but to the intente to bring vs to one certayne and sure marke, he hath set forth vnto vs one maner of prayer, wherin he hath brieflye comprehended all suche poyntes as be meete or lawfull for vs to demaunde.

¶ *The minister.*

Rehearse that forme of prayer.

¶ *The childe.*

It is the very same that oure Lorde Iesus taughte his discyples to praye: for whā they asked of hym how they should pray, he answered that they shulde say on this wyse.

*Mat. 6.
Luke. 11.

The faithfull
prayer why
che our lord
himself taught
vs.*

O Vre father whych art in heauen halowed be thy name, thy kyngdome come, thy will be done in earthe as it is in heauen, geue vs this daye oure daylye breade, forgeue vs our trespases, as we for
geue

geue them, that trespasse against vs: and leade vs not into temptacion, but delyuer vs from euyl. For thine is the kingdom, the power and the glory worlde withoute ende. So be it.

¶ *The minister.*

For the more easie vnderstandyng hereof, tell me how manye articles or particuler requestes be conteined herein?

¶ *The childe.*

Syxe, of whiche the.iii. firste do concerne the glory of God, withoute any respecte or consideration of our selues: the other, iii. touche vs properlye, and concerne our wealth and profyte.

*The deuision
of the lordes
prayer.*

¶ *The minister.*

Why then, ought we to desyre any thing of God, that bringeth no maner of commoditie vnto our selues?

¶ *The childe.*

This is true, that God of his infinite goodnes doth dispose and ordre all thinges in suche sorte, that nothyng can turne to the glory of hys name which is not also profytable vnto vs: so that when hys name is saynctyfied & honored, he maketh it redounde to oure sanctyfycacion: and whē hys kyngdome cōmeth, we are after a sort partakers therof: yet notwithstandinge, oure duetye is at suche tyme as we aske
G. iiii.

and desyre these thynges, to haue onely regarde to hys honour, without any consideration to our selues, or to our owne commodity and profit.

¶ *The minister.*

By thy saying then, though these. iii. first petitions are greatly profitable to vs, yet we may not make them for anye other purpose, but onely to desyre to haue God glorified & honored.

¶ *The childe.*

It is euen so: and likewyse, albeit the three first requestes be ordeyned to praye for thynges expedient and necessary for vs: yet euen in them also we ought most earnestly to seeke goddes honor, so that it must be the chief ende and marke wherunto all our wylhinges and desyres be dyrected.

¶ *The minister.*

Let vs come now to the exposition of it: and before that we proceade any farther, wherfore is god named here our father, rather then by some other name?

¶ *The childe.*

Since in time of prayer speciallye we oughte to haue a strong confydence and a stedfaste assureaunce of Goddes fauour in our consciences: it pleaseth God to be called of vs by a name whiche soundeth nothing but al swetenes, boūtye, and mer-

38. Sunday.

In what sence we call God father.

mercifulnes, thereby to dryue away all doubtfulness, and feare, and to make vs conceyue a bolde courage to come familiarely into hys presence.

¶ *The minister.*

Maye we then come boldlye and familiarely vnto god, euen as a childe may vnto hys father?

¶ *The childe.*

Yea, and with a great deale more assured confidence to obteyne whatsoeuer we shall desyer: for if we being euill, cannot chose but geue vnto our children bread & meate whē they aske it: howe muche lesse can our heauenlye father refuse to geue vs such thynges as we haue neede of, since he is not alonelye good, but the very souerain goodnes it selfe?

Mat. 7.

¶ *The minister.*

May we not proue sufficientlye by thys that God is named our father, the same thing which we affyrmed touchyng Christe, that our prayer ought to be grounded vpon sure trust in his merites & intercession?

¶ *The childe.*

Yes certainly, for god doth acknowledge vs no otherwyse to be hys chyldren, but onelye insomuch as we be the members of hys deare sonne.

The

105

¶ *The minister.*

Wherefore doest thou not rather call God thy father, than our father, as it were in comon?

¶ *The childe,**why we call hym our father*

Euery faythful mā may right wel call God hys father particularelye: but in thys forme of prayer our sauour Christ doth teache vs to pray in common, that we myght remembre therby the duety & charitie whiche we owe to oure neyghboures in our prayers, and to monishe vs, not to care onelye for oure selues.

¶ *The minister.*

What meaneth thys clause: which art in heauen.

¶ *The childe.*

It is asmuche to saye, as to name hym hygh, myghtye, and of a maiestye incomprehensible.

¶ *The minister.*

To what purpose serueth that?

¶ *The childe.*

It serueth to thys ende, that when we cal vpon him by prayer, we myghte learne to lyfte vp our mindes, & to withdraw our imaginacyon from thynking any thyng of hym wordly or earthly, & that we shoulde not measure hym by our fleshy iudgement, and so make hym subiect or applia

appliable to our wil or appetyte, but rather that we myght, with all humblenes of mynde honour hys excellēte maiestye, and also that we myght haue occasion to putte so much the more our trust assuredlye in hym, considering that he is Lorde and maister of all.

¶ *The minister.*

Make an exposition of the fyrst petition.

39 *Sunday.*¶ *The childe.*

The name of god is hys honor & renoume, wherby he is sanctified and prayed amongest men: therefore we desyre that his glory may be auanced aboue al thynges, & euery where.

The first petition.¶ *The minister.*

Doest thou meane that thys hys glory may cyther increase or dymynyshe?

¶ *The childe.*

No verelye, in it selfe: but the meanyng hereof is: that it may be knowen as it ought to be, and that all the woorkes whiche God doeth, maye appeare vnto menne to be glorious and worthy of high praise, euen as they be in very dedde, so that he myght by al meanes be magnified.

In what sence we wyshe the setting forth of gods' glorye.¶ *The minister.*

What doest thou meane in the seconde reque-

The second petition.

requeste by the kyngdome of God?

¶ *The childe.*

*Wherin the
kingdome of
God consisteth.*



This kyngdome consisteth pryncypallye in two poyntes: that is to saye, fyrste in that he guydeth and gouerneth hys elect through hys holye spirytc. And agayn in that he destroyeth & bryngeth to vtter shame & confusion the wicked whiche wil not become subiectes to his kyngdome, to the ende that it maye evidentlye appere that there is no power hable to withstande hys incomparable myghte.

¶ *The minister.*

What vnderstandest thou in praying that this kyngdome may come?

¶ *The childe.*

*The kingdome
of Christe.*

The meanyng is, that it wil please god from daye to daye to encrease the number of his faithful flocke, that he wil continually more and more shew furth hys fauour in bestowyng the gyftes of his holy spirite emong them, vntil the time come, in whiche they shalbe fullye replenished: that it may also please hym to cause the lyghte of hys trueth more & more to shine amongest vs: that he will in suche wyse make hys iustice to be knowen, that the deuyll and hys kyngdome of darkenes maye come to vtter confusion, and that all wickednesse

wickednesse may be cleane abolished, & rooted out.

¶ *The minister.*

Is not this requeste perfourmed in this worlde?

¶ *The childe.*

It is partly fulfilled already: yet our ducty is to desyre that it may be continually increased, and that he wil auance styll and further hys kingdome, vnto such tyme as it shall come at lengthe to full perfectyon the whiche thyng shalbe at the day of iudgement, what tyme God alone shalbe magnified, and all creatures shal appere lowe, being subiecte vnto hys maiestye, yea when he shall be euidentlye scene to be all in all thynges.

*The perfect
state of Christi-
ans kyngdome*

1. Cor. 15.

¶ *The minister.*

In what sence prayest thou that Goddes wyll maye be doone?

40. Sunday

¶ *The childe.*

I desyre that all creatures may be readye and willyng to obey hym, in suche sorte, that what soeuer, is done may be pleasant to hym.

*The third re-
quest touchyng
the accomplishe-
ment of gods
wil*

¶ *The minister.*

Doest thou meane then, that nothyng maye be done contrarye vnto hys wil and appoyntement?

¶ *The childe.*

Out

Oure request is not only that he will bring al thinges to passe as he hath appointed by hys vnsearcheable counsell and prouydence: but that it may please hym also to beate downe all rebellion, that euerye man maye with a cherefull courage applye hymselfe to hys will onelye.

¶ *The minister.*

In so doying, doe we not renounce and vtterly refuse our owne willes?

¶ *The childe.*

Regeneracion. Yes forsooth: and we pray not onelye that it maye please him to ouerturne, make voide, and bryng to naught suche desires as be in vs repugnyng vnto hys pleasure: but that he wyll also in suche sort fashion oure myndes a newe, and so frame the affections or lustes of our heartes, that the worke of our owne wyll beyng set a parte, his spirite may worke suche a will in vs, as may be in all poyntes agreable vnto hym.

¶ *The minister.*

Wherfore puttest thou vnto it, In earth as it is in heauen?

¶ *The childe.*

Because the Angels which be hys heauenly

uely creatures, study nothyng, but quietly to please hym, without anye mocion or thought to the contrary: we desyre that the lyke may be done in the earthe, and that al men may be framed vnto a lyke willyng obedience.

¶ *The minister.*

Come now to the second part: what doest thou meane by the dayly bread which thou askest?

¶ *The childe.*

That word conteineth al thinges whereof we haue neede in this present life, not onely as touching meate, drinke, & clothes, but all maner of thynges that god knoweth to be expedient for vs in thys worlde, wherby we maye haue the fruicion of hys benefites in quietnes.

¶ *The minister.*

Why beggest thou of god thy dayly nourishment, since he hath geuen a charge vnto al men to gette theyr liuing with the labour of theyr handes?

¶ *The childe.*

Albeit we are commaunded to trauaile and doe our endeuor, yet the trueth is so, that al our labour, diligence, and prouisiō, that we can make, is not able to procure vs a liuyng: but the onely blessinge of God vpon our handes and trauayle,

hich

How gods wil is done in heauen.

41 Sunday

The fourth petition.

what is ment by our daily breade.

whych prospereth the thinges we goe aboute in hys name: moreouer thys is to be confydered, that it is not meate or drynke that nourys heth vs. (notwithstandyng we be commaunded to make prouision for those thinges) but the power of god mayntayneth our lyfe, and we vse them onelye as instrumentes.

¶ *The minister.*

Why callest thou it, our bread, since we desyre that it maye be geuen vs?

¶ *The childe.*

That cummeth of the onelye bountifulnes of God, whose pleasure it was to name it oures, albeit it is nothyng at al due vnto vs: and agayn by thys woorde we are put in remembraunce not to desyre the bread that an other man hath traualled for: but to wyshe that olye whiche we shal come by, by honest & lawfull meanes, agreeable to gods ordinaunce.

¶ *The minister.*

Why saiest thou, this daye: calling it our dayly breade?

¶ *The childe.*

wherefore we
call it daylie
bread.

Those wordes do geue vs monicion to be contented, and not to wyshe more then suffyseth for our necessitie.

¶ *The minister.*

See yng

See yng thys is a common prayer belongyng indifferently to all men: howe is it that the ryche (who haue prouided abundance of goodes for a longe tyme) maye make thys petycyon for one daye?

¶ *The childe.*

All men both ryche and poore muste vnderstande, that what goodes soeuer they haue, they can nothyng profyt them, but so far forth as it pleaseth God to geue the the vse thereof, and the enioyinge of them: so that whan we haue plentye yet we haue nothyng, onles he of hys goodnes geue vs also the fruicion and vse of the same.

¶ *The minister.*

What is conteyned in the fyfth requeste?

The 42. Soday

¶ *The childe.*

That it wyll please God to forgeue vs our trespasses.

The 5. petition

¶ *The minister.*

Is there any man lyuyng so iuste, that nedeth not to make this requeste?

¶ *The childe.*

No surely: for our Lorde Iesus prescribed thys forme of prayer to hys Apostels for the behofe of hys whole churche:

H. so

so then whosoever woulde exempte or priuilege hymselfe from the sayinge of this praier, in so doing he refuseth to be of the company and felowship of Christes flocke: & in very dede the scripture doth playnly testifie, that the moste perfecte manne that is, if he woulde allege one poynte to iustifye himselfe thereby before God, shoulde be founde faultye in a thousande: it is mete therefore that euery man haue a recourse cōtinuallye vnto the wel of Gods mercy.

¶ *The minister.*

After what sort thinkest thou that our synnes be pardoned vs?

¶ *The childe.*

*In what sort
our synnes are
forgenen.*

Euen as the very wordes of Christe doe founde: for somuch as our synnes be as debtes by whiche we are holden fast bond vnder the daunger of euerlasting damnacion, we make supplicacyon vnto G O D that he wyll of hys mere goodnesse pardon them.

¶ *The minister.*

Thou meaneeste then, that we obteyne forgeuenes of our synnes by the free mercye of God onely.

¶ *The childe.*

It is euen so for we can by no meanes make amendes for the leste faute that we haue

haue commytted, if God dyd not vse his bountifull lyberalytie towardes vs, by for geuyng them frely euery one.

¶ *The minister.*

What profyte commeth to vs by that that we are pardoned of our synnes?

¶ *The childe.*

Besydes that, that we are delyuered thereby from the paynes of hell, we become as acceptable vnto God, as if we were innocent, and without al spot of vnryghteousnesse, and also our consciences be surely perswaded that he beareth a tender fatherlye affection towardes vs, whereby we attayne to euerlastyng health and felycytye.

¶ *The minister.*

When thou makest thy praier, that he wyl pardon vs our offences, euen as we pardon them which trespasse agaynst vs: doest thou meane hereby that we meryte or deserue to haue oure synnes forgeuen in that, that we forgeue other men theyr fautes?

¶ *The childe.*

No verely: for by that meanes we shoulde not haue pardon of oure synnes freelye and for naught, neither shoulde the remyssyon of them be suffycientlye

*Oure synnes be
pardoned
freely.*

H. ii.

grounded

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¶ *The childe.*

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freelye and for naught, neither shoulde
the remyssyon of them be suffycientlye
grounded

grounded vpon the satisfaction which was made in the death of Christe, as it oughte to be: but in that that we forgette the wronges and damnages done vnto vs, we folowe hys example in gentlenes and meekenes. And nowe to declare that we are his chyldren, he hath geuen vs this as a marke or badge to be knowen by, and to certyfye oure selues that we are so: on the other parte also, he doth vs to wete, that we may loke for nothing at his iudgemente, but extreme & rigorouse handlynge, if we wyll not, as his chyldren shewe our selues ready to pardon, and shew fauoure vnto them whiche be in debte, daunger, and faute towardes vs.

¶ *The minister.*

Thou meanest then, that GOD here refuseth to take them for hys chyldren, whiche cannot forget wronges and trespasses commytted against them: to the enente they shoulde not thynke themselves to be partakers of that mercye and fauour whiche the faythfull doe loke for.

¶ *The childe.*

Yea verely: and also to the ende that all men myght haue knoweledge that the

selfe

selfe same measure whiche they meate vnto other, shalbe payed vnto them agayne.

¶ *The minister.*

What is the nexte petition?

43. *Sunday.*

¶ *The childe.*

Leade vs not into temptacion, but delyuer vs from euyll. *The 6. peticiō.*

¶ *The minister.*

Makest thou but one request of thys?

¶ *The childe.*

No, for the seconde parte doth expounde the fyrst.

¶ *The minister.*

What is the pyth and substaunce of this petition?

¶ *The childe.*

We desyre that God doe not suffer vs to fall to wickednes, neyther permyt vs to be ouercome of the deuyll, nor to be lead with the naughtye lustes of oure fleshe, which continually warre againste vs: but that he wyll geue vnto vs power to withstande them, holdyng vs vp with hys hande, and kepyng vs al wayes in hys sauegarde, to be our protectour and guyde.

¶ *The minister.*

H. iii.

By

By what meanes is thys brought to passe?

¶ *The childe.*

What tyme God doeth guyde vs by hys holy spyryte, therby causynge vs to loue goodnes, and to hate euyll, to seeke after ryghteousnes, and to flie from synne: for he maketh vs by hys holy spyryte, able to ouercome the deuyl, synne, and the fleshe.

¶ *The minister.*

Hath euery man nede thus to be guyded?

¶ *The childe.*

Yea euery man: for the deuyl watcheth continuallye for vs, euen as a roaringe Lion, ready to deuoure vs: and we on the other parte be so feble and frayle, that he woulde oute of hande ouercome vs, if God dyd not bothe strengthen vs and geue vs the victoie.

¶ *The minister.*

What signifieth this woorde, temptacion?

¶ *The childe.*

The wilye guiles and subtyll assaultes of the deuyl, wherewith he assaulteth vs and goeth aboute to entrap vs: who knoweth full wel, that we are naturally apte to be deceiued, yea ready to deceyue our selues:

what is temptacion.

selues: and our wyl is wholly bente to doe euyll, and no whitte to doe good.

¶ *The minister.*

But wherfore requireste thou of God that he doe not induce and leade vs into euyl: since that is an offyce belongynge peculiarly to the deuyl?

¶ *The childe.*

Euen as God of his infinite mercye doeth preferue hys faythful, not sufferynge the deuyl to leade them oute of the waye, neyther permyttinge that sinne haue the vpper hande of them: so lykewise he doeth not onely geue vp, caste of, and withdraw his grace from suche as his pleasure is to punish he: but also he delyuereth them to the deuyl, commyttynge them vnto hys tyranny: he striketh the them with blindnes and giueth theym vp into reprobate myndes that they become vtterly slaues vnto synne and subiect to all temptacions.

¶ *The minister.*

What meaneth the clause whiche followeth? for vnto thee belongeth the kingdom, power and glorie, worlde withoute ende.

¶ *The childe.*

It putteth vs agayne in remembraunce,
H. iiii. that

that oure prayers be grounded vpon God, and vpon hys almyghtye power and goodnes, and not in any thyng that is in vs: since we of our selues be vnworthy once to open our mouthes to call vpon hym: agayne we are taughte hereby to conclude or ende all oure prayers in the laudynge and prayfynge of hys power and goodnes.

¶ *The minister.*

44. *Sunday*

Is it not lawefull for vs to aske any other petycyon or thyng then is here rehearsed?

¶ *The childe*

Albeit we are not forbydden to vse other woordes and to frame them also after another sort, yet there can no praier be acceptable vnto God, vnlesse it be in effecte and sence framed after this, which is vnto vs (as it were) a perfect rule wherby to praye as we oughte to doe.

¶ *The minister.*

*The fourth
kinde of honou
re due to godde*

It semeth nowe conuenyente tyme to come to the fourth poynte touchinge the honoure due vnto God.

¶ *The childe.*

We haue sayde already, that it consysteth in acknowledgyng with the hearte, and

in

in confessyng with the mouth, that God is the authour of all goodnes that thereby we maye mayntayne his glory.

¶ *The minister.*

Hath God set forth no rule to teache vs howe we shoulde do thys?

¶ *The childe.*

All the examples in the scripture, of lauding, prayfynge and thākesgeuyng, ought to be as rules and instructions vnto vs.

¶ *The minister.*

Is there nothyng contayned in the Lordes prayer touching thys matter?

¶ *The childe.*

Yes verelye: for in that we praye that his name maye be glorified, we desire also that all hys workes maye be sene (according as they be in dede) excellent and prayse worthy: in such sorte, that if he punish vs, we may therby prayse the vprightnes of his iudgement: if he pardon oure fautes, we maye therby haue occasiō to magnifye his mercy: when he performeth his promyse, we maye acknoweledge him to be the infallyble trueth: bryefelye we require that there be nothyng at all done wherein the bryghtnes of hys glorye be not shewed forth vnto vs: and this is to geue vnto hym the laude and prayse of all goodnes.

The

¶ The minister.

What conclusion may we gather of al that we haue hitherto spoken?

¶ The childe.

Verelye we may well conclude of thys, the saying of Christ (whiche is the trueth it selfe:) that this is life euerlastig, to know the verye liuing God, and him whome he hath sent, our sauour Christe: to know him (I say) to the end to rendre due honor vnto him, that therby he may become vnto vs, not onelye a Lorde and maister, but also a father and sauour: wherby also we on the other parte may be his seruauntes, his children, and a people wholly consecrated to his glory.

¶ The minister.

45. Sunday. What is the meanes to come by a state so excellent?

¶ The childe

He hath for the same purpose left with vs hys holy woorde, which is vnto vs (as it were) an entree into the kyngdome of heauen.

¶ The minister

Where shall we seeke for thys hys woorde?

¶ The childe

It is conteyned in the holyc scripture.

¶ The minister.

How must we vse thys woorde, to haue thys profit by it? The

Ihon. 17.

what euerlasting lyfess.
Mat. 1.

45. Sunday.

Euerlasting lyfess offered ad p. entred vnto vs by gods worde.

¶ The childe

We must receyue it, beyng perfityly perswaded therof in oure conscience, as of an vndoubted trueth sent down from heauē, submittyng our selues vnto it with due obedience, louing it hartely with a feruent and vnfeyned affectiō, hauing it so imprinted in our hartes, that we may folowe it and conforme our liues wholly vnto it.

¶ The minister.

Doe all these thynges lye in our power?

¶ The childe.

No verely, not one of theym all: but God woorketh them in oure heartes, in thys wise by hys holy spirite.

¶ The minister.

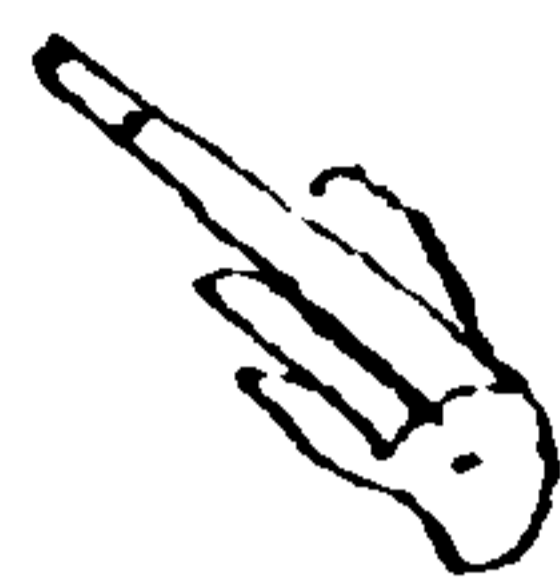
Is it not required of our part, that we take payre, & doe oure diligence both to heare and to reade thys doctrine whiche is set furth vnto vs?

¶ The childe.

Yes forsoth: & firite it is requisite, that we must geue euere man priuatly in his own house diligente labour to learne gods word. but principally euery man is bound to haunt duely al such sermons as be made in the congregation of Christ, for the better vnderstandyng of this his doctrine.

¶ The minister

Thyn-



Thinkest thou then that it is not inough that euerye manne dooe geue diligence to reade gods worde in his owne house, onlesse they come also together to heare it preached openly?

¶ *The childe.*

I thynke so: at the least waye if God of his goodnes doe prouyde suche meanes that we may heare it.

¶ *The minister.*

What is the reason?

¶ *The childe.*

Because oure sauior hath set & established thys ordre in hys church, not to the ende that .ii. or three onely I shoulde obserue it, but as a generall ordre for all men: & he hath like wise declared that this is the onely way to build hys church & to preferue the same: let vs therefore euery one be content to haue recourse to this rule, & not become wyser then our maister.

¶ *The minister.*

Is it then a thing necessary to haue pastoures and ministers in the congregaciō?

¶ *The childe.*

Yea very necessary: & at theyr mouthes men are bound to receyue the woorde of the Lorde with all humble obedience: so that whosocuer doeth set light of thē, and regard not to heare theyr sayinges, they con

Ephe. 4.
Lucas
10. 16
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Pastours or ministers in the church are necessary.

Mat. 10.
Luk. 10.

contemne also Iesus Christe, and deuyde themselues from the felowship of hys flocke.

¶ *The minister.*

Is it sufficiente that we haue bene once instructed by theyr meanes: either elles must we heare their doctrine continually?

¶ *The childe.*

It is nothyng if a man begyn well, vnlesse he continue styll in the same: for we must keepe vs in Christes schole, and continue stil his scholers vnto the end: and for that cause he hath ordayned Ministers in the churche to teache vs continually in hys name

¶ *The minister.*

Is there no other meane besides hys word, by whiche God sheweth hymselfe vnto vs?

¶ *The childe.*

God hath ordeined and coupled the sacramentes with the preachyng of hys woorde.

¶ *The minister.*

What thing is a sacramente?

¶ *The childe.*

A sacramente is an outwarde token of gods fauor, which by a visibler signe dothe represent vnto vs spirituall thigs, to the end that gods promises myght take the more deepe roote in oure heartes: and that we myghte so muche the more surely geue cre-

Of sacramentes



46. Sunday.

credite vnto them?

¶ *The minister.*

What? is this possyble that a visible and a material sygne should haue such vertue to certifye oure conscience?

¶ *The childe.*

No, not of it selfe, but God hath ordained it for such an end.

¶ *The minister.*

Since it is the proper office of Goddes holy spirite, to seale & imprinte the promyses of God in our heartes, how can thou attribute or geue this propertie vnto the sacramentes?

¶ *The childe.*

There is a great difference betwene the one and the other: for goddes spirite is he alone, who in very deede is hable to touche and moue our heartes, to illumina-
te our mindes, and to assure oure consciences, in suche sorte that all these ought to be accounted and reputed hys only workes, so that the whole prayse and glory hereof ought to be geue vnto hym onely: yet this notwithstanding, it hath pleased our Lorde to vse hys sacramentes as certayne meane aydes or instrumētes therof, according as it seemed good vnto hym, without diminishinge (in the meane tyme) any poynt of the vertue and woorking of his spirite.

The

¶ *The minister*

Thou meaneste then that the efficacy or vertue of the sacramentes doth not consist in the outwarde elemente or visible signe, but so farre furth as it pleaseth God to moue the conscience therewithall by the working of hys spirite.

¶ *The childe.*

I meane euen so: according as it is gods pleasure to woork by meanes by him ordained without any derogacion therby to his gloryous power.

¶ *The minister.*

What moued God to institute such instrumentes or meanes?

¶ *The childe.*

He ordeyned them to helpe and counforte oure weake nature: for if we were wholye of a spiritual nature, as the angelles are: then we were apt to consider both God & hys manifolde graces or benefites, after a spiritual maner also: but forso-much as we are clogged, with the earthely bodyes, it was needefull for vs that God did institute sensible sygnes, to represente vnto vs spirituall and heauenly thynges: for otherwyse we coulde not so wel comprehend them. Moreouer it is necessarye for vs that al our senses be exercised in his holy promyses, that we might be the better stablyshed in the same.

The sacramentes were ordained to helpe our infirmitie.



¶ *The minister.*

Since God hath ordeined his sacramentes for our necessitie: it were a point of arrogancye and presumption to thinke that they myghte be as well left of, as vsed.

¶ *The childe.*

Ye saye truth: so that whosoeuer doth willingly forbear the vse of them, estemyng them as thynges more then needeth, & of no importance, he dishonoreth Iesus Christ, he refuseth his gracious benefites, and doeth willingly quenche his holy spirite.

¶ *The childe*

But what sure certitude of gods grace be the sacramentes hable to geue: seing bothe the godlye and wicked doe receiue them?

¶ *The minister.*

Albeit the infideles & wicked doe make the grace (which is offered & presented vnto them by the sacramentes) voyde, and to stand them in none effect: yet it followeth not that theyr office and property is such for al that.

¶ *The childe*

How is it then, and when is it, that the sacramentes doe produce or bryng furth theyr operacion and effect?

¶ *The childe.*

When

When a man receyueth them in faith, leaning onely vnto our sauior Christ & his merites, seking nothing els but him in the.

When the sacramentes take theyr effect.

¶ *The minister.*

What meanest thou by saying that we may seke nothyng els but Christ in them?

¶ *The childe.*

I signify therby, that we may not occupye oure myndes in considering the outward or earthly sygnes, as though we would seke our health & saluacion in the: neither may we ymagine that there is anie peculiare vertue inclosed or hidde in the: but contrariwise we do take the signe for an ayde or helpe to leade & to directe our mindes straight into heauen, to the intent that we maye there seeke our sauior Christ, & al health and goodnes in him alone.

Howe Christe oughte to be sought in his sacramentes.

¶ *The minister.*

If faith then be required in the ministracion of them, how may it be that they are ordeined & geuen vnto vs to strengthen & stablishe vs in the faith, and to assure vs of gods promises?

¶ *The childe*

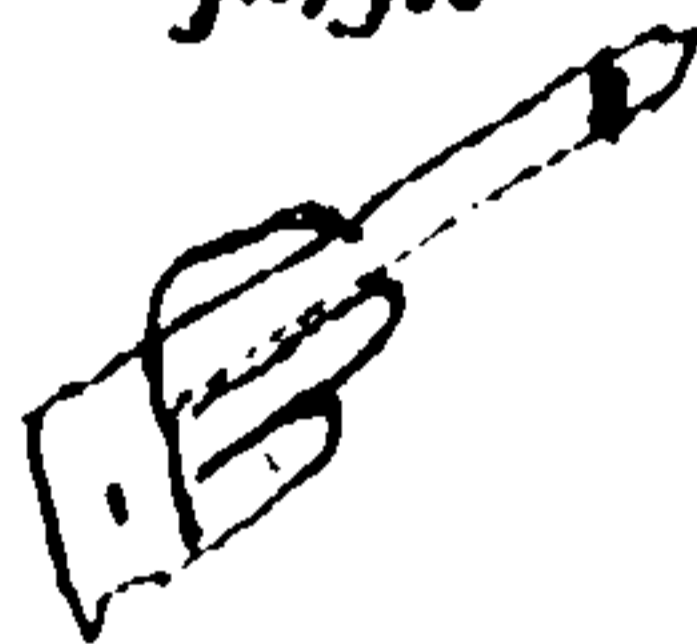
It is not inough that faith be once begonne in vs for a tyme, but we must styll nourishe it, & mayntaine it, so that it may grow daily, & be encreased in vs. For the nourishment, strength & encrease there-

The sacramentes be meanes to nourishe our faith.

I.

fore

The sacramentes are necessarye.



fore of our faythe, God hath geuen vs the sacramentes conteining hys merciful promyses, the which thing Sainct Paule declareth, layng that the vse of the is to seale or print the promyses of God in our hartes.

Rom. 4.

¶ The minister.

But tell me: is not thys a token of infidelitie, when the promyses of God be not sufficient of themselves, to geue vs certayne assurance, onlesse there be some visible sygne as an ayde ioyned vnto them?

¶ The childe.

Verely as ye say, it is a token of a litle slender & weake fayth, & yet of that sort the fayth of the most part of al the childe of God is: & notwithstanding they cease not therefore to be called faythfull, albeit they haue not as yet attayned vnto the perfection thereof. For so longe as we lyue in thys worlde, there abydeth continually certayne remnautes of vnbeliefe in oure flesh: & therefore we must endeouour by al meanes continually to profit & encrease in fayth:

¶ The minister.

Howe many sacramentes be there in the churche of Christe?

¶ The childe.

There be but .ii. which be commune vnto all menne, and whyche Christ hymselfe ordayned for hys whole faythfull flocke.

The

¶ The minister.

What be they?

¶ The childe.

The sacrament of Baptisme, and the holy Supper.

¶ The minister.

In what noyntes doe they agree, and wherein dyffer they, the one fro the other?

¶ The childe.

Baptisme is as it were an entree into the felowshipp or congregation of God: for it witnesseth certaynly vnto vs, that whereas we were before straungers from God, he doth now receiue vs into his family and houshoulde. The Supper of the Lorde is a sure witnessse or testymonye vnto vs, that God wll nouryshe, and refreshhe vs with foode: euen as a good master of a house, studieth with paynefull diligence to sustayne & feede suche as be of hys houshoulde.

Of baptisme.

¶ The minister.

To the ende that we maye vnderstande them both somuch the better, let vs consider them a parte one after another: fyrste what is the ryghte significacyon of Baptisme?

The significacion of baptisme.

¶ The childe.

The significacion thereof standeth in .ii. noyntes: fyrst our lord representeth vnto vs herin, the remission of our synnes:

I. ii.

se-

Gods children are not fully perfecte in this lyfe.

48. Sunday.

How many sacramentes ther be.

Eph. 5.
Rom. 6.

secondarely, oure regeneration or newe byrth in spirite.

¶ The minister.

49 Sunday.

What similitude or agreableness is there betwene water and those thynges, wherby it maye be thoughte meete to represente them?

¶ The childe.

The mystery of
the water in
Baptisme.

Fyrste the remission of synnes is a manner of washing, wherby oure soules are clenfed from theyr fylthynes: euen as the vnclenly fylthe of our body, is washed away with water.

¶ The minister,

What saiest thou concerning the other poynt of regeneration?

¶ The childe.

Because the beginning of our regeneration standeth in the mortyfycation of our nature, that is to say, in the kill'ng of our affections: and the ful accompli' hynge of the same consisteth in that, that we become newe creatures as touchinge our couersaciō through the spirite of God therfore the water is powred vpon the head, to signifye that we are dead or buryed: & that in suche sorte, that our risyng againe into a new life, is therwithall figured, in that, that the powring of the water is but a thing of a very shorte continuance and

not

Wherefore the
water is po
wred on the
head.



not ordeined that we shoulde be drowned herby.

¶ The minister.

Thou meanest not that the water is the thyng wher with oure soules be washed?

¶ The childe.

No: for that belongeth to the bloude of oure sauour Christ alone, which was shed to the ede that al oure fylthe & vnclenlynes myght be cleane wipt away: & that we myghte be counted pure and withoute spotte euen before God: the whiche thinge then taketh effecte in vs, what tyme oure consciences be sprinkled therwith by Goddes holy spirite: but the sacramente doth testifye and declare it vnto vs.

¶ The minister.

Why then, meanest thou that the water standeth in no other stead vnto vs but as a figure?

¶ The childe.

It is suche a figure as hath the veritie & substace of that thing which it signifyeth, ioyned vnto it: for God is a true keeper of hys promise & deceaueth no man, wherfore it is certaine that remission of synnes, and newnes of lyfe is offered vnto vs in baptyisme, & that we receiue the same there.

¶ The minister.

Is this grace receuyed indifferently of all men?

I.iii.

The

The water
doth not clenfe
vs, but the
bloud of Christ
only.

1. I. I. I. I.
2. Peter. I.

The water is
not a bare sy-
gne:
The promise is
ioyned to it.

¶ *The childe*

No, for dyuers through theyr peruerse minde and vnbeliefe, do refuse this free offer, wherby it standeth the in no steade: neuertheles the sacrament loseth not hys propertye, for it offereth thys gyfte vnto them also: albeit that none feele the comfort therof, but onely the faithfull.

¶ *The minister.*

What thyng is that wherby our regeneration is wrought in vs?

¶ *The childe.*

By the death and resurrection of our sauoure Christe: for hys death standeth in this steade vnto vs, that by it our olde Adam is crucified, and our synnefull nature is (as it were) buried, so that the affections and desires therof beare no more rule in vs. As touchyng the other part (which is the newnes of lyfe) to vse a newe conuersacion in obeying Goddes wyll and followyng hys ryghteousnes, that we obtayne by hys resurrection.

¶ *The minister.*

Howe is it that we obtayne thys grace in baptyisme?

¶ *The childe*

It is geuen vnto vs in that that Christ doth there garnish and decke our soules with the garmente of hys holy spirite

so

if so be that we make not our selues vnworthy of hys promyses which be there geuen vnto vs. ¶ *The minister.*

As touchyng our parte, what is the ryght vsyng or receauyng of baptyisme?

¶ *The childe.*

The ryght vse therof standeth in these two: faith and repentaunce, that is, in that we be sure that we haue oure consciences wherein the right vsing of baptyisme standeth. cleansed in the bloude of Christe. And in that we both feele in oure selues, and make it knowen to others by oure woorkes, that hys spirite abydeth in vs, to mortyfye oure affections and desyres, and so to make vs ready to doe the wyll of God.

¶ *The minister.*

Seyng al thys is required in the ryght vsyng of baptyisme, how is it that lytle children be baptyfed? 50. Sunday.

¶ *The childe.*

I dyd not meane that fayth & repentaunce oughte alwayes to goe before the ministracion of this sacrament, for that is only requisite in them that be of age, and discretion: so that it is sufficiente if the lytle children shew forth the frutes of baptyisme when they are come to sufficient age to knowe it. The baptyisme of infantes.

¶ *The minister.*

How wylt thou proue, that there is

l.iiii.

no

wherby we
are renued in
spirite.

no inconuenience in thys doynge:

¶ *The childe.*

For in lyke maner circumcisyon was a sacrament of repentaunce, as Moses & the Prophetes doe wyttnes: ad also a sacramente of fayth, (as sainct Paul teacheth) and yet God dyd not debarre and exclude lytle chyldren from the receyuyng of the same.

¶ *The minister.*

No, but arte thou able to proue sufficiently, that there is as good reason they should be receiued to baptysme, as that the other should be circumcised?

¶ *The childe.*

Yea, for the reason is largely as sufficiente: for the same promyses whiche God dyd make in tyme past to hys chosen people of Israell, are now extended with much more euydente declaration into all coastes of the worlde.

¶ *The minister.*

And foloweth it therefor, that we muste vse also the signe?

¶ *The childe.*

Yea, if we wyll consyder the thyng effectually: For Christ hath not made vs partakers of that grace, which belonged in time paste to the children of Israel, to the intente he woulde in vs dimynishe
it

dimynishe it and deale it more sparyngly, or that he woulde make it nowe more doubtful or lesse knowen than it was before: but rather to the ende, he woulde shew forth his goodnes, not onely more euidentely, but also more plenteouflye.

¶ *The minister.*

Doest thou coumpt then, that if we dyd denye baptysme to lytle chyldren, the grace and goodnes of God should be dymynished and darkened by the commynge of Christ?

¶ *The childe.*

Yea surely: for we shoulde be by that meanes destytute of the expresse signe of Goddes bountyfull mercyc towards our children, the which thing, they that were vnder the lawe had: & in very dede this thing serueth highly to our comfort, as to the stably shynge of the promes which hath bene made vnto vs from the begynning.

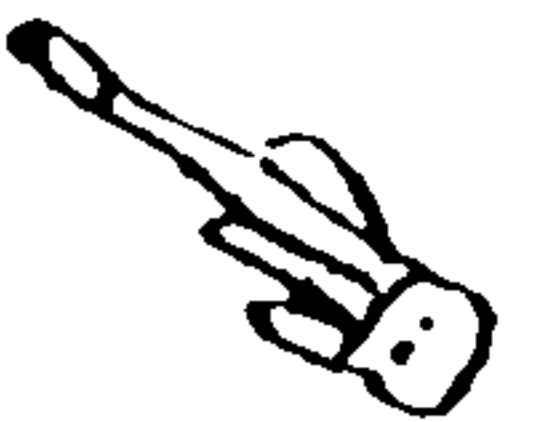
¶ *The minister.*

Thy minde is then, that forsomuche as it pleased G O D in olde tyme to declare hymselfe to be the sauoure, yea of lytle children, and that he thoughte it also good to seale hys fauorable promise in theyr bo dyes by an outwarde sacramente and mar
ke:

Deu. 10.
and. 30.
Iere. 4.
Rom. 4.



The promyses
whiche wer
made to the
Iewes only,
are nowe offe-
red to al men.



ke: that therefore it is very good reason, that ther be no lesse tokens of assuraunce after Christes comming, since the self same promyse cōtinuyng styll is reiterate, and more openly vttered, as wel by worde as dede.

¶ *The childe.*

Yea: and moreouer it semeth a thyng worthy of notable reprehencyon, if menne woulde doe so muche wronge vnto chyldren, as to denye them the signe, whiche is a thyng of lesse price, since the vertue and substance of baptyisme belongeth vnto them, whiche is of muche hygher estimacion.

¶ *The minister.*

For what consideration, ought we to baptise lytle children?

¶ *The childe.*

They are christened in token and wytnes that they are enherytours of the blesyng of God, which is promised to the lynage of the faythfull: to this ende, that when they come to age, they shoulde be instructed what the substance and meaning of baptyisme is, to profite them selues therby.

¶ *The minister.*

Let vs now speake of the Supper: and firste what is the signyfycacion therof?

The

To what purpose children are baptised.

The 51. Soday

¶ *The childe.*

Our lord did ordaine it to put vs in assurance, that by the distribucio of his body & bloud, oure soules are noursyl hed in the hope of lyfe euerlastyng. *Of the lorde Supper.*

¶ *The minister.*

Why is it that our Lorde representeth vnto vs hys bodye by the breade, and hys bloude by the wyne?

¶ *The childe.*

To sygnifye vnto vs, that euen what propertie the bread hath towards our bodies, to wete, to feede & sustayne them in this transytorye lyfe: the selfe same propertie also his body hath touchig our soules, that is, to nourishe and refresh them spirytually. And in lyke maner as the wine dothe strengthen, comfort, and quicken the body of man: euen so hys bloude, is our ful ioye, our comforth, and spiritual strength. *Christ offereth to vs his body by the bread. and hys bloude by the wyne.*

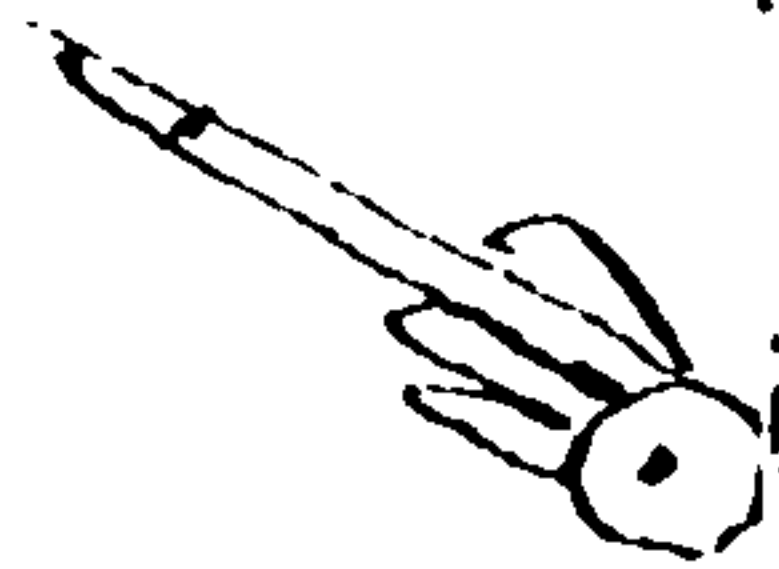
¶ *The minister.*

Doeste thou meane that we must be in dede partakers of the bodye and bloude of the Lorde?

¶ *The childe.*

Yea verely, I meane so: for since the whole truste and assuraunce of our health and saluacion doth consist in the obedience which he hath perfourmed vnto god

The onely way of our truste.



hys father : (in that that God doth accept it, & take it as if it were oures in deede) we must fyrste needes possesse him, seeing that hys benefites doe not belong vnto vs, vntill he haue fyrste geuen hymselfe vnto vs.

¶ *The minister.*

Why? did not Christ geue himselfe vnto vs what tyme he gaue himselfe to be crucified, to the intēt that thereby we myght be brought into the fauour of God hys father, and be deliuered from damnacion?

¶ *The childe.*

Yes, but that doth not suffyce, vnlesse we doe receiue hym withal, in such sorte as we may feele in our consciences the fruite and efficacye of his death and passion.

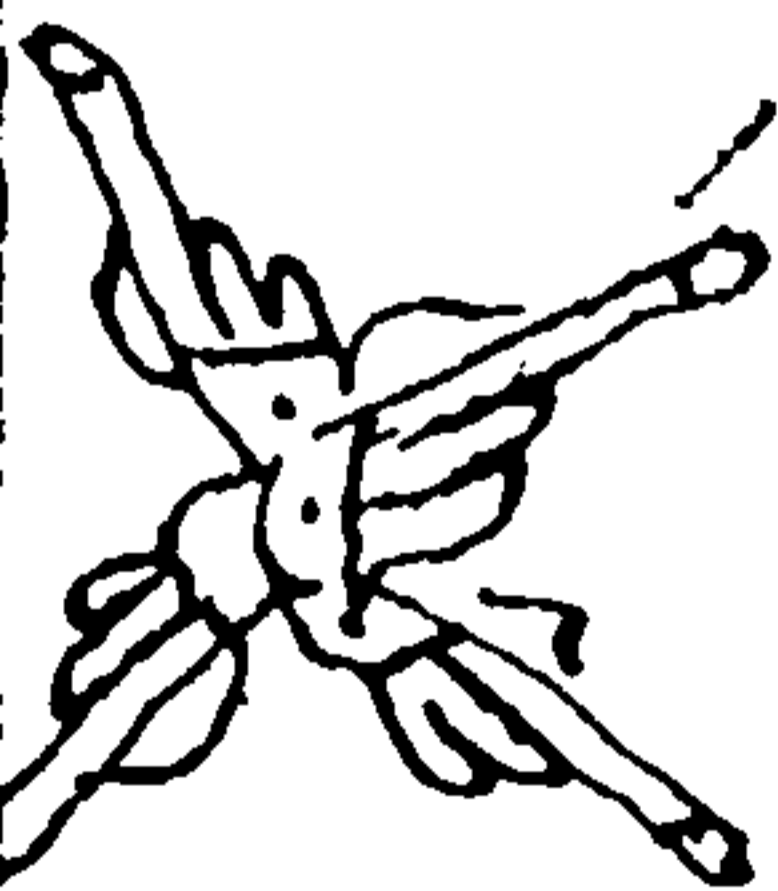
¶ *The minister.*

Is not faith the ready meanes to receyue Christ by?

¶ *The childe.*

Yes forsoth: not onely by that that we be- lieue that he dyed & rose again to dely- uer vs from euerlasting death, and to pro- cure vs also euerlastyng lyfe: but also by that that we feele by fayth, that he dwel- leth in vs, and is ioyned with his mem- bres, to the end to make vs partakets of al
his

After what
sorte we recei-
ue Christe.



his graces and benefites because we are vn- to hym vnited and made all one.

¶ *The minister.*

Haue we not Christe ioyned vnto vs, so that we become partakers of hys bene- 12 Sunday
fytes, by no other meanes than by hys Supper?

¶ *The childe.*

Yes verely: for we receyue Christ with
the frucion of his benefites, at the prea- 1. Cor. 1.
ching of the gospel, (as. S. Paule witness-
seth) in that that our lord Iesu doeth pro-
mise and certifye vs therein, that we are
bone of his bones, and fleshe of his fleshe: Eph. 5
& agayn that he is the bread of life whi-
che came downe from heauen to nourish 1. Ion. 6.
our soules: and in an other place, that we
are one with hym, euen as he hymselfe 1. Ion. 17.
is one with hys father, and suche ly-
ke.

¶ *The minister.*

What is there more to be had in the
sacramente: or to what vse doth it serue vs
besydes?

¶ *The childe.*

This is the difference, that Christe & his
benefites be more euidently, liuely, and
plenteouslye, set furth vnto vs: for albeit
that our sauour Christ be in very deede
exhibited vnto vs, and is made oures by
baptisme

baptisme also, and by the preaching of hys word, that is but in a parte as it were, and not fully.

¶ *The minister.*

What is it than briefelye, that we haue by this sygne of bread?

¶ *The childe.*

That the bodye of our Lord Iesus, for so muche as it was once offered vp for vs in sacrifice, to bryng vs in to gods fauour, is now geuen vnto vs, to assure vs that we are partakers of thys ioyfull reconcilia-
cion.

¶ *The minister.*

And what haue we by the signe of wyne?

¶ *The childe.*

It assureth vs, that as oure lord Iesus dyd shed his bloud once on the crosse for a full pryce & recompence of al our synnes: euen so he now geueth it vnto our soule to drinke, wherby we should not doubt to receiue the fruite & benefite therof.

¶ *The minister.*

By these thy aunsweres, I gather that the lordes supper doth direct, and as it were conduite vs, to the death and passyon of our sauour Christe: to the entent we may be partakers of the vertue ad profite therof.

The

what doth the sygne of bread make vs.



what is signified to vs by the wyne

¶ *The childe.*

It doeth euen so: for euen then when he suffered, the onelye and euerlastynge sacrifice was offered vp for our redempcion. Wherefore there remayneth nowe no-
thynge elles, but that we should haue the frutes therof.

¶ *The minister.*

The supper then was it not ordeyned to offer vp the bodye & bloud of our sauour to God hys father?

¶ *The childe.*

No: for there is none but he alone vnto whō that office belongeth. for so much as he is the euerlastynge sacrificer: but the charge that he hath geue vnto vs is, that we doe receyue hys bodye, ad not offre it.

¶ *The minister.*

Wherefore be there. ii. sygnes institute?

¶ *The childe.*

Our Lorde dyd that to helpe thereby our infyrmitie: signifying that he is as wel the drinke as the meate of our soule: to the end we might be content to seke our nourishment fully and wholly in hym, and no where elles.

¶ *The minister.*

Doth the second signe (which is) the cup, belong indifferently vnto al men?

The

No

The lordes supper is not a sacrifice. propiciatorie.

Christ alone is the euerlastynge byshop. Heb. 11. 5. Mat. 26.

33. Sunday

The ordeining of two sygnes was for our weakenes.



¶ *The childe.*

Yea, and that by the commaundement of our sauour Christ, contrary whereunto we maye in no wyse doe.

¶ *The minister.*

Receiue we in the supper onely the tokens of the thinges afore rehearsed: eyther are they effectually in dede there geuen vnto vs?

¶ *The childe.*

For so muche as our Sauour Christ is the truth it selfe, it is nothyng to be doubted, that the promises whiche he made at his supper, be not there in dede accomplished, and that which is figured by the sygnes is truly perfourmed: so then according as he there made promes, and as the signes do represent, theris no doute, but he maketh vs partakers of hys verye substance, to make vs also one with hym, and in one lyfe with hym.

¶ *The minister.*

But tel me how thys may be done, seyng the body of our sauour Christ is in heauen, and we are here as pilgrimes on the earth.

¶ *The childe.*

Verely it cummeth to passe by the wonderful and vnsearcheable workyng of hys spirite who ioyneth easely together

How we receiue Christ in the supper.

ther thynges beyng farre a sundre in place.

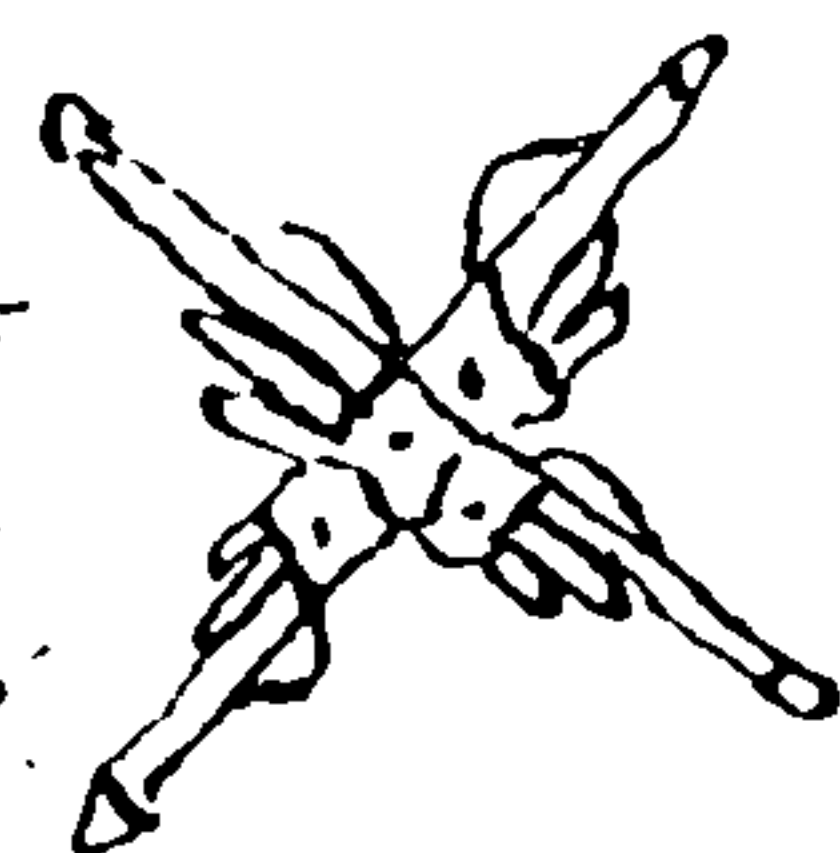
¶ *The minister.*

Thy mind is then, that his body is not presently included in the bread, neither his bloud conteyned within the cup.

¶ *The childe.*

No not a whit: but cleane contrary wise, if we wil haue the substance of the sacrament, & the very thing which is signified therby: we must at the receiuing thereof lift vp our heartes into heauen, where our sauour Christ is in the glory of his father, from whence we haue sure hope that he wil come for oure redemption: & therefore we maye not searche hym in these corruptible elementes, as if he were presently there.

what is to be done yf we wyl receaue the substance of the sacrament.

¶ *The minister.*

So then thy iudgemente is, that there be two thynges in thys Sacramente: the substance of breade and wyne, whyche we see wyth the eye, touche with our hād ād feele, or sauoure with oure taste: & also our sauour Christ by whome oure soules are inwardlye nourysed

¶ *The childe.*

You say truth: and in such sort that we haue therewith also a sure token, and (as *Pledges of our resurrection*)

k. it

it were) an earnest penye of the ryfing agayn of our bodies, in fomuch as they are already made partakers of the figne of lyfe.

¶ *The minister.*

34 Sunday.

How ought thys sacrament to be vfed?

¶ *The childe.*

1. Cor. II.

Saincte Paule teacheth the right maner of the vfyng therof: (which is,) that euery man examine hymfelfe before that he come vnto it.

¶ *The minister.*

Wherein ought a man to trye and examyne hymfelfe?

¶ *The childe.*

He muſte confidre whether he be a true membre of Chriſt our Sauoure.

¶ *The minister.*

Wherby may a man haue ſure knowledge thereof?

¶ *The childe.*

If he haue a faythe or ryghte confidence in Goddes promiſes, being inwardlye ſorrye for hys ſynnes, and doe loue hys neyghboure with an vſeyned charitie, not keping in his hearte anye rancoure, hatred, or debate.

¶ *The minister.*

But is it requiſite to haue a perfeſte faythe, and perfeſte charitie?

The

¶ *The childe.*

We muſt nedes haue both the one & the other, ſound, right, & not counterfaiſed: but to ſpeake of ſuche a perfeſtion, as vnto which nothing can be added, a man ſhal not be able to finde it in the whole multitude of men: ſo then thys ſupper had bene a thing ordeined in vaine, if none were meere to come to it, vnleſſe he were thoroughly perfeſt.

¶ *The minister.*

By this ſaying, our imperfeſtion doth no whit hynder vs from cumming therunto?

¶ *The childe.*

No verely: but rather contrariwyſe, it ſhoulde ſtande vs in no ſteade, if we wer not vnperfeſte, for it is as an helpe and ſuccour, agaynſte oure infyrmitye.

¶ *The minister.*

Doe theſe two ſacramentes ſerue to no other ende, but to ſupporte and beare vp our imperfeſtion?

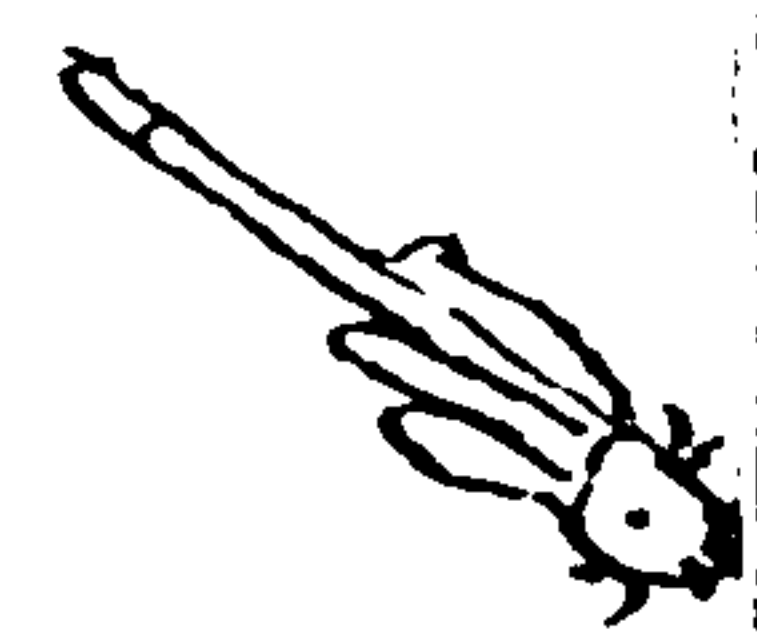
¶ *The childe.*

Yes, they are alſo very ſignes and badges of our profeſſion: that is to ſay, by them we proteſt openly that we are the people of God, and make open profeſſion of our chriſten relygion.

k, ii.

The

The ſure teſtes
of a true Chriſtian.



¶ *The minister.*

What shall we then iudge of him that refuseth to vse them?

¶ *The childe.*

We ought not to count hym a christen man: for in so doing he refuseth to confesse or knowledge hymselfe to be a christian, and what is that els, but as it were couertly to refuse Christe?

¶ *The minister.*

Is it inough to receyue them bothe, once onelye in oure lyfe tyme?

¶ *The childe.*

Baptisme was ordeyned to be receiued but once, wherefore it is not lawfull to be christened again: but it is other wise to be thought of the supper.

¶ *The minister.*

What is the reason therof?

¶ *The childe.*

This: by baptyfme God doethe brynge, and receyue vs into his churche: and when he hath once receyued vs, he declareth also to vs by the supper, that he wyll feede vs continually.

¶ *The minister.*

To whome belougeth the ministracion of baptyfme, and of the Lordes supper?

¶ *The childe.*

Vnto

Vnto them who haue taken charge to preach openly in the churche: for the preaching of Goddes worde and the ministracion of the sacramentes be thynges ioyntely belongyng to one kynde of office.

¶ *The minister.*

Is there not a substancial profe to be brought for thys?

¶ *The childe.*

Yes verely: for our Lorde geueth special charge to hys Apostles, as well to baptyse as to preach: and as touchyng the supper, he geueth them iniunction to folowe hys example: nowe he did the parte of a minyfter, in that he gaue and distributed it to others.

¶ *The childe.*

The pastours, who be the mynysters of the sacramentes, ought they to receyue indifferently euery person that cometh?

¶ *The childe.*

As touchyng baptyfme, forsomuche as there be none in our tyme baptyfed but lytle chydren, there oughte to be no choice vsed: but as cōcerning the supper, the minister muste haue so muche dyscrecyon as to refuse to geue it to them that be vtterly vnworthy.

k. iii. The

To whom the ministracion of the sacramentes doe belonge

Mat. 28

whoe oughte to be shut out fro the supper.

No Sr

How it is that we receaue the supper oft times though we maye be but once baptyfed.

55. Sunday.

¶ *The minister.*

Wherefore?

¶ *The childe.*

Because that otherwyse the supper of the Lorde should be defyled and dishonored

¶ *The minister.*

But yet our Lorde admittted Iudas to the holy supper, notwithstanding his wickednes.

¶ *The childe.*

Yea, for his wickednes was hytherto hyd. and albeit oure Lorde knewe it ryghte well, yet was it not notoryous and known vnto men.

¶ *The minister.*

What waye is to be vsed then towards the hipocrites?

¶ *The childe.*

The minister ought not to exclude and shut oute them, as vnworthy: but he must tary vntill it shall please GOD to make their close wyckednesse knowne.

¶ *The minister.*

What if he hymselfe knowe, or if he be priuely aduertised of any suche?

¶ *The childe.*

That is not a sufficiente cause for him to denie them the supper, vnlesse he haue the thinge tryed by suffyciente profe: and ther
with

wherefore Iudas was admitted to the supper.

with the iudgement of the congregacion.

¶ *The minister.*

Is it then meete to haue a polytyke order touchyng this matter?

¶ *The childe.*

What els? if the congregacion be wel ordered: there muste be certayne appoynted to watche, and take dyligente heede for suche open crimes as may be committed: and they hauyng auctorytye, ought in the name of the whole congregacion, to inhibite such as be by no meanes meete, neither can be partakers therof withoute the dishonoure of God, and the offence of the faythfull.

The ende of the instruction
of children in the
fayth.

THE MANER TO EXAMINE chyldren before they be admitted to the Supper of the lord.

¶ *Fyrst the Minister asketh.*

IN whome doest thou beleue?

¶ *The childe answereth.*

I beleue in god the father, and in Iesus Christ his sonne, and in the holy ghoste:
k. iiii. and

and loke to be saued by non other meanes.

¶ *The minister.*

The father, the sonne, and the holy ghost, be they any more then one god?

¶ *The childe,*

No, although they be distinct in persone.

¶ *The minister.*

What is the effect of thy fayth?

¶ *The childe.*

That god the father of our lord Iesus Christ, (and so by hym of vs all) is the beginninge and principall cause of all thinges: the which he gouerneth in such sorte, that nothinge can be done with owte his ordinance, and prouidence. Next, that Iesus Christ his sonne, came downe into this world, and accomplished all thinges which were necessary for our saluation. And ascended into heauen, where he sitteth at the right hand of the father, that is, that he hath all power in heauen and in earth. And shall come agayne frome thence to iudge the whole world. Forthermore that the holy ghoste is very god, because he is the vertue and power of god, and impriteth in our hartes the promises made vnto vs in Iesus Christ. And finally that the churche is sanctified, and delyuered from their synnes through the mercies of god, and shall after this life

ryse

rise agayne to lyfe euerlastinge.

¶ *The minister.*

Must we serue God accordinge as he hath commaunded, or elles as mens traditions teache vs?

¶ *The childe.*

We most serue hym as he hath taught vs by his word and comandementes, and not accordinge to the commaundementes of men.

¶ *The minister.*

Canst thou kepe gods commaundements of thy selfe?

¶ *The childe*

No verely.

¶ *The minister*

Who then doth kepe and fulfill theym in thee?

¶ *The childe*

The holy ghoste.

¶ *The minister.*

When God then geueth thee his holy ghoste canst thou parfytely obserue theym?

¶ *The childe*

No, not so.

¶ *The minister.*

Why? God doth curie and reiect all such as do not in euery point fulfill his commaundements.

¶ *The childe.*

It is true.

¶ *The minister.*

By what meanes then, shalt thou be saued, and deliuered frome the curse of God?

¶ *The childe.*

By the death and passion of our lord Iesus Christ.

¶ *The minister.*

How so?

¶ *The childe.*

For because that by his death, he hath restored vs to lyfe, and recōciled vs to God his father.

¶ *The minister.*

To whome doest thou make thy prayers?

¶ *The childe.*

I pray to God in the name of our lord Iesus Christ our aduocat and mediator, referring all my prayers to that scope, which Christ our sauour hath left vs as a moste sufficient and absolute rule.

¶ *The minister.*

How many Sacraments are there in Christs Church?

¶ *The childe.*

Two, Baptisme, and the lords Supper.

¶ *The minister.*

What is ment by Baptisme?

¶ *The childe.*

First it signifieth that we haue forgiuenes of our

our synnes by the blood of Christ. Secondly it setteth before our eyes our regeneration or newe spirituall birth.

¶ *The minister.*

What signifieth the Supper of the lord?

¶ *The childe.*

That by the spirituall eatinge and drinke, of the body and bloude, of our lord Iesus Christ, our soules are nourished vnto lyfe euerlastinge.

¶ *The minister.*

What do the bread and wyne represent, in the lordes Supper?

¶ *The childe.*

This, that as our bodies are nourished therewith: so our soules are sustented, and nourished with the vertue of Christs body and blood, not that they are inclosed in the breade and wyne, but we muste seeke Christ in heauen in the glorie of God his father.

¶ *The minister.*

By what meanes may we attayne vnto hym there?

¶ *The childe.*

By faith, which gods spirite worketh in our hartes, assuringe vs of Gods promyses made to vs in his holy ghospell.

Thend.



not



A F O V R M E O F
 prayers to be vsed in priuat
 houses euery morninge , and
 euenynge.

Morninge prayer.

¹
Daniel 9.c.

²
Iob. 16.c.

³
Matt. 18.c.

⁴
1. Tim. 2.b.

⁵
1. Iob. 3.d.

⁶
Psal. 32.a.

ALMIGHTIE God, and most merci-
 full father, we do not ¹ present our sel-
 ues here before thy Maiestic trusting in our
 owne merites or worthynes , but in thy
 manifold mercies, which hast promised to
 heare our prayers and ² graunt our reque-
 stes, which we shall make to thee in the
 name of thy beloued sonne Iesus Christ
 our lord: who hath also commaunded vs
 to assemble our selues together in his ³ na-
 me , with ful assurance that he wyll not
 onely be emongst vs, but also be our ⁴ me-
 diator, and aduocate towards thy Maiestic,
 that we may ⁵ obteyne all thinges which
 shall seme expedient to thy blessed wyll,
 for our necessities . Therefore we beseeche
 thee most mercifull father, to tourne thy
 louynge contenance towardes vs, and ⁶ im-
 pute not vnto vs our manyfold synnes, and
 offences, wherby we iustely deserue thy
 wrath and sharpe punishment , but ra-
 ther receyue vs to thy mercye for Iesus
 Christes

Christes sake, acceptinge his death and pas-
 sion as a iuste^r recompence, for all our of-
 fences, in whome onely, thou art pleased
 and throgh whome thou canst not be of-
 fended with vs . And seinge that of thy
 great mercies, we haue quietly passed this
 night, graunt (o heauenly father) that we
 may sped and bestowe . this day wholly in
 thy seruice, so that all our⁸ thoghtes, wor-
 des, and deedes, may redounde to the glorie
 of thy name, and good ensample to all men:
 who seinge our good workes, may glorifie
 thee our heauenly father. And forasmuche
 as of thy mere beneuolēce, and loue, thou
 haste not onely created vs to thyme owne
⁹ similitude , and lykenes , but also haste
 chosen vs to be heyres with thy dere sonne
 Iesus Christ, of that immortall kingdome
 which thou preparedst for vs before the
 beginnyng of world: we beseeche thee to
¹⁰ increase our faith and knowlage, and to
 lighten our hartes with thy holy spirite,
 that we may in the meane tyme lyue
 in golyd cōuersation and integritie of lyfe:
 knowinge that ¹¹ idolaters, adulterers, coue-
 tous men, contentious persons , dronkar-
 des, glotons, and suche lyke shall not inhe-
 rite the kingdome of God.

(.) And because thou haste com-
 maūded vs to pray one for on other, we do
 not

⁷
1. Iob. 2.a.

⁸
Col. 3.c.

⁹
Gen. 1.d.

¹⁰
Luk. 17.a.

¹¹
Gal. 5.d.

not onely make request (ò lord) for our selues and theym that thou hast already called to the trew vnderstandinge of thy heauenly wyll, but for all people and¹² nations of the world, who as they knowe by thy wonderfull workes, that thou arte God ouer all: so they may be instructed by thy holy spirite, to beleue in thee their onely sauour and redemer. But forasmuche as they can not¹³ beleue except they heare, nor can not heare, but by preaching, and none can preache except they be sent, therefore ò lord, raise vp faithfull distributors of thy mysteries, who settinge a parte all worldely respectes, may bothe in theyr lyfe and doctrine, onely seke thy glorie. Contrarely confownd¹⁴ Satan, Antechrist, with all hyrelinges and papistes, whome thou hast already cast of into a reprobate sence, that they may not by sectes, schismes, heresies, and errors, disquiet thy lytle flocke. And becawse, ò lord, we be fallen into the latter days, and¹⁵ dangerous tymes, wherin ignorance hath gott the vpper hand, and Satan with his ministers seeke by all meanes to quenche the light of thy gospels, we beseeche thee to mayntayne thy cause against those¹⁶ raueninge wolues, and strengthen all thy seruantes, whome they kepe in pryson and bondage.

Let

12
Act. 10. e
1. Tim. 2. a

13
Rom. 10. d

14
Rom. 16. e

15
2. Tim. 3. a

16
Matt. 7. c

Let not thy longe sufferinge be an occasion either to encrease theyr tyrannye or to discourage thy childrene, nether yet let our synnes and wickednes be a hinderance to thy mercies, but with spede (ò lord) consider these great miseries: and chieflye, the afflictions of our Contrie, which once flourish through thy mercies, and nowe for contempt of thy worde is¹⁷ plagued accordinge to thy iudgement. Alas lord mayst thou not be intreated? shall we thus be left in dispayre? shall all the world laugh at our shame for¹⁸ euer? truthe it is lord that we were more then sufficiently warned of this thy vengeance to come, both by thy worde and examples of others. For thy people Israell many tymes by their¹⁹ synnes prouoked thyne anger, and thou punishedest theym, by thy iuste iudgement, yet thogh theyr synnes were neuer so greuous, if they once returned frome their iniquitie, thou receyuedst theym to²⁰ mercie. we therefore most wretched synners bewaile our manyfolde synnes, and earnestly repent vs for our former wickednes and vngodly behauyor towardes thee, and wheras we can not of our²¹ selues purchase thy pardon: yet we humbly beseeche thee, for Iesus Christ sake, to shewe thy mercies vpon vs, and restore

17
Amos 8.
Matt. 11. e

18
Psal. 77. b.

19
Exo. 32. e

20
Esa. 37. e

21
Rom. 7. d
2. Cor. 3.
Luk. 17. e

vs agayne to thy fauour. Graunt vs deare father these our requestes, and all other thinges necessarie for vs and thy whole church, accordinge to thy promes in Iesus Christe our lorde: In whose name we beseeche the as he hath taught vs saing. Our father.&c.

A prayer to be sayd before meales.

ALL thinges depende vpon thy prouidence (o lord) to receyue at thy handes, due sustenance in tyme conuenient. Thou geuest to theym, and they gather it, thou openest thy hand, and they are satisfied with all good thinges.

O heauenly father which arte the fountayne and full treasure of all goodnes, we beseeche thee to shewe thy mercies vpon vs thy children, and sanctifie these giftes which we receyue of thy mercifull liberalitie, grauntinge vs grace to vse theym, soberlie and purely accordinge to thy blessed will: so that hereby we may ackowledge the to be the author and gyuer of all good thinges, and aboue all, that we may remembre continually, to seeke the spirituall foode of thy woorde, wherewith our soules may be nourished euerlastingly, through our sauour Christ,

who

is the trewe breade of lyfe, which came downe frome heauen, of whome, who so euer eateth, shall lyue for euer, and raigne with hym in glorie worlde without ende. So be yt.

A Thankes geuinge after meales.

LEt all nations magnifie the lord, let all people reioyce, in praylinge and extolling his great mercies. For his fatherly kindnes is plentifully shewed forth vpon vs, and the trewth of his promesse, endureth for euer.

WE render thākes vnto thee (o lord God) for the manifold benefites which we continually receyue at thy bountefull hande, not onely for that it hath pleased thee to feede vs in this present lyfe, geuinge vnto vs all thinges necessarie for the same: but especially because thou haste of thy free mercies fashioned vs a newe, into an assured hope of a farr better lyfe, which thoue hast declared vnto vs by thy holye gospel. Therefore we humbly beseeche the (o heauenly father) that thou wylt not suffer our affections to be so entangled or rooted in these earthly and corruptible thinges: but that we may al-

M

Psal. 104.

1. Tim. 4. 6.

Tit. 2. c.

Ioh. 6. c. d.

Ihon. 6. e

Psal. 117.

Col. 3. c.

Rom. 8. c.

Tit. 3. b.

2. Tim. 1. b.

I. Ioh. 2. b.

5
1. Tim. 2. b.6
1. Cor. 1. b.7
Rom. 8. d.

wayes haue our mindes directed to thee
on^high, continually watchinge for the
⁶comminge of our lord and sauour Christ
⁷what tyme he shall appeare for our full
redemption. to whom with thee, and the
holie ghost, be all honor, and glorie, for
euer and euer. So be it.

Euenynge prayers.

1
Luk. 15. d. 18. c. **O** LORD God father euerlastinge and
full of pitie, we acknowledge and
confesse, that we be not^t worthie to lyft vp
our eies to heauen, muche lesse to present
our selues before thy Maiestie with con-
fidence that thou wilt heare our prayers
and grawnt our requestes, if we consider
our owne deseruinges: for our consciences
do accuse vs, and our synnes witnes against
vs. and we knowe that thou arte a vpright
iudge, which doest not iustifie the sinners
and wicked me, but² ponis hes the fautes of
all suche as transgresse thy commaunde-
mentes. Yet mooste mercifull father, since
it hath pleased thee to³ commaunde vs to
call on thee in all our troubles and aduersi-
ties, promesinge euen then to helpe vs,
when we fele our selues as it were, swal-
loued vp of death and⁴ desperation, we vt-
terly renounce all worldely confidence,
and

2
Exod. 2. a.3
Psal. 50. c.4
Psal. 18. a.

and flee to thy soueraigne bountie, as our
onely stay and refuge: beseeching thee not
to call to⁵ remembrance our manifold syn-
nes, and wickednes, wherby we contynu-
ally prouoke thy wrath and indignation
against vs: neither our negligence and vn-
kindnes, which haue neither worthely
estemed, nor in our lyues sufficiently ex-
pressed, the swete comfort of thy gospell
reueled vnto vs: but rather to accept the
obedience and death of thy sonne Iesus
Christ, who by offeringe vp his bodie in⁶
sacrifice once for all, hath made a suffici-
ent recompence for all our synnes. Haue
mercie therefore vpon vs o lord, and forgi-
ue vs our⁷ offences. Teache vs by thy holie
spirite, that we may rightlye waye theym,
and earnestly repent for the same. And so
muche the rather o lord, because that the
⁸reprobate, and suche as thou hast forsake,
can not prayse thee, nor call vpon thy na-
me, but the⁹ repētinge harte, the sorowfull
minde, the consciēce oppressed, ¹⁰hungrin-
ge, and thirstinge for thy grace, shall euer
set forthe thy prayse and glorie. And al-
beit we be but ¹¹wormes and dust: yet
thou arte our creator, and we be the wor-
ke of thy handes, yea thou arte our ¹²fa-
ther, and we thy children: thou arte our
shepherde and we thy flocke: thou arte our
L. ii. redemer

5
Psal. 79. b.6
Hebr. 9. 107
Psal. 19. d8
Psal. 58. a9
Psal. 5. e10
Psal. 107. a11
Psal. 22. a.12
2. Cor. 6. b.

redemer and we the people whom thou
 haste bought: thou arte our God and we
 thyn enheritance. ¹³ Correcte vs not ther-
 fore in thyne anger (ò lord) neither accor-
 dinge to our desertes pones he vs, but mer-
 cifully chastice vs with a fatherly affectiõ,
 that all the world may knowe, that at
 what ¹⁴ tyme so euer a synner doth repent
 hym of his synne frome the bottome of
 his hart, thou wylt put away his wicked-
 nes owte of thy remembrãce, as thou ha-
 ste promised by thy holy Prophete. (.)
 Finally forasmoche as it hath pleased thee
 to make the night for man to rest in, as
 thou haste ordeyned hym the day to tra-
 uell, graunt o deare father, that we may so
 take our bodely rest, that our soules may
 continually ¹⁵ watche for the tyme that
 our lord Iesus Christe shall appeare for
 our deliuerance owte of this mortall lyfe,
 and in the meane season that we, not ouer-
 come by any ¹⁶ tentations, fantasies, drea-
 mes, or illusions, may fully set our mindes
 vpon thee, loue thee, feare thee, and rest in
 thee: furthermore, that our sleape be not
¹⁷ excessiue or ouermoche after the insacia-
 ble desires of our fleshe: but onely sufficiẽt
 to content our weake nature, that we may
 be better disposed to lyue in all godly con-
 uersation, to the glory of thy holy name,
 and

¹³
 Ier. 10. b.
 P sal. 6. a.

¹⁴
 Exe. 18. d.
 (.)
 This marke dis-
 recteth vs to
 that part of
 the morninge
 prayer that is
 for thincrase
 of the gospell,
 which also
 may be sayd
 here at tyme
 eruenth.

¹⁵
 Luke 12. e.

¹⁶
 Mat. 6. b.

¹⁷
 Luke 21. e.

and profett of our brethern. So be it.

A P R A Y E R M A D E
 at the first assemble of the con-
 gregation, When the confessiõ
 of our faithe, and Whole orders
 of the church Was there red,
 and approued.

O lord God almightie, and father moste
 mercifull, there is none lyke thee in
 heauen nor in earthe: which workest all
 things for the glorie of thy name, and the
 comfort of thyne elect. Thou dydst once
 make man ruler ouerall thy creatures, and
 placed hym in the garden of all pleasures:
 but how sone (alas) dyd he in his felicitie
 forget thy goodnes? Thy people Israell
 also in their wealth dyd euermore runne
 astray, abusinge thy manifold mercies: ly-
 ke as all fleshe continually rageth, when
 it hath gotten libertie, and externall pro-
 speritie. But such is thy wisdom adioyned
 to thy mercies (deare father) that thou se-
 kest all meanes possible, to brynge thy
 chylrene to the sure sens, and lyuely fee-
 linge, of thy fatherly fauor. And therefore
 when prosperitie wyll not serue, then sen-
 dest thou aduersitie, graciously ⁶ corre-

¹
 3. king. 8. c.

²
 Gen. 1. d. 2. b.

³
 Gen. 3. d.

⁴
 Exod. 23. b.

⁵
 Exe. 18. g.

⁶
 Hebr. 12. a.
 Proverb. 7. a.

Ettinge all thy chyldren whome thou receyuest into thy howf hold. Wherefore we wretched and miserable synners render vnto thee moſte humble and hartie thankes, that yt hath pleased thee to call vs home to thy folde by thy fatherly correction at this present, wheras in our prosperitie and libertie we dyd neglect thy graces offered vnto vs. For the which negligence and many other greuous synnes, wherof we now accuse our selues before thee, thou mightest moſte iuſtely haue gyuen vs vp to⁷ reprobate myndes, and induration of our hartes, as thou haſte done others. But ſuche is thy goodnes (o lord) that thou ſeemeſt⁸ to forget all our offences, and haſte called vs of thy good pleasure frome all Idolatries, into this Citie moſte christianlye reformed, to profeſſe thy name, and to ſuffer ſome⁹ crosse emongeste thy people for thy trewth and goſpells ſake: and ſo to be thy¹⁰ wytnesſes with thy prophets and Apoſtles, yea with thy dearely beloved ſonne Ieſus Chriſt our head, to whome thou doſt begynne here to ſaſ hon vs lyke, that in his¹¹ glorie we may alſo be lyke hym when he ſhall appeare. O lord God what¹² are we vpon whome thoue ſhuldeſt ſhewe this great mercye. O moſte louynge lord, forgyue vs our vnthankfulnes

7
Rom. 1. d.

8
Eſa. 47. d.

9
Matth. 5. a.

10
Luk 24. g.
Acte 1. a.

11
1. Ioh. 3. a.

12
Pſal. 8. a.

fulnes, and all our synnes for Ieſus Chriſts ſake. O heauenly father increaſe thy holie ſpirite in vs, to teache our hartes to crye¹³ Abba deare father, to aſſure vs of our eternall election in Chriſt, to reuele thy wyll more and more towards vs, to confirme vs ſo in thy trewth, that we may lyue and dye therein: and that by the power of the ſame ſpirite, we may boldly gyue an accompts of our faith to all men with humblenes and mekenes, that¹⁴ where as they backbyte and ſlaunder vs as euyl doers, they may be aſhamed and once ſtopp their mowthes, ſeinge our good conuerſation in Chriſt Ieſu, for whoſe ſake we beſeche the (o lord God) to guyde, gouerne, and proſper this our enterpriſe in aſſemblinge our bretherne to prayſe thy holie name. And not onely to be here preſent with vs thy chyldrene¹⁵ according to thy promeſſe: but alſo mercifullie to aſſiſt thy like perſecuted people, our bretherne, gathered in all other places, that they and we, conſentinge together in one¹⁶ ſpirite and truethe may (all worldly reſpectes ſet a part) ſeke thy onely honor, and glorie, in all our, and their aſſembles. So be it.

13
Gal. 4. a.

14
1. Peter. 3. c.

15
Math. 18. d.

16
Rom. 15. b.

L. iiii.

1. Cor. 3.

No man can laye any other founda-
tion then that which is layed, euen
Iesus Christe.



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